גָּאַל

(For fuller discussion of the lexical field as a whole see the 'Overview of SAHD entries for "Deliverance" words' on this site)

Introduction

Grammatical Type: vb qal and niph.

Occurrences: Total 104x OT (THAT says 103x, but this seems to be an error), 1(2?)x Sir, 16x Qum, 1x inscr.(?)

Sir 51.8 (and 12?)

Qum: 4Q158 14 i 5; 4Q176 3.2, 8-11.4, 7, 10; 4Q185 1-2 ii 10; 4Q251 14.2, 16.5; 4Q266 10 i 9; 4Q367 3.7 [2x]; 4Q381 24a+b.5, 4Q385 2.1; 4Q411 1 ii 8; 4Q471a 3; 11Q5 18.15

Inscr: 15.006.2 Khirbet Beit Lei Burial Cave Inscription A (uncertain)

Text doubtful:

A.1 Sir 37.19 MS B and C have the qal pt. גואל but Bmg and D have יאל niph, as follows: יש חכם לרבים נחכם ולנפשו הוא נואל 'a person may be wise and be a source of wisdom to many, yet for himself be foolish', which may make better sense. This can be explained simply by MS B and C misreading נ as ג and could be supported by ἄχρηστος in the LXX, although the first part of the verse is different, and similarly by *skl ͗* in the Peshitta. The Vg is different again: *vir peritus multos erudivit et animae suae suavis est* (reading נאוה? Cf. Song 6.3), although there are variant readings, *insuavis* and *inutilis*. which align themselves more with the LXX.

A.2 Qumran: a) CD 14.16 [גואל] seems likely and is supported by the parallel passage in 4Q266 10.9.

b) 4Q168 1.4 [יגאלך] seems to be a citation of Mic 4.10 where יהוה is the subject.

c) 4Q284a 1.7 is a passage on harvesting and it is unclear whether גאל means 'redeem' or 'defile'. Abegg lists this passage under גאל (I) 'redeem', which is supported by Martinez and Tigchelaar who translate the verse as 'He may not redeem them with [...]'. The direct object is also unclear, due to missing text, but could be figs (התאנים from line 4). DJD XXXV, p.132 argues that the passage describes olive-pressing and the extraction of olive oil: 'let him b[y] no [mean]s defile them by opening them before he pours [them into the press].' The argument is dependent to a large extent on the analysis of the previous lines, which are also unclear. But the context of this passage does support the idea of purity and the issue of insiders and outsiders, which would suggest that this is not a case of 'redeem'.

d) 4Q420 1a ii-v 6 seems to be a niph. [...ל]נגא occurring with צדק 'by righteousness he is redeemed', the subject being נאמן 'one who is reliable'. From the context this seems likely.

e) 4Q504 22.3 is another case where the meaning is indeterminate: [אשר גאלה] 'who redeems/defiles her' (DJD VII, p.166). Both the ה and the ל are also partially effaced.

A.3 It is interesting to note that in Sir 51.12(e) Geniza MS B has an instance of גאל ישראל 'redeemer of Israel'. Although the passage of which it forms part is not in the Greek, it may nevertheless be ancient (cf. Skehan and Di Lella 1987, pp.569-570).

A.4 F.M. Cross read וגאלתי ירשלם, 'and I will redeem Jerusalem', in l.2 of Inscription A from Khirbet Beit Lei (Cross 1970, pp. 299-302), but a number of scholars read this line differently (see AHI 15.005.2, 15.006.2; and Renz and Röllig 1995:I, pp. 242-246 [BLay (7):1]).

Qere/Ketiv: none

1. Root and Comparative Material

A.1 In the OT גאל is attested in the qal 96x. Of these instances, almost half are the active participle as a substantive, twelve of which occur as גֹּאֵל הַדָּם, 'avenger of blood'. גאל is also attested in the niphal (8x). The nouns גְּאֻלָּה (14x) and גְּאוּלִים (1x) are cognate. There are 3 occurrences of a name in the Hebrew Bible that is probably cognate, יִגְאָל (Nu 13.7, 2Sam 23.36, 1Chr 3.22). A further PN, גאליהו, which does not appear in the Bible occurs 8 times in pre-exilic Hebrew inscriptions (see Davies 1991, p. 321, and Davies 2004, p. 149, for references). There is also an uncertain occurrence of the verb in an inscription from c. 700 (see above).

A.2 The root גאל is peculiar to Hebrew among the Semitic languages and became a loan-word in Samaritan Aramaic and post-biblical Jewish Aramaic (Stamm 1971, p. 385).

A.3 גאל has a parallel in Babylonian *paṭāru* ('to loose, release'), a term used in Babylonian law for the duty or obligation to buy back lost family property or enslaved people, but also used more generally for buying slaves and prisoners (Stamm 1971, p.386). The Israelite concept of 'redemption' (buying back people or property in the legal sense) differs from the Babylonian in respect of its basis in Israel's relationship to Yahweh. Since all land belongs to Yahweh, it is merely 'on loan' to the people and they must therefore always retain the right to repurchase it (Lev 25.23f.). In the same way, an Israelite must not remain a slave for a long time (Lev 25.42) because he is a descendant of those whom Yahweh freed from the Egyptians (Stamm 1971, p. 386).

B.1 It is generally agreed that גאל (I) is totally unrelated to its homonym גאל (II) (Niph), meaning 'to be (ritually) defiled' (possibly a by-form of געל, cf. Stamm 1971, p. 385, Ringgren 1977, p.351, HALOT, p.169b), *contra* Johnson, who suggests that in both words there is the basic idea of 'covering (up) an object' (1953, p.72), the first being 'to protect' by covering, and the second 'to cover' in the sense of soiling.

2. Formal characteristics
Vb. ʿAyin-Guttural, triliteral root.

3. Syntagmatics
A.1 The human subject of גאל qal may be:
a) in a cultic context – אִישׁ ' a man / someone' (Lev 27.31; 4Q367 3.7); הַמַּקְדִּישׁ 'one who consecrates' (Lev 27.15, 19, 20); subj. not specified (Lev 27.13; 4Q251 14.2);
b) in a socio-legal context - גֹּאֵל 'next of kin' (Lev 25.25; Ru 3.13 [3x], 4.4[4x], 6[2x]), מִן הַלְוִיִּם, '(one) of the Levites' (Lev. 25.33: for the superiority of this interpretation to 'from the Levites' see Milgrom 2001, pp.2202-2203), אָח 'brother' (Lev 25.48), דּוֹד

'paternal uncle', בֶּן־דֹּד 'uncle's son' (Lev 25.49), מִשְׁאֵר בְּשָׂרוֹ מִמִּשְׁפַּחְתּוֹ 'one of his family of his own flesh' (Lev 25.49); אָנֹכִי 'I' referring to Boaz (Ru 3.13), אֵין זוּלָתְךָ'no-one except you' + infin. (Ru 4.4), impv. to Boaz (Ru 4.6), מֶלֶךְ 'the king' (Ps 72.14) understood from v.1 (in DCH 2, p.294 Clines lists this mistakenly under Yahweh as subject); חכם, 'wise man' (Sir 37.19 acc. MSS B and C); subj. not specified (Lev 25.33; Ru 4.4).

