

Dictionary

OF
THE

Old Testament:

Pentateuch

Editors:

T. Desmond Alexander

David W. Baker



InterVarsity Press
Downers Grove, Illinois
Leicester, England

WARNER MEMORIAL LIBRARY
EASTERN UNIVERSITY
ST. DAVIDS, PA 19087-3696

11-17-9

InterVarsity Press, USA
P.O. Box 1400, Downers Grove, IL 60515-1426, USA
World Wide Web: www.ivpress.com
Email: email@ivpress.com

Inter-Varsity Press, England
Norton Street, Nottingham NG7 3HR, England
World Wide Web: www.ivpbooks.com
Email: ivp@ivpbooks.com

©2003 by InterVarsity Christian Fellowship/USA

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior permission of InterVarsity Press.

InterVarsity Press®, U.S.A., is the book-publishing division of InterVarsity Christian Fellowship/USA®, a student movement active on campus at hundreds of universities, colleges and schools of nursing in the United States of America, and a member movement of the International Fellowship of Evangelical Students. For information about local and regional activities, write Public Relations Dept., InterVarsity Christian Fellowship/USA, 6400 Schroeder Rd., P.O. Box 7895, Madison, WI 53707-7895, or visit the IVCF website at <www.intervarsity.org>.

Inter-Varsity Press, England, is the book-publishing division of the Universities and Colleges Christian Fellowship (formerly the Inter-Varsity Fellowship), a student movement linking Christian Unions in universities and colleges throughout the United Kingdom and the Republic of Ireland, and a member movement of the International Fellowship of Evangelical Students. For information about local and national activities write to UCCF, 38 De Montfort Street, Leicester LE1 7GP, email them at email@ucf.org.uk, or visit the UCCF website at www.ucf.org.uk.

All Scripture quotations, unless otherwise indicated, are taken from the Holy Bible, New International Version®. NIV®. Copyright © 1973, 1978, 1984 by International Bible Society. Used by permission of Zondervan Publishing House. Distributed in the U.K. by permission of Hodder and Stoughton Ltd. All rights reserved. "NIV" is a registered trademark of International Bible Society. UK trademark number 1448790.

The maps on pages 278 and 920-21 created by Maps.com, Santa Barbara, California.

Cover design: Kathleen Lay Burrows

Cover image: Sistine Chapel, Vatican, Rome, Italy/Fratelli Alinari/Superstock

USA ISBN 978-0-8308-1781-8

UK ISBN 978-0-85111-986-1

Printed in the United States of America ∞

Library of Congress Cataloging-in-Publication Data

Dictionary of the Old Testament: Pentateuch/editors, David

Baker, T. Desmond Alexander.

p. cm.

Includes bibliographical references and indexes.

ISBN 0-8308-1781-6 (cloth: alk. paper)

I. Bible. O.T. Pentateuch—Dictionaries. I. Baker, David W.

(David Weston), 1950- . II. Alexander, T. Desmond.

BS1225.52.D53 2002

222'.103—dc21

2002009227

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library.

P	28	27	26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	9	8	7	6
Y	28	27	26	25	24	23	22	21	20	19	18	17	16	15	14	13	12	11	10	09			

REF BS 1225.52 .D53 2003

Dictionary of the Old
Testament

teuch appears to be making a distinction between God hardening Pharaoh's heart and Pharaoh hardening his own heart, Cassuto's solution cannot be accepted.

