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THE MEANING OF THE WORD TOB
AS IT IS FOUND IN THE BIBLE

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PREFACE

This paper began as a study of the word lôb as it occurs in the Bible. The author was soon led to the study of the Akkadian cognate lahu. The latter, and its derivatives, occurs regularly in the royal correspondence of the Assyrian kings, in the El Amarna letters, and in the priestly incantations of the ancient Semites. Our sources thus range from the Bible itself to the esoteric Maglu and Surpu texts, from the contract negotiations of the men of property to the drama of ancient mythology.

The Hebrew Bible I have used throughout is Biblia Hebraica, edited by Rud. Kittel, seventh edition, with additional editing by Alt, Bissfeldt, and Zuhle, (Stuttgart, 1951). The code word for this text throughout this paper is simply "Kittel". Two translations of the Bible have been used. Unless otherwise noted, the translation is from The Holy Scriptures, According To The Masoretic Text, published by the Jewish Publication Society, (Philadelphia, 1953), and identified simply as JPS. The second translation is The Holy Bible, Revised Standard Version, published by Thomas Nelson & Sons, (New York, 1953). This is cited as RSV.

The vowel pointings are rarely included in the Hebrew text, and, then, only for purposes of clarification. Diacritical marks for the transliteration of Akkadian words are presented exactly as they are found in the sources to which we refer. Nowhere in this thesis do we present an Akkadian or Sumerian text except as given by the source cited both in transliteration and in translation. Usually, only the Akkadian equivalent of our word is abstracted from the textual source. In a few cases, where a deeper understanding of the matter is involved, we quote a line or two in transliteration from the source.

When the Hebrew or Akkadian text is presented in full context, it is not enclosed in quotation marks. When only a small portion of the text is presented, it is enclosed in quotation marks. Basic terms used regularly throughout this study are merely underlined. When the Hebrew directly follows its English translation, the Hebrew is enclosed in parentheses and not in quotation marks.

All references, when first appearing in the text, are described in full in the notes. Thereafter, they are cited by such abbreviation as is indicated alongside the reference in the Bibliography. The exception to this procedure is that a

reference cited by a secondary source which we are quoting is listed just as our source lists it. Technical procedures in the typing of this paper otherwise follow the Turabian Manual.

A summary of the main points of this study is to be found at the end of Chapter VIII and before the Notes.

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CHAPTER I

BASIC MEATING-ACCEPTABLE

CHAPTER I

BASIC MEANING--ACCEPTABLE

Mah Tôb--What is Acceptable (To the Gods)

The basic meaning of tôb is "acceptable, favorable, desirable, pleasing." It is cognate to Akkadian tabu in which language it probably meant originally, "acceptable, agreeable to the gods." When the prophet Micah asked, "Mah tôb,"¹ he was asking the basic question of the Ancient Near East. Micah's question could be rephrased, "What must man do in order to win God's favor?" That which God wants--requires--from man² is the opposite side of the coin marked "God's favor." We shall see that God grants tôb to those who act as he wishes.³

The author of the "Babylonian Dialogue of Pessimism" was no less concerned with the problem. He asks, ". . . mi-nu-ù ta-a-ba,"⁴ and the immediate pessimistic reply is, "a-na mârî na-sa-ku ta-a-ba,"⁵ "to fall into the river is good." This is his way of saying, in

effect, we do not know how to win the favor of the gods.⁶

The burning question in the Book of Job is "mah t^ôb." Elihu says,⁷ "Let us know among ourselves what is good." (נדעם בינינו מה טוב)

Ecclesiastes first states,⁸ "For the man that is good in His sight He giveth wisdom and knowledge and joy."

(ב' לאדם שטוב לפניו נתן חכמה ודעו)

Then the sceptic asks,⁹ "For who knoweth what is good for a man in his life. . . ."

(ב' מי יודע מה טוב לאדם בחייו)

While the basic meaning of t^ôb-tabu revolves around pleasing God and obtaining His favors, it came, in time, to be used of humans and in normal relationships. The Tablet of Babylonian Wisdom has the line,¹⁰ "Your evildoer recompense with good;" "a-na e-pi^â li-mut-ti-ka ta-(ab-ti) tu-zi-ib-su." The above text would seem to indicate that the Babylonians succeeded in investing the word tabu with other than the magical-ritualistic meanings it has in the priestly texts which we shall discuss elsewhere.¹¹ In the ritualistic texts tabu clearly means "favorable," in the sense of "for the welfare of the petitioner." Tabu means "pleasing" in

one text which is translated:

It is not pleasing unto (ul ta-a-bi eli)
 12
 Shamash who will reward him with evil.

The expression " ta-a-bi eli ^{ilu} Šamši", " pleasing
 13
 unto Shamash", occurs also in the following text:

L 12 Give food to eat and wine to drink.

13 Him that seeks after righteousness,
 feed and (clothe) .

14 Of such a one his god will rejoice.

15 It is pleasing unto Shamash (ta-a-bi eli
 14
 Šamši) who will reward him with
 good (du-un-ku) .

A similar phrase is used when Queen Esther invites the Persian king to dine with her. The Book of Esther reads:¹⁵

"If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him."

(...יְהוָה יִשְׁמַרְךָ יְהוָה אֱלֹהֵינוּ)

Apparently, the phrase is employed as part of court etiquette, whereby any petition made to the king includes the admission that the petitioner can only ask, but the king will make the decision which is acceptable to him.¹⁶

The lines concerning Shamash might deceive us into believing that tob-tabu is used when the god or king wants righteous action, but this is not at all the basic force of tob-tabu, although it acquires this meaning in the later literature.¹⁷ Basically, the word refers to what the god or person in power wills, wishes, or decides. Let us note the use of the verb in this biblical text where Jonathan, the son of King Saul, says to David,¹⁸ ". . . if it please my father to do thee evil. . . ."

(כִּי יִשְׁמַח אֱלֹהֵינוּ אֶת הָרָעָה עֲלֶיךָ)

It is clear from this kind of usage that the word refers to that which the king wishes, or decides, whether it be

good or evil.¹⁹

The Expression "If It Is Acceptable-Agreeable To You"

(אם טוב בעיניך.)

The basic meaning of tob as "acceptable-agreeable-pleasing" is apparent in the frequent use of the phrase

אם טוב בעיניך

The expression is frequently used as part of a petition to God in the Bible; it may be used by a man addressing his king or by any person whose status is lower than that of the person addressed. On occasion, the person of higher status may graciously offer to perform for the petitioner, "whatever is good in his eyes," i.e., "whatever he wishes." Before we list specific examples, let us consider why it was that tob and (eyes) were so closely associated.

עֵינָיו

עֵינָיו

In ancient mythology it was the Anunnaki who were able to decide the crucial question of life or death by fixing their eyes.²⁰ Speaking through the prophet Amos, God says,²¹ "And though they go into captivity before their enemies, Thence will I command the sword, and it shall slay them; And I will set Mine eyes upon

them for evil, and not for good."

(... ושמת עיני עליהם לרעה ולא לטובה) .

Amos may not have literally believed that God determined events by fixing His eyes, but was certainly aware that the ancients had believed that the gods had acted in this way, and Amos uses this manner of description to give strength to his prophecy. Jeremiah, also, is not beyond using this imagery,²² "And I will set mine eyes upon them for good, and I will bring them back to this land; . . ."

(ושמת עיני עליהם לטובה...) .

In the expression אִם טוֹב בְּעֵינַי

we may have an echo of the notion in the Ancient Near East that the gods determined events, whether for good or for evil, by fixing their eyes.²³

The use of the expression אִם טוֹב בְּעֵינַי 24

is found in the following kinds of situations. First, it is found when a person of lower stature petitions a person or god of higher stature. The simple usage is similar to that expressed by Esther when she petitions that the king favorably concur with her plan,²⁵ "If it seem good unto the king, let the king and Haman come

this day unto the banquet that I have prepared for him."

.(... על המלך טוב ...) 26

The Israelites place themselves in the hands of God (submit to His will) when they say,²⁷ "... We have sinned; do thou unto us whatsoever seemeth good unto thee; only deliver us, we pray Thee, this day."

.(... חסדך ורחמיך - אלהינו כלל - חסדך ורחמיך ...) 28

In rallying the people to do battle against the Arameans and Ammonites, Joab says,²⁹ "Be of good courage, and let us prove strong for our people, and for the cities of our God; and the Lord do that which seemeth Him good."

.(... ויהיה ייחוסך ורחמיך טוב בעינינו ...)

The impact of Joab's words is that the Israelites have the responsibility to fight bravely, but the outcome of the battle, the crucial decision, is in the hands (eyes) of God.³⁰

King David had the faith that the decision as to whether an event would be decided favorably, or not, rested with God. He said to Zadok, the priest, before a battle,³¹ "If I shall find favor in the eyes of the Lord, He will bring me back, and show me both it

and His habitation; but if He say thus: I have no delight
in thee; behold, here am I, let Him do so to me as
seemeth good unto Him. ³² (אם-אמצא חן בעיני יְהוָה . . .)
³³ ואם כה יאמר לא תפצתי בך הִנְנִי יַעֲשֶׂה-לִּי כָאֲשֶׁר טוֹב בְּעֵינָיו .

There is a strong element of acquiescence and sub-
mission here. Indeed, when one party said to another,
"Do as seems good unto you." (עֲשֶׂה כְטוֹב בְּעֵינֶיךָ)

what they were saying, in effect, was "We are subservient
to you." Thus, the sons of Ahab renounce their claim
to the throne and say to Jehu, ³⁴ ". . . We are thy
servants, and will do all that thou shalt bid us; we
will not make any man king; do thou that which is good
(עֲבַדְיָה אָמְרוּ וְכָל-אֲשֶׁר-תֹּאמַר אֵלֵינוּ)
in thine eyes." (נַעֲשֶׂה לֹא נִמְלִיךְ אִישׁ כְּטוֹב בְּעֵינֶיךָ עֲשֶׂה) .

When Jeremiah realizes that the Princes of Israel have
him in their power, he says, (a) I am in your hands;
(b) do with me as you will. ³⁵
ואֲנִי הִנְנִי בְיַדְכֶם עֲשׂוּ-לִי כְטוֹב וְלֹא תַעֲזָבוּנִי .

It is possible, of course, for a person of greater
power to be gracious; he may give the party of lesser

power the privilege of choosing what he wishes to be done. Thus King Ahab informs Naboth, whose vineyard he has, in effect, confiscated, that the king offers another vineyard in exchange, "if it is acceptable to you,"³⁶ (אם טוב בעיניך).

"I will give thee the worth of it in money."³⁷

Nebuzaradan, Captain of the Guard at Raman, released his prisoner, Jeremiah, and gave him the privilege of choosing whether or not he wished to go to Babylon or to remain.³⁸ The Captain's language confirms our definition of the expression אם טוב בעיניך as meaning, "if it is agreeable to you" or "if you choose." The Captain said,³⁹

אם טוב-בעיניך... ואשים את-עניי עליך⁴¹
ואם-רע בעיניך... אל-טוב ואל-הישר בעיניך⁴² ללכת שמה לך.⁴³

An excellent by-play is found in the conversation between Barzillai and King David.⁴⁴ Barzillai commends a faithful servant to the King and invites David to do with the servant as he wills,⁴⁵ "ועשה-לו את אשר-טוב בעיניך"

David, dealing from a position of power, graciously says to Barzillai, whom he wishes to honor, that he

will deal with the servant as Barzillai wishes.⁴⁶

... ואני אעשה-לו את-הטוב בעיניך וכל אשר-תבחר עלי
אעשה-לך.⁴⁷

In studying this usage of toḥ, we are able to discern the democratic relationship between the people of Israel and its King. The decision ostensibly rests with the people, who turn over to the king their authority. Thus David says,⁴⁸ "If it seem good unto you, and if it be of the Lord our God, let us send abroad everywhere unto our brethren that are left in all the land of Israel . . . and let us bring back the Ark of our God to us. . . . And all the assembly said that they would do so; for the thing was right in the eyes of all the people. . . ."⁴⁹

(אם עליכם טוב⁴⁹ ומן-יהוה"⁴⁹
אלהינו ויאמרו כל-הקהל לעשות כן כי-ישר הדבר בעיני⁵¹
כל-העם).⁵²

Abner, presumably, electioneered for David as king. He travelled to the various tribes and returned to David with their decisions (what they wanted). The text reads:⁵³

...וילך גם-אבנר לדבר באנניו דוד בקברון את
כל-אשר-טוב בעיני ישראל ובעיני כל-בית בנימן .

Presumably the problem with respect to Rehoboam and the people was that he was not willing to respect their

desires; he was not willing to do what was agreeable, tôb, to them; he was not willing to be their servant.

In Chronicles we have the rendering, ⁵⁴ ". . . If thou be kind to this people, and please them, and speak good words to them, then they will be thy servants forever."

⁵⁸ ⁵⁷ ⁵⁶ ⁵⁵
(אם-תהיה לטוב להעם הזה ורציתם ודברתם אלם דברים טובים)
והיו לך עבדים כל-הימים) .

In Kings we have the rendering for the above passage, ⁵⁹

". . . If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants forever."

⁶² ⁶¹ ⁶⁰
(אם-היום תהיה-עבד לעם הזה ועבדתם ועניתם ודברת אליהם)
דברים טובים והיו לך עבדים כל-הימים) .

The different renderings for the identical historical situation help us to understand the force of tôb in this context. To do what was tôb in the eyes of the people meant to follow their wishes, to serve them. If the king would rule subject to the people's will (i.e., their understanding of what is tôb), then they would willingly serve him. Rehoboam, however, had a different concept of the monarchy. He wanted to do what is tôb in his own eyes ⁶³ without being concerned

about the will of the people.⁶⁴

Remembering the above, we can then understand that the king who wished to be a servant of God would try to do what was ṭob in God's eyes. So the ill Hezekiah prays,⁶⁵ "Remember now, O Lord, I beseech Thee, how I have walked before Thee in truth and with a whole heart, and have done that which is good in Thy sight."

.(...לְבָבִי מִשְׁכָּנָה לִּי וְלִי מִשְׁכָּנָה...לְבָבִי מִשְׁכָּנָה לִּי וְלִי מִשְׁכָּנָה...)

The Expression, "His (Their) Heart Is Agreed"
Libba-Su (Suna) Tab

It is apparent also that when used in Babylonian legal and business documents, the word with which the Hebrew word ṭob is cognate, i.e., ṭabu, meant "acceptable, agreeable, pleasing." Usually a written civil contract was concluded or sealed with this key expression:

libba-su tab⁶⁶ (or Libba-suna Tab)

Schorr translates this, "Sein Herz ist Befriedigt."⁶⁷

Literally, the phrase is "his (their) heart (is) satisfied." The usage occurs so frequently that it appears to be a formula. It is usually followed by an oath. It seems to seal the bargain. It is the formal

mark of acceptance and agreement.

Scherr has compiled a large number of specific usages. In an adoption contract made at Sippar during the reign of Hammurabi, we have the text,
⁶⁸
 "li-ba-^{ab}su-nu tab ." The expression is part of a larger sentence translated, "das Herz (der Sahamatum der Nârat-Ishtar und des Taribum, der kinder) befriedigt."

Similarly, at Sippar on the 23rd of the month of Elulum in the reign of Ammi-Saduqa, there is a contract of inheritance which closes: "li-ib-ba-^{ab}su-nu tab ." ⁶⁹
 Also found is the variant, "li-ib-bi tu-ut-te-ib" (Mein ⁷⁰herz hast du befriedigt).

Frequently, the agreement was bound with a similar expression which indicated that the god(s) had satisfied the complainant. Such is the implication of the text which reads (L 14) "li-bu mârê ^{mes}ir-ra-ga-mil ... (L 18) u-ti-ib ."

There seems to be a Sumerian precedent for the formula. This seems to be SAG. GA. A. NI NI DUG, as it

occurs in one text,⁷² which, interestingly enough, then translates this into Akkadian as follows:

L 23 kaspam si-in biti-su-nu

24 li-ib-ba-su-nu tu-ub (?).

Schorr translates, "In bezug auf das Geld, den Preis ihres Hauses, sind sie (sic. die verkaufte)⁷³ befriedigt."

Following these words in the text is the customary oath. The use of the Sumerian formula with a Semitic note that this means "libbasu utab" is found elsewhere.⁷⁴

The pattern of indicating that a matter is "acceptable" (tob) followed by an oath was probably used by the Hebrews also. In the Bible we are told that Solomon offered to permit Shimei to live in peace in Jerusalem, but if he left the city, he was to die. The text reads,⁷⁵ "And Shimei said, unto the king, 'The saying is good; as my lord the king hath said, so will thy servant do.'" (ויאמר שמעי למלך טוב הדבר

כאשר דבר אדני המלך כן--יעשה עבדך).

In view of the death threat, Shimei could hardly be saying that the "dāvar-command" of the king was "good." Shimei was indicating that he would abide by the king's command; he was accepting the royal offer. Later, when

Shimei violates the agreement, Solomon⁷⁶ accuses him of violating an "oath of the Lord" (שבעת יהוה), and breaking "the commandment that I have charged thee with." (ואח-המצוה אשר צויתני עליך) .

Because of Solomon's fury, we know that when Shimei said,

"טוב הדבר" he wasn't saying casually "that's nice."⁷⁷ Shimei with these words was making himself a party to a binding agreement.⁷⁸

So when Moses reviews the history of the stiff-necked Israelites, he reminds them that they had entered into an agreement with him, as God's spokesman, and yet had violated it, so they could not enter the land of Canaan. The text reads:⁷⁹ "And ye answered me, and said, 'The thing which thou hast spoken is good for us to do.'" (... ותאמרו טוב-הדבר אשר-דברת לעשות) .

It is clear that Moses did not regard this expression of the people as a polite gesture. It was their formal stamp of approval.⁸⁰

We have been speaking of situations where two parties make an agreement and seal it with an expression that the stipulations are tab, "acceptable" or "libba-su tab," "his heart is agreed." When the

ancient priest petitioned the gods in behalf of a client, the priest prayed that the client's request be answered by saying of his client, "libba (-ba)-ka li-tib."⁸¹

Zimmern suggests that the translation of this expression is "dein Herz sei frohlich," but it would seem that a more pointed translation is "may your heart be content."

The implied meaning is "may your request be answered favorably." The expression "li-tib" corresponds with

the Hebrew לָטוֹב used in the Bible to indicate

God's favorable dispensation.⁸² לָטוֹב is used also

in the Talmud to indicate a favorable verdict by the

court.⁸³ The request of the petitioner will be satisfied

when the gods answer with a verdict of tāhu.⁸⁴

With the Surpu texts there is a request to Šamaš and Hadad which supports this view. The text reads:⁸⁵

L 7 eli il^šŠamaš u il^šAdad ilú-ti-ku-nu rabi-ti tāb^(-ab)

eurer O^šŠamaš und^šHadad, grossen Gottheit,

Sei es wohlgefallig

9 imittu a-kar-rab ina imitti-šu širu lu ša-lim

die "Rechte" bringe ich dar, an seiner Rechten

sei das Fleisch fehlerlos!⁸⁶

Here the petitioner holds up an image representing

imittu (nbn) ; he hopes for a verdict "lu ša-lim," that is, a "favorable verdict." The hope is that the requests will be "Tab" before the gods, favorably received.⁸⁷

The following text seems to make the issue more clear: "(ilâni me)š rabûti meš lib-ba-ka li-tib-bu"

"May the great gods please thy heart."⁸⁸ We might also translate "may the great gods favorably answer thy petition." The net effect is the same.

The Creation Story- 210 'D...87'1

We have seen that tôb basically seems to indicate approval or acceptability. We have seen also that tôb is used to seal an agreement; indeed, it is part of a formal sealing of a bargain. It is entirely possible that the word has this same force in its repeated use in the Creation Story.

The text of the Creation Story clearly indicates that God created, in large part, by speech.⁸⁹ His word-commands were enough to call the specific aspects of the world into being. All of the verbs, the action words, in the creation account are pregnant with

meaning. It is submitted that the verb $\text{אָר$ as used in connection with כִּי-בָרָא has much more than casual usage.⁹⁰ It, too, must be regarded as an action verb in this context with cosmic influence.

Let us briefly review the order of creation with special reference to key verbs and expression. The text reads:

"And God said, (וַיֹּאמֶר)

'Let there be light,' (יְהִי אוֹר)

And there was light, (וַיְהִי-אֵר)

And God saw that it was good. ($\text{וַיַּרְא...בִּי טוֹב}$)

And God divided (וַיַּבְרֵל) the light from the darkness.

And God called (וַיִּקְרָא...) the light Day, and the

darkness He called Night. . . .⁹¹

וַיֹּאמֶר is admittedly a word implying creative powers.⁹²

יְהִי means "it came into being."⁹³ וַיַּבְרֵל

indicates the actual creative process of dividing.

וַיִּקְרָא... does not simply mean "naming," it means, as it always meant in the Ancient Near East, giving the objects named their motive force and their very existence.⁹⁴

In the midst of all of these dynamic verbs, there is

אָר . If the verb does not actually have the

force of נִצָּח when it is used to indicate that God "fixes" his eyes to determine a good or bad fate,⁹⁵ it at least means that God gave his approval to the light, and thereby fixed it in reality, cemented its relationship in the scheme of things.⁹⁶

The expression וַיֵּבֶן is not casually inserted into the creation account. As used, it means, "and it came into being." It is used in every aspect of the creation except in the creation of light and in the creation of the swarming creatures and fowl,⁹⁷ yet the expression $\text{וַיֵּבֶן כִּי בָּרָא}$ is included in these creation phases as in every other phase with one exception.⁹⁸ Not only does $\text{וַיֵּבֶן כִּי בָּרָא}$ seem to be essential, but it is the final expression used to formalize and seal the entire process.⁹⁹ וַיֵּבֶן אֱלֹהִים
 $\text{אֶת-כָּל-אֲשֶׁר עָשָׂה וַחֲנֻכָּה-טוֹב כָּאֵד.}$

We must conclude that the verb וַיֵּבֶן ¹⁰⁰ has something of the same power in the creative process as וַיֵּבֶן . God is able to create and determine events not only with His speech but also with His eyes. Further, a creation which is not "acceptable in His eyes" (טוֹב בְּעֵינָיו) cannot stand.¹⁰¹ If it is acceptable (טוֹב) to God,

the creation will stand. Consequently, the phrase

וַיֵּרָא אֱלֹהִים כִּי טוֹב might be said to have the

flavor of "And God saw that it was agreeable," i.e.,

"He gave the divine approval. He fixed the creation in reality."¹⁰²

CHAPTER II

THE FAVORABLE DECISION; TABU, TÔB

The Court of the Great Gods

Often in the ancient Mesopotamian literature, we hear about the assembly of the great gods, "puhur ilani rabuti." Apparently, it was the belief of the Sumerians and their Semitic successors that the fate of men and gods was determined in the divine assembly. In his discussion of this assembly, Thorkild Jacobsen¹⁰³ tells us that the assembly was thought to follow this procedure: (a) a case or petition was discussed; (b) a decision was reached; and (c) the decision was announced by Anu or Enlil in the manner, "Let it be." Thus the result of the deliberation of the gods was crystallized in the command of Anu or Enlil.

A decision of the gods could be favorable or unfavorable to the petitioner. What might be acceptable to the gods might be the opposite of that sought by a petitioner. Thus, in a text identified as "Lamentation

Over the Destruction of Ur,"¹⁰⁴ the king of Ur pleads with the gods that the destruction of his city by the Elamites and Subarians be reversed. In other words, the king petitions for a reversal of the present status and for the restoration of his previous status. The translation reads:¹⁰⁵

Verily Anu changed not this work;

Verily Enlil with its 'It is good; so be it'

soothed not my heart.

The Sumerian transliteration is:¹⁰⁶

^dMU-UL-LIL-LI I-ŠAG-HE-AM-BA ŠA-MU BA-RA-MU-UN-HUN

"It is good" is read from ŠAG which is the Akkadian damāqu which is a synonym for tabu.¹⁰⁷ The use of this expression plus HE-AM-BA (Akkadian, "ši lú kiam"), "Let it be"¹⁰⁸ is the divine indication that the old verdict is to stand. The gods have signified their approval-acceptance of the previous verdict. The use of the word for the divine approval, here ŠAG₅-damāqu, has the effect of sealing the fate of the petitioner; indeed, it is the fate of the petitioner.

There are ample texts which indicate that synonyms for damāqu in this context were tabu and šalmu. These

were the fate-sealing words. Just as petitioners prayed for a verdict "li-dam-mi(iq)"¹⁰⁹ so they prayed for a verdict, "li-tib"¹¹⁰ and "li-ša-lim."¹¹¹

Jacobsen reminds us that the Anunnaki, the gods who determined destiny by fixing their eyes, had an especially significant role in the discussions in the assembly of gods.¹¹² We have earlier discussed in this paper that Amos and Jeremiah describe the God of Israel as "fixing His eyes" לַמּוֹבָה or לַרְעָה,¹¹³

Jeremiah speaks as if the Hebrews, too, recognized the fact that there was a divine council where fateful decisions were rendered in the above manner or similarly. Sarcastically deriding the false prophets who claim to have a vision from God, Jeremiah proclaims:¹¹⁴

L 17 They say continually unto them that despise me:

'The Lord hath said: Ye shall have peace;
(... שְׁלוֹם יִהְיֶה לָכֶם)

And unto every one that walketh in the
stubbornness of his own heart they say:

'No evil shall come upon you';
(לֹא-חֲבוּא עֲלֵיכֶם רָעָה)

L 18 For who hath stood in the Council of the Lord

(כִּי מִי עָמַד בַּסּוּד יְהוָה)

That he should perceive and hear his word? . . . ¹¹⁵

(וַיֵּרָא וַיִּשְׁמַע אֶת־דְּבָרָיו)

Jeremiah is, of course, saying that he has heard the decision of God properly, and God has not ruled that the people shall have ^{שלום} but to the contrary.

Apparently, the ancient Semites constructed their kingly courts on a similar basis to that on which the divine court was thought to be based. Upon hearing cases and petitions the king would render a verdict of approval or disapproval. For example, David asked Jonathan to petition King Saul that David be restored to favor. The text then reads: ¹¹⁷

אִם־כֵּן יֹאמֶר טוֹב שְׁלוֹם לַעֲבֹדָךְ

¹¹⁸

וְאִם־תִּפְתָּרָה יִפְתָּרָה לּוֹ בַּעַד כִּי־כָלַתָּה הָרַעָה מִמֶּנִּי .

In later chapters we shall see that the object of prophecy was to discover whether God ruled favorably or unfavorably in a given matter. ¹¹⁹

A Petition Before the God(s)

Fortunately, we have an excellent record of the

manner in which tabu (and its derivatives) were used
 in a petition made by a king to his god. ¹²⁰ The king
 was concerned about the continuation of his reign and
 sought assurance from the god about his life and welfare.
 Jensen translates part of the petition as follows:

L 11 -dir, dem ich gute Rede (da-ba-bu taba)
 geben werde,

L 12 (indem) ich dein Haupt erheben, deine
 Gestalt erheben lassen werde in Hause
 Enmasas.

Nabu is the speaker in these lines, and the "gute Rede,"
¹²¹
 "da-ba-bu taba" which he states he will make (in the
 Assembly of the Great Gods) is nothing less than a
 favorable argument to persuade the gods to preserve the
 king's reign in his palace Enmasas.

Additional lines of this text make its meaning
 even more clear. Let us follow Jensen's translation
 further:

- L 13 Nabu sprach also: Dieser de(in) Mund
da 'des Guten' (ša tābtī)
- L 14 (ist) einer, der die Urkitu angehn wird
- L 15 deine Gestalt, die ich gebildet, wird
(mi)ch an(g)e(h)n, a(u)sauruken
(zu s(o)hlafen) in Enmasas ...
- L 17 Dein Lebensoden (napšati-ka) wird mich
angehn also: Das leben mache lang
von Assurbanapli .

These lines underscore the fact that the "da-ba-bu taba" of line eleven and "ša tābtī" of line thirteen involve two vital matters, (a) the king's continued reign in the palace Enmasas, and (b) the prolongation of the king's life. Nabu reassures the king that he will petition for a favorable decision, tābu, in his behalf. The text continues:

L 24 Fear not, Assurbanapi, I will give
you long life,

25 A good breath (*sāre tabūti*) I will
invest in your life-spirit,

26 In the Assembly of the Great Gods this
my mouth shall bless you with " the
good " (*sa tabti*).

In this writer's English translation, he has followed Jensen's German translation, but "good breath" for "*sāre tabūti*" and "the good" for "*sa tabti*" are not quite profound enough for us at this point. The author of this ancient text means to say that Assurbanapi's fortunes will be so reversed that he will be, as it were, with a new-revived-healed life-spirit (nefesh)^{12h}. The "breath" that will be invested in his nefesh will have the special quality of "*tabūti*". It will have god-approval, god-power.

Specifically, "*sa tabti*" that he will seek

in the "assembly of the great gods" is a verdict of tābu, divine approval, life and continued power over his kingdom. Indeed, tōb seems to have something of this same force for David when he sang in the Twenty-Third Psalm:¹²⁶

אך טוב וחסד ירדפוני כל-ימי חיי
ושבתי בביה-יהוה לארך ימים .

David, like Assurbanapli, sought two things from God, (a) long life (ארך ימים), and (b) the privilege of dwelling in the "House of the Lord" (ביה-יהוה), i.e., in the royal house. Even as Nabu advised Assurbanapli not to fear,¹²⁷ so David did not fear even when he was near death, for he had the faith that God would restore his נפש (נפשי ישוב) .¹²⁸ David does not speak of the "puhur ilāni rabūti," but he is still conscious that tōb is divinely ordained.¹²⁹

The Advocate, Friend, One Who Speaks-Does
Favorably, Bēl Tabti

We have seen that Jeremiah seemed to be conscious of a divine court in which it was possible to "hear" or "see" God's decision whether for "good-peace" or

for "evil."¹³⁰ He again seems to refer to God within this framework when he asks,¹³¹ "Remember how I stood before Thee To speak good¹³² for them, To turn away Thy wrath from them." זָכֹר עָמְדִי לִפְנֵיךָ לְדַבֵּר עֲלֵיהֶם טוֹבָה)

• (לְהַשִּׁיב אֶת-חַמְתְּךָ מֵהֶם)

Jeremiah here presents himself as an intercessor for the wayward Judeans seeking to avert the decree of

רַע ¹³³ and pleading that God דַּבֵּר עֲלֵיהֶם טוֹבָה .

The Angel of the Lord, מַלְאֲכֵי-יְהוָה , similarly places himself in the position of an advocate for Israel, according to the Book of Zechariah,¹³⁴ when he pleads with the Lord of Hosts to have compassion upon Judah. God answers with ¹³⁵ דְּבָרִים טוֹבִים word-commands, which indicate that once again Judah will be restored to divine favor and will be the recipient of His love and power. The Lord indicates that he had been but a little displeased with His people and the nations had mistaken this displeasure for an outright decree of ¹³⁶ רַע . He puts all nations on notice now, however, that His cities shall again overflow with the results of His approval, מְבֹרָה , for Jerusalem

shall yet be "chosen" (ובחר עוד בירושלם) 137

It is not incidental that בחר is the verb used here, for the recipient of toḥ from God is one He has chosen. 138

In the pre-biblical days of the Ancient Near East the concept of the divine court with its petitioners and accusers played a more prominent part than it does in the Bible. It is suggested that the expression bēl tabti very probably was basically used in ancient times to describe the god who represented a petitioner as advocate or seeker-of-a-verdict-of-tabu. In general usage the phrase bēl tabti came to mean "one who befriends."

In the Maglu Texts we have many references to the various enemies who have so influenced (or seek to influence) the gods that sickness and failure have seized the petitioner. In one petition alone we have the following imposing assortment of opponents: 139

L 79	bēl ik-ki-ia	,	My adversaries
80	bēl sir-ri-ia	,	My enemies
81	bēl ri-di-ia	,	My persecutors
82	bēl di-ni-ia	,	My plaintiffs
83	bēl amāti-ia	,	My libellors

- 84 bêl dabâbi-ia-u ; My plotters
 85 bêl egirri-ia ; My schemers
 86 bêl limutti-ia ; My evil-doers¹⁴⁰

Note that although the texts are taken from a system of magic,¹⁴¹ the language is the language of the court.

What the petitioner seeks from the god(s) is a judgment in his favor that will melt his accusers and render him guiltless, worthy of the favor of the gods, and worthy of health and success. In line 114 of this text, the petitioner says:¹⁴² "di-i-ni di-ni pur ssâ-ai purus"¹⁴³.

Maier translates, "Schaffe mir Recht; triff meine Entscheidung." This appeal is a formula.¹⁴³ It is the heart of the matter. The petitioner seeks a crucial decision of fate.¹⁴⁴

Against this array of prosecutors we must assume that the petitioner was represented by someone who was called the bêl tabti. He was, in effect, the kind of intercessor represented by Jeremiah and the Angel of the Lord in the situations described above. He sought to assuage the impending wrath of the gods and to obtain a 𐎶𐎵 𐎶𐎶𐎶.¹⁴⁵ Adapa¹⁴⁶ sought immortality from the gods. To intercede for him before the great

god Anu were Tammuz and Gixzida. Their intercession in Adapa's behalf is specifically described as a "good word" ("a-na-ta da-mi-ik-ta").¹⁴⁷ A similar expression with the derivative of tābu in place of damu is found in the El-Amarna Tablets.¹⁴⁸

Opposed to those who say a "favorable word" for the petitioner are those who say an "unfavorable word." The expression amatu limuttu, "unfavorable (evil) word," is found repeatedly in the Maqlu texts.¹⁴⁹ The two words, limnu and tabtu, are frequently opposed to each other as in the text:¹⁵⁰ ". . . e-piś Kis-pi lim-nu-ti u Ru-hie la tabuti^{mes}." "Bēl limutti-ia"¹⁵¹ is clearly identifiable as "my evil-doers" or "my opponents." It is reasonable to assume that bēl tabti is in opposition to bēl limutti.

Meissner¹⁵² translates bēl tabti to mean "Erfänger der Wohltat," i.e., the person who receives the good deed. Klauber¹⁵³ takes strong issue with him. He points out that bēl dababi¹⁵⁴ is the enemy or accuser himself. Bēl hiti is the sinner himself. Bēl gimilli¹⁵⁵ is the helper and not the one who is helped.

Indeed, bēlē tabti is found opposite "bēlē da-ba-ba"

where the latter clearly means enemies.

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Witness the rendering by Klauber:

"Dieses Leute sind nicht Freunde (bēle
tabti), sondern Feinde (bēle da-ba-ba)
sind sie." 157

"Bēl ta-ab-ti" is found in parallelism
with "bēl di-iq-ti" 158 which is understood
to mean "friend, advocate, source of favor
or good".

The following text includes the expres-
sions dababu tabu, "favorable word-deed",
and bēl tabti, "the one who speaks-performs
the dababu tabu." 159 We will divide the text
into two sections. First, we consider lines
18 and 19:

L 18 As to this good word (da-ba-bi
an-ni-i tabi) which (my lord the
King) has done

L 19 these gracious deeds (di-iq-te)

Now let us consider lines 25ff of the same text in translation:

What king (is there) who has shown a like
 favor (diqtu) to his servant and what
 benefactor (bêl tabti) has there ever been
 who has thus rewarded with (additional) good
 (ta-ab-tu) the recipient of his bounty
 (bêl tabti-šu), in like manner may the great
 gods of heaven and earth

Rev.
 show kindness (ta-ab-tu di-iq-tu) to the
 descendants of the king my lord as long as
 heaven and earth shall last. When I first
 heard this good word (da-ba-bu...tabu),
 saw this gracious deed (di-iq-tu) that the
 king my lord had done, my heart was glad and
 revived
 160

This text supplies multiple examples of the way
 in which tabu and its derivatives were used in the
 letters of the Assyrian Kings. Tabu is used parallel
 with diqtu in the sense of "favor shown". Tabtu
 is used in the sense of "good granted" or rewarded.
Bêl tabti is used in the sense of "the one who grants
tabtu or tabu," but it seems also to be used
 in a fashion which gives the implication of
 161
 162

"the one who receives tabtu" in line 28.¹⁶³ From this usage we learn that when two are able to grant each other mutual aid they stand in the relationship of a bēl tabti to each other. Another text translates "bēl^{apl} ta-ab-te-e-a" as "friends."¹⁶⁴ Bēl tabātesu occurs, meaning "his partisans."¹⁶⁵

In the Bible we are told that God is not only "good," tōb, but He is also ל'טוב "the One who does good."¹⁶⁶ We have seen that bēl tabti was used in the sense of "friend, ally, one who intercedes for a favorable decision." It is also used to mean "the one who does good, dispenses favor." We must not permit our understanding of the earlier and basic meaning of the phrase bēl tabti to be clouded by our knowledge of what it came to mean in a highly developed sense in biblical times.¹⁶⁷ We must first understand bēl tabti in the same context as bēl limutti and other similar expressions. We must recall its origin within the court situation of accuser and defender. We must seek to understand its meaning within the context of such other phrases as šimtu tabu, "favorable fate,"¹⁶⁸ bēl šimate, "the Lord of Fate,"¹⁶⁹ bēl balati, "The Lord of Life."¹⁷⁰ An

intercessor is a bēl tabti when he speaks amatu tabu, and ša tabti before the high court. A god is a bēl tabti when he proclaims a šintu tabu. A king is a bēl tabti when he favorably answers the petition of his vassal. Bēl tabti does not come to have the prosaic meaning of "friend, ally" except in imitation of its original, more portentous meaning.¹⁷¹

Saru Tabu; Šahu Tabu; Dāvar Tōb

We have seen that to the ancient Semite it was of crucial importance whether or not "favorable" or "unfavorable" words were spoken concerning his fate in the Council of the Great Gods or before the king. In addition to the speaking of words (amatu tabu, dababu tabu), there were other ways in which the gods expressed their approval or invested their power into a human. In the petition of Assurbanapli before the god Nabu we are told that Nabu pledges to invest a šare tabute, "a favorable wind," into the nefesh, "being," of the king.¹⁷² The transfer of this god-empowered wind into the king would revitalize his being.

In another text,¹⁷³ Marduk is called,

(ilu) [✓]sa-a-ri ta-a-bi," there translated, "The God of the Good Breath." The Assurbanapli text tells us the mission of this divine breath to heal and to empower the human with new life. Thus, the translation "good breath" is weak. This is healing, saving, life-giving breath.

In the El-Amarna Tablets¹⁷⁴ the phrase "še-hu tâbu," and in the Bible, the phrase dāvar tob, have a close identification with šaru tâbu. In each case we shall see that there is something which comes "out of the mouth" of the god or king¹⁷⁵ which is tâbu and which vitally affects the life, health, or welfare of the persons to whom the breath-word-message is addressed.

In the text identifying Marduk as the "ša-ari ta-abi," we find that he is also called in the immediate context,¹⁷⁶ "be-el taš-me-e u me-ga-ri," "der Erhörer und Gewährer." Later, within the same text, he is identified as "be-el šip-tu elli-tim," "der Besitzer der reinen Beschwörung."¹⁷⁷ In this context, šari tabi is bound up with Marduk's power to heal and to repel demons, i.e., to restore the patient to normalcy, to give him back his health. This, then, is a phrase of

dramatic forcefulness. It is the difference between life and death, strength and weakness.

In the El-Amarna texts, šehu tabu is used
178
in this kind of context:

- L 16 siehe, geschrieben hat der Diener an
seinen Herrn,
17 wenn er gehört hat den freundlichen
Boten (šipri danka)
18 des Königs, welcher zu seinem Diener
ankommt,
19 und (dass) das ... gut ist (še-hu
tabu), das ausgeht
20 (of the mouth of the king...)

The text continues:

- L 34 iā-me še-hu tabu ū mar šipri ri danka- 179

This is translated: " I have heard that good and
friendly is the message." šehu tabu occurs again in
line 44 and is translated "gutes", specifically as the
180
proclaimed order of the lord .

181
In the El-Amarna texts we are not concerned with

the action of the gods, but we must assume that the relationship of a king-conqueror to his tributary nations was much the same as that between the gods and their human petitioners. The language above would indicate that this was very much so. The Egyptian king's favorable word-breath-command was of the utmost concern to Abimilki of Tyrus. It is significant for our purposes to note that the language employed in the mythological texts has found its way into the language of the kingly court. Abimilki of Tyrus, vassal king, implores his over-lord in the language of petition used by Assurbanapli of Nabu. The šehu tâbu of the Egyptian conqueror has much the same portent as the šaru tâbu of Marduk when addressed to a sick man.

These various expressions from the pre-biblical texts have their corollary in the biblical expression, בִּדְבַר יְהוָה .182 The expression means, "The favorable word-command-decision (from God),"¹⁸³ The phrase occurs in a number of different places and within varying historical contexts. For example, when the servant of Abraham came to Laban and Bethuel to ask that Rebekah be given in marriage to his master's son, the

two answered,¹⁸⁴ "The thing proceedeth from the Lord; we cannot speak unto thee either bad or good."

(מִיְהוָה יֵצֵא הַדָּבָר לֹא נוֹכַל דִּבֹּר אֱלֹהִים)

• (רַע אִו-טוֹב)

Clearly, what Rebekah's parents are saying is that the gāyār-command is from God, therefore it is not for them to judge it, but to accept it uncritically.

לֹא נוֹכַל דִּבֹּר אֱלֹהִים רַע אִו-טוֹב •

They regarded the servant's appearance and message as an act of God; therefore, they considered themselves powerless to question the divine command, whether it was favorable (טוֹב) or unfavorable (רַע).

Balaam also asserts dramatically that the fate of a people, whether it be God-approved, טוֹב , or God-cursed, רַע , was determined by God alone. To Balak's persistent urging that the Seer pronounce a curse upon the Hebrews, Balaam answered,¹⁸⁵ "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord, to do either good or bad of mine own mind; what the Lord speaketh, that will I speak."

(... לֹא אוֹכַל לַעֲבֹר אַחֶ-פִּי יְהוָה לַעֲשׂוֹת טוֹבָה אוֹ רָעָה)

מִלְּפִי אֲשֶׁר יִדְבֹּר יְהוָה אֲחֹן אֲדַבֵּר •

It is interesting to observe that Balaam equates the word-command of the Lord, **דבר**, with the power of doing,

נאמר. He is aware that the pronouncement of a divinely ordained blessing; **ברכה**, will determine the future fate of Israel. Accordingly, when Balaam opens his mouth to serve as the instrument of God, he uses the language of God-approval,¹⁸⁷ "How God-approved are thy tents, O Jacob."

(**מה טובו אהליך**)

(... **נאמר**)

The expression **מה טובו** is not merely poetic. It is the precise indication of God's promise to Israel. It is a specific indication of God's favor. The phrase is to be compared to Enlil's, "It is good; so be it." "Damaqu šī lú kiam."¹⁸⁸ It is at once decision and realization. Balaam anticipates the forcefulness of his blessing by saying,¹⁸⁹ "Does He speak and not perform; does He command and not fulfill?"

Interesting also is that immediately before Balaam transmits the fateful dāvar, he states that he is able to see the vision and to hear the word-commands of God,¹⁹⁰ Apparently, the Seer was understood to have the power to see and hear God's verdict as it was pronounced in

the heavenly or higher court.

There are many places in the biblical text where dāvār tōb refers to a specific decision that God has made concerning the future of Israel. Usually, when used in this specific sense, the phrase refers to the promise made to bring Israel to Canaan that they might possess the land and live safely and prosperously there, under God's patronship. It was of this dāvār that Moses spoke when he said to his father-in-law,¹⁹¹ "We are journeying unto the place of which the Lord said; I will give it to you; come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." (... לָכֵן אָמַנּוּ וְהִסְבִּיחוּ לָךְ כִּי-יְהוָה דִּבֶּר-טוֹב עַל יִשְׂרָאֵל)

The conversation continues,¹⁹² "And it shall be, if thou go with us, yea, it shall be, that what good soever the Lord shall do unto us, the same will we do unto thee." (... הַטּוֹב הַהוּא אֲשֶׁר יַעֲשֶׂה יְהוָה עִמָּנוּ וְהִסְבִּיחוּ לָךְ)

The verb יַעֲשֶׂה actually has the force of "he will decide" or "he will choose to do" or "he pleases to do."¹⁹³

We read in Joshua,¹⁹⁴ "So the Lord gave unto Israel all the land which He swore to give unto their fathers; and they possessed it and dwelt therein . . ." (v 45); "not any part of the favorable command which the Lord commanded concerning the House of Israel failed of realization. All came to pass."¹⁹⁵ לא-נפל דבר . . .)

אשר-דבר יהוה אל-בית ישראל הכל בא .

We should note that the text reads הדבר הטוב . The text obviously refers to a specific command-promise made by God.

When David uses the phrase dāḇār tōb, he uses it in another specific reference. He is concerned with God's command-promise that the dynasty of David will continue to reign. The text reads,¹⁹⁶ "And now, O Lord God, Thou alone art God and Thy words (commands) are truth (will become reality), and Thou hast promised this good thing (hast proclaimed this favorable verdict) unto Thy servant; now, therefore, let it please Thee to bless the house of Thy servant (dynasty), that it may continue forever before Thee; for Thou, O Lord God, hast spoken it (commanded it) and through Thy blessing

let the house of Thy servant (dynasty)¹⁹⁷ be blessed

forever." ¹⁹⁸) ... ודברך יהי-אמת וחדשך אל-עבדך ²⁰⁰

את-הטובה הזאת . ועתה הואל וברך את-בית עבדך ¹⁹⁹

להיות לעולם לפניך כי-אחת אדני יהוה דברת ומברכתך

יברך בית-עבדך לעולם .

The Book of Jeremiah is saturated with references to the dāvar tōb from God. Jeremiah speaks of the old promise to bring Israel to Canaan.²⁰¹ Then again, he speaks of a new dāvar tōb, namely, the return of Israel to its land. He mediates the command of God in this manner,²⁰² "For thus saith the Lord: 'After seventy years are accomplished for Babylon, I will remember you, and perform My good word (favorable command) toward you, in causing you to return to this place, . . .'" (אפקד . . .) ²⁰³ אתכם והקמתי עליכם את-דברך הטוב להשיב אתכם אל המקום הזה) .

Jeremiah recognizes the fact that God is the source of evil as well as of good when he says as God's prophet,²⁰⁴ "For thus saith the Lord: 'Like as I have brought all this great evil upon this people, so will I bring them all the good that I have promised them. . . .'"

(... כאשר הבאתי אל-העם הזה את-כל-הרעה הגדולה הזאת
 כן אנכי מביא עליכם את-כל-הטובה אשר אנכי דבר עליהם) .

The details of the new dāvar tōb are spelled out in this manner,²⁰⁵ "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; and I will put My fear in their hearts, that they shall not depart from Me. Yea, I will rejoice over them to do them good, and I will plant them in this land in truth, with My whole heart and with My whole soul."

(וְכָרַתִּי לָהֶם בְּרִית עוֹלָם ... לְהִיטִיב אוֹתָם)
 וְשִׂשְׁתִּי עֲלֵיהֶם²⁰⁶ לְהִיטִיב אוֹתָם וְנִטְעַתִּים בָּאָרֶץ הַזֹּאת
 בְּאֵמֶת ...) .

The granting of the new dāvar tōb is with the above text placed in a new dimension. God proclaims the making of an "everlasting covenant" (בְּרִית עוֹלָם) with Israel. Heretofore, all peoples had believed that the dispensation of God's favor was something that had to be sought periodically and renewed from time to time. Heretofore, intercessors were vitally needed to cajole and persuade the gods, but now Israel projects a new concept through its God and prophet, God promises "to do them good, to grant them favor" (לְהִיטִיב אוֹתָם)

everlastingly. This announcement is obviously associated with the "new covenant," (בְּרִית חֲדָשָׁה) of Chapter 31: 31-34.²⁰⁷ The constantly interrupted relationship between God and man is to come to an end. The new dāvar tōb, the new covenant, is to be like the "waters of Noah" (מִי נֹחַ)²⁰⁸ like the rainbow itself, a sign that the great catastrophes are a matter of the past. This time the people will be planted in the land, "in truth" (בִּאֱמֻנָה) .

Elsewhere, Jeremiah identifies the new dāvar tōb equally with (a) the return to the land, (b) the re-institution of the dynasty of David (Judah). The text reads:²⁰⁹ "Behold the days come, saith the Lord, that I will perform that good word (favorable verdict) which I have spoken (proclaimed)²¹⁰ concerning the house of Israel and concerning the house of Judah. In those days, and at that time, will I cause a shoot of righteousness to show up unto David; And he shall execute justice and righteousness in the land."

(הִנֵּה יָמִים בָּאִים נֹאם יְהוָה וְהָקַמְתִּי אֶת-הַדָּבָר הַטוֹב)

אֲשֶׁר דִּבַּרְתִּי אֶל בֵּית יִשְׂרָאֵל וְעַל בֵּית יְהוּדָה

15 בִּימֵי הָהֵם וּבָעַתְּ הָיָא אֲצִמִּית לְדוֹר צָמַח צִדְקָה

וְעָשָׂה מִשְׁפָּט וְצִדְקָה בָּאָרֶץ .

With Jeremiah, the covenant, the favorable command (dāvār tōb), the return to the land, and the reign of the Davidic dynasty are all tied together in one inseparable bond. Indeed, they are part of the same thread with which the universe is tied together, for are they not all part of the tōb created by God and determined by God? In this mood, Jeremiah proclaims,²¹¹ "Thus saith the Lord: 'If ye can break My covenant with the day, And My covenant with the night . . . Then may also My covenant be broken with David My servant . . .'" Again he proclaims in God's name,²¹² ". . . If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth; then will I also cast away the seed of Jacob, and of David My servant . . . for I will cause their captivity to return, and will have compassion on them."

In Isaiah, the return to Zion, salvation, peace, and tōb are all equated. The prophet announces,²¹³ "How beautiful upon the mountains are the feet of the messenger of good tidings, That announceth peace, the harbinger of good tidings, That announceth salvation;

That saith unto Zion: 'Thy God reigneth!' (מה-נאוו)

על-החרים רגלי מבשר משמיע שלום

מבשר טוב

משמיע ישועה

אמר לציון מלך אלהיה (.

The key words are still the words with which the ancient kings and gods announced their decisions of fate, . משמיע שלום מבשר טוב .

This equating of tôb and shalôm was apparently common with the prophets. It is used by Jeremiah when he speaks of God's new favor which will come to Judah, ²¹⁴ and again when he says that the people hoped for a dispensation of shalôm from God but tôb did not come. ²¹⁵ Isaiah uses shalôm opposite ra' when he insists that God is the author of both good and evil, ²¹⁶ although tôb is usually found opposite ra'. From this intermingling of tôb and shalôm as synonyms in these usages, we deduce that tôb did not merely mean prosperity in its most basic usage. In this kind of context it means the return of God's favor, the cessation of the exile and the misery that went with it. In this context it

means the restoring of Israel's normative relations with God.²¹⁷

In the development of the concept of the dāvār tōb by Israel into the promise-command that God makes to His people concerning their welfare and destiny in the land of Israel, we see the ultimate projection of concepts found in pre-biblical texts. Dāvār tōb has these things in common with šaru tābu and šehu tābu:

- a) it is a breath or word emanating from the mouth of the god;
- b) if favorable to the petitioner, it was called tābu-tōb;
- c) the utterance was considered the equal of a divine command;
- d) there was faith that the command would become reality;
- e) the petitioner would seek an intercessor or advocate to make his plea before the god (bēl-tābtī) who would counter the argument and accusations of enemies.

With Jeremiah, however, comes the prophecy that Israel will no longer need intercessors, for God has decided

to make an everlasting brit, a continuing dāvar tōb with His people which would be as inviolable as the ordinances which kept the stars in their orbits. So the uncertainty and fear which characterized the man-god relationship was to melt into a relationship of security and unbreakable bonds.

CHAPTER III

WAYS OF OBTAINING THE DIVINE FAVOR AND POWER

Favorable Spirit, Unfavorable
(Antagonistic) Spirit

It is interesting that in the Assurbanapli text, which we discussed in detail above, Nabu is the god addressed. Nabu is the God of the Wind (Nabu-Marduk), therefore it is of special interest that he should say:²¹⁸

L 25 Šāre tābūti ina napāti-ka a-pak-kid

This is translated, "Gute Windhauche werde ich in deinem Lebensodem unterbringen." The text clearly implies that Nabu will re-invest Assurbanapli with power and strength. One thinks immediately of the Genesis account of the creation of man:²¹⁹ "Then the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life."

. (...)

We wonder how closely related are the expressions,

šare tabūti and נשמה חיים , for these are the respective things which the deity breathes into the man. We shall consider elsewhere the relation between tabuti and hayyim when we discuss "healing, life-giving waters."²²⁰ For the present, however, we note that the passage in Genesis is concerned with the act of physical creation, whereas the Assurbanapli text is concerned with upholding the status and well-being of the king. Perhaps, the latter has merely fallen out of favor with the gods, and the language of creation is used to indicate that he will be, in a sense, re-created, re-invested with all that makes for life and power. This is to be accomplished when Nabu speaks, ša tabti,²²¹ "that which is favorable," in behalf of Assurbanapli before the "Council of the Great Gods."²²²

In the Bible the word usually used for "wind" is ²²³ The expression רוח חיים may be related in some way to the expressions šare tabūti or šehu tabu. According to the biblical narrative, immediately after Samuel anoints David, "the spirit of the Lord came mightily upon David from that day onward."²²⁴ (וחצלה רוח-יהוה אל דוד מהיום ההוא ומעלה) .

From what follows, we are led to believe that when the

רוח יהוה rests on David it is automatically withdrawn from King Saul. The text continues,²²⁵ "Now the spirit of the Lord had departed from Saul and an evil spirit (unfavorable or antagonistic spirit)²²⁶ from the Lord terrified him."

(ורוח יהוה סרה מעים שאול)

• (ובעתה רוח-רעה מאת יהוה)

We know that rovah is the opposite of ra ah, yet the favorable spirit of the Lord is simply identified as רוח יהוה and not as רוח טובה . רוח רעה is clearly the manifestation of divine disfavor.

רוח יהוה unmodified by an adjective is assumed to be the normative (favorable) spirit of the Lord.

רוח is the opposite of normative. In the Maglū texts,²²⁷ an unfavorable demon is identified as limnuti or as la tabūti, but there are not favorable spirits, "Ru-ḥi-e tabūti."²²⁸ This usage underscores the fact that for the ancient Semites there was that which was divinely ordained and normative on the one hand, and that which was disorderly, a disruption of the normal pattern, known as limnuti or la tabūti, on

the other.

The Expressions, אשר ייטב לו , וטוב לו

When Saul is visited by the antagonistic spirit, he is advised to obtain a musician who will exorcise this spirit,²²⁹ "and it shall be when the evil (antagonistic) spirit from God cometh upon thee that he shall play with his hand, and thou shall be well (restored to normalcy, be whole).²³⁰ והיה בהיות ... עליך רוח-אלהים רעה ונגן בידו וטוב לו .