A.2 The direct objects following גאל qal in cultic and socio-legal contexts are: בְּהֵמָה טְמֵאָה'unclean animal' understood from v.11 (Lev 27.13; 4Q251 14.2), בַּיִת house (Lev 27.15), שָׂדֶה field (Lev 27.19, 20), מִמַּעַשְׂרוֹ some of his tithe (Lev 27.31; 4Q367 3.7); אֵת מִמְכָּר what has been sold [property] (Lev 25.25), אָח 'brother/kin' understood from v. 47 (Lev 25.48, 49[2x]), נֶפֶשׁ 'soul' (lives/souls of the poor) (Ps 72.14), (his own life/soul) (Sir 37.19 acc. MSS B and C); 2fs sf. referring to Ruth (3.13[4x]), חֶלְקָה 'portion of land' (Ru 4.4[5x], 6), גְּאֻלָּה 'right of redemption' (Ru 4.6).

A.3 The prepositions in these cases used with גאל qal are: לְ + 1sg sf 'for myself' [Naomi's next-of-kin], לְ + 2sg sf 'for yourself' [Boaz] (Ru 4.6); מִן 'from' + תּוֹךְ injury (Ps 72.14), + חָמָס violence/wrong (Ps 72.14).

A.4 גאל qal may also have an abstract subject: חֹשֶׁךְ וְצַלְמָוֶת 'darkness and deep darkness' (Job 3.5). The object in this case is יוֹם 'day' of Job's birth in v. 3 (Job 3.5).

A.5 גאל qal is also used with a divine subject:

a) הַמַּלְאָךְ 'angel' (Gen 48.16), יהוה understood from context (Ps 103.4; 106.10; 107.2, Isa 52.9; 63.9; Jer 31.11; 4Q185 1-2 ii 10; 4Q381 24a+b.5); יהוה (Isa 44.23; 48.20; Mic 4.10; 11Q5 18.17; Sir 51.8).

b) A divine subject is implied when the speaker is יהוה (Ex 6.6; Isa 43.1; 44.22; Hos 13.14; 4Q158 14i.5; 4Q176 3.2), and in speech addressed to God: יהוה (Ex 15.13; Ps 74.2; 77.16; Lam 3.58) and petitions to God (Ps 69.19; 119.154).

A.6 In these contexts גאל qal takes as direct objects:אֹתִי 'me' [Jacob] (Gen 48.16), בְּנֵי־יִשְׂרָאֵל'sons of Israel' (Ex 6.6); mpl sf 'Israel' understood (4Q158 14i.5); עַם 'people' (Ex 15.13, Ps 77.16; 4Q385 2.1), נֶפֶשׁ 'soul/life' (Ps 69.19), עֵדָה 'congregation' (Ps 74.2), 3mpl sf referring to אָבוֹת 'ancestors' from v.7 (Ps 106.10), 3mpl sf. referring to גְּאוּלֵי יהוה 'the redeemed of the LORD' (Ps 107.2), 1s sf referring to the Psalmist (Ps 119.154), mpl sf referring to יִשְׂרָאֵל / יַעֲקֹב 'Jacob' / Israel' (Isa 43.1; 4Q176 3.2), יִשְׂרָאֵל 'Israel' (Is 44.22), mpl sf 'Israel' understood from context (Is 63.9), יַעֲקֹב 'Jacob' (Is 44.23; Jer 31.11), עֶבֶד יַעֲקֹב 'servant Jacob' (Is 48.20), יְרוּשָׁלַם Jerusalem (Isa 52.9; AHI 15.006.2), חַיִּים 'life' (Ps 103.4, Lam 3.58), 3mpl sf. referring to אֶפְרַיִם 'Ephraim' understood from v.12 (Hos 13.14), בַּת־צִיּוֹן 'daughter Zion' (Mic 4.10); כל עמו 'all his people' (4Q185 1-2 ii 10); יהודה 'Judah' (4Q381 24a+b.5), עני 'the poor/humble' (11Q5 18.17), mpl sf referring to חוסי בו 'those seeking refuge in him (Yahweh)' (Sir 51.8).

A.7 גאל qal with a divine subject takes the preposition לְ introducing the object יהודה 'Judah' (4Q381 24a+b.5); בְּ 'with, by means of' (instrumental) + זְרוֹע נְטוּיָה וּבִמְשָׁפַטִים 'an outstretched arm and mighty acts of judgement' (Ex 6.6), + זְרוֹע with a strong arm (Ps 77.16), and בְּ 'in, with' (of accompaniment) + חֶסֶד 'kindness' / 'mercy' (Ex 15.13), + אַהֲבָה 'love' (Is 63.9), + חֶמְלָה 'compassion' (Is 63.9); or the preposition מִן 'from' + מָוֶת 'death' (Hos 13.14), + כָּל־רַע all harm (Gen 48.16; Sir 51.8), + שַׁחַת pit (Ps 103.4), + כַּף / יַד אוֹיֵב hand of enemy (Ps 106.10; Mic 4.10), + צַר 'trouble' (Ps 107.2; 4Q381 24a+b.5), + יַד חָזָק מִמֶּנּוּ 'the hand of the one stronger than him' (Jer 31.11), [+ ידם

'their hands' referring to Egyptians (4Q158 14i.5), + [יד זר[ים] 'the hand of the foreigners' (11Q5 18.17).

      A.8 the subject of גאל qal is unspecified in 4Q411 1 ii 8: וגאל בצהל[ה] 'and redeemed with rejoicing'; and in 4Q471a 3: גאלנו 'he has redeemed us', although in both cases it is likely that the subject is יהוה.

      A.9 A number of times the qal act ptcp גֹּאֵל is used as a substantive for both human and divine subjects:

a) When a human גֹּאֵל is the subject, the following verbs occur with it: בוא 'to come' (Lev 25.25), גאל 'to redeem' (Lev 25.25), היה 'to be' (Lev 25.26), היה [understood] (Nu 5.8), מות Hiph. 'to kill' (Nu 35.19[2x], 21), פגע 'to meet' (Num 35.19, 21), מצא 'to find' (Nu 35.27), רצח 'to kill' (Nu 35.27), רדף 'to pursue' (Dt 19.6, Josh 20.5), עבר 'to pass by' (Ru 4.1), אמר 'to say' (Ru 4.6, 8), שחת Pi. 'to destroy' (2Sam 14.11, Ru 4.6 Hiph), יכל 'to be able' (Ru 4.6[2x]), סור 'to turn aside' (Ru 4.1), ישב 'to sit down' (Ru 4.1), רבה Hiph 'to multiply' (2Sam 14.11), שלף 'to take off' (Ru 4.8).

b) A human גֹּאֵל is the object of the verbs שאר Hiph. 'to leave remaining' / 'to spare' (1Kgs 16.11), דבר (Pi) 'to speak' (Ru 4.1), and שבת Hiph 'to let be lacking' / 'to withhold' (Ru 4.14).

c) A human גֹּאֵל occurs as *nomen regens* with הַדָּם 'avenger of blood' (Nu 35.19, 21, 24, 25, 27[2x]; Dt 19.6, 12; Josh 20.3, 5, 9; 2Sam 14.11) and as *nomen rectum* with מִיַּד 'from the hand of' (Nu 35.25), בְּיַד 'into the hand of' (Dt 19.12), 'by [means of] the hand of' (Josh 20.5).

d) A human גֹּאֵל occurs in the following nominal clauses: אִם אֵין לָאִישׁ גֹּאֵל 'if the man did not have a kinsman' (Nu 5.8), גֹּאֵל אָנֹכִי 'you [Boaz] are next-of-kin' (Ru 3.9), גֹּאֵל אָתָּה 'I [Boaz] am a near kinsman' (Ru 3.12), יֵשׁ גֹּאֵל 'there is a kinsman' (Ru 3.12); בעל אשר אין לא גואל אשׁ⬚ר אי⬚ן[ ] 'an owner who has no kinsman' (4Q251 16.5); ⬚ולבתולה ל⬚ה⬚ גואל 'and for the girl who has no redeemer' (4Q266 10i9).

