

# נְבִיא נְבִיאָה

## Introduction

Grammatical Type: n. m./f.

Occurrences: (Total: 399)

**Hebrew Bible** – 322 occurrences: *Gen* 20:7, *Ex* 7:1, 15:20, *Num* 11:29, 12:6, *Dtn* 13:2.4.6, 18:15.18.20(2x).22(2x), 34:10, *Jud* 4:4, 6:8, *I Sam* 3:20, 9:9, 10:5.10.11(2x).12, 19:20.24, 22:5, 28:6.15, *2 Sam* 7:2, 12:25, 24:11, *I Ki* 1:8.10.22.23.32.34.38.44.45, 11:29, 13:11.18.20.23.25.26.29(2x), 14:2.18, 16:7.12, 18:4(2x).13(2x).19(2x).20.22(2x).25.36.40, 19:1.10.14.16, 20:13.22.35.38.41, 22:6.7.10.12.13.22.23, *2 Ki* 2:3.5.7.15, 3:11.13(2x), 4:1.38(2x), 5:3.8.13.22, 6:1.12, 9:1(2x).4.7, 10:19, 14:25, 17:13(2x).23, 19:2, 20:1.11.14, 21:10, 22:14, 23:2.18, 24:2, *Isa* 3:2, 8:3, 9:14, 28:7, 29:10, 37:2, 38:1, 39:3, *Jer* 1:5, 2:8.26.30, 4:9, 5:13.31, 6:13, 7:25, 8:1.10, 13:13, 14:13.14.15(2x).18, 18:18, 20:2, 23:9.11.13.14.15(2x).16.21.25.26(2x).28.30.31.33.34.37, 25:2.4, 26:5.7.8.11.16, 27:9.14.15.16.18, 28:1.5(2x).6.8.9(3x).10(2x).11.12(2x).15(2x).17, 29:1(2x).8.15.19.29, 32:2.32, 34:6, 35:15, 36:8.26, 37:2.3.6.13.19, 38:9.10.14, 42:2.4, 43:6, 44:4, 45:1, 46:1.13, 47:1, 49:34, 50:1, 51:59, *Ez* 2:5, 7:26, 13:2(2x).3.4.9.16, 14:4.7.9(2x).10, 22:25.28, 33:33, 38:17, *Hos* 4:5, 6:5, 9:7.8, 12:11(2x).14(2x), *Amos* 2:11.12, 3:7, 7:14(2x), *Mic* 3:5.6.11, *Hab* 1:1, 3:1, *Zep* 3:4, *Hag* 1:1.3.12, 2:1.10, *Zech* 1:1.4.5.6.7, 7:3.7.12, 8:9, 13:2.4.5, *Mal* 3:23, *Psa* 51:2.74:9, 105:15, *Lam* 2:9.14.20, 4:13, *Dan* 9:2.6.10.24, *Ezra* 9:11, *Neh* 6:7.14(2x), 9:26.30.32, *1 Chr* 16:22, 17:1, 25:1, 29:29, *2 Chr* 9:29, 12:5.15, 13:22, 15:8, 18:5.6.9.11.12.21.22, 20:20, 21:12, 24:19, 25:15.16, 26:22, 28:9, 29:25(2x), 32:20.32, 34:22, 35:18, 36:12.16.

**Epigraphy** – 4 occurrences: 1.003.20 (=Lak(6):1.3:20), 1.016.5 (=Lak(6):1.16:5), Vision of Gabriel:15, 70<sup>1</sup>.

**Qumran** – 68 occurrences<sup>2</sup>: *CD* 3:21, 4:13, 7:10.17, 19:7<sup>3</sup>, *IQS* 1:3, 8:16, 9:11<sup>4</sup>, *IQPHab* 1:1, 2:9, 7:5.8, *IQH*<sup>a</sup> 12:17(=4Q430 f1:4), *IQ29* f1:5, 4Q88 8:14, 4Q158 f6:6.9, 4Q163 15-16:1, 4Q166 2:5, 4Q174 f1-2i:15.16, f1-3ii:3, 4Q175 1:5.7, 4Q177 f1-4:9, f5-6:2.5, f7:3, f12-13i:1, 4Q265 f1:3, f7:8 4Q285 f4:3, f7:1(=11Q14 f1i:9), 4Q292 f2:4, 4Q375 f1i:1.4.6, 4Q376 f1ii:4, 4Q379 f36:2, 4Q381 F69:4, 4Q382 f9:8, f31:5, 4Q383 f6:1, 4Q385<sup>a</sup> f18i a-b:2.6, fB:1, 4Q390 f2i:5, 4Q397 f14-21:10(=4Q398 f14-17i:3).15, 4Q408 f11:4, 4Q418 f22i:2, 4Q481a f2:4, 4Q504 f1-2Riii:13, 11Q5 22:5.14, 28:8.13, 11Q13 2:15.17, 11Q19 54:8.11.15, 61:2.3.4.

**Ben Sirah** – 5 occurrences: 36:21, 48:1.8, 49:7.10

<sup>1</sup> For the publication of this text see YARDENI/ELIZUR (2007:104-105).

<sup>2</sup> The Damascus Document and the Community Rule are treated as one document here and therefore attestations in various documents are counted as if they are one. 4Q265 on the other hand will be counted as an independent source. The same is true for the various works called *Apocryphon of Jeremiah* as it is at this point unclear whether they form one coherent composition or are better understood to evidence various different literary works.

<sup>3</sup> The occurrences in the actual manuscripts are 4Q266 f3i:7, f3iii:18 and 4Q269 f5:1.

<sup>4</sup> The actual occurrences are 1Q28<sup>b</sup> 1:27, 4Q255 f1:4 and 4Q258 6:8.

## Text doubtful

- A.1** For *1 Chr* 25:1 see comments in **4. Versions** below.
- A.2** While the lemma **הנביאים** is entirely reconstructed in *IQPHab* 1:1 it is certain as that verse appears to be a citation of *Hab* 1:1.
- A.3** The lexeme **נביא** is reconstructed in *4Q161<sup>c</sup>* f15-16:1 on the basis of *Isa* 29:10.
- A.4** According to the editors *IQ29* 1:5 reads [...] **בר אליכה והנב[יא]** [...].
- A.5** On the basis of parallels with *IQ29* the first word in *4Q376* f1ii:4 is reconstructed as **הנביא**.
- A.6** The reconstruction of **הנ[ב]יא** [...] in *4Q177* f5-6:2 seems reasonable.
- A.7** Because of the context, the first word of *4Q88* 8:14 (**נבאים**) is usually understood as an alternative spelling for **נביאים**.
- A.8** *4Q175* 1:5.7 uses the Aramaic spelling **نبي** instead of **נביא**.
- A.9** The editors restore **הנבי** at the end of line 9 in *4Q158* f6.
- A.10** In *4Q285* f4:3 Alexander and Vermes suggest restoring **יחזקאל הנביה** on the basis of the fact that a source citation is expected here and the cited text most likely comes from *Ez* 39:3-4.
- A.11** *4Q376* f1ii:3-4 cites *IQ29* 1:5, and therefore **הנבי** is restored at the beginning of line 4.
- A.12** Related to these two texts, *4Q408* fragment 11 is heavily reconstructed by Steudel in her edition of the text leading to the reconstruction in line 4 of **דבר א[ל]יך והנביה**.
- A.13** *4Q382* f9:8, a Paraphrase of *Kings*, relies on *2 Ki* 2:5/15 so that the reconstruction of **בני הנביאים** appears plausible.
- A.14** The tiny fragment *4Q383* f6 which was edited by Dimant has the letters in **הנב** in line 1 going into a break. She tentatively suggests that **הנ[ב]יא** should be read, but acknowledges that a *nif.* imperative (**הנ[ב]א**) ('prophesy') is also possible.
- A.15** It seems likely that Dimant's reconstruction **יר[מ]יו הנב[יא]** in *4Q385<sup>a</sup>* fB:1 is correct.
- A.16** On the basis of *4Q397* f14-21:10||*4Q398* f14-17i:3 the same expression 'in the books of the prophets' can be restored five verses later on: **ובס[פר]י הנב[יא]ים**.
- A.17** The editor of the *editio princeps* in *DJD XXXVI* (364, pl. XXV), Erik Larson, reads a word in *4Q458* f15 2 as **הנבואה** which is given as **הנבואה** in the Preliminary Concordance. Considering the similarity between ' and ' in late Second Temple scripts both are possible. The context would allow both but favours **הנבואה**.
- A.18** Our lexeme is reconstructed in *4Q481a* f2:4 on the basis of *2 Ki* 2:15 on which this passage is based.
- A.19** As *11Q14* f1i:9 is parallel to *4Q285* f7:1 the restoration of **ישחו הנביה** is certain but should not be counted as an extra attestation.
- A.20** Since *11Q19* 61 starts with a near quotation from *Dtn* 18:20 it is likely that the preceding verses of *Dtn* 18:14-20 were also quoted in the Temple Scroll. As they are not extant, however, it seems best not to count the three attestations of **נביא** contained in those verses as we cannot be sure how the author(s) would have phrased the relevant verses.
- B.1** In *Sir* 49:9 Ben Hayyim reconstructs **נ[ב]יא** as a title for Job, where LXX does not mention a title and the ' and ' are all unclear.
- B.2** Torczyner and Gibson reconstruct **ה[נ]ב[יא]** in Lachish 6 (1.006.5 in Davies's system).<sup>5</sup> While this reconstruction is theoretically possible, the now common reconstruction **ה[ש]רים** appears better as it picks up the term **רים** already used in the letter.

<sup>5</sup> TORCZYNER, et al. (1938:138) and GIBSON (1971:45-46); DAVIES, et al. (1991).

**B.3** It is possible that the Lachish stamp seal 100.258.3 should be reconstructed to read [הנביי]<sup>6</sup>. The name נבי (Nobai) occurs three further times on Hebrew bullae as a patronym and is, according to Avigad, well attested in South-Arabic. It may also refer to the city נוב. The other three bullae (all unprovenanced) are: 100.343.2, 100.785.2, 100.886.2.<sup>7</sup>

### **Qere/Ketiv:**

**A.1** The *ketiv* of 1 Chr 25:1 is הנביאים ('the prophets'); the *qere* has a nif. Participal ('who were prophesying'). The *qere* is supported by LXX, Targum and Vulgate. The Peshitta has a divergent text here.

