

מֹאֲרָךְ

light (source)

Contents:

- Introduction
- 1. Root and Comparative Material
- 2. Formal Characteristics
- 3. Syntagmatics
- 4. Ancient Versions
- 5. Lexical/Semantic Fields
- 6. Exegesis
 - 6.1 Literal Use
 - 6.2 Figurative Use
 - 6.3 Pictorial Material
 - 6.4 Archaeology
- 7. Conclusions
- Notes
- Bibliography / Abbreviations

Introduction

Grammatical type: n.m.

Occurrences: 19× HB (15/1/3); 1× Sir.; 23× Qum.; 0× Inscr. (Total: 43).

Torah: Gen 1:14, 15, 16 (3×); Exod 25:6;¹ 27:20; 35:8, 14 (2×), 28; 39:37; Lev 24:2; Num 4:9, 16.

Nebiim: Ezek 32:8.

Ketubim: Ps 74:16; 90:8; Prov 15:30.

Ben Sira: 43:4 (mss B, Mas).

Qumran:² 1QHod^a³ ix:13; xiii:34; xv:28; xvii:26; xx:8; xxiii:32;⁴ 1Q28 (1QS) x:3; 1Q28^b (1QS^b) iv:27; 1Q33 (1QM) x:11; xiii:10; 1Q34^{bis} (1QFestival Prayers^{ab}) fr3.II:1; 4Q256 (4QS^b) xix:1; 4Q286 (4QBerakhot^a) fr1.II:3; 4Q287 (4QBerakhot^b) fr1:1; 4Q301 (4QMyst^c?) fr2^b:4; 4Q402 (4QShirShabb^c) fr12:2; 4Q418 (4QInstr^d) fr1:5; 4Q429 (4QHod^c) fr3:5;⁵ 4Q440 (4QHod-like C) fr1:1; 4Q503 (4QpapPrQuot) fr215:6; 4Q504 (4QDibHam^a) fr8*verso*:1; 4Q511 (4QShir^b) fr2.I:8; 11Q5 (11QPs^a) xv:10 (136:7).

Text doubtful: 1QHod^a frC.6:2; 4Q185 (4QSapiential Admonitions B) fr1-2.III:2; 4Q258 (4QS^d) viii:12; 4Q260 (4QS^f) ii:2; 4Q299 (4QMyst^a) fr5:1; 4Q392 (4Q-

Works of God) fr1:9; 4Q416 (4QInstr^b) fr1:7; 4Q422 (4QparaGenExod) II:12; 4Q427 (4QHod^a) fr8.II:11; 4Q432 (4QpapH^f) fr1:1; 4Q495 (4QM^e) fr2:1.

A.1 All the texts listed here as “doubtful”, seem to have included the word **מֹאֲרָה** in one way or another. Yet, most of these readings are reconstructions based on parallel texts. Although most of them seem likely, they are not included in this list of occurrences.

B.1 In Prov 15:30 the critical apparatus of *BHS* proposes to read **מַרְאָה-עֵינִים**, ‘the sight of the eyes’, instead of MT **מִאוֹרָה-עֵינִים** (without reference to LXX’s reading, θεωρῶν ὁφθαλμὸς καλὰ, ‘the eye that observes good things’; see below, [section 4.a](#)). Michael Fox suggests that this reading would be in line with LXX, resulting in the following text: **מַרְאָה-עֵינִים יְשַׁמְּחֶלֶב**, ‘[t]he sight of the eyes makes the heart glad’. He argues that the words ‘the sight of the eyes’ would refer to something that is visible and desirable to the viewer.⁶ MT’s **מִאוֹרָה-עֵינִים יְשַׁמְּחֶלֶב**, ‘light of the eyes gladdens the heart’, would mean something like ‘joy or vitality makes the heart glad’ (comparable to the idiom with **אֹור** in 1 Sam 14:27, 29; Ps 13:4; Prov 29:13). According to Fox this would be awkward and tautologous.⁷ In his view **מִאוֹרָה-עֵינִים**, ‘light of the eyes’ cannot refer to one’s own eyes, ‘because that would be the *effect* of the glad heart, not ... its cause.’⁸ The solution offered by *e.g.* Delitzsch⁹ that it does not refer to one’s own eyes, but to the bright eyes of another person, thus their smiles and favour, is rejected by Fox since ‘the light of the eyes’ is not used in this way.¹⁰

Although the other Versions appear to presuppose **מִאוֹרָה** (cf. below, [section 4](#)), a different reading in the pre-MT version of the text is possible. However, a reading- or writing-error of **מַרְאָה** > **מֹאֲרָה** is unlikely. Fox suggests metathesis of **אָר** > **אַר**, as well as a change (or misconstrual) of orthography, and the association of two words in the same semantic field.¹¹ Three errors in order to misconstrue one word would require a rather clumsy scribe.

In his commentary Fox did not take into consideration the complete reading of LXX, which not only read one word θεωρέω, ‘to look at, to behold, to see’, as the rendering of the Hebrew word, but apparently offered an interpretation of the Hebrew original by rendering θεωρῶν ὁφθαλμὸς καλὰ, ‘the eye that observes good things’ (*NETS*). In his text edition of Proverbs Fox suggests that LXX added καλὰ, ‘good, beautiful’ for *logical clarity*, because not everything the eye sees is pleasing. This ‘adjustment’ would only make sense in response to **מַרְאָה**, ‘sight, appearance, vision’, instead of **מִאוֹרָה**, ‘light’, in the source text.¹² Indeed, as Fox states himself, not everything the eye sees, pleases the heart,¹³ and it is questionable whether such a saying would fit into the book of Proverbs.

Thus, in addition to the fact that we have to assume that MT was copied by a rather clumsy scribe, who makes three errors in one word, we also have to assume

that LXX added the word *καλά* to ‘correct’ the original proverb. 4QProv^b has not been well preserved, nevertheless, the extant fragment containing 15:30 reads ר[מָאוֹר] עִינִים, which indicates that 4QProv has a similar reading to MT.¹⁴ The likelier option is that LXX was not translating a different word than the other Versions, but sought to interpret the expression מָאוֹר-עִינִים.¹⁵ This is in line with the translation technique of the LXX-translator of Proverbs, who was sometimes extremely free, and (perhaps appropriately when translating proverbs) actively interpreted his *Vorlage*.¹⁶

The reading of MT might be understood in two ways. First, the most frequently adopted reading is, that ‘light’ indicates something positive that somebody sees and that this gladdens the heart, and that this parallels ‘a good report’ (*שְׁמִיעָה*) in the next colon (v. 30B). Another possibility, however, is to understand the word מָאוֹר literally, as happened in later usage: מָאוֹר עִינִים, ‘eye-sight’.¹⁷ Whichever one prefers, MT makes sense and does not require conjecture.

B.2 In Song 4:9 we read לְבָבֵתִי בַּאֲחֵד מְשִׁינֶק, ‘you captured my heart with one of your eyes’, which seems grammatically awkward because of the incongruence of אֲחֵד (msc.) and עֵין (fem.). Furthermore, Wilhelm Rudolph argued that this reading is practically impossible because ‘she sees with both eyes’ (‘sie sieht ja mit beiden Augen’). For that reason he proposed the reading בַּאֲחֵד מָאוֹר מְשִׁינֶק, ‘with one glance of your eyes’.¹⁸

The textual witnesses (incl. 4QCant^b) do not indicate a problem in the text,¹⁹ except that the *Qere* suggests the reading בַּאֲחַת (fem.) to compensate for the incongruence. However, as was indicated by other scholars עֵין is not dealt with everywhere as a feminine, namely in Zech 3:9, 4:10; Job 21:20; Song 6:5.²⁰ The morphology of the numeric noun אַחֲרָא is not unproblematic and the forms were not applied in an absolutely consistent manner, for instance with רַתָּם אַחֲת and רַתָּם אַחֲרָא in 1 Kgs 19:4-5.²¹ Even more important is the fact that if the numeral אַחֲרָא is applied before a substantive in the genitive it is a substantive itself and thus does not adjust its gender or number, as in: אֲחֵד הָהָרִים (Gen 22:2; cf. 37:22).²² Othmar Keel instead interprets מְשִׁינֶק as ‘look, glance’, which would also solve Rudolph’s other problem (‘she sees with both eyes’).²³ In conclusion, Rudolph’s proposal in Song 4:9 is to be rejected and the text might be rendered (after Keel):

You captured my heart, my love, my bride!
You captured my heart, with one of your glances,
with one coil of your necklace.

Ketiv/Qere: none.²⁴

1. Root and Comparative Material

A.1 מָאוֹר is derived from the √*אור*, ‘be light’,²⁵ which has numerous derivatives in

the Hebrew Bible, such as אֹרֶת, ‘light’, אֹרֶה, ‘fire’, אֹרֶה, ‘light’, מֹאֲרָה*, ‘light-hole’; while the root is also applied in l.n./p.n. אֹרֶת, ‘Ur’, and p.n.: אֹרִיאֵל, ‘Uriel’, אֹרִיָּה(וּ), ‘Uriyah(u)’, and יָאִיר, ‘Jair’.

A.2 The √ 'wr seems to be Hamito-Semitic,²⁶ but only in NWSem languages is it fully developed. Yet, the root is not unequivocally attested in NWSem epigraphical texts but only in uncertain contexts.²⁷ In Akk. the root is attested as *urru* (*hurru*), ‘day, daylight’.²⁸ Ug. also applies the verb *ir*, ‘to shine’²⁹ and the nomen *ar/ir*, ‘light’.³⁰ However, the word *m'wr* / מֹאֲרָה itself is only found in BHebr., Sam., Qum., LMHebr., and Jewish Aramaic.

A.3 POST-BIBLICAL HEBREW: the word מֹאֲרָה is attested as 1. ‘luminary, light’; 2. ‘light-hole, opening, window’ (cf. BHebr. מֹאֲרָה*).³¹

A.4 JEWISH ARAMAIC: the word מֹאֲרָה, ‘light’ occurs again in an inscription of the synagogue in Synchar, l. 7: (לְהַדְקָה) וּמֹאֲרָה, ‘the light of the congregation’,³² and in T^F to Exod 13:22 מֹאֲרָה עַמּוֹדָה דָעֵנָה, ‘the light of the pillar of fire’.³³

A.5 SAMARITAN ARAMAIC: the word מֹאֲרָה is attested in the sense of ‘light’, ‘luminary’ and it is applied as an epithet for Moses and Aaron.³⁴ Furthermore it is applied to render Heb. מֹאֲזָר in Gen 1:16; Exod 35:14¹; Num 4:9 in T^{Smr} (see below, § 4.c).