The expression וטוב לו indicates that the advisors to Saul understood that the musician could exorcise the antagonistic spirit so that what would remain would be the normative or favorable spirit, וטוב לו . Through the musician's exorcism, Saul was to be healed of his malady and made whole once again. This procedure of exorcism is directly parallel to the procedures of other Semites in driving out afflicting spirits.²³¹

The clause וטוב לו occurs also in Deuteronomy with some frequency.²³² There we are told that a murderer must be brought to the avenger of blood that

"the blood of the innocent . . . shall be put away
 . . . from Israel, that it may go well with thee. 233

(לֹא יִסּוּבֶנּוּ)" Here the expression would indicate that the divine favor will remain with Israel only so long as it follows the divinely established law. There is another nuance here. The ancients believed that blood innocently spilled had to be requited. This is why there were procedures for offsetting the spilling of blood even when the murderer could not be found.²³⁴ The scales had to be balanced. When the imbalance created by the visitation of the antagonistic spirit was corrected by the exorcism, the balance-normalcy that remained was top. When the spilling of blood was in some manner equalized, i.e., by the death of the murderer or by ceremonial procedures, לֹא יִסּוּבֶנּוּ, the balance was restored; the normalcy of God's approval-acceptance remained.

Again in Deuteronomy we have the text,²³⁵ "Ye shall walk in all the way which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." ;יִנְיָנָה ;יִנְיָנָה...)

וְיָשׁוּב לָכֶם) Here the divine favor is spelled out as

(a) life, and (b) prosperity in the land.

In the incident involving King Saul described above, we are told that David did play the harp,²³⁶ "so Saul found relief, and it was well with him, and the evil spirit departed from him. . ." וְרוּחַ לְשָׁאוּל .)

וְיָשׁוּב לוֹ וְסָרָה מֵעָלָיו רוּחַ הָרָעָה (.

It is important to note again that the text does not say that the favorable (good) spirit replaced the unfavorable spirit. Tôb is what remains (the normal situation) when the antagonistic spirit departs.

The Samuel texts²³⁷ make it clear that the Hebrews considered God Himself to be the author of evil. This is consistent with the prophetic texts proclaiming that God is the source of both good (to vah, shalôm) and evil (ra' ah).²³⁸ But the later prophets do not speak of antagonistic spirits or of exorcism. Jeremiah informs us that God's favor, tôb, is earned by ethical action. The prophet proclaims to the king of Judah:²³⁹ "Shalt thou reign because thou strivest to excel in cedar? Did not thy father eat and drink, and do justice and righteousness? Then

it was well with him (then he had God's favor)."²⁴⁰

. (וְיָשַׁב מִשְׁכָּנוֹ וַיְהִי כִּי יִשְׁכַּן אִתּוֹ לֵב לֵב . . .)

The text continues,²⁴¹ "He judged the cause of the poor and needy . . . לֵב לֵב ."

We have seen that the command-promise of the land of Canaan as the future home of the Hebrews was considered to be a specific dāvar tōb expressed by God. In the text from Deuteronomy quoted above²⁴² we noted that the continuation of the dispensation of tōb by God depended on whether or not the Israelites walked in the way (הַדֶּרֶךְ) of God. The tōb in this text is tied to the enjoyment of the promised land. There are many other such texts in Deuteronomy, as for example,²⁴³

"And thou shalt keep His statutes and His commandments, which I command thee this day, that it may go well with thee (וְיָשַׁב מִשְׁכָּנוֹ) and with thy children after thee, and that thou mayest prolong thy days upon the land, which the Lord thy God giveth thee, for ever." This conditional favor of God is to continue to be extended to the Israelites only if they obey God's laws. The condition is expressed before the "Shema," recognized in the Jewish prayer book as the essence of the Jewish

God require of thee. (שאל משה ... מה) but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul; to keep for thy good (לטוב

לך , that you may stand in God's approval)²⁴⁹ the commandments of the Lord, and His statutes, which I command thee this day."

To understand the above statement, which is a sort of summary statement, we must refer to Micah's question,²⁵⁰ "It hath been told thee, O man what is good (מה-טוב) , And what the Lord doth require of thee (ומה-יהוה דורש מלך)".

When we examine the use of tôb in these last two statements, we realize that Micah is clearly asking,

"What is necessary to win God's approval" and the text of Deuteronomy is saying, "In order for you to stand in God's approval (לטוב לך) you must walk in God's

ways and perform His laws." Surely, this is the

meaning of the text²⁵¹ when it says, ... ועשיה חיישר

²⁵² "....לך ייטב למען יהיה לך טוב

Oil With Divine Powers, Samnu tabu, Shemen tôb

In the Bible we have the term טוב שמן which is

usually translated as "good oil" or "precious oil." New light upon the meaning of this term is gained by studying the use of its ancestor, samnu tabu, as it occurs in the ancient texts. In "The Descent of Ishtar to the Nether World"²⁵³ we read that in order for Tammuz to be returned to the Upper World (i.e., to life), he must be washed with a special water and anointed with a special oil.²⁵⁴ The water is here called mē elluti, which means "Pure, holy, healing water."²⁵⁵ It is, as we shall see later, the same as the mē balati, the "water of life, life-giving water" which is sprinkled upon Ishtar in order that she might be restored to life.²⁵⁶ The oil is identified as samnu tabu²⁵⁷ which is clearly similar to the mē balati in its life-giving qualities. The samnu tabu is a special oil which has divine healing powers. It is a life-giving oil.

We know from the Maglū texts that oil played a very important part in the ritual ceremonies designed particularly to heal a man of illness. In one text we have a reference to "saman tap-su-uh-ti", "Öl der Heilung."²⁵⁸ The very next line in the text identifies

this oil as šaman balati, "lebensöl";²⁵⁹

L 37 ap-šu-uš-ka šaman balati

In this way, by the pouring of the "oil of life, life-giving oil" upon the diseased person, is he relieved of his "hex" and restored to health. The expression šaman balati in this text is used identically as the expression šamnu tabu in the "Descent of Ishtar."²⁶⁰ There is every reason to believe that tabu and balati are interchangeable adjectives when used in this context.

In the Šurpu texts we find that šamnu ellu, "pure oil," is at once the "šamnu mu-lil-li ša ilâni," and the šaman šipti. That is to say, the oil that is used in the ritual ceremony is "pure, holy oil," ordained with the power of the gods and, therefore, specifically identified as the šaman šipti, the oil that the priests use to work magical miracles. See now the text:²⁶¹

L 31 én šamnu éllu šamnu ib-bu šamnu nam-ru²⁶²

32 šamnu mu-lil-li ša ilâni^{mes}

33 šamnu mu-pa-áš-si-ih šir^{šir} šir-a-na ša a-me-lu-ti

34 šaman šipti ša^dé-a šaman šipti ša^dasari-lu-đu

Meier translates:

- L 31 Beschwörung, reines Öl, heiles Öl, glänzendes Öl
 32 Öl das die Gotter reinigt
 33 Öl, das heilt die Sehne der Menschen
 34 Öl der Beschwörung des Ea, Öl der Beschörung
 des Asari-lu-du!

In "The Descent of Ishtar" the oil used to bring Tammuz back to life is called šamnu tabu. There šamnu tabu is parallel with mē elluti, "pure-holy water."²⁶³ We note that the oil in our present text (above) is called among other things šamnu ellu, "pure-holy oil." Morgenstern after studying all these terms as they are used repeatedly in the priestly texts concludes that tubbu is among the synonyms of ullulu.²⁶⁴ We shall see later that the mē tabuti was the same as the mē balati.²⁶⁵ Šamnu tabu is, no less the šaman balati, and "the oil of the gods."²⁶⁶ It is the šamnu ellu, "the holy oil."²⁶⁷

Morgenstern reminds us that in the šiptu ceremony oil is used to touch everything in the ceremonial area of activity.²⁶⁸ A similar procedure is followed by the Hebrew priest in sanctifying the altar, the ark, and other objects within the Tent of Meeting. The text reads:²⁶⁹

"And thou shalt annoint therewith the Tent of Meeting, and the Ark of the Testimony, and the Table and all the vessels thereof, and the candlestick and the vessels thereof, and the altar of incense, and the altar of burnt-offering with all the vessels thereof, and the laver and the base thereof."

The oil that was used was the "holy, anointing oil." (שֶׁן מִשְׁחַת-קֹדֶשׁ) ²⁷⁰ The oil was used to make the objects holy and "whatsoever toucheth them shall be holy."²⁷¹

(יְקַדְּשׁ אֹתָם וְהָיוּ קֹדֶשׁ קְדָשִׁים)

• (כָּל-הַנֹּגֵעַ בָּהֶם יִקְדָּשׁ)

Similarly, in order for Aaron and his sons to administer as priests, they must be sanctified with this anointing oil.²⁷²

... הַמִּשְׁחָה קְדֹשָׁה אֹתָם

In one Psalm we have a description of this anointing ceremony of the priests (perhaps the Psalm was recited or sung during the anointing). In this text²⁷³ the oil is identified as "shemen ha-tôb."

The text reads: כִּשְׁמֵן טָהוֹב עַל הָרֹאשׁ יָרַד עַל-הַזָּקֵן

וְעַל-אָזְנוֹ וְעַל-מִדּוֹתָיו .

In Leviticus²⁷⁴ we are told: "And he (Moses) poured of the anointing oil upon Aaron's head and anointed him

to sanctify him."

(וַיִּצַק מִשְׁמֶן הַמִּשְׁחָה עַל רֹאשׁ אַהֲרֹן)

וַיִּמָּשַׁח אֹתוֹ לְקֹדֶשׁ ()

The anointing was the ritual through which Aaron obtained the quality of serving as a divine agent. Psalm 133 tells us that this "holy oil" was שֶׁמֶן הַכֹּסֶם .

We know also that the anointing oil was used to designate that the spirit of God was with a newly chosen king. Samuel anointed Saul and thereby transferred to him certain divine approval and power-protection.²⁷⁵ However, as soon as Samuel anointed David, "the spirit of the Lord came mightily upon David from that day onward,"²⁷⁶ and "the spirit of the Lord had departed from Saul and an evil spirit from the Lord terrified him."²⁷⁷ In other words, as soon as David was anointed with this special oil, capable of investing in him the רוּחַ יְהוָה , the רוּחַ יְהוָה departed from Saul and Saul was left with רָעָה . The "tôb-approval" departed from Saul when the special oil was poured upon David and Saul was left with the opposite of tôb, namely ra'.

The 23rd Psalm is used today in a most general and poetic manner, but the force of the above logic makes

us wonder if the Psalm was not compiled when David knew that Saul was set to kill him, and he sang:

Yea, though I walk through the valley of death,

I will fear no יָד, 278

For Thou art with me (not with Saul) . . . 279

280

(כִּי־יְהוָה עִמָּךְ)

Thou preparest a table (the royal table?) 281

before me in the presence of mine enemies

(Saul was very near; indeed, David was in the royal house); 282

Thou hast annointed my head with oil . . .

283

(שָׁחָה בַשֶּׁמֶן בְּרֹאשִׁי)

Surely יְהוָה and יְהוָה 284 shall follow me

all the days of my life;

And I shall dwell in the house of the Lord (the royal house) for ever.

For the purposes of our immediate discussion it is important to note that immediately after David states that he is annointed (i.e., designated to be king), 285 he knows that יְהוָה will be with him. The pouring of the oil by the official intermediary of God, the prophet, transfers the toḥ, the "God-approval-protection-

power," from Saul, who now has ra^c, to David.²⁸⁶

If shemen tób only means "good, costly, precious oil" it could conceivably be an ingredient of the "Holy anointing oil." Indeed, we have a detailed description in the Bible of the manner in which this oil is made. It contains chief spices, Flowing myrrh, sweet cinnamon, sweet calamus and cassia.²⁸⁷ It also contains olive oil.²⁸⁸ It does not contain shemen tób. All these things together are the ingredients of shemen ha^t-tób.

The Psalmist identified the oil that was poured upon Aaron's head as shemen ha^t-tób. "The divinely approved oil." The same expression, shemen ha^t-tób occurs in the text describing the treasures of King Hezekiah which he showed to the son of the king of Babylon.²⁸⁹ The term for the anointing oil when used elsewhere is שֶׁמֶן הַמִּשְׁחָה 290 The use of the definite article seems to be meaningful. It is distinctly possible that Hezekiah showed the Babylonian "the oil reserved for divinely ordained usage."

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(שֶׁמֶן הַטֹּב).

What about the well known usage in Ecclesiastes,

טֹב שֶׁמֶן מִשְׁחָה טֹב 292.

We do not have the definite article here, and since it is generally conceded that Ecclesiastes is late (biblically speaking), then it is possible that the phrase means nothing more than "precious, good-quality oil." It is possible also that the translation might be "A good name is better than royalty," if we understand that a person who is anointed is a member of royalty (or of the priesthood). Support for this view is found in the Talmud where Rabbi Simeon is quoted as saying,²⁹³

"There are three crowns: the crown of Torah, the crown of priesthood, and the crown of royalty; but the crown of a good name excels them all." (רבי שמעון אומר)

שלשה כתרין הן . כתר תורה וכתר כהנה וכתר מלכות

וכתר שם טוב עולה על גביהן) .

This teaching is another illustration where a "good name" (שם טוב) is better than royalty or the priesthood. We know that this was a common comparison in those days, especially in this kind of wisdom literature. See now the Talmudic teaching,²⁹⁴ "The Torah is greater than priesthood or royalty . . . (etc)." (גדולה תורה)

יותר מן הכהנה ומן המלכות) .

These Talmudic illustrations show that it was common to

compare the acquisition of a "good name" or of knowledge of Torah with the advantages of royalty or priesthood. If those in the royalty or priesthood were anointed with šmnu tabu it is possible that the expression in Ecclesiastes has this specific reference.²⁹⁵

For our purposes, however, it is enough to know that šmnu tabu in the ancient texts meant specifically "the oil that heals, gives life; holy oil, the oil of the gods." It is highly probable that shemen ha-tôb as used in the Bible retains something of this ancient meaning. It was the oil used to bring Aaron into a special relationship with God in the priesthood, and when David was anointed with oil, we know that šm immediately visited Saul and the šm was with David. We have seen that the šm is the normative or tôb-spirit of God.²⁹⁶

Mê Tabuti, Mayim Hayyim

We have seen that in the ancient Assyrio-Babylonian magical texts, the priests used such ingredients as oil, cane, and water (among others), to induce the gods to act favorably upon the petitioners who had placed

themselves in the hands of the priests. Julian Morgenstern, in a definitive article on the subject, contends that "the basis for all ceremonies for the removal of evil spirits" is water.²⁹⁷ He goes on to say that, "A common expression for the waters of the Apsu was mē tābuti!" The waters of the Tiamat, on the contrary, were mē limmuti. From them the evil spirits went forth, bringing sickness and death unto men. These were, therefore, mē mūtu, "waters of death." The health-bringing waters of the Apsu were mē balāti, "waters of life."²⁹⁸

It is interesting to note that Marduk (Ea) is the god to whom the priests appeal in these ceremonies, and he is called the bēl balāti, the "Lord of Life."²⁹⁹ We have previously indicated that Ishtar was recalled to life by the drama of sprinkling mē balāti upon her, as ordered by Ea. We must assume that this was a special water, reserved as the "holy oil" was reserved, for divinely ordained occasions, and access to which was controlled by the designated representatives of the gods, the priests.³⁰⁰

We have seen that shemen ha-tôb was probably used

in the Bible with something of the same sense in which gamnu tabu was used in the ancient texts. Is water ever used in the biblical text in the sense described above? We think so, and in precisely those texts in which one would expect to find it so used, in the ritualistic texts. In Leviticus we are told that the priests were commanded to follow a specific ritual in cleansing a leper.³⁰¹ The priest is to take two birds, cedar-wood, scarlet, and hyssop. He is then instructed (a) to kill one of the birds in an earthen vessel לַיָּם מִן הַיָּם,³⁰² (b) to take the living bird, the cedar-wood, the scarlet, and the hyssop, and dip all of them in the blood of the "bird that was killed"; לַיָּם מִן הַיָּם,³⁰³ (c) to sprinkle upon the leper seven times this mixture, pronounce him clean; and (d) to release the living bird, וְהִצִּיחַ אֶת הַיָּבִי, into the open field.

The implications of this rite seem clear. The released bird which was dipped in the blood of the deceased bird represents the return to life of the deceased bird. The rite was designed to make it seem as if the dead bird had come to life (even as Ishtar and Tammuz had). The dead bird represents the death

(disease) that is in the leper. The power of life transferred to the living bird is supposed to be transferred to the leper, and the priest "shall pronounce him clean."³⁰⁴

Now, how is it that the "dead bird comes to life?"

(a) He is killed, *וְהָרַגְתָּ* , and (b) He is symbolically dipped in a mixture which includes blood. We know that among the nomadic Semites, especially, the life of a thing was thought to be in its blood.³⁰⁵ This explains the dipping in the blood. But why did the first bird have to be killed in an earthen vessel which was

וְהָרַגְתָּ ? The text does not say that the bird was washed in the water. Nor does it say that the vessel was washed in the water. The text does not even say that there is water in the vessel. It merely--and crucially--says that the vessel itself must be

Morgenstern after studying intensely the ancient magical texts contends that the water-bowl is the center of all operations, and the ancient priests continually start and return to this bowl.³⁰⁶ In this bowl was the mē balati taken from the mē tabuti.³⁰⁷ In the bowl was the water capable of giving life. Could it

not very well be that the מִיֵּן מֵיִם is the mē balatī?³⁰⁸

The phrase מִיֵּן מֵיִם occurs again in Leviticus, and again in the setting of a priestly rite.³⁰⁹ The problem here is how to rid a house of leprosy. The problem is described as not one of cleaning, for the cleaning is done by tearing out the stones, scraping them, and replastering.³¹⁰ Our text begins after the priest had cleaned the house and after it is evident that the leprosy is removed.³¹¹ We know, then, that we are concerned with ritualistic cleansing only. The procedure is for the priest (a) to take two birds and cedar-wood and scarlet and hyssop; (b) to kill one of the birds in an earthen vessel מִיֵּן מֵיִם by ³¹² (c) to take the cedar-wood, hyssop, scarlet, and the living bird and dip them in the blood of the slain bird and in the מִיֵּן מֵיִם ³¹³ (d) to sprinkle the house seven times (apparently with the blood separately and with the מִיֵּן מֵיִם separately, for we are told that these are two separate mixtures; (e) to cleanse (i.e., ritually), the house with the blood of the bird, with the מִיֵּן מֵיִם with the living bird, and with the other ingredients,³¹⁴ and (f) to release

the living bird.

From the above text, we can see that the first bird was again ritually slaughtered in an earthen vessel מִיֵּן מִן לַי . Secondly, we can see that the

מִיֵּן מִן is again used precisely as the blood is used. The various ingredients (other than blood) are dipped into it (not washed with it), and it is apparently used for sprinkling purposes, as the mē balati is used for sprinkling to revive Ishtar. Then, again, מִיֵּן מִן is used as the blood is used and as the living bird is used to cleanse (ritually) the house. It would be absurd to assume that the house was washed with blood or washed with the living bird. Nowhere does the text say that anything is washed. The blood, the water, the living bird, and the other ingredients are here used for their ritualistic purposes only.

The biblical text elsewhere clearly speaks of a water that was used for sprinkling and which was thought to have powers for purification from sin.³¹⁵ This water was made by taking the ashes of a red heifer and adding to it מִיֵּן מִן .³¹⁶ Here, again, the water is not used to wash the ashes of the heifer and

there is no special reason why "running water"³¹⁷ would be more preferable to other water. Indeed, we are told within these same passages that the priest washes himself and his clothes, but he does not feel the necessity to use "running water" for this purpose.³¹⁸ When one bathed in those days, one bathed in water, however obtainable, so scarce was it. For ritual purposes, however, it was necessary to have a specially prepared water, ordained by God, a "Water of life, God-ordained water."

There is another description of the use of water for ritualistic purposes which is interesting for our purposes. When a woman is suspect of being unfaithful she is made to drink of מֵי קִדְשִׁים , "holy water."³¹⁹ This, too, is mixed with dust from the floor of the tabernacle.³²⁰ This holy water is also called the "water of bitterness" (מֵי הַמֶּרְיָא)³²¹ which is capable of causing a curse.

Thus, we see that the biblical Hebrews used water which was variously called "Holy Water," "Water of Sprinkling" or "Living (life-giving) Water." This fits the use of names for oil in the ancient texts which

was variously called "Holy Oil, Oil of Sprinkling," and "Life-giving Oil." Similar was the more ancient pattern of names for the ritualistic water.³²² The names described the function of the water and/or oil, but it was the same water/oil set aside for the specific use of the priests and thought to have god-ordained powers.

Ezekiel was not unmindful of the connection between waters and healing. His description of the waters emanating from the Temple remind us of the ancient association of Ea with the mē tabuti, the "sweet, healing waters." Ezekiel seems to be concerned with the conflict between the bitter waters and the sweet waters.³²³ In a vision he sees the Temple with the waters flowing out "from under the threshold of the house eastward." These waters were to "enter . . . into the sea of the putrid waters" (הַיָּם הַמֵּת הַיָּם הַמֵּת) . Thereby the later "shall be healed" (וְנִרְפְּאוּ הַמַּיִם) .³²⁴ The prophet continues, "And it shall come to pass that every living creature wherewith it swarmeth, whiter-soever the rivers shall come, shall live; . . . for these waters are come thither, that all things be healed

and may live

(וַיִּפְּדֵנוּ מִיָּד יְהוָה)

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whithersoever the river cometh." The healing power of this water stems from the fact that "... the waters thereof issue out of the sanctuary."³²⁶ Jeremiah who saw his visions in less symbolic and in more concrete terms, nevertheless identifies God as the "source of the living waters." (מְקוֹר מַיִם חַיִּים) . 327

It is interesting that the "bad water" which the people could not drink is called מַיִם רָעִים .³²⁸ Elisha converted the water to usability through the use of salt.³²⁹ In so doing, Elisha said,³³⁰ "I have healed these waters; there shall not be from thence any more death or miscarrying." (וַיִּפְּאֵתִי לַמַּיִם הָאֵלֶּה)
 • (לֹא-יְהִיָּה מָשָׁם עוֹד מוֹת וּמִשְׁכָּלָה)

We would be justified in calling the healed waters

מַיִם טוֹבִים although Elisha does not use this phrase.

The use of its opposite, מַיִם רָעִים , however, would show that the Hebrews were not too far from the more ancient understanding that there were mē tabuti and mē limmuti, mē balati, and mē mūti.³³¹

When we discuss tabtu, the Akkadian word for salt, we will make the point that it was perhaps so called because the use of salt in water unfit for human usage

made it "sweet, good" for use (i.e., tabtu was the agent for making "bitter, evil waters" into mē tabuti).³³²

We cannot ignore the close association the ancients made between tabu and "life," and "healing." In "A Prayer of the Raising of the Hand," we have the text:³³³

a-šar tap-pal-la-si i-bal-lut amēlū mitu i-te-ib-bi
mar-su

Where thou (Ishtar) lookest in pity, the dead man
lives again, the sick is healed.

In this text "i-te-ib-bi" has the force of "is healed."
It is parallel with "i-bal-lut," "is brought to life
again."

Tabtu, Salt

The salt which frequently played a part in the
priestly ceremonies of the Babylonians was called
tabtu.³³⁴ We believe that the coincidence of this name
with tabu is more than casual. We have seen above that
Elisha used salt (מלח) to convert the "evil, bitter
waters." (מים רעים) into "sweet, healing waters."³²⁵
We have seen also that in the Babylonian priestly texts
"good, life-giving waters" (mē tabuti), were opposed to

the "evil, death-giving waters" (mē limmuti).³³⁶

The original mythological thought was that these two kinds of waters were created by the gods, one with the power to heal and the other with the power to kill.³³⁷

Perhaps the Babylonians knew what Elisha knew, that salt could convert the evil waters of death into the good waters of life.³³⁸ Certainly to Elisha salt itself seemed to have the strange power of bringing about this miraculous change. It could have been that the Babylonians, for this reason, named salt tābtu, i.e., that which carries god-power, healing-power, life-giving power, the favor of the gods.

In one of the Maglū texts we find this hymn:³³⁹

O Salt, created in a clean place,
For food of gods did Enlil destine thee.
Without thee no meal is set out in Ekur,
Without thee god, king, lord, and prince do not
smell incense.

I am so and so, the son of so and so,
Held captive by enchantment
Held in fever by bewitchment,
O, Salt, break my enchantment. Loose my spell.

Take from me the bewitchment; And as my creator
I shall extol thee.

The salt, of course, is tābtu, which here is addressed as if it were itself a god. Apparently, however, the reason given for this petition of tābtu is that it is an ingredient within the incense smelled by the gods. The petitioner clearly believes that when the gods smell the incense they will be persuaded to give a verdict like unto the quality of the incense as evidenced by one of its chief ingredients, tābtu.³⁴⁰ In other words, the priest who mediates this prayer says to the god, "Here is tābtu. Give us a verdict of tābu." Or, "Here is the symbol of the verdict we seek. Imitate it. Reproduce it."³⁴¹ Perhaps this kind of procedure is the reason, at least in part, for the use of other kinds of ingredients which have the quality of tābu, such as oil,³⁴² cane,³⁴³ milk,³⁴⁴ lamb,³⁴⁵ etc.

In either case, whether we think of tābtu as converting evil waters or as persuading the gods (as an incense-ingredient), it is used by man to obtain a result from the gods, i.e., a conversion of enchantment-bewitchment (illness-death) to freedom from spells of

evil demons (health, normality, god-approval),³⁴⁶

The Bible does not use labyu for "salt"; instead it uses מלח³⁴⁷. In the Bible it is מלח which converts the evil waters.³⁴⁸ There seems to be a common understanding between the biblical Hebrews and the ancient Semites with respect to the use of salt. In Leviticus (again in a priestly text), we find the statement:³⁴⁹

"And every meal-offering of thine shalt thou season with salt; (במלח חמלה); neither shalt thou suffer the salt of the covenant of thy God to be lacking³⁵⁰

(ולא תשביח מלח ברית אלהיך) from thy meal-offering; with all thine offerings thou shalt offer salt."

(חקריב מלח) ."

Zimmern tells us that the casting of salt, "tu-ub-ba-a-ti tasakkan(-an)"³⁵¹ means "to apply salt," in the priestly ceremony. To the biblical Hebrews a covenant was sealed by the use of salt. So Abijah said,³⁵² "Hear me, O Jeroboam and all Israel; ought ye not to know that the Lord, the God of Israel, gave the kingdom over Israel to David forever, even to him and to his sons by a covenant of salt" (ברית מלח) ?"

The text of Numbers records that the Lord gave certain portions of the sacrifices and offerings to Aaron,

" . . . it is an everlasting covenant of salt before the Lord unto thee and do thy seed with thee." Here the expression is בְּרִית מֶלַח עוֹלָם . 353 We might

conclude that while salt was the outward symbol of the בְּרִית it, nevertheless, had a double meaning. It indicated something of the God-ordained nature of the

בְּרִית . The word in the Bible for salt is מֶלַח . 354 but if it were tabtu and we could read בְּרִית מֶלַח then we would be justified in translating this expression as "God-ordained covenant" or "God-affirmed covenant."

We have seen elsewhere in this paper that dāvār tōb and brît are equated. 355 The dāvār tōb that Jeremiah prophesizes is the בְּרִית חַדְשָׁה . 356 It is a

בְּרִית to do Israel טוֹב , i.e., "to treat them favorably." 357 We have seen that the promise extends to the kingdom of David also, and it is interesting, therefore, that the text in Chronicles above speaks of the

בְּרִית מֶלַח concerning David. We wonder if it is possible that the Hebrews took over some of the meaning of tabtu, using their own word מֶלַח which

had been used for more prosaic purposes, without clearly understanding that tabtu had a double meaning.³⁵⁸ The power of salt (מלח) to heal evil waters (מים רעים) that carry death is revealed by Elisha.³⁵⁹ מלח is understood by the prophet to be able to reverse רע. Clearly salt, מלח to the Hebrews, tabtu to the Akkadians, was an agent with special powers to bring tôb-tâbu.

Yom Tôb, The Favorable-Propitious Day
(Acceptable to the Gods)

In today's Jewish community the phrase יום טוב is used loosely to describe a holiday, usually a religious holiday. In the Bible the expression occurs in the sense of a celebration of a major historical event (presumed, of course, to be determined by God).³⁶⁰ In the State Letters of Assyria the expression clearly is used in a technical sense meaning "a day acceptable to the gods" or "a propitious day for making petitions to the gods," i.e., in the hope of getting a favorable reply.

This kind of text is frequent:³⁶¹

ûmu gkâm tâb a-na epa-ši

The eighth day is auspicious for the ceremony.

Again we have:³⁶²

a-pu-uš ūmu^u la táb

The day is not auspicious (to perform lustral incantation against all evil).

The basic meaning of tábu as the approval-acceptance sought from the gods is obvious in this text:³⁶³

L 1 ū-la-a amelo^o sábe^{pl} la tab

Perhaps it is not good (to send the men up) onto the roof of the Temple.

L 6 . . . táb a-na e-pa-še arhu^u ulûlu tab³⁶⁴

(As to the roof of the Marduk Temple of which the king my lord spoke)³⁶⁵ it is a good time to build it: The month of Elul is propitious.

L 7 ū ūmu^{2kam} a-na bārû-ú-ti tábi-ma

And the second day is propitious for divination

The phrase "propitious month," arhu tábu, also repeatedly occurs, as in:³⁶⁶

L 3 arhu tábu ni-mur

4 la u-da arhu^u ulûlu tab

L 3 We have determined a good month and it may be built.

4 But he did not know that the month of Elul is favorable.

Apparently, if the month or day is tábu then the

work or worship may be performed. If not, it may not be done. So tabu has to do with whether or not projects are undertaken and things are done. See now this text: 367

L 5 la u-da tu-ra tabi-ma

6 li-in-ni-pi^va-ma nir-hu-us

L 5 he (the diviner) did not know that it is
also a favorable (day)

6 that it may be performed.

The implication here is that the kings of Assyria do not do things unless they know, by divination, that the deeds will be tabu, acceptable to the gods. 368

For visitations to the king, it is also important to know whether the king will receive the visit favorably. Divination was used for this purpose also: 369

Rev. 10 lil-li-la ta-ba

11 a-na a-la-ki

Rev. 10 He may come (to the king);

11 (The time) is propitious for his coming.

A similar text is: 370

Rev. 3 ta-a-bu

4 a-na a-la-ki

Rev. 3 (The time) is good;

Rev. 4 (concerning) going

L 5 ûmu 2^{kam} ta-a-ba; The second day is propitious

6 ûmu 4^{kam} a-dan-ni^v; The four day is very

7 ta-a-ba ; propitious.

It is but a step away from divination to use tabu in the sense of "advisable, wise." One text reads:³⁷¹ "These people are not lovers of the house of my lord. It is not well ("ul ta-a-bu," not advisable)³⁷² to allow them to come into (this city)." Just as what is acceptable to the god is tabu, so the deeds which are performed in the desired or acceptable manner are tabati.³⁷³ So the word tabu (and its derivatives) is the hub around which all petitions and deeds revolve. It is at once what the petitioner seeks and what the person in power grants. This is why the arrangement of a satisfactory contract ends with the formula libba-su tab, as we have discussed earlier.³⁷⁴ The party is "agreed, satisfied" because that which he desired has been given to him. The tabu in his hand is also in his heart.

We have this situation picturesquely indicated in one of the Assyrian letters. Underlings of the king request a promotion in the ranks, so they say:³⁷⁵

Rev. L 10 libbi^{bi} sa šarri be-li-i-ni

11 lu-u ta-a-bi šarru be-li-a-ni

12 liš-su-an-na-ši-ma

13 libbi(bi-i)-ni lu-u ta-ba-an-ši

Pfeiffer translates, "May the king our lord be of good cheer. May the king our lord promote us; we shall then be truly glad." Knowing what we do about the basic orientation of tābu, we would say that these general expressions have a more profound meaning. We could give the rendering: "May our lord the king be inclined favorably (be pleased) to promote us; we will then be greatly satisfied."

It should be pointed out that several words seem to be used substantially as synonyms for tābu in the State Letters of Assyria and elsewhere. One of these is "šul-mu" (𐎶𐎵𐎶𐎶) . One text reads:³⁷⁶ " . . . šul-mu la-aš-me," "May I hear good news." This reminds us of the phrase in Isaiah, (𐎶𐎵𐎶𐎶 𐎶𐎶𐎶𐎶𐎶𐎶) ,³⁷⁷ An auspicious sign is "šulmu"³⁷⁸, it is also damigti,³⁷⁹ ba-nu-u.³⁸⁰ An evil sign is limutti,³⁸¹ la di-ig.³⁸² Sometimes many of these words will be used in the same text:³⁸³

L 9 it is an evil sign (limutti)

10 . . . it is a good sign (damiqti)

Rev 3 This omen is favorable, an-nu-(u)?

it-tum i-mah-ha-ru-ma

The king will be happy, libbi^{bi} sarri

be-li-ia i-ta-ab

L 4 Jupiter disappeared: (it means) peace for
the king. Kakkabu SAG ME.GAR

izziziz a-na sarri su-lum

10 Let the king, my lord be happy

libbi^{bi} sarri be-li-ia li-tib

13,14 Now I have sent . . . my opinion,

excellent or auspicious, beneficial

for the king. . . .

13 qi-ba-a en-na mimma sa ina pa-ni-ia

ba-nu-u u sa-lam ina muhhi sarri

be-li-ia 14 ta-a-bu a-na sarri

We have seen in numerous other texts that tabu is used
precisely as sulmu and its derivatives here. In Rev. 3
above we have "i-mah-ha-ru-ma" (מחר) which has
the basic meaning of bright, clear. It is translated
here as "favorable." While tabu is not used in this

particular text (it is widely used, perhaps the most widely used of all these words where divination is concerned), we have the expression recurring, "libbi^{bi} sarri be-li-ia i-ta-ab," which is translated, "The king will be happy," or with "li-tib," "Let the king . . . be happy." It is suggested that the meaning of this expression basically is more profound. The writer of the letter is preparing the king for a divination which is favorable, tabu, sulmu, banu. Because the answer from the gods is tabu, it is therefore "satisfactory, acceptable" to the king. For Rev. 3b above, we would render, "The king my lord will be satisfied." For Rev. 10, we would render, "Let the king my lord be inclined favorably," i.e., towards me, the diviner, or towards accepting the diviner's interpretation of the signs and the message of the gods.³⁸⁴ We have seen that toḥ ha-davar is the manner in which other kings have accepted the report of a search for God's decision in a biblical matter.³⁸⁵ Apparently, it was necessary for the king to indicate in this way that he would follow the divine instruction. In other words, the king did not merely receive the instruction, he had to indicate his

acceptance, and thereby became bound in a covenant of sorts. This is clearly the meaning where Shimei accepts the order of his superior Solomon by saying, tôb ha'davar.³⁸⁶ We have illustrations also where biblical kings would not accept the instruction handed down by prophets. They were "not acceptable," (לֹא קִבְּלָהּ)³⁸⁷ We conclude that the diviner in our present text was not just concerned that the king "be happy." The expression "li-tib" usually means "inclined towards a verdict of tôb, i.e., towards favorable treatment.

CHAPTER IV

CAUSING GOOD AND EVIL, THE TEST OF GODHOOD

God as the Only Source of Good and Evil

We have seen that the ancient peoples of the Near East thought that at the apex of their world was a Council of the Great Gods where verdicts concerning nations, kings, and men were handed down in favorable (tabu) or unfavorable terms.³⁸⁸ These gods commanded and determined good and evil. We have seen, also, that the Hebrews also thought that God handed down similar decisions of fate, and they eagerly awaited a dāvar whether it be tôb or ra'.³⁸⁹ The biblical text makes it repeatedly clear that the determining of "good and evil" (tôb and ra') is a function reserved for God alone. The issue becomes paramount when the Hebrew nation experiences recurring crises, and Israel begins to question whether God is, indeed, the author of events. The Hebrews turn in large numbers

to the worshipping of other deities who are represented in the form of idols. The question is, "Who has the power? The god-idol or the Lord of Israel?" Accordingly, Isaiah thunders: 390

Declare the things that are to come hereafter,
that we may know that ye are gods;
Yea, do good, or do evil,
that we may be dismayed and behold it
together.

We can see from the text that the Hebrews attributed to God the power (a) to declare what shall yet be done and (b) to cause good and evil. A god must have (a) the knowledge of what is to be, and the knowledge to create it, and (b) the power to create it. Isaiah mediates to Israel God's declarations of things yet to be done, and speaks of a messenger sent from God bringing "good tidings," (7110) .391

Isaiah speaks of God's ability to create new and even more wonderful things. This is his way of demonstrating to the skeptical Hebrews that the God of Israel has not lost His power.

Jeremiah also derides the idols of the people. He declares:³⁹² "... Be not afraid of them, for they cannot do evil. Neither is it in them to do good."

. (... כִּי-לֹא יִרְעוּ וְגַם-חַיִּים אֵין אִתָּם)

This is a technical way of saying that the idols are not gods. Jeremiah goes on to say that with the God of Israel is the knowledge and the power to create.³⁹³

Skeptical Hebrews question God's power by saying that He is unable to cause good and evil. Zephaniah³⁹⁴ promises that God will punish those who say in their hearts, "The Lord will not do good, neither will He do evil."

... לֹא-יִיטִיב יְהוָה)

. (וְלֹא יִרְעוּ)

In the Book of Lamentations we have the thought that God creates good and evil even as He speaks it:³⁹⁵

Who is he that saith, and it cometh to pass,

When the Lord commandeth it not?

Out of the mouth of the Most High proceedeth not
Evil and Good?

. (... מִפִּי עֲלִיוֹן לֹא תֵצֵא הָרָעוֹת וְהַטֹּב)

We have discussed previously the understanding of the Seer, Balaam, that the word-command to do either tob or ra comes only from God Himself.³⁹⁶ So Laban and

Bethuel accepted the request of Elimelech for the hand of Rebekah as coming from God and they were unable to speak "yea" or "nay," tôb or ra'. 397

The Second Isaiah announces in the name of God: 398

. . . there is none beside Me;

I am the Lord, and there is none else;

I form the light and create darkness;

I make peace and create evil."

... יוצר אור ובורא חשך)

עשה שלום ובורא רע .(

The Importance of Knowledge (נדע) In the Creative Process

In order for us to understand how the Hebrews learned the divine decisions, whether for יד or ע we have first to study the biblical concept of the "knowledge" that was specifically God's. We shall learn that God's power to determine good and evil, i.e., His power to determine the events of history, was merely the external manifestation of His special "knowledge." We shall see later that there were two ways to relate to this "knowledge": (1) Men could try to learn what God meant for them to do, i.e., whether He was directing them to do as they petitioned (tôb) or to the

contrary (ra'),³⁹⁹ (2) or one (like Adam) could try to obtain this special divine knowledge and use it as God would use it, i.e., become a god, do whatever he wished to do, determine events independent of God's direction.⁴⁰⁰ In other words, the search to comprehend the divine tôb and ra' in the Bible centers primarily around the attempt to "understand, discern" what pleased God. On the other hand, at least, in the story of Adam, we have a description of an attempt to gain that Divine Knowledge-Power which made one a creator of history rather than a servant of God, i.e., a Judge instead of a litigant.

The pre-biblical texts tell us that the ancients understood that there was a relation between eating, knowing, and commanding.⁴⁰¹ The god Enki first eats of a number of different plants, then decreed their fate. Concerning the plants eaten, the text says,⁴⁰² "(Enki) knew their 'heart'." Enki is especially described as "The Lord of Wisdom." It is he who "knows the food of life and who knows the water of life."⁴⁰³ That is, Enki commands the use of these crucial foods. One respected scholar writes,⁴⁰⁴ "The idea of cunning, of superior intelligence came to be imparted to Enki. . . .

But Enki's essence is also manifest in all knowledge. It is the creative element in thought, whether it produces new effective patterns of action, such as wise counsel . . . or produces new things. . . ." Before we discuss the meaning of the eating of Adam and Eve from the "Tree of the Knowledge of Good and Evil," let us discuss further the biblical understanding of God's knowledge.

Proverbs tells us: ⁴⁰⁵

The Lord by wisdom (בחכמה) founded the earth;
By understanding (בהבונה) He established the heavens.
By His knowledge (בידעו) the depths were broken
up . . .

Jeremiah concurs: ⁴⁰⁶

He that hath made the world by His power (בכחו)
That hath established the world by His wisdom (בחכמה)
And hath stretched out the heavens by His
understanding (ובהבונתו) .

We must note here the equation of God's power, כח , with His wisdom and understanding, כח-ידע .

In the "Burden of Agur," a section within Proverbs, we have a text in the mood of Job: ⁴⁰⁷

And I have not learned wisdom (חכמה)

That I should have the knowledge of the Holy One
(ודעתו קדשים אדע)

Who hath ascended up into heaven, and descended?

Who hath gathered the wind in his fists?

Who hath bound the waters in his garment?

Who hath established all the ends of the earth?

The implication of this text is that he who has the
"knowledge of the Holy One," (דעת קדשים) would
be able to perform the creative deeds of the Creator
Himself.

The whole mood of Job is that he should not challenge
God since he does not have God's knowledge-power and is
incapable of understanding. See now the text: 408

Have the gates of death been revealed unto thee? / . . .

Declare if thou knowest (ידעת) ,

and cf. 409

Dost thou know (החדע) how God enjoineth them,

And causeth the lightning of His cloud to shine?

Dost thou know (החדע) the balancings of the

clouds, the wondrous works of Him who is

perfect in knowledge (מפלאות חמים דעים) ?

The issue is joined here. Job certainly does not know how to command the clouds, morning,⁴¹⁰ death or the ordinance of heaven,⁴¹¹ but the Lord is perfect in knowledge, ה' יודע סודות . He alone knows and He alone creates.

Sophar is aghast at Job's insolence, for to challenge God's administration of justice is to challenge His authority and knowledge-power. Sophar says,⁴¹²

Shall any teach God knowledge (ה' יודע)

Seeing it is He that judgeth those that are high.

In the end Job repents by saying that he has spoken without knowledge, and all that he knows is that God can do everything.⁴¹³

When Balaam, the Seer, tries to learn God's verdict concerning the Hebrews, he proclaims that he is the one who "knows the knowledge of the Most High."

(יודע דעת עליון) .⁴¹⁴ This knowledge is something highly prized by God. It is the power to determine good and evil events. Therefore, Balaam says to Balak,⁴¹⁵ ". . . I cannot go beyond the word of the Lord to do either good or bad . . ." לא אכלל לעבר)

אח-כֵּן יִהְיֶה לַעֲשׂוֹת טוֹבָה אוֹ רָעָה (.

We have seen that Creation was performed through God's word-commands. We have seen also that "good and evil proceed from the mouth of the Lord." But before the spoken command comes knowledge. As God proclaimed to Jeremiah: ⁴¹⁶ "Before I formed thee in the belly, I knew thee." (בְּטֶרֶם אֶצְוֶרְךָ בַּבֶּטֶן יָדַעְתִּיךָ) .

We shall see next how King, priest, and prophet gained access to this special knowledge and thus served as mediators of God's power and decisions (of ²¹⁰ and ⁴¹⁷).

The Lord Delegates His Power to Do Good and Evil

We have seen that the non-Hebrews tried to learn the decisions of the gods through divination; that they tried actually to persuade and compel the gods to favorable decisions by magical means. How did the Hebrews, who believed that tôb and ra' proceeded from the mouth of God determine His decisions? The divine verdicts were mediated to the Hebrews by the prophets

who informed the people whether the ⁷²⁷ was ²¹⁰ or
²⁷ • At other times, the seer and dream interpreter
 attempted to "understand" the vision (pregnant with the
 message of God). Even the priests and kings were
 considered as mediators of God's decisions, rather than
 their own. They were anointed representatives of God,
 endowed, therefore, with an element of His power, enabled
 to interpret the law and to administer good or evil.
 Apparently, the priests and kings judged the people in
 matters of ^{DBWD} but to the dream interpreters
 and especially to the prophets was reserved the privilege
 of mediating grand decisions of history affecting wars,
 the reign of kings, and the death of whole nations.⁴¹⁸

The power to discern-judge good and evil, to render
 decisions in cases involving Mishpat.--When Isaiah
 envisioned the ideal king for Israel,⁴¹⁹ he foresaw
 a righteous judge who would have, "the spirit of the
 Lord . . . the spirit of wisdom and understanding, The
 spirit of counsel and might, The spirit of knowledge
 and of the fear of the Lord . . . And he shall not
 judge after the sight of his eyes, Neither decide
 after the hearing of his ears . . ." ^{רוח יהוה . . .})

... רוח חכמה ובינה רוח עצה וגבורה רוח דעה

ויראת יהוה ... ולא-למראה עיניו ישפט

ולא למשמע אזניו יוכיח . (

We have already spoken of the force of רוח יהוה , "the spirit of the Lord."⁴²⁰ This came upon the king with the anointing of oil and it was a power which was the sign of God's favor. With this spirit, David could become king and reign. Without it, Saul was doomed to death and failure.⁴²¹ The prophet describes this spirit with additional adjectives which help us to understand the power that was given with it. This spirit is the "spirit of wisdom and understanding . . . and knowledge ."
(רוח חכמה ובינה רוח דעה) .

Here we see some key words discussed earlier in this chapter.⁴²² When used in a technical sense, as they seem to be here, they mean the power to command which comes from God. It is a gift of part of the divine prerogative, and it is given only to the divinely ordained. Thus we read of Adapa,⁴²³ "Wisdom . . . His command was indeed . . . like the command of Ea . . . To him he had given wisdom; eternal life he had not

given him." The implication in this early text is that if Ea had given Adapa this one additional divine prerogative, eternal life, he would have been the equal of the gods.

Our present text in Isaiah goes on to say that the ideal king will not administer mishpat לְמִרְאָה עֵינָיו , nor would he render decisions לְמִשְׁפָּט אֲזִנָּיו . 424 These, also, are key expressions. We have seen that the gods of antiquity rendered decisions with their eyes, and that the prophets speak of the God of Israel determining fate with His eyes also. The inference here is that the king shall not revolt against God's decisions, but he shall render the decisions that the visions of God as Judge report, and that the hearings (of the "word-command") from God report. The text indicates that somehow the King has to determine, through the interpretation of "visions" and "hearings" the verdict of God.

King Solomon's prayer following his coronation gives us some inkling of the knowledge which a king of Israel must have. First, Solomon says that he knows nothing. 425 Then he asks 426 for an "understanding heart

to judge Thy people, that I may discern between good and evil; for who is able to judge this Thy great people."

(לב שמע לשפט אח-עמך להבין בין-טוב לרע)

כי מי יוכל לשפט אח-עמך ...) .

Note the expression, "discern between good and evil."

(להבין בין-טוב לרע) . We have here

a combination of the two types of verdict rendered in the divine court, טוב and רע , plus the verb

להבין , which, we have seen, is a divine power

delegated to chosen representatives.⁴²⁷ The text

further indicates that he who discerns good and evil is he who judges, "לב שמע לשפט..."

The narrative continues with God speaking,⁴²⁸

"Because thou . . . hast asked for thyself understanding

to discern justice (להבין לשמע משפט) .

behold, I have done according to thy word; lo, I have

given thee a wise and an understanding heart" (לב חכם)

להבין לשמע משפט . The expression here, (והבון)

obviously is intended to carry the same meaning as

להבין בין-טוב לרע above. Let us note also that the

verb here לשמע is used much as להבין is used

above. Also in the statement in v. 9 we had לב שמע

and here we have לִב חָכָם וְנִבּוֹן . In other words, the power to hear (לִשְׁמָע) the divine decision is equated with the power to understand (לְהַבִּין) .⁴²⁹

Following Solomon's decision involving the infant desired by two "mothers," the text reads,⁴³⁰ "And all Israel heard of the judgment which the king had judged, and they feared the king, for they saw that the wisdom of God was in him to do justice." (וַיִּשְׁמָע ... אֵת-

הַמִּשְׁפָּט אֲשֶׁר שָׁפֵט הַמֶּלֶךְ וַיִּרְאוּ מִפְּנֵי הַמֶּלֶךְ כִּי רָאוּ
כִּי-חֲכָמָה אֱלֹהִים בִּקְרָבוֹ לַעֲשׂוֹת מִשְׁפָּט .)

We see here that the "wisdom of God," (חֲכָמָה אֱלֹהִים) and the "performance of mishtpat" (לַעֲשׂוֹת מִשְׁפָּט) are equated.

The use of similar expressions in association with King David demonstrate that these terms were not loosely used. In two identical contexts, the woman of Tekoa who comes to the king to judge a difficult problem, first describes him like⁴³¹ " . . . an angel of God . . . to discern good or bad." (כִּי כַמְלָאךְ הָאֱלֹהִים ... לַעֲשׂוֹת

וְהָרַע) . Then she describes him as⁴³² " . . . wise, according to the wisdom of an angel of God, to know all things that are in the earth." (... כַּחֲכָמָה מִלְּאָךְ הָאֱלֹהִים לִדְרֹת אֵת-כָּל אֲשֶׁר בָּאָרֶץ .)

Of Solomon we have the expression, לְהַבִּין בֵּין-טוֹב לְרָע .

Of David we have the expression, לִשְׁמֹעַ הַטּוֹב וְהָרָע .

This further demonstrates the identity of the verbs

לְהַבִּין and לִשְׁמֹעַ . Of Solomon we have the ex-

pression, הַבִּין לִשְׁמֹעַ מִשְׁפָּט . Of

David we have the expression, לִדְעַת אֶת-כָּל-אֲשֶׁר בָּאָרֶץ .

Because of his use of his power, Solomon is referred to

as having חִכְמַת אֱלֹהִים בְּקִרְבּוֹ .

David is described כַּמְלֶאךָ הָאֱלֹהִים . 433 The

evidence would indicate that the knowledge-power of good

and evil were with and from God, 434 but the king became

god-like when he administered good and evil according

to God's decisions, rather than according to his own

whims. The wayward king is described by the prophet

Micah: 435 "... Here, I pray you, ye heads of Jacob,

And rulers of the house of Israel; Is it not for you

to know justice? Who hate the good and love the evil; . . ."

(... הֲלֹא לָכֵם לִדְעַת אֶת-הַמִּשְׁפָּט שְׁנֵאֵי טוֹב וְרָעָה רָעָה) .

The evil ruler was the one who
twisted the verdicts of tob and ra. 436

The position of Job was so untenable because it
was looked upon as an attempt to wrest the making of

nishpat from God. God proclaims,⁴³⁷ "Wilt thou make void My judgment." (הֲאֵךְ תַפְסֵר כְּשֶׁפֶטִי) . Then

Job repents and says,⁴³⁸ " וְלֹא אֲבִין ... וְלֹא אֲדַע "

This might be rendered, "I don't know how to render judgment,"⁴³⁹ or "I don't know how to interpret the divine judgment." The stronger translation (the former)

seems to be indicated. In the final analysis, although God appoints the king or the priest or the judge⁴⁴⁰ to do the actual declaration of the command-judgment, דָבַר

הַמִּשְׁפָּט ;⁴⁴¹ nevertheless, the judgment is God's,

כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא⁴⁴² Consequently,

the person who defies the order of the appointed judge of the Lord will surely be punished by God Himself.⁴⁴³

Indeed, in several texts the judges seem to have been given the name of God, אֱלֹהִים .⁴⁴⁴ This would not

be illogical, since the judge performs the function of God to the extent that he renders nishpat and administers good and evil.

In this connection, Psalm 82 is of immense interest to us. We have in verse five a phrase which is translated, "They know not neither do they understand."

(לֹא יָדְעוּ וְלֹא יִבְיִנוּ) . In the light of our

discussion, we ask, what is it that they know not and do not understand? When Job used this similar phrase,

"לֹא אֶבִינִי ... וְלֹא אֶדָּע" 445 he meant that he

has no such power as God and no comparable knowledge, consequently, he could not dispute His rendering of

nishpat, nor would he attempt to change it (i.e.,

challenge God's authority and assert his own). When

Isaiah uses this phrase of the idols, 446 "לֹא יָדָעוּ"

"לֹא אֱלֹהִים", he clearly means that "they are not gods."

He means it in the same way that he and other prophets challenged the power of the idols to determine good and evil, 447 "אֵי-תִּימְנוּ וְיִדְרֹגוּ"

We further note that the verb יָדָע was used in describing the fact that King Solomon was able to "discern-judge good and evil." 448 (לְהַבִּין בֵּין-טוֹב לָרָע)

We remember also that this expression was equated with the power to render nishpat. 449 הַבִּין לְשֹׁמֵעַ מִשְׁפָּט

We shall see further when we discuss dream interpretations (as signs from God) that this same verb is used in a similar technical sense. 450 We have discussed at some length the implications of the verb יָדָע when used in certain contexts such as this.

If indeed, God is speaking in Psalm 82 to the ruler-judges of Israel, then verse 6 has meaning within the context of other biblical reading where the judges are called "God" (אלהים), and the kings are described as having the "wisdom of God" or are compared to an "angel of God."⁴⁵¹ Psalm 82 says of the judges (אלהים) "Ye are godlike beings And all of you sons of the Most High."⁴⁵²

(אני אמרתי אלהים אתם ובני עליון)

(כלכם) , "Nevertheless ye shall die like men, And fall like one of the princes."⁴⁵³ The Psalm could be merely saying that the judges are "godlike beings." (אלהים) in the sense that they have the delegated power to hand down decisions of tôb and ra^c as David and Solomon did. They could be "sons of the most high," (בני עליון) in the sense that Balaam calls himself, "one who knows the knowledge of the Most High." (יודע דעת עליון) ,⁴⁵⁴ that is, "one who is able to envision God's command of tôb or ra^c," as Balaam clearly defines this knowledge. In other words, a

(יודע דעת עליון) could be one of the בני עליון

even as the prophets are בני נביאים , members of a group which mediate the word-commands of God.⁴⁵⁵

When we talk about the Genesis use of the "tree of the knowledge of good and evil," (עץ הדעת טוב ורע), we will speak further about the significance within Psalm 82 of the expression, אכן כאדם חסוּתוֹן ,⁴⁵⁶ for it was Adam who attempted to usurp the divine power of administering good and evil by eating the food that carried with it this power. If this Psalm has semi-mythic undertones,⁴⁵⁷ it could read, "Therefore, like Adam you shall die,⁴⁵⁸ and like one of the angels you shall fall." For the purpose of our discussion, however, it is immaterial whether the Psalm is speaking of "judges" or "gods" when it says אלהים . In either case, the revolting god or judge is in a position to thwart (or threaten to thwart) God's mishpat, and His decision, whether tôb or ra'.⁴⁵⁹ The expression here, לא ידעו ולא יבינו ,⁴⁶⁰ can mean either (a) that the gods do not have the power they think they have, or (b) the judges are not administering the decisions that God renders. As Micah would say, they do not "know the mishpat,"⁴⁶¹ for they are perverting the tôb and ra'. Similarly, Isaiah criticises the priest and prophet who "reel in vision, . . . totter in judgment,"⁴⁶²

(שֶׁנִּי בִּרְאָהּ פָּקַד פְּלִילִיָּה) . Then

God asks through Isaiah,⁴⁶³ "Whom shall one teach
knowledge, And whom shall one make to understand⁴⁶⁴ the
 message."
 465
 אֶת-מִי יִוְרֶה דָּעָה)

• (וְאֶת-מִי יְבִין שְׁמוּעָה)

Unless the שְׁמוּעָה (message-hearing from God) is
 properly understood, justice (mishpat) will be perverted,
 and tôh and ra' will be confused.⁴⁶⁶

The Power to Prophecy, to Speak-Command Good and Evil

The text in Deuteronomy reads,⁴⁶⁷ "I will raise
 them up a prophet from among their brethern, like unto
 thee, and will put words in his mouth; and he shall
 speak unto them all that I shall command him. And it
 shall come to pass, that whosoever will not hearken
 unto My words which he shall speak in My name, I will
 require it of him." From this and other related texts,
 we know that the word-commands of the prophets had the
 power of God's own words, but how does one gain this
 power? The prophet Jeremiah, as will immediately be
 seen, gives us our best description of the process of

acquiring the delegated knowledge-power of God.