## **1. Root and Comparative Material**

**A.1** The root  $\sqrt{nb}/y$  is a common Semitic root and is attested in Akkadian, Eblaite, Emarite, Hebrew, Arabic, Aramaic, Ethiopic and Old South Arabic.<sup>8</sup> It also appears once in a Punic name and possibly once in a Ugaritic name.<sup>9</sup>

**A.2** In Arabic, the associated verb appears in the I<sup>st</sup>, II<sup>nd</sup>, IV<sup>th</sup>, and X<sup>th</sup> stems. Müller holds that in Arabic and the Old South Arabian dialects the verb is the primary form of this root and the nouns are denominative.<sup>10</sup>

**A.3** The verb *nabû* II is the standard word for 'call' in Akkadian and is therefore attested widely in Akkadian literature.<sup>11</sup> The adjective is used as a royal title in its uncontracted and contracted forms (*nabû* and *nabû* respectively): RN *nabû* GN, e.g. Hammurapi, called by Anu (LIH 94:10).

**A.4** The root is attested also in Emar Akkadian in the D-stem as a verb (*nubbû* – 'to invoke') and in two derived nominal forms, a D participle feminine plural \**munabbiātu* and as a G verbal adjective masculine plural *nabî*. The feminine form is attested three times in the expression *Išhara ša munabbiāti* ('Ishara of the m.') and once as the recipients of meat in a ration list.<sup>12</sup> The masculine term is attested once in line 11 of version F of Emar 387 in the expression *ina bīt nabî* ('in the temple of the *nabûs*').<sup>13</sup> On the basis of these texts, Daniel Fleming has argued that Hebrew נביא should be understood as an active form ('he who calls'). In contrast, Huehnergard argues that נביא is a *qāṭīl*-pattern of the root נָבַא. Proto-Semitic *qatīl* appears in the *qāṭīl*-pattern in Hebrew and is normally passive (or 'patiens').<sup>14</sup>

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<sup>6</sup> AHARONI (1968). Two imprints of this bullae, dated to the late 7<sup>th</sup> century, were found at Lachish. See also AHARONI (1975:21-22, pl. 20:6-7).

<sup>7</sup> AVIGAD (1975:71 (no. 20), pl.14:20; 1985:305 (no.3), pl.57; and 1990:91-92 (no.4)).

<sup>8</sup> In Biblical Hebrew the root appears as  $\sqrt{nb}$ . In comparative Semitics, the root is given as  $\sqrt{nby}$ ,  $\sqrt{nb}i$  or  $\sqrt{nb}\bar{u}$ . However, the last radical was most likely the vowel /i/, cf. MÜLLER (1984:143-144 and 1985) and MÜLLER (1986). According to MÜLLER (1984) this root ultimately goes back to a biliteral root  $\sqrt{bi}$  with an *n*-prefix. Conversely, SMITH (1895:389-390) posited a bilateral base *NB* to which various third radicals such as *k*, ' and ' were added.

<sup>9</sup> MÜLLER (1984:144-145). The interpretation of Ugaritic *nb'm* as a contracted form of *nb' m* (*naba'* 'ammu; 'Ammu has called') is far from certain and therefore it is also uncertain whether the root occurs in Ugaritic at all, cf. GRÖNDHAL (1967:17).

<sup>10</sup> MÜLLER (1984) *contra* KBL<sup>3</sup>. For an extensive list of Old South Arabic forms see HUEHNERGARD (1999:91).

<sup>11</sup> See CAD N I and AHw II.

<sup>12</sup> Emar 373:97', ARNAUD (1987:353.360); Emar 379:11-12, ARNAUD (1987:375); and Emar 383:10', ARNAUD (1987:377). The ration list is Emar 406:5', ARNAUD (1987:402-403).

<sup>13</sup> ARNAUD (1986:385-386); the tablet on which this variant is attested is Msk 74286b:47'.

<sup>14</sup> FLEMING (1993a; 1993b; 1993c and 2004) and HUEHNERGARD (1999). PENTIUC (2001:111-113) sides with Fleming. TORCZYNER (1931:322), JEPSEN (1934:10), GUILLAUME (1938:112-113), ALBRIGHT (1940:231-

**A.5** In Eblaite the root appears parallel to PÀ(D) (Sumerian, ‘name/call’) in lexical lists.<sup>15</sup> The verb also appears in the G-stem especially in names: *i-bi+GN* (‘GN called’) and *na-bi+GN* (‘called by GN').

**A.6** It appears that the noun נביא is primary in Hebrew, from which the verbs (nif.) and התנביא (hitp.) are derived. This has the effect that the root operates primarily as a nominal root in Hebrew.<sup>16</sup>

**A.7** Torczyner, Rinaldi and Mánék argue that נביא is a loan from Akkadian.<sup>17</sup> This view is opposed strongly by Müller and in view of the fact that the semantics in Akkadian and Hebrew differ so considerably it appears difficult to uphold the idea that נביא is a direct loan from Akkadian into Hebrew.<sup>18</sup> That the two words are etymologically related, however, is clear.

**B.1** Several attempts have been made in the past to provide נביא with an Egyptian etymology. The first to attempt this was Norman Walker who suggested Egyptian *n-b i-3-w* (the ‘(God-)honoured one’).<sup>19</sup> The sound changes involved, however, make this derivation unlikely.<sup>20</sup> Later Manfred Görg made a sustained attempt to derive נביא from the Egyptian verb *nb3* (‘rave, be excited’) attested solely in medical texts.<sup>21</sup>

**B.2** The root נבא used to be regarded as linked to the root בעע (‘bubble up’) by softening of the ּ. The required sound-change from ּ to נ renders this suggestion unlikely.<sup>23</sup>

**B.3** The folk etymology in *1 Sam 9* plays with the theoretical possibility that נביא is a 1cp PC (imperfect) *hif.* of בוא.<sup>24</sup> Land and Pfeiffer proposed that נביא is a passive form of בוא.<sup>25</sup>

**B.4** Bewer suggested understanding נביא as a passive form of a root נא III, which according to Delitzsch dictionary means ‘carry away’.<sup>26</sup> That Akkadian verb is now recognised to be *napāṣu*.<sup>27</sup>

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232.332), WÜRTHWEIN (1950:24), LINDBLOM (1958:102), DHORME (1959:XI-XIII), RENDTORFF (1959:796), MCCARTER (1980:99), HUEHNERGARD (1999), JEREMIAS (2003:1694) and FOX (2003:192-193) opt for a passive understanding of נביא. An active understanding is defended by KÖNIG (1882:71-78), SMITH (1895:1895), DAVIDSON (1903:83-84), BROCKELMANN (1908:§138), KITTEL (1925:329), DÜRR (1926:3-4), JUNKER (1927:36), EICHRODT (1933:206), SMITH/IRWIN (1941:3-4), HALDAR (1945:109, especially nt.2), MEEK (1950:150), BUBER (1956:135-136.218-219), FENTON (1997:34-35). RAMLOT (1972:922) remains agnostic as to whether the form should be understood as an active or passive, but appears to be leaning toward an active interpretation, while MÁNEK (1962), JEREMIAS (1976:7), WILSON (1980:137) and KBL<sup>3</sup>, 625 (=ET HALOT 662) lean toward a passive interpretation. VON RAD (1958:21-23), JOHNSON (1962:24 nt.5), SHEPHERD JR. (1962:896-897), JASSEN (2007:26) remain agnostic and deny the use of etymological information for the semantics of נביא.

<sup>15</sup> This equivalence is common in lexical lists also in Babylonia, MÜLLER (1984:143).

<sup>16</sup> HUEHNERGARD (1999:91), MÜLLER (1984:143), JEREMIAS (1976:7), MÁNEK (1962), KBL<sup>3</sup> 622 (=ET HALOT 659), RENDTORFF (1959:796) and TAWIL (2009:231-232).

<sup>17</sup> TORCZYNER (1931:322), RINALDI (1963) and MÁNEK (1962).

<sup>18</sup> MÜLLER (1984).

<sup>19</sup> WALKER (1961).

<sup>20</sup> BARR (1968:102).

<sup>21</sup> GÖRG (1982; 1983; 1985 and 1986). For the Egyptian see ERMAN/GRAPOW (1926-31:II, p.43), EBBELL (1938:25-26), GRAPOW/ERICHSEN (1940-55:II, p. 346) and VON DEINES/WESTENDORF (1961-62:I, p.455).

<sup>22</sup> GESENIUS (1839:838a), KUENEN (1877:42-45), DUHM (1922b:81), HACKERMANN (1934:42) and PLÖGER (1951). JEFFERS (1996:82) quotes Kuennen and reconstructs a root בעב with the meaning ‘bubble up’, by which she presumably means the root בע.

<sup>23</sup> JOHNSON (1962:24 nt.5), JEREMIAS (1976:7) and MÜLLER (1984:147).

<sup>24</sup> This has led many to believe that the services of נבאים were available to the paying public, BRIGGS CURTIS (1979) and LINDBLOM (1962:71). The idea that certain bi-radical roots were extended by the addition of a נ is defended by MÜLLER (1984:144-145).

<sup>25</sup> LAND (1868:170-175) and PFEIFFER (1947:15). This is explicitly rejected in JOHNSON (1962:24 nt.5).

<sup>26</sup> BEWER (1902:120) and DELITZSCH (1896:442).

