

מלט niphāl

(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 niph.

Occurrences: Total 63x OT, 3x Sir, 6?x Qum, 0x inscr.

Sir (numbering of Beentjes 1997): 11.9 (MS B, absent from MS A), 16.13 (A), 33.1 (B [reconstructed], E, F).

Qum: CD 7.14; 19.10; 4Q370 1.6; 4QpIs^a 2–6 ii 9 (=4Q161; ימ[לטו]; 4Q223-224 2 iv 22 (=Jubilees 38.5);

Text doubtful:

A.1 Most commentators have argued that at 2Kg 10.24 the verb should be read as a piel not as a niph (e.g. Burney 1903:305).

A.2 The reading at Sir 11.9 MS B (numbering of Beentjes 1997; some editions give it as 11.10) of מלטנו[.]ול should probably be read as simply מלט[.]ול, and taken to be a niphāl rather than a piel (Skehan & Di Lella 1987:237).

B.1 At Am 2.15b the passive of διασώζω in the LXX implies the reading of the niphāl מלט (cf. Vg, Tg, Pesh), but this may be a characteristic alteration by the Versions to assist the sense (cf. B.2). The piel, if retained, would have to be interpreted as intransitive, or to share the same object נפץ with the verb in the next line.

B.2 Although at Ps 33.17 the passive of σώζω in the LXX implies the reading of a niph מלט (cf. Tg) rather than the piel, the verb may not require revocalisation. There may be an implied indefinite object, and the Peshitta does include an object in its translation (see piel Versions, Peshitta).

Qere/Ketiv: none.

1. Root and Comparative Material

A.1 The root *mlt* only appears in verbal forms in the Heb of the OT, lacking any nominal forms. In the OT it is found in the niph (63x), piel (28x), hiph (2x) and hitp (2x), whilst in Sir it only occurs in the niph (3x) and piel (1x). In Qum it is found in the niph (6x?), piel (6x?) and hiph (1x?). In RH מלט continues to have the meaning ‘to rescue’ in the piel (e.g. b.Taan 23a), and ‘to be saved, escape’ in the niphāl (EstherR intro.) and hitpael (Yalqut to Dt 854) (Jastrow:789). There does not appear to be a hiphil form in RH.

A.2 Gesenius (1835:1105) seeks to equate the basic meaning of פלט “laevis, glaber fuit”, from which he believed the meaning “evasit, elapsus est” developed, with that of מלט, to which he refers the reader. It is generally agreed (although see B.1) that the roots of פלט and מלט are related (e.g. KB:529, see also 762a; Fohrer 1964:972; Jenni 1968:106-07, 122; Sawyer 1972:108; Hasel 1976:735; id. 1989:593; Klein 1987:509; Hubbard 1997a:950). Jenni (1968:106-07, 122) further notes that in addition to the more frequent meanings of ‘to rescue’, the roots share the meaning of ‘to bear

offspring' (פלט piel at Jb 21.10, מלט piel at Is 34.15, and מלט hiph at Is 66.7). Hubbard (1997b:621) observes that, while מלט has no nominal forms, words of the root פלט exist predominantly in nominal forms. Petermann (1873:23) also records Sam niph *immalat*. Sawyer (1972:98) detects a “complementarity” between the roots פלט and מלט (see Lexical/Semantic Field(s) A.2).

A.3 Hasel (1989:592) notes that מלט is attested only in South Semitic (see A.5), and this lack of comparative material for מלט implies that it is derived from פלט (Hasel 1989:593; Hubbard 1997:950).

A.4 In Targumic Aramaic there appears an itpeal of מלט at Pr 19.5, but this is probably a loan-word from Heb. Jastrow (789) records a manuscript variant that reads נתפליט, which need not indicate an original פלט that became corrupted under the influence of מלט in the Hebrew text, but may be a correction by a scribe to the usual Aramaic lexeme.

A.5 The only other cognates to the Heb are in the Ethiopic languages. In Geez the verb *mlṭ* means ‘abkratzen, abstreifen’ (Dillmann:154), and the Harari (*ā*)*malatā* (Leslau 1963:107–108), Tigre *malṭā* (Leslau 1958:30) and Amharic *āmallata* (1969:97) all denote ‘to escape’. Leslau does also see a connection with the verbs Harari *malata* ‘to strip off’ (1963:107) and Amharic *mallaṭa* ‘to become bald’ (1969:97). This would be interesting if he is correct in this, not only for the suggestions made by some regarding the meaning of מלט hitp at Jb 19.20 (see מלט hitp Root and Comparative Material B.1), but also in view of the possible meaning for the verb in the same semantic field נצל ‘to strip’.

