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## THE ROSE OF SHARON

The rose of Sharon (Cant. 2:11) is the autumn-flowering pale-lilac *meadow-saffron*, i. e. *Colchicum autumnale* (BL 117, l. 7) in the park-like tract (about 8-12 miles wide and 44 miles long) of the Palestinian Maritime Plain extending along the Mediterranean from Joppa to Mt. Carmel. DB 4, 477<sup>b</sup> says of Sharon: Throughout its whole extent it is gay with myriads of brightly colored flowers (cf. BL 115). Sharon is not a proper name, but a common noun; it is therefore used with the article (GK § 125, d). Nor is it connected with *mīšôr*, plain; it is not level, but undulating; there are groups of hills 250-300 feet high. *Sharôn* is a form like *raçôn* from *raçâ*, *tertia u*; the stem is *šarâ* (= Arab. *šarâ-šarû*) from which *mīšrâ*, juice, is derived (see above, p. 144).<sup>1</sup> Similarly we have *ḥazôn*, vision; *ga'ôn*, highness; *iağôn*, grief; *'ayôn*, sin, from *ḥazâ*, *ga'â*, *iağâ*, *'ayâ*; but *zağôn*, insolence; *hamôn*, roar; *ša'ôn*, erash; *lašôn*, tongue, must be derived from stems *mediâ u* or *i* (see *Mic.* 76). The meaning of *šarôn* is *luxuriance* (Assyr. *mešrû*). Sharon was famous for its luxuriant vegetation (Is. 35:2). We might render it The Park (cf. the name *Carmel* derived from *kârm*, garden, especially *vineyard*). EB 4431 states: There is a long extent of park-like scenery in the neighborhood of Mukhâlid in the very North. Formerly there were large oak-groves; therefore 6 renders in Is. 33:9, 35:2, 65:10: ὁ δρυμός.

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HEB. *mašâl*, YESTERDAY = ASSYR. *ina mûši*, AT NIGHT

In my paper on Heb. *mašâl* (above, p. 140 ff.) I have combined Assyr. *ina mûši mašli*, at midnight, with Arab. *mâlta*, in the beginning of the night. This semantic difference is not exceptional: Assyr. *lilâti* (= Heb. *lêlôt*) means *evening*, and *mûšu* (for *muššu*, *muššu*) denotes *night*, while in Arabic and the other Semitic languages *lâilah* (Ethiop. *lêlit*) is used for *night*,

<sup>1</sup> According to König's *Wörterbuch* (1910) *mīšrâ* denotes *marmalade*.

and *masá'* (Ethiop. *mēsēt*; cf. Assy. *mūšītu*)<sup>1</sup> for *evening*. Heb. *āmš*, yesterday, is originally *in the evening* = Assy. *ina mūši*, at night, *i. e.* last night; the day was reckoned from sunset to sunset (*inter duos occasus*, Plin. 2, 188). In Assyrian the adverb *mūšá-ma*, at night, is used for *yesterday*. Shakespeare (*Merchant*, ii, 5, 21: *For I did dream of money-bags to-night*) uses *to-night* for *last night*; similarly Schiller (*Wallensteins Tod* 2619: *Ein starkes Schiessen war ja diesen Abend*) uses *diesen Abend* for *yesterday evening* (cf. the edition of the Bibliographische Institut, vol. 4, p. 358) just as Heb. *hal-láilá*, this night, may mean *last night* (1 S 15: 16).

The initial *ä* in Heb. *āmš* and *ätmól* is a remnant of the preposition *ina* which is common in Assyrian. I have shown in JSOR 1, 42<sup>2</sup> that Ethiop. *énta*, in the direction of, in the manner of, is a feminine form of the preposition *ina*, just as we have in Hebrew: *bēli* and *bilti*. The masculine form appears in Ethiop. *en-bála*, *en-zá*, and *en-ká*. The final *i* in Arab. *ámsi*, yesterday, is the ending of the genitive depending on the prefixed preposition *ina* (contrast WdG 1, 290, A; ZA 11, 352). Assy. *amšát*, yesterday (HW 92<sup>b</sup>) is shortened from *ina mašáti*, the plural of a form like *amátu*, word, or Heb. *mēnát*, part, and *qēšát*, end. The *ina* prefixed to *amšát* is pleonastic; cf. Arab. *bi-'l-ámsi* and Heb. *bi-hēli* (AJSL 22, 259). For the significant difference in Assy. *ina mūši mašli* and Arab. *málta* we may also compare Assy. *šarru*, king, and *malku*, prince = Heb. *šar*, prince, and *mülk*, king, originally *counselor* (JBI 34, 54).

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#### THE SEPTUAGINTAL ADDITION TO HAGGAI 2:14

After Hag. 2: 14 **6**<sup>1</sup> has the addition *ἐνεκεν τῶν λημμάτων αὐτῶν τῶν ὀρθρινῶν, ὀδνηθήσονται ἀπὸ προσώπου πόνων αὐτῶν, καὶ ἐμισεῖτε ἐν πύλαις ἐλέγχοντας, i. e.* according to Jerome: *propter munera eorum malitiana dolebunt a facie laborum suorum et oderatis in*

<sup>1</sup> Dr. Ember has called my attention to the Egypt. *mšjt*, evening meal.

