

A. Text: Isaiah 6:1-7; Psalm 29; Romans 11:33-36; John 3:1-17

B. Liturgical Context: The feast of Holy Trinity

C. Biblical Context

a. Broader Context: The Book of Isaiah and all the prophecy with it

b. Narrower Context: Just before this prophesy about Israel, after this the prophecy about Christ as the One born of a virgin.

D. Questions:

E. Translation:

בְּשַׁנַּת־מוֹת הַמֶּלֶךְ עֲזִיָּהוּ וַאֲרָאָה אֶת־אֲדֹנָי יֹשֵׁב  
עַל־כִּסֵּא רָם וְנִשָּׂא וְשׁוּלְיָו מְלֵאִים אֶת־הַהֵיכָל: שְׂרָפִים  
עֹמְדִים מִמַּעַל לּוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד  
בְּשַׁתַּיִם וְיִכְסֶה פָּנָיו וּבְשַׁתַּיִם יִכְסֶה רַגְלָיו וּבְשַׁתַּיִם  
יְעוֹפֵף: וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ יְהוָה  
צְבָאוֹת מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ: וַיִּנְעוּ אַמּוֹת הַסָּפִים מִקּוֹל  
הַקּוֹרָא וְהַבֵּית יִמְלֵא עָשָׁן: וְאָמַר אִוִּי־לִי כִי־נִדְמִיתִי כִי  
אִישׁ טִמְא־שִׁפְתַיִם אֲנִי וּבִתּוֹךְ עַם־טִמְא שִׁפְתַיִם אֲנִי  
וַיֹּשֶׁב כִּי אֶת־הַמֶּלֶךְ יְהוָה צְבָאוֹת רָאוּ עֵינָי: וַיַּעַף אֵלַי  
אֶחָד מִן־הַשְּׂרָפִים וּבִידּוֹ רִצְפָה בְּמַלְקָחִים לָקַח מֵעַל  
הַמִּזְבֵּחַ: וַיִּגַע עַל־פִּי וַיֵּאמֶר הִנֵּה נֹגַע זֶה עַל־שִׁפְתֶיךָ  
וְסָר עֲוֹנֶךָ וְחִטְאֶתְךָ תִּכְפֹּר:

IN the year of the death of the King Uzziah and I saw the Lord sitting upon the throne high and lifted up. And the skirt filled the temple. Seraphim stood above with them six wings, six wings, to one Two to cover his face, and two to cover his feet and two for flying. And cried out one, and one and said, “Holy, Holy, Holy [is] YHWH Sabaoth which fills all the land with His glory” And trembled the foundations of the thresholds at the voice which proclaimed and the house was filled with smoke. And said I “ woe is me, for I am cut off for am a man of unclean lips am I, and in the midst a people of unclean lips I dwell. for King YHWH Sabaoth have seen I. and flew to me one from the Seraphim his hand coal with tongs from the altar. And he reached my mouth and said, “behold, touched this your lips, and turned aside your guilt atoned for a propitiation.

F. Notes:

שׁוּלְיָו skirt

שׁוּלְיָו S7757 TWOT2346a GK8767] n.m. Is 6:1 skirt, of robe;—pl. cstr. שׁוּלְיָו Ex 28:34 +; sf. שׁוּלְיָו Na 3:5 +, שׁוּלְיָו Is 6:1 +, שׁוּלְיָו La 1:9;—skirts; of ‘A’s train, in vision Is 6:1; elsewhere of city personif. as woman, in phrase of ignominy, חֲשַׁפְתִּי שׁוּלְיָו Je 13:26, עַל־פְּנֵיךְ Na 3:5, וְגוֹ נִגְלוּ שׁוּלְיָו Je 13:22; of defilement, טִמְאָתָה בְּשׁוּלְיָו La 1:9; of high priest’s robe Ex 28:33(), 34 = 39:24, 25, 26 (all P).

שׁוּלְיָו S7758 TWOT2399a GK8768 v. שׁוּלְיָו.

Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 1002.

**כַּנְפִּים** wings

S<sup>3671</sup> TWOT<sup>1003a</sup> GK<sup>4053</sup><sub>109</sub> **n.f.** 1 K 6:27 (**m.** Ez 7:2 Kt, but cf. Qr and Co; also appar. 2 Ch 3:11, 13, but v. Be), **wing, extremity** (NH *id.*; Aramaic ܟܢܦܐ, ܟܢܦܐ, *kenpo*); Zinj. ܟܢܦܐ, fig. for *attached himself to the party of his lord*, Panammu<sup>Inser. l. 11</sup>, cf. Zc 8:23 (**2 a** *infr.*); DHM<sup>58</sup>; Arabic كَنْفٌ (*kanafun*), Assyrian *kappu*, Ethiopic ክንፍ (*kənf*);—abs. כ' Gn 1:21 +; cstr. 1 כַּנֶּף K 6:24 +; sf. כַּנְפֵי Ez 16:8, כַּנְפֵי Ru 3:9, כַּנְפֵי Hg 2:12; du. 1 כַּנְפִּים K 8:7 + (even of more than two, Is 6:2<sup>0</sup> Ez 1:6, 21); cstr. כַּנְפֵי Ex 19:4; sf. כַּנְפֵי Ez 5:3, כַּנְפֵי Je 2:34, כַּנְפֵי Is 8:8 +; כַּנְפֵיהָ Ho 4:19 Mal 3:20; 1 כַּנְפֵיהֶם K 6:27 +; כַּנְפֵיהֶן Ez 1:24, 25; pl. cstr. כַּנְפוֹת Dt 22:12 + 4 times;— **1. wing**, †**a.** of birds Is 10:14 (in fig.), Ex 19:4 (E? R? fig.) Dt 32:11 (in sim.), Zc 5:9 Lv 1:17 (P), Jb 39:13, 26 ψ 68:14; in fig. of invading king Je 48:40; 49:22 Ez 17:3, 7; so appar. Is 8:8 of invader as overflowing river (but Du Che separate מַטּוֹת כַּנְפֵי from preceding); of riches, as flying away Pr 23:5; in phr. צְפוֹר כַּנֶּף = *winged birds* Dt 4:17 ψ 148:10, (עֵיט צְפוֹר כַּל-כ' Ez 39:4, 17, כַּל צְפוֹר כַּל-כ' Gn 7:14 (P), Ez 17:23, עוֹף כ' Gn 1:21 (P), ψ 78:27; also בַּעַל כ' Pr 1:17 = *winged thing*, cf. בַּעַל-הַכַּנְפִּים Ec 10:20. †**b.** of insects (prob.), אֶרֶץ צִלְצֵל כַּנְפִּים Is 18:1 *buzzing*, or *humming of wings*, i. e. Ethiopia, so called from its swarms of flies, with especial ref. poss. to the tsetse-fly (so Du, cf. Che; *id.*, in gen., Hi De; > Kn Di of the tropical *shadow falling both ways*; Thes<sup>1167 b</sup> of *noise of the wings* of an army; ref. to sails as wings—cf. v 2—would be suitable, but צִלְצֵל does not favour this). **c.** of cherubim 1 K 6:24<sup>0</sup> + 8 times K, cf. 2 Ch 3:11<sup>0</sup> + 6 times Ch, Ez 1:6 + 17 times Ez, Ex 25:20<sup>0</sup> 39:9<sup>0</sup> (all P). †**d.** of seraphim Is 6:2<sup>0</sup> †**e.** of women in Zec.'s vision Zc 5:9<sup>0</sup>. †**f.** fig. of the wind, Ho 4:19 ψ 18:11 = 2 S 22:11, ψ 104:3. †**g.** fig. of the dawn (winged sun-disc?) ψ 139:9, cf. of sun of righteousness Mal 3:20. †**h.** fig. of 'י, as protector of his people ψ 17:8; 36:8; 57:2; 61:5; 63:5; 91:4 Ru 2:12. † **2. extremity.**—**a.** of garment, = *skirt, corner*, or loose flowing end, 1 S 15:27; 24:5, 6, 12<sup>0</sup> Dt 22:12; 23:1; 27:20 Je 2:34 (fig.), Ez 5:3; 16:8 (in fig.), Hg 2:12<sup>0</sup> Zc 8:23 Nu 15:38<sup>0</sup> (P; cf. RS<sup>i. 416, 2nd ed. 437</sup>) Ru 3:9. **b.** of the earth, אֶרֶץ מְכֻנֶּפֶת Is 24:16 *from the end of the earth*; elsewhere pl. כַּנְפוֹת 'אֵי Jb 37:3; 38:13, and, def. 'הָא אֶרֶבַע כ' Is 11:12 *the four corners of the earth*; so of the holy land Ez 7:2.—עַל-כַּנְפֵי שְׁקוּצִים מְשׁוּמִים Dn 9:27 is obscure; Meinh. reads,

after Vrss., קַנְפָּ, *on the corner (of the altar) is a devastating abomination*; < Kue<sup>Onderzoek 2, ii. 472</sup> Bev, who read עַל-כַּנּוּ *in its place, instead of it*.<sup>1</sup>

The exact origin of a separate set of figurative usages is difficult to determine. Here the word either means the flowing hem of a robe or the ends of the earth. Perhaps the similarity of the robe to wings, and then the “end” of the robe to the ends of the earth accurately describes the transference.

The remainder of the references to *kānāp* have to do with either the cherubim over the ark, or Ezekiel’s visions. It is tempting to see in these numerous occurrences some theological statements concerning Yahweh, especially in the light of the winged seraphim in Isa 6:2. It may be that the wings of his messengers speak of his ability to transcend his creation and yet be at any moment immanent in it. The fact that he is elsewhere said to ride on the wings of the wind may support such conjectures. However, apart from more explicit biblical statements they must remain in the realm of conjecture.

**Bibliography:** THAT, I, pp. 833–35.<sup>2</sup>

## קָדוֹשׁ Holy

קָדוֹשׁ S<sup>6918</sup> TWOT<sup>1990b</sup> GK<sup>7705</sup> **adj.** sacred, holy;—abs. קָ Ex 19:6 +; שֵׁשׁ קָדוֹשׁ Ex 29:31 +; cstr. קָדוֹשִׁי Is 1:4 +; שֵׁשִׁי Is 49:7 + 2 times; sf. קָדוֹשִׁי Hb 1:12; קָדוֹשׁוֹ Is 10:17; 49:7 קָדוֹשֶׁיךָ Is 43:15; pl. קָדוֹשִׁים Ho 12:1 + 2 times, קָדוֹשִׁים Lv 11:44 + 16 times; sf. קָדוֹשִׁי Dt 33:3 שֵׁשִׁי 34:10, יְקָדְשִׁי Jb 15:15;— **1.** of God, as separate, apart, and so *sacred, holy*: **a.** exalted on theophanic throne Is 6:3<sup>0</sup>, שֵׁשִׁי 22:4; heavenly throne Is 57:15; in victory 5:16 1 S 2:2 שֵׁשִׁי 99:3 (|| נוֹרָא, v 5, 9; 111:9 וְנוֹרָא שֵׁשִׁי וְקָדוֹשׁוֹ). **b.** separate from human infirmity, impurity, and sin: Jos 24:19 (E), 1 S 6:20 Hb 1:12; קָדוֹשׁ אֱלֹהֵינוּ Lv 11:44, 45; 19:2; 20:26; 21:8 (H); קָדוֹשׁ בְּקִרְבְּךָ Ho 11:9; קָדוֹשׁ בְּיִשְׂרָאֵל Ez 39:7. **c.** קָדוֹשׁ יְשׁוּבָה = divine name (originating from *trisagion*, Is 6:3) Is 1:4; 5:19, 24; 10:20; 12:6; 17:7; 29:19; 30:11, 12, 15; 31:1; Is 2 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17; 49:7; 54:5; 55:5; 60:9, 14 elsewhere only 2 K 19:22 = Is 37:23, Je 50:29; 51:5 שֵׁשִׁי 71:22; 78:41; 89:19; קָדוֹשׁוֹ Is 29:23, קָדוֹשׁוֹ 40:25 קָדוֹשׁוֹ; 43:15 קָדוֹשׁוֹ; 49:7; 10:17 Hb 3:3; Jb 6:10, pl. intens. קָדוֹשִׁים Ho 12:1; Pr 9:10; 30:3. **2. a.** of

<sup>1</sup> Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, [Enhanced Brown-Driver-Briggs Hebrew and English Lexicon](#) (Oxford: Clarendon Press, 1977), 489.

<sup>2</sup> John N. Oswalt, [“כַּנְפָּ 1003.”](#) ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 447.

place, *sacred, holy*, chambers of priests Ez 42:13, camp of Isr. Dt 23:15, + מְרוֹם of heaven Is 57:15 (but of ' Du Ry, and [reading 'קַבַּ as *holy*, ב essent.] Klo Che Marti); in foll. (often defect.) pointing dub., read prob. 'קַבַּ (ו)מְרוֹם:2 שְׁדָּב of the court of tabernacle, Ex 29:31 Lv 6:9, 19, 20; 7:6; 10:13; 16:24; 24:9 (P), of Jerusalem Ec 8:10; מְשַׁבְּנֵי עֵלְיוֹן 'קַבַּ 46:5; 65:5 הַיְכָלָה 'קַבַּ. **b.** persons: priests Lv 21:7, 8; Nu 16:5, 7 (P), Aaron ַּשׁ 106:16, Levites 2 Ch 35:3, prophet 2 K 4:9, Nazirite Nu 6:5, 8 (P), Isr. 'קַבַּ גֹּיִּי Ex 19:6 (E), 'קַבַּ עַם Dt 7:6; 14:2, 21; 26:19; 28:9; כְּלֵי־הָעֵדֻת Nu 16:3 (P); remnant in Jerus. Is 4:3; שְׂדָבִים *sacred* Lv 11:44, 45; 19:2; 20:7, 26; 21:6; Nu 15:40; שְׂדָבִים *sacred ones, saints* Dt 33:3 (song), ַּשׁ 16:3; 34:10 Dn 8:24. **c.** angels, ַּשׁ 89:6, 8 Jb 5:1; 15:15; Zc 14:5 Dn 8:13<sup>0</sup>. **d.** מֵי־קַבַּ שְׂדָבִים Nu 5:17 *holy water*. **e.** time 'לִי (הַיּוֹם) 'קַבַּ Ne 8:9, 10, 11; ' שְׂדָבִים Is 58:13, of Sabbath.—(Cf. Biblical Aramaic שְׂדָבִים).<sup>3</sup>

**1990** שְׂדָבִים (*qādaš*) *be hallowed, holy, sanctified; to consecrate, sanctify, prepare, dedicate*.  
Denominative verb.

#### Parent Noun

**1990a** שְׂדָבִים (*qōdeš*) *apartness, holiness, sacredness*.

**1990b** שְׂדָבִים (*qādōš*) *holy, Holy One, saint*.

**1990c** שְׂדָבִים (*qādēš*) *male temple prostitute* (Deut 23:17; II Kgs 23:7).

**1990d** שְׂדָבִים (*qedeš*) *Kedesh*.

**1990e** שְׂדָבִים (*qādēš*) *Kadesh*.

**1990f** מִשְׁדָּבִים (*miqdāš*) *holy place, sanctuary*.

The verb *qādaš* in the Qal connotes the state of that which belongs to the sphere of the sacred. Thus it is distinct from the common or profane. In the Piel and Hiphil it connotes the act by which the distinction is effected. It is a denominative verb.

The suggestion that the root *qdš* is derived from an original biliteral *qd* ("cut") is attractive but tenuous in view of the uncertainties surrounding the transmission of biliteral roots to the trilateral form. The meaning "to separate" is favored p 787 by many scholars, but the fact that *qdš* rarely, if ever, occurs in a secular sense makes any positive conclusion in this regard difficult because of the limited evidence on which to base philological comparison.

The word occurs in several dialects of Akkadian with the basic meanings "to be clean, pure, consecrated." In the Canaanite texts from Ugarit, the basic meaning of the word group is "holy," and it is always used in a cultic sense.

A definitive use of the term occurs in Num 16:38 [H 17:3]. The censers of the Korahites were regarded as holy because they had been devoted to the Lord. They were thus regarded as having entered the sphere of the sacred by virtue of cultic ritual (v. 17 [H 16:18]) and were accorded a special place in the sanctuary. The devotion of the censers seems to have created a condition of inviolable holiness that

<sup>3</sup> Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, [Enhanced Brown-Driver-Briggs Hebrew and English Lexicon](#) (Oxford: Clarendon Press, 1977), 872.

could not allow for their being treated in a common way. It seems best to see the root *qdš* as serving to delineate the sphere of the “holy.”

In the Qal the verb *qādaš* is used most frequently to describe the state of consecration effected by Levitical ritual. In Ex 29:21, 37; 30:29 certain articles used in the Levitical service were consecrated to God and were thus recognized as belonging to the realm of the sacred. Transmission of the state of holiness to anything that touched a person or object so consecrated (Ex 29:37; 30:29; Lev 6:18 [H 11], 27 [H 20]) does not necessarily imply that a transferable divine energy exists in the “holy.” Rather, it seems that the person or object entered the state of holiness in the sense of becoming subject to cultic restrictions, as were other holy persons or objects, in order to avoid diffusion of the sacred and the profane (cf. the state of holiness of the priesthood [Lev 21:1–8] and the strictures applied to a garment accidentally sprinkled with the blood of the sin offering [Lev 6:27, [H 20]).

