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BODY IDIOMS IN THE BIBLE

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Thesis Submitted in Partial Fulfillment of
Requirements for Ordination

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CHAPTER I
INTRODUCTION

The purpose of this study is to examine biblical verbal expressions, which employ anatomical terms. My original intent was to cover all the major parts of the body, but as my research unfolded, I realized that each body part encompasses a substantial amount of material and could itself be a major study. Therefore, I have limited this work to two body parts, the eye עין, and the mouth פה. I believe the method employed here can be extended to the other biblical body idioms.

The material in this study is divided into two categories, literal expressions and idiomatic expressions. I will deal in detail with the latter, but I will cite all instances of the former as well. I decided to adhere to Webster's definition of 'idiom' as my criterion for determining what is literal and what is idiomatic, i.e., "an expression whose meaning is not predictable from the usual meanings of its constituent elements." Thus, any expression which is predictable as to its meaning, I consider literal. It stands to follow that I consider idiomatic all expressions whose constituent parts do not lend themselves to a predictable meaning.

I consider the use of certain figures of speech literal as well, such as synecdoche. Synecdoche is defined as "a figure of speech in which a part is used for the whole or the whole for a part, the special for the general or the general for the special." In many cases in the Bible,

synechdochic expressions are predictable, not only in context but out of context as well. However, a synechdochic expression can also be idiomatic, especially when a non-verbal communicative gesture is intended by the part of the body that is used for the whole.

I also consider examples of personification to be literal usage of a term. Although with personification a body part does not literally have reference to something human, it nevertheless retains its literal meaning. For example, the meanings of the expressions, 'the mouth of the river', or, 'the head of a mountain', are predictable and thus must be considered literal.

Also of help to the biblical researcher in determining whether an expression is literal or idiomatic, is the process of substitution. If one body part in an expression can be substituted by another body part and the expression does not change its meaning, then both these expressions must be considered idiomatic. For example, when ' לִב ' is substituted for ' עַיִן ' in the expression ' לִבְּךָ לֵב ', becoming ' עַיִן לֵב ', the meaning of the expression remains the same. In both cases the expression yields the meaning, 'to look up at'. Thus, both are idiomatic.

I have used several criteria for establishing the meaning of the idiomatic expressions dealt with in this study. The most important and most helpful aid in determining a meaning is the use of the literary phenomenon in the Bible known as parallelismus membrorum (from here on in, simply, parallelism). In general, parallelism is the relationship between two or

three lines in the biblical text in which the thought or construction of the first is repeated in the second and third. This may be repeated either positively or negatively.

There are various types of parallelism. In synonymous parallelism, "the second line repeats or paraphrases the first, the sense of the units of the one balancing the sense of the units of the other in whole or in part."¹ This parallelism, however, is seldom perfect.

The Bible also employs antithetic parallelism. In such a parallelism, "the second line is contrasted with the first, sometimes in specific words or expressions, sometimes only in sense."²

A third type of parallelism is synthetic parallelism. Synthetic parallelism "consists only in the similar form of construction, in which word does not answer word, and sentence to sentence, but there is a correspondence and equality between different propositions, in respect of the shape and turn of the whole sentence and all the constructive parts."³

There are many variations of the above as well as additional forms of parallelism.⁴

This stylized aspect of biblical Hebrew is indeed a tremendous aid to the researcher, for it enables him/her to gain a better understanding of many expressions, which would otherwise remain obscure.

Another aid to the biblical researcher is Hebrew's affinity to other semitic languages, specifically Akkadian, Ugaritic, and Aramaic. Through comparative study, these

languages shed light on the meanings of previously obscure words and expressions. The existence of the same idiomatic expression in both Hebrew and one of these other semitic languages is, of course, the greatest aid in determining meaning. I have tried in this study to explain the many various expressions containing the words 'eye $\text{׀} \text{ׁ}$ ' and 'mouth $\text{פּוּ$ '. Many Bible translations translate these expressions word for word, without taking into account their idiomatic meaning. Now and then, a literal translation can do justice to the true meaning of an expression, but in general, a literal translation does not capture the intended meaning of a passage. My goal was to try to render a meaningful translation, which expresses the original meaning of a passage. At the same time, I aimed to grasp an understanding of the conceptual use of anatomical terms and what they meant to those people who lived in the days in which the Bible was written.

NOTES TO CHAPTER I

1. This definition is quoted from the Encyclopedia Judaica, 1972, Vol. 13, p. 674.
2. Ibid.
3. Ibid.
4. see Encyclopedia Judaica, Vol. 13, pp. 671-675.

Since Jonathan did not hear when his father had the people swear (that they would refrain from eating), he extended the end of the staff that was in his hand, and he dipped it into the honeycomb, and he put his hand to his mouth and he was delighted.

I Sam. 14:29

וַיֹּאמֶר יוֹנָתָן עֵדֶר אֵלַי אֶת-דֶּאֱרֹךְ רֵאן-לֵא
כִּי-אֵרָוֶה עֵינַי כִּי טַעַמְתִּי מֵעֵץ דְּבַשׁ קָטָן

Jonathan said, 'My father has troubled Israel. Please see how delighted I am since I tasted a little of this honey.'

אור עין

This expression, אור עין, (in which the verb occurs in the causative) is similar to its counterpart, עין אורה. In the instances where this expression is used, the idiomatic meanings are intended. These are, 'to enlighten', 'to delight'. Literally, this expression means 'to lighten the eyes'.

Ps. 13:4

בְּפִטְאֵי עֵינַי יְהוָה אֱלֹהֵי
בְּאֵרֶךְ עֵינַי פֶּן אֵשֵׁן בְּמָוֶת

Please look (upon me, and) answer me, O Lord, my God. Please enlighten me, lest I sleep the sleep of death.

Ps. 19:9

פְּקֹלֵז' יְבוֹד יְשֻׁרִים מִשְׁמַחַת-לֵב
מִשְׁמֹחַת יְבוֹד עֲדָה מְאִירַת עֵינַי

The Lord's precepts are just, they cause joy.
The Lord's commandment is pure, it causes
enlightenment/delight.⁵

Prv. 29:13

רַם אֵלֵי תִכְבִּיץ נִפְעָלָה.
מֵאִיר עֵינַי עֲלֵיכֶם יְהוָה

When the poor person and the oppressor meet,
it is the Lord who delights both of them.

Ezra 9:7,8

מֵאִזְכֹּר יְהוָה אֲנִיחָנוּ בְּאִשְׁמֵנוּ אֲנִיחָנוּ אֲנִיחָנוּ כִּפְרָנוּ
כִּפְרָנוּ וְיִצְרוּרְתָנוּ בְּתָנוּ אֲנִיחָנוּ מֵעֵינֵינוּ כִּפְרָנוּ
כִּי מֵלֵךְ הָיָה אֲנִיחָנוּ עֲחָדָה עֲשָׂה וְיִצְרָנוּ וְיִצְרָנוּ
עֲנִיִּים כִּפְרָנוּ כִּפְרָנוּ וְיִצְרָנוּ כִּפְרָנוּ כִּפְרָנוּ
תִּחְרָה מֵאֵלֵינוּ יְהוָה אֵלֵינוּ עֲשָׂה לָנוּ
כִּפְרָנוּ וְיִצְרָנוּ יְהוָה אֵלֵינוּ קִדְשָׁנוּ לְבָנוּ
עֲנִיִּים אֵלֵינוּ וְיִצְרָנוּ מֵעֵינֵינוּ אֲנִיחָנוּ

From the time of our fathers until now we
have been in a state of great guilt, and because
of our iniquities we, our kings and our priests
were handed over to the kings of other lands
by means of sword, captivity, and plunder and
disgrace as at this time. Now, however, for
a short while there has been favor from the
Lord our God to preserve for us a remnant and
to give us a foothold in His holy place and
for God to delight us and to give us a little
sustenance in exchange for our servitude.

אֵלֵינוּ עֵינֵינוּ

There are two instances of this expression in the
Bible. The literal meaning of this phrase is 'to uncover
the eye'. The idiomatic usage seems to imply 'to see beyond

normal capacity' i.e., vision that is not given to ordinary sight.

In the two examples in the Book of Numbers, it is clear that Balaam's eyes are already opened, seeing what is before him. Nonetheless, God 'uncovered the eyes of Balaam' and then, Balaam saw an angel!

Num. 22:31

וַיִּבְרַח בָּלָאָם מִן הָאֵל וַיֹּאמֶר
וַיִּבְרַח בָּלָאָם מִן הָאֵל וַיֹּאמֶר
וַיִּבְרַח בָּלָאָם מִן הָאֵל וַיֹּאמֶר

Then the Lord gave Balaam extrasensory sight, and he saw the angel of the Lord standing in the way, his drawn sword in his hand, thereupon he bowed right down to the ground.

Num. 24:4

וַיֹּאמֶר בָּלָאָם אֵלֶיךָ יְהוָה
וַיֹּאמֶר בָּלָאָם אֵלֶיךָ יְהוָה

The speech of him who hears the words of God who sees visions from the Almighty, prostrate, yet with extrasensory sight.

וַיִּזְכַּר

This locution is found once in the Bible, in Job 36:7. Literally this expression means 'to diminish the eye from'. Figuratively, it means 'to disregard'.

Job 36:7

לֹא יִשְׁכַּח אֱלֹהִים אֶת צַדִּיק וְלֹא יִשְׁכַּח
אֶת מַלְכֵי עֶלְיוֹן וְלֹא יִשְׁכַּח אֶת מַלְכֵי
עֶלְיוֹן וְלֹא יִשְׁכַּח אֶת מַלְכֵי עֶלְיוֹן

He (God) does not disregard the righteous,
but with kings upon the throne he sets them
forever and they are exalted.

עֵינַי יִשְׁכַּח

This expression occurs once in the Bible. Literally,
it means 'my eye languishes'. Idiomatically, it means
'to be sad'.

Ps. 38:10

עֵינַי יִשְׁכַּח וְלֹא יִשְׁכַּח
אֶת מַלְכֵי עֶלְיוֹן וְלֹא יִשְׁכַּח אֶת מַלְכֵי
עֶלְיוֹן וְלֹא יִשְׁכַּח אֶת מַלְכֵי עֶלְיוֹן

I am sad because of my affliction. I have
called upon You, Lord, every day, I have spread
forth my hands unto You.

עֵינַי יִשְׁכַּח - עֵינַי יִשְׁכַּח

There is one instance of this locution in the Bible.
It is difficult to determine whether the root of עֵינַי
is עֵינַי or עֵינַי . The former would yield the
literal meaning, 'the eyes are poor'. The latter would
yield the meaning, 'the eyes are lifted'. With the latter
in mind, the expression should be translated, 'to look'.
With the former (עֵינַי), the expression would yield
the meaning, 'my eyes are strained'. I prefer עֵינַי

since וְהָיָה renders the verse elliptical.

Is. 38:14

וְהָיָה כִּי אֶפְיֹכָה
כִּי אֶפְיֹכָה כִּי אֶפְיֹכָה
כִּי אֶפְיֹכָה כִּי אֶפְיֹכָה
כִּי אֶפְיֹכָה כִּי אֶפְיֹכָה
כִּי אֶפְיֹכָה כִּי אֶפְיֹכָה

וְהָיָה

I piped like a swift or a crane, I moaned
like a dove, My eyes strained (as they looked)
to heaven. My Lord, I am in straits, Be my
surety.

or

וְהָיָה

I piped like a swift or a crane, I moaned
like a dove, I looked to heaven. My Lord, I
am in straits, Be my surety.

וְהָיָה

The solitary instance of this locution presents us
with a problem. It is difficult to determine its precise
idiomatic meaning, since the first stich of the verse is
somewhat confusing. The expression is found in Job 16:20.

The Hebrew phrase could be punctuated in one of two
ways:

(וְהָיָה כִּי אֶפְיֹכָה
כִּי אֶפְיֹכָה כִּי אֶפְיֹכָה
כִּי אֶפְיֹכָה כִּי אֶפְיֹכָה
כִּי אֶפְיֹכָה כִּי אֶפְיֹכָה
כִּי אֶפְיֹכָה כִּי אֶפְיֹכָה)

or

וְהָיָה כִּי אֶפְיֹכָה
כִּי אֶפְיֹכָה כִּי אֶפְיֹכָה
כִּי אֶפְיֹכָה כִּי אֶפְיֹכָה
כִּי אֶפְיֹכָה כִּי אֶפְיֹכָה
כִּי אֶפְיֹכָה כִּי אֶפְיֹכָה

These two variant punctuations yield different idiomatic meanings. The latter would be rendered:

"My inward thoughts are my intercessors, I long⁷ for God."

The former would be rendered:

"My supplications be my intercessors to God, I am crying."

There seems to be an intentional repetition of γ and δk in vss. 20 and 21. This seems to be the key to understanding the verse, although I have not found it yet!

$\frac{\gamma}{\delta k}$

This locution is found once in the Bible. Literally, it means, 'to change its eye'. Figuratively, it means, 'to change its appearance'.

It seems that the eye was looked upon as the center of an object, and therefore, its basic appearance, whether animate or inanimate.⁸

Lev. 13:55

וְאִם בְּכִיּוֹן אַחֲרָיִךְ הִכָּסֶה אֶת-בִּינְיָן עֵצִי
וְאִם בְּכִיּוֹן אַחֲרָיִךְ הִכָּסֶה אֶת-עֵצֶיךָ עֵצִי
כִּשְׁמֵהוּ טָמֵא כִּי אֵשׁ תִּשְׂרֹף עָלָיו פְּחִיתוֹת
כִּי אֵשׁ בְּקִרְחָתוֹ אוֹ כִּי עֲפָחָתוֹ

And if, after the affected article has been washed, the priest sees that the affection has not changed its appearance and that it has not spread, it is unclean. It shall be consumed in fire; it is a fret, whether on its inner side or on its outer side.

עין חסד

There are numerous⁹ occurrences of this expression in the Bible. The literal meaning of this phrase is, 'the eye pities'. In all but one instance (with which I will deal later), the idiomatic usage is intended, yielding the meaning, 'to be lenient'.

Dt. 7:16

אֶת-כָּל-בְּנֵי-הָעַמִּים אֲשֶׁר יִבְרַךְ אֱלֹהֵינוּ
לְפָנֶיךָ יְיָ אֱלֹהֵינוּ לֹא תַחֲסִים עִנְיָן וְלֹא
תַעֲבֹד אֶת-אֱלֹהֵיהֶם כִּי-מִוְיָקֶשׁ הוּא לְךָ

You shall destroy all the peoples that the Lord your God delivers to you. You shall not be lenient with them. And you shall not worship their gods, for that would be a snare to you.

Dt. 13:9, 10

לֹא-תִשָּׁעֵב עָלָיו וְלֹא תִשָּׁמַח אֵלָיו וְלֹא תַחֲסִים עִנְיָן
וְלֹא-תִחַמֵּם וְלֹא תִכְסֶּה עָלָיו כִּי בִרְיָה
תִּהְיֶה לְךָ...

Do not assent or give heed to him. Do not be lenient or compassionate and do not shield him, but take his life...

Is. 13:18

וְיָקִיעַתוֹת לְעָרִים תִּבְרָשֶׁן וְעָרֵי-גִבּוֹר
לֹא יִרְחַם עַל בָּנִים לֹא-תַחֲסִים עִנְיָן

Their bows shall shatter the young; they shall show no pity to infants, they shall not be lenient with the children.

Ez. 5:11

לֹכְסֵי חַיֵּי-הָאָדָם יִשְׁבְּרוּ אֶת-קִיפּוֹתֵיהֶם
אֶת-מִקְצֵי בְּנֵי-הָאָדָם וְלֹא יִרְחֹמוּ
אֶת-רֵשָׁתָם וְלֹא יִרְחֹמוּ אֶת-בְּנֵי-הָאָדָם
וְלֹא יִרְחֹמוּ אֶת-בְּנֵי-הָאָדָם

Assuredly, as I love, said the Lord God, because you defiled My Sanctuary with all your detestable things and all your abominations, I will diminish you and I will not be lenient with you and I will show you no pity.