B.1 Ruprecht (1979:421) expresses uncertainty whether מלט developed from פלט, or whether it is in fact cognate with Arb *mlṣ*. Williams proposes that the phonetic difference of the first consonant suggests that the relationship between the two roots can probably better be described in terms of mutual “infection” at some stage rather than in terms of being cognate (see the entry on פלט Qal, Root and Comparative Material, A.10). However, given the predominance of מלט in forms where פלט is rare, one has probably derived from the other, and the phonetic differences might be due to the addition of different consonants and not to a shift between them.

B.2 Jastrow (789) compares מלט to פלט which is itself cognate with Akk *balātu* ‘to recover, live’. *balātu* is often thought to be cognate with פלט, although it has been suggested that the Akk is an East Semitic innovation from West Semitic rather than the other way round (Hasel 1989:592; Hubbard 1997b:621). It is not clear, however, in the case of מלט, how a first radical ‘m’ became a ‘b’ or *vice versa*. It is easier to see in the case of פלט and *balātu*.

B.3 The Arb and Eth roots are sometimes suggested (e.g. Zorell:441) as the root of Heb מלט. The derivation of מלט from Heb פלט seems more likely, and the Eth would be secondary forms. Although Brockelmann (1928:391a) attests Arb *malīṭa* ‘glaber fuit’ (‘was bald’), this seems not to be cognate. See מלט hithpael Versions B.1.

B.4 The Palmy *mlṭ* ‘fleece’ (CIS ii 3913 ii 11, 67) probably has no relation to the Heb vb (Hubbard 1997:950; cf. Hasel 1989:592). Perhaps it is cognate with the Arb verb (see B.3).

B.5 There is one proper noun in Hebrew that may be cognate with the Heb verb מלט. At Neh 3.7 the name מלטִיָּה (LXX: *μαλτιας*) may be a compound of the divine name and the verb מלט (*HAL*:558). *HAL* (558) also speculates whether מלטִיָּה is cognate with *μελίτη* ‘Malta’ and denotes ‘Zufluchtsort’. Further literature is cited by *HAL*.

2. Formal Characteristics

A.1 On the niph'al at Jr 48.19 see BL:511y.

B.1 The uncertainty over the precise derivation of מלט produces uncertainties over its formal characteristics. It is not clear how the *mem* in the first radical came about.

3. Syntagmatics

A.1 The subject of מלט niph is primarily either a human or an animal. It may be אִישׁ 'a man' (Jdg 3.29; 1Sm 30.17 [מָהֶם]; 1Kg 18.40; 2Kg 10.24), אֹיֵב 'enemy' (1Sm 19.17), בֶּן אֶחָד 'one son' (1Sm 22.20), הֵמָּה 'they' (2Kg 19.37; Is 37.38), אֲנַחְנוּ 'we' (Is 20.6), שְׁבִי צְדִיק 'the captives of the righteous [or עָרִיץ 'tyrant' from v. 25]' (Is 49.24), מְלָקוֹחַ עָרִיץ 'the prey of the tyrant' (Is 49.25), גִּבּוֹר 'warrior' (Jr 46.6), עִיר 'city' (Jr 48.8), הַעֹשֶׂה 'the doer' (Ezk 17.15), כָּל אֲשֶׁר־יִקְרָא בְּשֵׁם יְהוָה 'all those that call on the name of the Lord' (Jl 3.5), פְּלִיט 'fugitive' (Am 9.1), עֹשֵׂי רָשָׁעָה 'evil doers' (Ml 3.15), זֶרַע צְדִיקִים 'seed of the righteous' (Pr 11.21), הִיפְּהִי 'hiph פוה 'breather of lies' (Pr 19.5), טוֹב לְפָנַי הַאֲלֹהִים 'the one who pleases God' (Qoh 7.26), עַם 'people' (Dn 12.1), חֵיִל מְלֶכֶת־אַרְם 'the army of the King of Aram' (2Ch 16.7), עוֹל 'criminal' (Sir 16.13), יֵרֵא 'the one who fears the Lord' (Sir 33.1) and גִּבּוֹרֵי־יָם 'giants' (4Q370 1 i 6). The subject may also be denoted by עַד אֶחָד 'every one' (4Q223-224 2 iv 22: restored), אַתָּה 'you' (Jr 34.3; 38.18, 23), אֲנַחְנוּ 'we' and נַפְשֵׁנוּ 'our life' (Ps 124.7), רַק־אֲנִי 'I alone' (Jb 1.15, 16, 17, 19), הוּא 'he' denoting הוֹלֵךְ בְּחָכְמָה 'the walker in wisdom' (Pr 28.26), אֵלֶּה 'these' denoting Edom, Moab and most of the Ammonites (Dn 11.41).