## 2. Formal Characteristics

**A.1** *qātīl/q<sup>e</sup>tīlā(h)* of a root נִ"ל.<sup>28</sup> Noun.

## 3. Syntagmatics

**A.1** נִ"ל (ה) is subject of the following verbs: אָכַל ('eat') in *1 Ki* 18:19, *Ez* 22:25<sup>29</sup>, אָמַן *hif.* ('believe') in *Sir* 36:21, אָמַר ('say') in *Jud* 6:8, *1 Ki* 13:26, 20:13.22, 22:6, *Jer* 14:13.15, 23:25.34, 26:11, 27:9.14, *Ez* 22:28, *2 Chr* 18:5, 25:15.16, 28:9, *4Q158* 6:6, בָּא ('come') in *1 Ki* 13:26, *2 Ki* 23:18, *Ez* 13:9, *IQS* 9:11, בָּשֵׁש ('be ashamed') in *Zec* 13:4, בָּחַר ('choose') in *1 Ki* 18:25, בָּצָע ('gain') in *Jer* 6:13, 8:10, גָּלַה *pi.* ('reveal') in *Lam* 2:14, *IQS* 8:16, גָּנְבַּה *pi.* ('steal') in *Jer* 23:30, דָּבַר *pi.* ('speak') in *Dtn* 13:6, 18:18.20, 18:22, *Jer* 23:28, *Ez* 14:9, *Dan* 9:6, *2 Chr* 25:16, *IQ29* 1:5||*4Q376* f1ii:3-4, *IQPHab* 7:8, *4Q375* f1i:4, [*4Q158* 6:9,] *4Q175* 1:6.7, *11Q19* 54:15, 61:3-4, הַבְּלֵה *hif.* ('befool') in *Jer* 23:16, הִיה ('be') in *Num* 12:6, *Jer* 5:13, 28:8, *Ez* 13:9, 33:33, *Neh* 6:14, *2 Chr* 28:9, הַלְךָ ('walk') in *1 Ki* 20:38, *Jer* 2:8, 23:14, *Ez* 13:3, הַרְהָה ('conceive') in *Isa* 8:3, זִיר *hif.* ('act presumptuously') in *Dtn* 18:20, חָלֵל ('cease') in *2 Chr* 25:16, חֹזֶה ('see') in *Ez* 13:9.16, 22:18, *Lam* 2:14, חֹזֵק *pi.* ('strengthen') in *Jer* 23:14, הִיה ('live') in *Zec* 1:5, חָנָן ('be godless') in *Jer* 23:11, חַלְפֵה *hif.* ('replace/change') in *Sir* 48:8, הַפְּשָׁחַט ('disguise oneself') in *1 Ki* 20:38, טֹוחַה ('daube') in *Ez* 22:28, יִדְעַ ('know') in *Jer* 14:18, יִלְדֵּה ('give birth') in *Isa* 8:3, יִצְאֵה ('go out') in *2 Chr* 28:9, יִצְרֵה *hof.* ('be formed') in *Sir* 49:7, הִתְפַּתֵּח ('teach') in *Isa* 9:14, יִשְׁבַּח ('sit/dwell') in *1 Ki* 13:25, *2 Ki* 22:14, כְּחַשְׁבָּה *pi.* ('deceive') in *Zec* 13:4, נִתְבְּנֵה *nif.* ('be written/listed') in *Ez* 13:9, כְּשַׁלֵּה ('stumble') in *Hos* 4:5, לְבַשָּׁה ('wear') in *Zec* 13:4, מָותָה *pi.* ('teach') in *4Q381* f69:4, לְקַחַת ('take') in *Jer* 23:31, *Ez* 22:25, מָותָה ('be dead/die') in *Dtn* 18:20, מָותָה *hof.* ('be dead/killed') in *Dtn* 13:6, *11Q19* 54:15, 61:2, מִצְאָה ('find') in *Lam* 2:9, מִשְׁחָה ('anoint') in *11Q5<sup>a</sup>* 28:8.13, נָאָם *pi.* ('utter') in *Jer* 23:31, נְבָא *nif.* ('prophesy') in *1 Sam* 19:20<sup>30</sup>, *1 Ki* 22:12, *Jer* 2:8, 5:31, 14:14.15, 23:13.16.21.25.26, 27:15.16, 28:8.9, *Ez* 13:2.16, 38:17, *Am* 2:12, *Zec* 13:4, *2 Chr* 18:11, נְבָא *hitp.* ('prophesy') in *1 Sam* 10:5<sup>31</sup>, *1 Ki* 22:10, *Jer* 14:14, *2 Chr* 18:9, נְגַשָּׁה ('approach') in *1 Ki* 20:13, שְׁגַנְתָּה *nif.* ('approach') in *1 Ki* 20:13, נָוַח *hif.* ('lay') in *1 Ki* 13:29, נְשַׁחֵךְ ('bite') in *Mic* 3:5, נְשַׁאֲה ('lift') in *1 Ki* 13:29, *Ez* 14:10, נְשַׁאֲה *hif.* ('beguile') in *Jer* 29:8, נְשַׁגֵּה *hif.* ('overtake') in *Zec* 1:6, נְתַנָּה ('give') in *Dtn* 13:2||*11Q19* 54:8, סְחַר ('roam') in *Jer* 14:18, סְפַד ('count/mourn') in *1 Ki* 13:29, סְפַר *pi.* ('recount') in *Jer* 23:28, עָזָה *hif.* ('testify') in *2 Chr* 24:19, עָמָד ('stand') in *1 Ki* 20:38, עָשָׂה ('do/make') in *1 Ki* 18:25, *Jer* 6:13, 8:10, פָּגַע ('intercede') in *Jer* 27:18, פָּוֹקֵחַ ('reel') in *Isa* 28:7, פָּחוֹת ('be reckless') in *Zep* 3:4, פְּקַדֵּה *nif.* ('be missed') in *2 Ki* 10:19, פְּתַחַה *pu.* ('be deceived') in *Ez* 14:9, שְׁחַד *pi.* ('consecrate') in *Mic* 3:5, קָוָם ('rise') in *Dtn* 13:2||*11Q19* 54:8, *Dtn* 34:10, *Sir* 48:1, *4Q375* f1i:4, קָבֵר ('bury') in *1 Ki* 13:29, מְסֻמָּה ('divine') in *Ez* 13:9, 22:28, *Mic* 3:11, קָרָא ('call') in *1 Ki* 18:25, *Mic* 3:5, *Zec* 1:4, *Neh* 6:7, רָאָה ('see') in *Ez* 13:3, רְבָה *hif.* ('make many') in *Ez* 22:25, רְזֵץ ('run') in *Jer* 23:21, שָׁגָה ('stagger') in *Isa* 28:7, שׁוֹבֵב *hif.* ('bring back') in *1 Ki* 13:26.29, *Lam* 2:14, *2 Chr* 24:19, עָמָשָׁה ('listen') in *1 Ki* 13:26, *Ez* 13:2, עָנָשָׁה *nif.* ('rely') in *Mic* 3:11, שִׁים ('put') in *1 Ki* 18:23, שְׁכַלֵּה *hif.* ('instruct') in *4Q381* F69:4, חָמָה ('be astounded') in

<sup>27</sup> CAD N II, 171.

<sup>28</sup> See FOX (2003).

<sup>29</sup> While it could be argued that the noun קָשָׁר is the subject here, the plural verb-form indicates that the *nomen rectum*, נִבְאָה, is the implied subject.

<sup>30</sup> See fn 29.

<sup>31</sup> See fn 29.

*Jer* 4:9 תִמָם ('be finished') in *Jer* 14:15, תַעֲה ('err') in *Isa* 28:7, תַעֲה *hif.* ('lead astray') in *Jer* 23:13, *Mic* 3:5, תְפֵש ('seize') in *Jer* 26:8.