Ez. 8:18

וְאֵלֶיךָ אֶעֱשֶׂה כְּחֵמָה לֹא-יִרְחֹמוּ אֵלַי וְלֹא
אֶחָד מֵהֶם יִקְרָא וְיִשְׁמָע וְלֹא יִשְׁמָע אֶת-קוֹלִי

I will in turn act with fury, I will not be lenient or compassionate, though they cry aloud to Me, I will not listen to them.

Ez. 9:5,6

וְאֵלֶיךָ אֶעֱשֶׂה כְּחֵמָה לֹא-יִרְחֹמוּ אֵלַי וְלֹא
אֶחָד מֵהֶם יִקְרָא וְיִשְׁמָע וְלֹא יִשְׁמָע אֶת-קוֹלִי
וְלֹא יִרְחֹמוּ אֶת-בְּנֵי-הָאָדָם וְלֹא יִרְחֹמוּ
אֶת-בְּנֵי-הָאָדָם וְלֹא יִרְחֹמוּ אֶת-בְּנֵי-הָאָדָם

To the others he said while I was listening, 'Follow him through the city and strike; do not be lenient or compassionate. Kill off the old men, youth and maiden, women and children; but do not touch any person who bears the mark.

Ez. 20:17

אִתְּקִים עֵינַי עַל־בְּנֵי נִחֶתֶר וְלֹא אֶשְׁמָד
אֶתְּקִים כֹּלִי בְּמִצְרָיִם

Nevertheless, I was lenient toward them by not destroying them, nor did I make an end of them in the desert.

There remains only one other instance of עֵין חֹסֶד .

This occurrence differs from the others in that the object is inanimate, rather than animate as in all the other cases. In this instance, the expression must be rendered, 'to mind, to regard'.

Gn. 45:20

וְעֵינַי כֶּקֶּר אֶל-תְּחִים אֶל-בְּנֵיךָ כִּי-לֹא
כֹּל-אֲרֵץ מִצְרַיִם עִמָּךְ בָּלֵא

And never mind your belongings, for the best of all the land of Egypt shall be yours.

עֵין חֹסֶד

Literally, this expression means, 'the eye becomes dark'. Idiomatically, as it is used in the two instances in the Bible, this locution must be rendered 'to be sad'.

Ps. 69:24

תִּתְחַשְׁבֵּנִי עַל־בְּנֵיךָ אֱלֹהֵי אֲבֹתַי
וְאֶתְּנֶנִּי בְּתִמְזָל עַל־אֲנָשִׁים

Let them be sad from what they see and make
their loins continually to totter.

Lam. 5:17

על־כֵּן בִּיָּד קֹדֶם לָנוּ.
על־כֵּן אֵלֶּיךָ הִשְׁכַּח אֶרְצֵנוּ.

For this we are sick at heart, for these things
we are sad.

... עַל־כֵּן עַל־כֵּן

This expression occurs several times throughout the Bible. Literally, it means 'to be good in the eyes of....' In many of the instances, the idiomatic usage conveys the meaning, 'to please'. In others, this expression yields the meaning, 'to approve'.

Gn. 41:36,37

וְכֵן יִהְיֶה כִּי־יִהְיֶה לְפָנָיו לְאֹכֶל לְשֵׁנָה שְׁנֵי
שָׁנִים אֶת־כָּל־תְּבֹתָאֵי אֶרֶץ מִצְרַיִם וְכָל־תְּבֹתָאֵי
כָּל־אֶרֶץ כְּנָעַן כֹּהֲלֵי־כֶסֶף וְכֹהֲלֵי־בָרָד
כֹּהֲלֵי־אֵשׁ וְכֹהֲלֵי־מָוֶה וְכֹהֲלֵי־כָּל־מִסְכָּאֵי אֶרֶץ מִצְרַיִם

Let that food be a reserve upon the land for
the seven years of famine which will come upon
the land of Egypt, so that the land may not
perish in the famine. The plan pleased Pharaoh
and all his courtiers.

Josh. 22:33

וַיִּשְׁמַע כָּל־יִשְׂרָאֵל וְכָל־יִשְׂרָאֵל וְכָל־יִשְׂרָאֵל
וְכָל־יִשְׂרָאֵל וְכָל־יִשְׂרָאֵל וְכָל־יִשְׂרָאֵל
וְכָל־יִשְׂרָאֵל וְכָל־יִשְׂרָאֵל וְכָל־יִשְׂרָאֵל

And the matter pleased the Israelites, and the Israelites praised God; and they spoke no more of going to war against them to ravage the land in which the Reubenites and Gadites dwelt.

Esth. 1-21

וַיִּשְׂכַּח הַמֶּלֶךְ קִיָּיִל יְהוֹנָתָן וְכָסְדִּישׁ
וַיַּעַשׂ כְּכֹל מַמְלָכָה

And the word pleased the king and the princes; and the king did according to the word of Memukan.

Esth. 2:4

וְיִשְׂכַּח הַמֶּלֶךְ קִיָּיִל יְהוֹנָתָן וְכָסְדִּישׁ
וַיַּעַשׂ כְּכֹל מַמְלָכָה

And let the maiden that pleases the king be queen in place of Vashti and the matter pleased the king, and he did so.

Esth. 2:9

וַיִּשְׂכַּח הַמֶּלֶךְ קִיָּיִל יְהוֹנָתָן וְכָסְדִּישׁ

And the maiden pleased him, and he regarded her with favor.

The following is a list of instance in which the locution is better rendered, 'to approve', which is not very different than 'to please'.

Lev. 10:19,20

וַיִּשְׂכַּח הַמֶּלֶךְ קִיָּיִל יְהוֹנָתָן וְכָסְדִּישׁ
וַיַּעַשׂ כְּכֹל מַמְלָכָה
וַיִּשְׂכַּח הַמֶּלֶךְ קִיָּיִל יְהוֹנָתָן וְכָסְדִּישׁ
וַיַּעַשׂ כְּכֹל מַמְלָכָה

And Aaron spoke to Moses, See, this day they brought their sin offering and their burnt offering before the Lord, and such things have befallen me. Had I eaten sin offering today, would the Lord have approved? And when Moses heard this, he approved.

Dt. 1:23

וַיִּשְׁמַע מֹשֶׁה אֶת דְּבַר יְהוָה וַיִּשְׁמַח
אֵת אֶתְּנָתוֹ לְעַמּוּל

I approved of the plan and so I selected twelve of your men, one from each tribe.

Josh 22:30

וַיִּשְׁמַע פִּינְחָס בֶּן-עֵלֶז אֶת-כָּל-הַדְּבָרִים
וַיִּשְׁמַח אֶת-כָּל-הָעָם וַיִּשְׁמַח
כָּל-בְּנֵי-יִשְׂרָאֵל וַיִּשְׁמַח

When the priest Phinehas and the chieftains of the community, the heads of the contingents of Israel, who were with him heard the explanation given by the Rubenites, the Gadites and Mananites, they approved.

II Sam. 3:36

וְכָל-הַצָּבָא בָּכְרוּ וַיִּשְׁמַח כָּל-הָעָם
כַּכֵּל הַמֶּלֶךְ עָשָׂה

All the troops took note of it and approved just as all the troops approved everything else the king did.

II Sam. 18:4

וַיִּשְׁמַח אֶתְּנָתוֹ לְעַמּוּל
וַיִּשְׁמַח אֶתְּנָתוֹ לְעַמּוּל
וַיִּשְׁמַח אֶתְּנָתוֹ לְעַמּוּל

And the king said to them, 'I will do whatever you approve of.' So the king stood beside the gate as all the troops marched out by their hundreds and thousands.

ג'כ' ג' י'ח

There is only one instance of this locution. It is found in Ps. 73:7. The literal meaning of this expression is, 'the eyes go forth'.¹⁰ Figuratively, this expression probably means, 'to enjoy oneself', but the precise meaning is unclear.

Ps. 73:7

וַיִּשְׂמְחוּ עֵינֵיהֶם
וַיַּעֲבֹדוּ אֱלֹהֵיהֶם
וַיִּשְׂמְחוּ עֵינֵיהֶם
וַיַּעֲבֹדוּ אֱלֹהֵיהֶם

They enjoyed themselves; they did things beyond the imagination.

פ'נ' צ'ד' / פ'נ' צ'ד' ג'ג' י'ח

There are five occurrences of this locution. Literally, it means, 'the eye runs down water'. Idiomatically, it means, 'to weep'.

Jer. 13:17

וְאִם אַתָּה לֹא תִשְׁמָע בְּקוֹלִי
וְאִם אַתָּה לֹא תִשְׁמָע בְּקוֹלִי
וְאִם אַתָּה לֹא תִשְׁמָע בְּקוֹלִי
וְאִם אַתָּה לֹא תִשְׁמָע בְּקוֹלִי
וְאִם אַתָּה לֹא תִשְׁמָע בְּקוֹלִי

For if you will not give heed, my throat will cry internally and I will sob endlessly. I will weep because the Lord's flock is taken captive.

Jer. 14:17

אֲמַרְתָּ אֵלַיִךְ אֶת-הַדָּבָר הַזֶּה יִרְדָּנָה עֲנִי
 דַּמְדִּי לַיְלָה וַיֹּאמֶר וְאֵל וְעַמִּי כִּי עָשָׂה לְבָנָיִם
 נִשְׁכָּרָה בְּתוֹלֶה בַּת-עַמִּי מִכִּי נִחַלְתִּי מֵאִיִּר

And you will say to them the following: Let me weep, day and night let me not cease, for my maiden daughter - my people - suffered a grievous injury, a very painful wound.

Ps. 119:136

עָלַם מִיָּס יִרְדָּנָה עֲנִי אֵל לֹא-שָׁמְרוּ תוֹרַתְךָ

I weep terribly, because they observe not Your Law.

Lam. 1:16

עַל-אֵלַיִךְ אֲנִי בֹכֶה עֲנִי יִרְדָּנָה עֲנִי
 כִּי-לֹא תֵּשֶׁב מִיָּס מִיָּס לִפְנֵי
 כִּי בְנֵי שְׁלֹמֹה כִּי עָשָׂה אִוִּיר

For these things I cry. I weep, weep tremendously because the comforter is far from me, even he that should return my appetite;¹² My children are desolate because the enemy has prevailed.

Lam. 3:48

עָלַם מִיָּס יִרְדָּנָה עֲנִי אֵל עָשָׂה בַת-עַמִּי

I weep tremendously, for the breach of my daughter, my people.

עַל-עֲשֵׂי עֲנִי

There are seven occurrences of this locution in the Bible. Literally, it means, 'to be straight in the eyes of...'. Idiomatically it means, 'to please'.

Num. 23:27

וַיֹּאמֶר בָּלָק אֶל-בְּלָעַם לֵבְנֵי אֶקְרָךְ אַחֲרַי אֵלַי
יֵשׁרָהוּ בְּעֵינַי הֲאֵלֵכֶיךָ וְקִרְוֹ לִי מִשָּׁם

Then Balak said to Balaam, "Come now, I will take you to another place. Perhaps it will please God that you curse them for me there."

Jud. 14:7

וַיֵּרֶד וַיְדַבֵּר אֶל-הַיְּהוּדִית וַיִּשְׂמַח

Then he went down and spoke to the woman and she pleased Samson.

I Sam. 18:20

וַתֵּאָהֱבָה מִיכָל בִּתְ-שָׁאֵל אֶת-דָּוִד וַיִּשְׂמַח
שָׁאֵל וַיֵּרֶד בְּצֵר בְּעֵינָיו

Now Michal, daughter of Saul, had fallen in love with David, and when this was reported to Saul, it pleased him.

I Sam. 18:26

וַיֹּאמְרוּ לְדָוִד וְלָאִשָּׁה וְלָאִשָּׁה וְלָאִשָּׁה
וַיֵּרֶד בְּצֵר בְּעֵינָיו לְפָנֵי הַמֶּלֶךְ

When his courtiers told this to David, the idea of becoming the king's son-in-law pleased David.

II Sam 17:4

וַיֵּשֶׁר בְּצֶדֶק דָּוִד אֶת־עֲשֵׂי
כָל־עֲקֵלָאֵם יִשְׂרָאֵל

The advice pleased Absalom and all the elders of Israel.

I Kings 9:12

וַיָּבֹא חִירָם מִצִּיר אֶת־הַיָּדָוִת
אֲשֶׁר נָתַן־לּוֹ שְׁמֹנֶה וְעָשְׂרֵי יָדָוִת

But when Hiram came from Tyre to inspect the towns which Solomon had given him, they did not please him.

II. Chr. 30:4

וַיֵּשֶׁר בְּצֶדֶק דָּוִד בְּמַלְכּוֹ אֶת־כָּל־בְּקִיָּה

And the idea pleased the king and all the congregation.

ע' / כבדתי

There are five instances of this expression in the Bible. Literally, it means, 'the eye dims'. Idiomatically, it means, 'to go blind'.

Gn. 27:1

וַיֵּשֶׁר כִּי־עָקַן יִצְחָק וַתִּבְדֵּן
אֵינָהּ אֶת־עֵשָׂא בְּנֵי פֶסֶד וַיֵּאמֶר
עֵשָׂא וַיֵּאמֶר אֵלָיו בְּרַח

When Isaac was old, and was going blind, unable to see, he called his older son Esau and said to him, "My son." He answered, "Here I am."

Dt. 34:7

וַיִּהְיֶה מֹשֶׁה בֶּן-מֵאָה וְעֶשְׂרִים שָׁנָה בְּמָוֶתוֹ
כִּי כָּדָבַד עֵינָיו וְלֹא-נָס לְחַיָּה

Moses was a hundred and twenty years old when he died; he was not going blind nor growing weak.

I Sam. 3:2

וַיְהִי בַּיּוֹם בְּבֹא וְאֵלֵי שִׁכְבַּת בְּמָקוֹמוֹ
וְעֵינָיו כְּחֹלִי כְּבֹדָה לֹא יָכַח לִרְאוֹת

One day, Eli was asleep in his usual place; he was going blind and could barely see.

Zach. 11:17

כֹּה־רֹעֵי הָאֵלֶּם עֲזָרִי בְּפֶאֱן חֶרֶב
עַל-עֲרֹוּעָיו וְעַל-עֵינָיו לְרֹוּחוֹ יִבֹּא
תִּשָּׁע וְעֵינָיו כְּבֹדָה תִּכְבְּדֶה

Oh, the worthless shepherd who abandons the flock. Let a sword descend upon his arm and upon his right eye. His arm shall shrivel up; He shall go blind in his right eye.

Job 17:7

וְתִכְבֶּה מִכְצַע עֵינַי וְיִצְרֵי כָפֹל כָּלֵם

I go blind from vexation; all my members are as a shadow.

Dt. 28:65

וְלֹא תִמְצָא מִנוּחַ
וְלֹא תִמְצָא מְנוּחָה
וְלֹא תִמְצָא מְנוּחָה
וְלֹא תִמְצָא מְנוּחָה

You will not find repose among those nations,
nor will you have a resting place, for the Lord
will cause you constant perturbation, crying
the eyes out and ebbing of appetite.

I Sam. 2:33

וְאֵלֶּיךָ אֶלֶּיךָ אֶלֶּיךָ
וְאֵלֶּיךָ אֶלֶּיךָ אֶלֶּיךָ
וְאֵלֶּיךָ אֶלֶּיךָ אֶלֶּיךָ
וְאֵלֶּיךָ אֶלֶּיךָ אֶלֶּיךָ

I shall remove no man of yours from my altar
so as to make you cry your eyes out and cause
you ebbing of appetite, but all the men of your
family's progeny will die.

