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WATER IN BIBLICAL LITERATURE, WITH SPECIAL REFERENCE  
TO THE HAGIOGRAPHIA

FREDERICK AARON EISENBERG

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Hebrew Union College-Jewish Institute of Religion,  
Cincinnati, Ohio.

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WATER IN BIBLICAL LITERATURE, WITH SPECIAL REFERENCE  
TO THE HAGIOGRAPHIA.....a Synopsis.

Frederick Aaron Eisenberg.

The significance of water in the Hagiographa manifests itself in references to Creation, the Deluge, the crossing of the Red Sea, and in many figurative and metaphorical usages. So important is water that it stands frequently for the vitalizing influences of God's grace, and the Bible makes clear to us how the cool, refreshing, fertilizing qualities of water are prized in a thirsty land. Furthermore, the swift passing of the rainy season and the sudden evaporation of the water from the wadies, helps point out the weakness of man and the instability of his life.

Water was used by our ancestors for drinking, washing, cooking and ritual and medicinal purposes. Since it was thought to be the prime substance it was given an important place in stories and prayers. The fear of the power of water, coupled with the need for water by both plant and animal life, helped bring about a certain water-centeredness in the Bible. This basically is the significance of water in Biblical literature.

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## INTRODUCTION

The Bible is an inexhaustable well of inspiration, a never failing spring from which each generation draws the living waters of courage and compassion, of entertainment and instruction. But most important it is our major link with those ancient Hebrews who were our ancestors and pathfinders.

Quite often in our reading of the Bible we lose sight of the reality of the people, places and natural phenomena described in its pages. But it must be remembered that our ancestors wanted just as much from life as we want and sought fulfillment from their lives even as we seek fulfillment from our lives. The intervening centuries have changed many things, but these desires remain constant. Another thing which centuries have not changed is the need for the basic necessities of life. Our ancestors sought the same necessities of life that we seek today, but they sought them on a much less sophisticated level.

Take for example, a necessity like water. We rarely give our need for water a thought. All we do is walk into our kitchens, turn on the tap and clean, cold water gushes

forth in any quantity that we might desire. Or if we should want hot or warm water, we can have this too at the turn of another tap. How simple, how convenient all of this is, yet to the ancients this convenience was unheard of. Water, to them, was something so seemingly hard to come by in large quantities that they almost deified it. Water was something marvelous, something mystical, not just another substance to take for granted.

The Greek philosophers believed that water was the original substance. There were then four elements, of which water was one, but the other were thought to derive from it. From water all things were fashioned.<sup>1</sup> The Koran states, "From water we have made all things."<sup>2</sup> And in the Biblical creation story water plays a very important role.<sup>3</sup>

Water was looked upon in Biblical and post Biblical times as something extremely important and precious, and because of this it took on many symbolic meanings. It was a symbol of hospitality;<sup>4</sup> used in ritual observances;<sup>5</sup> fought over;<sup>6</sup> and many others. It is therefore understandable why so many figurative allusions to water are found in the Bible.

The references to water and the allusions to it in context with other material are so vast and so complex

that the discussion of the significance of water throughout the entire Bible is much more than can be reasonably and adequately handled in a thesis of this type. For this reason, we have chosen to limit the scope of inquiry somewhat by dealing with the significance that water plays in a specific segment of the Bible. The question now arose as to what major segment of the Bible should we concern ourselves with. After careful thought and a good deal of reading it was decided that the Hagiographa looked as though it might be a very rewarding segment for our purposes. This choice was based on the fact that in the books which comprised the Hagiographa echoes could be found of almost every great event or idea contained in either the Hexateuchal or the Prophetic sections of the Bible. Just as important was the fact that the books which comprised the Hagiographa contained many interesting insights and contexts of their own in which water played a significant part both physically and metaphorically.

In seeking out the significance of water in the Hagiographa the passages in which water is mentioned are handled in one of two ways. The first way is to deal with them in conjunction with an aforementioned Hexateuchal or Prophetic utterance, law or narrative. The second way is to discuss those utterances in the books of the Hagiographa which have no parallels in either the Hexateuchal or Prophetic books. There are also many occasions when the

mention of water is obscure or just used in a very off-hand manner which is of little significance. A passage of small value, of course, will not be handled in the body of the text, but a series of appendices have been provided which list and comment on most of the minor allusions to water in the Hagiographa. The appendices also contain in their entirety every passage in the Hagiographa with which we have dealt in the text. This is deemed necessary because different sections of the same passage may be handled in separate chapters and the whole passage might not otherwise be quoted in context.

In general we will deal with water in every conceivable form, from dew to deluge, and will include a discussion of some of its inhabitants. From this broad base of material it is this writers hope that a clear picture will emerge showing how the Hagiographic writers viewed water; the reasons for their views; and if possible the sources of these views.



## NOTES TO INTRODUCTION

- 1) Aristotle, following Empedocles of Sicily (450 BCE) taught that there were four elements, namely; fire, air, water and earth. Later a fifth element was added, the quinta essentia, or quintessence, which was supposed to be common to all four elements and to unify them.
- 2) Sura XXI:30.
- 3) Cf, Chapter II on Creation; also Genesis I and II.
- 4) Genesis XVIII:4; XXIV:32.
- 5) Leviticus XV:16-22 ; 1st Samuel VIIff.
- 6) Exodus XV:22-25.

## CHAPTER I

## WATER

## A GENERAL SURVEY

Water was appreciated by our Semitic ancestors to a very high degree. In their ancient home, the Arabian desert, it was only obtainable from a limited number of springs which here and there broke through the arid ground. Even after they came into possession of the land of Canaan and other areas adjacent to the desert water was still a problem for though there was some rainfall in these areas it was very uncertain.<sup>1</sup>

Living as our ancestors did in a land with barely sufficient water to sustain both human and animal life, it is not hard to see why water played such an important part in the Bible. In the Bible, water is mentioned more than any other element or substance, and it was recognized as one of the chief supports of life.<sup>2</sup> Most of its physical properties were recognized by our ancestors. They knew, for instance, that a pool of water would reflect the image of a person sitting by it, or bending over it. (Proverbs XXVII:19)

"As in water face answereth face,  
So the heart of man to man."

It is not difficult to imagine an Israelite damsel of several thousand years ago combing her hair and priming before a pool of water, and admiring her reflection in much the same manner as the fabled Narcissus of Greek Mythology.<sup>3</sup>

Our ancestors were aware of the rapid evaporation of water when heated, (Isaiah LXIV:1) but they did not understand the reasons behind this physical change from liquid to gas. The evaporation of water at lower temperatures was also known to them as this verse from Job tells us. (Job XXIV:19a)

"Drought and heat consume snow waters."

When cooled to 32 degrees F. (0 degrees C.) water freezes, and this physical property was not unknown to our ancestors, though in their climate it was an unusual occurrence. (Job XXXVIII:30)

"The waters are congealed like stone,  
and the face of the deep is Frozen."

Water vapour in the air condenses to form rain.  
(Job XXXVI:27,28)

"For he draweth away the drops of water,  
Which distil rain from His vapour;  
Which the skies pour down,  
And drop upon the multitudes of men."

A much more common occurrence than rain in a desert or semi-arid land is the condensation of water vapour to form dew. (Proverbs III:20)

"By His knowledge the depths were broken up,  
And the skies drop down the dew."

Snow also is noted in the Bible. Ice and snow over brooks are mentioned by Job (VII:16). The model housewife prepared warm scarlet clothing for her family and was therefore "not afraid of the snow" (Proverbs XXXI:32)

The process of erosion of land by water is noted in Job. (XIV:9)

"The waters wear the stones;  
The overflowings thereof  
wash away the dust of the earth;  
So Thou destroyest the hope of man."

In the Biblical Cosmogony water held an important place. There was a primitive waste of waters, which was divided into two portions by the firmament. The upper portion was the source of rain. The dry land rose out of the lower portion of water and was founded upon it. The Deluge in which both the waters above and those beneath were let loose (Genesis VII:11) was a catastrophe provided for by the very structure of the universe.<sup>4</sup>

God, when He created the world filled it with living creatures. He did this not just to the land and the air but also to the waters. (Genesis 1:20-23) Among these creatures are the fishes and shellfish, some clean, that is edible; and some unclean, that is inedible.<sup>6</sup> These waters were also populated by water dragons and other sea monsters like Leviathan.<sup>7</sup>

Water is indispensable to all forms of life upon this earth. Without water to refresh man and beast and moisten the soil, trees and crops cannot grow and mankind itself cannot survive. But when there is water all things flourish. (Psalm 1:3)

"And he shall be like a tree  
 planted by streams of water;  
 That bringeth forth its fruit in its season,  
 And whose leaf doth not wither;  
 And in whatsoever he doeth he shall prosper."

Where there is water agriculture can be carried out in a large scale, and where there are rivers or streams irrigation of otherwise useless land can be effected with great success, as we read in Ezechiel. (XXXI:4)

"The waters nourished it,  
 The deep made it grow;  
 Her rivers ran round

About her plantation,  
 And she sent her conduits  
 Unto all the trees of the field."

Water had many uses in Biblical days such as for drinking, washing, cooking, and both ritual and medical bathing. Let us look at some of these uses and briefly illustrate them from the pages of the Bible.

#### DRINKING

The importance of water as a beverage is most powerfully brought out in the narratives relating the happenings at Marah and Meribah during the Exodus.<sup>8</sup> Especially significant were the happenings at Marah, where though there was water it was undrinkable. Another good example of "Water, water everywhere but not a drop to drink" is the story of the first plague which God sent upon the land of Egypt when Pharaoh refused to allow the Israelite slaves to leave. God turned the Nile and all the other rivers and streams in Egypt to blood, thus causing an extreme lack of water for seven days. (Exodus VII:19-25)

Drinking water might also be rendered unfit to drink by animals. (Ezekiel XXXIV:2,13. XXXIV:18)

Water was not just drunk by itself. Quite often it was mixed with wine. (Proverbs IX:2a)<sup>9</sup>

"She hath prepared her meat,  
 she hath mingled her wine."

Though everyone drank water, the work of drawing this water was a task usually assigned to women. This is clearly shown in Genesis XXIV, where the story of 'Rebekah at the Well' is told. A striking and informative verse tells us of the customs of the time.(XXIV:13)

"Behold I stand by the fountain of water;  
And the daughters of the men of the city  
come out to draw water."

#### WASHING

When one entertained in Biblical times , the first thing placed before a guest was generally a bowl of water so that he might wash his feet and refresh himself. 10  
( Genesis XVIII:4 )

"Let now a little water be fetched,  
and wash your feet,  
and recline yourselves under the tree."

It was the duty of hospitality to give water to strangers coming into the house or even passing by.(Genesis XXIV:17,43)

Water was also used for the washing of clothes,  
(Jeremiah XIII:1) as well as the washing of the body and the hands.(Job IX:30)

"If I wash myself with snow water,  
And make my hands never so clean;"

COOKING

There are few references to the use of water in cooking. The reason for this is most probably the fact that since the purpose of the Bible is to give the history of Israel and it's special relationship to Y H V H , interest is paid, only in passing, to the mundane ways of this people unless these ways bear significantly on the relationship of people to Y H V H. Thus we get the picture of Ezechiel boiling a pot of stew (XXIV:3-5) only as part of a parable which expresses Y H V H's concern for Israel.

"And utter a parable concerning the rebellious house,  
and say unto them:

Thus saith the Lord God:

Set on the pot, set it on,

And also pour water into it;

Gather into it the pieces belonging to it,

Even every good piece the thigh and shoulder;

Fill it with the choice bones.

Take the choice of the flock,

And pile also the bones under it;

Make it boil well,

That the bones thereof may also be seethed

in the midst of it."



### RITUAL AND MEDICINAL USE OF WATER

Water was used in the cleansing of the leper, in sickness, in washing utensils to purify them, and in the cleansing of a person who had been defiled by contact or proximity to a dead body. (Leviticus XV:16-22,27) Plants and fruits which are liable to ritual impurity are even more liable after contact with water. (Leviticus XI:38)

Water prepared from the ashes of the Red Heifer was a very important mixture for ritual cleansing, which, though unclean itself, had the power of cleansing men and infected things from their defilement. The ashes were dissolved in fresh water and this mixture was then sprinkled on those who were contaminated. (Numbers XIX:1-22) Spoils of war consisting of metal vessels were purified by fire first and then they were cleansed by this water. (Numbers XXXI:21-24)

Though there are no references to the use of the Red Heifer in the Hagiographa, ritual washing as a means of cleansing from sin is noted in Psalm LI where we have David's prayer after being rebuked by Nathan the Prophet over Bath-Sheba. (LI:4,9.)

"Wash me thoroughly from mine iniquity,  
And cleanse me from my sin.

Purge me with Hyssop, and I shall be clean;  
Wash me and I shall be whiter than snow."

And Job, stricken with boils , bitterly cries out for some purification, some healing balm that will take from him his affliction.(IX:30,31.)

"If I wash myself with snow water,  
And make my hands never so clean:  
Yet wilt Thou plunge me into the ditch;  
And mine own clothes will abhor me."

Still more important is the "Water of Bitterness". This was prepared in the following manner. Into an earthen vessel the priest poured water which had stood in the Temple, and with this water he mixed dust taken from the Temple floor. If a woman was suspected of unfaithfulness she was brought by her husband to the Temple along with an offering of barley. The priest then pronounced certain maledictions which he wrote on a scroll of parchment. The ink was dissolved in this mixture of dust and water which had been previously prepared and the accused woman was obliged to drink this. If guilty she was supposed to swell up in the belly and her thighs were to suffer dislocation. (Numbers V:17-24)

The "Waters of Bitterness" are not mentioned in the

Hagiographa, but there are warnings against adultery and unchastity in which water is used figuratively as in Proverbs.(IX:17,18)

"Stolen waters are sweet,  
And bread eaten in secret is pleasant.  
But He knoweth not that the shades are there;  
That her guests are in the depths of  
the nether-world."

In like manner marital fidelity is strongly counseled.  
(V:15-18)

"Drink waters out of thine own cistern,  
And running waters out of thine own well.  
Lest thy springs be dispersed abroad,  
And courses of water in the streets.  
Let them be thine own,  
And not strangers' with thee.  
Let thy fountain be blessed;  
And have joy of the wife of thy youth."

We now turn to the consideration of the use of water in libations. The most outstanding example of the use of water as a libation is, however, not Biblical. This is the elaborate yearly ritual performed in the Second Temple of Jerusalem. This ritual was neither

prescribed nor even mentioned in the Bible. This was the "Joy of the House of Water Drawing." to which a traditional setting was given by connecting it with Sukkoth. At the morning service of each of the seven days of the Sukkoth festival a libation of water was made together with the pouring out of wine. (Sukkoth IV:1 Yoma 26b)

There are several Biblical references to the pouring out of libations. The most well known libation is probably the one poured out by Jacob at Beth-el. (Genesis XXXV:14)

"And Jacob set up a pillar in that place where He spoke unto him, a pillar of stone, and he poured out a drink-offering thereon and poured oil thereon."

Another very important libation was that poured out by Elijah at his competition with the prophets of Baal on Mt.Carmel.(I Kings XVIII) Here Elijah built an altar, made a trench around it which he filled with water prior to calling upon God. (I Kings XVIII:31-35)

For the purposes of this thesis, the most important libation is that one poured out by David as narrated in 1st Chronicles.(XI:16-19)<sup>11</sup> The story of the libation is as follows:

"And David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem. And David longed and said; 'Oh than one would give me water to drink of the well of Bethlehem, which is by the gate!' And the three broke through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it and brought it to David; But David would not drink thereof, but poured it out unto the Lord, And said: 'My God forbid it me, that I should do this; Shall I drink the blood of these men that have put their lives in jeopardy? For with the jeopardy of their lives they brought it.' Therefore he would not drink it. These things did the three mighty men."

There are some scholars who believe that the ritual water-libation on Sukkoth was performed even in the days preceeding the building of the Temple by Solomon, and this libation by David as well as the libation by Jacob over the stones of Beth-el are considered to be the prototypes of the Sukkoth observance.<sup>12</sup> This idea is also hinted at in various midrashic and talmudic texts.<sup>13</sup>

In this chapter we have tried to present a general picture of the occurrence and significance of water in the Bible, and have drawn, as often as possible, from the Hagiographa for our pertinent examples. Generally water has been shown to have been of great value to our ancestors. It was mentioned more frequently in the Bible than any other natural substance or resource. It was recognized by the Biblical writers as essential to the life of man. It was very early an element in ritual and worship. It was a favorite symbol and was considered the source of all life. This is what we have found out about water generally.

In the following chapters we will deal with specific and important areas where water has played its part, keeping in mind that our prime goal is an understanding of its occurrence and significance in the Hagiographa.

## NOTES TO CHAPTER I

- 1) Westminster Historical Atlas, ed.;  
George Ernest Wright and Floyd Vivian Filson,  
(1945), pp.17-18.
- 2) Isaiah III:1, XXXIII:16.
- 3) Julius A. Bewer, The Literature of the Old Testament,  
(New York), 1933, p.638.
- 4) Cf. chapters II and III.
- 5) Cf. chapter II.
- 6) Leviticus XI:9,10,12,48, Deuteronomy XIV:9,10.
- 7) Cf. chapter II.
- 8) Exodus XV:23, XVII:5,6, Numbers XX:11.
- 9) also Psalm LXXV:8
- 10) also Genesis XXIV:32.
- 11) also II Samuel XXIII:15-17.
- 12) Raphael Patai, Man and Temple, (New York), 1947, pp.41-45.
- 13) Jerusalem Talmud, Sanhedrin, 20c; Ruth Rabbah II:9;  
Genesis Rabbah LXXVIII:16.

## CHAPTER II

## WATER IN THE CREATION STORY AND ITS OVERTONES IN THE HAGIOGRAPHIA

In the Hebrew Bible there are two formal cosmogonies. One of them [J] is to be found in Genesis 1, beginning with verse four. The other [P] is to be found in Genesis 1 and continuing to Genesis 11 verse four. In both of these cosmological descriptions water plays a very important part.