**A.2** The following verbs are used with characters who in the same pericope are described as a אכל 'eat' (*1 Ki* 19:5.6.7.8, *2 Ki* 4:40, *Ez* 2:8, 3:1.3), אמר 'say' (*Gen* 20:1.5.11.13, *Jud* 4:9.14, *1 Sam* 3:4.5.8.16, 22:5, *2 Sam* 7:2.5.8, 24:12, *1 Ki* 1:11.24, 11:31, 13:12.14.15.18.31, 14:6, 18:8.15.21.22.27.30.34.36.40.41.43.44, 19:4.10.14.20, 20:14.35.36.37.39.42, 22:11.24, *2 Ki* 2:3.5.15.16, 3:14.16, 4:40, 5:16.19.25, 6:1.3.16.17.18.19.20.22, 9:1.3.5.6, 19:6, 20:1.7.9.14.15.16, 22:15, *Isa* 37:6, 38:1.5.21, 39:3.4.5, *Jer* 1:6.7, 20:3, 23:17, 28:1.5.6.11.13.15, 32:6, 37:7.14.17.18, 38:15.17.20.26, 42:2.49, 43:10, 51:61, *Ez* 13:6.7.10, *Hag* 1:13, 2:13.14.21, *Zec* 1:3.9, 13:5, *1 Chr* 17:2.4.7, *2 Chr* 12:5, 18:10.23, 34:23), אז *hif.* 'listen' (*Isa* 28:23), בוא 'come' (*2 Sam* 24:12, *1 Ki* 1:1.22.23.32, 19:3.4.9.15, 22:25, *2 Ki* 2:15, 4:39, 5:22, 6:4, 9:2.5.6, 20:1.5.14, *Isa* 28:15, 38:1, 39:3, *Jer* 37:4.16, 43:7, *Ps* 51:2, *2 Chr* 12:5), בוא *hif.* 'bring' (*2 Ki* 9:2), בוש 'be ashamed' (*Jer* 6:15, 8:12), בוש *hif.* 'shame/act shamefully' (*Jer* 6:15, 8:12), בחר 'chose' (*1 Ki* 18:23), בטה 'promise' (*Jer* 28:15), בנה 'build' (*1 Ki* 18:32), גאל *nif.* 'be defiled' (*Lam* 4:14), גדד *hitpo.* 'gash oneself' (*1 Ki* 18:28), גדר 'wall up' (*Ez* 13:5), גדל 'grow' (*1 Sam* 3:19), גדל *pi.* 'make great' (*1Q5* 28:8), גור 'bend' (*1 Ki* 18:42), גור 'cut' (*2 Ki* 6:4), דבר 'speak' (*Jer* 38:20), דבר *pi.* 'speak' (*Ex* 7:2, *Dtn* 13:3, 18:19, *1 Sam* 3:10, *2 Sam* 7:17, 24:12, *1 Ki* 13:12, 13:27, 14:5, *Jer* 1:6.7, 25:2, 26:7, 28:7.16, 34:6, 36:4, 43:1, 45:1, *Ez* 2:7, 3:1.4.11, 13:8, *1Q19* 54:9), היה 'be' (*Jer* 32:2, 37:13), הלך 'walk' (*Jud* 4:9, *1 Sam* 3:6.8, *2 Sam* 7:5, 24:12, *1 Ki* 13:14.28, 18:2, 19:3.4.8.15.19, 20:36, *2 Ki* 2:7, 6:2, 9:1.4, *Isa* 28:7, 38:5, *Jer* 1:7, 28:13, 37:12, *Ez* 3:1.4.11, *1 Chr* 17:4.15, *4Q385<sup>a</sup>* f18i a-b:6), הלח *hif.* 'lead' (*2 Ki* 6:19), המלח *pi.* 'mock' (*1 Ki* 18:27), עזק 'cry' (*2 Chr* 32:20), חבש 'bind' (*1 Ki* 13:23), חגר 'tie' (*2 Ki* 9:1), II חזזה 'bow down' (*1 Ki* 1:23, *2 Ki* 2:15), חזזה 'see' (*Ez* 13:6.7.8, *Hab* 1:1, *1QPHab* 1:1), חייה 'live' (*2 Ki* 10:19), חכה 'wait' (*2 Ki* 9:3), חלם 'dream' (*Jer* 23:25), חילק *pi.* 'divide' (*Jer* 37:12), חזר 'decide' (*1 Ki* 20:40), חשב 'plan/think' (*Jer* 23:27), חשה 'be silent' (*2 Ki* 2:3.5), חחת 'seal' (*Jer* 32:10), חחת 'be dismayed' (*Ez* 2:6, 3:9), טוח 'coat' (*Ez* 13:10.12.14.15), ייחל 'wait' (*Ez* 13:6), יכול 'be able' (*1 Ki* 14:4, *2 Ki* 4:40), יעל *hif.* 'profit' (*Jer* 23:32), יעץ 'advise' (*1 Ki* 1:12, *Jer* 38:15), יצא 'go out' (*1 Ki* 19:11.13, 20:39, *2 Ki* 2:3, 4:39, 20:4, *Jer* 37:4.12), יצק 'pour out' (*2 Ki* 3:11, 4:40, 9:3.5), יקשק *nif.* 'be ensnared' (*Isa* 28:13), ירא 'fear' (*1 Ki* 19:3, *2 Ki* 4:1, *Jer* 1:8, *Ez* 2:6, 3:9), ירא *pi.* 'frighten' (*Neh* 6:14), ירד 'go down' (*1 Sam* 10:5), ירד *hif.* 'lead down' (*1 Ki* 18:40), ישב 'dwell' (*Gen* 20:1, *Jud* 4:4, *1 Ki* 13:14, 19:4, *2 Ki* 4:38, 6:2, 9:5, *Jer* 37:16.21, 38:13.28, *Ez* 2:6), ישן 'sleep' (*1 Ki* 19:5), יתר *nif.* 'remain' (*1 Ki* 18:22, 19:10.14), כחד *pi.* 'hide' (*Jer* 38:14), כחד *pi.* 'hide' (*1 Sam* 3:18), כחיש *pi.* 'lie' (*1 Ki* 13:18), כלה 'finish' (*Jer* 43:1, *Ez* 13:14), כסה *hitpo.* 'cover oneself' (*1 Ki* 11:29), כרת 'cut' (*Isa* 28:15), כשל 'stagger' (*Isa* 28:13), כשל *nif.* 'stumble' (*Jer* 6:15, 8:12), כתוב 'write' (*Jer* 32:10, 36:2, 51:60, *2 Chr* 26:22), לוט *hif.* 'unwrap' (*1 Ki* 19:13), לין 'spend the night' (*1 Ki* 19:9), לין *hitpo.* 'scoff' (*Isa* 28:22), לכד *nif.* 'be seized' (*Isa* 28:13), לקח 'take' (*Ex* 15:20, *1 Ki* 18:26.31, *2 Ki* 5:16, 6:2, 9:1.3, 20:7, *Jer* 28:10, 32:11, 32:33, 43:9, *Ez* 3:10), לקט *pi.* 'harvest' (*2 Ki* 4:39), יאנ pi. 'refuse' (*1 Ki* 20:35, *2 Ki* 5:16), מהר *pi.* 'do quickly' (*1 Ki* 20:41), מות 'die' (*Dtn* 34:5.7, *1 Ki* 19:4, *2 Ki* 4:1, *Jer* 28:16.17, 38:9.10.26), מלא 'be full' (*Ez* 3:3), מנע 'withhold' (*Jer* 42:4), מצא 'find' (*1 Ki* 11:29, 13:14.28, 19:19, 20:37, *2 Ki* 4:39, *Ez* 3:1), משח 'anoint' (*1 Ki* 1:34, 19:15, *2 Ki* 9:6), משל 'rule' (*Isa* 28:14), נבא *nif.* 'prophesy' (*Jer* 14:16, 20:1, 23:32, 27:10, 29:9, 32:3, 37:19), נבא *hitp.* 'prophesy' (*1 Ki* 18:29, *Jer* 29:27), נבט *hif.* 'look' (*1 Ki* 19:6, *2 Ki* 3:14), נגיד 'tell' (*1 Sam* 3:18, *2 Sam* 24:12, *2 Ki* 6:12, *Jer* 38:15.27, 42:4.21), נגש 'approach' (*1 Ki* 18:21.36, 22:24, *2 Ki* 2:5, *2 Chr* 18:23), נוח *hif.* 'lay' (*1 Ki* 13:30, 19:3), נום 'flee' (*2 Ki* 9:3.10), נוע 'wander' (*Lam* 4:14.15), נכה *hif.* 'hit' (*1 Ki* 20:35.37, 22:24||*2 Chr* 18:23), נסע 'travel' (*Gen* 20:1), נפל 'fall' (*Jer* 6:15, 8:12, 23:12, 37:14, 42:2.9), נפל *hif.* 'make fall' (*2 Ki* 6:5, *Jer* 38:26), נשא 'lift' (*2 Ki* 3:14), נחה *pi.* 'cut' (*1 Ki* 18:23.33), נתן 'give' (*1 Ki*

18:23, *Jer* 32:12.16), סור *hif.* ‘remove’ (*1 Ki* 20:41), ספָד ‘count/mourn’ (*1 Ki* 13:30), *pi.* ‘recount’ (*Jer* 23:27.32), סתר *nif.* ‘hide oneself’ (*Isa* 28:15), עבר ‘cross over’ (*Dtn* 34:4, *1 Ki* 19:19), ועד ‘witness’ (*Jer* 32:10), עכָר ‘trouble’ (*1 Ki* 18:18), עלה ‘go up’ (*Dtn* 34:1, *Jud* 4:9, *1 Ki* 18:42, *Ez* 13:5), עמד ‘stand’ (*1 Ki* 18:15, 19:11.13, *2 Ki* 2:7, 3:14, 5:16, *Jer* 23:22, *Ez* 2:1), ענה ‘answer’ (*Ex* 15:21, *Hag* 2:14), ערך ‘set in order’ (*1 Ki* 18:33), עשה ‘do’ (*1 Ki* 18:23.26.32, 19:1.20, 20:40, 22:11||*2 Chr* 18:10, *2 Ki* 6:2, *Isa* 28:15, *Jer* 6:15, 8:12, 28:13, 38:12), פלה *pi.* ‘cleave’ (*2 Ki* 4:39), פלֵל *hitp.* ‘pray/intercede’ (*Gen* 20:7.17, *2 Ki* 6:17.18, *Jer* 32:16, 37:3, 42:2.4, *2 Chr* 32:20), פנה ‘turn’ (*Jer* 32:32), פסח *pi.* ‘leap’ (*1 Ki* 18:26), פצה ‘open’ (*Ez* 2:8), פרץ ‘press’ (*2 Ki* 2:17), פתח ‘open’ (*1 Sam* 3:15, *2 Ki* 9:3.10, *Ez* 3:2), צויה *pi.* ‘command’ (*Jer* 32:13, 36:5.8, 4Q385<sup>a</sup> f18i a-b:6-7), צעק ‘cry out’ (*1 Ki* 20:39, *2 Ki* 4:40), קבר ‘bury’ (*1 Ki* 13:31), קום ‘arise’ (*1 Sam* 3:6.8, *1 Ki* 19:3.5.7.8, *2 Ki* 9:6), היפ ‘raise’ (*2 Ki* 9:2), קנא *pi.* ‘be zealous’ (*1 Ki* 19:10.14), קנה ‘acquire’ (*Jer* 32:7.8.9), קרא ‘call’ (*Jud* 4:6, *1 Ki* 13:21, 18:24.26.27.28, *2 Ki* 9:1, 20:11, *Jer* 36:4, 42:8), קרע ‘tear’ (*1 Ki* 11:30), קשֶׁב *hif.* ‘listen’ (*Isa* 28:23), ראה ‘see’ (*1 Ki* 14:4, 22:25||*2 Chr* 18:24, *2 Ki* 3:14, 9:2, *Jer* 1:10, *Zec* 1:8), ראה *nif.* ‘appear’ (*1 Ki* 18:2.15, *2 Ki* 2:15), ראה *hif.* (*Dtn* 34:1.4), רום *hif.* ‘lift’ (*2 Ki* 6:7), רוץ ‘run’ (*1 Sam* 3:5, *1 Ki* 18:46), רכב ‘mount’ (*1 Ki* 13:13), רפא *pi.* ‘heal/repair’ (*1 Ki* 18:30, *Jer* 6:14, 8:11), שאל ‘ask’ (*1 Ki* 19:4, *Jer* 23:33), שבר ‘break’ (*Jer* 28:10.12.13), שבר *nif.* ‘be broken’ (*Isa* 28:13), שוב ‘return’ (*1 Sam* 3:5, *1 Ki* 19:15, *2 Ki* 2:18, 20:5), שוב *hif.* ‘bring back’ (*1 Ki* 13:20.23, *Jer* 23:22, *Mal* 3:24), שחט ‘slaughter’ (*1 Ki* 18:40), שיר ‘sing’ (*Jud* 5:1), שׁב ‘lie’ (*1 Sam* 3:3.5.8.15, *1 Ki* 19:5.6), שכח *hif.* ‘make forget’ (*Jer* 23:27), שלוח ‘send’ (*Jud* 4:6, *2 Ki* 2:17, 5:8.10, 6:7, *Jer* 29:1.28), שלך *hif.* ‘throw’ (*1 Ki* 19:19), שמע ‘listen’ (*1 Sam* 3:10, *1 Ki* 14:6, 19:13, 20:36, *2 Ki* 5:8, *Isa* 28:12, 28:23, *Jer* 28:7.15, 32:33, 43:7, *Ez* 2:2.8, 3:10), שמע *hif.* ‘announce’ (*Jer* 23:22), שנש *pi.* ‘gird up’ (*1 Ki* 18:46), שפט *hif.* ‘judge’ (*Jud* 4:4), שקל ‘weigh’ (*Jer* 32:9.10), שרת ‘serve’ (*1 Sam* 3:1), שתה ‘drink’ (*1 Ki* 19:6.8), שיט ‘put’ (*1 Ki* 18:23.33.42, *Isa* 28:15), היפ ‘cause to err’ (*Jer* 23:32), חפש ‘seize’ (*1 Ki* 11:30).