e) The prepositions used in the above verses are: לְ of possession + 3ms sf (Nu 35.27), + היה 'to be' (Lev 25.26), of direction 'to' + אמר 'to say' (Ru 4.3), מִן (of direction) from the גֹּאֵל (Nu 35.12 [הַדָּם understood]; Josh 20.3), partitive 'one of our kinsmen' (Ru 2.20), מִגֹּאֲלֵנוּ + הָאִישׁ (partitive מִן) 'a man from (among) our nearest kin' (Ru 2.20); מִיַּד 'from the hand of' (Nu 35.25), בְּיַד 'in the hand of' (Dt 19.12; Josh 20.5) 'by the hand of' (Josh 20.9), בֵּין 'between' + הַמַּכֶּה וּבֵין גֹּאֵל הַדָּם 'the slayer and the avenger of blood' (Nu 35.24).

f) The only adjective used to describe a human גֹּאֵל is קָרוֹב 'near' (Lev 25.25; Ru 2.20, 3.12).

g) When a divine subject is the גֹּאֵל the following verbs occur: קום 'to stand' (Job 19.25), ריב 'to plead/contend' (Prov 23.11 - subject is presumably God, Jer 50.34), אמר 'to say' (Isa 54.8; 4Q176 8-11.10), בוא 'to come' (Isa 59.20), רחם 'to have pity' (4Q176 8-11.10); it is the indirect object of ידה Hiph. (Sir 51.12).

h) A divine גֹּאֵל occurs as *nomen regens* only with יִשְׂרָאֵל 'of Israel' (Isa 49.7; Sir 51.12).

i) A divine גֹּאֵל occurs in the following nominal clauses: גֹּאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל 'your redeemer is the Holy One of Israel' (Isa 41.14; 54.5; 4Q176 8-11.7), ... קְדוֹשׁ יִשְׂרָאֵל גֹּאֲלֵנוּ⬚ 'our redeemer... is the Holy One of Israel' (Isa 47.4), כִּי אֲנִי יְהוָה מוֹשִׁיעֵךְ גֹּאֲלֵךְ 'that I am the LORD, your Saviour and your redeemer...' (Isa 49.26, 60.16), גֹּאֲלָם אֵל עֶלְיוֹן 'the most High God is their redeemer' (Ps 78.35), יְהוָה צְבָאוֹת 'the LORD of hosts' (Isa 44.6; 47.4), גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ 'our redeemer from of old is your name' (Isa 63.16),

גֹּאֲלָם חָזָק 'their redeemer is strong' (Prov 23.11; Jer 50.34), גֹּאֲלִי חָי 'my redeemer is alive' (Job 19.25).

j) Nouns in apposition to a divine גֹּאֵל are צוּרִי 'my rock' (Ps 19.15), יהוה 'the LORD' (Ps 19.15; Isa 41.14; 43.14; 44.24; 48.17; 49.7; 54.8; 63.16), אֲבִיר יַעֲקֹב 'the mighty one of Jacob' (Isa 49.26).

k) The passive ptcp of גאל (גְּאוּלִים) also appears as a substantive in the following cases: as the subject of אמר 'to say' (Ps 107.2), הלך 'to walk' (Isa 35.9), and עבר 'to cross over' (Isa 51.10); as an object of גאל 'redeem' (Ps 107.2), as *nomen regens* with יהוה 'the ones redeemed of the LORD' (Isa 62.12; Ps 107.2) [for גְּאוּלַי in Isa 63.4 see the entry for גְּאוּלִים (noun)].

A.10 The subject of גאל niph may be: הַבַּיִת אֲשֶׁר־בָּעִיר 'house in a walled city' (Lev 25.30), אָח (from v. 47) 'brother' (Lev 25.49 [+ אֹו־הִשִּׂיגָה יָדוֹ 'if his hand reaches', i.e. if he is able to redeem himself]; 25.54), שָׂדֶה 'field' (Lev 27.20), בְּהֵמָה הַטְּמֵאָה 'unclean animal' referring to בְּכוֹר 'first-born' (beast) from previous verse (Lev 27.27), כָּל־חֵרֶם אֲשֶׁר יַחֲרִם אִישׁ + לֹא 'anything devoted to the ban' (Lev 27.28), כָּל־מַעְשַׂר בָּקָר וָצֹאן + לֹא 'all tithes of cattle and sheep' (from v. 32) and תְּמוּרָתוֹ 'its substitute' (Lev 27.33), שְׁבִי יְרוּשָׁלָ͏ִם / שְׁבִיָּה בַת־צִיּוֹן 'captive Jerusalem' / 'captive daughter of Zion' understood from v. 2 (Isa 52.3; 4Q176 8-11.4), and probably נֶאֱמָן 'a reliable one' (4Q420 1a ii-v 6), understood from l.5.

A.11 Prepositions used with גאל niph are בְּ + אֵלֶּה 'these [ways]' (Lev 25.54), and probably צדק + 'righteousness' (4Q420 1a ii-v 6), עַד + מְלֹאת 'until the fulfilment' of the year (Lev 25.30), לֹא בְכֶסֶף 'without money' (Isa 52.3)

4. Versions
a. LXX:

qal – λυτρόω (Ex 6.6; 15.13; Lev 25.25, 33, 38, 48, 49[2x]; 27.13, 15, 19, 20, 31; Ps 69.19; 72.14; 74.2; 77.16; 103.4; 106.10; 107.2; 119.154; Prov 23.11; Isa 35.9; 41.14, 43.1, 14; 44.22, 23, 24; 62.12; 63.9; Jer 50.34; Hos 13.14; Mic 4.10; Lam 3.58)
ῥύομαι (Gen 48.16; Isa 44.6; 47.4; 48.17, 20; 49.7; 51.10; 52.9; 54.5, 8; 59.20; 63.16)
ἀγχιστεύω (Lev 25.25, 26; Nu 5.8; 35.12, 19, 21, 24, 25, 27; Dt 19.6, 12; Josh 20.3, 5, 9; Ru 2.20; 3.13[4x]; 4.4[5x], 6[3x]; + τὸ αἷμα / τοῦ αἵματος Nu 35.12, 19, 21, 24, 25, 27; Dt 19.6, 12; Josh 20.3; 2Sam 14.11)
ἐξαιρέω (Jer 31.11, Isa 60.16)
ἀγχιστεύς (Ru 3.9, 12[2x], 4.3, 6, 7, 14; 2Sam 14.11; 1Kgs 16.11)
ἀγχιστευτής (Ru 4.1)
ἐκλύειν μέλλων (Job 19.25)
λυτρωτής (Ps 19.15; 78.35)
ἀντιλαμβανόμενος (Isa 49.26)
σώζω (Sir 51.8)
ἐκλαμβάνω (Job 3.5)

niph - λυτρόω middle: Lev 25.49, 27.20, 27, 28
λυτρόω passive: Lev 25.30, 54; 27.33; Isa 52.3

Aquila [given according to the most recent authorities, even where there may be suspicion about the attribution]

ἀγχιστεύω(ν) (Gen 48.16; Isa 35.9; 47.4; 49.7; 52.3; 59.20, 62.12; 63.16[?]; Jer 31.11; Ps 19.15; 72.14; 103.4; 107.2; 119.154; cf. Lev 25.33 [*quicunque affinis est*]; 27.15 [*affinem fecerit*]; 27.33 [*affinis non efficietur*])
ἀγχιστεύς (Isa 41.14; 54.5, 8; 60.16; 63.16[?]; Ps 78.35; Prov 23.11)
ἐγγίζω (Jer 50.34; Lam 3.58)
λυτρόω (Ps 74.2)
μολύνω (Job 3.5)