In the Cosmogony of Genesis 11, we find that the earth is already assumed to have been in existence. It was a barren place with no plants and no herbs because the Lord God had not caused it to rain upon the earth, and there was no man to till the ground.<sup>1</sup> There was, however, an פֶּלֶא, that flowed from the earth and watered the whole face of the ground.<sup>2</sup>

The traditional explanations of the term פֶּלֶא in Genesis 11:6 range from "spring, source", to "cloud", and "mist".<sup>3</sup> Each is no more than a guess based on the context. The word פֶּלֶא, is not entirely unknown; it can be found in the book of Job.<sup>4</sup> Here as in Genesis the possible translation is equally debatable, and may itself owe something to the account in Genesis.<sup>5</sup>



In the article by E.A. Speiser , entitled 'Ed In The Story Of Creation,<sup>6</sup> Mr. Speiser states as follows:

"The best prospect of assistance in the matter rests with the Akkadian, in view of the locale of the paradise story. The material, however, which is available there, has proved to be almost too much of a blessing. Whereas formerly there was no etymology at all, Akkadian now furnishes two possible prototypes of the Hebrew "ed: 1. edû , 2. id. Both are loanwards from the Sumerian, yet they are unrelated generically. Each has to be judged on its own merits."<sup>7</sup>

Mr. Speiser thoroughly analyzed edû and id as to form and context. Once their place in Akkadian and Sumerian had been established, Mr. Speiser discussed their place in an Akkadian work called the Atrahasis Epic.<sup>8</sup> In this work and in other "pertinant Akkadian contexts ", three terms from Genesis 11:6 are represented.<sup>9</sup>

<u>𒂍𒌷</u>	corresponds to Akkadian <u>edû</u>
<u>𒂍𒌷</u>	<u>mēlu</u>
<u>𒂍𒌷</u>	<u>šaqû</u>

His final summation clearly shows the didacticism of the whole article. "Plainly, the Biblical verse might well have been lifted verbatim from an Akkadian lexical work."<sup>10</sup>

After the 3/E had come out of the ground and watered the earth, then Y H V H, like a potter, fashioned man from the dust of the ground, moistened by water. Then He breathed into his nostrils the breath of life.<sup>11</sup> Y H V H further planted a garden in Eden, far away to the east and caused all sorts of beautiful trees to grow there, including the tree of life and the tree of knowledge of good and evil.<sup>12</sup> Through the garden, coming from the fountain which connected with the waters beneath the earth, flowed a great stream, watering the garden and dividing it, as it left, into the four great rivers of the world---- Pishon, Gihon, Tigris and Euphrates.<sup>13</sup>

There is some doubt as to the exact location of the Pishon, Gihon, Tigris and Euphrates. The Tigris and Euphrates we know without doubt to be in Babylon. The locations of the rivers Pishon and Gihon are, however, subject to much speculation. The river Euphrates is mentioned time and time again in the Hagiographa and is known as 'The River'.<sup>14</sup> The Tigris is mentioned but once in the Hagiographa, in the book of Daniel (X:4), but the reference leaves no doubt as to its location. And in

1 Kings (1:33) the Gihon is also specifically noted and located. Nobody seems to know where the Pishon really is. There are suspicions that the Pishon is actually the Persian Gulf, but this is only a guess from context.

In the second chapter of Genesis all four of these rivers are supposed to flow from the same source, namely the fountain in the middle of the Garden of Eden. It is possible to group three of them together if one assumes that the Pishon is actually the Persian Gulf, but we still encounter a problem because we know definitely that the Gihon is very near Jerusalem, for Hezekiah made an aqueduct from the Gihon straight down into the city of Jerusalem.<sup>15</sup> This removes the Gihon a good distance from its supposed place of origin in Babylon, or at least in the Garden of Eden. Here agreement ends.

Thus in brief we have presented the problems of the cosmogony contained in Genesis 11. It is a very crude cosmogony, deriving its sources from primitive folklore, developed in Palestine and going back to great antiquity. Into it there has been absorbed at some time or other some elements of Babylonian myth and legend.

We now turn to a more sophisticated view of creation and the world. This is the systematic cosmogony contained in Genesis 1. This cosmogony begins with the description

of a completely chaotic earth.(1:2) The condition is further described as, "darkness upon the face of פִּינִי." פִּינִי, the primeval sea is in the Babylonian creation-myth identified with Tiamat.<sup>17</sup> Following this description the narrative continues: "and the spirit of God hovered over the face of the waters." The world is then set in order by Divine Fiat.

God's first act is the creation of light;(Genesis 1:3-5) second, the firmament in the midst of the waters, to divide the waters beneath from the waters above;(1:6-8) third, the separation of dry land and the springing of grass, trees, shrubs, and their like upon the earth;(1:9-13) fourth, the creation of the sun, the moon and the stars, which are set in the heavens; (1:14-19) fifth, the creatures of the sea and the birds of the air, both of them created out of water.(1:20-23) God's sixth act is the creation of the creatures of the earth and man.(1:24-31) These six acts take six days and on the seventh day everything is finished and God rests.(Genesis 11:1-4)

How does it happen that these two cosmogonies, so radically different in conception exist side by side in the Bible? As has been already pointed out, Genesis 11 deals not with the creation of the world, but with the problems of man. This writer's answer to the question

is that these cosmogonies are not mutually exclusive. The J writer, writing in Palestine, where there were few fountains, and where rain was the major source of water, may well have known many of the items described in Genesis 1, and may even have set them down. Then at a later date the P editor, taking these ideas along with his own traditions, systematized them into their highly developed form in Genesis 1. The ideas on man's creation, since they differed with those of the P editor, were not included in the compilation, but they were not dropped either, and so they exist in Genesis 11.

In Genesis 1, we find no mention of the creation of water or of the creation of the sea. The heavens were created, the earth, the sun, moon, stars, animals and man; but water is not mentioned as a creation. Since water is not mentioned as having been created we can only assume that it already existed long before the creation, and that God, before he could create the world, had to contend with this problem. God's way of dealing with this problem was powerful and decisive, as described in Psalm LXXIV:13-14.

"Thou didst break the sea in pieces

by Thy strength;

Thou didst shatter the heads of the sea-monsters  
in the waters.

Thou didst crush the heads of Leviathan,  
 Thou gavest him to be food for the folk  
 inhabiting the wilderness."

That this is actually a part of the creation-myth as known to the psalmist, there can be no doubt, especially after the following description in verses 16-17, where God goes about the actual work of creation.

"Thou didst cleave fountain and brook;  
 Thou driedest up ever flowing rivers.  
 Thine is the day,  
 Thine also the night;  
 Thou hast established luminary and sun.  
 Thou hast set all the borders of the earth;  
 Thou hast made summer and winter."

In almost every mention of the creation story in the Hagiographa a basic image is Y H V H's struggle against the sea. This is most obvious in the allusions to the Leviathan and to Rahab.<sup>18</sup> In Psalm LXXXIX:10-11; the sea dragon is most easily recognized.

"Thou rulest the proud swelling of the sea;  
 When the waves thereof arise,  
 Thou stillest them.

Thou didst crush Rahab as one that is slain;  
 Thou didst scatter Thine enemies with the arm  
 of thy strength."

Y H V H's crushing the head of the sea dragon Rahab, is in this psalm identified with the salvation of his people. His anger against the sea (bXXXIX:10) is at the same time his anger against the enemies of his people. (LXXXIX:11) This imagery is comparable to that in Habbakuk III:13-15, where much the same sentiments are stated, and where Y H V H's crushing the sea is synonymous with scattering His enemies. In Isaiah LI:9-10, and in other places to be discussed,<sup>19</sup> Y H V H 's victory at the Red Sea is pictured as His defeat of Rahab.

"Awake, awake, put on strength,  
 O arm of the Lord;  
 Awake as in the days of old,  
 The generations of ancient times.  
 Art thou not it that hewed Rahab  
     into pieces,  
 That pierced the dragon?  
 Art thou not it that dried up the sea,  
 The waters of the great deep;  
 That made the depths of the sea a way  
 For the redeemed to pass over?"

A number of years ago Montgomery called attention to the fact that this myth of Y H V H subduing the sea has a parallel in the Ugaritic myth, for as Y H V H

struggled with the sea, so Baal struggled with sea and river in the Ugaritic myth. 20

The battle between Y H V H and the sea personified as Rahab suggests a cosmic dualism. Throughout the whole Hagiographa there are echoes of this conflict which was posited at creation when Y H V H's wind blew over the primeval sea, or at a time when, in the distant past, Y H V H slew the dragon Leviathan or Rahab, or conquered the rivers and the sea. There is a deep insight here into the conflict which exists in the world between light and darkness, between chaos and cosmos. In this connection we may note how in Daniel (VII) the four beasts which are the four pagan kingdoms have their origin in the great deep, over which, as over the primordial deep in Genesis I, the winds were active.

Two significant allusions to Y H V H's conflict with the primeval deep are found in association with the picture of the enthronement of Y H V H. The first is Psalm XCIII:1-4.

"The Lord reigneth;  
He is clothed in Majesty.  
The Lord is clothed,  
He hath girded Himself with strength;  
Yea the world is established,  
that it cannot be moved.



Thy throne is established from of old;  
 Thou art from everlasting.  
 The floods have lifted up, O Lord,  
 The floods have lifted up their voice;  
 The floods lift up their roaring.  
 Above the voices of many waters,  
 The mighty breakers of the sea,  
 The Lord on high is mighty."

The enthroned Y H V H is one whose power is greater than that of the insurgent waters. The second is Psalm XXIX, a psalm of the enthronement of the all-powerful Y H V H. In verses 3-4, we read:

"The voice of the Lord is upon the waters;  
 The God of glory thundereth,  
 Even the Lord upon many waters.  
 The voice of the Lord is powerful;  
 The voice of the Lord is full of majesty."

There follows a description of the voice of Y H V H among the cedars of Lebanon, in the Wilderness of Kadesh, and among the oaks and terebinths. All this, while significant, is nothing when compared to the fact that the psalm begins with a reference to the בְּנֵי אֱלֹהִים, the sons of the Gods, and is therefore a very ancient psalm, and may even be of Canaanite origin.<sup>21</sup>

The sound of the roaring of the waters of the sea is a recurrent theme in the Bible.<sup>22</sup> Ezechiel uses the image to describe the noise of the wings of the cherubim,<sup>23</sup> and to designate the sound of the coming of the throne-chariot of Y H V H, preceeding His enthronement in the Temple. Here the context hearkens back to Psalm XXIX:3.

There are many passages in the Bible where Y H V H is described as contending with the insurgent waters of the sea or with sea-monsters, but nowhere is there as fruitful a source as the book of Job. Job while it is of comparatively late origin,<sup>24</sup> is nonetheless full of old myths and legends. In Job we find a considerable number of references to mythical monsters with whom God contended in connection with the creation of the world. Of these , one of the most informative passages is found in Job XXVI:12-13.

"He stirreth up the sea with His power,  
And by His understanding,  
He smiteth through Rahab.  
By His breath the heavens are serene;  
His hand hath pierced the slant serpent."

The battle with the sea is connected with the smiting of Rahab, and the sea itself is the primeval sea, which in the Babylonian creation-myth is identified

with Tiamat.<sup>25</sup> The result of this defeat was that the sky was cleared and became serene, that is, darkness and chaos gave way to, light and order.

It is still uncertain whether or not Tiamat was a dragon-like monster. Be that as it may, there is no question but that the most famous monster of western civilization is the Leviathan. His origin is to be found not in Babylonian but in Canaanite mythology.

The Ras Shamra texts, found in Syria at the ancient site of Ugarit nearly thirty years ago, record many Canaanite myths of the period from 1700 to 1400 B.C.E. A section of one text tells of the fight between Anath and the dragon.<sup>26</sup> At one point Anath shouts.

"I have destroyed the Sea-dragon,  
 beloved of El,<sup>27</sup>  
 I have slain River of El, the chief;  
 I muzzled Tahnin, I muzzled him.  
 I have destroyed the winding serpent,  
 Shalyat of the seven heads;  
 I have destroyed the underworld dragon,  
 beloved of El."

Thus the Biblical Leviathan exists as a part of a widespread dragon theme.

The longest passage dealing with the Leviathan in the Hagiographa as in the Bible, is to be found in the fortieth and forty-first chapters of Job.<sup>28</sup> These verses are part of Y H V H's speech to Job out of the whirlwind, wherein He numbers all His creative acts, indicates His majesty and strength, and points out His power and control over the great creatures Behemoth and Leviathan. By the time Y H V H is through Job is completely cowed and humbled, and admits his wrong attitude. (Job XL:25-32)

"Canst thou draw out Leviathan with a fish hook?  
 Or press down his tongue with a cord?  
 Canst thou put a ring into his nose?  
 Or bore his jaw through with a hook?  
 Will he make suplications unto thee?  
 Or will he speak soft words unto thee?  
 Will he make a covenant with thee,  
 That thou shouldst take him for a servant forever?  
 Wilt thou play with him as with a bird?  
 Or wilt thou bind him for thy maidens?  
 Will the bands of fisherman make a banquet of him?  
 Will they part him among the merchants?  
 Canst thou fill his skull with barbed irons,  
 Or his head with fish-spears?  
 Lay thy hand upon him;  
 Think upon the battle, thou wilt do so no more."

The bewilderment of early commentators is noted in the comparison of Leviathan with a crocodile, a whale, a large fish and a dragon. While the author of the book of Job may have included some of the characteristics of the crocodile in his description of the Leviathan, certainly those characteristics are incidental to what he was trying to picture. It is quite probable that the Leviathan is a seven headed serpent connected with water. This has been made evident from the background material furnished to us from Ras Shamra.<sup>29</sup>

There is more to be said about Leviathan and this is found in Job.(XXXIX:25--XL:4) This section indicates that he is a mighty creature which no man can harness. He is under the eternal control of Y H V H. But most interesting of all are verses 5-26 in chapter XLI, where a description of this monster is given.

"Who can uncover the face of his garment?  
 Who shall come within his double bridle?  
 Who can open the doors of his face/  
 Round about his teeth is terror.  
 His scales are his pride,  
 Shut up together as with a close seal.  
 One is so near to another,  
 That no air can come between them.  
 They are joined one to another;

They stick together,  
that they cannot be sundered.  
His sneezings flash forth light,  
And his eyes are like the eyelids of the morning.  
Out of his mouth go burning torches,  
And sparks of fire leap forth.  
Out of his nostrils goeth smoke,  
As out of a seething pot and burning rushes.  
His breath kindleth coals,  
And a flame goeth put of his mouth.  
In his neck abideth strength,  
And dismay danceth before him.  
The flakes of his flesh are joined together;  
They are firm above him,  
they cannot be moved.  
His heart is as firm as a stone;  
Yea, firm as the nether millstone.  
When he raiseth himself up,  
the mighty are afraid;  
By reason of despair they are beside themselves.  
If one lay at him with the sword  
it will not hold;  
Nor the spear, the dart, not the pointed shaft.  
He esteemeth iron as straw,  
And brass as rotten wood.

The arrow cannot make him flee;  
 Sling stones are turned with him into stubble;  
 Clubs are counted as stubble;  
 He laugheth at the rattling of the javelin.  
 Sharpest potsherds are under him;  
 He spreadeth a threshing-sledge upon the mire.  
 He maketh the deep to boil like a pot;  
 He maketh the sea like a seething mixture.  
 He maketh a path to shine after him;  
 One would think the deep to be hoary.  
 Upon the earth there is not his like,  
 Who is made to be fearless.  
 He looketh at all high things;  
 He is king over all the proud beasts."

His very form strikes terror into the hearts of men; he is covered with scales, strong and impregnable; he breathes fire; no weapon made by man can harm him; the sea foams as he swims through it. In verses 25-26, we even find him king of all the proud beasts.

Another interesting passage concerning the Leviathan is Job 111:8.

"Let them curse it that curse the day,  
 Who are ready to rouse up leviathan."

Kittel emends לַיָּם, 'day', to לַיָּם, 'sea'; thus:

"Let them curse it that curse the sea,  
Who are ready to rouse up leviathan."

The sea here, is regarded as the enemy of Y H V H and identified with Leviathan by poetic parallelism.

A third passage which shows the struggle between Y H V H and the sea is Psalm LXXIV:12-15, which has been previously cited. Although there is a definite borrowing here of Canaanite mythology, the fundamental lead of God was not borrowed. Job and the Psalms may have remembered traditional myths of the battles between the old gods and sea monsters, but when they became incorporated into Judaism the gods were converted into God, Y H V H; and this was set down in the place of the many gods. The important idea in Psalms and Job is that it was Y H V H himself who formed these monsters and then was strong enough to destroy them when he wanted to.

A fourth interesting Leviathan passage is Psalm CIV:26.

"There go the ships;  
There is Leviathan, whom Thou hast formed  
to sport therein."

It should be noted that several biblical words are in relation to Leviathan. One is פִּיפּוֹת, which while it is not personified is mentioned in Job XLI:26,26, as being the dwelling place of the Leviathan.



The sea, סִיָּן, is more than just a mere body of water; it is an active force, probably reflecting the old myth of the struggle between order and chaos. One of the interesting passages which illustrates this myth is Job VII:12.

"Am I a sea, or a sea-monster,  
That Thou settest a watch over me?"

Out of these various references I believe we can easily reconstruct the general cosmogonic ideas known to the writers of Genesis 1-11:4. At first the world was in a condition of chaos and darkness. It was a void and waste place inhabited by monstrous and terrible water dragons. Then there was a great battle between Y H V H and the 'deep' with its hoard of monsters. In this battle Y H V H used the winds as a weapon.<sup>30</sup> After he emerged victorious from the battle he spread out a firmament above the deep. This firmament rested upon pillars, and was provided with windows. By opening these windows it was possible to let the waters above the firmament fall down upon the earth in the form of rain. Well below the firmament and over the great void, Y H V H spread out the earth as a dwelling place for living things. Beneath this earth He still retained the great primordial sea, סִיָּן.

In this great 'deep', there were remnants of the great monsters and dragons which Y H V H preserved after His battle with them. These monsters were His own private servants; and as such were dangerous to man and the works of men.

Thus we have seen the Biblical cosmogony of Genesis I and Genesis II; or more properly the P and J descriptions of that cosmogony. The creation story in Genesis I and II while itself very interesting does not come into sharp focus until it is enhanced by verses from Psalms, Job and Proverbs. Here in the Hagiographa, where the interest is not so much in the telling of the story but in giving sound advice backed by ancient precedent, or in giving collections of ideas and prayers, there is a greater freedom of expression. This means that much of the ancient mythical material which once existed in the Pentateuch proper, and was later deleted, still is retained. This material, since it bears significantly upon material in the Pentateuch, can be read back into these books and becomes very valuable in filling the gaps, especially as regards the origins of the customs, ceremonies, and the ancient history behind the Bible. Water, plays its role as prime substance of the universe. This leads to the dualistic and mythical coloration of the creation story.