4.2. Pharaoh's Continual Stubbornness. The hardening of Pharaoh's heart is not solely attributed to God, however (cf. chart in Kaiser, 252-53). In fact, the earliest statements in Exodus that depict Pharaoh's heart growing hard are simple statements of fact (i.e., "Pharaoh's heart was hardened," Ex 7:13, 22; 8:19 [MT 8:15]), as a simple state (יָצַד, "Pharaoh's heart is/was hard," Ex 7:14; 9:7) or as Pharaoh hardening his own heart (Ex 8:15 [MT 8:11], 32 [MT 8:28]). God is not said to harden Pharaoh's heart until after Pharaoh's heart had been hardened several times (Ex 9:12). Even after this, Pharaoh once again hardened his own heart (Ex 9:34; 35). Only beginning in Exodus 10 does God consistently harden Pharaoh's heart. Thus, it would appear that God's hardening of Pharaoh's heart was a reaction to Pharaoh's continual stubbornness and not God's immutable will for Pharaoh. Though God had foreknowledge of what would happen to Pharaoh and ultimately chose to confirm Pharaoh's hardheartedness by continuing to make Pharaoh stubborn, God did not condemn Pharaoh unjustly. Instead, he continued what Pharaoh already had started. Therefore, although God foreknew what he would do with Pharaoh and it was his ultimate will to harden Pharaoh's heart, God was long-suffering with him until Pharaoh showed himself to be intransigent (Rom 9:14-24). In fact, while others acknowledged God's work in the signs and wonders of the plagues, Pharaoh remained stubborn to the end (Ex 8:19; Kaiser, 255). We should not read the statements in Exodus concerning God's hardening of Pharaoh's heart as implying that God wanted Pharaoh to be destroyed (cf. 2 Pet 3:9; Kaiser, 256). Instead, God never forced Pharaoh to be anything he was not, and the punishment Pharaoh received was justice for his intransigence and his mistreatment of the Israelites.

5. Hardness of Heart Outside the Pentateuch.

5.1. Hardness of Heart in the Old Testament. Hardness of heart is mentioned nine times in the rest of the OT. Only two of these refer to the Pentateuch. Joshua 11:20 states that the Lord hardened the hearts of the kings of Canaan so that Joshua could destroy them as Moses had commanded. Psalm 95:8 reminds the Israelites not to

harden their hearts as they did at Massah (cf. Ex 17:1-7). It is notable that there is no reference to the actual pentateuchal passages where hardheartedness is the subject. Instead, Psalm 95:8 applies the concept to Israelites, though they are never called hardhearted in the Pentateuch.

5.2. Hardness of Heart in the New Testament. The NT refers to hardness of heart several times. Some of these relate to the Pentateuch. Matthew 19:8 and Mark 10:5 refer to Moses allowing divorce because of the hardness of the Israelites' hearts. Hebrews 3:8, 15 and 4:7 refer to the hardheartedness of the Israelites at Massah, quoting Psalm 95:8. The only passage to treat Pharaoh's hard heart is Romans 9:14-24.

See also PHARAOH; REPENTANCE; THEOLOGY OF THE PENTATEUCH.

BIBLIOGRAPHY. U. Cassuto, *A Commentary on the Book of Exodus* (Jerusalem: Magnes, 1967); J. H. Currid, "Why Did God Harden Pharaoh's Heart?" *BRev* 9.6 (1993) 47-51; F. W. Danker, "Hardness of Heart: A Study in Biblical Thematic," *CTM* 44 (1973) 89-100; H.-J. Fabry, "בָּרָא, בָּרָא, בָּרָא," *TDOT* 7.399-437; C. L. Feinberg, "יָצַד," *TWOT* 1.53-54; F. Hesse, "קָיָה קָיָה," *TDOT* 4.301-8; W. C. Kaiser Jr., *Toward Old Testament Ethics* (Grand Rapids, MI: Zondervan, 1983) 252-56; L. J. Kuypers, "The Hardness of Heart According to Biblical Perspective," *SJT* 27 (1974) 459-74; J. N. Oswalt, "בָּרָא," *TWOT* 1.426-28; J. Schreiner, "יָצַד," *TDOT* 1.323-27; P. Stenmans, "בָּרָא קָיָה," *TDOT* 7.13-22; C. P. Weber, "קָיָה," *TWOT* 1.276-77.

A. E. Steinmann

HARLOTRY. *See* SEXUALITY, SEXUAL ETHICS.

HEALTH. *See* LIFE, DISEASE AND DEATH.

HEART, HARD. *See* HARDNESS OF HEART.

HEBREW, CLASSICAL. *See* LANGUAGE OF THE PENTATEUCH.

HEIFER, RED. *See* RED HEIFER.

HERDS. *See* AGRICULTURE.