In the Piel the word is used most frequently of the act of consecration. In Ex 19:23 the consecration of Mt. Sinai by establishing boundaries around it served to keep out all that might have profaned God’s holy presence.

The ethical connotations of the concepts of holiness find their basis in the proscriptions against diffusing the realms of the sacred and the profane (Lev 22:32).

In the Niphal the verb *qādaš* may connote the concept “to prove one’s holiness.” God proves his holiness by judging sin (Lev 10:3; cf. 1–2; Num 20:13; Ezk 28:2). His holiness is also demonstrated in his adherence to his promises (Ezk 20:41; 28:25; 39:27).<sup>4</sup>

## ἅγιος.

### A. In Greek and Hellenistic Writings.

The old Greek word ἅγιος signifies the object of awe (Williger, *Pass.-Cr.ö*), whether in the sense of reverence (Hom. *Hymn. Cer.*, 479: μέγα γάρ τι θεῶν ἅγιος ἰσχάνει αὐδήν), or in that of aversion (Aesch. *Choeph.*, 154 f.: ἀπώτροπον ἅγιος ἀπεύχεται, cf. *Soph. Oed. Tyr.*, 1426). The adjective ἀγής (Diels,<sup>4</sup> I, 160, 12 f.; 244, 3) approximates to the sense of καθαρός, “clean.” From the time of the Attic tragic dramatists this sense came to be less attached to the ἅγιος stem than to the ἄγνός stem, which is linked with the verbal adjective. The verb ἄζω, “to shrink from,” usually found in the medial ἄζομαι (*Soph. Oed. Col.* 134 etc.), does not occur at all in the Bible.

The first certain attestation of the adjective ἅγιος is in Herodotus, who brings it into close relationship with the sanctuary (5, 119: μέγα τε καὶ ἅγιον ἄλσος, and also 2, 41: 44). Plato distinguishes κακὰ ... διαφερόντως αὖ μεγάλα, ὅταν εἰς δημόσια καὶ ἅγια <sc. γίνωνται> (*Leg.*, X, 884a). It is used of sanctuaries (*Demosth.*, 59, 77: ὑπὲρ τοίνυν ἁγίων καὶ σεμνῶν ἱερῶν), a distinction being made between βωμοί, οἱ μὲν κάλλιστοι καὶ ἁγιώτατοι ἐν αὐτῇ τῇ ψυχῇ τῇ ἐκάστου καὶ τῇ φύσει, οἱ δὲ καὶ κοινῇ τοῖς πᾶσι τιμᾶν ἰδρυμένοι (*Demosth.*, 25, 35), so that the most beautiful and sacred things are not accessible to the public. Similarly Isocrates speaks of the ἁγιώτατα τῶν ἱερῶν, *Areop.* 29. The

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<sup>4</sup> Thomas E. McComiskey, “1990 *ψ17*,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 786–787.

Hellenistic inscriptions confirm this usage, particularly for oriental sanctuaries (IG, XII, 1, 694, 14: ἐν τῷ ἱερῷ τῷ ἁγιωτάτῳ, Ditt. Syll.<sup>3</sup>, 768, 16: τῶν ἱερῶν τῶν ἁγιωτάτων). V 1, p 89

In the Hellenistic period ἅγιος is used as an epithet of the gods as well, preferably in the case of Egyptian and Syrian, and therefore again oriental deities, such as Isis, Serapis and Baal (e.g., Ditt. Or., 620, 2: Δὴ ἁγίῳ βεελβεσώρῳ [Gerasa], 590, 1 f.: Θεῷ ἁγίῳ Βὰλ καὶ θεῷ Ἑρᾶ [Beirut], just as in the Roman cultus Syrian deities are given the predicate *sanctus* == ἅγιος. From the oriental deities the phrase ἅγιος ἁγιώτατος seems only at a later date to have been transferred to the Greek gods. On the other hand the word ἅγιος never seems to have been applied in pure Greek to men connected with the cultus, its place being taken by ἁγνός in this respect.

It may be added that it was used of customs connected with religion, especially the mysteries (eg., Aristoph. Nu., 304: ἐν τελεταῖς ἁγίαις, Demosth., 25, 11: τὰς ἁγιωτάτας ἡμῖν τελετὰς καταδείξας etc.).

Only in the Hellenistic period does ἅγιος come into more common use. Probably this is due to the influence of the oriental concept of holiness, as best seen in the LXX. Here ἅγιος is used as the equivalent of the Hebrew in all applications of this Hebrew term, so that in the usage of the Bible we must everywhere recognise the Semitic background.

## B. The Use of the Term Holiness in the OT.

The root שִׁדָּק is probably not originally Hebrew but Canaanite, being thus taken over from an alien religious circle, while the native Hebrew דָּחַן acquires the significance of “what is banned” and thus becomes predominantly negative. The actual meaning of שִׁדָּק is hard to determine etymologically. We cannot accept the earlier theory of its kinship with שִׁדָּח, which contradicts the Semitic laws of sound. Fleischer, on the other hand, has rightly pointed to the basic דָּק, “to divide,” which would cause us to think of what is marked off from the secular. The antithetical term is חָל, or “profane” (1 S. 21:5 f.; Ez. 22:26; 42:20; 44:23), i.e., that which is not under the ban of holiness. In contrast to שִׁדָּק this appertains to ordinary life, and thus self-evidently comes to mean “common” (κοινόν) as distinct from the cultic. Most closely related materially to שִׁדָּק or holiness is the term טָהַר (“purity”). The substantive (qōdes:ṭōhar), adjective (qādhōš: ṭāhōr) and verb (qādhēš: ṭāhēr) all show the same basic forms. שִׁדָּק is related to טָהַר like ἅγιος to ἁγνός. Yet while שִׁדָּק is the basic cultic term, טָהַר is the ritual. There is always an energy in the holy which is lacking in the pure or clean. If both שִׁדָּק and טָהַר may be brought under the concept of the religious, both are distinct from the ethical, with which the religious is not to be equated. The ethical has its root in the human sphere rather than the divine. It is only with the increasing spiritualisation of thought that the two great vital streams come together.

From the very first שִׁדָּק is very closely linked with the cultic. Anything related to the cultus, whether God, man, things, space or time, can be brought under the term שִׁדָּק.

In analogy to the nominal construction לְגֹדֵם, אֲדָם, טָהַר the substantive שִׁדָּק always denotes a state and not an action. In Genesis, where the cultus does not play any V 1, p 90 significant role, it is not found; but it occurs only the more frequently in the story of Moses. Already at Sinai the J source has the expression (Ex. 3:5, שִׁדָּקֵת קִדְשׁ). The ground around the burning bush is holy ground, as is also Gilgal before Jericho (Jos. 5:15), and esp. Jerusalem (Is. 48:2; 52:1; Neh. 11:1, 18), the site of the temple (Is. 11:9; 56:7: שִׁדָּקֵת הַיְהוָה), the temple itself (Is. 64:10; 1 Ch. 29:3: שִׁדָּקֵת הַיְהוָה cf. Ps. 5:7; 79:1; 138:2: הַיְהוָה

שְׁקֵדָה) and everything appertaining to it, the holiest of holies (Ps. 28:2: דְּבֵיר הַקֹּדֶשׁ), the chambers (Ez. 42:13; 46:19: לְשֹׁכֵת הַקֹּדֶשׁ) and the courts (Is. 62:9). In relation to the temple שְׁקֵדָה comes to mean sanctuary rather than holiness, and within it a distinction is made between the sanctuary (Ex. 26:33; Lv. 4:6: שְׁקֵדָה) and the holiest of holies (Ex. 26:34; Nu. 18:10). The holy time as well as the holy place is called שְׁקֵדָה (Is. 58:13; Neh. 10:32: יוֹם הַקֹּדֶשׁ, cf. Ex. 16:23; Neh. 9:14: שְׁבֵת הַקֹּדֶשׁ). Reference is also made to holy offerings, and therefore to sacrifices (1 S. 21:5–7; cf. Lv. 22:12; 3:11: לְחֶם קֹדֶשׁ) and tithes (Dt. 26:13). The more deeply we penetrate into the priestly literature of the Pentateuch, the more common the word becomes, evidence being thus given of an increasing “catholicising” of the OT concept of holiness under priestly rule. The status merges more and more into the matter of the cultus, so that the Law no less than the cultus itself comes under the threat of a purely material conception of holiness.

The adjective שְׁקֵדָה is more fluid than the substantive שְׁקֵדָה. Whereas שְׁקֵדָה is a material concept with no personal element, שְׁקֵדָה can be used outside the place and time of the cultic (Lv. 6:9, 19 ff. etc.) of persons. Characteristically it is not applied to things like sacrifices, garments or vessels etc., and in regard to cultic status God can be called שְׁקֵדָה as well as man. To be sure, the cultic nature of שְׁקֵדָה is somewhat evaporated when it is used of God, since the angels, who have no cultus, can sometimes be described as שְׁקֵדָה (Job 5:1; 15:15). As a predicate of God, שְׁקֵדָה comes to have the meaning of divine, and thus becomes an adjective for God (Is. 5:16; 6:3; Hos. 11:9 etc.; cf. יְשׁוּעָה Is. 1:4 etc.). But the personal character of God gives a spiritual turn to the whole concept, a development chiefly attributable to the prophets. Even as a human predicate שְׁקֵדָה acquires a new sense, for in man the holy comes into contact with the ethical, though there is no simple equation. The relationship of God and man thus gives to the adjective שְׁקֵדָה a historical element as distinct from the impersonal שְׁקֵדָה.

Finally, the verb שְׁקֵדָה is the most versatile form of the root. The relatively infrequent qal form denotes exclusively cultic holiness with no moral element. In contrast the niph'al form, of which God alone is the subject, denotes the self-representation of His holiness (Is. 5:16; Ez. 20:41; 28:22, 25; 36:23; 38:16; 39:27; Nu. 20:13) in Israel in face of the Gentile world. What is indicated is not so much entry into a state of holiness as the expression of the essence of divine holiness. In contrast again, the comparative stem is inchoative: “to set in a state of holiness.” The subject here may be God, who sanctifies in the eyes of the nations His name defiled by Israel (Ez. 36:23), or who restores the holiness of Israel itself V 1, p 91 (Ez. 20:12; 37:28), or who declares the Sabbath to be holy (Gn. 2:3); but it may also be Moses, who sanctifies the people (Ex. 19:10, 14), or Joshua (Jos. 7:13), or Job (1:5), or Samuel (1 S. 16:5), as they sanctify either the nation or individuals. When the people as such enters a state of holiness, the middle hitpa'el is found (Jos. 3:5; 2 S. 11:4: שְׁקֵדָה). In this case the concept never implies more than cultic qualification. Finally, the causative has the sense of “dedicate,” not with the implication of cultic qualification, but rather of transfer to the possession of God, to whom the person or thing dedicated now exclusively belongs.

### C. The History of the Term in the OT.

#### 1. The Pre-prophetic Period.

The history of the term is linked with the substantive שְׁקֵדָה, though not so much in the sense of sanctuary with reference to the centre of the cultus, old though this use is (Ex. 3:5; Jos. 5:15), as in that of holiness

with reference to the name of God. For God's name is an expression for His personal essence as present in the sanctuary and people. Taken up into the personal being of Yahweh, however, **שְׁדָּקָה** acquires a moral bearing alien to it by nature. Amos already causes Yahweh to swear by His holiness (4:2), and therefore by His innermost essence, which is different from everything creaturely, let alone unclean or sinful. Similarly he finds a mortal human sin in the defilement of the name of Yahweh's holiness even within the sphere of the cultus (2:7). The phrase **שְׁדָּקָה יְהוָה** is particularly common in the priestly literature, whether in the pre-exilic holiness code of P (Lv. 20:3; 22:2) or in the priestly prophet Ezekiel (Ez. 36:20 ff.). In the Psalter, too, where we again encounter the holiness of the name of Yahweh (Ps. 33:21; 103:1 etc., cf. also 1 Chr. 16:10, 35), it is used in connection with worship. Here the cultic element has certainly not disappeared, since the theological feeling of priestly circles is cultically emphasised. Again, the name itself is prescribed for invocation in the cultus; for the cultus is possible only where the name of God is acknowledged, the name in some sense taking the place of the cultic image in the OT. Nevertheless, with the emphasising of the name holiness becomes far more personal than cultic, as may be seen particularly clearly in Ezekiel and the Psalter.

In the process, however, the concept of holiness merges into that of divinity, so that Yahweh's holy name contrasts with everything creaturely. The phrases **דְּבַר שְׁדָּקָה** (Ps. 105:42) and **רוּחַ שְׁדָּקָה** (Is. 63:10 ff.; Ps. 51:11) follow the same pattern. The name, Word and Spirit of God are all forms of His revelation, but as **שְׁדָּקָה** they are set in antithesis to everything worldly or creaturely, so that even the cultic is almost consumed by the divine. **God's holiness thus becomes an expression for His perfection of being which transcends everything creaturely.** As we have seen, the revelation of His holiness is expressed by **נִפְדָּק** **שְׁדָּקָה**; "to sanctify oneself," God alone being the subject (Lv. 10:3; 22:32; Ex. 29:43; Is. 5:16; Ez. 20:41). Even in the Lord's Prayer, the request **ἁγιασθήτω τὸ ὄνομά σου** corresponds to the Hebrew **שְׁדָּקָה**, so that it is God Himself who demonstrates His name to be holy.

As the name of Yahweh is disclosed at Sinai, so it is at Sinai that Israel as His people has its origin in the divine covenant (Ex. 24:4–8). Thus the concept of holiness is linked with the relationship between God and His people, with the national religion. Because God dwells in the midst of the people, Israel, too, is to be a **עַם קְדוֹשׁ** (Dt. 7:6; 26:19; cf. Jer. 2:3). It must have no contact with the cults or rites of other nations. It must worship Yahweh as its only God (Dt. 6:4). In the concept of the **עַם קְדוֹשׁ** (cf. Ex. 19:6: **גוֹי קְדוֹשׁ**) the cultic and national elements V 1, p 92 are indissolubly merged. Probably developing out of a holy amphictyonic league, centred upon the ark, Israel is in Deuteronomy the people of God in an absolute sense, established on the basis of the divine covenant (Dt. 17:2) and election (7:1 ff.) in contrast to the heathenism of other nations. Indeed, within the one term **שְׁדָּקָה** Israelite and heathen conceptions of holiness are brought into mortal combat, since in the **עַם קְדוֹשׁ** there must be neither **שְׁדָּקָה** nor **קְדוּשָׁה** (Dt. 23:18). These hierodules belong to the Canaanite cultus, the holiness of which cannot be better characterised than by the fact that it includes "holy" licence. The thought of the holy people emerges even more clearly in the Holiness Code (Lv. 17–26) than in Deuteronomy. Here everything derives from the basic statement in Lv. 19:2: Ye shall be **יְהוָה אֱלֹהֵיכֶם קְדוֹשׁ**. Yahweh's holiness demands the holiness of His people as a condition of intercourse. If the cultic character of holiness is prominent in this code, c. 19 shows us that cultic qualification is inconceivable without purity. Cultic purity, however, demands personal purity. The **ἁγιοί** must be **ἀγνοί**. Hence the sphere of ethics is taken up into that of religion.

This form of the concept of holiness is thus determined by the cultus. At its heart stands the ark, which from Sinai on is linked with the sanctuary, like a mobile house in which God is thought to dwell. After a



long detour by Shiloh it comes at length to Jerusalem, finding a permanent abode in the holiest of holies in Solomon's temple (1 K. 8:13), so that the sanctuary which shelters it is filled with its holiness, and the presence of God is thought to be enthroned above the ark, which is screened by the cherubim. It is worth noting that Yahweh appears for the first time as 1) האֱלֹהִים הַקְּדוֹשׁ S. 6:20) in connection with the ark. In stories like 1 S. 5 and 6, and 2 S. 6, the holiness is still impersonal and natural in character. The ark is as it were charged with sacred electricity which strikes what is profane like lightning. Only those in a state of שְׂדֵק may touch it.

On the older Hebrew view, such a state is the holy war in which the ark originally found its sphere of operation (Nu. 10:35 f.; Jos. 6). That God's war, which the ark symbolises, is holy, derives also from the fact that the warrior is in a state of שְׂדֵק, being allowed to eat the consecrated temple bread which otherwise only the priests as holy persons may eat (cf. Mt. 12:3 ff. and par.). It is along such lines that we are to understand the formula קְדַשׁ מִלְחָמָה ("to declare holy war," Mi. 3:5; Jer. 6:4). Similarly, the camp is holy (Dt. 23:15), since Yahweh dwells in it (v. 10 ff.). He Himself is described as a man of war by Moses (Ex. 15:3: יהוה איש מלחמה). The holy war under the sign of the ark is the origin of the history of Israel.

Yet the ark is also the centre of national worship in time of peace, for Shiloh its first dwelling-place (Jos. 18:1; cf. Jer. 7:26), and Jerusalem to which David brought it permanently (2 S. 6), as the places where Yahweh causes His name to dwell (Dt. 12:5 etc.), are centres of the national cultus which Deuteronomy alone sanctions as compared with the tribal or family shrines, or the nature shrines on the "high places."