<sup>2</sup> For the abbreviations see above, p. 75.

<sup>3</sup> For the abbreviations see above, p. 75, n. 1.

*portis arguentem*; cf. Reinke's *Haggai* (Münster, 1868) pp. 24. 98. Wellhausen thinks that the last clause is derived from Am. 5:10, and that **6** read in the first clause: *ia'n liqhōtām šahr* instead of *ia'n lēqahtēm šohd*, because ye have taken a bribe; the second clause, he thinks, may be a gloss on v. 14, whereas the first and third clauses have no connection with the text. Nowack and Marti follow<sup>2</sup> Wellhausen, even in reading *ἐγέγχοντα* instead of *ἐλέγχοντας* and *liqhōtām* (plur. of *lāqh?*) as well as in translating: *sie quälten sich ab mit ihren profanen Arbeiten*. The suggestion that the last clause, *καὶ ἐμισέετε ἐν πύλαις ἐλέγχοντας*, was derived from Am. 5:10 was made long ago by Drusius (Johannes van der Driesche, 1550-1616). But Am. 5:10, *ἐμίσησαν ἐν πύλαις ἐλέγχοντα* = Heb. *šānē'ū baš-ša'r mōkēih*, they hate (GK § 106, g) him who argues (a cause) at the gate, i. e. who pleads with a court in favor of a (poor) defendant, is a tertiary gloss to the last line of the pentastich Am. 5:11. 12, and this stanza is a secondary addition to Am. 8:4 (see JBL 35, 156; cf. also 287). The last clause of the addition to Hag. 2:14 in **6** is not derived from the tertiary gloss in Am. 5:10; both glosses are illustrative quotations (BL 26).

The Hebrew original of the first and third clauses of the addition to Hag. 2:14 in **6** was, it may be supposed, *ia'n miq-qahām šohd* (cf. 2 Chr. 19:7) and *uē-sin'atām baš-ša'r mōkēih*. The plural *πύλαις* is due to dittography of the initial *m* in *mōkēih*, and *πύλαις* is responsible for *ἐλέγχοντας* instead of *ἐλέγχοντα*. **6** also read *uē-šēnētēm* for *uē-sin'a-tām* (GK § 115, d). The Hebrew text of the second clause may have been *uai-iamérû mip-pēnē 'amalām*, and they were in bitterness because of their labor. **6** read *uē-iamérû*. We find *ὀδυνθήσονται* for *hamér* in Zech. 12:10; the emendation *hamû* (ZDMG 66, 401) is gratuitous. We might also read *uai-iūgû* for *uai-iamérû*; **6** has *ὀδύνη* for *iaḡôn* in Gen. 44:31; Pss. 13:3, 107:39. According to Geo. A. Smith the Hebrew text of the third clause was *it'annû mip-pēnē 'ašbēhēm*.

This gloss belongs, not to v. 14, but to v. 16, and the two clauses *because of their acceptance of bribes* and *their hatred of pleaders at the gates* must be assigned to the final triplet of

<sup>2</sup> Wellhausen would say *sie patschen hinter*.

this poem in Zech. 8:16, 17 (JBL 32, 107; 33, 161). Hag. 2:3-9 and Zech. 8:9-17 may have been written in two parallel columns, and this gloss was inserted between them; afterwards it crept into the wrong column, just as the protest against Gen. 3:16<sup>b</sup> appears now in Gen. 4:7 where we must read *eláik* and *att timšéli* (CoE 508).

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### A PATRISTIC PARALLEL TO 1 COR. 7:18, 21

Attention has already been called to the parallel afforded in Tebtunis Papyri II, no. 421, to the syntax of 1 Cor. 7:18, 27. (American Journal of Theology, XII, pp. 249, 250). The papyrus is a letter about some clothes among other things: in particular a certain turquoise tunic; "You wish to sell it, sell it; you wish to let your daughter have it, let her." This is like Paul's "Thou art bound to a wife; seek not to be loosed; thou art loosed from a wife; seek not a wife." Similar alternative assertions doing the work of conditions occur in ver. 18 and James 5:13, 14.

A similar construction appears in Tatian's Address to the Greeks, 4:1. *προσάττει φόρους τελεῖν ὁ βασιλεὺς, ἕτοιμος παρέχειν, δουλεύειν ὁ δεσπότης καὶ ὑπηρετεῖν, τὴν δουλείαν γινώσκω.* "The emperor bids us pay taxes; I am ready to comply. My master bids me be a slave and serve him; I acknowledge my servitude." Tatian is perhaps influenced by Paul's construction in 1 Cor. 7:21: "Thou wast called while a slave; do not care about it." The translator of Tatian in the Ante-Nicene Library, vol. 22, very interestingly falls into something approaching this form of expression in translating two genuine conditional clauses in the Address to the Greeks, 11:1: "Am I a slave, I endure servitude; Am I free, I do not make a vaunt of my good birth" (p. 69). But this too may be due to a reminiscence of Paul's syntax in 1 Cor. 7:21. At any rate Tatian in 4:1 supplies a new instance of Paul's construction, in which a pair of crisp alternative affirmatives do the work of conditional clauses.

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