2. Formal Characteristics

A.1 מֹאֲרָה (spelt once מֹאֲרָר, Exod 25:6) is a *magal*-formation of the √'or.³⁵ Nouns with the preformative מ are mainly abstract nouns, nouns of place and nouns of instrument.³⁶

3. Syntagmatics

A.1 מֹאֲרָה occurs in the singular absolute (e.g. Gen 1:16; Exod 35:14; Ps 74:16), in the singular construct as מֹאֲרָה (Ps 90:8; Prov 15:30), as well as plural (with fem. ending): מֹאֲרָת (Gen 1:15) and מֹאֲרָתָה (Gen 1:14, 16). The plural construct occurs only once with masc. ending: מֹאֲזָרִי in Ezek 32:8; while in the texts from the Judean Desert it occurs with the fem. ending: מֹאֲרָתָה.

A.2 מֹאֲרָה occurs as *nomen regens* of:

- אֹרֶת, ‘light’ in Ezek 32:8;
- כְּבוֹדָה, ‘his glory’ in 4QShir^b fr2.1:8;
- עֵינָם, ‘eyes’ in Prov 15:30;
- עוֹלָם, ‘long time’ in 1QHod^a xv:25;
- פָּנִים, ‘my face’ in 1QHod^a XIII:32; 4QHod^c fr3:5;
- פָּנִים, ‘your face’ in Ps 90:8.

A.3 מֹאֲרָה is *nomen rectum* of:³⁷

דְּבָר, ‘word’ in 4QDibHam^a fr8verso:1;
 חֶקְכָה, ‘law, statute’ in 1QHod^a xx:5;
 לְשָׁאוֹן, ‘for a/the noise of’ in Sir 43:4 (Ms-B);
 לִשְׁוֹן, ‘tongue’ in Sir 43:4 (Ms B-margin and M);
 [מְלָאֵיכִי] in 4QShir^b fr2.I:8;
 מְנֻרָה, ‘lampstand’ in Exod 35:14; Num 4:9;
 צָבָא, ‘army’ in 1QM x:11;
 שָׁר, ‘prince’ in 1QM XIII:10;
 שֶׁמֶן, ‘oil’ in Exod 35:14; 39:37; Num 4:16.

A.4 מֹאֲרֵן in nominal clauses:

כִּי אַתָּה לִי מֹאֲרֵן עוֹלָם, ‘for you are my everlasting luminary’, 1QHod^a xv:25.

A.5 Verbs

A.5.1 מֹאֲרֵן is subject of:

אָוָר hi., inf.cstr., ‘to give light, to shine’, Gen 1:15;
 בְּדַל hi., inf.cstr., ‘to separate, to divide from’, Gen 1:14;
 גַּלְהָ qal, ‘to uncover, reveal’ in 1QHod^a XXIII:32 (= DSS.SE XXIII-bottom:12);
 הָיָה qal jus., ‘to be’, Gen 1:14;
 חַשְׁךְ qal, ‘to be dark’ in 1QHod^a XIII:32;
 שְׁמַח pi., ‘to gladden, make someone merry’, Prov 15:30.

A.5.2 מֹאֲרֵן is *nomen rectum* with a verbal form of:

בְּאוּפִיעַ, inf.cstr. (‘in the shining of’) 1QS x:3.

A.5.3 מֹאֲרֵן is the [direct] object of:

אָוָר hi., ‘to give light, to shine’, 1QHod^a XVII:26-27;
 כָּוֹן hi., ‘to prepare, make ready, to set up’, Ps 74:16;
 עָשָׂה qal, ‘to do, make’, Gen 1:16 (3× with part. תְּאַתָּה);
 פָּתַח qal, ‘to open’, 4QHod-like C fr1:1;
 קָדַר hi., ‘to darken’, Ezek 32:8.

A.5.4 מֹאֲרֵן is governed by לְ:

הָיָה qal, ‘to be’, Gen 1:15;
 שִׁיתָה qal, ‘to put, set’, Ps 90:8.

A.6 מֹאֲרֵן is specified by the following adjectives:

גָּדוֹל, ‘great’, Gen 1:16 (2×); 1QHod^a xx:5; 1QFestival Prayers^{ab} II:1; 4QHod-like C fr1:1;
 פָּلָא, ‘wonderful’, 4QBerakhot^a fr1.II:3;
 קָטָן, ‘small’, Gen 1:16.

A.7 מֹאֲרֵן is used in a prep. construction with לְ:

[...] לְמֹאֲרֵן שֶׁמֶן³⁸ Exod 25:6; 27:20; 35:8; 35:28; ³⁹ Lev 24:2.

4. Ancient Versions

a. Septuagint (LXX) and other Greek versions ($\alpha'/\sigma'/\theta'$):

θεωρέω ... καλὰ, ‘to observe / notice visually ... good things’⁴⁰ (cf. discussion above, introduction, B.1): Prov 15:30^{LXX}.

πυρώδης, ‘fiery, fire-like’:⁴¹ Sir 43:4^{LXX}.

φαίνω, ‘to shine’:⁴² Ezek 32:8^{LXX}, Ps 89:8^{σ'} (90:8^{ΜΤ}).

φαῦσις, ‘light ... illumination’:⁴³ Gen 1:15^{LXX}, Exod 25:6^{α'σ'θ'}, 35:8^{σ'}, Lev 24:2^{α'σ'θ'}, Ps 73:16^{LXX} (74:16^{ΜΤ}).⁴⁴

φῶς, ‘light’:⁴⁵ Exod 27:20^{LXX}, 35:8^{θ'}, 14^{1: LXX}, 14^{2: θ'}, 28^{θ'}, 39:16^{LXX} (39:37^{ΜΤ}), Lev 24:2^{LXX}, Num 4:16^{LXX}, Ps 73:16^{θ'} (74:16^{ΜΤ}).

φωστήρ, ‘that which gives out light’:⁴⁶ Gen 1:14^{LXX}, 15^{α'}, 16^{LXX} (3×), Ps 73:16^{α'σ'} (74:16^{ΜΤ}), Prov 15:30^{α'}.

φωτίζω, ‘to illumine, to provide light’:⁴⁷ Num 4:9^{LXX}.

φωτίσμος, ‘light’:⁴⁸ Ps 89:8^{LXX} (90:8^{ΜΤ}), Prov 15:30^{σ'}.

No rendering: Exod 25:6^{LXX}, 35:8^{LXX}, 14^{1: θ'}, 14^{2: LXX}, 28^{LXX}.⁴⁹

b. Peshitta (s)

נַהֲרָה (*nhyr'* [nahhīrā]), ‘light’:⁵⁰ Gen 1:14, 16 (3×), Ezek 32:8.

נֵרָה (*nhr*), aph., ‘to give forth light, to shine brightly’:⁵¹ Gen 1:15, Exod 25:6, 27:20, 35:8, 14 (2×), 28, 39:37, Lev 24:2, Num 4:9, 16.

נִירָה (*nwhr'* [nūhrā]), ‘light, brightness’:⁵² Ps 74:16, 90:8, Prov 15:30.

נֵרָה (*nwr'* [nūrā]), ‘fire’:⁵³ Sir 43:4.

c. Targum (T: O/PsJ/N/Smr/J/K)

אֲנָהָרָה, ‘lighting, illumination’:⁵⁴ Exod 35:14^{1: O,PsJ}, Num 4:9^{O,PsJ}.

אֲנָהָרָה, ‘giving of light’:⁵⁵ Exod 35:14^{1: N}, 35:14^{2: Smr}, 28^{Smr}, 39:37^{Smr},⁵⁶ Lev 24:2^{Smr}, Num 4:16^{Smr}.

אֲנָהָרָה, ‘lighting, illumination’:⁵⁷ Exod 25:6^{O,N}, 27:20^N, 35:8^{O,PsJ,N,Smr}, 14^{2: O,N}, 28^{O,PsJ,N}, 39:37^{O,PsJ,N}, Lev 24:2^N, Num 4:9^N, 16^{O,PsJ,N}.

מְאֹר, ‘light’:⁵⁸ Gen 1:16^{Smr} (3×), Exod 35:14^{1: Smr}, Num 4:9^{Smr}.

בָּנָהָר, ‘light’:⁵⁹ Gen 1:14^{O,PsJ,N}, 15^{O,PsJ}, 16^{O,PsJ,N} (3×), Ps 90:8^K, Prov 15:30^K.

נֵרָה, ‘to give light, illumine’:⁶⁰ Gen 1:15^N, Exod 25:6^{PsJ}, 27:20^{O,PsJ,Smr}, Lev 24:2^{O,PsJ}, Ezek 32:8^J.⁶¹

נִירָה, ‘light’:⁶² Exod 25:6^{Smr}.

סֶהָר, ‘moon’:⁶³ Ps 74:16^K.

No rendering: Exod 35:14^{2: PsJ}.

d. Vulgate (v)

aurora, ‘dawn, daybreak’:⁶⁴ Ps 73:16 (74:16^{ΜΤ}).⁶⁵

igneus, ‘fiery’:⁶⁶ Sir 43:4.

ignus, ‘fire’:⁶⁷ Exod 35:14².

inluminatio, ‘a lighting up, enlightening’:⁶⁸ Ps 89:8 (90:8^{MT}).⁶⁹

luceo, ‘to be light, to shine’:⁷⁰ Gen 1:15.

lucerna, ‘lamp, oil-lamp’:⁷¹ Num 4:16.

lucidus, ‘clear, bright’:⁷² Lev 24:2.

luminare, ‘that which gives light, luminary, lamp’:⁷³ Gen 1:14, 16 (3×), Exod 25:6, 35:8, 14¹, 28, Ezek 32:8, Ps 73:16 (74:16^{MT}).⁷⁴

lux, ‘light’:⁷⁵ Ps 89:8 (90:8^{MT}),⁷⁶ Prov 15:30.