## 2. Prophetic Theology.

a. If in the national religion the holy still has a natural as well as a historical element, this disappears completely in prophetic theology. God as שְׂדֵק is now contrasted with the human and creaturely in all the fulness of His divine personality. It is noteworthy that it is in Hosea, who breaks completely with the cultic element in religion, that Yahweh as שְׂדֵק appears in moral antithesis to the nature of man: "I am God, and not man, holy (שְׂדֵק) in the midst of thee" (11:9). Israel has followed the cult of Baal, and in favour of Baal has become Kadesh V 1, p 93 (12:1 ;4:14, קְדֵשׁ). In this holy licence it commits mortal sin against Yahweh, who is שְׂדֵק in the opposite sense. But if the destruction of Israel must follow from this collision of שְׂדֵק with קְדֵשׁ (cf. 14:1), this destruction will itself be destroyed by God as שְׂדֵק. In the holiness of God there is the deathdealing element which must destroy (cf. 5:3; 6:10; 9:4) uncleanness (טְמֵאָה; cf. 2 S. 11:4), but there is also the creative element which makes God a tree of life (14:8). Hosea finds the essence of God in suprahuman love (→ ἀγαπάω, 31 ff.).

The opposition of God's holiness to Israel thus works itself out in His love which is quite incomprehensible to human nature. **In Hosea, therefore, the concept of holiness takes up into itself as the fulness of deity the thought of love**—an insight never again attained in the OT. As Hosea himself in his shattered happiness learned to know love as the indestructible force which could save even his lost wife, so Yahweh's holiness as the sum of His being must contain the creative love which slays but also makes alive again (cf. 6:1 f.). In the older Hebrew concept the divine stands in mortal opposition to the human and especially the sinful. This opposition remains in Hosea's view of God, but it is absorbed into the opposition of holy love to unholy nature. What God in virtue of His holiness may do to love unholy nature, no man may do, and therefore the antithesis between God and man consists in the very love which overcomes it.

b. The concept of holiness is central to the whole theology of Isaiah. The Trisagion of his initial vision (Is. 6:3) remained normative for his picture of God. It shows that Yahweh Sabaoth is as it were thrice holy. Whereas Yahweh's כְּבוֹד His *gravitas*, is the φανερόν τοῦ θεοῦ which appears in all the world as in a transparency, His holiness denotes His innermost and secret essence. The fearfulness of the holy God, the *numen tremendum*, is inimitably expressed in the holy awe of Isaiah. His trembling seems to shake the threshold on which he stands at the entrance to the sanctuary, and in the manifestation of the divine he feels the mortal contrast to his own nature, since he is ἀκάθαρτος unclean, and he thinks that he must perish. The continuation of the vision shows that this is a moral rather than a physical uncleanness, for there is reference to the taking away of guilt and the purging of sin (6:7). Atonement (כַּפֵּר) is needed; the thought of it occurs here in the setting of the holy. To be sure, atonement is always implicitly demanded where there is question of the cultic encounter of man with the holy God. **But here the atonement does not come from man's side by the offering of sacrifice. It comes from God's side, God Himself effecting it through the seraph by means of a coal from the altar used as a holy means.** When in the state of reconciliation, Isaiah does not actually call himself קְדוֹשׁ, but we may thus describe him, since in his prophetic role he stands in direct contact with God (cf. 2 K. 4:9). At any rate, he himself calls the final state of the redeemed on Mount Zion 4:3) קְדוֹשׁ, and it is characteristic that this is a state of life (כְּתוּב לְחַיִּים), whereas the contemplation of what is holy in a state of ἀκαθαρσία brings death (6:5).

From the concept of holiness Isaiah forged the expression יְשׁוּעָה קְדוֹשׁ for Yahweh. As is well known, it occurs only in Isaiah apart from a few dependent passages (e.g., 2 K. 19:22; Jer. 50:29 etc.). It is distributed more or less equally through the two parts, and is also highly esteemed by the editors (12:6; 17:7; 29:19). The expression is obviously paradoxical, for as קְדוֹשׁ Yahweh stands in antithesis to both natural and historical creation. If Yahweh as יְשׁוּעָה קְדוֹשׁ binds Himself to Israel, He sets up a relationship which must have as its goal a קְדוֹשׁ עַם obviously V 1, p 94 seen (4:3) only in a remnant of the people (10:21 יְשׁוּעָה קְדוֹשׁ). To all the unholy, the light of Israel will be a fire and the Holy One a flame (10:16) by which it will be consumed and destroyed. In itself supreme grace, the establishment of the יְשׁוּעָה קְדוֹשׁ in His people will be judgment destroying the mass and purifying a remnant. Thus in face of the unholiness of the people it is supremely the divine Judge who is introduced in the יְשׁוּעָה קְדוֹשׁ. Once he is called 5:16) הַקְּדוֹשׁ (הַקְּדוֹשׁ), in a corrupt passage in which, however, the thought of judgment is again present. As יְשׁוּעָה קְדוֹשׁ Yahweh shows Himself to be holy (יְשׁוּעָה קְדוֹשׁ).

c. Along the lines of Isaiah, the concept of the יְשׁוּעָה קְדוֹשׁ is further developed in Deutero-Isaiah. But whereas the name was formerly linked predominantly with judgment, the contrast between Yahweh and Israel being thus expressed, it is now brought into connection with the thought of redemption. For now the Holy One of Israel has executed His judgment, and behind it stands redemption as the final goal. Yahweh as קְדוֹשׁ is quite incomparable (Is. 40:25; cf. 57:15). As in Hosea, He is God and not man. In His holiness lies His divine mystery (45:15). This mystery is disclosed, however, in redemption (45:18 ff.). As יְשׁוּעָה קְדוֹשׁ Yahweh is the Creator (41:20; 45:11) and the Redeemer (41:14; 43:3, 14; 47:4) of Israel. As יְשׁוּעָה קְדוֹשׁ, He acknowledges Himself to be bound and committed to Israel, thus guaranteeing the freedom of Israel. Thus the thought of redemption is central to the theology of Deutero-Isaiah, and the Holy One of Israel is to be seen in the light of it. A connection is here established between salvation and holiness, though there is no linguistic relationship (as in German). The train of thought is similar to that of Hosea. For since Yahweh as קְדוֹשׁ is God and not man, since He stands in antithesis to the natural law of creation, since His thoughts and ways are different from those of men (55:8 f.), His holiness corresponds

to a καινὴ κτίσις in which He is all in all, the ראשונות or τὰ ἀρχαῖα having passed away and all things become new.<sup>5</sup>

## צְבָאוֹת Sabaoth

צְבָא S<sup>6633, 6635, 6643</sup> TWOT<sup>1865, 1865a, 1869a</sup> GK<sup>7371, 7372, 7373</sup><sub>485</sub> **n.m.** 2 Ch 28:9 (poss. **f.** Is 40:2; Dn 8:12, but v. Albr<sup>xv</sup> (1895), 319; Bev<sup>Dn</sup>) army, war, warfare;—abs. 'צ Nu 1:3 + (הַצְבָּה) Zc 9:8 v. p. 663 a); cstr. צְבָא Nu 10:15 +; sf. צְבָאִי Jb 14:14; צְבָאָךְ Ju 8:9; 9:29; צְבָאֵיךְ Ps 103:21; 148:2 (Kt צבאו so read prob. in both), etc.; pl. צְבָאוֹת Nu 20:9 + 278 times; cstr. צְבָאוֹת Ex 12:41 + 2 times; sf. 6:26 צְבָאתֶם; 7:4 צְבָאתִי +, etc.;— **1. army, host:** **a.** organized for war Ju 8:6; 9:29 (J) Is 34:2; Je 51:3; 2 Ch 28:9; צְבָאוֹת *his host* Nu 2:4, 6 + 10 times 2 (P), 11 + 9, 2:3; 52, 1:3 לְצְבָאתֶם times 2, 10, 33:1 (P); 31:48 הַצִּי אֶלְפֵי הַצִּי (P); 2 צִי יִשְׂרָאֵל Ch 25:7; 1 חֵיל (ה) צִי Ch 20:1; 2 Ch 26:13; גְּדוּדֵי צִי p 839 1 Ch 7:4; 2 כֹּל־הַצְבָּא S 3:23; 10:7; 1 Ch 19:8; 2 Ch 26:14; שָׂר צִי (ה) *captain of (the) host* Gn 21:22, 32 (E) 26:26 (J) Ju 4:2, 7; 1 S 12:9 + 21 times; 1 שָׂרֵי (ה) צְבָא K 1:25 (but read 1 שָׂר, Ch 25:1; 26:26; 2 Ch 33:11; 1 שָׂרִים בְּצִי Ch 12:22; (ה) צְבָאוֹת Dt 20:9; 1 K 2:5; 1 Ch 27:3; 1 רָאשֵׁי הַצִּי Ch 12:14; 26:26; 2 Ch 33:11; 1 מְלָכֵי צְבָאוֹת; 68:13; צִי (ה) עַל (ה) *over the host* (as captain) Nu 10:14, 15 + 10 times Nu 10 (P), 2 S 8:16 = 1 Ch 18:15; 2 S 17:25; 1 K 2:35; 4:4; 2 אֶל־כֹּל הַצִּי S 20:23 (אל for עַל־צְבָאתֶם על); Ex 6:26; 12:51 (P); הוֹצִיא צְבָאוֹת *lead out armies* Ex 7:4; 12:17 (P); יָצָא צִי *army goes forth* (to war) Ex 12:41; 1 Ch 7:11; תָּצֵא *lead out* צְבָאוֹת *of* 44:10, of 'י going with our armies = 60:12 = 108:12; fig. of great number, 68:12 רַב צְבָאוֹתֵינוּ. —On צְבָאֵךְ Jb 10:17 v. Di; Bu proposes צְבָאָךְ i.e. *thou dost renew (thine) army* against me. **b.** *host* (organized body) of angels (cf. Lu 2:13), (צְבָא הַשָּׁמַיִם כֹּל) *all the host of heaven* 1 K 22:19 = 2 Ch 18:18; Ne 9:6; שֵׁשׁ כָּל צְבָאוֹת Ps 103:21; 148:2; צְבָא הַמְרוֹם Is 24:21 *host of the high* (angel-princes; || earthly monarchs); Dn 8:10, הצְבָא v 10 (al. v<sup>b</sup> fig. of Israel); 'י שָׂר צִי *captain of the host of* 'י Jos 5:14, 15 (theophanic angel); Dn 8:11 שָׂר הַצְבָּא (angel-prince of Israel, others, God). **c.** of sun, moon and stars, (צְבָא הַשָּׁמַיִם) Dt 4:19; 17:3; 2 K 17:16; 21:3, 5 = 2 Ch 33:3, 5; 2 K 23:4, 5 Je 8:2; 19:13 (all as objects of worship), Is 34:4; צִי הַשָּׁמַיִם Je 33:22; Zp 1:5; Ne 9:6 שֵׁשׁ כָּל צְבָאָם; Is 34:4; 45:12; Is 40:26. —Je 3:19 v. i. צְבִי. **d.** of the entire creation, כֹּל צְבָאָם Gn 2:1. **2. war, warfare, service:** צָא צְבָא *go out to war* Nu 1:3, 20 + 12 times Nu 1, 26:2 (P) 1 Ch 5:18; 7:11; 12:33, 36; 2 Ch 25:5; 26:11; יָצָא בְּצִי Nu 31:36 (P) Dt 24:5; יָצָא לְצִי Nu 31:27, 28 (P); go up to war Jos 22:12, 33 (P); come from war Nu 31:14; 2 Ch 28:12; 1 קָבַץ לְצִי S 28:1; שָׁלַח לְצִי Nu 31:4, 6<sup>l</sup> (P); 1 הִתִּיחַשֵׁם בְּצִי Ch 7:40; תָּנַתָּן צִי Dn 8:12; אֲנָשֵׁי (ה) צִי *men of war* Nu 31:21, 53 (P) 1 Ch 12:9, cf. עִם הַצִּי Nu 31:32 (P); v. also II. 1 חֵיל לְצִי Ch 12:25; קָלִי Ch 12:37 *instruments of war*. **3. service:** **a.** of Levites in sacred places Nu 4:3, 23, 30, 35, 39, 43; 8:24, 25; קָדַשׁ וְצָבָא Dn 8:13 (al. as v<sup>11</sup>, **1 b**). **b.** of *hard service* of troubled life Jb 7:1; 14:14; Is 40:2 Dn 10:1. **4.** צְבָאוֹת, in name of 'י as God of war, prob. first in time of warlike David (some connect with sacred ark, but ark older), explained 1 יהוה צְבָאוֹת אֱלֹהֵי מַעֲרֻכֹת יִשְׂרָאֵל S 17:45 'י *Sebaoth God of the battle array of Israel* (the thought of angels and stars as army of God is later); **a.** earliest form c. art.: אֱלֹהֵי הַצְבָּאוֹת Am 3:13; 6:14; 9:5; אֱלֹהֵי (om. by error, cf. We), Ho 12:6. **b.** without art., definite by usage, 2 אֱלֹהֵי צְבָאוֹת S 5:10; Am 5:14, 15, 16; 6:8; 1 K 19:10, 14; Je 5:14; 15:16 שֵׁשׁ 89:9; יִשְׂרָאֵל Je 35:17; 38:17; 44:7;

<sup>5</sup> Otto Procksch and Karl Georg Kuhn, "Ἄγιος—ἀγιάζω—ἀγιοσμός Ἀγιότης—ἀγιοσύνη," ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 88–94.

2 S 7:27 = 1 Ch 17:24; Is 21:10; 37:16; 1st אֱלֹהֵי om. Je 7:3, 21 + 30 times Je; Zp 2:9; אֱלֹהֵי יִשְׂרָאֵל 'אלהים צ' אלהי ישראל 'אלהים צ' אלהים variant of 'אלהים צ' שמו, 'אלהים צ' שמו; ('*God of hosts his name* Am 4:13; 5:27, later reduced to שמו 'אלהים צ' Is 47:4; 48:2; 51:15; 54:5; Je 10:16; 31:35 + 6 times Je. c. as n.pr. *Sebaoth*: 'אלהים צ' צבאות, *Sebaoth* (*Lord of hosts*, Vrss, owing to Qr אֱדֹנָי, but this never cstr. אֱדֹנָי; al. 'of hosts, but < names in appos., since 'אלהים צ' is n.pr.; צ' for earlier אלהים צ'; cf. Σαββαθ Ja 5:4; Rom 9:29): 1 S 1:3, 11; 4:4; 15:2; 17:45; 2 S 6:2, 18; 7:8, 26; 1 K 18:15; 2 K 3:14; 19:31; 1 Ch 11:9; 17:7 ψ 24:10 + 6 times ψψ, Mi 4:4; Na 2:14; 3:5 Hb 2:13; Zp 2:10; Is 1:9; 2:12; 5:7, 9, 16, 24 + 35 times Is 6–39; Is 2 only 44:6; 45:13; Je 6:6, 9; 8:3; 9:6, 16 + 26 times Je, Hg 1:2, 5 + 12 times Hg, Zc 1:3<sup>0</sup>, 4 + 40 times Zc 1–8; 9:15 + 8 times 10–14, Mal 1:4, 6, 8 + 21 times Mal; אֱדֹנָי 'אלהים צ' Is 1:24 + 4 times Is (incl. 10:16 Baer Gi > van d. H. אֱדֹנָי for 3:15 אֱדֹנָי 'אלהים צ'; (' + (on these phr. v. אֱדֹנָי 'אלהים צ'; (6, 1 אֱדֹנָי later Qr for orig. 'אלהים צ') ψ 80:8, 15; אֱדֹנָי 'אלהים צ' (earlier 'אלהים צ' + later [inserted] אֱדֹנָי 'אלהים צ') ψ 80:5, 20; 84:9.—cf. Driver <sup>Hastings (1900), Lord of Hosts</sup> and reff., Löhr <sup>Amos (Belhefte zur iv (1900), 38–67)</sup> 6

### 1865a צָבָא (*šābā'*) *war, army*.

p 750 **1865b** צָבָאוֹת (*šēbā'ôt*) *armies, hosts*. (RSV and ASV are similar; ASV uses “hosts” more often while rsv has “army,” “service,” “company” and for Lord of hosts, ASV has “Jehovah of hosts”; niv “Lord Almighty”—note Rev 4:8).

*šābā'* has to do with fighting, e.g. Israel warring against Midian (Num 31:7). It has also a wider use in the sense of rendering service. Interestingly four uses have to do with the work of the Levites in the tent of meeting (Num 4:23; 8:24). No doubt service for Yahweh is seen as involving total dedication and careful regimentation, and since God is Yahweh of hosts, enthroned between the cherubim housed inside the tent of meeting, work associated with the tent may be considered spiritual war. In Ex 38:8 and I Sam 2:22 a participle refers to the women who ministered at the door of the tent of meeting.

Dhorme suggests that *šābā'* may denote the length of time spent in the army. Such is its use in Job 7:1 and 14:14. In the first passage man's earthly existence is likened to hard military service. He must continually labor, endure suffering and be subject to a destiny beyond his control. In the latter passage man's tenure of abode in Sheol is described in terms of the restrictions and hardships of military service.