HĒREM

The Hebrew term *hērem* has been variously translated as "ban," "dedicated," "proscribed," "devoted" and "devoted to destruction." While its most common use throughout the whole of the OT relates to specific and drastic actions as-

sociated with warfare, within the Pentateuch the term enjoys a broader contextual scope. In every context in which the term is used, it carries a religious connotation. As part of the vocabulary of the sacred, it must be seen as integral to the worldview of ancient Israelite religion.

1. General Considerations
2. *Hērem* in Exodus, Leviticus and Numbers
3. *Hērem* in Deuteronomy
4. Development of Meaning

1. General Considerations.

The verbal form *hāram* is found fifty-one times in the OT, forty-eight times in the Hiphil verbal form and three times in the Hophal. Of these, thirteen are in the Pentateuch, eleven times in the Hiphil and twice in the Hophal. The noun form *hērem* is found twenty-nine times in the OT, including eight times in the Pentateuch.

The root *hrm* is found in Northwest Semitic (Ugaritic, Phoenician, Moabite, Aramaic, Hebrew), Central Semitic (Arabic), South Semitic (Ethiopic, Old South Arabic) and East Semitic (Akkadian), generally with the sense of "forbid," "prohibit" or "separate" (for further discussion of the Semitic root, see *HALOT*; Leslau).

As a whole, the greatest concentration of the terms under consideration is not found in the Pentateuch but in the book of Joshua (verb fourteen times in the Hiphil; noun thirteen times). While the book of Joshua does not fall within the scope of the present work, the student should note that Joshua is closely identified with Deuteronomy, both by those who hold its composition to be closely related in time to the writings of *Moses and by those who believe that both books were composed later, toward the close of the Judahite monarchy.

Philological studies of biblical Hebrew are necessarily concerned with the provenance of the vocabulary studied. One seeks to understand the literary genre; the historical, religious and political *Sitz im Leben*; and the linguistic time frame within which a given word is used. For a document such as the OT, written over the course of a millennium, such matters are of particular concern, for it is commonly accepted by linguists that the usage of a given word is likely to change, often drastically, over such an extended time period. For this reason the reader who wishes to understand the use or uses of a particular word within the Pentateuch must decide whether to understand this great work to be

from the hand of one writer or to be composed of texts from different hands, written at very different times and from differing perspectives. The article on *hrm* by N. Lohfink, for instance, takes the rather common position that Deuteronomy is, or at least was derived from, the text found in the Jerusalem temple in the days of Josiah, while the portions of Leviticus dealing with priestly matters were completed later, possibly from the time of Ezra in the Persian period. On the other hand, one who understands the Pentateuch as from the hand of one author will seek to understand the word in light of its nuances within the span of a generation or two and its later uses in the rest of the OT as springing from the earlier works. Because the terms are used more extensively, though more narrowly, in Deuteronomy than in the first four books of the Pentateuch, Exodus through Numbers will be dealt with separately here.

2. *Hērem* in Exodus, Leviticus and Numbers.

The terms are not found in Genesis. In Exodus—Numbers, the verb is found in just three chapters: once in Exodus 22 (Hophal), twice in Leviticus 27 (Hiphil, Hophal), and twice in Numbers 21 (Hiphil). The noun is found in just two chapters: four times in Leviticus 27 and once in Numbers 18. Exodus 22 deals with the person who sacrifices to other gods. Leviticus 27 considers several vows of separation. Numbers 18 discusses possession of certain property by priests, and in Numbers 21 the issue is warfare against the king of Arad.

Because there is so little agreement among scholars regarding the relative dating of the various textual portions of Genesis to Numbers containing terms related to *hērem*, it lies beyond the scope of this discussion to do more than place the portions within commonly accepted and designated units and in the order provided by the final form of the Pentateuch. Detailed discussions relating to *hērem* in its wider biblical context can be found in N. Lohfink and in P. D. Stern.

2.1. *Exodus 22*. Exodus 22:20 (MT 22:19) is found within the so-called *book of the covenant and is the first use of the term in the Pentateuch. It is a simple statement that the *hērem* is placed upon anyone sacrificing to any god besides Yahweh. The Hophal emphasizes the person's being acted upon, but there is no agent named. The person's new condition is applied without human action, doubtlessly by the deity.

