

# מאור

light (source)

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## Introduction

Grammatical type: n.m.

Occurrences: 19× HB (15/1/3); 1× Sir.; 23× Qum.; 0× Inscr. (Total: 43).

Torah: Gen 1:14, 15, 16 (3×); Exod 25:6;<sup>1</sup> 27:20; 35:8, 14 (2×), 28; 39:37; Lev 24:2; Num 4:9, 16.

Nebiim: Ezek 32:8.

Ketubim: Ps 74:16; 90:8; Prov 15:30.

Ben Sira: 43:4 (mss B, Mas).

Qumran:<sup>2</sup> 1QHod<sup>a3</sup> IX:13; XIII:34; XV:28; XVII:26; XX:8; XXIII:32;<sup>4</sup> 1Q28 (1QS) x:3; 1Q28<sup>b</sup> (1QS<sup>b</sup>) IV:27; 1Q33 (1QM) x:11; XIII:10; 1Q34<sup>bis</sup> (1QFestivalPrayers<sup>ab</sup>) fr3.II:1; 4Q256 (4QS<sup>b</sup>) XIX:1; 4Q286 (4QBeraKhot<sup>a</sup>) fr1.II:3; 4Q287 (4QBeraKhot<sup>b</sup>) fr1:1; 4Q301 (4QMyst<sup>c?</sup>) fr2<sup>b</sup>:4; 4Q402 (4QShirShabb<sup>c</sup>) fr12:2; 4Q418 (4QInstr<sup>d</sup>) fr1:5; 4Q429 (4QHod<sup>c</sup>) fr3:5;<sup>5</sup> 4Q440 (4QHod-like C) fr1:1; 4Q503 (4QpapPrQuot) fr215:6; 4Q504 (4QDibHam<sup>a</sup>) fr8*verso*:1; 4Q511 (4QShir<sup>b</sup>) fr2.I:8; 11Q5 (11QPs<sup>a</sup>) xv:10 (136:7).

Text doubtful: 1QHod<sup>a</sup> frC.6:2; 4Q185 (4QSapientialAdmonitions B) fr1-2.III:2; 4Q258 (4QS<sup>d</sup>) VIII:12; 4Q260 (4QS<sup>f</sup>) II:2; 4Q299 (4QMyst<sup>a</sup>) fr5:1; 4Q392 (4Q-

Works of God) fr1:9; 4Q416 (4QInstr<sup>b</sup>) fr1:7; 4Q422 (4QparaGenExod) II:12; 4Q427 (4QHod<sup>a</sup>) fr8.II:11; 4Q432 (4QpapH<sup>f</sup>) fr1:1; 4Q495 (4QM<sup>e</sup>) fr2:1.

**A.1** All the texts listed here as “doubtful”, seem to have included the word מאור in one way or another. Yet, most of these readings are reconstructions based on parallel texts. Although most of them seem likely, they are not included in this list of occurrences.

**B.1** In Prov 15:30 the critical apparatus of *BHS* proposes to read מראה־עינים / מראה, ‘the sight of the eyes’, instead of MT מאור־עינים (without reference to LXX’s reading, θεωρῶν ὀφθαλμὸς καλὰ, ‘the eye that observes good things’; see below, [section 4.a](#)). Michael Fox suggests that this reading would be in line with LXX, resulting in the following text: מראה־עינים ישמח־לב, ‘[t]he sight of the eyes makes the heart glad’. He argues that the words ‘the sight of the eyes’ would refer to something that is visible and desirable to the viewer.<sup>6</sup> MT’s מאור־עינים ישמח־לב, ‘light of the eyes gladdens the heart’, would mean something like ‘joy or vitality makes the heart glad’ (comparable to the idiom with אור in 1 Sam 14:27, 29; Ps 13:4; Prov 29:13). According to Fox this would be awkward and tautologous.<sup>7</sup> In his view מאור־עינים, ‘light of the eyes’ cannot refer to one’s own eyes, ‘because that would be the *effect* of the glad heart, not ... its cause.’<sup>8</sup> The solution offered by *e.g.* Delitzsch<sup>9</sup> that it does not refer to one’s own eyes, but to the bright eyes of another person, thus their smiles and favour, is rejected by Fox since ‘the light of the eyes’ is not used in this way.<sup>10</sup>

Although the other Versions appear to presuppose מאור (cf. below, [section 4](#)), a different reading in the pre-MT version of the text is possible. However, a reading- or writing-error of מראה > מאור is unlikely. Fox suggests metathesis of רא > אר, as well as a change (or misconstrual) of orthography, and the association of two words in the same semantic field.<sup>11</sup> Three errors in order to misconstrue one word would require a rather clumsy scribe.

In his commentary Fox did not take into consideration the complete reading of LXX, which not only read one word θεωρέω, ‘to look at, to behold, to see’, as the rendering of the Hebrew word, but apparently offered an interpretation of the Hebrew original by rendering θεωρῶν ὀφθαλμὸς καλὰ, ‘the eye that observes good things’ (*NETS*). In his text edition of Proverbs Fox suggests that LXX added καλὰ, ‘good, beautiful’ for *logical clarity*, because not everything the eye sees is pleasing. This ‘adjustment’ would only make sense in response to מראה, ‘sight, appearance, vision’, instead of מאור, ‘light’, in the source text.<sup>12</sup> Indeed, as Fox states himself, not everything the eye sees, pleases the heart,<sup>13</sup> and it is questionable whether such a saying would fit into the book of Proverbs.

Thus, in addition to the fact that we have to assume that MT was copied by a rather clumsy scribe, who makes three errors in one word, we also have to assume

that LXX added the word *καλά* to ‘correct’ the original proverb. 4QProv<sup>b</sup> has not been well preserved, nevertheless, the extant fragment containing 15:30 reads מָאֹר[מָאֹר] עֵינִים, which indicates that 4QProv has a similar reading to MT.<sup>14</sup> The likelier option is that LXX was not translating a different word than the other Versions, but sought to interpret the expression מָאֹר-עֵינִים.<sup>15</sup> This is in line with the translation technique of the LXX-translator of Proverbs, who was sometimes extremely free, and (perhaps appropriately when translating proverbs) actively interpreted his *Vorlage*.<sup>16</sup>

The reading of MT might be understood in two ways. First, the most frequently adopted reading is, that ‘light’ indicates something positive that somebody sees and that this gladdens the heart, and that this parallels ‘a good report’ (שְׂמוּעָה) in the next colon (v. 30B). Another possibility, however, is to understand the word מָאֹר literally, as happened in later usage: מָאֹר עֵינִים, ‘eye-sight’.<sup>17</sup> Whichever one prefers, MT makes sense and does not require conjecture.

**B.2** In Song 4:9 we read לִבִּי בָאֶחָד מֵעֵינֶיךָ, ‘you captured my heart with one of your eyes’, which seems grammatically awkward because of the incongruence of אֶחָד (msc.) and עֵין (fem.). Furthermore, Wilhelm Rudolph argued that this reading is practically impossible because ‘she sees with both eyes’ (‘sie sieht ja mit beiden Augen’). For that reason he proposed the reading בָּאֶחָד מֵאֹרֵי מֵעֵינֶיךָ, ‘with one glance of your eyes’.<sup>18</sup>

The textual witnesses (incl. 4QCant<sup>b</sup>) do not indicate a problem in the text,<sup>19</sup> except that the *Qere* suggests the reading בָּאֶחָת (fem.) to compensate for the incongruence. However, as was indicated by other scholars עֵין is not dealt with everywhere as a feminine, namely in Zech 3:9, 4:10; Job 21:20; Song 6:5.<sup>20</sup> The morphology of the numeric noun אֶחָד is not unproblematic and the forms were not applied in an absolutely consistent manner, for instance with רַתֵּם אֶחָת and רַתֵּם אֶחָד in 1 Kgs 19:4-5.<sup>21</sup> Even more important is the fact that if the numeral אֶחָד is applied before a substantive in the genitive it is a substantive itself and thus does not adjust its gender or number, as in: אֶחָד הַהָרִים (Gen 22:2; cf. 37:22).<sup>22</sup> Othmar Keel instead interprets עֵינֶיךָ as ‘look, glance’, which would also solve Rudolph’s other problem (‘she sees with both eyes’).<sup>23</sup> In conclusion, Rudolph’s proposal in Song 4:9 is to be rejected and the text might be rendered (after Keel):

*You captured my heart, my love, my bride!  
You captured my heart, with one of your glances,  
with one coil of your necklace.*

*Ketiv/Qere*: none.<sup>24</sup>

## 1. Root and Comparative Material

**A.1** מָאֹר is derived from the √אור, ‘be light’,<sup>25</sup> which has numerous derivatives in

the Hebrew Bible, such as אֹר, ‘light’, אֵשׁ, ‘fire’, אֹרֶה, ‘light’, מְאֹרָה\*, ‘light-hole’; while the root is also applied in l.n./p.n. אֹר, ‘Ur’, and p.n.: אֹרִי, ‘Uri’, אֹרִיאֵל, ‘Uriel’, (אֹרִיָּה), ‘Uriyah(u)’, and יָאִיר, ‘Jair’.