Translated as host(s) *šābā'* means army(ies). It can refer to any arrayed army (Jud 4:2), the inhabitants of heaven (I Kgs 22:19), or the celestial bodies (Deut 4:19). The Israelites in their wilderness journey were numbered in armies by their tribal units (Num 1:52). Since they had been slaves in Egypt, a concerted effort was made to organize them into a company. Under the monarchy the king maintained a formidable army well equipped for war (e.g. II Chr 26:11–15). Israel bore arms, but their victories resided in the fact that Yahweh as head of armies fought for them. When God fought for Israel, so did all the forces of heaven. An angel known as the commander (*šar*) of Yahweh's army appeared to Joshua to give him directions for going to battle against Jericho (Josh 5:13ft'). Unless Yahweh, head of all the armies of existence, went to battle with Israel's army, the effort ended in failure (Ps 44:9 [H 10]; cf. Prov 21:31).

The heavenly bodies, including the sun and the moon, are called the host of heaven (Gen 2:1). When referring to them the word is always singular. God created this host by his breath (Ps 33:6), and he preserves their existence (Isa 40:26). They thus serve and worship him in complete obedience (Neh 9:6; Isa 45:12). The host are identified as his ministers that do his will (Ps 103:21). Israel is exhorted never to

<sup>6</sup> Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, [Enhanced Brown-Driver-Briggs Hebrew and English Lexicon](#) (Oxford: Clarendon Press, 1977), 838–839.

worship them (Deut 4:19). Yet man has a tendency to worship those created objects (II Kgs 17:16). Anyone who would lead Israel astray in this regard was to be put to death (Deut 17:2–7). Unfortunately both northern Israel and Judah succumbed to this temptation during various eras (e.g. II Kgs 17:16ff.; 21:3; 23:5). As a result, both nations were eventually devastated by their enemies. But there is a day coming when this host will cease to exist (Isa 34:4).

Yahweh of Hosts is a special name for God. Yahweh and *'ēlôhîm* occur with *šēbā'ôt* some 285 times (based on Mandelkern); most frequently in Isa (62), Jer (77), Hag (14), Zech (53) and Mal (24). It is absent from the Pentateuch. Most often the word *šēbā'ôt* follows Yahweh, around 261 times; after *'ēlôhê*, 18 times; after *'ēlôhîm*, 6 times. There is often a building of divine titles as: *yhwh šēbā'ôt 'ēlôhê yiśrā'el*, 37 occurrences; *yhwh 'ēlôhê šēbā'ôt*, 13 (with article 3, + *'ēlôhê yiśrā'el*, 3 times; + *'ădōnāy* 1); *yhwh 'ēlôhîm šēbā'ôt*, 4; *'ădōnāy (hā'ădôn* 5) *yhwh šēbā'ôt*, 20 (I with article); *'ădōnāy yhwh 'ēlôhê haššēbā'ôt*, Amos 3:13; *yhwh šēbā'ôt 'ēlôhêhem* 2 (or *'ēlāy* 2, or *'ēlôhênû* 1). For emphasis “his name” is sometimes added to these divine titles (e.g. Amos 4:13; Isa 47:4; 54:5). It is impossible to determine conclusively which formula is the source of the other. The three part formula shows that *'ēlôhê* stands in construct relationship with hosts. But it is doubtful that Yahweh is similarly in construct. Some have proposed that *ôt* is an abstract plural ending (cf. GK 124d,e); then *šēbā'ôt* is a noun in apposition to Yahweh: Yahweh the mightiest Warrior or Yahweh the all-powerful King. Therefore *Yahweh šēbā'ôt* has become a technical term. The LXX supports this possibility by translating *šēbā'ôt* with *sabaōth* (especially in I Sam and Isa; cf. Rom 9:29; Jas 5:4) and *pantokra'tōr*, “Almighty,” “All-Powerful.” The LXX, however, employs *ky'rios ((ho) theo's) tōn dyna'meōn*, “Lord of powers,” a few times; this translation lends some support to taking hosts as a genitive after Yahweh (but cf. GK 125h).

This divine name appears for the first time in I Sam 1:3. Its origin appears to have been at the close of the period of the judges and in the vicinity of the sanctuary Shiloh, where the ark of the covenant was housed. The ark itself symbolized Yahweh's rulership; for he is declared to be enthroned between the cherubim (I Sam 4:4; cf. Ps 99:1). This name certainly contains the affirmation that Yahweh is the true head of Israel's armies. The idea that more than Israel's armies is encompassed in this title is clear from David's statement, “Yahweh of hosts, the God of the armies of Israel” (I Sam 17:45). Rather it affirms his universal rulership that encompasses every force or army, heavenly, cosmic and earthly. Now that Israel was emerging as a nation with international relationships, the language which p 751 exposed the theology of its God needed to keep pace. It was important to affirm that Yahweh was not merely one warrior god among the leading warrior gods of the nations, but that he was the Supreme God. Particularly for Israel, located on the landbridge between three major continents which was constantly crossed by the armies of the great world powers, it became essential to emphasize that Yahweh was King even of the armies of these mighty empires. As a result he was sufficient to lead Israel to overcome any crisis brought on by those armies. The prophets, during the kingdom period, faced a further problem, namely that God used these mighty armies to punish Israel in their rebellion against God. Hence it was essential to point out that Yahweh indeed was the king of those nations and that he would judge them. Conversely, if Israel would not return to God, then Yahweh could employ those armies against her and reduce her to captivity (cf. Isa 10:5–34). Further for the prophets during the time of the Babylonian crises when the people were attracted to astral worship, this name conveyed clearly to the people that it was foolish to worship these stars which were merely obedient creatures to Yahweh (cf. Isa 47).

When captured in all of its thrust the name *yahweh šēbā'ôt* is a most exalted title. It is definitely associated with Yahweh's kingship as Isa 6:5 and Ps 84:3 [H 4] show. On a festive day before a triumphal

procession entered the temple court, the chorus sang: “Lift up your heads, O gates! and be lifted up, O ancient doors! that the King of glory may come in. Who is this King of glory? The Lord of hosts, he is the King of glory!” (Ps 24:9f.). The text here clearly shows that Yahweh of hosts conveys the concept of glorious king. Yahweh is King of the world (cf. Zech 14:16) and over all the kingdoms of the earth (Isa 37:16). This God is the source of all (Jer 10:16). His rulership necessitates a time when he will visibly display that lordship. In the last days the nations will wage war against Mount Zion. They will think they have won, only to come to the realization that their imagination has outdistanced their accomplishment. At that time Yahweh will lead a great army into battle aided by the forces of nature. Every opponent in heaven and on earth will be subjugated (Isa 13:4; 24:21ff.; 29:5–8; 31:4f.; 34:1–12). Then Yahweh will visibly manifest a universal reign from Mt. Zion. All kings and nations will acknowledge that the Yahweh of hosts is the king of glory. His total authority and lordship will be eternally established.

Although the title has military overtones, it points directly to Yahweh’s rulership over the entire universe. He continually rules, but at times he directly intervenes to secure his own victory and insure the direction of history for the salvation of his people. In Amos 4:13 it is associated with his creating the mountains and wind and his ability to control nature (cf. Amos 5:8f.; 9:5f.). He is master over every force; he alone secures peace. To him prayer may be addressed (e.g. Ps 80:19 [H 20]). Special attention is given to the majestic splendor of Yahweh’s rule in this title (cf. Ps 84:1 [H 2]; Isa 28:5f.).

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## כְּבוֹדָא glory

כְּבוֹד <sup>S<sup>3519, 3520</sup> TWOT<sup>943d, 943f</sup> GK<sup>3883, 3884</sup> n.m.</sup> Is 60:1 and †f. Gn 49:6 abundance, honour, glory;—כִּי Jos 7:19 + 70 times; כְּבוֹד Gn 31:1 Na 2:10; cstr. כְּבוֹד Ex 16:7 + 62 times; כְּבוֹד Pr 25:2<sup>0</sup>; sf. כְּבוֹדִי Gn 45:13 + 17 times; כְּבוֹדֵי Gn 49:6 + 3 times; + 40 times sfs.—**1.** *abundance, riches* Gn 31:1 (J), Is 10:3; 61:6; 66:11, 12 Na 2:10 ψ 49:17, 18. **2.** *honour, splendour, glory*, of external condition and circumstances: **a.** of men: of Joseph in Egypt Gn 45:13 (E); of Job Jb 19:9; 29:20; of Ephraim Ho 9:11, Samaria Ho 10:5; עֲשָׂר וְכֹדוֹ *wealth and splendour* 1 Ch 29:12, 28; 2 Ch 17:5; 18:1; 32:27; Pr 3:16; 8:18; 22:4; 2 עֲשָׂר וְכֹסִיִּים (ו) *Ch 1:11, 12 = ע' גמ 1 כ' גמ K 3:13, Ec 6:2; | | עֲשָׂר Pr 11:16; man was crowned with וְהָדָר כ' at his creation, ψ 8:6; the king is given וְהָדָר | | הוֹד וְהָדָר כ' | | ψ 21:6. b. of things, עֲשָׂרוֹ כִּי Est 5:11 *splendour of his wealth*, of a throne 1 S 2:8 (poem), Is 22:23; Je 14:21; 17:12; a kingdom Est 1:4; chariots Is 22:18; priestly robes Ex 28:2, 40 (P); Lebanon Is 35:2; 60:13; forest Is 10:18 (fig. of royal might); trees Ez 31:18; temple Hg 2:3, 9; restored holy land ψ 84:12 Is 4:2, 5; Jerus. Is 62:2. **c.** of God, *glory*, (1) in historic theophanies: to Moses Ex 33:18, 22 (J); | | אֶתֵּן Nu 14:22 (JE); | | גְּדָלוֹ Dt 5:21. P uses כִּי יְהוָה for theophanies of the Exodus Ex 16:7, 10;*

<sup>7</sup> John E. Hartley, “[צָבָא 1865](#),” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 749–751.

24:16, 17; 40:34, 35; Lv 9:6, 23; Nu 14:10; 16:19; 17:7; 2:6, cf. 2 Ch 5:14 = 1 K 8:11, 2 Ch 7:1, 2, 3; so Ezek., Ez 1:28; 3:12, 23; 10:4<sup>0</sup>, 18; 11:23; 43:4, 5; 44:4; with the variation אֱלֹהֵי יִשְׂרָאֵל Ez 8:4; 9:3; 10:19; 11:22; 43:2, and הַכְּבוֹד Ez 3:23; the sacred tent was sanctified by the Glory Ex 29:43 (P), and the temple was מְקוֹם מִשְׁכַּן כִּי 26:8; when the ark was captured, the Glory went into exile from Israel 1 S 4:21, 22. (2) *in historic and ideal* manifestations to the pious mind Yahweh's name is a name of glory ψ 72:19 Ne 9:5; his eyes of glory Is 3:8; in the temple his glory is seen ψ 63:3; it is על השמים ψ 113:4; הארץ ψ 57:6, 12; in a thunderstorm he is אֵל הַכְּבוֹד ψ 29:3; his glory is לְעוֹלָם ψ 104:31; it is great ψ 138:5; above all the earth ψ 108:6; the whole earth is full of it Is 6:3; the heavens are declaring אֵל כְּבוֹד ψ 19:2; with reference to the divine reign הַדָּר מְלִכּוּתוֹ ψ 145:12; הַדָּר כִּי הוֹדָה ψ 145:5. (3) he is מֶלֶךְ הַכְּבוֹד ψ 24:7, 8, 9, 10<sup>0</sup>; p 459 he will appear in his glory ψ 102:17, his glory will be revealed in a march through the wilderness to the holy land Is 40:5, the land will see it Is 35:2, shine with it Ez 43:2, and it will dwell in the land ψ 85:10; it will be to the rearward of Israel Is 58:8; it will arise and be seen upon Jerusalem Is 60:1, 2; Yahweh will be the glory in the midst of her Zc 2:9; the temple will be filled with it Hg 2:7; the earth will be filled with a knowledge of it Hb 2:14, and with it Nu 14:21 (JE) ψ 72:19; it will be declared among the nations and all will see it Is 66:18, 19<sup>0</sup> ψ 97:6 and peoples and kings revere it ψ 102:16 Is 59:19; 'I will reign before his elders in glory Is 24:23; the resting-place of the Messiah will be כְּבוֹד Is 11:10. 3. *honour, dignity* of position מִנְע מִכִּי *withhold from honour* Nu 24:11 (E); ירד מִכִּי *descend from* Je 48:18; כִּי שְׁלַח אַחֲרָיִךְ *send after* Zc 2:12; כִּי רוּם בְּכִי ψ 112:9; כִּי שָׁכַב Is 14:18; כִּי תִמַּךְ Pr 29:23; כִּי יִרְבֶּה Dn 11:39; כִּי לִקַּח *take me to honour* ψ 73:24; not becoming to fools Ps 26:1; כִּי עוֹנָה *before honour* (goeth) *humility* Pr 15:33; 18:12; antithesis קִלּוֹן Ho 4:7; Hb 2:16; Pr 3:35; קִיּוֹן Hb 2:16; כְּבוֹד is used as collective, of honoured men, *dignitaries, nobility* יִשְׂרָאֵל כְּבוֹד Mi 1:15; elsewhere as cstr. before various nations or with sfs. only Is 5:13; 8:7; 10:16; 16:14; 17:3, 4; 21:16; 22:24. 4. *honour, reputation*, of character, of man 2 וְלֹא-לִךְ לְכִי Ch 26:18 *neither will it be for thine honour*; | | חַכְמָה Ec 10:1; צְדָקָה Pr 21:21; antith. כְּבוֹד ψ 4:3; וְחִקְרָה כְּבוֹד Pr 25:27 *and searching out of their glory is (not) glory* כִּי לֹא-יִשֵּׁא Pr 20:3; מְלָכִים וְכִי מְלָכִים כִּי חִקְרָה כְּבוֹד Pr 25:2 *the honour of God is to conceal a thing, but the honour of kings is to search out a thing*. 5. *my honour*, poet. of the seat of honour in the inner man, the noblest part of man | | נַפְשִׁי Gn 49:6 (poem) ψ 7:6; לִבִּי ψ 16:9 108:2; it is called upon to זָמַר ψ 30:13 (read כְּבוֹדִי for עוֹרָה); עוֹרָה ψ 57:9. 6. *honour, reverence, glory*, as due to one or ascribed to one: a. of men, due to a father Mal 1:6; honour done to David by Nathan's prophecy 1 Ch 17:18; 2 כִּי עָשָׂה Ch 32:33 *do honour to*; כִּי נָתַן Pr 26:8; | | נָתַן כִּי לִי S 6:5 Je 13:16 Mal 2:2 ψ 115:1; לִי שִׁים Jos 7:19 (J), Is 42:12; כִּי תִהְיֶה לִי שִׁים ψ 66:2; כִּי וְעַד לִי ψ 29:1; 96:7 = 1 Ch 16:28; כִּי שָׁמוּ לִי ψ 29:2; 96:8 = 1 Ch 16:29; כִּי שָׁמוּ ψ 66:2; כִּי שָׁמוּ ψ 96:3 = 1 Ch 16:24; כִּי מִלְכוּתָךְ ψ 145:11; כִּי אָמַר עַל כְּבוֹדוֹ Ez 39:21; כִּי אָמַר ψ 29:9 *say Glory*; כִּי יִעֲלֶזּוּ בְּכִי *exult with* (ascriptions of) *glory* ψ 149:5. 7. *glory* as *the object* of honour, reverence and glorifying, כִּי כְבוֹדִי ψ 3:4 *my glory* (the one whom I glorify); כְּבוֹדָם ψ 106:20 *their glory*; כְּבוֹדוֹ Je 2:11.<sup>8</sup>

כָּבֵד (kābēd) *be heavy, grievous, hard, rich, honorable, glorious*. (ASV, RSV similar.)

## Derivatives

943a כָּבֵד (kābēd) I, *great*.

<sup>8</sup> Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, [Enhanced Brown-Driver-Briggs Hebrew and English Lexicon](#) (Oxford: Clarendon Press, 1977), 458–459.

943b כִּבֵּד (*kābēd*) II, *liver*.

943c כִּבֵּד (*kōbed*) *great*.

943d כְּבוֹד (*kābôd*) I, *glorious*, occurs only as the feminine singular *kēbûddâ* (Ezk 23:41; Ps 45:14).

943e כְּבוֹד (*kābôd*) II, *glory*.

943f כְּבוֹדָה (*kēbûddâ*) *abundance, riches*. Only in Jud 18:21.

943g כְּבֻדָּת (*kēbēdūt*) *heaviness*, only in Ex 14:25.

This root with its derivatives occurs 376 times in the Hebrew Bible. It is especially prominent in Ps (sixty-four occurrences) and Isa (sixty-three), as well as Ex (thirty-three), Ezk (twenty-five) and Prov (twenty-four). Of the total number of occurrences, 114 are verbal. The root is a common Semitic one, occurring in all except Aramaic where *yāqār* seems to take its place. The basic meaning is “to be heavy, weighty,” a meaning which is only rarely used literally, the figurative (e.g. “heavy with sin”) being more common. From this figurative usage it is an easy step to the concept of a “weighty” person in society, someone who is honorable, impressive, worthy of respect. This latter usage is prevalent in more than half the occurrences.

The literal use of the term occurs only in I Sam 4:18, “Eli was heavy” (*kābēd*, adjective), and II Sam 14:26 “Absalom’s hair was heavy” (*kābēd*, noun).