Jer. 14:5,6

כִּי אֵלֶּיךָ אֶלֶּיךָ אֶלֶּיךָ
כִּי אֵלֶּיךָ אֶלֶּיךָ אֶלֶּיךָ
כִּי אֵלֶּיךָ אֶלֶּיךָ אֶלֶּיךָ
כִּי אֵלֶּיךָ אֶלֶּיךָ אֶלֶּיךָ

Indeed, even the hind calves in the field and
abandons her young for lack of grass while for
lack of herbage wild asses located on the desert
places howl like wolves and cry their eyes out.

Ps. 69:4

אֶשְׁתָּה אֶשְׁתָּה אֶשְׁתָּה
אֶשְׁתָּה אֶשְׁתָּה אֶשְׁתָּה
אֶשְׁתָּה אֶשְׁתָּה אֶשְׁתָּה
אֶשְׁתָּה אֶשְׁתָּה אֶשְׁתָּה

I am worn out from my calling out. My throat
is parched. I have cried my eyes out entreating
my God.

Ps. 119:81,82

[illegible]

I am exhausted praying for Your promised vindication. I have cried my eyes out for Your promised recompense, saying, "It is time for You to console me."

Ps. 119:123

[illegible]

I have cried my eyes out over Your (promised) vindication, over Your prophecy of recompense.

Job 11:20

אין די קאמפאניע פון די יידן
און די קאמפאניע פון די יידן

The wicked will cry their eyes out. Their refuge is lost. Their hope is sighing.

Job 17:5

לְחַלּוֹק יְמֵי רָעִים וְדֵינִי בְּיָמֶיךָ

To flattery he says, "Friends,"¹⁴ so his children cry their eyes out.

Job 31:16

פִּיכָהּ - נִכְחָהּ וְנִחְסָהּ
 וְנִחְסָהּ וְנִחְסָהּ

I swear that I have not denied the poor their desire, nor have I caused a widow to cry her eyes out.

Lam. 2:11

כָּלִי בִּזְמָנוֹתַי אֵינִי תַחֲרִמְהוּ אֶצִּי נִשְׁפָּךְ
 לֵאמֹר כִּי אֶל-שָׂרָר בֵּת-אֲמִי גִזְלָה
 אֶמֶל וְיֹנֵק בְּרֻחֹתַי יָקָרִי

I cry my eyes out of tears. My bowels writhe.
 My liver is poured out on the ground because of
 my fair people's wound, because child and infant
 faint in the streets of the town.

Lam. 4:17

אֲנִינִי וְתַבְּלִיךְ אֵינִי אֶל אֲפֻרְתֵּינוּ כִּי
 גִּשְׁפֵּינוּ וְנִפְּלֵנוּ אֶל-אֲדָמָה לֹא יוֹשֵׁעַ

We are still crying our eyes out over our uselessly
 because of what we awaited. We awaited
 a nation that could not achieve victory.

שֶׁל עֵינַי

There is one instance of this expression. Literally,
 it means, 'to sharpen the eye'. Figuratively, it means,
 'to curse'.

Job. 16:9

אִפֹּן טָרַף וַיִּשְׂטֶמְךָ עֵינַי בְּשִׁנָּיו
 בָּרִי יִשְׁטֹם אֶינֶיךָ

He has torn me in His wrath and hated me; He
 has detested me (lit: gnashed upon me with His
 teeth:), my enemy curses me.

עֵינַי שֶׁל עֵינַי

Literally, this expression means 'the eye abides'.
Idiomatically, this one-time biblical expression must be
seen in relation to the third element in the stich, *וְעַיְנִי מְרִירָה*.
This helps clarify the locution.¹⁵ Idiomatically, it must
be translated 'to be continually irritated (by their
provocation.)

Job 17:2

*אֶפְסָא-בְּתַלְמִיךְ אֲנִי
וְעַיְנִי מְרִירָה מִפְּרוּצֵי*

Surely there are mockers with me, and I am
irritated by their provocation.

וְעַיְנִי מְרִירָה

There is one instance of this expression in the Bible.
Literally, it means, 'the eye mocks'. Figuratively,¹⁶ it
means 'to look at someone mockingly'.

Prov. 30:17

*עַיִן מְרִירָה לֹא יִשְׁמַח וְעַיִן מְרִירָה
לֹא יִשְׂמַח וְעַיִן מְרִירָה לֹא יִשְׂמַח*

The one who looks at his father mockingly and
despises to obey his mother, the ravens of the
valley shall pick it (eye) out and the young
vultures should eat it.

וְעַיִן מְרִירָה

This locution is found numerous¹⁷ times throughout the
the Bible. Literally, it means, 'to find favor¹⁸ in

the eyes of someone'. Idiomatically, this expression should be translated so that the object of the preposition becomes the subject of the sentence and the subject in the biblical sentence becomes the direct object, rendering the idiomatic meaning, 'someone likes someone', 'someone favors someone'.

Gn. 6:7,8

וַיֹּאמֶר יְהוָה אֶת־בְּאֲזָס אֶשֶׁר־בָּרָאתִי מִן־הָאָדָם
וְאֶת־בְּאֲזָמָה מִן־כָּל־בְּהֵמָה צֹרֵף־וְכָל־רֶמֶשׂ
אֲשֶׁר־עָלָה בָּאָרֶץ וְכָל־עוֹף־הַשָּׁמַיִם כִּי־בָרָאתִי כִּי־אֶמָּחֶה
אֹתָם מִן־הָאָרֶץ כִּי־יָצַקְתִּי מִן־הַיָּיִן יְהוָה

The Lord said, "I will blot out from the earth the men whom I created -- men together with beasts, creeping things, and birds of the sky; for I regret that I made them. But God favored Noah.

Ex. 33:13

וְעַתָּה אֲפֹתֶנּוּ אֶת־נַחֲשִׁיךְ בְּעֵינֶיךָ כִּי־צָדִיק אָנֹכִי
אֶת־צִדְקֶיךָ אֶקְדֹּשׁ וְאֶקְדֹּשׁ אֶת־נַחֲשִׁיךְ כִּי־צָדִיק
אָנֹכִי כִּי־צָדִיק אָנֹכִי כִּי־צָדִיק אָנֹכִי

Now if You truly like me, pray, let me know Your ways, that I may know You and You will continue to favor me. Consider too, that this nation is Your people.

Num. 11:11

וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה אֱלֹהֵי יִשְׂרָאֵל
אֲלֵמָה נִשְׁמָע נִשְׁמָע אֶת־קוֹלֵךְ יְהוָה
כִּי־נִשְׁמָע נִשְׁמָע אֶת־קוֹלֵךְ יְהוָה

And Moses said to the Lord, "Why have You dealt ill with Your servant, and why have You not liked me, that You have laid the burden of all this people upon me?"

I Sam. 20:3

וַיִּשְׁבַּע דָּוִד עוֹד וַיֹּאמֶר יְיָ אֱלֹהֵי יִשְׂרָאֵל כִּי-מִצְּרָאֵי
חַן בָּעֵינֶיךָ וַיֹּאמֶר אֱלֹהֵי יִשְׂרָאֵל - כִּי אֵת יִבְרָאֵל
בֶּן-יִצְחָק וְאֵלֶּם חַי-יְיָ וְיָדוּךָ וְחַי נֶפֶשְׁךָ
כִּי כְּפֶשַׁע בָּנִי וְלֹא בְּמִצְוֹת

David swore further, "Your father knows well that you like me and has decided: Jonathan must not learn of this or he will be grieved. But, as the Lord lives and as you live, there is only a step between me and death."

Ruth 2:2

וַתֹּאמֶר רוּת בְּמֹאבִית אֶל נָעֻם אֹמֶכִי הֵיא
בְּשָׂרִי וְאֶלְקָטָה בְּשִׂבְלֶיהֶם אַחֲרָי אֲשֶׁר אֵלֶּם - חַי
בָּעֵינֶיךָ וַתֹּאמֶר עַל עַבְדְּךָ

"And Ruth, the Moabite said unto Naomi, "Let me now go to the field, and glean among the ears of corn after him who will come to like me" and she said to her, "Go, my daughter."

מַרְבֵּעַ עֵינַי

This expression is found once in the Bible, in Isaiah 3:8. Literally, it means, 'to rebel the eye'. Idiomatically, it means, 'to irritate'.

Is. 3:8

כִּי כְּשֶׁלֶךְ יִרְוּ עַלְמֵי יִשְׂרָאֵל וְיִבְרָאֵל נֶפֶשׁ כִּי-לִשְׁוֹנָם
וְיִמְצָאֵם יָדָם - אֵל-יְיָ לְמַחְוֹת עֵינָי כְּבֹאֲרִי

For Jerusalem has stumbled and Judah has fallen,
because of what they say and what they do against
the Lord, they irritate Him.

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There is one instance of this locution. Literally, it means, 'the eye looks at someone'. But figuratively, as it is used in our context, it means, 'to rejoice over, triumph'.²⁰

Ps. 92:12

וְיִשְׂמְחוּ עָלַי אֲנָשִׁים
וְיִשְׂמְחוּ עָלַי אֲנָשִׁים
וְיִשְׂמְחוּ עָלַי אֲנָשִׁים

I rejoice over them that are on the lookout for
me, that rise up against me to do evil, my ears
have heard.

וְיִשְׂמְחוּ עָלַי

There is one instance of this expression. Literally, it means, 'the eye pours out'. Figuratively, it means, 'to weep'.

Lam. 3:49

אֲנִי בֹכֵה לְעַד בְּלִיל
אֲנִי בֹכֵה לְעַד בְּלִיל
אֲנִי בֹכֵה לְעַד בְּלִיל

I weep incessantly without a break.

וְיִשְׂמְחוּ עָלַי

This expression is found once in the Bible. Literally, it means, 'to fall in the eye of someone'. Idiomatically, it means, 'to become insignificant'.

Neh. 6:16

וְכָל־הָעָמָר שָׁמְעוּ כֵּן וְכָל־הָעַמִּים
 הַסְּבִיבִים אֶת־סָבִיבֵינוּ וַיֵּדְעוּ
 אֲשֶׁר־נָעֲשָׂה בָּנוּ אֱלֹהֵינוּ
 כִּי־נִשְׁלַח בָּנוּ מַלְאָכָיו
 בְּכָל־הָאָרֶץ

When all our enemies heard about it and all the nations round about us saw it, then they deemed themselves insignificant for they knew that this work was achieved by our God.

fix eye

The only occurrence of this expression is found in II Sam. 20:6. Literally, this expression means 'to take away²¹ the eye'. Figuratively, it means, 'to elude'.²²

II Sam. 20:6

וַיֹּאמֶר דָּוִד אֶל־אֲבִישַׁי בֶּן־נֶחֱמִי וְכָל־הָעָמָר
 הַסְּבִיבִים אֶת־קִי אֲחִי אֲבִישַׁי וְכָל־הָעָמָר
 הַסְּבִיבִים אֶת־קִי אֲחִי אֲבִישַׁי וְכָל־הָעָמָר
 הַסְּבִיבִים אֶת־קִי אֲחִי אֲבִישַׁי וְכָל־הָעָמָר
 הַסְּבִיבִים אֶת־קִי אֲחִי אֲבִישַׁי וְכָל־הָעָמָר

And David said to Abishai, "Now Sheba, son of Bichri will cause us more trouble than Absalom. So take your lord's servants and pursue him, before he finds fortified towns and eludes us.

fix key

There are numerous²³ occurrences of this expression in the Bible. Literally, this expression means, 'to lift the eye'. In most cases, the idiomatic usage yields the meaning, 'to look up, to look about'. In five instances (all

in the Book of Ezekiel), this locution must be rendered
'to covet'.

Gn. 13:10

וַיֵּשָׂא-עֹשֶׂה אֶת-דִּמְעֵי וַיִּרְא
בְּיָרְדֵן כִּי כָל-מִשְׁקֵה לְפָנָי שְׂחֹת יְדֹו
אֶת-סֹדֶם וְאֶת-עִמֹרָה כָּאֵן-יְדֹו כְּאֶרֶץ
מִצְרַיִם זֵאֵבָה רִצְרִי

Lot looked about him and saw how well watered
was the whole plain of the Jordan, all of it --
this was before the Lord had destroyed Sodom
and Gemorrah -- all the way to Zoar, like the
garden of the Lord, like the land of Egypt.

Gn. 22:4

בַּיּוֹם בִּשְׁלִישִׁי וַיֵּשָׂא אַבְרָהָם אֶת-עֵינָיו וַיִּרְא
אֶת-בְּמִקְוֵה מִרְחֹק

On the third day Abraham looked up and saw the
place from afar.

Num. 24:2

וַיֵּשָׂא בָלָאָם אֶת-עֵינָיו וַיִּרְא אֶת-יִשְׂרָאֵל שֹׁכֵן
לְשִׁבְטָיו וְתַבִּי עָלָיו רוּחַ אֱלֹהִים

As Balaam looked up and saw Israel encamped
tribe by tribe, the spirit of God came upon
him.

Is. 40:26

שָׁאוּ-מִרְוֹק צִיִּיכָם וַיִּרְאוּ מִזְבְּרָא אֱלֹהִים
בְּמִזְבֵּי חֲסִפֵּי שְׂפָאָם לְכָל־שָׁם יִקְרָא
מִרְבֵּי אֲנִיָּה! אֵמֶן כִּי אֵל נֹא נִצְרָר

Look way up and see; who created these things?
He who sends out their host by count, who calls
them each by name. Because of His great might
and vast power, not one fails to appear.

Zach 2:1

אֶפְשָׁא אֶת-עֵינַי. אֶרְאֶה אֲרָבָה קַרְנוֹת
קַרְנוֹת

I looked up, and I saw four horns.

Ps. 121:1

אֶפְשָׁא עֵינַי אֶל-הַרְרִים מֵאֵין יִשְׁעִי עֹלֶר'

I will look up to the mountains, from where
shall my help come?

The five instances where our locution means, 'to covet',
are as follows: Ez. 18:6, 18:12, 18:15, 23:27, 33:25.
Ez. 18:6, 18:12, 18:15, and 33:25 are a repetition of each
other. I will cite in full only Ez 18:6 and Ez 23:27.

Ez. 18:6

אִם לֹא אָכַל מִן הָעֵצִים וְלֹא שָׁא אֶת
כְּסוּפֵי בֵּית יִשְׂרָאֵל וְאִם אִשְׁתּוֹ רְדֵּתָהּ עֵין
טָמֵא וְאִם אִשְׁתּוֹ לְצָדִיק עֵין יִקְרָה

If he has not eaten on the mountains or coveted
the fetishes of the House of Israel; if he
has not defiled his neighbor's wife or approached
a menstruous woman....(he is righteous).

Ez. 23:27

וְהִשְׁפַּתִּי מִמֶּנֶּךָ מִיָּמֶיךָ אֶת-כְּלֹוֹתֶיךָ מֵאֶרֶץ
מִצְרַיִם וְלֹא תִשָּׂא עֵינֶיךָ אֶל-מִצְרַיִם וְלֹא תִשָּׂא עֵינֶיךָ אֶל-מִצְרַיִם

I will put an end to your wantonness and to your whoring in the land of Egypt, and you shall not covet them nor remember Egypt any more.

נתן חן 24 ענין

There are four instances of this expression in the Bible. Literally, it means, 'to give a favor²⁴ in the eyes of someone'. Idiomatically, as it is used in all four occurrences, it means, 'to dispose someone favorably'.

Gn 39:21

וַיְהִי יְהוָה אִתּוֹ וַיַּחֲסֶה אֱלֹהֵי חֲסֵד וְיִתֵּן חֵן
לְעֹלְמַי שֶׁר שִׁית בְּסִיגָר

And the Lord was with Joseph. He extended kindness to him and disposed the chief jailer favorably toward him.

Ex. 3:21

אֲנִי יְהוָה אֵת-חַן בְּרָא-בְּלִבִּי בְּעֵינֵי מִצְרַיִם
וְיִתֵּן כִּי יֵלְכֶם לֹא תֵלְכוּ רֵקִים

And I will dispose the Egyptian favorably toward this people, so that when you go, you will not go away empty-handed.