**A.2** The  $\sqrt{\text{'wr}}$  seems to be Hamito-Semitic,<sup>26</sup> but only in NWSem languages is it fully developed. Yet, the root is not unequivocally attested in NWSem epigraphical texts but only in uncertain contexts.<sup>27</sup> In Akk. the root is attested as *urru* (*hurru*), ‘day, daylight’.<sup>28</sup> Ug. also applies the verb *ʾir*, ‘to shine’<sup>29</sup> and the nomen *ʾar/ʾir*, ‘light’.<sup>30</sup> However, the word *mʾwr* / מָאֹר itself is only found in BHebr., Sam., Qum., LMHebr., and Jewish Aramaic.

**A.3** POST-BIBLICAL HEBREW: the word מָאֹר is attested as 1. ‘luminary, light’; 2. ‘light-hole, opening, window’ (cf. BHebr. מְאֹרָה\*).<sup>31</sup>

**A.4** JEWISH ARAMAIC: the word מָאֹר, ‘light’ occurs again in an inscription of the synagogue in Synchar, l. 7: (וּמֵאֹרָה דְּקָה) (לה), ‘the light of the congregation’,<sup>32</sup> and in T<sup>F</sup> to Exod 13:22 מָאֹר עֲמֻדָּא דְּעֵנָא, ‘the light of the pillar of fire’.<sup>33</sup>

**A.5** SAMARITAN ARAMAIC: מָאֹר is attested in the sense of ‘light’, ‘luminary’ and it is applied as an epithet for Moses and Aaron.<sup>34</sup> Furthermore it is applied to render Heb. מָאֹר in Gen 1:16; Exod 35:14<sup>1</sup>; Num 4:9 in T<sup>Smr</sup> (see below, § 4.c).

## 2. Formal Characteristics

**A.1** מָאֹר (spelt once מֵאֹר, Exod 25:6) is a *maqāl*-formation of the  $\sqrt{\text{אור}}$ .<sup>35</sup> Nouns with the preformative מ are mainly abstract nouns, nouns of place and nouns of instrument.<sup>36</sup>

## 3. Syntagmatics

**A.1** מָאֹר occurs in the singular absolute (e.g. Gen 1:16; Exod 35:14; Ps 74:16), in the singular construct as מֵאֹר (Ps 90:8; Prov 15:30), as well as plural (with fem. ending): מְאֹרוֹת (Gen 1:15) and מְאֹרֹת (Gen 1:14, 16). The plural construct occurs only once with masc. ending: מְאֹרֵי in Ezek 32:8; while in the texts from the Judean Desert it occurs with the fem. ending: מְאֹרוֹת.

**A.2** מָאֹר occurs as *nomen regens* of:

- אֹר, ‘light’ in Ezek 32:8;
- כְּבוֹדוֹ, ‘his glory’ in 4QShir<sup>b</sup> fr2.1:8;
- עֵינֵי, ‘eyes’ in Prov 15:30;
- עוֹלָם, ‘long time’ in 1QHod<sup>a</sup> xv:25;
- פָּנֵי, ‘my face’ in 1QHod<sup>a</sup> xiii:32; 4QHod<sup>c</sup> fr3:5;
- פָּנֶיךָ, ‘your face’ in Ps 90:8.

**A.3** מָאֹר is *nomen rectum* of:<sup>37</sup>

דבר, 'word' in 4QDibHam<sup>a</sup> fr8<sup>verso</sup>:1;  
 חקה, 'law, statute' in 1QHod<sup>a</sup> xx:5;  
 לשאון, 'for a/the noise of' in Sir 43:4 (Ms-B);  
 לשון, 'tongue' in Sir 43:4 (Ms B-margin and M);  
 מלא[כי], 'angels' in 4QShir<sup>b</sup> fr2.1:8;  
 מנרה, 'lampstand' in Exod 35:14; Num 4:9;  
 צבא, 'army' in 1QM x:11;  
 שר, 'prince' in 1QM XIII:10;  
 שמן, 'oil' in Exod 35:14; 39:37; Num 4:16.

#### A.4 מָאוֹר in nominal clauses:

כי אתה לי מאור עולם, 'for you are my everlasting luminary', 1QHod<sup>a</sup> xv:25.

#### A.5 Verbs

##### A.5.1 מָאוֹר is subject of:

אור hi., inf.cstr., 'to give light, to shine', Gen 1:15;  
 בדל hi., inf.cstr., 'to separate, to divide from', Gen 1:14;  
 גלה qal, 'to uncover, reveal' in 1QHod<sup>a</sup> xxIII:32 (= *DSS.SE* xxIII-bottom:12);  
 היה qal jus., 'to be', Gen 1:14;  
 חשך qal, 'to be dark' in 1QHod<sup>a</sup> XIII:32;  
 שמח pi., 'to gladden, make someone merry', Prov 15:30.

##### A.5.2 מָאוֹר is *nomen rectum* with a verbal form of:

באופיע, inf.cstr. ('in the shining of') 1QS x:3.

##### A.5.3 מָאוֹר is the [direct] object of:

אור hi., 'to give light, to shine', 1QHod<sup>a</sup> xvII:26-27;  
 כון hi., 'to prepare, make ready, to set up', Ps 74:16;  
 עשה qal, 'to do, make', Gen 1:16 (3× with part. אַת);  
 פתח qal, 'to open', 4QHod-like C fr1:1;  
 קדר hi., 'to darken', Ezek 32:8.

##### A.5.4 מָאוֹר is governed by לְ:

היה qal, 'to be', Gen 1:15;  
 שית qal, 'to put, set', Ps 90:8.

#### A.6 מָאוֹר is specified by the following adjectives:

גדול, 'great', Gen 1:16 (2×); 1QHod<sup>a</sup> xx:5; 1QFestival Prayers<sup>ab</sup> II:1; 4QHod-like C fr1:1;  
 פלא, 'wonderful', 4QBerakhot<sup>a</sup> fr1.II:3;  
 קטן, 'small', Gen 1:16.

#### A.7 מָאוֹר is used in a prep. construction with לְ:

לְמָאוֹר [...] שָׁמֶן,<sup>38</sup> Exod 25:6; 27:20; 35:8; 35:28,<sup>39</sup> Lev 24:2.

#### 4. Ancient Versions

a. Septuagint (LXX) and other Greek versions ( $\alpha'/\sigma'/\theta'$ ):

θεωρέω ...καλὰ, ‘to observe / notice visually ... good things’<sup>40</sup> (cf. discussion above, [introduction, B.1](#)): Prov 15:30<sup>LXX</sup>.

πυρῶδης, ‘fiery, fire-like’:<sup>41</sup> Sir 43:4<sup>LXX</sup>.

φαίνω, ‘to shine’:<sup>42</sup> Ezek 32:8<sup>LXX</sup>, Ps 89:8<sup>σ'</sup> (90:8<sup>MT</sup>).

φᾶσις, ‘light ... illumination’:<sup>43</sup> Gen 1:15<sup>LXX</sup>, Exod 25:6<sup>α'σ'θ'</sup>, 35:8<sup>σ'</sup>, Lev 24:2<sup>α'σ'θ'</sup>, Ps 73:16<sup>LXX</sup> (74:16<sup>MT</sup>).<sup>44</sup>

φῶς, ‘light’:<sup>45</sup> Exod 27:20<sup>LXX</sup>, 35:8<sup>θ'</sup>, 14<sup>1: LXX</sup>, 14<sup>2: θ'</sup>, 28<sup>θ'</sup>, 39:16<sup>LXX</sup> (39:37<sup>MT</sup>), Lev 24:2<sup>LXX</sup>, Num 4:16<sup>LXX</sup>, Ps 73:16<sup>θ'</sup> (74:16<sup>MT</sup>).

φωστήρ, ‘that which gives out light’:<sup>46</sup> Gen 1:14<sup>LXX</sup>, 15<sup>α'</sup>, 16<sup>LXX</sup> (3×), Ps 73:16<sup>α'σ'</sup> (74:16<sup>MT</sup>), Prov 15:30<sup>α'</sup>.

φωτίζω, ‘to illumine, to provide light’:<sup>47</sup> Num 4:9<sup>LXX</sup>.

φωτίσμος, ‘light’:<sup>48</sup> Ps 89:8<sup>LXX</sup> (90:8<sup>MT</sup>), Prov 15:30<sup>σ'</sup>.

No rendering: Exod 25:6<sup>LXX</sup>, 35:8<sup>LXX</sup>, 14<sup>1: θ'</sup>, 14<sup>2: LXX</sup>, 28<sup>LXX</sup>.<sup>49</sup>

b. Peshitta (s)

ܠܝܬܐ (*nhyr*’ [*nahhārā*]), ‘light’:<sup>50</sup> Gen 1:14, 16 (3×), Ezek 32:8.