## CHAPTER II

## NOTES

- 1) Genesis 11:5.
- 2) Genesis 11:6.
- 3) A Hebrew Lexicon of the Old Testament,  
Brown, Driver, Briggs, editors,  
Oxford: Clarendon Press (1952), p.15.
- 4) Job XXXVI:27.
- 5) Driver and Gray, A Critical and Exegetical Commentary  
on the Book of Job, International Critical Commentary,  
(New York), 1921, 2 Volumes, Volume II, p.282.
- 6) E.A.Speiser, " 'Ed in the Story of Creation'",  
Bulletin of American Schools of Oriental Research,  
CXL (1952), pp. 9-11.
- 7) Ibid., p.9.
- 8) Ibid., p.10. , Cf. Chapter III.
- 9) Ibid.
- 10) Ibid., p. 11.
- 11) Genesis 11:7.
- 12) Genesis 11:9.

- 13) Genesis 11:15-17.
- 14) I Chronicles V:8-9.  
II Chronicles XIX:16-17, XXXV:2.
- 15) II Chronicles XXXIII:30.
- 16) John Skinner, "Creation", Dictionary of the Bible,  
James Hastings, ed., (1909), pp. 164-165.
- 17) Moses Bottenwieser, The Book of Job,  
(New York) 1922, p. 282.  
Tiamat was a Babylonian chaos-monster, or dragon,  
who was overcome by Marduk the Chief God of the  
Babylonian Pantheon in the Babylonian Creation-myth.
- 18) Job III:8, IX:13, XXV:12, XL:25.  
Psalms LXXIV:14, LXXIX:11, CIV:26.  
Isaiah XXVII:1, LI:9.
- 19) Cf. Chapter IV.
- 20) J.A. Montgomery, "Ras Shamra Notes" IV: The Conflict  
of Baal and the Waters,"  
Journal of American Oriental Society, LV (1935), p.270.
- 21) Gaster, "Psalm XXIX," Jewish Quarterly Review,  
XXXVII (1946), p.55ff.

- 22) Habakkuk III:10.  
Isaiah XVIII:12-13.  
Psalms XCIII:3-4, XCVIII:7-8.
- 23) Ezechiel I:24.
- 24) Battenwieser, The Book of Job, p.4.
- 25) Ibid., p.282.
- 26) W.F. Albright, "Anath and the Dragon,"  
Bulletin of American Schools of Oriental Research,  
Volume LXXXIV (1941).
- 27) As revealed in recovered Ras Shamra clay tablets  
from c.1400 BCE, the Canaanite El, lived in a remote  
region called "the source of the two deeps!" He  
was a passive father who received dependants and  
sent forth messengers.
- 28) The Revised Standard Version , takes verses 25-31,  
and places them at the Beginning of chapter XLI , thus  
turning XL:25 into XLI:1.
- 29) Albright, "Anath and the Dragon."
- 30) Genesis I:2.

## CHAPTER III

THE DELUGE NARRATIVE IN GENESIS  
AND ITS OVERTONES IN THE HAGIOGRAPHIA

The narrative of the Deluge in Genesis, like the Creation narrative, is a composite. The same strata are distinguishable in both; namely J and P. Driver assigns the verses in this manner.<sup>1</sup>

J-----VI:5-8, VII:1-5,7-10, 12, 16b, 17, 22-23,  
VIII:2b-3a, 6-12, 13b, 20-22.

P-----VI:9-22, VII:6, 11, 13-16a, 18-21, 24.  
VIII:2a, 3b-5, 13a, 14-19, IX:1-17.

The material differences between the J and P versions of the Deluge are noteworthy here because they amount, in some cases, to positive contradictions. Thus in the J narrative the clean animals are distinguished from the unclean, and while seven of every type of clean animal are admitted to the ark, only a pair of each type of unclean animal is permitted to enter.<sup>2</sup> In the P narrative there is no such distinction between the animals, they are limited alike to a single couple of each species. (VII:8-9,15) Another difference between the J and P narratives is the duration of the flood. In J the rain lasted forty days and forty nights, (VII:12) and after it was over Noah spent

three weeks in the ark before the waters had subsided enough for him to land. (VIII:6-12) In the P narrative it was one hundred and fifty days before the waters began to sink. ( VII:24, VIII:3 ) The two narratives also differ in the manner in which Y H V H brings the Deluge into being. The J writer describes the Deluge as having been the result of rain alone.(VII:4)

"For yet seven days and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I blot out from off the face of the earth."

The P editor speaks of subterranean waters bursting forth as well as sheets of water descending from the sky.(VII:11)

"In the six hundredth year of Noah's life, in the second month, on the seventeenth day were all the fountains of the great deep broken up, and the windows of heaven were opened."

Lastly, the J writer represents Noah as building an altar and sacrificing to Y H V H in gratitude for his escape from the flood. (VIII:20) This practice of altar

building and animal sacrifice , seems to have been a very ancient custom, for in this narrative, Noah regards every clean animal as worthy of sacrifice. In Deuteronomy however, there is a clear distinction made between domestic animals which are eligible to be sacrificed, and wild game, which though clean, could not be used for sacrifice. (Deut. XII:15, 22, XV:22) This wild game could be killed and eaten by anyone, anywhere.

Thus a comparison of the J and P narratives confirms the theory that the two accounts were originally independent accounts.<sup>3</sup> Compared with J, P has in addition the description of the dimensions of the Ark, (Genesis VI:14-16a) the stranding of the Ark on Mt. Ararat, ( VIII:4 ) and the rainbow, (IX:13-16) together with references to Noah's age. ( VII:6 ) P, also omits the sending out of the birds, (VIII:6-12) and substitutes the elaborate covenant connected with the rainbow, (IX:1-17) and laws of blood for the simple promise of J based on the sacrifice.( VIII:20-22)

There are several other references to the Deluge in Genesis. Genesis IX:28 tells of Noah's lifespan after the Deluge and this is reiterated in X:32. Genesis XI:10, speaks of the generations of Shem after the Deluge, but none of these references are very revealing.



The story of the Deluge as found in Genesis is not the only Deluge story. There is a group of Deluge stories of which the account in Genesis is but one. The story of the Deluge is found in three forms: 1) that of the Akkadian tablets, 2) the Genesis narrative, 3) the story as related by later Babylonian Historians.<sup>4</sup>

Of the earliest Hebrew Deluge-myth and of its Canaanite original we know nothing. Lucian<sup>5</sup>, (160 bc) gives the flood story of the Syrians of his day. Other than this, outside of Babylon, there has not been, or at least there has not survived to this day any other Semitic tradition except than of J [ or more properly J<sub>2</sub> ] and P. These are obviously based on the Babylonian myth.

An important question a generation ago was whether , and to what extent, the Biblical Primeval History was borrowed from Babylonian sources. The discovery of the Amarna Letters by Dr. Albright, has shown that any such borrowing might have been done at a very ancient level, perhaps even by the Canaanites. Professor Clay, sought to show that the borrowing was done by the Babylonians themselves, not from the Israelites, but from the Amorites, from whom the Israelites had also obtained much of their ancient lore. <sup>6</sup> Today we see clearly that Babylonian influence on the West is a fact that cannot

be denied.<sup>7</sup>

The typical Babylonian myth is that of the Gilgamesh Epic, which appears to be the local tradition of the city of Surippak. The hero of the Poem, Gilgamesh, has lost his dear friend Engidu, by death, and he himself has fallen grievously sick. Saddened by the past and anxious for the future he resolves to seek out his remote ancestor Ut-napishtim, son of Ubara-tutu, and to inquire of him how mortal man can attain to eternal life. For surely, he thought, Ut-napishtim must know the secret, since he has been made like to the gods and now dwells somewhere far away in blissful immortality. A weary and a perilous journey must Gilgamesh accomplish to come to him. He passes the mountain guarded by a scorpion man and woman, where the sun goes down: he crosses the Water of Death by a narrow bridge, he is ferried across a wide sea, and at last he enters the presence of Ut-napishtim. But when he puts to his great ancestor the question, how may man attain to eternal life, he receives a discouraging reply: the sage tells him that immortality is not for man. Surprised by this answer from one who had been a man and was now himself immortal, Gilgamesh naturally asks his venerable ancestor to explain how he had contrived to evade the common doom. It is in answer to this pointed question that Ut-napishtim tells the

story of the great flood , which runs as follows:

Ut-napishtim spoke to him, to Gilgamesh: "I will reveal to thee, O Gilgamesh, a hidden word, and the purpose of the Gods will I declare to thee. Surippak, a city which thou knowest, which lies on the bank of the Euphrates, that city was old; and the gods within it, their heart prompted the great Gods to send a flood. There was their father Anu, their counsellor, the warrior Enlil, their messenger Ninib, their prince Ennugi. The lord of wisdom, Ea, sat also with them. He repeated their word to the hut of reeds, saying, ' O reed hut, reed hut, O wall, wall, O reed hut hearken, O wall attend. O man of Surippak, son of Ubara-tutu, pull down thy house, build a ship, forsake thy possessions, take heed for thy life! Thy gods abandon, save thy life, bring living seed of every kind into the ship. And for the ship which thou shalt build, well planned must be its dimensions, its breadth and its length shall bear proportions each to each, and thou shalt launch it in the ocean.'

I took heed and spoke unto Ea, my lord, saying,  
' The command, O my lord, which thou hast given, I will honour and will fulfill. But how shall I make answer unto the city, the people and the elders thereof?'

Ea opened his mouth and spake, and he said unto me his servant, 'Thus shall you answer and say unto them: Because Enlil hates me, no longer may I abide in your city nor lay my hand on Enlil's earth. Down into the deep sea must I go with Ea, my lord, to dwell.'" So Ut-napishtim obeyed the God Ea and gathered together the wood and all the things needful for the building of the ship, and on the fifth day he laid down the hull. In the shape of a barge he built it, and on it he set a house of a hundred and twenty cubits high, and he divided the house into six stories, and in each story he made nine rooms. Water-plugs he fastened within it; the outside he daubed with bitumen, and the inside he caulked. He caused oil to be brought and he slaughtered oxen and lambs. He filled jars with sesame-wine and oil and grape-wine; he gave the people to drink like a river and he made a feast like to the feast of New Year. And when the ship was ready he filled it with all that he had of silver, and all that he had of gold, and all that he had of living seed. Also he brought into the ship all his family and his household, the cattle of the field likewise, and the beasts of the field, and the handicraftsmen: all of them he brought in. A fixed time the sun-god Shamash, had appointed saying, ' At eventide the lord

of darkness will send a heavy rain. Then enter thou into the ship and shut thy door.' The time appointed drew near, and at eventide the lord of darkness sent a heavy rain. Of the storm I saw the beginning. To look upon the storm I was afraid. I entered into the ship and shut the door. To the pilot of the ship, even to Puzur- Amurri, the sailor, I committed the (floating) palace, and all that therein was. When the early dawn appeared there came up from the horizon a black cloud. Ramman thundered in the midst thereof, the gods Mujati and Lugal went before. Like messengers they passed over mountain and land; Irragal tore away the ship's post. There went Ninib and he made the storm to burst. The anunnaki lifted up flaming torches, with the brightness thereof, they light up the earth. The whirlwind of Ramman mounted up to the heavens and all light was turned to darkness. A whole day the tempest raged and the waters rose on the mountains. No man beheld his fellow, no more could men know each other. In heaven the gods were afraid of the deluge, they drew back, they climbed into the heaven of Anu. The gods crouched like dogs, they cowered by the wall. Ishtar cried out like a woman in travail, loudly lamented the queen of the gods with her beautiful voice: ' Let that day be turned to clay, when I

commanded evil in the assembly of the gods, that for the destruction of my people I commanded battle! That which I brought forth, where is it? Like the spawn of the fish it filleth the sea.' The gods of the Anunnaki wept with her, the gods were bowed down, they sat down weeping. Their lips were pressed together. For six days and six nights the wind blew, and the deluge and the tempest overwhelmed the land. When the seventh day drew nigh, then ceased the tempest and the deluge and the storm which had fought like a host. Then the sea grew quiet, it went down; the hurricane and the deluge ceased. I looked upon the sea, there was silence come, and all mankind was turned back into clay. Instead of the fields a swamp lay before me. I opened the windows and the light fell upon my cheek; I bowed myself down, I sat down, I wept, over my cheek flowed tears. I looked upon the world, and behold all was sea. After twelve (days) an island arose, to the land Nisir the ship made its way. The mount of Nisir held the ship fast and let it not slip. The first day, the second day, the mountain Nisir held the ship fast: the third day, the fourth day, the mountain Nisir held the ship fast, the fifth day, the sixth day, the mountain Nisir held the ship fast. When the seventh day drew nigh,

I sent out the dove and let her go forth. The dove flew hither and thither, but there was no resting place for her and she returned. Then I sent out a swallow and let her go forth. The swallow flew hither and thither, but there was no resting place for her and she returned. Then I sent out a raven and let her go. The raven flew away, she beheld the abatement of the waters, she ate, she waded, she croaked, but she did not return. Then I brought all out into the four winds. I offered and offering. I made a libation on the peak of the mountain. By sevens I set out the vessels, under them I heaped up reed, and cedar-wood and myrtle. The gods smelt the savour. The gods smelt the sweet savour. The gods gathered like flies about him that offered up the sacrifice. Then the Lady of the gods drew nigh, she lifted up the great jewel which Anu had made according to her wish, she said, 'O ye gods hear, as truly as I will not forget the jewels of lapis lazuli which are on my neck, so truly will I remember these days, never shall I forget them! Let the gods come to the offering, but Enlil shall not come to the offering, for he took not counsel and sent the deluge, and my people he gave to destruction.' Now when Enlil drew nigh, he saw the ship; then Enlil was wroth. He was filled with anger against the gods, the Igigi, (saying), 'Who then hath escaped with his life? No man shall

live after the destruction.' Then Ninib opened his mouth and spoke. He said to the warrior Enlil, ' Who but Ea could have done this thing? for Ea knoweth every matter.' Then Ea opened his mouth and spake, he said to the warrior Enlil, ' Thou are the governor of the gods, O warrior, but thou wouldst not take counsel and thou hast sent the deluge! On the sinner visit his sin, and on the transgressor visit his transgression. But hold thy hand, that all be not destroyed! and forbear, that all be not confounded! Instead of sending a deluge, let a lion come and minish mankind! Instead of sending a deluge, let a leopard come and minish mankind! Instead of sending a deluge, let famine come and waste the land! Instead of sending a deluge, let the Plague-god come and slay mankind. I did not reveal the purpose of the great god. I caused Atrakhasis to see a dream, and thus he heard the purpose of the gods.' Thereupon Enlil arrived at a decision, and he went up into the ship. He took my hand and brought me forth, he brought my wife forth, he made her to kneel at my side, he turned towards us, he stood between us, he blessed us, saying, ' Hitherto hath Ut-napishtim been a man, but now let Ut-napishtim and his wife be like unto the gods, even us, and let Ut-napishtim



dwell far off at the mouth of the river!' Then he took me, and afar off, at the mouth of the river, he made me to dwell."

Such is the long story of the Deluge interwoven in the Gilgamesh Epic.<sup>8</sup>

There is a variant of this Babylonian myth which was transmitted by Berossus.<sup>9</sup> The Babylonian king Xisuthrus, is the hero of the Berossian Deluge-story; in this way Berossus disguised the name of Atrakhasis, transposing the two parts of the name or title.

The Deluge took place in the reign of Xisuthrus, the tenth king of Babylon. Now the god Cronus<sup>10</sup> appeared to him in a dream and warned him that all men would be destroyed by a flood on the fifteenth day of the month Daesius, which is the eighth month of the Macedonian calendar. Therefore the god enjoined him to write a history of the world from the beginning and to bury it for safety in Sippar, the city of the sun. Moreover, he was to build a ship and embark in it with his kinsfolk and his friends, and to lay up in it a store of meat and drink, and to bring living things, both fowls and four-footed beasts, into the ship, and when he had made all things ready he was to set sail. And when he asked-----

" ' And whither shall I sail?' the god answered him.  
' To the gods; but first thou shalt pray for all good things to men.' So he obeyed and built the ship, and the length of it was five furlongs, and the breadth of it was two furlongs; and when he had gathered all things together, he stored them in the ship and embarked his children and friends. And when the flood had come and immediately abated, Xisuthrus let fly some of the birds. But they could no food nor yet a place to rest, so they came back to the ship. And again after some days Xisuthrus let fly the birds; and they returned again to the ship with their feet daubed with clay. A third time he let them fly and they returned no more to the vessel. Then Xisuthrus perceived that the land had appeared above the water; so he parted some of the seams of the ship, and looking out he saw the shore, and drove the ship aground on a mountain, and stepped ashore with his wife, his daughter, and the helmsman. And he worshiped the ground, and built an altar, and when he had sacrificed to the gods, he disappeared with those who had embarked from the ship. And when those who remained in the ship saw that he and his company returned not, they disembarked likewise and sought him, calling him by name. But Xisuthrus himself

was nowhere to be seen. Yet a voice from the air bade them fear the gods, for that he himself for his piety was gone to dwell with the gods, and that his wife and his daughter and the helmsman partook of the same honour. And he commanded them that they should go to Babylon, and take up the scriptures which they had buried, and distribute them among men. Moreover, he told them that the land in which they stood was Armenia. And when they heard these things, they sacrificed to the gods and journeyed on foot to Babylon. But of the ship that brouched on the mountains of Armenia a part remains to this day, and some people scrape the bitumen off it and use it in charms. So when they came to Babylon they dug up the scriptures in Sippar, and built many cities, and restored the sanctuaries, and repopled Babylon."

This Berossian narrative has many lacunae, which are filled in by the Gilgamesh Epic. It presupposes a division of the period of the Deluge into an uncertain number of weeks. In the Epic there is the same predelection for the number 'seven', as there is in the J account.<sup>11</sup> Similarly the Epic agrees more definitely than Berossus with J as far as sending out the birds is concerned. Seven days after the calming of the waters Ut-napishtim

sends out first a dove, then a swallow, then a raven. J puts the raven before the dove. The other details of the Deluge have been simplified by J. In the Bible the rather grotesque polytheistic setting has disappeared. In Genesis VIII:21

"And the Lord smelled the sweet savour;  
and the Lord said in His heart:  
'I will not again curse the ground any more  
for man's sake; for the imagination of man's  
heart is evil from his youth; neither will  
I again smite any more every living thing  
as I have done....'"

we find a reminiscence of the mythic description of the Epic, but the most startling part of the description has vanished. The cause assigned to the Deluge is also more noble in Genesis, than it is in the Epic.

