

(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: verb qal, niphil, hiphil.

Occurrences: Total 81x OT, 1x Sir, 19x Qum, 0x inscr. Lipiński (2001:12) lists 80 occurrences.

Qum: 1QH^a 10.34; 13.6; 15.23; 1QS 3.24; 1QpHab 5.11; 1QM 1.6; 13.10; 13.15 (frg. reconstr.); 4Q177 4.12, 14; 4Q299 59.4; 4Q379 32.5; 4Q381 15.i.3; 4Q382 17.2; 4Q460 8.6; 4Q470 3.4; 4Q495 2.2; 4Q481d 42.1; 4Q502 24.2.

Text doubtful:

A.1 In several of the Qumran texts listed above it is uncertain whether the form is a verb or noun: 1QS 3.24; 1QM 13.10; 4Q382 17.2; 4Q495 2.2.

B.1 It is difficult to make sense of the ptc in Jb 30.13 ‘they have no helper’. GKC sees it as an intrusion from 29.12 and recommends reading עֹר ‘restrain’ in its place, which is supported by Gerleman (BHS), Dillmann, Peake, Driver-Gray, Dhorme, Beer (BHK), Hölscher, Kissane, Larcher, Rowley, de Wilde, Sicre, Díaz, Gray. However, there is support for the root עֹר in the Vg, Syr and Tg (the latter part of the verse in LXX bears no resemblance to the MT). Clines retains עֹר and makes the best sense of the passage by interpreting it as irony, ‘they need no help’ (cf. KJV, Delitzsch, Tur-Sinai): ‘Commonly... the absence of a helper is a matter of regret; but here the absence of a helper is a matter of indifference, for these young men have all the power they need in themselves.’ (Clines, 931, 1004.)

B.2 There have been several attempts to resolve the difficulty presented by Ps 10.14b, in which יְתוֹם ‘orphan’ lacks a clear connection with what follows. BHS suggests adding ל, in line with close parallels (e.g. Ps 30.11; 54.6). Gunkel and Seybold rearrange the double-verse completely, keeping יְתוֹם with הִלֵּכָה : ‘Du siehst doch Leid und Kummer, ja du schaust auf den Armen und die Waise. Dir stellt man es anheim, legt es in deine Hand – du bist doch der Helfer!’ (Seybold, 54). However, it is possible to maintain the MT, regarding יְתוֹם as a *casus pendens* without the retrospective pronoun (GKC 143b, cf. Hossfeld / Zenger, 85; Craigie, 121).

Qere/Ketiv:

A.1 2Sm 18.3 Kt hiph infinitive construct, Qr qal infinitive construct with plene spelling (cf. 1Ch18.5; 2Ch14.10; 25.8), following many MSS. Driver (328) suggests that the yodh may have found its way into the word from the previous word עִיר, although confusion between a waw and a yodh is a common scribal error.

A.2 2Ch 28.23 Kt hiph ptc, Qr qal ptc, assuming dittography of the ך from the preceding word ך.

1. Root and Comparative Material

A.1 The verb occurs predominantly in the qal but also several times in the niphil. The two hiphil forms are unlikely (see ‘Qere/Ketiv’ A.1 and A.2 above). There are two nominal forms of this root in Biblical Hebrew: עֲזָרָה and עֲזָרָה, both of which also occur in Qumranic literature. The variants עֲזָרָה and עֲזָרָה are also found in poetry (see GKC §80g and JM §93j respectively).

A.2 PNs derived from the root are numerous in the Hebrew Bible and also in Hebrew inscriptions. They include five occurrences of אֶבְעָזָר (Josh 17.2; 2Sam 23.27; 1Ch7.18; 11.28; 27.12) and one as a place/clan name (Ju 8.2); five occurrences of עָזָר in the HB (Ne 3.19; 12.42; 1Ch4.4; 7.21; 12.10), and 30 in inscriptions (*AHI* 1:458; 2: 204-205); five occurrences of עֲזָרָה (Jr 28.1; Ezk 11.1; Ne 10.18); six occurrences of עֲזָרָה (1Ch 12.6; 25.18; 27.22; Ezr 10.41; Ne 11.13; 12.36); one occurrence of עֲזָרָה (1Ch 27.26); three occurrences of עֲזָרָה (Je 36.26; 1Ch 5.24; 27.19); 35 occurrences of עֲזָרָה/עֲזָרָה in the HB (1Kg 4.5; 2Kg 14.21; 15.1, 6, 7, 8, 17, 23, 27; 1Ch 2.8; 3.12; 5.35 [x2], 36, 37, 39, 40; 6.21; 9.11; 2Ch 15.1; 21.2; 22.6; 23.1; 26.17, 20; 28.12; 29.12; 31.10, 13; Ezr 7.1, 3; Ne 3.23, 24; 8.7; 10.3), and 30 in inscriptions (*AHI* 1:459; 2: 205); six occurrences of עֲזָרָה (1Ch 3.23; 8.38; 9.14, 44; 2Ch 28.7; Ne 11.15), and two in inscriptions (*AHI* 2: 205) and עֲזָרָה in one inscription (*AHI* 2: 205); 14 occurrences of אֶלְעָזָר (Gn 15:2; Ex 18:4; 1Ch 7:8; 15:24; 23:15, 17 [x2]; 26:25; 27:16; 2Ch 20:37; Ezr 8:16; 10:18, 23, 31) and אֶלְעָזָר (cf. *AHI* 2: 133); one occurrence of רִמְמָה עָזָר (1Ch 25.4, 31); three occurrences of יהוֹעֲזָר (*AHI* 1: 369); three possible occurrences of יהוֹעֲזָר (*AHI* 1: 370); one occurrence of יוֹעֲזָר in the HB (1Ch 12.6) and two in inscriptions (*AHI* 1:371; 2: 166); 1 occurrence of שְׂמִשְׁעֲזָר (*AHI* 2: 220).