**A.3 נבייא** is the object of אכל *hif.* ‘make eat’ (*Jer* 23:15), אמן *hif.* ‘believe’ (*2 Chr* 20:20), הרג *hif.* ‘shame’ (*Jer* 2:26), בכה *pi.* ‘cry’ (*Dtn* 34:8), דבר *pi.* ‘speak’ (*Jer* 14:14), רוד ‘kill’ (*1 Ki* 18:13, 19:1, *Hos* 6:5, *Lam* 2:20, *Neh* 6:26), חבא *hif.* ‘hide’ (*1 Ki* 18:4.13), חצב ‘hew’ (*Hos* 6:5), ידע ‘know’ (*Jer* 1:5), יצר ‘form’ (*Jer* 1:5), ריד *hif.* ‘lead down’ (*1 Ki* 18:40), قول ‘pilp.’ ‘provide’ (*1 Ki* 18:4.13), כסף *pi.* ‘cover’ (*Isa* 29:10||4QPIsa<sup>c</sup> 15-16:1), כרת *hif.* ‘destroy/kill’ (*1 Ki* 18:4), לקח ‘take’ (*1 Ki* 18:4, *Jer* 36:26, 38:14), משח ‘anoint’ (*1 Ki* 19:16), נכה *hif.* ‘strike’ (*Jer* 20:2), נכר *hif.* ‘recognise’ (*1 Ki* 20:41), נתן ‘give’ (*Jer* 1:5, 20:2), סמך ‘lay’ (*Dtn* 34:9), שלח *hif.* ‘hide’ (*Jer* 36:26), עבר *hif.* ‘cause to pass’ (*Zec* 13:2), עלה *hif.* ‘lead up’ (*Jer* 38:10), עמד *hif.* ‘set/make stand up’ (*Neh* 6:7), ענה ‘answer’ (*Jer* 23:37), עשה ‘do’ (*Dtn* 34:11.12, *Jer* 38:9), פתח *pi.* ‘deceive’ (*Ez* 14:9), צוה *pi.* ‘command’ (*Dtn* 18:18.20, 34:9, *Jer* 14:14, *Am* 2:12), קבץ ‘gather’ (*1 Ki* 18:20, 22:6||*2 Chr* 18:5), קדש *hif.* ‘consecrate’ (*Jer* 1:5), קום *hif.* ‘raise’ (*Dtn* 18:15.18, *Jer* 29:15, *Am* 2:11, 4Q175 1:5.7), קרא ‘call’ (*1 Sam* 9:9, *2 Ki* 10:19), עיר ‘harm’ (*Ps* 105:15, *1 Chr* 16:22), שאל ‘ask’ (*Jer* 38:14), שחט ‘slaughter’ (*1 Ki* 18:40), שלוח ‘send’ (*Dtn* 34:11, *Jer* 7:25, 14:14.15, 23:21, 25:4, 26:5, 27:15, 28:9.15, 29:19, 35:15, 38:14, *Hag* 1:12, *2 Chr* 24:19, 4Q504 f1-2Riii:13, 11Q5 28:8, Vision of Gabriel:70), שלוח *pi.* ‘send away’ (*Jer* 28:16), שלך *hif.* ‘throw’ (*Jer* 38:9), שם *hif.* ‘destroy’ (*Ez* 14:9), שמע ‘hear’ (*Jer* 42:4), שקה *hif.* ‘make drink’ (*Jer* 23:15), תעט *pilp.* ‘taunt’ (*2 Chr* 36:16), חפש ‘seize’ (*Jer* 37:13).

**A.4** The following individuals bear the title נביא(ה): Aaron (*Ex* 7:1), Abraham (*Gen* 20:7), Ahijah (*1 Ki* 11:29, 14:2), Daniel (4Q174 1-3 ii:3), Deborah (*Jud* 4:4), Elijah (*1 Ki* 18:22.36, 19:16, *Mal* 3:23, *2 Chr* 21:12), Elisha (*2 Ki* 3:11, 6:12, 9:1), Gad (*2 Sam* 24:11), Ezekiel (CD 3:21, 4Q174 f.1-2i:16, 4Q177 f7:3), Habakkuk (*Hab* 1:1, 3:1, 1QPHab 1:1), Haggai (*Hag* 1:1.3.12, 2:1.10), Hananiah (*Jer* 28:1.5.10.12.15.17), Huldah (*2 Ki* 22:14||*2 Chr* 34:22), Iddo (*2 Chr* 13:22), Isaiah (*2 Ki* 19:2, 20:1, *Isa* 37:2, 38:1, 39:3, *2 Chr* 26:22, 32:20.32, CD 4:13, 7:10, 4Q174 f.1-2i:15, 4Q265 f1:3, 4Q285 f7:1, 11Q13 2:15), Jehu ben

Hanani (*1 Ki* 16:7.12), Jeremiah (*Jer* 20:2, 25:2, 28:5.10.11.12.15, 29:1.29, 32:2, 34:6, 36:8.26, 37:2.3.6.13, 38:9.10.14, 42:2.4.6, 45:1, 46:1.13, 47:1, 49:34, 50:1, 51:60, *Dan* 9:2, 2 *Chr* 36:12, 4Q385<sup>a</sup> f18i a-b:2.6, fB:1), Jonah (*2 Ki* 14:25), Miriam (*Ex* 15:20), Nathan (*2 Sam* 7:2||*I Chr* 17:1, *2 Sam* 12:25, *1 Ki* 1:8.10.22.23.32.34.38.44.45, *Ps* 51:2, *I Chr* 29:29, *2 Chr* 9:29, 29:25), Oded/Azariah (*2 Chr* 15:8), Samuel (*1 Sam* 3:20, *2 Chr* 35:18, 11Q5 28:8), Shemaiah (*2 Chr* 12:5.15) and Zechariah (*Zec* 1:1.7, *CD* 19:7).

**A.5** The expression {כ(ו)ל עבדיך ווי הنبيאים occurs 24x: (*1 Ki* 14:18, *2 Ki* 9:7, 17:13.23, 21:10, 24:2, *Jer* 7:25, 25:4, 26:5, 29:19, 35:15, 44:4, *Ez* 38:17, *Am* 3:7, *Zec* 1:6, *Dan* 9:6.10, *Ezr* 9:11, 1QS 1:3, 1QPHab 2:9, 7:5, 4Q166 2:5, 4Q265 f7:8, 4Q292 f2:4, 4Q390 f2i:5).

**A.6** The lexeme נביא is the *nomen rectum* of בָּנֵיד (1 *Sam* 28:15, *Zec* 7:7.12, *Hos* 12:11, *Neh* 6:30, 2 *Chr* 29:25), (בְּנֵי) (Dtn 13:2||11Q19 54:8, *1 Ki* 22:13||2 *Chr* 18:12, *Jer* 23:16, 27:14, 28:9), חֲבֵל (1 *Sam* 10:5.10), חַטָּאת (Lam 4:13), חַסְדִּי (11Q5 22:5), חַלּוּמֹת (11Q5 22:14), כָּל (1 *Ki* 22:22||2 *Chr* 18:21, *1 Ki* 22:23, 2 *Ki* 10:19, 17:13, *Jer* 7:25), לֶב (Jer 23:26), לְהַקְתָּה (1 *Sam* 19:20), יִשְׂרָאֵל (4Q177 f1-4:9), סְפִּר (CD 7:174QM<sup>d</sup> 14-21:10(=4QM<sup>e</sup> 14-17 i:3).15), פָּה (Zec 8:9, 2 *Chr* 18:22), קָשָׁר (Ez 22:25), עצם (*Jer* 8:1).

**A.7** נבאי is the *nomen regens* of אָב (2 *Ki* 3:13), אָמ (2 *Ki* 3:13), אָשָׁרָה (1 *Ki* 18:19), בָּעֵל נְבֵיא (1 *Ki* 18:19.22.25.40, 2 *Ki* 10:19), יְהֹוָה (1 *Ki* 18:4.13(2x)), יְרוּשָׁלָם (*Jer* 23:14.15), Ez 13:2.16, 38:17), צָב (1QH<sup>a</sup> 12:17=4Q430 1:4), מְלָכָם (*Eze* 13:2), שְׁמֻרוֹן (Jer 23:13), תִּרְמָת (Jer 23:..).

**A.8** נביא is used with the following adjectives: אָזִיל (Hos 9:7), אָקָד (1 *Ki* 13:11, 20:13), רָאשָׁן אָלָה (1 *Ki* 22:23, 2 *Chr* 18:22), זָקָן (1 *Ki* 13:11.25.29), נְבֵל (Ez 13:3), (Zec 1:4, 7:7.12).

**A.9** נביא occurs in parallel with איש האלים (2 *Ki* 6:12-23), איש הרוח (Hos 9:7), משיח (Ps 105:15, 1 *Chr* 16:22, 1QS<sup>a</sup> 9:11). It is also used in parallel or in lists with other religious specialists: חָזָה (2 *Sam* 24:11, *Isa* 29:10, *Mic* 3:1-12), חָלָם (Dtn 13:2, *Jer* 27:9), חָרְשִׁים (*Isa* 3:3), כָּהֵן (1 *Ki* 1:8.26.32.34.38.44.45, 2 *Ki* 23:2, *Isa* 28:7, *Jer* 2:8.26, 4:9, 5:31, 6:13, 8:1.10, 13:13, 14:18, 18:18, 23:11.33.34, 26:7.8.11.16, 29:1, 32:32, *Ez* 7:27, 22:25-26, *Mic* 3:11, *Zep* 3:1-7, *Zec* 7:3, *Lam* 2:20, 4:13, *Neh* 6:32), כָּפָר (Jer 27:9), נָבֹון כָּחֵש (Isa 3:3), נָזִיר (*Am* 2:11), עָנָן (*Jer* 27:9), קָפָם (*Isa* 3:2 *Jer* 27:9.29:8, *Mic* 3:1-12), רָאָה (1 *Sam* 9:9), תִּפְשֵׁר הַתְּרָה (Jer 2:8).

**A.10** The lexeme נביא is used in lists containing other officials/groups: אָב (Neh 6:32), נְבֵיא (Isa 3:2), אִיש מְלָכָם (*Lam* 2:9-10), גָּבָור (1 *Ki* 1:8, *Isa* 3:2), זָקָן (Isa 3:2, *Isa* 9:14, *Jer* 29:1, *Ez* 7:27, *Lam* 2:9-10), חָכָם (Isa 3:3, *Jer* 18:18), יְוָעֵץ (Isa 3:3), אָגָּד (Jer 2:26, 4:9, 8:1, 13:13, 32:32, *Lam* 2:9, *Neh* 6:32), וְשֹׁאָפָנִים (Isa 3:3, *Isa* 9:14), עַם (Neh 6:32), רָאֵש (Mic 3:11), רַע (1 *Ki* 1:8), שְׁפָט (Isa 3:2, *Zep* 3:1-7), שָׁר (Jer 2:26, 4:9, 8:1, 32:32, *Ez* 22:25-27, *Zep* 3:1-7, *Lam* 2:9, *Neh* 6:32), שָׁרָדְמָשִׁים (Isa 3:3).