*kābēd* usually carries a negative connotation. The Qal and Hiphil stems comprise the most of these occurrences in the verbal form, while *kābēd* and *kōbed* are the nouns whose meanings fit the category. Generally speaking, there are three groupings of figurative uses. The first would relate to parts of the body, expressing slowness, dullness or implacability. The second relates to events or experiences, describing their severity in terms of heaviness. The third would express size or number in such terms.

The first usage is found most often in relation to Pharaoh, in seven places (Ex 7:14; 8:15 [H 11], 28 [H 24]; 9:7, 34; 10:1; I Sam 6:6). Pharaoh’s refusal to be sensitive to the situation or to the pleas of the Hebrew people is spoken of as a heaviness or hardening of the heart (cf. the discussion by Girdlestone, SOT, pp. 66–67.) Similarly the ears (Isa 6:10; 59:1; Zech 7:11), the tongue (Ex 4:10), and the eyes (Gen 48:10) may become dull and insensitive, while the hands may grow weary (Ex 17:12). In the latter three cases physical infirmity is involved, but the former express spiritual problems.

Heaviness as a figure for severity relates to work (Ex 5:9, etc.), servitude (I Kgs 12:10 etc.), warfare (Jud 20:34, etc.) and pestilence (Gen 41:31 etc.). Three times the severity of such misfortunes is expressed as the hand of the Lord being heavy upon them (cf. I Sam 5:6, 11; Ps 32:4). In the same way a person’s hand can be heavy on someone else (Jud 1:35, Job 33:7). Also, a person, without necessarily intending to, can become burdensome to another (II Sam 13:25, II Chr 10:10, 14; 25:19; Neh 5:15). The fact that the severity of bondage is often expressed by means of the figure “a heavy yoke” (I Kgs 12:4; II Chr 10:4, 11) makes Jesus’ declaration, “My yoke is easy” (Mt 11:28), all the more significant.

From severity to magnitude is a simple step and in several cases it is not easy to be perfectly clear which connotation is in view. For instance, the statement that the sin of Sodom and Gomorrah was very heavy (Gen 18:20). Is this to say that the sin was great or that it was severe? So also Isa 24:20; Ps 38:4 [H 5]; Job 6:3, etc. At any rate it is plain that sin is a burden which weighs down the one who carries it, making the



person himself heavy and dull (Isa 1:4; Prov 27:3). Other usages are quite clear however. Cf. e.g. Num 20:20 "Edom came out with a heavy people," or II Kgs 6:14 "a heavy host." Similar references would be Ex 12:38; II Chr 9:1; Isa 36:2. Habakkuk 2:6 uses the word in this way when it attacks those who *increase* pledges (cf. Nah 3:15). In one case, Abraham is said to be very heavy (Gen 13:2), and the context makes it plain that the magnitude of his wealth is being spoken of. This has significance for the succeeding usages.

The second major group of connotations is a further extension of the figurative use of the term. In this case the idea is of that which is weighty in the sense of being noteworthy or impressive. Common translations are "honorable, honored, glorious, glorified." The Niphal and Piel stems normally have these connotations.

The reputation of an individual is of central importance in these usages. Thus the person of high social position and accompanying wealth p 427 was automatically an honored, or weighty, person in the society (Num 22:15, etc.). Such a position, its riches, and long life were commonly assumed to be the just rewards of a righteous life (I Chr 29:28, etc.). While one would be honored automatically if one attained this stature, it is also clear that one was expected to merit the honor and the glory. The book of Prov makes it clear that the trappings of glory without an accompanying weightiness of character was an offense to life (21:21; 22:4; 26:1; etc.).

Likewise persons in positions of responsibility and authority were deserving of honor (Ex 20:12; Mal 1:6). It is significant to remind oneself that giving honor or glory is to say that someone is deserving of respect, attention and obedience. A life which does not back up one's honorable words is hypocrisy of a high form. Israel was again and again guilty of honoring God with her lips, while by her actions making him appear worthless (Isa 29:13).

One could also become honored as a result of heroic feats of courage, fidelity, etc. David's mighty men are spoken of in this way (I Kgs 11:21 etc.) These were people who had made a name for themselves. In this vein God is also to be honored. God's name is glorious in righteousness, faithfulness, judgment, and salvation (Ps 66:2; 79:9; Isa 40:5). He is the king of glory (Ps 24:7-10), who has done gloriously. So he is not only to be honored because of his position as sovereign head of the universe, but because of his surpassing character in all realms.

The accoutrements of glory were commonly impressive in their beauty. Thus the garments of the priests were expressly designed to be unusually beautiful, in order to convey some of the great dignity and importance of the office (Ex 28:2, 40). The glory of the great kingdoms is commonly compared to the splendors and beauties of the great forest of Lebanon (Isa 8:7; 10:18). It appears that the particular beauty of man is his capacity for rational and moral response (Gen 49:6; Ps 108:1 [H 2]; Jer 2:11).

Yet it is at the point of these beauties that the Bible speaks most devastatingly of the transience of all glory except God's. Isaiah is especially pointed. How quickly beauty fades. How suddenly a great cedar forest can be reduced to a sickening field of stumps (Isa 10:18). How easily man can exchange his true glories for that which really cheapens and destroys him (Ps 106:20). Any impressiveness or noteworthiness which man has created for himself in his own pride and arrogance is doomed to destruction (Isa 16:14; 17:4; 21:16).

[A few references to "glory" (*kābôd*) may better be taken as misvocalized references to the "liver" (*kābēd* II) spoken of as we do the heart. Thus Ps 16:9 "my glory rejoices" may mean "my liver rejoices."

Note the mention of bodily parts in the context. Of course, it is not the liver literally, but the person that rejoices. Properly, therefore, the LXX and re translate “my tongue rejoices.” r.l.h.]

Over against the transience of human and earthly glory stands the unchanging beauty of the manifest God (Ps 145:5). In this sense the noun *kābôd* takes on its most unusual and distinctive meaning. Forty-five times this form of the root relates to a visible manifestation of God and whenever “the glory of God” is mentioned this usage must be taken account of. Its force is so compelling that it remolds the meaning of *doxa* from an opinion of men in the Greek classics to something absolutely objective in the LXX and nt.

The bulk of occurrences where God’s glory is a visible manifestation have to do with the tabernacle (Ex 16:10; 40:34; etc.) and with the temple in Ezekiel’s vision of the exile and restoration (9:3, etc.). These manifestations are directly related to God’s self-disclosure’ and his intent to dwell among men. As such they are commonly associated with his holiness. God wishes to dwell with men, to have his reality and his splendor known to them. But this is only possible when they take account of the stunning quality of his holiness and set out in faith and obedience to let that character be manifested in them (Num 14:10; Isa 6:3; Ezk 10, 11).

The several references which speak of God’s glory filling the earth and/or becoming evident are instructive. On the one hand they quite legitimately refer to that reputation for greatness which God alone deserves, not only because of his natural position as king, but because of his unsurpassed activity as deliverer and saviour. However, as the preceding discussion indicates, something more is intended here. It is not merely God’s reputation which fills the earth, but it is the very reality of his presence. And his desire is that all persons may gladly recognize and own this. His first step toward the achievement of these goals was to fill the tabernacle with his presence and then the temple.

But nowhere is the reality and the splendor of his presence and his character seen as in his son (Isa 4:2). Here the nearblinding quality of his glory is fully portrayed, “We beheld his glory, the glory as of the only son of the Father, full of grace and truth” (Jn 1:14; cf. 17:1–5). Through him and through his presence in the church, God’s glory is indeed filling the earth.<sup>9</sup>

## עָשָׂן smoke

†i. עָשָׂן S<sup>6227, 6228</sup> TWOT<sup>1712a</sup> GK<sup>6940, 6941</sup> **n.m.** Ex 19:18 **smoke**;—abs. ע' Ju 20:38 +, cstr. עָשָׂן Jos 8:20, 21; עָשָׂן Ex 19:18; sf. עָשָׂנוּ Ex 19:18, עָשָׂנָה Is 34:10;— **1. a.** of burning city Jos 8:20, 21; Ju 20:38, 40, cf. Na 2:14; heralding a foe Is 14:31. **b.** in fig. of destruction of Isr. Is 9:17, Edom 34:10. **c.** sim. of dust-cloud Ct 3:6; of transitoriness Ho 13:3 Is 51:6 ע' 37:20 (reading ע' בָּע, as ע' בָּע), 68:3; 102:4; sim. of the unpleasant, Pr 10:26. **d.** breath of crocodile Jb 41:12. **2. a.** attending theoph., ע' תְּנוּרָה Gn 15:17; of mt. Ex 19:18, cf. sim. ע' הַכְּבֹשֶׁת v 18; Is 6:4, also 4:5 Jo 3:3. **b.** of God’s anger, ע' בָּאֵפוֹ 2 S 22:9 = ע' 18:9; so prob. also Is 65:5.

<sup>9</sup> John N. Oswalt, “עָשָׂן 943,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 426–427.

תִּשַׁב S<sup>6225</sup> TWOT<sup>1712</sup> GK<sup>6939</sup> **vb. denom. smoke,**<sup>10</sup>

שָׁבַע (‘āšān) **to smoke; to be angry.** Denominative verb.

### Parent Noun

**1712a** שָׁבַע (‘āšān) **smoke.**

**1712b** שָׁבַע (‘āšēn) **smoking** (Ex 20:18; Isa 7:4).

שָׁבַע (‘āšān). **Smoke.** This noun (cf. Arabic ‘atana) means “smoke,” both literally and figuratively. Comparison should be made with the root *qāṭar* (Ugaritic *qṭr*) which is a term used in the OT for sacrificial smoke.

‘āšān is used of the smoke arising from the burning city of Ai (Josh 8:20–21). The term then becomes an ominous figure of the utter devastation of the enemies of Yahweh (Ps 37:20; 68:2 [H 3]; Isa 34:10; Nah 2:14); and, conversely, of the destructive powers of wickedness (Isa 9:18 [H 17]). Smoke is an irritant to the eyes (Prov 10:26), may be a military signal (Jud 20:38, 40), and smoke clouds arise from caravans (Song 3:6) or armies (Isa 14:31). Smoke, like vapor (see *hebel*), is a picture of transitoriness (Ps 102:3 [H 4]; Isa 51:6; Hos 13:3). Once the word is used of the fire-snorting Leviathan (Job 41:20 [H 12]).

Most significantly, the root ‘āšān is used of Yahweh in two ways. First, smoke is a marked attendant to the theophanies to Abram (Gen 15:17), Moses on Mount Sinai (Ex 19:18; 20:18; cf. Ps 104:32; 144:5; II Sam 22:9; Ps 18:8 [H 9]; Isa 4:5; Joel 2:30 [H 3:3]), and in Isaiah’s vision of God (Isa 6:4). The origin of the figure is obscure, but the portent is clear. Smoke (along with fire) proclaims the terror of Yahweh, the confrontation of his holiness with man’s sin (see Derek Kidner, *Genesis*, pp. 124–25). Secondly, the verb and noun may refer to the anger of Yahweh (Deut 29:20 [H 19]; Ps 74:1; 80:4 [H 5]; Isa 65:5). Whereas the anger of God against his enemies is terrifying indeed, the smoke and terror of his presence does not create panic among his own, but a mysterious wonderment, attraction, reverence, joy, and confidence (see Eichrodt, *Theology of the Old Testament*, II, p. 270).<sup>11</sup>

נִדְּמִיתִי - cut off

†ii. [נִדְּמָה] S<sup>1819, 1820</sup> TWOT<sup>437, 438</sup> GK<sup>1948, 1949, 1950</sup> **vb. cease, cause to cease, cut off, destroy—Qal Perf.** 1 s. נִדְּמִיתִי Je 6:2; נִדְּמִיתִי consec. Ho 4:5; *Impf.* 3 fs. תִּדְּמֶה La 3:49; 3 fpl. juss. תִּדְּמִינָה Je 14:17;— **1.** intr. *cease* Je 14:17 (eyes from weeping) La 3:49 (*id.*) **2.** *cause to cease, cut off, destroy*, c. acc. Israel (under fig. of (בת-ציון) Je 6:2; (under fig. of אֲמֹרָה) Ho 4:5. **Niph. Pf.** נִדְּמָה Is 15:1, 1 +; 3 fs. נִדְּמֶתָה Je 47:5; 2 ms. נִדְּמִיתָה Ob 5, נִדְּמִיתָ Ez 32:2; 1 s. נִדְּמִיתִי Is 6:5; 3 pl. נִדְּמוּ Ho 4:6 +; *Inf. abs.* נִדְּמָה Ho 10:15; *Pt.* נִדְּמָה Ho 10:7; *be*

<sup>10</sup> Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, [Enhanced Brown-Driver-Briggs Hebrew and English Lexicon](#) (Oxford: Clarendon Press, 1977), 798.

<sup>11</sup> Ronald B. Allen, [“1712 שָׁבַע.”](#) ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 705.

cut off, destroyed, ruined, of a city Is 15:1, 1 (|| שָׁדַד) Je 47:5; of people Ho 4:6; Zp 1:11; Ob 5; of king Ho 10:7, 15<sup>0</sup> cf. Ez 32:2; of beasts ψ 49:13, 21; *be ruined, undone*, prophet at sight of Yahweh Is 6:5.<sup>12</sup>

## טָמֵא unclean

ii. טָמֵא S<sup>2930, 2931</sup> TWOT<sup>809, 809a</sup> GK<sup>3237, 3238</sup> **adj. unclean**;—'ט Lv 5:2 + 58 times; cstr. 3 + 22:4 טָמֵא times; f. 11 + 5:2 טָמְאָה times; cstr. טָמְאָת Ez 22:5, 10; pl. טָמְאִים Lv 11:8 + 10 times;—*unclean, 1.* ethically and religiously שִׁפְתֵי ט' שִׁפְתֵי ט' Is 6:5<sup>0</sup> *unclean of lips*; ט' הַשֵּׁם Ez 22:5 *defiled of name, infamous*; בֶּן טְהוֹר מְטִי בן טהור מטי Bn 14:4. **2.** ritually: **a.** of persons, || טהור Dt 12:15, 22; 15:22 Ec 9:2; נִפְשׁ ט' Lv 22:4 (H); ט' לִנְפֶשׁ (אָדָם) *unclean for a (dead) person* Nu 5:2; 9:6, 7, 10 (P) = נִפְשׁ ט' Hg 2:13; elsewhere for various reasons Dt 26:14; Lv 5:2; 13:11, 36, 44, 45<sup>0</sup>, 46; 15:2, 25, 33 Nu 19:13, 17, 19, 20, 22 (all P), 2 Ch 23:19; Is 64:5 Ez 4:13; 22:10 La 4:15. **b.** of animals Lv 5:2<sup>0</sup>; 7:21<sup>0</sup>; 11:4, 5, 6, 7, 8, 26, 27, 28, 29, 31; 27:11, 27 Nu 18:15 (all P), Lv 20:25<sup>0</sup> (H), Dt 14:7, 8, 10, 19. **c.** of things in gen. Lv 11:35<sup>0</sup>, 38; 15:26 Nu 19:15 (all P), Is 52:11; food Ju 13:4 Ho 9:3; houses Je 19:13; leprosy Lv 13:15, 51, 55; 14:44, 57 (P); offering Hg 2:14. **d.** persons and things in general כָּל טָמֵא Lv 7:19, 21 (P); וְבֵין הַטְּהוֹר לְבֵין הַטָּמֵא Lv 10:10; p 380 11:47; וְהָיָה לְטְהוֹר (ה) ט' לטהור Ez 22:26; 44:23; of aliens Is 52:1 (|| עָרַל), perhaps also 35:8. **3.** specif. of places: ט' מְקוֹם *unclean place* (place of refuse away from holy place and human habitation) Lv 14:40, 41, 45 (P); אֶרֶץ טָמֵא land on the east of the Jordan separated from the land of the tabernacle of 'י Jos 22:19 (P); so אֶדְמָה ט' a foreign land Am 7:17.<sup>13</sup>

טָמֵא (*tāmē'*) *become unclean.*

### Derivatives

**809a** טָמֵא (*tāmē'*) *unclean.*

**809b** טְמֻאָה (*tūm'â*) *uncleanness.*

**809c** טְמֻאָה (*tom'â*) *uncleanness*, only in Mic 2:10.

*tāmē'* is cognate with Jewish Aramaic *ṭēmā'*, Syriac *ṭama'*; cf. Egyptian Arabic *ṭamy* "alluvial mud" from *ṭamā* "to flow over." The verb occurs 155 times in the Qal, Niphal, Piel, Pual, Hithpael, and Hothpaal stems. It occurs but once in the Pual stem in Ezk 4:14 and once in the Hothpaal in Deut 24:4.

All told, *tāmē'* and its derivatives occur 279 times, about 64 percent in Lev and Num, and 15 percent in Ezk. The LXX translates these words by *akathartos* 121 times, *akatharsia* 38 times, and *miainō* 94 times, respectively "unclean," "uncleanness," and "to defile."

<sup>12</sup> Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, [Enhanced Brown-Driver-Briggs Hebrew and English Lexicon](#) (Oxford: Clarendon Press, 1977), 198.

<sup>13</sup> Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, [Enhanced Brown-Driver-Briggs Hebrew and English Lexicon](#) (Oxford: Clarendon Press, 1977), 379–380.