Symmachus [given according to the most recent authorities, even where there may be suspicion about the attribution]
ἀγχιστεύω(ν) (Isa 35.9; 59.20; cf. Lev 25.33 [*quicunque affinis est*])
ἀγχιστεύς (Prov 23.11)
ἀντιποιέομαι (Job 3.5)
ἐγγίζω (Jer 50.34)
λυτρόω (Isa 49.7, 26; Ps 74.2)
λυτρωτής (Isa 47.4)
ὑπερμαχέω (Sir 51.8)

Theodotion [given according to the most recent authorities, even where there may be suspicion about the attribution]
ἀγχιστεύω(ν) (Isa 49.7; Job 3.5)
ἀγχιστεύς (Isa 41.14; Job 19.25; Prov 23.11)
λυτρόω (Isa 47.4)
ῥύομαι (Isa 35.9; 51.10)

A.1 λυτρόω ('to release on receipt of ransom', 'redeem', LS p.1067a) is clearly the most frequently used verb to translate גאל in the LXX. It is interesting to note that among the other Hebrew verbs translated by λυτρόω and ῥύομαι ('to set free, redeem, deliver'; 'to protect', LS p.694) are those defined by Sawyer as the semantic field of הוֹשִׁיעַ, namely נצל (Hiph), חלץ (Pi), מלט (Pi), פלט (Pi), and פצה.

A.2 ἀγχιστεύω ('to be next-of-kin', LS p.17a) is used in each of the 'technical' contexts of גֹּאֵל, for the duties of kinsman and the avenger of blood, and is used exclusively for גאל.

A.3 λυτρόω is used across the whole range of literature, bearing no distinction between socio-legal, cultic or religious contexts. ῥύομαι, however, is only used outside of the technical legal and cultic contexts.

A.4 It is interesting that there is a distinction made in the LXX, which is not expressed in Hebrew, between the present ptcp ὁ ῥυόμενος (Gen 48.16; 59.20), with one example anticipating future deliverance, and the aorist ὁ ῥυσάμενος (Isa 44.6; 47.4; 48.17; 49.7; 54.5, 8), which seems to be a deliberate reference to past deliverance (i.e. the Exodus).

A.5 The Minor Versions (namely, Aquila, Symmachus and Theodotion) show a tendency (most pronounced in Aquila and least so in Symmachus, who has a range of equivalents) to use ἀγχιστεύω(ν) or ἀγχιστεύς (the words used in Ruth for 'kinsman'), rather than λυτρόω or ῥύομαι, even for God. This accords with the aim of Aquila's revision of the LXX in particular to have a single equivalent for each Hebrew word, but

to achieve this it seems to have been necessary in some contexts to stretch the meaning of the verb ἀγχιστεύω beyond its usage elsewhere. It may also reflect a development in Judaism, associating God more closely with the kinsman-redeemer figure, thus emphasising the familial connection with his people. A similar tendency can be seen in early Christianity, with references to God as 'father' and Paul's emphasis on adoption into God's family (cf. Rom 8.15, 9.4; Gal 4.5). Symmachus (Isa 47.4; 49.7, 26) and Theodotion (Isa 47.4) were sometimes content to replace a more general expression with a word from the λύτρον-group.

A.6 גאל seems to be translated by words which have the idea of removing from danger, e.g. ἐξαιρέω, whereas פדה seems to have a broader range of meaning. It is translated by verbs which emphasise an exchange in the ransom, e.g. ἀλλάσσω, ἀπολυτρόω, but it also shares the general sense of liberation and rescue from danger, e.g. σώζω.

b. Peshitta:

qal – *prq* (Gen 48.16; Ex 6.6; 15:13; Lev 25.25, 26, 33, 48, 49 [2x]; 27:13 [2x], 15, 19 [2x], 20, 31 [2x]; Isa 35.9; 41.14; 43.1; 43.14; 44.6, 22, 23, 24; 47.4; 48.17, 20; 49.7, 26; 51.10; 52.9; 54.5, 8; 59.20; 60.16; 62.12; 63.9; Jer 50.34; Mic 4.10; Ps 19.15; 69.19; 72.14; 74.2; 77.16; 78.35; 103.4; 107.2 [2x]; Prov 23.11; Job 19.25; Lam 3.58; Sir 51.8)

pṣʾ / *pṣy* (Jer 31.11; Hos 13.14; Ps 106.10; 119.154)

qrb (Lev 25.25; Nu 5.8; 1Kg 16.11)

tbʿ (Ru 3.13 [4x]; 4.4 [5x], 6 [4x], 8, 14; [+ *ʾyrtʾ*] Ru 2.20; 3.9, 12 [2x]; 4.1, 3; [+ *ʾyrtʾ dmʾ*] (Nu 35.12, 19, 21, 24, 25, 27; Dt 19.6, 12; Josh 20.3, 5, 9)

ḥdt [+*dmʾ*] (2Sm 14.11)

ksʾ Job 3.5 (perhaps, along with the Vg, reading גאל as גאל II 'defile')

niph – *prq* (Lev 25.30, 49, 54; 27.20, 27, 28, 33; Isa 52.3)

A.1 Although *prq* is the most common verb used to translate גאל in the Peshitta, along with many others in the semantic field, there are some interesting variations which are worth noting. *pṣʾ* / *pṣy* 'to deliver'/'set free' is used to translate גאל on three occasions when it follows another 'salvation' word (Ps 106.10; Jer 31.11; Hos 13.14) or another 'legal' term, e.g. ריב (Ps 119.154). However, this is not consistent (cf. Isa 49.26, 60.16, 63.9, etc.).

A.2 In several instances where the other versions use another familial term, emphasising the relational aspect of גאל (ἀγχιστεύω(ν) / קריב / *propinquus*), the Peshitta uses *qrb*, which can also mean 'kinsman' (Payne Smith, 519) (Lev 25.25; Nu 5.8; 1Kg 16.11).

A.3 The occurrences of גאל in Ruth are consistently translated by *tbʿ* 'to seek, demand; require, claim, avenge' (Ru 3.13 [4x]; 4.4 [5x], 6 [4x], 8, 14; [+ *ʾyrtʾ* = 'vengeance': Payne Smith, 412] Ru 2.20; 3.9, 12 [2x]; 4.1, 3) rather than *qrb*, which would perhaps seem more likely (cf. **A.2** above). This is evidently based on the use of the same verb (with *ʾyrtʾ*) to translate גֹּאֵל in the context of the avenging of blood (הַדָּם: Nu 35.12, 19, 21, 24, 25, 27; Dt 19.6, 12; Josh 20.3, 5, 9). *tbʿ* seems to carry with it something of the force of דרש in BH (cf. Gen 42.22). It is interesting to compare *tbʿ* *ʾyrtʾ*

dm' with the rendering by תבע / תבוע אדמא (Nu 35.12, 19, 21, 24, 25, 27; Dt 19.6, 12) in TgNeo and TgPsJon.