A.3 The root also occurs in the place names הָאֶבְזָרָה (1S 4.1; 7.12) and יַעֲזָרָה (Nu 21.32; 32.1, 3, 35; Josh 13.25; 21.39; 2Sm 24.5; Is 16.8, 9; Je 48.32 [x2]; 1Ch 6.81; 26.31).

A.4 The root *ʿdr* is common to all Semitic languages, except Akkadian (see (h) below) and Ethiopic (Leslau 1958:39). There are two distinct Semitic roots which may have converged in the Hebrew עֲזָר: *ʿdr* > Heb. עֲזָר I ‘help, assist’ and *gʷr* > Heb. עֲזָר II ‘to be strong’ (Bergmann: 872); ‘to be abundant’ (stative), ‘to come together’ (Lipiński: 12). There have been several attempts to identify the second as an underlying root for some occurrences of the qal ptc and the subst. עֲזָר, following Ginsberg (1938: 210 n.5), cf. Miller (1970: 159-175); Baisas (1973: 41-52). This would suggest a translation ‘hero’ or ‘warrior’ rather than ‘helper’ in the following texts: Ezk 12.14; 30.8; 32.21; Ps 89.20; 1Ch 12.1,19. However, as Bergmann indicates, the proximity of meaning between ‘help’ and ‘be strong’ or ‘come together’ is such that the consonantal fusion in Hebrew of Ugaritic *ʿ* and *g*, *d* and *z*, could also have resulted in a fusion of meaning. Moreover throughout 1Ch 12 ‘hekp’ (for David) is a prominent theme, as it is elsewhere in Chronicles (cf. Williamson 1982:104-106) and it is unlikely that the meaning is different in vv. 1 and 19.

- a) The first root is attested in Amorite *ʿdr* and subst. ‘helper’, *ʿdrum* ‘help’, and *ʿAdra*, the name of a divinity (Gelb, 15, 259-260); and possibly also the second, *hʷzʷr* (Gelb 21, 256).
- b) There is a possible occurrence of *ʿzr* qal act. ptc in a Phoenician inscription, although the context and interpretation are uncertain (DNWSI 2:836).
- c) There are a couple of attestations of the root in Punic inscriptions *ʿzr* qal (DNWSI 2:836) and *ʿzr* subst. ‘help’ on a memorial stele (DNWSI 2:837). There are also occurrences of *mʿzrh* as a subst. with uncertain interpretation; pl. abs. ‘subsidy, aid’; sg. abs ‘help’ / ‘group of benefactors’ (DNWSI 2:668).
- d) *ʿdr* is found in several Palmyrenean inscriptions (DNWSI 2:836) and also in Syriac.
- e) The Hatran texts contain an occurrence of *ʿdr* ‘help’ (in a general sense of ‘assist’) in 107.3: this is now accepted as the correct interpretation (see Aggoula 1991: 67 [against his earlier view in 1969: 97-98]; DNWSI 2:836 [where other interpretations are recorded]; Healey 2009: 276).

- f) In official Aram. the subst. *‘dr* ‘help, assistance’ is found (DNWSI 2:830-1) and also *‘zr qal* (DNWSI 2:836).
- g) The verb *‘dr* ‘to help, rescue’ is found in Ugaritic texts (DULAT 1.153; UT:1831), e.g. Aqhat III vi 11 (18.i.14): *wy‘drk byd blt.* [‘nt] ‘and let him preserve you from the hand of the virgin [Anat]!’ (Gibson 1978, 110-111), in parallel with *plṭ* (cf. Ps 37.40). There is also a Ugaritic PN *b‘lm ‘dr* ‘lord of help’ (UT165:1=KTU 6.16.1).
- h) In the Akk of the El-Amarna tablets there is the Canaanite/Amorite loan-word *izirtu* ‘help’ (CAD 7, I/J 319a; AHw: 408b): ‘let him give you soldiers and chariots as help for you so that they may protect the city’ (EA 87.13); and ‘I have provided help for Tyre’ (EA 89.18). There are also the ptcp *ḥāzīrum* ‘helper’ (from Can/Am) and the PNs *Ilī-ḥa/a-zi-ri*, *DN-ḥa-zīr/zi-ir*, *DN-ḥa-an-zi-ir* and *Ḥa-zi-ru-um*; (AHw:339a).
- i) Sabean also has *‘dr* ‘help’ (Biella, 355; Conti Rossini 203a).
- j) The second root can be seen in the Ug. noun *gʒr* ‘youth, hero, warrior’ (DULAT 1.329), cf. Arab. *gazīr* (Lane 2255).

B.1 The Arabic cognate *‘aḍara* has a different meaning ‘to pardon or excuse from guilt’ (Wehr 600), akin to the reflexive Sabean stem, which Lipiński considers to be etymologically related to ‘help’ (Lipiński:12, cf. BDB 740). However, this does not seem to be a significant feature of the Arabic meaning and it is more likely to be a homonym.