No rendering: Exod 27:20, 39:37, Num 4:9.

A.1 It appears that the hexaplaric witnesses worked with a kind of standard vocabulary and preferred to translate every occurrence of a term in the same way, irrespective of context. In this way we see that α' and σ' preferred to render מְאוֹר with φωστήρ, ‘that which gives out light, luminary’, while θ' preferred to apply φῶς, ‘light’. There seems to be a certain tendency in the Hexaplaric witnesses to translate each occurrence with the same Greek word and thus to harmonise the translation.

A.2 The Greek translation relates the Hebrew word מְאוֹר to the verb אֹור hi., ‘give light, shine, illuminate’. The word φαῦσις is used exclusively for מְאוֹר, while φωτίσμος and to a very large degree φῶς are used to render אֹור. The word φωστήρ is applied to מְאוֹר as well as to נִיר, shining, splendour'.⁷⁷ Apparently the translators did not regard the word מְאוֹר as an object, but as a word which described the effect of ‘(giving) light’, *viz.* an abstractum.

A.3 The Targumists chose a number of verbal nouns derived from √נִהַר, ‘to illuminate, shine, give light’,⁷⁸ resulting in nominal renderings like ‘lighting, illumination’.⁷⁹ Aram. נִהַר and derivates are used in T to represent the following words in MT: אֹור, ‘light’; אֹור, qal: ‘to be bright’, hi.: ‘to shine, brighten’; נִזְרָה I, ‘light, joy’; נִגְגָה, gleam, shining’; נִיר, ‘lamp’;⁸⁰ חִזְחָה, ‘to see, perceive’;⁸¹ נִהַר qal, ‘to shine’; זְרָח qal, ‘to shine’.⁸² Apparently the Targumists interpreted the Hebr. מְאוֹר as closely related to its √אֹור.

A.4 The remarks regarding the translation of T apply to the interpretation of S as well.

A.5 In the Vulgate of Exod 25:6; 35:8, 28 the text שֶׁמֶן לְמְאוֹר is rendered *oleum ad luminaria concinnanda*, ‘oil to make lights’ (dynamic equivalent translation). In Exod 35:14¹ הַמְּאוֹר וְלִתְחַנֵּן רְאֵת is translated in a similar way: *candelabrum ad luminaria sustentanda*, ‘candle to support the lights’. In Exod 35:14² שֶׁמֶן הַמְּאוֹר is rendered *oleum ad nutrimenta ignium*, ‘the oil for nourishing the fires’ (dynamic equivalent translation of the *nomen rectum* המְאוֹר).

A.6 In Ezek 32:8 the construction מְאוֹרִי אֹור is represented with one word in v: *luminaria*.

B.1 The rendering of מֹאֲרָה in Sir 43:4 apparently raised some problems, since the three ancient Versions, LXX, S, and v, each used a word which was not used elsewhere to represent the Hebrew word מֹאֲרָה: πυρώδης, ‘fiery, fire-like’;⁸³ νύει (nwr’), ‘fire’;⁸⁴ igneus, ‘fiery’.⁸⁵ Hatch & Redpath, and Muraoka suppose that Gr. πυρώδης represents Hebr. מֹאֲרָה, ‘fire’,⁸⁶ but they do not explain the מ-prefix of מֹאֲרָה, which is found in two mss (B-margin and M). It is more likely that the translator did read לְשׁוֹן מֹאֲרָה, ‘tongue, ray of light’, but sought to interpret the expression with a more frequently attested expression שֶׁנַּעֲשֶׂל, ‘tongue of fire’ (Isa. 5:24; 1QLit.3Tongues of Fire fr1.3, fr2.3; 4QApocrMoses^b fr1.II.1),⁸⁷ and which was better suited to a context describing the extreme heat of the sun.⁸⁸ This reading common to LXX, S and v can be explained by the dependency on LXX of the translators of S and v.⁸⁹

B.2 In the rendering of Hebr. מֹאֲרָה in Num 4:16 by *lucerna*, ‘lamp, oil-lamp’ in v, we are confronted for the first time in the Versions with a word that clearly refers to a lamp as a source of light. Of course the word *luminare* (e.g. in: Exod 35:8, 14¹, 28) could also be rendered in English by the word ‘lamp’.⁹⁰ But this depends on the interpretation of the texts of v to which it was applied. The word *luminare* is derived from *lumen*, ‘light’, which also can represent an object, viz. ‘a light, a source of light’, but also ‘brightness, splendour, bright colour, daylight’ etc.⁹¹ The same kind of transfer from the source to its object can be discerned regarding the word *luminare*, which is applied to ‘I. a luminary, heavenly body’; ‘III. a window-shutter, window’, but also to: ‘II. a *light, lamp* burned in the Jewish temple and in Christian churches’.⁹² However, in line with the etymological development of the word, the rendering into English would be more correct if the more general word ‘a light, source of light’ were applied. In that case, only the rendering of v in Num 4:16 suggests that we are dealing with an implement, viz. ‘a lamp’. Obviously the translator struggled with the terminology since the expression שְׁמַן הַמֹּאֲרָה was rendered in a dynamically equivalent manner (cf. above, A.2), which might indicate that he had not found a satisfactory equivalent in Latin, or even that he was not clear on what the Hebr. word מֹאֲרָה meant.

5. Lexical/Semantic Fields

A.1 מֹאֲרָה occurs in the creation story in the plural (מִאֲרָה) as the entities that shall separate (בְּדִיל) night from day. It is an echo of the first day (Gen 1:3-5), when the light (אֹרֶה) was created.⁹³ מִאֲרָה in vv. 14-15 is the designation for all the entities in the full expanse (עַקְיָלָה) of the sky, the sun, moon and the stars. Later the adjectives ‘great’ (גדָּל, 2×) and ‘small’ (טָקָן, 1×) serve to single out the sun and the moon. In Ezek 32:7-8 a similar usage can be discerned, where first in v. 7 stars (כּוֹכֶב), sun (שֶׁמֶן) and moon (יְרֵחָה) are mentioned and subsequently are summarised in one description: כָּל־מִאֲרָה אֹרֶה, ‘all lights that shine’ (NJPS). In Ps 74:16 מֹאֲרָה is used in

juxtaposition with the sun (שֶׁמֶשׁ, ‘and sun’), which might suggest that ‘sun’ is more specific: ‘you established light and sun’.⁹⁴

A.2 In the non-biblical Dead Sea Scrolls the expression **מְאוֹר גָּדוֹל** is used several times as a designation for the sun (1QHod^a XX:5; 1QFestival Prayers^{ab} II:1; 4QHod-like C fr1:1). The expression **מְאוֹרוֹת גָּדוֹלִים** is also found in 11QPs^a frD.xv:10 (= Ps 136:7), where MT has אֲוֹרִים גָּדוֹלִים. It is applied in combination with words for light (**אַוָּר**, 1QHod^a xx:5), and day (**יָם**, 1QHod^a xx:5; 1QFestival Prayers^{ab} II:1), and – in line with Gen 1:14-16 – considered to have dominion (**מִמְשָׁלָה**, 1QHod^a xx:5; 4QHod-like C fr1:1) over the day, and have its own laws (**חֻקּוֹת**, 1QHod^a xx:5; 1QFestival Prayers^{ab} II:1-2). In this sense the plural (**מְאוֹרוֹת**) is also applied to the lights (**צְבָא מְאוֹרוֹת**, ‘army of lights’, 1QM x:11) that shine from the ‘holy vault’ (1QS x:3; 4QS^b xix:1; 4QS^f II:2).

The word **מְאוֹר** seems to be related to holiness because the lights all shine from holy places. On the other hand, holiness is also compared to **מְאוֹר** (1QS^b iv:27) and the **מְאוֹרִי פָּلָא**, ‘wonderful lights’, are part of God’s glory (4QBerakhot^a fr1.II:1-3). They are paralleled to angels and spirits, 1QHa ix:11; 4QShir^b f2.I:8.

A.3 **מְאוֹר** occurs in the context of the description of the Tabernacle and its furniture. With the exception of Exod 35:14¹ and Num 4:9 it is always used here in combination with שֶׁמֶן, ‘(olive)oil’. It occurs in two specific combinations:

1. שֶׁמֶן זִית זֶה קְתִית לְפָאֹר (Exod 25:6; 35:8, 28⁹⁵ , further particularized as שֶׁמֶן לְפָאֹר, ‘pure beaten olive oil for the **מְאוֹר**’ (Exod 27:20; Lev 24:2);
2. שֶׁמֶן הַמְּאוֹר (Exod 35:14²; 39:37; Num 4:16).

According to Exod 27:20; Lev 24:2 the ‘oil **לְפָאֹר**’ is intended for the permanent maintenance of the lamp (→ נֵר). As such the oil is mentioned together with the implements (→ בְּלִי) and lamps (→ נֵר plur.) of the lampstand (→ מְנוּרָה) in Exod 35:14; 39:37, to which are added other utensils in Num 4:9. The oil for (the) **מְאוֹר** figures among the valuable substances used in the Tabernacle (Num 4:16). From Exod 27:20; Lev 24:2 the conclusion can be drawn that **מְאוֹר** is not to be equated with נֵר, ‘lamp’.⁹⁶

A.4 **מְאוֹר** is a few times used as *nomen regens* of face (פָּנָה, Ps 90:8; 1QHod^a XIII:32; 4QHod^c fr3:5⁹⁷) and eyes (עֵינִים, Prov 15:30). The first combination ([פְּנֵי]**ךְ**) finds a parallel usage in the construct chain (**אַוְרָה פְּנֵי**(**ךְ**) **מֶלֶךְ**), the light of my / your / the king’s face (Ps 4:7; 44:4; 89:16; Job 29:24; Prov 16:15). It is contrasted to darkness (חַשָּׁךְ), 1QHa xiii:32; xvii:26; 4QHod^c fr3:5;⁹⁸ but also combined with אַוְרָה (1QHa xvii:26; 4QMySt^c? fr2:4). It is also used to describe the power assisting God to protect his people, viz. the ‘prince of light’ (שָׁרֵן **מְאוֹר**, 1QM XIII.10), and, finally, God is described as an ‘everlasting light’ **מְאוֹר עֲולָם** in 1QHa xv:25.