A.4 The use of *ḥdt* [+*dm'*] 'to make new, restore, repair' to translate גֹּאֵל הַדָּם in 2Sm 14.11 emphasises the restoration of blood required by the family, which is the right of the kinsman to claim.

c. Targum:
TgO

qal - פרק (Gen 48.16; Ex 6.6; 15.13; Lev 25.25, 30, 33, 48; 27.13, 15, 19, 31)

(subst.) פריק (Lev 25.25, 26; Nu 5.8)

גאיל (Nu 35.12, 19, 21, 24, 25, 27; Dt 19.6, 12)

niph – פרק (Lev 25.30, 49, 54; 27.20, 27, 28, 33)

TgJon

qal - פרק (Isa 35.9; 43.1; 44.22,23; 48.20; 52.9; 62.12; Mic 4.10)

שיזב (Isa 49.26; 51.10; 63.9; Jer 31.11; Hos 13.14)

קריב (1Kgs 16.11)

(subst.) פריק / פרק (Isa 41.14; 43.14; 44.6,24; 47.4; 48.17; 49.8; 54.5,8; 59.20; 63.16; Jer 50.34)

גאיל (Josh 20.3,5,9; 2Sam 14.11)

משיזב (Isa 60.16)

niph – פרק (Isa 52.3)

TgNeo

qal - פרק (Gen 48.16; Ex 6.6; 15.13; Lev 25.26, 33, 48; 27.13, 15, 19, 31)

(subst) פרוק (Lev 25.26; Nu 5.8)

קריב (Lev 25.25)

תבע / תבוע (Nu 35.12, 19, 21, 24, 25, 27; Dt 19.6, 12)

niph – פרק (Lev 25.30, 49, 54; 27.20, 27, 28, 33)

TgPsJon

qal - פרק (Gen 48.16; Ex 6.6; 15.13; Lev 25.25, 26, 33, 48; 27.13, 15, 19, 31)

פריק (Lev 25.25; Nu 5.8)

תבע (Nu 35.12, 19, 21, 24, 25, 27; Dt 19.6, 12)

niph - פרק (Lev 25.30, 49, 54; 27.20, 27, 28, 33)

TgFrg MS Paris Bibliotheque nationale Hebr. 110

qal   פרק (Ex 15.13)

TgFrg MS Vatican Ebr. 440, Folios 198-227

qal - פרק (Ex 15.13; Lev 27.19, 31)

niph – פרק (Lev 27. 27, 33)

TgRuth

qal   פרק (Ru 2.20; 3.9, 12[2x], 13[4x]; 4.1[2x], 3, 4[5x], 6[4x], 8[2x], 14)

TgPsa

qal　　פרק (Ps 19.15; 69.19; 72.14; 74.2; 77.16; 78.35; 103.4; 106.10; 107.2[2x]; 119.154)

TgLam

qal　　פרק (Lam 3.58)

A.1 In the Targums, whenever גאל is juxtaposed with another word for 'liberation' or 'rescue', פרק is used for that verb and גאל is consistently translated by שׁיזב ('to save, rescue', Sokoloff, p.546), e.g. ישׁע Hiph (Isa 49.26; 60.16; 63.9), פדה (Isa 51.10-11; Jer 31.11; Hos 13.14), with the exception of Ps 69.19, where both גאל and פדה are translated by פרק.

A.2 It is interesting that in TgO and TgJon the root גאל is only retained (presumably as a loan-word) in the context of blood vengeance.

d. Vulgate:

qal - *eruo* (Gen 48:16)
redimo (Ex 6.6; 15.13; Lev 25.25, 31, 33, 48; 27.15, 19, 31; Isa 43.1; 44.22,23; 48.20; 52.9; 62.12; 63.9; Hos 13.14; Mic 4.10; Ps 69.19; 72.14; 74.2; 77.16; 103.4; 106.10; 107.2; 119.154)
suscipio (Ru 3.13)
iure propinquitatis emo (Ru 4.4)
libero (Isa 35.9; 51.10; Jer 31.11; Sir 51.8, Ps 69.19 LXX)
do (Lev 27.13)
propinquus (Lev 25.25; 1Kgs 16.11; Prov 23.11; Ru 2.20; 3.9, 12; 4.1, 3, 8)
proximus (Lev 25.26; Nu 5.8)
successor familiae (Ru 4.14)
redemptor (Isa 41.14; 43.14; 44.6,24; 47.4; 48.17; 49.8, 26; 54.5, 8; 59.20; 60.16; 63.16; Jer 50.34; Ps 19.15; 78.35; Job 19.25; Lam 3.58)
גֹּאֵל הַדָּם
cognatus occisi (Nu 35.12, 21)
propinquus occisi (Nu 35.19)
propinquus sanguinis (Nu 35.24)
ultor [+ sanguinis] (Nu 35.25,27; Josh 20.3,5)
proximus [+ cuius sanguis] (Dt 19.6, 12; Josh 20.9; 2Sam 14.11)

niph – *redimo* (Lev 25.30, 49, 54; 27. 20, 27, 28, 33; Isa 52.3)

A.1 The predominant verb used by the Vg to translate גאל is *redimo* 'to buy back, redeem', although more general terms of liberation and rescue are also used (*eruo*, *libero*). It is interesting that the Vg consistently avoids using the familial term *propinquus / proximus* for God, preferring *redemptor*, with the remarkable exception of Prov 23.11. However, Jerome may have followed one of the Minor Versions here, which, as already noted above (LXX A.5), use ἀγχιστεύς of God in this verse.

5. Lexical / Semantic Field(s)

A.1 Verbs found in parallelism with גאל are קנה 'buy/acquire' (Ps 74.2) and פדה 'to set free' (Jer 31.11, Hos 13.14).

A.2 A number of different verbs and phrases are associated with גאל.
a) In Ru 4.8 קנה 'to buy/acquire' appears to take the place of גְּאַל־לְךָ אַתָּה אֶת־גְּאֻלָתִי in v. 6, when Naomi's next-of-kin offers his right of redemption to Boaz (cf. also Ps 74.2 above). קנה also corresponds to גאל in Ex 15.13, 16. פדה 'to ransom' in Lev 27.27 is either being used synonymously with גאל or is a particular term for the redemption of first-born.
b) As one would expect, many other 'salvation' words also occur in close proximity to גאל, namely פדה 'to set free' (Ps 69.19), ישע (Hiph) 'to defend, help' (Ps 106.10, Isa 63.9), נצל (Hiph) 'to deliver' (Ex 6.6, Mic 4.10, Sir 51.8, 11Q5 18.17).
c) In the context of the Exodus rescue יצא (Hiph) 'to bring out' (Ex 6.6), נחה 'to lead' and נהל 'to guide' (Ex 15.13) also occur alongside גאל.
d) In socio-legal contexts, ריב 'to plead one's cause' (Ps 119.154, Lam 3.58) is closely related to גאל.
e) In passages concerning rescue from oppression, קרב 'to draw near' (Ps 69.19), נחם (Pi) 'to comfort' (Isa 52.9), רחם 'to have pity' (4Q176 8-11.10) are all associated with גאל.
f) In a speech by יהוה, גאל is in collocation with קרא 'to call' (Isa 43.1).

A.3 The nouns associated with גאל are רֵעֵהוּ 'his friends' (1Kgs 16.11) and גְּאוּלִים in apposition with עַם־הַקֹּדֶשׁ 'the holy people' (Isa 62.12).