The subject of מלט niph may also be the proper nouns אֶהוּד 'Ehud' (Jdg 3.26), דָּוִד 'David' (1Sm 19.10, 18; 22.1; 23.13), רַכָּב וּבְעֵנָה אָחִיו 'Rechab and his brother Baanah' (2Sm 4.6), בְּנֵי־הַדָּד 'Ben Hadad' (1Kg 20.20), צְדֵקְיָהוּ 'Zedekiah' (Jr 32.4), יִשְׁמָעֵאל 'Ishmael' (Jr 41.15),

A.2 מלט niph may be followed by the preposition עַל 'for the sake of' + נַפְשׁ 'soul, life' (Gn 19.17).

A.3 מלט niph may be followed by nouns with *he locale* denoting towards something: הַהֲרָה 'to the hill' (Gn 19.17, 19), הַשְׁעִירְתָּה 'to Seir' (Jdg 3.26). It may also be followed or preceded by place names without *he locale*: אֶרֶץ אֲרָרַט (2Kg 19.37; Is 37.38), צִיּוֹן 'Zion' (Zc 2.11).

Motion towards something may also be expressed after מלט niph by the adverb שָׁמָּה 'to there' (Gn 19.20, 22), or the preposition אֶל 'to' (1Sm 22.1; 27.1; CD 7.14).

A.4 Motion away from something may be expressed after מלט niph by מִן 'from' (4Q223-224 2 iv 22) + the nouns קַעֲיִלָּה 'Keilah' (1Sm 23.13), יָד 'hand' (1Sm 27.1; Jr 34.3; 38.18, 23; Dn 11.41; 2Ch 16.7), מַחֲנֵה יִשְׂרָאֵל 'the camp of Israel' (2Sm 1.3), חֶרֶב 'sword' (1Kg 19.17[2x]), הָאֲנָשִׁים 'the men' (2Kg 10.24), יַד הַכַּשְׁדִּים 'the hand of the Chaldeans' (Jr 32.4), פְּנֵי יוֹחָנָן 'before Jochanan' (Jr 41.15), פֶּה 'snare' (Ps 124.7), and מִן 'from' + 3p s fem suffix (Qoh 7.26).

A.5 מלט niph follows the verbs לָ + יָלֵל 'to be able' (Gn 19.19) and מָהָר 'to hurry' (Gn 19.22).

מלט niph, joined by *waw*, comes after the verbs נוֹס 'to flee' (1Sm 19.10; 30.17), בָּרַח 'to flee' (1Sm 19.12, 18; 22.20), הֵלֵךְ 'to go' (1Sm 22.1) and שׁוּב 'to return, repeat' (Sir 33.1).

A.6 On one occasion the means of escape (מלט niph) is specified as עַל־סוּס 'upon a horse' (1Kg 20.20). מלט niph is also followed by שְׁמֹנֶה אַנְשִׁים + בְּ 'eight men' to denote those accompanying the subject of the verb (Jr 41.15).

A.7 The reason for the action expressed by מלט niph is indicated by בְּ + כִפְיָהּ 'cleanness of your hands' (Jb 22.30).

4. Versions

a. LXX: ἀνασώζω (Jr 46[26].6; Zc 2.11);
[[διαβαίνω (?1Sm 20.29[R]);]]
διαλανθάνω (2Sm 4.6);
διασώζω (Gn 19.19; Jdg 3.26 [2x], 29; 1Sm 19.10[B], 17, 18; 20.29; 22.1 [+ καὶ ἔρχομαι], 20; 23.13; 2Sm 1.3; 2Kg 10.24; Is 37.38; Ezk 17.15; Am 9.1; Jb 22.30; Dn 11.41 [Theod]);
διαφεύγω (Pr 19.5);
ἐκσπάω (1Sm 19.10[A]);
ἐκφεύγω (Sir 11.9[10]?; 16.13;);
ἐξαιρέω (Qoh 7.26; Sir 36.1);
λαμβάνω μισθὸν πιστόν (Pr 11.21);
ρύομαι (Ps 124[123].7);
σώζω (Gn 19.17 [2x], 20, 22; 1Sm 19.12; 27.1 [2x for 3x]; 30.17; 1Kg 18.40; 19.17 [2x]; 20[21].20; 2Kg 19.37; Is 20.6; 49.24, 25; Jr 32[39].4; 34[41].3; 38[45].18, 23; 41[48].15; 48[31].8, 19; Ezk 17.15, 18; Jl 3.5; MI 3.15; Ps 22[21].6; Jb 1.15, 16, 17, 19; Pr 28.26; Est 4.13; Dn 11.41 [hexapla; LXX omits]; 12.1 [LXX and Theod]; 2Ch 16.7);
[[ὕψόομαι (Dn 12.1 [some Theod MSS?]);]]