2.2. Leviticus 27. This chapter, which functions as an addendum to the so-called Holiness Code (Lev 17–26), possesses the greatest concentration of the terms associated with *hērem* in the Pentateuch. Leviticus 27:21–29 uses the verb twice, once in the Hiphil and once in the Hophal, and the noun four times. This portion of Leviticus 27 discusses the matter of vows dealing with the setting apart of a portion of one's life or of one's property for use by the deity.

Leviticus 27:16–25 considers the implications of a vow setting aside (but not placing under *hērem*) a portion of arable land. Leviticus 27:20–21 deals with the specific instance of a person who sets aside a piece of property with the understanding that he or she may redeem it, but who then sells that land to another (unsuspecting?) party. It would appear the buyer would have use of the land until the Jubilee, but at that point in time the land would pass entirely into the possession of God in perpetuity.

Leviticus 27:28 considers the implications of a vow placing under *hērem* any property owned by an Israelite. It is immediately obvious that this vow is more serious than that concerning the setting aside of the field discussed immediately above. In this case, being under *hērem* placed the object or person in the category of "most holy," prohibiting forever the object or person from being redeemed.

Leviticus 27:29 considers the special case of a person who had been placed under *hērem*. This is the only other use, apart from Exodus 22:19, of the Hophal form of the verb in the Pentateuch, and it is quite likely that this text alludes to that passage. If so, it is stating that such a person was not placed under *hērem* by a vow but by the activity of the deity. As a result, such a person was not to be considered a possession of the priests, for by his or her actions this person had forfeited his or her life.

2.3. Numbers. Numbers 18:14 simply states that all *hērem* belongs to the agents of Yahweh, his *priests. Numbers 21:1–3 relates an otherwise unknown battle between Israel and an unnamed Canaanite king of Arad in the Negev. Within the final order of the Pentateuch, this is the first use of the term within the context of warfare. Like Sihon and Og (see below on Deut 2–3), this king attempted to prevent the Israelites from taking possession of their land. In the accounts in Deuteronomy dealing with Sihon and Og, the instructions for dealing with these two kings came

unrequested from the Israelite God. In this short account in Numbers 21, however, the Israelites first approached Yahweh, seeking to place the *hērem* upon this king and his people who stood in their way. This vow was accepted by Yahweh, so the Israelites destroyed the people and the cities. No mention is made with regard to the disposition of their material possessions, whether they were surrendered to the priests as directed in Numbers 18:14 or taken as booty by the people. The text ends with an etiology of the name for the place *hormâ*, drawn from the same Semitic root as *hērem*, which suggests that even the material remains were destroyed along with the place and its city.

2.4. Overview. Within Exodus, Leviticus and Numbers these terms are usually closely related to the function of the priesthood or to the worship of the deity. Only in Numbers 21 is the term used in the context of conducting warfare against external enemies. As we shall see below, the texts in Deuteronomy deal exclusively with *hērem* as relating to national security threats both from within and from without.

3. *Hērem* in Deuteronomy.

Aside from the book of Joshua, the terms related to *hērem* are used next most frequently in Deuteronomy (verb eight times in the Hiphil; noun three times). Occurrences are isolated to five accounts found within the scope of five chapters (Deut 2–3; 7; 13; 20). Deuteronomy 2:32–3:7 recounts the defeats of Sihon and Og. Deuteronomy 7:1–5 and 20:16–18 decree the destruction of the nations that inhabit the land that Israel is to possess. Deuteronomy 7:25–26 demands the destruction of the graven images of other nations, while Deuteronomy 13:12–18 commands action against covenant breakers within the Israelite community.

Every instance of the use of the term is associated with matters of national security, whether directly in matters of *warfare or indirectly by those who violate the *covenant and thus expose the community to the displeasure of God. The priests are not the recipients of the material remains; rather, the destruction of the enemies' culture is demanded. Only in one instance do the material remains come into someone's possession, and then not of the priests (as in Num 18:14) but of the people. They are in all other instances to be utterly destroyed.