A.4 The titles of God associated with גאל are קְדוֹשׁ יִשְׂרָאֵל 'the Holy One of Israel' (Isa 41.14; 43.14; 47.4; 48.17; 54.5; 4Q176 8-11.7), מֶלֶךְ־יִשְׂרָאֵל 'the King of Israel' (Isa 44.6; 47.4; Jer 50.34), יהוה צְבָאוֹת 'the LORD of hosts', יֹצֶרְךָ מִבֶּטֶן 'the one who formed you from the womb' (Isa 44.24), קְדוֹשׁוֹ 'his Holy One' (Isa 49.7), מוֹשִׁיעֵךְ 'your saviour' (Isa 49.26; 60.16), אֲבִיר יַעֲקֹב 'mighty one of Jacob' (Isa 49.26; 60.16), אָבִינוּ 'our father' (Isa 63.16)

A.5 Antonyms: מכר 'to sell' occurs several times in both socio-legal (Lev 25.25[2x], 33; Ru 4.3) and cultic (Lev 27.20, 27, 28) contexts. גאל is used in contrast with מכר, which confirms the idea of גאל meaning to 'purchase' or 're-purchase' something which has been sold. Surprisingly, perhaps, the same word also occurs once in a theological context, in Isa 52.3, where God says to Israel חִנָּם נִמְכַּרְתֶּם וְלֹא בְכֶסֶף תִּגָּאֵלוּ. This seems to suggest that גאל usually involves a monetary transaction, but Israel's case is an exception (see Exegesis below). In 4Q185 1-2 ii 10 (Wisdom literature) גאל is used in opposition to הרג 'to kill' in a warning to those who hate wisdom, comparing them to God's people whom he will save. In 4Q251 14.2, part of the legal commentary based on Lev 27, קרב 'to bring near' (i.e. present as an offering) is used in opposition to גאל in the context of cultic sacrifice.

6. Exegesis

A.1 a) גאל 'to re-purchase, reclaim' (qal and niph), in the particular context of cultic laws in Lev 27 (and related Qumran texts 4Q251 14.2; 4Q367 3.7), refers to the redemption of gifts to the sanctuary. The following may be re-claimed after one fifth has been added to their value: unclean animals not fit for sacrifice (v.13), the first-born of an unclean animal (v.27), a field which has been consecrated (v.19), a house which has been consecrated (v.15) or a tithe of the land which is the Lord's (v.31). However, a tithe of

herds and flocks (v.33) and a consecrated field which has either been sold or left un-redeemed by the original owner (v.20) may not be redeemed. In addition, anything devoted to the ban (חרם) belongs exclusively to God and may not be redeemed (v.28). In each case, the only person who is able to 're-claim' an offering is the original owner.

b) There is an interesting clarification of Lev 27.13 in the legal commentary, Halakhah A (4Q251 14.2). Whereas the MT may be regarded as ambiguous (superficially) as to whether (אָם) an unclean animal may be offered for sacrifice, it is made quite clear in the Qumran text that it must be redeemed (see DJD XXXV, p. 42 and Levine 1989, p. 195).

A.2 a) גאל 'to reclaim as kinsman' occurs in the Holiness Code (Lev 25) and in the narrative in Ruth 2-4. The adjective קרוב in Ru 2.20, 3.12 places the emphasis on kinship, which is also reflected by the translations of the subst. ptcp *propinquus, proximus* (Vg), cf. Nu 5.8 and 1Kgs 16.11 (קריב Tg Jon), where the subst ptcp seems to mean little more than 'relative'. It is in Ruth that we find instances of גאל (qal) with an intransitive sense 'to act as one's kinsman' (BDB, p.145) in the context of claiming property as inheritance. Since גֹּאֵל appears as a title for someone (e.g. Ru 3.9, 12, etc.) the relational quality seems to assume priority over the verbal aspect of redemption and is thus the foundation for the subsequent action. It is the familial relationship that provides the basis for the obligation or right to claim or acquire property or people, either on behalf of one's kin or by claiming the inheritance for oneself.

b) The people who can act as גֹּאֵל for someone are listed in Lev 25.49: a man's uncle, uncle's son, or anyone left who is of his flesh in his family (i.e. blood-related). It is also possible for a man to be without a גֹּאֵל (Lev 25.26, Nu 5.8, 4Q251 16.5, cf. CD IX 13-16 based on Nu 5.8 which has בעל rather than גאל), but he may redeem himself (גאל Niph: Lev 25.49) if he has acquired the means to do so, כְּדֵי גְאֻלָּתוֹ (Lev 25.26).

c) In a passage about distribution of wealth the Damascus Document 4Q266 10 i 9 teaches that the community will provide for the [girl] who has no גואל.

A.3 גֹּאֵל הַדָּם is used several times (in the asylum laws in Nu 35.19, 21, 24, 25, 27[2x], and also in Dt 19.6, 12; Josh 20.3, 5, 9; 2Sm 14.11) and is usually translated as 'the avenger of blood' (BDB, p.145, NRSV). It seems, therefore, to some scholars, that another responsibility or right of the kinsman is to restore the blood of the family which has been lost (Stamm 1971, p. 386, Johnson 1953, p. 68). This idea is emphasised particularly in the Peshitta 2Sm 14.11 (see Peshitta A.4 above). Thus the avenger is the subject of verbs such as מות Hiph, רצח and רדף. TgNeo and TgPsJon, translate it as תבע אדמא (תבע 'to seek, demand, claim', Sokoloff 1990, p. 574b) and the Peshitta translates it by *tbʿ* (*ʾyrt*), 'seek (vengeance for)'. These both emphasise the concepts of family obligation and claiming possession which are essential to גאל. When something belongs to someone they have a claim to it, either by themselves or with the help of one's kinsman (גֹּאֵל).

A.4 גאל (qal pf) 'to act as kinsman' with God as subject, is used several times in the context of the Exodus (Ex 6.6; 15.13; Isa 51.10; 63.9; Ps 74.2; 77.16; 78.35; 106.10; 4Q158 14i.5) and could be translated in several different ways. In Ps 74.2 גאל is in collocation with קנה 'to acquire/buy' (obj. עדתך), which seems to have overtones of payment and is perhaps more akin to the human socio-legal usage of גאל (Lev 25). The same association of גאל with קנה occurs in otherwise identical expressions referring to early Israel in Ex 15.13 and 15.16. Even when payment is not mentioned, the use of גאל for buying someone out of slavery (Lev 25.48) may provide a useful background to the

context here of release from slavery in Egypt. God fulfilled the role of Israel's kinsman at the Exodus, setting them free from slavery. גאל can easily take on the sense 'to save' or 'liberate' here, although this ignores the connotation of God 'acquiring' or 'claiming' his people, which may be underlying the choice of גאל rather than (or alongside) ישׁע Hiph. or נצל Hiph. This does not preclude, however, the possibility that the meaning of גאל could have developed by association with other salvation words.

The use of גאל to describe the king's action towards the poor in Ps 72.14 needs special attention. It is the only use of the verb with a human subject which lies outside the cultic and socio-legal contexts, and with which the preposition מִן is connected (on Lev 25.33 see Syntagmatics A.1 b)). Both these characteristics link Ps 72.14 with some of the occurrences of גאל where it has a divine subject (which is not surprising in view of the overlap of royal and divine characteristics in the Bible): e.g. Gen 48.16; Hos 13.14; Ps 103.4; Sir 51.8. The proximity of less specific words in the salvation-group should also be noted (נצל Hiph. and עזר in Ps 72.12, ישׁע Hiph. in 72.13). The same questions as above arise about how far the semantic components of 'kin', 'release from slavery' and 'payment' may be alluded to here. In any case this occurrence of the wider meaning of גאל in a royal psalm (which is presumably pre-exilic) is evidence that it does not represent a late, exilic, development (see also A.11, A.12 and B.3).

