

ANTHROPOMORPHISMS AND ANTHROPOPATHISMS
IN THE TARGUM OF ISAIAH 1-39

LEO R. WOLKOW

Thesis Submitted in Partial Fulfillment of Requirements
for the Master of Arts in Hebrew Literature Degree
and Ordination

Hebrew Union College-Jewish Institute of Religion
New York, N. Y.

February 23, 1962

Advisor: Professor Harry M. Orlinsky

A Note of Acknowledgement...

to Prof. Harry M. Orlinsky
whose encouragement and perceptive insights have been a
source of inspiration, and without whose valuable assistance this project could not have been undertaken.

to my wife, Helen, a true
friend who has given of herself unstintingly to make
this project possible.

to the staff of the library
of the H.U.C.-J.I.R. who have been most helpful.

CONTENTS

INTRODUCTION	1
Chapter I	
ANTHROPOMORPHISMS	
1. /31c	8
2. 1c	10
3. 2123	11
4. 21	14
5. 112f	20
6. 201	22
7. 2121	24
8. 112 (2121)	25
9. 21	29
10. 2121	31
11. 21	34
12. 21	37
13. 2121	43
Conclusion	44
Chapter II	
ANTHROPOPATHISMS	
A. Nouns	
1. 21c	48
2. 212	50
3. 212	52
4. 212	54
5. 212	56
6. 212	59
7. 212	62
8. 212	65
B. Verbs	
1. 212	67
2. 212	68
3. 212	69
4. 212	70
5. 212	71
6. 212	73
Conclusion	74
SUMMARY	76

INTRODUCTION

What is the nature of the targumist's treatment of the biblical statements which ascribe to God physical and emotional attributes of man? One is tempted to answer the question with another question: After more than one thousand years, is not the targumic method in this area clear to the biblical scholar, at least? The answer is: No! Indeed, there are two confusions which becloud the basic issue whether the targumist really avoids reproducing literally the anthropomorphic and anthropopathic references to God.

The first of these confusions is brought about by the lack of any clear-cut distinction between the targumic treatment of God (and God's name γ/γ') on the one hand, and God's attributes (anthropomorphic and anthropopathic) on the other. Roberts, in his discussion of the nature of the Targumim, clearly states the two separate problems, "There is, for example, a universal tendency to avoid all direct reference to the Ineffable Name. All Targumim do not resolve their various difficulties in the same way, but they all invariably avoid the direct mention of the name of God. Similarly anthropomorphisms and anthropopathisms are usually paraphrased...."¹ Others, however, seem to run the two together, so that

hypostasis is regarded as a form of anthropomorphism.²
 Even Stenning,³ who lists "expedients" adopted to clarify for the unlearned "the primitive representations of God in the Old Testament, and especially the anthropomorphic figures applied to Him," hardly distinguishes between the two phenomena. The "expedients" are listed together and include: "(a) the insertion of 'Word' or 'Memra' (כֶּנֶם), 'Glory' (כְּדָוָד), or 'Presence' (Shehina, שְׁחִינָה) when God is described as coming into relation with man;" and "(d) parts of the body, hands, arms, eyes, face are rendered by 'might', 'presence', 'memra', e.g. 'hide the face', 1.15, 8.17, 54.8, 57.17, 59.2, 64.6, by 'remove the presence'."

Just as hypostasis is sometimes included under the general term anthropomorphism, so is anthropopathism also subsumed, perhaps to a greater extent. That is to say, anthropopathisms, as such, will not even be mentioned specifically because in generalizing about anthropomorphisms⁴ the term itself will be generalized as well. That such comments as "there is a marked tendency to avoid anthropomorphisms"⁵ or "anxious at any cost to remove the anthropomorphism of earlier Hebrew religion"⁶ are actually meant to include anthropopathism is more than amply demonstrated by the frequent use of the single term anthropomorphism in Louis Ginzberg's article,

"Anthropomorphism and Anthropopathism."⁷

What then of the original question? Even where there has been no lumping of the two categories into a single one, there is no definitive answer. Roberts, who does distinguish between anthropomorphism and anthropopathism, indicates that both are "usually paraphrased." But Werblowsky, who would concur on the point of anthropomorphism, is quite pointed in his comment on anthropopathism: "As opposed to this, Onkelos does not pay too much attention to anthropopathism and he translates expressions such as וְיָצַח 'hate', וְיָצַח 'love', וְיָצַח 'anger', etc., without change."⁸

When, however, we defer to the bulk of scholarly comment, which makes out of anthropomorphism a general term, there is an apparent consensus that the Targum avoids anthropomorphism. This is so, despite the fact that as early as 1830 Luzzatto had pointed out that "Onkelos did not avoid all anthropomorphism, only those which might demean...the honor of the Greater in the eyes of the people."¹⁰ Ginzberg's opinion that there is "no fixed rule for the avoidance of"¹¹ anthropomorphisms and anthropopathisms or the favored expression that there is a "tendency...to soften or remove anthropomorphic expressions" does not alter the consensus. They

merely tend to confirm that the whole subject is lacking methodical investigation, and that generalizations have been adopted even as a part of scholarly language on the subject.

The present study is an attempt to contribute in some small measure to the proper understanding of the Targum. Hypostasis is not within the province of this essay. Only anthropomorphisms and anthropopathisms are discussed -- and only those of Isaiah 1-39. Only when taken together with similar researches on other Books will it be possible to answer the question: How does the targumist treat the anthropomorphic and anthropopathic references to God?

A final word is necessary about the Hebrew and Aramaic texts employed. The consonantal Aramaic text is that of the British Museum Or. 2211 as it appears in J. F. Stenning's The Targum of Isaiah. Sublinear punctuation, however, has been employed and follows closely that of the Pardes reprint of the 1861 Warsaw edition of the Mikraot Gedolot. The pointed Hebrew text is also that of the Mikraot Gedolot.

NOTES

1. Bleddyn J. Roberts, The Old Testament Text and Versions (Cardiff, U. of Wales Press, 1951), p. 199.
 2. So, Louise P. Smith, "The Prophetic Targum as Guide and Defence for the Higher Critic," JBL, 52 (1933), p. 124. "Some changes are purely religious in purpose. Avoidance of anthropomorphism. The substitution of 'fear of God' or 'word of God' for Yahweh or God is too well known to need illustration."
 3. J. F. Stenning, The Targum of Isaiah (London, Clarendon Press, 1949), p. xii.
 4. See below.
 5. W. O. E. Oesterley, Dictionary of the Bible, ed. James Hastings (Edinburgh, T. and T. Clark, 1909), s. "Targums," p. 893b.
 6. F. C. Burkitt, Encyclopaedia Biblica, ed. T. K. Cheyne (N. Y., Macmillan Co., 1914), s. "Text and Versions," col. 5029. The use of the collective form "anthropomorphism" is significant.
 7. Louis Ginzberg, Jewish Encyclopaedia (N. Y., Funk and Wagnalls, 1916), vol. II, s. "Anthropomorphism and Anthropopathism," p. 623a. "Although the Septuagint, and later the Targumim, Onkelos and Yerushalmi, to the Prophets avoid anthropomorphisms and anthropopathisms, whenever the Biblical expressions seem such, no fixed rule for the avoidance of these phrases can be shown to have existed, as the same Targum sometimes renders an Anthropomorphism literally, and again, in another place, quite freely."
- Cf. also G. Mensching, Die Religion in Geschichte und Gegenwart (Tübingen, J. C. B. Mohr, 1957), vol. I, Third edition, s. "Anthropomorphismus," p. 424. "Man muss zwischen einem physischen und einem psychischen A. unterscheiden."
8. Neither Werblowsky nor others make much distinction between Onkelos and Jonathan, at least in regard to anthropomorphisms or anthropopathisms. Cf., e.g., W. O. E. Oesterley, op. cit., p. 893, "As with the Targums generally, so with that of Onkelos, there is a marked

tendency to avoid anthropomorphisms;" or L. Ginzberg (cited in note 7 above); or S. R. Driver, Notes on the Hebrew Text... of the Book of Samuel (Oxford, Clarendon Press, 1913), p. Ixix, "...the tendency, in this as in other Targums, to soften anthropomorphic expressions with reference to God."