The Babylonian account of the Deluge so closely resembles that in the Bible,<sup>12</sup> that nearly all scholars recognize that they are two versions of the same narrative,<sup>13</sup> or two accounts of the same event.

In each case there is a divine revelation to the hero of the Deluge, that a catastrophe is coming of which everyone else is ignorant. They both relate the building

of the vessel, they both tell of putting pitch on both the inside and outside walls of the vessel. They both give an embarkation and a debarkation story. The flood in both, is a flood in which other men are destroyed. In each case the ark comes to rest upon a mountain. In both you have the sending out of birds, the sacrifice to God (gods) and the intimation that in the future no more floods will come and destroy mankind.

When the Babylonian account is compared with the Biblical, there are several striking differences.

1. The Babylonian story speaks of a local flood; the Biblical makes it general.
2. The Babylonian story has a conception of a deity which is strongly polytheistic, in contrast to the Biblical monotheism. The Babylonian gods disagree; they blame each other; they crouch with fear like dogs during the flood; they swarm about the sacrifice like hungry flies!
3. Finally there is the Rainbow narrative in Genesis (IX:8-13). There is nothing like it in the Babylonian stories. This covenant is a distinctly Hebrew idea, and recurs again with Abraham.

Now that we have handled the Deluge story in the Babylonian sources and in Genesis, just what significance does this have with reference to the allusions to the Deluge in the Hagiographa?

In the first place there are very few allusions to the Deluge outside of Genesis, and these allusions are all late in origin. The most usable of them are in Ezechiel, (XIV:14,20) Isaiah, (LIV:9)(XXIV:5,18) Psalms (XXIX:10) and Job. (XXII:15-16) This does not give us much to go on. For the purposes of this thesis we will not deal with Ezechiel or Isaiah here, but will now attempt to deduce the significance of Psalm XXIX:10 and Job XXII:15-16. Psalm XXIX:10 can be rendered this way:

"The Lord sits enthroned over [or at] the flood;

The Lord sits enthroned as king forever."

This verse can be stated to definitely refer to the Deluge rather than the primieval sea or any old flood because outside of the Deluge story in Genesis, this is the only other use of the word SIPN in the Bible. The verse itself does not tell us anything that we do not know, for everyone was very well aware that it was God who sent the Deluge. It might be that this verse tries to reinforce the monotheistic view that it was God, and not gods, that sent the Deluge.

Job XXII:15-16 reads as follows:

"Will you keep the old way which wicked men  
have trod?

They were snatched away before their time;  
their foundation was washed away."

These verses from Job seem to refer to the Deluge narrative in Genesis, where the reason for the flood was the wickedness of the people and their failure to do anything about it. There might even be some real question as to whether these verses actually do refer to Genesis, for there is no mention that these people were drowned by the waters. Job XXII:16b merely states that their foundation was 'washed away,' which could mean any number of things, or could even be taken for just a figurative allusion to any destruction where wicked people are involved, and not to the Deluge at all.

From the material available to us in the Hagiographa, it would be realistic to assume that there is no significant allusion to, or mention of, the Deluge in it's books. Important as the Deluge story is to Genesis, and significant though it is in Babylonian and other writings, there is seemingly nothing that the Hagiographa can add to the present knowledge which we possess about the Deluge. While it is true that we have overtones of the Deluge story in Psalms and Job, they seem to be of no real significance in expanding our knowledge, and so we must conclude that the idea of the Deluge was either not known very well, which seems absurd, or that they were well read on it in other writings and felt that it needed no further allusions to. Thus it is lacking in the pages of the Hagiographa.

## NOTES TO CHAPTER III

- 1) S.R. Driver, Genesis, 1904, p.82.
- 2) It appears that the author of the J narrative was struck by the preponderance of sheep and goats and cows and was trying to give some reason for their predominance, especially if there was a Deluge and all animals started even with the same chance to multiply as any other animal.
- 3) In the same manner that we divide the Deluge narrative into its J and P component parts, so the J stratum has been further subdivided into J<sub>1</sub> and J<sub>2</sub>. Modern scholarship has held that J<sub>1</sub> does not contain Deluge material. In opposition to this view, Kraeling (Earliest Hebrew Flood Story; J.B.L. Vol. LXVII, p280.) propounds the thesis that the fundamental Babylonian pattern is also found in the J<sub>1</sub> stratum. According to the theory propounded by Budde, the J<sub>1</sub> narrative contained Genesis 11:3,4b, IV:12a, 16b-24, VI:1,2,4. IX:20-27. In this record Noah appears as the first agriculturist, and the inventor of wine.
- 4) Alexander Heidel, The Babylonian Genesis, 1942.



- 5) De Dea Syria, Chapter XII f.  
Josephus Antiquities, I, III:6.
- 6) A.T. Clay, A Hebrew Deluge Story In Cuneiform,  
(Yale Oriental Series, researches, VOL. III) 1922.
- 7) Emil G. Kraeling, The Earliest Hebrew Flood Story,  
Journal of Biblical Literature, Vol. LXVI, p.279.
- 8) Sir James G. Frazer, Folklore in the Old Testament,  
(New York) 1932, pp. 50-53.
- 9) Berosus wrote in Greek and his work has not come down  
to us, but fragments of it have been preserved by  
later Greek historians.
- 10) Also known as Kronos. He was one of the Titans of  
Greek Mythology, son of Uranus and Ge. He dethroned  
his father as ruler of the world, and was in turn  
dethroned by his son, Zeus.
- 11) Genesis VII:24, VIII:6,10,12.
- 12) Genesis VI:9-IX:19.
- 13) George A. Barton, Archeology and the Bible,  
(1916) p.331.

## CHAPTER IV

THE SIGNIFICANCE OF WATER IN THE BOOK OF EXODUS AND ITS  
OVERTONES IN THE HAGIOGRAPHIA

Whenever a drought or famine desolated the region of Palestine, it was common for whole tribes to pick up their belongings and to seek refuge in Egypt. In Palestine the rains did not always come when heeded. When this happened, lands that heretofore had grown fine crops, simply became dry wastes, upon which few, if any crops could be grown. As a consequence of these dry spells, the nomadic or semi-nomadic peoples who inhabited Palestine and the areas adjacent to it, often had to leave their homes in times of drought or famine to keep both themselves and their cattle alive. Usually they migrated to Egypt, where the periodic overflow of the Nile gave life to the land and helped to regulate the agriculture of the land. In Egypt the fear of famine was not common, for the Egyptians early learned to dig channels for the seasonal flood of the Nile, and to irrigate the grain-producing land. Migration to Egypt was therefore an ancient expedient.

It was famine, as the Bible says, which compelled Abraham and Isaac to go south,<sup>1</sup> and the same reason is given for Jacob's sending his sons to Egypt.<sup>2</sup> As a

result of this mission the entire family finally settled there. What happened after that we do not know. The Bible itself elaborates only on the final period of their bondage before the Exodus. And it is with this Exodus that we deal in this chapter.

The Book of Exodus, is the story of Israel from the time of the death of Joseph to the building of the Tabernacle in the second year of the Exodus. Like the Book of Genesis, Exodus is a composite of several traditions. In its present form it is a harmony of three accounts.<sup>3</sup>

For the purposes of this thesis, interest will be paid only to those passages in the book which deal specifically with water, or in which water plays a significant role.

In the P narrative, the route to the Red Sea is represented as being deliberately chosen so that both Israel and Egypt may witness Y H V H's power over Pharaoh.<sup>4</sup> When Moses stretches out his hand the waters are magically divided and restored. ( XIV:8f, 15a, 16b-18,21ac, 22f, 26,27a,28a, XV:19)

"And the Eternal allowed the heart of Pharaoh King of Egypt to be hardened, and he pursued after the

children of Israel, and the children of Israel went out with a high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his forces and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon. And the Lord said unto Moses: 'Wherefore criest thou unto Me? The children of Israel shall go into the midst of the sea on dry land. And behold I will harden the hearts of the Egyptians, and they shall go in after them; and I will get Me honour before Pharaoh, and upon all his host, upon his chariots and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honour upon Pharaoh, upon his chariots and upon his horsemen.' And Moses stretched out his hand over the sea, and made the sea dry land, and the waters were divided,. And the children of Israel went into the midst of the sea upon dry ground; and the waters were a wall unto them on their right hand and on their left. And the Egyptians pursued and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen. And the Lord said unto Moses: 'Stretch out thy hand over the sea, that the waters may come back over the

Egyptians , upon their chariots and upon their horsemen.\* And Moses streached forth his hand over the sea. And the waters returned, and covered the chariots and the horsemen, even all the host of Pharaoh that went in after them into the sea. For the horses of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought back the waters of the sea upon them; but the children of Israel walked on dry land in the midst of the sea."

The rest of what we know as the Exodus story is substantially from JE. An unarmed host of the children of Israel is guided by a pillar of smoke and a pillar of fire. (XIII:21f) Pharaoh pursues after them to recover his slaves, (XIV:5f) but Moses encourages them telling them that God is with them and will protect them. (XIV:10-14, 19b, 20b ) Then a strong wind drives back the waters so that the children of Israel can cross. ( XIV:21b, 24, 25b, 27b, 28f, 30f )

"And the Lord caused the sea to go back by a strong east wind all the night. And it came to pass in the morning watch, that the Lord looked forth upon the host of the Egyptians

through the pillar of fire and of cloud, and discomfited the host of the Egyptians. So that the Egyptians said: 'Let us flee from the face of Israel for the Lord fighteth for them against the Egyptians.' And the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea. And the waters returned and covered the chariots and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore. And Israel saw the great work which the Lord did against the Egyptians, and the people feared the Lord; And they believed in the Lord and in His servant Moses."

The crossing of the Red Sea and the drowning of the host of Pharaoh was a great spectacle, never to be forgotten

by the Israelites. Indeed today it is still one of the most important of the complex of stories which make up our Passover festival. Even today it is looked upon not as an occurrence in a particular point in time, but as a never ending experience which involves in its participation not just that single generation, but all of us who have come after.

Similarly, the feeling of the great impact that this event had can be seen in the treatment of this theme in the Hagiographa. The treatment is almost always in a historical manner. The Psalmist, for example, giving examples of God's great power in hopes of getting the people to do his will. A typical occurrence is Psalm LXXVII: 17-21.

"The waters saw Thee, O God;  
 The waters saw Thee, they were in pain;  
 The depths also trembled.  
 The clouds flooded forth waters;  
 The skies sent out a sound;  
 Thine arrows also went abroad.  
 The voice of Thy thunder was in the whirlwind;  
 The lightnings lighted up the world;  
 The earth trembled and shook.  
 Thy way was in the sea,

And Thy path in the great waters,  
And Thy footsteps were not known.  
Thou didst lead Thy people like a flock,  
By the hand of Moses and Aaron.

Thus the psalmist echoes the saga of the crossing of the Red Sea. This saga is told and retold time and time again in much the same way with much the same feeling and with no improvements on the story in Exodus.<sup>5</sup>

For three days after the crossing of the Red Sea the Israelite host trudged through the wilderness of Shur, but found no water. (Exodus XV:22) Then they came to a place called Marah, (XV:23) but they could not drink the water they found there because it was very bitter; as the name implies. Having gone so long without water the people murmured against Moses. (XV:24) Moses seeing their plight, cried into God who showed him a tree which Moses cast into the bitter water. This tree rendered the water drinkable, (XV:25) thus satisfying the thirsty Israelites.

The narrative of the rebellion at Marah has a sequel in the story of the rebellion at Meribah. In Exodus XVII:1-7, the events are as follows; The children of Israel journeyed across the wilderness of Sin, and pitched



their tents at a place called Rephidim. At Rephidim however, there was no water. Once more the people became fearful and complained to Moses, who told them that he could do nothing, and that if they had any complaints they had better bring them before God. The people were angry at this reply and grumbled against Moses, saying that he had taken them out of Egypt to die of thirst in the wilderness. Whereupon Moses complained to God about the treatment he was getting and God told him to strike a certain rock in Horeb. This Moses did, and all the people were able to refresh themselves. This place was called Massah and Meribah, because it was there that the Israelites quarreled with, and tried God.

There is another version of this story which implies that the event took place some thirty or more years later. The scene of this narrative is Kadesh, and not only do the Israelites rebel against God but Moses and Aaron themselves are implicated. (Numbers XX:7-12) For it is in this narrative where Moses is told to speak to the rock to get water, and in his disgust at what has been going on he smites the rock with his rod instead. (XX:11)

The narrative of the rebellion at Meribah is alluded to in Psalm CVI:32 and Psalm LXXXI:8, 6 as well as in

Psalm XCV, which is as representative an example as any in terms of the treatment of the theme in the Hagiographa. Psalm XCV, which praises God as king over all nature, exhorts all of Israel to follow God's commandments and not to rebel against God as their forefathers had done in the wilderness. The example of rebellion is, of course, the rebellion at Meribah:(XCV:8,9)

"Harden not your heart as at Meribah,  
as in the day of Massah in the wilderness;  
When your fathers tried Me,  
Proved Me, even though they saw my work."

For it was at Meribah that the children of Israel sought to plumb the depths of God's strength, and find out how far He was prepared to go; even though they had just been redeemed from the hand of the Egyptians by God at the Red Sea.

In Psalm CVI:32-33, the Rebellion of Moses is mentioned, and in somewhat apologetic terms.

"They angered Him [God] also at the waters  
of Meribah,  
And it went ill with Moses because of them;  
For they embittered his spirit,  
And he spoke rashly with his lips."

In general then, the references to the Exodus in the Hagiographa are mostly historical. There are very few of them which add any new light to the narratives in the Book of Exodus, but they do give the story in a more poetic form, and in a context which is mostly historical. That is, that most of the Psalms which use material from Exodus, do so in conjunction with historical data from other books as well.

As far as the significance of water is concerned. The very lack of water in the wilderness is significant as a natural phenomena, and the problems created by this lack are well told. These are mentioned in Psalms. It is also to be noted that Psalms seems to be the major source of Exodus material be it about the parting of the Red Sea, or Maasah and Meribah. All in all, the Hagiographa sheds very little light on the problems of water in the Exodus.

## NOTES TO CHAPTER IV

- 1) Genesis XII:10, XXVI:1.
- 2) Genesis XLIIff.
- 3) A.C. Welch, "Exodus" Dictionary of the Bible, James Hastings, ed., (New York, 1909), p.249.
- 4) XII:37, XIII:20, XIV:1-4.
- 5) Cf. XVIII:16,17, LXVIII:8,9a,10,23,27, LXXVII:17-21, LXXVIII:13-16, 20, 43-44,53, LXXX:12, CV:29,32,41, CVI:7-12, CVII:3-5, CIV:1-8, CXXXVI:13-15.
- 6) Also Ezechiel XLVII:19, Numbers XX:13, Deuteronomy VI:16, IX:12, XXXIII:8.

## CHAPTER V

## THE FIGURATIVE USES OF WATER IN THE HAGIOGRAPHIA

The figurative uses of water in the Hagiographa are very numerous, and so for the purpose of better illustration we shall divide this chapter into three sections. The first will deal with 'Water in the Wisdom Literature', the second with, 'Water in the Psalms and the Song of Songs', the third section will deal with 'Other Figurative Allusions in the Hagiographa'.

WATER IN THE WISDOM LITERATURE

One of the most interesting sections of the Hagiographa is the writings of the wise men and sages. Their writings show the actual, daily life and emotional currents of the ages in which they wrote. Their language is the language of the street and the market place, with its high degree of idiomatic usage, rather than the language of the Prophets with its classic style. It is also to be noted that their interest for the most part is not restricted to things Jewish, but to life in general, so that one might class them as humanists. In fact some of the finest literature in this category is definitely not Jewish in character, as for example the story of Job and his friends.

The teachings of the sages and wise men in this group of Hagiographic books extends through the whole range of human experience. These teachings include everything from personal and familial affairs, to business and professional ethics. No matter what they are, those which we discuss will have one very important bond, each and every utterance which we will deal with all have the common bond of 'water'. No matter what idea is stressed, it's development is achieved through some figurative use of water.

The ideas stressed in these writings are mostly of a personal nature. The maxims are individual centered. The 'I' is the important factor. Personal happiness is stressed above all else, and the problems of the world are filtered through the funnel of personal success, honour and happiness. This is especially true in the book of Proverbs, where the welfare of others is considered from time to time, but mostly with reference to one's self, as in this proverb. (XXV:21,22)

"If thine enemy be hungry, give him bread to eat;  
And if he be thirsty give him water to drink:  
For thou wilt heap coals of fire upon his head  
and Y H V H will reward thee."

If there is any one theme which sticks out all over the Wisdom Literature, it is the simple axiom that goodness is rewarded and that wickedness is punished, as in this verse: (IX:17,18) (Proverbs)

"Stolen waters are sweet,  
And bread eaten in secret is pleasant.  
But he knoweth not that the shades are there;  
That her guests are in the depths of the  
nether-world."

There is always the implied feeling that if you don't do right you will get into trouble and might even get yourself killed: (Proverbs XVII:14)

"The beginning of strife is as when lefteth out  
water;  
Therefore leave off contention, before the  
quarrel breaks out."

Here, we see the use of water in its destructive sense. The memory of spring floods on the rampage, or the breaking of some dam and the ensuing destruction caused by the water is remembered; possibly even the Deluge.

The wise man will, of course, take the hint  
for:

"The teaching of the wise is a fountain of life,  
To depart from the snares of death." (Proverbs XIII:14)

To be truly successful in this life, one must not only do that which is right, but also one must do wise deeds. The question arises as to how one comes to do wise deeds. The answer is that this is attainable through the worship of God who knows where wisdom is to be found; as we read in Job: (XXVIII:23-28)

"God understandeth the way thereof,  
And He knoweth the place thereof.  
For He looketh to the ends of the earth,  
And seeth under the whole heaven;  
When He maketh a weight for the wind,  
And meteth out the waters by measure.  
When He made a decree for the rain,  
And a way for the storm of thunders;  
Then did He see it, and declare it;  
He established it, yea, and searched it out.  
And unto man He said:  
'Behold, the fear of the Lord, that is wisdom;  
And to depart from evil is understanding.'"