When Solomon first confronted the awesome task of judging Israel he humbly spoke of his lack of ability. When Jeremiah was called to prophesy, he spoke of his lack of knowledge, specifically,⁴⁶⁸ "לא-ידעתי דבר..." God's answer implies that it is not important what Jeremiah knows;⁴⁶⁹ "Whatever I shall command thee thou shalt speak" (ואת כל-אשר אצוּךְ תִּדְבֹר). God's knowledge and power will be mediated to Israel by Jeremiah. He is to be but the transmitter of the knowledge-word-power of God.

And what an awesome power suddenly comes to Jeremiah! The text reads,⁴⁷⁰ "Behold, I have put My words in thy mouth; See I have this day set thee over the nations and over the kingdoms, to root out and to pull down, And to destroy and to over-throw; To build, and to plant."

Thus did Jeremiah, "who knew not," come to know how to mediate the word-commands of God. As the prophet put it, "And the Lord gave me knowledge of it, and I knew it."⁴⁷¹ (ויהוה הוֹדִיעַנִי וָאֵדַעַה) :

In this manner was Jeremiah empowered with delegated

divine-power, "to root out . . . and to build."

Balaam called his special knowledge to speak the davar of God יִי'לֵךְ נִיבֵן and he equated this with the speaking-commanding of tôb and ra'.⁴⁷² The text reads:⁴⁷³

Balaam, then, took up a parable:

. . . The saying of Balaam, the son of Beor,
And the saying of the man whose eye is opened
And the saying of him who heareth the words of God.
And knoweth the knowledge of the Most High,
Who seeth the vision of the Almighty . . .
. . . Fallen down, yet with opened eyes.

The text clearly equates "hearing the words of God" and "knowing the knowledge of the Most High."

Just as Balaam informs us that the true seer is one who proclaims tôb and ra' as God dictates, so the false prophet is he who "speaks a vision of his own heart."⁴⁷⁴ They falsely give a davar of shalôm when ra' is the true verdict.⁴⁷⁵ Jeremiah goes on to say that these false prophets have not "seen" and "heard" God's true verdict for they do not stand in the intimate relation to God that he does.⁴⁷⁶

We may conclude that the prophets firmly believed that they had a "knowledge" available only to a few divinely chosen. They further believed that when they spoke, the event was set in motion, became fixed in reality. The test of a false prophet was that his word-command would not come to pass.⁴⁷⁷ The words of a true prophet would surely come to pass.

An excellent illustration of how the prophet operated is given to us by Jeremiah when he describes what happened when the captains of the forces came to him and asked him to pray⁴⁷⁸ "unto the Lord . . . for all this remnant . . . that the Lord . . . may tell us the way wherein we should walk and the thing that we should do." Jeremiah agreed to pray to God in their behalf and said, ". . . whatsoever thing (הַדָּבָר) the Lord shall answer you. I will declare it unto you (אֲנִי יְדַבֵּר לָכֶם) ." Then the captains replied that they would comply with the davar: "whether it be good, or whether it be evil, we will hearken to the voice of the Lord our God to whom we send thee; that it may be well with us . . . " (אֲמָרוּ וְאָמַרְתָּ בְּקוֹל יְהוָה)⁴⁷⁹

אלהינו . . . נשמע למען אשר ייטב לנו .

One of the chief functions of the prophet was to let the Israelites know in advance the result (טוב-רע) of their potential actions. Thus armed, they could choose to follow the path that would cause God to dispense טוב . A good example of the process is described in the scene between Jeremiah and Zedekiah. Jeremiah ultimately advised Zedekiah that God would dispense טוב to him only if he surrendered to the Babylonians, 480 " ויטב לך וחתית נפשך ."

Similarly, Jeremiah sent a message while he was still in prison, "Thus saith . . . the God of Israel: Behold, I will bring My words upon this city for evil, and not for good . . ." (... הנני מביא את-דברי אל-העיר הזאת לרעה ולא לטובה)
481 .

The word-commands themselves precipitated the reality of good or evil.

The priest as mediator of God's Message.--Malachi tells us that, 482

. . . the lips of the priest should keep
knowledge (דעה)

And they should seek the law תורה at his
mouth (מפיו)

For he is the messenger of the Lord of Hosts

. (כִּי מַלְאָךְ יְהוָה צְבָאוֹת הוּא)

This text tells us that the priest also has a share in the divine knowledge, נָדָה . He, like King David, is a מַלְאָךְ ,⁴⁸³ because he mediates this knowledge to the people. His special province in the above text seems to be חֹרֶה . Perhaps מַשְׁפָּט and חֹרֶה are closely associated.⁴⁸⁴

We have seen that it was the function of the priests in other Semitic religions to find out from the gods what was tabu and what was la tabu,⁴⁸⁵ to discover what was favorable to the gods and what not; to persuade the gods to render a verdict of tabu. There are undertones of this kind of procedure for the Hebrew priests in their use of "holy oil,"⁴⁸⁶ "water of life,"⁴⁸⁷ incense, and the like.⁴⁸⁸ In the person of Samuel we seem to have a combination of priest-prophet,⁴⁸⁹ and the two roles may well have been closely related when prophecy in Israel first developed.⁴⁹⁰

We have seen how the prophets learned God's commands. It would seem that the Urim and Thummim comprised some form of oracle-device for the Hebrew priests who

wished to know whether God's answer was favorable or unfavorable, good or evil.

The text in Numbers reads (referring to Joshua),⁴⁹¹
 "And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the Lord."⁴⁹²

(ולפני אלעזר הכהן יעמד ושאל לו במשפט
 האורים לפני יהוה על-פיו יצאו...)

Deuteronomy identifies the priest as the one who declares the "command of mishpat." ⁴⁹³ There (דבר משפט)

is obviously a clear comparison between Jeremiah in-
 quiring of the Lord a דבר whether it be טוב or רע,⁴⁹⁴
 and the priest inquiring, (ושאל... האורים) before the
 Lord. (לפני יהוה) as in the text of Numbers above.

A significant text in this matter is found in
 First Samuel.⁴⁹⁵ One rendering is ויאמר שאול אל-יהוה

...Another rendering is, ויאמר שאול אל-יהוה אלהי ישראל למה לא ענית

את-עבדך היום אם יש-בי או ביונתן בני העון הזה
 אלהי ישראל הבה אורים ואם ישנו העון הזה בעמך
 ישראל הבה חמים .

The latter is translated, "Therefore Saul said, 'O Lord, God of Israel, why hast thou not answered thy servant this day? If this guilt is in me or in Jonathan,

my son, O Lord, God of Israel, give Urim; but if this guilt is in thy people Israel, give Thummim." 496

The text of First Samuel indicates that there were, apparently, three ways of learning God's decisions. It reads, "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." 497

One authority holds, "The Urim and Thummim are implied also wherever in the earlier history of Israel mention is made of asking counsel of the Lord by means of the ephod." 498

We have noted that God answered the inquiries of the prophets in terms of tôb or ra'. If the Urim and Thummim were used to obtain divine decisions of approval or disapproval, guilt or innocence, it must be assumed that the answer was in parallel terms to tôb, "favorable," and ra', "unfavorable." From the passage concerning Saul and Jonathan on the one hand, and the people on the other, Urim seems to point to the guilt of the former and Thummim to their innocence. In this sense, Thummim is the reply לטובה for the inquirer and Urim is the reply לרעה. Urim has been compared to ארר, 499

If this is so, then Thummim would be comparable to
 In Deuteronomy we find חַיִּים in parallelism with
 "life" (חַיִּים) and "blessing" (בְּרִכָּה); while הָרַע
 is in parallelism with "death" (מוֹת) and the curse
 (הַקְלָלָה).⁵⁰⁰ When Balak perceives that Balaam is
 not sympathetic with his request to curse Israel, he
 says, "Neither curse them at all, nor bless them at
 all."⁵⁰¹

(גַּם-קִבַּל לֹא תִקְבְּנוּ גַם-בִּרְכֶּנּוּ)
 (לֹא תִבְרַכְנֵנוּ) . We know that Balaam's
 blessing was in terms of tôb,⁵⁰² מִה-טוֹב
 אֱהִלִּיךָ יַעֲקֹב

The intended curse was in terms of ra'.⁵⁰³ An
 earlier sequence in the same story quotes God as saying
 to Balaam, ". . . thou shalt not curse the people; for
 they are blessed,"⁵⁰⁴

(לֹא תָאָר אֶת-הָעָם)
 (כִּי בִרְכָה הוּא) . Balak had asked, ". . . curse (for)
 me this people,"⁵⁰⁵ (אָרָה-לִי אֶת-הָעָם הַזֶּה) .

If Urim, אֲוִרִים, is related to "curse" (אָרַר)
 what of Thummim, תַּמִּים?⁵⁰⁶ In The Book of Job, the
 man who is חָסֵם is also יָרָא אֱלֹהִים, and
 .507 We have seen that tôb and יָשַׁר are
 closely related, especially in the sense of what is

"acceptable to God."⁵⁰⁸ סֶרַח מֵרַע would mean one
 who seeks the tôb.⁵⁰⁹ הֵם is found with רָע in
 other texts also.⁵¹⁰ תָּמִים is used in the priestly
 sense to mean "without blemish, sound" frequently.⁵¹¹

Whatever the precise significance of the Urim and
 Thummim, we can say that through this means the priests
 attempted to mediate the רַע of God, whether favorable
 or unfavorable. It very probably was a device more
 ancient and primitive than the prophetic interpretation
 of the רַע whether tôb or ra.

The dream interpreters as mediators of God's Word.--

The text in Numbers relates, ". . . if there be a prophet
 among you, I, the Lord, do make myself known unto him
 in a vision, I do speak with him in a dream."

⁵¹²($\text{... בְּמִלָּאָה אֵלֶּי אֶתְּדַע בְּחִלּוֹם אֶדְבַר-בִּי}$)

This text is especially
 interesting because it uses the verb אֶתְּדַע .
 "I do make myself known." It is here in juxtaposition
 to אֶדְבַר , "I do speak." We have seen that
 what God reveals is a רַע which is טוֹב or

רָע ⁵¹³ Balaam actually uses the expression

$\text{לַעֲשׂוֹת טוֹבָה אוֹ רָעָה}$ ⁵¹⁴ Our present text

would give us the insight that the verb יָדַע (here its reflexive) would be substituted for דָּבַר, and we would have
 לדבר-לדעת טוב או רע • We shall discuss
 דעת טוב ורע later.⁵¹⁵ We are concerned
 now, not so much with the power of the prophets (who apparently also were dream-interpreters), but with those men who were not classified as prophets who, nevertheless, interpreted dreams.

We know that Joseph, through interpreting dreams, attempted to obtain an answer of shalôm for Pharaoh.⁵¹⁶
 The text continues:⁵¹⁷

And the thing was good in the eyes of Pharaoh . . .
 • (וַיֵּטֵב הַדָּבָר בְּעֵינֵי פַרְעֹה)

And Pharaoh said . . . 'Can we find such a one as this, a man in whom the spirit of God is
 (... רוּחַ אֱלֹהִים בּוֹ) 518

. . . Forasmuch as God hath shown thee all this, there is none so discreet and wise as thou.
 (אַחֲרֵי הוֹדִיעַ אֱלֹהִים אוֹתְךָ אֶת-כָּל זֶה)⁵¹⁹
 520
 • (אֵין נִבּוֹן וְחָכָם כָּמוֹךָ)

It is Daniel, however, who gives us a clearer insight into the phenomenon of dream interpretation.

The Book of Daniel tells us that Nebuchadnezzar dreams and declares, ⁵²¹ ". . . I have dreamed a dream, and my spirit is troubled to know (לדעת) the dream."

Since dreams were considered to be the vehicles God used to send messages, the king is saying, in effect, that he wishes to learn (לדעת) whether God is sending him a message of good or evil. Daniel goes on to say

of Gabriel, ⁵²² "He made me to understand (ויבן) and talked with me and said, 'O Daniel, I am come forth to make thee skillful in understanding.' (להשכילך בינה) . ⁵²³

Daniel continues, ⁵²⁴ ". . . when I . . . had seen the vision (חזון) . . . I sought to understand it."

(ואבקשה בינה) . Then he said, ⁵²⁵ "The voice of a man called and said, 'Gabriel, make this man to understand the vision.' (חבן להילן את-המראה) .

The voice of the man said, ⁵²⁶ "Behold, I will make thee know (סודיעך) what shall be in the latter time of the indignation." Then Gabriel says, ⁵²⁷ ". . . Therefore, look into the word and understand the vision."

(ובין בדבר וחבין במראה) .

The frequent use of the word חבן in the Daniel text reminds us of its usage with reference to

King Solomon who asked for the ability לַחֲבִי' בִּינְיָוִט

528. We see now that the king apparently had
to discern, לַחֲבִי' , on the basis of a vision or word
from God before he could render mishpat. This view is
supported by the use of the verb in the case of
King David who was "like an angel of God to discern
good and evil." 529 (לַשְׁמַע הַטוֹב וְהָרַע) .

When Isaiah uses the expression concerning the
idols, 530 לֹא יִדְעוּ וְלֹא יִבִּינֻ

he seems to be saying that they are unable to see and
understand the visions about what is to happen to the
world, for the text 531 continues, כִּי טַח מִרְאוֹת עֵינֵיהֶם

מִהַשְׂכִּיל לְבָנָם . Yet we know also that in
addition to this negation of the power of the idols,
the prophets taught that the idols could not cause good
and evil, 532 ... כִּי-לֹא יִרְאֶה וְלֹא-הִיטִיב אֵין אִנּוֹם
Somehow these two powers are connected.

On the other hand, the Lord declares through
Isaiah, 533 " . . . I am the Lord, that maketh all things
. . . And maketh diviners mad; And turneth wise men
backward, And maketh their knowledge foolish."

(אֲנֹכִי יְהוָה עֹשֶׂה כָּל... וְקִסְמִים יְהוֹלֵל מִשִּׁיב)

חֲכָמִים אַחֲרָיו וְדַעְתָּם יִשְׁכַּל . (

While the idols have no power of deity, and while the knowledge of their representatives will be frustrated, God says, ⁵³⁴ "I am the Lord . . . that confirmeth the word of His servant, and performeth the counsel of His messengers," (... מְקִיִּים דְּבַר עֲבָדָיו וְעֹצֶת מַלְאָכָיו)

(יְשָׁלִים) . Here again we see that the power of God's messengers is His power, for He confirms their messages. He creates history through His delegates.

The Text in Genesis; Adam and Eve Seek to Know-Cause Good and Evil

We have seen that the power to determine tôb and ra' was something reserved for God Himself. This is equated with the power to determine history. We have seen also that history, made up of events both tôb and ra', was created through God's spoken word, דְּבַר . Man was unable to determine good and evil because he lacked God's special knowledge which enabled God to command things into reality. It was this knowledge-power which so sharply separated man from God.

It was necessary for God to have mediators of His knowledge and commands to Israel and to mankind. Accordingly, He designated His anointed kings who were able to understand tôb and ra'⁵³⁵ and to discern tôb and ra'⁵³⁶ as He declared them. He appointed prophets who spoke-commanded tôb and ra' as He placed His word-commands in their mouths.⁵³⁷ He designated priests who had special ways of determining the mishpat that he commanded, and he chose dream interpreters who were able to understand the dāvar hidden in the dream. In these ways was the knowledge of God's proclamation of tôb and ra' mediated to Israel and to mankind. The special knowledge that these mediators had was only a shadow of the divine knowledge (נֵדָר) that God Himself had. He alone had the נֵדָר טוֹב ורָע

So long as His chosen mediators passed on exactly what they "saw" and "heard" as coming from God, God was pleased. But when the mediators tried to rule after their own will, when they governed after "the hearing of their own ears" and after the "visions of their own eyes," then God was displeased, for this was a challenging of His authority, and an attempt to set

up a counter-authority.⁵³⁸ When rulers sought to reverse God's top and make it a ruling of ya,⁵³⁹ when they turned to diviners to learn the future,⁵⁴⁰ when they worshipped idols and prayed for them to determine good and evil,⁵⁴¹ God was angered.

Given this historic background as the Bible presents it, we turn backward now to the Genesis story and the implications of the incident where Adam and Eve, contrary to orders, eat from the "Tree of the Knowledge of Good and Evil."⁵⁴² (עץ הדעת טוב ורע) .

⁵⁴³ It is our thesis that the original implication of this story is that Adam and Eve were trying to become "like God." That is to say, they were attempting to acquire the special "knowledge of good and evil" which would enable them to create-determine good and evil (i.e., they would become determiners of history).

We must remember, first of all, that the Genesis story has something of an extra-historical atmosphere. The list of characters is small. There is only God, Adam, and Eve, the serpent, and, perhaps, some other divine beings whom God mentions when He says, "like

us."⁵⁴³ For the deeper implications of this story, we might well turn to some parallels in the pre-biblical myths of other Semitic peoples. We will do that, but only after we have tried to understand the meaning of the story in terms of the information we have already obtained in our paper thus far.

We will start with the Seer whom the biblical text tells us had the "knowledge of the Most High." (יְדַעַת הַיָּיִן)⁵⁴⁴ With this יְדַעַת, Balaam was able לַדְבַר מִבּוֹ אֵל as God commanded it.⁵⁴⁵ With this simple example we can see that the "knowledge of good and evil," (דַּעַת מִבּוֹ וָרָע)⁵⁴⁶ and the "power to speak-command good and evil" (לַדְבַר מִבּוֹ וָרָע) were intimately related.

Nowhere does the text tell us that God was disturbed at the knowledge-power that Balaam possessed. He was a designated mediator of God's knowledge-power. Let us remember, however, that Adam lived in an extra-historical setting. There were no other humans to whom he could relate. He was not in a position to mediate God's knowledge. He could related only to God. It was vis-a-vis God that he sought the "knowledge-power of good and evil." It would help us to understand the Genesis text

if we considered that Adam was after the same power that Balaam had, only on a grander level.

The serpent, who is identified, for good reason, as being דברי 347 said to Adam and Eve, "... for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as God, knowing good and evil."⁵⁴⁸

...) ונפתחו עיניכם והייתם
ידעי טוב ורע (

Setting aside, for the moment, the expression "knowing good and evil," let us examine the import of the words, "then your eyes shall be opened." ונפתחו)
עיניכם) . We recall that Balaam described himself as having "opened eyes" (גלי עיני) .⁵⁴⁹ This description comes in the same parable where he describes himself as having the ability to hear the words of God and to see His visions.⁵⁵⁰ Later he identifies these talents with his possession of the "knowledge of the Most High."⁵⁵¹ In other words Balaam equates his having "open eyes," his ability to "see divine visions," and his possession of the "divine knowledge."⁵⁵² The Serpent in the Genesis story informs Adam and Eve that if they eat from this Tree, "then your eyes shall be

opened and ye shall be as God" After they do eat from the Tree, the text faithfully records, "And the eyes of them both were opened, and they knew. . . ."553

(וַיִּפְתְּחוּ עֵינֵי שְׁנֵיהֶם וַיָּדְעוּ)

The Serpent had told the two that if they ate they would be "as God knowing good and evil." It must be assumed that this was indeed the knowledge that they obtained.

The text supports this conclusion clearly. It states, "And the Lord God said: 'Behold, the man is become as one of us, to know good and evil. . . .'"554 If we could omit that part of the text that begins after "and they knew" up until the portion which begins "And the Lord God said: 'Behold, the man is become as one of us. . . .'"555 we could argue freely that the issue at stake was the knowledge-power to determine good and evil, i.e., history. We wonder if the portions we wish to omit are insertions into a story which later editors did not comprehend or which they wished to alter.556

Let us return to the text, "And the eyes of them both were opened, and they knew. . . ." The Hebrew which follows is:

(וַיִּפְתְּחוּ עֵינֵיהֶם)

... הם ⁵⁵⁷ . The English translation of

אֲנִי is given, "that they were naked." One wonders if this is where the later editors were led astray, and if this expression does not, indeed, have another meaning. We note that the Genesis text earlier identifies the Serpent as being אֲנִי 558 Why was he אֲנִי "subtle-cunning?" We recall that it was the Serpent who deprived Gilgamesh of eternal life by eating the plant of life.⁵⁵⁹ Could the original authors of the Genesis story have had this in mind when they called their Serpent אֲנִי 560 After Adam and Eve ate of the Tree, they knew that they were אֲנִי . Could this be translated "subtle-cunning?"⁵⁶¹ The root letters of the word are the same for this meaning as for "naked," and we know that the original Torah was not written with vowels. This is a very easy kind of mistake to make.

The Genesis text would teach us that there were two aspects to deity, first the knowledge of good and evil (power to determine history), and second, eternal life, for after Adam and Eve had eaten of the Tree of the Knowledge of Good and Evil and acquired its power, the Lord God says, ". . . now, lest he put forth his

hand, and take also of the Tree of Life and eat and live forever."⁵⁶² According to the text, the Lord God was most anxious to deprive man of this second, crucial opportunity to become "like us." Could it be that the Serpent was אֵל because he had once eaten of the plant of life, and Adam and Eve were אֵל because they had eaten of the Tree of Knowledge, but neither became divine because neither ate from the second tree? Each had one aspect of divinity and was אֵל.⁵⁶³ It could very well be that a failure to understand the meaning of this word in its mythological significance led to the adding of the later story about nakedness and the fig-leaf, etc.

There is an additional support for our thesis prior to what we call the "break-off" point.⁵⁶⁴ The text reads, "And when the woman saw that the tree . . . was to be desired to make one wise, she took of the fruit thereof, and did eat . . ."⁵⁶⁵ The Hebrew of the expression "to make one wise" is important. It is

לְהַשְׁכִּיל . Like הָיָה this is one of the crucial verbs used otherwise in the Bible to indicate the attaining of God's special knowledge and power.⁵⁶⁶

The two words are used together in Daniel where he is encouraged by Gabriel to understand the davār which God is issuing, as follows:⁵⁶⁷ ... וְחָזַק וְהִשְׁכֵּל מִן

... מִצֵּא הַדְּבָר . They are used together by Jeremiah in the sense that the God-appointed rulers of Israel are to mediate to Israel His knowledge and understanding:⁵⁶⁸

וְנָתַתִּי לָכֶם רָעִים כְּלָבִי
וְרָעוּ אַתְּכֶם דְּעָה וְהִשְׁכִּיל .

For Daniel the word הִשְׁכִּיל is used in the sense that he is to learn בִּינָה ,⁵⁶⁹ the precious and hidden understanding of what God is trying to tell His people. For Jeremiah the new, promised king of Israel will be one " . . . shall reign as king, receive my instruction and shall execute justice . . . "

(וּמֶלֶךְ מֶלֶךְ וְהִשְׁכִּיל וַעֲשֵׂה מִשְׁפָּט) .

For Jeremiah the one who is able לְהִשְׁכִּיל is the one who is able to be king.⁵⁷⁰ The word is used in the sense of God instructing His chosen mediators as to how they may pass on His commands:⁵⁷¹ ... אֲשַׁכִּילךָ וְאֶזְרָךְ

It is God who is the one with this special knowledge. It belongs to Him, and humans have it only by His selective dispensation.⁵⁷²

We are then justified in concluding that the Tree of the Knowledge of Good and Evil did not mean merely the knowledge of nakedness (sex consciousness)⁵⁷³ for many reasons: First, all of our study shows that the determining of good and evil was a function reserved for God.⁵⁷⁴ Second, the biblical text makes it clear that God's power was an implementation of His special knowledge (דעה).⁵⁷⁵ Third, our study of those who spoke and discerned good and evil as mediators of God demonstrates that the "knowledge of the Most High," (דעה עליון) and the "power to speak-command good and evil," (לדבר טוב ורע) are as one.⁵⁷⁶ Fourth, the biblical text further identifies the Tree as "desirable to make one wise," (להשכיל) which we have seen is a special knowledge like unto דעה and equally reserved for God.⁵⁷⁷ Fifth, the text tells us that immediately after the eating from the Tree, the "eyes of them both were opened," (ותפתנה עיני שניהם) , even as Balaam who knew the "knowledge of the Most High" was one with "opened eyes," (גלי עינים),⁵⁷⁸ and as Isaiah was one with "open ears." Finally, we have the word עירום itself,⁵⁷⁹ and its identification with

the Serpent, who was himself ערום, probably because he had already eaten the plant of life, and had one aspect of deity as Adam and Even now had one aspect.

If our thesis is correct, it will not be the only time within the biblical text that God becomes disturbed because of would-be competitors for His power. There is a direct parallel in His challenge to the idols whom men claim to be gods. God challenges them through Isaiah in this fashion: 580

Declare the things that are to come hereafter,

That we may know that ye are gods;

Yea, do good, or do evil. . . .

(... וְנִדְעָה כִּי אֱלֹהִים אַתֶּם)

אִם-חַיִּיבֵינוּ וְחִרְעֵנוּ . (

It is in this light that we are to understand the divine concern as expressed in Genesis, 581 "Behold the man is become as one of us, to know good and evil . . ." 582

(הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ לִדְעָה טוֹב וָרָע) .

CHAPTER V

THE EXTENSION OF THE POWER TO DO GOOD AND EVIL TO THE PEOPLE

Torah as the Mediator Between God and Man

It was part of the religious climate of the Ancient Near East that only a god or his chosen representatives were able to "do good" or "do evil," i.e., to determine destiny. Adam attempted unsuccessfully to be "like God," but was rebuffed. Job and Ecclesiastes despair of man's ability to gain the "knowledge" that would enable them to understand the dispensation of suffering and success. They conclude that it remains for man to have faith in God and wait, to follow His mishpat in the confidence that all matters will be properly judged, "whether good or evil."⁵⁸³

Between these two extremes of revolt and passiveness there is a third view expressed in our Bible. It finds expression in Deuteronomy where we are told that God's law is something which is now accessible to all

and knowable to all.⁵⁸⁴ God, we are told, has established the basic conditions for enjoying life in the "good land." Israel must live within the rules. Within these limits, it is the Israelites themselves who determine "good or life" or "evil or death."⁵⁸⁵ For God has so established the world that if men follow the Torah, the revealed davar of God, they will earn toḥ and hayyim. If men choose to deviate from the davarim, they will earn "evil ra' and mawet."⁵⁸⁶ Thus, we have a partnership established between God and man as the co-determinors of good and evil in the world. God actually sends the answer and makes the decisions, but man, by his actions, chooses the answer. Man solicits the response from God based on clear and knowable law. Thus did the Israelites hope to remove uncertainty from the world.

This must be recognized as a highly sophisticated concept of how history comes to pass in the world. One of the great contributions of the Israelites to world thought is the notion that it is not all God's doing, nor all man's doing, but a partnership based on Torah, revealed davarim. The Torah gradually becomes the mediator progressively replacing King, Prophet, and Seer,

and demanding only interpreters for involved cases of mishpat.

On the other hand, we must understand that this sophisticated concept developed out of the ancient notion of the Divine Court and verdicts handed down from above. As the code of Torah developed, the ancient process loosened its hold. This did not happen all at once. The two concepts endured side by side, the one gaining strength, the other losing strength. The old notion never completely died. God was still the author of Good and Evil, but man by his just and unjust actions, his obedience and disobedience to Torah, moved God to act as He did.⁵⁸⁷ What did die in Israel was the belief that God acted arbitrarily. If one knew Torah and analyzed the actions of men, he could understand why God did what He did. This is the Deuteronomic view and the view of the Prophets.⁵⁸⁸

It is important for us to understand that the basic meaning of to did not change. It continued to mean "what God desires." Its opposite side was "the favor that God demonstrates." But the definition of "what God desires" changed. This evolving change was

summarized by the Prophet Micah. Let us consider now his definition of Mah tób?

Mah Tób?--What Must Man Do to Do
"What God Requires"

Micah begins his well known definition of Mah Tób with a reference to Balaam.⁵⁸⁹ He reminds the Israelites that while Balak had asked Balaam to curse the Israelites, the Seer had blessed them instead. We recall that the blessing began, מִתְּבוֹר .⁵⁹⁰ Then, Micah says that in return for this blessing, God does not wish sacrifices. What then does one have to do to please God? What does God want? Micah answers:

הַגִּיד לְךָ אִדֹּם מִתְּבוֹר

וּמִתְּיֵהוּדָה דֹּרֵשׁ מִמֶּךָ

כִּי אִם-עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד

⁵⁹¹ וְהִצָּנֵעַ לִבְּךָ עִם-אֱלֹהֶיךָ

Let us consider the major categories within this definition.

The relation of tób to mishpat.--The first aspect of what God requires is עֲשׂוֹת מִשְׁפָּט . We have discussed mishpat as that which is administered by King and Priest.⁵⁹² At first it was necessary for God's

representatives to express His decisions as learned by special processes. These decisions were expressed as tôb or ra', favorable or unfavorable to a particular petitioner.⁵⁹³ A corpus of law was built up over the years which became incorporated in the Torah. Thereafter, the performance of these laws was considered tôb. Their violation was ra'.⁵⁹⁴ The just and good administrator (king or priest) was one who awarded the tôb verdict to the person who obeyed the law. The evil administrator was one who "loved the ra'" and "hated the tôb."⁵⁹⁵ He deliberately confused the verdicts and made the evil-doer victorious in return for a bribe.⁵⁹⁶ The performance of mishpat, משפט ניון, was an administrative responsibility, reserved for rulers.⁵⁹⁷ To do what God wished (tôb), they had to follow His decisions, learned through special processes, or as developed in the law-Torah. It might be said that the average citizen of Israel performed mishpat when he followed the law, but this is only in a secondary sense. Yet we cannot rule out this all-encompassing meaning from Micah's phrase, for he seems to be addressing himself to all men.⁵⁹⁸ If the latter be true, then, the prophet reveals in

these words the enlarging democracy in Israel, and the increasing emphasis on the responsibility of the average man, who because of the existence of a known law (Torah) is now made more responsible.⁵⁹⁹

In the Book of Job we seem to have the equating of toḥ and mishpat. Elihu says,⁶⁰⁰ "Let us choose for us that which is right; Let us know among ourselves what is good,"

(מִשְׁפָּט נִבְחַר-לָנוּ)

(נִדְעָה בֵּינֵינוּ מִה-טוֹב) • This seems

to be a statement inviting the discussants to set up an independent standard of right-justice, but Elihu continues, "For Job hath said: I am righteous.

(כִּי-אָמַר אִיּוֹב צַדִּיקָאִי) • And God hath taken away my

right (וְאֵל הִסִּיר מִשְׁפָּטִי) • " We see,

however, that the context is within the ancient framework, where what is "good," (מִה-טוֹב) and what is

"justice." (מִשְׁפָּט) rests with God. When God answers

Job from out of the whirlwind, He joins issue at

precisely the point of mishpat,⁶⁰¹ "Wilt thou even make

void My judgment?" (הֲאֵפֶה חֲפֹר מִשְׁפָּטִי) •

The conclusion in Job is that men can not decide amongst

themselves "What is good." (מִה-טוֹב) this decision is

with God.⁶⁰²

The questionings of Job and Ecclesiastes belong to a day beyond that of Deuteronomy, however. To the authors of the earlier Book, God is not quite so distant from man and His mishpat is not so hidden and difficult to understand. For the Deuteronomists, heaven was near and the pattern of life was simple. Man had only to choose tôb, "the law," and life was his, with all its blessings. Job's complaint is that he made this choice and acted accordingly, but he did not receive tôb in return. Apparently, by the time of the writing of Job and Ecclesiastes, the Hebrew Society had broken down to the point where the old equations were still verbalized, but the results were not forthcoming.⁶⁰³

The relation of tôb to hesed.--According to Micah, in addition to the "performance of mishpat," God required אהבה חסד "the love of covenant-loyalty."

In the biblical texts, with few exceptions, the ancient Semites indicated their belief that to win the favor (tôb-tâbu) of the gods, they had to follow the ritual instructions for cleanliness-goodness.⁶⁰⁴ With the developed Hebrew society, to win the favor of the God,

man had to do much more than be ritually acceptable. He had to perform those deeds demanded by the special covenant-relationship with God which would make him a ḥesed; that is, he had to perform hesed; he had to perform his obligations in the covenant relationship.⁶⁰⁵ These deeds have been called "mercy";⁶⁰⁶ "steadfast love";⁶⁰⁷ "covenant loyalty,"⁶⁰⁸ "loving kindness."⁶⁰⁹ They are the deeds that a husband owes a wife, that a parent owes a child, that a God owes His people. Anyone who is bound in a covenant relationship with another, owes him hesed. Without hesed, the covenant relationship cannot stand. The superior partner in a covenant-relationship demonstrates his greater power through his deeds of hesed, but the inferior partner must demonstrate such hesed as he is able.⁶¹⁰

If we interpret one of the repeated liturgical formulae in the Bible correctly, the Hebrews came to identify the favor (ḥesed) that God dispensed to the Hebrews with His hesed. The expression is:⁶¹¹

הודו ליהוה כי טוב כי לעולם חסדו .

The expression is translated, "O give thanks to the

Lord, for He is good; for His steadfast love endures forever!"⁶¹² In other words, God is tôb because He performs His obligations within the covenant (which are vastly greater than what Israel has to do, for He is God). In this sense, the goodness of God has covenant interpretations.⁶¹³

It is interesting to turn to the text which reads,⁶¹⁴

Now, therefore arise, O Lord God, into Thy resting-place,

Thou, and the ark of Thy strength;

Let Thy priests, O Lord God, be clothed with
salvation (תשובה)

And let Thy saints rejoice in good

(וחסידיו ... בטוב)

O Lord God, turn not away the face of Thine
anointed;

Remember the good deeds (לעשי') of David Thy
servant.⁶¹⁵

The reading תשובה וחסידיו would indicate that those who are loyal to their covenant obligations, the חסידים should be rewarded with tôb. This is

an equation of performance and reward.

The Psalmist urged the Israelites to "do good,"
 (וַעֲשׂוּ טוֹב) for God would not forsake "His
 saints." (חַסִּידֵי יְיָ), 616 i.e., his loyal covenant-
 observers. This seems to be the reverse side of the
 equation expressed in the previous text. The Israelites
 are enjoined to do good, and the implication is that
 they will be considered חַסִּידֵי יְיָ "performers of
hesed," and God will reward them (in this case, the
 context is that of dwelling on the land).

In one Psalm, the "goodness," tôb, of the Lord is
 identified with His readiness to pardon, and the fact
 that He is plenteous in hesed: 617 כִּי-אַחַת אַרְגָּל טוֹב
 וּמִלַּת וְרַב-חֶסֶד לְכָל-קָרְאִי .

We are told that God's hesed is itself tôb; 618 that His
 נֶפֶשׁ is tôb; 619 His spirit is toṽah; 620 that he is
tôb to those who wait for Him. 621 All of these passages
 are in association with God's hesed. David identifies
 the two concepts closely in the 23rd Psalm, 622 where he
 says:

.... אֵךְ טוֹב וְחֶסֶד יִרְדְּפוּנִי כָּל יְמֵי חַיִּי

For David the hesed and tôb of which he speaks is that he
 will "remain in the House of the Lord forever," i.e., he

and his descendants will serve as kings over God's people. This, too, is a covenant relationship.

God is asked to exhibit hesed "for Thy goodness' sake." 623

. כחסדך זכר-לי-אחתה למען טובך יחיה

The formula is reversed and the Psalmist sings first, 624 "Give thanks to the Lord for He is good."

(כי לעולם חסדך) . Then, "Let them thank the Lord for His hesed . . ." (חסדך) For the hungry soul He hath filled with tôb (טוב-מלא) . " 625

Here we see the Psalmist thought these two terms, in certain contexts, to be interchangeable. God is good in that he exhibits hesed. He exhibits this covenant loyalty, His steadfast love, חסד , in that he gives "favor," tôb.

The biblical text tells us that in spite of the

טובה which Gideon had shown unto Israel, the Children of Israel did not show חסד to his house (descendants). 626 This would indicate again the covenant nature of these two terms: חסד was owed to the descendants of Gideon because of the טוב that he had performed for the Israelites. That the חסד was not forthcoming was considered a violation of the

covenant.

Thus, we might conclude, that Micah did not choose the expression אהבה חסד idly in demonstrating to the Hebrews מה-טוב ⁶²⁷ It is טוב that men (i.e., God wants men to) have the "love of covenant-duty" (אהבה חסד). This is similar to saying that the Israelites should follow God's covenant laws "with all their hearts," "willingly."

Following God's way. "the God-approved way." דרך הטובה --

Micah had three categories for that which was tôb in God's eyes. The first related to mishpat; the second to hesed; the third to חסד עם-אלהים . We take this to mean "following in God's Way," and since we have the phrase, דרך הטובה recurring, we elect to discuss it at this point.

Samuel uses the expression דרך הטובה when he says to the people, ⁶²⁸ ". . . I will instruct you in the good and the right way, Only fear the Lord and serve Him in truth. . . . (וחוריתי אתכם בדרך הטובה והישרה")
אך יראו את-יהוה ועבדו אתו באמת .

The identification here of the "good way." (דרך הטובה) is with הישר and with the "fear of the Lord." We

think of the recurring association of tôb and יֵשֶׁר in the expression ⁶²⁹ אֵם טוֹב וְיֵשֶׁר בְּעֵינֶיךָ

The "good way" is the way which is favorable in the eyes of the Lord.

Jeremiah asks the people to ask for the "old paths,"

(לַנְּתִיבוֹת עִלִּים) and to ask, "Where is the good way."

(אֵי-יְהוָה דֶּרֶךְ הַטּוֹב) ⁶³⁰. Apparently, Jeremiah wishes the people to return to their former obedient ways. In the same thought, he goes on to say, in the name of the Lord, ⁶³¹ ". . . they have not attended to My words, And as for My teaching, they have rejected it." The

⁶³² חֹרֶה is to follow God's teaching, דֶּרֶךְ הַטּוֹב

Jeremiah speaks also of the "evil way," (דֶּרֶךְ הָרָעָה)

He says in the name of the Lord, ⁶³³ "Behold, I frame evil against you, and devise a device against you; return ye now every one from his evil way (מִדְּרָכֵי הָרָעָה) and amend your ways (make good, make acceptable your ways ⁶³⁴ (וְהִטִּיבוּ דַרְכֵיכֶם) , and your doings."

In Solomon's prayer, he speaks of the "good way"

(הַדֶּרֶךְ הַטּוֹבָה) as the opposite of the sinful

way in which the people had been travelling. ⁶³⁵ He

also speaks of God "teaching" (חֹרֶם) the

"approved way." 636

We have seen in our study of the pre-biblical texts, that la tabu meant "not acceptable, not propitious." 637

It is observable that the expression "the way not-good."

(הדרך לא-טוב) occurs in the Bible. Isaiah says in the Lord's name, 638 ". . . I have spread out My hands all the day Unto a rebellious people, That walk in a way that is not good (עם סורר החלכים)

(הדרך לא-טוב) after their own thoughts." The phrase הדרך לא-טוב clearly means "a way opposed to God's way, a way not acceptable to Him."

Ezekiel speaks of the "evil ways," (דרכים הרעים) of the Hebrews and their unacceptable doings, (מעלליהם)

639 (לא-טובים) Proverbs speaks of the דרך לא-טוב 640 and equates ארחות צדקים with דרך טובים 641

The Psalmist deprecates the transgressor who sets himself

על-דרך לא-טוב and doesn't abhor רע 642 "

We can conclude that the three things that Micah says God wants from man are all interrelated. They are especially related to top. First of all, top is the all-encompassing term, it is "what God wants from man." 643

It includes in its own meaning the "performance of mishpat " (עֲשׂוֹת מִשְׁפָּט) , "the love of covenant duty " (אֲהִבַּת חֶסֶד) , and "walking humbly with God in His approved path " (הִצְנֹעַ לִכְתּוֹת עִם-אֱלֹהֶיךָ) . 644 All these things together, according to Micah, comprise tôb.

The term tôb enters into the definition of each of the elements which comprise it. To perform mishpat means to "discern tôb and ra' " (לַחֲבִין בֵּין טוֹב לְרָע) as these decisions are derived from God. 645 To "love the tôb" means to "establish mishpat in the gate." 646 To "perform mishpat" is to receive evidence of God's favor, tôb. 647 To "love mishpat" is to "perform tôb." 648

Similarly, we learn that God is tôb in that He exhibits hesed. 649 Those who are God's obedient ones (covenant keepers, חֲסִידִים) receive the evidence of His tôb. 650 If the Israelites "performed tôb" they would be numbered as "His covenant keepers."

(חֲסִידֵי) . 651 God Himself is considered tôb because He is "plenteous in hesed." 652 and God manifests His hesed when He "fills the hungry soul with tôb." 653

Finally, we suggest that we identify

הצנע לכת עם-אלהים with דרך הטובה .

This "God-approved way" is the God-taught way,⁶⁵⁴ It is comparable to the "paths of the righteous." ארוחות)
 צדיקים⁶⁵⁵, and it, too, is linked to mishpat.

So intertwined are the terms that at times they seem to be synonyms for each other, but we cannot forget that they were all included together in the definition of mah tob. Although tob came in time to be identified with that which was just, with hesed, and with mishpat, its basic and original meaning is "that which God wants from man, that which is approved by and acceptable to Him." What the Israelites changed was the concept of God and the understanding of what He required from man. They did not change the over-all meaning of the word tob, but they immeasurably altered its inner content. As the Israelites rejected the gods of the incantations who were concerned with rituals, human sacrifice, and might makes right, as they became conscious of the God who was capable of love and compassion and justice, so they altered their definition of mah tob. Before Amos asserts that God wants "justice and righteousness,"⁶⁵⁶ he first rejects vain sacrifices

and ritualistic worship unaccompanied by concern for men.⁶⁵⁷

Before Micah defines maḥ tōb in the new concept, he first rejects the old concept of what God requires.⁶⁵⁸ In effect, the prophets are saying, "You are mistaken if you think this is tōb, what God wants. This other is what God really wants. This is really tōb, desired by Him." Amos presents the association with God and tōb clearly, when He says first, "Seek ye Me and live "

(חַי וְשָׁלוֹם יְהוָה) ,⁶⁵⁹ and then, "Seek good, and not evil, that ye may live; And so the Lord, the God of hosts, will be with you . . ."⁶⁶⁰ (וְשָׁלוֹם יְהוָה . . .)

The relation of tōb to פְּדָת . . . Tōb and פְּדָת are related in much the same way as tōb and mishpat or hesed. On the one hand, we are told that tōb, as "the evidence of God's favor," is the reward for him who acts righteously.⁶⁶¹ On the other hand, we see tōb used as a term comparable to פְּדָת meaning that kind of action towards man desired by God. In the latter sense, פְּדָת is "what is tōb in the eyes of God," and tōb is equated with "righteous action."

Of special interest is the verse in Ecclesiastes which reads,⁶⁶² "For there is not a righteous man upon

earth, that doeth good, and sinneth not." (כי אדם)

• אין צדיק בארץ אשר יעשה טוב ולא יחטא)

This is to say that no man, however righteous, is capable of doing completely as God wishes, of completely satisfying God.

When David spared Saul's life, although he could have killed him, Saul said, ⁶⁶³ "Thou art more righteous than I; for thou hast rendered unto me good, whereas I have rendered unto thee evil," (צדיק אתה ממני)
כי-אתה גמלתני הטובה ואני גמלתיך הרעה)

Saul is saying, "You did as God would have desired; I acted unacceptably. I violated the standard." In this sense tôb means "to follow the standard set by God." ⁶⁶⁴

Proverbs has tôb, in the sense of "one who does tôb," parallel with צדיק on several occasions. ⁶⁶⁵

When a צדיק is deprived of justice it is לא-טוב, i.e., a "deviation from God's directed standard." ⁶⁶⁶

On the other hand, a צדיק may hope for tôb as the "evidence of God's favor." The approved way, טעם טוב, is the path of "righteousness," (צדק) and of "justice." (משפט) ⁶⁶⁷ It is the God-ordained standard.

In proclaiming the new דבר טוב, the Lord maintains that צדקה will be an essential ingredient along with משפט and צדקה are part of the standard, tôb, that the Lord seeks to establish.⁶⁶⁸

In Psalm 145:7 we have in parallelism טובך "Thy goodness," and צדקתך "Thy righteousness." In v. 17, the Lord is described as צדיק and חסיד in parallelism. In v. 9, He is טוב to all as evidenced by רחמי. We see in this Psalm the blending of diverse concepts, rooted in just laws, with a very ancient concept of divine favor and dispensations originally devoid of concern for human justice and welfare.

The relation of tôb to חסד .--In I Samuel we have this text,⁶⁶⁹ "And Jonathan spoke good (וידבר...טוב)⁶⁷⁰ of David unto Saul his father, and said unto him: 'Let not the king sin against his servant, against David; because he hath not sinned against thee (כי לא חטא לי) and because his work has been very good towards thee" (וכי מעשיו טוב-לך).

In this text, we see that "favorable deed,"⁶⁷¹ (מעשה טוב) and "sinning," (חטא) are opposed concepts. The meaning of these words is heightened by

the fact that Saul is the king, ordained by God, and a sin against him is, in effect, a sin against God.⁶⁷²

Ecclesiastes is disturbed that "... one fate comes to all. to the righteous and the wicked (צדיק ורשע)

(ולרשע) . As is the good man, so is the sinner . . ."

(כטוב כחמא) ⁶⁷³ . We have here an equation of the

"righteous " (צדיק) , and the "good man " (טוב) .

the "wicked " (רשע) ,⁶⁷⁴ and the "sinner " (חמא) .

In the end, as applied in the developed Israelite

society, the words צדיק and טוב come to be

practically synonymous, and so with רשע and חמא.

Ecclesiastes uses the expression כטוב כחמא .

This occurs in one of the ancient texts as follows:⁶⁷⁵

i-zib sa iḡ-rib di-nim u-mu anni-i

kima ta-bu kima hatu-u

The situation is an "Opfer der Entscheidung," and what

the offerer seeks is a decision as to whether the

offering is "acceptable," (tabu) or "unacceptable,"

(hatu) to the gods. In Ecclesiastes the two words are

defined in terms of an established God-ordained but

justice-oriented law. According to the biblical under-

standing, the man who is top, i.e., who does what is

acceptable to God, should be rewarded with tôb,⁶⁷⁶ i.e., the evidence of God's favor. Where this does not occur, where it seems that all have one fate, irrespective of their actions, then it is, כְּסוּב כְּמִתְנֵה ; there is confusion as to mah tôb, i.e., as to what God really wants. In this confusion, Ecclesiastes asks,⁶⁷⁷

....אֵי-יָזֶה טוֹב לְבָנִי הַחַדָּשִׁים....

Ecclesiastes has tôb parallel with פְּדָה where each word means fulfilling God's laws with respect to the treatment of one's fellow human beings. Placing tôb opposite נֹחַ is not new, for these two words occurred in the ancient ritual texts. There, linnu was more often found opposite tôb, meaning "unacceptable, unfavorable, unsound, evil," in the ritualistic sense.⁶⁷⁸

נֹחַ is used frequently in the Bible in the sense of ritual error,⁶⁷⁹ but also for any act that deviates from God's laws. The meaning of נֹחַ is altered as the other concepts are altered by a developing Judaism.⁶⁸⁰ What was kima tabu-kima hatu concerning a sacrificial appeal to the gods, becomes in Ecclesiastes כְּסוּב כְּמִתְנֵה in the sense of "just men--unjust men,"⁶⁸¹ "righteous-wicked." We might possibly say that the terms originally

reflected the whims of "gods" conceived to be powerful but capricious, whereas the developed terms (by the Israelites) reflect the actions of humans who were measured by a legal standard conceived as rooted in a holy God. Whatever men did was compared by the Israelites to the fixed character of God Himself, and God and His laws were the yardstick of measurement.

CHAPTER VI

GOD DOES GOOD AND IS GOOD

God Does Good as the Creator and as
the Determiner of History

We have seen that the "knowledge of good and evil " (*דעת טוב ורע*) was something zealously guarded by God.⁶⁸² It was this knowledge which enabled Him to determine good and evil events, i.e., to determine history.⁶⁸³ Therefore, when we speak of God's power to do good, we are simultaneously speaking of his power to do evil. We have shown that the Prophets took great pains to show that God was not merely the author of good.⁶⁸⁴ He had to be identified with everything that happened if men were not to believe either that there was a separate god who determined Evil,⁶⁸⁵ or that the existence of Evil indicated the weakness of the God of Israel.⁶⁸⁶

Jeremiah presents the picture clearly as follows:⁶⁸⁷

"Then the word of the Lord came to me: 'O House of

Israel, can I not do with you as this potter has done?' says the Lord. 'Behold, like the clay in the potter's hand, so are you in My hand, O House of Israel. If at any time I declare concerning a nation or a kingdom, that I will pluck up and break down and destroy it, and if that nation, concerning which I have spoken, turns from its evil, I will repent of the evil that I intended to do to it. And at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in My sight, not listening to My voice, then I will repent of the good which I had intended to do to it. . . .'" The picture is simple. God is the potter, men are the clay. The above words are simply an illustration of what God might do, but Israel learned from experience that these words could become reality. When the foundations of the Judean government were shaken by the invaders, Jeremiah spoke, "For thus says the Lord: 'Just as I have brought all this great evil upon this people, so I will bring upon them all the good that I promise them.'"⁶⁸⁸ That God and not man is the author of events is described in the touching scene between Joseph and his brothers. After urging

his remorseful brothers not to vex themselves, Joseph says,⁶⁸⁹ ". . . As for you, you meant evil against me; but God meant it for good. . . ." This is one vital aspect of the biblical philosophy.⁶⁹⁰ Whether an action shall be good or evil in its result is determined by God. One feature of God's goodness is that He is able to alter the evil intentions of men, and to twist the results of their actions to the side of the good.

God is Good (and Evil) to Israel

God's performance of good is most clearly demonstrated in the Bible through His relationship with Israel. His goodness to other peoples seems to come merely insofar as they are associated with Israel.⁶⁹¹ We have seen in our discussion of the בְּיָמָיו that the goodness of God is manifested in His promise-command to Israel to bring them into the land of Canaan.⁶⁹² Later, the new בְּיָמָיו is expressed in terms of bringing Israel back from exile.⁶⁹³ Only this time the promise is made in more permanent terms.⁶⁹⁴ There seems to be a special inclination towards David and his descendants

to perpetuate them in the position of king, and this too, is a sign of God's goodness.⁶⁹⁵ The land itself, Canaan-Israel, is almost a constant fixture in the references to God's goodness to the people Israel.⁶⁹⁶ The phrase the "good land" (ארץ טובה) seems not merely to have the quality of a rich, productive land. The expression seems almost to mean the "God-blessed land" or the "land in which the blessing rests."⁶⁹⁷

God shows favor to those whom He chooses.--God's goodness to Israel is part of the general notion that God is good to those whom He chooses.⁶⁹⁸ In this sense His goodness is a reflection of His favor-favoritism.⁶⁹⁹ The Bible clearly shows that God chose Abraham as the special recipient of His favor;⁷⁰⁰ so Isaac was chosen over Ishmael,⁷⁰¹ Jacob over Esau,⁷⁰² Israel from among the nations;⁷⁰³ the Levites from among the tribes;⁷⁰⁴ Jerusalem from all the cities;⁷⁰⁵ David to rule.⁷⁰⁶

The Psalmist declared,⁷⁰⁷ "praise the Lord, for the Lord is good . . . For the Lord has chosen Jacob for Himself . . ."

הללו-יה כי טוב יהוה ...)

כי-י-קב בחר לו יה ...

While Jeremiah speaks of the new ^{דבר טוב} that

is to come to Israel (the Return),⁷⁰⁸ Isaiah speaks of God again choosing Israel.⁷⁰⁹ The implications are the same, the restoration of the intimate relationship between the two, the rebuilding of the land, the restoration of the covenant.

In Zechariah we have the text,⁷¹⁰
 עוד תפוצינה ערי ממוֹב ..
 ונתם יהוה עוד את-ציון
 ובחר עוד בירושלם .

RSV translates,

My cities shall again overflow with prosperity,
 And the Lord will again comfort Zion
 And again choose Jerusalem.

The ממוֹב here may mean "prosperity," but it basically implies "the evidence of God's favor." The ציון the "comfort," and the "choosing" are all interwoven in meaning. God favors and comforts those whom He chooses.

Just as the new דבר ממוֹב in Jeremiah clearly means the restoration of the land, so here "choosing" means the same thing. We find again in Zechariah the text,⁷¹¹

ונחל יהוה את-יהודה חלקו על אדמת הקדש
 ובחר עוד בירושלם .

Little doubt of this relationship is left when we note that just before the Lord says He will again choose Jerusalem,⁷¹² He proclaims לְבָרֶךְ אֶת יְרוּשָׁלַיִם to the Angel who intercedes in Judah's behalf.⁷¹³ The לְבָרֶךְ is that God will again choose Zion,⁷¹⁴ i.e., rebuild her. This is the meaning of לְבָרֶךְ not "prosperity" merely, but incidentally.