2. Formal Characteristics

A.1 Pē-guttural, trilateral root

A.2 hiphil doubtful

B.1 [nil]

3. Syntagmatics

A.1 The verb *עֲזַר* qal is very often, and especially at Qumran, found with a divine subject: *אֵל אֲבִיךָ* ‘the God of your father’ (Gn 49.25); *אֱלֹהִים* ‘God’ (Ps 46.6; 2Ch 26.7); *אֱלֹהֶיךָ* ‘your God’ (1Ch12.19); *אֱלֵי* ‘my God’ (1QH^a 10.34; 15.23; 4Q381 15.i.3); *יהוה* ‘Lord’ (1Sm 7.12; Isa 44.2; Ps 37.40; 86.17; 118.13; 2Ch 18.31); *אֲנִי* ‘I’ – YHWH speaking (Is 41.13,14, cf. Is 41.10); *יהוה אֱלֹהֵי* ‘the Lord YHWH’ (Isa 50.7,9); *יהוה אֱלֹהֵי* ‘YHWH my God’ (Ps 109.26); *יהוה אֱלֹהֵינוּ* ‘YHWH our God’ (2Ch14.10); *אֱלֹהֵי יִשְׁעֵנוּ* ‘God of our salvation’ (Ps 79.9); *אֱלֹהֵימֹו* ‘their gods’ (Dt 32.28 – subject given in v.27); *מִשְׁפָּטֶיךָ* ‘your ordinances’ (Ps 119.175); *אֵל יִשְׂרָאֵל* ‘God of Israel’ (4Q502 24.2); *אֵל יִשְׂרָאֵל וּמְלַאֲךְ אֱמֶתוֹ* ‘the God of Israel and the angel of his truth’ (1QS 3.24); *מְלַאֲךְ אֱמֶתוֹ* ‘the angel of his truth’ (4Q177 4.12); a divine subject is also understood from the context in several passages (1S 7.12; Is 41.10; Ps 119.86; Jb 26.2; 1QH^a 13.6; 4Q470 3.4). Divine (and related) subjects of the action represented by the qal infin. constr. of *עֲזַר* qal are: *מִיכָאֵל אֶחָד הַשָּׂרִים הָרָאשִׁימִים* ‘Michael, one of the chief princes’ (Dn 10.13); *יָדְךָ* ‘your hand’ (Ps 119.173); *אֱלֹהִים* ‘God’ (1Ch 15.26); *יהוה* ‘YHWH’ (2Ch 14.10); *יהוה אֱלֹהֵינוּ* ‘YHWH our God’ (2Ch 32.8); *שַׂר מְאֹוֹר* ‘Prince of light’ (1QM 13.10 = 4Q495 2.2).

A.2 *עֲזַר* qal is also found with human subjects: *כָּל גְּבוּרֵי הַחַיִל* ‘all the warriors’ (Josh 1.14), *הֶרֶם* ‘[King] Horam’ (Josh 10.33), *אַבִּישַׁי* ‘Abishai’ (2Sm 21.17), Joab and Abiathar (1Kg 1.7), *מֶלֶךְ* ‘king’ (1Kg 20.16), *מִצְרַיִם* ‘Egyptians’ (Is 30.7), *אִישׁ* ‘each man’ (Is 41.6); *הֵמָּה* ‘they’, referring to *הַגּוֹיִם הַשְּׂאֲמָנִים* ‘the secure nations’ (Zc 1.15); *אֱלֹהֵי מְלָכֵי אַרְם* ‘the gods of the kings of Aram’, understood from the context (2Ch 28.23); *מִשְׁלָם וְשִׁבְתִּי הַלְוִי* ‘Meshullam and

Shabbethai the Levite' (Ezr 10.15); דָּוִד 'David' (1Ch 12.20); הֵמָּה 'they', referring to the Manassites in v. 21 (1Ch 12.22); בֵּית אַבְשָׁלוֹם וְאֲנָשֵׁי עֲצַתָם 'the house of Absalom and members of their council' (1QpHab 5.11); a human subject is implied in Josh 10.4, 6; 1Kg 1.7; 2Ch 32.3. Human subjects of the action represented by the qal infin. constr. are: הָרָם מֶלֶךְ גֵּזֶר 'Horam king of Gezer' (Josh 10.33); אַרְמֵי דַרְמֶשֶׁק 'the Arameans of Damascus' (2Sm 8.5 = 1Ch 18.5); חֵיִל וּפָרָשִׁים 'a band of soldiers and cavalry' (Ezr 8.22); כָּל־יְשָׁרֵי יִשְׂרָאֵל 'all the leaders of Israel' (1Ch 22.17); מֶלֶךְ יְהוֹשָׁפָט 'King Jehoshapat' (2Ch 19.2).

A.3 The verb עָזַר takes as direct objects: לְכִישׁ 'Lachish' (Josh 10.33), אַרְם 'Syria[ns]' (2Sm 8.5); רֵעֵהוּ 'his friend' (Isa 41.6); עִיר אֱלֹהִים 'city of God' (Ps 46.6, object specified in 46.5); צְדִיקִים 'righteous', mentioned in v.39 (Ps 37.40); דָּוִד 'David' (1Ch 12.23); 'the Levites' הַלְוִיִּם (1Ch 15.26); 3 m. pl. sf. 'them', referring to the Philistines (1Ch 12.20); 1 pl. sf. 'us', referring to the people of Judah (2Ch32.8); נַפְשׁ עֲנֵי וְרֵשׁ 'soul of the poor and needy' (1QH^a 10.34); חַיִּי 'my life' (1QH^a 13.6); נַפְשִׁי 'my life' (1QH^a 15.23); מוֹרֵה הַצְדָּק 'the teacher of righteousness' (1QpHab 5.11).