In these verses you can almost see God handing out wisdom as one passes around a water bottle in the desert.

Wisdom was so important to these people that it was not enough for them to know of its existence within God, they were so obsessed with the thought of it that they



gave it personality. It is spoken of as God's first act of creation, older even than the deep. This of course is a way of making it very very old, for the people of that time felt that the deep was the oldest possible entity other than God himself. The placing of wisdom at a time earlier than the deep was a way of showing just how important it was to them.<sup>1</sup>

In the few passages which have been presented here on wisdom, water is used to illustrate one or another points. This is done of course, for the very simple reason that water was considered the oldest of substances, and to tie wisdom, or anything at all up with water was to give it status, to give it some of the eternal qualities which water itself was considered to have. Of course the great obsession about water might not have arisen in another country which had plentiful rainfall and gushing rivers, but in a land like Palestine which lacks sufficient water even today, it was a very simple matter to become obsessed with water, and the need for water.

We have up till now, been using illustrations from Proverbs in this discussion of the figurative uses of water in the Wisdom Literature. Let us now turn to Job, and see the metaphorical use that water has been put to there.

Earlier in this chapter we mentioned the fact that one of the recurring themes in the Wisdom Literature, was the axiom that righteousness was always rewarded and that wickedness was always punished. This carried with it the corollary that if one had good fortune in life, it was because one had been good, and similarly, if one met with bad fortune in life, it was because one had been evil. Or to put it in simpler terms, there was only one cause for suffering, and that was sin. This idea was utterly rejected by the writer of Job.

The story of how Job stood the test of faith that was imposed upon him is well known, but the language with which he defends himself is unforgettable. The metaphors Job uses are among the most beautiful and meaningful in the entire Bible, surpassing even the Psalms in their power and originality. When Job's three friends come to comfort him, they come with the popular belief of the time that Job has done something wrong, that Job has surely sinned, and that is why he is in the difficulties that he is in. But Job, who knows better, knows that he is righteous and cries out: (Job VI:15-21)

"My friends have become faithless to me,  
Like a wadi, like channels of wadies,  
That pass away.

Which become turbid by virtue of the ice;  
 (And where the snow hides itself)  
 At the time in which they become scorched  
     they vanish away;  
 In the time of heat they are pressed out,  
 And vanish from the place.  
 Caravans wend their way;  
 They go up into the wilderness and perish.  
 The caravans of Tema look expectantly;  
 The journiers of Sheba;  
 For that which they have hoped.  
 They become ashamed in the same way  
     that they have hoped;  
 They come up to the water-course,  
     and are put to shame.  
 For now, this is how you have been to me.  
 You see the terror that has come upon me,  
     and are frightened."

We have in these verses, not only Job's retort to his comfortors, but also a very striking figure of speech, which tells us a good bit about the way in which water-courses behave in Palestine. In the winter they flow with water and chunks of ice from the mountains, these chunks gouging out the river banks and turning the river black

with silt. But when summer comes these rivers dry up and the wadies become scorched. You get a figure of speech here which makes one feel that the rivers ~~are~~ wrung out like a wet rag . You get the feeling that they are squeezed dry and tossed aside like an old lemon. And when caravans change their routes to get to these dried up river beds and become confounded and perish, we understand in this figure of speech the dispair Job must feel.

When Job flowed with goods like a river, his friends believed in him, but now that he has been wrung out and scorched by fate, they look at him and become ashamed, but not in a helpful way, they become ashamed of their past friendship with him, because they think he is wicked, and become fearful that through association with him , his guilt may contaminate them also.

Throughout the book we find Job more and more coming to the belief that God is his cruel foe, but in the same breath that he expresses this, he cannot actually believe it, for he knows that God is a God of righteousness. This dualism, this ambivalence, this great inner struggle, leads Job and his friends to search out the wisdom of their contemporary beliefs in good and evil. Also, in the tempestuous flow of words, much of the contemporary

beliefs of that time about the world and mankind are brought out.

Among the subjects mentioned in Job which are significant for this thesis are the Leviathan, Rahab; and the cosmological data given in God's speech to Job out of the whirlwind. These have already been adequately dealt with in preceeding chapters are need no repetition here.

We have before us one more book of the Wisdom Literature with which he have not dealt, and that is Koheleth, or as it is commonly called, Ecclesiastes. The book itself is a series of discourses which are not a arranged in any particular order. They are simply a series of reflections on the world by a man who seems to have lived long and well. You get much the same philosophy from the tales attributed to the rustic philosophers of a generation or two ago. Just the utterances of a old man who has had his share of worldly experience, and also has been blessed with common sense. The 'old philosopher' does not have much to say about water, only that he has observed its occurrence in nature and that:

"All the rivers run into the sea,  
Yet the sea is not full:

Unto the place where the rivers go,  
Thither they go again."

He uses water in the sense that if anyone thinks that there is anything new in life he is just kidding himself, and has but to look at the constant cycle of water rising as vapour in the ocean only to fall as rain and return to the ocean over and over again, times without ending. Life is like this, it has no goal, no meaning. One generation of men comes and goes, being followed by another which shares the same fate. And life flows on like the waters, with it's ceaseless round of toil and heartbreak. Life flows on with no aim, no real progress, just like a ceaseless river flowing into the ocean.

#### WATER IN THE PSALMS AND THE SONG OF SONGS.

The Psalms and the Song of Songs, are both poetic works, but there is one major difference between them. The Psalter is a series of poems directed primarily towards God, while the Song of Songs, is a secular love poem. Both present the outpourings of the heart in its most powerful form.

The most interesting way to read the Psalms, is to take each Psalm and place it in the historical context

from which it appears to come. This is done to some extent by the Psalmist or by the editor of the Psalter, as in Psalm LXIII:

"A Psalm of David, when he was in the  
wilderness of Judah."

The theme of this Psalm is the comparison of thirst for God with thirst for water. (LXIII:2)

"O God, Thou art my God, earnestly will  
I seek Thee;  
My soul thirsteth for Thee, my flesh  
longeth for Thee,  
In a dry and weary land where no water is."

Or take a Psalm which deals with the forgiveness of sin.  
An example of this is Psalm LI :

"For the Leader, a Psalm of David;  
When Nathan the Prophet came unto him,  
After he had gone in to Bath-sheba."

In this Psalm, David prays for forgiveness and begs God:

"Wash me thoroughly from mine iniquity,  
and cleanse me from my sin.  
Purge me with hyssop and I shall be clean:  
Wash me and I shall be whiter than snow."

Once more we see water as a purifying agent from sin and impurity.

There are a number of figurative uses of water in the Psalms. A common illustration is the use of water in passages which deal with God's Deliverance, or the problem of Salvation. For our purposes both of these terms are to be considered as identical. There are many types of Salvation. There is the release from danger or difficulty, loss, or other crippling circumstance. People are saved from things like drowning, (XVIII:17) by God.

"He sent from on high,  
He took me;  
He drew me out of many waters."

The protection of people from storms and famine, this too is a type of Salvation. (LXV:6,8,10,11)

"With wondrous works dost Thou answer us  
in righteousness,  
O God of our salvation;  
Thou the confidence of all the ends of  
the earth,  
And of the far distant seas;  
Who stillest the roaring of the seas,  
the roaring of their waves,  
And the tumult of the peoples.  
Thou hast remembered the earth,



and watered her, greatly enriching her,  
 With the river of God that is full of water;  
 Thou preparest them corn, for so preparest  
 Thou her.

Watering her ridges abundantly,  
 Settling down the furrows thereof,  
 Thou makest her soft with showers;  
 Thou blessest the growth thereof."

In the Psalms you also have the figure of God bringing back the refugees from their exile, an exile so vast that the people are pictures as scattered to the very ends of the earth, and even to the bottom of the sea. (Psalm LXIII 24-24)

"The Lord said: 'I will bring back from Bashan,  
 I will bring them back from the depths of  
 the sea;  
 That thy foot may wade through blood,  
 That the tongue of thy dogs may have its  
 portion from thine enemies.' "

Of course this deliverance also implies the destruction, or at least the humiliation of Israel's enemies.

There is a tendency in Psalms to identify God's favour with physical and material well being. (1:3)

"And he shall be like a tree planted by  
 streams of water,  
 That bringeth forth its fruit in its season,  
 And whose leaf doeth not wither;  
 And in whatsoever he doeth he shall prosper."

As in the past, well being means plenty of water to  
 drink and enough also for crops and animals.

The refreshing qualities of water are seen in  
 Psalm CX:7, where God is pictured as a thirsty warrior  
 who takes a great gulp of water at the cistern or  
 spring, before going out to do battle for his tribe.

"He will drink of the brook in the way;  
 Therefore will he lift up the head."

Multitudes of men, as armies and persecutors are  
 likened to waters. (CXXIV:4,5)

"Then the waters had overwhelmed us,  
 The stream had gone over our soul;  
 Then the proud waters  
 Had gone over our soul."

This metaphor transferring the spirit of violence from  
 man to the waters of the flood is also found in Job  
 XXXVIII:11.

"And said: 'Thus far shalt thou come,  
     but no further;  
 And here shall thy proud waves be stayed.'"

Wicked men are as swift as waters.(LVIII:8) They are compared to a mountain cataract, which after a rainstorm sends its swollen streams crashing down into the valley below.

The Psalter is primarily a religious work, but it contains secular songs as well. An example of a secular Psalm is XLV, which is a wedding ode. This wedding ode is very much like the Song of Songs, which is a whole book of love songs, and which shall examine now.

The Song of Songs, is a deeply moving series of love poems. In its composition the author draws quite heavily upon nature in the descriptions of the lover and beloved.(II:10-12)

"My beloved spoke and said unto me:  
 'Rise up, my love, my fair one,  
     and come away.  
 For ,lo, the winter is past,  
 The rain is over and gone;

The flowers appear on the earth;  
 The time of singing is come,  
 And the voice of the turtle is heard  
 in our land;"

In these verses we find rain mentioned as but another of the natural phenomena which occur in winter. But in IV:12&15, we find water used in a more symbolic manner. The girl is described as....:

"A garden shut up is my sister, my bride;  
 A spring shut up, a fountain sealed.  
 Thou art a fountain of gardens,  
 A well of living waters,  
 And flowing streams from Lebanon."

The Midrash explains these verses as follows:<sup>1</sup>

"R. Phinehas said: A GARDEN SHUT UP refers to the virgins; A SPRING SHUT UP to the married women; A FOUNTAIN SEALED to the males. It was stated in the name of R. Nathan: Why the repetition, A GARDEN SHUT UP and A SPRING SHUT UP? Because intercourse with a woman may be in two ways--- natural and unnatural..."

"THOU ART A FOUNTAIN OF GARDENS, A WELL OF LIVING WATERS. R. Johanan said: The word 'well' is

found in the Torah forty-eight times, corresponding to the forty-eight qualities by which knowledge of the Torah is acquired; and so it is written, A FOUNTAIN OF GARDENS, A WELL OF LIVING WATERS. AND FLOWING STREAMS FROM LEBANON.

R. 'Azariah said: One student contributes a trickle and another contributes a trickle, until the halachah issues like the Lebanon. R. Tanhuma said: One fastens a little and another fastens a little, until the halachah issues like well-jointed beams."

Another interesting allusion to water is found in VIII:7.

"Many waters cannot quench love,  
Neither can the floods drown it;  
If a man would give all the substance of  
his house for love,  
He would utterly be contemned."

The midrash also comments on this verse:<sup>2</sup>

"MANY WATERS CANNOT QUENCH LOVE. MANY WATERS:  
these are the nations of the world, as it says,  
'Ah, the uproar of many peoples, that roar like  
the roaring of the seas' (Isa. XVII,12).

CANNOT QUENCH LOVE: the love which the Holy One, blessed be He, bears to Israel, as it says, 'I have loved you, saith the Lord' (Mal. 1,2). NEITHER CAN THE FLOODS DROWN IT: these floods are the other nations, as it says, 'In that day shall the Lord shave with a razor that is hired in the parts beyond the River...now therefore, behold, the Lord bringeth up upon them the waters of the River' (Isa. VII,20;VIII,7)."

Though we have not covered every mention of water in the Song of Songs, the general mention of it and its interpretation by the Midrash are still products of the great importance of water in life.

#### OTHER FIGURATIVE ALLUSIONS TO WATER

The remaining books of the Hagiographa do not have very many mentions of water. However, we shall take them one by one and discuss the significance of water in each.

Let us begin with the book of Ruth. There is but one mention of water in the entire book, and that is in III:3 Here Ruth is told by Naomi to wash herself and go down to the threshing-floor to see Boaz.

The book of Lamentations is more fruitful. The exile which it bewails is likened to a knife slash upon the belly of a woman, and this slash is so great that:(II:13)

"What shall I take to witness for thee?

What shall I liken to thee,

O daughter of Jerusalm?

What shall I equal to thee, that I may  
comfort thee,

O virgin daughter of Zion?

For thy breach is great like the sea;

Who can heal thee?"

Water is also used here in the form of tears,(II:18-19, III:48) and the exile itself is likened to a deluge.(III:54)

"Waters flowed over my head;

I said:'I am cut off.' "

The book of Esther has but one mention of water, and this refers to the 'Isles of the sea', which is mentioned in order to show the magnitude of the kingdom of Ahasuerus.  
(X:1)

In Daniel, water plays a small part. We do have many mentions of water in the form of dew,(IV:12, 20, etc) as a beverage,(I:12) and the Tigris river is also mentioned.  
(X:4) The most significant mention of water is in Daniel's

vision of the four great beasts who rose from the trougled sea, over which the wind broke, as in the Creation story in Genesis.(1:2) There are also various streams and rivers mentioned in Daniel's visions, but none of these seem to be of any importance for our study.

In the book of Ezra, much mention is made of the River Jordan, (IV:10,11,20 etc) but all of these merely indicate it as a boundry-line. There are also mentions of drink offerings, but in none of these are there any things which shed new light upon the meaning of water in the lives of these people, other than that which we have already discussed in other places.

We have much the same comment to make about Nehemiah as we made about Ezra, except that in Nehemiah we find mention of the different gates of the city of Uerusalem, such as the 'fountain gate' (III:15) , the 'water gate' (VIII: 1,3,16). These once more ullustrate the importance of water when you have a city naming its gates after water and fountains. There is, however, another interesting section in Nehemiah. This is his prayer in Chapter IX, where Nehemiah gives as recounting of the Exodus, and tells of God's bounty in giving the Israelites food and drink in the wilderness over and above his dividing the Red Sea. (IX: 9,11,15,20,25)



Though there are several references to water in 1st Chronicles, the only important one, and one which we have already considered is David's libation to God. (XI:16-19) There is however much of interest in 2nd Chronicles. The most interesting thing is Solomon's 'molten-sea'. (IV:2-6,10) This molten-sea seems to have been a large metal basin which stood between the porch and the altar of the Temple, which contained water for the priests' ablution. (also 1 Kings 7,23,30,33)

In II Chronicles we also find mention made of Ezion-geber, Solomon's great sea-port, and Elath, also nearby. (VIII:17,18) Solomon's prayer for rain also takes up much of Solomon's prayer in the Temple. (VI:26,27, VII:12-14)

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Thus we have completed our resume of WATER IN BIBLICAL LITERATURE WITH SPECIAL REFERENCE TO THE HAGIOGRAPHIA.

In general we have observed that water is mentioned more frequently than any other substance in the Bible. It was recognized as one of the essentials of life. Because of this, water was a favorite symbol. This, and the significance of water in the narrative portions of the Pentateuch have

been the target. It is the author's opinion that this thesis covers the topic of water in a more detailed manner than has heretofore been undertaken by any writer.

Finally; fruitful as this thesis has been, there have been certain limitations due to insufficient references in certain areas. Yet all in all, the overall information gained has been worth the inquiry.

## NOTES TO CHAPTER V

- 1) Midrash Rabbah to the Song Of Songs,  
Soncino Press, 1952, Vol. IX. pp. 218,226.
- 2) Ibid., p.309.

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## APPENDIX I

## PSALMS

1:3 [Happy is the man that hath not walked in the  
counsel of the wicked]

"And he shall be like a tree planted by streams  
of water,

That bringeth forth its fruit in its season,

And whose leaf doeth not wither;

And in whatsoever he doeth he shall prosper."

Yl:9

[What is man that God has given him dominion  
over ---]

"The fowl of the air, and the fish of the sea;  
Whatsoever passeth through the paths of the  
seas."

XVIII:5

[The Lord is my refuge, even though---]

"The cords of Death compassed me,

And the floods of Belial assailed me."

XVIII:12,13

[God's deliverance---]

12 "He made darkness His hiding place,

His pavilion round about Him;

Darkness of waters, thick clouds of the

skies.

13 At the brightness before Him, there passed

through His thick clouds

Hailstones and coals of fire."

XVIII:16,17

[Salvation]

16 "And the channels of water appeared,

And the foundations of the world were

laid bare,

At Thy rebuke, O Lord,

At the blast of the breath of Thy nostrils.

17 He sent from on high, He took me;

He drew me out of many waters."

XXII:15

[God, be not far from me for trouble is near---]

"I am poured out like water,

And all my bones are out of joint;

My heart is become like wax;

It is melted in my inmost parts."

XXIII:2

[The Lord is my shepherd---]

"He maketh me to lie down in green pastures;

He leadeth me beside the still waters."

XXIV:2

[The earth is the Lord's]

"For He hath founded it upon the seas,

And established it upon the floods."

XXVI:6

[God's Judgement]

"I will wash my hands in innocency;

So will I compass Thine altar, O Lord,"

XXIX:3

[God's Glory]

"The voice of the Lord is upon the waters;

The God of glory thundereth,

Even the Lord upon many waters."

XXIX:10

[The Deluge]

"The Lord sat enthroned at the flood;  
Yea, the Lord sitteth as King forever."

XXII:6

[God's Forgiveness]

"For this let every one that is godly pray  
unto Thee in a time when Thou mayest  
be found;

Surely, when the great waters overflow,  
they will not reach unto him."

XXXIII:7

[Creation]

"He gathereth the waters of the sea together  
as a heap;  
He layeth up the deep in storehouses."