God shows favor to David.--The good that God did and was to do for David (and his dynasty) became almost another way of speaking of the good dispensed to Israel itself. We have seen how Jeremiah came to identify the new לְבָרֶךְ with both the return from exile and the restitution of the Davidic dynasty.⁷¹⁵ But the awareness that God had been especially well disposed towards David is made clear before Jeremiah in the texts that tell us of the tôh granted to him. See now, the text in I Kings, "On the eighth day he sent the people away; and they blessed the king and went to their homes joyful and glad of heart for all the goodness (טוֹבָה) that the Lord had shown to David his servant and to Israel his people."⁷¹⁶ The טוֹבָה here translated as "goodness" has the more pointed quality

of "favor," the kind of favor that God shows to those whom He chooses to be His servants.⁷¹⁷

The הַיְיָ that God proclaims to His servant David,⁷¹⁸ is that "your house and your kingdom shall be made sure forever before me; your throne shall be established for ever."⁷¹⁹ This revelation comes in the same context where David thanks God for "... thou didst establish for Thyself Thy people Israel to be Thy people for ever. . . ."⁷²⁰

When David ordered the singing of the hymn,⁷²¹ "O give thanks to the Lord, for He is good," יְהוָה טוֹב)
לֵב יְהוָה כִּי טוֹב) . he thought of the goodness (favor) of God towards Israel and himself as something inevitably intertwined.⁷²² These passages illustrate that in the mind of David and Solomon the covenant and the יְהוָה were one and the same. When David describes God as being "good" (טוֹב)⁷²³ "because his hesed is forever" (כִּי לְעוֹלָם חֶסֶד) . he is referring to God's loyalty to His proclaimed covenant.⁷²⁴ It seems clear that the 23rd Psalm links טוֹב and hesed together for the same reason.⁷²⁵ The verse might be paraphrased, "Surely God's favor and covenant loyalty

shall follow me all the days of my life; and my dynasty shall continue to reign."

God is Good in That He Demonstrates Hesed,
(Covenant-Loyalty) to Israel

We have discussed elsewhere the covenant implications of God's goodness.⁷²⁶ The Hebrews repeatedly associated God's goodness with His demonstration of ḥesed. His "covenant-loyalty-faithfulness."⁷²⁷ Just as God grants ḥayim to those who are loyal to Him and to His covenant (ḥayim)⁷²⁸ so He is ḥesed to the extent that He maintains His role within the covenant. Since He is God and not Man, He is expected to forgive when Israel fails in its responsibility. Forgiveness was an indispensable part of the God-Israel relationship; man would inevitably violate the covenant, and it was anticipated that God would demonstrate His superior loyalty by forgiving the sincerely repentant and returning man or people. His forgiveness is an act of hesed, a fulfillment of His covenant role.⁷²⁹ God's goodness and His hesed seem to grow closer together in meaning as Israel pleads for a reinstitution of the covenant relationship.

Since the Exile seems to suggest a temporary halt in God's dispensing of hōb, Lamentations suggests that,⁷³⁰ "The Lord is good to those who wait for him," and, consequently, "It is good that one should wait quietly for the salvation of the Lord."⁷³¹ Clearly, "It is good" in the latter text implies that "it is desired by God." Further, if the Israelites perform as "it is good."

(טוב) . then they will see that "The Lord is good"

(טוב יְהוָה) . i.e., He will display the evidence

of His favor in a concrete way. Similarly, Nahum proclaims,⁷³² "The Lord is good, a stronghold in the day of trouble; He knows those who take refuge in Him."

The context indicates that God will soon make an end to Israel's affliction,⁷³³ and "good tidings" are on the way.⁷³⁴ We must conclude that the goodness of God is presented in terms of His dealings with Israel as He takes her originally from Egypt, enters into a covenant with her, maintains the covenant and establishes Israel in the new land, and stands at her side in time of trouble with comfort and assurances for a better future, again in the "good (God-blessed) land." (אֶרֶץ הַטּוֹבָה) .

In other words, although Israel has violated the

covenant, this does not release God from the God-role of forgiveness. He is expected to punish in measure, but there is the counter-expectation that His תדן His loyalty, will be forever (לעולם) .735

God's Good (Beneficent) Hand,
י' אלהינו הטובה

Ezra and Nehemiah, it should be noted, speak not so much in terms of the "goodness of God," but in terms of His "good hand" (י' הטובה) or "good spirit" (רוח הטובה) . The Book of Ezra records, 736 ". . . and on the first day of the fifth month he came to Jerusalem, for the good hand of his God was upon him." Again the text reads, 737 ". . . And according to the good hand of our God upon us, they brought us a man of discretion, of the sons of Mahli, . . ." The meaning of this usage seems to be defined in the passage, 738 "For the hand of our God is for good upon all that seek Him, and the power of His wrath is against all that forsake Him,"

. (י' אלהינו על כל-מבקשיו לטובה ...)

"The good hand" (י' הטובה) seems to mean, "the hand of our God is for good," (י' אלהינו...לטובה) .

i.e., for favor. "The good spirit" (רוח הטובה)

is used similarly.⁷³⁹ We have the statement in Nehemiah,⁷⁴⁰ "Thou givest Thy good spirit to instruct them, and didst not withhold Thy manna from their mouth . . . Forty years didst Thou sustain them in the wilderness. . . ." In this connection we think of the

רוח' ה' that came to the prophets when they prophesied.⁷⁴¹ This was the God-blessed, God-empowered spirit. The person upon whom the "hand of God" rests is able to prophesy as in the case of Ezekiel,⁷⁴² in God's behalf, but this is the "ח" and not the

ח" ה' .

Because Ezra had the "good hand" of God upon him, his activities were blessed with success. He acted as one commissioned by God, yet not with the force of divine power as did Ezekiel. The prophets acted as those commissioned by God, but as Jeremiah tells us, there was in their case, a stronger transmission of power, for Jeremiah himself had the power "to root up and to destroy, to build and to plant."⁷⁴³ Ezra is not quite so intimately related to God as a prophet.⁷⁴⁴ It is perhaps not without meaning that in a day when it

seemed that God was no longer the intimate tribal father of Israel, but had receded to the awesome stature of the Creator of the Universe, that Ezra should speak not of the "good God" nor of the "goodness of God" but of His "good hand." The latter phrase might very well indicate an awareness of God's distance from man, although we must think of the phrase as merely of symbolic usage when employed in these passages.

God's Goodness, חַסְדֵּי , The Evidence of His Favor
and The Essence of His Nature

In the Book of Exodus we are advised that Moses makes bold to petition of God, ⁷⁴⁵ ". . . I pray Thee, show me Thy glory," (וְהִרְאֵנִי נָא אֶת-כְּבוֹדְךָ...) . The text continues, ⁷⁴⁶ "And He said, 'I will make all My goodness pass before you, and will proclaim before you My name, The Lord; and I will be gracious to whom I will be gracious and will show mercy on whom I will show mercy. . . ." "My goodness" (חַסְדֵּי) here seems to mean the "evidence of God's power and favor." Certainly, this is the meaning of the usage of חַסְדֵּי as associated with God, when used by Nehemiah. There

the text reads,⁷⁴⁷ "And they captured fortified cities and a rich land, and took possession of houses full of all good things, cisterns hewn out, vineyards, olive orchards and fruit trees in abundance; so they ate, and were filled and became fat, and delighted themselves in thy great goodness." (וַיִּשְׂמְחוּ בְּטוֹבַת הַגְּדוּלָּה) .

There is not much doubt about the meaning of the term in the midst of this detailed description.⁷⁴⁸

The Psalter uses טוֹב in an entirely different context. Here we find,⁷⁴⁹ "Remember not the sins of my youth or my transgressions; according to thy steadfast love (כַּחֲסֶדְךָ) remember me, for thy goodness' sake. (לְמַעַן טוֹבֶיךָ יְיָ הוֹדָה) , O Lord." Here טוֹב has nothing to do with the evidence of God's favor. It is, on the contrary, a reference to His nature. When He is merciful (רַחֲמָן) ⁷⁵⁰ and faithful to the covenant (showing חֶסֶד), He is consistent with His טוֹב ; i.e., He further establishes that part of His nature, He exercises His function as the deity.

טוֹב is further identified with God's righteousness, His covenant faithfulness, and His compassion. Psalm 145 reads,⁷⁵¹ "They shall pour forth

the fame of Thy abundant goodness,

and shall sing aloud of Thy righteousness." ⁷⁵²

(זכר רב-טובך יביעו וצדקתך ירננו) .

The Lord is gracious and merciful. (חנון ורחום יהוה) .

slow to anger and abounding in steadfast love (וגדל...)

753 The Lord is good to all (טוב-יהוה לכל) ,

and His compassion (רחמים) is over all that He has

made." Here it is possible to say that God's "goodness"

(טוב) and the fact that He is "good to all" (טוב)

means that He provides all with the material means of

life, but this does not alter the fact that the Psalmist

regards this activity of God as the sign of His

righteousness, mercy, and compassion. ⁷⁵⁴ Goodness is

part of the nature of God, because He does what He is.

There is no difference between His nature and His

actions.

When we consider phrases like "for the sake of Thy

name " (למען שמך) , and "for the sake of Thy

goodness" (למען טובך) , we note that the words,

שם and טוב are synonyms for God's power.

This brings us back to the point which we have previously

established, viz, that to confirm His reputation as a

god, the God of Israel had to demonstrate that He was capable of dispensing toḥ; i.e., that He could visibly reward those whom He had chosen as the objects of His favor. With the status of Israel declining among the nations, even though Israel did not deserve God's favor because of its sinfulness, it was important to those like the Psalmist that God demonstrate His god-power to stifle the growing negations of His power in the minds of many. And how would He display His power? Naturally, by raising Israel out of the dust, by granting toḥ to the people who were the visible evidence to the world of His power. Thus He is bidden to help Israel not for its sake, but to prove that He is God, i.e.,

למען ידעו . This is a basic power-concept and from it develop all other nuances of the goodness of God.

It is important to note that the Israelites do not conceive of the "goodness of God" as an abstract concept. All that the ancient Israelites understood about God they understood through His relationship with Israel. It is through this concrete relationship that they came to know Him as the author of all creation, as the Lord of all mankind.⁷⁵⁵ Their generalizations, which were

kept to a minimum, were merely an extension of what they knew about God from His dealings with His chosen people. As He related to Israel, they came to know that He not only bestowed tob because He willed it, but because He was also merciful and forgiving and righteous; that is to say, the Israelites first operated under the commonly accepted notion in the Ancient Near East that the gods favored (dispensed tob) those whom they wished (simply because the gods wished to do so). Apparently, as the relationship between God and Israel endured, and deepened, the Israelites came to understand that their God willed what He willed because He was a God of love, compassion, etc. Ultimately, the "goodness of God" was understood not merely as the expression of His power to His chosen ones, but also as the expression of His nature; that is to say, tob was no longer understood merely as the extension of His power, but also as the representation of His character.

It is in this sense that we must understand the discussion held earlier in this paper. At first, men in the Ancient Near East understood that the tob which the gods wanted from men was the performance of magical

or sacrificial rites and, perhaps, the payment of tribute to the representatives of the deity. It was the developed Hebrew society, however, which stressed the fact that mah tob, "what God wanted," was the performance of justice, and obedience to the covenant laws. This change in the concept of the performance God desired from man could only come into being after the concept of the nature of God and the orientation of His power-goodness had been altered.

We know that the Israelites taught that man was required to imitate the holiness of God.⁷⁵⁶ The holiness of God implies that He is "other" than man; that, indeed, He is transcendent.⁷⁵⁷ Yet, the Hebrews are bidden to try to be like God, to imitate Him. How are they to do this? By following the "God-blessed, God-approved way." (דרך המורה) .⁷⁵⁸ What God wishes men to do is not hidden. He clearly demonstrates mah tob, "what He wishes them to do." The tob is identified with the God-given law, which Israel is urged to "choose"⁷⁵⁹ and, again, to "seek."⁷⁶⁰ It should be understood that these words, "choose" and "seek" (בחר , דרש) are double-edged words. Since the Israelites are told

that God does not whimsically send down tôb and ^{y7} upon the world, they are advised that they themselves will cause either of these results, depending upon whether or not they follow God's laws. In this sense, following the law is "choosing (or seeking) the tôb," and disobeying the law is "choosing (or seeking) the ^{y7} "; that is to say, the people themselves determine what God will do, since His nature is consistent and unchanging.⁷⁶¹

This teaching, novel in the Ancient Near East, states, in effect, that while man does not partake of the nature of God (who is transcendent), God has given man (Israel) the task of bringing about the realization of God's will, the realization of tôb and shalôm. The Israelites thus ultimately taught that man was as nothing before God and yet, was little lower than Him, for was he not God's agent, chosen to concretize His purpose? Wherefore the Psalmist spoke,⁷⁶²

What is man that Thou art mindful of him,
And the son of man that Thou visitest him?
For thou hast made him little lower than God⁷⁶³
And hast crowned him with glory and honor.

In terms of what we have been saying throughout this paper, we might then summarize as follows:

(1) God did not wish man to know everything that He knew. He did not wish man to know, in advance, whether future events would be tôh or על (לענין טוב) ⁷⁶⁴ על) , nor did He wish man to have this knowledge-power in its primal, divine sense.

(2) But man could yet choose the tôh, i.e., secondarily cause it to be, by following the God-approved way, דרך המצוה , the God-given law.

Through this analysis of the operation of the world did the Israelites attempt to teach that the world was based on law, not on whim; that it was ruled by purpose, not by blind fate; that it would return to man the fruits of his labor because at the heart of the world was a controlling God who was tôh, who faithfully dispensed the necessities of life to those who followed His approved way.

This developed view is summarized by the Psalmist,

⁷⁶⁵ לֹא-יִסַּח מִלְּפָנֶיךָ יְיָ אֱלֹהֵינוּ . The statement suggests

that God not only dispenses favor, but is בְּרָחֻם in His nature.

CHAPTER VII

TABU-TÔB AS THAT WHICH IS NORMAL, ORDERED, WHOLEIts Meaning Associated With "Life"
and "Well-Formed"

As we read through the religious literature of the Ancient Near East, we learn that the ancients believed that only that could prosper which was approved by the god(s). The Genesis story supports the view that the created things could not be firmly established in reality until God had declared-proclaimed ki tôb.⁷⁶⁶ In the final analysis that which existed (came to be) was that which was acceptable to the god(s).⁷⁶⁷

It was the approved things which obtained God's blessing.⁷⁶⁸ Even in the Genesis story we see that the blessing is interwoven with the expression of approval, ki tôb.⁷⁶⁹ The divine blessing and the expression of divine approval go together. They are an inseparable part of the divine action towards those whom He chooses to honor.⁷⁷⁰ That which He does not

choose, of which He does not approve, which He does not bless, cannot succeed. Indeed, it cannot continue to exist.⁷⁷¹

In the Bible and in the pre-biblical ancient texts we see the identification of the life-invested and the approval-invested things. It is the me tabuti which becomes the מִיִּי חַיִּים.⁷⁷² The prophet teaches that he who seeks the tob will be granted life in return.⁷⁷³ In other words, he who follows what God wants, the divine norm, will be blessed with life, which is in the hands of God. Deuteronomy makes this same emphatic point.⁷⁷⁴ For the Deuteronomists, tob and חַיִּים are interchangeable terms, and they are both identified with the blessing, בֵּרַכָּה.⁷⁷⁵

The opposite of tob is עָר which is not merely the absence of divine approval-blessing but an active curse-invested power directed by God.⁷⁷⁶ Like tob,

עָר is an expression of God's power, according to the Israelites.⁷⁷⁷ It is that which God sends to those from whom He withdraws His tob. When God decided that Saul was no longer to be His chosen, He sent a

עָר חַיִּים which afflicted him.⁷⁷⁸ We have noted that

the normative, God-blessed spirit is merely identified

in the text as רוח יהוה טובה not as רוח יהוה 779

Apparently, the Israelites understood the normative spirit

of God to be so identified with טוב that it was

unnecessary or redundant to use the word tôb meaning

God-approved-blessed. 780

Ultimately, the meaning of tôb, so closely linked

with the activity of the gods, came to have more

prosaic applications. It came ultimately to include

among its meanings, "natural, fitting, normal." This

would be a logical development from a basic definition

of "what God approves." For example, the Genesis text

reads, וַיֹּאמֶר יְהוָה אֱלֹהִים לֹא-טוֹב הָיְתָה הָאָדָם לְבָדּוֹ

אֲעֲשֶׂה-לּוֹ עֶזְרָא כְנֻדָּו .

This is translated, "And the Lord God said, 'It is not

good that the man should be alone . . .'" 781 The

narrative reflects the assumption that it is natural or

normal for a male to live with a female. The female

human has been absent from the earth so it is tôb

(normal) that she be supplied to the situation. We

could possibly say that the more basic translation,

since God is speaking, is "It is not acceptable

(i.e., to Me) that the man should be alone. . . .⁷⁸²

In a profound sense, each of these translations is identical, for the norm is determined by what is acceptable-approved by God.

When the word tob is used to describe an animal, it means "well-formed, normal, healthy." The inference is that the animal that is tob is formed as it should be, as it was intended to be, i.e., as God created it, planned it to be. The animal described as tob somehow deviates from the norm, tob.⁷⁸³ It has a blemish of some sort; it is somehow less than it was intended to be. Such is the usage in the biblical description of Pharaoh's dream of the different kinds of cows and corn. The cows that are tob are well-formed by appropriate cow-standards.⁷⁸⁴ The corn that is tob is appropriately formed as corn was intended to be.⁷⁸⁵ The cows that are tob ⁷⁸⁶ and the corn that is tob ⁷⁸⁷ are deviates from the norm.

In a similar sense, illness is a deviation from the norm while health is a normal situation which God intended for man. When the primitive Semites petitioned

the gods for an answer li-tib,⁷⁸⁸ they were on many occasions soliciting healing from their illness. When the demons, la tabuti,⁷⁸⁹ seized people and made them ill, it was essential to drive out the demons to restore the normative situation of tabu.⁷⁹⁰ This could come, according to the ancients, only through an action on the part of the god(s) which would reinvest the ill person with tabu-god-approval; health; normalcy.⁷⁹¹ A parallel in our Bible is described in the scenes where Saul is seized by a חַי חַי (sent by God, of course, for unlike the other ancients, the Israelites believe that both good and evil came from one God). The evil is exorcised by David playing on the harp and what remains for Saul is normalcy, health, tabu.⁷⁹²

We have spoken of the power of מֵי חַי , mē balati, mē tabuti, to heal.⁷⁹³ In the ancient mythological texts it is mē balati (mē tabuti) which brings to life the god taken to the underworld,⁷⁹⁴ and it was this water which was symbolically used by the priests in healing the ill who came to them for help.⁷⁹⁵ The water is called מֵי חַי when it is used by the

Israelite priests.⁷⁹⁶

That the connection between the divine investing of tôb and healing was a close one is borne out by the ancient text addressed to Ishtar,⁷⁹⁷

a-sar tap-pai-la-si i-bal-lut amelu mitu i-te-ib-bi

mar-su

Where thou lookest in pity, the dead man lives again; the sick is healed.

"I-te-ib-bi" here is parallel with "i-bal-lut." The god healed by reinvesting the diseased person with life, with tôb.⁷⁹⁸ Thus, healing is a "restoring to normalcy," a "reinstitution of the favorable status in relation to God."

As tôb came to have a legal orientation within the Israelite society, tôb came to be identified as the "standard for justice." Thus Elihu says to Job,⁷⁹⁹

"Let us choose for us that which is right; Let us know among ourselves what is good,"

(משפט נבחרה-לנו)

נדעה בינינו מה-טוב .

The text suggests that reasonable men can determine a definition of what should be the legal norm, but the broader implication of the Book of Job and of the Bible,

is that God establishes this norm and determines

טוב-הוא .800 Evil, יר then becomes "a deviation from the God-designated norm."

Tub Sêri, Good Health, Soundness
of Body, Normalcy

The expression, tub sêri occurs constantly in the ancient Akkadian texts apparently meaning, "good health."⁸⁰¹ In the light of our understanding of the fuller meaning of tub, we would say that the phrase has the more basic meaning of "wholeness of body" or "soundness of body." The phrase usually occurs as part of a larger expression, "tu-ub libbi u tu-ub sêri," usually translated as "happiness and health."

The phrase "la tu-ub sêri"⁸⁰² occurs, meaning "poor health," or more basically, "the lack of body-soundness" or "abnormal condition of the body."

In these expressions we again see that our word occurs in the most significant contexts. Tub sêri⁸⁰³ is a matter of life and death. Witness the text, "I pray to Marduk and Sarpanitum for the life, happiness, health, and length of days of the king

my lord."

L 3 . . . ana balât napsâte

L 4 tu-ub libbi^{bi} tu-ub [✓]seri u la-bar [✓]ûme 804

We must assume, from what we have learned about tâbu-top, that the ancients understood that the health of a person was always in the hands of the gods. Thus a state of tub [✓]seri also meant that the person was in a "favorable position" with respect to the gods. The body or flesh that was "healthy-normal" was one which was blessed by the gods, i.e., "in good standing with the gods."

In the Code of Hammurabi, tub [✓]seri is found in the Epilogue meaning "health,"⁸⁰⁵ but there are also the words,

L 93 . . . [✓]si-ir ni-[✓]si-[✓]su

L 94 li-ti-ib

This is translated, "Let him promote the welfare of his people."⁸⁰⁶ Again we have the text,

L 34 u-[✓]si-ra-am ta-ba-am

L 35 a-na ni-[✓]si

This is translated, "and he has established prosperity for the people."⁸⁰⁷ In these lines we see the linking

of a verdict handed down from on high, "li-ti-ib,"⁸⁰⁸
 and the blessed-sound-normal-whole state of being
 "ta-ba-am."⁸⁰⁹ The king obtains his verdict from the
 gods and the people from both the gods and the king,
 but "well-being," tabu-tob, stems from on high.⁸¹⁰

The Book of Psalms has the text,⁸¹¹ "My flesh
 and my heart faileth; But God is the rock of my heart
 and my portion for ever . . ."

כלה שארי ולבי צור-ללבי)
 ותלסי אלהים לעולם (.

When God favors the flesh, then the flesh does not fail,
 it is sound and whole. However, when God does not
 bless the flesh it lacks tob, and it lacks the essential
 element for existence.

Tub Libbi, טב-לב , טוב-לב

The phrase "tu-ub libbi^{bi}" occurs regularly as
 part of the expression, "tu-ub libbi^{bi} u tu-ub šeri,"
 and seems to have the special meaning of "happiness."⁸¹²
 We have discussed at length the phrase "libba-šū tab"
 which means, "his heart was satisfied," that is, "he
 was content, he agreed."⁸¹³ Tub libbi means basically

"satisfaction of heart, contentment," and, therefore, "happiness." The heart is satisfied and is happy when things are as they should be, as the heart desires them to be or thinks they should be. Thus we have the related text, 814

May Sarpanitum, the exalted lady make you happy

L 10 libba^{ba}-ki tu-ti-ib-ka

We could as easily translate, "may she cause your heart to be content, satisfy your heart's desire."

Let us see now the text where the priestly astrologers are interpreting an eclipse for the king. 815
The text reads,

(this) omen is favorable

an-nu [u] (?) it-tum i-mah-ga-ru-ma

The king will be happy

libbi^{bi} sarri be-li-ia i-ta-ab

We could translate here, "the heart of the king my lord will be satisfied, pleased."

Similarly, the "sad heart," "(1)ibbu la tabu," 816 is the heart that is "not content, not satisfied," and is in that sense, not full, whole.

Sometimes the expression "hu-ud libbi^{bi}" 817 seems

to be substituted for "tu-ub libbi^{bi}," but there is a difference in inflection. The former means more specifically, "joy." The latter takes on that meaning secondarily as a by-product that comes with satisfaction.

In the Code of Hammurabi we have the expression, §18

v 8 . . . mu-ti-ib

9 li-ib-bi-su a-na-ku

"(the king) . . . who delights his (Marduk's) heart as I." These lines reinforce the basic thought that the of the heart is the gratification of its desires.

Of similar force is the text, "li-ib-ba-sa^v u-ta-ab-bu," "They shall make her content." §19 Conversely, "li-ib-ba-sa^v la ut-ti-ib-bu," is translated, "they do not make her content." §20

With these texts we must compare the biblical usage of the expression.

יָלַדְתִּי לְבָבִי מְרִי

יָלַדְתִּי לְבָבִי

"Be content, I pray thee, and tarry all night, and let thy heart be merry." §21 The

expression has the force, "Be pleased (content) to spend the night and let your heart do as it wishes (do as you wish)." With this is to be compared, "(ilâni me)^v rabûti

meš lib-ba-ka li-tib-bu," "may the great gods please thy heart."⁸²²

In the Bible we find the expression לב-לב which is generally translated as "merriment." In Judges, we find the phrase in the text where the Philistines offer a sacrifice to Dagon and are rejoicing over their capture of their arch enemy, Samson. The text reads,⁸²³ "And it came to pass when their hearts were merry, and they said: 'Call for Samson, that he may make us sport.'" Here the expression is ויהי כי לבם לבם .

In Second Samuel we have the text,⁸²⁴ "And Absalom commanded his servants, saying: 'Mark ye now, when Amnon's heart is merry with wine;" לב לבם)

(לב לבם) . In Esther, we have,⁸²⁵ "On the seventh day when the heart of the king was merry with wine, . . ."

(לב לבם לב-לב לבם) . We could easily substitute the meaning "when the heart was satiated with wine." It is clear, however, that this usage is an echo of the original usage of the term. It still retains an element of the original quality.

This quality was more evident in the text,⁸²⁶
הנה מיטבים את-לבם .

Here the men involved were simply eating and drinking. The implication is that they were not getting drunk but satisfying their basic needs for food and drink. The meaning here seems to be "satisfying the desires of the heart."

Of somewhat different meaning is the usage of

סוד לבב in this text, 827

תחת אשר לא-עבדת את-יהוה אלהיך בשמחה ובטוב לבב מרב כל.

This has been translated, ". . . because thou didst not serve the Lord thy God with joyfulness, and with gladness of heart. . . ."828

It would seem that a preferred translation would be "and with desire, contentment," i.e., with decisiveness and fullness of heart, willingly.829

Because of the close association of such expressions as סוד בעיניך and ישר בעיניך • 830 one wonders if there is a similar comparison between

בטוב לבב and בישר לבב .

In the Psalms we have the text, אודך בישר לבב... which is translated, "I will give thanks unto thee with uprightness of heart . . ."831 The context would seem amenable to a translation like, "I will give thanks unto

these earnestly" (i.e., with the heart's decision, commitment). This would be consistent with the usage of לֵב לַיהוָה cited previously.

When David says that he has earnestly offered many things to God, he uses the phrase, בְּיָסֹר לַיהוָה 832. Even the use of the word הֵנָּה here is taken in the sense of a "willing" offering, ... רְאִיתִי בְשִׂמְחָה 833. לְהַחֲנֹדֵב-לָךְ

"Sincere" seems to be the proper nuance for יִסְרֵי לֵב where the Levites seem to be more anxious than the Priests to flay the burnt-offerings. The text reads, כִּי הָלֹוִים יִסְרֵי לֵב 834. לְהַחֲקֹדֶשׁ מִזְבְּחֵינִים

The context implies that the Levites were more enthusiastic to do this job, more devoted in applying themselves to the task, more willing to do this particular job. "Upright in heart" is not really a precise enough definition. 835

It is in this light that we again examine the expression לֵב לַיהוָה as used in Deuteronomy. There Moses is disturbed because the people were not wholly committed in serving God. They were not his

willing, heart-approving servants.

Tob Meaning "Welfare, Well-Being"

Tob is frequently translated to mean "prosperity,"
as in the text,⁸³⁶ לא-חדרש שלמם ומבטם ...

כל-ימיו לעולם .

We know now, however, that the usage has the basic nuance of "well-being, welfare." The ancient concept was that the person who is prosperous is one who is in "good standing" with the god; he occupies a tob status.⁸³⁷ Because his relationship to the god is "normal, as it should be," it may be regarded as a "favorable" relationship. The person who is so regarded by the god receives the "evidence of His favor," tob.

In the Code of Hammurabi,⁸³⁸ "u šī-ra-am ta-ba-am a-na niši" is translated, "he has established prosperity for the people." "šī-ir ni-šī-šu li-ti-ib" is translated, "the welfare of his people let him promote."⁸³⁹ It would seem that "prosperity" and "welfare" are closely related terms. Hammurabi was concerned with the "well-being" the tabu of his people. It seems a mere play on words from "šī-ra-am ta-ba-am" to tub seri,⁸⁴⁰

yet the latter is translated "health."⁸⁴¹ The nuance of each of these expressions differs, yet each is concerned with the "well-being" of the flesh, the needs of the person in order that he might exist meaningfully. Each of these expressions must then infer the satisfaction of the basic need of the flesh, the ordering of the existence of the person. Hammurabi makes the point that the beneficent king is concerned with the fate of his people. "li-ti-ib."⁸⁴²

The frequent substitution of the word shalôm where one would expect tob supports the view that tob can have the nuance of "well-being" or "fulfillment, whole."⁸⁴³ The Prophet taught that shalôm was the end result of righteousness.⁸⁴⁴ It was that harmonious fulfillment which could only be produced by men acting as God wished them to act. Consequently, God would reward the obedient servant with a verdict and dispensation of shalôm.⁸⁴⁵

We have previously pointed out that the expression,

17 210 1N , and the like,⁸⁴⁶ does not mean merely "then he was prosperous." The expression has the added nuance, "then he was in a favorable relationship with God," or "then his needs were provided for."

In most of these situations, the text could have read,

וְיָשָׁב בְּיָד ה' . The expression , וְיָשָׁב בְּיָד ה' ,

clearly means, "then he was in the desired status relative to God; then he was content; then things were well with him (i.e., satisfactory)."

Of similar import is the expression , וְיָשָׁב בְּיָד ה' , 847

"and it shall be well with thee," or וְיָשָׁב בְּיָד ה' , 848

These expressions indicate also that וְיָשָׁב בְּיָד ה' is the normative desired state of well-being (favor) that obtains between God and the God-obedient man.

In sum, we must conclude that whether the issue be material prosperity or the continuance of life or health or happiness, they are all dependent upon the establishment of the person of a וְיָשָׁב בְּיָד ה'-relationship with God, if the individual (or Israel) is וְיָשָׁב בְּיָד ה' .

וְיָשָׁב בְּיָד ה' .

CHAPTER VIII

TOB AS THE COMPARATIVE, "IT IS BETTER"

In common usage tob came to be used in the sense of "more acceptable, more desirable." Such is the usage in Numbers, ". . . would it not be better

(-117 110 N77) for us to go back to Egypt."⁸⁴⁹

So in Proverbs we have the expression, ". . . for wisdom is better than jewels, and all that you desire cannot compare with her."

117 110 N77)

(117 110 N77)

The text in Proverbs continues, "Better (-110) is a little with the fear of the Lord than great treasure and trouble with it. Better (-110) is a dinner of herbs where love is than a fatted ox and hatred with it."⁸⁵⁰ Again we have, "Better (-110) is a little with righteousness than great revenues with injustice."⁸⁵¹

That which is is that which it is wise to choose. The text reads,⁸⁵² "To get wisdom is better

than gold (פִּינְיָוָה זֶה־הָאֵלֶּה) ; to get understanding is to be chosen than silver (מִבְּחָר מִכֶּסֶּף)

These examples, are of course, plentiful in Proverbs which is a book of instruction dedicated to showing how "men may know wisdom and instruction" מִבְּחָר מִכֶּסֶּף)

853 The corner-stone of the book is "The 70101) .
fear of the Lord is the beginning of knowledge; . . ."854
Then tôb throughout the book has the nuance of "that which God wants us to do," or described in other terms, "that which the wise men will choose to do because it is both wise and pleasing to God." While the emphasis in Proverbs is on מִבְּחָר this is still tied in with the traditional concept of that which God desires.855 By following the passages describing what is "better, more acceptable," it is possible to develop an outline of the morality of the Hebrew society of that period. A summary expression for this morality might be

זֶה הַמִּלְוָה , the "God-approved teaching."856

Thus, we conclude that the most poignant meaning of tôb-tabu is to be traced to its usage in the Assyro-Babylonian mythology where it was the word (among others) used in the puhur ilani rabuti, The Council of the Great Gods, to indicate a favorable decision, a life-power-affirming fate (see Chapters I, II here). The priestly magical texts of that period, like those collected in Maqlu and Surpu, are filled with the descriptions of rituals and formulae designed to persuade the gods to render a favorable decision (tabu) (Ch III here).

An unu tabu (𐎶𐎵 𐎶𐎶) was a day on which it was propitious to petition the gods (Ch III). Shemen tabu and ganu tabu were among the materials used by the priests a) to influence the gods to render a sweet-favorable decision, and b) to transfer the god-power to the individual petitioner (Ch III). Ma tabuti (𐎶𐎶𐎶𐎶 𐎶𐎶) were the sweet waters thought to have life-giving powers. These were the ma balati, life-giving waters, used to heal the sick. In the Bible

𐎶𐎶𐎶 𐎶𐎶 is used in the priestly texts to heal the leper and to purify a disease-infested house (Ch III). The power of the God of Israel is transferred to His

chosen representatives (like Aaron, the priest) with שמן המשחה. We assume that the oil used to anoint the kings of Israel was precisely this God-blessed oil (Ch III).

The tôb-decision of God (devar tôb) carried with it His blessing (ברכה) (Ch I, VI). Balaam mediated God's blessing to Israel by pronouncing שמעו-אלה (Ch I, IV). The prophets "heard" or "saw" the decision (devar) of God, whether it was tôb-favorable or ra'-unfavorable (Ch IV). Kings, like David and Solomon rendered mishpat by mediating the divine decisions of tôb or ra' (Ch IV). Only God's chosen mediators had access to His decisions. Only they were mediators of this precious knowledge (חכמה).

The prophets (Jeremiah and Isaiah) derided the idols because they did not have the knowledge-power to cause tôb and ra' (Ch IV). Only God had this knowledge-power (Ch. IV). We hold that the incident involving Adam and Eve and the Tree of the Knowledge of Good and Evil (עץ הדעת טוב ורע) has mythic overtones, and involves an attempt by the first humans to acquire that kind of knowledge and power which would enable them a) to cause good and evil events (i.e., to determine history) and b) to know what is yet to be (Ch IV).

Ultimately, the Hebrews taught that men (Israel) solicited the tôb or ra' verdict from God to the extent that they followed or disobeyed His law (Torah) (Ch V). Those who were tôb (law obedient) would receive tôb

(the evidence of His favor). Throughout the Ancient Near East, the burning question was always, "Maš tōb, what does God require", i.e., "what does man have to do to win His favor?" The content of the answer is considerably changed by the time of Micah (Ch V). The deed required from man altered as the concept of the nature of the deity altered (Ch V, VI). The Israelites filled the ancient word tōb with new implications of mišpat, hesed, and S'dakah (Ch VI).

The dever tōb is a basic theme throughout the Bible (Ch II). It is not only "a" favorable decision from God, it is also specifically, a) God's decision to bring Israel into Canaan; b) God's decision to bring Israel back to the blessed-land from exile; and c) God's decision to restore the Davidic dynasty (Ch II, VI).

Because tōb-tabu meant basically "that which is acceptable to the god(s)" (Ch I), it came to mean that which was desirable to participants in a business (or any other exchange). "Libbašu tab" meant "he agrees, his heart is satisfied", in Babylonian contractual arrangements. "Tōb had-dever" meant "I agree, it is acceptable to me" in the Bible (Ch I). From "that which is desirable-acceptable (to the gods)", tōb came to mean "normal, healthy, formed as it should be" (Ch VII).

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FOOTNOTES

- 1 Micah 6:6ff. See especially the following:
 v. 7 הִירָצָה יְהוָה בְּאַלְפֵי אֱלִים ...
 v. 8 חָגִיד לִךְ אָדָם מִחֶ-טוֹב וּמִחֶ-יְהוָה דּוֹרֵשׁ מִמֶּךָ
 כִּי אִם-עֲשׂוֹת מִשְׁפָּט וְאַהֲבָה חֶסֶד וְהִצַּנֵּעַ לֵכָת עִם אֱלֹהֶיךָ

The JPS translation of the verses (7 and 8) is as follows:
 (the author's underlinings--italics)

It hath been told thee, O man, what is good,
 And what the Lord doth require of thee:
 Only to do justly, and to love mercy, and to walk
 humbly with thy God.

- 2 It seems clear that the expressions "will the Lord be pleased" (הִירָצָה יְהוָה) ↓ "what is good" (מִחֶ-טוֹב) and "what the Lord doth require of thee" (מִחֶ-יְהוָה דּוֹרֵשׁ מִמֶּךָ) all refer to the same thing. Micah's answer to the question is most exalted, and represents the culmination of thousands of years of searching for the answer to this elemental question in the Ancient Near East.

- 3 See now our discussion on "God Is Good And Does Good," pp. 155ff. We should compare here Deut. 10:12,13, "And now, Israel, what doth the Lord thy God require of thee (שְׁאַל מִעֲמֶךָ) but to fear the Lord thy God, to walk in His ways, and to love Him, and to serve the Lord thy God, with all thy heart and with all thy soul; to keep for thy good (לְטוֹב לְךָ) the commandments of the Lord. . . ." cf. 2 Chr. 10:7, where Rehoboam is asked to be טוֹב to the people and to "please them" (וּרְצִיתָם) . See also 2 S. 24:22 = 1 Chr. 21:23 where Araunah prays for the Lord to accept the sacrifice offered by King David, יְהוָה אֱלֹהֶיךָ יִרְצֶךָ . . . The verb רָצָה and others like דָּרַשׁ and שָׁאַל are used to indicate what is acceptable before God and what he seeks from man (מִחֶ-טוֹב) .

- 4 Stephen Herbert Langdon, Babylonian Wisdom (London: Luzac and Co., 1923), p. 80, K34, l. 34. The phrase is translated, "what is good" by R. H. Pfeiffer, Ancient

Near Eastern Texts Relating To The Old Testament, edited by J. B. Pritchard, Second Edition, Revised and Enlarged, (Princeton, N.J., Princeton University Press, 1955), p. 438, XII, 1. 84. Pfeiffer titles the text, "A Pessimistic Dialogue Between Master and Servant."

5 Langdon, BW, above, L. 36.

6 See further, "The Poem of the Righteous Sufferer," ibid., p. 41, Tablet II, L. 34, where dankat is used instead of ta-a-ba.

L. 34 ša dankat ra-ma-nu-uš a-na ili kul-lul-tum

35 ša ina lib-bi-šu mu-us-su-kat eli ili-šu dam-kat

L. 34 What seems good to oneself is worthlessness
before God

35 What to his mind is despicable seems good
before God.

We shall see that dankat is frequently interchangeable with tôb. Musukat, L. 35, here opposite dankat is interpreted by Langdon in his note 4, p. 41, to mean "reject, evil." He describes musukat as being from mašaku. The root is wašaku, "to remove, reject." The original root in Assyrian seems to be mašaku, "to disdain, reject," whence mašku, "evil, wicked." Dankat and tabu are the opposite of this, apparently meaning "acceptable, good." Let us note also line 46 of this text which reads,

ina ta-a-bi i-ta-ma-a i-li ša-ma-i

Langdon translates (italics this writer's), "In prosperity, they speak of ascending into heaven." Pfeiffer translates, "In good luck, they speak . . ."; ANET, p. 435, II, L. 46. Pfeiffer titles the text, "I Will Praise the Lord of Wisdom." The translation "good luck" for tabu is consistent with its frequent usage in the sense of "favor, a favorable fate, a favorable decision from the gods." See now our discussion, pp. 21-49. Langdon finds ta-a-bu in the same document, BW, p. 53, Tablet III, L. 52, in

this context:

L. 51 . . . my prayer be received

52 Before him good . . .

L. 53 ma-har-su ta-a-bu.

The translation for ta-a-bu could have been "favorably," we think preferably so. See our discussion, pp. 21ff. Ta-bu is found opposite hatu-u (hbn) in this context:

i-rib sa iq-rib di-nim u-mu anni-i

kima ta-bu kima hatu-u

The text is from J. A. Knudtzon, Assyrische Gebete An Den Sonnengott (Leipzig: Eduard Pfeiffer, 1893). His listing is Nr. 72, v. 9 (K 83, 1-12. No. 697). According to Knudtzon the lines represent a formula. He interprets hatu to mean "bad," but it seems, within the light of our discussion to mean "unacceptable, unfavorable." On p. 30 of his work, Knudtzon identifies "Iq-rib di-nim" as "Opfer der Entscheidung" and the expression is discussed by him there. He identifies tab as DUG-GA. We suggest for "kima tabu kima hatu" the rendering, "whether acceptable (favorable) or unacceptable." Our discussion of the ancient attempts to influence the fateful decisions of the gods is found on pp. 21-49.

7 Job 34:4b. Here the questions seem to equate the standard of tob with mishpat (34:4a): מִשְׁפָּט נִבְחָרָה-לִּי.

Mishpat and tob are placed in such a way as to indicate that each means "an acceptable standard of righteousness, the norm." Micah (6:8) contended that the performance of mishpat (מִשְׁפָּט נִשְׁפָּט) was one of the essential things required by God. (Mishpat was one of the requirements leading to a status of tob.) Cf. our discussion p. 136ff.

8 Eccles. 2:26.

9 Eccles. 6:12.

10 Translated ANET, under the title, "Councils of

Wisdom," p. 426b L. 36, by Pfeiffer. The text is K 8282, Col. I, G and is transliterated by S. Langdon, Proceedings of the Society of Biblical Archaeology, Vol. XXXVIII, p. 132 (London: Published at the offices of the Society, 1916).

11 See, "Ways of Obtaining the Divine Favor and Power," pp. 51ff; see especially pp. 59-90.

12 Langdon, PSBA, p. 133. The text is N. 33851, Obv. Col. II, Lines 9-11. Transliteration and translation are found there.

13 Ibid., p. 133. The text is I 33851, Obv. Col. II.

14 Pfeiffer, ANET, p. 426b, ii, translates L. 13 not as "seeks after righteousness," but as "begging for alms." Both Pfeiffer and Langdon agree that "ta-a-bi eli" in L. 15 means "pleasing unto." Note that Langdon translates ta-abi as "pleasing" and du-um-ku as "good." See now L. W. King, The Letters and Inscriptions of Hammurabi, King of Babylon, etc. (London: Luzac & Co., 1898-1900), plate 97ff, p. 249, Lines 7-9:

L. 7 šarru ša ip-ša-tu-šu
8 a-na šī-ir (ilu) šamās
9 u (ilu) Marduk ta-ba

King translates, "The king whose deeds are well pleasing unto the heart of Shamash and Marduk." Cf. Col. II of this text, Lines 4-6, p. 250, where the same form is used, "a-na šī-ir . . . ta-ba." Cf. ibid., p. 250, ii, plate 185, no. 95:

L. 8 . . . mu-ti-ib
9 li-ib-bi-šu a-na-ku

"(The King) . . . who delights his (Marduk's) heart am I." (i.e., "satisfies the desires of his heart.") See our discussion of tub libbi, etc., pp. 182ff. See now,

"The Creation Epic," ANET, p. 61a, where Speiser translates Tablet I, L. 29, "Unsavory were their ways." The transliteration by R. W. Rogers in Cuneiform Parallels to the Old Testament (New York, N.Y.: The Abington Press, 1926), 2nd Ed., p. 4 is:

la ta-bat al-kat-su-nu . . .

It is suggested by this writer that the translation should be "Unacceptable (not agreeable) were their ways." Similarly, L. 31 of the text is transliterated:

mu-um-mu suk-kal-li mu-tib-ba ka-bit-ti-ia

Speiser translates, "O Mummu, my vizier, who rejoicest my spirit." See now our discussion, pp. 174-188, where it is indicated that this means basically, "revives-heals my spirit," i.e., restores to normal. A better translation might be, ". . . who satisfies (the desires of) my spirit," i.e., who fulfills the desires for life and success and thus revives-heals the spirit.

15 Esther 5:4.

16 Cf. Ezra 5:17-, "Now, therefore, if it seem good to the king. . . ." (וכען הן על-מלכא טב) .

17 With the Prophets and in Deuteronomy especially. See our discussion, pp. 133-151.

18 1 S. 20:13

19 See also Num. 10:32. יי' there has the force of "He (God) will decide" or "He will favor." Cf. 2 S. 19:39 and the text: ואני אעשה-לו אח-הטוב בעיניך וכל אשר-חבחר עלי אעשה-לך.

David wishes to be gracious to Barzillai and says ". . . I will do to him that which shall seem good unto thee; and whatsoever thou dost require of me, that will I do for thee." It is interesting that the JPS translation has "whatsoever thou dost require of me" for וכל אשר-חבחר עלי. Actually, the statement of David has this force, "whatever you choose for me to

do, whatever you think is agreeable to you, that will I do." The use of בחר here lends support to the view that he who administers tōb is he with the power to make a decision. Compare now, Job 34:4, משפט נבחרה-לנו נדעה בינינו מה-טוב.

But see Gen. 41:37 where Pharaoh decides that the dream interpretation of Joseph is acceptable to him. The text reads: "And the thing was good in the eyes of Pharaoh and in the eyes of his servants." וייטב הדבר בעיני פרעה ובעיני כל-עבדיו)

The phrase means that Joseph's interpretation received the kingly approval. The text should be read, "The interpretation-message was acceptable to Pharaoh and to all his servants." See now E. W. King, Babylonian Magic and Sorcery (London: Luzac & Co., 1896), No. 98, p. 44, "To Marduk And a Goddess," (K 2558, 9152):

šumu-ka ka-[liš ina pī nišī^{p1} ta-a-ab]

"Forever is thy name good in the mouth of the peoples!" The text implies that the name of the god is spoken favorably. He is honored and extolled.

20 See "Inanna's Descent to the Nether-world," ANET, p. 55, L. 163, ff, "The Anunnaki, the Seven Judges, pronounced judgment before her, they fastened (their) eyes upon her, the eyes of death." (Underlining this author's) Cf. L. 164, "eye of death"; see now its opposite, "eye of life, Enki and Ninhursag," ANET, p. 40, L. 219.

21 Amos 9:4. Kittel has עיני

22 Jer. 24:6. Observe that in the quotations from both Amos and Jeremiah the language in which the verdict is given is לטובה לרעה. When verdicts were given by the Sanhedrin, they were given in this manner. See the Tractate Sanhedrin I, Mishna, p. 2a, The Babylonian Talmud, Sancino Edition (Heidelberg, 5709), where we have the dictum: ... לטובה על פי אחד חביתך לרעה על פי שנים.

23 See "A Prayer of the Raising of the Hands to Ishtar," Neo-Babylonian text published by L. W. King, The Seven Tablets of Creation or The Babylonian and Assyrian Legends Concerning the Creation of the World and of Mankind, 2 vols., (London: Luzac & Co., 1902), I, pp. 222ff, ii, Pl. LXXVff; translation p. 157, L. 53.

May thine eyes be benevolent towards me

damkâti inâ-ki lib-sa-a e-li-ia

F. J. Stephens in ANET, p. 384, has the translation, "Let the favor of thine eyes be upon me," and the hymn requests a favorable answer to a petition. Compare, however, the usage in one of the Assyrian Letters found in R. H. Pfeiffer, State Letters of Assyria, (New Haven, Conn.: American Oriental Society, 1935). Pfeiffer lists it as 345 Harper 652 (80-7-19, 22), p. 233, 4:

L. 16 ta-a-ba a-dan-is ana e-le-e

L. 17 ina pa-an sarri be-li-ia.

Cf. SLA, 199 H 716 (K31), pp. 144-5, L. 7:

ki-i sumu sa matû akkadê ki ina pân sarri belî-ia

la ba-nu-ú

"(Is it) because the name of Akkad is not good in the sight of the king my lord . . ." (that my petitions have gone unanswered), parenthesis this writer's. And see ibid., Rev.:

L. 5 sani-ta a-mat^{Pl} sa ina pân

Sarri belî-ia la ta-a-ba

L. 6 ^msarru-lu-u -da-a-ru i-te-pu-uš

"Sharru-lu-daru has done two things which are not good in the sight of the king my lord." Apparently, ina pân was used precisely as inâ-ki and ^{yy2}. In these

Assyrian documents ta-a-ba is used to mean acceptable, agreeable, pleasing (i.e., to the king). Cf. 199 H 716 (K91), pp. 144-5, L. 7, "ina pân sarri bêli-ia la ba-nu-ú." Banû is frequently a synonym for tâbu. Cf. 257 H 23 (K 602), pp. 180-1, Rev. 9 ". . . ina pân sarri bêli-ia ma-hir."

24 There are several variants, all apparently meaning the same thing, viz: כטוב וכישר בעיניכם , אם עליכם טוב ,
אם-על המלך טוב .

Each of these is found in the texts we shall quote immediately hereafter. See now Robert Francis Harper, The Code of Hammurabi, King of Babylon, etc. (Chicago, University of Chicago Press, Callaghan Company, 1904), "ša e-li-ša b ta-bu," "to whomsoever she please," p. 178, col. 31, L. 5, cf. "e-na e-li-ša b ta-bu," par. 179, col. 31, L. 30, 39; par. 182, col. 31, L. 95, 96.

25 Book of Esther 5:4. See p. 4 this paper and the comparison of "ta-a-bi eli Samsi" and Esther's
"... על המלך טוב ."

26 Cf. Ezra 5:17, discussed note 16 this paper.

27 Judges 10:15.

28 Cf. 2 S. 19:28 where Mephibosheth, son of Saul, acknowledges David's power, and as it were, accepts an inferior status when he says, ". . . but my lord the king is as an angel of God; do therefore what is good in thine eyes,
(ואדני המלך כמלאך האלהים)
ועשה הטוב בעיניך)

Cf. 1 S. 3:18, "It is the Lord (i.e., God's doing); let Him do what seemeth Him good" (יהוה הוא הטוב בעיניו יעשה).

29 2 S. 10:12 = 1 Chr. 19:13.

30 See now p. 10 of our text and David's words to Israel (1 Chr. 13:2ff), as quoted there, ". . . and if it be of the Lord our God, . . ." (ומן יהוה אלהינו). In that text the quoted phrase has the force, "and if our concept of what is the proper action agrees with God's concept (decree)." Cf. 2 S. 15:25 as quoted on

pp. 7-8 of this paper.

31 2 S. 15:25.

32 Note the use of the expression "favor in the eyes of the Lord" ($\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$) which is closely related to $\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$.

33 Note the use of $\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$ which has the opposite meaning of $\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$ and $\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$. Compare Isaiah 1:11,12 "I delight not ($\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$) in the blood of bullocks . . . who hath

required this at your hand" ($\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$) . It must be admitted that there is a close relationship between what God desires חַסֵּד and that which is חַסֵּד in His eyes. See now the comparison with חַסֵּד ,

חַסֵּד and חַסֵּד where these words imply "what God wants" (notes 1, 2, 3, and 7 of this paper). חַסֵּד seems to be especially related to חַסֵּד . See Isa. 56:4; 65:12; 66:3. Compare the basic meaning of the expression common among the Hebrews, "If God wills"

($\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$) with $\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$.

34 2 K. 10:5. The sons are saying, "You reign; we recognize your power."

35 Jer. 26:14. In this kind of context חַסֵּד and חַסֵּד have no ethical meaning. The combination of the two occurs frequently. See now Josh. 9:25, $\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$. . . $\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$.

Here the Gibeonites make themselves subservient to the Hebrews. Cf. Jer. 40:4 $\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$.

Seeking to protect his guests, Lot offers his virgin daughters to the men of the city to do with as they wish (Gen. 19:8), $\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$. . .

Surely here the phrase is used to indicate that the mob is given the privilege of satisfying their carnal desires. This is also the case in Judges 19:24, $\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$. . .

$\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$. . . Here the females are placed "at the disposal" of the men. They are theirs to command. So the ferry-boat was placed "at the disposal-command" of David (2 S. 19:19): $\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$. . .

$\text{חַסֵּד יְיָ} \text{ בְּעֵינֵי ה'}$. In these examples חַסֵּד clearly has

no ethical meaning, but appears in its original meaning. The one who does what is tôb in his eyes" does as he wishes, as he decides-judges. But see 1 S. 29:6, כִּי-יָשָׁר אָחָז וְלֹא בָעֵינֵי צִיָּוֶן, where yashar seems to have the force of "upright" and tôb seems to mean "favorable": "... thou hast been upright, and thy going out and thy coming in with me . . . is good in my sight; nevertheless, the lords favour thee not" (... וּבְעֵינֵי הַסִּרְיָם לֹא-טוֹב אָחָז). In Deut. 6:18 both words have ethical import, but they still basically refer to that which is pleasing in the eyes of God. What has changed is the definition of that which is desired by God. See our discussion, pp. 136-151.

36 1 K. 21:2.

37 This also has something of the flavor of a contractual agreement, where "what is tôb, acceptable," to one party is an important part of the agreement. See our discussion of contracts, pp. 12-17.

38 Jer. 40:4.

39 Ibid., 40:4.

40 Note the phrases opposite each other, טוֹב-רָע בְּעֵינֵי, רָע-טוֹב בְּעֵינֵי. Tôb and ra' are not "good and evil" but affirmative and negative, approval and disapproval. RSV has "wrong" for here.

41 This expression, וְאֵשֶׁת אֱלֹהִים בְּעֵינֵי עָלֶיךָ reminds us of those passages where God "fixes" his eyes for good or evil. Here it apparently means something like "I will take care of you (for good)."

42 Beginning with וְאֵשֶׁת אֱלֹהִים בְּעֵינֵי, Kittel follows the Septuagint.

43 Kittel suggests, following the Septuagint, that beginning with וְאֵשֶׁת אֱלֹהִים בְּעֵינֵי the remaining part of the the verse could be conjoined to v. 5.

44 Barzillai had provided sustenance to David and his forces at Mahanaim (2 S. 19:33).

45 2 S. 19:38ff.

46 2 S. 19:39. See now Ezra 7:18 where Artaxerxes gives the Judeans the privilege of returning to Jerusalem (... ומה יעלה ...). Similarly, Ahasuerus grants Haman the power to determine the fate of the Jews, in Esther 3:11 לעשות בו כטוב בעיניך In each of these cases the king is apparently replying to a petition by giving to the petitioner a portion of the royal power to act as seems "good-agreeable" to him.

47 Observe the phrase in 2 S. 19:39, וכל אשר-חותר עלי, which underscores the fact that "to do what is 'good-acceptable' to one's eyes" means to do what one "chooses-decides" to do.

48 1 Chr. 13:2ff

49 Note the expression אם עליכם טוב which seems to have the same force as אם טוב בעיניך . Cf. Esther 5:4, ובען הן על-מלכא ; and Ezra 5:17, אם-על המלך טוב .

50 Note the expression, ומן-יחזה אלהינו . David indicates here his understanding that Israel may make one decision but the success of that decision depends on whether or not it is acceptable before God and concurs with His decision.

51 Interesting is the language of consent, לעשות כן . We think of the Genesis story and the concurrence of ויהי כן . and ויאמר כי טוב . See discussion, pp. 17-21.

52 ישר הדבר בעיני כל-העם seems to mean טוב הדבר . See 1 K. 2:42, עליכם טוב

53 2 S. 3:19.