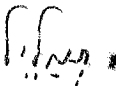
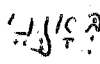
9. R. J. Zwi Werblowsky, תרגומי התנ"ך (תרגומי חזקוני ופירוש חזקוני, Jerusalem, 5721/1961), vol. XIII, s. "תנ"ך," p. 425.

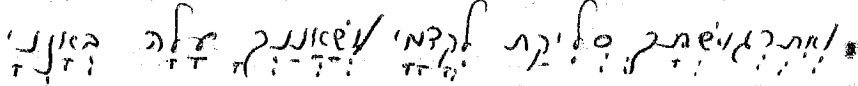
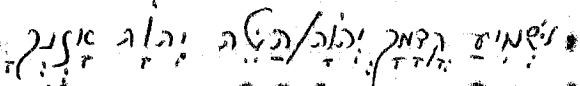
10. S. D. Luzzatto, תרגום התנ"ך (Vienna, Antonii Nobilis de Schmid, 1830), p. 3.

11. L. Ginzberg, op. cit., p. 623

Chapter I

ANTHROPOMORPHISMS

(CNR P₇7) N' P₇1 D' (CJNR)  "...and speak not with us in the Judean language before the people..." the targumist reveals an interpretive flair. It is obvious to him that the meaning of  is more of the order of "within earshot of" than "in the ears of," and he finds the usage of the preposition, P₇7, suitable.

The same cannot be said for the use of the appropriate form of the preposition in the Aramaic translation of 37.29, , "and thy raging has come up before Me," where the "ears" in the Hebrew refer to God. The use of the preposition "before" is clearly an avoidance of the anthropomorphic reference to God. In 37.17, , the only other instance where the ears of God are referred to, the same avoidance of the anthropomorphism is to be found.

3. צרר

There are four occurrences of צרר, "arm," in Isaiah 1-39, two refer to man (9.19; 17.5), two to God (30.30; 33.2).

In 17.5, the exact equivalent צרר appears for צרר:
 צרר צרר / צרר צרר / צרר צרר / צרר צרר.
 In 9.19, however, צרר צרר - צרר צרר is paraphrased rather than translated, צרר צרר / צרר צרר, "they shall plunder everyone the goods of his neighbor." But it is not unlikely that the targumist's text read צרר² or possibly צרר³.

In both occurrences of the צרר of God, the targumist avoids the anthropomorphism. In 33.2, צרר is rendered by צרר / צרר / צרר / צרר.⁴

In 30.30, צרר / צרר / צרר / צרר, "and the strength of the arm of His might shall He reveal," the appearance of Aramaic צרר seems to indicate, at first blush, that the targumist is not concerned with the anthropomorphism. Indeed, Stenning's translation, "and the strength of his mighty arm shall he reveal," would seem to confirm the targumist's reproduction of the anthropomorphism. But it is clearly not so. The Targum does not give us God's צרר; it gives us the צרר of God's

/c 7' 2' / . This /c 7' 2' / of God is such that it apparently⁵
 has anthropomorphic characteristics of its own. An
 exact parallel is found in the very first part of this
 same verse.⁶

NOTES

1. The A. (Nürnberg) MS. (cited by Stenning) and the Warsaw edition of the Mikraot Gedolot read וְיִשְׁמְעוּ .
2. So, e.g., Stenning, op. cit., p. xvii.
3. So, e.g., Kittel, Biblia Hebraica³, ad loc.
4. The targumist's use of the first person pronominal suffix is substantiated by the Syriac, Vulgate, and several Hebrew MSS. Ibid., p. 652.
5. A fuller discussion of this concept is found below in the Conclusion to Chapter I.
6. So, וְיִשְׁמְעוּ . An analysis of Stenning's translation does not fall within the scope of this study; but it is noteworthy that in his translation of the first half of the verse, "And the Lord shall cause the glorious voice of his Memra to be heard," וְיִשְׁמְעוּ is clearly presented as a characteristic of God's "Memra."

4. יד

Of all the parts of the body mentioned in Isaiah 1-39, יד, "hand," appears the most frequently. In relation to man, the targumist is faithful in reproducing Hebrew יד by its Aramaic equivalent יד. Typical are such phrases as יד מלך אשור (10.13), referring to the King of Ashur; יד עֲלֵי הַיִּדֹּלִים (2.8), referring to the idols of "the House of Jacob;" יד חֲלָה (13.7), referring to the weakness of man on "the day of the Lord;" and יד חֲלָה (20.2). In fact, of the 35 occurrences of יד in relation to man, there are only three instances where יד is not reproduced literally.

In 6.6, which refers to one of the seraphim יד, "and in his mouth was the speech," the targumist interprets freely, but also introduces another part of the body (mouth) for the one he has deleted (hand). The obvious meaning of יד חֲלָה (37.27) deals with weakness or lack of strength (cf. J.P.S.: "of small power") and is accurately reflected in the Targum: יד חֲלָה, "and as for their inhabitants, their strength was diminished." In the third instance יד חֲלָה, "and as for their inhabitants, their strength was diminished."

(10.5), the Targum seems far enough removed from the Hebrew text as not even to recognize the use of פָּדָה :
 $\text{פָּדָה} \text{ } / \text{ } \text{פָּדָה} \text{ } / \text{ } \text{פָּדָה} \text{ } / \text{ } \text{פָּדָה} \text{ } / \text{ } \text{פָּדָה}$, "and a messenger sent from before Me against them with a curse."

The frequency of the occurrence of פָּדָה and the various forms of its usage have here been stressed together with the fact of its faithful reproduction in the Aramaic translation. This is to emphasize that even in such places where one might look for a targumic paraphrase of the Hebrew -- for the targumist is not one who necessarily avoids the use of paraphrase -- the literal translation is virtually always found.

Contrast this knowledge with an examination of the more than 20 appearances of פָּדָה in relation to God in the Hebrew text and the corresponding Targum. In not a single instance do we have the appearance of the Aramaic word פָּדָה referring to God. The Hebrew is generally rendered פָּדָה or $\text{פָּדָה} \text{ } / \text{ } \text{פָּדָה}$, or by a combination of the two.

Ten times in the Hebrew text the פָּדָה of God is used in combination with the root פָּדָה : 5.25 (twice); 9.11, 16, 20; 10.4; 14.26, 27; 23.11; and 31.3. Were one to concentrate solely on this expression, e.g., $\text{פָּדָה} \text{ } / \text{ } \text{פָּדָה}$

לִפְנֵי or לִפְנֵי ה' אֱלֹהֵינוּ, one might be tempted to disregard the non-anthropomorphisms as some sort of stylistic pattern of translation, despite the lack of such formulation in the translation of man's פָּנִים. The evidence to the contrary, however, is telling.