Minor Greek Versions [MRN]:

b. Peshitta: ʿrq (1Sm 23.13; Is 37.38; 2Ch 16.7);
šyzb (1Sm 19.10; 27.1; 2Sm 1.3; 4.6; Jr 41.15; Am 9.1; Zc 2.11; Qoh 7.26; Dn 12.1);
ethpaal pšy (1Sm 19.12; Is 20.6; 49.25; Jr 48.8; Ezk 17.15 [1x for 2x], 18; Jl 3.5; MI 3.15; Ps 22.6; 124.7b; Pr 11.21; 19.15; 28.26; Dn 11.41);
plṯ (Gn 19.17a? [+ direct object npSk]; Sir 16.13?);
ethpaal plṯ (Gn 19.17b, 19, 20, 22; Jdg 3.26b, 29; 1Sm 19.17, 18; 22.1, 20; 27.1; 30.17; 1Kg 18.40?; 19.17 [2x]?; 20.20; 2Kg 10.24; 19.37; Jr 32.4; 34.3; 38.18, 23; 46.6; 48.19; Ps 124.7a; Jb 1.15, 16, 17, 19; 22.30; Est 4.13; Sir 36.1)
Omitted: Jdg 3.26a?; 1Sm 20.29; 27.1; Sir 11.9[10]

c. Targum: חס (Gn 19.17a [O, PsJ, Sam A]);
מלט (Pr 19.5);
פלט (Gn 19.19 [O]);
פלט istaphal (Gn 19.20 [O], 22; Jdg 3.26 [1x for 2x], 29);
פרט (Pr 11.21);
ב[ׁ]י[ׁ]שׁ (Gn 19.17a [Neo], 17b [O etc?]; 1Sm 19.10, 12, 17, 18; 20.29; 22.1, 20; 23.13; 27.1 [3x]; 30.17; 2Sm 1.3; 4.6; 1Kg 18.40; 19.17 [2x]; 20.20; 2Kg 10.24; 19.37; Is 20.6; 37.38; 49.25; Jr 32.4; 34.3; 38.18, 23; 41.15; 46.6; 48.8, 19; Ezk 17.15, 18; Jl 3.5; Am 9.1; Zc 2.11; MI 3.15; Ps 22.6; 124.7 [2x]; Jb 1.15, 16, 17, 19; 22.30; Qoh 7.26; 2Ch 16.7);
Pr 28.26?
Expansive Text: Tg Sheni Est 4.13.

d. Vulgate: *consequor salutem* (Ezk 17.15);

effugio (Jdg 3.26; Is 20.6; Jr 32.4; 34.3; 38.18, 23; Ezk 17.15, 18; Jb 1.16, 19; Pr 19.5; Qoh 7.26[27]; Sir 11.9[10]; 16.13[14]);
eripio (Ps 124[123].7);
evado (Jdg 3.29; 1Sm 22.20; 30.17; Jr 48.19; Jb 1.15; 2Ch 16.7);
fugio (1Sm 19.17; 22.1; 23.13; 27.1 [2x]; 2Sm 1.3; 4.6; 1Kg 18.40; 19.17 [2x]; 20.20; 2Kg 10.24; 19.37; Is 37.38; Jr 41.15; Zc 2.11[7]; Jb 1.17);
libero (Ps 124[123].7; Est 4.13; Sir 36[33].1);
salvo (Gn 19.17, 19, 20, 22; 1Sm 19.10, 12, 18; 27.1; Is 49.25; Jr 46.6; 48.8; Jl 3[2].5[32]; Am 9.1; Ps 22[21].6; Pr 11.21; 28.26; Dn 11.41; 12.1);
salvus factus sum (Ml 3.15);
salvum esse posse (Is 49.24);
vado (1Sm 20.29).