54 2 Chr. 10:7. The JPS translation given here misses the point, (as does RSV).

55 The comparable passage in 1 K. 12:7 has תהיה עבד here.

56 In 1 K. the expression is ועבדתם ועניתם .

57 There the "yod" is present, אליהם .

58 The expression דבריהם טובים means "favorable word-commands."

59 1 K. 12:7, JPS translation.

60 Compare with the passage in 2 Chr. 10:7, תהיה לטוב .

61 Compare with the passage in Chr. ורציתם .

62 The "yod" is present here in אליהם .

63 See now the prophet Isaiah whose definition of the ideal king is one who does not follow after his own personal will but follows God's will (Isa. 11:3):
... ול-א-ל-מ-ל-כ-א-ה ע-י-נ-י ו-ש-מ-א-ל-ו-ל-מ-ש-מ-א-ל-ו-ל-י ו-כ-י .

Cf. Jer. 23:16-18, and our discussion, pp. 109-113.

64 In each of the passages discussed in our text we have the phrase דבריהם טובים which the king is bidden to "speak" to the people. Clearly these words are the command-decisions, the "favorable" (טובים) "commands" (דבריהם) , the "acceptable commands" (דבריהם טובים) which the people expect from their king. See now the discussion on pp. 14-15 and such references as טוב הדבר (1 K. 2:42f), meaning "the דבר-command is acceptable." See now SLA, 71 H. 608 (K. 1136), pp. 62-3, the text:

L. 7 šarru be-lī dib-bī ta-bu-u-ti

May the king speak kind words (favorable words)

to him

L. 10 dib-bi tabi a-na nîsi^{pl} mâti-šu

(and cultivate) good feeling among the people of
his land.

This writer would suggest "and proclaim a friendly-acceptable decision . . ." for the latter line. The two situations, here with Rehoboam seem analogous. Cf., *ibid.*, 87 H 208 (K. 617), pp. 73-74, L. 12, "dib-bi tâbûti^{pl}li-si-šu-nu," "(then) I spoke kindly to them." This writer suggests, "I spoke-commanded favorable decisions . . ." Cf. *SLA*, 151 H 870 (82-5-22, 107), p. 113, Rev. 1-3, ". . . šarru bêli-i(a) ina šarrani^{pl} . . .mârê^{pl} la ta-ab-tu a-na mâtu Aššur e-pu-uš," "The king, my lord, has done for the kings (his) sons what is not for the good of Assyria." "Good" here has the sense of "welfare."

65 2 K. 20:3 = (Isa. 38:3).

66 Moses Schorr, Urkunden des Altbabylonischen Zivil-und Prozessrechts, (Leipzig: J. C. Hinrichs, 1913), lists several uses of the phrase in his "Wörterzeichnis." On p. 567, he cites the Sumerian expressions, ŠARRANI AL-DUG as the equivalent of "libbašu(a) tab." He lists DUG-tabu as "gut, befriedigt sein," especially in association with "libbus" (so the Wörterzeichnis Semitische Wörter, p. 559). Schorr notes that in association with "eli," tabu takes on the meaning of "gefallen, please" as in "ana ša elisa tabu^{bu}." See now, Harper, *CH*, Par. 264, Col. 38, L. 51, "li-ib-ba-šu ta-ab," "and be satisfied."

67 "His (their) heart is satisfied." Apparently, in the Ancient Near East, decisions were considered to be made from the heart, as here indicated, or from the eyes, as discussed, this paper, pp. 5-6 and notes 20-23. In the biblical text, it is what is pleasing-acceptable to the "eyes" that becomes the decision. Here, it is what is acceptable to the "heart." In the Book of Judges (19:22) we have the expression, הנה מיטיבם את לבם

which is translated, "As they were making their hearts merry . . ." (so JPS, RSV). The translation could also be, "As they satisfied their hearts," i.e., "fulfilled their hearts' desires . . . did as they wished." In Jud. 19:6, we have the text: ". . . Be content, I pray thee, and tarry all night, and let thy heart be merry" (גַּלְיָהוּ יִשְׂרָאֵל וְיִשְׂרָאֵל יִשְׂרָאֵל). The context would indicate that for גַּלְיָהוּ a translation like "and satisfy thy heart" or "do as your heart wishes" would be appropriate. See our discussion, pp. 182-187 where we consider tab-libbi, גַּלְיָהוּ, and גַּלְיָהוּ. It could well be that the Hebrew phrase came to mean "merry, joyous," as in Jud. 16:25 and 2 S. 13:28, but even here there is the shadow of the basic meaning that the heart has been satiated. Cf. Esther 1:10.

68 Found in UAEF, pp. 212f, L1:80, listed as 8:30. Text: VS VIII 127-M 94 (VAT 926), Bearb: KU 111 17.

69 UAEF, pp. 269f, listed as 194:16. Text: CT VIII 3a (88-5-12, 21), Bearb: Meissner, AS III S. 51; KU 111 74.

70 Ibid., pp. 447f, listed as 310:28. The place is Sippar during the reign of Apil-Sin. The text is CT IV 7a (88-5-12, 38). Bearb. Schorr 1 14; KU 111 705, line 32. It is followed by an oath. Line 28 has "li-(i)b-bi tabab" ("My heart is pleased"). Line 30 has "e-li-ia tabubu" "(it) is pleasing to me". See now CH, Par. 178, Col. 30, L. 86, 87.

li-ib-ba-sa

u-ta-a-b-bu

The shall make her content

Compare ibid., Par. 178, Col. 31, L. 1, 2,

li-ib-ba-su

la ut-ti-ib-bu

They do not make her content

i-zu-zu-^usu-um zi-zu ga-am-ru

He translates this, "sie haben geteilt, sie sind fertig." This discussion is in commenting upon his 197:8, p. 273f. He claims on p. 229 that in some cases, this extra line is found in Nord-babylonien, in Sippar and Dilbat. Our phrase then is recognized as the one which seals and completes the contract. In this connection we think of the expression which comes at the completion of each phase of the Creation, וַיֵּן יְהוָה. Could this mean, "And he saw that it was acceptable?" See now our discussion of this expression in Genesis, pp. 17-20.

71 UAEF, pp. 399f, 282:18. A contract made at Sippar, undated. Text is CT 11 22 (91-5-9-.301). Bearb: Schorr I 70; KU 111 47. Schorr translates, "Hat Erib-Sin das Herz der Söhne des Irra-gâmil der Töchter des Irra-gâmil und der Ehefrau des Irra-gâmil befriedigt."

72 Ibid., pp. 130f, l. 22; his listing 86:22. Text R 13 (CBM 1244). Bearb: Schorr II 7; KU 111 251. The semitic note immediately follows. Made at Sippar.

73 Parenthesis is Schorr's.

74 Ibid., pp. 149f. His listing 101:0. Text: P 65 (CBM 1852). Bearb: Peebal Documents S. 44; KU IV 873. Made at Nippur during the reign of Šamsu-iluna. The line is 91 which reads in the Sumerian ŠAG GA NA BA AB DUG GI EN. Schorr translates, "Ihr Herz wird er befriedigen." There follows the semitic note in the text. Cf. UAEF, p. 49; his listing 100:7. Text: P 27 (CBM 1848). Bearb: KU IV 909. Written at Nippur during the reign of Šamsu-iluna. Line 7 in the Sumerian is ŠAG GA NI NE IB DUG GE followed by the semitic note, "libbašu utab." See also the following: (ŠAG) GA NI AL DUG-, UAEF p. 7. His listing 2:10. Text: M 90 (88-5-12,150). Bearb: KU 111 7. This is l. 10 and indicates satisfaction with the purchase price (Ihr Herz ist befriedigt). ŠAG-GA-NA AL-DUG-, ibid.,

p. 80. His listing 46:9. Text: P 25 (CBM 1842).
 Bearb: KU IV 908. Line 9 (Sein Herz befriedigen)
 Cf. UAEF, p. 121, 133 for additional sources.

75 1 K. 2:38. Compare 1 Chr. 13:2 discussed p. 10
 and n. 52. 1 Chr. 13:4 has the people agreeing to
 David's offer by saying, *וַיִּשְׁמְעוּ וַיֵּשְׁבּוּ*.

76 1 K. 2:42.43.

77 Solomon reminds Shimei, L. 42, that he said,
וַיִּשְׁמְעוּ וַיֵּשְׁבּוּ.

78 Solomon reminds Shimei, L. 42, *וַיִּשְׁמְעוּ וַיֵּשְׁבּוּ*.

79 Deut. 1:14.

80 Perhaps we can gain a new understanding of the
 passage in Deut. 1:39, "Moreover your little ones, that
 ye said should be a prey, and your children, that this
 day have no knowledge of good or evil, *וְיָבִיאוּ אִתָּם*...)

וְיָבִיאוּ אִתָּם) they shall go in thither."
 Perhaps this means "those who are not old enough to
enter into a binding contract, those who are not mature
 enough to make a decision affirmatively or negatively."

In this connection, let us note the article by G. W.
 Buchanan, "The Old Testament Meaning of the Knowledge
 of Good and Evil," Journal of Biblical Literature
 (Philadelphia, Pa.: Society of Biblical Literature
 and Exegesis), vol. LXXV, Part II, pp. 114ff, June
 1956, and our discussion, note 439. In refusing the
 king's invitation to become a part of the royal court,
 Balthazar says (2 S. 19:36), "I am this day fourscore
 years old; can I discern between good and bad? . . ."

(*וְיָבִיאוּ אִתָּם*) He means that he is
 too old to make clear decisions, i.e., his judgment
 fails him (therefore, he would be of no service to the
 royal court).

81 Heinrich Zimmern, Beiträge zur Kenntnis der
Babylonischen Religion, . . . Die Beschwörungs-Tafeln
Surpu Ritualtafeln für den Wahrsager, Beschwörer und
Sänger (Leipzig: J. C. Hinrichs, 1901), 2 vols., Vol 2,
 p. 140-41, line 30 (K 7630 Links-Nr. 33), Stück I.

The text reads:

v. 29 ul-tu ūme (-mē) an-ni-i ana ma-har

il¹E-a abi-ka tallak(-ak)

v. 30 libba(-ba)-ka li-tib ka-bit-ta-ka lih-du

v. 31 il¹E-a abu-ka ana mahri-ka res-ta lim-la

Zimmern translates:

v. 29 "Von dieser stunde an sollst du vor

G Ea (Ae), deinen Vater, gehen,

v. 30 dein Herz sei fröhlich, dein Sinn sei

Freudig

v. 31 G Ea (Ae), dein Vatern sei angesichts

deiner voll Jauchzens!

The heart which receives a favorable reply to its petition is, of course, happy-rejoicing, but this meaning is a secondary one. We must understand these lines in terms of a petition placed and a satisfactory answer sought.

82 Amos 9:4; Jeremiah 24:6.

83 Sanhedrin I, Mishna p. 2a quoted this paper, n. 22. Cf. our detailed discussion of the "favorable decision," pp. 21-49.

84 See our discussion, pp. 21-49.

85 Šurpu, Nr. 11 Forts. und Nr. 18 Forts. Übersetzung, K 2350, etc., pp. 111 ff.

86 See now where šalmu and tabu are constantly associated, n. 844, and pp. 188-190.

87 In this text, the image of imittu is held up to remind the gods that the human petitioners want an answer of imittu. Similarly, every means is used to induce an answer of tābu. See our discussion, pp. 59-89.

88 Found in Surpu, "A Prayer to Marduk During An Eclipse of the Moon," 108, U. Pennsylvania Museum, 1701, Rev., next to last line.

89 "And God said (וַיֹּאמֶר); Let there be light . . ."

Gen. 1:3

"And God said (וַיֹּאמֶר); Let there be a firmament . . ."

Gen. 1:6

"And God said (וַיֹּאמֶר); Let the waters under the

Heavens be gathered . . ."

Gen. 1:9

Cf. 1:11, grass, herbs, etc; 1:14, great lights; 1:20, swarming things and fowl; 1:24, cattle, etc.; 1:26, man.

90 The expression וַיֵּרָא כִּי טוֹב is an integral part of the creation process and is found in these stages: the creation of light, Gen. 1:4; gathering of waters, 1:10; grass and herbs, 1:12; great lights, 1:16; swarming things and fowl, 1:21; cattle, etc., 1:25; after the creation of man and as a total summary, 1:31; with this change, וַיֵּרָא אֱלֹהִים אֶת-כָּל-אֲשֶׁר עָשָׂה וַיֹּמַר טוֹב מְאֹד

91 Gen. 1:3ff.

92 See now the discussion on creation by speech through the prophets, pp. 109-112.

93 Usually in the narrative the expression is וַיֵּרָא כִּי .

94 Enki gives the various plants their names, and therefore, "knows their hearts, i.e., decreed their fate," "Enki and Ninhursag," ANET, p. 40, L. 217. He

knows-commands their essence. (See now pp.60ff) our discussion on "knowledge") He gives the plants their power, and at the same time, is their Lord-master, is able to command them. See "Inanna's Descent to the Nether World," ANET, p. 54, l. 55ff, "Father Enki, the lord of wisdom, Who knows the food of life, who knows the water of life, He will surely bring me to life." It was generally thought in the Ancient Near East that you could command an object if you "knew" its name. See now Surpu, p. 152-3, L. 10, Nr. 45-K 6068, Col. I, the following text:

lu min-ma la tabu

√
sa šuma la nabu (-u)

"Sei's jegliches ungute, das keinen Namen tragt."
Does this suggest that the name is unknown or that if something is "la tabu" (𒌦 𒊕) it is undeserving of a name, reality, existence? In the glossary to L. W. King, Babylonian Magic and Sorcery (London: Luzac & Co., 1896), šuma nabu is translated, "to exist, to be." Šuma is the Hebrew שׁוּם • Nabu means "to name." See also, "Another Version of the Creation of the World by Marduk," L. W. King, The Seven Tablets of Creation or The Babylonian and Assyrian Legends Concerning the Creation of the World and of Mankind, edited by Leonard King, 2 vols., (London: Luzac & Co., 1902), V, pp. 130f, Part xiii, Pls. 35ff (82-5-22, 1048), particularly p. 134-5, lines 20-24 which tell how Marduk created man and beasts and rivers and set them in their place. (Text in Cuneiform Texts, from the Babylonian Tablets in the British Museum.

L. 24 MU-NE-NE-A NAM-DUG MI-NI-IN-SA A

√
šum-ši-na ta-biš im-bi

"Their names be declared in goodly fashion," so King. The pattern in the text is that Marduk (1) created the various objects; (2) named them (gave them their nature and power); (3) ta-biš (King-"in goodly fashion.").

It is submitted that the Sumerian NAM-DUG₃ has a special force. NAM has the meaning "fate" and DUG is frequently translated tabu. Marduk is thus described as giving the objects their appropriate fate as ordained-approved by himself as god-creator. The creator infixes in the object the nature that he has "chosen-ordained" for it. Compare NAM-šib and šintu tabu, p. 26, n. 122 of this paper. In the Genesis creation story the element of naming is overtly present in the first three stages, i.e., light, 1:5; firmament, 1:8; and earth, seas, 1:10. Except in the firmament stage we have also the expression כִּי אֵלֶּיךָ יָשָׁב.

95 See the discussion on God's determining good and evil by "fixing the eyes," pp. 5-6 of this paper, and the notes there.

96 See now, where Jeremiah claims that God has made an everlasting covenant (contract-agreement) with His created things, 33:25; 31:35,36.

97 Gen. 1:7; 1:9; 1:11; 1:15; 1:24; 1:30. See now 1 Chr. 13:4 where the expression לְעֵינֵיכֶם is part of an agreement between David and the people. David asks the people if they are agreeable, אִם עֲלֵיכֶם טוֹב, and they tell him טוֹב הַדְּבָר. Cf. 1 K. 2:28, ... לְעֵינֵיכֶם. See further where "la kin-na-atum" means "evil" or "unfavorable, antagonistic," in Surpu, "An Incantation with Ethical Contents," p. 170ff, line 7. Cf. Glossary, King, BMS, כִּי is translated "kittu-truth, righteousness."

98 In the creation of the firmament, Gen. 1:6-8.

99 Gen. 1:31. The very fact that the phrase is inserted at the end of the entire procedure lends strength to the interpretation that כִּי אֵלֶּיךָ יָשָׁב is an indication of Divine approval that seals the situation. In "The Lamentation Over the Destruction of Ur," discussed, pp. 21-23 of this paper, Enlil seals the fate of the petitioner by saying, "It is good, so be it." The Sumerian is translated in terms of a synonym for tabu (damgu); see this paper, p. 22, and note 106.

100 Later in this paper we shall make the point that a "seer" (נִסִּיךְ) like Balaam, or a prophet, is one who "sees" or "hears" the davar-word-command of God, whether it is tôb or ra' and mediates God's answer to the people (pp. 40, 109ff). In this connection it is worthwhile to note that the word נִסִּיךְ is used in many texts. See now Jer. 23:18, discussed pp. 23-24 of this paper. See especially notes 115 and 116. In the text, in Jeremiah the prophet contends that the false prophets have not seen (נִסִּיךְ) or heard (שָׁמַע) whether God has proclaimed shalom or ra'. It seems far-fetched to speculate that in the Genesis text God himself "sees" the divine verdict of approval, ki tôb. But then, God is not beyond swearing by Himself (Gen. 22:16, 'nyawj 'a). Cf. Jer. 22:5; 49:13. And see Isa. 45:23: "By myself have I sworn, the is gone forth from my mouth in righteousness, and shall not come back . . ." It is not impossible that God is "over-against" Himself here or perhaps this is a remnant of a creation version when the gods jointly created (See now Gen. 1:26, "Let us make man in our image . . .") and Gen. 3:22, ". . . Behold, the man is become as one of us . . .") and God passes the final judgment ki tôb, and seals the situation. We shall discuss later the implications of the description of Balaam, as having "open eyes" (עֵינָיו פְּתוּחוֹת) and the fact that Adam and Eve had "open eyes" (Gen. 3:7) after they had eaten of the Tree of the Knowledge of Good and Evil. See our detailed discussion of this, pp. 122-132.

101 2 Sam. 10:12 - 1. Chr. 19:13; 2 S. 15:25, and the discussion on pp. 6-8.

102 It may be of crucial importance for us here to examine the manner in which Balaam, the Seer, determined whether or not to bless or curse the Hebrews. First, Balaam offered up seven bullocks and rams to God (Num. 23:29,30). In some manner, through this sacrifice, Balaam was able to determine God's will towards the Hebrews. Consequently the text immediately proceeds,
וַיֵּרָא אֵלָיו אֱלֹהִים וַיֹּאמֶר יְהוָה לְבָרֵךְ אֶת-יִשְׂרָאֵל .

"And Balaam saw that it pleased the Lord to

bless Israel . . ." (24:1). (Italics this author's.) Therefore, Balaam proceeded to bless Israel as God's mediator using the key words, כח-טוב (24:5). For us, here, the expression of special interest is וירא בלעם כי טוב. This is as close as a human being can come to sharing the divine understanding, "Balaam saw that it was pleasing in the eyes of the Lord," i.e., that the blessing of Israel was to become a reality, that it was determined, decided by God. But when the Lord is "over against Himself," the expression וירא כי טוב means He saw that He Himself had decided to favor this creation, לברך, to fix it in reality. If there is more than one god involved, as in the case of the ancient Assembly of the Great Gods, then it could be that the Lord "sees" that the decision is determined favorably by the Assembly. If there is but one God, the same language may be used, but the notion can only be that he is "over against Himself," i.e., He confirms His own decisions. Cf. Gen. 40:16 ...וירא שר-מסאים כי טוב פתח...

Here the expression means that the baker understood that the interpretation had insight or, perhaps, that the interpretation was "from God," i.e., correct. Since dreams were a vehicle through which God spoke to man, only those who were given special powers by God could interpret them. See pp. 118-121, this paper. In Gen. 49:15, the phrase appears in Jacob's Blessing without special meaning for our thesis, וירא מנחה כי טוב. The meaning here is probably "blessed, fruitful, satisfying." See now 2 S. 7:28,29, where David pleads for the perpetuation of his dynasty, quoted p. 40, this paper. God has proclaimed a favorable verdict concerning David והדבר את המלכה ...

Now David seeks the continuance of the מלכה:
...ועתה הואל וברך את-בית עבדך לה' ויהי לך עולם...

The blessing is apparently needed for the continuation or concretization of the מלכה. We look again at the Balaam text, וירא בלעם כי טוב בעיני יהוה לברך את ישראל.

ישראל. We compare all of these to the expression in Genesis, וירא כי טוב. The blessing, perhaps, followed the proclamation of טוב. If God was the mediator of the favorable decision of the "puhur-Elahi" (or of His own decision), he would first "see-perceive that the

decision was favorable," and then bless-create-infix,
(See now 2 S. 16:12, יְהוָה יִשְׁכַּח אֶת-הָאֱלֹהִים "יהוה ש'י" of. our discussion, pp. 17-20.)

103 H. & H. A. Frankfort, John A. Wilson, Thorkild Jacobsen, and Wm. A. Irwin, The Intellectual Adventure of Ancient Man, (Chicago, The University of Chicago Press, 1946), pp. 136ff.

104 ANET, pp. 455f. According to the translator, S. N. Kramer, the tablets all date from the early post-Sumerian period or about the first half of the second millennium BCE.

105 Kramer's translation in ANET, p. 458, L. 150, 151. Where Kramer has "It is good," Jacobsen, IAAN, p. 197 has, "It is pleasing."

106 The transliteration is in Assyriological Studies, (Chicago, Oriental Institute, University of Chicago, 1940), Vol. 12.

107 The Akkadian transliteration was rendered for me by Dr. Isaac Mendelsohn, Dept. of Semitic Languages, Columbia University. The importance of this line in the text is underscored by its repetition in line 160. Cf. the letter from Pharaoh to Miliku of Cezar, translated in ANET, p. 487, L. 19, "And let the king, thy lord, say to thee, 'This is good. To thee life has been decreed.'" The text is identified as RA xxxi, pp. 125-136, from J. A. Knudsen, Die El-Amarna-Tafeln. (Leipzig: J. C. Hinrichs, 1908-1915), 2 vols.

108 We must remember that the ancients thought that creation took place by this kind of verbal expression.

109 Surpu, VII:79 (Rev.), found on p. 38.

1l^{to} a-[✓]si-pu ra-bu-u e-gir-ra-[✓]su li-dam-mi (iq

GDamu, der grosse Beschwörer, mache ihn frohen Sinnes.

This is a magical appeal to the great god who exorcises, according to Zimmern, to free the petitioner from sin. Actually, the priest is asking for a favorable verdict as indicated in the Sumerian Lamentation. With the god's approval he will be cleansed and released from his tormenters. Cf. this paper pp. 59-89.

110 Surpu, pp. 140-141, L. 30 (K7630 Links-Nr. 33) Stück I,

libba (-ba)-ka li-tib,

may your heart be inclined favorably.

Cf. pp. 23 this paper and the notes there.

111 See now Surpu, Vol. 2, pp. 111ff, Nr. 11 Forts. und Nr. 18 Forts, K 2350, etc.

L. 7 eli il[✓]sama[✓] u il[✓]ada[✓] ilū-ti-ku-nu rabi-ti
tāb(ab)

L. 9 imittu a-kar-rab ina imitti-[✓]su [✓]širu lu
[✓]ša-lim

Zimmern translates, L. 7, "Eurer, O Samas und Hadad, frohen Gottheit, Sei es wohlgefallig," L. 9, "die 'Rechte' bringe ich dar, an seiner Rechten sei das Fleisch Fehlerlos!" The petitioner wishes the gods to be pleased (tāb) because he wishes a verdict of that nature (tabu). Accordingly, he presents a symbol of "die 'Rechte'" which he wishes the gods to turn into reality for him with a verdict of salim-tabu. Cf. Surpu, pp. 154-5, L. 15, Col. II, K 6068, Nr. 45, "li[✓]š-lim."

112 IAAM, p. 136.

113 See this paper, pp. 5-7, and notes thereon.

114 Jer. 23:16-18; cf. notes 474-476, this paper, concerning this text.

115 We shall see when we discuss how God's decisions were mediated the special significance of these verbs נָקַח and יָדַשׁ . See this paper, pp. 98-121.

116 Kittel notes that קָרַח is found in the Septuagint, in the (Targum) Syriac version, and in the Vulgate.

117 1. S. 20:5-7, especially v. 7; cf. 1 S. 20:12-13.

118 Apparently, even the dead were concerned with the approval of the gods, for on many North Semitic tombstones, there are found inscriptions petitioning that the deceased be "remembered-named" (זָכַר) "for good" (בְּטוֹב). See now a "Prayer to Sibziana," King, BMS, p. 113f, Nr. 50, L. 9 where the verb issakara(ra) is translated "named" in the sentence, "At Thy command mankind was named." זָכַר is translated in his glossary as "to name, call, speak, command." The Arabic use of this root is usually as "mention." It could have been that those who compiled these inscriptions were concerned with their names being mentioned favorably in the divine court in the after-life.

119 See our discussion, pp. 109-112. Cf. "Hittite Omen," ANET, p. 497, (7). The text is identified as KUB, v. 7. "In the Ea temple (god) Ea held the good symbol in his hand. It is (no longer) there [. . .] unfavorable." One wonders if there were actually two symbols which the gods were thought to hold, the one indicating a favorable decision, and the other an unfavorable decision. This text would support this view.

120 Found in Peter Christian Albrecht Jensen, Texte zur Assyrisch-Babylonischen Religion (Berlin: Reuther &

Reichard, 1915), is the text, "Sardanapal und dem Gotte Nebo," pp. 136ff-xxiii, obv. (see James Alexander Craig, Assyrian and Babylonian Religious Texts, etc. (Leipzig: J. C. Heinrichs, 1895-97), 2 vols., I, 5f and II, ix; Bezold, Catalogue V, Pl. ix.

121 "Da-ba-bu taba" is discussed further in this paper under bal tabti, pp. 28ff. "A-na-ta da-m-ik-ta" is found (see notes there) meaning approximately the same as dababu taba here. "A-mat limuttim," "bad, antagonistic words" is also found. Dababu taba is comparable to davar tob, discussed pp. 36-50.

122 The rest of line 16 is omitted solely because it only prolongs our task. It begins, "sim-ta-ka," "your fate." This much is included to show that the text is concerned with a most serious matter. See now "sim-tu ta-ab-bi," "favorable fate," S. Langdon, Babylonian Liturgies, (Paris, 1913), Fragment of the Series, "Oh, Wise Lord, Giver of Counsel," p. 118; he gives the reference Tablet IV (SBH.28), Rev. L. 18, 19. There the text reads:

L. 18 U-mun-e u.t u-ni-a na-am-si-ib-ba an-tar-ri

L. 19 be-lu sa ali-su sim-tu ta-ab-bi i-se-mu

"The Lord who decreed a good fate for his city," (so Langdon for L. 19). Compare that text with the text, in "Another Version of the Creation of the World by Marduk" as described in n. 94, of this paper where we have the Sumerian, NAM-DUG. We feel justified in comparing this to "na-am-si-ib-ba," and to "sim-tu ta-ab-bi," L. 19 above. Langdon translates for the latter, "good fate," or as this writer would render it, "favorable fate." Deimel tells us that si-ib is equal to DUG, is equal to tabu. NAM, of course, means "fate." Cf. simtu tabtu K 4447, Vs 15(s. cxxix²), listed in Maximilian Streck, Assurbanipal und die letzten Assyrischen Könige (Leipzig: 1916). Contrast "sim-ti limut-tim," Surpu, p. 20 IV, 119, "ein böses schicksal."

123 Taken from Jensen's German translation. Jensen translates: L. 25, "Gute Windhauche werde ich in deinem Lebensodem unterbringen." L. 26, "Dieser (me) ein mun(d) da 'des Guten' wird dich segnen in der Schar der grossen Gotter."

124 The Hebrew from "nap̄ati." In the Bible נַפְשִׁי is traditionally rendered "soul" (JPS, 23rd Psalm), (RSV, has "soul" or "life"). It is doubtful if the biblical Hebrews thought the נַפְשִׁי to be divided into a spiritual and physical portion. It seems to mean "being, life."

125 See now the discussion of mē tabuti = מֵי חַיִּים , pp. 68-76, this paper. These were life-giving, healing waters.

126 Ps. 23:6.

127 L. 24 of the petition to Nebo.

128 The quotation is from v. 3, "He restoreth my soul." (RSV gives "life" as an alternative for "soul.") It is interesting to note that in v. 4 the thing that David does not fear is אֵין the opposite of אֵין In the light of this, compare "but tōb . . . will follow me . . ." (i.e., God's favor will be with me).

129 נָחַם (used with אֵין in v. 6) is not simply God's mercy, it is the expression of His covenant-loyalty. See now the writer's thesis, The Covenant Society of the Old Testament, submitted in partial fulfillment of the requirements for graduation from the Hebrew Union College-Jewish Institute of Religion, New York, 1950. See especially the chapter on Hesed.

130 Jer. 23:16-18.

131 Jer. 18:20. What Jeremiah seems to be saying is that he "stood before God" (this is the language which indicates that he came before the divine court, as it were) to petition that God speak-command toyah, a "favorable fate" for them. Note that we have two

parallel expressions, and לרבר עליהם טובה
להשיב את-חמתך מהם . It is God who must restrain
 His wrath and it is God who must speak-command to vah.
 Jeremiah clearly asks that "You restrain Your wrath."
 He must also be asking that "You speak to vah." Were
 Jeremiah himself speaking favorably for his people the
 basic import of our discussion remains. In this case
 he would be soliciting a ruling of to vah by speaking
to vah concerning them, as Nabu does in the case con-
 cerning Assurbanapli described above, pp. 25-28.

132 Jeremiah seems to use to vah rather than merely
to b when speaking of God's verdicts. Cf. Jer. 24:6.

133 What Jeremiah is actually saying in these few
 lines is that he has always interceded for to vah for
 his people, but now they are accusing him, and he
 invites God to afflict the people as they wish to
 afflict him. This mood passes, however, but not before
 God answers Jeremiah's plea and afflicts the people with
 הנני מביא רעה על-המקום הזה . See now 19:3, רעה
 הנני מביא...אח כל-הרעה אשר דבדתי עליה . Cf. 19:15,

134 Zech. 1:12ff. That angels were intercessors is a
 common thought in the later biblical period. See now
 Daniel 10:13-21; 12:1.

135 Zech. 1:13. JPS translates: "good words"; RSV:
 "gracious words." The latter is poetic but misses the
 meaning. See now where Rehoboam's advisors recommend
 that his commands to the people be favorable, discussed
 pp. 7, 8 of this paper דברים טובים . There to b
 means what the people want (i.e., from their king).
 Cf. where King Ahab complains that the prophets do not
 prophesy (i.e., hand down God's rulings) in terms of
 טוב discussed n. 479.

136 Zech. 1:15. אני קפצתי מעם ומה עזרו לרעה

137 Zech. 1:17. עוד תפוצנה ערי משוב ונחם יהוה
 עוד אח-ציון ובחר עוד בירושלם .

138 See the discussion pp. 158-159 of this paper. We have no reference in the Old Testament that God extends kôb to any people but Israel.

139 Gerhard Meier, Die Assyrische Beschwörungssammlung, Maglû (Berlin, Im Selbstverlage des Herausgebers, 1937), (Archiv für Orientforschung, Beihilf 2), p. 10, Tafel I, L. 79ff. The feminine counterparts of the gods-demons listed here are found in the text but here omitted.

140 My translations are based on Meier's German translation. The listing in Tafel II, p. 14, L. 42ff is almost identical.

141 Each of these names are preceded by the word salmanîmes, (Hebrew, סִמָּן) meaning "image" or "figure." Apparently, the priests had a physical representative for each of the enemies named. See now the introduction to IAAM, H. and H. A. Frankfort, p. 12, where the point is made that in the Ancient Near East there was a coalescence of the symbol and what it signifies.

142 Maglû, p. 11, L. 114.

143 Cf. ibid., Tafel II, p. 14, L. 25; Tafel II, L. 107.

144 The importance of patrons or advocates among the gods is stressed in two of the ancient texts. S. Langdon, BL, p. 129, (his reference is CSBH, No. 30, Obv. L. 44), has the line: "sukkal-zid ^dmu-si-ib-ba-sa'-a a-ra-zu." He translates, "May the faithful messenger, named with a good name, intercession speak." The text is identified as one of the "Penitential Psalms to Sakkut and Marduk." Deimel tells us that "si-ib" is equal to DUG₃ is equal to tabû. In note 122, this paper, we discussed a text where "na-am-si-ib-ba" appears to be parallel to "šim-tu ta-ab-bi" (a favorable fate). Inanna, in her descent, constantly asks for help from her "faithful messenger with the favorable words" (ANET, p. 53, L. 30, 171, 298). The text tells us the function of this particular intercessor. The manner in which he pleads before Enlil, i.e., says "good words" for her, is found

in lines 169-186. See now SLA, 136 H 221 (K. 175), pp. 105-6, L. 6 (cf. L. 9, 10),

ina libbu^{bi} pi^â tabi bearing good news

Rev. L. 2 bêl ta-ab-ti-ia my benefactor

3 sa a-dan-nis su-u very great is he

This is Nabu and the King of Ninevah, cf. ibid., 160 H 2 (K 183), pp. 117-8, Rev. 7, "la i-ra-a'-mu-un-ni ba-el tabti-ia," "There is not among them a real friend of mine" (i.e., to intercede for me). See now, "A Semitic Penitential Psalm to a Man's Personal God," Obv. L. 19, "Sêdu damku lamassu damku . . ." (K. 254, IV R, 59, No. 2), found transliterated, p. 12, Langdon, BW. Concerning this Langdon comments ("Sêdu damku") ". . . were inferior deities who attended the great gods and befriended man. They were generally associated with Ishtar as intercessors before the gods on behalf of men" (BW, p. 49, n. 4).

145 See now our detailed discussion on davar tôb, "the favorable command," pp. 36-50.

146 "The Myth of Adapa," translated ANET, p. 101ff; transliterated, R. W. Rogers, Cuneiform Parallels to the Old Testament, second edition (New York, N.Y.: The Abdingdon Press, 1926), p. 73ff. This is Tablet 2, line 26b.

147 L. 26b, "a-na-ta da-m-ik-ta." L. 27, "a-na (ilu) A-ni i-ga-ab-bu-u pan-ni ba-nu-ti." (Note that "benign face" is "pan-ni ba-nu-ti." The latter is sometimes used where one would expect tabuti to occur.) Cf. "Prayer to Lelwanis" from Hittite Prayers, translated by A. Goetze, ANET, p. 393B, L. 25, "O gods, prefer not [our] advers[aries], (our) enviers (and our) . . . [. . .] to us! If thou, goddess, my lady, wilt grant him life and relay to the gods, thy peers, the good (word), and (if) L. 30 Thou wilt tread under foot the evil words and shut them out . . . O Lelwanis, my lady, may the life of Hattusilis, thy servant . . . come

forth from thy mouth in the presence of the gods! To Hattusilis, . . . L. 35 give long years, months, and days!" (Text: KUB, xxi 27, Biii.) Cf. "Purification Ritual Engaging the Help of Protective Demons," from Hittite Rituals, ANET, p. 348. Text: KUB, xxvii, 67, (ii 63 ff). "[Alauwa]imis! Here [I have given] thee silver, gold, (and) lapis. Go! Say a good word for me before the gods! "Grant [me . . .] . . . ; grant me to appear before thy face! Should someone else speak unfavorably of [me], -since thou art strong [go] (and) speak a good word for me (before) all the gods!" Cf. an analogous intercession before a human king in 1 S. 19:4 where Jonathan intercedes for David before Saul, ...¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ 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154 Defined as "der Urheber einer bösen Rede" by Klauber, who quotes the text, "niqitte bal dababu-bu;" see his references there.

155 So Klauber. See now his references there.

156 SIA, p. 20, Harper IV, 326 (K. 1249), Rev. 10f; see now dabābu tabu, K 1285, v. 11, quoted in M. Streck, ALAK. Dababu taba is found in the text we discuss at length, p. 25, this paper. The letter is an appeal to the god Nabu to intercede in behalf of the petitioner with the gods of the high court.

157 Translated similarly by Pfeiffer, SIA, p. 20.

158 Let us note the text, K. 2723 quoted by Klauber, AJSL, p. 334. There in line 10 bāl tabti and bāl digti are of equal value. So in Rev., line 25, we find both of these terms. In Rev., line 10, tabtu and digtu are used in a related sense.

159 SLA, pp. 120-2, 162 H 358 (Rm. 76), pp. 120-2.

160 The translation and text supplied by Pfeiffer, SLA. The underlinings are supplied by the author of this thesis.

161 Our text, lines 18, 19.

162 Ibid., tabtu is in L. 26, bel tabti is in L. 27.

163 Ibid., L. 28, "a-na bel tabti-šu ta-ab-tu."

164 SLA, pp. 147-148, 201 H 283 (K 597), Rev., L. 15.

Line 15 is translated, ". . . my brothers, my sons, and my friends (have come before the king)." In the El-Amarna Tablets, "ta-bu-ta" with "a-ha-miā" indicates "friends." See Knudtzen, p. 92, Nr. 4, line 10, 11. cf. Ibid., Nr. 10, line 23, p. 78. These are letters from Buraburias to Amenophis IV.

165 Translated by Christopher Johnston, in an article entitled, "Assyrian Epistolary Literature," Journal of the American Oriental Society, (New Haven, Conn., 1943), Vol. 18, 1st half, pp. 139-40. He finds the expression in K. 13. v. 6.

166 Ps. 119:68, לֹבֵן וְטוֹב לַמַּדְבָּר לִפְנֵי יְיָ .
 Cf. our discussion on "God is Good And Does Good,"
 pp. 155ff.

167 It is not suggested that bel tabti or לֹבֵן לַיָּד occurs in the Bible. We refer here to the fact that the "doer of good" ultimately came to mean in prophetic times, at least, "the one who follows God's law, does what God wants, is righteous." See our discussion, pp. 133-134. It is interesting to note that in the European Jewish community of the eighteenth century the leader of a large sect known as the Hasidim was called לֹבֵן שֵׁם לַיָּד, "Master of the Good Name." By the use of specially given divine powers, he was thought able to overcome demons. He did this by pronouncing the proper "name" (שֵׁם), i.e., "the name with inherent divine powers," that is, the לֹבֵן שֵׁם. The use of tôb in this sense is remarkably parallel with its usage in such terms found in Akkadian usage as shamen tabu, especially as they were used in the rites of exorcism. See now our discussion, pp. 59-89. The interesting fact for us here is that the Hebrews as late as the 18th century retained the flavor of "divinely ordained, God empowered" for tôb. Cf. a discussion of this point, p. 1386b in The Jewish Encyclopedia, Vol. II, (New York, 1902), the article by Louis Ginzberg.

168 Discussed above, n. 122.

169 Cf. Ea in Maglu, VI, 57.

170 Cf. Marduk who assumes the Ea functions, Surpu, VIII, 71; Maglu VII, 107, 114. Cf. "bēlē purusse," "Lords of fate-decision," said of Samas and Adad, K. 9735, Surpu, pp. 104f, L. 125.

171 Carl Bezold, Babylonische-Assyrisches Glossar (Heidelberg: C. Winter, 1926), has these interesting definitions, among others, p. 83: "bēl-amāti-Prozess-gegenen," one who institutes proceedings against; "bēl dabābi-, Ankläger," plaintiff, accuser; opposite "bēl-damēqti, bēl dīqti" (synonym for bēl tabti); "Bēl-limutti-unglückstifter," originator of evil;

"bēl-šalime, bēl-šulmi"-Wohltäter, Gönner, patron, protector. The latter, "bēl-šulmi," is here to indicate once again the close relation of $\text{D}1^{\text{W}}$ and $\text{D}1\text{B}$. The others are all found in the texts we analyzed above. These definitions, which are found among others, support our contention that this kind of phrase, among which is our bēl tabti, has an original legal orientation, specifically towards the divine or kingly court.

172 Discussed this paper, pp. 17f. This is line 25 of that text:

šare tabūti ina napšati-ka a-pak-kid.

173 H. Winkler, Keilinschriftliches Textbuch zum Alten Testament, (Leipzig, J. G. Hinrich, 1909), n. 3, p. 17, from Enuma Eliš, Tablet VII, L. 20, "der Gott des Guten Hauches." I would translate this, "the God of the healing or life-restoring breath." See n. 175 below, and Chapter VII, this paper, pp. 174ff.

174 Knudtzon, Vol. II, pp. 608-609, 147:19 (L 29812, B229, W149).

175 See now pp. 25-27, of this paper; cf. Lam. 3:37; Num.24:13 (p.66).

176 Winkler, KTAT, Tablet VII, L. 20, of Enuma Eliš. Cf. line 45 of the text, Tablet IV, "-šara lim-na." In Keilinschriftliche Bibliothek, edited by Eberhard Schrader (Berlin: Reuther & Reichard, 1889-1900), Vol. VI, Part I, we find the same ancient text listed under "Inuma Eliš" (letzte tafel), nach K. 8522. The rendering here follows G. Smith in the Transaction of the Society of Biblical Archaeology (London: Published at the offices of the Society, 1903), IV, hinter p. 364, auf pl. 3 and 4, Obv. 1. 6:

il ša-a-ri ta-a-bi bi-il taš-mi-i u ma-ga-ri

L.9 i-na pu-uš-ki dan-ni ni-si-nu šari-šu ta-a-bu

L.12 bi-il sip-tu illitim(-tim) mu-bal-lit mi-i-ti

L. 6 is apparently the same as that cited by Winkler as L. 20 from Tablet VII. The "Gott des guten Winhauchee" ("il-ša-a-ri ta-a-bi") is not a "good god" in the ethical sense. He is a god with a breath which has, within itself, the power to determine a favorable fate. L. 9 is translated by Julian Morgenstern, "The Doctrine of Sin in the Babylonian Religion," Mitteilungen der Vorderasiatischen Gesellschaft, Vol. IV, Part 3, (Berlin: 1905), Vol. 10, Part 3, p. 34, as "dessen guten Winhauch wer in gewaltiger noth einatmeten." Morgenstern translates L. 12 as, "Herr der reinen Besprechung, der die töten lebendig macht." We are speaking of Marduk here. The power of the gods' "ša-a-ri ta-a-bi" to bring the dead (sick) back to life gives us an understanding of the quality of tabu. The word is used in precisely this sense in the Assurbanapli text concerning Nabu, note 172 above, and pp. 24-26 of this paper. See now our discussion of mē tabuti, the "healing, life-restoring waters," pp. 68-76. Cf. note 181 of this paper and the text, "ša i-ba-li-it i-na se-hi-su tabi."

177 KTAT, Tablet VII, L. 25 (op. cit.).

178 Knudtson; this is a letter from Abimilki of Tyrus to the King (of Egypt), Nr. 2. The Amarna Tablets are cuneiform documents dating around 1400 BCE. During the period (1550-1225 BCE), Egypt dominated Palestine and the surrounding territories. These tablets tell us much about the relationships between the Egyptian kings and their vassal-kings. Indications are that the Egyptian rule was oppressive. See now the references in W. F. Albright, From the Stone Age to Christianity, (Baltimore, Md.: The Johns Hopkins Press, 1940), see especially pages 153-5.

179 Note šipri damka and šehu tabu are parallel in L. 34 of this text. The use of the verb "iš-me" (יָשַׁם) in this line makes us think of the יָשַׁם יְהוָה that the prophets hear (יָשַׁם) as coming from God. See pp. 109-112 of this paper.

180 The use of יָשַׁם here makes us think of the

tombstone which read 2107 737. The verb here probably means "name, speak." See the discussion, n. 118, this paper.

181 S. A. B. Mercer translates šehu tabu as it appears in the Amarna tablets to mean "good breath" or "friendly breath" (i.e., of the king). Bezold, quoted by Knudtson, p. 1246, contends that šehu is a loan word, and one of its uses seems to be that of "vision." He associates it with šahanu, "prophet." Thus šehu tabu, if Bezold is correct, would be equivalent to davar tòb. Mercer, in The Tell El-Amarna Tablets, (Toronto: The Macmillan Company of Canada Limited, 1939), suggests that a messenger is nearly always involved with the bringing of the šehu tabu, in which case it would seem to have the force of "favorable tidings (from god-from king)." Cf. SLA, p. 137, 187 H 324 (K. 583), Rev. 5:

amêlu māš šipri ša du-um-qu

A bearer of good tidings

See now Knudtson, Nr. 147, Line 9 (cited p. 26, n. 2):

ša i-ba-li-it i-na še^b-hi-su tābi

(Er ist es) der belebt durch sein gutes.

His translation does not quite render the specific force of the expression.

182 Josh. 21:45; Jer. 33:14.

183 This writer's definition. It is usually translated "good word."

184 Gen. 24:50. Cf. Gen. 31:24, "And God came to Laban the Aramean in a dream of the night, and said unto him, take heed to thyself that thou speak not to Jacob either good or bad."

...) This was God's way of saying to Laban that the fate of Jacob was in God's hands. It was not for Laban to judge Jacob nor to

pronounce sentence upon him.

185 Num. 24:13. Of somewhat different meaning is the text in Esther 7:9, where Mordecai is identified as the one who "spoke good" for the king. See Esther 6:1-3,

וְהָיָה לְךָ בְּיָמַי כִּי אֶתְּחַלֵּץ לְפָנֶיךָ וְאֶתְּחַלֵּץ לְפָנֶיךָ... The good that Mordecai did was to save the king's life.

186 Note the expression, מִן־פִּי־יְהוָה יֵצֵא . That which comes "out of the mouth of the Lord" is "His command" (וְצִוִּי).

187 Num. 24:5.

188 Discussed pp. 21-23 of this paper. (Lamentation Over the Destruction of Ur).

189 Num. 23:19b: מִיָּדָאֵלֶּיךָ מִיָּדָאֵלֶּיךָ מִיָּדָאֵלֶּיךָ מִיָּדָאֵלֶּיךָ . The English rendering is this writer's. JPS has, "Or when He hath spoken, will He not make it good?" Cf. Jer. 29:10, discussed p. 44, n. 204, this paper.

190 Num. 24:1-5, especially vs. 3-5, "And he took up his parable and said: 'The saying of Balaam the son of Beer, And the saying of the man whose eye is opened; v. 4 The saying of him who heareth the words of God, Who seeth the vision of the Almighty, Fallen down, yet with opened eyes: v. 5 יִשְׂרָאֵל נִשְׁבַּח ... The crucial verbs here are v. 4, יָדַע and נִשְׁבַּח (See our detailed discussion on the manner in which the prophets heard God's decision, pp. 109-112.) Let us note here that first Balaam sacrificed 7 bullocks and rams to God (Num. 23: 29, 30). Following the sacrifices, by whatever method he used, Balaam "saw that it pleased the Lord to bless Israel" (וַיֵּדַע כִּי־נִשְׂבַּח יְהוָה לְפָנָיו ...) Num. 24:1. Then he pronounced the verdict of God, beginning with his parable and culminating in " יִשְׂרָאֵל נִשְׁבַּח " the official mediation of God's blessing. Cf. n. 102, this paper.

191 Num. 10:29. Cf. where God commands לֵךְ concerning

Israel, Josh. 21:45; 23:15. See now 1 S. 25:30,

...הַמִּלְחָמָה הַזֶּה וְהָיָה לְךָ ...

192 Num. 10:32.

193 See the use of *נָא* in 1 S. 20:19, "If it please my father (the king) to do thee evil" (*כִּי יִשְׁמַח בְּךָ מֶלֶךְ מִלְחָמָה*) The text is discussed p. 4 of this paper.

194 Josh. 21:43-45.

195 The translation is the writer's. JPS has, L. 45, "... there failed not aught of any good thing which the Lord had spoken unto the house of Israel" RSV has, L. 45, "Not one of all the good promises which the Lord had made to the house of Israel had failed" Cf. similar usages in Josh. 23:14, 15; 1 K. 8:56.

196 2 S. 7:28, 29. This is reminiscent of Assarbanipli's plea to Nabu, described pp. 24-27. This text is also in 1 Chr. 17-20.

197 The words in parentheses are the writer's.

198 Observe the manner of using *נָא*. Cf. Jer. 32:41, *נָא יִשְׁמַח בְּךָ מֶלֶךְ מִלְחָמָה*

199 Note *נָא* which is used also in Jer. 18:10; 1 S. 25:30; Jer. 32:42; 33:9; Jer. 39:16; Amos 9:4.

200 Note the relation between the *davar tôb* and the blessing (*בְּרָכָה*). Compare this with the blessing which Balaam pronounced upon the Hebrews instead of the curse. His blessing begins, *יְבָרֵךְ*. See our discussion, p. 41.

201 Jer. 18:10, *נָא יִשְׁמַח בְּךָ מֶלֶךְ מִלְחָמָה* Observe *נָא* instead of *וְהָיָה*.

202 Jer. 29:10. Cf. Zechariah 1:13 where the Lord speaks "favorable words" (*דְּבָרִים טוֹבִים*) in behalf of Judah

and then proclaims the rebuilding of the land (1:17). The "favorable words" are commands to rebuild the land. They are not "sweet talk."

203 Compare $\text{מִלִּשְׁנֵי מִקְדָּשִׁי}$ with the similar usage in Numbers in the Balaam episode, discussed n. 189 and p. 41, this paper. Once a šavak is proclaimed, its fulfillment is certain. Cf. Micah 2:7, "Do not my words cause good" ($\text{לֹא אֶלֶף יִבְרִיךְ מִלִּשְׁנֵי}$). So, Jer. 39:16.

204 Jer. 32:42. The evil is the Exile, ibid., 32:66ff.

205 Jer. 32:40, 41.

206 לִשְׁנֵי . The use of the Hithil is especially frequent in Jeremiah and in Deuteronomy.

207 The new covenant will be written upon the heart of each Israelite; each man will have knowledge of God, so that teaching will be unnecessary; and Israel will be forgiven.

208 Isaiah 54:9, (Cf. 54:10, בְּיָמֵי שְׁלֹמֹה)

209 Jer. 33:14, 15.

210 The language in parentheses is that of the writer.

211 Jer. 33:20, 21.

212 Jer. 33:25, 26.

213 Isa. 52:7.

214 Jer. 33:9, $\text{... עַל כָּל-חַטֹּאתָ וְעַל כָּל-חַטֹּאתֶיךָ אֲשֶׁר אָנֹכִי עָשָׂה לָּךְ}$

215 Jer. 8:13; 14:19.

216 Isa. 45:7. See now Jer. 39:16, ". . . Behold I will bring My words upon them for evil and not for good; " ($\text{הִנְנִי מְבִי אֶת-דְּבָרֵי אֱלֹהֵיךָ הַזֶּה לָרָעָה וְלֹא לטוֹבָה}$).

Cf. Jer. 44:27, ". . . Behold I watch over them for evil and not for good" (הַיָּהּ אֲנִי מִשְׁמֵר אֹתָם לְרָעָה וְלֹא לְטוֹבָה)

(לְרָעָה וְלֹא לְטוֹבָה)

217 We think now of several related texts in our Bible which point to tôb-shalôm that is to "come." Jeremiah speaks of the davar tôb which is coming (דְּבַר טוֹב) in the future. We are informed (33:14-16) that "in those days, יְיָ מֵהַיּוֹם "a shoot of David" will reign righteously in Israel. The promise is further made (v. 17), "There shall not be cut off unto David a man to sit upon the throne of Israel." To Jeremiah, David is a synonym for the house of Judah (v. 14), בֵּית דָּוִד. We refer now to the difficult text in Gen. 49:10 where Jacob, renders a blessing, (בְּרָכָה) to his son Judah and says, "The sceptre shall not depart from Judah, Nor the ruler's staff from his feet As long as men come to Shiloh" (כִּי יָבֹאוּ אֲנָשִׁים שִׁילֹה) (so JPS). RSV renders this Hebrew expression, "until he comes to whom it belongs," reflecting perhaps the messianic promise. The writer suggests that the clause כִּי יָבֹאוּ אֲנָשִׁים שִׁילֹה is specifically related to the prophecy in Jeremiah of the coming of the new davar tôb, and the assurance of the reign of David, favorite son of Judah. We have seen that for Jeremiah the tôb that is yet to come has a specific meaning that will be written in history. In proclaiming against those who sin against God, the prophet states (17:6): "For he shall be like a tamarisk in the desert, And shall not see when 'good' cometh"

(וְהָיָה כְּתִמְסֵן בַּמִּדְבָּר וְלֹא יִרְאֶה כִּי יָבֹאוּ אֲנָשִׁים שִׁילֹה)

Observe the expression, כִּי יָבֹאוּ אֲנָשִׁים שִׁילֹה In view of the close identification of tôb and shalôm, especially in the prophetic books (but also, as we saw in pre-biblical texts), we think it not unlikely that the Genesis clause, כִּי יָבֹאוּ אֲנָשִׁים שִׁילֹה, and Jeremiah's clause, כִּי יָבֹאוּ אֲנָשִׁים שִׁילֹה refer to one and the same thing, the tôb-shalôm that will come with the return from exile and the reassertion of the reign of David-Judah. כִּי יָבֹאוּ אֲנָשִׁים שִׁילֹה in the Genesis text, then, is to be read as כִּי יָבֹאוּ אֲנָשִׁים שִׁילֹה "until shalom comes," with the meaning, "until God fulfills the promise of the return and

re-institution of the Davidic line." This would make the Genesis blessing and the prophecy of Jeremiah one with the Isaiannic prophecy (52:7), of the messenger,
 . . . מְשִׁיחַ שְׁלֹמֹה בְּנֵי דָוִד מְשִׁיחַ יְהוָה . . .

Cf. Psalm 128:5b, 6, יְהוָה יִשְׁמַח בְּדָוִד וּבְנֵי דָוִד . . .

Kittel tells us that יְהוָה is found in the Genesis text, in the Qere, ca 40 MSS. Cf. Eccles. 12:14,
 . . . מְשִׁיחַ שְׁלֹמֹה בְּנֵי דָוִד מְשִׁיחַ יְהוָה . . .

. . . מְשִׁיחַ שְׁלֹמֹה בְּנֵי דָוִד מְשִׁיחַ יְהוָה . . .

See now that Shemaiah, the false prophet, shall not see the "good" (when it comes), Jer. 29:30-32,
 . . . מְשִׁיחַ שְׁלֹמֹה בְּנֵי דָוִד מְשִׁיחַ יְהוָה . . .

See also Ps. 106:6, יְהוָה יִשְׁמַח בְּדָוִד וּבְנֵי דָוִד .
 discussed pp. 158-159.

218 See our detailed discussion, pp. 24-27. Cf. "sara lim-na," "evil wind," n. 176, this paper.

219 Gen. 2:7.

220 See our discussion of mē tabuti-mē balati, pp. 68-76 of this paper, where the "healing waters" and the "life-giving waters" are identified as one and the same.

