

New International Dictionary of  
Old Testament  
Theology &  
Exegesis Volume 2

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General Editor



Zondervan Publishing House  
*Grand Rapids, Michigan*

*A Division of HarperCollins Publishers*

Ref.  
BS  
1192.5  
.N438  
1997  
V.2

*New International Dictionary of Old Testament Theology and Exegesis, Volume 2*  
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Requests for information should be addressed to:  
Zondervan Publishing House  
Grand Rapids, Michigan 49530

Library of Congress Cataloging-in-Publication Data  
New international dictionary of Old Testament theology and exegesis /  
Willem VanGemeren, general editor.

Includes bibliographical references and index.  
ISBN 0-310-20217-5

1. Bible. O. T.—Dictionaries. 2. Bible. O. T.—Dictionaries—Hebrew. 3. Bible. O.T.—Theology—Dictionaries. 4. Bible. O. T.—Criticism, interpretation, etc.—Dictionaries. 5. Bible. O. T.—Theology—Dictionaries—Hebrew. 6. Bible. O. T.— Criticism, interpretation, etc.—Dictionaries—Hebrew. I. VanGemeren, Willem.  
BS440.N438 1996

221.3—dc20

96-15006  
CIP

This edition is printed on acid-free paper and meets the American National Standards Institute Z39.48 standard

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*Designed and typeset by Teknia Software*  
*Printed in the United States of America*

98 99 00 01 02 03 04 / DCL 10 19 8 7 6 5 4 3 2 1

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Anthony Tomasino

3047 (*ḥrk* I, burn, scorch, singe), → Baking

3048 (*ḥārāk*, lattice window), → # 2707

3049	חרם	חרם ( <i>ḥrm</i> I), hi. banish, devote to the ban; ho. be put under the ban (# 3049); חֲרֵם ( <i>ḥērem</i> I), nom. ban, banned (# 3051).
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ANE Akk. *ḥarāmulerēmu*, cover; Arab. *ḥarām*, sacred precincts; *ḥarīm*, harem. The lexeme *ḥrm* in Ugar. denotes a proper name. In the Moabite Mesha inscription (KAI 181:17) King Mesha uses the hi. of the vb., consecrate to destruction, to explain that he slaughtered all the inhabitants of Nebo because he made the city a devoted city to his god Chemosh.

OT 1. The vb. is used only in the causative stems hi. (48x) and ho. (3x) and designates a special act of consecration. It involves consecration of something or someone as a permanent and definitive offering for the sanctuary; or in war, the consecration of a city and its inhabitants to destruction and the carrying out of this destruction. The vb. denotes also the total annihilation of a population in war.

2. Consecration for service to God is dealt with in Lev 27:28 (persons or things); Josh 6:18; Mic 4:13 (objects). Whatever is devoted to the Lord, be it human being, animal, or property, is considered most holy by God and is therefore not to be sold or redeemed by substituting something else. According to Num 18:14 and Ezek 44:29, all such objects are to be given to the priests for the support of the religious ceremonies. The gold, silver, bronze, and iron from Jericho, for instance, were so designated (Josh 6:19).

3. The utter destruction of a city or country in respect to foreign nations appears in 2 Kgs 19:11; 2 Chron 20:23; Isa 11:15; Jer 50:21, 26; 51:3; and Dan 11:44. The emphasis is on the element of an action that is radical and total (cf. also Stern, 413-20).

4. The story of Jericho's fall to Israel provides a clear example. The whole city is called a devoted thing (Josh 6:17), and all Israelites are warned to keep themselves from the devoted thing (likely a reference to items within the city, all of which had to be burned if flammable, and if not given to God). When Achan disobeys and takes of these items, Israel's army is defeated by the people of Ai and God says that Israel has now become a devoted thing itself until the devoted thing (Achan in his sin) is destroyed from its midst (7:12). Thus, the heathen city Jericho was devoted because it stood in the way of God's work through Israel in making conquest of Canaan. Israel became devoted because of sin that entered and made the nation unfit for use in God's work. Achan in his sin became devoted because he was the reason for Israel's hindrance as the people of God (cf. *TDOT* 5:180-99).

5. The ho. designates the judgment that determines the punishment or a preliminary element of the punishment, preceding the execution proper. However, in Exod 22:20[19] the vb. designates the punishment in its entirety, namely, capital punishment

in its most extreme form as a result of apostasy. In Ezra 10:8 the crime constituted a refusal to participate in the great action of dissolving mixed marriages. The punishment designated by the vb. involves only a portion of the punishment, presumably confiscation of property.

6. The nom. (29x) denotes the act of consecration, extermination, and killing. It involves the exclusion of an object from the use or abuse of humanity and its irrevocable surrender to God. Surrendering something to God meant devoting it to the service of God or putting it under utter destruction. The nom. is reserved for things and cattle in Deut 7:26; 13:17[18]; Josh 6:17; 7:1; 11, 12, 15; 22:20; 1 Sam 15:21; 1 Chron 2:7. Rarely in these contexts does the nom. refer to human beings (THAT 1:635-39).

P-B In medieval Jewish literature the nom. corresponds to secular outlawry and excommunication from the community. It was probably this influence that led to the usual but misleading translation, ban.

**Holy, ban, consecration:** חֲרַם I (banish; devote to the ban, # 3049); חֲרַם, nznr (dedicate oneself to a deity, # 5692); → qdš (be holy, consecrate, # 7727)

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Jackie A. Naudé

3050	חֲרַם
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חֲרַם (חֲרַם II), split (# 3050); חֲרַם (חֲרַם II), net (# 3052).

**ANÉ** The vb. is probably to be connected with Akk., *harāmu*, separate (CAD, H, 89-90) or *arāmu*, to stretch or place (a membrane, skin, a layer of metal) over an object (CAD, A, 2:228-30), and is used in medical texts to describe certain birth defects. Arab. *harama*, slit, pierce, nostrils, lip, or ear.

**OT** The vb. is a hapleg. in Lev 21:18, where it refers to physical factors disqualifying an individual from priestly service: "no man [may come near] who is...disfigured (*hārūm*) or deformed (*šārūa*)." While the NIV renders *hārūm* simply as "disfigured," other possibilities are "a limb too short" (NJPSV), "a split nose" (Wenham, *The Book of Leviticus*, NICOT, 289; HALAT 340; TDOT 5:201); "a man stunted" (NEB, REB).

P-B See Jastrow 1:503-4.

**Split, breach; slice:** → *bq* (split, break open, # 1324); → חֲרַם II (split, # 3050); → חֲרַם (break through, # 3168); → *mišpāh* (breach of law, # 5384); → *plh* (cut into slices, split open, # 7114); → *pšm* (split open, # 7204); → *pry* I (break through, burst out, be broken down, # 7287); → *r* II (break in pieces, # 8318); → *ršš* (crush, mash, break, # 8368); → *šbr* I (break, break down, smash, shatter, # 8689).

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Victor P. Hamilton