A.4 The verb עָזַר has the following direct objects denoted by the prepositions:

a) לְ [King] Hadadezer' (2Sm 8.5; 1Ch 18.5); רָשָׁע 'the wicked' (2Ch 19.2); הַמֶּלֶךְ 'the king' (2Ch 26.13); שְׁלֹמֹה 'Solomon' (1Ch 22.17); כּוֹל בְּנֵי אוֹר 'all the sons of light' (1QS 3.24; 4Q177 4.12); 3ms sf. 'him', referring to David (2Sm 21.17) and to King Ahaz (2Ch 28.16); לֹא־כֹחַ 'one who has no strength' (Jb 26.2); 1sg. sf. 'me' (Isa 50.7,9; 4Q381 15 i 3); cf. the appearance of לְ after the verb יָשַׁע, which is sometimes taken as evidence of an original intransitive sense (Sawyer 1965:481, n.3);

b) אֲדוֹנִיָּה 'Adonijah' (1Kg 1.7);

c) דָּוִד 'David' (1Ch 12.22).

A.5 The qal infinitive construct of עָזַר occurs as genitive of the noun כֹּחַ 'power to help' (2Ch 25.8);

A.6 The qal infinitive construct of עָזַר with לְ is governed by the following verbs: בּוֹא 'come' (2Sm 8.5 = 1Ch 18.5; 1Ch 12.18,23; Dn 10.13); הָיָה 'to be' (Ps 119.173); צִוָּה piel 'command' (1Ch 22.17); עוֹשֵׂי מִלְחָמָה 'making war' (2Ch 26.13); שְׁלַח 'to send' (2Ch 28.16).

A.7 The qal infin construct is preceded by a variety of constructions: עִמָּנוּ 'with us' (2Ch32.8); אָדִיר 'mighty' (4Q460 8.6); פָּקְדָתָהּ 'he has appointed' (1QM 13.10 = 4Q495 2.2).

A.8 The qal active participle עֹזֵר occurs with the subjects: אֱלֹהֵי מַלְכֵי־אַרְם 'the gods of the kings of Aram' (2Ch 28.23); כָּל שְׂרִיד 'every survivor' (Jr 47.4).

A.9 The qal active sg. participle עֹזֵר occurs numerous times as a substantive:

a) It is predicated of אֱלֹהִים 'God' (Ps 54.6), and also in Ps 10.14, (see 'Text doubtful' for the difficulties presented by this verse);

b) It is often followed by לְ, indicating the relationship to the one being helped (Ps 30.11; 54.6), or simply by pronom. suffixes: 1sg. sf 'my helper' (4Q379 32.5); and in the plural with 1sg. sf 'my helpers' (Ps 118.7) with the prep. בְּ (*beth essentiae*) and with 3ms sf. 'his helpers' (Ezk 32.21);

c) The singular form stands as a collective noun for allies (1Kg 20.16);

d) The qal active sg. participle עֹזֵר frequently forms a clause with אֵין 'there is/was no helper' (Is 63.5; Ps 22.12), in conjunction with לְ 'for' (2Kg 14.26; Ps 72.12; La 1.7; Dn 11.45; 1QM 1.6), with the following expressions: יִשְׂרָאֵל 'Israel' (2Kg 14.26); 3ms sf. (Ps 72.12; Jb 29.12; Dn 11.45; 1QM 1.6), 3fs sf., referring to Jerusalem (La 1.7). The phrase also occurs as a description of the עֲנִי, 'the poor' (Ps 72.12), and יָתוֹם, 'the orphan' (Jb 29.12);

e) The qal active sg. participle עֹזֵר serves as a predicate of the verb הָיָה 'to be' (Ps 10.14; 30.11), and as a nominal subject of כָּשַׁל 'to stumble' (Is 31.3); in the plural (+ 3f.s. sf,

referring to Egypt) of שבר niph ‘to be broken’ (Ezk 30.8). In the plural it also acts as *nomen regens* with רַהַב ‘Rahab’ (Jb 9.13); הַמְלָקָמָה ‘war’, qualifying גְּבוּרִים ‘mighty warriors’ (1Ch 12.1). The ptc is preceded by the preposition לְ following שָׁלוֹם (1Ch 12.19). The qal passive sg. participle עָנָר serves as a nominal subject of נָפַל ‘to fall’ (Is 31.3). The plural ptc occurs as *nomen regens* with רִשְׁעָה ‘wickedness’ (4Q299 59.4).

A.10 The verb עָנָר qal occurs with the following adverbial expressions: עַד־הַנֵּה ‘until now’ (1Sm 7.12); בְּיֹם יְשׁוּעָה ‘on a day of salvation’ (Is 49.8); לְרָעָה ‘for evil’ (Zc 1.15); הַבָּל נְרִיק ‘vanity and emptiness’ (Isa 30.7).

A.11 The verb עָנָר qal is prefixed with the interrogative pronoun מַה ‘how?’ (Jb 26.2).

A.12 The verb occurs with the following prepositions:

- a) מִן ‘from’ after the verb, denoting protection ‘from’, + אֹיֵב ‘enemy’ (Ezr 8.22), כּוֹל רוּחוֹת ‘all the spirits’ (4Q177 4.12); denoting rescue / liberation ‘from’ the enemy/situation, + יַד הַזֶּקֶק מִמֶּנּוּ ‘the hand of someone stronger than him’ (1QH^a 10.34); + שָׁחַת ‘pit’ (1QH^a 13.6);
- b) The verb is also preceded by the preposition מִן ‘from’, denoting the source of the help + עִיר ‘city’ (2Sm 18.3);
- c) עַל ‘against’ after the verb, indicating the threat / danger / enemy from which protection or rescue is needed: הַגִּדּוּד ‘troop’ (1Ch 12.22); פְּלִשְׁתִּים ‘Philistines’ (2Ch 26.7); הָאֹיֵב ‘the enemy’ (2Ch 26.13); אִישׁ הַכֹּזֵב ‘the man of the lie’ (1QpHab 5.11);
- d) עַל־דְּבַר ‘on account of’ + כְּבוֹד־שְׁמֶךָ ‘the glory of your name’ (Ps 79.9).