6. Exegesis

6.1 Literal Use

A.1 The word מְאוֹר in Gen 1:14-16; Ezek 32:8; Ps 90:8 is rendered as ‘light’,⁹⁹ ‘licht’,¹⁰⁰ ‘lumbrera, astro’,¹⁰¹ ‘coeli luminibus’,¹⁰² ‘Leuchte’,¹⁰³ ‘Licht, Lichtkörper’,¹⁰⁴ (for the rendering ‘Leuchte(r), Lampe’, cf. below B.1); while the word in the scrolls from Qumran when occurring in a similar context is sometimes also rendered as ‘light’.¹⁰⁵ Commentators agree that the word מְאוֹר is applied deliberately to the celestial bodies in Genesis 1, although their names, שֶׁמֶשׁ, ‘sun’ and יְרֵחַ, ‘moon’ as names of deities in Israel’s Umwelt,¹⁰⁶ are not explicitly mentioned. With regard to the latter we may compare ‘the white one’ (**הַלְבָנָה**, the moon) and ‘the hot one’ (**הַחְמָה**, the sun) in Isa. 24:23. It is part of the theology of the narrator to suggest that these מְאוֹרות are in fact the continuation of God’s creation of the light (**אֹור**, 1:3) and as such are (only) *creations* by God for governing the day and the night – and that they are nothing more than that, in contrast to what was believed in Israel’s Umwelt.¹⁰⁷

A.2 In Ezekiel 32 a dirge (in reality an oracle of doom) over the Pharaoh is given and – recalling the plague of darkness in Exod 10:21-29¹⁰⁸ – in Ezek 32:7 Pharaoh is threatened with a sky (שְׁמִימִים) that will be covered, stars (כְּבָבִירִים) that will be darkened, a sun (שֶׁמֶשׁ) that will be covered, and a moon (יְרֵחַ) that will not give its light (**לֹא-יָאֵר אֹור**). In Ezek 32:8 this threat is summarized in everything that will be darkened above him כָּל-מְאוֹרִי אֹור, ‘all the lights that shine’,¹⁰⁹ and darkness (**חֹשֶׁךְ**) will be brought upon the land. The genitive כָּל-מְאוֹרִי אֹור may be explained in this case as a genitive of quality:¹¹⁰ ‘all of the lights of light’, viz. ‘all the bright lights’.¹¹¹

A.3 In the context of the materials needed for the sanctuary in Exodus, Leviticus, and Numbers, the word מְאוֹר occurs as nomen rectum with מְנֻרָה, ‘lampstand’ and of מַנְשֵׁךְ, ‘oil’ (or in a prep. construction with נִסְעָה¹¹²). In this context it is rendered as ‘luminary, light’,¹¹³ ‘light’,¹¹⁴ ‘illumination’,¹¹⁵ ‘lighting’,¹¹⁶ ‘Beleuchtung’,¹¹⁷ ‘res lucens, sidus’,¹¹⁸ but mostly it is rendered as a concrete object, such as ‘lamp’ or ‘Leuchter’ (for the rendering ‘Leuchte(r), Lampe’, cf. however, B.1, below).

The construct chain מְנֻרָת הַמְאוֹר (Exod 35:14; Num 4:9) is sometimes explained as: הַמְאוֹר is the ‘sum of seven sacred lamps on golden lamp-stand’.¹¹⁹ However, Jacob Milgrom argues that the word מְאוֹר should not be interpreted as a noun, referring to an object used for lighting, because the construction with מְנֻרָה, ‘lampstand’, excludes the meaning ‘lampstand’ or ‘lamp’ for מְאוֹר. Milgrom proposed to interpret the word as an infinitive construct (as in Aram.) to be rendered ‘for lighting’.¹²⁰ This interpretation as an infinitive is unnecessary, however, because the word מְאוֹר can still be regarded as a noun, while the construct chain is best interpreted as

a genitive of attribute with the word rendered as ‘light, lighting, shining’,¹²¹ and the construct chain literally as ‘the lampstand of the light’, i.e. ‘the shining / bright lampstand’ (cf. the parallel text, Exod 39:37 [see also Exod 31:8; Lev 24:4] which has the expression הַמְנֻרָה הַשְׁלֹחָה, ‘the pure / bright lampstand’). Following this line of reasoning, the expression שֶׁמֶן לְמְאוֹר (Exod 25:6; 27:20; 35:8; 35:28; Lev 24:2), could be translated as the ‘oil for the light(ing)’ in the sanctuary, and the construct chain שֶׁמֶן הַמְאֹר can be rendered as ‘the lighting oil’.¹²²

B.1 In addition to the translation of the word מְאוֹר in Gen 1:14-16; Ezek 32:8; Ps 74:16 (and in the non-biblical scrolls from Qumran) as ‘light’ etc. (see A.1, above) the word is frequently rendered more specifically as ‘luminary’,¹²³ ‘Lichtträger, Leuchter’,¹²⁴ ‘Leuchte, Lampe’,¹²⁵ ‘Beleuchtungskörper, Lampe’,¹²⁶ ‘lamps’.¹²⁷ In the scrolls from Qumran with a similar meaning the word is mostly rendered as ‘luminary’.¹²⁸ In the context of the materials needed for the sanctuary in Exodus, Leviticus, and Numbers, the word in construct with שֶׁמֶן, ‘oil’ is quite often rendered as ‘luminary’¹²⁹ ‘lámpara, candelabro’,¹³⁰ ‘candelabrum’,¹³¹ ‘Leuchter’,¹³² ‘Leuchte, Lampe’,¹³³ ‘Lichtträger’,¹³⁴ ‘lamps’.¹³⁵

However, if the word מְאוֹר is translated as ‘lamp’ or the like, the construction מְנוֹרַת הַמְאֹר (Exod 35:14; Num 4:9) offers a real problem, because in that case we have a pleonasm: ‘the lampstand of the lamp’. However, as has already been suggested in § A.3 above, מְאוֹר can be interpreted as a genitive of attribute, rendering it as ‘the bright lampstand’.¹³⁶ In both verses which mention the מְנוֹרַת הַמְאֹר, ‘the bright lampstand’ (Exod 35:14; Num 4:9), reference is also made to the lamps of the lampstand: וְאַתָּה נִגְרַתָּה, ‘and its lamps’ (plur.! similarly in Exod 39:37), clearly indicating the difference in meaning between the two words נֵר and מְאוֹר.

The expression שֶׁמֶן הַמְאֹר, however, is easily misunderstood and equated with the oil, which we know in our era, viz. ‘lamp oil’. Yet ‘lamp oil’ is a specific kind of oil, whereas the oil mentioned for use in the sanctuary was not. The oil was ‘pure, beaten olive oil’, which was also used for cooking, and was prescribed for the sanctuary since it was better than the oil which was generally used in lamps.¹³⁷ In other words, it is not oil specifically for lamps, but oil that could be used in lamps as well in order to light the sanctuary. Therefore it stands to reason, that the word מְאוֹר indicates the function for which the oil was to be applied (‘lighting’¹³⁸) rather than the object in which it was to be applied (‘lamp’),¹³⁹ which is mentioned separately: לְהַעֲלֵת נֵר תְּמִיד, ‘to kindle a lamp continually’ (Exod 27:20; Lev 24:2). In this respect it is remarkable that מְאוֹר is nowhere used in the same way as the word ‘lamp’,¹⁴⁰ whereas it is frequently used in the same way as the noun אֹר, ‘light’.¹⁴¹

B.2 With regard to Genesis 1 Gerhard von Rad stated that the text breathes a strong anti-mythological pathos, and that the expression ‘lamps’ (for מְאוֹרות) is

deliberately prosaic and demeaning.¹⁴² The emphasis on the heavenly bodies as just מְאוֹרָה in contrast to the ancient mythological concept of the sun, moon and stars as deities was criticized by Claus Westermann, who called it even caricatural.¹⁴³ His critical stance is based on the fact that in Egypt the sun-god Amon-Re was called ‘the living Lamp’.¹⁴⁴ It can be added that the Akk. god Nusku is designated as *nūru*, but even YHWH is called ‘lamp’ (נֵר, 2 Sam. 22:29¹⁴⁵), a concept which recurs in PNN as well (e.g. Neriah).¹⁴⁶ Westermann therefore stresses the bare fact that the heavenly bodies are depicted as creations of God, while their function became simultaneously their designation.¹⁴⁷ Their limitation is that they are part of creation and God has ordered their goal and function. Their name in the creation narrative is at the same moment their function.

6.2 Figurative Use

A.4 מֹאֲרָה in Ps 90:8 and Prov 15:30 occurs as *nomen regens* in construct chains with respectively פָּנִים, ‘face’ (of God) and עֵינִים, ‘eyes’ (of man) and is rendered as ‘luminary’,¹⁴⁸ ‘radiante’,¹⁴⁹ ‘lumen’,¹⁵⁰ ‘light’,¹⁵¹ ‘Licht’,¹⁵² ‘leuchten’.¹⁵³ In the scrolls from Qumran we find identical constructions, in which מֹאֲרָה is rendered mostly as ‘light’.¹⁵⁴ Face and eyes are closely related and sometimes appear to be interchangeable. This is the case also in Ps 90:8 and Prov 15:30 where the source of light is a metaphor for the look reflecting the mood, the judgement and the feelings of a person. This is reflected in the use of the construction מֹאֲרָה פָּנִי, ‘light of my face’, in Qumran, where it is said that it ‘darkened’ (דָּחַשׁ) in a time of stress and turmoil (1QHod^a XIII:32; 4QHod^c fr3:5). In the case of Ps 90:8 the (brightly burning) light is a metaphor for the penetrating look of YHWH, from whom nothing is concealed.¹⁵⁵ In the case of Prov 15:30 an exhortation to kindness, the light is a metaphor for the favourable look of the highly-placed, who is the bearer of good news (cf. Prov 15:30b). As for its metaphorical meaning, ‘look’, there is no difference between the use of מֹאֲרָה in Ps 90:8 and Prov 15:30, nor in the use of אֹרֶךְ as *nomen regens* in a construct chain with פָּנִים in Ps 4:7; 44:4; 89:16; Job 29:24; Prov 16:15.¹⁵⁶

6.3 Pictorial Material

A.5 If the interpretation of מֹאֲרָה as ‘light’ is correct, it is hard to find any iconographic material for the word מֹאֲרָה. Yet, the iconography from the Amarna period of Akhenaten might be illustrative, because it shows the attempt to visualize an abstract concept as ‘(ray of) light’ (see figs. 1-2, next page). In the case of Akhenaten, however, the sun (Aten) was seen as the only god, whose rays of light were blessing hands, providing ‘life’.¹⁵⁷

6.4 Archaeology

Not attested.