XXXVI:7,9,10

[God's Righteousness]

7 "Thy righteousness is like the mighty mountains;  
Thy judgements are like the great deep;  
Man and beast Thou preservest, O Lord."

- 9 "They are abundantly satisfied with the  
fatness of Thy house;  
And Thou makest them drink of the river of  
Thy pleasures.
- 10 "For with Thee is the fountain of life; in  
Thy light do we see light."

XLII:2,3,4,8

[Man's Quest for God]

- 2 "As the hart panteth after the water brooks,  
So panteth my soul after Thee, O God.
- 3 My soul thirsteth for God, for the living  
God:  
'When shall I come and appear before God?'
- 4 My tears have been my food day and night,  
While they say unto me all the day:  
'Where is thy God?' "

[God, my soul is cast down within me.]

- 8 "Deep calleth unto deep at the voice of Thy  
cataraets;  
All Thy waves and Thy billows are gone over  
me."

XLVI:3,4,5,6a

[God is our refuge and strength.]

3 "Therefore will we not fear though the earth  
do change,

And though the mountains be moved into the  
heart of the seas;

4 Though the waters roar and foam,  
Though the mountains shake at the swelling  
thereof. Selah.

5 There is a river, the streams whereof make  
glad the city of God,

The holiest dwelling-place of the Most High."

6a "God is in the midst of her, she shall not be  
moved."

XLVIII:9

[Great is the Lord]

"With the east wind

Thou breakest the ships of Tarshish."

LI:4,9

[David's prayer after being rebuked by Nathan  
the Prophet over Bath-Sheba.]

4 "Wash me thoroughly from mine iniquity, and  
cleanse me from my sin."

9 "Purge me with hyssop and I shall be clean:  
Wash me and I shall be whiter than snow."

LVIII:8

[God, Judge the wicked---]  
"Let them melt away as water that runneth apace;  
When he aimeth his arrows, let them be as though  
they were cut off."

LX:10

[God's Deliverance]  
"Moab is my washpot;  
Upon Edom do I cast my shoe;  
Phylistia, cry aloud because of me!"

LXIII:2

[Man's Quest for God]  
"O God, thou art my God, earnestly will I  
seek Thee;  
My soul thirsteth for Thee, my flesh longeth  
for Thee,  
In a dry and weary land, where no water is."

LXV:6,8,10,11

- 6 "With wondrous works dost Thou answer us in  
righteousness,  
O God of our salvation;  
Thou the confidence of all the ends of the earth,  
And the far distant seas;"
- 8 "Who stillest the roaring of the seas,  
the roaring of their waves,  
And the tumult of the peoples;"
- 10 "Thou hast remembered the earth,  
and watered her, greatly enriching her,  
With the river of God that is full of water;  
Thou preparest them corn, for so preparest Thou  
her.
- 11 Watering her ridges abundantly,  
Settling down the furrows thereof,  
Thou makest her soft through showers;  
Thou blessest the growth thereof."

LXVI:6

[God's Power]

"He turned the sea into dry land;  
They went through the river on foot;  
There let us rejoice in Him!"



LXVIII:8,9a,10,23,24,27

[The Exodus]

- 8 "O God, when Thou wentest forth before  
Thy people,  
When Thou didst march through the wilderness;  
Selah
- 9 The earth trembled, the heavens also dropped  
(rain) at the presence of God;
- 10 A bounteous rain didst Thou pour down, O God:  
When Thine inheritance was weary, Thou didst  
confirm it."

[God's Deliverance]

- 23 "The Lord said: 'I will bring back from Bashan,  
I will bring them back from the depths of the  
sea;
- 24 That thy foot may wade through blood,  
That the tongue of thy dogs may have its  
portion from thine enemies."
- 27 "Bless ye God in full assemblies,  
Even the Lord, ye that are from the fountain  
of Israel."

LXIX:2,3,15,16,25

[God's Deliverance]

2 "Save me, O God;

For the waters are come in even unto the soul.

3 I am sunk in deep mire, where there is no  
standing.

I am come into deep waters, and the flood  
overwhelmeth me."

15 "Deliver me out of the mire, and let me not sink;

Let me be delivered from them that hate me,  
and out of the deep waters.

16 Let not the waterflood overwhelm me,

Neither let the deep swallow me up;

And let not the pit shut her mouth upon me."

25 "Pour out thine indignation upon them, and let  
the fierceness of thine anger overtake  
them."

LXIX:35

[Praise to God]

"Let heaven and earth praise Him,

The seas, and everything that moveth therein."

LXXII:6,8

[God, give the king thy justice and righteousness.]

- 6 "May he come down like rain upon the mown  
grass, as showers that water the earth."  
8 "May he have dominion also from sea to sea,  
And from the River until the ends of the earth."

LXXIII:10,13

[God is good to Israel]

- 10 "Therefore His people return hither;  
And waters of fullness are drained out of them."  
13 "Surely in vain have I cleansed my heart,  
And washed my hands in innocency;"

LXXIV:13,14,15

[Leviathan]

- 13 "Thou didst break the sea in pieces by Thy  
strength;  
Thou didst shatter the heads of the sea-monsters  
in the waters.  
14 Thou didst crush the heads of leviathan,  
Thou gavest him to be food for the folk  
inhabiting the wilderness.  
15 Thou didst cleave fountain and brook;  
Thou driedst up ever-flowing rivers."

LXXVII:17,18,19,20,21

[The Exodus]

- 17 "The waters saw Thee, O God;  
The waters saw Thee, they were in pain;  
The depths also trembled.
- 18 The clouds flooded forth waters;  
The skies sent out a sound;  
Thine arrows also went abroad.
- 19 The voice of Thy thunder was in the  
whirlwind;  
The lightnings lighted up the world;  
The earth trembled and shook.
- 20 Thy way was in the sea,  
And Thy path in the great waters,  
And Thy footsteps were not known.
- 21 Thou didst lead Thy people like a flock,  
By the hand of Moses and Aaron."

LXXVIII:13,14,15,16,20,43,44,53

[The Exodus]

- 13 "He cleaved the sea and caused them to pass  
through;  
And He made the waters to stand as a heap.
- 14 By day also He lead them with a cloud,  
And all the night with a light of fire.

- 15 He cleaved rocks in the wilderness,  
And gave them drink abundantly as out of  
the great deep.
- 16 He brought streams also out of the rock,  
And caused waters to run down like rivers."
- 20 "Behold, He smote the rock that waters gushed out,  
And streams overflowed;  
Can He also give bread?  
Or will He provide flesh for His people?"
- 43 "How He set His signs in Egypt,  
And His wonders in the field of Zion;
- 44 And turned their rivers into blood,  
So that they could not drink their streams."
- 53 "And He lead them safely, and they feared not;  
But the sea overwhelmed their enemies."

LXXIX:3

[Help O Lord]

"They have shed their blood like water  
Round about Jerusalem with none to bury them."

LXXX:12

[The Exodus]

"She sent out her branches unto the sea,  
And her shoots unto the River."

LXXXI:8

[Meribah]

"Thou didst call in trouble, and I rescued  
thee:

I answered thee in the secret place of  
thunder;

I proved thee at the waters of Meribah.

Selah"

LXXXIII:10

[God's Deliverance]

"Do Thou unto them as unto Midian;

As to Sisera, as to Jabin, at the brook  
Kishon;"

LXXXIV:7

[How lovely are Thy tabernacles O Lord  
of Hosts!]

"Passing through the valley of Baca

They make it a place of springs;

Yea the early rain clotheth it with blessings."

LXXXVII:4

[Rahab]

"I will make mention of Rahab and Babylon as

among them that know Me;  
Behold Philistia and Tyre, with Ethiopia;  
This one was born there."

LXXXVIII:7,8,17,18

[Salvation]

7 "Thou hast laid me in the nethermost pit,  
In dark places, in the deeps.

8 Thy wrath lieth hard upon me,  
And all Thy waves Thou pressest down.

Selah"

17 "Thy fierce wrath is gone over me:  
Thy terrors have cut me off.

18 They came round about me like water all the day;  
They compassed me about together."

LXXXIX:10,11,26

[Rahab]

10 "Thou rulest the proud swelling of the sea;  
When the waves thereof arise, Thou stillest  
them.

11 Thou didst crush Rahab as one that is slain;  
Thou didst scatter Thine enemies with the arm  
of Thy strength."

26 "I will set his hand also on the sea,  
And his right hand on the rivers."

XC:5

[Man's Frailty]

"Thou carriest them away as with a flood;  
they are as a sleep."

XCIII:3,4

[God's Might]

- 3 "The floods have lifted up, O Lord,  
The floods have lifted up their voice;  
The flood lift up their roaring.
- 4 Above the voices of many waters,  
The mighty breakers of the sea,  
The Lord on high is mighty."

XCV:5,8

[Creation][Exodus]

- 5 "The sea is His, and He made it;  
And His hands formed the dry land."
- 8 "Harden not your heart, as at Meribah,  
As in the day of Massah in the wilderness;"

XCVI:11

[God the Judge]

"Let the heavens be glad, and let the earth  
rejoice;  
Let the sea roar, and the fullness thereof;"



XCVIII:7,8

[God the Judge]

- 7 "Let the sea roar, and the fullness thereof;  
The world and they that dwell therein;  
8 Let the floods clap their hands;  
Let the mountains sing for joy together;"

CIV:3,4,5,6,7,10,11,12,13

[Bless the Lord]

- 3 "Who layest the beams of Thine upper chambers  
in the waters,  
Who makest the clouds Thy chariot,  
Who walkest upon the wings of the wind;  
4 Who makest winds Thy messengers,  
The flaming fire Thy ministers.  
5 Who didst establish the earth upon its  
foundations,  
That it should not be moved forever and ever;  
6 Thou didst cover it with the deep as with a  
vesture;  
The waters stood above the mountains.  
7 At Thy rebuke they fled,  
At the voice of Thy Thunder they hasted away---"

10 "Who sendest forth springs into the  
valleys;

They run between the mountains.

11 They give drink to every beast of the  
field,

The wild asses quench their thirst.

12 Beside them dwell the fowl of the heaven,  
From among the branches they sing.

13 Who waterest the mountains from Thine upper  
chambers;

The earth is full of the fruit of Thy works.

CIV:24,25,26

[Leviathan]

24 "How manifold are Thy works, O Lord!

In wisdom hast Thou made them all;

The earth is full of Thy creatures.

25 Yonder sea, great and wide,

Therein are creeping things innumerable,

Living creatures, both small and great.

26 There go the ships;

There is leviathan, whom Thou hast formed  
to sport therein."

CV:29,32,41

[The Exodus]

29 "He turned their waters into blood,  
And slew their fish."

32 "He gave them hail for rain,  
And flaming fire in their land."

41 "He opened the rock, and waters gushed out;  
They ran, a river in the dry places."

CVI:7,8,9,10,11,12

[The Exodus]

7 "Our fathers in Egypt gave no heed unto Thy  
wonders;

They remembered not the multitude of Thy  
mercies;

But were rebellious at the sea, even at the  
Red Sea,

8 Nevertheless He saved them for His name's sake,  
That he might make his mighty power to be known.

9 And He rebuked the Red Sea, and it was dried up;  
And he led them through the depths, as through  
a wildreness.

10 And He saved them from the hand of him that hated  
them,

And redeemed them from the hand of the enemy.

11 And the waters covered their adversaries;

There was not one of them left.

12 Then believed they His words;

They sang His praise."

CVI:22

[The Exodus]

(The Golden Calf was made and they forgot---)

"Wondrous things in the land of Ham,

Terrible things by the Red Sea."

CVI:32,33

[Meribah]

32 "They angered Him also at the waters of Meribah,

And it went ill with Moses because of them;

33 For they embittered his spirit,

And he spoke rashly with his lips."

CVII:3,4,5

[God's Deliverance][Exodus]

3 "And gathered them out of the lands,

From the east and from the west,

From the north and from the sea.

4 They wandered in the wilderness in a desert way;

They found no city of habitation.

5 Hungry and thirsty their soul fainted in them."

CVII:23,24,25,26,27,28,29,30

[Description of Storm at Sea]

- 23 "They that go down to the sea in ships,  
That do business in great waters---
- 24 These saw the works of the Lord,  
And His wonders in the deep;
- 25 For He commanded, and raised the stormy wind,  
Which lifted up the waves thereof;
- 26 They mounted up to heaven,  
They went down to the deeps;  
Their soul melted away because of trouble;
- 27 They reeled to and fro, and staggered like a  
drunken man,  
And all their wisdom was swallowed up---
- 28 They cried unto the Lord in their trouble,  
And he brought them out of their distresses.
- 29 He made the storm a calm,  
So that the waves thereof were still.
- 30 Then were they glad because they were quiet,  
And He led them into their desired haven."

CVII:33,34,35,36

[God's Power][God's Judgement]

- 33 "He turned rivers into a wilderness,  
And watersprings into a thirsty ground;  
34 A fruitful land into a salt waste,  
For the wickedness of them that dwell therein.  
35 He turneth a wilderness into a pool of water,  
And a dry land into a waterspring.  
36 And there He maketh the hungry to dwell,  
And they establish a city of habitation;"

CVIII:10

[God's Vengeance]

- "Moab is my washpot;  
Upon Edom do I cast my shoe;  
Over Philistia do I cry aloud."

CIX:18

[A curse against the wicked]

- "He clothed himself also with cursing  
as with his raiment,  
And it is come into his inward parts like water,  
And like oil into his bones."

CX:3,7

[Dew of Youth]

- 3 "Thy people offer themselves willingly in the  
     day of thy warfare;  
     In adornments of holiness, from the womb of  
     the dawn,  
 Thine is the dew of thy youth."

[God's Vengeance]

- 7 "He will drink of the brook in the way;  
     Therefore will he lift up the head."

CXIV:1-8 (full psalm)

[The Exodus]

- 1 "When Israel came forth out of Egypt,  
     The house of Jacob from a people of strange language;  
 2   Judah became His sanctuary, Israel His dominion.  
 3   The sea saw it, and fled;  
     The Jordan turned backward.  
 4   The mountains skipped like rams,  
     The hills like young sheep.  
 5   What aileth thee, O thou sea, that thou fleest?  
     Thou Jordan, that thou turnest backward?  
 6   Ye mountains, that ye skip like rams;

Ye hills, like young sheep?

- 7 Tremble, thou earth, at the presence of the Lord,  
At the presence of the God of Jacob;  
8 Who turned the rock into a pool of water,  
The flint into a fountain of waters."

CXIX:136

[Repentance]

"Mine eyes run down with rivers of water,  
Because they observed not, Thy law."

CXXIX:4,5

[If it had not been the Lord who was for us]

- 4 "Then the waters had overwhelmed us,  
The streams had gone over our soul;  
5 Then the proud waters  
Had gone over our soul."

CXXVI:4

[When the Lord restored the fortunes of Zion,  
we were like those who dream.....]

- 4 Turn our captivity, O Lord,  
As the streams in the dry land."



CXXXIII:3

[Behold, how good and how pleasant it is for  
bretheren to dwell together in unity!]

- 3 Like the dew of Hermon,  
That cometh down upon the mountains of Zion;  
For there the Lord commanded the blessing,  
Even life forever."

CXXXV:6,7

[God's Power]

- 6 "Whatsoever the Lord pleased, that hath He done,  
In heaven and in earth, in the seas and in all  
deeps;  
7 Who causeth the vapors to ascend from the ends of  
the earth;  
He maketh lightnings for the rain;  
He bringeth forth the wind out of His treasures."

CXXXVI:6,13,14,15

[Creation][The Exodus]

- 6 "To him that spread forth the earth above the waters,  
For His mercy endureth forever."  
13 "To him who divided the Red Sea in sunder,  
For his mercy endureth forever;

- 14 He made Israel to pass through the midst of it,  
For His mercy endureth forever.
- 15 But overthrew Pharoah and his host in the Red Sea,  
For His mercy endureth forever."

CXXXVII:1

[Lamentation]

"By the rivers of Babylon,  
There we sat down, yea, we wept,  
When we remembered Zion."

CXXXIX:9,10

[God is Everywhere]

- 9 "If I take the wings of the morning,  
And dwell in the innermost parts of the sea;
- 10 Even there would Thy hand lead me,  
And Thy right hand would hold me."

CXLIV:7

[God's Deliverance]

"Stretch forth thy hands from on high;  
Rescue me, and deliver me out of many waters,  
Out of the hand of strangers;"

CXLVI:6

[Praise the Lord]

- 6 "Who made heaven and earth,  
The sea, and all that in them is;  
Who keepeth truth forever;"

CXLVII:8,16,17,18

[God's Gifts]

- 8 "Who covereth the earth with clouds,  
Who prepareth rain for the earth,  
Who maketh the mountains to spring with grass."  
16 "He giveth snow like wool;  
He scattereth the hoar-frost like ashes.  
17 He casteth forth His ice like crumbs;  
Who can stand before His cold?  
18 He sendeth forth His word, and melteth them;  
He causeth His wind to blow, and the waters  
flow."

CXLVIII:4,5,6,7,8

[Praise God][Creation]

- 4 "Praise Him, ye heavens of heavens,  
And ye waters that are above the heavens.  
5 Let them praise the name of the Lord;  
For He commanded and they were created.

6 He hath also established them forever and  
ever;

He hath made a decree which shall not be  
transgressed.

7 Praise the Lord from the earth,  
Ye sea-monsters and all deeps;

8 Fire and hail, snow and vapour,  
Stormy wind, filling His words."

## APPENDIX II

## PROVERBS

III:19,20

[Wisdom]

- 19 "The Lord by wisdom founded the earth;  
By understanding He established the heavens.  
20 By His knowledge the depths were broken up,  
And the skies drop down dew."

V:15,16,17,18

[Marital Fidelity]

- 15 "Drink waters out of thine own cistern,  
And running waters out of thine own well.  
16 Lest thy springs be dispersed abroad,  
And courses of water in the streets.  
17 Let them be only thine own,  
And not strangers' with thee.  
18 Let thy fountain be blessed;  
And have joy of the wife of thy youth."

VIII:22-24,27-29

[Wisdom the creature of Y H V H]

- 22 "The Lord made me as the beginning of His way,

The first of His works of old.

23 I was set up from everlasting, from the beginning,  
Or ever the earth was.

24 When there were no depths was I brought forth;  
When there were no fountains abounding with water."

27 "When He established the heavens,

I was there;

When He set a circle upon the face of the deep,

28 When He made the skies above,

When the fountains of the deep showed their might,

29 When He gave to the sea His decree,

That the waters should not transgress His commandment,

When He appointed the foundations of the earth;"

IX:17

[Adultery]

"Stolen waters are sweet,

And bread eaten in secret is pleasant."