Ex. 11:3

וַיְהִי יְהוָה אִתּוֹ אֵת-חַן בְּרָא בְּעֵינֵי מִצְרַיִם
כִּי יֵלְכֶם לֹא תֵלְכוּ רֵקִים
בְּעֵינֵי עֲרָבִים-פִּרְצִים וְעֵינֵי בְּרָא

The Lord disposed the Egyptians favorably toward the people. Moreover Moses himself was much esteemed in the land of Egypt, among Pharaoh's courtiers and among the people.

Ex. 12:36

וַיִּבְרָךְ יְהוָה אֶת-מִצְרָיִם
בְּעֵינֵי מֹשֶׁה וּבְעֵינֵי הָעָם
וַיִּסְרְפוּ אֶת-מִצְרָיִם

And the Lord disposed the Egyptians favorably toward the people, and they let them have their request; thus they stripped the Egyptians.

וַיִּבְרָךְ יְהוָה

There is one occurrence of this expression. Literally, it means, 'to give its eye'. Figuratively, it means, 'to show its color'.²⁵

Prv. 23:31

אַל-תִּירָא כִּי יִתְּצֶה פֶּה
וְיִתְּצֶה עֵינָיִם
כִּי יִתְּצֶה פֶּה
וְיִתְּצֶה עֵינָיִם

Do not look upon the wine when it is red, when it shows its color in the cup, when it goes down smoothly.

וְיִתְּצֶה עֵינָיִם

Only once does this locution appear in the Bible. Literally, it means, 'to turn the eye'. Figuratively, it means, 'to look away'.

Song of Songs 6:5

בְּעֵינַי אֶפְסָה מִלְּךָ מִן הַר גִּלְעָד
 שֶׁעֵינֶיךָ כְּצֹאֵן עֲלֵיוֹ מִן הַבָּאֵר

Look away from me, for they have overcome me.
 Your hair is as a flock of goats, that trail
 down from Gilead.

ר'ח רצח

This locution is found only in Ps. 119:37. Literally, it means, 'to make the eye pass over'. Idiomatically, it means, 'to hide from'.

Ps. 119:37

הַצֵּר אֶת עֵינַי מִלִּירְאָת אֱלֹהִים
 וּבְכֹחַ אֱלֹהֶיךָ יְהוָה תִּתֵּן חַיִּים

Hide me from seeing idols,²⁶ but by your power
 give me life.

ר'ח רצח

There is one instance of this locution in the Bible. It is found in Lamentations 3:51. The meaning of this expression is very obscure. Literally, it means, 'the eye affects'. The figurative meaning is too difficult to determine.²⁷

Lam 3:51

אֵינִי אֶפְסָה מִלִּירְאָת אֱלֹהִים
 וּבְכֹחַ אֱלֹהֶיךָ יְהוָה תִּתֵּן חַיִּים

ר'ח רצח

There are five instances of this expression in the Bible. All five are used idiomatically. Literally, this expression means, 'to hide the eye'. Figuratively, it means, 'to disregard'.

Lev. 20:4,5

אִם בְּעֵינָיו יִסְתֹּר אֶת-עֵינָיו
וְאִם בְּאֵי פִּהּ יִסְתֹּר אֶת-פִּהּ
וְאִם בְּאֵזְנוֹ יִסְתֹּר אֶת-אָזְנוֹ
וְאִם בְּאֵזְנוֹ יִסְתֹּר אֶת-אָזְנוֹ
וְאִם בְּאֵזְנוֹ יִסְתֹּר אֶת-אָזְנוֹ

And if the people of the land disregard that man when he gives of his offspring to Molech, and should not put him to death, I myself will attack (lit: set my face against) that man and his kin, and will cut off from among their people both him and all who follow him in going astray after Molech.

I Sam. 12:3

כִּי אֲנִי עֹמֵד בְּפָנֶיךָ יְיָ
וְאִם בְּאֵזְנוֹ יִסְתֹּר אֶת-אָזְנוֹ
וְאִם בְּאֵזְנוֹ יִסְתֹּר אֶת-אָזְנוֹ
וְאִם בְּאֵזְנוֹ יִסְתֹּר אֶת-אָזְנוֹ
וְאִם בְּאֵזְנוֹ יִסְתֹּר אֶת-אָזְנוֹ

Here I am! Testify against me, in the presence of the Lord and in the presence of His annointed one. Whose ox have I taken, or whose ass have I taken? Whom have I defrauded or whom have I ro' bed? From whom have I taken a bribe to disregard²⁸ him? I will return it to you.

Is 1:15

וְגִדְרֵיכֶם כִּסִּיכֶם אֶלֶּם יָדְיָ נִסֶּם
 כִּי-תִרְגְּלוּ תִפְלֹג אֵינִי שֹׁמֵר יְרִיכֶם
 זָמִין מִלֵּא

And when you lift up your hands, I will disregard you though you pray at length, I will not listen. Your hands are stained with crime.

Ez. 22:26

כִּיבְנֵיךָ קִמְסוּ תוֹרֹתַי וַיְחַלְּלוּ קִדְשִׁי חֵן יִקְדָּשׁ
 עֲשִׂים לֹא נִבְדְּלוּ וַיִּזְנוּ בְּטֶמְאָה עֲטָרוּ
 לֹא הִוָּדְדוּ וַיִּשְׁתַּחֲוּוּ בִדְמָיו יִצְיָקִים
 אֶתֵּן זִמְנוֹכֶם

Her priests have violated My Teaching; they have profaned what is sacred to Me, they have not distinguished between the sacred and the profane, they have not taught the difference between the unclean and the clean, and they have disregarded My Sabbaths. And I am profaned by them.

Prv. 28:27

נֹתֵן עֹדֵשׁ אֵין מַחְסוֹר וַיִּצְטַרְצֵם כֶּסֶף-מֵאֲלוֹת
 He who gives to the poor shall not be lacking, but he who disregards, shall have many a curse.

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This expression occurs twice in the Bible, both times in Leviticus. Literally, it means, 'to stay in the eye'. Idiomatically, it means, 'to look the same.'

Lev. 13:5

וְכִּי יִבְחַן הַכֹּהֵן בַּיּוֹם הַשְּׁבִיעִי וְיִרְאֶה אֶת-הַדָּגֵן
 וְיִחַד אֶת-הַדָּגֵן אֶת-הַפֶּשֶׁל בְּיָמָיו וְיִחַד אֶת-הַפֶּשֶׁל
 בְּכִיּוֹן אֶת-הַפֶּשֶׁל וְיִחַד אֶת-הַפֶּשֶׁל

On the seventh day, the priest shall examine him, and if the affection looks the same and the disease has not spread on the skin, the priest shall isolate him for another seven days.

Lev. 13:37

וְאִם הָיָה הַשָּׂחַל כְּהָיָה בְּיָמָיו וְיִחַד אֶת-הַשָּׂחַל
 וְיִחַד אֶת-הַשָּׂחַל וְיִחַד אֶת-הַשָּׂחַל בְּכִיּוֹן

But if the scall looks the same, and black hair has grown in it the scall is healed; he is clean. The priest shall pronounce him clean.

עַל שֵׁן טוֹב עָלָיו

There are numerous²⁹ instances of this expression.

Literally, it means, 'to do good in the eyes of someone'.

Figuratively, it means, 'to do what one pleases'.

Gn. 16:6

וַיֹּאמֶר אַבְרָם אֶל-סָרַי בְּנִי שְׂמַעְתִּיךְ הָיָה
 עָלַי כְּעַל-בָּטֹלָה בְּיָמָיו וְיִחַד אֶת-הַפֶּשֶׁל
 וְיִחַד אֶת-הַפֶּשֶׁל וְיִחַד אֶת-הַפֶּשֶׁל

Abranam said to Sarai, "Your maid is in your hands. Do to her what pleases you." Then Sarai treated her harshly, and she ran away from her.

And Ornan said to David, "Take it and let my lord the king do what he pleases; lo, I give you the oxen for burnt-offerings and the threshing instruments for wood, and the wheat for the meal-offering; I give it all.

... עָשָׂה כְּעֵינַי

There are also many³⁰ instances of this expression.

Literally, it means, 'to do straight in the eyes of someone'.

Idiomatically, it means, 'to do what someone thinks is right'.

Ex 15:26

וַיֹּאמֶר אֶל-מֹשֶׁה וְעַמּוּדָא קְדוֹם יְהוָה יִלְכֶּדְךָ
וְיַעֲשֶׂה כְּעֵינָיו וְיִשְׁמָרְךָ וְיִשְׁמְרֶנּוּ
וְיִשְׁמְרֶנּוּ כָּל-עֲצֻמֹתָיִךְ אֲשֶׁר-שָׁמַרְתָּ
לֵאמֹר אֲשֶׁר עָשָׂה יְהוָה לְעֵינָיִךְ

He said, "If you will heed the Lord, Your God diligently, and if you will do what He thinks is right, obeying His commandments and deeping all His laws, then I will not bring upon you any of the diseases that I brought upon the Egyptians, for I the Lord am Your Healer.

Dt. 6:18

וְעָשִׂיתָ כְּעֵינַי וְכַלְכַּלְתָּ אֶת-כְּלֵי
אֲשֶׁר-אֶתְּנֶה לְפָנֶיךָ וְעָשִׂיתָ
כְּעֵינַי וְכַלְכַּלְתָּ אֶת-כְּלֵי

Do what God thinks is right and what pleases Him, that it may go well with you and that you may be able to occupy the good land which the Lord your God promised on oath to your fathers.

I Kings 11:33

יָעַן אֲשֶׁר עָזְבוּנִי וַיִּשְׁתַּחֲוּוּ לַעֲשֹׁתֹת רָת
 אֵלֵיךְ צִיִּינָן עֲבָדָיו אֵלֵיךְ מוֹאָב וְלִמְלָכֵי
 אֵלֵיךְ בְּנֵי עַמּוֹן וְעַל-הַעֲבֹל בְּדַרְכֵי עֲשֹׁת
 בִּישָׁר עֲצִינִי וְחֻקֹּתַי וַיִּשְׁפְּלוּ כִּבְיוֹז אֲדֹנִי

For they have forsaken Me; they have worshipped Ashtoreth the goddess of the Pheonicians, Chemosh the god of Moab, and Milcom the god of the Ammonites; they have not walked in My ways, or done what I think is right, or (kept) My laws and rules, as his father David did.

Jer. 34:15

וַיִּשְׁעוּ אַתֶּם בַּיּוֹם וַתִּגְדְּלוּ אֶת-בִּישָׁר עֲצִינִי
 עָקְרָא צִדּוֹר אִישׁ עֲרֻצָּה וַתַּכְרֹתוּ דֵּרֹת
 עֲצִינִי עֲשִׂיתֶם אֲשֶׁר-נִקְרָא שְׁמִי עֲלָיו

Lately you turned around and did what I think is right, and each of you proclaimed a release to his countrymen; and you made a covenant accordingly before Me in the House which bears My name.

עשׂו כעצני

There are countless³¹ occurrences of this locution.

Literally, it means, 'to do bad in the eyes of someone'.

Idiomatically, it means, 'to do what displeases someone'.

Dt. 4:25

כִּי-תֵלֵצְ עַמִּים וְגַם גִּלִּים וְנֹשְׁבֵתִים בְּאֶרֶץ
 וַיִּשְׁתַּחֲוּוּ אֲדֹמִיתִים פֶּסֶל תַּמִּינִת כֶּסֶל וַדִּישִׁיתִים בִּרְד
 עֲצִינִי יְהוָה יִשְׁפֹּךְ עֲלֵיכֶם עֲבָרִים

Should you, when you have begotten children and children's children and are long established in the land, act wickedly and make for yourselves a sculptured image in any likeness, should you do what displeases God in order to vex Him?"

I Kings 14:22

וַיַּעַשׂ יְהוֹנָדָב בְּרֵעַ בְּעִי' יִזְכָּר וַיִּקְרָא אֵת
מִכָּל אֲשֶׁר עָשָׂא אֲבוֹתָם עֲשֵׂאֲתָם אֲשֶׁר חָטְאוּ

Judah did what displeased the Lord and angered Him more than their fathers had done by the sins that they committed.

Is. 65:12

וַיִּמְנֵתִי אֶתְכֶם לַחֶרֶב וְכָלֶכֶם לַטֶּבַח תִּכְרְדוּ
יָצֵן תִּקְרָא אֵת וְלֹא צִנִּיתָם צִפְרִית וְלֹא שִׁמְעִיתָ
וַתַּעַשׂ בְּרֵעַ בְּעִי' וַיִּבְאֶשׂ עַל תִּפְלִית עֲהָרְתָם

I will destine you for the sword, you will all kneel down to be slaughtered, because, when I called, you did not answer, when I spoke, you would not listen. You did what displeased Me. And chose what I do not want.

II Chr. 36:5

בֶּן-עֶשְׂרִים וְחָמֵשׁ שָׁנִים יְהוֹיָקִים בְּמָלְכוֹ וְאֶת
עֶשְׂרִים שָׁנִים מָלַךְ בִּירוּשָׁלַם וַיַּעַשׂ בְּרֵעַ בְּעִי'
יְהוָה אֱלֹהָיו

Jehoiakim was twenty five years old when he began to reign: And he reigned eleven years in Jerusalem; and he did what displeased the Lord his God.

There are two instances of this expression in the Bible.
Literally, it means, 'to set apart in the eye'. Idiomatically
it means, 'to seem hard'.

II Sam 13:2

וַיֵּשֶׁב אֲמֹנִי בְּעֵינָיו לְבַת־חַמָּוֶת בְּעֵינָיו כִּי הָיְתָה
כַּתְּמֹלֶת כִּי אִם לֹא יִפְּלֹא עֵינָיו אֲמֹנִי לְבַת חַמָּוֶת

Amnon was so distraught because of his (half)-
sister Tamar that he became sick; for she was
a virgin, and it seemed impossible to Amnon to
do anything to her.

Zach 8:6

כִּי אָמַר יְהוָה צְבָאוֹת כִּי יִפְּלֹא עֵינָיו יִשְׂרָאֵל בְּעֵינָיו
בְּעֵינָיו עֵינָיו צְבָאוֹת יִפְּלֹא עֵינָיו יְהוָה צְבָאוֹת

Thus said the Lord of Hosts, though it will seem
impossible to the remnant of this people in those
days, shall it also be impossible to Me?, declares
the Lord of Hosts.

עין פקח

There are four instances of this expression in the Bible.
Literally, it means, 'the eye opens'. Idiomatically, it
means, 'to see'. In three of the four cases it carries the
added meaning of 'to understand' as does the expression
'to see' in English.

Gn. 3:5

כִּי יִפְּקַח עֵינֶיךָ וְרָא כִּי עָרֹם אָתָּה וְהָיָה עֵרְוַת
עֵינֶיךָ וְרָא כִּי עָרֹם אָתָּה וְהָיָה עֵרְוַת

God knows that, as soon as you eat of it, you will understand and you will be like God who knows good and bad.

Gn. 3:7

וַתֵּדְעוּ אִתָּם וַיֵּדְעוּ אִתָּם
וַיִּשְׂרוּ אֶת־לֵבָבָם וַיִּשְׂרוּ
אֶת־לֵבָבָם וַיִּשְׂרוּ אֶת־לֵבָבָם

Then they both understood and perceived that they were naked; and they sewed together fig leaves and made themselves loincloths.

Is. 35:5

אֲזַי תִּפְקְדוּ אֶת־אִוְרֵי אֶרֶץ וְאִנְי חֲרָטִים תִּפְתָּחוּ

Then the blind shall see and the deaf shall hear.