221 L. 13 of the Assurbanapli text, discussed this paper, p. 25.

222 Ibid., "puḫur ilāni rabūti," L. 26, p. 27. Let us remember that Nabu (Marduk) is called the "(ilū) ša-a-ri ta-a-bi," "God of the healing breath" in Enūma Eliš, discussed p. 37 this paper, n. 176.

223 See now the article by H. M. Orlinsky, "The Plain Meaning of RU^A in Gen. 1.2," The Jewish Quarterly Review, Vol. XLVIII, (Oct., 1957), pp. 174-182. Orlinsky demonstrates that הִו means simply "wind" in the Creation Scene.

224 1 S. 16:13. Cf. 2 S. 23:1, 2, where David says,

"The spirit of the Lord spoke by me," (אֲנִי הָיִיתִי רוּחַ יְהוָה). Note that this spirit came immediately after the anointing. We shall discuss this further under samnu tabu, pp. 59-67. Cf. Isa. 61:1, הָיָה רוּחַ יְהוָה בִּי וְיָנִיחַ בְּיָדַי. Where the power of the king is concerned, only one person can be the God-chosen one, the anointed one, the one in whom rests the ni to be king.

225 1 S. 16:14.

226 Words in the parentheses are the writer's.

227 Maglu, Tafel II, L. 116, p. 17,

e-piś kiś-pi limnu-ti u ru-hi-e lâ tabûti^{mā}

Die schlimme Zauberein zaubern und unheilvollen Spuk.

228 Morgenstern claims that there are no spirits called tabûti. But see šedu damku, K. 254, L. 19, Publ. IV R 59, no. 2, translated S. Langdon, BW, pp. 11, 12. This may be the point where tabu and damku are distinguishable, and the special meaning of tabu comes to the fore. Tabu means "normative, God-endorsed" and not merely "favorable."

229 1 S. 16:16.

230 The writer's interpretation is enclosed in the parentheses.

231 See our discussion, pp. 59-81. The ill person in the Ancient Near East was considered to be one who was out of favor with the gods.

232 This text is Dt. 19:13.

233 The JPS translation does not quite give the full force of the phrase.

234 Dt. 21:1-9. The procedure is one of shedding the

blood of a substitute (heifer) for the guilty murderer.
The directions conclude:

ואמרו חכמי חזקיהו הנביא
בשם ה' יישיהו הנביא

235 (JPS) Dt. 5:30. Kittel, and some MSS 5:33.

236 1 S. 16:23. Note that the exorcism is done by one
annointed by God, who has His favor.

237 Cf. 1 S. 16:16, ... וְהָיָה רִיחַ אֱלֹהִים מִן הָאֵשׁ ...;
1 S. 18:10, וְהָיָה רִיחַ אֱלֹהִים מִן הָאֵשׁ ; 1 19:9, וְהָיָה רִיחַ אֱלֹהִים מִן הָאֵשׁ .
The antagonist spirit is not God, but it is "from" God,
doing His work at His bidding. See now Jud. 9:23, where
God sends an antagonistic spirit (רִיחַ אֱלֹהִים) between
Abimelech and the men of Shechem. The death of
Abimelech follows, 9:54. The sending of the רִיחַ אֱלֹהִים
is a sign of the withdrawal of God's favor, cf.
Only twice do we find the expression, "good-spirit."
Ps. 143:10 has "... Let Thy good spirit lead me"

(רִיחַ אֱלֹהִים). Nehemiah (9:20) says, "Thou gavest
also Thy good spirit to instruct them" (רִיחַ אֱלֹהִים נָתַתָּ לָנוּ)

Nehemiah seems to use expressions like
this and God's "good hand" (יָד אֱלֹהִים טוֹבָה) to
mean God's beneficent power or the like (2:8), cf.

pp. 164-165. These usages are not consistent with our
discussion and seem to be poetic and abstract in concept.
They may well be of late usage and appear not to carry
the force of early usages. In most cases in the Bible

רִיחַ אֱלֹהִים means the spirit that does God's favorable
work, that invests His power, as where Samson is moved
to action in Jud. 13:25; 14:6,9; 15:14. It was the

רִיחַ אֱלֹהִים which motivated Samson and made him
strong. Cf. Jud. 11:29. In 1 K. 18:12 it seems to be
used in the sense of "God's will." But in 1 S. 16:16
1 S. 18:10 we have רִיחַ אֱלֹהִים, and in 1 S. 19:9
we have רִיחַ אֱלֹהִים. Where רִיחַ אֱלֹהִים has no

adjective it obviously means God's normative spirit as
in 1 S. 16:13, 14. See now רִיחַ אֱלֹהִים found in
Gen. 41:38 meaning the invested power of God to in-
terpret dreams (of Joseph); 1 S. 11:6, of Saul to
battle for God; 1 S. 10:10, of Samuel to prophesy;
Ex. 31:3, power given to Bezalel; Ex. 35:31, of
Bezalel; Num. 24:2, of Balaam before he prophesied;

2 Chr. 24:20, of Zechariah, before prophesying. By and large, when God sends his spirit $\text{p'n'n'n n'n'n-n'n'n' n'n'}$, it means that He invests His power and knowledge in the chosen person. It is further assumed that His tôb-approval accompanies this spirit, and it is not necessary to qualify the spirit with an adjective except when it is identified as ra'ah, and this is done to distinguish the spirit from the normative-tôb-spirit.

238 Isa. 45:7; Jer. 24:6; Amos 9:4; Josh. 24:20; Jer. 42:6.

239 Ch. 22:15. Kittel cites a variant reading for p'n . p'n'n'n is found in the Septuagint (codex Alexandrinus); p'n'n in S. ed. Lagarde.

240 Words in parentheses are this writer's.

241 Op. cit., 22:16. Kittel notes that the Ketib Orientalis is n'n , i.e., n'n' n'n' p'n .

242 Deut. 5:30 (JPS) which is 5:33 in ed. Kittel (really all English Bibles) quoted p. 38 above.

243 Deut. 4:40. Cf. Deut. 22:7; 5:26 (L. 29 some MSS).

244 Deut. 6:3,4.

245 Deut. 5:16. Cf. as part of the commandment prohibiting the taking of a dam with her eggs, Deut. 22:7, ". . . Thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee (y'y n'n') and that thou mayest prolong thy days." See now Gen. 40:14 (RSV), when Joseph successfully interpreted the Butler's dream, he asked that the Butler remember him "when it is well with you" (y'y n'n' y'n'n) . There is perhaps a similar usage in the Book of Ruth when Naomi wishes Boaz to claim Ruth (Ruth 3:1), y'y-n'n' y'n'n .

246 See now the usages in Jeremiah which are similar: Jer. 7:23 p'n' n'n' y'n'n ; 32:29 p'n' n'n' ;

42:6 וְלֹא-נִסְּתָהּ ; 40:9 נִסְּתָהּ לָנוּ ; 38:20 וְלֹא-נִסְּתָהּ ;
 Cf. Josh. 24:20 נִסְּתָהּ לָנוּ ; Num. 10:29 וְלֹא-נִסְּתָהּ ;
 in the sense of "we will pass on the tôb which God
 extends to us." This kind of usage contrasts with those
 where similar phrases mean, "it would have been better,
 more agreeable, preferable," as in Ex. 14:12, וְלֹא-נִסְּתָהּ ;
 so Num. 14:3 וְלֹא-נִסְּתָהּ . Cf. Deut. 15:16,
 וְלֹא-נִסְּתָהּ "because this is his decision-preference,"
 of a slave that wishes to remain with a master, i.e.,
 "this is agreeable to him," "this is what he wants."

247 We are reminded of the 23rd Psalm where David says,
 v. 6, "Surely tôb and ḥayim shall follow me
 כִּי-לֵךְ אֲנִי בְּחַיִּים (לְאֵרֶךְ יָמִים) . There is
 an obvious connection in many texts between tôb and
 "length of days." See now Deut. 22:7, וְחַיִּים אֲנִי ;
 Deut. 4:40 וְחַיִּים אֲנִי ; Deut. 5:16 וְחַיִּים אֲנִי .
 There is a connection between tôb and longevity.

248 Deut. 10:12,13.

249 This is the writer's translation placed here for
 purposes of emphasis.

250 Micah 6:8, also discussed in this paper, p. 1,
 n. 1.

251 Deut. 6:18.

252 One would expect the hiphil ḥayim here.

253 Translation, ANET, E. A. Speiser, p. 109, L. 48 of
 the (Reverse): Transliteration, Morgenstern, p. 88;
 (the ANET translation uses two texts, one published in
KAR, No. 1 (pls 1-4), and p. 321 there; the second is
CT, 15, pls. 45-48). The line reads:

Wash him with pure water, anoint him with sweet oil;

The transliteration:

mī il-li-ti ra-am-mi-ik samnu tabu p(u-su-us)-

Morgenstern translates "gutem oele" for samnu tabu. For our purposes, it is important only to know the powers inherent in the oil. It might well have been that one of the characteristics of samnu tabu was that it was sweet, for there is evidence that the objects used in the rituals of healing were not only thought to have magical-divine powers but were used to attract the gods favorably. See now the text in Zimmern (Surpu), pp. 168-9, Nr. 54 (which is IV R 21, Nr. 1 (B)) Rev., Line 7f. The priest is speaking to Ea:

a-ku-la ta-a-ba si-ta-a da-as-pa anu

ma-sar-ti-ku-nu-u mim-ma lim-nu la itehha (a)

It is translated: "asset Gütes, trinket Süßes, gegen eure Wache komme nichts Böses hinan!" Apparently, an attempt is made to persuade the god into the kind of action represented by the things given him to eat and drink. Probably this is the function of the ganu tabu, "good, sweet cane" used in the rituals. (Surpu, Nr. 66, pp. 182-3) which is (81-2-4, 210) obv. L. 11 (cf. L. 12, Nr. 67, p. 185 which is Rm 311 and 325 Obv.); Nr. 36, L. 24, pp. 142-3, Stück II, K, 8994 (gana taba). See also in L. 13 of Nr. 66 above,

karpāt Kal-lu sā tabti

The gods seem to consume the offerings in K 2541, Zimmern, pp. 100-101, L. 55-60. Elsewhere we shall discuss the use of tabtu, "salt," which was not insignificant (pp. 77-81, this paper).

254 See now, "Adapa" (ANET, pp. 101f) where in order to gain immortality Adapa apparently must eat the "bread of life" ("mi-i ba-la-ti"), and, also, put on a garment and anoint himself with oil. (Translation on p. 102, lines 60ff of the source identified as O. Schroeder, VG, xii (1915), No. 194, found in the El Amarna archives.) The kind of oil is not specified, but it is reasonable to assume that this is the samnu tabu described in the "Descent of Ishtar." In the latter it is used in association with mē balati. The

transliteration of these lines is given by Morgenstern, p. 97 (following Von Winckler and Abel, see his sources there). There the lines are as follows: L. 24 of Stück II, Reverse, ". . . a-ka-al ba-la-ti"; L. 26, "mi-i ba-la-ti."

255 See our discussion of me tabuti, pp. 68-76 where this definition is reviewed. Found in this text, L. 48, discussed in note 253 above.

256 Translation, ANET, p. 108, L. 34 and L. 38 (of the Reverse). L. 34, "Sprinkle Ishtar with the water of life and take her from my presence." (Ereshkigal so commands Nantur, the god of fate.) Parenthesis this author's. Morgenstern, p. 88, has the transliteration:

L. 34 (ilu) is-tar mi balati su-luh-si-ma
li-ka-as-si ina mah-ri-is

L. 38 (ilu) is-tar-mi balati is-luh-si-ma
il-ka-as-si

This is nach K 162, K 7600 (and K 7001) veröff in IV R 1,2, p. 31.s, "Ishtar's Höllenfahrt," KE, Vol. VI, Part I, in an article, "Assyrisch-Babylonische Mythen und Epen," von P. Jensen, Berlin, 1900.

257 Cf. sanna taba, Zimmern, Nr. 42, L. 18, pp. 146-7; Stück I, K 8753; sanna tabu, Zimmern, Nr. 66, pp. 182-3 which is (81-2-4, 210), Obv. L. 5. Morgenstern comments, p. 9, that the image of a wizard and witch are annointed with "good oil" in a ceremony involving a man on the point of death. (He cites Beitr LXX - Surpu) Cf. ". . . the baru shall annoint his eyes with oil before the vessel used for prophesying," (as in Beitr XI, Rev., 16-24); cf. Morgenstern, p. 137, and his reference there.

258 Maglu VII, L. 35.

259 Ibid., L. 37. Cf in K 11725, p. 47, Maglu, "Saman ba-la-ti."

260 I.e., it heals and brings to life.

261 Maglu VII, 31-34.

262 The translation of šamnu nam-ru here is "glanzendes Öl." We remember however, that it was Nantar who poured the šamnu tabu on Tammuz in the "Descent of Ishtar." Could this mean the "oil of Nantar" or the "oil of fate?" Morgenstern (p. 108) says, "Throughout the Āšipu ritual ellu and namru were synonymous."

263 See n. 253, this paper.

264 Morgenstern, p. 119. Among other synonyms of ullulu according to Morgenstern are dummuqu, sullumu, and bunnu.

265 Our discussion, pp. 68-76.

266 It seems to be synonymous with šamnu ellu (L. 31 of our text) and šaman šipti (L. 34 of our text), Maglu VII.

267 In Šurpu we find that šamna ella is identified with "šamna mār 11a nim šamga mār 11Ea," "the oil of a child (son) of Anu and Ea," Šurpu, pp. 196-7, Nr. 79, which is K 3950 b Rev. L. 3, Stück III. Cf. where Marduk is called the "māra rēštu ša Apsē bunnū dummuqu kummu" "Eldest son of the Deep (Apsu) making clean and healing are thine," (IV R 22. No. 1, Rev. 30), discussed by Morgenstern, p. 160. Cf. Obv. 47, and Rev. 8 of this text, Ea empowers Marduk to heal. See now the expression, šaman rēšti, in Šurpu, pp. 128-9, Nr. 31-37, Stück I, K. 6324, Col. I, L. 5. Could this be the "oil of the first born (son of Anu and Ea)," i.e., the "oil that heals?" The text reads:

šaman rēšti nigulu šaman erini

Zimmern translates, "bestes Öl, feinstes Öl." Cf. "šamnu 11Ea," Šurpu, pp. 120-121 (Rev. Nr. 24) which is K 2486 and K 4364. šaman rēšti is also found in Šurpu,

pp. 122-3, Nr. 26, L. 31 (K 3227 and K 6944 and K 7813 and K 8925 and iii 49); also in Nr. 26, l. 14, 15, pp. 124-125, Col. II.

268 Morgenstern, MVG, p. 121.

269 Ex. 30:26 - 28.

270 Ibid., 30:25; cf. Ex. 37:29; Lev. 10:7; Lev. 21:10, 12; Ex. 29:7; Num. 35:25.

271 Ibid., 30:29.

272 Ibid., 30:30, "And thou shalt annoint Aaron and his sons, and sanctify them, that they may minister unto Me in the priest's office."

273 Ps. 133:2. Compare Ps. 89:21, where David is annointed with שֶׁמֶן יִשְׁמַח. The Psalmist in each case seems to be referring to a specific oil, and the same oil.

274 Lev. 8:12. The name for the annointing oil varies slightly. In Lev. 10:7, it is "the annointing oil of the Lord" (שֶׁמֶן יִשְׁמַח); Lev. 21:10, "The annointing oil" (שֶׁמֶן יִשְׁמַח); Lev. 21:12, "The consecration of the annointing oil of his God" (שֶׁמֶן יִשְׁמַח); Ex. 29:7, "the annointing oil" (שֶׁמֶן יִשְׁמַח) which is still clearly the "holy oil" for here it is poured on Aaron and his sons. Num. 35:25, "who was annointed with the holy oil." (שֶׁמֶן יִשְׁמַח). The different usages point to the fact that the nature of the oil was clearly understood as the same in all places although its specific title may have changed. This is true also in the Surpu and Maglu texts where the oil has various names, but it has the same identity. Almost all of these texts describe the oil as being poured upon the head of the priest as does Psalm 133.

275 1 S. 10:1; cf. Zadok Annoints Solomon, 1 K. 1:39; Jehu, 2 K. 9:3.

276 1 S. 16:13.

277 1 S. 16:14.

278 Ps. 23:4, *yv n7'n-n7 ...*

279 All words in parentheses are the author's.

280 Op. cit., 4b, *7D20* , (Thy scepter?)

281 In the passage describing the preparation of the holy, anointing oil, (Ex. 30:25-30), we are immediately told (L. 26) that the oil shall be used to anoint the tent of meeting, the ark of the testimony, and the table and all the vessels thereof. Next we are told that Aaron and his sons are to be anointed (L. 30). In the 23rd Psalm we have reference to the table (v. 5), then to top (v. 6), then to the pouring of oil upon the head (v. 7). Could the author of Psalm 23 have had the Exodus text in mind?

282 Ibid., v. 5. The rod, staff, table, and oil may all be symbols of divinely ordained kingship. See Jacobsen, IAAM, p. 139, "To him (Anu) belong the insignia in which the essence of royalty was embodied-- the scepter, the crown, the headband, and the shepherd's staff . . ."

283 Ibid., v. 5b. Note that shamen has the definite article, "The oil." See now, Psalm 89 which deals with the preservation of the Davidic Dynasty, especially v. 21, "I have found David My servant; With My holy oil I have anointed him" (*i'nnwn w7p jswa ...*) .

284 Ibid., n. 6. See now that *7Dn* is the supreme virtue which binds covenanted parties, i.e., "covenant loyalty," in the Thesis Submitted in Partial Fulfillment of the Requirements for Graduation, by this writer, entitled, "The Covenant Society of the Old Testament," in the library of the Hebrew Union College-Jewish Institute of Religion, New York, N.Y., 1950, pp. 60ff. Cf. Ps. 89:34,

But my ṭōn will I not break off from him,
Nor will I be false to My faithfulness.

35 My covenant will I not profane

37 His seed shall endure for ever
And his throne as the sun before Me

The two Psalms, 23 and 89, are concerned with the covenant God has made with David. The outward sign of the beginning of this covenant was the anointing with oil. With this act, God's ṭōb and hesed were assured to David. Similarly, God's hesed was assured to Israel because He was in covenant with them. We know of no other people to whom God promised a davar ṭōb but Israel, but it cannot be said that ṭōb is essentially a covenant term as hesed is.

285 Ps. 23:5b⁶. Cf. Ps. 89:21.

286 1 S. 16:13, 14. See now 2 S. 1:21. When Saul is killed in battle, David sings of his death and describes Saul's shield as "not anointed," i.e., not protected by God, ṭōb n'wō 'lā ṭōn ṭōb. The oil sanctified spot was the one wherein the presence and power of God appeared. When Jacob dreamed that he saw the angels of God, he awoke and poured oil upon the stone which had been his pillow (Gen. 28:18).

287 Ex. 30:23, 24.

288 Ibid., L. 24.

289 2 K. 20:13, Isa. 39:2.

290 Lev. 21:10; Ex. 29:7; Num. 35:25, ṭōb n'wō.
See n. 286 above, ṭōb, and Ps. 23:7, ṭōb.

291 Isaiah was greatly disturbed when he heard that Hezekiah had shown his treasures to the Babylonian (Isa. 39:3ff). The prophet asked in anger, "What have they seen in thy house" (v. 4). Perhaps the prophet was so disturbed because the "holy, anointing oil"

(ṭōb n'wō) was not to be approached by other

than those designated by God, Ex. 30:29. Cf. Ex. 30:33, ". . . whosoever putteth any of it upon a stranger shall be cut off from his people." Note the arrangement when the text tells us how the rulers of the Hebrews brought the various ingredients for the holy concoctions yet to be prepared (Ex. 35:27, 28). The text reads:

....nnwbn jw?i 7inkb jwbn-nki dwbn-nk in'zn o'kwni

Here the oil for the "light" is distinguished from the oil for the "anointing oil." These were offerings brought for the Tent of Meeting. When Hezekiah shows the Babylonian the royal treasures, the listing of the treasures is similar, o'wbn-nki...

...3ibn jw nki .The difference is that while both texts list the spices first, the text in Kings lists merely 3ibn jw where Exodus lists both 7inkb jw and nnwbn jw . We have a similar description of special ingredients required for "religious rites" in SLA, pp. 164-5, 230 H 368 (BU 89-4-26,5):

L. 11 ma-a mi-i-nu ina libbi dul-li il-lah

What are the ingredients required for (use in)
the religious rites

L. 12 good oil, water (?), honey, fragrant spices,

13 myrrh, hemp . . .

L. 12 samnu tabu nu diapu riqqa^{sun}(?)pl. tabuti^{pl}

13 riqqu^{murru} riqqu^{qu-nu-bu}

Following this description, we must conclude that Hezekiah did show the ingredients required for the religious rites (translation, Pfeiffer). The oil which is used in the rites is identified in this text specifically as samnu tabu and the spices as tabuti, according to Pfeiffer. Tabuti meaning "fragrant" is not often found, but it is frequently found meaning "holy, healthy, sound, life-giving." It must be indicated again lest we forget, that the objects selected for the religious rites were many things at

once. They were sweet and attractive to seduce the gods. They were symbolic of the kind of fate the petitioner desired. And they were thought to have divine power. It is interesting, therefore, that Pfeiffer places a (?) after mu (water). One would expect here mē tabuti, or mē balati (see our discussion following, pp. 68ff). Observe that dispu means honey, but dašāpu means (Bezold) "be sweet, be pleasing, make pleasing." The text here in SLA does not suggest that these ingredients are used to make up the special composition of oil, water, and other things that are used in the ceremony. These are the compositions that are used. (One wonders, therefore, if we should read "mu dispu" "sweet waters.") Compare SLA 285, p. 198, H 348 (Rm. 67). The king is ill. The advice from his physicians is (Rev. 8), "Let them serve (?) L. 9 whatsoever is good (me-i-nu ša ta-bu-u-ni); L. 10 Let him eat it (li-ku-lu)." "Ta-bu-u-ni" here means "whatever will heal, make sound, drive out the evil spirits." So the oil which is tabu and the spices which are tabuti are those which will heal, make sound, drive out the evil spirits. See Chapter VII, this paper, pp. 174-190.

292 Eccles. 7:1, "A good name is better than precious oil," JPS. ("... than precious ointment," RSV.)

293 Found in the tractate ḥagigah *p7b. See the special edition, Ethics of the Fathers, Philip Birnbaum, (New York, 1949), Chapter IV, pp. 31, 32, No. 17.

294 Ibid., Chapter VI, pp. 51, 52, No. 6.

295 Merely poetic seems to be Cant. 1:3, וְיִשְׂרָאֵל נָשִׂיא but the Tradition has it that the maiden is Israel and the lover is God Himself. See now, The Five Megilloth, A. Cohen, (Hindhead, Surrey; Soncino Press, 1946), p. xi, "The Midrash and Targum followed by the Mediaeval Jewish commentators, understood the Book as depicting the spiritual marriage between God and Israel after the Revelation at Sinai, . . ." Cohen ibid., translates, "Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; . . ." RSV has, "Your anointing oils

are fragrant, Your name is oil poured out." We cannot escape the parallel with Eccles. 7:1, in the Hebrew:

וַיִּשְׂקֵהוּ שֶׁמֶן עַל הַיָּדַיִם . We wonder if the author of Cant. knew of the verse in Ecclesiastes. For our purposes it is not necessary to demonstrate that the poetry of Canticles or the wisdom of Ecclesiastes is completely consistent with the priestly or royal use of shemen tabu-shemen tob. It is entirely possible (and probable) that after frequent usage the technical term became absorbed into general usage meaning no more than "precious oil."

296 Discussed this paper, pp. 52ff. Cf. that there are no demons that are tabuti, n. 144. See now where in ancient Egypt Ma'at meant "order, regularity, conformity," as well as "justice, truth, righteousness," (IAAM, John A. Wilson, p. 105). Ma'at, according to Wilson, is basically probably a physical term, meaning "levelness, evenness, straightness, correctness," (ibid., p. 108). Concerning ma'at, see Anthes, supplement to JAOS

297 Morgenstern, "The Doctrine of Sin in the Babylonian Religion," MVG, p. 29; cf. p. 103.

298 Ibid., pp. 47, 48; See now "Sweet waters," "Enki and Ninhursag," ANET, p. 38, L. 49, 60, 45; transliterated, S. N. Kramer, BASOR, 88 No. 1, (1945). A-DUG-GA, mē tabūti, cited, Morgenstern, n. 2, p. 53, V R 11, 27, A-SI-IB-BA equals A-DUG-GA, equals mē (pl.) ta-buētu. Apud Morgenstern. See his references there. Enki is the "God of the Sweet Waters," IAAM, Jacobsen, p. 141. Morgenstern writes (p. 31), "The real source of water used in the incantations was the Apsu, the deep. . . . Man's great benefactor was Ea, the god of the Apsu . . . Its waters were mē tabuti, 'good waters'; those of the Tiamat, mē limnuti, 'evil waters.'" (He cites p. 106 n. 2, U.L. IV Col. V 63, 64; V Col. II, 59.) Morgenstern continues, "the ideogram HUL denoted both limnu, 'evil' and marru, 'bitter,'" p. 32. Cf. 2 K. 2:19f, where ^{p*uy} is used of water from which ^{nib} comes until the water is "healed."

299 Morgenstern says of Ea and his son Marduk (who took over the Ea functions), "He was the Lord of the Apau and by means of its holy waters brought healing to man," p. 84. Accordingly, he is the bēl balāti, "Lord of Life" (Surpu VIII, 71; Maqlu VII, 107, 114). He is also bēl āsipūti, "Lord of the Siptu," (Maqlu VI, 58; II, 158; I, 62.72).

300 According to Morgenstern (p. 106), the ceremony of sprinkling water and its concomitant prayer was called āšāpu (āš) from which šiptu, "that which expels evil spirits" was derived. Later the spoken šiptu was substituted for the sprinkling. See how Adapa sought eternal life by means of the "water of life" and the "bread of life," discussed p. 41 and n. 2 of this paper. (KB VI, L. 98, 24ff.) Cf. the broad discussion KAT³, 523-526. Cf. "I Will Praise The Lord of Wisdom," translated by Pfeiffer, (underlinings by this author), ANET, p. 436, III A:

L. 24 A tamarisk (branch) a purification vessel
he held in his hand.

L. 25 Tab-utul-Enlil, the dweller of Nippur,
Has sent me to purify you.
Lifting water, he poured it over me,
The incantation of life he recited, he
anointed me . . .

The text is found in Langdon, BW, plates I-V; transcription, pp. 35-66. We begin with L. 25 (p. 51),

L. 25 Tabi-utul-Enlil³ a-šib Nibru-ki

L. 26 [a-na] ub-bu-bi-ka iš-pu-ra-an-ni

We are advised by Pfeiffer, ANET, p. 436, n. 5, that "Tab-utul-Enlil" is written ideographically in Sumerian LAL-UR-^dALIM-MA, meaning "good is the bosom of Enlil." Pfeiffer speaks of the bearer of this name as a god who has sent his messenger to cure the victim. This seems consistent with lines 39-44 where the "man" appearing

in the dream says, "Marduk has sent me," L. 41, ANET. Langdon, BW, pp. 22-24, seems to treat "Tab-utul-Enlil" as a king, or (p. 9), as a symbolic "righteous sufferer." On the other hand, Enlil was the god who revealed things through dreams (Langdon, p. 10), and the text speaks of such a revelation. It speaks also of purification, apparently following the well-known process of purification by water. Who else would administer the mē tabuti if not "Tab-utul-Enlil?" The tabu, the life or the healing, comes from the god who is recognized as the source of life and healing.

301 Lev. 14:1ff.

302 Ibid., 14:5, observe the preposition by.

303 Ibid., v. 6. The preposition by is important here also.

304 Ibid., v. 7, לְהַכִּיֹּם. See now verse 18, "... and the priest shall make atonement for him before the Lord." According to Morgenstern, p. 118, the act of expelling evil spirits was called Kuppuru (קִפּוּר) (He cites Beitr p. 92, KB VI, I, 393, among other references there.)

305 Observe that JPS has "and shall pronounce him clean" for לְהַכִּיֹּם (So RSV). But the Hebrew indicates that the leper shall be cleansed by the various magical acts (by the acts--through the divine power in them). The Hebrew does not actually suggest that the priest shall say anything. The word לְהַכִּיֹּם follows the sprinkling. Just what is sprinkled upon the leper is not clear, but we may clarify our understanding by reading a similar ceremony involving similar ingredients, Lev. 14:34-54. There, we have two mixtures, one of a blood base, and one of a "living water" base (v. 51), and each of these mixtures is sprinkled upon the house (v. 52). Referring back to our present text, we might say that the sprinkling with these two mixtures by itself cleanses, purifies the leper (compare Lev. 14:52). There the house becomes clean (v. 53) without any pronouncement. In the Koran وَبِ

has repeatedly this sense of ritualistic cleanliness.

306 Morgenstern contends (p. 111), "the possibility always existed that evil spirits might lurk in the objects to be used in the services. These were therefore first purified . . . over the water used against the evil spirits (IV R. 22, No. 1 which is Cun. Texts XVII pl. 25, rev. 12/12). This was mu eliu, "holy water." The name for the water bowl in the ritual texts is "a(e)gubbu." Morgenstern says this is derived from the Sumerian A-GUB-BA which means "holy water," p. 193, n. 2. Even David speaks of his wa being revived (211w) over (by) water ninjo *d by, (Ps. 23:2b,3).

307 Morgenstern, p. 31, "the real source of water used in the incantations was the Apsu, the deep . . ."; (p. 105), ". . . its waters were me tabutu, good waters."

308 Lev. 14:49ff.

309 Lev. 14:49ff.

310 Ibid., 14:34ff.

311 Ibid., 14:48.

312 Ibid., 14:50. The preposition by is very carefully included.

313 Ibid., 14:51.

314 Lev. 14:52. This may be merely a summary. See now the ceremony for purification of a house described in Morgenstern, p. 194f, "The rooms of the house, the threshold, the court, the roof, and the beams and the windows were touched with asphalt, gypsum, mountain-oil, honey, butter, 'good oil,' a holy water-bowl, 7 censurs and 7 torches" (Beitr, XLI-XLII.) Then the sipru was recited, and a sin offering was sacrificed. In another ceremony (Beitr XXXI-XXXVII) described by Morgenstern, p. 196f, "a heap of meal is then poured upon the holy-water-bowl . . . the priest then raises his hands and

recites a sipru referring to the holy water of the Tigris three times before the holy water-bowl . . . This entire ceremony centered about the water-bowl." The goddess most often mentioned in the incantations is Ninahakuddu. She is the "bēlit egubbē," "Mistress of the holy-water-bowl," (IV R 28, No. 3, 16/17b; IV R 29 rev. Col. 1, 5). See Morgenstern, p. 167.

315 Num. 19:9, "water of sprinkling; (מֵי קִדְּשׁ) ; Cf. vs. 13, 20, 21.

316 Ibid., v. 17, מֵי קִדְּשׁ מֵי קִדְּשׁ מֵי קִדְּשׁ . . .

317 "Running water" is the translation for מֵי קִדְּשׁ in all the biblical ritual texts in JPS and RSV. We are told v. 18 that the water, i.e., the mixture of the ashes and מֵי קִדְּשׁ shall be sprinkled upon the tent and all the furnishings. This is the kind of sprinkling performed with the mē tabuti, mē balati of the more ancient texts. It should be noted that for 19:17 where we have מֵי קִדְּשׁ Kittel notes that the Septuagint, Latin (Sabatier) and Syriac versions, and the Vulgate all have the plural as does the text of the Hebraeo-Samaritans. The text would then have a possible alternative reading, i.e., "And for the unclean they shall take of the ashes of the burning of the purification from sin, and they shall place on him the water of life."

318 Num. 19:7, where simply מֵי קִדְּשׁ is used. Similarly, in vs. 8, 19. In one place only is mayim hayyim used with the verb קָדַשׁ "to wash." In Lev. 15:13 we are told that a man who has an issue out of his flesh, "must bathe in running water and be clean."

(מֵי קִדְּשׁ מֵי קִדְּשׁ מֵי קִדְּשׁ) ; So JPS. The text continues with other similar references but the water in each remaining case is not mayim hayyim but is instead mayim alone (Lev. 15:16, 18; 16:4, 26, 28; 22:6). We note in a summary statement in Lev. 22:4ff that washing with mayim is quite sufficient for all purposes. Can Lev. 15:13 incorrectly list mayim hayyim? According to Kittel, in a note on Lev. 15:13, the following texts have the hayyim: Septuagint, codex

Vaticanus and codex Alexandrinus. We may conclude that the hayyim here is possibly in error. The use of mavim hayyim in the Bible is otherwise reserved for ritualistic use. We have seen in the case of shemen ha-tôv and shemen ha-mishpat that the use of the definite article is important. See now,

Lev. 14:6, מִיָּמִים מְקִיִּים לַיּוֹם ;

Lev. 14:31, מִיָּמִים מְקִיִּים .

The use of the definite article may be an extra support for the thesis that this is a specific holy-water.

But see Maglu VII L. 120, where the "holy-water" seems to be Spring-Water in a formula for the washing of hands and purification:

L. 120 ina mē meš naqbi elluti meš
 121 mimma lim-nu mimma lâ tabu
 121 lumun sūnātimes idātimes ittātimes
 limnete meš lâ tabātimes
 174 ana damiqtum

L. 120 mit reinem quellwasser (121) alles Schlimme,
 alles Ungünstige

L. 123 Unheil durch Schlimme Ungünstige Träume,
 Zeichen und Vorzeichen (L. 174) zum
 Guten

(Bezold translates naqabu as "deflorieren, vergewaltigen.") Usually the Maglu texts have mē elluti alone. Naqbi is not a part of the usual reference to the special water used by the priests.

319 Num. 5:17.

320 Ibid., v. 17. Perhaps the dust has special powers because it is from the floor of the Tabernacle itself. See the discussion on the water emanating from the Temple, pp. 75-77.

321 Ibid., v. 18, 19, 23, 24. Kittel notes that the Syriac version has "examinantes" which he suggests might be מִיָּמִים . The waters of the Tiamat were marru.

322 Water in the Bible was variously called:

. מַיִם מִיִּם , מִיִּם מִיִּם , מִיִּם מִיִּם
Water in the magic texts was variously called:
mē ālluti, mē balati, mē āšiputu.

323 Ezekiel 47:1-12. Nehemiah speaks of the מִיִּם הַיָּם
of the Temple (12:37).

324 Ibid., 47:8. Kittel notes that for מִיִּם הַיָּם
we might read מִיִּם הַיָּם with the Syriac version.
Cf. Ex. 7:21.

325 Ibid., v. 9.

326 Ibid., v. 12.

327 Jer. 2:12, ". . . they have forsaken me מִיִּם הַיָּם
מִיִּם הַיָּם . Cf. Jer. 17:13; Zech. 14:8, "And it shall
come to pass in that day That living waters shall go
out from Jerusalem" (So JPS.) מִיִּם הַיָּם מִיִּם הַיָּם . . .
See now Morgenstern, p. 105, "Both Ea and Marduk were
called respectively, Lord and God of the Springs,"
(II R. 38 No. 2. rev. 54a. Col. III, 48).

328 2 K. 2:19.

329 Ibid., v. 20,

330 Ibid., v. 21. Cf. Ex. 15:22-25, where Moses casts
a tree into the Waters of Marah and the waters were
made sweet (v. 25).

331 See now where tōb is placed parallel with hayyim,
and ra' parallel with mawet, Deut. 30:15, "See I have
set before thee this day life and good, and death and
evil" (מָוֶת וְחַיִּים וְטוֹב וְרָע . . .)
This text does not, of course, have a ritualistic back-
ground. To the contrary it has a strong ethical
background. Nevertheless the comparison of tōb and
hayyim remains.

332 See our discussion, pp. 77-81.

333 Listed in King, STC, p. 222f (from the Babylonian Tablets in the British Museum), No. 26, 187, published in Vol. II, pls. LXXVff; Obv. L. 40.

334 Maglu, V 79, L. 117,

Aq-mu-ku-nu-šī ina kibrit ellititī u tābat Amurri

Ich habe euch verbrannt mit reinem Schwefel und
salz aus Amurru.

Cf. how kibrit elliti, translated above as "reiner Schwefel" is used in Maglu VI 85:

én kibrit^{di} ellitu^{šam} KUR-KUR šam-mu qud-du-šu ana-ku

Beschwörung. Reiner Schwefel. Kraut, das reine
Kraut bin ich.

We see that tabat Amurri and šam-mu qud-du-šu are used with some similarity. In the former text kibrit elliti and tabat Amurri are those things in which the evil demons or the disease are burned (i.e., and thus converted to that which is "elliti-holy" and "tabtu-healing-normal."). In the latter text, the deity is identified as the kibrit-ellitu or the šam-mu qud-du-šu itself. By various symbolic and magical means is the evil, unclean, diseased object overcome and the good, healthy, normal (elliti, qud-du-šu tabtu) substituted. Observe please the equation here with qud-du-šu, (v7p), and compare again v7p7 127 and 3127 157.
Cf. Maglu IX 111. Note also how there is an identification of the deity with the plant or Sulphur-brimstone. The power of the deity becomes absorbed into these as it goes into the salt. See now Maglu IV 118 and VI 111:

én at-ti tabtu šā ina šš-xi elli ib-ba-nu-u

Beschwörung. Du bist das Salz das an reinem
Orte entstanden ist.

L. 112 ana ma-ka-li-a ilānimes[✓] rabūtimes[✓]
i-šim-ki den-lil

Zur Speise der grossen Gotter hat Enlil
dich bestimmt

335 2 K 2:18ff, discussed in this paper, p. 53.

336 See our discussion, p. 69.

337 Discussed p. 69.

338 2 K. 2:19, 20.

339 Maqlu VI 111 ff, quoted in part in note 334 above. Transliterated by Zimmern; translated into German there by him; into English by Jacobsen, JAAM, p. 130. Line 117 translated by Jacobsen, "O Salt, break my enchantment, Loose my spell" is,

putri Kiš-pi-la tābtu pu-uš-šu-ri ru-hi-e-a.

Zimmern translates,

Zerbrich meinen Zauber, Salz, löse meine
Hexereien!

Compare now Maqlu II 116:

e-piš kiš-pi lim-nu-ti u ruhi-e la tabuti

See now a similar ode to "oil," VII 31ff. In this paper, pp. 61-62. Cf. Maqlu I 31, 33, tabtu (salt).

340 We learn from the biblical text (Ex. 30:34-38) that incense for use in the Tent of Meeting is to be a perfume which is seasoned with "salt, pure and holy" (וּבִשׁ יֶמֶן טָהוֹר). This composition like that of the ceremonial oil is to be exclusive; "It shall be unto thee holy for the Lord" (v. 37). The biblical priestly formula is probably similar to that of the priestly incense used by other ceremonial performers

in the Ancient Near East. This "pure and holy salt" (wtb 71nb n7b) is to be compared to the "pure and holy oil" (nnwn jw , 71bn jw). Observe that in the biblical text the oil and salt are closely identified in Ex. 30:22-38. First we are told how to prepare the holy oil, then the incense with the holy salt.

341 The use of images was quite frequent in these ceremonies. See now the text we quote at length on pp. 30-31, where the salmani images, (n7x) of the various enemies were all specified.

342 Samna taba, K. 8753, Stück I, L. 18 Surpu, pp. 146-7, Nr. 42; Samna tabu (81-2-4, 210) obv. L. 5-Surpu, pp. 182-2, Nr. 66.

343 Gana taba- "wohlriechendes Rohr," K. 8994, Stück II, p. 24, Surpu, pp. 142-3, Nr. 36; Rm 311 and Rm 325, obv. L. 11, Surpu, pp. 182-3, Nr. 66.

344 Tulu tabu, Maglu IV 24 (Meier, "süsse Milch").

345 Immeru tabu, Maglu IV 25 (Meier, "schönes Lamm").

346 Jacobsen, IAAM, p. 130 makes note of the fact that items like grain could also be considered to have the god-invested power. He does not seem to recognize that tabtu has a special significance, although he chose this text, "to Tabtu" to make his general point. It seems to this writer that Salt and Oil had special significance and that is why our two best available texts are addressed to these two ingredients. See the petition to oil, used in this paper, pp. 61-62.

347 2 K. 2:19; Ez. 43:24; Num. 18:19; 2Chr. 13:5.

348 Streck, ALAK, writes concerning tabtu, p. 640, "vermutlich gehören Tabtu I (favorable fate) and II (salt) zusammen und führte das Salz seinen Namen als gutes, für die Menschen wohltätiges Produkt der Erde." See his references there.

349 Lev. 2:13.

350 Observe the phrase, "Salt of the covenant."

351 K. 2541, L. 34, Surpu, p. 98, defined as "salz auflegen," in his Wörterverzeichnis. Cf. tabta tusappah, K. 9735, "salz streuen," ibid., pp. 100-101, L. 63; pp. 102-3, L. 80; pp. 102-3, L. 86.

352 2 Chr. 13:5. Observe the phrase, "Covenant of salt."

353 Num. 18:19. Observe the phrase, "Covenant of salt."

354 That is, replacing the Hebrew word for salt with the word used in the Akkadian texts.

355 See the discussion this paper, pp. 45-46.

356 This paper, p. 46, discussing Jer. 32:40, 41.

357 ibid., בְּלִי נֶחֱלֵה לְנֶחֱמֵה
 בְּלִי נֶחֱמֵה לְנֶחֱלֵה

358 See n. 348, this paper, where tabtu is used to persuade the gods to give a verdict-command which is tabu. So the biblical Hebrews may have used salt to seal a brit for tab, or, perhaps, as a favorable sign for the outcome of the brit. See now J. Pederson, Israel, (London: Oxford University Press, 1926-1947), Vol. 1, p. 305f. He who has community of table with another "enjoys his salt," Ezra 4:14. A particularly intimate covenant is therefore called "a covenant of salt." See now Isa. 54:10, בְּלִי נֶחֱמֵה [we have seen that בְּלִי and בְּלִי are synonyms at times]. Compare this with נֶחֱמֵה לְנֶחֱמֵה. Cf. Jeremiah's בְּלִי נֶחֱמֵה and compare to בְּלִי נֶחֱמֵה לְנֶחֱמֵה (Num. 18:19).

359 2 K. 2:19ff. Discussed p. 76, this paper.

360 Esther 9:19; 8:17; 9:22. But see 1 S. 25:8 where it seems to mean "propitious day" as in the

ancient texts. Compare Eccles. 7:14, "day of prosperity (favor)."

361 SLA, 270, pp. 189-190, H 370 (81-2-4; 49), Rev. 11; cf. ibid., 306, p. 209 H 76 (K. 355), Rev. 13, 14, "The 13th day is auspicious (tâba), let them do it ("li-pu-šú")." Cf. 340 H 673 (81-7-27, 29), p. 231, L. 12, "Search out a good day (ûmu tâbu)."

362 ibid., 278, pp. 194-5, H 51 (K 21), line 9; cf. ibid., 257, pp. 180-1, H 23 (K 602), lines 20-22, "The king my lord knows (that) a magician cannot offer up prayers on a day which is inauspicious" (la tâbi); cf. ibid., 321 H 352 (82-5-22, 94), p. 216, L. 11, la ta-a-ba.

363 ibid., 339, pp. 230-1, H 1278 (K 915), lines 1-7.

364 There is also the concept of the "propitious month" (arhu tabu). See now ibid., p. 231, 340 H 673, (81-7, 27, 29), Rev. 1.

Rev. 1 arhu simanu tâbu

The month of Sivan was auspicious.

7 arhu ulûlu tâbu

The month of Elul is auspicious

8 arhu limnu (?) šu-u

But this one is unfavorable.

Cf. ibid., 342, p. 232, H 406 (83-1-18, 14) lines 9-13, "The stated ritual for the corvée is propitious this month L. 11 ("ina arhi an-né-e ta-ba"); propitious, that is, for the laying of the rafters L. 12 ("ta-ba qa-ri-tu"), cf. Rev. 2-3 of this same text, L. 2 "ina arhi an-né-e," L. 3 "ta-ba a-na e-pa-a-ši." Cf. ibid., 344, p. 233, H 365 (BU 91-5-9, 141), "Is this month an auspicious one, May the crown prince appear before me," (lines 7, 8). L. 7, "ma-a arhu an-ni-u," L. 8, "ta-ba-a . . ."

Rev. 1, "The month of Shebat is a favorable month,"

Rev. 2, "the 17th day is favorable." Rev. 1.

"arhu^ušabātu arhu tātu šu-u," Rev. 2, "ûmu 17^{am} ta-a-ba."

365 Translation of lines preceding but not reproduced here.

366 Discussed at length n. 363, this paper. This particular text is part of 339, pp. 230-1 H 1278 in SLA (K 915). This is Rev. 3ff.

367 Ibid., Rev., lines 5, 6.

368 We have many examples in the Bible where Kings inquire of God whether it is propitious, tob, to undertake certain matters. The inquiry is usually through the prophet. See now 1 K. 22:8; Jer. 42:4-6. See our discussion, pp. 109-111.

369 This is part of SLA, 342, p. 232 H 406 (83-1-18, 14). This is Rev. 10, 11.

370 SLA, 343 H 77 (K 565), p. 233.

371 SLA, 26, H 277 (K. 1066), pp. 23-4, Rev. 8, "ul amēlu^ura-ti-ma-ni-e sa bit-bêli-ia šu-nu (L. 9) a-na e-bi-ri-šū-nu a-na libbi^{bi} ul ta-a-bu."

372 The author's translation.

373 This is true of the deeds of any person of greater power to a person of lesser power. See SLA 39, H 521 (83-1-18, 4), pp. 35-6, L. 4,

liq-bu-û tabâte^{sun} pl ma'-a-da-a-ta

(through) the numerous acts of kindness (that the king has shown)

L. 9 (u) en-na tabati^{sun} a-ga-ti ra-bi-(ti)

And now (as to) these great (and many) favors.

Cf. "ta-ab-ta-a-ti" ("the kind deeds of my lord the king"), 184 H 274 (K 81), p. 136, L. 13; cf. 203 H 290 (K 824, p. 150, Rev. L. 20), tâbte ("the favors which I bestow"); cf. 172 H 499 (K 1002), p. 128, Rev. 1, "ta-ab-ti" ("your good deeds extend to the ends of the earth").

374 Pp. 12-16 of this paper.

375 SLA 64, H 349 (Ra. 7B), pp. 57-8.

376 SLA, 290, H 108 (K 519), p. 202, L. 19, 20.

377 Isa. 52:7. There, too, the phrase is parallel with libbi pi tâbi. Cf. SLA 138, H 221 (K 175), pp. 105-6, "ina libbi pi tâbi," "bearing good news," L. 6.

378 SLA, 309, H 337 (D.T. 98), p. 210, R 16.

379 Ibid., 322 H 1006 (K. 2085), pp. 216-7, L. 10.

380 Ibid., Rev. 13 of the text.

381 Ibid., L. 9 of the text.

382 SLA, 337, H 363 (83-1-18, 33), pp. 229-30, Rev. 2; cf. "la ta-a-ba," ibid., 321, H 352 (82-5, 22, 94), p. 216, L. 11.

383 Ibid., text cited in n. 379.

384 See our discussion pp. 16-17 this paper, and notes 81-88.

385 So Hezekiah of Isaiah's prophesy of the end of his kingdom, Isa. 39:8.

386 1 K. 2:42, 38. See our discussion, p. 15.

387 See now where King Ahab refuses to accept the prophesy of Micaiah and does not abide by it, 1 K. 22: 13-37. This is in sharp contrast with Hezekiah's

394 Zeph. 1:12.

395 Lam. 3:37ff. The notion of creation by God's word is in Genesis. Cf. Num. 24:13 where Balak wishes Balaam to curse Israel and the Seer answers:

חִינִי *בְּ-חַיִּי לֹא אֶעֱשֶׂה ...

.... חַיִּי יִשְׁמַר מִיָּדִי

This is merismus for "any kind of action," but it also means I cannot bring to pass anything positive (life-affirming) or negative.

396 See our discussion, pp. 40-41.

397 Gen. 24:50. חַיִּי לֹא אֶעֱשֶׂה ...
... חַיִּי לֹא אֶעֱשֶׂה ...

398 Isa. 45:6ff. We have seen that shalom and tob are synonyms in many places. See now Job 30:26 where חַיִּי is parallel with טוב and יָשָׁן with חַיִּי. Observe in the Isaiah text the verbs used with shalom and חַיִּי. These are the verbs used to denote the creative acts of god, נִבְרָא-וְחַיִּי.

399 See our discussion, "The Lord Delegates His Power To Do Good and Evil," pp. 98-121.

400 See our discussion, "The Text in Genesis," pp. 122-132.

401 S. N. Kramer, "Enki and Ninhursag: A Paradise Myth," ANET, p. 40, L. 197-216.

402 Ibid., p. 40, L. 217. Only the gods can "know the heart," see Ps. 44:22, "For He Knoweth (יָדָע) the secrets of the heart." 1 K. 8:39 = 2 Chr. 6:30, "... and render unto every man according to his ways, whose hearts thou knowest (יָדָע), for Thou, even Thou only, knowest (יָדָע) the hearts of all the children of men. Cf. "Adapa," E. A. Speiser, ANET, p. 102, L. 11. Adapa is "the wise, who knows the heart of the great gods."

403 S. N. Kramer, "Inanna's Descent to the Nether

World," ANET, p. 54a, L. 65-67. These are the materials which revive from the dead. When eaten they save from death, Ibid., p. 56, L. 271-273.

404 Irwin, IAAM, pp. 146-7.

405 Prv. 3:19, 20.

406 Jer. 10:12. The passage goes on (v. 14), "Every man is proved to be . . . without knowledge" (ny). God has it--man hasn't.

407 Prv. 30:3. Isaiah has a grand passage with this theme, Isa. 40:12ff. The key is in L. 14 there, "(Who) . . . taught Him (God) knowledge" (ny) ?

408 Job 38:17, 18.

409 Ibid., 37:15, 16.

410 Ibid., 38:12, "Hast thou commanded the morning since thy days began? And caused the dayspring to know its place?" (ny) .

411 Ibid., 38:33. In the grand speech "out of the whirlwind," God says, "Knowest (ny) thou the ordinances of the heavens (ny) ? Canst thou establish the dominion thereof in the earth?"

(ny)
The text seems to say that before one can establish these ordinances, he must know them. Ecclesiastes speaks similarly (11:5ff): "As thou knowest not (ny) what is the way of the wind, Nor how the bones do grow in the womb of her that is with child; Even so thou knowest not (ny) the work of God (ny) who doeth all things." In the end, Ecclesiastes says (12:13): "For God shall bring every work into judgment, concerning every hidden thing, whether it be good or whether it be evil."

(ny)
Cf. Isa. 29:16, those who deny God's power say, "He made us not" (ny) ; "He hath no understanding" (ny).

Note the verb for creation and understanding in parallelism. In Mal. 2:7 we have, "For the priest's lips should keep knowledge (חֵן), And they should seek the law (תִּין) from His mouth (פִּי)." We are reminded of Lam. 3:37, 38, which tells us that חֵן בִּי comes from His mouth. Cf. Isa. 28:9,

חֵן בִּי חֵן בִּי חֵן בִּי
See further the association with God's wisdom and what comes forth from His mouth (His command) in Job 39:26, "Does the hawk soar by thy wisdom (חֵן בִּי) ; Doth the vulture mount up at thy command (חֵן בִּי)." So the words for understanding, wisdom, knowledge, and "what comes from God's mouth" and declaration-determinations of good and evil are all equated. They result in creation and the events of history. The issue as between Job and God is joined again in Isa. 10:12ff, between the King of Assyria and God. The text tells us that the Lord will punish the King because he says after afflicting Israel, (v. 13), RSV, "By the strength (חֵן) of my hand I have done it and by my wisdom (חֵן בִּי) for I have understanding . . . (חֵן בִּי)." The words for wisdom here clearly are power-words. The whole issue is, "who has the power-knowledge to determine events?"

412 Job 21:22.

413 Ibid., 42:3, חֵן בִּי ; 42:2, חֵן בִּי חֵן בִּי

414 Num. 24:16.

415 Ibid., 24:13.

416 Jer. 1:5. See now 2 S. 14:17 and 2S. 14:20. The woman of Tekoa who comes to King David says in the former text, "for as an angel of God, so is my lord the king to discern good and bad" (חֵן בִּי ...)

In the latter text, the woman says, ". . . and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth." (חֵן בִּי ...)

A further analysis of this specific text will be made

in this paper, pp. 103-114. For the present, it is enough to say that *ny* was not the only verb indicating the special power-knowledge of God. For example, in Job 42:3 he says:

יִצְחָק נָלִי *נִתְּנָה לִי
 יָדָה נָלִי *יָדָה נִתְּנָה לִי

In Ps. 82:5 where those challenged by the Lord are called *n'ny* (in v. 6), the text reads:

...יִצְחָק נָלִי יָדָה נָלִי ... In Isa. 44:18 where the idols are belittled as not being true gods, the phrase is identical. יִצְחָק נָלִי יָדָה נָלִי

Apparently one cannot be god-like unless he has the power inherent in each of these verbs.

417 **jy* is the word used in the Bible to describe those diviners who prognosticate the future; they are supposed to have special knowledge of what the gods will do, i.e., what *hob* and *ya* they will cause. The word appears in this sense in Lev. 19:31, 20:6, 21:19; Deut. 18:11; 2 Chr. 33:6; 2 K. 21:6; 1 S. 28:3; 2 K. 23:23; Isa. 8:19, 19:3. Cf. Isa. 47:13, the "monthly prognosticators" (*חֳדָשִׁים*)

418 See now Ex. 18:19b (RSV) where Jethro, the father in law of Moses advises him, "You shall represent the people before God, and bring their cases to God" (*וְאַתָּה תִּשְׁמָע לָנוּ וְנִשְׁמָע לַיהוָה*)

419 Isa. 11:2ff. Cf. Jeremiah's prophecy of the coming king, 23:5: *וּמֶלֶךְ מִלֵּךְ וְהִשְׁכִּיל*

וְעָשָׂה מִשְׁפָּט וְצִדְקָה בְּאֶרֶץ

The verb **jy* is one of the verbs used for understanding things normally beyond men. It is a power given by God to His chosen representatives. See now our discussion, p. 120 and n. 523, concerning its use in Daniel. Cf. our discussion, p. 129 when used of Adam and Eve. The identification in the Jeremiah text above is with *וְעָשָׂה מִשְׁפָּט*. In Daniel 9:22 it is with *וְהִשְׁכִּיל בִּי*. See now the use of these words in the texts quoted in our

understanding of how the king administered mishpat. In 1 K. 12:7 the use of the following words are significant,

וְהָיָה כִּשְׁפָט מִלְּפָנָיו וְהָיָה ...