3.1. Deuteronomy 7:1–5 and 20:16–18. The first

passage lists seven nations that inhabit the land provided by God to Israel, and it decrees that no covenant is to be made with the inhabitants and that the Israelites are not to intermarry with them. The inhabitants' religious altars, sacred symbols and images are to be torn down, destroyed and burned. This separation from these named peoples, together with the removal of their religious cult, is viewed as fulfilling the terms of the *hērem*. Deuteronomy 20:16-18 comes within the context of general instructions with respect to the conduct of warfare. This portion concerns itself with a similar list of six nations (the Gergashites found in Deut 7:1 are omitted from Deut 20:17), the Israelite treatment of which is to be more radical than that afforded most nations. The reason given for devastating the cities of these nations is like that of Deuteronomy 7:1-5, namely, to prevent the inhabitants from causing Israel to deviate from its covenant with God. While it was expected that the neighboring peoples would maintain the worship of their various deities, the eradication of the worship of other gods within the confines of the borders of Israel was paramount to its long-term security.

3.2. Deuteronomy 2:32—3:7. This section recounts the utter destruction of the human populations of two nations that stood in the way of Israel's possession of its land. Sihon of Heshbon and Og of Bashan on the east side of the Jordan Valley, together with their people, were subjected to the *hērem* and left without survivors. In both instances, their wealth was confiscated and distributed among the Israelites, not among the priests, as directed in Numbers 18:14. It may be that these nations and their material possessions were treated somewhat differently, since they did not constitute the same degree of cultural threat to Israel as might national groups within its future borders.

3.3. Deuteronomy 7:25-26. These verses pick up on the previous demand that the images of other gods within the borders of Israel be destroyed (Deut 7:5). The concern is that an Israelite might breach the covenant by bringing an image or any portion of it into his or her house. Just as the images and those who worshiped them were to be subject to the *hērem*, so any Israelite succumbing to the temptation to embrace their religious symbols or any part of them was to be subjected to the *hērem*.

3.4. Deuteronomy 13:12-18. This passage (MT Deut 13:13-19) expands upon the concerns of

Deuteronomy 7:25-26 for the individual who succumbs to embrace the religious symbols of the nations dispossessed by Israel. It deals with the Israelite population of any city that turns from the covenant with the God of Israel and embraces any other god. After a full investigation, any such traitorous city, together with its inhabitants, was to be treated as the nations dispossessed, that is, subject to the *hērem*. Such a city received the harshest treatment of all. Its inhabitants, its booty and its very site were to be destroyed and left a ruin forever.

3.5. Overview. Within Deuteronomy the use of *hērem* centers upon the nations that stood in the way of Israel's possession of its allotted land. The pleasure of Israel's God required that only he be worshiped within those borders and that any individual or party that deviated from this monolatry to worship other gods would be considered traitors and be subject to the same removal as the nations that once stood in the way of Israel's full possession of its territory. The context of the use of the term is primarily focused on the nation of Israel and dangers to its survival, whether those dangers were posed by outside forces arrayed against it, by the previous inhabitants who would resist the Israelites' taking possession of its land or by those Israelites within its borders who, because of their failure to live by the covenant ordering the worship of Yahweh exclusively, endangered its existence. Generally the inhabitants or individuals placed under *hērem* were destroyed and their cities destroyed or turned to a perpetual ruin. The wealth of the inhabitants, when it is mentioned, becomes the possession of Israel, as in the case of Sihon and Og in Deuteronomy 2—3.

Despite P. D. Stern's arguments to the contrary, within Deuteronomy *hērem* was at the least a form of genocide, though it may have called only for the eradication of the inhabitants of a city and not an entire people. His argument that intermarriage and covenant making were forbidden in the same context as the *hērem* (as in Deut 7:3-4) does not necessarily carry with it the assumption that there would be survivors to marry or covenant with. It is equally possible that these instructions for *hērem* merely countered the less radical solution of absorbing the inhabitants into the Israelite community. Nor is von Rad correct in viewing warfare conducted as *hērem* a strictly defensive action. In every case within Deuteronomy, the *hērem* is intentional in

its purpose to appropriate and maintain the communal property of the Israelites.