ܝܬܐ (*nhr*), aph., ‘to give forth light, to shine brightly’:<sup>51</sup> Gen 1:15, Exod 25:6, 27:20, 35:8, 14 (2×), 28, 39:37, Lev 24:2, Num 4:9, 16.

ܠܝܬܐ (*nwhr*’ [*nūhrā*]), ‘light, brightness’:<sup>52</sup> Ps 74:16, 90:8, Prov 15:30.

ܠܝܬܐ (*nwr*’ [*nūrā*]), ‘fire’:<sup>53</sup> Sir 43:4.

c. Targum (T: O/PsJ/N/Smr/J/K)

אֲנְהוּרִי, ‘lighting, illumination’:<sup>54</sup> Exod 35:14<sup>1: O,PsJ</sup>, Num 4:9<sup>O,PsJ</sup>.

אֲנְהוּרָה, ‘giving of light’:<sup>55</sup> Exod 35:14<sup>1: N</sup>, 35:14<sup>2: Smr</sup>, 28<sup>Smr</sup>, 39:37<sup>Smr</sup>,<sup>56</sup> Lev 24:2<sup>Smr</sup>, Num 4:16<sup>Smr</sup>.

אֲנְהוּרִי, ‘lighting, illumination’:<sup>57</sup> Exod 25:6<sup>O,N</sup>, 27:20<sup>N</sup>, 35:8<sup>O,PsJ,N,Smr</sup>, 14<sup>2: O,N</sup>, 28<sup>O,PsJ,N</sup>, 39:37<sup>O,PsJ,N</sup>, Lev 24:2<sup>N</sup>, Num 4:9<sup>N</sup>, 16<sup>O,PsJ,N</sup>.

מְאֹר, ‘light’:<sup>58</sup> Gen 1:16<sup>Smr</sup> (3×), Exod 35:14<sup>1: Smr</sup>, Num 4:9<sup>Smr</sup>.

נְהוּר, ‘light’:<sup>59</sup> Gen 1:14<sup>O,PsJ,N</sup>, 15<sup>O,PsJ</sup>, 16<sup>O,PsJ,N</sup> (3×), Ps 90:8<sup>K</sup>, Prov 15:30<sup>K</sup>.

נְהַר, ‘to give light, illumine’:<sup>60</sup> Gen 1:15<sup>N</sup>, Exod 25:6<sup>PsJ</sup>, 27:20<sup>O,PsJ,Smr</sup>, Lev 24:2<sup>O,PsJ</sup>, Ezek 32:8<sup>J</sup>.<sup>61</sup>

נְהַר, ‘light’:<sup>62</sup> Exod 25:6<sup>Smr</sup>.

סִהַר, ‘moon’:<sup>63</sup> Ps 74:16<sup>K</sup>.

No rendering: Exod 35:14<sup>2: PsJ</sup>.

d. Vulgate (v)

*aurora*, ‘dawn, daybreak’:<sup>64</sup> Ps 73:16 (74:16<sup>MT</sup>).<sup>65</sup>

*igneus*, ‘fiery’:<sup>66</sup> Sir 43:4.

*ignus*, ‘fire’:<sup>67</sup> Exod 35:14<sup>2</sup>.

*inluminatio*, ‘a lighting up, enlightening’:<sup>68</sup> Ps 89:8 (90:8<sup>MT</sup>).<sup>69</sup>

*luceo*, ‘to be light, to shine’:<sup>70</sup> Gen 1:15.

*lucerna*, ‘lamp, oil-lamp’:<sup>71</sup> Num 4:16.

*lucidus*, ‘clear, bright’:<sup>72</sup> Lev 24:2.

*luminare*, ‘that which gives light, luminary, lamp’:<sup>73</sup> Gen 1:14, 16 (3×), Exod 25:6, 35:8, 14<sup>1</sup>, 28, Ezek 32:8, Ps 73:16 (74:16<sup>MT</sup>).<sup>74</sup>

*lux*, ‘light’:<sup>75</sup> Ps 89:8 (90:8<sup>MT</sup>),<sup>76</sup> Prov 15:30.

No rendering: Exod 27:20, 39:37, Num 4:9.

**A.1** It appears that the hexaplaric witnesses worked with a kind of standard vocabulary and preferred to translate every occurrence of a term in the same way, irrespective of context. In this way we see that  $\alpha'$  and  $\sigma'$  preferred to render מָאוֹר with φωστῆρ, ‘that which gives out light, luminary’, while  $\theta'$  preferred to apply φῶς, ‘light’. There seems to be a certain tendency in the Hexaplaric witnesses to translate each occurrence with the same Greek word and thus to harmonise the translation.

**A.2** The Greek translation relates the Hebrew word מָאוֹר to the verb אוֹר hi., ‘give light, shine, illuminate’. The word φαῦσις is used exclusively for מָאוֹר, while φωτισμός and to a very large degree φῶς are used to render אוֹר. The word φωστῆρ is applied to מָאוֹר as well as to זוֹהַר, shining, splendour.<sup>77</sup> Apparently the translators did not regard the word מָאוֹר as an object, but as a word which described the effect of ‘(giving) light’, viz. an abstractum.

**A.3** The Targumists chose a number of verbal nouns derived from נהר, ‘to illuminate, shine, give light’,<sup>78</sup> resulting in nominal renderings like ‘lighting, illumination’.<sup>79</sup> Aram. נהר and derivatives are used in T to represent the following words in MT: אוֹר, ‘light’; אוֹר, qal: ‘to be bright’, hi.: ‘to shine, brighten’; אוֹרָה I, ‘light, joy’; נגה, gleam, shining’; נֵיר, ‘lamp’;<sup>80</sup> חֹזֶה, ‘to see, perceive’;<sup>81</sup> נהר qal, ‘to shine’; זרח qal, ‘to shine’.<sup>82</sup> Apparently the Targumists interpreted the Hebr. מָאוֹר as closely related to its נהר.

**A.4** The remarks regarding the translation of T apply to the interpretation of S as well.

**A.5** In the Vulgate of Exod 25:6; 35:8, 28 the text שֶׁמֶן לְמָאוֹר is rendered *oleum ad luminaria concinnanda*, ‘oil to make lights’ (dynamic equivalent translation). In Exod 35:14<sup>1</sup> וְאֶת־מִנְרַת הַמָּאוֹר is translated in a similar way: *candelabrum ad luminaria sustentanda*, ‘candle to support the lights’. In Exod 35:14<sup>2</sup> שֶׁמֶן הַמָּאוֹר is rendered *oleum ad nutrimenta ignium*, ‘the oil for nourishing the fires’ (dynamic equivalent translation of the *nomen rectum* הַמָּאוֹר).

**A.6** In Ezek 32:8 the construction מָאוֹרֵי אוֹר is represented with one word in V: *luminaria*.



**B.1** The rendering of מָאוֹר in Sir 43:4 apparently raised some problems, since the three ancient Versions, LXX, S, and V, each used a word which was not used elsewhere to represent the Hebrew word מָאוֹר: πυρώδης, ‘fiery, fire-like’;<sup>83</sup> נῦρ (nwr), ‘fire’;<sup>84</sup> igneus, ‘fiery’.<sup>85</sup> Hatch & Redpath, and Muraoka suppose that Gr. πυρώδης represents Hebr. אֹר, ‘fire’;<sup>86</sup> but they do not explain the מ- prefix of מָאוֹר, which is found in two mss (B-margin and M). It is more likely that the translator did read לְשׁוֹן מָאוֹר, ‘tongue, ray of light’, but sought to interpret the expression with a more frequently attested expression לְשׁוֹן אֵשׁ, ‘tongue of fire’ (Isa. 5:24; 1QLit.3Tongues of Fire fr1.3, fr2.3; 4QApocrMoses<sup>b</sup> fr1.II.1),<sup>87</sup> and which was better suited to a context describing the extreme heat of the sun.<sup>88</sup> This reading common to LXX, S and V can be explained by the dependancy on LXX of the translators of S and V.<sup>89</sup>

**B.2** In the rendering of Hebr. מָאוֹר in Num 4:16 by *lucerna*, ‘lamp, oil-lamp’ in V, we are confronted for the first time in the Versions with a word that clearly refers to a lamp as a source of light. Of course the word *luminare* (e.g. in: Exod 35:8, 14<sup>1</sup>, 28) could also be rendered in English by the word ‘lamp’.<sup>90</sup> But this depends on the interpretation of the texts of V to which it was applied. The word *luminare* is derived from *lumen*, ‘light’, which also can represent an object, viz. ‘a light, a source of light’, but also ‘brightness, splendour, bright colour, daylight’ etc.<sup>91</sup> The same kind of transfer from the source to its object can be discerned regarding the word *luminare*, which is applied to ‘I. a luminary, heavenly body’; ‘III. a window-shutter, window’, but also to: ‘II. a *light, lamp* burned in the Jewish temple and in Christian churches’.<sup>92</sup> However, in line with the etymological development of the word, the rendering into English would be more correct if the more general word ‘a light, source of light’ were applied. In that case, only the rendering of V in Num 4:16 suggests that we are dealing with an implement, viz. ‘a lamp’. Obviously the translator struggled with the terminology since the expression שֶׁמֶן הַמָּאוֹר was rendered in a dynamically equivalent manner (cf. above, A.2), which might indicate that he had not found a satisfactory equivalent in Latin, or even that he was not clear on what the Hebr. word מָאוֹר meant.