**A.11** Hos 9:8 interprets the נביא as a פָּה while in Am 7:14 the נביא stands in parallel with the two nouns בָּוּלָס שְׁקָמִים and בָּזָקָר.

**A.12** The lexeme נביא is linked to the deity/city to which it belongs either by it being the *nomen regens* in a construct connection with the deity/city (see above) or, less commonly, with the preposition ל (1 *Ki* 18:22, 22:7||2 *Chr* 18:6, 2 *Ki* 3:11, 2 *Chr* 28:9).

#### 4. Versions

‘no equivalent’ means that the versional text does not translate נביא, while ‘not extant’ means that the particular verse is not attested in that version at all.

##### a. LXX:

ἀποφθέγγομαι *1 Chr* 25:1.  
προφητεύω *Jer* 23:26(2<sup>nd</sup>), *Ez* 13:3.

**προφήτης** *Gen* 20:7, *Ex* 7:1, *Num* 11:29, *Num* 12:6, *Dtn* 13:2.4.6, 18:15.18.20(2x).22(2x), 34:10, *Jud* 6:8, *1 Sam* 3:20, 9:9, *1 Sam* 10:5.10.11(2x), 19:20.24, 22:5, 28:6.15, *2 Sam* 7:2, 12:25, 24:11, *1 Ki* 1:8.10.22.23.32.34.38.44.45, 11:29, 13:11.18.20.23.25.26.29(2x), 16:12, 18:4(2x).13(2x).19(2x).20.22(2x).25.40, 19:1.10.14.16, 20:13.22.35.38.41, 22:6.7.10.12.13.22.23, *2 Ki* 2:3.5.7.15, 3:11.13(1<sup>st</sup>), 4:1.38(2x), 5:3.8.13.22, 6:1.12, 9:1(2x).4.7, 10:19, 14:25, 17:13(2x).23, 19:2, 20:1.11.14, 21:10, 23:2.18, 24:2, *Isa* 3:2, 9:14, 28:7, 29:10, 37:2, 38:1, 39:3, *Jer* 1:5, 2:8.26.30, 4:9, 5:13.31, 7:25, 8:1, 13:13, 14:13.14.15(2x).18, 18:18, 20:2, 23:9.11.13.14.15(2<sup>nd</sup>).16.21.25.26(1<sup>st</sup>).28.30.31.33.34, 25:4, 26:5, 27:15.16.18, 28:8.9(1<sup>st</sup>&3<sup>rd</sup>), 29:15, 32:32, 35:15, 37:19, 42:2, 43:6, 44:4, 45:1, 51:59, *Ez* 2:5, 7:26, 13:2(1<sup>st</sup>), *Ez*<sup>Vat</sup> 13:2(2<sup>nd</sup>).4.9.16, 14:4.7.9(2x).10, 22:28, 33:33, 38:17, *Hos* 4:5, 6:5, 9:7.8, 12:11(2x).14(2x), *Amos* 2:11.12, 3:7, 7:14(2x), *Mic* 3:5.6.11, *Hab* 1:1, 3:1, *Zep* 3:4, *Hag* 1:1.3.12, 2:1.10, *Zech* 1:1.4.5.6.7, 7:3.7.12, 8:9, 13:4.5, *Psa* 51:2.74:9, 105:15, *Lam* 2:9.14.20, 4:13, *Dan* 9:2.6.10, *Ezra* 9:11, *Neh* 6:7.14(2<sup>nd</sup>), 9:26.30.32, *1 Chr* 16:22, 17:1, 29:29, *2 Chr* 9:29, 12:5.15, 13:22, 15:8, 18:5.6.9.11.12.21.22, 20:20, 21:12, 24:19, 25:15.16, 26:22, 28:9, 29:25(2x), 32:20.32, 35:18, 36:12.16.

**προφήτις** *Ex* 15:20, *Jud* 4:4, *2 Ki* 22:14, *Isa* 8:3, *Neh* 6:14(1<sup>st</sup>), *2 Chr* 34:22.

**ψευδοπροφήτης** *Jer* 6:13, 26:7.8.11.16, 27:9, 28:1, 29:1(2x).8.15.19.29, 29:1(2<sup>nd</sup>).15, *Zech* 13:2.

No equivalent *1 Ki* 14:2.18, 16:7, 18:36, .13(2<sup>nd</sup>), 8:10, *Jer* 23:15(1<sup>st</sup>).37, 25:2, 29:1(1<sup>st</sup>).19.29, 32:2, 34:6, 36:8.26, 37:2.3.6.13, 38:9.10.14, 42:4, 46:1.13, 47:1, 49:34, 50:1, *Ez*<sup>LXX-Vat</sup> 13:2(2<sup>nd</sup>), 22:25, *Mal* 3:23, *Dan* 9:24.

#### b. Pesh:

*gbr* *1 Ki* 18:20, *Jer* 23:37,

*nby* (verb) *Ez* 13:2(2<sup>nd</sup>),

*nby* *Gen* 20:7, *Num* 11:29, *Num* 12:6, *Dtn* 13:2.4.6, 18:15.18.20(2x).22(2x), 34:10, *Jud* 6:8, *1 Sam* 3:20, 9:9, *1 Sam* 10:5.10.11(2x), 19:20.24, 22:5, 28:6.15, *2 Sam* 7:2, 12:25, 24:11, *1 Ki* 1:8.10.22.23.32.34.38.44.45, 11:29, 13:11.18.20.23.25.26.29(2x), 14:2.18, 16:7.12, 18:4(2x).13(2x).19(2x).22(2x).25.36.40, 19:1.10.14.16, 20:13.22.35.38.41, 22:6.7.10.12.13.22.23, *2 Ki* 2:3.5.7.15, 3:11.13(2x), 4:1.38(2x), 5:3.8.13.22, 6:1.12, 9:1(2x).4.7, 10:19, 14:25, 17:13(2x).23, 19:2, 20:1.11.14, 21:10, 23:2.18, 24:2, *Isa* 3:2, 9:14, 28:7, 29:10, 37:2, 38:1, 39:3, *Jer* 1:5, 2:8.26.30, 4:9, 5:13.31, 6:13, 7:25, 8:1.10, 13:13, 14:13.14.15(2x).18, 18:18, 20:2, 23:9.11.13.14.15(2x).16.21.25.26(1<sup>st</sup>).28.30.31.33.34, 25:2.4, 26:5.7.8.11.16, 27:9.14.15.16.18, 28:1.5(2x).8.9(3x).10(2x).11.12(2x).15(2x).17, 32:2.32, 34:6, 35:15, 36:8.26, 37:2.3.6.13.19, 38:9.14, 42:4, 43:6, 44:4, 46:1.13, 47:1, 49:34, 50:1, 51:59, *Ez* 2:5, 7:26, 13:2(1<sup>st</sup>).3.4.9.16, 14:4.7.9(2x).10, 22:25.28, 33:33, 38:17, *Hos* 4:5, 6:5, 9:7.8, 12:11(2x).14(2x), *Amos* 2:11.12, 3:7, 7:14(2x), *Mic* 3:5.6.11, *Hab* 1:1, 3:1, *Zep* 3:4, *Hag* 1:1.3.12, 2:1.10, *Zech* 1:1.4.5.6.7, 7:3.7.12, 8:9, 13:2.4.5, *Mal* 3:23, *Psa* 74:9, 105:15, *Lam* 2:9.14.20, 4:13, *Dan* 9:2.6.10.24, *1 Chr* 16:22, 17:1, 29:29, *2 Chr* 13:22, 15:8, 18:5.6.9.11.12.21.22, 20:20, 21:12, 24:19, 25:15.16, 26:22, 28:9, 29:25(2x), 32:20.32, 35:18, 36:12.16.

*nbyh* *Ex* 15:20, *Jud* 4:4, *2 Ki* 22:14, *Isa* 8:3, *2 Chr* 34:22.

*nbywt'* *Jer* 26(2<sup>nd</sup>),

No equivalent *1 Chr* 25:1, *2 Chr* 12:15,

Not attested *Jer* 28:6, 38:10, 42:2, 45:1, *Psa* 51:2, *Ezra* 9:11, *Neh* 6:7.14(2x), 9:26.30.32, *2 Chr* 9:29, 12:5,

#### c. Targum<sup>32</sup>

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<sup>32</sup> Where the Targums offer different renderings I will make this clear, as e.g. the case of *Ex* 7:10.

נָבֵי (verb, ethpe'el) *Jer* 23:26(2<sup>nd</sup>), *Ez* 13:2(2<sup>nd</sup>), *1 Chr* 25:1.  
 נָבֵי (noun) *Gen* 20:7, *Ex*<sup>Ps-J.</sup> 7:1, *Num* 11:29, *Num* 12:6, *Dtn*<sup>Onq</sup> 13:2.4.6, *Dtn* 18:15.18.20(2x), *Dtn*<sup>Onq/Neof.</sup> 22(2x), *Dtn* 34:10, *Jud* 6:8, *1 Sam* 9:9, *1 Sam* 22:5, *2 Sam* 7:2, 12:25, 24:11, *1 Ki* 1:8.10.22.23.32.34.38.44.45, 11:29, *1 Ki* 13:18.20.23.26, 14:2.18, 16:7.12, 18:4(2x).13(2x).19(2x).22(2x).25.36.40, *1 Ki*<sup>lon</sup> 19:10.14.16, 20:13.22.35.38.41, 22:7.23, *2 Ki* 2:3.5.7.15, 3:11.13(2x), 4:1.38(2x), 5:3.8.13.22, 6:1.12, 9:1(2x).4.7, 10:19, 14:25, 17:13(2<sup>nd</sup>).23, 19:2, 20:1.11.14, 21:10, 24:2, *Isa* 29:10, 37:2, 38:1, 39:3, *Jer* 1:5, 2:30, 7:25, 20:2, 23:13.14.15(2<sup>nd</sup>).28, 25:2.4, 26:5, 27:18, 28:5(1<sup>st</sup>).6.8.9(3x).10(2<sup>nd</sup>).11.12(2<sup>nd</sup>).15(1<sup>st</sup>), 32:2, 34:6, 35:15, 36:8.26, 37:2.3.6.13, 38:9.10.14, 42:2.4, 43:6, 44:4, 45:1, 46:1.13, 47:1, 49:34, 50:1, 51:59, *Ez* 2:5, 13:2(1<sup>st</sup>).3.4.9.16, 14:4.7.9(2x), 22:25, 33:33, 38:17, *Hos* 6:5, 9:7.8, 12:11(2x).14(2x), *Amos* 2:11.12, 3:7, 7:14(2x), *Mic* 3:5.6.11, *Hab* 1:1, 3:1, *Zep* 3:4, *Hag* 1:1.3.12, 2:1.10, *Zech* 1:1.4.5.6.7, 7:7.12, 8:9, 13:5, *Mal* 3:23, *Psa* 51:2.74:9, 105:15, *Lam* 2:9.20, *1 Chr* 16:22, 17:1, 29:29, *2 Chr* 9:29, 12:5.15, 13:22, 15:8, 18:5.6.21.22, 20:20, 21:12, 24:19, 25:15.16, 26:22, 28:9, 29:25(2x), 32:20.32, 35:18, 36:12.16.