The expression, the עֲרֵן of God's פָּנִים, occurs three times. In 5.12, לִפְנֵי עֲרֵן ה' appears as פָּנֵינוּ לִפְנֵי ה', "and the work of His strength." Again in 29.23, we have לִפְנֵי עֲרֵן ה' / פִּי בְּקִדְמוֹתַי, "For when he sees the mighty acts which I shall do for his sons." The third such expression occurs as part of the larger statement לִפְנֵי עֲרֵן ה' / מִן הַיָּם, (19.25). The targumist, however, is not prepared to allow God to utter such words. His translation reads: לִפְנֵי עֲרֵן ה' / מִן הַיָּם, "Blessed be My people whom I have brought forth out of Egypt. Because they sinned before Me I have exiled them to Assyria." The לִפְנֵי עֲרֵן ה', which in the Hebrew text is parallel to מִן הַיָּם, here becomes God's act of sending Israel into the Assyrian exile. Regardless, the anti-anthropomorphism is apparent in the targumist's reproduction of מִן הַיָּם and his avoidance of the anthropomorphism in the second

targumist's anti-anthropomorphism can feasibly account for his failure to reproduce ד literally. This is especially so in 1.25, $\text{אֲנִי הָיִיתִי מְחַתֵּת אֶת־בְּרִיתִי / וְאִשְׁתִּי הָיְתָה יְדִי}$, in 11.11, $\text{יִסְכֵּן יְהוָה תְּהַלְלֵנִי / יוֹסִיף אֶת־יְשׁוּעַת יְדִי}$, and in 25.11, $\text{וַיִּכְרֹם / וַיִּכְרֹם יְדִי בְּקֶרֶב}$, where, except for ד , the Hebrew is translated by the exact Aramaic equivalent.

NOTES

1. 1.12,15; 2.8; 3.6,11; 6.6; 10.5,10,13,14,32;
 11.8,14; 13.2,7; 17.8; 19.4; 20.2; 22.18,22; 25.11;
 28.2; 31.7; 33.21; 35.3; 36.15,18,19,20; 37.10,14,19,
 20,24, and 27.

2. 1.25; 5.12,25 (twice); 8.11; 9.11,16,20; 10.4;
 11.11,15; 14.26,27; 19.16,25; 23.11; 25.10,11; 26.11;
 29.23; 31.3; and 34.17.

3. Using the active $\gamma' \alpha \gamma / \alpha ?$. In addition to the
 MSS. cited by Stenning in support of this reading, the
 Mikraot Gedolot also reads $\gamma' \alpha \gamma / \alpha ?$.

5. *ieḥ*

There are 8 instances of the use of *ieḥ*, "tongue," in the text of Isaiah 1-39: 3.8; 5.24; 11.15; 28.11; 30.27; 32.4; 33.19; and 35.6. Of these, 7 refer to the tongue of man -- or to that of inanimate objects; only one refers to the tongue of God.

In four of the five references to man (28.11; 32.4; 33.19; and 35.6), the targumist employs the exact Aramaic equivalent, *ieḥ*. The same applies to his treatment of "the tongue of the sea," *leḥon ha-yam* (11.15).

The targumist's tendency to paraphrase and interpret accounts for the other two appearances of *ieḥ*. In 5.24, *leḥon ha-yam* is paraphrased as *leḥon ha-yam*, "Therefore shall they be devoured as the stubble in the fire," *ieḥ*, or its equivalent, disappears entirely. In 3.8, however, *ieḥ* is an essential part of the thought conveyed to us: *leḥon ha-yam* *ieḥ* *leḥon ha-yam*, "for the speech of their mouth and the reward of their deeds are revealed before the Lord." Here, *ieḥ* is interpreted as *leḥon ha-yam* -- a warranted rendering

in relation to its parallel, $\rho\eta' \delta\delta\gamma\eta$.

It is questionable whether $\eta\epsilon\delta$, in 30.27, is used metaphorically and is not meant to indicate the physical tongue of God. But the targumist paraphrases anyway. Interestingly, the formula here is not $\delta\delta\eta\eta$ $\eta\eta\eta$, for that would substitute one anthropomorphic feature for another. He, rather, discreetly avoids the anthropomorphism by substituting the "word" of God:

$\eta\delta\delta\eta\epsilon \epsilon'\epsilon\delta \eta\delta\delta\eta\delta \eta\delta\delta\eta\epsilon \eta\delta\delta\eta\epsilon \eta\delta\delta\eta\eta$.

6. נַפְשׁ

Thirteen times in the text of Isaiah 1-39 do we find נַפְשׁ, traditionally rendered "soul:" 1.14; 3.9; 5.14; 10.18; 15.4; 19.10; 26.8,9; 29.8; 32.6; 38.15, and 17.¹ All but two of these (1.14 and 5.14) refer to the "soul" of man; and, despite occasional paraphrastic renderings indulged in by the targumist -- e.g., יִעֲרַבּוּ / וְיִשְׁחַדּוּ / וְיִשְׁחַדּוּ / וְיִשְׁחַדּוּ, "and howl for their lives" (15.4); נִשְׁחַדּוּ / וְיִשְׁחַדּוּ / וְיִשְׁחַדּוּ / וְיִשְׁחַדּוּ, "and collected water every man as he wished" (19.10) -- a form of the exact Aramaic equivalent is reproduced in each of the 11 instances. Even in 5.14, where the נַפְשׁ of Sheol, the nether-world, is referred to, the exact Aramaic equivalent was employed.

In the single instance where the text presents the נַפְשׁ of God, it is replaced in Targum by God's נַפְשׁ: נַפְשׁ / וְיִשְׁחַדּוּ / וְיִשְׁחַדּוּ / וְיִשְׁחַדּוּ / וְיִשְׁחַדּוּ (1.14). There can be no doubt that the substitution is, in effect, an avoidance of the anthropomorphic reference to God.

NOTES

1. In addition, there is the expression עֲצָדִים וְכִנֹּרִים (3.20), rendered as "corselets" (J.P.S.), or "perfume boxes" (R.S.V., B.D.B.). 3.18-23 presents a list of jewelry and the apparently idiomatic expression עֲצָדִים וְכִנֹּרִים is not one that should be dealt with here. The targumic rendering is apparently כְּעֲצָדִים, "earrings."

7. נְשִׁמָּה

נְשִׁמָּה, "breath," occurs twice in Isaiah 1-39: once in association with man (2.22), and once with God (30.33). There is a marked difference in the manner in which the Targum treats the two occurrences.

The text refers to the נְשִׁמָּה of man in his nostril; the targumist makes it explicit that it is the "breath of the spirit of life:" 2.22, וְנִשְׁמָתָא דְּנִשְׁמָתָא דְּרוּחַ חַיִּים / נְשִׁמָּה? וְנִשְׁמָתָא / וְנִשְׁמָתָא דְּרוּחַ חַיִּים, "in whose nostrils is the breath of the spirit of life."

But the targumist will not allow God to have so anthropomorphic a characteristic: 30.33, וְנִשְׁמָתָא דְּנִשְׁמָתָא דְּרוּחַ חַיִּים / וְנִשְׁמָתָא דְּרוּחַ חַיִּים וְנִשְׁמָתָא דְּרוּחַ חַיִּים, "the Lord's word is as a mighty river of brimstone." Once again we find the נְשִׁמָּה of God in place of some clearly anthropomorphic characteristic of the Hebrew text.

8. (P'-'x) /'x

The word /'x (P'-'x), "eye(s)," occurs 22 times¹ in the text of Isaiah 1-39 in association with man.

In 21 instances, the exact Aramaic equivalent, /'x,² is employed.

In contrast, the targumist's treatment of the of God -- there are 5 such instances in Isaiah 1-39: 1.15,16; 3.8; 37.17; and 38.3 -- leaves no doubt that he avoided anthropomorphisms. The very first instance, 1.15, is a striking example of this tendency: P'-'x /'x is rendered in the Aramaic as /'x /'x, "And when the priests spread forth their hands to pray for you, I will remove the face of My presence from you." Again, a quick reading seems to indicate that the anthropomorphic /'x has been introduced in place of P'-'x. But it is clearly the /'x of God's /'x, and not God's /'x, that is here referred to. Stenning's translation ("I will remove the presence of my Shekinah") is clear on this point.