X:11

[Righteousness]

"The mouth of the righteous is a fountain of life;

But the mouth of the wicked concealeth violence."

XI:25

[Liberality]

"The beneficent soul shall be made rich,  
And he that satisfieth abundantly shall  
also be satisfied himself."

(Alternate translation)

25 "The liberal man will be prospered;  
And he who waters will himself be watered."

XIII:14

[Wisdom]

"The teaching of the wise is a fountain of life,  
To depart from the snares of death."

XIV:27

[Preservative Power of Godly Fear]

"The fear of the Lord is a fountain of life,  
To depart from the snares of death."

XVI:22

[Wisdom and Graciousness]

"Understanding is a fountain of life unto him  
that hath it;  
But folly is the chastisement of fools."

XVII:14

[Anger]

"The beginning of strife is as when one letteth  
out water;

Therefore leave off contention, before the quarrel  
break out."

XVIII:4

[Wisdom]

"The words of a man's mouth are as deep waters;

A flowing brook, a fountain of wisdom."

XIX:12

[King's Favour as God's Favour as Regards 'Dew'.]

"The King's wrath is as the roaring of a lion;

But his favour is as dew upon the grass."

XX:5

[Shrewdness]

"Counsel in the heart of man is like deep water;

But a man of understanding will draw it out."

XXI:1

[God's Power]

"The king's heart is in the hand of the Lord as



XXV:25,26

[Good News]

25 "As cold waters to a faint soul,  
So is good news from a far country."

[The overthrow of a good man]

26 "As a troubled fountain, and a corrupt spring,  
So is a righteous man that giveth way before  
the wicked."

XXVI:1

[Fool and Honour]

"As snow in summer, and as rain in harvest,  
So honour is not seemly for a fool."

XXVII:15,19

[Contentious Woman]

15 "A continual dropping in a very rainy day  
And a contentious woman are alike."

[Golden Rule]

19 "As in water face answereth face,  
So the heart of man to man."

XVIII:3

[Oppression is Evil]

"A poor man that oppreseth the weak

the watercourses:

He turneth it whithersoever He will."

XXIII:27

[Warning Against Harlot][Adultery]

"For an harlot is a deep ditch;

And an alien woman is a narrow pit."

(Alternate Translation)

"The harlot is a deep pit;

The adulteress is a narrow well."

XXV:17

[Braggart]

"As the vapours and wind without rain,

So is he that boasteth himself of a false  
gift."

(Alternate Translation)

"Clouds and wind and no rain,

So is the man who boasts of gifts ungiven."

XXV:23

[Malicious Talk]

"The north wind bringeth forth rain,

And a backbiting tongue an angry countenance."

Is like a sweeping rain which leaveth no food."

(Alternate Translation)

"A wicked man who oppresses the poor,

Is a beating rain which leaves no food."

XXX:4,11,12,19

[God's Power]

4 "Who hath ascended up into heaven and descended?

Who hath gathered the winds in his fists?

Who hath bound the waters in his garment?

Who hath established all the ends of the earth?

What is his name and what is his son's name if

thou knowest?

[Slander]

11 "There is a generation that curse their father,

And do not bless their mother.

12 There is a generation that are pure in their

own eyes,

And yet are not washed from their filthiness."

XXXI:14,21

[A Woman of Valour]

14 "She is like the merchant-ships;

She bringeth her food from afar."

21 "She is not afraid of the snow for her  
household;  
For all her household are clothed with  
scarlet."

## APPENDIX III

## JOB

III:8,24

[Job's Birth][Leviathan]

8 "Let them curse it that curse the day,  
 who are ready to rouse up leviathan."

[Job's Misery]

24 "For my sighing cometh instead of my food,  
 And my roarings are poured out like water."

V:5,10

[The Fool]

5 "Whose harvest the hungry eateth up,  
 And taketh it even out of the thorns,  
 And the snare gapeth for their substance."

(Alternate Translation)

5b "And the thirsty pant after his wealth.

(y'N3) is obscure.

V:10

[God's Mercy][Rain]

"Who giveth rain upon the earth,  
 And sendeth waters upon the fields."

VI:1-3

[Job's Calamity]

- 1 "Then Job answered and said;  
2 Oh that my vexation were but weighed,  
And my calamity weighed in the balances  
together (altogether)!
- 3 For now it would be heavier than the sand of the  
seas;"

VI:15-21

[Job's Dissappointment Over His Friends]

- 15 "My breatheren have dealt deceitfully as a  
brook,  
As the channel of brooks that overflow,  
16 Which are black by reason of the ice,  
And wherein the snow hideth itself;  
17 What time they wax warm, they vanish,  
When it is hot they are consumed out of  
their place.
- 18 The paths of their way do wind,  
They go up into the waste and are lost.
- 19 The caravans of Tema looked,  
The companies of Sheba waited for them.

20 They were ashamed because they had hoped;  
They came thither and were confounded.

21 For now ye are become His;  
Ye see a terror and are afraid."

(Alternate Translation)

15 "My friends have become faithless to me,  
Like a Wadi, Like the channels of wadies,  
That pass away.

16 Which become turbid by virtue of the ice;  
(And where the snow hides itself)

17 At the time in which they become scorched they  
vanish away;

18 Caravans wend their way;  
They go up into the wilderness and perish.

19 The caravans of Tema look expectantly;  
The journiers of Sheba;  
For that for which they have hoped.

20 They become ashamed in the same way that they  
have hoped;  
They come up to the water-course and are put  
to shame.

21 For now, this is how you have been unto me.  
You see the terror that has come upon me,  
and are frightened."

VII:12

[Sea Monster]

"Am I a sea, or a sea monster,  
That Thou settest a watch over me?"

VIII:11-13

[No Hope For the Godless]

- 11 "Can the rush shoot up without mire?  
Can the reed-grass grow without water?  
12 Whilst it is yet in it's greenness and not  
cut down,  
It withereth before any other herb.  
13 So are the paths of all that forget God;  
And the hope of the godless man shall perish."  
(Alternate Translation)
- 11 "Will papyrus grow up without mire?  
Can reed grass grow big without water?  
12 While it is still in its freshness,  
Even without its being snatched and cut off;  
If there is no water;  
Than it will dry up before anything else;  
Before any other herb.  
13 Such is the hope of all who forget God;  
And the hope of the impious person perishes."



IX:8,13

[God's Power]

8 "Who alone stretcheth out the heavens,  
And treadeth upon the waves of the sea,"

[Rahab]

13 "God will not withdraw His anger;  
The helpers of Rahab did stoop under him."

IX:30,31

[Ritual Washing]

30 "If I wash myself with snow water,  
And make my hands never so clean;  
31 Yet wilt Thou plunge me into the ditch;  
And mine own clothes shall abhor me."

XI:9

[God's Wisdom]

"The measure thereof is longer than the earth,  
And broader than the sea."

XII:8,15

[God's Wisdom]

8 "Or speak to the earth and it shall teach thee;  
And the fishes of the sea shall declare unto  
thee;"

XII:15

[God's Power]

"Behold, He withholdeth the waters, and  
they dry up;

Also He sendeth them out,  
And they overturn the earth."

(Alternate Translation)

8 "or the plants of the earth and they will  
teach you;

And the fish of the sea will declare to you."

15 "If He witholds the waters they dry up;  
If He sends them out, they overwhelm the land."

XIV:7-12

[Man Has No Hope]

7 "For there is hope of a tree,  
If it be cut down that it will sprout again,  
And that the tender branch thereof will not cease.

8 Though the root thereof wax old in the earth,  
And the stock thereof die in the ground.

9 Yet through the scent of water it will bud,  
And put forth boughs like a plant.

10 But man dieth, and lieth low;  
Yea man perisheth, and where is he?

- 11 As the waters fail from the sea  
And the river is drained dry;  
12 So man lieth down and riseth not;  
Till the heavens be no more,  
They shall not awake,  
Nor be roused out of their sleep."

(Alternate Translation)

- 11 "As waters which have come out of a lake,  
Or as a stream which dries up and becomes  
totally dry;  
12 So man, dies, lies down, and never rises;  
Till the heavens are no more, men will not waken,  
Or will they be roused from their sleep."

XIV:19

[Man Has No Hope]

- "The waters wear the stones;  
The overflowings thereof wash away the dust of  
the earth;  
So Thou destroyest the hope of man."

XV:15,16

[Trust: Iniquity]

- 15 "Behold, He putteth no trust in His holy ones;  
Yea the heavens are not clean in his sight.

16 How much less one who is abominable and impure;  
 Man who drinketh iniquity like water."

(Alternate Translation)

15 "Behold, God does not put any trust in his  
 heavenly ones;

And the heavens are not pure in his sight.

16 How much less one who is abominable, one who  
 is tainted,

A man who drinks in unrighteousness,

A though it were water."

XX:17

[The Wicked]

"He shall not look upon the rivers,

The flowing streams of honey and of curd."

XXI:20

[The Wicked]

20 "Let his own eyes see his destruction,

And let him drink of the wrath of the

Almighty."

XXII:7,10,11,15,16

[Is not thy wickedness great?----Eliphaz to Job]

7 "Thou hast not given water to the weary to drink,

- And thou hast withholden bread from the hungry."
- 10 "Therefore snares are round about thee,  
And sudden dread affrighteth thee,  
11 Or darkness, that thou canst not see,  
And abundance of waters cover thee."
- 15 "Wilt thou keep the old way  
Which wicked men have troden?  
16 Who were snatched away before their time,  
Whose foundation was poured out as a stream;"

XXIV:8

[The Poor]  
"They are wet with the showers of the mountains,  
And embrace the rock for want of a shelter."

XXIX:18,19

- [The Wicked]  
18 "He is swift upon the face of the waters;  
Their portion is cursed in the earth;  
He turneth not by the way of the vineyards.  
19 Drought and heat consume the snow waters;  
So does the nether-world those that have  
sinned."

(Alternate Translation)

- 18 "You say, 'They are swiftly carried away upon  
the face of the waters;  
Their portion is cursed in the land;  
No treader turns toward their vineyards.  
19 Drought and heat snatch away the snow waters;  
so does Sheol, those who have sinner."

XXVI:5-12

[God's Power][Rahab]

- 5 "The shades tremble  
Beneath the waters and the inhabitants thereof.  
6 The nether-world is naked before Him,  
And destruction hath no covering.  
7 He stretcheth out the north over empty space;  
And hangeth the earth over nothing.  
8 He bindeth up the waters in His thick clouds:  
And the cloud is not rent under them.  
9 He closeth in the face of His throne,  
And spreadeth His cloud upon it.  
10 He hath described a boundry upon the face of  
the waters,  
Upon the confines of light and darkness.  
11 The pillars of heaven tremble

And are astonished at His rebuke.

12 He stirreth up the sea with His power.

And by His understanding He smiteth through  
Rahab."

XXVII:20

[The Wicked]

"Terrors overtake him like waters;

A tempest stealeth him away in the night."

XXVIII:10-14,23-28

[Man's Creativity-----True Wisdom]

10 "He cutteth out channels among the rocks;

And his eye seeth every precious thing.

11 He bindeth the streams that they trickle not;

And the thing that is hid bringeth he forth to  
light.

12 But wisdom, where shall it be found?

And where is the place of understanding?

13 Man knoweth not the price thereof:

Neither is it found in the land of the living.

14 The deep saith: 'it is not in me';

And the sea saith, 'it is not with me'"

- 23 "God understandeth the way thereof,  
And He knoweth the place thereof.
- 24 For He looketh to the ends of the earth,  
And seeth under the whole heaven;
- 25 When He maketh a weight for the wind,  
And meteth out the waters by measure.
- 26 When He made a decree for the rain,  
And a way for the storm of thunders;
- 27 Then did He see it, and declare it;  
He established it, yea, and searched it out.
- 28 And unto man He said;  
'Behold the fear of the Lord, that is wisdom;  
And to depart from evil is understanding.'

XXIX:18,19,20

[God's Bounty]

(2-Oh that I were as in the months of old,  
As in the days when God watched over me.)

- 18 "Then I said, 'I shall die with my nest.  
And I shall multiply my days as the phoenix;
- 19 My root shall be spread out to the waters,  
And the dew shall lie all night upon my branch;
- 20 My glory shall be fresh in me,  
And my bow shall be renewed in my hand."



(Alternate Translation)

- 18 "Then I thought, 'I shall die in my nest,  
And I shall multiply my days as the sand,  
19 My roots spread out to the waters,  
With the dew all night on my branches.  
20 My Glory fresh with me,  
And my bow ever new in my hand."

XXIX:23

- [In the past I was listened to----Job's wisdom]  
23 "And they waited for me as for the rain;  
And they opened their mouth wide as for the  
latter rain."

XXXIV:7

- [Scoffing]  
"What man is like Job  
Who drinks up scorning like water?"

XXXVI:26-30

- [God's Power]  
26 "Behold, God is great, beyond our knowledge;  
The number of His years in unsearchable.  
27 For he draweth away the drops of water,

- Which distil rain from His vapour;  
28 Which the skies pour down;  
And drop upon the multitudes of men.  
29 Yea, can any understand the spreading of the  
clouds,  
The crashings of His pavilion?  
30 Behold, He spreadeth His light upon it;  
And he covereth the depths of the sea."

XXXVII:5,6

[God's Power]

- 5 "God thundereth marvellously with His voice;  
Great things doeth He, which we cannot comprehend.  
6 For He saith to the snow, 'Fall thou upon the  
earth';  
Likewise to the shower of rain,  
And to the showers of His mighty rain."

XXXVII:10,11

[God's Power]

- 10 "By the breath of God ice is given,  
And the bredth of the waters is straitened.  
11 Yea, He ladeth the thick clouds with moisture,  
He spreadeth abroad the cloud of His lightning."

XXXVIII:8-11,16,22,25-30,34-38

[God rebukes Job with much cosmological data.]

- 8 "Or who shut up the sea with doors,  
When it broke forth and issues out of the  
womb;
- 9 When I made the cloud the garment thereof,  
And thick darkness a swaddling band for it,
- 10 And prescribed for it My decree,  
And set bars and doors,
- 11 And said: 'Thus far shalt thou come, but no  
further;  
And here shall thy proud waves be stayed'."
- 16 "Hast thou entered into the springs of the sea?  
Or hast thou walked in the recesses of the deep?"
- 22 "Hast thou entered the treasures of the snow,  
Or hast thou seen the treasures of the hail,
- 23 Which I have reserved against the time of  
trouble,  
Against the day of battle and war?"
- 25 "Who hath cleft a channel for the waterflood,  
Or a way for the lightning of the thunder;
- 26 To cause it to rain on a land where no man is,  
On the wilderness wherein there is no man;
- 27 To satisfy the desolate and waste ground,

And to cause the bud of the tender herb to spring  
forth?

28 Hath the rain a father?

Or who hath begotten the drops of dew?

29 Out of whose womb came the ice?

And the hoar-frost of heaven, who hath gendered it?

30 The waters are congealed like stone,

And the face of the deep is frozen."

34 "Canst thou lift up thy voice to the clouds,

That abundance of waters may cover thee?

35 Canst thou send forth lightnings that they may go,

And say unto thee: 'Here we are'?

36 Who hath put wisdom in the inward parts?

Or who hath given understanding to the mind?

37 Who can number the clouds by wisdom?

Or who can pour out the bottles of heaven,

38 When the dust runneth into a mass,

And the clods cleave fast together."

XL:15,23,25-32

[Behemoth-----Leviathan]

15 "Behold now behemoth which I made with thee;

He eateth grass as an ox."

23 "Behold, if a river overflow, he trembleth not;

He is confident though the Jordan rush forth  
to his mouth."

- 25 "Canst thou draw out leviathan with a fish hook?  
Or press down his tongue with a cord?
- 26 Canst thou put a ring into his nose  
Or bore his Jaw through with a hook?
- 27 Will he make many suplications unto thee?  
Or will he speak soft words unto thee?
- 28 Will he make a covenant with thee,  
That thou shouldst take him for a servant forever?
- 29 Wilt thou play with him as with a bird?  
Or wilt thou bind him for thy maidens?
- 30 Will the bands of fishermen make a banquet of  
him?  
Will they part him among the merchants?
- 31 Canst thou fill his skill with barbed irons,  
Or his head with fish-spears?
- 32 Lay thy hand upon him;  
Think upon the battle, thou wilt do so no more.

XLI:5-26

[Leviathan]

- 5 "Who can uncover the face of his garment?  
Who shall come within his double bridle.

- 6 Who can open the doors of his face?  
Round about his teeth is terror.
- 7 His scales are his pride,  
Shut up together as with a close seal.
- 8 One is so near to another;  
That no air can come between them.
- 9 They are joined one to another;  
They stick together, they cannot be sundered.
- 10 His sneezings flash forth light,  
And his eyes are like the eyelids of the morning.
- 11 Out of his mouth go burning torches,  
And sparks of fire leap forth.
- 12 Out of his nostrils goeth smoke,  
As out of a seething pot and burning rushes.
- 13 His breath kindleth coals,  
And a flame goeth out of his mouth.
- 14 In his neck abideth strength  
And dismay danceth before him.
- 15 The flakes of his flesh are joined together  
They are firm upon him, they cannot be moved.
- 16 His heart is as firm as a stone;  
Yea, firm as the nether milstone.
- 17 When he raiseth himself up, the mighty are afraid;  
By reason of despair they are beside themselves.

- 18 If one lay at him with the sword it will not  
hold;  
Nor the spear, the dart, nor the pointed shaft.
- 19 He esteemeth iron as straw,  
And brass as rotten wood.
- 20 The arrow cannot make him flee;  
Slingstones are turned by him into stubble;
- 21 Clubs are accounted as stubble;  
He laugheth at the rattling of the javelin.
- 22 Sharpest potsherds are under him;  
He spreadeth a threshing-sledge upon the mire.
- 23 He makes the deep to boil like a pot;  
He maketh the sea like a seething mixture.
- 24 He maketh a path to shine after him;  
One would think the deep to be hoary.
- 25 Upon the earth there is not his like,  
Who is made to be fearless.
- 26 He looketh at all high things;  
He is king over all the proud beasts."