Jer 32:18,19

כִּי אֵל גָּדוֹל וְעֹשֶׂה בְּעֶזְרָתוֹ
וְעֹשֶׂה בְּעֶזְרָתוֹ וְעֹשֶׂה בְּעֶזְרָתוֹ
וְעֹשֶׂה בְּעֶזְרָתוֹ וְעֹשֶׂה בְּעֶזְרָתוֹ
וְעֹשֶׂה בְּעֶזְרָתוֹ וְעֹשֶׂה בְּעֶזְרָתוֹ

O Great and Mighty God whose name is Lord of Hosts, wondrous in purpose and mighty in deed, who understands the ways of humanity, so as to repay every man according to his ways as with the proper fruits of his deeds.

פֶּקַח עֵינַי

There are many³⁶ instances of this expression in the Bible. Literally it means, 'to open the eye'.³⁷ Idiomatically, it means, 'to cause to see' or in many cases 'to cause to

understand.

Gn. 21:19

וַיִּבְרָךְ אֱלֹהִים אֶת-רָחֵל וַיִּרְאָה זָאֵר מַיִם וַיִּתֵּן
וַתִּמְלֵא אֶת-כַּף הַחַיִּית מַיִם וַתִּשְׁקַח אֶת-בְּנֵיהָ

Then God caused her to see and she saw a well of water. She went and filled the skin with water, and let the boy drink.

II Kings 6:20

וַיָּבִיאוּ אֵלָיו אֲנָשִׁים מִסָּמָרְיָה וַיֹּאמֶר אֵלִישָׁה יְבוֹד פְּקֹד
אֶת-רָחֵל אֱלֹהֵי וַיִּרְאָה וַיִּבְרָךְ וַיִּתֵּן אֶת-רָחֵל מַיִם
וַיִּרְאָה וַיִּבְרָךְ וַיִּתֵּן אֶת-רָחֵל מַיִם

When they entered Samaria, Elisha said, O Lord, make these men understand³⁸ so that they can see. The Lord made them understand and they perceived that they were inside 'Samaria'.

II Kings 6:17

וַיִּתְּבַלֵּל אֵלִישָׁה וַיֹּאמֶר יְבוֹד פְּקֹד-נָא אֶת-רָחֵל
וַיִּרְאָה וַיִּבְרָךְ וַיִּתֵּן אֶת-רָחֵל מַיִם וַיִּרְאָה
וַיִּבְרָךְ וַיִּתֵּן אֶת-רָחֵל מַיִם וַיִּרְאָה וַיִּבְרָךְ וַיִּתֵּן

Then Elisha prayed: "Lord make him understand³⁸ and let him see." And the Lord made him understand³⁸ and he saw the hills all around Elisha covered with horses and chariots of fire.

Is 42:6,7

אֲנִי יְבוֹד קִבְלָתְךָ בְּצִדְקָה וְאֶחָדִיךָ בְּיָדְךָ
וְאֶחָדִיךָ בְּיָדְךָ וְאֶחָדִיךָ בְּיָדְךָ וְאֶחָדִיךָ בְּיָדְךָ
וְאֶחָדִיךָ בְּיָדְךָ וְאֶחָדִיךָ בְּיָדְךָ וְאֶחָדִיךָ בְּיָדְךָ

I am the Lord, in My grace, have summoned you, and I have grasped you by the hand. I created you and appointed you a covenant people, to enlighten the nations, to make those who cannot perceive, understand, to rescue prisoners from confinement, from the dungeon those who sit in darkness.

Prv. 20:13

אל-תִּאָהֱבֶה שְׁנֶךָ מִן-תִּבְרֹחַ בָּקָה עֵינֶיךָ אֲזַי לֶחֶם

Do not love sleep or you will come to poverty, understand and you shall have plenty of bread.

There is an additional idiomatic meaning of בָּקָה עֵינֶיךָ
It means, 'to awake'.

Job 27:19

עָרַר יָסֶכֶה וְלֹא יִקָּלֵט
עֵינָיו בָּקָה וְלֹא יִקָּלֵט

He lies down rich, but there shall be nothing to gather. He awakes and his wealth is not.

בָּקָה עֵינֶיךָ

There are two instances of this expression. Literally, it means, 'to open the eye on someone'. Figuratively, it means, 'to watch over'.

Zach. 12:4

עַל-כֵּן בְּהִלָּל נִקְרָא יְהוָה אֱלֹהֵי כָל-יִשְׂרָאֵל פִּתְחֵיבָן
וְרִכְזוּ פְּעָצָיו וְעַל-יְהוָה יִקְרָא אֱלֹהֵיכֶם אֶת-יְהוָה
וְכָל-יִשְׂרָאֵל בְּעֵינָיו יִקְרָא

In that day, declares the Lord, I will strike every horse with panic and its rider with madness. But I will watch over the House of Judah while I strike every horse of the peoples with blindness.

Job 14:3

אֵל-אֵל-יְהוָה פֶּקֶדֶת אֶתְּךָ! אֵלֶיךָ תָּבִיא זְמַנְּךָ אִמָּךְ

And do You watch over such a one, and bring me into judgement with You.

39 עין קבוע

This expression appears twice in the Bible. Literally, it means, 'the eyes are hidden'. Idiomatically, it means, 'to spy on'.

Ps. 10:8

יֹשֵׁב בְּמִקְלָה תַּעֲרִים בְּחַסְדֵּיךָ יְהוָה לֵב
אֶתְּךָ יִשְׁמַח בְּהַשְׁחָד יְהוָה

He sits in ambush in open villages, in secret places he murders the innocent; He spies on the unfortunate.

Ps. 66:7

אֵל בְּעֶזְרֵךְ יִשְׁמַח אֶתְּךָ יִשְׁמַח בְּהַשְׁחָד יְהוָה
בְּסוֹרְרִים אֵל - יְהוָה

He rules eternally by his power; he spies on the nations lest the rebels rise up against him.

עין קבוע

This expression is found twice in the Bible. Literally, it means, 'the eyes get up'. Idiomatically, it means, 'to lose one's sight'.

I Sam 4:15

וְעַתָּה בֶן־תְּשַׁעֲשִׁים וְשָׁנָיִם הָיָה אֵלִי וְהָיָה לוֹ
לֵאמֹר וְעַתָּה בֶן־תְּשַׁעֲשִׁים וְשָׁנָיִם הָיָה אֵלִי וְהָיָה לוֹ
לֵאמֹר וְעַתָּה בֶן־תְּשַׁעֲשִׁים וְשָׁנָיִם הָיָה אֵלִי וְהָיָה לוֹ

Now Eli was ninety-eight years old; he lost his sight and could no longer see.

I Kings 14:4

וְעַתָּה בֶן־תְּשַׁעֲשִׁים וְשָׁנָיִם הָיָה אֵלִי וְהָיָה לוֹ
לֵאמֹר וְעַתָּה בֶן־תְּשַׁעֲשִׁים וְשָׁנָיִם הָיָה אֵלִי וְהָיָה לוֹ
לֵאמֹר וְעַתָּה בֶן־תְּשַׁעֲשִׁים וְשָׁנָיִם הָיָה אֵלִי וְהָיָה לוֹ

Jeroboam's wife did so; she left and went to Shiloh and came to the house of Ahijah. Now Ahijah could not see for he lost his sight due to age.

קטן / יחזק

This expression appears twice in the Bible. Literally, it means, 'to be small in the eyes of someone'. Idiomatically, it means, 'to seem trivial to someone'.

II Sam. 7:19

וְעַתָּה בֶן־תְּשַׁעֲשִׁים וְשָׁנָיִם הָיָה אֵלִי וְהָיָה לוֹ
לֵאמֹר וְעַתָּה בֶן־תְּשַׁעֲשִׁים וְשָׁנָיִם הָיָה אֵלִי וְהָיָה לוֹ
לֵאמֹר וְעַתָּה בֶן־תְּשַׁעֲשִׁים וְשָׁנָיִם הָיָה אֵלִי וְהָיָה לוֹ

Yet even this, O Lord God, has seemed trivial to You; for You have spoken of Your servant's house also for the future. May that be the law for the people, O Lord God.

I Chr. 17:17

וַתִּקְרָאן מִלֵּא פִי יְיָ אֱלֹהֵי יִשְׂרָאֵל
עַל-בֵּית צִדְקָה מַלְכוּת וְיִרְאֵתוּ כִּתּוּר קִצְרִים
בְּמַעַל עֲלֵה יְהוָה אֱלֹהֵי יִשְׂרָאֵל

And this seemed trivial to You, O God, but You have spoken of Your servant's house for a long time to come, and have regarded me as a man of high degree, O Lord God.

קל וצח

There are three instances of this locution in the Bible. Literally, it means, 'to be light in the eyes of someone'. In two cases, this expression yields the idiomatic meaning, 'to be easy'.

I Sam. 18:23

וַיִּזְכַּר דָּוִד צִדְקָה שְׂאֵל קִצְרִים צִדְקָה
קִצְרִים וְיִרְאֵתוּ כִּתּוּר קִצְרִים
בְּמַעַל עֲלֵה יְהוָה אֱלֹהֵי יִשְׂרָאֵל

When the king's courtiers repeated these words to David, David replied, 'Do you think that becoming the son-in-law is of a king is so easy, when I am but a poor man of no consequence?

II Kings 3:18

וַתִּקְרָאן מִלֵּא פִי יְיָ אֱלֹהֵי יִשְׂרָאֵל
עַל-בֵּית צִדְקָה מַלְכוּת וְיִרְאֵתוּ כִּתּוּר קִצְרִים

And this is easy for God, for He will also deliver Moab into your hands.

In the other instance, the expression yields the idiomatic meaning, 'to be belittled'.

Gn. 16:4,5

וַיִּזְבֹּא אֶל-הָגָר וַתַּהַר וַתֵּרָא כִּי בָרְתָהּ
וַתֵּקֶל אֶבְרָתָהּ בְּעֵינֶיהָ וַתֹּאמֶר עֲרִי אֵל-אֲבִירָם
הַמֶּלֶךְ עֲלֶיךָ אֲנִי לַתֵּת שְׂפָתַי בְּחִיקְךָ וַתֵּרָא
כִּי בָרְתָהּ וַאֲקֹל בְּעֵינֶיהָ יִשְׁפֹּל יְבוֹה
בִּי וְיִזְוֶינִי

He cohabited with Hagar and she conceived; and when she saw that she had conceived, her mistress was belittled by her. And Sarai said to Abram, "The wrong done me is your fault. I myself put my maid in your bosom; now that she sees that she is pregnant, I am belittled by her.

קָרַע עֵין בַּזַּק

There is one instance of this locution. Literally, it means, 'to enlarge⁴⁰ the eye with kohl'. Idiomatically, it means, 'to put on eyeshadow'.

Jer. 4:30

אֲנִי אֶזְעַק מִן-תַּחֲצֵה' כִּי-תִלְכְּסִי עֵין בַּזַּק
עֵין בַּזַּק עֵין בַּזַּק עֵין בַּזַּק עֵין בַּזַּק
עֵין בַּזַּק עֵין בַּזַּק עֵין בַּזַּק עֵין בַּזַּק

And you, who are doomed to ruin, what do you accomplish by wearing crimson, by decking yourself in jewels of gold, by putting on eyeshadow? You beautify yourself in vain: Lovers despise you, they seek your life!

קָרַח עֵינַי

There are three instances of this expression in the Bible. Literally, it means, 'to pinch the eye'. Idiomatically, it means, 'to insult'.

Ps. 35:19

אֵל-יִשְׁמַח-לִי אֵיבִי עֹקֵר
וְיִשְׂאֵל חֶמְסִי יִקְרַח-לִי

Let not my treacherous foes rejoice over me,
my stealthy enemies insult me.

Prov. 6:12,13,14

אָזְמָה בְּלֹמַם אֵשׁ אֵין הוֹקֵר עֲקָשׁוֹת פִּי קִרְחָה
בְּצִינָיו מַעַם בְּרִמָּה מַהֲרָה קְאָלְפָּצְעִיתוֹ תִּבְכּוּ
בְּמַלְכוֹ חִירָה לֹא בְּכֶל־עֵת מִצְרִי
יֵשֶׁם

A base person or a villain is never straightforward. He insults, he makes signs with his feet, he gives the finger; His malicious mind is always thinking of some evil scheme, or stirring up discord.

Prov. 10:10

קִרְחָה עֵינַי יֵפֶן עֲצָה וְאֵין שְׁמִיץ יִשְׁלָם

He who insults, makes trouble, but he who reproves makes peace.

קשה

There is one instance of this expression in the Bible. Literally, it means, 'to be hard in the eyes of someone'. Figuratively, it means, 'to be upset, to take it hard'.

Dt. 15:18

לֹא יִקְשֶׁה בְּעֵינֶיךָ בְּשִׁלְחֶךָ אֹתוֹ חֲבֵס
מֵאַחַד כִּי מִשְׁנֵה שָׁנָה שְׁלֹשׁ עָשָׂר יָשָׁר לְפָנֶיךָ
וְיִבְרַכְךָ יְיָ אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תַּעֲשֶׂה

When you set him free, do not take it so hard; for in the six years he has given you double the service of a hired man. Moreover, the Lord Your God will bless you in all you do.

עין ראתה

There is an enormous number of occurrences of this expression in the Bible. Almost all of them are literal.⁴² Literally, this expression means, 'the eye sees'. There are, however, two occurrences which are idiomatic. One is the expression, עין ראתה עין. Literally, this means, 'the eye sees the eye'. Figuratively, it means, 'to see in person'.

Jer. 32:4

אֲבִירָא מִלֶּךְ יְבוּזָה לֹא יִמָּלֵךְ מֵעַתָּה בְּכַעֲזִי
כִּי הִנֵּחַן יְהִי עֵינִי מִלֶּךְ עֵינִי מִלֶּךְ עֵינִי מִלֶּךְ עֵינִי
וְיִבְרַכְךָ יְיָ אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תַּעֲשֶׂה

And King Zedekiah of Judah shall not escape from the Chaldeans; he shall be delivered into the hands of the king of Babylon, and he shall speak to him directly and see him in person.

Jer. 34:3

וְלֹא יִפְּטֹר מִיָּדוּי הַכַּדְמִי כִּי יִפְּטֹר תִּפְּטֹר וְיִפְּטֹר
תִּפְּטֹר וְיִפְּטֹר אֶת-עַיִן מֶלֶךְ-בָּבֶל תִּפְּטֹר
וְיִפְּטֹר אֶת-פֶּה יִפְּטֹר וְיִפְּטֹר תִּפְּטֹר

And you will not escape from him, you will be captured and handed over to him. And you will see the king of Babylon in person and speak to him directly.

The other idiomatic usage is actually the expression,

וְעַיִן רֹאֵת בִּי.⁴³ Literally, it means, 'the eye sees in someone'. Idiomatically, it means, 'to gloat over'.⁴⁴

Micah 7:10

וְתִרְאֶה אֵינִי וְתִכְסֶּה בֹשֶׁם כִּי אֶמְרָה אֵינִי
אֵינִי יִכְוֹד אֶלֶיךָ עַיִן תִּרְאֶה אֵינִי עַד
עַד תִּכְוֹד אֶמְרָם כֶּטֶל חֲדָשִׁים

When my enemy sees it, she shall be covered with shame, she who taunts me with 'Where is He, the Lord Your God? I shall gloat over her and then she shall be for trampling like mud in the streets.

Ps. 54:9

כִּי מִכָּל-צָרָה בִּצְלָתָנִי וְאֵלֵיזָה' דָּאִתֵּר דָּאִתֵּר יְיָ

Because from all my trouble he rescued me, and
I gloated over my enemies.

כִּי מִכָּל-צָרָה

There are four instances⁴⁵ of this locution in the Bible.
Literally, it means, 'to raise the eye'. Figuratively,
it means, 'to be haughty, to be arrogant'.

