Introduction

Grammatical Type: n f.
Occurrences: Total 1x OT (Est 4.14), 0x Sir, 0x Qum, 0x inscr.
Text doubtful: none.
Qere/Ketiv: none.

1. Root and Comparative Material
   A.1 [see נצל hiphil]

2. Formal Characteristics
   A.1 The h- prefix appears to derive from a hiphil inf (BL:486 je). The form is haqtāl + h fem ending. It has been suggested that נצל has been formed under Aramaic influence (BDB:665; HAL:244).
   B.1 Barth (90) suggests that there is a proto-Semitic inf in å.

3. Syntagmatics
   A.1 נצל is the subject of the verb עָמַד ‘to arise’.
   A.2 נצל is followed by the preposition ל + יهوּדím ‘for the Jews’.
   A.3 נצל is joined by waw to the noun רֶוַח ‘relief’.

4. Versions
   a. LXX: σκέπη;
   b. Peshitta: pwrqn’;
   c. Targum: midrashic text;
   d. Vulgate: whole phrase paraphrased by verb libero.
   A.1 The Syr pwrqn ‘redemption, ransom, salvation’ (J. Payne Smith:439) is the only versional rendering that clearly suggests that נצל is cognate with the verb נצל, although the paraphrase in the Vg may imply it. The other Versions are of little assistance.
   B.1 The LXX translation σκέπη ‘protection’ suggests that the LXX translator views the noun נצל as being cognate with the verb hif נצל III rather than with נצל (Muraoka, Index:42). The noun נצל is often translated by σκέπη in the LXX (e.g. Ho 4.13; 14.8). At 2Sm 20.6 the verb σκιάζω is the equivalent for Heb נצל hiph, and this also suggests the translator was reading hif נצל III, although in that case the MT is difficult to interpret and the LXX translator may have been trying to find a way to render a problematic Vorlage.

5. Lexical/Semantic Field(s)
A.1 [See הצל hiphil]
A.2 הצל is only found in LBH (Est 4.14) and later in RH (cf. הצל hiphil, Root and Comparative Material A.1).

6. Exegesis

A.1 Although the LXX implies that הצל should be from a different root, most scholars see it as a nominal form of הצל (e.g. BDB:665; HAL:244; Sawyer 1972:96; Bergmann 1979:97; Hossfeld & Kalthoff 1986:571; Klein 1987:164).
A.2 הצל is found in the speech of Mordechai and denotes the ‘escape’ that the Jews will expect after the King’s decree to kill all Jews. It appears to denote ‘deliverance’ (BDB:665), ‘Rettung’ (HAL:244), and although it is found first in LBH (Est 4.14), its meaning is clear from the context, its root and syntagmatics.

7. Conclusion

צל is a noun that appears only from the time of LBH and appears in RH. It denotes deliverance or means of escape that is afforded to someone.

Bibliography


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