... וְהָיָה . Apparently, the people came to the king with petitions to redress the wrongs being done to them. They wanted him to "answer" their petitions with וְהָיָה וְהָיָה , i.e., "decisions of approval, favorable decisions." Instead, the king apparently answered their petitions with a וְהָיָה וְהָיָה "a negative decision-command." Cf. our discussion of this text, pp. 11-12, and the notes there.

427 See now Jacobsen, IAAM, p. 139, "it is Anu's command that issues through the king's mouth; it is Anu's power that makes it immediately efficacious." See also the discussion, "The Seer in Ancient Israel," by Dr. Harry M. Orlinsky, Hebrew Union College-Jewish Institute of Religion, April, 1959, p. 12, where he says, "The Bible (he cites 1 K. 3:5-15; 1 Chr. 3:7ff; 1 K. 8:9) makes it clear that this monarch (Solomon) constituted himself priest and diviner . . . as witness his central role in offering sacrifices to God and in receiving dream-messages from him. Orlinsky suggests (his note 36), "it is probably no mere coincidence that it is precisely from this period on (from Solomon) that reference in the Bible to the Ark, the Urim and Thummim, and the Ebed virtually ceases." (See now our discussion of the significance of the Urim and Thummim in learning God's decision, pp. 115-116.) It is interesting to observe that Solomon's request to learn וְהָיָה וְהָיָה comes in the midst of a dream in which the Lord appears, 1 K. 3:5-9. Cf. 2 S. 23:1, 2, where David says, "The Spirit of the Lord spoke by me" (וְהָיָה וְהָיָה).

428 1 K. 3:11ff.

429 This relationship will be made more clear in the following discussion concerning the prophets and dream interpreters, pp. 109-121.

430 Op. cit., 3:28, cf. our discussion on "Judging good and evil," pp. 99-108.

431 2 S. 14:17. See now 1 S. 16:18, where David is described as a יָדָבָר יָחִיד JPS translates this "prudent in affairs." RSV, "prudent in speech." It actually means, "one who understands--is able to interpret the davar-command sent by God. In 2 S. 23:2, David says, יְהוָה נִתְּנָה מִיָּדָבָר which means that he mediated the davar of God to Israel. Compare now, Dan. 9:23, וְהָיָה לְךָ מִיָּדָבָר וְהָיָה לְךָ מִיָּדָבָר

Compare Gen. 41:37, where it is said of Joseph after he interpreted Pharaoh's dream, ... וְיִשְׁמַע יִשְׂרָאֵל ...

וְיִשְׁמַע Cf. 2 Chr. 19:5-6, where Jehoshaphat says to the Judges (וְיִשְׁמַע) "... Consider what ye do; for ye judge not for man, but for the Lord; and [He is] with you in giving judgment." (וְיִשְׁמַע)
וְיִשְׁמַע מִיָּדָבָר מִיָּדָבָר מִיָּדָבָר
(וְיִשְׁמַע מִיָּדָבָר מִיָּדָבָר מִיָּדָבָר)

Even if we say that the judging of Kings and priests later became merely a matter of differentiating between יָדָבָר the "right" according to the justice of the case" and יָדָבָר "the unjust," we still have to admit that there is a more basic and earlier orientation towards God as the source of the decision. That this was true in the case of the prophets is crystal clear. See this paper, pp. 109-112.

432 2 S. 14:20.

433 David may be called "like an angel of God" because an angel mediates God's command to mankind. See Zech. 1:12-17, וְהָיָה לְךָ מִיָּדָבָר. Cf. Dan. 8:15-19.

434 See our discussion, pp. 91-93.

435 Micah 3:1, 2.

436 We shall see later in this chapter that the Hebrews completely altered the original content of what was tôb and ra'. That is to say, the Hebrews

made man a partner in determining tôb and ra^c with God, in that they could choose whether or not to follow God's moral law, and thus to bring down the divine consequences of their choice upon themselves. By prophetic times, the magical and whimsical notions of tôb and ra^c had disappeared in the Hebrew understanding, but this does not suggest that the Hebrews basically and originally did not understand that (a) tôb and ra^c were handed down by God; (b) that all decisions were rooted in His decision; (c) that there were delegated mediators of His decisions to Israel and to man. Those who did the judging (determining of tôb and ra^c-mishpat) were divinely ordained to do so. See our discussion, pp. 133-138.

437 Job 40:8.

438 Ibid., 42:3.

439 See now 2 S. 19:36, where Barzillai after being invited to come to the king's court, answers, וְיָמֵן וְיָבֵן וְיָבֵן וְיָבֵן. It may be that he was invited, as an elder statesman, to help the king with his judging. Barzillai could have been answering, "I am no longer able to judge. I cannot discern the verdict of God in the cases. I cannot discriminate." Within the general context of his refusal, Barzillai would then be saying, (1) I am incapable of performing a serious function; (2) I am incapable of enjoying the luxury of the court, therefore, on these two grounds, why should I accept your gracious invitation? Something near to this interpretation is rendered by G. W. Buchanan, "The Old Testament Meaning of the Knowledge of Good and Evil," JBL, p. 118. Buchanan says, "It means that the mature judgment which ideally he possessed at the age of twenty [sic] could no longer be expected of him when he reached eighty." R. Gordis, "The Knowledge of Good and Evil in the Old Testament and the Qumran Scrolls," JBL, LXXVI, (1957), p. 136, says, ". . . for he is not being invited to the royal court to serve as a counsellor. The old man is emphasizing that his advanced years have deprived

him of the capacity to enjoy the luxuries of court which David has offered him as a reward for his loyalty." It is interesting that Gordis first finds it necessary to deny that Barzillai was "being invited to the royal court to serve as a counsellor." Apparently, the possibility of this fact had occurred to Gordis also. Gordis comments upon a text from the Qumran Caves, published by Barthélemy and Milik, Qumran Cave I. Discoveries in the Judaean Desert, I (Oxford, 1955), "La Règle de la Congregation" (1 QSa), pp. 108-18. The passage Gordis quotes, p. 124, is Col. I. 9-11;

וְלֹא יִקְרַב אֶל אִשָּׁה לְמַעַן לִשְׁכַּב עִיָּהּ
 עַד שֶׁיֵּדַע טוֹב וָרָע וְיִשְׁכַּח עֲוֹנוֹתָיו
 וְיִשְׁכַּח אֶת כָּל עֲוֹנוֹתָיו

"He shall not come near to a woman, in order to have sexual relations with her, until his completing twenty years, when he knows good and evil." What does the expression, *וְיִשְׁכַּח אֶת כָּל עֲוֹנוֹתָיו*, mean here? Barthélemy interprets it as "the age of reason." Buchanan, *JBL*, p. 114, defines it as "the age of maturity, when one has sufficient experience and knowledge to be able to make important decisions." When we discuss the Genesis expression, *וְיִשְׁכַּח אֶת כָּל עֲוֹנוֹתָיו* (discussed this paper, pp. 122ff), we shall see that it means in the context of Genesis, "the knowledge-power which enables one to create-determine Good and Evil (events)." The use of this comparable phrase in the particular text quoted by Gordis as used at Qumran does not necessarily mean that to have sexual relations with a woman is the equivalent of knowing good and evil as Gordis suggests. For this is only one instance in the Qumran texts where the expression *וְיִשְׁכַּח אֶת כָּל עֲוֹנוֹתָיו* occurs. It happens that this is only one kind of situation where, according to those who wrote the Qumran texts, the knowledge of good and evil is important. On the whole, Buchanan states the position of the Qumran texts in their more complete usage of the expression. He quotes from "The Rule of the Congregation," (1QSa, 1. 6-18), the following text (L. 10-11):

וְיִשְׁכַּח אֶת כָּל עֲוֹנוֹתָיו
 וְיִשְׁכַּח אֶת כָּל עֲוֹנוֹתָיו

"He is fully twenty years of age when he knows good

and evil." It is in the sense of having mature judgment--at the attainment of twenty years of age that Buchanan attempts to understand some of the biblical texts like Deut. 1:39, "Moreover your little ones who this day have no knowledge of good and evil (*וְלִבְנֵי יִשְׂרָאֵל אֵין דָּעִים בֵּין טוֹב וּבֵין רָע*) shall go in there, and to them I will give it and they shall possess it." The interpretation of the above text would be more consistent with Buchanan's view than with that of Gordis. Buchanan reminds us that the tribes are numbered for military service from "twenty years old and upward" (Num. 1:3, 20, 22, 24, 28, 30, 32, 36, 38, 40, 42, 45; 14:29; 26:2; 32:11). Those who were expected to give an offering to the Lord were twenty years old and upward, Ex. 30:14; 39:26. It seems quite possible that the Qumran Community could have developed this understanding of the "knowledge of good and evil" by coalescing several aspects of the biblical tradition. First, "to discern, understand, good and evil," as we demonstrate, meant "to judge." Secondly, men twenty years of age were considered responsible citizens. Therefore, as Buchanan says, p. 117, "Twenty years might well have been the age at which Israelites were traditionally considered mature--able to know good and evil" (i.e., to judge, make decisions of responsible judgment in a non-legal, but in a mature, reasoning sense). Buchanan's conclusion for the Qumran sect may be correct, irrespective of the accuracy of his conclusion for the biblical interpretation of the phrase "knowing good and evil." This writer holds that the basic meaning is, as indicated in our presentation, "to mediate the divine decisions--favorable or unfavorable." The usage in the Genesis text belongs to an extra-historical sphere and we discuss this at length, pp. 122-132. In reference to the Barzillai text, the interpretations of Buchanan re the Qumran texts and our own would blend. Barzillai is saying he no longer is able to judge, make decisions of judgment, whether we consider that he is speaking in a formal, juridical sense or not. Whether Buchanan's interpretation can apply to the text in Deut. 1:39, or to Isa. 7:14-15 is not quite so certain. These texts could be interpreted in a general sense (i.e., not necessarily limited to the technical restriction of judgment at twenty years),

or in the light of our discussion (pp. 133ff) of tôb as obedience to God's laws and ra^c as disobedience to these laws. These two biblical texts are not in the context of which we are speaking when we say that the knowledge of good and evil is the ability to mediate the decisions of God. Buchanan's interpretation may be applicable here, but the texts may be speaking generally or in terms of tôb--following God's directions; ra^c--disobeying them. Buchanan, p. 119, does not apply our more basic interpretation to the texts involving the kings, David and Solomon. It would seem important that we understand several things. First, within the Bible there may well be different understandings of the phrase. We are speaking of several different historical eras, and interpretations within the Bible could change. Secondly, the Qumran interpretation does not have to be the same as the biblical usage, but merely their understanding, perhaps, of how the Bible used the expression. Having said this, it is certainly understandable that if the Bible meant by the knowledge of good and evil, "the knowledge-power to administer divine decisions in mishpat," then it could have become in general usage, "the ability to make mature decisions."

440 Deut. 17:9.

441 Ibid., "They shall declare unto you the sentence (command) of judgment."

442 Deut. 1:17, cf. Mal. 2:17, לְבָרֵךְ אֶתְּהֵאָרָא .

443 Deut. 17:12.

444 Ex. 21:6; 22:8,9; Ps. 82:6; this may have mythic origins.

445 Job 42:3.

446 Isa. 44:18.

447 Isa. 41:22,23. This is said contemptuously. The prophet knows the idols have no power to cause good and evil. Cf. our discussion, pp. 90-93.

- 448 1 K. 3:9, discussed this paper, p. 102.
- 449 1 K. 3:11ff. See our full discussion, pp. 102-103.
- 450 Cf. Daniel 9:23, מִלְאֵי הַיָּדָיו וְהַיָּדָיו.
- 451 See our discussion, p. 103. David is described as כְּחֵן מִלְאֵי הַיָּדָיו and the wisdom of Solomon in similar context is described as חֵן מִלְאֵי הַיָּדָיו.
- 452 This is JPS. RSV has "I say, 'You are gods, sons of the Most High, all of you.'"
- 453 The interpretation of both versions for v. 7 is similar. The Hebrew of v. 7 is וְכָל בְּנֵי מַלְאָכָיו יִשְׁפָּטוּ. But see Isa. 32:1, "And as for princes, they shall rule in justice" (וְכָל בְּנֵי מַלְאָכָיו יִשְׁפָּטוּ).
- 454 Num. 24:16. This he says just before he "sees-hears" the davar from God which he says he will proclaim according to the tôb or ra' that God speaks-commands.
- 455 See Amos 7:14.
- 456 Ps. 82:7.
- 457 See now J. Morgenstern, "The Mythological Background of Psalm 82," Hebrew Union College Annual, XIV (1939), 29-126, where the mythological basis of the psalm is discussed.
- 458 See Hosea 6:7 and Job 31:33 where כְּחֵן אָדָם can mean "like Adam" according to Robert Gordis, "The Knowledge of Good and Evil," JBL, LXXXI, (1957), p. 127, n. 16. JPS has "like men" in each of these situations; RSV has "like men" for the phrase in Job but "like Adam" for the phrase in Hosea, and suggests the possibility of "like Adam" for the former. The second part of the v. 7 in Ps. 82 reads וְכָל בְּנֵי מַלְאָכָיו יִשְׁפָּטוּ. וְכָל בְּנֵי מַלְאָכָיו יִשְׁפָּטוּ means "angel" in Dan. 10:13, 20, 21; 12:1. Cf. the Talmudic use as "angel" discussed by

Gordis, ibid.

459 See now Eccles. 12:14, "For God shall bring every work into the judgment, concerning every hidden thing, whether it be good or whether it be evil" (כִּי אֱתֵּן כָּל-מַעֲשֵׂה הָאֱלֹהִים יְבֹא בַמִּשְׁפָּט עַל כָּל-נִסְתָּר מִן-אֱדֹנָי וְעַל כָּל-אֲשֶׁר עָשָׂה). (כִּי אֱתֵּן כָּל-מַעֲשֵׂה הָאֱלֹהִים יְבֹא בַמִּשְׁפָּט עַל כָּל-נִסְתָּר מִן-אֱדֹנָי וְעַל כָּל-אֲשֶׁר עָשָׂה)

460 Here in Ps. 92:5.

461 Micah 3:1,2, ... הֲלֹא לָכֵן לִדְרֹךְ אֱתֵּן הַמֶּלֶךְ ...
שֶׁנֶּאֱמַר מֶלֶךְ וְאֶתְּנֶה לָּהּ
Compare with this Micah 6:6f, ... מֶלֶךְ כִּי ...
מִשְׁפָּט נִשְׁפָּט. Cf. Hos. 5:1 (of princes, and rulers),
... כִּי לָכֵן הַמֶּלֶךְ

462 Isa. 28:7b.

463 Isa. 28:9. Compare with this Isaiah's rhetorical questioning, (40:13,14),

"With whom took He counsel and who instructed Him (וְיִבְיָנֶה) .
And taught Him the path of right (בְּאֶרֶץ מִשְׁפָּט)
And taught Him knowledge (דָּעָה)
And made Him to know the way of discernment"
(וְיָדַעַתְּ תְּבוּנָתוֹ וְיִדְעֶינָהּ יִשְׂרָאֵל)"

These passages from Isaiah are comparable to the cosmic passages in Job. The inference is that this "knowledge" is a part of the divine being, but he may teach this to those whom he chooses, who then become the mediators of His knowledge-power. Cf. Job 21:22,
"Shall any teach God knowledge (דָּעָה)
Seeing it is He that judgeth those that are high"
(וְיִדְעֶינָהּ יִשְׂרָאֵל) .

This latter text may be helpful in the consideration of Ps. 92.

464 The author's emphasis.

465 The text here probably refers to that kind of knowledge through which God mediates decisions of mishpat. But the word has a more primitive meaning, where it implies much more than the power to administer mishpat, that is to say, it originally implied the power

to create-command.

466 See Isa. 50:5, where the prophet describes how he was able to obtain God's commands, "The Lord hath opened mine ear" (וַיִּפְתֹּחַ אֶזְרָאִי ...). Compare the prophet's description of the ideal coming king (11:3) who would not render mishpat according to the hearings of his own ear, לֹא יִשְׁמָע בְּקוֹל עֹזְרוֹ, that is to say, he would not permit his personal judgment to drown out the decision he "heard" from God.

467 Deut. 18:18,19.

468 Jer. 1:6. It seems this could be translated, "I don't know how to prophesy." See now where Solomon says in his comparable situation, אֲנִי מִי וְאֵיךְ אֶפְתָּח. This may have more profound implications than is generally thought. Compare Barzillai's refusal to share the responsibilities of the king, 2 S. 19:36, וְאֵיךְ אֶפְתָּח . Cf. Dan. 9:25, וְאֵיךְ אֶפְתָּח , and Dan. 9:23, וְאֵיךְ אֶפְתָּח . Solomon may have been saying, "I don't know the going and coming of the וְאֵיךְ אֶפְתָּח ."

469 Ibid., 1:7.

470 Ibid., 1:9,10.

471 Jer. 11:18. Compare the verb וְאֵיךְ אֶפְתָּח with its use in Isa. 40:13,14, discussed n. 463.

472 Num. 24:13, וְאֵיךְ אֶפְתָּח

473 Ibid., 24:15ff.

474 Jer. 23:16, וְאֵיךְ אֶפְתָּח .

475 Ibid., v. 17, וְאֵיךְ אֶפְתָּח

See now where tôp is the answer of shalôm, 1 S. 20:7. Cf. where Joseph says God may give Pharaoh an answer of shalôm (Gen. 41:16).

476 Jer. 23:18, הִנֵּה יִבְדֹּק יָדָי 'בְּיָד
יְהוָה וְיִשְׁפָּט אֶתְּכֶם

477 Deut. 18:21.

478 Jer. 42:4-6.

479 It is important to note that the captains understand that they have to accept a verdict of ra', if that is the divine verdict, if they want things to be tôb with them in the long run. If the verdict is y they know then not to follow that particular course of action. See now where King Ahab complains because the prophet Micaiah never prophesies tôb, where the "other prophets" do, 1 K. 22:8ff.

... וְיָדָי 'בְּיָד יְהוָה וְיִשְׁפָּט אֶתְּכֶם

480 Jer. 38:20 (the confrontation is described in Jer. 38:17-23).

481 Jer. 39:16; cf. Micah 2:7. וְיִשְׁפָּט אֶתְּכֶם
See now Deut. 18:15-22, where Moses explains why God will designate prophets to mediate His words (because the Israelites are fearful that they would die if God Himself continued to speak as at Sinai). God agrees to their request and says through Moses (v. 18ff), "I will raise them up a prophet from among their brethren, like unto thee; and I will put My words וְיִשְׁפָּט אֶתְּכֶם in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto My words which he shall speak in My name וְיִשְׁפָּט אֶתְּכֶם I will require it of him." The text then indicates that the people asked a natural question, v. 21, "And if thou say in thy heart: 'How shall we know the word which the Lord hath not spoken (וְיִשְׁפָּט אֶתְּכֶם) . When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing that the Lord hath not spoken . . ."

482 Mal. 2:7.

483 2 S. 14:20.

- 484 See where Micah (3:1,2) speaks of the rulers who should know mishpat, בשפוט נח נר77 ...
- 485 See our discussion, pp. 82-89.
- 486 See our discussion, pp. 59-67.
- 487 See our discussion, pp. 68-76.
- 488 See p. 77, Salt. See p. 79, cane, milk, lamb, notes 343-345.
- 489 See 1 S. 3:1,20. Samuel was also a judge, 1 S. 7:15; 8:1.
- 490 Hosea 6:6; Amos 5:21-24; Isa. 1:11-15, seem to be opposed to many priestly worship forms, especially when unaccompanied by ethical action. See now the discussion, "The Seer in Ancient Israel," a monograph by Harry M. Orlinsky, Hebrew Union College-Jewish Institute of Religion, (April (1959). Dr. Orlinsky writes, p. 3, "In all probability, . . . the activities of the Seer coincided considerably with that of the priest . . ."
- 491 Num. 27:21.
- 492 Cf. Ex. 28:30; Lev. 8:8, where the Urim and Thummim are in the "breastplate of judgment" (בשפוט=יחן) .
- 493 Deut. 17:19. Cf. 2 Chr. 19:5,6, quoted note 431, which is very pertinent to this discussion.
- 494 Jer. 42:4-6.
- 495 1 S. 14:41. The Hebrew is from Kittel.
- 496 This is RSV translation and it differs radically from JPS which is based on the Hebrew text also found in Kittel. RSV apparently follows the reconstruction of Wellhausen and Driver, based on the Septuagint. The reconstruction is discussed by Driver, "Notes on the Hebrew Text of the Book of Samuel," (Oxford, 1890), p. 89. The Hebrew of the Septuagint, found in Kittel,

not a of 1 S. 14:41 is:

למה לא ענית את-עובדי ה' אם י-ש-ב' או ב' ונתן ב'נ'
העון הזה יהיה אלהי ישראל חבה אור'ם
אם ישנו העון הזה בעמך ישראל חבה חמ'ם .

497 1 S. 28:6.

498 W. Muss-Arnolt, writing on "Urim and Thummim" in The Jewish Encyclopedia, Vol. 12 (N.Y., London: Funk and Wagnalls Company, 1901), p. 384. He cites the following references: Josh. 9:14; Judges 1:1-2; 20:26-28; 1 S. 10:22; 14:3, 18, 36, et seq; 22:10, 13; 23:2, 4, 6, 9-12; 28:6; 30:7, et seq; 2 S. 2:1; 5:19, 23, et seq; 21:1. He contends, "In all cases except 1 S. 10:22 and 2 S. 5:23, the answer is either "yes" or "no" . . . Muss-Arnolt relates אור'ם to the Babylonian "urtu," the terminus technicus for "oracle." He connects תומ'ם to the Assyrian "tamitu," from "tamu-oracle, oracular decision (of the gods)." He writes, ". . . quite often the god sends to his people an 'urtu,' a command to do or not to do something."

499 Schwally is so quoted by Muss-Arnolt, ibid., p. 385.

500 Deut. 30:15-19.

501 Num. 23:25.

502 Num. 24:5.

503 Num. 24:13. Here Balaam says he can't go counter to נאיו when it is from the mouth of God, in order to render נאיו .

504 Num. 22:12.

505 Num. 22:6.

506 אין from אין according to S. Mandelkern, Concordance on the Bible, new edition, (New York: Shulsinger Brothers, 1955), means "perficere, absolvere; etc." אין is interpreted to mean "integer (spec. sensu ethico); integritas."

507 Job 1:1 and 2:3. RSV translates on in these passages as "blameless."

508 See our discussion, note 35.

509 See our discussion, pp. 144-148.

510 Ps. 37:37, שָׁפָרָם וְיָמָם יִשְׂרָאֵל ;
 Ps. 25:21, תִּתֶּנִּי יְיָ אֱלֹהֵי יִשְׂרָאֵל ;
 1 K. 9:4, כִּי אֵשׁ הָיָה לִבִּי וְלִבִּי אֵשׁ...
 Cf. Prov. 11:5. *לִבִּי means "innocence" in
 Gen. 20:5. Cf. Gen. 20:6.

511 Lev. 4:3,23; 5:15; 18:25; 22:19,21; 23:12;
 Ex. 43:22,23; 45:18; 43:23.

512 Num. 12:6. Compare Gen. 41:25, "And Joseph said unto Pharaoh: 'The dream of Pharaoh is one; what God is about to do He hath declared unto Pharaoh'" (נא ...
 . (אֵשׁ הָיָה לִבִּי וְלִבִּי אֵשׁ)

513 See our discussion, pp. 109-112.

514 Num. 24:13.

515 See pp. 122-132.

516 Gen. 41:16.

517 JPS, Gen. 41:37. Cf. RSV, Gen. 40:16, "When the chief baker saw that the interpretation was favorable, . . ."
 . (וַיִּרְאֵם כִּי טוֹב הָיָה)

518 See our discussion, pp. 51-53. See now where David, 2 S. 23:2, says, "The spirit of the Lord spoke by me, And His word was upon my tongue" (רוּחַ יְיָ הוֹדַע
 ...) Cf. Isa. 61:1,

519 Note the word הוֹדַע. It reminds us of how Jeremiah came to acquire the power to prophesy, (11:18),
 . הוֹדַע הוֹדַע יְיָ אֱלֹהֵי יִשְׂרָאֵל

520 Note the words הוֹדַע and הוֹדַע and compare with

the words used concerning Solomon's rendering of nishpat and "discerning good and evil," pp. 103-104.

521 Dan. 2:3.

522 Ibid., 9:22.

523 Note the verb לִבְיָנָה which we will see is important in the Genesis text to be discussed, pp. 122-132.

524 Dan. 8:16.

525 Ibid., 8:16.

526 Ibid., 8:19. See now יָרִין in Jer. 11:18, where God causes him to know how to prophesy. Cf. Gen. 41:37 where God caused Joseph to know how to interpret the meaning of the dream (i.e., God's message).

527 Dan. 9:23.

528 1 K. 3:9. See now where the ideal king prophesied by Isaiah (11:2f) would have הָיָה כִּי יִבְרָא. Cf. Dan. 1:17, ". . . and Daniel had understanding in all visions and dreams" (וְדָנִיֵּאל הָיָה בְּכָל הַחֲזִיוֹנוֹת וּבְכָל הַחֲלֻמוֹת).

529 2 S. 14:20.

530 Isa. 44:18.

531 ". . . For their eyes are bedaubed that they cannot see, And their hearts, that they cannot understand."

532 Jer. 10:5. Cf. Isa. 41:23.

533 Isa. 44:24, 5, i.e., "they cannot determine history."

534 Ibid., v. 26.

535 1 K. 3:9, of Solomon, וְיָרִין בְּכָל הַחֲזִיוֹנוֹת וּבְכָל הַחֲלֻמוֹת.

- 536 2 S. 14:17, of David, לשמע חסיד וחרץ .
537 Num. 24:13, of Balaam, לעיניו סודתו אין דעה .
538 See Isa. 11:3, in the prophecy of the ideal coming king.

וְלֹא-לְמַדָּח וְלֹא-לְמַשְׁמֵעַ .

- 539 See Micah 3:1,2, חלא לכם לדעת אחת-חמשותף
שנא' כזב ואחז' דעא .
- 540 Isa. 8:19-22; 19:3, cf. n. 417. Turning to other gods to learn the future was an act asserting God was not the director of history, the only source of top and ra'.
- 541 Isa. 41:22,23.
- 542 We use this term as it occurs in Gen. 2:9. In (Gen. 3:5) it is simply the tree from which comes the knowledge of good and evil. It is identified (v.3) as the "tree in the midst of the garden." Cf. n. 543, below.
- 543 Gen. 3:22, ויאמר יהוה אלמים הן האדם חכם
כאחד ממנו לדעת טוב ורע ...
- Compare Ps. 82:5-7,
v. 5 לא ידעו ולא יבינו ,
v. 7 אכן האדם חסידים
וכאחד השמים חסידים .
- Cf. our discussion, p. 78 and n. 6, 7; p. 107 and n. 453-454. Compare Gen. 3:22, and Ps. 82:7, כאחד ממנו
Ps. 82:7, האדם Compare Gen. 3:22, לא ידעו
and Ps. 82:5, and כאחד ממנו לדעת טוב ורע
Compare Num. 24:16 (of Balaam), ויאמר...
and Ps. 82:7, וידעו דעת עלי...
and Gen. 3:6-7, ויאכל...
והשתנה עיני שמים
- 544 Num. 24:16. Balaam identifies himself as the
דעת דעת עלי .

545 Num. 24:12-14ff. The Seer or Prophet spoke
(הַנִּבִּי) the הַנִּבִּי as God gave it to him הַנִּבִּי .
Cf. pp. 109-112, this paper.

546 God states that Adam and Eve, by eating from the
forbidden tree, obtain the power, הַנִּבִּי הַזֶּה נִתְּנָה
(Gen. 3:22).

547 Gen. 3:1.

548 Ibid., 3:5. Compare הַנִּבִּי הַזֶּה here with
הַנִּבִּי הַזֶּה concerning Balaam, Num. 24:16.
See now the debate in Job where his critics take him
to task for his presumption of knowledge. The text
reads (Job 15:7ff): "Are you the first man that was
born (הָיָה לְךָ) or were you brought forth before
the hills? Have you listened in the Council of God
(הַמִּשְׁכָּל) and do you limit wisdom (חָכְמָה) to
yourself?" Jeremiah also criticizes the false prophets
who claim to have stood in the "Council of the Lord"
(הַמִּשְׁכָּל) and heard the decisions of הַנִּבִּי
or הַנִּבִּי Jer. 23:16-18. This knowledge of God's
decisions, whether הַנִּבִּי or הַנִּבִּי is a divine knowledge.
Job's friends infer that if Job was like Adam (15:7),
he would know more than they, so they ask (15:9),
"What do you know that we do not know?" (הַנִּבִּי הַזֶּה
...הַנִּבִּי הַזֶּה). In other words, "since you don't have
special knowledge of God's actions, we are on equal
terms." (Cf. Job 38:17, 18; 37:15, 16, discussed this
paper, pp. 96-97, where the issue is divine knowledge).
The Judges also do not have this divine knowledge
(Ps. 82:5, הַנִּבִּי הַזֶּה הַנִּבִּי הַזֶּה). Since, apparently,
they are rendering decisions without mediating God's,
they will die like Adam (v. 7, הַנִּבִּי הַזֶּה הַנִּבִּי הַזֶּה).
In Ps. 82 and perhaps in Genesis, the problem is one
of challenging God's sole right to know-declare nishpat,
i.e., הַנִּבִּי הַזֶּה. See now Job 38:33.

549 Num. 24:4. Cf. Isa. 50:4, 5, "The Lord hath opened
mine ear" (הַנִּבִּי הַזֶּה...).

550 Ibid., 24:3, 4.

551 Ibid., 24:16.

552 That is to say, Balaam (or any prophet) mediates to mankind, God's knowledge which he "sees" in visions and "hears." This knowledge is so crucial, because it tells what is to come, i.e., what God will do.

553 Gen. 3:7. When the text in Isaiah speaks of a cessation of the mediation of God's direction to Israel, it states, Isa. 29:10, "For the Lord . . . hath closed your eyes" (סָגַר עֵינֶיךָ ...). The text suggests that this refers to a drying up of prophecy. The JPS text, 29:11, continues to say that because of the "closing of eyes" the "vision of all this" (כָּל זֶה) is become as the words of a writing that is sealed." The implication seems to be clear. The Israelites no longer are able to "see" the divine message. They no longer are able to interpret the visions-dreams. They no longer have prior knowledge of אֵל and אֱלֹהִים (can not take steps to escape אֵל). This to be compared to Amos 8:11, ". . . I will send a famine . . . of hearing the words of the Lord" (אֶחָד מִדְּבַר יְהוָה). The meaning of "open eyes" is illustrated in 2 K. 6:17, where it seems to mean "the ability to see the invisible forces of God." The full context is as follows, 2 K. 6:15-17, (RSV): "When the servant of the man of God arose early in the morning and went out, behold, an army with horses and chariots was round about the city. And the servant said, 'Alas, my master! What shall we do?' He said, 'Fear not, for those who are with us are more than those who are with them.' Then Elisha prayed, and said, 'O Lord, I pray Thee, open his eyes that he may see' (אֲפָתָה ... אֲפָתָה). So the Lord opened the eyes of the young man, and he saw (וַיֵּרְא) and behold, the mountain was full of horses and chariots, of fire round about Elisha." The usage in the above text seems to indicate that those who can see the things normally seen only by God are sharers of a significant divine prerogative. Apparently Elisha had this power as a prophet. In his case, the prophet was given this power by God and used the power for

God's purposes. We must assume that in the Adam and Eve story, there is the implication that Adam and Eve seek the power not as mediators or as God's appointed delegates, but as challengers of the role of deity. Cf. the usage in Gen. 21:19, where God opens the eyes of Hagar in the wilderness and she sees a well of water,

וַיִּפְתָּח אֱלֹהִים אֶת־עֵינֶיהָ וַתִּרְאֶה בְּיַד אֱלֹהִים בְּיַד אֱלֹהִים . . . The inference here is merely that Hagar is thus saved from possible death by thirst. One wonders however, if this passage is not originally associated with Gen. 16:13ff. The latter passage has, "And she called the name of the Lord that spoke unto her, Thou art a God of seeing; for she said; 'Have I even here seen Him that seeth me?' (וַתִּקְרָא שְׁמוֹ אֱלֹהִים הַרְבֵּה וַתִּרְאֶה בְּיַד אֱלֹהִים בְּיַד אֱלֹהִים) (וַתִּקְרָא שְׁמוֹ אֱלֹהִים הַרְבֵּה וַתִּרְאֶה בְּיַד אֱלֹהִים בְּיַד אֱלֹהִים) . (וַתִּקְרָא שְׁמוֹ אֱלֹהִים הַרְבֵּה וַתִּרְאֶה בְּיַד אֱלֹהִים בְּיַד אֱלֹהִים) .

This passage follows the narrative which begins Gen. 16:7, "And the angel of the Lord found her by a fountain of water (בְּיַד אֱלֹהִים) in the wilderness. . . ." It seems to me not unlikely that originally each tale of Hagar's banishment into the wilderness was part of a single tale which has to do with her eyes being "opened" and her seeing God, His angel, or things otherwise hidden from mortal eyes. This usage lends support to the notion that the expression וַתִּרְאֶה בְּיַד אֱלֹהִים in Genesis is not of casual inference, and has more profound implications than the mere awareness of nakedness.

554 Gen. 3:22, וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם וְאֶת־חַוָּה וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם וְאֶת־חַוָּה וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם וְאֶת־חַוָּה

555 That is, omit portions of Gen. 3:7 to 3:22. The omission would begin after וַיִּבְרָא אֱלֹהִים אֶת־הָאָדָם וְאֶת־חַוָּה .

556 Even if the story is in its original form, we must assume not that the knowledge of nakedness is the chief thing, but that if this knowledge had become theirs, God knew that they had acquired a whole range of knowledge of which this specific knowledge was but a small part. See now Gen. 3:11, "And He said, 'Who told thee that thou wast naked? Hast thou eaten of the tree? . . .'"

557 Gen. 3:7.

558 Translated JPS, "subtle"; so RSV. In Prov. 14:18b, we have הַיָּדְוָה הַחֵכֶם , "The prudent are crowned with knowledge" (JPS, RSV). In Prov. 13:16, we have, הַיָּדְוָה הַחֵכֶם , "In everything a prudent man acts with knowledge" (RSV); "Every prudent man dealeth with forethought" (JPS). Apparently, the same word which occurs in Genesis and is translated "naked," עָרְוָה , occurs again in the Bible and is translated "prudent," חָכָם . The text which follows the Genesis use is what makes us feel that the word means "naked" there, but suppose that were an insert? In our two texts in Proverbs, the word is associated with הַיָּדְוָה . Do we not have the same association in Genesis with הַיָּדְוָה ?

559 "The Epic of Gilgamesh," ANET, p. 96, Tablet XI, l. 287-289. This is the Assyrian Version.

560 The biblical authors refer to the ancient myths even if only in a poetical sense from time to time, or by identifying mythological names with historic situations. See now Isa. 30:7 where מִצְרַיִם is Egypt, but see Isa. 51:9 where reference is made to the combat between the Lord and Rahab, "the dragon," in "ancient times."

561 See now S. N. Kramer, "Enki and Ninhursag: A Paradise Myth," ANET, p. 40, l. 197-216, especially lines 216-219, where in another Paradise situation, Enki eats of the plants, and by virtue of the eating is able to decrease their fate and to know their heart (nature). Enki's knowledge and power comes from the eating. See now our discussion this paper, p. 94 and notes there, where Enki is described as the "lord of wisdom." Cf. Irwin, IAA, pp. 146-7, where he says, "The idea of cunning, of superior intelligence came to be imparted to Enki . . ." Was Enki "cunning" because he ate the plants like the serpent did in the Gilgamesh Epic? See now "Enki and Ninhursag," cited above, l. 218. As soon as Enki ate the plant, "Ninhursag cursed Enki's name." Ninhursag was not concerned that

Enki had learned that he was naked. She resented the power he had acquired.

562 Gen. 3:22.

563 Observe that the Genesis text does not tell us that the Serpent ate of the tree. Only Adam and Eve ate (Gen. 3:6). Were we to assume that we were correct in our interpretation of the significance of the tree, and were we to assume that Adam obtained the knowledge to command good and evil, he would only have paralleled his Akkadian predecessor, Adapa, the son of Ea, who had such wisdom that "His command was indeed . . . like the command of Ea" ("Adapa," ANET, p. 101, A 1. 1-4). "To him he had given Wisdom; eternal life he had not given him."

564 That is Gen. 3:7 after on noly '3 .

565 Ibid., 3:6.

566 See now our detailed discussion, pp. 93-97.

567 Dan. 9:25, "Know and discern from the going forth of the word . . ." (i.e., God's command). Just prior to this text, Gabriel states (9:22), "O Daniel, I am now come forth, to make thee skillful of understanding . . . therefore look into the word and understand the vision" ((מִן־הַדָּבָר הַזֶּה וְהָיָה לְךָ חָכְמָה וְהָיָה לְךָ דַּעַת)). Then comes the text, "Know therefore and discern . . ." as quoted in our text here. It is in this sense that we must understand Adam and Eve's desire לְדַעַת but they do not wish to know simply the davar that is emanating from God. They are after that basic knowledge which makes one a God. Compare now the expression לְדַעַת in Dan. 9:22 above with מַיִן in Isa. 28:9 and with וְהָיָה לְךָ דַּעַת in K. 3:9.

568 Jer. 3:15, ". . . And I will give you shepherds according to My heart, who shall feed you with knowledge and understanding," i.e., mediate God's knowledge and understanding to Israel. Note that מַיִן and לְדַעַת

are together. The meaning here in Jeremiah seems to be clear. In Daniel 1:17, we have a description of four youths. The text reads, "God gave them knowledge and skill in all learning and wisdom" (לְדַעַת וְכִלְמָהּ, 17). The use seems prosaic (except that it comes from God) until the sentence continues telling us that Daniel had understanding (יָדָעַתְּ) in all "visions." Then in 1:20, we learn that the king found the youths superior to his magicians and enchanters (מְכַשְׁפִּים וְמַגִּידֵי חֲזֹנוֹת) "in every matter of wisdom and understanding" (בְּכָל דָּבָר חֵכֶם וְיָדָעַתְּ) . This was not academic learning, but knowledge of God's messages. Note relation of מְכַשְׁפִּים (the enchanters) to šiptu, the water-sprinkling ceremony, discussed here, pp. 68-76.

569 Dan. 9:22, i.e., to understand the message that God is sending. This is the limitation of man's יָדָעַתְּ, but see Job 38:4, where it is made clear that God's יָדָעַתְּ and הָיָה is the kind that makes for creation. "Where wast thou when I laid the foundations of the earth? Declare, if thou hast the understanding?" . (יָדָעַתְּ הָיָה מִיָּמַי ...)

To know יָדָעַתְּ is to know how to lay "the foundations of the earth." In Job, it is יָדָעַתְּ הָיָה; in Daniel it is יָדָעַתְּ לְכָל דָּבָר. Adam and Eve ate from the tree because it was desirable לְכָל דָּבָר? and because when they ate they would become עִמָּךְ וְעִמָּי, i.e., competitors with God.

570 Jer. 23:5, "... Then I will raise unto David a righteous shoot, And he shall reign as king receive My instruction And shall execute justice and righteousness in the land." Observe the arrangement of verbs. He who "receives (God's) instruction" (לְכָל דָּבָר) is who "shall reign (לְכָל) and execute mishpat" (מִשְׁפָּט מִשְׁפָּט). The word לְכָל דָּבָר might be translated "receive God's decisions." See now our discussion of King Solomon, pp. 101-103, and note the equation there of יָדָעַתְּ עִמָּךְ וְעִמָּי and מִשְׁפָּט מִשְׁפָּט.

571 Ps. 22:8, "I will instruct thee and teach thee . . ." (of God to David). Cf. Neh. 9:20, "Thou gavest also

Thy good spirit to instruct them." (חַי הַטוֹב לְהַדְרִיכָם)
 . (חַי הַטוֹב לְהַדְרִיכָם)

572 Compare now חַי הַטוֹב in Dan. 9:22 with חַי הַטוֹב in Dan. 8:19. We think of Jeremiah 11:18, where we have, "And the Lord gave me knowledge, and I knew it . . ."
 . (חַי הַטוֹב לְהַדְרִיכָם)

In this context let us look at Jer. 9:22,23 which is translated:

"Let not the wise man glory in his wisdom
 (חַי הַטוֹב)
 Let not the mighty-man glory in his might
 (חַי הַטוֹב)

But let him that glorieth glory in this
 That he understandeth and knoweth Me
 (חַי הַטוֹב לְהַדְרִיכָם)

It is suggested that the translation should be, "That instruction and knowledge are MINE" (i.e., knowledge comes from Me). The text continues,

"That I am the Lord who exercises mercy,
 Justice and righteousness in the earth,"

i.e., I alone am the author, חַי הַטוֹב, of חַי הַטוֹב and חַי הַטוֹב .
 Cf. Isa. 45:6-7. In Jer. 22:15-16, the Prophet is concerned that the kings perform mishpat (חַי הַטוֹב)
 and judge (חַי) the poor. Then he says, חַי הַטוֹב לְהַדְרִיכָם

... חַי . We must compare this with Malachi's injunction to the priests (2:7), "For the priest's lips should keep knowledge (חַי הַטוֹב) And they should seek the law at his mouth; For he is the messenger

(חַי הַטוֹב) of the Lord of hosts. Both prophets are concerned about the knowledge that is God's. Cf. Micah 3:1-2 where he says to the rulers, "Is it not for you to know justice (חַי הַטוֹב לְהַדְרִיכָם) who hate the good (חַי הַטוֹב) and love the evil (חַי)" . i.e., who pervert justice.

573 As R. Gordis concludes, "The Knowledge of Good and Evil in the Old Testament and the Qumran Scrolls," JBL, LXXVI, (1957), p. 130. If the text is in its original form, then the knowledge of nakedness is to be considered merely as an indication to God that man has

somehow acquired an entire new range of knowledge of which the knowledge of nakedness is just a small part; i.e., if man knows this, then he must know a great deal more, and must have eaten from the forbidden tree from which he has learned all the forbidden knowledge. Cf. Gen. 3:11. Similar views have been expressed by Bo Reicke, Journal of Semitic Studies, 1:3 (July 1956), 193-201, discussed by Gordis, p. 126, n. 14. So Herman Gunkel, Genesis Commentary (3rd ed., 1910), p. xv. Frazer, Folklore in the Old Testament (New York, 1925), suggests that the serpent is after immortality for himself (although he doesn't follow our reasoning). See our discussion, pp. 122-132.

574 See our discussion, pp. 90, 92.

575 See our discussion, pp. 93, 97.

576 See our discussion, p. 125.

577 See our discussion in note 572 on the Jeremiah text, "Instruction and knowledge are MINE" (לִי הַדָּבָר וְהַיָּדוּעַ). Italics this author's. Cf. Isa. 47:10, "And thou hast been secure in thy wickedness, Thou has said: 'None seeth me'; Thy wisdom (חֵכְמָתְךָ) and thy knowledge (דַּעְתְּךָ) it hath perverted thee; And thou hast said in thy heart: 'I am, and there is none else beside me.'"

The text continues with an attack upon those prognosticators and others who have given their knowledge to the wicked who say (i.e., I am, and there is none else beside me).

578 We suggested that Adam and Eve were to be compared to Balaam only on a more grand scale, for the former were not merely trying to be mediators. In Dan. (11:1) we have, ". . . a word was revealed to Daniel" (וְהַיָּדוּעַ נִתְּנָה לְדָנִיֵּאל). This is the revelation that comes to a mediator of God's knowledge. But in Job, God speaks as if those to whom the divine secrets

are revealed are those who can be gods. See Job 38:17,18, "Have the gates of death been revealed (נָתַן) unto thee, . . . Declare if thou knowest"

(הֵיטָא) . Cf. 2 K. 6:17, הֵיטָא לִי יְיָ אֱלֹהֵי מִצְרָיִם.

What defeats Job is the understanding that he is not "like God" in either knowledge or the ability to perform. The argument against him is profoundly expressed in these words, Job 11:7,8:

"Canst thou find out the deep things of God?
Canst thou attain unto the purpose of the Almighty

(לְעֹמֶק מַעְלֵם)
It is as high as heaven; what canst thou do?
Deeper than the nether-world; what canst thou know?"
(עֲדָת מַעְלֵם)

579 God could hardly have been upset because Adam and Eve discovered sexual awareness. After all, it was God Himself who said, (Gen. 2:18), ". . . It is not good (בְּרָאָה) i.e., not appropriate, normal) that the man should be alone; I will make him a help meet for him." God created Eve that Adam might have a mate, as God intended. The story of the tree immediately follows. Can it be so contradictory as to teach that God really did not intend Adam to have a mate?

580 Isa. 41:23, cf. Jer. 10:5,12.

581 Gen. 3:22.

582 According to "The Creation Epic," mankind was fashioned out of the blood of the god who revolted against the father-god. (ANET, p. 69, Tablet VI, l. 33.) So from Adam, the rebel, was mankind descended. We are not completely unsupported in our basic thesis by the Jewish commentators. Commenting on Gen. 3:5, and especially the expression, "For He doth know" (כִּי יָדָע), Rashi writes, "He [God] ate of the tree and He created the world (B.R.)." (וְיָדָע כִּי יָדָע וְיָדָע כִּי יָדָע). B.R. is Bereshith Rabba, the ancient Midrashic Commentary, more specifically identified as Genesis Rabba, Bereshith Rabba. Our reference for Rashi is

The Pentateuch and Rashi's Commentary, A Linear Translation into English, by Rabbi Abraham Ben Isaiah and Rabbi Benjamin Sharfman in Collaboration with Dr. Harry M. Orlinsky and Rabbi Dr. Morris Charnet, (Brooklyn, N.Y.: S. S. & R. Publishing Company, Inc., 1949), Genesis, pp. 28-29. Immediately after these words above, Rashi comments on the phrase in Gen. 3:5, וְהָיִיתֶם כִּדְמוּתֵי אֱלֹהִים "and ye shall be as God." This means, Rashi says, "Creators of worlds." Commenting on Gen. 3:6, "And when the woman saw that the tree was good," especially the latter part, וְהָיִיתֶם כִּדְמוּתֵי אֱלֹהִים, Rashi comments, וְהָיִיתֶם כִּדְמוּתֵי אֱלֹהִים "make her be like God!" Unfortunately, this view was only one among others and was not closely pursued. Intertwined with the above comments, Rashi presents the view that when Adam ate from the tree, he first obtained the "evil inclination" (i.e., sexual desire), commenting on 2:25, ibid., p. 27. Although the thought that Adam was actually trying to become "like God" in power entered the discussions of the ancient Rabbis, they were tied to the text as it reads, and had to reconcile this thought with that part of the text which makes Adam and Eve "ashamed" of their nakedness. Could this part of the text have been inserted by a puritanical editor? Could this have been in the time of Ezra who brought so many other disciplines back with him? Note that the portion of the story that we suggest is added, contains the notion of the guiltiness of Adam and Eve and their punishment. Compare Ezra's preoccupation with guilt (9:13; 10:10ff). It is also not impossible that the same editors who changed the reasons for keeping the Sabbath from the Exodus version (God rested on the Seventh Day) to the Deuteronomy version (God brought us out of Egypt) could have made such an important change in Genesis. The change is no more sweeping. For those who may not have understood the mythic undertones of the Genesis story, the addition may not have been considered a vital change, but merely an extension. See now where Irwin, IAAM, p. 258, reminds us that the Bible tells us that God created man "little lower than God" (וְהָיִיתֶם כִּדְמוּתֵי אֱלֹהִים) (Ps. 8:6). He reminds us that the text reads, "Be fruitful and multiply and have dominion" (Gen. 1:28).

583 Eccles. 12:14.

584 Deut. 30:11, "For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'"

585 Ibid., 30:15, 16, "See, I have set before thee this day life and good (חַיִּים וטוֹב) and death and evil (מוֹת ורָע) in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and His ordinances; that thou shalt live and multiply. . . ."

586 Ibid., 30:19, ". . . that I have set before thee life and death, the blessing and the curse; therefore, choose life (בְּחַר חַיִּים) that thou mayest live, thou and thy seed. . . ." We have seen in our discussion of mē tabuti and mē balati that tabu-tôb are closely identified with "life." See now Amos 5:14, "Seek חַיִּים and not מוֹת that ye may live"; Ezekiel says (18:18), ". . . his father . . . did that which is not good (חַיִּים רָעִים) among his people, behold, he dieth for his iniquity." In Ezekiel "not good" (i.e., not acceptable, not approved in the eyes of God), is opposite, "that which is lawful and right" (טוֹב וצָדִיק) in v. 19. Ps. 34:13, "Who is the man that desireth life (חַיִּים) And loveth days, that he may see good therein" (חַיִּים וטוֹב) . Cf. v. 15, "Depart from evil, and do good; . . ."

Compare Job 7:7, "O remember that my life is a breath; Mine eyes shall no more see good" (חַיִּים כְּנֶפֶשׁ)

Cf. Deut. 6:24, "And the Lord commanded us to do all these statutes, to fear the Lord our God for our good (חַיִּים) always, that he might preserve us alive" See Ezek. 20:25, "Wherefore I gave them also statutes that were not good (חַיִּים רָעִים) and ordinances whereby they should not live" It is not impossible that the expression in Isa. 7:15,16, referring to the

birth of a child which will herald historically significant events (the disintegration of the Rehah-Rezin Alliances) has application here. The text is,
 "... before the child shall know how to refuse the evil
 and choose the good . . ."

בטרו ידע הנער מאס ברע (ובוחר בטוב). The text could be speaking of tôh as God's law and evil as disobedience to it, or of the child's ability to render mature judgment. See our discussion, note 439.

587 See now Deut. 31:29, "... and evil will befall you in the end of days; because you will do that which is evil in the sight of the Lord, to provoke him with the work of your hands." Evil is disobedience to God's Torah. See our discussion, pp. 171-2.

588 Isa. 1:18, "Come now, and let us reason together," saith the Lord . . . 'If ye be willing and obedient, Ye shall eat the good of the land; But if ye refuse and rebel, Ye shall be devoured with the sword . . .'"
 We begin to see the increasing emphasis on man's actions in texts such as we find in Hosea 6:4, 6.

O Ephraim, what shall I do unto thee?
 O Judah, what shall I do unto thee?
 For your goodness (וחסדכם) is as a morning cloud,
 And as the dew that early passeth away.
 Therefore have I hewed them by the prophets,
 I have slain them by the words (באמרי-פי) of my mouth;
 And thy judgment (ומשפטיך) goeth forth as the light.
 For I desire mercy (חסד) and not sacrifice,
 And the knowledge of God (דעה אלהים)
 rather than burnt-offerings.

(Observe that Hosea is concerned with חסד , covenant loyalty, obedience to the agreement made with God.) To him the "knowledge of God" is the performance of חסד , obedience to the laws. For Hosea, God relates to man through the Torah and His prophets, and man relates to God by following the Torah. But when the Israelite society later broke down, man questioned the effect of their actions on the events of history. The breakdown

596 Micah 3:9,

Hear this, I pray you, ye heads of the house of
Jacob,

And rulers of the house of Israel.

That abhor justice, and pervert all equity

. (מִשְׁפָּט מִיָּדָם)

v.11

The heads thereof judge for reward,

And the priests thereof teach for hire . . .

Yet will they lean upon the Lord, and say:

'Is not the Lord in the midst of us?

No evil (אֵין) shall come upon us?'

597 They represented God and mediated His mishpat.

See now Amos 5:15 and compare with Micah 3:1-2.

Amos reads,

Hate the evil and love the good,

And establish justice in the gate;

וְהָיָה צְדָקָה לְפִי וְיָשָׁר לְפִי

. (מִשְׁפָּט מִיָּדָם)

These texts support the view that a proper regard
for mishpat and a proper regard for tôb in its place
and ra' in its place are the same. Cf. Mal. 2:17.

598 In Micah 6:8, the message seems to be for all
men, "It hath been told thee, O man (אָדָם) . . ."

599 Discussed pp. 133-135. Jeremiah (22:15) is
speaking to rulers when he says,

Shalt thou reign (מֶלֶךְ) because thou strivest
to excel in cedar?

Did not thy father eat and drink and do

justice (צְדָקָה) and righteousness

. (מִשְׁפָּט)

Then it was well with him

Jeremiah seems to be saying that when a king per-

forms mishpat properly, he gets tôb from God.

Micah says that which is tôb, "what God requires
from man," is the performance of mishpat (among

other things). Here we see that tôb has the two sides.

600 Job 34:4.

601 Ibid., 40:8.

602 Eccles. 12:14,

כִּי תִסְרֹף לִבְנֵי-חַיִּים
וְלִבְנֵי-חַיִּים תִּסְרֹף
לִבְנֵי-חַיִּים תִּסְרֹף
603 Contrast with Job, Ps. 37:27,

Depart from evil, and do good;

(לִבְנֵי-חַיִּים תִּסְרֹף)
And dwell forevermore.

For the Lord loveth justice, (אֱלֹהִים מֵשֶׁשׁ)
And forsaketh not His saints (יִשְׁרָאֵל) .

Cf. Ps. 119:39, כִּי אֵלֶיךָ יִשְׁרָאֵל ;
Ps. 119:121, "I have done מֵשֶׁשׁ."
122, "Be surety for Thy Servant, יִשְׁרָאֵל".

See now where Amos taught that for a man to "love tôb," he had to "establish mishpat," Amos 5:15. He and Micah are agreed that the performance of mishpat is an essential ingredient of what is tôb-acceptable to God.

604 There are some usages of tôb in the Bible which have application to the acceptability of something before God in the ritualistic sense. See Lev. 27:9,10, opposite ra^c, meaning "without blemish, whole, sound." Cf. ibid., 27:12,14,33. Such usages as וְלִבְנֵי-חַיִּים תִּסְרֹף in Lev. 27:33 have no relation to our discussion of mediating God's decisions. See now Deut. 17:1, "Thou shalt not sacrifice . . . an ox . . . wherein is any blemish even any evil thing" . (עֵלֶיךָ יִשְׁרָאֵל)

605 See now, "The Covenant Society of the Old Testament," Chapter IV, p. 60ff, this author's thesis, previously noted.

606 N. Glueck, "Das Wort Hesed," Beihefte zur Zeitschrift für die Alt-Testamentliche Wissenschaft, etc., 47 (Giessen, 1927), p. 20, "kindness" or "mercy" is the usual definition in JPS.