Is. 10:12

וְכִי יִבְרַח כִּי-יִבְרַח אֶת-כָּל-מַצְעֵדוֹ בְּצָרָה
וְיִרְוֶה אֶת-אֶתְרֵי אֶת-פֶּרֶץ-אֶתְרֵי אֶתְרֵי אֶתְרֵי
וְיִרְוֶה אֶתְרֵי אֶתְרֵי אֶתְרֵי אֶתְרֵי

But when my Lord has carried out all his purpose
on Mount Zion in Jerusalem, He will punish the
majestic pride of the king of Assyria and his
overbearance of arrogance.

Ps. 131:1

יְיָ לֹא אֶפְתָּח לִפִּי וְלֹא-רָמַח יְיָ לִי
דִּלְכִּי בְּכִזְזֵי וּבְגִדְּתֵי מִמֶּנִּי

Lord, I am not prideful nor am I arrogant,
neither do I indulge in things too great, or
in things too wonderful for me.

Prov. 21:4

כִּי-פִגְמוֹת וְרִדְוָה-לֵב נִרְשָׁעִים תַּטְאִית

Haughtiness and pride - the practice of the
wicked is sin.

Prv. 30:13

לִּנְיָ מִן הַדּוֹר
אֲפִיזִין יִשְׁאָלִי

There is a generation that is so arrogant and so proud.

לִּנְיָ מִן הַדּוֹר

There is one occurrence of this expression in the Bible.

It is quite obscure since this verb is found nowhere else in the Bible.⁴⁶ Literally, it means, 'to dwindle away, become weak'.⁴⁷ Idiomatically, it means, 'to be confused'.

Job 15:12

מַה - יִקְדָּךְ לִפְנֵי וְיִלְכְּמוּ אֵינֶיךָ

Why are you so swept away? Why are you confused?

לִּנְיָ מִן הַדּוֹר

This expression appears twice in the Bible. Literally, it means, 'the eye is evil against someone'. Idiomatically, it means, 'to be stingy, niggardly toward someone'.

Dt. 28:54,55,56,57

בָּאֵשׁ בִּירָךְ פֶּךָ וּבִדְעִנִּים מֵאֵז תִּרְדּוּ אֲנִי וְזֶאֱשֶׁת
יִתְּנוּ וְזִיתֵי פָנֶיךָ אֲשֶׁר יוֹתֵר מֵחֵת לְאַחַר מִיָּם מִפְּנֵי
פָּנֶיךָ אֲשֶׁר יֵאָכְלוּ מִבְּנֵי בְּשָׂרֶיךָ עַד כִּי יִמָּצְאוּ וְזֶאֱמָרוּ
אֲשֶׁר יִצְרֶךְ לָךְ אִיֶּךָ פֶּךָ שְׂמֵרֶךָ בְּרַפִּי פֶךָ וּבִדְעִנִּים
אֲשֶׁר לֹא-יִסְתַּח בְּכֶם דָּמָה בְּכֶם אֶל-בְּאֵרֶת מִהֲתַצֵּינִי
וְיִתְּנוּ יִתְּנוּ עֲלֵיךָ פֶּךָ וְיִלְכְּמוּ אֵינֶיךָ וְזֶאֱשֶׁת

וְגִשְׁתִּיתָ בְּיוֹצֵת חֲמִין רַחֵם וּבְנֵי יָהּ אֵשֶׁר
תִּלְבֵּז בִּי וְתֹאכְלֶנּוּ בְּחֶסֶד-כֵּסֶף בְּסִסְתָּר עֲלֵמִי
וּבְחֶסֶד אֵשֶׁר יִצִּיק אִיבָהּ עֲלֵיךָ

He who is tender and fastidious shall be niggardly to his brother and the wife of his bosom and the children he has spared to share with any of them the flesh of the children that he eats, because he has nothing else left as a result of the desperate straits to which your enemy shall reduce you in all your towns. And she who is most tender and dainty among you, that she would never venture to set a foot in the ground because of her daintiness and tenderness, she will be stingy toward her husband of her bosom, toward her son and daughter, toward the afterbirth that issues from between her legs, or the babies she bears; she shall eat them secretly, because of utter want, in the desperate straits to which your enemy shall reduce you in your towns.

לע"נ

There are seven instances of this expression in the Bible.

Literally, it means, 'to be evil in the eyes of someone'.

Figuratively, it means, 'to displease, to upset someone'.

Gn. 21:11,12

וְיָרָע בְּעֵינֵי אַבְרָהָם אֲשֶׁר עָשָׂה
וְיֹאמֶר אֵלֶיכֶם אֵל-אֲבְרָהָם אֵל-יִרְעָה עֲשִׂינִי
עַם-בְּנֵי עָר וְעַם אֲמִתְךָ כִּי אֵשֶׁר תֹּאמַר אֵלֶיךָ
עֲבֵר שָׂמַר פִּקְדֹנִי כִּי יִצְחָק יִקְרָא לְךָ כִּי רָץ

The matter upset Abraham greatly, for it concerned a son of his. But God said to Abraham, 'Do not let it upset you concerning the boy or your slave; whatever Sarah tells you, do as she says, for it is through Isaac that offspring shall be continued for you.'

Gn. 38:10

וַיִּרְאֵהוּ עֵשָׂא וַיִּזְעַק אֵלֶיךָ אֱלֹהֵי יִשְׂרָאֵל
 וַיִּקַּח אֱלֹהֵי יִשְׂרָאֵל אֶת־נַפְשׁוֹ

What he did upset the Lord, and He took his life also.

Gn. 48:17

וַיִּרְאֵהוּ יוֹסֵף כִּי יָשִׁית אָבִיו יָדָיו עַל־רֹאשׁ אֶבְרָהָם
 וַיִּרְאֵהוּ עֵשָׂא וַיִּזְעַק אֵלֶיךָ אֱלֹהֵי יִשְׂרָאֵל
 וַיִּקַּח אֱלֹהֵי יִשְׂרָאֵל אֶת־נַפְשׁוֹ

When Joseph saw that his father was placing his right hand on Ephraim's head, it upset him; so he took hold of his father's hand to move it from Ephraim's head to Manasseh's.

I Sam. 8:6

וַיִּזְעַק עֲמֹנָה אֶל־יְהוָה וַיִּשְׁמָע יְהוָה בְּקוֹלָהּ
 וַיִּזְעַק עֲמֹנָה אֶל־יְהוָה וַיִּשְׁמָע יְהוָה בְּקוֹלָהּ

Samuel was upset that they said, "give us a king to govern us." Samuel prayed to the Lord.

I Sam 18:8

וַיִּזְעַק עֲמֹנָה אֶל־יְהוָה וַיִּשְׁמָע יְהוָה בְּקוֹלָהּ
 וַיִּזְעַק עֲמֹנָה אֶל־יְהוָה וַיִּשְׁמָע יְהוָה בְּקוֹלָהּ

Saul became very depressed,⁴⁸ and the matter upset him greatly because he thought, "they credit David with myriads but me they credit with thousands. All that he lacks is the kingship.

Is. 59:15

וְהָיָה כִּי יִשְׁמָע יְהוָה בְּקוֹלָהּ
 וַיִּזְעַק עֲמֹנָה אֶל־יְהוָה וַיִּשְׁמָע יְהוָה בְּקוֹלָהּ

Honesty has been lacking, he who turns away from evil is despoiled. The Lord saw and it upsets Him that there was no redress.

I Chr. 21:7

וְיִרְדּוּ עִי' קִלְעִים אֶל-בְּצֹר בְּפִי וְיָקֵאת אֶשְׁכָּל

And as to this matter, it upset God, therefore He smote Israel.

2018/18

There is one instance of this expression in the Bible. Literally, it means, 'the eye asks'. Idiomatically, it means, 'to desire'.

Ecc. 2:10

[illegible]

And whatever I desired, I did not deny them;
I did not begrudge myself any joy, for I enjoy
all my labor and this was my portion from all
my labor.

5728 / 18

There is one occurrence of this locution in the Bible. Literally, it means, 'the eye waits'. Idiomatically, it means, 'to depend on'.

Ps. 145:15

א.י. כ"ה אלול תשנ"ו

Everyone depends on You, for it is You who give them their food in its season.

עמך יי

There is one instance of this expression in the Bible.
Literally, it means, 'to lower the eye'. Idiomatically,
it means, 'to be humble'.

Job 22:29

כִּי-יִגְדֹּף. לְיָדָיו יִשְׁתַּחֲוֶה וְיִשְׁתַּחֲוֶה
49 יֵשׁוּב וְיִשְׁתַּחֲוֶה

When they abase you and you say 'pride!', then
He will save him who is humble.

... יֵשׁוּב וְיִשְׁתַּחֲוֶה

There are six instances of this expression in the Bible.
One is literal,⁵⁰ the other five are idiomatic. Literally,
this expression means, 'to put an eye on someone'. Idiomatically,
it means, 'to take care of someone, to look after someone'.

Gn. 44:21

וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה
לְפָנָיו וְיִשְׁתַּחֲוֶה

Then you said to your servants, "Bring him down
to me, so that I may take care of him."

Jer. 24:6

וְיִשְׁתַּחֲוֶה לְפָנָיו וְיִשְׁתַּחֲוֶה
לְפָנָיו וְיִשְׁתַּחֲוֶה

I will take good care of him, and I will bring
them back to this land; I will build them and not
overthrow them; I will plant them and not uproot
them.

Jer 39:12

קחתו ודיוניו שים עליו ולא תעש לו מאוה
 רע כי אם פאשר יצטרך אלקיך כן עשה עמו

Take him and look after him; do him no harm,
 but grant whatever he asks of you.

Jer. 40:4

ואניקני הניק פתחתיך ביום הן-האליק'ס אשר
 על-ידיך אס-טוב בדיניך עזאא אפי' קבל
 סא ואלאס את-עני' עליך ואם-רד עדיך
 עזאא אפי' קבל חכם האל כם-בארץ עניך
 אס-טוב! אלא-דישר בעיניך לעכית ישמי ילך

Now, I release you this day from the fetters
 which were on your hands. If you would like
 to go with me to Babylon, come, I will take
 care of you. And if you don't want to come with
 me to Babylon, you don't have to.

Amos 9:4

אפ-ילכו בשב' לפני איה' קס נספ אלא את-בניך
 ובר ספס וסמית עני' עלי' קס ערדי ולא עטור

And if they go into captivity before their
 enemies, there I will command the sword to slay
 them. I will take care of them in an evil
 way not a good way.

ע'ת ע'ן

There is one occurrence of this idiom in the Bible.
 Literally, it means, 'to put the eye'. Idiomatically, it
 means, 'to intend'.

Ps. 17:11

אֶרְוֶה לִי צַדִּיק וְיִשְׁלַח יְהוָה
 יְשֻׁתִי לְנֶגְוֹת קֶאֱרֹב

My legs tottered,⁵¹ they have now encompassed
 us; they intend to cast us down to the earth.

סַבֵּה עֵינַי

There are two instances of this expression in the Bible.
 Literally, it means, 'to lower the eye'. Idiomatically,
 it means, 'to be humbled'.

II Sam. 22:28

וְאַתָּה יְהוָה יִשְׁכַּח אֶת-לֹאֵל וְיִשְׁכַּח אֶת-הַגִּבּוֹרִים

And you save the afflicted and you humble the
 haughty.

Is. 5:15

וְהָיָה כְּמַעַן הָאֵל וְכַמַּעַן הָאֲדָמָה וְכַמַּעַן הַגִּבּוֹרִים

Man is brought low, man is humbled; the proud
 are humbled.

NOTES TO CHAPTER II

1. The following are literal expressions which denote seeing.

- a. עָיַן , Job 20:9, Job 28:7.
- b. עָיַן , Job 24:15, Job 7:8
- c. עָיַן , Dt. 16:19, II Kings 25:7, Jer. 39:7
Jer. 52:11
- d. עָיַן , Is 6:10, Is. 32:3
- e. עָיַן , Is. 33:17, Mich. 4:11, Ps. 17:2
Ps. 11:4
- f. עָיַן , Prv. 23:26

2. The following are the remaining literal uses of עָיַן which do not have to do necessarily with sight.

- a. עָיַן , Ps. 94:9
- b. עָיַן , Eccl. 1:8, Ecc. 4:8, Prv. 27:20
- c. עָיַן , Ex. 21:26
- e. עָיַן , Prv. 22:12
- f. עָיַן , Num. 16:4 Jud. 16:21
- g. עָיַן , Ez. 23:40
- h. עָיַן , Is. 29:10, Is 33:15

3. See also Ps. 38:11. This is not a verbal form, but rather a nominal form whose idiomatic meaning is consistent with its verbal counterpart.
4. Gruber, Meyer in his unpublished PhD dissertation, Aspects of Non-verbal Communication in the Bible and the Ancient Near East, Columbia University, 1975, maintains that this locution should be translated 'to smile'. see pp. 460-463 of his thesis.

5. There is a double pun here. Wisdom brings delight and enlightenment.
6. Begrich emends *ḏ3* to *ḏ2* which I find unnecessary.
7. In Akkadian, dalapu, means, 'to long for', 'be ceaseless', 'tireless'.
8. cf. Num. 11:7, Ez. 1:4, Ez. 1:7, Ez. 1:16, Ez 1:22, Ez. 10:9, Dan. 10:6.
9. Since there are so many occurrences of this expression, I quote several in full in the body of this study and the rest I will list here.

Dt. 19:13

Dt. 19:21

Ez. 7:4

Ez. 9:10

Ez. 16:5

Ez. 20:17

10. Dahood, Mitchell, Psalms II, p. 189, states that *lc3'* is well documented in Hebrew, Ugaritic, and Arabic to mean 'to glisten, to be clean', cf. Ps. 17:2, Ps. 37:6, Ps. 65:9, Is. 13:10, Hos. 6:3, Job 28:1.
11. There is a problem in gender agreement between the verb, *lc3'* and the subject, *lc3'*. Dahood suggests that *lc3'* is actually an infinitive absolute, *lc3'*.
12. cf. vs. 11.
13. See Gruber's thesis, pp. 311-318.
14. See Tur-Sinai, Job, p. 274.
15. cf. Is. 3:8.
16. This is more than synecdoche. Whereas synecdoche implies a part for the whole, in this locution, the non-verbal aspect of the eye in this locution is essential to its true idiomatic meaning. Unfortunately, a translation cannot adequately render that meaning.
17. The following occurrences are not quoted in full in the text.
 - Gn. 18:3
 - 19:19
 - 30:27
 - 32:6

33:10
 33:15
 33:18
 34:11
 39:4
 47:25
 50:4
 Ex. 33:12
 33:16,17
 34:9
 Num. 11:15
 32:5
 Dt. 24:1
 Jud. 6:17
 I Sam. 1:18
 16:22
 20:29
 25:8
 27:5
 IISam. 14:22
 16:4
 IKings 11:19
 Prv. 3:4
 Ruth 2:10
 2:13
 Esth. 5:8
 7:13

18. לד literally means, 'something for free'. In other words, this locution implies 'being favored with no obligation to compensate for it'.
19. There are two instances of לד which are not followed by לד . These two are literal. They are: Ps. 91:8, Job 39:29.
20. לד is frequently paralleled to לד . cf. Ps. 9:8, for one example. לד (Ps 54:9) yields this same idiomatic meaning. See p. 55f. of this chapter.
21. cf. Gn. 31:9, 31:16
 I Sam. 17:35
 Am. 3:12
 Ez. 34:10
22. Some suggest that in order to render this expression 'to elude', the root of לד is לד which means, 'to become shady, dark'. cf. Neh. 13:19, Ez. 31:3. I personally think that לד works better.

23. The following are not quoted in full in the text.

Gn.	3:43
	13:14
	18:2
	24:6
	24:64
	31:10
	33:1
	33:5
	37:25
	39:7
Ex.	14:10
Dt.	3:27
	4:19
Josh.	5:13
Jud.	19:17
I Sam.	6:13
II Sam.	13:34
	18:24
II Kings	19:22
Is.	37:23
	49:18
	51:6
Jer.	3:2
	13:20
Ez.	8:5
Zach.	2:5
	5:1
	5:5
	6:1
Ps.	123:1
Job	2:12
Esth.	2:15
	5:2
Dan.	8:3
	10:5
I Chr.	21:16

24. /ⁿ literally means 'something for nothing' implying 'favor which does not have to be repayed'.