Animals and foods were considered clean or unclean by their nature. Persons and objects could become ritually unclean. Personal uncleanness could be incurred through birth, menstruation, bodily emissions, "leprosy," sexual relations and misdeeds and contact with death. Priests and levites were especially concerned with the issues of cleanness and uncleanness.

The greatest uncleanness was idolatry which defiled the temple and the land. The prophets, in denouncing moral uncleanness, used ritual uncleanness as a metaphor for the wickedness which only God can cleanse.

Most of the ordinances dealing with ritual uncleanness appear in Lev 11–15: chapter 11 deals with clean and unclean animals, chapter 12 with birth, chapters 13–14 with "leprosy," and chapter 15 with emissions and menstruation.

Leviticus 7:19–21 stipulates that one who had come into contact with anything unclean was not to eat of the sacrifice. An unclean person who presumed to do so should be cut off. (An unclean person could eat unconsecrated meat [Deut 12:15, 22].) The unclean person had to be sent outside the camp, as the Lord dwelt in its midst (Num 5:1–4; cf. Lev 15:31).

Genesis 7:2 speaks of clean and unclean animals which Noah took into the ark, and Gen 8:20 of the clean animals which he sacrificed to the Lord. The unclean animals which are listed in Lev 11 included the camel, the hare, and swine (vv. 1–8); sea creatures without fins or scales, e.g. eels (vv. 9–12); birds such as the raven and the vulture which eat carrion (vv. 13–19); most insects except the locust (see *'arbeh*, vv. 20–23); crawling animals such as weasels, mice, and lizards (vv. 29–31). Cf. Deut 14:3–21.

Objects such as earthenware vessels, ovens, food and drink which had been contaminated, for example, by a mouse had to be broken or discarded (Lev 11:33–35).

It was in order not to defile themselves with non-kosher food that Daniel and his friends in Babylon determined to eat vegetables and water (Dan 1:8; cf. I Macc 1:62–63; II Macc 7).

After giving birth to a son, a woman was considered unclean for seven days until his circumcision and then for thirty-three more days in the "blood of purification" (Lev 12:2–4). For a daughter she was to be unclean for eighty days (Lev 12:5). Birth was not only a mysterious process but one which involved ritual uncleanness (cf. Gen 8:21; Job 14:1, 4; 15:14; 25:4).

Sexual relations per se resulted in ritual uncleanness until sunset. Both the man and the woman had to bathe in water to be cleansed (Lev 15:18). Intercourse was forbidden during a woman's menstrual uncleanness (Lev 15:24; 18:19).

A woman's normal menstruation rendered her unclean for seven days (Lev 15:19–24). When David noticed Bathsheba bathing on her roof, she was "purifying herself from her uncleanness" (II Sam 11:4).

A woman with a discharge of blood beyond her normal period was considered unclean until seven days after such a flow ceased (Lev 15:25–28). Thus the woman with the issue of blood who was healed by Christ, continually conveyed uncleanness to all about her. But instead of Jesus being defiled, the woman was cleansed (Mt 9:20ff.; Mk 5:25ff.; Lk 8:43ff.).

A man who had a discharge or emission from his “flesh” was rendered unclean for seven days p 350 (Lev 15:2–13). Though the description of the emission is not explicit, it was probably an abnormal discharge from the penis, but may have included any abscess, diarrhea or running sore.

The disease represented by the Hebrew word *šāra`at* in Lev 13–14 was apparently not true leprosy, *elephantiasis graecorum* or as it is called today, Hansen’s Disease. The LXX and Vulgate, however, translated it *lepra*; cf. RSV “leprous disease,” neb “malignant skin disease.” The “leprosy” (KJV) of Lev 13–14 seems to refer to epidermal maladies including boils, rashes, impetigo, and ringworm. They were ritually and medically contagious. Of more significance, perhaps, were the contagious and dangerous diseases with skin symptoms, such as scarlet fever and smallpox.

Upon the appearance of “leprosy” the patient was to be examined by the priest after a quarantine of a week or two (Lev 13:4–5). If declared unclean, he was to wear torn garments, leave his hair disheveled, cover his upper lip, and cry, “Unclean! Unclean!” until he recovered (Lev 13:45–46; cf. Lam 4:14–15). Once cured he was to present himself to the priest who would declare him cleansed (Lev 14:1–32; see *ṭāhēr*).

The word *šāra`at* is also used of a mold, mildew, or fungus which spread in garments (Lev 13:47–59) and the walls of a building. Garments were burned if the “leprosy” persisted, and the building had to be broken up (Lev 14:45) if the “leprosy” remained.

Death was especially defiling. A priest was not to defile himself with the dead, except his closest relatives (Lev 21:1–3; Ezk 44:25). The high priest was not to defile himself even for his father or mother (Lev 21:11).

Those who had become unclean through contact with the dead were to eat the Passover a month later (Num 9:6–11). Touching a grave conveyed impurity (Num 19:16). This led to the later custom of whitewashing sepulchres to warn passersby of their presence (cf. Mt 23:27; Acts 23:3).

To cleanse such defilement, the priest employed the water of the ashes of the red heifer (Num 19:1–22, see *ṭāhēr*).

One who had to be particularly wary of becoming unclean through contact with a corpse or even by entering a room where a dead man lay (Num 6:6) was the Nazirite. If someone suddenly fell dead beside him and contacted him, he became unclean and had to be cleansed and begin the days of his Nazirite vow over again (Num 6:9–12). The Nazirite Samson also had to beware of eating anything unclean (Jud 13:4, 7, 14).

Priests were to teach the distinction between what was clean and what was unclean (Lev 10:10; cf. Ezk 22:26; 44:23). Priests were not to approach the holy elements while they were unclean (Lev 22:1–9). Aaron was to make atonement for the uncleannesses of the people by killing the goat of the sin offering (Lev 16:15–16).

God’s temple was to be guarded against defilement. Jehoiada stationed guards at the temple so that no one who was unclean could enter (II Chr 23:19). Alas, it was the priests under Zedekiah who made the temple unclean (II Chr 36:14). Because of Israel’s apostasy the Lord permitted his temple to be defiled by the heathen (Ps 79:1), abominations (Jer 7:30; 32:34), slayings (Ezk 9:7), idolatry, adultery, and human sacrifice (Ezk 23:37–39).

The land was defiled if an executed criminal was left on the tree overnight (Deut 21:23; cf. Gal 3:13). The sacrifice of innocent children polluted the land with blood (Ps 106:38).

Idolatry defiled the land (Ezk 36:18; cf. Gen 35:2). The Lord asked Judah, "How can you say, 'I am not defiled, I have not gone after the Baals?' " (Jer 2:23). Israel had defiled herself by the idols which she had made (Ezk 22:4; cf. 14:11; 36:25; 37:23).

Inasmuch as the people had made themselves unclean through their idolatry (Ezk 20:7, 18, 30, 31), Yahweh would defile them through their gifts (Ezk 20:26), that is, by the horrible practice of child sacrifice. The Israelites would be exiled and forced "to eat" unclean food in Assyria (Hos 9:1–4). Amaziah, the priest who opposed Amos, was to die in an unclean land (Amos 7:17).

What was the basis for the various regulations concerning uncleanness? Baruch Levine has gone so far as to suggest that impurity was the "actualized form of demonic forces" which even threatened God himself. Impurity in this view has a quasi-independent power.

Certain elements of impurity were associated with contagious disease and death. The laws of uncleanness gave Israel a very effective quarantine for public health. Some matters of impurity were aesthetically repulsive. Other elements may originally have been associated with idolatry.

Whatever theories are adduced to explain the laws of uncleanness, the Scriptures themselves emphatically associate them with the holiness of God. The so-called Law of Purity (Lev 11–16) was placed side by side with the Law of Holiness (Lev 17–26). In the passages which list unclean foods, the holiness of Yahweh is emphasized as the reason for avoiding unclean foods.

The regulations regarding uncleanness set Israel apart from other nations. These were object lessons or adumbrations (Heb 8:5; 10:1) of God's holiness which could not co-exist with the uncleanness of sin.

Especially in the prophets, the ideas of ritual uncleanness were used as metaphors of moral uncleanness. Haggai used the contagion of the defilement of death to denounce the immoral behavior p 351 of Israel which contaminated even their offerings (Hag 2:13–14). The behavior of Judah is likened by Ezekiel to the impurity of a woman in her menses (Ezk 36:17).

Hosea (5:3; 6:10), Jeremiah (2:23; 13:27), and above all Ezekiel (23:7, 13, 17; 24:13; 43:7) denounced the infidelity of Israel as defiling adultery or harlotry. Cf. Ps 106:39.

Micah decried as impurity crimes of injustice (Mic 2:10; cf. 2:1–7). Isaiah realized that he was a man of "unclean lips" (Isa 6:5) and confessed, "We have all become like one who is unclean, and all our righteous deeds are like a polluted garment" (Isa 64:6 [H 5]).

Unfortunately the prophets' ethical perception of the precepts of uncleanness was replaced by an increasing preoccupation with ritual minutiae. The last division of the Mishnah, the *Tohoroth* and its twelve tractates, deals with the casuistry of uncleanness.

It was in protest against their exaggerated emphasis upon ritual cleanness that Jesus denounced the hypocrisy of the Pharisees (Mt 15:10–20; 23:25–28). By his fiat Jesus declared all foods clean (Mk 7:19, RSV; cf. I Tim 4:4–5). It was supremely ironic that the Jewish leaders who denounced Jesus were so scrupulous that they did not step into Pilate's judgment hall lest they be defiled and become unfit to eat the Passover (Jn 18:28).

See also *gā`al* II, *hālal*, *hānēp*. For purity and purification see *ṭāhēr*.

**Bibliography:** See under *ṭāhēr*.<sup>14</sup>

## רָצְפָה coal

רָצְפָה S<sup>7531, 7532</sup> TWOT<sup>2210a, 2211a</sup> GK<sup>8365, 8366</sup> **n.f. glowing stone (or coal) (We<sup>Isr. u. Jüd. (3) 83</sup>);**—ר abs. Is 6:6; pl. עֲגַת רָצְפָה K 19:6 (cf. Syriac supr.).<sup>15</sup>

## הַמִּזְבֵּחַ altar

הַמִּזְבֵּחַ S<sup>4196</sup> TWOT<sup>525b</sup> GK<sup>4640</sup><sub>401</sub> **n.m. Jos 22:10 altar (Arabic مَذْبَحٌ (*maḏbaḥun*), place of slaughter, trench made by torrent, Sab. מִדְּבַח DHM<sup>24</sup>);** מ' abs. 2 K 18:22 + 223 times, הַמִּזְבֵּחַ Ex 29:13 + 31 times; cstr. מִזְבֵּחַ Ex 20:24 + 76 times, sf. מִזְבְּחֵי Ex 20:26 + 7 times, 1 מִזְבְּחָהּ K 8:31 + 3 times, מִזְבְּחָהּ Dt 33:10; מִזְבְּחֵי Ju 6:31 + 2 times; pl. מִזְבְּחוֹת Nu 23:1 + 5 times, 2 מִזְבְּחוֹת K 21:3 + 23 times, sf. מִזְבְּחוֹתֶיהָ ψ 84:4, other sfs. 21 times;— **1.** JE narrate that altars were built by Noah after leaving the ark Gn 8:20; by Abraham at Shechem 12:7, Bethel 12:8, Hebron 13:18, mt. in land Moriah 22:9; by Isaac at Beersheba 26:25; by Jacob at Shechem 33:20 (yet this perhaps mistake for מִצְבָּהּ, being obj. of וַיִּצְבֹּב־שָׁם, not elsewhere with מִזְבֵּחַ, cf. also Di), at Bethel 35:7, by Moses at Rephidim Ex 17:15, Horeb 24:4, by Balak at Bamoth Baal, Pisgah, & Peor Nu 23:1, 14, 29; by Joshua on Mt. Ebal Jos 8:30: the prophetic histories narrate that altars were built by Gideon at Ophra Ju 6:24; by a man of God at Bethel Ju 21:4; by Samuel at Ramah 1 S 7:17; by Saul after Michmash 1 S 14:35; by David on the threshing floor of Ornan 2 S 24:25 = 1 Ch 21:18, 1 Ch 22:1; that Solomon sacrificed on the altar at Gibeon 1 K 3:4 and built altars in the temple at Jerusalem 1 K 6:20; 8:64; that Jeroboam built an altar at Bethel 1 K 12:32 (which was destroyed by Josiah 2 K 23:15); and that Elijah repaired an ancient altar on Carmel 1 K 18:30. An altar in Egypt is predicted Is 19:19. All this accords with the law of the Covenant code Ex 20:24–26 which recognises a plurality of altars and prescribes that they shall be built of אֲדָמָה, or of unhewn stones, and without steps. So אֲבָנִים Dt 27:5 (JE), אֲבָנִים שְׁלֵמוֹת Dt 25:6 Jos 8:31, and twelve stones 1 K 18:31; cf. Is 27:9. The altar was also a place of refuge Ex 21:14 (JE) 1 K 1:50, 51; 2:28. **2.** D prescribes one central altar Dt 12:5 f., 27; but no attempt to enforce this principle appears before Hezekiah (2 K 18:4, 22), and Josiah, whose reform is more effectual, 2 K 23:8–20. **3.** P limits sacrifices to the altars of the tabernacle. A great altar was built E. of the Jordan, but it was according to P only as an עֵד after the pattern of the altar before the Tabernacle Jos 22:10–34. P describes two altars: **a.** the מִזְבֵּחַ הָעֹלָה Ex 30:28; 31:9; 35:16; 38:1; 40:6, 10, 29 Lv 4:7, 10, 25<sup>0</sup>, 30, 34 = מִן הַנְּחֹשֶׁת Ex 38:30; 39:39, made of acacia wood plated with brass, 5 × 5 × 3 cubits in size, with four horns and a network of brass, on which all sacrifices by fire were made Ex 27:1–8; 38:1–7; **b.** מִן הַקָּטָן מ' מִקְטָר

<sup>14</sup> Edwin Yamauchi, “809 טמא.” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 349–351.

<sup>15</sup> Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon* (Oxford: Clarendon Press, 1977), 954.



מִקְטָרֶת made of acacia wood plated with gold, 1 × 1 × 2 cubits in size, with four horns and a crown of gold Ex 30:1–6 = מִקְטָרֶת מ' Ex 30:27; 31:8; 35:15; 37:25 = מִקְטָרֶת מ' הזהב Ex 39:38; 40:5, 26 Nu 4:11 = מִקְטָרֶת הַסְּמִימִים Lv 4:7; these altars are named elsewhere only in Chr. 1 Ch 6:34; 16:40; 21:29; 2 Ch 1:5, 6. **4.** Solomon made two altars for the temple at Jerusalem: **a.** מִן הַנְּחֹשֶׁת מ' for the court 1 K 8:64 (which was laid aside by Ahaz 2 K 16:14, 15, who made an altar after the model of one he saw in Damascus 2 K 16:11); in v 14 מִן הַמְּזָבֵחַ (cstr. form c. art.) is errone., read prob. מִן הַמְּזָבֵחַ cf. Ges<sup>127.4 a ad</sup>; this altar, according to Chr, measured 20 × 20 × 10 cubits 2 Ch 4:1; this מִזְבֵּחַ (ה)נְחֹשֶׁת also 7:7 & Ez 9:2; = 2 מִן הָעוֹלָה מ' Ch 29:18, repaired by Asa 2 Ch 15:8; **b.** an altar of cedar, plated with gold, in the temple before the 1 דְּבִיר K 6:20, 22; 7:48; = 2 מִן הָזָהָב מ' Ch 4:19; = 1 מִן הַקְּטָרֶת מ' Ch 28:18; 2 Ch 26:16. **5.** Ezekiel plans two altars for the new temple: **a.** a table of wood 3 × 2 cubits Ez 41:22; **b.** an altar for the court, prob. same dimensions as **4 a**, with stairs Ez 43:13–17. **6.** after the return Jeshua built an altar on the ancient site in the court of the temple Ezr 3:2. **7.** besides these altars used in the worship of Yahweh, Ahab built an altar to Baal in Samaria 1 K 16:32; Ahaz made an altar on the roof of the upper chamber, and other kings of Judah made altars in the two courts, all of which were destroyed by Josiah 2 K 23:12. **8.** the ancient and most common term for making altars was בָּנָה Gn 35:7 (E) 8:20 (J) Dt 27:5, 6 Ex 32:5 (JE) +, implying building material; other vbs. are 2 הָקִים S 24:18 1 K 16:32 2 K 21:3 1 Ch 21:18 2 Ch 33:3; עָרַךְ Ezr 3:3 (sq. עֲשֵׂה Gn 35:1, 3 Ex 20:24 (E) Gn 13:4 (J) Jos 22:28 1 K 12:33; 18:26; this becomes usual in P, Ex 27:1; 30:1; 37:25; 38:1, 30, so 2 Ch 4:1, 19; 7:7; 28:24. **9.** the dedication of the altar was הִנְחִיחַ המִזְבֵּחַ Nu 7:10, 11, 84, 88 2 Ch 7:9; it was anointed with oil מָשַׁח Ex 40:10 Lv 8:11 Nu 7:10 (all P). **10.** removal of unlawful altars is expr. by נָתַץ Ex 34:13 (JE) Dt 7:5 Ju 2:2; 6:30, 31, 32 2 K 11:18; 23:12, 15; נָתַץ (Pi) Dt 12:3 2 Ch 31:1; 34:4, 7; נָתַץ Ju 6:28; הָרַס Ju 6:25 1 K 19:10, 14; 2 שָׁבַר Ch 23:17; 2 הִסִּיר K 18:22 = Is 36:7, 2 Ch 14:2; 30:14; 32:12; 33:15. **11.** ministry at the altar was מְשַׁמְרֵת הַמִּי Nu 18:5 Ez 40:46, cf. Nu 3:31 (P), מְשַׁרְתֵי מ' Jo 1:13; עָמַד על is said of officiating priest 1 K 13:1, עָלָה על Ex 20:26 1 S 2:28 1 K 12:33 + (cf. יָרַד Lv 9:22); sacrifices were usually offered עַל-הַמְּזָבֵחַ Gn 22:9 Dt 12:27 +; v. especially the phrases with זָרַק Ex 29:16, 20 + (v. הִקְטִיר; זָרַק Lv 4:10 (v. הִקְטִיר **Hiph.**); עָלָה Lv 6:3 + (v. **Hiph.** עלה) Ne 10:35; but בְּמִזְבֵּחַ Gn 8:20 (J) Nu 23:2, 4, 14, 30 (E); one touching the altar is הִנְגַע בְּמִי Ex 29:37 (P); מִי לפני of placing, or standing *before* altar Dt 26:4 1 K 8:22; as **acc.loc.** הַמְּזָבֵחַ in phrases especially c. הִקְטִיר Ex 29:13 +, and עָלָה Lv 14:20. **12.** the horns of the altar were especially for the application of the blood of the sin-offering in the ritual; sin is represented as graven מִזְבְּחוֹתֵיכֶם Je 17:1; therefore of blood for cleansing it was said נָתַן על קַרְנוֹת הַמִּי Ex 29:12 Lv 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18 (all P). An ancient custom is referred to, שׁ 118:27 עַד-קַרְנוֹת הַמִּי *bind the festal victim with cords, unto the horns of the altar*: Ainsworth paraphrases: 'that is, all the court over, untill you come even to the horns of the altar, intending hereby many sacrifices,' so De; but Che 'bind the procession with branches, (step on) to the altar-horns,' that is in sacred procession round the altar. **13.** the יָסוּד (q.v.) is also referred to in the ritual of the sin-offerings in the phrases יָצַק אל יָסוּד Lv 8:15; 9:9 & שָׁפַךְ אל יָסוּד Ex 29:12 Lv 4:7, 18, 25, 30, 34 (all P) יָמַצָה אל יָסוּד Lv 5:9. **14.** the altar was קִדְּשׁ קִדְּשִׁים Ex 29:37; 40:10 (P); but repeated sin-offerings were necessary to keep it pure and cleanse it from the pollution of the people in whose midst it was situated. This is expressed by חָטָא Lv 8:15 (P) Ez 43:22; כָּפַר Lv 16:20, 33 (P) Ez 43:26; קִדְּשׁ Ex 29:44; 40:10 Lv 8:15 Nu 7:1 (P); 2 טָהַר Ch 29:18.<sup>16</sup>