FIGURE 1: House-altar depicting the royal family before Aten¹⁵⁸
(ÄM 14145; courtesy Ägyptisches Museum, Berlin)

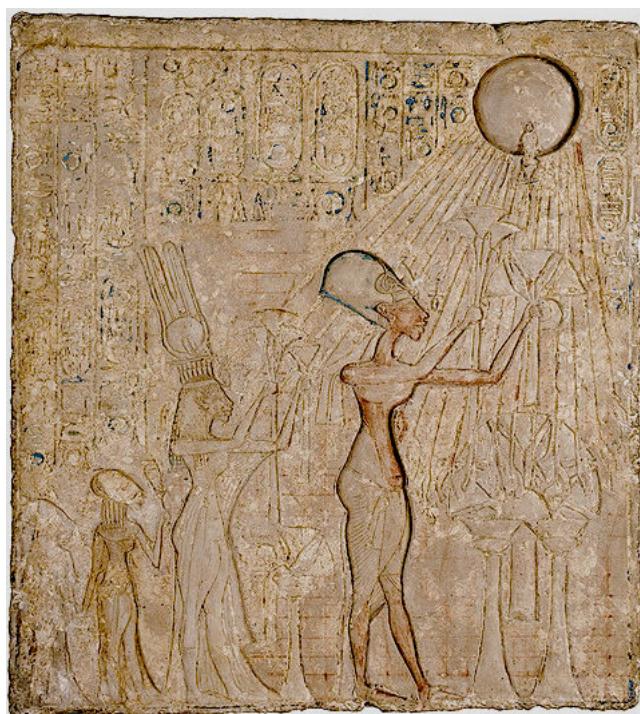


FIGURE 2: Stela of adoration of Aten by the royal family¹⁵⁹
(courtesy Egyptian Museum, Cairo)

7. Conclusion

A.1 In the HB מֹאֲרָךְ is found in all sorts of texts, particularly in the Torah; but also in Ben Sira and in the non-biblical scrolls from Qumran.

A.2 The word מֹאֲרָךְ is grammatically hard to classify because it might refer either to an abstract term or to an object.

A.3 Its use in cognate languages does not contribute to the discussion, since the languages in which the word מֹאֲרָךְ is attested are all later than, and influenced by BHebr. Nevertheless, in these languages the word's meaning is restricted to 'light' in general, and as references to the heavenly bodies providing light, and (maybe) also as epithets for important figures (Moses).

A.4 In the Versions, the word is generally represented by verbs and nouns expressing 'to shine, to give light' and 'light', respectively.

A.5 In the HB, Sir, and Q, the word מֹאֲרָךְ is nowhere used to denote an object, as is the case with for instance the word נֵר, 'lamp'.

A.6 The word is used to qualify especially the word נֶתֶן, 'oil' and מְנֻרָה, 'lampstand' which led in that context to the meaning 'light, lighting (bright)'.

A.7 The use of the word מֹאֲרָךְ as a designation for the sun, moon and stars in the creation story led quite often to the designation 'luminary', which is certainly a too modern rendering (Gunkel); a simple 'light' (which might indicate also a light source as *abstractum pro concreto*) as a functional name seems appropriate.

Notes

1 ↑ In Ex. 25:6 the word has the defective spelling: מֹאֲרָךְ.

2 ↑ Based on *Accordance XII*; checked against the relevant volumes in the series DJD.

3 ↑ There are considerable differences in numbering of the consecutive columns between the first edition of Sukenik 1955, and the more recent edition in DJD 40. The texts from 1QHod^a listed above are in the edition of Sukenik the following: I:11; V:32; VII:25; IX:26; XII:5; fr2:12.

4 ↑ DSS.SE, 197: xxiii-bottom:12.

5 ↑ DSS.SE, 903: fr1.IV:5.

6 ↑ Fox 2009: 603-04; Fox 2015: 243. Fox refers *inter alia* to Qoh 6:9, 'better is the sight of the eyes than the wandering of desire'. However, whereas this interpretation of Qoh 6:9 might be correct, contrasting what the eye sees (concretum) with the desire of the soul (fata morgana), does not apply to Prov 15:30, because – as Fox states himself (2015: 243) – not everything the eye sees, pleases the heart.

7 ↑ Fox 2009: 604.

8 ↑ Fox 2009: 604.

9 ↑ Delitzsch 1873: 257-58; see also Plöger 1984: 184-85.

10 ↑ Fox 2009: 604.

11 ↑ Fox 2015: 243 (cf. p. xv).

12 ↑ Fox 2015: 243 (emphasis RdH).

13 ↑ Fox 2015: 243.

14 ↑ Cf. De Waard 1998: 96, who concluded that in four out of five cases 4QProv^b supports MT, stating that in ‘view of the idiosyncrasies of the Greek translator such a result is not surprising.’ See also De Waard, *BHQ* 17, 5*-6*.; Lange 2017: 248.

15 ↑ Note that the text of this verse – and thus the reading of MT נֹרֶם – is not discussed and thus not considered to be problematic, by Plöger 1984: 178-79; Tov 1999: 427; De Waard, *BHQ* 17, 29, 46*; Barthélemy, *CTAT* 5, 627-28.

16 ↑ Tov 1999: 420; Cook 2000a: 173-76; Cook 2000b: 164; Cook 2004: 7-12; Forti 2017: 254-55.

An additional problem with LXX-Proverbs is the fact that the order of verses at the end of chapter 15 and the beginning of chapter 16 differs considerably (see Tov 1999: 426-27), and LXX reads in our case MT-Prov 16:8-9 before v. 30 (numbered in Rahlfs as 15:29a-29b). Taking the contents of these verses into consideration (*Better is a small intake with righteousness / than abundant produce with injustice. // Let the heart of a man think righteous things, / that his steps may be directed by God.* [NETS]), might explain the translator’s manner of interpreting the text.

17 ↑ Jastrow, *DTT*, 721 (referring to b.Pesah. 62^b; y.Ta'an. 4:8/18, 68^d); Dalman, *ANHT*, 221. The expression also became a euphemism for blindness (b.Hag. 5^b), see the lexica, referred to above.

18 ↑ Rudolph 1962: 149, with n. 9b: ‘mit einem Blick aus deinem Augen’; cf. also NJPS ‘with one [glance] of your eyes’; similarly: Beek 1984: 172. Also quoted in *HAL*, 512; *HALOT*, 539.

19 ↑ According to Dirksen, *BHQ* 18, 17, LXX, v and s are indeterminate; however, s applies similarly to MT, נָרֵם (*hd'*) (msc.) and נָרֵם ('yn') (fem.).

20 ↑ Pope 1977: 481. Marvin Pope (1977: 481) argued with regard to Job 21:20 that the verb (נִרְאַי, qal impf. 3m.pl. jus.) precedes the noun and therefore does not need to agree in gender or number (see GK, 487, § 145o; Joüon-Muraoka, *GBH*, 557, § 150.r3) Therefore, this text is only a possibility.

The first two texts (Zech 3:9, 4:10) were dismissed as irrelevant by Nelleke Stoop (2002: 248, n. 32.), with the remark that נִירָא is applied there in a metaphorical sense and thus hardly could be used as evidence. Yet, as far as I am aware, the gender of a word remains the same, whether applied in a metaphorical sense or not, and Stoop does not offer any argument to strengthen her statement.

The last text (Song 6:5) refers to נִירָא with the masculine מְהֻשֶּׁב (cf. Rudolph 1962: 163) showing that the noun sometimes was referred to as masculine.

21 ↑ Stoop 2002: 248. See also *DCH*, vol. I, 179: ‘... masc. דְּחַאֲ (דְּ, דְּחַאֲ, Kt תְּחַאֲ); cstr. דְּחַאֲ (Kt תְּחַאֲ); ... fem. תְּחַאֲ (דְּחַאֲ, תְּחַאֲ, Kt דְּחַאֲ); cstr. תְּחַאֲ (Kt דְּחַאֲ); see also *HAL*, 29; Ges¹⁸, 33.

Although Stoop also refers to this phenomenon (2002: 248-49, with n. 34), she nevertheless proposes an emendation to the text of Song 4:9, without indicating, however, what the change entails. She does offer an interesting interpretation of דְּחַאֲבָתְךָ as an adverbial expression connected to the verb: ‘you captured me at once’ (p. 248-49, with n. 33).

22 ↑ See GK, 298, § 97a; 453, § 134; Joüon-Muraoka, *GBH*, 525-26, § 142b; *IBHS*, 275, § 15.2.1f.

²³ ↑ Keel 1992: 153, with reference to pp. 71-74; see already GB, 582; furthermore Schroer & Staubli 2005: 86-87.

²⁴ ↑ In Ex 25:6 there is a note in Mp, saying that the spelling of the word (רָאַמְּן) occurs only once (רָאַמְּן); yet there is no suggestion to emend the text.

²⁵ ↑ *DCH*, vol. I, 159; *HAL*, 23; *Ges*¹⁸, 26.

²⁶ ↑ *DRS*, 13; *HSED*, 35.

²⁷ ↑ *DNWSI* 468, s.v. *yrd*. The word רָאַמְּן is listed in *DISO*, 23, but is not discussed separately in *DNWSI*, 100, s.v. 'r₁', but only in the context of other words where the reading 'r' may have occurred.

²⁸ ↑ *CAD*, vol. 20, 243-44; *AHw*, vol. III, 1433.