607 The usual definition in RSV which reflects the later studies on hesed. The word "steadfast" is apparently given to give the flavor of continuing-covenantal. Montgomery, "Hebrew Hesed and Greek Charis," The Harvard Theological Review, XXXII (1939), p. 98, defines hesed as, "The moral relation lying between two parties that is entailed in, but lies beyond, the concrete legal requirements, as in the relation between parent and child, man and wife, host and guest or client." In the biblical sense, each of these relationships is a covenant relationship, and the greater hesed that the party of superior power shows for the inferior, does not "lie beyond" his obligations. It is expected of him. It is Montgomery who said of hesed, in commenting upon its interpretation as "kindness," that it is "a little more than kin, and less than kind." The entire range of definitions and the use of hesed throughout the Bible is discussed by this writer in the thesis noted above. Glueck, op. cit., defines it as "die einem Rechts-Pflicht-Verhältnis entsprechende Verhaltungsweise."

608 The writer's definition. It is more useful here, for how would you use, "steadfast love," in translating von nann? We cannot say the "love of steadfast love." RSV recognizing this problem, translates, "to love kindness." The phrase means the love of that virtue which enables the covenant to stand. It is God protecting Israel and Israel following God's laws. "Love" (nann) is used here as Deuteronomy uses it. It implies that Israel should want, freely to do what she is bound by covenant already to do. The expression, von nann thus blends free and compulsory choice. See now in Deut. 11:22, ". . . to love the Lord your God, to walk in all His ways," following, "For if

ye shall diligently keep all this commandment which I command you to do it . . .," Cf. Deut. 10:12, the language reminiscent of Micah, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him (**יְהוָה אֱהָבָה**) and to serve the Lord thy God . . . ; to keep for thy good (**לְטוֹבָתְךָ**) the commandments of the Lord . . ." The combination is "to love . . . and to serve . . . to keep . . . the commandments." They are all bound together as the **יְהוָה אֱהָבָה** "the love of covenant loyalty," i.e., the LOVE OF DUTY. **יְהוָה** is the duty, the loyalty, that covenant-aligned parties owe to each other. Compare to Micah's, "love of covenant loyalty" (**יְהוָה אֱהָבָה**), Amos's, "love good" (**טוֹב לְאַהֲבָה**) (5:15). With Amos, to love the good means to seek it, v. 14, and to "establish justice" (**יָסַד צְדָקָה**) v. 15.

609 Used frequently by JPS, it does not quite indicate the duty aspect of the kindness.

610 It is an act of free choice when God enters into the covenant with Israel. Thereafter, He is considered by Israel to be bound to them, and His treatment of them, even His forgiveness, is His hesed. Cf. the discussion, pp. 162-163.

611 Ps. 136:1; cf. 1 Chr. 16:34; Ezra 3:11; 2 Chr. 5:13; 7:3; Ps. 106:1; 118:1, 29. See Jer. 33:11, **וְהָיָה כִּי יִשְׁמְרוּ אֶת הַמִּצְוֹת אֲשֶׁר צִוִּיתִי אֶת יִשְׂרָאֵל לֵאמֹר**
וְהָיָה כִּי יִשְׁמְרוּ אֶת הַמִּצְוֹת אֲשֶׁר צִוִּיתִי אֶת יִשְׂרָאֵל לֵאמֹר

This apparently was a liturgical formula as Ezra 3:11 would indicate. It was said following certain historical attainments (considered evidences of God's tôb). In Ezra 3:11, the event was the laying of the foundation of the Temple. The usage in 1 Chr. 16:34 is part of a liturgy sung by David when he established the place of the Ark and appointed the priests (15:1ff). It was part of the dedication of Solomon's Temple (2 Chr. 5:13; 7:3).

612 RSV translation chosen because it is closer to

"covenant loyalty." JPS has, "For his mercy endureth forever."

613 N. H. Snaith, The Distinctive Ideas of the Old Testament (London, 1945), pp. 96ff, interprets hesed as "covenant love." He sensed its application to the covenant between God and Israel. See now Deut. 7:9 where the Lord is identified as He who "keeps covenant" (נִרְאָה נֶאֱמָר) and "shows the hesed" to those who love Him and keep His commandments The opposite side of this hesed to covenant is that God (v. 10), ". . . requites to their face those who hate him, by destroying them . . ." The Hebrews are, therefore, admonished (v. 11), "You shall therefore be careful to do the commandment . . ." The other side of hesed is divine punishment. Hesed is only for those who keep the commandments (the covenant). This is how God shows that He is a "keeper of the covenant" (נִרְאָה נֶאֱמָר). But He withdraws His hesed from those who do not keep the commandments. This kind of context is repeated many times, so that "steadfast love" does not quite define hesed. Its other side is extreme punishment to the dissident. Therefore, a term like "covenant loyalty" is to be preferred. Cf. Ps. 103:17, 18,

וְיִרְאֶה נֶאֱמָר עַל יְרֵמְיָהּ וְעַל יְרֵמְיָהּ
וְיִרְאֶה נֶאֱמָר עַל יְרֵמְיָהּ וְעַל יְרֵמְיָהּ
Underlinings this authors.

614 2 Chr. 6:41, 42.

615 JPS translation. The author would translate "and your covenant observers" for יְרֵמְיָהּ . RSV has "rejoice in thy goodness" and "Remember thy steadfast love for David, thy servant." The expression יְרֵמְיָהּ in Isa. 55:3 clearly refers to the deeds of David. The text there reads,

וְיִרְאֶה נֶאֱמָר עַל יְרֵמְיָהּ וְעַל יְרֵמְיָהּ
In other words, God is saying, "I will make a covenant with you, since David was loyal to the old covenant." Among the Israelites the concept of יְרֵמְיָהּ , the faithful (loyal) deeds of the fathers, is well

rooted, down to modern times. The implication of this concept is that while the Israelites whom God addresses may not be worthy, yet He demonstrates His hesed, because He remembers the חסד' אבות.

616 Ps. 37:27. Cf. Ps. 34:9,10, "... the Lord is good" (כ' טוב ה' (נח' טוב)) "to his saints" ((קדושי)), RSV. The word "saints" here is misleading as when it is used for חסידים.

617 Ps. 86:5. Cf. the discussion, pp. 155-161, "God's Goodness."

618 Ps. 69:17 כ' טוב חסדך.
Cf. Ps. 109:21 כ' טוב חסדך with למען שמך.

619 Ps. 52:11, אקח לעמך כ' טוב וגד חסידך.
or here seems to mean "You (yourself)."
Cf. Ps. 92:2,3,

טוב לחדוה ליהוה ולזמר לשמך עלייך
לחגיד מבקר חסדך

620 Ps. 143:10, רוחך טובה תחנני ...

621 Lam. 3:25, ... טוב יחיו לך.
Cf. in same thought 3:22, חסדי יחיו כ' לא חמנו.

622 Ps. 23:6.

623 Ps. 25:7.

624 Ps. 107:1, ... יודו ליהוה חסדו.

625 Ibid., v. 8, 9.

626 Jud. 8:35.

627 See now Deut. 17:2, "If there be found . . . man or woman, that doeth that which is evil (רעה) in the sight of the Lord thy God, in transgressing His covenant" ((לעבר בריתו)).

628 1 S. 12:23. Observe the verb חורית and compare with חורית in Jer. 6:19. Note also that the

Hebrew is "way of the acceptable-desirable and the right." The "good way" is the God-approved way.

629 See Jer. 26:14; 40:4; Josh. 9:25; 1 S. 29:6.

630 Jer. 6:16ff. Observe "way of the good." It could be rendered, "Which is the God-approved way."

631 Ibid., 6:19.

632 Compare 'ח'ן here with 'ח'ן in 1 S. 12:23 quoted above. These are specific teachings believed to have come from God, mediated by His chosen representatives and, finally, collected in the Torah.

633 Jer. 18:11.

634 This writer's definition.

635 1 K. 6:36. ... כִּי תוֹרָם אִם דֶּרֶךְ הַטּוֹבָה .

636 Ibid. The verb is not unimportant. The דֶּרֶךְ הַטּוֹבָה is the way that is "taught" (ח'ן) by God and His mediators.

637 This paper, pp. 82-88.

638 Isa. 65:2.

639 Ezek. 36:31. וְזָכַרְתֶּם אֶת־דִּרְכֵיכֶם הַרְעִיתֶם וּמַעַלְלֵיכֶם אֲשֶׁר לֹא־טוֹבִים .

640 Prov. 16:29. ... וְחֹלִיכֵי דֶרֶךְ לֹא־טוֹב .

641 Ibid., 2:20. לִמְעַן חֵלֶךְ דֶּרֶךְ טוֹבִים וְאַרְחֹת צְדִיקִים חֲשֹׁב .

642 Ps. 36:5. Cf. Prov. 2:9,
Then shalt thou understand righteousness and justice,
And equity, yea, every good path.
(אִם חֲבִין צֶדֶק וּמִשְׁפָּט)
וְשִׁפְטִים בִּלְחֻמ־לֵטוֹב .

- 643 Micah 6:8, חוֹדֵד לִי אֵדִים מִהֵיטֵב
וּמִהֵיטֵב דָּוִשׁ מִמֶּךָ . . .
- 644 Ibid.
- 645 1 K. 3:9-11, see our discussion, pp. 98-109.
- 646 Amos 5:15.
- 647 Jer. 22:15.
- 648 Ps. 37:27.
- 649 Ps. 136:1; Jer. 33:11.
- 650 2 Chr. 6:41,42.
- 651 Ps. 37:27.
- 652 Ps. 86:5.
- 653 Ps. 107:8,9.
- 654 1 S. 12:23, see p. 145 here and n. 631. Cf.
Jer. 6:19.
- 655 Prov. 2:20.
- 656 Amos 5:24.
- 657 Ibid., 5:21. Many scholars feel that the prophets
want sacrifices but with obedience to Torah also.
- 658 Micah 6:6. "Will the Lord be pleased (חֵרָצָה)
with thousands of rams, . . ."
- 659 Amos 5:4. Cf. v. 6,
. . . וְיִהְיֶה כִּי יִשְׁמַע ה' וְיִשְׁמַח
- 660 Ibid., 5:14. וְיִשְׁמַח ה' בְּלִי לֹא יִשְׁמַח
. . .
- 661 Jer. 22:15, where the performance of mishpat is
included with נְפִלָּה as the reason for God's

manifested tôb. Cf. Ps. 106:1,3,5; Deut. 6:24,25; Prov. 11:23; 1³:21. Cf. Ps. 119:121,122.

662 Eccl. 7:20. Note that the doing of tôb is opposite the word for sinning (non). See now our n. 6, and the ancient text, "kima ta-bu kima hatu."

663 1 S. 24:18.

664 This is really the basic meaning of tôb when it is used as a synonym of the words for "righteousness" and "justice." "To do tôb," means "to follow the pattern that God has set," "to act as God wishes us to act." It is the Israelites who filled this basic definition with a righteous and just, i.e., legal, interpretation. It is in this sense that tôb is associated with following God's commandments. See now Deut. 6:17,18 (with yashar); Ezek. 18:18. On the other hand, if the Israelites obey the commandments, they shall receive the "evidence of God's favor," tôb, Deut. 6:24; 10:13; 12:25; 30:10; 28:9,10. The laws themselves are called tôb in Neh. 9:13. The "good statute" is apparently one that leads to an ordered and fruitful life. Cf. Ezek. 20:25 where "statutes not good" (מִצְוֹת לֹא טוֹב) are those "whereby they should not live," i.e., they do not lead to an ordered and fruitful life. We are reminded of the mā tabuti, waters that make life possible. When Balaam saw that God had ordained that Israel would live and not die, prosper and not fail, he mediated the divine blessing, mah tovu.

665 Prov. 13:22 (RSV), "A good man leaves an inheritance to his children's children, but the sinner's wealth is laid up for the righteous."

(וְהַיָּשָׁר יִשְׁלַח יְרֵמֹה לְבָנָיו וְלְבָנֵי בָנָיו)
 Ibid., 14:19 (RSV), "The evil bow down before the good, the wicked at the gates of the righteous."

(שָׂרִים יִשְׁתַּחֲוּ לְטוֹבִים)
 (וְרָשָׁעִים עַל-שַׁעְרֵי צְדִיק)

666 Prov. 17:26; 18:5 (denied nishpat). Cf. 24:23,
 . על כן

667 Ibid., 11:23, "The desire of the righteous ends
 only in good; The expectation of the wicked in
 wrath." (RSV) (... צדיקים אהיה ...) .
Ibid., 13:21 (JPS), "Evil pursueth sinners (...)
 But to the righteous good shall
 be repaid" (... צדיקים יושעים ...) .

668 Prov. 2:9, cf. Prov. 2:20, קדש ורחמים צדיק .
 Cf. Jer. 33:14-16.

669 1 S. 19:4, JPS.

670 The Hebrew means, "spoke favorably, interceded
 for a favorable verdict." See now our discussion on
 the intercessors who spoke a דבַּר ,
dababu tabu, for the petitioner. This is a fine
 example of the process. See pp. 24ff, 27.

671 So the author translates. It means here that
 David has been loyal and has not disobeyed the king.

672 David is very careful throughout not to harm
 the man who is anointed, 1 S. 24:7.

673 Eccles. 9:2, RSV.

674 דבר is frequently opposite צדיק .
 Prov. 13:9,26; 15:6,28; 17:15; 12:3; 11:31; 14:19;
 24:24.

675 Discussed this paper, n. 6; from Knudtson,
AGS, K. 83.

676 2 Chr. 19:11.

677 Eccles. 2:3.

678 See our discussion of limnu and tabu, pp. 82-
 89.

679 Lev. 4:3, 28, 35; 5:6, 13, 19, 22; Lev. 5:7, 11, 16, etc. ^{הקטף} is found in Lev. 4:3, 14, 32, 33; 5:6, 7, 11; 9:2, 3; 12:6, 8; 16:3, 5; 23:19; Num. 6:11, 14; Num. 7:22, 28, 34, 40, 46, 52, 58, 64, etc.

680 Jer. 50:14; Isa. 43:27; Ez. 3:31; 16:24; Ex. 9:27 (of Pharaoh); Ex. 10:16.

681 There seems to be the special meaning of "denying God's power" for ^{נחם} in Job 1:22; 2:10 (crying out against God's ways); Num. 22:24, where Balaam seems to flaunt the purpose of the Angel.

682 See our discussion, pp. 122-132.

683 This paper, pp. 93-97.

684 This paper, pp. 90-92.

685 As the Zoroastrians taught. See now the discussion of the threat of this doctrine of dualism to Judaism, discussed by W. F. Albright, "From the Stone Age to Christianity," pp. 276-279.

686 It was commonly believed in the Ancient Near East that when the armies of a nation were defeated, this meant the defeat of its god. Israel alone taught, through its prophets, that the God of Israel engineered the triumph of its enemies because of Israel's failure to abide by the covenant.

687 Jer. 18:5-11 (RSV). Cf. Jer. 39:16; 42:6; 44:27; Amos 9:4; Micah 1:12; Lam. 3:38; Josh. 23:15; Zeph. 1:12.

688 Jer. 32:42 (RSV),

... במשך הזמן אל-העם הזה את כל-הרעה
הגדולה הזאת בן-אנכי מביא עליהם את-כל-הטובה
אשר אנכי דבר עליהם.

689 Gen. 50:20, ואחם חשבתם עלי רעה

אלהים חשבה לטובה.
690 The later development is described this paper,

pp. 133-135, where man brings down good or evil upon himself, depending upon his obedience to the law.

691 Num. 10:32, quoted p. 42. Cf. Num. 10:29.

692 Josh. 21:43ff, quoted p. 43. Cf. Josh. 23:14, 15; 1 K. 8:56; Deut. 26:1; 28:11; Num. 10:29; Ex. 18:19; Deut. 8:16; 28:63.

693 Jer. 32:40, 41, 42; 29:10; 33:14; Deut. 30:5; Ps. 51:20.

694 Jer. 32:40. "I will make them an everlasting covenant that I will not turn away from doing good to them . . ."

695 1 S. 25:30, 31; 2 S. 7:28, 29 = 1 Chr. 17:26; 1 K. 8:66 (2 Chr. 7:10) (1 Chr. 17:26).

696 Deut. 1:35; 4:21, 22; 6:18; 11:17. Cf. Josh. 23:13, הארץ הטובה; 23:15, similarly, but Josh. 23:16 has הארץ הטובה as the land associated with the נ"ר.

697 The references noted in note 696, above, seem to have that quality. So when Moses asks for the privilege of seeing הארץ הטובה (Deut. 3:25). The alternate meaning of "rich, productive land" seems to be especially present in Deut. 8:7, 10 and Ex. 3:8; Deut. 1:25; Num. 14:7. No doubt, the previously noted usages (in note 696) have something of this latter quality also, but this would not necessarily mean that they could not also have the added connotation of "God-blessed" land. See now Ps. 27:13, לֹא אֶמְנָתִי לְרֵחַ מְצֻלָּה מֵאֵרֶץ חַיִּים. RSV has "Land of the living" for אֶרֶץ חַיִּים. This could be "land of life" (Israel) in the sense that what God blesses has life in it. See the discussion on מֵי חַיִּים, pp. 68-76 and compare בַּיַּד pp. 36-50, "God-blessed-empowered oil" with אֶרֶץ חַיִּים and הארץ הטובה.

698 See Deut. 7:6, 12-14; the fact that God chooses Israel (v. 6) implies that they will receive bountiful gifts from Him (v. 13); it means they will be blessed (v. 14); but of course, they have the responsibility to obey the laws (v. 12).

699 Ps. 106:5 (RSV), speaks of the "prosperity of Thy chosen ones" ($\text{הַבְּחֻלָּהִים הַלְּבֻשִׁים}$), the expression implies the return from exile for Israel. It is not a general expression. The whole Psalm points to the conclusion in v. 47 (the gathering), and v. 4 speaks of הַיְּשׁוּעָה in the same sense. The הַבְּחֻלָּהִים here is to be understood in terms of our discussion of the הַבְּחֻלָּהִים , pp. 39ff. The Psalmist asks for the privilege of seeing the accomplishment of this הַבְּחֻלָּהִים , so Jeremiah speaks of it in Jer. 17:6, הַבְּחֻלָּהִים . (See n. 217.)

700 Gen. 18:19; 17:2, 8.

701 Gen. 15:4, 5; 21:12.

702 Gen. 27:27-29.

703 Deut. 14:2. Because Israel is chosen, they will be blessed, Ps. 33:12; were given the land, Ps. 105:43-44; Ps. 132:13 (therefore Zion will be abundantly blessed, v. 15ff). Cf. 1 K. 3:8.

704 Deut. 18:5. Therefore the Levites shall receive the first fruits (Deut. 18:4).

705 1 K. 14:21; 2 Chr. 12:13.

706 Jer. 33:23-26; 1 Chr. 28:4-8. Because David is chosen, he can expect הַבְּחֻלָּהִים , Ps. 21:6.

707 Ps. 135:3, 4. The Lord will manifest this goodness to His chosen by vindicating His people (v. 14) and having compassion on them.

708 Jer. 33:14. Cf. our discussion, pp. 44-46. Cf. Jer. 29:10; 32:42.

709 Isa. 14:1. כִּי יִרְחַם יְהוָה אֶת-מִצְרָיִם וְיָחִיז אֶת-מִצְרָיִם
 לְיִשְׂרָאֵל

This infers the return to Israel. (14:2). Cf. Isa. 44:1-5, (the chosen Israel will receive God's חַיִּים and נַחֲמָה). Cf. Hag. 2:23; Isa. 41:8-9.

710 Zech. 1:17.

711 Ibid., 2:16 (RSV 2:12), "And the Lord will inherit Judah as His portion in the holy land, and will again choose Jerusalem." (Italics this author's.)

712 We refer this time to Zech. 1:17, quoted p. 159.

713 Zech. 1:13. RSV has "gracious and comforting words." JPS has "good words, even comforting words." The meaning is "favorable decisions-commands."

714 The narrative, all of one piece, is Zech. 1:12-17.

715 See our discussion, pp. 160-161, 44-46, and Jer. 33:14-26.

716 1 K. 8:66. RSV translation.

717 Specifically, Solomon in this text is speaking of the מַלְכוּת-reign of dynasty, 1 K. 8:25, 26. But to Solomon the צִוְיָה issued by God concerning Israel is merely a logical extension of the "favorable command" צִוְיָה צִוְיָה God made to Moses, 1 K. 8:56.

718 2 S. 7:28 = 1 Chr. 17:26.

719 2 S. 7:16. Cf. 2 S. 7:28, 29, discussed, pp. 43-44.

720 2 S. 7:24.

721 1 Chr. 16:34, כִּי יִזְכֹּר יְהוָה אֶת-יִשְׂרָאֵל ...

722 The hymn begins 1 Chr. 16:8 and speaks of the covenant made with Abraham (v. 16) and with Israel

(v. 17). There follows a further discussion in Chapter 17 of God's promises to Israel (17:22) and to David (17:23). The establishment of David's House forever is a בית (17:26). This passage clearly links together the ברית and the . בית דוד

723 1 Chr. 16:34.

724 See now our discussion of the relation of דוד to בית, pp. 139-143, and the discussion, pp. 162-163 concerning God's goodness-favor to Israel in its relation to covenantal implications.

725 Ps. 23:6, אך טוב וחסד ירדפוני כל-ימי חיי
ושבחתי בנתיחות לארך ימים .
 See further our more detailed discussion of this Psalm, pp. 64-65.

726 Pp. 139-143. Observe Ps. 103:17,18,
. וחסדי יחוד ... לשמרי בריתי ...

727 Note Ps. 69:17, כי טוב חסדך, cf. Ps. 109:21; Ps. 52:11. See the repeated expression, חודו לחוד in Ps. 136:1; 1 Chr. 16:34; Ezra 3:11; 2 Chr. 5:13; 7:13; Ps. 106:1; 119:1,29; compare Jer. 33:11, חודו-חוד יחוד צבאות
. כי טוב יחוד לעולם חסדו .
 See in this vein, Ps. 100:4b,5, חודו-לו ברכו שמו
. כי טוב יחוד לעולם חסדו ...
 Ps. 135:3, חללו-יה כי טוב יחוד .

728 2 Chr. 6:41,42, quoted p. 141, and Ps. 37:27. Cf. קדש as the recipients of His טוב, Ps. 37:27, discussed here, n. 616.

729 Ps. 86:5, כי-אחת ארני טוב וטלח
. ורב-חסד לכל-קראיך .
 Cf. 2 Chr. 30:18. יחוד הטובה יכפר בעד

730 Lam. 3:25 (RSV), . טוב יחוד לקו .

- 731 Ibid., 3:26 (RSV), סוב ויחיל ודומם .
- 732 Nahum. 1:7 (RSV), סוב יחוח לפעול ביום צרה .
- 733 Nahum. 1:12.
- 734 Ibid., 1:15, RSV (2:1 in the Hebrew), סבס
סובס, as in Isa. 40:9; 52:7.
- 735 חזרו ליחוח כי סוב כי לעולם חסדו .
His חסד is not merely that he gives סוב but that
he forgives. This too is סוב .
- 736 Ezra 7:9, בא אל-ירושלם כיד-אלהי חסובה עלי .
Cf. Neh. 2:8, כיד-אלהי חסובה עלי .
- 737 Ezra 8:18, ויביאו לנו כיד-אלהינו חסובה עלינו .
- 738 Ibid., 8:22.
- 739 See now our discussion of רוח חסד and רוח יחוח
pp. 51-53. We concluded there that רוח יחוח was
the favorable or normative spirit of God, and that is
why רוח חסד did not occur. The usage in Neh.
9:20 is an exception and may indicate nothing more
than the רוח חסד .
- 740 Neh. 9:20, ורוח חסובה נחם להשכילם .
Cf. Ps. 143:10, "Let thy good spirit, (רוח טובה)
lead me, . . ." These are the only two usages where
the spirit of God's favor has the adjective טובה .
The usage seems to be symbolic and not more meaning-
ful than רוח חסד .
- 741 See Isa. 61:1, רוח אדני יחוח עלי יען משח יחוח אהי .
Cf. 1 S. 16:13, where after David is anointed the
text reads, ומצא רוח-יחוח אל דוד כהיום חסד ומעלה .
See Ju. 13:25; 14:6,9; 15:14, where the רוח יחוח
invests Samson with strength in behalf of Israel.
Cf. 2 S. 32:2 of David.
- 742 Ezek. 1:2; 3:22; 37:1; 40:1.

743 Jer. 1:10, Jeremiah speaks of the D^{727} of God which he mediates rather than of the --7' being placed on him. Isaiah (61:1) still speaks of the . nln' nly

744 Jeremiah himself, is a transition point from those who related to God through the "Burden" (NVS) to those who related to God by means of the 727 (Jer. 23:33-40). Ezra works with the instruction, the law, and applies it. The prophet pronounced fateful words, D^{727} , that carried with them the divine power. The difference is one of degree, for the biblical Hebrews considered that proper application and practice of Torah brings God's favor and, in a sophisticated sense, God's power operates when men obey and administer His laws.

745 Ex. 33:18; (RSV).

746 Ex. 33:19, (RSV). Cf. Ps. 16:2, 7'7y-7y 'nain RSV translates, "I have no good apart from thee," and notes, "Jerome Tg: the meaning of the Hebrew is uncertain."

747 Neh. 9:25, (RSV).

748 Cf. Neh. 9:35, (RSV).

749 Ps. 25:7. This is immediately followed in v. 8, with "Good and upright (7y'1 21b) is the Lord; Therefore He instructs sinners in the way."

750 Ibid., v. 6, in intimate context.

751 Ps. 145:7ff. Cf. our discussion, pp. 149-151, and, indeed, our complete discussion of mah tób, pp. 136ff, for this defines what was tób in the eyes of God. We could then say that part of His nature was DVS and 7bn nln . See now Mal. 2:17,

$\text{DVS} \text{ 'n7x}$, where the "God of Justice" is identified as one who delights (yan) in those who do 21b and delights not in y7 nvy (actually the

text is a rhetorical question).

752 In parallelism with 7210 .

753 Ps. 145:9, it is in the same context as v. 7. This may be considered as including all men as beneficiaries of the God who first revealed Himself through Israel.

754 Cf. Ps. 68:10, מִיִּנְיָן *יִגְלַל יִנְיָנוּן יְיָנוּ . . .
". . . in Thy goodness, O God, Thou didst provide
for the needy," (RSV). The "needy" are Israel.
In Ps. 65:4 (RSV), we have,

Blessed is he whom thou dost choose and bring
near, to dwell in Thy courts!
We shall be satisfied with the goodness of
Thy house (יְיָנוּן יִנְיָנוּן),
the holy temple.

The Hebrew, Kittel, is 65:5.

755 See our discussion on mah tob, pp. 136-154.

756 Actually the command is given to Israel, "Ye shall be holy; for I, the Lord your God am holy," Lev. 19:2.

757 "The dominant tenet of Hebrew thought is the absolute transcendence of God." See the discussion on this point in IAAM, pp. 367ff by H. and H. A. Frankfort. They write, "It (the holiness of God) means that all values are ultimately attributes of God alone. . . . Dr. Irwin has pointed out that in Hebrew thought man and nature are not necessarily corrupt; but both are necessarily valueless (italics theirs) before God. As Eliphaz said to Job (and we use the Chicago translation):

Can a mortal be righteous before God
Or a man be pure before his Maker . . .
(Job 4:17ff)." This apparently means that man cannot win a verdict against God in court.

758 Pp. 144-148, this paper.

759 Deut. 30:15-19, *אָהב' אֱלֹהֶיךָ וְאֶת־לְבָבְךָ וְאֶת־כָּל־מְדִינְתְּךָ לַיהוָה אֱלֹהֶיךָ* ... *וְהָיָה לְךָ בְּרָכָה וְשִׁלְוָה* ... *וְהָיָה לְךָ בְּרָכָה וְשִׁלְוָה* ...

See our discussion, pp. 133-135.

760 Amos 5:14, *וְעַתָּה אֲמַרְתִּי לַיהוָה וְלֹא־לְבָרִשׁוֹ*.
The Psalmist petitioned, (125:4), "Do good, O Lord
unto the good." (*וְעַתָּה אֲמַרְתִּי לַיהוָה וְלֹא־לְבָרִשׁוֹ*).
This is part of the biblical tenet that the God-
obedient (the *אֲשֵׁר־יִשְׁמְעוּ*) will receive the evidence of
God's favor (*בְּרָכָה*).

761 Hosea suggests that to seek the Lord is to seek
His goodness (3:5), "... afterward shall the
children of Israel return, and seek the Lord their
God, and David their king; and shall come trembling
unto the Lord and to His goodness in the end of
days." The Hebrew is *וְהָיָה אֲחֵרֵי כֵן וְשָׁבוּ בְּנֵי־יִשְׂרָאֵל וְיִשְׁמְעוּ אֶת־קוֹל־יְהוָה אֱלֹהֵיהֶם וְיָשׁוּבוּ אֶת־יְהוָה אֱלֹהֵיהֶם וְיִשְׁמְעוּ אֶת־קוֹל־יְהוָה אֱלֹהֵיהֶם* ...

762 Ps. 8:4-6.

763 Italics this writer's for the translation of
אֱלֹהִים. The translation follows Irwin, *IAAM*, p. 258,
who claims there is no possible reason for trans-
lating "angels" as is commonly done, (JPS). RSV
has "God."

764 Except as he chose to reveal such information.
See our discussion, pp. 109-111.

765 Ps. 119:68.

766 See our discussion, pp. 17-20.

767 See our discussion of *וְהָיָה לְךָ בְּרָכָה וְשִׁלְוָה*, pp. 5-12.

768 See Gen. 1:21-22, "... and God saw that it
was good. And God blessed them ..."

(*וְהָיָה לְךָ בְּרָכָה וְשִׁלְוָה*) .
Cf. Deut. 28:1-2, where observing the commandments
will bring the blessing; the obedience to the

commandments determines God's approval. This is spelled out, Deut. 11:26-28, "Behold, I set before you this day a blessing and a curse . . ."

(אֲנִי מֵנִיחַ לְפָנֶיךָ הַיּוֹם בְּרָכָה וּקְלָלָה)
That this is equivalent to אֲנִי and קִלְ is spelled out in a similar passage in the same mood, Deut.

30:15-19, אֲנִי מֵנִיחַ לְפָנֶיךָ הַיּוֹם אֶת-הַבְּרָכָה וְאֶת-הַקְּלָלָה
אֲנִי מֵנִיחַ לְפָנֶיךָ הַיּוֹם אֶת-הַבְּרָכָה וְאֶת-הַקְּלָלָה...
...הַבְּרָכָה וְהַקְּלָלָה

769 Gen. 1:21-22, quoted n. 768, above.

770 See our discussion, "God shows favor to those whom He chooses," pp. 158-159.

771 The opposite to אֶת-הַבְּרָכָה is אֶת-הַקְּלָלָה, Deut. 30:15, quoted n. 768, above. So Saul could not remain king when God no longer approved of him and no longer granted him אֲנִי. See our discussion of the אֲנִי n. 7, pp. 51-53.

772 See our discussion of "Sweet, good, God-empowered waters," (mē tabuti) and "life-giving waters," (mē balati), pp. 68-76. Cf. our discussion of šare tabuti, pp. 36-50, where it seems to have the meaning of "life-power-giving breath (of the god)."

773 Amos 5:14, אֲנִי מֵנִיחַ לְפָנֶיךָ הַיּוֹם בְּרָכָה וּקְלָלָה .

774 Deut. 30:15-19.

775 Ibid., discussed n. 768.

776 It is as clearly identified with the curse (קְלָלָה) as אֲנִי is identified with the blessing. It is that which God afflicts upon those who do not follow His laws, or upon those who have lost His favor, as in the case of Saul, discussed above.

777 See our discussion, pp. 90-92.

778 Our discussion, pp. 54-55.

779 Our discussion, pp. 51-53.

780 But **אֵל** is what remained when the **רוח הרע** was removed. See p. 56, and 1 S. 16:23,

... וְרוּחַ לְשׂוֹן וְרוּחַ לֵל
מִלֵּי רֹחַ הָרָע .

Cf. our discussion of the fact that there are no "ru-hi-e tabûti" in the ancient texts but there are demon-spirits, la tabuti, p. 53 and notes 227-228.

781 Gen. 2:18, JPS and RSV.

782 Since God is speaking, it could mean, "it cannot possibly be that . . ." Cf. Ex. 18:17, where Jethro says to Moses that he (Moses) cannot continue ruling the people all by himself. Said Jethro,

...אֵל לֹא טוֹב .

The expression means more than "not good," (So RSV, JPS). It means, "it is not acceptable; it cannot continue; it cannot stand." See now where **טוֹב** means "it (the decision) is acceptable," 1 K. 2:38, discussed here, pp. 14-15. Compare **טוֹב**, 1 Chr. 13:4. Cf. Deut. 1:14, **טוֹב** where the people agreed to what Moses had projected, discussed p. 15 here.

783 See Lev. 27:10, "good or bad" (RSV) animal for offering. Read "well-formed" for **טוֹב** "ill-formed" for **רָע**; so Lev. 27:33. There is a different meaning in Lev. 27:12, where **טוֹב** seems to mean "acceptable as an offering to God"; so Lev. 27:14.

784 Gen. 41:26, "seven good kine," JPS; "cows"; RSV. Sarah is **טוֹבָה** (Gen. 26:7), RSV, "fair to look upon," so JPS. It means that, but more basically, "well-formed, of highly desirable appearance." Bath-Sheba is **טוֹבָה** (2 S. 11:2), so Esther (1:11; 2:3,7). All of these ladies were especially chosen by God. See 1 K. 1:6 of Adonijah, **טוֹב** RSV, "handsome"; JPS, "goodly." It is but a short step from "well-formed" to "handsome, fair." See **טוֹב לֶחֶם** (Gen. 3:6), "designed for, suitable for, desirable for food."

785 Gen. 41:5. Observe the text reads *nizbi nix'is* which means, "Healthy, well created and well-formed." RSV, "plump and good." JPS, "rank and good." 41:19 has *'kkn nix'*; 41:22, *nizbi nix'is*.

786 Gen. 41:3,4 (JPS), has "ill-favored," an excellent adjective! RSV has "gaunt." 41:19 has *'kkn nix'*. Cf. 41:21, *y' n'k'is*. Cf. "ill-favored kine" (*ny'ni...niten*), 41:27.

787 Gen. 41:23. The corn is not called but "withered, thin," and "blasted with the east wind" (*n'ip nix'is*).

788 See our discussion, pp. 16-17. The purpose of the priestly machinations employing *šamnu tabu* was to transfer the healing power of the god to the petitioner. See our discussion, pp. 59-67. See especially n. 257. Healing was not the only purpose of *šamnu tabu* in the Bible. *šimn šm* was used to transfer God's power to a chosen administrator of His power on earth. See our discussion, pp. 63-64.

789 Our discussion, p. 32 and n. 150; p. 53, n. 227, 228.

790 The exorcising of demons was an important part of the work of Jesus and his disciples, who thereby restored people to health. See Matthew 4:33, 24; 10:1, 8.

791 The issue could be not only health but power. To the ancients it was all one. One could not maintain his power or his health were he not approved of God. There was no neutral situation. See now our discussion of Sardanapal's request to Nebo that he be restored to kingly power, pp. 21-23, and especially the text, "*šare tābuti ina napsati-ka a-pak-kid*," where Nebu answers, "a good (i.e., favorable) breath I will invest in your life-spirit." Cf. Psalm 23 and compare the fact that David seeks *šm* (v. 6) and has the faith that God will "restore"

his ^{וְנִי} , " ^{אֵלֶיךָ} , ^{וְנִי} " (v. 3). Therefore, he
fears no ^{אֵל} , v. 4.

792 1 S. 16:23; ^{אֵל} remains when the ^{אֵל} ^{הַמֶּלֶךְ}
is exorcised.

793 Pp. 68-76.

794 Mē tabuti = mē balati, n. 298.

795 See our notes, 298-300. Cf. our discussion of
^{אֵל} ^{הַמֶּלֶךְ} , pp. 68-76.

796 It helps to cleanse-purify-heal a leper, Lev.
14:1ff. Cf. ^{אֵל} ^{הַמֶּלֶךְ} , 2 K. 2:19, our discussion,
p. 76 and n. 328-329.

797 "A Prayer of the Raising of the Hand," found STC, L.W.
in King, "pp. 22ff (from the Babylonian Tablets in the
British Museum, no. 26, 187. Published in Vol. II,
pls. LXXVff; Obv. 1.40).

798 See now Jer. 38:20, where the prophet says of
God to Zedekiah, ^{אֵל} ^{הַמֶּלֶךְ} ^{אֵל} ^{הַמֶּלֶךְ}
He is not speaking of healing Zedekiah from a
disease, but he is advising the king that if he
wishes God to grant him ^{אֵל} and life, he must do
as God directs. In this case, Zedekiah can choose
the ^{אֵל} by following the ^{אֵל} as proclaimed by the
prophet. This was one of the key meanings of
prophecy. It enables the Hebrews to know in advance
which way to move in order to realize the ^{אֵל} .

799 Job 34:4. Cf. our discussion, pp. 138-9.

800 Micah 6:8. See our discussion, pp. 136-154.

801 See in State Letters of Assyria, (edited by R.
H. Pfeiffer and previously cited here), a trans-
literation and translation of 355 official Assyrian
letters dating from the Sargonid Period (722-625 BC),
discovered in the palace of Ashurbanipal at Nineveh.

Among the many references there are the following:

"tu-ub libbibi u tu-ub šêri"

21 H 326 (K. 1249) pp. 19-20, L. 3.

29 H 284 (K. 599) pp. 25-26, L. 4.

30 H 282 (K. 524), pp. 26, L. 4,5.

802 "La tu(sic?)-ub šêrê pl," 172 H 499 (K. 1002),
p. 128, L. 9.

803 Compare "šulmu^{mu} a-a-si," "I am well," 81 H 301
(K. 84), pp. 70,71, L. 2,3. Cf. 228 pp. 164,5 H 401
(83-1-18, 30),

L. 5 šulmu^{mu} ia-a-ši I am well

L. 6 libba^{ka}ku-nu may your heart

L. 7 lu ta-ab-ku-nu-šu be of good cheer

Similarly, 35 H 292 (K. 939), p. 31, L. 4, 28 H 1260
(Bu. 91-5-9, 126), p. 25, L. 4. This shows the strong
relationship of ^{p7w} and ³¹⁰, discussed this paper,
p. 189 and notes 843-845. ^{p7w} also has connotations
of "being whole, complete." The expression
"libba^{ka}ku-nu lu ta-ab-ku-nu-šu," "may your heart
be of good cheer" has a more basic meaning. It
means, "may your heart attain to its satisfaction,
realize its desire, achieve its fulfillment." "Be
of good cheer," therefore, does not quite give the
full force of the expression.

804 We must note the association with expressions
like balât napšâte, "life," tabu-tub is associated
with matters of gravest importance.

805 CH, Epilogue, Col. XL., L. 34.

806 Ibid., Col. XLI, L. 93,94. We must compare
"tu-ub šêri," "health, soundness of body" and
"ši-ir . . . li-ti-ib," "welfare." The latter ex-
pression seems to mean, "the flesh (of his people)
favorably." In full context, the thought is that

the king should be concerned with the well-being, the health, the physical needs of the people. When their needs are supplied, they are treated "li-ti-ib." Cf. ibid., Prologue 5:20-24, the transliterated text by R. W. Rogers, CPOT, pp. 398-402.

L. 20 ki-it-tam

21 ù-mi-[✓]ša-ra-am

22 i-na pî ma-tim

23 [✓]ša-ku-un

24 [✓]ši-ir ni-[✓]ši ú-ti-ib

"I put justice and righteousness into the language of the land, and I promoted the welfare of the people." The translation is from Harper, CH.

807 Ibid., Col. XLI, L. 34, 35. Italics this writer's.

808 See our discussion of the verdict from on high ni-ti-ib = li-ti-ib, p. 16 and our notes there.

809 See our discussion, pp. 188-190.

810 Cf. CH, Col. XL, L. 33, "[✓]ši-ir ma-tim u-ti-ib," "I brought health to the land" (health = well-being); Col. XLI, L. 32, 33, "li-ib-bi iluMarduk be-li-[✓]šu u-ti-ib" "he has made glad the heart of Marduk," (that is, he has pleased, fulfilled the desire of, the heart of Marduk); cf. par. 264,

L. 38, 51, "li-ib-ba-su ta-ab," "be satisfied";
 Par. 178, 30:72, "ta-bu na-da-nam" "she may give
 (to whomsoever) she may please"; cf. Par. 178,
 31:5 "nša eli-ša bta-bu" "to whomsoever she please";
 Col. XL, L. 46, "si-li ta-bu-um," "beneficent
 protection" (i.e., favorable, protecting
 shadow).

811 Ps. 73:26. The Psalm begins, JPS, "Surely
 God is good to Israel, Even to such as are pure
 in heart" (אֵלֹהִים לֵיטוֹב לְיִשְׂרָאֵל אֱלֹהִים
לֵב טָהוֹר) . It concludes
 (v. 28), "But as for me, the nearness of God is
 my good. . . ." (וְאֵיךְ קִרְבֵּי אֱלֹהִים לִי טוֹב)

812 SLA, 46 H 792 (83-1-18, 52), pp. 46-7, L. 2;
 49 H 186 (K. 11), p. 49, L. 7, 8; 98 H 458 (K.
 1122), p. 81, L. 2, 3, and many others.

813 See our discussion, pp. 12-16.

814 SLA, 189 H 54 (K 476), p. 138, L. 9, 10.
 Compare 162 H 358 (Rm 76), p. 121, L. 6,
 "libbi^{b1} i-ti-ba-an-ni," translated, "my heart was
 glad." Better is, "my heart was satisfied." See
 now 225 H 971 (83-1-18, 54), p. 162, v. 7,
 "[libbu]^{bu} sa šarru bēli-ia lu tāt-šu," "may the
 king, my lord be of good cheer." Suggested, "may

the heart of the king, my lord achieve its desire," (i.e., be content). Cf. 346 H 187, p. 234, Rev. 8; 354 H 42, p. 241, v. 14; 5 H 548 (K 593), p. 6, v. 5; 6 H 424 (S. 760), p. 7, v. 5.

815 SLA, 322 H 1006 (K. 2085), pp. 216-7. Compare "libba^{ka}-kunu lu ta-ab-ku-nu-šu," 228 H 401 (83-1-18, 30), l. 6, 7. The suggested translation, "may your heart attain to its satisfaction (desire)."

816 SLA, 264 H 5 (K. 583), p. 186, Rev. 7.

817 SLA, 218 H 338 (82-5-22, 98), pp. 158-9, L. 6, in the phrase, "tu-ub šeri u hu-ud libbi^{bi}," the latter phrase is translated, ". . . joy of heart." Cf. 350 H 1202, pp. 236, 7, L. 4 ("Hu-ud = ⁿⁱ⁷ⁿ "). See now 137 H 992 (K. 1281), pp. 104-5, L. 8, where we have "tu-ub libbi^{bi} tu-ub šeri," and "hu-du-u libbi^{bi}." Compare "pani ša šarri bēli-ka ha-du-te," 82 H 517 (82-5-22, 91), pp. 71-2, Rev. 11-13, "bēli-ka ta-a-bu me-lik-šu."

818 King, The Letters and Inscriptions of Hammurabi, King of Babylon, etc. (London: Luzac & Co., 1898-1900), p. 250, ii, plate 185, no. 95, v. 8, 9. Cf. "mu-um-mu suk-kal-li mu-tib-ka ka-bit-ti-ia." The transliterated text is by R. W. Rogers, CPOT, p. 4, v. 31. The translation by Speiser, "The Creation Epic," ANET, p. 61a is, "O Mummu, my Vizier, who rejoicest my spirit." We would supply the translation for "mu-tib-ka ka-bit-ti-ia," "who satisfies (favors the desires of) my spirit." For the connection between ⁿⁱ⁷ⁿ and words like ^{pan} ^{u77} ⁿⁱ⁷ see our discussion, p. 1, and notes 1, 2, 3.

819 CH, Harper, Par. 178, Col. 30, v. 86, 87.

820 Ibid., Par. 178, Col. 31, v. 1, 2.

821 So JPS, Jud. 19:6; RSV reads, "Be pleased to spend the night and let thy heart be merry."

822 Discussed p. 17 and n. 88.

823 Jud. 16:25.

824 2 S. 13:28.

825 Esth. 1:10.

826 Jud. 19:22.

827 Deut. 28:47. See where חננו means "voluntarily," in 1 Chr. 29:17, discussed p. 187, n. 833.

828 So RSV and JPS (*italics this writer's*). We must remember that *נב* sometimes has the force of "to decide, to make a decision." See p. 4, n. 18, 19, and our discussion of the text in 1 S. 20:13,

... כִּי יָבִין מֶלֶךְ שָׁאוּל לְבָרֵךְ דָּוִד
The text means, the king (Saul) decided-determined to bring *נב* upon David. *נב* may mean specifically "it pleased" but it has the force of "he decided." Cf. 2 S. 19:39, discussed n. 19, וְאֵין אֲמָרָה לִּי אֲמָרָה

... וְאֵין אֲמָרָה לִּי אֲמָרָה
What is acceptable (*נב*) to Barzillai = whatever he chooses (*נב*), i.e., decides.

829 Compare now, 1 K. 8:61, וְהָיָה לְבָבְךָ שָׁלֵם לַיהוָה אֱלֹהֶיךָ.

"Let your heart therefore be whole with the Lord our God . . ." Cf. 2 K. 20:3,

... וְהָיָה לְבָבְךָ שָׁלֵם לַיהוָה אֱלֹהֶיךָ
"I have walked before thee in truth and with a whole heart. . . . (and have done that which is good in thy sight)." Cf. p. 187, and n. 834, and our discussion of *נב*.

830 See our discussion, p. 8 and n. 35.

831 Ps. 119:7, JPS "With an upright heart" RSV. Compare Ps. 111:1, ... אֱלֹהִים בְּכָל-לֵב . . . See now Ps. 86:12, ... אֱלֹהִים בְּכָל-לֵב .

These passages clearly imply the complete commitment of the Psalmist. Something of this nuance is in the phrase לֵב יָדָה and לֵב יָדָה.

832 1 Chr. 29:17, "In the uprightness of my heart I have freely offered (all these things)," the RSV translation of לֵב יָדָה JPS has "in the uprightness of my heart I have willingly offered . . ." The nuance is "I, with the conviction of my heart," or simply, "I have sincerely and freely offered."

833 "I have seen (thy people) offering freely and joyously to thee," RSV, preferable to JPS, "I have seen with joy." נָחַם here has the force of "voluntarily"; so לֵב יָדָה in Deut. 28:47.

834 2 Chr. 29:34. Directly comparable is 1 Chr. 29:9, לֵב יָדָה "because with a whole heart they offered willingly to the Lord, . . ." (JPS). Cf. לֵב יָדָה, 2 Chr. 16:9; 19:9; לֵב יָדָה 2 Chr. 25:2.

835 So JPS, RSV.

836 JPS, Deut. 23:6, "Thou shalt not seek their peace nor their prosperity all thy days forever." Cf. Job 36:11; Eccles. 7:14, Lam. 3:17; Zech. 1:17.

837 This is what the queen of Sheba meant when she said Solomon had נָחַם and לֵב יָדָה exceeding that of which she had heard, 1 K. 10:7-9; she meant he had God's approval, i.e., (v. 9).

838 CH, Harper, Epilogue, Col. XLI, L. 34, 35.

839 Ibid., Col. XLI, L. 93, 94.

840 Ibid., Col. XL, L. 34, translated, "health."

841 See our discussion, pp. 180-181. Note in CH the expression, "si-ir ma-tim u-ti-ib," "I brought health to the land," Epilogue, Col. XL, L. 33, 34. An equally acceptable translation would be, "I brought

prosperity (or well-being) to the land."

842 "Let him root out the wicked and evildoer from his land! Let him promote the welfare of his people";

CH, Epilogue, XLI, L. 90-94.

90 li-ip-ru-us

91 i-na ma-ti-šu ra-ga-am

92 u si-nam li-zu-uh

93 šī-ir ni-šī-šu

94 li-ti-ib

843 See our discussion, pp. 47-49, of Isa. 52:7;

Jer. 33:9; Jer. 8:15; 14:19. Cf. Isa. 45:7, שֶׁחַח שְׁלֹמֶה

וְיִבְרָא רֵי, Compare שְׁלֹמֶה, Isa. 59:8.

and וְיִבְרָא חֶסֶד, our discussion, pp. 144-148.

Compare וְיִבְרָא שְׁלֹמֶה, Jer. 12:5, and וְיִבְרָא חֶסֶד, our discussion, p. 158, and notes 696-697.

844 Isa. 32:17, וְהָיָה כְּעֵשֶׂה חֶסֶד שְׁלֹמֶה.

845 Isa. 26:12, ... יִעֲשֶׂה שְׁלֹמֶה לִי

Isa. 48:22, אֵין שְׁלֹמֶה אֶמֶר "לִרְשָׁעִים.

Jer. 4:10; 23:17, שְׁלֹמֶה יִהְיֶה לָכֶם.

Compare SLA, 228 H 401 (83-1-18,30), v. 5-7,

šulmu^{mu} la-a-ši I am well

libba^{ka}-ku-nu may your heart

lu ta-ab-ku-nu-šu Be of good cheer

(i.e., attain to its satisfaction, its desire).

Cf. *ibid.*, 35 H 292 (K. 938), p. 31, v. 4; 28 H 1260

(Bu 91-5-9, 126), p. 25, v. 4. Cf. "libba^{ba}-ka

lu-u ta-ab-ka," 256, CT. 22, no. 1 (25676 and 25678),

p. 179f. See now SLA, 327 H 565 (K. 941), p. 222.

L. 6 šulmu^{mu} ša a-dan-nis

7 tu-ub šārēpl.

8 lid-di-nu-ni ka

"Exceeding great may be the welfare (šulmu) and health granted you by them (i.e., the gods)."
 Compare "šul-mu-ū ša mâte," "prosperity of the land,"
 33 H 774 (Bu 89-4-26, 162), pp. 29-30, v., Rev. 2,
šul-mu is "prosperity" only secondarily, for it
 means here, "welfare, well-being." See now,
 "šulmu šarri," "welfare of the king," SLA,
 49 H 186 (K. 11), pp. 49, 50, v. 19.

846 See our discussion, pp. 55-57. Cf. Jer. 22:15.

847 See our discussion, pp. 53ff. Note again the connection between "well-being" (šl) and "life" (p'n). See our discussion, p. 55 of Deut. 5:30 and n. 235. Cf. Amos 5:14, discussed p. 149 and n. 659-660. Compare Jer. 38:20, qwb *nni 77 šl *n, discussed n. 798 here.

848 See our discussion, pp. 56-58.

849 Num. 14:3. Cf. Ex. 14:12, šl šl *n .

850 Prov. 8:11, 16, 17.

851 Ibid., 16:8, np722 šl šl .

852 Ibid., 16:16. RSV follows GK, Syr Vg Tg. The Hebrew seems to say, "How much better."

853 Prov. 1:2.

854 Ibid., 1:7.

855 See further usages in ibid., 16:19, 32; 17:1; 19:1; 8:19; 12:2, 9; 25:7; 27:10; 28:6; 31:18; see also Ps. 63:3; 84:11; 119:72; Gen. 29:19; Jud. 8:2; Ruth 4:15; 1 S. 1:8; 15:22, to obey is better than sacrifices; 15:28; 27:1. Cf. Eccles. 4:3, 6, 9, 13; 5:4; 6:3, 6, 9; 7:1, 2, 3, 5, 8, 10; 8:15; 9:16, 18. Ecclesiastes gives its own special twist to the concept of "what is tob." Its irony represents a questioning of the traditional viewpoint. See now Jud. 9:2, šl šl *n ,

"which is better for you"; 1 S. 9:2 וְהָיָה לְךָ כִּי יִרְאֶה
וְהָיָה לְךָ כִּי יִרְאֶה... This seems to have a
 physical connotation, i.e., "well-formed, as a man
 should be, as God intended." But the usage means
 "more desirable, acceptable" in 2 S. 14:32; 17:14;
 1 K. 21:2.

856 Prov. 4:2, RSV, "good precepts," here parallel
 with וְהָיָה לְךָ כִּי יִרְאֶה וְהָיָה לְךָ כִּי יִרְאֶה .
 Compare 1 K. 2:32, וְהָיָה לְךָ כִּי יִרְאֶה "more
 righteous and better than himself."

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Prälimin

Abbreviation

Prov.	Proverbs
Job.	Job
Cant.	Song of Songs
Ruth	Ruth
Lam.	Lamentations
Eccles.	Ecclesiastes
Esth.	Ester
Dan.	Daniel
Ezra	Ezra
Neh.	Nehemiah
I Chr.	I Chronicles
II Chr.	II Chronicles

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- KB Schrader, E. (ed.). Keilinschriftliche Bibliothek. Berlin: Neuther & Reichard, 1889-1900.
- KIAT Vinkler, H. Keilinschriftliches Textbuch zum Alten Testament. Leipzig: J. C. Hinrichs, 1909.

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Abbreviation

- AS Assyriological Studies, Oriental Institute, University of Chicago, (Chicago, 1931-).
- BA Beitrage zur Assyriologie und Semitischen Sprachwissenschaft (Leipzig, 1889-)
- BASOR Bulletin of the American Schools of Oriental Research (1919-)
- CT Cuneiform Texts from Babylonian Tablets, etc. In the British Museum (London, 1876-)

- H See Harper under Books
- JAOB Journal of the American Oriental Society (New Haven, 1843-)
- JBL Journal of Biblical Literature and Exegesis (Middletown, Conn., etc., 1881-)
- K Kouyunjik Collection (British Museum, London)
- KAR Keilschrifttexte aus Assur religiösen Inhalte, Vol. I (WVDOG, XXVII (1915-19)) ed. by E. Ebeling.
- KAT Die Keilschriften und das alte Testament, 1st ed. 1872 and 2nd ed. 1883, edited by E. Schrader. 3rd ed. re-written by H. Zimmern and H. Winckler, 1903.
- KUB Keilschrifturkunden aus Boghazköi, I-XXXIV (Berlin, 1921-1944).
- Meissner BAWB B. Meissner, Beiträge zum Assyrischen Wörterbuch No. 1 (Assyriological Studies, No. 1), No. II (Assyriological Studies, No. 2) (Chicago, 1931, 1932)
- PAPS Proceedings of the American Philosophical Society (Philadelphia: The Society, 1838-)
- PBSA Proceedings of the Society of Biblical Archaeology, (London: Publ. at the Office of the Society, 1878-1918).
- R H. C. Rawlinson, The Cuneiform Inscriptions of Western Asia (London, 1851-1864)
- RA Revue d'Assyriologie et d'archéologie Orientale (Paris: Ernest Leroux, 1884-)
- TBSA Transactions of the Society of Biblical Archaeology (London, 1872-1893)
- VS Vorderasiatische Schriftdenkmäler, Berlin, Staatliche Museen (Leipzig, 1907-)
- WVDOG Wissenschaftliche Veröffentlichungen der deutschen Orient-Gesellschaft, Berlin (Leipzig, 1900-)