## 5. Lexical/Semantic Fields

**A.1** מָאוֹר occurs in the creation story in the plural (מְאוֹרוֹת) as the entities that shall separate (בדל) night from day. It is an echo of the first day (Gen 1:3-5), when the light (אוֹר) was created.<sup>93</sup> מְאוֹרוֹת in vv. 14-15 is the designation for all the entities in the full expanse (רָקִיעַ) of the sky, the sun, moon and the stars. Later the adjectives ‘great’ (גָּדוֹל, 2×) and ‘small’ (קָטָן, 1×) serve to single out the sun and the moon. In Ezek 32:7-8 a similar usage can be discerned, where first in v. 7 stars (בּוֹכָב), sun (שֶׁמֶשׁ) and moon (יָרֵחַ) are mentioned and subsequently are summarised in one description: כָּל-מְאוֹרֵי אוֹר, ‘all lights that shine’ (NJPS). In Ps 74:16 מָאוֹר is used in



juxtaposition with the sun (וְשֶׁמֶשׁ, ‘and sun’), which might suggest that ‘sun’ is more specific: ‘you established light and sun’.<sup>94</sup>

**A.2** In the non-biblical Dead Sea Scrolls the expression מָאוֹר גָּדוֹל is used several times as a designation for the sun (1QHod<sup>a</sup> xx:5; 1QFestival Prayers<sup>ab</sup> ii:1; 4QHod-like C fr1:1). The expression מְאוֹרוֹת גָּדוֹלִים is also found in 11QPs<sup>a</sup> frD.xv:10 (= Ps 136:7), where MT has אוֹרִים גָּדוֹלִים. It is applied in combination with words for light (אוֹר, 1QHod<sup>a</sup> xx:5), and day (יוֹם, 1QHod<sup>a</sup> xx:5; 1QFestival Prayers<sup>ab</sup> ii:1), and – in line with Gen 1:14-16 – considered to have dominion (מִמְשָׁלָה, 1QHod<sup>a</sup> xx:5; 4QHod-like C fr1:1) over the day, and have its own laws (חֻקּוֹת, 1QHod<sup>a</sup> xx:5; 1QFestival Prayers<sup>ab</sup> ii:1-2). In this sense the plural (מְאוֹרוֹת) is also applied to the lights (צְבָא מְאוֹרוֹת, ‘army of lights’, 1QM x:11) that shine from the ‘holy vault’ (מִזְבּוֹל קוֹדֵשׁ, 1QS x:3; 4QS<sup>b</sup> xix:1; 4QS<sup>f</sup> ii:2).

The word מָאוֹר seems to be related to holiness because the lights all shine from holy places. On the other hand, holiness is also compared to מָאוֹר (1QS<sup>b</sup> iv:27) and the מְאוֹרֵי פֶלֶא, ‘wonderful lights’, are part of God’s glory (4QBerakhot<sup>a</sup> fr1.ii:1-3). They are paralleled to angels and spirits, 1QHa ix:11; 4QShir<sup>b</sup> f2.i:8.

**A.3** מָאוֹר occurs in the context of the description of the Tabernacle and its furniture. With the exception of Exod 35:14<sup>1</sup> and Num 4:9 it is always used here in combination with שֶׁמֶן, ‘(olive)oil’. It occurs in two specific combinations:

1. שֶׁמֶן זֵית זָד פְּתִית לְמָאוֹר (Exod 25:6; 35:8, 28<sup>95</sup>, further particularized as שֶׁמֶן זֵית זָד פְּתִית לְמָאוֹר (Exod 27:20; Lev 24:2);
2. שֶׁמֶן הַמָּאוֹר (Exod 35:14<sup>2</sup>; 39:37; Num 4:16).

According to Exod 27:20; Lev 24:2 the ‘oil לְמָאוֹר’ is intended for the permanent maintenance of the lamp (→ נֵר). As such the oil is mentioned together with the implements (→ כְּלִי) and lamps (→ נֵר plur.) of the lampstand (→ מְנֹרָה) in Exod 35:14; 39:37, to which are added other utensils in Num 4:9. The oil for (the) מָאוֹר figures among the valuable substances used in the Tabernacle (Num 4:16). From Exod 27:20; Lev 24:2 the conclusion can be drawn that מָאוֹר is not to be equated with נֵר, ‘lamp’.<sup>96</sup>

**A.4** מָאוֹר is a few times used as *nomen regens* of face (פָּנֶה, Ps 90:8; 1QHod<sup>a</sup> xiii:32; 4QHod<sup>c</sup> fr3:5<sup>97</sup>) and eyes (עֵינַיִם, Prov 15:30). The first combination ([מָאוֹר פָּנִי]ד) finds a parallel usage in the construct chain (מֶלֶךְ)ד) אֹר פָּנִי(ד), the light of my / your / the king’s face (Ps 4:7; 44:4; 89:16; Job 29:24; Prov 16:15). It is contrasted to darkness (חֹשֶׁךְ), 1QHa xiii:32; xvii:26; 4QHod<sup>c</sup> fr3:5;<sup>98</sup> but also combined with אֹר (1QHa xvii:26; 4QMyst<sup>c</sup>? fr2:4). It is also used to describe the power assisting God to protect his people, viz. the ‘prince of light’ (שֶׁר מָאוֹר, 1QM xiii.10), and, finally, God is described as an ‘everlasting light’ מָאוֹר עוֹלָם in 1QHa xv:25.

## 6. Exegesis

### 6.1 *Literal Use*

**A.1** The word מָאוֹר in Gen 1:14-16; Ezek 32:8; Ps 90:8 is rendered as ‘light’,<sup>99</sup> ‘licht’,<sup>100</sup> ‘lumbreira, astro’,<sup>101</sup> ‘coeli luminibus’,<sup>102</sup> ‘Leuchte’,<sup>103</sup> ‘Licht, Lichtkörper’<sup>104</sup> (for the rendering ‘Leuchte(r), Lampe’, cf. below B.1); while the word in the scrolls from Qumran when occurring in a similar context is sometimes also rendered as ‘light’.<sup>105</sup> Commentators agree that the word מָאוֹר is applied deliberately to the celestial bodies in Genesis 1, although their names, שֶׁמֶשׁ, ‘sun’ and יָרֵחַ, ‘moon’ as names of deities in Israel’s Umwelt,<sup>106</sup> are not explicitly mentioned. With regard to the latter we may compare ‘the white one’ (הַלְבָנָה, the moon) and ‘the hot one’ (הַחֲמָה, the sun) in Isa. 24:23. It is part of the theology of the narrator to suggest that these מְאוֹרוֹת are in fact the continuation of God’s creation of the light (אוֹר, 1:3) and as such are (only) *creations* by God for governing the day and the night – and that they are nothing more than that, in contrast to what was believed in Israel’s Umwelt.<sup>107</sup>

**A.2** In Ezekiel 32 a dirge (in reality an oracle of doom) over the Pharaoh is given and – recalling the plague of darkness in Exod 10:21-29<sup>108</sup> – in Ezek 32:7 Pharaoh is threatened with a sky (שָׁמַיִם) that will be covered, stars (כִּכְבִּיִּים) that will be darkened, a sun (שֶׁמֶשׁ) that will be covered, and a moon (יָרֵחַ) that will not give its light (לֹא־יָאִיר אוֹרוֹ). In Ezek 32:8 this threat is summarized in everything that will be darkened above him כָּל־מְאוֹרֵי אוֹר, ‘all the lights that shine’,<sup>109</sup> and darkness (חֹשֶׁךְ) will be brought upon the land. The genitive כָּל־מְאוֹרֵי אוֹר may be explained in this case as a genitive of quality:<sup>110</sup> ‘all of the lights of light’, viz. ‘all the bright lights’.<sup>111</sup>

**A.3** In the context of the materials needed for the sanctuary in Exodus, Leviticus, and Numbers, the word מָאוֹר occurs as *nomen rectum* with מְנֵרָה, ‘lampstand’ and of שֶׁמֶן, ‘oil’ (or in a prep. construction with לִ<sup>112</sup>). In this context it is rendered as ‘luminary, light’,<sup>113</sup> ‘light’,<sup>114</sup> ‘illumination’,<sup>115</sup> ‘lighting’,<sup>116</sup> ‘Beleuchtung’,<sup>117</sup> ‘res lucens, sidus’;<sup>118</sup> but mostly it is rendered as a concrete object, such as ‘lamp’ or ‘Leuchter’ (for the rendering ‘Leuchte(r), Lampe’, cf. however, B.1, below).