נָבֵי שָׁרֶק *Dtn*<sup>Ps-J/Neof.</sup> 13:2.4.6, *Dtn*<sup>Ps-J</sup> 22(2x), *1 Ki* 13:11.25.29(2x), 18.20, 19:1, 22:6.10.12.13.22, *2 Ki* 23:18<sup>33</sup>, *Jer* 2:8.26, 4:9, 5:13.31, 8:1, 13:13, 14:13.14.15(2x), 23:9.15(1<sup>st</sup>).16.21.25.26(1<sup>st</sup>).30.31, 27:9.14.15.16, 28:1.5(2<sup>nd</sup>).10(1<sup>st</sup>).12(1<sup>st</sup>).15(2<sup>nd</sup>).17, 32:32, 37:19, *Ez* 14:10, 22:28, *Hos* 4:5, *Zech* 13:2.4, *Lam* 2:14, 4:13, *2 Chr* 9.11.12.

נְבִיא *Ex* 15:20, *Jud* 4:4, *2 Ki* 22:14, *Isa* 8:3, *2 Chr* 34:22.

מַתְרוֹגֵן *Ex*<sup>Onq</sup> 7:1.

סִפְר *1 Sam* 10:5.10.11(2x), 19:20.24, 28:6.15, *2 Ki* 17:13(1<sup>st</sup>), 23:2<sup>34</sup>, *Isa* 3:2, 9:14, 28:7, 29:10, *Jer* 6:13, 8:18, 18:18, 23:11.33.34, 26:7.8.11.16, *Ez* 7:26, *Zech* 7:3.

פָּתָגָמִי נְבוֹאָת *1 Sam* 3:20.

תַּرְגּוֹמֵן *Ex*<sup>Neof.</sup> 7:1.

No equivalent *Dan* 9:2.6.10.24, *Ezra* 9:11, *Neh* 6:7.14(2x), 9:26.30.32.

#### d. Vulgate:

*Propheta/tes* *Gen* 20:7, *Ex* 7:1, *Num* 12:6, *Dtn* 13:2.4.6, 18:15.18.20.22(2x), 34:10, *Jud* 6:8, *1 Sam* 3:20, 9:9, 10:5.10.11(2x), 19:20.24, 22:5, 28:6.15, *2 Sam* 7:2, 12:25, 24:11, *1 Ki* 1:8.10.22.23.32.34.38.44.45, 11:29, 13:11.18.20.23.25.29(2x), 14:2.18, 16:7.12, 18:4(2x).13(2x).19(2x).20.22(2x).25.36.40, 19:1.10.14.16, 20:13.22.35.38.41, 22:6.7.10.12.13.22.23, *2 Ki* 2:3.5.7.15, 3:11.13(2x), 4:1.38(2x), 5:3.8.13.22, 6:1.12, 9:1(2x).4.7, 10:19, 14:25, 17:13(2x).23, 19:2, 20:1.11.14, 21:10, 23:2.18, 24:2, *Isa* 3:2, 9:14, 28:7, 29:10, 37:2, 38:1, 39:3, *Jer* 1:5, 2:8.26.30, 4:9, 6:13, 7:25, 8:1.10, 13:13, 14:13.14.15(2x).18, 18:18, 20:2, 23:9.11.13.14.15(2x).16.21.25.26(1<sup>st</sup>).28.30.31.33.34.37, 25:2.4, 26:5.7.8.11.16, 27:9.14.15.16.18, 28:1.5(2x).6.8.9(1<sup>st</sup>&3<sup>rd</sup>).10(2x).12(2x).15(2x).17, 32:2.32, 34:6, 35:15, 36:8.26, 37:2.3.6.13.19, 38:9.10.14, 42:2.4, 43:6, 44:4, 45:1, 46:1.13, 47:1, 49:34, 50:1, 51:59, *Ez* 2:5, 7:26, 13:2(1<sup>st</sup>).3.4.9.16, 14:4.7.9(2x).10, 22:25.28, 33:33, 38:17, *Hos* 4:5, 6:5, 9:7.8, 12:11(2x).14(2x), *Amos* 2:11.12, 3:7, 7:14(2x), *Mic* 3:5.6.11, *Hab* 1:1, 3:1, *Zep* 3:4, *Hag* 1:1.3.12, 2:1.10, *Zech* 1:1.4.5.6.7, 7:3.7.12, 8:9, 13:2.4.5, *Mal* 3:23, *Psa* 51:2.74:9, 105:15, *Lam* 2:9.14.20, 4:13, *Dan* 9:2.6.10.24, *Ezra* 9:11, *Neh* 6:7.14(2<sup>nd</sup>), 9:26.30.32, *1 Chr* 16:22, 17:1, 29:29, *2 Chr* 9:29, 12:5.15, 13:22, 15:8, 18:5.6.9.11.12.21.22, 20:20, 21:12, 24:19, 25:15.16, 26:22, 28:9, 29:25(2x), 32:20.32, 35:18, 36:12.16.

*prophetis* *Ex* 15:20, *Jud* 4:4, *2 Ki* 22:14, *Isa* 8:3, *Neh* 6:14(1<sup>st</sup>), *2 Chr* 34:22.

*prophetere* *Num* 11:29, 13:2(2<sup>nd</sup>), *1 Chr* 25:1.

**A.2** In *Dtn* 18:20 the Vulgate uses an implicit subject in the verb *interficietur* instead of repeating *propheta*.

<sup>33</sup> Ms. Or. 2363 of the British Museum has simply נְבִיא here.

<sup>34</sup> According to Sperber, the text in the *Biblia Regia* from Antwerp has instead of סִפְר.

**A.3** In *1 Ki* 13:26 most Targum manuscripts have two times, for MT אִישׁ נָבִיא and נָבִי, for the הָלֹהִים. In order to make the distinction easier between these two men in the Targum two manuscripts add שָׁקֵר to the first.<sup>35</sup>

**A.4** *1 Ki*<sup>LXX</sup> 12:24, where *1 Ki*<sup>MT</sup> 14:2.8 is narrated in the LXX is one of the verses in which LXX goes its own way. MT is contained in that verse, but there is no equivalent for the title נָבִיא in the Greek.

**A.5** In *1 Ki* 18:20 most Targum manuscripts render נָבִי שָׁקֵר, while *Codex Reuchlianus* has simply נָבִי.

**A.6** The Targum Toseftot have a longer text here which uses נָבִי and נָבִיא שָׁקְרָא.

**A.7** The Targum/Targum Toseftot to *1 Ki* 22:22 expand the relevant verse. Essentially they render Hebrew נָבִיא with נָבִי שָׁקֵר.

**A.8** In *2 Ki* 3:13 the LXX only translates the ‘prophets of your father’ but leaves out the ‘prophets of your mother’.

**A.9** The Targum of *Isa* 29:10 translates יְתִי נָבִיא (וַיְהִי סִפְרִיא) as אֶת־הַנָּבִיאִים using both the normal translation in *Isaiah* and the more common general translation.

**A.10** MT stands alone in the second attestation of נָבִיא in *Jer* 23:26. All versions render with a participle or a finite form of a verb meaning ‘to prophesy’.

**A.11** In *Ez* 13:2 the LXX offers two variant traditions, with Vaticanus following MT and the other manuscripts offering a shorter text which leaves out the word ‘prophet’.

**A.12** The *ketiv* of *1 Chr* 25:1 clearly has ‘the prophets’), but the *qere* goes with LXX, Targum and Vulgate which offer verbal forms here. The Peshitta has a divergent text here.

## 5. Lexical/Semantic Field(s)

**A.1** It is clear that the Hebrew root *nb'* is connected to divination, understood here to include both technical (e.g. haruspicy, dream interpretation) and more intuitive (prophecy, dreaming) kinds of divination. Traditionally, it has been understood to refer to prophecy, but it is not always clear which form of divination is referred to.<sup>36</sup>

**A.2** It is used in parallel with a number of religious specialists: אִישׁ הָרוֹחַ, אִישׁ הָלֹהִים, תַּפְשֵׁי הַתְּרָה, בָּשָׂר, קָסֶם, עֲזֹן, נָבָזֵן לְחַשֵּׁךְ, פָּשָׁךְ, מָשִׁיחַ, חֲלָם, כְּנֻזֶּה, מָשִׁיחַ, קָרְשִׁים, בָּנָזֵר (see above at 3. A9 for attestations). This wide array of different roles shows the range of possible understandings. The fact that many of these titles are within the divinatory realm shows that this is the most obvious place to find the semantics of the word. In particular *1 Sam* 9:9 is often interpreted as an old text and taken at face value.<sup>37</sup>

**A.3** Interestingly, the נָבִיא is often used in parallel with other members of the elite, such as priests, or even the נָזִיר, suggesting that the נָבִיא is counted among these.

**A.4** Until a 1960 article by Alfred Jepsen the consensus view was that the feminine form נָבִיא did not denote a female prophet but could refer to the wife of a male prophet.<sup>38</sup> As

<sup>35</sup> The two manuscripts are British Museum MS. Or. 944 and Ms. Solger no. 2 of the Staatsbibliothek in Nuremberg.

<sup>36</sup> SCHNIEDEWIND (1995:36-37), FLOYD (2006:3) and JASSEN (2007:27).

<sup>37</sup> JEPSEN (1934). See the more careful assessment in JOHNSON (1962:9).

<sup>38</sup> JEPSEN (1960). Jepsen’s more formal approach was prefigured by KNOBL (1872:76), BOX (1908:50), HYLANDER (1931:53-66), REYNOLDS (1935) and, to some extend, BENTZEN (1944). See also GUNNEWEG (1959:102-103), KAISER (1960:81), HESCHEL (1962:509), VOGT (1967), RENDTORFF (1968:804), FALK (1969), WILDBERGER (1980:317-318), BLENKINSOPP (2000:238-239), FISCHER (2002:194-196), WATTS (2005:150), GAFNEY (2008:104-105) and WILLIAMSON (2010). DILLMANN (1890:79), DUHM (1892:56), MARTI (1900:82), WHITEHOUSE (1905:138), THOMSON/SKINNER (1910:29), GRAY (1912:144), HÖLSCHER (1914:125, 196),

Jepsen argues, this is unlikely as in ancient Hebrew feminine titles are not conferred due to a woman's marriage, but only because of a role she herself carries out.