A.13 Occurrences of עָנָר niph:

- a) The subjects are all human (like the objects of the qal), and appear in both general and military contexts: the psalmist (Ps 28.7); warriors from the Reubenites, Gadites and half-tribe of Manasseh (1Ch 5.20 – subj. given in v. 18); מִשְׁפִּילֵי עָם ‘wise of the people’ (Dn 11.34, subj. given in v. 33);
- b) The niph occurs once with the preposition עַל ‘against’ + 3mpl sf ‘them’, referring to enemies (1Ch 5.20 enemies mentioned in v.19);
- c) The niph infin. occurs in conjunction with the verb פָּלָא hiph. ‘to be extraordinary’ and is followed by the preposition עַד ‘until’ + חֲזַק ‘to be strong’ (2Ch 26.15).

B.1

4. Versions

a. LXX:

qal – ἀνίστημι (2Ch 20.23);

ἀντιλαμβάνω [middle] (Ps 118[117].13; 1Ch 22.17; 2Ch 28.23);

βοηθέω (Gn 49.25; Dt 32.38; Josh 10.4, 6, 33; 1Sm 7.12; 2Sm 8.5; 18.3; 21.17; 1Kg 1.7; 2Kg 14.26; Is 31.3[1x]; 41.6, 10, 14; 44.2; 49.8; 50.9; Ezk 30.8; Ps 10[9].14[35]; 22[21].12; 37[36].40; 46[45].6; 54[53].6; 79[78].9; 86[85].17; 107[106].12; 109[108].26; 118[117].7; 119[118].86, 175; Jb 26.2; La 1.7; Dn 10.13; 11.45; Ezr 10.15; 1Ch 12.1, 19, 20; 18.5; 2Ch 19.2; 26.13; 28.16);

βοηθεία (Jr 47[29].4 noun for verb);

βοηθός (Is 50.7; 63.5; Ps 30[29].11; 72[71].12; Jb 29.12; 1Ch 12.19 noun for verb);

ἰσχύω (2Ch 25.8);

[[καρδία]] (1Ch 12.18);

κατισχύω (1Ch 15.26; 2Ch 14.10; 2Ch 26.7; 28.23);
[[κήτος]] (Jb 9.13);
συμβοηθός (1Kg 20[21].16 noun for verb);
συμμαχέω (Josh 1.14; 1Ch 12.22);
συνεπιτίθημι (Zc 1.15);
συνεπίσχω (2Ch 32.3);
σώζω (Ps 119[118].173; Ezr 8.22; 2Ch 14.10; 18.31; 32.8);
ώφελέω (Is 30.7);

Omitted: Is 41.13 (haplography of ‘do not fear’); Ezk 32.21; Jb 30.13; 1Ch 12.23

niphal – βοηθέω (Ps 28[27].7; 2Ch 26.15);
κατισχύω (1Ch 5.20);
συνάγω (ισχύς) (Dn 11.34 [+ ܩܝܘ]);

Minor Greek Versions [MRN]:

b. Peshitta:

qal–

‘*dr* (Gn 49.25; Dt 32.38; Josh 1.14; 10.4,33; 1Sm 7.12; 2Sm 8.5; 21.17; 1Kg 1.7; 20.16; 2Kg 14.26; Is 30.7; 31.3[x2]; 41.6, 10; 44.2; 49.8; 50.7,9; 63.5; Jer 47.4; Zc 1.15; Ps 22.12; 37.40; 46.6; 79.9; 86.17; 107.12; 109.26; 118.13; 119.173,175; Jb 26.2; Ezr 8.22; Dan 10.13; 1Ch 12.18,20,22; 15.26; 18.5; 22.17; 2Ch 14.10; 18.31; 19.2; 32.3,8);

‘*dwr* (Isa 41.13, 14; Ps 10.14; 31.11; Ezr 10.15; 1Ch 12.19; 2Ch 14.10; 25.8 noun for verb);

‘*dwrn* (Jb 30.13 noun for verb);

m’drn (*nom. agentis* 2Sm 18.3; Isa 31.3; Ezk 30.8; Ps 54.6; 72.12; 118.7; Jb 9.13; 29.12; Lam 1.7; Dan 11.45; 1Ch 12.19);

Omitted: Josh 10.6; 119.86; Ezk 32.21; 12.1, 23; 2Ch 20.23; 26.7,15; 28.16, 23

niphal – *ntr* (2Ch 26.13);

‘*dr* (Dan 11.34)

Omitted: Ps 28.7; 1Ch 5.20

c. Targum:

TgO

qal – ܩܝܘ subst. (Gen 49.25);

ܩܝܘ pa. (Dt 32.38);

Tg Neo

qal – סעד subst. (Gen 49.25);

סעד pe. (Dt 32.38);

TgF

qal – סעד subst. (Gen 49.25) (ms P);

פרק pe. (Dt 32.38) (mss PV);

TgG (ms. DD)

qal – סעד pe. (Dt 32.38);

TgPsJon

qal – סיוע subst. (Gen 49.25);

סעד pe. (Dt 32.38);

TgJon

qal – גבר (Is 63.5);

סיע pa. (Zc 1.15);