The construct chain מְנֵרַת הַמָּאוֹר (Exod 35:14; Num 4:9) is sometimes explained as: הַמָּאוֹר is the ‘sum of seven sacred lamps on golden lamp-stand’.<sup>119</sup> However, Jacob Milgrom argues that the word מָאוֹר should not be interpreted as a noun, referring to an object used for lighting, because the construction with מְנֵרָה, ‘lampstand’, excludes the meaning ‘lampstand’ or ‘lamp’ for מָאוֹר. Milgrom proposed to interpret the word as an infinitive construct (as in Aram.) to be rendered ‘for lighting’.<sup>120</sup> This interpretation as an infinitive is unnecessary, however, because the word מָאוֹר can still be regarded as a noun, while the construct chain is best interpreted as

a genitive of attribute with the word rendered as ‘light, lighting, shining’,<sup>121</sup> and the construct chain literally as ‘the lampstand of the light’, i.e. ‘the shining / bright lampstand’ (cf. the parallel text, Exod 39:37 [see also Exod 31:8; Lev 24:4] which has *הַמְנִרָה הַטְּהוֹרָה*, ‘the pure / bright lampstand’). Following this line of reasoning, the expression *שֶׁמֶן לְמָאוֹר* (Exod 25:6; 27:20; 35:8; 35:28; Lev 24:2), could be translated as the ‘oil for the light(ing)’ in the sanctuary, and the construct chain *שֶׁמֶן הַמָּאוֹר* can be rendered as ‘the lighting oil’.<sup>122</sup>

**B.1** In addition to the translation of the word *מָאוֹר* in Gen 1:14-16; Ezek 32:8; Ps 74:16 (and in the non-biblical scrolls from Qumran) as ‘light’ etc. (see A.1, above) the word is frequently rendered more specifically as ‘luminary’,<sup>123</sup> ‘Lichtträger, Leuchter’,<sup>124</sup> ‘Leuchte, Lampe’,<sup>125</sup> ‘Beleuchtungskörper, Lampe’,<sup>126</sup> ‘lamps’.<sup>127</sup> In the scrolls from Qumran with a similar meaning the word is mostly rendered as ‘luminary’.<sup>128</sup> In the context of the materials needed for the sanctuary in Exodus, Leviticus, and Numbers, the word in construct with *שֶׁמֶן*, ‘oil’ is quite often rendered as ‘luminary’<sup>129</sup> ‘lámpara, candelabro’,<sup>130</sup> ‘candelabrum’,<sup>131</sup> ‘Leuchter’,<sup>132</sup> ‘Leuchte, Lampe’,<sup>133</sup> ‘Lichtträger’,<sup>134</sup> ‘lamps’.<sup>135</sup>

However, if the word *מָאוֹר* is translated as ‘lamp’ or the like, the construction *מְנִרַת הַמָּאוֹר* (Exod 35:14; Num 4:9) offers a real problem, because in that case we have a pleonasm: ‘the lampstand of the lamp’. However, as has already been suggested in § A.3 above, *הַמָּאוֹר* can be interpreted as a genitive of attribute, rendering it as ‘the bright lampstand’.<sup>136</sup> In both verses which mention the *מְנִרַת הַמָּאוֹר*, ‘the bright lampstand’ (Exod 35:14; Num 4:9), reference is also made to the lamps of the lampstand: *וְאֶת־נִרְתֶּיהָ*, ‘and its lamps’ (plur.! similarly in Exod 39:37), clearly indicating the difference in meaning between the two words *מָאוֹר* and *נֵר*.

The expression *שֶׁמֶן הַמָּאוֹר*, however, is easily misunderstood and equated with the oil, which we know in our era, viz. ‘lamp oil’. Yet ‘lamp oil’ is a specific kind of oil, whereas the oil mentioned for use in the sanctuary was not. The oil was ‘pure, beaten olive oil’, which was also used for cooking, and was prescribed for the sanctuary since it was better than the oil which was generally used in lamps.<sup>137</sup> In other words, it is not oil specifically for lamps, but oil that could be used in lamps as well in order to light the sanctuary. Therefore it stands to reason, that the word *מָאוֹר* indicates the function for which the oil was to be applied (‘lighting’<sup>138</sup>) rather than the object in which it was to be applied (‘lamp’),<sup>139</sup> which is mentioned separately: *לְהַעֲלֹת נֵר תָּמִיד*, ‘to kindle a lamp continually’ (Exod 27:20; Lev 24:2). In this respect it is remarkable that *מָאוֹר* is nowhere used in the same way as the word *נֵר* ‘lamp’,<sup>140</sup> whereas it is frequently used in the same way as the noun *אוֹר*, ‘light’.<sup>141</sup>

**B.2** With regard to Genesis 1 Gerhard von Rad stated that the text breathes a strong anti-mythological pathos, and that the expression ‘lamps’ (for *מְאוֹרוֹת*) is

deliberately prosaic and demeaning.<sup>142</sup> The emphasis on the heavenly bodies as just מָאוֹרוֹת in contrast to the ancient mythological concept of the sun, moon and stars as deities was criticized by Claus Westermann, who called it even caricatural.<sup>143</sup> His critical stance is based on the fact that in Egypt the sun-god Amon-Re was called ‘the living Lamp’.<sup>144</sup> It can be added that the Akk. god Nusku is designated as *nūrū*, but even YHWH is called ‘lamp’ (נֵר, 2 Sam. 22:29<sup>145</sup>), a concept which recurs in PNN as well (e.g. Neriah).<sup>146</sup> Westermann therefore stresses the bare fact that the heavenly bodies are depicted as creations of God, while their function became simultaneously their designation.<sup>147</sup> Their limitation is that they are part of creation and God has ordered their goal and function. Their name in the creation narrative is at the same moment their function.

### 6.2 Figurative Use

**A.4** מָאוֹר in Ps 90:8 and Prov 15:30 occurs as *nomen regens* in construct chains with respectively פָּנִים, ‘face’ (of God) and עֵינַיִם, ‘eyes’ (of man) and is rendered as ‘luminary’,<sup>148</sup> ‘radiante’,<sup>149</sup> ‘lumen’,<sup>150</sup> ‘light’,<sup>151</sup> ‘Licht’,<sup>152</sup> ‘leuchten’.<sup>153</sup> In the scrolls from Qumran we find identical constructions, in which מָאוֹר is rendered mostly as ‘light’.<sup>154</sup> Face and eyes are closely related and sometimes appear to be interchangeable. This is the case also in Ps 90:8 and Prov 15:30 where the source of light is a metaphor for the look reflecting the mood, the judgement and the feelings of a person. This is reflected in the use of the construction מָאוֹר פָּנִי, ‘light of my face’, in Qumran, where it is said that it ‘darkened’ (וַיַּחֲשֹׁךְ) in a time of stress and turmoil (1QHod<sup>a</sup> XIII:32; 4QHod<sup>c</sup> fr3:5). In the case of Ps 90:8 the (brightly burning) light is a metaphor for the penetrating look of YHWH, from whom nothing is concealed.<sup>155</sup> In the case of Prov 15:30 an exhortation to kindness, the light is a metaphor for the favourable look of the highly-placed, who is the bearer of good news (cf. Prov 15:30b). As for its metaphorical meaning, ‘look’, there is no difference between the use of מָאוֹר in Ps 90:8 and Prov 15:30, nor in the use of אֹר as *nomen regens* in a construct chain with פָּנִים in Ps 4:7; 44:4; 89:16; Job 29:24; Prov 16:15.<sup>156</sup>

### 6.3 Pictorial Material

**A.5** If the interpretation of מָאוֹר as ‘light’ is correct, it is hard to find any iconographic material for the word מָאוֹר. Yet, the iconography from the Amarna period of Akhenaten might be illustrative, because it shows the attempt to visualize an abstract concept as ‘(ray of) light’ (see figs. 1-2, next page). In the case of Akhenaten, however, the sun (Aten) was seen as the only god, whose rays of light were blessing hands, providing ‘life’.<sup>157</sup>

### 6.4 Archaeology

Not attested.





FIGURE 1: House-altar depicting the royal family before Aten<sup>158</sup>  
(ÄM 14145; courtesy Ägyptisches Museum, Berlin)

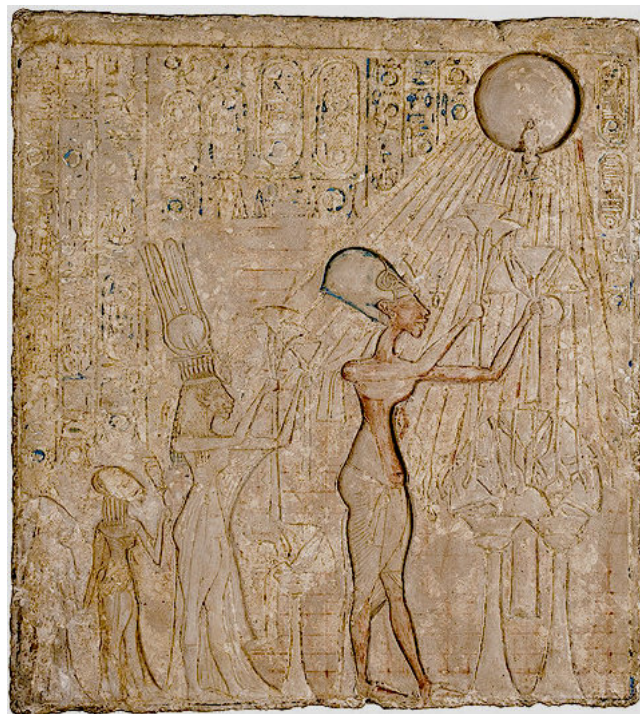


FIGURE 2: Stela of adoration of Aten by the royal family<sup>159</sup>  
(courtesy Egyptian Museum, Cairo)

## 7. Conclusion

**A.1** In the HB מָאוֹר is found in all sorts of texts, particularly in the Torah; but also in Ben Sira and in the non-biblical scrolls from Qumran.