There seems to be inversion in 37.17: P'-'x /'x, "And when the priests spread forth their hands to pray for you, I will remove the face of My presence from you."

נִפְתָּח וְנִשְׁמָע לְפָנֶיךָ יְיָ אֱלֹהֵינוּ, "Let it be revealed before
 Thee, O Lord, and judge; and let it be heard before Thee,
 and avenge Thyself." The anti-anthropomorphism of the
 verse is made even more obvious when we contrast it with
 35.5 where נִפְתָּח is used in conjunction with the same
 root, נִשְׁמָע, in relation to man: נִפְתָּח וְנִשְׁמָע לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
 פִּתְּחָהּ. Here, except for the targumist's homiletic
 identification of the house of Israel with the blind,
 the Aramaic follows the Hebrew word for word: נִפְתָּח
 נִפְתָּח וְנִשְׁמָע לְפָנֶיךָ יְיָ אֱלֹהֵינוּ.

One other reference to the פִּתְּחָהּ of God commands
 our particular attention. In Hezekiah's prayer to the
 Lord, he reminds Him נִפְתָּח וְנִשְׁמָע לְפָנֶיךָ יְיָ אֱלֹהֵינוּ (38.3).
 This is rendered, as one would expect, נִפְתָּח וְנִשְׁמָע לְפָנֶיךָ יְיָ אֱלֹהֵינוּ,
 the obvious anti-anthropomorphic substitution. Yet one
 MS. (in addition to the Mikraot Gedolot) here reads
 נִפְתָּח וְנִשְׁמָע לְפָנֶיךָ יְיָ אֱלֹהֵינוּ. In the light of the evidence of the
 targumist's treatment of פִּתְּחָהּ alone -- and compounded
 by his treatment of other parts of the body -- there can
 be no doubt that the original reading was here נִפְתָּח
 and that the one manuscript cited by Stenning and the
 Mikraot Gedolot have secondary readings.

פִּתְּחָהּ is also the anti-anthropomorphic expedient

NOTES

1. 1.11; 3.16; 5.15,21; 6.5,10(twice); 10.12; 11.3; 13.16,18; 17.7; 29.10,18; 30.20; 32.3; 33.15,17,20; 35.5; 37.23; and 38.14.

2. In 29.10, the single instance where the exact Aramaic equivalent, *לְיָדָא*, is not employed, the Hebrew *לְיָדָא* lends itself quite readily to the targumist's rendering *לְיָדָא*. There is a parallel in the second part of the verse where Hebrew *לְיָדָא* is rendered *לְיָדָא* in the Targum:

לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא
לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא
לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא
לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא לְיָדָא

3. Cf. *לְיָדָא*, Note 5.

4. The A. (Nürnberg) MS., collated by Stenning.

5. "To provoke the eyes of His glory" (J.P.S.).
 "Defying his glorious presence" (R.S.V.).

9. פֶּה

There are eight instances of פֶּה, "mouth," in Isaiah 1-39. In six of these instances -- 5.14; 6.7; 9.16; 10.14; 11.4; 29.13 -- the targumist employs the exact Aramaic equivalent, כְּפִי. In a seventh, 9.11, he allows himself a rather free interpretation: כְּפִי וְכָל מְסִכְתָּא דְּכָל מְסִכְתָּא, "and they have plundered the possessions of Israel in every place." As has been noted earlier, the targumist does not shy from paraphrase, and this verse seems to fall into the category of interpretive paraphrase. The eighth occurrence of פֶּה in חֲדָתָא דְּנַחֲשִׁים (19.7) is lost in the targumist's garbled translation חֲדָתָא דְּנַחֲשִׁים, "The growth (or, greater part) of the river shall dry up, and become as the stones thereof."

As for the "mouth" of God, the targumist's avoidance of the anthropomorphism of the Hebrew is clearly discernible in all three instances: 1.20; 30.2; 34.16. In 1.20 and 34.16 the conventional form מִן פִּי יְהוָה, God's utterance/word, replaces anthropomorphic פֶּה. In 30.2, God's mouth is more freely interpreted, and the anthropomorphism is avoided not by מִן פִּי יְהוָה but by yet

another mediary, viz., the prophets: *וְיִשְׁאָלוּ אֶת הַנְּבִיאִים*

וְיִשְׁאָלוּ אֶת הַנְּבִיאִים "but have not asked the
advice (words) of my prophets."

10. פ'פ'פ'

פ'פ'פ', meaning "face" and referring to the face of man (e.g., פ'פ'פ' פ'פ'פ' פ'פ'פ', 3.15; פ'פ'פ' פ'פ'פ' פ'פ'פ', 5.21) or even to the face of the land (e.g., פ'פ'פ' פ'פ'פ' פ'פ'פ', 23.17) or of the water (e.g., פ'פ'פ' פ'פ'פ' פ'פ'פ', 18.2), occurs a total of 20 times in the text of Isaiah 1-39. Without exception, the exact Aramaic equivalent, פ'פ'פ', is employed in the Targum.

On the other hand, in the single instance where the פ'פ'פ' of God is mentioned, the Aramaic פ'פ'פ' was not employed. In its stead the targumist substituted God's פ'פ'פ' : 8.17, פ'פ'פ' פ'פ'פ' פ'פ'פ' פ'פ'פ' פ'פ'פ' פ'פ'פ' (sic), "who threatened (said) to remove His presence from them of the house of Jacob." It is clear, especially in the light of the other data, that the targumist will have no anthropomorphic reference to God.

One cannot leave a discussion of פ'פ'פ' without at least passing reference to the construct form פ'פ'פ' in combination with the prepositions פ' or פ'פ', or in the forms פ'פ'פ' and פ'פ'פ'. These are prepositions, and are so treated in the Targum: פ'פ'פ' has its exact equivalent פ'פ'פ' פ', and פ'פ'פ' is rendered פ'פ'פ'. This is true

both in the absolute state of the preposition (7.2,16;
8.4; 10.27; 16.4; 17.9,13; etc.) and in its declined
forms (e.g., 30.11). This is true in relation to both
man² and God.³

NOTES

1. 3.3,9,15; 5.21; 6.2; 9.14; 13.8(twice); 14.21; 18.2; 19.8; 23.17; 24.1; 25.7,8; 27.6; 28.25; 29.22; 36.9; and 38.2.

2. As cited.

3. In the absolute form: 2.10,19,21; 23.18; etc. And with the pronominal suffix: 9.2; 19.1; 26.17; and 38.3. In fact, לפני in 1.12 is treated the same way: $\text{לפני ה' יבואו לראות את פני ה'}$ "when you come to appear before Me." Coming after the passive verb, as it does, it is read as a preposition (i.e., as if it were לפני); and the Targum's לפני should not be here considered an anti-anthropomorphism.

God which are merely translated.⁵ On the other hand,
 /c)N'N' itself is not used exclusively to refer to God.
 In fact, in the latter part of 28.23 referred to above,
 we find *לְפָנֵי יְהוָה וְלִפְנֵי מַלְאָכָיו*. Also, the
 Targum to *וְלִפְנֵי מַלְאָכָיו* (11.15) refers specifically to the
 נְנ' of the prophets: *וְלִפְנֵי מַלְאָכָיו*.

Aside from the fact of the context of 32.9, however,
 it is quite clear that the targumist does not understand
 God as the speaker of 32.9. For in those cases where the
 voice of God is referred to -- 6.8; 30.30, and 31 -- the
 distinctively anti-anthropomorphic *לְפָנֵי יְהוָה* re-
 places the Hebrew *לְפָנֵי ה'*.