4. Development of Meaning.

Within the canonical order of the Pentateuch, the development in the meaning of the terms seems to move from a capital punishment for violating the covenant, as found in Exodus 22:19, to the forfeiture of property for the use of the agents of the deity and then to the forfeiture of life and property on the part of alien nations that stood in the way of the divine purpose for the Israelite nation. In this order, the common thread of meaning for *hērem* is one of complete loss, whether loss of life for the Israelite worshipping a god other than Yahweh, the absolute loss of property made "most holy" by a vow or the total loss of lives and habitations of those who resisted the plan of Israel's God for providing his people their possession. The difficulty with this understanding is the failure of Israel to surrender the material possessions of Sihon and Og to the priests. According to Numbers 18:14, there should be no exceptions to this policy. On the other hand, many argue that the order of the development of the texts of the Pentateuch is not that of its final form. If such were the case, it is still likely that the initial understanding of the *hērem* was indeed a capital punishment for violating the covenant, as found in Exodus 22:19. From this forfeiture of one's life for antagonizing the God of Israel came the understanding of *hērem* as including the forfeiture of life and property by alien nations, such as Arad in Numbers 21:1-3, which stood in the way of the divine purpose for the Israelite nation. From this use of *hērem* as the utter forfeiture of life and property within warfare, the priesthood then associated persons and things vowed by Israelites as a concession to the deity in perpetuity as also being under *hērem*.

See also DEUTERONOMY, BOOK OF; WARFARE.

BIBLIOGRAPHY. C. H. W. Brekelmans, *De herem in het Oude Testament* (Nijmegen: Centrale Drukkerij, 1959); W. Leslau, *Comparative Dictionary of Ge'ez* (Weisbaden: Otto Harrassowitz, 1991); N. Lohfink, "הָרַם, הָרַם," *TDOT* 5.180-99; S. Niditch, *War in the Hebrew Bible* (New York: Oxford University Press, 1993); G. von Rad, *Holy War in Ancient Israel* (Grand Rapids, MI: Eerdmans, 1991); P. D. Stern, *The Biblical Herem: A Window on Israel's Religious Experience* (BJS 211; Atlanta: Scholars Press, 1991).

A. C. Emery

HERMENEUTICS

Hermeneutics and exegesis have complementary concerns within the task of interpretation. In *exegesis* we focus on the Pentateuch's meaning in itself and aim to recover its significance for its authors and their hearers. We thus try to put on one side our own concerns and interests and concentrate on the Pentateuch's objective meaning, without asking after any relevance for ourselves. Questions about *hermeneutics* begin from the opposite focus. In studying a text we acknowledge that we are not merely interested in its meaning in itself but in its significance for us, and we consciously study it in the light of our interests. These interests, and the commitments and experiences that we bring to the text, affect what we come to see in it. They circumscribe objective understanding, but they also contribute to it. One reason for this is that their concern with the text's appropriation in our own lives corresponds to the text's own concern. "The Bible always addresses itself to the time of interpretation; one cannot understand it except by appropriating it anew" (Bruns, 627-28).

This article considers ten common sets of interests, commitments or convictions that both contribute to an understanding of the Pentateuch and circumscribe it in this way.

1. Christological Interpretation
2. Doctrinal Interpretation
3. Devotional Interpretation
4. Ethical Interpretation
5. Feminist Interpretation
6. Imperialist Interpretation
7. Liberation Interpretation
8. Midrashic Interpretation
9. Modern Interpretation
10. Postmodern Interpretation
11. Conclusion

1. Christological Interpretation.

According to Luke 24:27, on the way to Emmaus Jesus interpreted the things about himself in all the Scriptures, beginning with *Moses. We do not know which passages in the Pentateuch he referred to, though elsewhere the NT gives us examples of such interpretation. The Son of Man had to be lifted up as the *serpent was lifted up by Moses in the *wilderness (Jn 3:14; see Num 21:9). The rock from which Israel drank in the wilderness was Christ (1 Cor 10:4; see, e.g., Ex 17:6). Christ is a priest after the order of *Melchizedek, the priest-king of Jerusa-