**A.2** The word מָאוֹר is grammatically hard to classify because it might refer either to an abstract term or to an object.

**A.3** Its use in cognate languages does not contribute to the discussion, since the languages in which the word מָאוֹר is attested are all later than, and influenced by BHebr. Nevertheless, in these languages the word's meaning is restricted to 'light' in general, and as references to the heavenly bodies providing light, and (maybe) also as epithets for important figures (Moses).

**A.4** In the Versions, the word is generally represented by verbs and nouns expressing 'to shine, to give light' and 'light', respectively.

**A.5** In the HB, Sir, and Q, the word מָאוֹר is nowhere used to denote an object, as is the case with for instance the word נֵר, 'lamp'.

**A.6** The word is used to qualify especially the word שֶׁמֶן, 'oil' and מְנֵרָה, 'lampstand' which led in that context to the meaning 'light, lighting (bright)'.

**A.7** The use of the word מָאוֹר as a designation for the sun, moon and stars in the creation story led quite often to the designation 'luminary', which is certainly a too modern rendering (Gunkel); a simple 'light' (which might indicate also a light source as *abstractum pro concreto*) as a functional name seems appropriate.

## Notes

1 ↑ In Ex. 25:6 the word has the defective spelling: מָאֹר.

2 ↑ Based on *Accordance* XII; checked against the relevant volumes in the series DJD.

3 ↑ There are considerable differences in numbering of the consecutive columns between the first edition of Sukenik 1955, and the more recent edition in DJD 40. The texts from 1QHod<sup>a</sup> listed above are in the edition of Sukenik the following: I:11; V:32; VII:25; IX:26; XII:5; fr2:12.

4 ↑ *DSS.SE*, 197: xxiii-bottom:12.

5 ↑ *DSS.SE*, 903: fr1.IV:5.

6 ↑ Fox 2009: 603-04; Fox 2015: 243. Fox refers *inter alia* to Qoh 6:9, טוֹב מִרְאֵה עֵינַיִם מִהֲלֹךְ-נַפֶּשׁ, 'better is the sight of the eyes than the wandering of desire'. However, whereas this interpretation of Qoh 6:9 might be correct, contrasting what the eye sees (concretum) with the desire of the soul (*fata morgana*), does not apply to Prov 15:30, because – as Fox states himself (2015: 243) – not everything the eye sees, pleases the heart.

7 ↑ Fox 2009: 604.

8 ↑ Fox 2009: 604.

9 ↑ Delitzsch 1873: 257-58; see also Plöger 1984: 184-85.

- 10 ↑ Fox 2009: 604.
- 11 ↑ Fox 2015: 243 (cf. p. xv).
- 12 ↑ Fox 2015: 243 (emphasis RdH).
- 13 ↑ Fox 2015: 243.
- 14 ↑ Cf. De Waard 1998: 96, who concluded that in four out of five cases 4QProv<sup>b</sup> supports MT, stating that in ‘view of the idiosyncrasies of the Greek translator such a result is not surprising.’ See also De Waard, *BHQ* 17, 5\*-6\*.; Lange 2017: 248.
- 15 ↑ Note that the text of this verse – and thus the reading of MT מָאֹר – is not discussed and thus not considered to be problematic, by Plöger 1984: 178-79; Tov 1999: 427; De Waard, *BHQ* 17, 29, 46\*; Barthélemy, *CTAT* 5, 627-28.
- 16 ↑ Tov 1999: 420; Cook 2000a: 173-76; Cook 2000b: 164; Cook 2004: 7-12; Forti 2017: 254-55.
- An additional problem with LXX-Proverbs is the fact that the order of verses at the end of chapter 15 and the beginning of chapter 16 differs considerably (see Tov 1999: 426-27), and LXX reads in our case MT-Prov 16:8-9 before v. 30 (numbered in Rahlfs as 15:29a-29b). Taking the contents of these verses into consideration (*Better is a small intake with righteousness / than abundant produce with injustice. // Let the heart of a man think righteous things, / that his steps may be directed by God. [NETS]*), might explain the translator’s manner of interpreting the text.
- 17 ↑ Jastrow, *DTT*, 721 (referring to b.Pesah. 62<sup>b</sup>; y.Ta’an. 4:8/18, 68<sup>d</sup>); Dalman, *ANHT*, 221. The expression also became a euphemism for blindness (b.Ḥag. 5<sup>b</sup>), see the lexica, referred to above.
- 18 ↑ Rudolph 1962: 149, with n.9b: ‘mit einem Blick aus deinem Augen’; cf. also NJPS ‘with one [glance] of your eyes’; similarly: Beek 1984: 172. Also quoted in *HAL*, 512; *HALOT*, 539.
- 19 ↑ According to Dirksen, *BHQ* 18, 17, LXX, v and s are indeterminate; however, s applies similarly to MT, מֵאֵן (*hd*) (msc.) and מֵאֵנָה (*yn*) (fem.).
- 20 ↑ Pope 1977: 481. Marvin Pope (1977: 481) argued with regard to Job 21:20 that the verb (מָאֹר, qal impf. 3m.pl. jus.) precedes the noun and therefore does not need to agree in gender or number (see GK, 487, § 145o; Joüon-Muraoka, *GBH*, 557, § 150.r3) Therefore, this text is only a possibility.
- The first two texts (Zech 3:9, 4:10) were dismissed as irrelevant by Nelleke Stoop (2002: 248, n. 32.), with the remark that מָאֹר is applied there in a metaphorical sense and thus hardly could be used as evidence. Yet, as far as I am aware, the gender of a word remains the same, whether applied in a metaphorical sense or not, and Stoop does not offer any argument to strengthen her statement.
- The last text (Song 6:5) refers to מָאֹר with the masculine מֵאֵן (cf. Rudolph 1962: 163) showing that the noun sometimes was referred to as masculine.
- 21 ↑ Stoop 2002: 248. See also *DCH*, vol. I, 179: ‘... masc. מָאֹר (מָאֹר, מֵאֵן, Kt מֵאֵן); cstr. מֵאֵן (Kt מֵאֵן); ... fem. מֵאֵנָה (מֵאֵנָה, מֵאֵנָה, Kt מֵאֵנָה); cstr. מֵאֵנָה (Kt מֵאֵנָה); see also *HAL*, 29; Ges<sup>18</sup>, 33.
- Although Stoop also refers to this phenomenon (2002: 248-49, with n. 34), she nevertheless proposes an emendation to the text of Song 4:9, without indicating, however, what the change entails. She does offer an interesting interpretation of מֵאֵן as an adverbial expression connected to the verb: ‘you captured me at once’ (p. 248-49, with n. 33).
- 22 ↑ See GK, 298, § 97a; 453, § 134; Joüon-Muraoka, *GBH*, 525-26, § 142b; *IBHS*, 275, § 15.2.1f.