NOTES

1. 6.4; 10.30; 13.2,4(twice); 15.4; 24.14; 28.23;
29.4; 30.19; 31.4; 32.9; 33.3; 36.13; and 37.23.

2. J.P.S.: "he who fleeth from the noise of the
terror." R.S.V.: "he who flees at the sound of the
terror."

3. Supra, p. 8.

4. The text reads $\text{לְהַחֲזֹק בְּיָדָם} / \text{לְהַחֲזֹק בְּיָדָם}$.

5. Particularly, $\text{לְהַחֲזֹק בְּיָדָם}$. Cf. 1.25; 5.25; 30.30;
etc.

וְהַיְשָׁרִים יִסְתָּרוּ מִלִּפְנֵי הַרְעָה, "And the righteous who hide themselves from before the wicked, as men hide themselves from before the tempest shall be....," are further examples of the targumist's frequent employment of paraphrase. But these do not alter the fact that the targumist's basic approach to הוּא in relating to man is to render it literally.

The Targum to 33.11 is also far removed from the Hebrew text: וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹלֹת הָאֵלֶּיךָ וְיִשְׁמַע אֶת הַקּוֹלֹת הָאֵלֶּיךָ וְיִשְׁמַע אֶת הַקּוֹלֹת הָאֵלֶּיךָ
וְיִשְׁמַע אֶת הַקּוֹלֹת הָאֵלֶּיךָ וְיִשְׁמַע אֶת הַקּוֹלֹת הָאֵלֶּיךָ וְיִשְׁמַע אֶת הַקּוֹלֹת הָאֵלֶּיךָ
וְיִשְׁמַע אֶת הַקּוֹלֹת הָאֵלֶּיךָ וְיִשְׁמַע אֶת הַקּוֹלֹת הָאֵלֶּיךָ וְיִשְׁמַע אֶת הַקּוֹלֹת הָאֵלֶּיךָ
 וְיִשְׁמַע אֶת הַקּוֹלֹת הָאֵלֶּיךָ, "Ye have conceived wicked thoughts, O ye nations, ye have wrought for you evil deeds, because of your evil deeds My word shall destroy you, as the whirlwind the chaff." That would not however account for the change of person in the suffix of וְיִשְׁמַע אֶת הַקּוֹלֹת הָאֵלֶּיךָ. Kittel's suggestion that the targumist's Vorlage read יִשְׁמַע אֶת הַקּוֹלֹת הָאֵלֶּיךָ² seems justified. In context, a first person pronominal ending could here refer only to God.

While, in this case, we have started with the "הוּא of man" (Hebrew וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹלֹת הָאֵלֶּיךָ), we have ended (in Targum) with the וְיִשְׁמַע אֶת הַקּוֹלֹת הָאֵלֶּיךָ of God. Nor would we expect our targumist to render God's הוּא literally. In 30.28,

אֵינֶנּוּ מְבִינִים אֶת הַפֶּסֶק / וְהַפֶּסֶק אֵינֶנּוּ מְבִינִים, he employs
 God's אֵל as a substitute for the anthropomorphic אֱלֹהִים.
 The same applies to 28.5-6, אֵלֹהִים אֵלֶיךָ יְהוָה אֱלֹהֵינוּ ...
 אֵלֹהֵינוּ אֵלֶיךָ יְהוָה אֱלֹהֵינוּ / וְהַפֶּסֶק אֵינֶנּוּ מְבִינִים
 אֵלֹהֵינוּ אֵלֶיךָ יְהוָה אֱלֹהֵינוּ *
 despite the fact that the targumist has already rendered
 אֵלֹהֵינוּ of 28.5 as אֵלֹהֵינוּ אֱלֹהֵינוּ. One is tempted
 to suggest, despite the absence of textual support, that
 "אֵלֹהֵינוּ" is not a part of the original translation of
 this verse.

The form אֵלֹהֵינוּ is found also in 4.4: "When God
 will have...washed away the blood of Jerusalem from with-
 in it by the spirit of judgment and by the spirit of
 destruction (רוּחַ).". But the targumist does not allow
 God to act "by the spirit." For אֵלֹהֵינוּ אֱלֹהֵינוּ
 the Targum reads אֵלֹהֵינוּ אֱלֹהֵינוּ / אֵלֹהֵינוּ, "by the
 word of judgment and by the word of His final decree.

Three times the targumist avoids the anthropomorphism
 by equating God's אֵל with some aspect of prophecy. In
 11.15, God's אֵל is rendered as the "word of His prophets:"
 אֵלֹהֵינוּ אֱלֹהֵינוּ / אֵלֹהֵינוּ and the difficult Hebrew
 אֵלֹהֵינוּ is not felt at all in the Targum. אֵלֹהֵינוּ, "my
 prophets," suffices in 30.1, אֵלֹהֵינוּ אֱלֹהֵינוּ / אֵלֹהֵינוּ

וְלִקְחֵי עֵצָה, "and to take counsel,
but ask not of My prophets." One should note that here

עֵצָה is already employed by the targumist in the pre-
ceding and parallel phrase: וְלִקְחֵי עֵצָה / וְלִקְחֵי עֵצָה

עֵצָה. The third such occurrence is in
11.2, וְלִקְחֵי עֵצָה / וְלִקְחֵי עֵצָה. 4

The Mikraot Gedolot, as well as two MSS. cited by Stenning,
reads וְלִקְחֵי עֵצָה. Whether we read וְלִקְחֵי עֵצָה
with the latter or merely וְלִקְחֵי עֵצָה, the anti-
anthropomorphic intent of the targumist is clearly dis-
cerned.

God's עֵצָה also appears in the difficult verse 27.8,
וְלִקְחֵי עֵצָה / וְלִקְחֵי עֵצָה; but the targumist's extensive interpretation fairly well
eliminates its representation in the Aramaic text.

There is also one instance where God's עֵצָה is
rendered by the targumist by the anthropopathic עֵצָה,
"pleasure." It is well to note that here too the targumist
has already employed עֵצָה in his translation of the
preceding phrase: 34.16, וְלִקְחֵי עֵצָה / וְלִקְחֵי עֵצָה
וְלִקְחֵי עֵצָה, "for by His
word shall they be gathered together, and at His pleasure
shall they be brought near."

NOTES

1. Op. cit., p. xiii.
2. Biblia Hebraica³, p. 653.
3. Ibid., p. 625.
4. Lagarde's edition of the Codex Bezae Cantabrigiae and the A. (Nuremberg) MS.
5. A straight translation that does not avoid the anthropomorphism might be *ה' ייחא ד' ייחא* as, for example:
וה' / ויחא / ויחא ד' ייחא (24.14); ויחא / ויחא / ויחא ד' ייחא (35.2); ויחא / ויחא / ויחא ד' ייחא (1.10; 28.13; 39.9).

13. פִּי־לֵשׁ

Isaiah 1-39 offers 8 instances of the use of פִּי־לֵשׁ, "lips." Seven of these (6.5 (twice), 7; 11.4; 29.13; 36.5; and 37.29) refer to the lips of man. The targumist employs the exact Aramaic equivalent, פִּי־לֵשׁ, four times (11.4; 29.13; 36.5; and 37.29). Once he interprets "lips" as "mouth:" 6.7, ^{לֵשׁ / פִּי־לֵשׁ} ^{לֵשׁ / פִּי־לֵשׁ} ^{לֵשׁ / פִּי־לֵשׁ} ^{לֵשׁ / פִּי־לֵשׁ}, "Behold, I have set the words of My prophecy in your mouth."