²⁹ ↑ *DLU*, 46; *DULAT*¹, 94; *DULAT*³, 91.

³⁰ ↑ *DLU*, 46-47; *DULAT*¹, 94-95; *DULAT*³, 91; *KWU*, 14.

³¹ ↑ Jastrow, *DTT*, 721-22; *WTM*, vol. III, 2-3, (1. 'Licht, Lichtträger, das Leuchtende'; 2. 'Lichtloch'); Dalman, *ANHT*, 221.

³² ↑ *ATTM*, 401-02, 506.

³³ ↑ Sokoloff, *DJPA*, 288, although Sokoloff considers the possibility that the text is corrupt.

³⁴ ↑ Tal, *DSA*, 14.

³⁵ ↑ BL 491, § 61.gζ; Joüon-Muraoka, *GBH* 257, § 88L.e.

³⁶ ↑ BL 489, § 61.wε; *SLOCG*, 223-25, § 29.20-25; Joüon-Muraoka, *GBH*, 256-57, § 88L.d.

³⁷ ↑ Cf. also §§ A.5.1 and A.7 below.

³⁸ ↑ The construction רָאַמְּן לְאֹזֶר might be understood as a genitive construction, in which the construct state is avoided, and לְ, 'to' is used instead; see A.3 above: רָאַמְּן שֶׁשׁ; cf. Joüon-Muraoka, *GBH*, 473-74, § 130a. However, the more specific description רָאַמְּן לְאֹזֶר 'pure beaten olive oil for the אֹזֶר' (Exod 27:20; Lev 24:2), might indicate that we should render the shorter form רָאַמְּן לְאֹזֶר also as a prepositional construction: 'oil for the אֹזֶר'. [click number to go back to n. 112, below]

³⁹ ↑ The text reads לְאֹזֶר, thus apparently without definite article; Eduard König (1897: 127, § 233d) supposes that אֹזֶר was meant. [click numbers to go back to nn. 95 or 112, below]

⁴⁰ ↑ Cf. *GELS*, 328-29, 359-60; cf. *LEH*¹, 205; *LEH*², 275: 'seeing, causing to see – **הִמְרָאָה**?'

⁴¹ ↑ *GELS*, 609; *LEH*², 539.

⁴² ↑ *GELS*, 710; cf. *LEH*¹, 499; *LEH*², 642.

⁴³ ↑ *LEH*¹, 500; *LEH*², 642. Cf. *GELS*, 712: '1. act of lighting; 2. source of light, luminary body'.

⁴⁴ ↑ Some mss reversed the word-order שְׁמֻנֵּי אֹזֶר, 'light and sun' and read here ἥλιον καὶ σελήνη, 'sun and moon'; cf. T: **אֹזֶר וְשְׁמֻנֵּי**.

⁴⁵ ↑ *GELS*, 725; cf. *LEH*¹, 511; *LEH*², 657.

⁴⁶ ↑ *GELS*, 726; cf. *LEH*¹, 511; *LEH*², 657. The word φωστήρ is also rendered as 'luminary' (*GELS*, 726; *LEH*¹, 511; *LEH*², 657), yet this rendering does not match the origin of the word (<φῶς; cf. Conzelmann 1973: 304; Conzelmann 1974: 311-12). In this respect the rendering 'luminary', or 'body of light' is too modernizing, as Gunkel (1910: 109) stated. The parallel use to φῶς in LXX (cf. Dan.-LXX 12:3 to Jer. 4:23; see *GELS*, 726), and the use of the words φαῦσις, φῶς, φωστήρ, and φωτίσμος applied by the witnesses LXX, α', σ', and θ' in e.g. Lev 24:2; Ps 74:16, and Prov 15:30, as well as the use of φωστήρ later in NT (Phil. 2:15; esp. Rev. 21:11) does

not legitimize the rendering as ‘luminary’, but simply suggests ‘light’ or (as a maximum) ‘that which gives out light’.

47 ↑ *GELS*, 726; cf. *LEH*¹, 511; *LEH*², 657.

48 ↑ *GELS*, 726; *LEH*¹, 511; *LEH*², 657.

49 ↑ LXX has no rendering for the complete expression שֶׁמֶן הַמְּאוֹר / לְמִזְבֵּחַ in 35:14², 28.

50 ↑ Payne Smith, *CSD*, 329; Sokoloff, *SLB*, 893: ‘light’, ‘lamp’, ‘star’, ‘fire’.

51 ↑ Payne Smith, *CSD*, 329; similarly Sokoloff, *SLB*, 894.

52 ↑ Payne Smith, *CSD*, 330; similarly Sokoloff, *SLB*, 896.

53 ↑ Payne Smith, *CSD*, 334; Sokoloff, *SLB*, 904.

54 ↑ Levy, *CWT*, vol. I, 40; Jastrow, *DTT*, 82.

55 ↑ Sokoloff, *DJPA*, 65; Tal, *DSA*, 506.

56 ↑ The text of *T^{Smr}* reads אֲנָרוּתָה.

57 ↑ Levy, *CWT*, vol. I, 40; Jastrow, *DTT*, 82; Sokoloff, *DJPA*, 65.

58 ↑ Tal, *DSA*, 14; Sokoloff, *DJPA*, 288.

59 ↑ Levy, *CWT*, vol. II, 96; Jastrow, *DTT*, 881; Sokoloff, *DJPA*, 342.

60 ↑ Levy, *CWT*, vol. II, 95; Jastrow, *DTT*, 882; Sokoloff, *DJPA*, 343.

61 ↑ MT reads מְאוֹרֵי אֹזֶר, which is rendered in *T^J* as, ‘כְּמַנְהָרִי נְהֹרִיא’, ‘like the shining lights’ (Levey 1987: 92).

62 ↑ Tal, *DSA*, 507.

63 ↑ Levy, *CWT*, vol. II, 149; Jastrow, *DTT*, 960; Sokoloff, *DJPA*, 369.

64 ↑ Lewis & Short, *LD*, 208.

65 ↑ According to V-PsG; the rendering in V-PsH is ‘luminare’.

66 ↑ Lewis & Short, *LD*, 880.

67 ↑ Lewis & Short, *LD*, 880.

68 ↑ Lewis & Short, *LD*, 887.

69 ↑ According to V-PsG; the rendering in V-PsH is ‘lux’.

70 ↑ Lewis & Short, *LD*, 1079.

71 ↑ Lewis & Short, *LD*, 1079.

72 ↑ Lewis & Short, *LD*, 1080.

73 ↑ Lewis & Short, *LD*, 1085.

74 ↑ Cf. n. 65, above.

75 ↑ Lewis & Short, *LD*, 1088.

76 ↑ Cf. n. 69, above.

77 ↑ Hatch & Redpath, *CS*, 1425, 1450-51.

78 ↑ Levy, *CWT*, vol. II, 95'; Jastrow, *DTT*, 882; Sokoloff, *DJPA*, 343.

79 ↑ Levy, *CWT*, vol. I, 40; Jastrow, *DTT*, 82; Sokoloff, *DJPA*, 65.

80 ↑ Only once in 2 Sam. 22:29, which is text critically somewhat dubious; cf. Ps 18:29.

81 ↑ Only once in Isa. 26:11.

82 ↑ Houtman & De Moor 2005: 304-05, 308.

83 ↑ A unique word in LXX, only applied in Sir 43:4; see HRCS, 1246.

84 ↑ Mostly (577×) נָרָא (*nwr*) is applied as the equivalent of פָּאָר, ‘fire’, e.g. Gen 15:17; 19:24; Exod 3:2; 19:18; Lev 1:7, etc.

85 ↑ Applied only 5× for texts from MT; it is the equivalent of Hebr. פָּאָר, ‘fire’ (2 Kgs 2:11; 6:17; Nah. 2:4 [2:3]; cf. Deut. 33:2, תַּשְׁלִיאָה, ‘lightning’[?]), and Aram. נָרָא (*Dan. 7:10*; cf. s נָרָא (*nwr*) and previous note); furthermore also for פָּאָר in Sir 48:9.

86 ↑ HRCS, App. 2, 191; Muraoka, *GHTIS*, 104, 142.

87 ↑ *DCH*, vol. IV, 577. See also *HAL*, 509; *HALOT*, 536; Ges¹⁸, 617 (referring all three to Akk. *lišān girri*).

88 ↑ Even though the translation was rather isomorphic (Wright 2015: 414-16), this rendering might be labelled as an ‘explicative translation’, which was one of the translator’s techniques; cf. Wright 2015: 420-22; Ueberschaer 2016: 447-48).

89 ↑ Barthélemy, *CTAT* 3, ccvii-viii; *STOT*, 537-40; *TCHB*³, 152.

Another option could be that the common reading is due to later adaptations of the translation to the interpretation of LXX, or, that it is due to a common translation technique, or tradition of interpretation (Carabajosa 2016: 274).

90 ↑ Lewis & Short, *LD*, 1085.

91 ↑ Lewis & Short, *LD*, 1084.

92 ↑ Lewis & Short, *LD*, 1085.

93 ↑ Jacob 1934: 48-49.

94 ↑ Ridderbos 1958: 262. On the other hand, Mitchell Dahood (1968: 207), states that “*mā’or* ‘luminary,’ may denote either the moon or the sun, but here, because it is conditioned by *šemeš*, it bears the conditioned meaning ‘moon.’” Dahood apparently overlooks the fact that only when defined by means of the adjectives לְזָהָר and לְתָנָה the word מְאֹר is conditioned to mean ‘sun’ or ‘moon’. In other cases (Gen 1:14-15; Ezek 32:7-8), it denotes ‘luminary’ in general.

95 ↑ Cf. n. 39, above.

96 ↑ This is substantiated by the fact that נָרָא nowhere functions as a nomen rectum as does the word מְאֹר in the (prepositional) constructions לְמְאֹר/^{לְמְאֹר} שְׁמֵן הַמְּאֹר and מְנֻרָת הַמְּאֹר, which indicates that the two words are not interchangeable.

97 ↑ *DSS.SE*, 903: fr1.iv:5.

98 ↑ *DSS.SE*, fr1.iv:5.