- 23 ↑ Keel 1992: 153, with reference to pp. 71-74; see already GB, 582; furthermore Schroer & Staubli 2005: 86-87.
- 24 ↑ In Ex 25:6 there is a note in Mp, saying that the spelling of the word (מָאוֹר) occurs only once (חד); yet there is no suggestion to emend the text.
- 25 ↑ *DCH*, vol. I, 159; *HAL*, 23; Ges<sup>18</sup>, 26.
- 26 ↑ *DRS*, 13; *HSED*, 35.
- 27 ↑ *DNWSI* 468, s.v. *yrd*. The word מָאוֹר<sub>I</sub> is listed in *DISO*, 23, but is not discussed separately in *DNWSI*, 100, s.v. *r*<sub>1</sub>, but only in the context of other words where the reading *r* may have occurred.
- 28 ↑ *CAD*, vol. 20, 243-44; *AHw*, vol. III, 1433.
- 29 ↑ *DLU*, 46; *DULAT*<sup>1</sup>, 94; *DULAT*<sup>3</sup>, 91.
- 30 ↑ *DLU*, 46-47; *DULAT*<sup>1</sup>, 94-95; *DULAT*<sup>3</sup>, 91; *KWU*, 14.
- 31 ↑ Jastrow, *DTT*, 721-22; *WTM*, vol. III, 2-3, (1. ‘Licht, Lichtträger, das Leuchtende’; 2. ‘Lichtloch’); Dalman, *ANHT*, 221.
- 32 ↑ *ATTM*, 401-02, 506.
- 33 ↑ Sokoloff, *DJPA*, 288, although Sokoloff considers the possibility that the text is corrupt.
- 34 ↑ Tal, *DSA*, 14.
- 35 ↑ BL 491, § 61.gζ; Joüon-Muraoka, *GBH* 257, § 88L.e.
- 36 ↑ BL 489, § 61.wε; *SLOCG*, 223-25, § 29.20-25; Joüon-Muraoka, *GBH*, 256-57, § 88L.d.
- 37 ↑ Cf. also §§ A.5.1 and A.7 below.
- 38 ↑ The construction מָאוֹר לְשֶׁן might be understood as a genitive construction, in which the construct state is avoided, and לְ, ‘to’ is used instead; see A.3 above: שֶׁן הַמָּאוֹר; cf. Joüon-Muraoka, *GBH*, 473-74, § 130a. However, the more specific description מָאוֹר לְשֶׁן זֵית זָךְ כְּתִית לְמָאוֹר (Exod 27:20; Lev 24:2), might indicate that we should render the shorter form מָאוֹר לְשֶׁן also as a prepositional construction: ‘oil for the מָאוֹר’. [click number to go back to n. 112, below]
- 39 ↑ The text reads מָאוֹרִי, thus apparently without definite article; Eduard König (1897: 127, § 233d) supposes that מָאוֹרִי was meant. [click numbers to go back to nn. 95 or 112, below]
- 40 ↑ Cf. *GELS*, 328-29, 359-60; cf. LEH<sup>1</sup>, 205; LEH<sup>2</sup>, 275: ‘seeing, causing to see – מֵרָאָה?’.
- 41 ↑ *GELS*, 609; LEH<sup>2</sup>, 539.
- 42 ↑ *GELS*, 710; cf. LEH<sup>1</sup>, 499; LEH<sup>2</sup>, 642.
- 43 ↑ LEH<sup>1</sup>, 500; LEH<sup>2</sup>, 642. Cf. *GELS*, 712: ‘1. act of lighting; 2. source of light, luminary body’.
- 44 ↑ Some mss reversed the word-order מָאוֹר וְשֶׁן, ‘light and sun’ and read here ἥλιον καὶ σελήνη, ‘sun and moon’; cf. T: סִיהֶרָא וּשְׁמַשׁ.
- 45 ↑ *GELS*, 725; cf. LEH<sup>1</sup>, 511; LEH<sup>2</sup>, 657.
- 46 ↑ *GELS*, 726; cf. LEH<sup>1</sup>, 511; LEH<sup>2</sup>, 657. The word φωστήρ is also rendered as ‘luminary’ (*GELS*, 726; LEH<sup>1</sup>, 511; LEH<sup>2</sup>, 657), yet this rendering does not match the origin of the word (<φῶς; cf. Conzelmann 1973: 304; Conzelmann 1974: 311-12). In this respect the rendering ‘luminary’, or ‘body of light’ is too modernizing, as Gunkel (1910: 109) stated. The parallel use to φῶς in LXX (cf. Dan.-LXX 12:3 to Jer. 4:23; see *GELS*, 726), and the use of the words φαῦσις, φῶς, φωστήρ, and φωτισμός applied by the witnesses LXX, α’, σ’, and θ’ in e.g. Lev 24:2; Ps 74:16, and Prov 15:30, as well as the use of φωστήρ later in NT (Phil. 2:15; esp. Rev. 21:11) does

not legitimize the rendering as ‘luminary’, but simply suggests ‘light’ or (as a maximum) ‘that which gives out light’.

- 47 ↑ *GELS*, 726; cf. *LEH*<sup>1</sup>, 511; *LEH*<sup>2</sup>, 657.
- 48 ↑ *GELS*, 726; *LEH*<sup>1</sup>, 511; *LEH*<sup>2</sup>, 657.
- 49 ↑ LXX has no rendering for the complete expression שָׁמֶן הַמָּאוֹר / שָׁמֶן לְמָאוֹר in 35:14<sup>2</sup>, 28.
- 50 ↑ Payne Smith, *CSD*, 329; Sokoloff, *SLB*, 893: ‘light’, ‘lamp’, ‘star’, ‘fire’.
- 51 ↑ Payne Smith, *CSD*, 329; similarly Sokoloff, *SLB*, 894.
- 52 ↑ Payne Smith, *CSD*, 330; similarly Sokoloff, *SLB*, 896.
- 53 ↑ Payne Smith, *CSD*, 334; Sokoloff, *SLB*, 904.
- 54 ↑ Levy, *CWT*, vol. I, 40; Jastrow, *DTT*, 82.
- 55 ↑ Sokoloff, *DJPA*, 65; Tal, *DSA*, 506.
- 56 ↑ The text of T<sup>Smr</sup> reads אַנְרוּתָהּ.
- 57 ↑ Levy, *CWT*, vol. I, 40; Jastrow, *DTT*, 82; Sokoloff, *DJPA*, 65.
- 58 ↑ Tal, *DSA*, 14; Sokoloff, *DJPA*, 288.
- 59 ↑ Levy, *CWT*, vol. II, 96; Jastrow, *DTT*, 881; Sokoloff, *DJPA*, 342.
- 60 ↑ Levy, *CWT*, vol. II, 95; Jastrow, *DTT*, 882; Sokoloff, *DJPA*, 343.
- 61 ↑ MT reads מָאוֹרֵי אוֹר, which is rendered in T<sup>J</sup> as כַּמְנֵהְרֵי נְהוּרִיא, ‘like the shining lights’ (Levey 1987: 92).
- 62 ↑ Tal, *DSA*, 507.
- 63 ↑ Levy, *CWT*, vol. II, 149; Jastrow, *DTT*, 960; Sokoloff, *DJPA*, 369.
- 64 ↑ Lewis & Short, *LD*, 208.
- 65 ↑ According to V-PsG; the rendering in V-PsH is ‘luminare’.
- 66 ↑ Lewis & Short, *LD*, 880.
- 67 ↑ Lewis & Short, *LD*, 880.
- 68 ↑ Lewis & Short, *LD*, 887.
- 69 ↑ According to V-PsG; the rendering in V-PsH is ‘lux’.
- 70 ↑ Lewis & Short, *LD*, 1079.
- 71 ↑ Lewis & Short, *LD*, 1079.
- 72 ↑ Lewis & Short, *LD*, 1080.
- 73 ↑ Lewis & Short, *LD*, 1085.
- 74 ↑ Cf. n. 65, above.
- 75 ↑ Lewis & Short, *LD*, 1088.
- 76 ↑ Cf. n. 69, above.
- 77 ↑ Hatch & Redpath, *CS*, 1425, 1450-51.
- 78 ↑ Levy, *CWT*, vol. II, 95; Jastrow, *DTT*, 882; Sokoloff, *DJPA*, 343.
- 79 ↑ Levy, *CWT*, vol. I, 40; Jastrow, *DTT*, 82; Sokoloff, *DJPA*, 65.
- 80 ↑ Only once in 2 Sam. 22:29, which is text critically somewhat dubious; cf. Ps 18:29.
- 81 ↑ Only once in Isa. 26:11.