A.1 There does not appear to be any semantic difference intended in many of the choices of the Versions, alternative translation equivalents being chosen rather for the sake of *variatio*. One may note, for example, in the same verse the rendering of מלט niph by both διασώζω and σώζω (Ezk 17.15), or of מלט niph by σώζω and then פליט by ἀνασώζω (Jl 3.5), or of מלט niph by διασώζω and then פליט by ἀνασώζω (Am 9.1). This happens not only with compound forms, but at Jb 22.30 מלט niph is translated by διασώζω and מלט piel by ῥύομαι, although there may here be an attempt to distinguish between the different verbal forms. In the case of the Vulgate, it alternates its rendering of the repeated phrase in Job chapter 1 containing מלט niph. מלט niph is first translated by *evado* (Jb 1.15), then *effugio* (Jb 1.16), next *fugio* (Jb 1.17), and finally again *effugio* (Jb 1.19).

A.2 It is surprising how frequently מלט niph is translated by *fugio* and *effugio* ‘to flee’ in the Vg. If there is a distinction to be drawn between verbs denoting ‘to flee’ and מלט denoting ‘to reach safety’ (see Exegesis A.2), it was not observed by the Vulgate.

A.3 The LXX to Pr 11.21 preserves the forensic context of the Hebrew (see Exegesis A.4) with its paraphrastic translation of the niph by λαμβάνω μισθὸν πιστόν ‘to receive a sure reward’. Does this also imply an eschatological flavour that is not explicit in the MT? The addition of clarifying adjectives (in this case πιστός) is a feature of the LXX translation of Proverbs (see Cook 1997a:106; 1997b:414; cf. McKane 1970:45–47).

A.4 Although the reading ἐκσπάω ‘to draw out’ is only found in one Codex (Alexandrinus) of 1Sm 19.10, it is a verb used in the LXX to translate the niph, hiph and hoph of נצל. A verb such as ῥύομαι may be used of physical ‘plucking out’ but is also found in non-biblical Greek with the sense of ‘to save’, whereas ἐκσπάω only seems to be used of a physical action. In 1 Sm 19.10 it is used with reference to נפש ‘soul, life’, for which one can better understand a physical action than had the context been the saving of a person.

A.5 The rendering of מלט niph at Gn 19.17 by חוס ‘to have consideration for’ in TgO and PsJ appears to be part of an exegetical tradition that criticizes Lot for taking more consideration for property than for people’s lives (Grossfeld 1988:81, n. 7). It is an interpretation that can also be found in Rashi and the Talmud (b.Hul 91a on Gn 32.24).

B.1 Some LXX manuscript traditions contain what appear to be either inner-Greek corruptions or alternative translations, and should not be taken as semantic evidence. διαβήσομαι (cf. Vg[OL] *vadam*; also the better attested Gk variant ἀπελεύσομαι) at 1Sm 20.29 (R) is probably an alternative reading rather than a

corruption of διασωθήσομαι, which is preserved in some traditions. Likewise, ὑψωθήσεται at Dn 12.1 seems to be an interpretative rendering for מלט niphāl, which is translated by σωθήσεται. The verb ὑψώω is a popular lexeme in the LXX of Daniel.

5. Lexical/Semantic Field(s)

A.1 [See ישעׁוֹ hiphil, Lexical/Semantic Field(s)]

A.2 There appears to be an opposition of usage or “complementarity” between מלט and פלט, although it is not entirely exclusive. Sawyer (1972:98) records that פלט has no passive, whereas the niphāl of מלט is its most frequent form. There are no nominal forms of מלט, whilst פלט has three. פלט ‘to deliver’ occurs mainly in the Psalms, but in the mere five occurrences of מלט in the Psalms it is in three instances in the common syntagm with נַפֵּשׁ ‘life’. The subject of פלט is always God, and this is rarely the case with מלט. He also notes that in the prayer context with which he is concerned מלט does not occur in set pieces but only in conversational style, but that פלט occurs seven times in the same context.

A.3 מלט niph is found in parallelism with לקח qal pass ‘to take’ (Is 49.24, 25), נוט ‘to escape’ (Jr 46.6; 48.19; Am 9.1), נקה niph ‘to go unpunished’ (Pr 11.21; 19.5), and דבק (Sir 11.9).

B.1 The existence of מלט as a possible byform of פלט has been accounted for by the large number of lexemes in the field of ‘salvation’ (Sawyer 1972:99, cf. 41–42), which is perhaps due to the strong feelings surrounding the field (Sperber 1923:67) as well as the exigencies of Hebrew poetic structure.