25. See note #8.

26. See Dahood, Mitchell, Psalms I, note #3 of Ps. 24:4, p. 299.

27. Hillers, Delbert R., Lamentations, note #51 p. 59 suggests a possible emendation i.e., ^ל to ^ל. In the second stich, ^ל is emended to ^ל, rendering this verse: "The affliction done to me has consumed my eyes." Kittel emends ^ל in the

second stich to ^{א/כ} and deletes ^ק, thus rendering the verse, "My eye affects my throat because of all the crying". This emendation is especially attractive because of vss. 48 and 49.

28. McCarter, P. Kyle Jr., I Samuel, p. 209, note #3 offers a convincing emendation for ^{לך} ^{לך} ^{לך}. It is emended to ^{לך} ^{לך} ^{לך} resulting in the translation, "...from whom have I taken a bride or a pair of shoes? Testify against me, I shall repay you."

29. The following citations are not quoted in this text.

Dt. 6:18
12:28
Josh. 9:25
Jud. 10:15
19:24
ISam. 1:23
11:10
14:10
14:36
24:5
IISam. 10:12
15:26
19:19
19:28
19:38
19:39
IIKings 10:5
20:3
Is. 38:3
Jer. 26:14

30. The following are not quoted in the text.

Dt. 12:8
12:25
13:19
25:21
Josh. 9:25
Jud. 17:6
21:25
IKings 11:38
14:8
15:11
22:43
IIKings 12:3
14:3
15:3
15:34

IIKings 16:2
 18:3
 22:2
 Jer. 26:14
 IIChr. 20:32
 24:2
 25:2
 26:4
 27:2
 28:1
 29:2
 34:2

31. The following are not quoted in the text.

Dt. 9:18
 17:2
 31:29
 Jud. 2:11
 3:7
 3:12
 4:1
 6:1
 10:6
 13:1
 ISam. 15:19
 29:7
 IISam. 12:9
 IKings 11:6
 15:26
 15:34
 16:7
 16:19
 16:25
 16:30
 21:20
 21:25
 22:53
 IIKings 3:2
 8:18
 8:27
 13:2
 13:11
 14:24
 15:9
 15:18
 15:24
 15:28
 17:2
 17:17
 21:2
 21:6

IIKings 21:15

21:16

21:20

23:32

23:37

24:9

24:19

Is. 66:4

Jer. 7:30

18:10

32:30

52:2

IIChr. 21:6

22:4

29:6

33:2

33:6

33:22

36:9

36:12

32. Gruber, in his thesis, Non-Verbal Communication, points out that שָׁמַח and שָׁמַח are paralleled. שָׁמַח is also paralleled with 'yasan' in UT56:33 and UT1107:6 which means 'to dry up'. Thus he concludes that שָׁמַח means, 'to dry up'. He renders the verse: "My eyes are dried up (from crying so much) by vexation."
33. In Akkadian ašāšu is equivalent to שָׁמַח in Hebrew
34. Contrast Dahood, Psalms I, in note #8, p.38
35. שָׁמַח stands parallel to שָׁמַח. This explains my translation. It is also possible that שָׁמַח is related to שָׁמַח, rendering Ps. 6:8, "I am upset from vexation, I am sad from all my distress."
36. Those not quoted are the following:
- IIKings 19:16
Is. 37:17
Dan. 9:18
37. IIKings 4:35 is literal.
38. Clearly these men are not blind nor do they have their eyes closed. Instead they now understand what Elisha understands.
39. It is possible that the root of this verb is שָׁמַח. Literally, this expression would mean, 'the eye covers', yielding the idiomatic meaning, 'to watch over'.

40. cf. Jer. 22:14
41. See Dahood, Mitchell, Psalms I, note #4 Ps. 16 p. 88.
It points out that suffixes were often omitted with
parts of the body.
42. These are all the instances of *דקדק* *q*
- | | |
|---------|--------|
| Gn. | 45:12 |
| Ex. | 10:5 |
| Num. | 14:14 |
| Dt. | 3:21 |
| | 4:3 |
| | 4:9 |
| | 7:19 |
| | 10:21 |
| | 11:7 |
| | 21:7 |
| | 28:32 |
| | 29:2 |
| Josh. | 24:7 |
| ISam. | 24:11 |
| IISam. | 24:2 |
| IKings | 1:48 |
| | 10:7 |
| IIKings | 22:20 |
| IS. | 16:5 |
| | 17:7 |
| | 29:18 |
| | 30:20 |
| | 33:20 |
| | 52:8 |
| | 64:3 |
| Jer. | 20:4 |
| | 34:3 |
| | 42:2 |
| Mich. | 7:10 |
| Zach. | 9:8 |
| Mal. | 1:5 |
| Job | 10:18 |
| | 13:1 |
| | 19:27 |
| | 21:20 |
| | 28:10 |
| | 29:11 |
| | 42:5 |
| Ps. | 35:21 |
| | 139:16 |
| Prv. | 20:12 |
| | 23:33 |
| | 25:7 |
| Eccl. | 5:10 |
| IIChr. | 9:6 |

43. There is one literal usage of this expression, II Kings 22:20.
44. cf. Moabite Inscription of King Mesha, line 4, hr'ny bkl sn'y, "He (the god, Chemosh) let me gloat over all my enemies."
cf. also Pss. 112:8, 118:7
45. See also, Ps. 18:28.
46. Some emend $\rho\gamma\gamma$ to $\rho\iota\gamma$. Others emend it to $\gamma N \gamma$ 'to wink or to flash the eyes'.
47. Tur-Sinai makes association with arabic cognate of $\rho\gamma\gamma$ which means, 'to become weak, to dwindle away'.
48. See Gruber, Non-verbal Communication, p. 299.
49. cf. Is. 5:15
50. II Kings 4:34.
51. Dahood, Mitchell, Psalms I, suggests dividing consonants to read $\gamma\gamma\gamma\gamma\gamma\gamma\gamma\gamma\gamma$ of verse 5, rendering the translation, 'my legs tottered'.

CHAPTER III

BODY IDIOMS WITH THE WORD ' דַּבַּר '

The most common biblical usage of verbal expressions containing the word, דַּבַּר , denotes 'speaking'. A plethora of verbs is coupled with דַּבַּר to convey this meaning. Many of these expressions are to be considered literal in meaning.¹ I will deal in detail only with the idiomatic expressions.

The material is arranged alphabetically according to the verb accompanying ' דַּבַּר '.

דַּבַּר לְפִי

There are only two instances of דַּבַּר לְפִי (in the דְּבָרִים) in the Bible. Literally, this expression means 'to increase or expand the mouth'. But in both occurrences, this phrase is used idiomatically, yielding the meaning 'to speak arrogantly, to brag'.

One instance is Ob. 12.

אַל-תִּבְרַךְ יְיָ אֱלֹהֶיךָ יוֹמֵךָ וְיָמֶיךָ וְאֵלֶּם-יְהוֹנָדָה
 לְיָמֶיךָ-יְהוֹנָדָה יְיָ אֱלֹהֵינוּ אֵלֶּם-יְהוֹנָדָה יְיָ
 יְיָ אֱלֹהֵינוּ

You should not gaze on your brother that day, on his day of calamity! You should not gloat over the people of Judah on that day of ruin! You should not speak arrogantly on a day of anguish!

The second occurrence of this expression is found in
Ezekiel 35:13.

וְיִשְׁמַעְךָ אֶת־כְּלִמְךָ כִּי־רָבִיתָ
אֶת־כְּלִמְךָ כִּי־רָבִיתָ

And you spoke arrogantly against Me and multiplied²
your words against Me: "I have heard it."

וְיִשְׁמַעְךָ

The expression וְיִשְׁמַעְךָ is found frequently throughout
the Bible. In all cases, it is used literally,³ meaning
'the mouth speaks'.⁴

There is, however, an idiom consisting of these two
words. It is the idiom וְיִשְׁמַעְךָ וְיִשְׁמַעְךָ. This phrase
literally means 'mouth speaks with mouth'. Figuratively,
it means 'to speak directly with someone'.

There are two occurrences of this expression. One
is Jeremiah 32:4

וְיִשְׁמַעְךָ יְהוֹנָתָן מֶלֶךְ־בָּבֶל וְיִשְׁמַעְךָ
זְדַבְיָה מֶלֶךְ־יְהוּדָה וְיִשְׁמַעְךָ
וְיִשְׁמַעְךָ וְיִשְׁמַעְךָ וְיִשְׁמַעְךָ

And Zedekiah king of Judah shall not escape
from the Chaldeans; he shall be delivered into
the hands of the king of Babylon, and he shall
speak directly and see him in person.

The other instance is found also in Jeremiah, Jer. 34:3

וְאַתָּה לֹא תִּפְּטוֹל מִיָּדָיו כִּי תִּפְּטוֹל וְיָבִיאוּ תְּחִילָתוֹ וְאַתָּה
אֶת־דָּוִד מֶלֶךְ בְּנֵי תְּהוֹמֹת וְיָבִיאוּ אֶת־בְּנֵי יִצְחָק וְיָבִיאוּ

And you will not escape from him; you will be captured and handed over to him. And you will see the king of Babylon in person and speak to him directly, and you will be brought to Babylon.

חָשַׁךְ עַם

There is only one occurrence of the expression in the Bible. Literally it means 'to refrain the mouth'. Figuratively, it is used in our biblical verse to mean 'to stop talking'.

The sole appearance of this phrase is Job 7:11

אֲפֹאֲמִי לֹא אֶחְשֶׁק-בִּי אֶצְדָּדֵךְ דָּלִי וְיָחִי
אֶשְׁמַח בְּחַר לִפְתִּי

Therefore I will not stop talking: I will speak even breathlessly; I will complain with a bitter throat.

מָלֵא עַם

מָלֵא עַם is used literally throughout the Bible to mean 'the mouth is filled'.⁵ There is, however, a figurative usage, which appears in the form מָלֵא עַם מִפֶּה . Literally this translates 'to fill mouth to mouth'. Idiomatically it means 'to fill from one end to the other'.

There are two instances of this usage. One is II Kings 10:21.

וַיִּמְלֵךְ יִזְבָּעָד בֶּן־יִשְׂרָאֵל וַיִּבְרָא כָּל־יִזְבָּעָד בְּבָרִית וַיִּשְׁלַח
אֶת־יָדָיו בְּכָל־יִזְבָּעָד וַיִּבְרָא בְּבָרִית וַיִּשְׁלַח אֶת־יָדָיו בְּכָל־יִזְבָּעָד

Jehu sent word throughout Israel, and all the worshippers of Baal came, not a single one remained behind. They came into the temple of Baal, and the temple of Baal was filled from one end to the other.

The second occurrence appears in II Kings 21:16.

וְאִם צָרָה לְךָ שֶׁכֵּן מִנְשֵׁי בִרְכֵי מִאִזְכָּרְךָ אֶל-
מִלֵּא אֶת-יְרוּשָׁלַם עַד אֶחָד...

Moreover Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to the other...

נ'ר' ע

The locution, נ'ר' ע, is used quite frequently throughout the Bible. The literal meaning of this phrase is 'to rebel the mouth'. Figuratively it means 'to disobey'. In all instances the idiomatic usage is intended.

Num. 20:24

וְאִם צָרָה לְךָ שֶׁכֵּן מִנְשֵׁי בִרְכֵי מִאִזְכָּרְךָ אֶל-
מִלֵּא אֶת-יְרוּשָׁלַם עַד אֶחָד...
אֶת-עַם מִנְשֵׁי

Let Aaron be gathered to his kin: he is not to enter the land that I have given to the Israelite people, because you disobeyed me about the waters of Meribah.

Num. 27:14

כִּי אֶל מִנְשֵׁי עַם מִנְשֵׁי בִרְכֵי מִאִזְכָּרְךָ אֶל-
מִלֵּא אֶת-יְרוּשָׁלַם עַד אֶחָד...
כִּי אֶל מִנְשֵׁי עַם מִנְשֵׁי

For, you disobeyed me in the wilderness of Zin,
when the community was contentious, to uphold
My sanctity in their sight by means of the water.
Those are the Waters of Meribath-kadesh, in the
wilderness of Zin.

Dt. 1:26

וְלֹא אֶזְבֹּתָם לְעֵלֶיךָ וְתַעֲבֹדוּ אֱלֹהֵי כִכֶּם

Yet you refused to go up, and disobeyed the
Lord your God.

Joshua 1:18

כָּל-אִישׁ אֲשֶׁר-יִמְרָד אֶת-פִּיךָ וְלֹא-יִשְׁמָע אֶת-דְּבָרֶיךָ
לִכְלֹם אֲשֶׁר תִּצְוֶנּוּ. יִמָּסֶה בְּכַף חֶמֶק וְאֵלֶּם

Any man who disobeys you and does not follow
every order you give him shall be put to death.
Only be strong and resolute!

I Sam. 12:14, 15

אִם תִּירָאוּ אֶת-יְהוָה וְצִדְקָתְכֶם אֱתָו וְשִׁמְרָתְכֶם
בְּקוֹלֹתִי וְלֹא תַעֲבֹדוּ אֱלֹהֵי כִכֶּם וְיִשְׁמָעוּ אֶת-פִּי
וְאֵם בְּחֶמֶק אֲשֶׁר אֶמַּךְ אֶעֱשֶׂה אִתְּכֶם אֱמֹר יְהוָה
אֱלֹהֵיכֶם וְאִם-לֹא תִשְׁמָעוּ בְּקוֹלִי יְהוָה מְרִיתְכֶם אֱלֹהֵי
יְהוָה וְיִשְׁמָעוּ יְהוָה כִּכֶּם וַיַּזְכֵּירוּ אֲבוֹתֵיכֶם

If you will rever the Lord, worship Him and
hearken to him, and will not disobey the Lord,
if both you and the king who reigns over you
will follow the Lord your God, (that's good)
But if you do not hearken to the Lord and you do
disobey the Lord, the hand of the Lord will
strike you as is did your fathers.

I Kings 13:21,22

וַיִּקְרָא אֶל-אִישׁ קְטָנִים פֶּסֶחַ אֲשֶׁר זָכָא מִיְהוּדָה
 לֵאמֹר כֹּה אָמַר יְהוָה יֵצֵא כִּי מֵרִית פִּי יְהוָה וְלֹא
 שָׁמַרְתָּ אֶת-בְּרִיתוֹ אֲשֶׁר צִוֶּה יְהוָה אֱלֹהֶיךָ: וְתֵשֶׁבֶת
 וְתֵאכֵל לֶחֶם וְתִשְׁתֶּה מַּיִם בְּמִקְוֵא אֲשֶׁר צִוֶּה אֱלֹהֶיךָ
 אֶל-וְתֵאכֵל לֶחֶם וְתִשְׁתֶּה מַּיִם וְלֹא תִשְׁתֶּה מַּיִם עַל-תְּבוּאָה רַבָּה לְפָנֶיךָ
 אֶל-יְהוָה אֱלֹהֶיךָ

He cried out to the man of God who had come from Judah: Thus said the Lord: Because you have disobeyed the Lord and have not observed what the Lord your God commanded you, but have gone back and eaten bread and drunk water in the place of which He said to you, 'Do not eat bread or drink water', your corpse shall not come to the grave of your fathers.

I Kings 13:26

וַיִּשְׁמַע כְּנָזִי אֲשֶׁר הֵשִׁיבוֹ מִן-בְּצֻרָה וַיֵּלֶךְ אִישׁ בְּאֶרֶץ
 כְּנָז אֲשֶׁר מֵרָחֵק אֶת-פִּי יְהוָה וַיִּתְּנֵהוּ יְהוָה לְפִי
 וַיִּשְׁמַע וַיִּתְּנֵהוּ בְּצֻרָה אֲשֶׁר צִוֶּה יְהוָה

And when the prophet who had brought him back from the road heard it, he said, "That is the man of God who disobeyed the Lord: the Lord gave him over to the lion which mauled him and killed him in accordance with the word which the Lord had spoken to him.

