

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *Journal of Biblical Literature* can be found here:

[https://biblicalstudies.org.uk/articles\\_jbl-01.php](https://biblicalstudies.org.uk/articles_jbl-01.php)

king addressed a letter in order that he might supply Nehemiah with building material is called Asaph. This name to which Josephus affixed the Greek ending, ἈΣΑΦΟΣ, was corrupted to ΚΑΛΕΟΣ, ΚΑΛΛΑΙΟΣ, ΑΔΔΑΙΟΣ. See Niese's edition for these variants. Josephus gave this name to the governor, Nehemiah had given it to the keeper of the royal forest.

Union Theological Seminary,  
New York

JULIUS A. BEWER

### The River Sud in the Book of Baruch

In the introduction to the Book of Baruch (1 4) there occurs for the river, by which the exiles of the year 597 dwelt, the otherwise entirely unknown name SUD (Covδ).

"And Baruch read the words of this book in the hearing of Jechonias king of Judah, and in the hearing of all the people that came to hear the book, and in the hearing of the mighty men, and of the kings' sons, and in the hearing of the elders, and in the hearing of all the people, from the least unto the greatest, even of all them that dwelt in Babylonia by the river SUD."

No ancient writer or modern scholar has been able, as far as I know, to discover this Babylonian river. The latest editor of the Book of Baruch, Professor Whitehouse,<sup>3</sup> says about it: "We know nothing of the locality of Sud. Grotius conjectures that it refers to the city Solta. Bochart would emend to *Sur*, i. e. the city Sora. S, in fact, renders 'river of Sûr' which may be founded on the original  $\text{Sûr}$ , but it is precarious to base a conclusion on the Syr. treatment of proper names. Cheyne's suggestion of Shihor (in *Encycl. Bibl.*) is pure conjecture. L and Ar. follow G in reading Sud; so also characteristically S<sup>Hex.</sup>"

The solution is found not by archaeology or geography but by textual criticism.

It is certain that the author of the Book of Baruch had no other source for his history of Baruch than the Old Testament.

<sup>3</sup> In R. H. Charles, *The Apocrypha and Pseudepigrapha*. Vol. I (1913), p. 583.

Now one of the rivers in Babylonia by which the exiles dwelt is called in Ezra 8 15, 21, 31 מִיָּבֵן. The Greek transliteration of this is either ΑΟΥΑ or ΕΟΥΕ or ΕΟΥΑ.<sup>3</sup> This was misread by a scribe as COΥΔ.

Thus the riddle of the river SUD is solved. Sud was originally nothing else but Ahawa.

Union Theological Seminary,  
New York

JULIUS A. BEWER

### These twenty years, etc.

To the beginner in Hebrew such a phrase as הַעֲשִׂים עֲשֵׂה יְמֵי Gen. 31 38, which he finds universally translated "these twenty years," is a stumbling-block, defying, according to the translation, all laws of syntax. Have our grammarians done much better? In Gesenius-Buhl, p. 193 b, which may be cited as giving the latest pronouncement, הַ in such cases is understood as "jetzt," with comparison of הַעֲשֵׂה הַעֲשֵׂה "now then." But in the latter case הַ is purely enclitic and so necessarily postpositive (cf. *cet homme-ci*), as is also the pronoun in the Greek parallel adduced, τρίτον ἢ τέταρτον ἔτος ταυτί. But הַ is simply what Nöldeke calls a "demonstrative-relative-pronoun," *SG* § 209. It is both here and in Syriac the exact equivalent of the ancient Arabic كُ "that-of," for the survival of which in classical Arabic see Wright, *Arabic Gr.* 2, p. 203. Reckendorf, *Arabische Syntax*, p. 152, cites an entirely parallel phrase to the Heb. idiom, ذَا صَبَاح "eines Morgens." Cf. also the preposition مُنْذُ of time, "since," = *min dā*, see Wright, 2, § 61. The idiom is frequent in Syriac, e. g. Gen. 43 10 ܘܠܐܝܢ ܘܚܝܬܝܢ ܗܝܢܝܢ ܗܝܢܝܢ exactly. Cf. ܗܝܢܝܢ "to-day," ܗܝܢܝܢ "now," and ܗܝܢܝܢ "temporal" (*Clem. Rom.* ed. Lagarde, p. 28, l. 21). The Biblical phrase equals the English "a matter of 20 years."

University of Pennsylvania

JAMES A. MONTGOMERY

<sup>3</sup> See Beyer, *Der Text des Buches Ezra.* (1922), p. 76.