סעד pe. (Josh 1.14; 10.4,6,33; 1Sm7.12; 2Sm 8.5; 18.3; 21.17; 1Kg 1.7; 2Kg 14.26; 20.16; Is 31.3[2x]; 41.6,10,13; 44.2; 50.7,9; Jr 47.4; Ezk 30.8; 32.21);

סעד subst. (Is 30.7; 41.14; 49.8);

TgPsa

qal – סיע pa. (Ps 37.40; 46.6; 86.17; 118.13; 119.173,175);

סעד pe. (Ps 10.14; 28.7; 30.11; 54.6; 72.12; 79.9; 107.12; 109.26; 119.86);

סעד pa. (Ps 118.7);

פרק pe. (Ps 22.12);

niphal – סעד pe. (Ps 28.7);

TgJob

qal – סיע pa. (Jb 9.13; 26.2);

סעד pe. (Jb 29.12; 30.13)

TgLam

qal – סיע pa. (Lam 1.7)

TgChr

qal – סיע pa. (1Ch 12.1,18,19,22,23; 18.5; 22.17; 2Ch 18.31; 19.2);

pe. (1Ch 12.20,19; 15.26; 2Ch 26.7; 32.3; 2Ch 14.10; 26.13; 25.8; 28.16,23[2x]; 32.8);

niph – סיע pa. (1Ch 5.20);

ethpa. (2Ch 26.15);

Omitted: 2Ch 20.23

d. Vulgate:

qal – *adiutor* m. (Gn 49.25; Jb 26.2; 1Ch 12.19 pl. for sg);

adiutorium n. (Dn 10.13);

adiuvo (1Kg 1.7; Is 41.13; Zc 1.15; Ps 37.40[36.40]; 46.6[45.6]; 79.9[78.9]; 85.17; 109.26[108.26]; 119.86,175[118.86,175]); Ezr 10.15; 1Ch 12.19; 15.26; 22.17; 2Ch 14.10[11]; 25.8; 26.7);

adsum (2Ch 28.23);

auxiliator m. (Is 31.3; 44.2; 50.7; 50.9; 63.5; Ezk 32.21; La 1.7; 2Ch 32.8);

auxilior (Josh 10.33; 1Sm 7.12; Is 41.10, 14; 49.8; Is 30.7; 41.6; 1Ch 12.18[17]; 23[22]; 2Ch 14.10[11]; 18.31; 28.23);

auxilium n. (Jer 47.4 pl noun for sg ptc; Dn 11.45; 1Ch 18.5; 12.21; 2Ch 19.2; 2Ch 28.16);

auxilium praesto (Isa 31.3);

defendo (Ezr 8.22);

dimico (1Ch 12.20[19]; 2Ch 26.13);

decernens sententia (2Ch 32.3);

opitulo (Dt 32.38);

[[*porto* (Jb 9.13)]]

praesidium fero (Josh 10.4, 6; 2Sam 8.5);

praesidium sum (2Sm 18.3; 21.17);

pugno (Josh 1.14);

pugnator m. (1Ch 12.1);

salvo (Ps 119.173[118.173]);

suscipio (Ps 118.13[117.13]);

Omitted: 2Ch 20.23

niph – *adiuvo* (Ps 28.7),

auxilior (2Ch 26.15);

auxilium praebeo (1Ch 5.20);

sublevo (Dn 11.34)

A.1 The LXX uses a variety of terms to translate עֲזַר, although it prefers βοηθέω and cognate nouns. The translators often use words which have a more nuanced meaning than a general sense of ‘help’, e.g. ἰσχύω (2Ch 25.8) in an antonymous pair with τροπώσασθαι, or συμμαχέω (Josh 1.14; 1Ch 12.22), to emphasise the association of allied help. The salvific aspect of divine help is highlighted by σώζω (Ps 119[118].173; Ezr 8.22; 2Ch 14.10; 18.31; 32.8), further cementing the relationship between עֲזַר and other verbs within the semantic field of salvation.

A.2 The primary verb used to translate עֲזַר in the Peshitta is ‘dr. There is a surprising number of occasions where the verb is omitted altogether in the Syriac translation.

A.3 In the Targumim, the translation of עֲזַר is usually סיע or סעד, which both carry a general sense of help in terms of aid, assistance and support. It is intriguing that in two cases עֲזַר is translated by פרק (Dt 32.38 TgF; Ps 22.12), the verb which is consistently used to translate גָּאַל. In this context the translation draws attention to the notion of defence and representation in a socio-legal context that is marked by עֲזַר.

A.4 The Vg has a strong preference for *adiuvo* and *auxilior* and their cognate nouns to translate עֲזַר. Like the LXX, some of the translations indicate more specific vocabulary for the particular context of ‘help’, e.g. *pugno* (Josh 1.14) and *praesidium fero* (Josh 10.4, 6; 2Sam 8.5) in military contexts.

B.1 [nil]

5. Lexical/Semantic Field(s)

A.1 The verb עֲזַר occurs in parallel with ברך piel ‘to bless’ (Gn 49.25), הָיָה סְתָרָה ‘to be a refuge’ (Dt 32.38); ישע hiph ‘save’ (Ps 109.26); עָנָה ‘answer’ (Is 49.8); פָּדָה ‘redeem’ / ‘liberate’ (1QH^a 10.34);

A.2 The qal act ptcp as subst. occurs in parallel with the qal act ptcp of סָמַך ‘to support’ (Is 63.5, Ps 54.6, cf. Ezk 30.6, 8);

A.3 עֲזַר is preceded by the following verbs connected with *waw*: קוּם ‘to rise up’, (Dt 32.38); עָלָה ‘to go up’ (Josh 10.4, 33), ישע hiphil ‘to save’ (Josh 10.6) and להחלימם ‘to make them strong’ (4Q470 3.4); and connected with אָף ‘also’: אָמַץ pi ‘to make firm’ (Isa 41.10); פָּלַט pi. ‘to rescue’ (Ps 37.40);