<sup>16</sup> Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, [Enhanced Brown-Driver-Briggs Hebrew and English Lexicon](#) (Oxford: Clarendon Press, 1977), 258–259.

זָבַח (*zābah*) **sacrifice, slaughter.**

### Derivatives

525a זָבַח (*zebah*) **sacrifice.**

525b מִזְבֵּחַ (*mizbēah*) **altar.**

The verb *zābah* is mainly used of killing animals for sacrifices. Most often in Qal, though the Piel occurs nineteen times in connection with idolatrous sacrifices on the high places (Hos 11:2; II Kgs 12:3). Three times the Piel refers to the prolific and legitimate sacrifices of Solomon (I Kgs 8:5; II Chr 5:6) or Hezekiah (II Chr 30:22).

זָבַח (*zebah*). **Sacrifice.** Generic noun often linked with offerings (Ps 40:6 [H 7]) or burnt offerings (I Sam 6:5; Ex 10:25). It is frequently used in connection with peace offerings (*šēlāmim*, cf. Lev 3:1; 17:5), but on occasion it is distinguished from peace offerings (Num 15:8; Josh 22:27). Often *zebah* is a cognate accusative to *zābah*, but sacrifices can also be “made” (Num 6:17; I Kgs 12:27), “brought” (Amos 4:4; Deut 12:6) or “brought near” (Lev 7:11).

מִזְבֵּחַ (*mizbēah*). **Altar.** A place of sacrifice. Used 401 times, mainly in the Pentateuch and historical books. Altars of stone (Josh 8:31), of earth (Ex 20:24), of wood and bronze (Ex 38:1), and of wood and gold (Ex 30:1–6) are found. Sometimes altars are given names, such as Jacob’s altar at Shechem (“El the God of Israel,” Gen 33:20), Moses’ at Rephidim (“The Lord is my banner,” Ex 17:15), or Gideon’s in Ophrah (“The Lord is peace,” Jud 6:24). There are many references to illegitimate altars, often in connection with sacred pillars (Ex 34:13) and high places (II Kgs 23:15).

The importance of sacrifices is seen early in Genesis. After the flood, Noah built an altar and sacrificed “clean” animals and birds to the Lord. Abram worshiped the Lord who had appeared to him by building an altar at Shechem when he arrived in the promised land (Gen 12:7–8). Other altars were built by the patriarchs Isaac and Jacob at Beersheba and Bethel to commemorate God’s blessing (Gen 26:25; 35:7). Isaac was laid on an altar at Mount Moriah by his father Abraham, but his place was taken by a ram in what proved to be the clearest of example of the meaning of substitutionary sacrifice. The sacrifice of the Passover lamb and resultant sparing of all the firstborn sons conveyed the same meaning (Ex 12:27).

Genesis also records the sacrifice offered by Jacob when he concluded a covenant with Laban (31:54). The meal symbolized the friendship between the parties and their intention to keep their p 234 promises. When Israel entered a covenant with the Lord, Moses built an altar at the foot of Mount Sinai and offered burnt offerings and peace offerings (Ex 24:4–5). Psalm 50:5 refers to “those who made a covenant with me by sacrifice.”

At Mount Sinai Moses received instructions about the altars and sacrifices connected with the Tabernacle. The altar designed for the animal sacrifices was the bronze altar, or “altar of burnt offering.” It was about seven and one-half feet square and four and one-half feet high, with horns on each corner. made “of one piece” with the altar. It was made of acacia wood and overlaid with bronze (Ex 38:1–2). A bronze grating, poles and utensils were accessories of the altar (Ex 30:28; 35:16). The sacrifices were burned on the altar, and the priests put some of the blood on the horns, then poured out the rest at the

base of the altar (Lev 4:7, 25). This great altar was set in the courtyard, in front of the doorway of the tabernacle (Ex 40:7).

The other altar was called the “altar of incense” or the “gold altar” (Ex 39:38; 40:5). It was about eighteen inches square and a yard high, with four horns and a gold molding. It too was made of acacia wood, but overlaid with gold (Ex 30:1–6). The blood of the guilt offering was placed on the horns of this altar (Lev 4:7). Because of its fragrant incense, this altar was placed in the holy place, in front of the sacred curtain.

The purification of the altar of burnt offering is sometimes linked with the consecration of the entire tent of meeting (Ex 29:44). Blood was sprinkled on the altar to make atonement for it as well as for the most holy place on the Day of Atonement (Lev 16:20, 33; cf. 8:15). There are also several references to the dedication of the altar. Special offerings were presented (Num 7:10, 11, 84) and the altar was anointed with oil (Ex 40:10). When Aaron and his sons were consecrated, the anointing oil was sprinkled on the altar seven times (Lev 8:11).

King Solomon built an altar of burnt offering thirty feet square and fifteen feet high (II Chr 4: 1). Even this was not large enough for the offerings at the dedication of the temple (I Kgs 8:54), the “house of sacrifice” (II Chr 7:12).

Solomon’s successors sometimes neglected the altar, but good kings like Asa (II Chr 15:8) and Hezekiah cleansed it (II Chr 29:18). Ahaz replaced the altar with a model patterned after one he had seen in Damascus (II Kgs 16:14–15). Uzziah also sinned by usurping the place of a priest and burning incense on the altar of incense (II Chr 26:16).

Several other significant altars are mentioned in Scripture. Joshua built one of uncut stones on Mount Ebal as Israel renewed her covenant with God (Josh 8:31). The two and a half tribes who lived in Transjordan made a special “memorial” altar near the Jordan River, one “not for burnt offering or for sacrifice” (Josh 22:11, 26). David set up an altar on Mount Moriah, the site of the temple, when an angel appeared to him there (II Sam 24:25). And Elijah took twelve stones—one for each tribe—and repaired the altar of the Lord on Mount Carmel (I Kgs 18:30–32).

The horns of the altar were considered a place of refuge, even for a murderer (Ex 21:14). Adonijah took hold of the horns of the altar and Solomon spared his life (I Kgs 1:50–51). But when Joab did the same thing, Solomon ordered his death (I Kgs 2:28).

The centrality of sacrifices in the worship of Israel led to a perfunctory parade of animals to the altar, and God had to warn his people that the burning of fat and the outpouring of blood did not automatically win his favor. “To obey is better than to sacrifice” (I Sam 15:22) and God delights “in loyalty rather than sacrifice” (Hos 6:6). Isaiah charges that God is “fed up” with all their hypocritical offerings (1:11). Righteousness and justice are more important than sacrifice (Prov 21:3). Only when hearts are right with God are sacrifices acceptable and the means of bringing great joy (Neh 12:43). In the Psalms, thanksgiving and a broken spirit are regarded as sacrifices that honor God (Ps 50:14, 23; 51:17 [H 19]).

Unfortunately, Israel was constantly tempted to get involved in pagan sacrifices. God warned them to tear down Canaanite altars and smash their sacred pillars (Ex 34:13; Deut 7:5), but instead the Israelites tore down God’s altars and killed his prophets (I Kgs 19:10). On the verge of entering the promised land, Israel was invited to sacrifice to the gods of Moab, and the resulting idolatry and immorality was one of

the worst chapters in their history (Num 25:2ff.). In Palestine the Israelites quickly fell prey to Baal worship, building altars and even temples to this Canaanite deity (Jud 6:30; Hos 11:2; I Kgs 16:32). Jehu led a massive attack on Baalism after the disastrous reign of Ahab (II Kgs 10:19), and Josiah tore down the altars (including incense altars) of Baal in his great reform (II Chr 34:4, 7). Jeroboam I is renowned for the altar he built at Bethel and the sacrifices to the golden calves (I Kgs 12:32). Not until the days of Josiah (c. 621 b.c.) was this shrine dismantled (II Kgs 23:15). Among other perversions, Ahaz sacrificed to the gods of Damascus (II Chr 28:23) and Amon offered sacrifices to the carved images of Manasseh (II Chr 33:22).

Frequently, the biblical writers condemn the high places, where the people (I Kgs 22:43 [H 44]) and sometimes the kings (II Kgs 16:4) sacrificed and burned incense. Though these “hill shrines” could claim some legitimacy prior to the construction p 235 of the temple (cf. II Chr 1:3), the strong tendency was to worship Baal or the golden calves.

Pagan worship sometimes involved sacrifice to demons (Lev 17:7; Deut 32:17), including the offering of their children to the idols of Canaan (Ps 106:37–38). Such horrible rituals are cited by Ezekiel as one of the major reasons for God’s judgment on the nation (16:20–21).

While the primary use of *zābah* and *zebah* concerns the killing of animals for sacrifice, occasionally the idea of “slaughter” occurs without any sacrificial context. The Israelites were permitted to slaughter animals and eat meat in their home towns (Deut 12:5, 21). Ahab slaughtered a large number of sheep and oxen to provide a sumptuous meal for Jehoshaphat and the people with him (II Chr 18:2). When Elisha gave up farming to become Elijah’s associate, he killed a pair of oxen and shared the food with the people (I Kgs 19:21).

The ideas of “slaughter” and “sacrifice” are powerfully combined in passages portraying divine judgment. Josiah “slaughtered/sacrificed” priests of the high places on the very altars they served (II Kgs 23:20; cf. I Kgs 13:2). The day of the Lord is described as a “sacrifice” as princes and armies are destroyed. A time of slaughter was in store for Israel (Zeph 1:7, 8), Egypt (Jer 46:10) and Edom (Isa 34:6, see *dāšēn*). The flesh of the armies of Gog and Magog will be sacrificed on the mountains of Israel to provide a great feast for the birds and animals (Ezk 39:17–19).

Other futuristic passages present the nations in a more favorable light. Isaiah 19:21 declares that one day the Egyptians will know the Lord and will bring sacrifices and offerings to him (cf. II Kgs 5:17). In Israel the priests are promised a perpetual role in presenting sacrifices on behalf of the people (Jer 33:18; Ezk 44:11).<sup>17</sup>

**אָטוֹנָה** | atoned

אָטוֹנָה <sup>S2403</sup> TWOT<sup>638e</sup> GK<sup>2632, 2633</sup> n.f. 1 S 14:38 (Gn 4:7 no exception for רֶבֶץ is noun = crouching beast) **sin, sin-offering**, ’n Gn 4:7 + 124 times; אָטוֹנָה Nu 15:24 (textual error for אָטוֹנָה, Zc 13:1 (but read אָטוֹנָה Sta<sup>i.35</sup>); cstr. אָטוֹנָה Ex 30:10 + 19 times; sf. אָטוֹנָה Gn 31:36 + 16 times; 1 אָטוֹנָה K 16:26,

<sup>17</sup> Herbert Wolf, “[525 אָטוֹנָה](#),” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 233–235.



the 7 days following a שְׁעִיר עִזִּים was to be offered Ez 43:19, 21, 22, 25. On first day of first month a young bullock was to be offered to cleanse the sanctuary: its blood up on the door posts of the house and of the gate of the inner court and on the four corners of the settle of the altar; also on the seventh day (7<sup>th</sup> first day of seventh month) Ez 45:17, 19 (cf. v 18, 20). On 14th day of first month the prince was to offer a bullock for himself and the people and on each of the 7 days of the Passover week a שְׁעִיר עִזִּים Ez 45:22, 23. When a priest entered the sanctuary to minister after his cleansing he was to offer his sin-offering Ez 44:27. P gives several grades: **a.** a ruler should offer a he-goat Lv 4:24, 25 Nu 7:16, 22, 28, 34, 40, 46, 52, 58, 64, 70, 76, 82, 87; an ordinary person a she-goat Lv 4:29 (cf. v 28) 5:6 Nu 15:27, ewe lamb Lv 4:32, 33<sup>0</sup>, 34; 14:19 Nu 6:14, 16, a turtle dove or young pigeon Lv 5:7, 8, 9<sup>0</sup>; 12:6, 8; 14:22, 31; 15:15, 30 Nu 6:11, or one-tenth of an ephah of fine flour Lv 5:11<sup>0</sup>, 12; according to ability of the person, and nature of offence. The victim was brought unto the tent of meeting, the hands of the offerer laid on its head, it was slaughtered by the offerer, the priest took some of the blood and put it on horns of altar of burnt-offering and the rest of the blood he poured out at the base of it, to cover over the sin, or cleanse the altar from the sin defiling it. All the fat pieces (cf. Lv 4:22–35) and a handful of the flour (cf. Lv 5:12) were burned on altar. The rest of the flesh and the flour were eaten by priests in court of Holy place Lv 5:13; 6:10, 18<sup>0</sup>, 23 (cf. v 11, 19), 7:7; 10:16, 17, 19<sup>0</sup>; 14:13 Nu 18:9. **b.** a bullock was offered for priests Ex 29:14, 36 Lv 4:3, 8, 20; 8:2, 14<sup>0</sup>; 9:2, 7, 8, 10; for Levites at their installation Nu 8:3, 12 and for whole congregation Lv 4:14, 21; but usually offering for congregation was he-goat Nu 15:24, 25, especially at dedication of altar Lv 9:3, 15, 22, and in ritual of feasts Nu 28:15, 22, 30; 29:5, 11, 16, 19, 22, 25, 28, 31, 34, 38. Before consecr. of tabernacle the blood went to altar of burnt-offering (Lv 9:9), but subsequ. some of it was sprinkled seven times before the vail and some of it put on horns of altar of incense to cleanse this higher altar; the fat pieces were burned on altar of burnt-offering, and the rest of the victim burned without the camp (Lv 4:3–21; 6:23; 8:16, 17; 9:10, 11). **c.** on day of atonement, sin-offering for high priest was a bullock Lv 16:3, 6; and for congregation two he-goats, one לְעִזָּאֵל (v. עִזָּאֵל) Lv 16:5 (cf. v 8, 10, 20–22), the other for sacrifice ליהוה Lv 16:9 (cf. v 8). Some of the blood of Aaron's bullock was first taken into innermost sanctuary and sprinkled on the כַּפֹּת and seven times before it; so also blood of the he-goat Lv 16:11<sup>0</sup>, 15 (cf. v 12–14, 16, 17) to cleanse highest altar: then the blood of the two victims was applied to lower altars as in **a** and **b** and so sin was covered over at the three altars Ex 30:10 (cf. Lv 16:16–19). The fat pieces went to altar of burnt-offering and the rest of the victims was burnt without the camp Lv 16:25, 27<sup>0</sup>. (Sins which might be covered over were limited to those committed בשגגה Lv 4:2, 22, 27 Nu 15:27, לשגגה Nu 15:24, minor offences Lv 5:1–6; and ceremonial uncleanness Lv 12:6, 8; 14:13; 15:15 Nu 6:11, 14.)—Phrases for sacrificing are: עִשָּׂה ח' Lv 9:7, 22 p 310 14:19 Nu 6:16 Ez 45:17, ח' הקריב ח' Lv 10:19 Ez 44:27, ח' שחט ח' Lv 14:13 Ez 40:39. **5. purification** from sins of ceremonial uncleanness, all P: מִי נִדָּה ח' הוא מִי נִדָּה ח' הוא *water of purification from sin*; מִי נִדָּה ח' הוא *water of (cleansing from) impurity, it is a purification from sin* Nu 19:9; עֲפֹר שִׁרְפֹת הַח' Nu 19:17 *ashes of the burning of the purification from sin* (RV renders *sin-offering*; but there was no offering made, only water of purification was used).<sup>18</sup>

(*ḥaṭṭā`t*). **Sin, sin offering.** The most extensively used noun form is the feminine *ḥaṭṭā`t* which occurs almost two hundred and ninety times. In Gen 18:20 the noun refers to the condition of sin. In Gen 31:36;

<sup>18</sup> Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, [Enhanced Brown-Driver-Briggs Hebrew and English Lexicon](#) (Oxford: Clarendon Press, 1977), 308–310.