## APPENDIX IV

## SONG OF SONGS

II:10-12

[Winter Rain]

- 10 "My beloved spoke and said unto me:  
    'Rise up, my love, my fair one,  
    and come away.
- 11 For lo the winter is past,  
    The rain is over and gone;
- 12 The flowers appear on the earth;  
    The time of singing is come,  
    And the voice of the turtle is heard in  
        the land;"

IV:12,15

[Fountain]

- 12 "A garden shut up is my sister my bride;  
    A spring shut up, a fountain sealed."
- 15 "Thou art a fountain of gardens,  
    A well of living waters,  
    And flowing streams from Lebanon."



V:2

[Dew]

"I sleep, but my heart waketh;  
Hark! my beloved knocketh;  
'Open to me my sister, my love,  
my dove, my undefiled;  
For my head is filled with dew,  
My locks with the drops of the night.'"

V:12

[Brooks]

"His eyes are like doves  
Beside the water-brooks;  
Washed with milk,  
And fitly set."

VI:6

[Washing]

"Thy teeth are like a flock of ewes,  
Which are come up from the washing;  
Whereof all are paired,  
And none faileth among them."

VII:5

[Pools]

"Thy neck is as a tower of ivory  
Thine eyes as the pools of Heshbon,  
By the gate of Bath--Rabbim  
Thy nose is like the tower of Lebanon."

VIII:7

[Waters cannot quench love]

"Many waters cannot quench love,  
Neither can the floods drown it;  
If a man would give all the substance of his  
house for love,  
He would utterly be contemned."

## APPENDIX V

## RUTH

III:3

[Wash]

"Wash thyself therefore, and anoint thee,  
and put thy raiment upon thee,  
and get thee down to the threshing floor;  
but make not thyself known unto the man,  
until he shall have done eating and drinking."

## APPENDIX VI

## LAMENTATIONS

11:13

[Sea]

"What shall I say to witness for thee?  
what shall I liken to thee,  
O daughter of Jerusalem?  
What shall I equal to thee; that I may  
comfort thee,  
O virgin daughter of Zion?  
For thy breach is great like the sea;  
Who can heal thee?

11:18,19

[Tears]

18 "Their heart cried unto the Lord:  
'O wall of the daughter of Zion,  
Let tears run down like a river  
Day and night;  
Give thyself no respite;  
Let not the apple of thine eye cease.

19 Arise, cry out in the night,  
At the beginning of the watches;  
Pour out thy heart like water  
Before the face of the Lord;  
Lift up thy hands toward Him  
For the life of thy young children,  
That faint for hunger  
At the head of every street."

III:48,52,53,54

[Tears]

48 "Mine eye runneth down with rivers of water,  
For the breach of the daughter of my people."

[Flood]

52 "They have chased me sore like a bird,  
That are mine enemies without cause.

53 They have cut off my life in the dungeon,  
And have cast stones over me.

54 Waters flowed over my head;  
I said: 'I am cut off.'"

IV:7

[Snow]

"Her princes were purer than snow,

They were whiter than milk,  
They were more ruddy in body than rubies,  
Their polishing was of sapphire."

V:4

[Drinking Water]

"We have drunk our water for money  
(----we must pay for the water we drink)  
Our wood commeth to us for price."

## APPENDIX VII

## ECCLESIASTES

I:7

[all is vanity]

"All the rivers run into the sea,  
Yet the sea is not full;  
Unto the place where the rivers go,  
Thither they go again."

II:6

[Pools]

"I made me pools of water,  
to water therefrom the wood springing up with trees;"

XII:2

[Rain]

"Before the sun and the light and the moon,  
And the stars are darkened,  
And the clouds return after the rain."

## APPENDIX VIII

## ESTHER

X:1

[Sea]

"And the king Ahasuerus laid a tribute upon the land,  
and upon the isles of the sea."



## APPENDIX IX

## DANIEL

I:12

[Drinking Water]

"Try thy servants, I beseech thee, ten days;

And let them give us pulse to eat and water to drink."

IV:12

[Dew]

"Nevertheless leave the stump of its roots in the earth,

Even in a band of iron and brass,

In the tender grass of the field;

And let it be wet with the dew of heaven,

And let his portion be with the beasts in the  
grass of the earth;"

IV:20

[Dew]

"And whereas the king saw a watcher and a holy one  
coming down from heaven and saying:

Hew down the tree, and destroy it;

nevertheless leave the stump of the roots thereof in the

earth,  
even in a band of iron and brass,  
in the tender grass of the field  
and let it be wet with the dew of heaven,  
and let his portion be with the beasts of the field,  
till seven times pass over him."

IV:22

[Dew]

"That thou shalt be driven from men,  
And thy dwelling place shall be with the beasts  
of the field,  
and thou shalt be made to eat grass as oxen,  
and shalt be wet with the dew of heaven,  
and seven times shall pass over thee;  
till thou know that the Most High ruleth in the  
kingdom of men;  
and giveth it to whomsoever He will."

IV:30

[Dew]

"The same hour was the thing fulfilled upon Nebuchadnezzar;  
and he was driven from men,  
and did eat grass as oxen,

and his body was wet with the dew of heaven,  
till his hair was grown like eagles' feathers,  
and his nails like birds' claws."

V:21

[Dew]

"And he was driven from the sons of men,  
and his heart was made like the beasts,  
and his dwelling was with the wild asses;  
he was fed with grass like oxen,  
and his body was wet with the dew of heaven;  
until he knew that God Most High ruleth in the  
kingdom of men,  
and that He setteth up over it whomsoever He will."

VII:2,3

[Primeval Sea]

2 "Daniel spoke and said;

I saw in my vision by night, and, behold,  
the four winds of the heaven broke forth  
upon the great sea.

3 And four great beasts came up from the sea,  
diverse one from another."

VIII:2,3,5,6,16

[Stream]

- 2 "And I saw in the vision;  
now it was so that when I saw,  
I was in Shushan the castle, which is in the province  
of Elam;  
And I saw in the vision, and I was by the stream  
of Ulai.
- 3 And I lifted up mine eyes, and saw, and behold,  
There stood before the stream a ram which had  
two horns;  
and the two horns were high,  
but one was higher than the other,  
and the higher came up last."
- 5 "And as I was considering, behold,  
a he-goat came from the west  
over the face of the whole earth,  
and touched not the ground;  
and the goat had a conspicuous horn between his eyes.
- 6 And he came to the ram that had the two horns,  
Which I saw standing before the stream,  
and ran at him in the fury of his power."

16 "And I heard the voice of a man between the banks  
of Ulai, who called and said;  
'Gabriel, make this man to understand the vision.'

X:4

"[Tigris River]

"And in the fourth and twentieth day of the first  
month, as I was by the side of the great river,  
which is Tigris."

XI:30,40,45

[Ships]

30 "For ships of Kittim shall come against him,  
and he shall be cowed, and he shall return,  
and have indignation against the holy covenant,  
and shall do his pleasure; and he shall return,  
and have regard, unto them that forsake the  
holy covenant."

40 "And at the time of the end shall the king of the  
south push at him;  
And the king of the north shall come up against him  
like whirlwind, with chariots, and with horsemen,  
and with many ships; and he shall enter into the  
countries, and shall overflow, as he passes through."

45 "And he shall plant the tents of his palace  
between the seas and the beauteous holy mountain;  
and he shall come to his end, and none shall help him."

XII:5-7

[River]

5 "Then I Daniel looked, and, behold, there stood  
other two, the one on the bank of the river on  
this side, and the other on the bank of the river  
on that side.

6 And one side to the man clothed in linen;  
who was above the waters of the river:  
'How long shall it be to the end of the wonders?'

7 And I heard the man clothed in linen, who was above the  
waters of the river, when he lifted up his right hand  
unto heaven, and swore by Him that liveth forever that  
it shall be for a time, times and a half; and when they  
have made an end of breaking in pieces the power of the  
holy people, all these things shall be finished."

## APPENDIX X

## EZRA

III:7

[Sea]

"They gave money also unto the hewers, and to the carpenters; and food, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea, unto Joppa, according to the grant that they had of Cyrus king of Persia."

IV:10,11,20

[Jordan River]

- 10 "And the rest of the nations whom the great and noble Asenappar brought over, and set in the city of Samaria, and the rest that are in the country beyond the River.
- 11 And now---this is the copy of the letter that they sent unto him, even unto Artaxerxes the king---thy servants the men beyond the River:-and now;"
- 20 "There have been mighty kings also over Jerusalem, who have ruled over all the country beyond the River; and tribute, impost, and toll, was paid unto them."

V:6

[Jordan River]

"The copy of the letter that Tattenai, the governor beyond the River, and Shethar-bozenai, and his companions the Apharesachites, who were beyond the River, sent unto Darius the king."

VI:6,13

[Jordan River]

- 6 "Now therefore, Tattenai, governor beyond the River, Shethar-bozenai, and your companions the Apharesachites, who are beyond the River, be ye far from thence."
- 13 "The Tattenai, the governor beyond the River, Shethar-bozenai, and their companions, because that Darius the king had thus sent, acted with all dilligence."

VII:17,21

[Drink Offering]

- 17 "Therefore thou shalt with all diligence buy with this money bullocks, rams, lambs, with their meal-offerings and their drink-offerings, and shalt offer them upon the altar of the house of your God which is in Jerusalem."



[Jordan River]

21 "And I, even I Artaxerxes the king, do make a decree to all the treasurers that are beyond the River, that whatsoever Ezera the priest, the scribe of the Law of the God of heaven, shall require of you, it be done with all diligence."

VIII:15,21,31,36

[River Ahava]

15 "And I gathered them together to the river that runneth to Ahava; and there we encamped three days; and I viewed the people and the priests, and found there none of the sons of Levi."

21 "Then I proclaimed a fast there at the river Ahava, that we might humble ourselves before our God, to seek of Him a straight way, for us, and for our little ones, and for all our substance."

31 "Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy and lie-in-wait by the way."

36 "And they delivered the king's commissions unto the king's satraps, and to the governors beyond the River; and the furthered the people and the house of God."

X:6

## [Drinking Water]

"Then Ezra rose up from before the house of God, and went into the chamber of Jehohanan the son of Eliashib; and when he came thither, he did eat no bread, nor drink water; for he mourned because of the faithlessness of them of the captivity."

## APPENDIX XI

## NEHEMIAH

II:7,9,13,14

[Jordan River]

7 "Moreover I said unto the king; 'If it please the king, let letters be given to me to the governors beyond the River, that they may let me pass through until I come to Judah;'"

9 "Then I came to the governors beyond the River, and gave them the king's letters. Now the king had sent with me captains of the king's army and horsemen."

13 "And I went out by night, by the valley gate, even toward the dragon's well, and to the dung gate, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the fountain gate and to the king's pool; but there was no place for the beast that was under me to pass."

III:15,16

[Fountain Gate]

15 "And the fountain gate repaired Shallun the son of

- Col-hozeh, the ruler of the district of Mizpah; he built it, and covered it, and set up the doors thereof, the bolts thereof, and the bans thereof, and the wall of the pool of Shelah by the king's garden, even unto the stairs that go down from the city of David.
- 16 After him repaired Nehemiah the son of Azbuk, the ruler of half the district of Beth-zur, up to the place over against the sepulchres of David, and unto the pool that was made, and unto the house of the mighty men."

IV:17

[Drinking Water]

- 17 "So neither I nor my bretheren, nor my servants, nor the men of the guard that followed me, none of us put off our clothes, every one that went to the water had his weapon."

VIII:1,3,16

[Water Gate]

- 1 "And when the seventh month was come, and the children of Israel were in their cities, all the people gathered themselves together as one man into the broad place that was before the water gate; and they spoke unto Ezra the scribe to bring the book of the Law of Moses,

which the Lord had commanded to Israel."

- 3 "And he read therein before the broad place that was before the water gate from early morning until midday, in the presence of the men and the women, and of those that could understand; and the ears of all the people were attentive unto the book of the Law."
- 16 "So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts and in the courts of the house of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim."

IX:9,11,15,20,25

[The Exodus]

- 9 "And Thou sawest the affliction of our fathers in Egypt, and heardest their cry by the Red Sea;"
- 11 "And Thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their pursuers Thou didst cast into the depths, as a stone into the mighty waters."
- 15 "And gavest them bread from heaven for their hunger, and broughtest forth for them water out of the rock for their thirst, and didst command them that they should go in to possess the land which Thou hadst

lifted up Thy hand to give them."

20 "Thou gavest also Thy good spirit to instruct them,  
and withheldest not Thy manna from their mouth, and  
gavest them water for their thirst."

25 "And they took fortified cities, and a fat land,  
and possessed houses full of all good things, cisterns  
hewn out, vineyards and oliveyards, and fruittrees  
in abundance; so they did eat and were filled, and  
became fat, and luxuriated in Thy great goodness."

XII:37

[Dedication of the Temple]

37 "And by the fountain gate, and straightybefore them,  
they went up by the stairs of the city of David, at  
the going up of the wall, above the house of David,  
even unto the water gate eastward."

XIII:2

[The Exodus]

2 "Because they met not the children of Israel with  
bread and with water, but hired Balaam against them, to  
curse them; howbeit our God turned the curse into a  
blessing."

## APPENDIX XII

## FIRST CHRONICLES

V:8,9

[Euphrates]

- 8 "And Bela the son of Azaz, the son of Shema, the son of Joel who dwelt in Aroer, even unto Nebo and Baal-meon;
- 9 And eastward he dwelt even unto the entrance of the wilderness from the river Euphrates; because their cattle were multiplied in the land of Gilead."

XI:16,17,18,19

[David pours a libation to God]

- 16 "And David was then in the stronghold, and the garrison of the Philistines was then in Beth-lehem.
- 17 And David longed and said; 'Oh that one would give me water to drink of the well of Beth-lehem, which is by the gate!'
- 18 And the three broke through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David; But David would not drink thereof, but poured it out

unto the Lord,

- 19 And said: 'My God forbid it me, that I should do this;  
Shall I drink the blood of these men that have put their  
lives in jeopardy? For with the jeopardy of their lives  
they brought it.' Therefore he would not drink it.  
These things did the three mighty men."

XII:16

[Jordan River]

- 16 "These are they that went over the Jordan in the  
first month, when it had overflowed all its banks;  
and they put to flight all them of the valleys,  
both toward the east, and toward the west."

XIII:5

[Shihor]

- 5 "So David assembled all Israel together, from Shihor  
the brook of Egypt even unto the entrance of Hamath,  
to bring the ark of God from Kiriath-jearim."

XIV:10,11

[Baal-perazim]

- 10 "And David inquired of God, saying: 'Shall I go up  
against the Philistines? and wilt Thou deliver them



into my hand.'

- 11 So they came up to Baal-perazim, and David smote them there; and David said: 'God hath broken my enemies by my hand, like the breach of waters.' Therefore they called the place Baal-perazim."

XVI:32

[Praise God]

- 32 "Let the sea roar, and the fullness thereof;  
Let the field exult and all that is therein;"

XIX:16,17

[Euphrates][Jordan]

- 16 "And when the Arameans saw that they were put to the worse before Israel, they sent messengers, and brought out the Arameans that were beyond the River, with Shophach captain of the host of Haderezer at their head.
- 17 And it was told David; and he gathered all Israel together, and passed over the Jordan, and came upon them, and set the battle in array against them. So when David had put the battle in array against the Arameans, they fought with him."

XXVI:30

[Jordan River]

"Of the Hebronites, Hashahiah and his bretheren,  
men of valour, a thousand and seven hundred, had  
the oversight of Israel, beyond the Jordan westward;  
For all the business of the Lord, and for the service  
of the king."

## APPENDIX XIII

## SECOND CHRONICLES

II:15

[Construction of Temple-Huram's portion]

"And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee; in floats by sea to Joppa; and thou shalt carry it up to Jerusalem."

IV:2,6,10

[Molten Sea] (Also verses 3-5)

- 2 "Also he made the molten sea of ten cubits from brim to brim, round in compass, and the height thereof was five cubits; and a line of thirty cubits did compass it round about.

[Lavers-Molten Sea]

- 6 "He also made ten lavers, and put five on the right hand, and five on the left, to wash in them; such things as belonged to the burnt-offerings they washed in them; but the sea was for the priests to wash in."

[Molten Sea]

- 10 "And he set the sea on the right side [of the house]

eastward, towards the south."

VI:26,27

[Rain]

- 26 "When the heaven is shut up, and there is no rain,  
when they sin against Thee; if they pray toward this  
place, and confess Thy name, turning from their sin,  
when Thou dost afflict them;
- 27 Then hear Thou in heaven, and forgive the sin of Thy  
servants, and of Thy people Israel, when Thou dost  
direct them on the good way wherein they should walk;  
And send rain upon Thy land, which Thou hast given  
to thy people for an inheritance."

VII:12,13,14

[Rain]

- 12 "And the Lord appeared to Solomon by night,  
and said unto him:" I have heard thy prayer, and  
have chosen this place to Myself for a house of  
sacrifice.
- 13 If I shut up heaven that there be no rain, or if I  
command the locust to devour the land, or if I  
send pestilence among my people;

- 14 If My people, upon whom My name is called, shall humble themselves, and pray and seek My face and turn from their evil ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

VIII:17,18

[Sea Port]

- 17 "Then went Solomon to Ezion-geber, and to Eloth, on the sea-shore in the land of Edom.
- 18 And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they came with the servants of Solomon to Ophir, and fetched from thence four hundred and fifty talents of Gold, and brought them to king Solomon."

IX:26

[Ships]

- 21 "For the king had ships that went to Tarshish with the servants of Hiram; once every three years came the ships of Tarshish, bringing gold, and silver, ivory and apes and peacocks."
- 26 "And he ruled over all the kings from the River even unto the land of the Philistines, and to the border of Egypt."

xxxvi:9,10

[Cisterns]

- 9 "Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the Turning and fortified them.
- 10 And he built towers in the wilderness, and hewed out many cisterns, for he had much cattle; in the Lowland also and also in the table-land; and he had husbandmen and vinedressers in the mountains and in the fruitful fields; for he loved husbandry."

xxxii:30

[Spring of Gihon]

"This same Hezekiah also stopped up the upper spring of the waters of Gihon, and brought them straight down on the west side of the city of David. And Hezekiah prospered in all his works."

xxxv:20

[Euphrates]

"After all this when Josiah had prepared the Temple, Neco king of Egypt went up to fight against Carchemish by the Euphrates; And Josiah went out against him."