A.4 עֲזַר is followed by the verbs נָכַח hiph ‘to attack’ (Josh 10.4); נָחַם pi ‘to comfort’ connected with *waw* (Ps 86.17) and the noun מִשְׁחָתִית + לְ ‘unto destruction’ (2Ch 20.23). The qal infinitive construct is connected with *waw* to מִלְחָמֵנוּ לְהִלָּחֵם ‘to fight our battles’ (2Ch32.8); and connected with אָף ‘also’: תָּמַךְ ‘to support’ (Isa 41.10);

A.5 It is found in close association with בָּטַח ‘to trust’ (Ps 28.7); נָצַל hiph ‘to deliver’ (Ps 72.12; 79.9); מָלַט pi. ‘to rescue’ (Jb 29.12);

A.6 The following verbs occur as antonyms to עֲזַר: שֹׂנְאָי ‘those who hate me’ stands in antithetical parallelism with עֲזָרָי ‘my helpers’ (Ps 118.7); רָמָה pi ‘to betray’ (1Ch 12.18); שָׁפַל hiph ‘to overthrow’ (2Ch 25.8); עָלָה + עָמַד ‘to take a stand against’/‘oppose’ (Ezr 10.15).

6. Exegesis

A.1 עֲזַר qal ‘to give political / military aid or support’ (human and divine)

a) עֲזַר occurs frequently in military and political contexts, denoting ‘co-operation or coming to assistance’ (Bergmann 1976: 257-8), e.g. Josh 1.14; 10.4,6,33; 2Sm 8.5; 18.3; 21.17; Is 30.7; Dn 10.13; 1Ch 12.18,20,21,22; 18.5; 2Ch 26.13; 28.16. In a number of cases there is an emphasis on the presence of the helper alongside the one being helped, with the preposition עִם (1Ch 12.22; 2Ch 32.8) or the arrival of help, when the infin constr is preceded

by a verb of motion, e.g. בוא 'come' (2Sm 8.5 = 1Ch 18.5; 1Ch 12.18,23; Dn 10.13). There is a 'grisly play' on this meaning in 2Ch 20.23, where the Ammonites and Moabites turn on one another, 'assisting' their own destruction (Johnstone: 103). A similar play on עָזַר is found in Zech 1.15, describing God's anger against the proud nations that are 'at ease', who helped 'for evil' (לְרָעָה) rather than good.

b) עָזַר can also denote the continuous action of giving support in the form of a political alliance (Is 31.3; Dn 11.34).

c) YHWH is described frequently as giving military strength and support, e.g. to individuals (Ps 118.7,13; 1Ch 12.19; 2Ch 18.31; 26.7) or to tribes or nations (1Sm 7.12; Is 49.8; Ps 46.6; 1Ch 5.20; 2Ch 14.10) against their enemies (with the preposition עַל e.g. 1Ch 5.20; 12.22; 2Ch 26.7). Such help is associated with trust in God (1Ch 5.20). Similar to human contexts of עָזַר, the presence of the one helping alongside the one in need is an important feature of the action (e.g. 2Ch 32.8). In 2Ch 25.8, Amaziah is told that God has the power to 'help' or to 'overthrow' (פָּשַׁל hiph, lit. 'cause to stumble'), suggesting that divine help in this context would secure military victory. Other gods are also described as 'helping' in battle in the sense of securing victory, although the reality of their help is presented as disastrous (2Ch 28.23).

A.2 עָזַר qal 'to give help or assistance' in a general sense (human and divine)

a) עָזַר is used in a broad range of contexts to mean 'help' or 'assist', including situations where encouragement is needed (e.g. Is 41.6) or assistance for a particular task (e.g. building the temple, 1Ch 22.17, stopping the flow of springs, 2Ch 32.3).

b) When there is a divine subject, עָזַר can describe a general act of favour (Ps 86.17), an abstract sense of help, strength and sustenance in life (Ps 54.6), or particular acts of strengthening (Jb 26.2). In one case it describes the physical strengthening of the Levites so that they could carry the Ark (1Ch 15.26). As elsewhere, the aspects of God's comforting presence and relational proximity are highlighted in some contexts, e.g. Gn 49.25; Is 41.10 'do not fear, for I am with you... I will strengthen you, I will help you', cf. Is 41.13,14; 44.2.

c) The divine action of help and support can also be ascribed to the commandments (Ps 119.175).

A.3 עָזַר qal 'to come to aid' / 'help' in a threatening situation

a) Particularly in the Psalms, עָזַר is used in a variety of general contexts of need (e.g. Ps 119.86, 173). It often occurs alongside other verbs from the semantic field of 'salvation', indicating some 'semantic interference' between 'help' and 'save', and thus its inclusion in this lexical group. It appears to function in at least one case as a super-ordinate, e.g. in Ps 79.9: 'Help (עָזַר) us, O God of our salvation... deliver (נָצַל hiph) us, and forgive (כַּפַּר pi) our sins for your name's sake'. It also shares the conceptual association of trust and refuge that is found particularly with יָשַׁע hiph (e.g. Dt 32.38; Ps 28.7, cf. Ps 18.3; 91.2).

b) The development of this semantic association can be traced in Biblical Aramaic and Qumranic Hebrew, in cases where עָזַר is followed by the preposition מִן 'from'. In some cases the sense is that of protection from danger /enemies (e.g. Ezr 8.22; 4Q177 4.12) and in others, of removal from the danger (e.g. 1QH^a 10.34; 13.6). The latter sense is frequently found with other words within this lexical group occurring with מִן.

c) עָזַר occurs alongside the verb פָּלַט pi in the context of YHWH rescuing the righteous from the wicked (Ps 37.40).

d) The verb עָזַר is used in a report of the psalmist's cry to God for help in the context of a serious illness (Ps 30.11). Here the ptcp as subst. is used with the preposition לְ, highlighting the relational aspect of the verb.

e) עָזַר occurs in parallel with יָשַׁע hiph in the context of false accusation (Ps 109.26), which overlaps with A.4 (see below).