50:17 it is paired with *peša* another common term for sin. In Lev and in Num the noun appears many times alternating in meaning between sin, the reality of disobedience to God, and sin-offering, the means of removing the guilt and penalty of sin before the Lord through the sacrificial system. In this context, the noun is closely associated with *’āšām*, which is often translated as “guilt-offering.”

Both the noun and the verb are for emphasis in Deut 9:18. The noun is used for Israel’s particular sin, the golden calf (9:21) and is paired with *peša* in v. 27. In Deut 19:15 with *’āwôn* which is often translated as iniquity. This pairing of *ḥaṭṭā*’t with other words for sin is fairly frequent in wisdom and prophetic writings. The meaning sin offering appears quite often in II Chr, Ezra, Neh and Ezk. The term has the sense of guilt in II Chr 28:13; Ps 32:5; of punishment in Lam 4:6 and Zech 14:19; of purification in Num 8:7; 19:9, 17.

In the majority of cases *ḥaṭṭā*’t denotes sin/s against man, e.g. I Sam 20:1; Ps 59:3, or against God, mainly in the historical and prophetic literature.

Man can only deal with sin through the sacrificial offerings coupled with confession and turning from sin to God. God may deal with sin by punishing those who continue in their sin (Josh 24:19; I Kgs 14:16; Neh 9:37; etc.); by forgiving sins as indicated in I Kgs 8:36; II Chr 6:25, 27; Ps 32:5; Jer 36:3; and by purging sin as in Ps 51:2; Isa 6:7; Zech 13:1.

Since sin was understood in the ancient near eastern religions as a violation of the status quo in cultic, political, and social life, each country with peculiar emphases, the pagan people could only strive to counteract its consequences by magical practices. In Israel, the people learned by revelation that sin was disobedience of God’s will and exploitation or disregard of the rights of other people. Sin was declared to be an extremely serious matter and could only be taken care of by a creative and gracious act of merciful forgiveness by God. And the cure was effective, bringing about a new life of joy and fruitfulness.

For the people of Israel there was hope for a change of life, both as individuals and as a nation, because God was willing to turn away from his wrath toward sin (primarily idolatry but also social sins) and do wonderful things for those who would contritely turn from sin, confess, make restitution and surrender to God and his way of salvation. Many a song in the Psalms declares the reality of release from the burden of sin’s guilt and penalty.<sup>19</sup>

## תִּכְפֹּר propitiation

כָּפַר vb. **Pi** etc. **denom.** cover over (fig.), pacify, make propitiation;—**Pi Pf.** כָּפַר Ex 30:10 + 31 times; 2 ms. sf. כָּפַרְתָּהוּ Ez 43:20; 3 mpl. יְכַפְרוּ Ez 43:26; 2 mpl. כָּפַרְתֶּם Ez 45:20; **Impf.** יְכַפֵּר Ex 30:10 + 10 times; יְכַפֵּר־ Lv 7:7 Nu 5:8; sf. יְכַפְּרֶנָּה Pr 16:14; 1 s. 2 אֶכַפֵּר S 21:3; אֶכַפְּרָה Gn 32:21 Ex 32:30, etc.; **Imv.** כַּפֵּר Dt 21:8 + 4 times; **Inf.** כַּפֵּר Ex 30:15 + 28 times; sfs. כַּפְּרִי Ez 16:63; כַּפְּרֶךָ Ex 29:36; כַּפְּרָה Is 47:11;— **1.** cover over, pacify, propitiate; אֶכַפְּרָה פְּנֵי בְּמִנְחָה Gn 32:21 let me cover over his face by the present (so that he does not see the offence, i.e. pacify him; E; RS<sup>2d ed., 381</sup> ‘wipe clean the face,’ blackened by displeasure, as the

<sup>19</sup> G. Herbert Livingston, “638 תִּכְפֹּר.” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 278–279.

Arabs says 'whiten the face'); *וְתִפֹּל עָלֶיךָ הַיָּהוָה לֹא תוֹכִילי כִּפְרָה* Is 47:11 *and disaster will fall upon thee, thou wilt not be able to propitiate it* (by payment of a כִּפָּר, see Is 43:3); pacify the wrath of a king Pr 16:14 (e.g. by a gift). **2.** *cover over, atone for sin*, without sacrifice: **a.** man as subj., 2 בְּמָה אֶכַּפֵּר S 21:3, *with what shall I cover over* (viz. the bloodguiltiness of the house of Saul, says David. The answer is by a death penalty of seven sons of the guilty house); בְּעַד חַטָּאתֵכֶם Ex 32:30 *on behalf of your sins* (JE; Moses, by intercession); **c.** על of persons Nu 17:11, 12 (P; by incense), 25:13 (P when Phinehas slays the ringleaders). **b.** with God as subj., **c.** acc. pers., *cover*, i.e. treat as covered, view propitiously, Yahweh's land Dt 32:43 (song); לַּיְהוָה pers. Dt 21:8 (bloodguiltiness flows away in the stream), Ez 16:63; בְּעַד of person 2 Ch 30:18; **c.** acc. of *the sin* ψ 65:4; 78:38, prob. also Dn 9:24 (|| על || of sin, ψ 79:9 Je 18:23 (|| מַחֵה)). It is conceived that God in his sovereignty may himself provide an atonement or covering for men and their sins which could not be provided by men. **3.** *cover over, atone for sin and persons by legal rites*, in the codes of H, P, and Ez: abs. וְכִי הִכְהֵן *and the priest shall make atonement* Lv 16:32; **a.** **c.** acc. of sacred places (by the great sin-offering of the day of atonement), Lv 16:20, 33<sup>0</sup>; also Ez 43:20, 26; 45:20 (by the blood of the sin-offering || טְהַר || (חֲטָא, טְהַר). **b.** usually **c.** 1) על of things, e.g. of the altar to which the blood of the sin-offering was applied Ex 29:36, 37; 30:10; Lv 8:15 (|| 16:18, קִדְּשׁ); and specifically the horns of the altar Ex 30:10 the holy place of the tabernacle Lv 16:16 (by the great sin-offering, because of (מִן) the uncleannesses of the children of Israel and because of their transgressions); for the leprous house by ceremony of purification Lv 14:53 (|| טְהַר ||); for the goat לעֲזָאזֵל Lv 16:10 (which was presented before Yahweh to consecrate him for the bearing away of the sins of the people). (2) of persons, כְּטָף הַכִּפְרִים *for your persons, yourselves*, e.g. by the payment of atonement-money על־נַפְשֵׁיכֶם at the census Ex 30:15, 16; by the קֶרֶבן of the spoils Nu 31:50; by the blood upon the altar Lv 17:11; in the ritual עָלָיו by ministry of priest through the blood of the sin-offering Lv 4:20, 31; 8:34; 10:17; 12:7, 8; 14:19, 31; 16:30, 33; 23:28; Nu 8:12, 21; 15:25, 28<sup>0</sup>; 28:22, 30; 29:5; 2 Ch 29:24 Ne 10:34; of the trespass-offering Lv 5:16, 18, 26; 7:7; 14:21; 19:22; Nu 5:8; the whole burnt-offering Lv 1:4; 14:20; 16:24; by the oil פ 498 used in purifying a leper Lv 14:18, 29; by the תְּרוּמָה Ez 45:15; by the priestly ministry in general 1 Ch 6:34; by the substitution of the Levites for the firstborn Nu 8:19. Underlying all these offerings there is the conception that the persons offering are covered by that which is regarded as sufficient and satisfactory by Yahweh. (The purpose of the covering is stated Lv 16:30 יִכַּפֵּר עֲלֵיכֶם לְטָהֵר *and shall atone for you to cleanse you, from all your sins shall ye be clean before Yahweh*, and Nu 8:21 וַיִּכַּפֵּר עָלֵיהֶם לְטָהֵרָם *and (Aaron) made atonement for them to cleanse them*.) **c.** the need of the atonement is expressed by מִן: others understand מִן as = *away from*; cf. Di Lv 4:26, R<sup>Sühne</sup> 50<sup>f</sup>. מִחַטָּאתוֹ *because of his sin* Lv 4:26; 5:6, 10; 16:34; מטמאתו Lv 14:19; 16:16; מזוב Lv 15:15, 30; מִאֲשֶׁר חָטָא Nu 6:11; also על־חַטָּאתוֹ על, *on account of his sin* Lv 4:35; 5:13; 19:22; על־שִׁגְגָתוֹ Lv 5:18. **d.** **c.** בַּיְהוָה instr. בְּאֵיל Lv 5:16; 19:22; Nu 5:8; *with a trespass-offering* Lv 7:7; יִכַּפֵּר Lv 17:11 *for it is the blood with the living being that covers over* (H, see נִפְשׁ 3 (a); RV *by reason of the life* after De Di Kn Bähr Kau and most moderns; AV follows ט 𐤔 𐤁, so Ges Ew<sup>282 a. Anm. 1.</sup> 'for the soul'); **c.** בַּיְהוָה loc. שֶׁבַח Lv 6:23; 16:17, 27 **e.** **c.** בְּעַד pers., *on behalf of* Lv 9:7<sup>0</sup>; 16:6, 11, 17, 24 (by Aaron), Ez 45:17 (by the prince). **Pu Pf.** כִּפֵּר Ex 29:33 Is 28:18 (but read תִּכַּפֵּר, —√, —so Hu We Che SS *al. v. Br*<sup>209</sup>); *Impf.* יִכַּפֵּר Nu 35:33; + 3 times; 3 fs. תִּכַּפֵּר Is 6:7 *be covered over, atoned for*. **1.** apart from the ritual, חַטָּאתְךָ Is 6:7 *thy sin shall be covered over* (|| וְסָר עֹנֶךָ ||; by the touch of the live coal from the altar); בְּזַאת יִכַּפֵּר Is 22:14 *surely this iniquity shall not be covered over for you*; **c.** בַּיְהוָה instr. יִכַּפֵּר הָעוֹן הַזֶּה לְכֶם Is 27:9 *by this shall the iniquity of Jacob be covered over* (|| הִסַר חַטָּאתוֹ ||; namely by the destruction of idolatrous objects); בְּחַסְדֵּךָ וּבְאֱמֶתֶךָ *by mercy and fidelity iniquity is covered over*. **2.** **c.** לַיְהוָה for whom, לֹא יִכַּפֵּר לְדָם Nu 35:33 *for the land atonement cannot be made, in view of the blood shed in*



it, except by the blood of the shedder of blood; in the ritual of P, c. כִּפֹּרִים instr. אֲשֶׁר כִּפֹּר בָּהֶם Ex 29:33 *wherewith atonement was made* (ram of consecration).

**Hithp.** Impf. 1 יִתְכַפֵּר S 3:14; c. כִּפֹּר instr. וּבִמְנוּחָה וּבְזָבַח בְּיַד-עֲלִי בְזָבַח אֶם-יִתְכַפֵּר עֲוֹן בֵּית-יְהוָה *the iniquity of the house of Eli shall not be covered by peace-offering or minchah* (in other words there was no atonement for it; cf. **Pu** Is. 22:14).

**Nithp.** (Ges<sup>55,9</sup> Pf. הִדָּם וְנִכְפַּר לָהֶם הַדָּם Dt 21:8 *and the blood shall be covered for them*).<sup>20</sup>

(*kāpar*) I, **make an atonement, make reconciliation, purge**. (Denominative verb.) This root should probably be distinguished from *kāpar* II “to smear with pitch.”

#### Parent Noun

**1023a** כֶּפֶר (*kōper*) I, **ransom, gift to secure favor**.

**1023b** כִּפּוּר (*kippūr*) (used in the plural *kippūrîm*) **atonement**, used especially in the expression “day of atonement.”

**1023c** כַּפֹּרֶת (*kappōret*) **place of atonement**; KJV, “mercy seat.”

The root *kāpar* is used some 150 times. It has been much discussed. There is an equivalent Arabic root meaning “cover,” or “conceal.” On the strength of this connection it has been supposed that the Hebrew word means “to cover over sin” and thus pacify the deity, making an atonement (so BDB). It has been suggested that the ot ritual symbolized a covering over of sin until it was dealt with in fact by the atonement of Christ. There is, however, very little evidence for this view. The connection of the Arabic word is p 453 weak and the Hebrew root is not used to mean “cover.” The Hebrew verb is never used in the simple or Qal stem, but only in the derived intensive stems. These intensive stems often indicate not emphasis, but merely that the verb is derived from a noun whose meaning is more basic to the root idea.

כֶּפֶר (*kōper*). **Ransom**. Every Israelite was to give to the service of the sanctuary the “ransom” money of half a shekel (Ex 30:12). Egypt, in God’s sight, was given as a “ransom” for the restoration of Israel (Isa 43:3). This word “ransom” is parallel to the word “redeem” (*pādā*, which see) in Ps 49:7. There is a warning that a man guilty of murder must be killed—no “ransom” can be given in exchange for his life (Num 35:31). The word is also used in a bad sense as a “bribe” which wrongly purchases favor (I Sam 12:3).

From the meaning of *kōper* “ransom,” the meaning of *kāpar* can be better understood. It means “to atone by offering a substitute.” The great majority of the usages concern the priestly ritual of sprinkling of the sacrificial blood thus “making an atonement” for the worshipper. There are forty-nine instances of this usage in Leviticus alone and no other meaning is there witnessed. The verb is always used in connection with the removal of sin or defilement, except for Gen 32:20; Prov 16:14; and Isa 28:18 where the related meaning of “appease by a gift” may be observed. It seems clear that this word aptly

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<sup>20</sup> Francis Brown, Samuel Rolles Driver, and Charles Augustus Briggs, [Enhanced Brown-Driver-Briggs Hebrew and English Lexicon](#) (Oxford: Clarendon Press, 1977), 497–498.

illustrates the theology of reconciliation in the OT. The life of the sacrificial animal specifically symbolized by its blood was required in exchange for the life of the worshipper. Sacrifice of animals in OT theology was not merely an expression of thanks to the deity by a cattleraising people. It was the symbolic expression of innocent life given for guilty life. This symbolism is further clarified by the action of the worshipper in placing his hands on the head of the sacrifice and confessing his sins over the animal (cf. Lev 16:21; 1:4; 4:4, etc.) which was then killed or sent out as a scapegoat.

כִּפּוּר (*kippūr*). **Atonement.** *kapporet.* **Mercy seat.** These two nouns are derived from the verb as used in the intensive stem: The first is used today in the name of the Jewish holiday *yom kippur* “day of atonement” (used only in the plural in the OT) which was the tenth day of the seventh month, Tishri. This solemn day was the only day of fasting prescribed for Israel. It was celebrated by a special sin offering for the whole nation. On that day only would the high priest enter within the inner veil bearing the blood of the sin offering (cf. Heb 9:7). A second goat was released as an escape goat to symbolize the total removal of sin (see *‘āzā’zēl* “scapegoat”).

כַּפֹּרֶת (*kappōret*). **Mercy seat.** This noun is used twenty-seven times and always refers to the golden cover of the sacred chest in the inner shrine of the tabernacle or temple. It was from above the mercy seat that God promised to meet with men (Num 7:89). The word, however, is not related to mercy and of course was not a seat. The word is derived from the root “to atone.” The Greek equivalent in the LXX is usually *hilastērion*, “place or object of propitiation,” a word which is applied to Christ in Rom 3:25. The translation “mercy seat” does not sufficiently express the fact that the lid of the ark was the place where the blood was sprinkled on the day of atonement. “Place of atonement” would perhaps be more expressive.<sup>21</sup>

- a. Teaching
- b. Rebuking
- c. Correcting
- d. Training in Righteousness

G. Confessions:

H. Luther/Other:

I. Outline:

God’s holiness makes it unsafe for sinners to approach Him.

God is holy can only be approached by His Word

This should give us pause so submit (despite our thoughts on that word)

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<sup>21</sup> R. Laird Harris, “[כִּפּוּר 1023](#),” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 452–453.

However as this uncleanness weighs on us, Christ reveals the love that is that holiness by which we can come to Him.