99 ↑ NJPS; Driver 1904: 9-11; Speiser 1964: 3-4, 6; Vawter 1977: 47-48 (once rendering ‘luminary’); Wenham 1987: 2, 22 (adding ‘lamp’ as second meaning of the word).

100 ↑ Aalders 1957: 121-22; Gispen 1974: 59-63; Jagersma 1995: 27.

101 ↑ *DBHE*, 374.

102 ↑ Gesenius, *TPC*, vol. I, 56.

103 ↑ Jacob 1934: 48-51; Gunkel 1910: 108-09; KBL, 489; *HAL*, 512; Seebass 1996: 59; Soggin 1997: 37-38.

104 ↑ GB, 393; cf. also KBL, 489, suggesting ‘Lichtkörper’ as a second possibility; Westermann 1974: 107, 179.

- 105 ↑ See e.g. *DSS.SE*, 95 (1QS x:3); 145 (1QFestival Prayers^{ab} II:1); yet mostly the word ‘luminary’ is given, cf. below § B.1.
- 106 ↑ Lipiński 1995b: 1445-52; Lipiński 1999b: 504-05; Schmidt 1995: 1098-113; Schmidt 1999: 585-93. For iconographical material regarding this belief, see, in addition to figures 1-2 above, also *ANEP*, 175-78, ## 514-15, 518-20, 529.
- 107 ↑ See esp. Westermann 1974: 179. Cf. also Zimmerli 1967: 62; Wenham 1987: 22. On the other hand, Schmidt 1995: 1107; Schmidt 1999: 590, states that despite the ‘clear status distinction between YHWH and the moon, it nevertheless upholds a significant degree of continuity between YHWH and the astral bodies as to their functions and powers.’
- 108 ↑ Greenberg 1997: 653.
- 109 ↑ Rendered thus or in a comparable way: NJPS; NEB; NRSV; StV; NBG; NBV.
- 110 ↑ GK, 436, § 128p; Joüon-Muraoka, *GBH*, 466, § 129f.1.
- 111 ↑ KJV; ASV; Aalders 1957: 122; Zimmerli 1979: 763 (‘alle hellen Lichter’).
- 112 ↑ Cf. nn. 38 and 39, above.
- 113 ↑ BDB, 22.
- 114 ↑ *DCH*, vol. V, 116-17.
- 115 ↑ Propp 2006: 310, 313, 624-25, 630.
- 116 ↑ Milgrom 2001: 2087; see further also NJPS; Sarna 1991: 175-76; Levine 1993: 163-64, 168.
- 117 ↑ Dohmen 2004: 224.
- 118 ↑ Zorell, 404.
- 119 ↑ BDB, 22; Skinner 1930: 24.
- 120 ↑ Milgrom 2001: 2087.
- 121 ↑ See Houtman 2000: 347-48; see GK, 436, § 128p-r; Joüon-Muraoka, *GBH*, 466, 129f. König (1897: 127, § 233d) called the noun a ‘nomen actionis’, which is followed quite often.
- 122 ↑ Milgrom 2001: 2087. For a discussion of the way the oil was to be produced, see Sarna 1991: 175-76; Milgrom 2001: 2086-87.
- 123 ↑ BDB, 22; Skinner 1930: 24; KBL, 489; *HALOT*, 539; *DCH*, vol. V, 116-17; See also: Greenberg 1997: 649 (‘all light-giving bodies’); Maarssingh 1988: 241 (‘hemellichamen die licht uitstralen’).
- 124 ↑ *HAWAT*, 203; König 1925: 151-53.
- 125 ↑ Gunkel 1910: 108-09; Von Rad 1972: 35; Van Selms 1979: 31-32; Jagersma 1995: 27.
- 126 ↑ Ges¹⁸, 620; Zimmerli 1967: 2.
- 127 ↑ Wenham 1987: 22; Block 1998: 206 (‘lit. ... lamps ...’).
- 128 ↑ *DCH*, vol. V, 116-17; see e.g. *DSS.SE*, 191 (1QHod^a XX:5); 645 (4QBerakhot^a fr1.II:3).
- 129 ↑ BDB, 22 (נֵרֶת is ‘sum of seven sacred lamps on golden lamp-stand’); cf. also Skinner 1930: 24.
- 130 ↑ *DBHE*, 374.
- 131 ↑ Gesenius, *TPC*, vol. I, 56.
- 132 ↑ GB, 393; *HAWAT*, 203; *HAL*, 512; Ges¹⁸, 620.
- 133 ↑ Ges¹⁸, 620; KBL, 489.
- 134 ↑ *HAWAT*, 203.
- 135 ↑ Houtman 2000: 463-64; Wenham 1987: 22 (used to designate ‘the sanctuary lamp’).

136 ↑ Houtman 2000: 347-48.

137 ↑ See Sarna 1991: 175-76; Milgrom 2001: 2086-87.

138 ↑ Cf. also the rendering in Dohmen 2004: 224: ‘Öl zur Beleuchtung’.

139 ↑ Compare the construction מַן הַמְשִׁיחָה שֶׁ, ‘anointing oil’ in the same context (Exod 25:6; 35:8, 28; Num 4:16).

140 ↑ Cf. n. 96, above.

141 ↑ Cf. § 6.2.A.1, below.

142 ↑ Von Rad 1972: 35. See in a similar way, also Van Selms 1979: 31-32; Jagersma 1995: 27.

143 ↑ Westermann 1974: 179.

144 ↑ Gunkel 1910: 109; Westermann 1974: 179.

145 ↑ Contrast Ps 18:29, which reads בַּיִתְּךָ תִּאֵיר נִיר ‘for You light my lamp’.

146 ↑ Cf. Lipiński 1995a: 941-43; Lipiński 1999a: 504-05; cf. also → נִיר, section 2b.

147 ↑ Westermann 1974: 179. The difference is strongly based on the interpretation and emphasis of the word נִיר, because we find similar remarks in Gunkel 1910: 109; Von Rad 1972: 35.

148 ↑ BDB, 22, where ‘luminary’ is defined as lamp: ‘the luminary of thy face (thy face as a lamp)’ and ‘the luminary of the eyes (= the eyes as a lamp)’.

149 ↑ DBHE, 374

150 ↑ Gesenius, TPC, vol. I, 56, ‘lumen oculorum (= oculi lucida)’.

151 ↑ DCH, vol. V, 116-17.

152 ↑ GB, 393; HAWAT, 203; Ges¹⁸, 620. See also HCHAT, vol. I, 688, ‘bildl. Lichtglanz’.

153 ↑ KBL, 489; HAL, 512; see also Ges¹⁸, 620, adding to the meaning ‘Licht, Glanz’, ‘in the sense of lighting eyes’ (i.S.v. leuchtende Augen’).

154 ↑ DCH, vol. V, 117; DSS.SE, 173 (1QHod^a XIII:32); 903 (4QHod^c fr3:5 = DSS.SE fr1.iv:5).

155 ↑ Ridderbos 1958: 399.

156 ↑ Cf. also 1QS^b 4:27; 1QHa 12:6; 1QHa 12:28; see also תְּאֵיר פְּנֵיךְ 4QCommunal Confession (4Q393) f3:5; וַיְאֵר פְּנֵיךְ 4QSefer ha-Milhamah (4Q285) f8:4; 11QSefer ha-Milhamah (11Q14) f1ii:7.

157 ↑ See also the pictures of the throne of Tutankhamon, ANEP, 145, ## 415-17.

158 ↑ Also published in ANEP, 143, # 411.

159 ↑ A similar stela is published in ANEP, 142, # 408.

Bibliography

For the abbreviations applied → [List of Abbreviations](#)

Aalders 1957

Gerhard Ch. Aalders, *Ezechiël II: Hoofdstuk 25-48* (COuT), Kok: Kampen, 1957.

Aalen 1973

Sverre Aalen, ‘רֹאשׁ, ’ôr’, *ThWAT*, vol. I, 160-82.

Beek 1984

Martinus A. Beek, *Prediker – Hooglied* (PredOT), Nijkerk: Callenbach, 1984.

Beentjes 1997

Pancratius C. Beentjes, *The Book of Ben Sira in Hebrew: A Text Edition of All Extant Hebrew Manuscripts and a Synopsis of All Parallel Hebrew Ben Sira Texts* (SVT, 68), Leiden: Brill, 1997.

Block 1998

Daniel I. Block, *The Book of Ezekiel: Chapters 25-48* (NICOT), Grand Rapids (MI): Eerdmans, 1998.

Carabajosa 2016

Ignacio Carabajosa, ‘Primary Translations: Peshitta’, *THB* 1A, 262-78.

Conzelmann 1973

Hans Conzelmann, ‘φῶς, φωτιζω, φωτισμός, φωτεινός, φωσφόρος, φωστήρ, ἐπιφαύσκω, ἐπιφώσκω’, *ThWNT*, vol. IX, 302-49.

Conzelmann 1974

Hans Conzelmann, ‘φῶς, φωτιζω, φωτισμός, φωτεινός, φωσφόρος, φωστήρ, ἐπιφαύσκω, ἐπιφώσκω’, *TDNT*, vol. IX, 310-58.

Cook 2000a

Johann Cook, ‘Textual Problems in the Septuagint Version of Proverbs’, *JNSL* 26/1 (2000) 171-79.

Cook 2000b

Johann Cook, ‘Lexical Matters in LXX Proverbs’, *JNSL* 26/2 (2000) 163-73.

Cook 2004

Johann Cook, ‘Exegesis in the Septuagint’, *JNSL* 30/1 (2000) 1-19.

Dahood 1968

Mitchell Dahood, *Psalms II: 51-100, Introduction, Translation, and Notes* (AB, 17), Garden City (NY): Doubleday, 1968.

Delitzsch 1873

Franz Delitzsch, *Salomonisches Spruchbuch*, Leipzig: Dörffling und Franke, 1873 (repr. Giessen: Brunnen-Verlag, 1985).

De Waard 1998

Jan de Waard, ‘4QProv and Textual Criticism’, *Textus* 19 (1998) 87-96.

Dohmen 2004

Christoph Dohmen, *Exodus 19-40: Übersetzt und ausgelegt* (HThKAT), Freiburg: Herder, 2004.