A.5 גאל seems to have a particular force in Dt-Isa. The subst. ptcp גֹּאֵל is used as a title of God thirteen times. גֹּאֵל also occurs alongside other titles of God: קְדוֹשׁ יִשְׂרָאֵל 'the Holy One of Israel', מֶלֶךְ־יִשְׂרָאֵל 'the King of Israel', יהוה צְבָאוֹת 'the LORD of hosts', קְדוֹשׁוֹ 'his Holy One', מוֹשִׁיעֵךְ 'your saviour', אֲבִיר יַעֲקֹב 'mighty one of Jacob'. It occurs six times with the phrase כֹּה אָמַר יהוה 'thus says the Lord' (43.1,14, 44.6,24, 48.17, 49.7), and six times on the lips of God in promises of help 41.14, of redemption from sins (44.22), of triumph over enemies (49.26), of compassion (54.8). It is significant that the only instance of גֹּאֵל as nomen regens is with Israel (Isa 49.7) – God is exclusively Israel's גֹּאֵל.

A.6 גאל qal is used in an eschatological hymn of praise (Isa 44.23, 48.20, 52.9), which suggests the author has made a connection between the first exodus, the first 'redemption' or liberation, and the hoped-for future redemption, as well as hopes for the second liberation from the Babylonian exile (cf. Stamm 1971, p. 390).

A.7 Several times God's 'redemption' of Israel and his title 'Redeemer' are linked to creation (43.1, 44.6,24, 54.5) – since God created His people, Israel, they belong to him, and so he has the right to redeem them, or to claim them back (cf. Stamm 1971, p. 391). The Qal pass ptcp גאולים occurs in this context, in Isa 51.9-11. Verse 9 is an appeal to God as Creator of the world to rescue them. גאלים in v.10 refers to those who were 'saved' at the Red Sea, and is followed by פדוים in v.11, looking forward to 'the redeemed of the Lord' returning to Zion from the Babylonian exile.

A.8 The occurrences of גאל in Trito-Isaiah have a similar meaning to those in Deutero-Isaiah, in the context of future deliverance (59.20, 60.16). It also occurs in conjunction with אָבִינוּ 'our father', with reference to the past.

A.9 גאל occurs in several verses in a quasi-forensic context, which seem to be related to other socio-legal uses of גאל referring to the actions of a kinsman, namely the responsibility to protect and help a family member in times of need, including in a court trial (e.g. Job 19.25). גאל is used of God four times with ריב 'to contend, conduct a (legal) case' (BDB, p.936) in Jer 50.3; Ps 119.154; Prov 23.11; and Lam 3.58. In each case ריב is used with its cognate noun, hence the NRSV rendering 'to plead a cause'.

A.10 גאל niph 'to be reclaimed' in Isa 52.3 (cf. 4Q176 8-11.4) is set in response to the community lament in 51.9f. and is a promise of liberation, in preparation for a summons (52.11) to depart from captivity. The legal sense of גאל is being used figuratively here, in opposition to מכר, to mean 'reclaim' (cf. Lev 25). Since Israel was not 'sold' in a proper legal transaction to Babylon, no ransom price is due from God, their rightful owner, for their 'redemption'. This usage of גאל seems to suggest that its meaning can 'overlap' between the socio-legal and theological spheres. Isa 52.3 is a clear case of sharing the meaning of the socio-legal context, but excluding the monetary exchange.

A. 11 The use of מִן with גאל aligns it more closely with other 'salvation' words, e.g. נצל Hiph, מלט Pi and חלץ Pi. This use of גאל does not seem to be a radical departure in meaning from its meaning in references to the Exodus, although it is slightly more developed (cf. use of מִן with גאל in a passage on the Exodus in the Reworked Pentateuch, 4Q158 14 i 5). The understanding of God as kinsman, who claims Israel and bails them out in times of trouble, is not excluded from the meaning of גאל with מִן e.g. Ps 106.10, where גאל seems to parallel ישע Hiph. The other examples of גאל + מִן imply a sense of rescue from oppressive powers and threats to life for the people as a whole or individuals within it (Jer 31.11; Hos 13.14; Mic 4.10; Ps 72.14; 103.4; 107.2; 4Q381 24a+b.5; 11Q5 18.17).

A.12 The use of מִן does perhaps suggest a physical or metaphorical removal from trouble, rather than a restoration to the original owner, although the idea of liberation from the hand or power (כַּף / יַד) of enemies (in all but two instances above) seems to suggest a transference of ownership. Hos 13.14 is an early example of גאל and פדה being used with מִן (not later than 8th century BCE; see also B.3). This contradicts assumptions that the use of מִן with גאל was a later development.

A.13 An unusual connection is made in 4QPseudo-Ezekiel between גאל and ברית in a speech by יהוה declaring that he is the one who redeemed his people לתת להם הברית, which could either be rendered 'in order to give them the covenant' or 'by giving them the covenant'. If one compares the language of Ezekiel 37:23-28. it seems that God will save (ישע Hiph, v.23) his people in order that his ancient promises of ruler, land, covenant and temple may be fulfilled. If it is an instrumental use of לְ, it would be a rather surprising development that re-establishing covenant had become a vehicle of redemption.

B.1 The role of a man's גֹּאֵל has been understood by some scholars to be to restore balance and wholeness to his family (Stamm 1971, col. 386; Johnson 1953, p. 70; Jepsen 1957, p. 158). However, although this description fits with a number of examples (e.g. where something is 'bought back' for a family member) it seems to ignore the cases where גאל could mean pre-purchase rather than re-purchase (Ru 4.3 and Jer 32.7), and also see below on גֹּאֵל הַדָּם, where the underlying idea does not seem to be one of 'Wiederherstellung'.

B.2 Job 3.5 seems to express the idea of גאל as 'claiming back'. It is the only example of גאל being used with an abstract subject ('gloom/darkness') and some argue either that it is a unique usage of גאל or that it should be read as the homonym גאל (II) / געל 'to soil/defile', which may fit better with the rest of the verse. This would support Johnson's argument for a single original root of both גאל (I) and גאל (II) / געל, meaning 'to cover', which is supported by the Vg *obscurare* (to conceal, suppress, obscure) which

seems to contain the idea of 'cover' (cf. LXX ἐκλάβοι). However, Stamm points to a different 'core meaning' of גאל in the idea of something being restored to its rightful owner. He translates it: 'einfordern sollen ihn Finsternis und Dunkel' for the forces of darkness and chaos are older than the light (cf. Gen 1.2) and therefore have a claim on his life (1971, p. 390). This view seems to be supported by the previous verse and to be more akin to the idea expressed by גֹּאֵ֣ל הַדָּם (similarly Blau 1956, pp. 244-245).

B.3 Verses containing גאל with מֶן 'to rescue from slavery, adversity, death' with God (or the king) as the subject have been treated by both Stamm (1971, cols 392-93) and Jepsen (1957, p. 161-62) as instances of גאל which are outside of the 'normal' usage, and show a semantic development away from its 'original' meaning (Gen 48.16; Jer 31.11; Hos 13.14; Mic 4.10; Ps 103.4; 106.10; 107.2, and one without מֶן in Ps 69.19). The list unaccountably omits Ps 72.14. Even if one follows Stamm and Jepsen in regarding this group as exhibiting a widening of the meaning of גאל from its original legal context, the development should not be regarded as post-exilic in origin, as a plausible case can be made for an earlier date for three of the occurrences concerned. Ps 72 is a royal psalm (see above A.4), Gen 48.16 has generally been assigned to an older layer of the Jacob-narrative (traditionally E) rather than the Priestly layer, and Hos 13.14 is part of a judgement oracle which there is no compelling reason to deny to the eighth-century prophet (cf. Davies 1992, p. 285, 295). In Gen 48.16, which Ringgren (1977, p. 353) considered to be 'perhaps the oldest passage using the root *gʾl*', גאל also seems to be an unusual choice for 'rescuing' or 'liberating' from harm, as this is the only occurrence of גאל in Genesis. However, since Jacob had no human גֹּאֵל when he was in need, it was God who rescued him, both from his uncle (Gen 31) and from his brother (ch.32-33). The emphasis here seems to be on the familial relationship, but under different circumstances from those we find in Leviticus and Ruth. Jacob was not in debt and did not need 'redeeming' in the socio-legal sense, but rather needed rescuing from danger, or protecting from harm (cf. Johnson 1953, p. 75-77). For גאל as an element of pre-exilic personal names, most of them explicitly theophoric, see above, Root and Comparative Material A.1.