Only in 6.5, where the idiomatic פִּי־לֵשׁ-אִנִּי occurs twice, does he veer from the literal translation to resort to effective interpretation: ^{כִּי אֲנִי / פִּי־לֵשׁ-אִנִּי} ^{אֲנִי / פִּי־לֵשׁ-אִנִּי} ^{אֲנִי / פִּי־לֵשׁ-אִנִּי} ^{אֲנִי / פִּי־לֵשׁ-אִנִּי}, "for I am a man deserving of rebuke, and I dwell in the midst of a people that is polluted with transgressions." Isaiah is פִּי־לֵשׁ-אִנִּי, "deserving of rebuke," but the people is פִּי־לֵשׁ-אִנִּי, "polluted with transgressions."

On the single occasion that we find God's lips referred to, 30.27, the targumist avoids the anthropomorphism in a manner familiar to us: ^{פִּי־לֵשׁ / פִּי־לֵשׁ} ^{פִּי־לֵשׁ / פִּי־לֵשׁ} ^{פִּי־לֵשׁ / פִּי־לֵשׁ}, "from before Him, a curse goes forth upon the wicked."

Conclusion

There can be no doubt but that the Targum to Isaiah 1-39 systematically deletes every bodily reference to God. In fact, two major expedients by which the many anthropomorphisms of the Hebrew text are avoided in Targum, are readily discerned.

One is the use of the Aramaic preposition ܐܕܝܢ . Thus, for example, when God, speaking about Sennacherib (37.29), says that "your arrogance has come up to My ears," the word "ears" is conspicuously absent from Targum: $\text{ܐܕܝܢ ܕܥܝܢܐ ܕܡܝܢ ܕܥܝܢܐ ܕܡܝܢ ܕܥܝܢܐ}$, "and they raging has come up before Me." Avoidance of anthropomorphisms by use of a form of ܐܕܝܢ occurs in relation to ܕܡܝܢ , ܕܡܝܢ , ܕܡܝܢ , ܕܡܝܢ , and ܕܡܝܢ .

A second expedient, employed in greater frequency by the targumist, is the substitution of a non-anthropomorphic attribute of God for the anthropomorphism of the Hebrew. Several such attributes or intermediaries appear in Isaiah 1-39: ܕܡܝܢ , ܕܡܝܢ , ܕܡܝܢ , in relation to ܕܡܝܢ , ܕܡܝܢ , ܕܡܝܢ , ܕܡܝܢ , ܕܡܝܢ , ܕܡܝܢ , and ܕܡܝܢ . Of these, ܕܡܝܢ is frequently employed, occurring a total of 14 times in relation to 7 different

anthropomorphic terms of the Hebrew text.

An interesting feature of these intermediary forms is that, while they are used to avoid anthropomorphic references to God, they themselves are sometimes referred to anthropomorphically. Thus, for example, God's ^{וְקוֹל} is pictured as having a voice; God is not so pictured. Similarly, we find an "arm" of God's ^{וְיָד}, and a "face" of His ^{וְפָנָיו}.

Chapter II

ANTHROPOPATHISMS

Part A

NOUNS

1. אֵל

There are 16 instances of אֵל , "anger," in Isaiah 1-39. Three are in "non-God" contexts (7.4; 13.9; and 14.6), and the others refer directly to the "anger" of God (5.25(twice); 9.11,16,20; 10.4,5,25; 12.1; 13.3,13; 30.27 and 29).

In 7.4, $\text{אֵל} \text{אֵל} \text{אֵל} / \text{אֵל} \text{אֵל} \text{אֵל}$, the exact Aramaic equivalent $\text{אֵל} \text{אֵל} \text{אֵל}$ is rendered. In 13.9, where the nature of "God's day" ($\text{אֵל} \text{אֵל} \text{אֵל}$) is described as "cruel, with wrath and fierce anger," אֵל is again rendered by $\text{אֵל} \text{אֵל}$. In 14.6, in the parable against the king of Babylon (Nebuchadrezzar) we find the description $\text{אֵל} \text{אֵל} \text{אֵל} / \text{אֵל} \text{אֵל} \text{אֵל}$, "that ruled the nations with force (or anger)."

Contrary to the pattern observed in the targumist's strict avoidance of anthropomorphic references to God, every instance of God's "anger" is reproduced literally in the Targum. Five times, in the phrase $\text{אֵל} \text{אֵל} \text{אֵל}$ (5.25; 9.11,16,20; and 10.4), the targumist adds an interpretation of his own $\text{אֵל} \text{אֵל} \text{אֵל}$, "they turned not from their transgressions," but still reproduces God's "anger" literally: $\text{אֵל} \text{אֵל} \text{אֵל}$.

"so that His anger might turn from them."

In 5.25 and 13.13 where $\text{פ} \text{ע}$ is used in combination with a form of $\text{פ} \text{ע} \text{ר}$, the targumist employs the same construction ($\text{פ} \text{ע} \text{ר} \text{ע}$) in combination with a form of $\text{פ} \text{ע} \text{ר}$) as has been noted above in 7.4 and 13.9. In the case of $\text{פ} \text{ע}$, "anger," the targumist makes no distinction between man and God.

2. פֶּחַח

פֶּחַח, "indignation," appears 5 times in Isaiah 1-39 (10.5, 25; 13.5; 26.20; and 30.27). In each instance it is the "indignation" of God that is involved, and in each instance the targumic rendering is עִלְפָּה, "curse," (incidentally, an even stronger anthropopathic attribute).

Three of the instances offer פֶּחַח in the absolute state, and a comparable form of עִלְפָּה is rendered: 10.25,

פֶּחַח עִלְפָּה / עִלְפָּה / עִלְפָּה / עִלְפָּה / עִלְפָּה ; 26.20, פֶּחַח עִלְפָּה / עִלְפָּה / עִלְפָּה / עִלְפָּה / עִלְפָּה ; 30.27, פֶּחַח עִלְפָּה / עִלְפָּה / עִלְפָּה / עִלְפָּה / עִלְפָּה .

Twice, however, פֶּחַח is found with a possessive suffix ending, and in both instances the corresponding Targum has עִלְפָּה in the absolute form: 10.5, פֶּחַח / עִלְפָּה / עִלְפָּה / עִלְפָּה / עִלְפָּה , "and a messenger sent from before Me against them with a curse," and 13.5, פֶּחַח / עִלְפָּה / עִלְפָּה / עִלְפָּה / עִלְפָּה , "even the Lord with the vessels of the cup of cursing before Him." Each verse, however, presents its own difficulty, and the absence of עִלְפָּה or עִלְפָּה need not indicate an anti-anthropopathic tendency on the part of our targumist.

10.5 is not easily understood even in the Hebrew, but the reproduction of 'ע' in the first phrase, *ע'ע'ע' ע'ע'ע'* clears the Targumist of anti-anthropopathism. The use of *ע'ע'ע'* which appears often in Isaiah 1-39 (13.1; 15.1; 17.1; etc.) in the absolute form may well be a stylism which accounts for the use of *ע'ע'ע'ע'* in place of the possessive suffix in 13.5.

It should be noted that Aramaic *ע'ע'* is employed also in relation to men as a translation of *ע'ע'ע'* in 8.21 (cf. p. 65, below).

3. 𐤅𐤆𐤃

𐤅𐤆𐤃 , "rage" or "raging," occurs only once in Isaiah 1-39. It is found in reference to God, in construct to 𐤅𐤀 , in 30.30, $\text{𐤅𐤀 𐤅𐤆𐤃? / 𐤆𐤀? 𐤅𐤀𐤓𐤓?}$, "with raging (or furious) anger." Its usage is similar to that of 𐤅𐤀 𐤓𐤓? (13.9,13) which is also rendered by the targumist as 𐤆𐤀? 𐤅𐤀𐤓𐤓? . Both 𐤅𐤀 and 𐤅𐤆𐤃^1 are here rendered by exact Aramaic equivalents -- and it is obvious that the targumist readily accepts this anthropopathic reference to God.