- 82 ↑ Houtman & De Moor 2005: 304-05, 308.
- 83 ↑ A unique word in LXX, only applied in Sir 43:4; see HRCS, 1246.
- 84 ↑ Mostly (577×) נֹר (nwr') is applied as the equivalent of אֵשׁ, 'fire', e.g. Gen 15:17; 19:24; Exod 3:2; 19:18; Lev 1:7, etc.
- 85 ↑ Applied only 5× for texts from MT; it is the equivalent of Hebr. אֵשׁ, 'fire' (2 Kgs 2:11; 6:17; Nah. 2:4 [2:3]; cf. Deut. 33:2, אֵשׁ שֶׁדֶּת, 'lightning'[?]), and Aram. נֹר (Dan. 7:10; cf. s נֹר (nwr') and previous note); furthermore also for אֵשׁ in Sir 48:9.
- 86 ↑ HRCS, App. 2, 191; Muraoka, *GHTIS*, 104, 142.
- 87 ↑ *DCH*, vol. IV, 577. See also *HAL*, 509; *HALOT*, 536; Ges<sup>18</sup>, 617 (referring all three to Akk. *lišān girri*).
- 88 ↑ Even though the translation was rather isomorphic (Wright 2015: 414-16), this rendering might be labelled as an 'explicative translation', which was one of the translator's techniques; cf. Wright 2015: 420-22; Ueberschaer 2016: 447-48).
- 89 ↑ Barthélemy, *CTAT* 3, ccvii-viii; *STOT*, 537-40; *TCHB*<sup>3</sup>, 152.  
Another option could be that the common reading is due to later adaptations of the translation to the interpretation of LXX, or, that it is due to a common translation technique, or tradition of interpretation (Carbajosa 2016: 274).
- 90 ↑ Lewis & Short, *LD*, 1085.
- 91 ↑ Lewis & Short, *LD*, 1084.
- 92 ↑ Lewis & Short, *LD*, 1085.
- 93 ↑ Jacob 1934: 48-49.
- 94 ↑ Ridderbos 1958: 262. On the other hand, Mitchell Dahood (1968: 207), states that "mā'ōr 'luminary,' may denote either the moon or the sun, but here, because it is conditioned by šemeš, it bears the conditioned meaning 'moon.'" Dahood apparently overlooks the fact that only when defined by means of the adjectives גָּדוֹל and קָטָן the word מָאוֹר is conditioned to mean 'sun' or 'moon'. In other cases (Gen 1:14-15; Ezek 32:7-8), it denotes 'luminary' in general.
- 95 ↑ Cf. n. 39, above.
- 96 ↑ This is substantiated by the fact that נֹר nowhere functions as a nomen rectum as does the word מָאוֹר in the (prepositional) constructions שָׁמֶן הַמָּאוֹר/לְמָאוֹר and מְנֵרֶת הַמָּאוֹר, which indicates that the two words are not interchangeable.
- 97 ↑ *DSS.SE*, 903: fr1.iv:5.
- 98 ↑ *DSS.SE*, fr1.iv:5.
- 99 ↑ NJPS; Driver 1904: 9-11; Speiser 1964: 3-4, 6; Vawter 1977: 47-48 (once rendering 'luminary'); Wenham 1987: 2, 22 (adding 'lamp' as second meaning of the word).
- 100 ↑ Aalders 1957: 121-22; Gispén 1974: 59-63; Jagersma 1995: 27.
- 101 ↑ *DBHE*, 374.
- 102 ↑ Gesenius, *TPC*, vol. I, 56.
- 103 ↑ Jacob 1934: 48-51; Gunkel 1910: 108-09; KBL, 489; *HAL*, 512; Seebass 1996: 59; Soggin 1997: 37-38.
- 104 ↑ GB, 393; cf. also KBL, 489, suggesting 'Lichtkörper' as a second possibility; Westermann 1974: 107, 179.

- 105 ↑ See e.g. *DSS.SE*, 95 (1QS x:3); 145 (1QFestival Prayers<sup>ab</sup> II:1); yet mostly the word ‘luminary’ is given, cf. below § B.1.
- 106 ↑ Lipiński 1995b: 1445-52; Lipiński 1999b: 504-05; Schmidt 1995: 1098-113; Schmidt 1999: 585-93. For iconographical material regarding this belief, see, in addition to figures 1-2 above, also *ANEP*, 175-78, §§ 514-15, 518-20, 529.
- 107 ↑ See esp. Westermann 1974: 179. Cf. also Zimmerli 1967: 62; Wenham 1987: 22. On the other hand, Schmidt 1995: 1107; Schmidt 1999: 590, states that despite the ‘clear status distinction between YHWH and the moon, it nevertheless upholds a significant degree of continuity between YHWH and the astral bodies as to their functions and powers.’
- 108 ↑ Greenberg 1997: 653.
- 109 ↑ Rendered thus or in a comparable way: NJPS; NEB; NRSV; StV; NBG; NBV.
- 110 ↑ GK, 436, § 128p; Joüon-Muraoka, *GBH*, 466, § 129f.1.
- 111 ↑ KJV; ASV; Aalders 1957: 122; Zimmerli 1979: 763 (‘alle hellen Lichter’).
- 112 ↑ Cf. nn. 38 and 39, above.
- 113 ↑ BDB, 22.
- 114 ↑ *DCH*, vol. V, 116-17.
- 115 ↑ Propp 2006: 310, 313, 624-25, 630.
- 116 ↑ Milgrom 2001: 2087; see further also NJPS; Sarna 1991: 175-76; Levine 1993: 163-64, 168.
- 117 ↑ Dohmen 2004: 224.
- 118 ↑ Zorell, 404.
- 119 ↑ BDB, 22; Skinner 1930: 24.
- 120 ↑ Milgrom 2001: 2087.
- 121 ↑ See Houtman 2000: 347-48; see GK, 436, § 128p-r; Joüon-Muraoka, *GBH*, 466, 129f. König (1897: 127, § 233d) called the noun a ‘nomen actionis’, which is followed quite often.
- 122 ↑ Milgrom 2001: 2087. For a discussion of the way the oil was to be produced, see Sarna 1991: 175-76; Milgrom 2001: 2086-87.
- 123 ↑ BDB, 22; Skinner 1930: 24; KBL, 489; *HALOT*, 539; *DCH*, vol. V, 116-17; See also: Greenberg 1997: 649 (‘all light-giving bodies’); Maarsingh 1988: 241 (‘hemellichamen die licht uitstralen’).
- 124 ↑ *HAWAT*, 203; König 1925: 151-53.
- 125 ↑ Gunkel 1910: 108-09; Von Rad 1972: 35; Van Selms 1979: 31-32; Jagersma 1995: 27.
- 126 ↑ Ges<sup>18</sup>, 620; Zimmerli 1967: 2.
- 127 ↑ Wenham 1987: 22; Block 1998: 206 (‘lit. ... lamps ...’).
- 128 ↑ *DCH*, vol. V, 116-17; see e.g. *DSS.SE*, 191 (1QHod<sup>a</sup> xx:5); 645 (4QBerakhot<sup>a</sup> fr1.11:3).
- 129 ↑ BDB, 22 (מָאֹר is ‘sum of seven sacred lamps on golden lamp-stand’); cf. also Skinner 1930: 24.
- 130 ↑ *DBHE*, 374.
- 131 ↑ Gesenius, *TPC*, vol. I, 56.
- 132 ↑ GB, 393; *HAWAT*, 203; *HAL*, 512; Ges<sup>18</sup>, 620.
- 133 ↑ Ges<sup>18</sup>, 620; KBL, 489.
- 134 ↑ *HAWAT*, 203.
- 135 ↑ Houtman 2000: 463-64; Wenham 1987: 22 (used to designate ‘the sanctuary lamp’).

- 136 ↑ Houtman 2000: 347-48.
- 137 ↑ See Sarna 1991: 175-76; Milgrom 2001: 2086-87.
- 138 ↑ Cf. also the rendering in Dohmen 2004: 224: 'Öl zur Beleuchtung'.
- 139 ↑ Compare the construction שֶׁמֶן הַמִּשְׁחָה, 'anointing oil' in the same context (Exod 25:6; 35:8, 28; Num 4:16).
- 140 ↑ Cf. n. 96, above.
- 141 ↑ Cf. §6.2.A.1, below.
- 142 ↑ Von Rad 1972: 35. See in a similar way, also Van Selms 1979: 31-32; Jagersma 1995: 27.
- 143 ↑ Westermann 1974: 179.
- 144 ↑ Gunkel 1910: 109; Westermann 1974: 179.
- 145 ↑ Contrast Ps 18:29, which reads בִּירְאֶתָהּ תֹאִיר יְיָ 'for You light my lamp'.
- 146 ↑ Cf. Lipiński 1995a: 941-43; Lipiński 1999a: 504-05; cf. also → גֵּר, section 2b.
- 147 ↑ Westermann 1974: 179. The difference is strongly based on the interpretation and emphasis of the word מָאוֹר, because we find similar remarks in Gunkel 1910: 109; Von Rad 1972: 35.
- 148 ↑ BDB, 22, where 'luminary' is defined as lamp: 'the luminary of thy face (thy face as a lamp)' and 'the luminary of the eyes (= the eyes as a lamp)'.
- 149 ↑ *DBHE*, 374
- 150 ↑ Gesenius, *TPC*, vol. I, 56, 'lumen oculorum (= oculi lucida)'.
- 151 ↑ *DCH*, vol. V, 116-17.
- 152 ↑ GB, 393; *HAWAT*, 203; Ges<sup>18</sup>, 620. See also *HCHAT*, vol. I, 688, 'bildl. Lichtglanz'.
- 153 ↑ KBL, 489; *HAL*, 512; see also Ges<sup>18</sup>, 620, adding to the meaning 'Licht, Glanz', 'in the sense of lighting eyes' ('i.S.v. leuchtende Augen').
- 154 ↑ *DCH*, vol. V, 117; *DSS.SE*, 173 (1QHod<sup>a</sup> XIII:32); 903 (4QHod<sup>c</sup> fr3:5 = *DSS.SE* fr1.iv:5).
- 155 ↑ Ridderbos 1958: 399.
- 156 ↑ Cf. also 1QS<sup>b</sup> 4:27; 1QHa 12:6; 1QHa 12:28; see also תֹאִיר פִּנִּיךְ 4QCommunal Confession (4Q393) f3:5; וְיֹאֵר פִּנִּי 4QSefer ha-Milhamah (4Q285) f8:4; 11Q<sup>a</sup>Sefer ha-Milhamah (11Q14) f1ii:7.
- 157 ↑ See also the pictures of the throne of Tutankhamon, *ANEP*, 145, ## 415-17.
- 158 ↑ Also published in *ANEP*, 143, # 411.
- 159 ↑ A similar stela is published in *ANEP*, 142, # 408.

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