## 6. Exegesis

**A.1** Most scholars understand the term נביה to refer to prophecy of all kinds.<sup>39</sup> Jeremias asks the important question whether נביה is to be regarded as a professional title or a term describing behaviour.<sup>40</sup> Not surprisingly his answer is that in different regions and times it had a different meaning but that the Hebrew Bible does not provide us with enough evidence to decide that.

**A.2** There is a debate as to the connection between ecstasy and the נביה, some pointing to the connection with groups of נביאים in the Deuteronomistic History and links to ecstatic phenomena elsewhere in the ancient Near East and elsewhere in the anthropological record.<sup>41</sup> Often it is assumed that pre-classical נביאים were generally ecstasies while that aspect lost its importance with the so-called Writing Prophets, most of whom do not bear the title.<sup>42</sup> This interpretation is often supported by an analysis of the verbal forms of נבָא: usually the interpretation goes according to the following outline. The hitpa'el is seen as occurring in early texts to denote ecstatic behaviour while the niph'al is used to express understandable oracular speech. As the hitpa'el is used less and less it starts to merge in meaning with the niph'al.<sup>43</sup>

**A.3** *1 Sam* 9:9 claims that נביה is a modern term for what used to be called ראה, and most biblical scholars take this claim on board at face value. In contrast, in *Am* 7, Amaziah refers to Amos as a חזק, which Amos does not deny; in his answer he claims in something of a non-sequitur, that he is not a נביה. If the story is to be taken as a coherent whole, then we have to assume that to its author, the two terms חזק and נביה are somehow similar. This, in turn,

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SKINNER (1915:72), DUHM (1922a:79), FELDMANN (1925:100), KÖNIG (1926:9-10), PROKSCH (1930:130), KISSANE (1941:97), EISING (1970:75) and FOHRER (1974:124), ACKERMAN (1998:173) are examples of scholars who think the anonymous woman bears the title prophet only as Isaiah's wife. HERNTRICH (1957:140-142) translates female prophet but does not comment on the issue. VON ORELLI (1887:39-41) and CLEMENTS (1980:95) grant the woman a prophetic role as part of Isaiah's family who all take part in the physical manifestation of his message. HEMPEL (1936:32) simply translates 'Prophet(in)'. DELITZSCH (1889:152) does not specify either, but the way that he refers to the woman simply as Isaiah's young wife ('seine[] junge[] Frau') implies that he regards the title as conferred on her because she is Isaiah's wife. GROGAN (1986:67) is unsure whether the נביה is a prophet out of her own right, by virtue of the pregnancy, or whether she is 'Mrs. prophet Isaiah'.

<sup>39</sup> E.g. SCHNIEDEWIND (1995:34-37), BLENKINSOPP (1995:28-29 and 1996:28-30), FLOYD (2006:3) and JASSEN (2007:27).

<sup>40</sup> JEREMIAS (1976:7-8).

<sup>41</sup> FOHRER (1969:224) regards the prophets as ecstasies like other Near Eastern cult-officials.

<sup>42</sup> See SMEND (1893:79-80), HÖLSCHER (1914:125.145-147), DUHM (1922b:81-82), PUUKKO (1935), LINDBLOM (1958 and 1962), VON RAD (1958:22-25) and UFFENHEIMER (1988; 1999 and 2001). On the question of the use of the title נביה in the Writing Prophets see already JEPSEN (1934) and later AULD (1983a:104-105 and 1983b), CARROLL (1983), WILLIAMSON (1983) and GONÇALVES (2001). In reaction to Jepsen, GUNNEWEG (1959) emphatically states that the Writing Prophets were נביאים, but he fails to explain that the LXX of *Jeremiah* uses the term προφήτης so much less frequently than MT. SOGGIN (1987:7-9) also argues for understanding the nominal sentence in *Am* 7:14 as a past tense. The question whether or not Amos was a נביה is ultimately of no importance to the semantics of the term. WOLFF (1969:359-362) offers the solution that using the verb הנבא does not make one into a נביה. In a careful piece VAWTER (1985) argues that while Amos and Hosea themselves did not bear the title נביה it had been adopted for prophets by the seventh century, while the LXX refined the terminology by adding the term ψευδοπροφήτης ('false prophet').

<sup>43</sup> JACOBI (1920:5-6), LOFTHOUSE (1924), HAEUSSERMANN (1932:10-11), JEPSEN (1934:5-10), RENDTORFF (1959:797-799) and PARKER (1978) take both niph'al and hitpa'el to mean 'to be in or to fall into, a possession trance.' On the question see now also ADAM (2009). In contrast WILSON (1980:136-138) takes the hitpa'el to mean simply 'to act like a prophet' as there are passages that do not support the meaning 'to be ecstatic'.

indicates that the three terms have to some extent lost their differences, which suggests that either the terms were always very similar, or that the author of *Am* 7 uses them in a way that is reminiscent of *1-2 Chronicles*.<sup>44</sup>

**A.4** Due to his analysis of most of the Deuteronomistic History as ‘Ephraimite’, and thus Northern texts, Wilson takes נביא to be an Israelite rather than Judean term.<sup>45</sup>

**A.5** Because of its etymological explanation as a verbal adjective of the root *nb'* with the meaning ‘called’, theological interpretations of the tend to emphasise the aspect of the prophet ‘called’ to office by their deity.<sup>46</sup>

**A.6** Ever since Mowinkel’s magisterial study on the Psalms prophecy in the Hebrew Bible, נביא has also been connected to the cult in the form of cultic prophecy.<sup>47</sup> The idea has been taken up enthusiastically, but there are few connections between it and the noun נביא, apart from the three Psalmists, Asaph, Heman and Yeduthun, who are referred to as in *1 Chr* 25.<sup>48</sup> That the singers in the temple are said ‘to prophesy’ (use of verb *הנבא*) is striking, and suggests that the verb could be used with a wide meaning indeed. This connects with the tendency by the Chronicler to use divinatory titles more freely and also to attribute his sources to the writing activity of prophets.<sup>49</sup>

**A.7** It is striking that in *Genesis-Numbers* the term נביא is used only five times (4x, נביא, 1xנביאה), once for Abraham (*Gen* 20:7), once for Aaron (*Ex* 7:1), once for Miriam (*Ex* 15:20), in Moses’ wish that all Israelites were prophets (*Num* 11:29) and once to describe how to recognize a prophet (*Num* 12:6). The title is only indirectly attributed to Moses, traditionally the prophet par excellence, in the announcement that never again was there a prophet like Moses (*Dtn* 34:10).

**B.1** Winckler states that the נביא is best understood as a ‘Sachwalter’ (‘royal minister’) comparing the prophet to Herod’s historian Nicolaus of Damascus.<sup>50</sup>

**B.2** Junge suggests interpreting the *nb'* in the Lachish letters as a normal messenger.<sup>51</sup> Müller’s sympathies for the position are well critiqued by Barstad. There is simply no indication in the text that the *nb'* is anything but a prophet.<sup>52</sup>

## 7. Conclusions

<sup>44</sup> NEHER (1981:22) states that ‘dans le Livre d’Amos, l’emploi des trois termes se fait avec une indifférence parfaite’.

<sup>45</sup> WILSON (1980). See also PETERSEN (1981:51-69) and ZOBEL (1985:87).

<sup>46</sup> WÜRTHWEIN (1950:24-28).

<sup>47</sup> MOWINKEL (1923). GUNNEWEG (1959:81-97) emphatically argues for the link of cultic prophets with נבאים All relevant lexicon entries also affirm the existence of cult-prophets but few of them link this to the term נביא as does KOCH (1996:482-484). PETERSEN (1976:55-96) argues that given the title and status of the temple singers by the time of the Chronicler, they should be regarded as the inheritors of classical prophecy, against which see e.g. WILLIAMSON (1982:165-167) who argues that they stand in the same tradition but that their function is to play instruments and sing rather than to prophecy in the strict sense.

<sup>48</sup> See e.g. VON RAD (1930:113-115), HALDAR (1945), JOHNSON (1962 and 1979), GESE (1963), TOURNAZ (1991:57-68) and HILBER (2005). Against this idea see DE VAUX (1960:249-252).

<sup>49</sup> On prophecy in Chronicles see WELCH (1939:42-54), RUDOLPH (1955:170-171), WILLI (1972:216-229), NEWSOME (1973), PETERSEN (1976:55-96), SELIGMANN (1978), WEINBERG (1978), MICHEEL (1983), TOURNAZ (1991:34-45), KLEINIG (1993:148-157) and BEENTJES (2001).

<sup>50</sup> WINCKLER (1906:23-24) followed by ERBT (1909) with a first negative reaction by KÖNIG (1907) and again KÖNIG (1926:10-11).

<sup>51</sup> JUNGE (1937:17 nt.75). The same view is taken up by ELLIGER (1938) who is followed by WINTON THOMAS (1946).

<sup>52</sup> BARSTAD (1993:9\*) *contra* MÜLLER (1970:240-242).

In its totality, it appears impossible to define the meaning of the term נביא in the Hebrew Bible because it is so different in the literary evidence available to us today. It appears clear that the ecstatic groups of prophets in the Former Prophets are different from those people referred to with the Deuteronomistic expression ‘my servants the prophets’. It is not even clear whether all of its references necessarily refer to prophecy as opposed to non-intuitive forms of divination – the narratives about Nathan, for example, are not specific enough to enable us to tell how he received his messages and therefore what form of a diviner he was.

According to *1-2 Kings* groups of נביאים existed in the texts, some connected to ecstasy – but without any recognisable link to divination – others connected to Elijah and Elisha – but with little connection to prophecy. The frequency with which the term נביא is mentioned with the elites of the people in those writings set around the end of the Judean monarchy and exile suggest that the term נביא was part of the establishment of Judean society, while it seems difficult to connect the writing prophets with this title, as they seem to avoid it, apart, perhaps, from Jeremiah, as even the earlier LXX text uses the title for Jeremiah.

A development appears to be obvious in which later writers use the terms חזה, נביא and ראה almost indiscriminately while earlier authors make more of a difference between them. However, this development is not linear, so that it cannot on its own be used for dating purposes. It follows that נביא is eventually used simply to denote any form of legitimate diviner within the Hebrew Bible.

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