NOTES

1. Just as do *לֵב* and *לֵב* in the Hebrew, so can *לֵב* apparently stand alone and have about it an emotional rather than a physical quality. (Cf. supra, 14.6, *לֵב לֵב לֵב*).

שְׁלֵשׁ / שֶׁ? in the parallel first phrase. Nor should
 one be deceived by the use of שְׁלֵשׁ / שֶׁ here. The He-
 brew reading is שְׁלֵשׁ / שֶׁ and not שְׁלֵשׁ / שֶׁ. We are safe
 to assume that if the targumist's original statement
 was שְׁלֵשׁ, that it is purely interpretive, and that it
 is not related to the problem of anthropopathisms.

5. אִירָא

We find אִירָא, "terror" or "fear," 5 times in the text of Isaiah 1-39; twice in "non-God" contexts (24.17, 18), and three times referring to God (2.10,19,21).

The exact Aramaic equivalent כְּדִירָא is employed in both of the former instances: 24.17, כְּדִירָא חֲתָא אִירָא / כְּדִירָא אִירָא / כְּדִירָא אִירָא; 24.18, כְּדִירָא אִירָא / כְּדִירָא אִירָא / כְּדִירָא אִירָא.

The Targum to 2.10,19,21, in all of which the same phrase אִירָא אִירָא occurs is not quite so clear. The Targum is consistently different from the Hebrew. Whereas the Hebrew has אִירָא in construct to אִירָא, the Targum reads אִירָא כְּדִירָא אִירָא with כְּדִירָא apparently in apposition with אִירָא. Stenning's translation reads accordingly: "from before the Terrible One, the Lord" (2.10,19,21). The Mikraot Gedolot, on the other hand, reads "from before the Lord's fear (or reverence):" 2.10, אִירָא כְּדִירָא אִירָא; 2.19, אִירָא כְּדִירָא אִירָא; and 2.21, אִירָא כְּדִירָא אִירָא.

It is not inconceivable that כְּדִירָא should be hypostatized. Yet, in the light of the Mikraot Gedolot as well as the numerous instances where the targumist re-

produces literally² or even adds³ "God's fear," it is difficult to accept נִיִּי קִדְנָה as original. An interest-⁴ing reading is that in Lewis' Targum on Isaiah I-V where the text is that of Lagarde with selected corrections based on the Bomberg edition of the Bible.⁵ In all three instances Lewis has נִיִּי קִדְנָה .

It is also worth noting that, while קִדְנָה or קִדְנָה־נִיִּי occur in several contexts, the use of קִדְנָה is limited. In fact, in addition to its use as an equivalent of God's נִיִּי (in Stenning's manuscripts, at least) it appears three times (in all MSS.) as the exact equivalent of Hebrew נִיִּי , 12.2; 26.4; and 38.11, the only times that נִיִּי itself appears in all the prophetic Books. Again there is no uniformity of its relationship to נִיִּי which follows, not only between the MSS. collated by Stenning and the Mikraot Gedolot, but even within the manuscripts. So, we find נִיִּי קִדְנָה in 12.2 (all MSS.), in 26.4 (Stenning's MSS.) and in 38.11 (the Mikraot Gedolot); while נִיִּי קִדְנָה occurs in 26.4 (Mikraot Gedolot) and in 38.11 (Stenning's MSS.).⁶

NOTES

1. Of all the MSS. collated by Stenning, ad loc.
2. So, e.g., 8.13, פ' ופ'א מ'ר'א כ'פ / ד'ח'ת'כ'ן ;
 11.2 ד'ה'ו'ק' ת'ל'ת'!! / ד'י'ד'ו'ק' ד'ח'ת'כ'ן ; etc.
3. So, e.g., 1.3, ד'ד' י' א'ד' ד'ח'ת'כ'ן / ד'ח'ת'כ'ן א'ל' א'ל' ד'ח'ת'כ'ן ;
ד'ח'ת'כ'ן ד'ד' י' א'ד' ד'ח'ת'כ'ן , "Israel has not learnt to know My fear (or,
 the fear of Me);" .16, ד'ח'ת'כ'ן ד'ד' י' א'ד' ד'ח'ת'כ'ן / ד'ח'ת'כ'ן ד'ד' י' א'ד' ד'ח'ת'כ'ן ,
ד'ח'ת'כ'ן ד'ד' י' א'ד' ד'ח'ת'כ'ן , "there is none among them that is perfect in
 the fear of Me;" etc.
4. Harry S. Lewis, Targum on Isaiah I-V, London,
 Trübner & Co., 1889.
5. Ibid., pp. iii-iv.
6. Here, too, the Codex Reuchlinianus and the A.
 (Nuremberg) MS. read ד'ח'ת'כ'ן ד'ד' י' א'ד' ד'ח'ת'כ'ן .

NOTES

1. Cf. § 85, note 1.
2. B.D.B., p. 720b.

7. זַלְזָלָה

There are four instances of זַלְזָלָה, "zeal" or "jealousy," in Isaiah 1-39 (9.6; 11.13; 26.11; and 37.32).

One of these refers to the זַלְזָלָה of men, זַלְזָלָה דְּבָרִי!
 ר' זַלְזָלָה / ר' זַלְזָלָה חִיזָּא נִי עֲזָרָה זַלְזָלָה דְּבָרִי! (11.13), and is re-
 produced literally.

Of the three which refer to God's זַלְזָלָה, two occur in the identical phrase חִיזָּא נִי עֲזָרָה זַלְזָלָה דְּבָרִי / עֲזָרָה זַלְזָלָה דְּבָרִי? חִיזָּא נִי עֲזָרָה זַלְזָלָה דְּבָרִי, "by the word of the Lord of Hosts shall this be wrought" (9.6 and 37.32). Yet it is questionable whether the employment of עֲזָרָה זַלְזָלָה here is for the sake of avoiding the anthropopathism. If so, what reason was there to have added דְּ, "by," to עֲזָרָה זַלְזָלָה and to have changed the verb from the active to the passive: עֲזָרָה זַלְזָלָה / עֲזָרָה זַלְזָלָה. It is possible that the targumist has here employed a stock Aramaic phrase quite independent of the general question of anthropopathisms. (Of. II Kings 19.31)

In 26.11, רַחֲמֵי דְּבָרִי חִיזָּא נִי עֲזָרָה זַלְזָלָה דְּבָרִי / רַחֲמֵי דְּבָרִי חִיזָּא נִי עֲזָרָה זַלְזָלָה דְּבָרִי, "the wicked shall see, and be put to shame; the vengeance of the people shall cover them," there is no indication whether it is God's

vengeance upon the people or the people's vengeance upon the wicked that is meant. In relation to $\rho\delta - \text{הַקִּיָּץ}$ we have the literal translation קִיָּץ הַיָּרֵחַ . The traditional commentators² have accepted the former interpretation, as if to transpose the Hebrew word order to the following:

$\text{הַיָּרֵחַ הַקִּיָּץ}$ (i) קִיָּץ הַיָּרֵחַ . Conceivably, the targumist had the same in mind for God is ~~not~~ frequently presented as יְהוָה הַקִּיָּץ .

NOTES

1. The Mikraot Gedolot and 2 other MSS. read *ה'א'?*.
2. Rashi, Radak.

Part B**VERBS**

1. ל₁₀

ל₁₀, "to be angry," occurs once in Isaiah 1-39, and it refers to God (12.2). As in the case of "ל," our word is reproduced literally enough by the targumist:

יְהוָה יִתְּנֵה לִּי אֶת־לִּבִּי לְיְהוָה אֱלֹהֵי יִשְׂרָאֵל
 יְהוָה יִתְּנֵה לִּי אֶת־לִּבִּי לְיְהוָה אֱלֹהֵי יִשְׂרָאֵל
 "I will give thanks before Thee,
 O Lord; for because I had sinned before Thee, Thine anger
 was upon me."