Driver 1904

Samuel R. Driver, *The Book of Genesis with Introduction and Notes* (WC), London: Methuen & Co., 1904.

Forti 2017

Tova Forti, ‘Proverbs: Primary Translations – Septuagint’, *THB* 1C, 253-59.

Fox 2009

Michael V. Fox, *Proverbs 10-31: A New Translation with Introduction and Commentary* (AB, 18B), New Haven: Yale University Press, 2009.

Fox 2015

Michael V. Fox, *לְשׁוֹן Proverbs: An Eclectic Edition with Introduction and Textual Commentary* (HBCE, 1), Atlanta: SBL Press, 2015.

Gispen 1974

Willem H. Gispen, *Genesis vertaald en verklaard, I: Genesis 1 – 11:26* (COuT), Kampen: Kok, 1974.

Greenberg 1997

Moshe Greenberg, *Ezekiel 21-37: A New Translation with Introduction and Commentary* (AB, 22A), New York: Doubleday, 1997.

Gunkel 1910

Hermann Gunkel, *Genesis übersetzt und erklärt* (HKAT, I/1), Göttingen: Vandenhoeck & Ruprecht, ³1910.

Houtman 2000

Cornelis Houtman, *Exodus, volume 3: Chapters 20-40* (HCOT), Leuven: Peeters, 2000.

Houtman & De Moor 2005

Alberdina Houtman & Johannes C. de Moor (eds.), *A Bilingual Concordance to the Targum of the Prophets, Volume 21: Introduction, Additions and Corrections, Indices*, Leiden: Brill, 2005.

Jacob 1934

Benno Jacob, *Das erste Buch der Tora: Genesis übersetzt und erklärt*, Berlin: Schocken Verlag, 1934 (repr. New York: KTAV Publishing House, s.a.).

Jagersma 1995

Hendrik Jagersma, *Genesis 1:1 – 25:11* (VHB), Nijkerk: Callenbach, 1995.

Keel 1992

Othmar Keel, *Das Hohelied* (ZBKAT, 18), Zürich: Theologischer Verlag, ²1992.

König 1897

Eduard König, *Historisch-comparative Syntax der Hebräischen Sprache: Schlusstheil des Historisch-kritischen Lehrgebäudes des Hebräischen*, Leipzig: J.C. Hinrichs'sche Buchhandlung, 1897.

König 1925

Eduard König, *Die Genesis eingeleitet, übersetzt und erklärt*, Gütersloh: C. Bertelsmann, ³1925.

Lange 2017

Armin Lange, 'Proverbs: Ancient Hebrew Texts – Ancient Manuscript Evidence', *THB* 1C, 248-50.

Levey 1987

Samson H. Levey, *The Aramaic Bible*, Volume 13: *The Targum of Ezekiel Translated, with a Critical Introduction, Apparatus, and Notes*, Edinburgh: T. & T. Clark Ltd, 1987.

Levine 1993

Baruch A. Levine, *Numbers 1-20: A New Translation with Introduction and Commentary* (AB, 4A), New York: Doubleday, 1993.

Lipiński 1995a

Edouard Lipiński, 'Lamp, נֵר, נִיר', *DDD*, 941-44.

Lipiński 1995b

Edouard Lipiński, 'Shemesh, שֶׁמֶשׁ', *DDD*, 1445-52.

Lipiński 1999a

Edouard Lipiński, 'Lamp, נֵר, נִיר, נַר', *DDD*², 504-05.

Lipiński 1999b

Edouard Lipiński, 'Shemesh, שֶׁמֶשׁ', *DDD*², 764-68.

Maarsingh 1988

Berend Maarsingh, *Ezechiël, deel II* (PredOT), Nijkerk: Callenbach, 1988.

Milgrom 2001

Jacob Milgrom, *Leviticus 23-27: A New Translation with Introduction and Commentary* (AB, 3B), New York: Doubleday, 2001.

Plöger 1984

Otto Plöger, *Sprüche Salomos (Proverbia)*, (BKAT, XVII), Neukirchen-Vluyn: Neukirchener Verlag, 1984.

Pope 1977

Marvin H. Pope, *Song of Songs: A New Translation with Introduction and Commentary* (AB, 7C), New York: Doubleday, 1977.

Propp 2006

William H.C. Propp, *Exodus 19-40: A New translation with with Introduction and Commentary* (AB, 2A), New York: Doubleday, 2006.

Ridderbos 1958

Jan Ridderbos, *De Psalmen, II: Psalm 42-106* (COuT), Kampen: Kok, 1958.

Rudolph 1962

Wilhelm Rudolph, *Das Buch Ruth – Das Hohe Lied – Die Klagelieder* (KAT), Gütersloh: Gerd Mohn (repr. Berlin: Evangelische Verlagsanstalt, 1970).

Sæbø 1978

Magne Sæbø, 'נֵר, 'ôr, Licht', *THAT*, vol. I, 84-90.

Sanders 1965

James A. Sanders, *The Psalms Scroll of Qumrân Cave 11 (11QPs^a)* (DJD, 4), Oxford:

- Clarendon Press, 1965.
- Sarna 1991
Nahum M. Sarna, *שמות Exodus: The Traditional Hebrew Text with New JPS Translation* (JPS Torah Commentary), Philadelphia (PA) 5751 / 1991.
- Schmidt 1995
Brian B. Schmidt, 'Moon, יָרֵחַ, בְּנֵה, כָּסָא, לְבָנָה, חֲדֵשׁ', *DDD*, 1098-113.
- Schmidt 1999
Brian B. Schmidt, 'Moon, יָרֵחַ, בְּנֵה, כָּסָא, לְבָנָה, חֲדֵשׁ', *DDD*², 585-93.
- Schroer & Staubli 2005
Silvia Schroer & Thomas Staubli, *Die Körpersymbolik der Bibel*, Darmstadt: Wissenschaftliche Buchgesellschaft, 2005.
- Seebass 1996
Horst Seebass, *Genesis I: Urgeschichte (1,1-11,26)* Neukirchen-Vluyn: Neukirchener Verlag, 1996.
- Skinner 1930
John Skinner, *A Critical and Exegetical Commentary on Genesis* (ICC), Edinburgh: T. & T. Clark ²1930.
- Soggin 1997
J. Alberto Soggin, *Das Buch Genesis*, Darmstadt: Wissenschaftliche Buchgesellschaft, 1997.
- Speiser 1964
Ephraim A. Speiser, *Genesis: A New Translation with Introduction and Commentary* (AB, 1), Garden City (NY): Doubleday, 1964.
- Staubli 2016
Thomas Staubli, 'Cultural and Religious Impacts of Long-Term Cross-Cultural Migration between Egypt and the Levant', *JAEI* 12 (December 2016), 50-88.
- Stoop 2002
Nelleke W.Th. Stoop - van Paridon, *Het Lied der Lieder: Een filologische analyse van het Hebreeuwse boek*, Leuven: Peeters, 2002.
- Sukenik 1955
Eleazar L. Sukenik (ed.), *The Dead Sea Scrolls of the Hebrew University* Jerusalem: Magnes Press / The Hebrew University, 1955 (= אוצר המגילות הנקומות, Jerusalem: Mosad Bialik / The Hebrew University, 1954).
- Tov 1999
Emanuel Tov, 'Recensional Differences between the Masoretic Text and the Septuagint of Proverbs', in: Emanuel Tov, *The Greek & Hebrew Bible: Collected Essays on the Septuagint* (SVT, 72), Leiden: Brill, 1999, 419-31.
- Ueberschaer 2016
Frank Ueberschaer, 'Sophia Sirach / Ben Sira / Das Buch Jesus Sirach', in: Siegfried Kreuzer (Hrsg.), *Einleitung in die Septuaginta* (LXX.H, 1), Gütersloh: Gütersloher, 437-55.

Van Selms 1979

Adrianus van Selms, *Genesis, deel I* (PredOT), Nijkerk: Callenbach, 1979.

Vattioni 1968

Francesco Vattioni, *Ecclesiastico: Testo ebraico con apparato critico e versioni greca, latina e siriaca*, Napoli: Istituto Orientale di Napoli, 1968.

Vawter 1977

Bruce Vawter, *On Genesis: A New Reading*, Garden City (NY): Doubleday, 1977.

Von Rad 1972

Gerhard von Rad, *Das Erste Buch Mose: Genesis übersetzt und erklärt* (ATD, 2-4), Göttingen: Vandenhoeck & Ruprecht, ¹⁰1972.

Wenham 1987

Gordon J. Wenham *Genesis 1-15* (WBC, 1), Waco (TX): Word Books, 1987.

Westermann 1974

Claus Westermann, *Genesis, 1. Teilband: Genesis 1-11* (BKAT, I/1), Neukirchen-Vluyn: Neukirchener Verlag, 1974.

Wright 2015

Benjamin G. Wright, ‘Sirach (Ecclesiasticus)’, in: James K. Aitken (ed.), *The T&T Clark Companion to the Septuagint*, London: Bloomsbury T & T Clark, 410-24.

Zimmerli 1967

Walther Zimmerli, *1.Mose 1-11: Urgeschichte* (ZBKAT, 1.1) Zürich: Theologischer Verlag, ³1967.

Zimmerli 1979

Walther Zimmerli, *Ezechiel, 2. Teilband: Exechiel 25-48* (BKAT, XIII/2), Neukirchen-Vluyn: Neukirchener Verlag, ²1979.

RAYMOND DE HOOP

First print, published: March 24, 2011, by Cornelis Houtman*

Second print, first published: February 19, 2018, by Raymond de Hoop

Last update: November 16, 2019, 16th November 2019;

This article should be cited as:

Raymond de Hoop & Cornelis Houtman, ‘אורַתְּ – light (source)’, PDF downloaded from: http://www.sahd.div.ed.ac.uk/info:lexeme_index.

* The first version of this article was published March 24th, 2011, as Cornelis Houtman, ‘אורַתְּ, luminary, lightbearer’. For the publication in the *Semantics of Ancient Hebrew Database* the article was thoroughly reworked and expanded by Raymond de Hoop and is published as a co-publication by both authors.

Thanks are due to Mrs Alice Dekken (Amsterdam), who was so kind as to correct the English of this paper.