Lam. 1:18

צָדִיק כִּי אֶל יְהוָה פִּי פָתַח מִרִּית שְׁמַעוּ-נָא כָל-אֲמִים
 וְרֹא אֶת-כְּבֹדִי בְּתוֹלַע עִי וְשִׁחֹרֶת בְּכָל-רֵגְלִי

The Lord is righteous; though I have disobeyed Him; Hear I pray you, all ye peoples, and behold my pain: My young women and my young men are gone into captivity.

Let him humble himself, if so there be my hope.
 Let him give his cheek to him that smites him,
 let him be filled with reproach.

עַל פִּי

This expression occurs frequently in the Bible. Its literal meaning is 'to pass the mouth'. There is only one instance when this expression seems to be used literally -- Ps. 17:3, but the exact meaning of this passage is unclear.

עַל פִּי עָלְמָא עָלְמָא עָלְמָא
 עַל פִּי עָלְמָא עָלְמָא עָלְמָא

You have tried my heart, You have visited it
 in the night; You have tested me, and You find not
 that I had a thought which should not pass my
 mouth.

It is possible that this expression is idiomatic, yielding the meaning, 'to utter'.

All other occurrences of עַל פִּי are figurative in meaning, consistently expressing the same idea. The idiomatic connotation is 'to disobey'.

Num. 14:41

וַיֹּאמֶר מֹשֶׁה לָּמָּה זֶה אַתֶּם עֹשִׂים לַיהוָה
 לֹא תִשְׁמָע ה' בְּכֶם

But Moses said, "Why do you disobey the Lord?"
 This will not succeed.

Num. 22:18

וַיֹּאמֶר בְּלָאָם אֶל-עֲדָיָיו זֶמֶר אֶס-יִתֵּן לִי
 מֶלֶךְ בָּתוֹ כִּי־יִלְכֶּה עִמָּוֹת אֶל-כָּל
 אֲנִי לַעֲשׂוֹת קִטְלָה אוֹ צִוִּיָּה

Balaam replied to Balak's officials, "Though Balak were to give me his house full of silver and gold, I could not disobey the Lord, my God by doing anything big or small.

Num. 24:13 (same as above)

I Sam. 15:24

וַיֹּאמֶר שָׁאוּל אֶל-סָמְוֵאל הִטָּאךְ כִּי עָזַרְתָּ אֶת-עֹשֵׁי-יָדָי
 אֶת-צִדְרִי כִי יָרָאת אֶת-עֲדָיָיו לֹא־שָׁמַעְתָּ קוֹלִי

And Saul said unto Samuel: I have sinned; for I have disobeyed the Lord and your words; because I feared the people, and hearkened to their voice.

Prv. 8:29

כִּי־שָׂאֵל מַיִם חָקוּ וַיִּתֵּן עִמָּוֹת יָדָיו-עַל-יָם
 כִּי־חָקוּ מַיִם אֶרֶץ

When He gave to the sea His decree that the waters should not disobey Him, when He appointed the foundations of the earth.

פֶּה רָחֹב

The expression פֶּה רָחֹב occurs three times in the Bible. In one instance it is used literally, 'to open wide the mouth'.

Is. 5:14

כִּן עֲלִילָהּ עֲלִילָהּ
וְעָלָהּ עֲלִילָהּ
וְעָלָהּ עֲלִילָהּ

Therefore Shaol has enlarged its appetite and opened its mouth without measure.

In the two other occurrences, the idiomatic meaning, 'to long for', 'to desire greatly' is intended.

Ps. 119:131

עֲלִילָהּ עֲלִילָהּ
וְעָלָהּ עֲלִילָהּ
וְעָלָהּ עֲלִילָהּ

I had this great desire and I panted for I longed for thy commandments.

Job 29:23

וְעָלָהּ עֲלִילָהּ
וְעָלָהּ עֲלִילָהּ
וְעָלָהּ עֲלִילָהּ

And they waited for me as for the rain and they longed for the latter rain.

עָלָהּ עֲלִילָהּ

Literally, the expression עָלָהּ עֲלִילָהּ means 'to open the mouth'. In many instances the literal sense is intended.⁷

עָלָהּ עֲלִילָהּ is however used frequently to mean 'to speak'.

Ez. 24:27

על היום הזה ידבר אל הבורח ואל הטיפל
 ויאמר להם ה' - אל ה' ידבר

On that day you shall speak to the fugitive,
 and you shall speak and no longer be dumb.
 So you shall be a portent for them, and they
 shall know that I am the Lord.

Ps. 38:14

אני כחורש לא אשמע וכן אלם לא ידבר - פי

But I am as a deaf man, I hear not, and I am
 as a dumb man that does not speak.

Prov. 31:8,9

דבר לטיפל ביום צדק
 דבר לבורח ביום צדק

Speak for the dumb, in the cause of all such
 as are appointed to destruction. Speak a
 righteous judgment and plead the cause of the
 poor and needy.

קפ ס

In all three occurrences in the Bible, the idiomatic
 meaning of קפ ס is intended. Literally, this expression
 means 'to close the mouth'. Figuratively, it means 'to shut
 up! to silence'.

Is. 52:15

כי ידבר אלם ביום צדק ויגיד להם
 כי ידבר אלם ביום צדק ויגיד להם

So shall he startle many nations, kings shall be shut up because of him, for they shall see what has not been told them, shall behold what they never have heard.

Ps. 107:42

וְרָאָה יְשָׁרִים וַיִּשְׂמְחוּ וְכָל-עֲוֹן קָשְׁרָהּ פִּיהָ

The upright see it, and are glad; and all iniquity shuts her up.

Job 5:16

וְהָיָה לְפִי הַבָּיִת וְהָיָה קֶשֶׁר פִּיהָ

So the poor have hope, and iniquity silences her.

פִּתַּח

This expression is used four times in the Bible. Only once is it used literally, 'to open wide the mouth'.

Ps. 81:11

אֲנִי יְיָ אֱלֹהֶיךָ עֲמָצְתִּי מִמִּצְרַיִם
פִּתַּח-פִּי וְאֶמְלֵא-אֲפִי

I am the Lord your God who brought you up out of the Land of Egypt: Open your mouth wide, and I will fill it.

In the other three occurrences, פִּתַּח (פִּתַּח appears in the פִּתַּח) is used figuratively meaning 'to act triumphant'.

I Sam 2:1

וַיִּשְׁתַּחֲוֶה הַלֵּל וַיֹּאמֶר לַיהוָה
כִּי יִשְׁתַּחֲוֶה לַיהוָה כִּי יִשְׁתַּחֲוֶה לַיהוָה

And Hannah prayed and said: My heart exults in the Lord, my horn is exalted in the Lord; I act triumphant over my enemies because I rejoice in your salvation.

Is. 57:4

עַל-מִי תִתְעַלֶּה וְעַל-מִי תִרְטֹחַ. פֶּה יִשְׁאֲרָח.
לֵב יִשְׁתַּחֲוֶה וְלִשָּׁן יִשְׁתַּחֲוֶה

Against whom do you sport yourselves, against whom do you act triumphant, and draw out the tongue. Are you not children of transgression a seed of falsehood.

Ps. 35:21

וַיִּתְעַלּוּ עָלַי פִּיֵּם אֹיְבָי וַיִּשְׁאֲרוּ עָלַי לִשָּׁנָם

Yea, they act triumphant against me; they say Aha aha, our eye has seen it.

שֶׁאֵל

The expression שֶׁאֵל appears twice in the Bible.

Literally, it means 'to ask the mouth'. But in both cases, the figurative meaning, 'to ask permission' is intended.

Gen 24:54-58

וַיֹּאכְלוּ וַיִּשְׁתּוּ. כֹּאֵן וּבְנֵי אִשְׁתּוֹ אֲשֶׁר-לָמְדוּ וַיֵּלְכוּ.
וַיָּקֻמוּ בַּבֹּקֶר וַיֹּאמְרוּ שְׂמֹחֵן לְאִנִּי וַיֹּאמֶר אֲחִי
וַאֲמֵר תִּשֶׁב כְּרִצָּר אֶתְנוּ וַחֲמִי אוֹ צִיּוֹר אֲחֵר תִּשָּׁךְ.
וַיֹּאמֶר אֲלֵהֶם אֶל-תְּאֵתְרוּ אֵתִי וַיְהִי בִּפְעֻמֹת דְּרָבִי שְׂמֹחֵן.
וַאֲלֵכֶּה לְאִנִּי וַיֹּאמְרוּ לִקְרָא לְרִצָּר וְלִשְׂאֵלָה יָאֵת-בֵּי
וַיִּקְרְאוּ לְרִצָּקָה וַיֹּאמְרוּ אֵלֶיהָ בְּתֻכִּי יָם דִּבְאִי בְּכִי
וַתֹּאמֶר אֲלֵהָ.

Then he and the men with him ate and drank,
and they spent the night. When they arose next
morning, he said, "Give me leave to go to my
master." But her brother and her mother said,
"Let the maiden remain with us some ten days,
then you may go. He said to them, "Do not delay
me, now that the Lord has made my errand successful.
Give me leave that I may go to my master. And
they said, "Let us call the girl and ask her
permission. They called Rebekah and said to her,
"Will you go with this man? And she said, "I
will."

Is. 30:2

כִּי יֵלְכוּ לְרִצָּת מִצְרַיִם וְכִי לֹא שְׂאֵלוּ לְמִצְרַיִם
בְּאֵזוֹת פִּזְרוֹר וּלְחִסּוֹת קֶסֶל מִצְרַיִם

Who set out to go down to Egypt without asking
my permission, to seek refuge with Pharaoh,
to seek shelter under the protection of Egypt.

שֵׁת סֵפֶּה

This expression occurs once in the Bible. Literally,
it means, 'to put the mouth against'. However, it is used
idiomatically to mean 'to speak against, to speak malice
of'.

Ps. 73:9

וְהֵם שִׁנְאוּ אֶת־הָאֱלֹהִים וְהֵם שִׁנְאוּ אֶת־הָאֲדָמָה

They have spoken maliciously against the heavens, and their tongue walks through the earth.

וְהֵם שִׁנְאוּ

The one instance of this expression implies the figurative meaning 'to speak'.¹¹ Literally it means 'to send the mouth'

Ps. 50:19

וְהָיָה כְּשֶׁתִּשְׁמַע אֱלֹהִים וְהֵם שִׁנְאוּ אֶת־הָאֱלֹהִים

You have spoken with evil and your tongue frames deceit.

וְהֵם שִׁנְאוּ

Of the four occurrences of וְהֵם שִׁנְאוּ only one is used literally 'to watch the mouth'.

I Sam. 1:12

וְהָיָה כְּשֶׁתִּשְׁמַע אֱלֹהִים וְהֵם שִׁנְאוּ אֶת־הָאֱלֹהִים

And it came to pass as she prayed long before the Lord, that Eli watched her mouth.

The other three instances are used figuratively meaning 'to watch what one says'.

Prv. 21:23

שׂוֹמֵר פִּי וְלִשְׁוֹנוֹ אֵינֶה מִטְרָוֶה נִבְּלָה

Whoever watches what he says, saves his neck
from trouble.

Ps. 39:2

אֶמְרֵי אֱשֶׁרֶךְ בִּרְכִי מִתְּהִלָּה בְּלִבִּי
אֶמְרֵי-פִי מִתְּהִלָּה בְּלִבִּי קִדְּשׁ לִפְתָּחִי

I said I will take heed to my ways, that I
sin not with my tongue; I will watch what I say,
while the wicked is before me.

Ps. 141:3

שְׁמֵךְ יְיָ יִשְׁמְרֵנִי וְלִפְתָּחִי
נִשְׁמָר וְלִשְׁוֹנוֹ אֵינֶה מִטְרָוֶה

Help me, O Lord, watch what I say, keep watch
at the door¹² of my lips.

NOTES TO CHAPTER III

1. The following verbal expressions are literal. Any other verbal expressions with **על** not listed in this note, are dealt with in detail in the main text.

In most of the following instances, **על** is the subject of the verb. In the idiomatic expressions that I will deal with, it turns out that **על** is the object of the verb.

- | | |
|--------------------------|--|
| 1. על אכל | Prv. 16:26 |
| 2. על אכל | Job 15:5 |
| 3. על אכל | Eccl. 5:1 |
| 4. על אכל | Prv. 19:28 |
| 5. על אכל | Ps. 63:6, Prv. 27:2 |
| 6. על אכל | Eccl. 5:5 |
| 7. על אכל | Prv. 10:6 |
| 8. על אכל | Prv. 16:10 |
| 9. על אכל | Prv. 15:2, 28 |
| 10. על אכל | Ps. 51:17 |
| 11. על אכל | Is. 6:7, Jer. 1:9 |
| 12. על אכל | Prv. 10:31 |
| 13. על אכל | Gen. 41:40 (See Sperling, S. David, "The Journal of the Ancient Near Eastern Society of Columbia University" Vol. 10; 1978); IKings 19:18, Job 31:27, Song of S. 1:2 |
| 14. על אכל | Ps. 63:12 |
| 15. על אכל | Ps. 71:15 |
| 16. על אכל | II Sam. 1:16 |
| 17. על אכל | Is. 34:16 |
| 18. על אכל | Prv. 18:6, Ps. 66:17 |
| 19. על אכל | Prv. 15:14 |
| 20. על אכל | Job 9:20, Job 15:6 |
| 21. על אכל | Prv. 26:15, Prv. 19:24 |
| 22. על אכל | Prv. 16:23 |
| 23. על אכל | Prv. 8:13 |

2. **על** **אכל** literally means 'to increase, to multiply your words. Kittel (Biblia Hebraica) suggests an emendation. Rather than **על**, he emends it to **על** which means 'to speak arrogantly'. **על** **אכל** and **על** **אכל** are paralleled in the text.

However, without this emendation, the context would nevertheless indicate the meaning 'to speak arrogantly' (cf. Zeph 2:8, Jer. 48:26).

3. The literal occurrences of נִשְׁבַּח are as follows:

Gen. 45:12
 IKings8:24
 Jer. 9:11
 Ps. 49:4
 Ps. 66:14
 Ps. 144:8,11
 Ps. 145:21

4. נִשְׁבַּח is the subject of the verb

5. The following are literal usages:

Ps. 71:8
 Job 23:4
 Ps. 126:2
 Ps. 10:7
 Prv.20:17

6. See Sperling, S. David, "Studies in Late Hebrew Lexicography in Light of Akkadian" (Columbia Dissertation) 1973, p.105.

7. The literal uses of נִשְׁבַּח are as follows:

Gen. 4:11
 Num. 16:30
 Dt. 1:6
 Is. 10:14
 Ez. 2:8
 Ps. 22:14

8. The Jewish Publication Society (1978) translates this expression, 'uttered a vow'. Although this translation fits very well into the context, I do not feel that it is proper to translate it thus, since it is not used in that sense in any other context in the Bible.

9. The literal occurrences are as follows:

Num. 16:32, 26:10
 Josh. 10:22
 Ez. 3:2
 Ez. 21:27

10. Since there are so many examples of נִשְׁבַּח used figuratively, I will only quote three in full. Following is a list of the remainder.

Num. 22:28
 Is. 53:7
 Ez. 3:27

Ez. 33:22
Ps. 39:10
Prv.24:7
Prv.31:26
Job 3:1
Job 33:2
Dan.10:16

11. See Sperling, S. David, "Journal of Near Easter Society No. II", 1969, p. 104, note #19.
12. See Dahood, Mitchell, Psalms III 101-150, 1968, note #3, p. 310.

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