6. Exegesis

A.1 The verb מלט niph is most often used in the context of war, denoting escape from one’s enemies. It often, therefore, denotes escape from a life-threatening situation (Hubbard 1997:950), whether it be someone escaping after committing a murder (2Sm 4.6), or escaping from one’s enemies (1Sm 23.13) or escaping divine vengeance as Lot from Sodom and Gomorrah (Gn 19.17, where there may be assonance between the vb מלט and the name לוט; see Gunkel ⁷1966:212), or Noah from the flood (4Q370 1.6). It may mean either ‘to slip away’ (e.g. 1Sm 20.29) or ‘to escape’ (e.g. Jdg 3.29). In the few instances where מלט niph has a passive denotation (Ps 22.6; Pr 11.21; 28.26; Jb 22.30; Dn 12.1) it means ‘to be delivered’. Dn 12.1 reflects a usage in LBH where the deliverance is specifically of future salvation (cf. LXX to Pr 11.21).

A.2 In Jdg 3.26 Ehud appears to make a successful escape from his enemies, implying that מלט niph denotes specifically an escape rather than the flight. This interpretation is supported by syntagmatics (Hasel 1989:596–97; Hubbard 1997:950–51; cf. Lexical and Semantic Field(s) A.2). מלט niph appears a number of times with the verbs נוט (1Sm 19.10; 30.17) and פָּרַח (1Sm 19.12, 18; 22.20), denoting ‘to flee’, and the more general הֵלֵךְ ‘to go’ (1Sm 22.1). In every case מלט niph comes second in the pair, suggesting it connotes a completion of the act of fleeing or going. This is most explicit in Sir 11.9 (MS B: v. 10 in Gk, Lat and Eng versions), where the reader is told that he will not מלט niph if he נוט (cf. the preceding ‘futility curse’ in the previous line).

A.3 In Wisdom literature מלט niph is often used in the theodicy of the writers. The verb denotes the escape from the punishment that will befall the wicked (Pr 11.21) or the perjurers (Pr 19.5; in parallelism with נקה niph ‘to be exempt from punishment’). מלט niph also denotes the avoidance of the trap of the adulteress (Qoh 7.26).

A.4 As with certain other lexemes in the semantic field (Sawyer 1972:57–58), מלט niph appears to have forensic connotations. Although Sawyer primarily discusses

the influence on the field by semantic interference from forensic terms, מלט niph seems to be a case where a lexeme from the field has a forensic denotation that is also salvific (cf. הציל). In Pr 11.21 the deliverance of the Lord appears to establish the innocence of the righteous. In Pr 11.21 מלט niph is the antithesis of לא־יִנָּקֶה, and therefore, McKane suggests, is indicative of “an escape from an unfavourable legal verdict” (1970:437). McKane also speculates that other salvation expressions in the context (i.e. תציל in vv. 4 and 6 and נהלץ in v. 8) may have a forensic nuance (1970:437), the Lord’s rescue of the righteous being envisaged as a forensic intervention. מלט niph in Pr 19.5 is used of escaping perjury, again in parallelism with נקה (cf. McKane 1970:529). Are there contacts in this with oracles of judgement (e.g. Jr 32.4; 34.3; 38.13, 23; Ezk 17.15, 18)?

A.5 The preposition מן ‘from’ indicates the direction from which a person escapes (e.g. 1Sm 23.13; 27.1). The place to which someone escapes can also be indicated with מלט niph, by the *he locale* (e.g. Gn 19.17, 19), the preposition אל (e.g. 1Sm 22.1; 27.1) or simply the name of the place (e.g. 2Kg 19.37; Is 37.38). The niph appears to be the only form of מלט that can be used of motion towards a place as well as away from one, and in this it is not to be distinguished in the niphāl at least from פלט.

B.1 [nil]

7. Conclusion

מלט niph is primarily used of ‘to escape’. It is rarely indicated whether God is presumed to be bringing about the escape, but this may be implied in some Psalms and in Proverbs (see Exegesis A.1, A.3, A.4). Whereas other forms of מלט are only used with מן, מלט niph is also used with the *he locale* or אל, suggesting that the verb connotes movement towards a place of refuge and not just escape from a place. It is possible that the lack of a פלט niph (except for one uncertain occurrence in LBH at 1QH 11[=3].10) has brought about a compensation in semantics in the form of a מלט niph.

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