A.4 עָזַר qal ‘to help, protect or defend someone’ in a socio-legal context

a) In contexts which describe helping those in need, such as the poor and the orphan, the verb עָזַר overlaps with the semantic field of רִיב and גָּאַל (cf. Ps 22.12). This role of defending or protecting those in need of defence can be taken by God, e.g. Is 50.7,9. The linguistic context describes the disgrace and shame that accompanies being declared guilty (note the occurrence of רִיב in v.8).

A.5 עָזַר (qal act ptcp as subst) ‘helper’ or ‘ally’

a) In military and political contexts, the ptcp of עָזַר is often used to denote an individual’s or nation’s allies, e.g. 1Kg 20.16 (coll. sg. עָזַר following sg noun מְלִיךָ after numeral, cf. JM §142eN); Is 31.3; Jr 47.4; Ezk 30.8; 32.21; Jb 9.13; 1Ch 12.1,19. There is some degree of overlap in meaning between these and the occurrences in b) below. As mentioned above in the section on Root and Comparative Material, there is no need to identify a second Semitic root *ǧzr* as the particular root for the following occurrences: Ezk 30.8; 32.21; 1Ch 12.1,19. For example, the expression עֲזָרֵי הַמְּלָחָמָה, lit. ‘helpers of war’ in 1Ch 12.1 qualifies the noun ‘mighty warriors’ (גִּבּוֹרִים), describing the ones who came to David to help him. As Ges18 states (947), all of these instances can be adequately explained from the root *ǧr* > עָזַר.

b) When the subst ptcp is used with the negative particle אֵין it can have the general sense of ‘helper’ – one who comes to another’s aid, in a political/military or individual context, e.g. 2Kg 14.26; Is 63.5; Ps 22.12; 107.12; Jb 30.13; Lam 1.7. This expression is also found with *hiqh*: אֵין מוֹשִׁיעַ (e.g. Ps 18.42). It is clear that the person/nation concerned in these situations is isolated and has no-one nearby to assist them in a time of need. Several times this occurs in parallel with the ptcp סִמְךָ, indicating the element of sustenance provided by the assistance (Is 63.5; Ps 54.6, cf. Ezk 30.6-8).

A.6 עָזַר (qal act ptcp as subst) ‘defender’

a) Related to A.4 above, עָזַר frequently occurs with the negative particle אֵין to describe those who have no social security or legal representative. Such is the responsibility of God (Ps 10.14) and the king (Ps 72.12, c.f. e.g. Jr 50.3; Lam 3.58). In Job’s self-defence he includes the description of himself as one who rescues the poor and the orphan, who has no helper (Jb 29.12).

A.7 עָזַר qal ‘to endorse a person or a decision’

There are a couple of uses of עָזַר which express a slightly different sense of support. The first occurs uniquely with אָחַרִי (lit. ‘to support after’) in the context of supporting Adonijah’s desire to be king and has the sense of ‘siding’ with someone (1Kg 1.7), cf. Ges18 ‘sie standen m. ihrer Hilfe hinter Adonija’. It is contrasted with the phrase in the following verse: אֲדֹנִיָּהוּ לֹא הָיוּ עִמּוֹ אֲדֹנִיָּהוּ ‘they were not with Adonijah’ (v.8). The second occurs in the context of a decision made by the assembly, to denote the support or approval of the decision (Ezr 10.15). It stands in opposition to עָלָּ + עָמַד ‘to take a stand against’. It is interesting to note that the Vulgate has interpreted a third occurrence in the same way, with *decernens sententia* in 2Ch 32.3.

A.8 עָזַר niph ‘to be helped’

The meaning of עָזַר niph represents the passive of the sense expressed in A1 and A2. It describes divine help (unspecified) in Ps 28.7, divine military aid (1Ch 5.29), and the help that Uzziah received to achieve his power and strength, which the writer suggests was divinely assisted (הִפְלִיא 2Ch 26.15). It also describes military support for the wise in Dn 11.34.

B.1 Protection is not an essential part of the verb’s meaning (contra Lipiński).

7. Conclusion

A.1 The broad meaning of עָזַר *qal* is to help or assist, found frequently with both human and divine subjects in a wide range of different contexts in predominantly late texts.

A.2 The purpose and nature of the help varies enormously, from attacking to comforting, according to the situation, and in some cases the focus of the verb seems to be on arriving in order to help. This suggests that a central part of the verb's meaning is concerned with being present with the person/nation being assisted, in order to strengthen or 'side with' them. This is supported by several occurrences of עָזַר in parallel with סָמַך 'to support' (Is 63.5, Ps 54.6, cf. Ezk 30.6, 8).

A.3 When the verb has a human subject, it is often used in a military or national context, which connects with the substantive uses of the verb עָזַר to refer to allies.

A.4 עָזַר is also used in a socio-legal context, with both human and divine subjects, to refer to the activity of protecting or defending someone.

A.5 In a few contexts עָזַר is used to indicate the action of endorsing a person or a decision.

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