Conclusion
  A.1 The meaning of גאל seems to comprise three 'semantic components': (a) 'to act (or fulfil one's duty) as kinsman'; (b) 'buying' (cf. the parallelism of גאל with קנה, and opposition with מכר) and (c) 'claiming back'. These appear variously in its different uses, as below.
  A.2 The socio-legal contexts of Lev 25, Ruth and Jer 32 make clear the connection between the responsibility of a kinsman and the acquisition or re-purchase of property, possessions or people, when one of their family is in financial trouble. The kinsman's actions effect a transfer of ownership, by claiming something back for its rightful owner.
  A.3 The particular cultic use of גאל in Lev 27, which is concerned with re-purchasing things dedicated to God, does not have the kinship aspect to its meaning, but is a development of a) and b), meaning 'to buy back' or 're-claim' a gift, when the subject is the original owner of the offering.

A.4 The particular use of גאל in a construct relationship with הַדָּם seems to bring out the idea of 'claiming', which is the responsibility of a kinsman, so that גֹּאֵל הַדָּם could almost be translated 'claimer of blood', which is another development of (b).

A.5 The use of גאל in references to the Exodus and other cases where God is the subject in contexts of deliverance (individual and national), could equally be rendered by the general meaning 'to act as kinsman' (a) or by a more particular meaning 'to re-claim' (b) e.g. from alien ownership or 'to deliver' (from trouble). It is often difficult and sometimes unnecessary to separate these meanings in individual contexts. The particular actions of God to help his people in a time of need are understood from the perspective of his close 'kin' relationship with Israel (cf. juxtaposition of אָב with גאל in Isa 63.16), which is emphasized in Deutero- and Trito-Isaiah in relation to God as creator. The particular uses of גאל with ריב in legal contexts could mean 'to defend' or 'to bail someone out', understood within the general responsibilities of a kinsman.

A.6 The uses of גאל with the preposition מִן seem to define its meaning more specifically as 'to rescue from', i.e. removal from threats of enemies, danger or death. Again, the idea of kin-relationship (a) is not absent, even if not explicit. This usage of גאל with מִן also shows a parallel to other 'salvation' words.

A.7 The use of the subst. act. ptcp. גאל often functions as a title, used for both humans, meaning 'nearest relative bearing the kinship responsibility' (a) and for God, meaning 'the closest kin to Israel' and also 'redeemer' in the sense of 'deliverer' from slavery and oppression. Although גאל is never used intransitively with a divine subject, the subst. active participle (without a subsequent verb), seems to draw out the intransitive sense of the verb and emphasises the fundamental relational aspect to this verb's meaning.

Bibliography

Abegg, M., 2003. *The Dead Sea Scrolls Concordance*, E.J. Brill, Leiden.

Blau, J., 1956. 'Über homonyme und angeblich homonyme Wurzeln', *Vetus Testamentum* 6, pp. 242-48.

Brown, F., Driver, S.R., & Briggs, C., 1907, rev. 1953. *Hebrew and English Lexicon of the Old Testament*, Oxford University Press, London.

Clines, D.J.A. (ed.), 1995. *The Dictionary of Classical Hebrew*, Vol 2, Sheffield Academic Press, Sheffield.

Cross, F.M., 1970. 'The Cave Inscriptions from Khirbet Beit Lei', in J.A. Sanders (ed.), *Near Eastern Archaeology in the Twentieth Century*, Doubleday, Garden City NY, pp. 299-306.

Davies, G.I., 1991. *Ancient Hebrew Inscriptions: Corpus and Concordance*, CUP, Cambridge.

——, 1992. *Hosea*, New Century Bible, Eerdmans/Marshall Pickering, Grand Rapids and London.

——, 2004. *Ancient Hebrew Inscriptions: Corpus and Concordance*, Vol. 2, CUP, Cambridge.

Garcia Martinez, F., and Tigchelaar, E., 1997-98. *The Dead Sea Scrolls Study Edition* (2 Vols), E.J. Brill, Leiden.

Gray, A., 2011. 'גאל', *Theologisches Wörterbuch zu den Qumrantexten*, ed. H.-J. Fabry and U. Dahmen, Kohlhammer, Stuttgart, 1, cols 556-59.

Hubbard, R.L., 1997. 'גאל', *New International Dictionary of Old Testament Theology and Exegesis*, Gen. Ed. W.A. VanGemeren, Vol I, Paternoster Press, Carlisle, pp.789-794.

Jepsen, A., 1957. 'Die Begriffe des „Erlösens" im Alten Testament', in P. Althaus et al., *Solange es »Heute« heisst,* Festgabe für R. Hermann, Evangelische Verlaganstalt, Berlin, pp. 153-163.

Johnson, A.R., 1953. 'The Primary Meaning of גאל', *Copenhagen Congress Volume*, Supplements to Vetus Testamentum 1, Brill, Leiden, pp.67-77.

Koehler, L, Baumgartner, W. & Stamm, J.J., 1994. *The Hebrew and Aramaic Lexicon of the Old Testament*, Vol I, tr. M.E.J. Richardson, Brill, Leiden.

Levine, B.A., 1989. *Leviticus*, JPS Torah Commentary, Jewish Publication Society, Philadelphia.

Liddell, H.G. & Scott, R., 1843, rev. 1940. *A Greek-English Lexicon*, Oxford University Press, London.

Milgrom, J., 2001. *Leviticus 23-27* (The Anchor Bible Commentary Vol 3), Doubleday & Company, Inc., New York.

Payne Smith, J., 1903. *A Compendious Syriac Dictionary*, Clarendon Press, Oxford.

Renz, J., and Röllig, W., 1995. *Handbuch der althebräischen Epigraphik*. I. Text und Kommentar. II/1. Zusammenfassende Erörterungen, Paläographie und Glossar. III. Texte und Tafeln, Wissenschaftliche Buchgesellschaft, Darmstadt.

Ringgren, H., 1977. 'גאל', *Theological Dictionary of the Old Testament*, Vol II Revised edn, eds. G.J. Botterweck & H. Ringgren, tr. J.T. Willis, William B. Eerdmans Publishing Co., Michigan, pp.350-355.

Sawyer, J.F.A., 1972. *Semantics in Biblical Research: New Methods of Defining Hebrew Words for Salvation* (Studies in Biblical Theology Second Series 24), SCM Press, London.

Skehan, P. & Di Lella, A.A., 1987. *The Wisdom of Ben Sira* (The Anchor Bible, vol 39), Doubleday, New York.

Sokoloff, M., 1990. *A Dictionary of Jewish Palestinian Aramaic of the Byzantine Period, Dictionaries of Talmud, Midrash and Targum*, Vol II, Bar Ilan University Press, Israel.

Stamm, J.J., 1940. *Erlösen und Vergeben im Alten Testament*, A. Francke A-G. Verlag, Bern.

——, 1971. 'גאל', *Theologisches Handwörterbuch zum Alten Testament* (Band I), eds. E. Jenni & C. Westermann, Chr. Kaiser Verlag, München, pp.385-396.

Alison Gray

Revised August 2007 and March 2012