3. $\text{h}\bar{\text{z}}'$

The hiphil form of the verb $\text{h}\bar{\text{z}}'$ has amongst its meanings the idea of "reproving" or "chiding." As such, it occurs twice in Isaiah 1-39, once with man as its subject (29.21) and once with God (37.4). It also occurs three times meaning "to judge" or "to decide" -- with God as subject (2.4) and with man (11.3,4). In all three latter instances the exact Aramaic equivalent $\text{h}\bar{\text{z}}'$ (hiphil form) is employed.

In 29.21, despite the targumist's embellishment, the exact equivalent is also employed: $\text{וְיִשְׁפֹּטֵם בְּיָמֵי הַמִּשְׁפָּט$!
 $\text{וְיִשְׁפֹּטֵם בְּיָמֵי הַמִּשְׁפָּט} \text{ וְיִשְׁפֹּטֵם בְּיָמֵי הַמִּשְׁפָּט}$!
 $\text{וְיִשְׁפֹּטֵם בְּיָמֵי הַמִּשְׁפָּט}$, "and seek an occasion of stumbling against him that reproveth them in the house of judgment with the words of the Law."

The fact that $\text{h}\bar{\text{z}}'$ is not rendered literally in relation to God (37.4) has nothing to do with the targumist's avoidance of anthropathisms: $\text{וְיִשְׁפֹּטֵם בְּיָמֵי הַמִּשְׁפָּט}$!
 $\text{וְיִשְׁפֹּטֵם בְּיָמֵי הַמִּשְׁפָּט}$, "and He will execute vengeance for all the words." God appears as the subject of a verb even stronger than the Hebrew.

4. פָּקַד

The verb פָּקַד , "to avenge" or "take vengeance," occurs once in Isaiah 1-39, with God as the subject (1.24): $\text{יְהוָה יִפְקֹד אֶת־עַמּוֹ וְיִשְׁפֹּט אֶת־יְהוּדָה וְיִשְׁרָאֵל וְיִשְׁפֹּט אֶת־כָּל־בְּנֵי־יִשְׂרָאֵל וְיִשְׁפֹּט אֶת־כָּל־בְּנֵי־יִשְׂרָאֵל$. The targumist renders the anthropopathism literally, despite the fact that he does not use a comparable form of the verb פָּקַד .

There are also two instances of the noun form (34.8; 35.4) -- both referring to God, and both rendered by the targumist by the familiar כְּחַיֵּי יְהוָה . The second of these instances is especially interesting, as the targumist treats $\text{פָּקַד$ as the infinitive form of the verb: 35.4,

$\text{כִּי־יִפְקֹד יְהוָה אֶת־עַמּוֹ וְיִשְׁפֹּט אֶת־יְהוּדָה וְיִשְׁרָאֵל וְיִשְׁפֹּט אֶת־כָּל־בְּנֵי־יִשְׂרָאֵל וְיִשְׁפֹּט אֶת־כָּל־בְּנֵי־יִשְׂרָאֵל$
 "Your God revealeth Himself to execute righteous vengeance."

34.16, וְהָיָה כִּי יִקְרָא יְהוָה בְּשֵׁם יְהוָה, "and at
 His pleasure shall they be brought near."

6. לִּיְהוָה

There is but one occurrence of לִּיְהוָה , "to hate," in Isaiah 1-39. In 1.14, God's לִּיְהוָה is found as subject of the verb: $\text{לִּיְהוָה} \text{לִּיְהוָה} \text{לִּיְהוָה} \text{לִּיְהוָה} \text{לִּיְהוָה}$ לִּיְהוָה לִּיְהוָה לִּיְהוָה לִּיְהוָה . The exact Aramaic equivalent is employed by the targumist.

Though there are no other examples of לִּיְהוָה , we find לִּיְהוָה and לִּיְהוָה with man as subject of the verb. In the single instance of לִּיְהוָה (5.24), לִּיְהוָה is employed by the targumist. For לִּיְהוָה , he employs לִּיְהוָה (7.15; 31.7; 33.8, 15) and לִּיְהוָה (5.24; 8.6; 30.12).

Even so, of itself this would not serve as an argument that the targumist is not anti-anthropopathic. For the subject of the verb is not God Himself but His לִּיְהוָה לִּיְהוָה . And God's לִּיְהוָה , as we have seen elsewhere, assumes anthropomorphic characteristics (e.g., לִּיְהוָה לִּיְהוָה , etc.). Taken, however, with the other verbs presented in this section the example is at least supportive of the proposition that the targumist is not disturbed by anthropopathisms.

Conclusion

The targumist of Isaiah 1-39 treats the anthropopathisms of the Hebrew text differently from the anthropomorphisms. In the targumist's representation of the latter, as has been noted, God is pictured as having no bodily features. He does, however, have many emotional characteristics. God becomes angry, even furious; He instills terror; He rebukes; He avenges Himself; in fact, He apparently even hates. The targumist of Isaiah 1-39 is not troubled by anthropopathic reference to God.

Nevertheless, despite regular reproduction of anthropopathisms by our targumist, one might, at first blush, hesitate to state flatly that he is not at all bothered by anthropopathisms. The reason for such hesitation would be the targumist's treatment of רָחַם, רָחַם, and רָחַם. But upon close examination of these three it becomes apparent that such hesitation is hardly justified.

רָחַם, for example, occurs five times and is rendered רָחַם by the targumist. Only in 10.5 (וְרָחַם רָחַם כִּי יִדְּוּ רָחַם) and 13.5 (וְרָחַם רָחַם רָחַם), where רָחַם is found with the possessive suffix ending (and רָחַם is reproduced in the absolute form) might one question the targumist's

motives. But 10.5 is a difficult, if not corrupt verse; and the avoidance of יְהוָה (for יְהוָה) in 13.5 hardly seems to be an attempt to avoid anthropopathism.

The targumist's treatment of God's יְהוָה is similar, avoiding the reproduction of the construct (יְהוָה יְהוָה) in 9.16 and 13.13 by the insertion of the preposition

פְּרָק יְהוָה . In both cases, however, the exact Aramaic equivalent יְהוָה is also reproduced. It is dubious therefore whether it is the anthropopathism which is bothering the targumist; rather does it appear to be a matter of style. In fact, the parallel phrase in 13.13 is reproduced literally: $\text{יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה}$.

In the case of God's יְהוָה , we are also limited to two instances and both are rendered by יְהוָה : $\text{יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה}$. (The same phrase appears also in II Kings 19.31.) Though יְהוָה is often used to obviate anthropomorphic references to God, it seems more likely that $\text{יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה יְהוָה}$ is something of a stock phrase employed by the targumist.

SUMMARY

In sum, it may be stated that the targumist of Isaiah 1-39 scrupulously avoids the reproduction of anthropomorphisms. However, he reproduces literally almost all anthropopathic reference to God; the few exceptions need not point to anti-anthropopathism.

Such generalizing statements as "anthropomorphisms and anthropopathisms are usually paraphrased" (Bleddyn J. Roberts) or that "the Targumim...to the Prophets avoid anthropomorphisms and anthropopathisms whenever the Biblical expressions seem such" (Louis Ginsberg) are not acceptable in the light of the present work. Each Book must be examined per se. Whether any one general statement to cover all the Books of the Bible will result from these numerous studies, one cannot now determine.