

Isaiah (Izajáš) 14:13

וַאֲתָהּ אָמַרְתָּ בְּלִבְבְּךָ הַשָּׁמַיִם אֶעֱלֶה מִמֶּעַל לְכוֹכְבֵי־אֵל ^{WTT}
Isaiah 14:13

אָרְיִים כְּסֵאֵי וְאֲשַׁב בְּהַר־מוֹעֵד בִּירְכַתִּי צָפוֹן:

^{BHT} Isaiah 14:13 wəʔattā^h ʔāmārtā b̄l̄bāb̄kā haššāmáyim ʔeʕēle^h
mimmá^cal ləḵôḵbê-ʔēl
ʔārīm kisʔi wəʔēšēb̄ **bəhar-môʕēḏ** bəyarkəṭē šāpôn

^{LXT} Isaiah 14:13 σὺ δὲ εἶπας ἐν τῇ διανοίᾳ σου εἰς τὸν οὐρανὸν ἀναβήσομαι
ἐπάνω τῶν ἀστρων τοῦ οὐρανοῦ θήσω τὸν θρόνον μου καθιῶ ἐν ὄρει ὑψηλῷ
ἐπὶ τὰ ὄρη τὰ ὑψηλὰ τὰ πρὸς βορρᾶν

^{LXE} Isaiah 14:13 But thou saidst in thine heart, I will go up to heaven, I will set
my throne above the stars of heaven: I will sit on **a lofty mount**, on the lofty
mountains toward the north:

^{NRS} Isaiah 14:13 You said in your heart, "I will ascend to heaven; I will raise my
throne above the stars of God; I will sit **on the mount of assembly** on the **heights**
of Zaphon;
NRS Notes (Isa 14:13)
(1) Or *assembly in the far north*

^{TNK} Isaiah 14:13 Once you thought in your heart, "I will climb to the sky; Higher
than the stars of God I will set my throne. I will sit **in the mount of assembly**, On
the summit of Zaphon:

^{CEP} Isaiah 14:13 A v srdci sis říkal: "Vystoupím na nebesa, vyvýším svůj trůn nad
Boží hvězdy, zasednu **na Hoře setkávání** na **nejzazším Severu**.

^{BKR} Isaiah 14:13 Však jsi ty říkával v srdci svém: Vstoupím do nebe, nad hvězdy
Boha silného vyvýším stolicí svou, a posadím se **na hoře shromáždění** k **straně**
půlnoční.

^{NIV} Isaiah 14:13 You said in your heart, "I will ascend to heaven; I will raise my
throne above the stars of God; I will sit enthroned **on the mount of assembly**, on
the utmost **heights of the sacred mountain**.

^{ESV} Isaiah 14:13 You said in your heart, 'I will ascend to heaven; above the stars
of God I will set my throne on high; I will sit **on the mount of assembly** in **the far**
reaches of the north;
ESV Notes (Isa 14:13)
(1) Or *in the remote parts of Zaphon*

^{NAB} Isaiah 14:13 You said in your heart: "I will scale the heavens; Above the
stars of God I will set up my throne; I will take my seat **on the Mount of**
Assembly, in the recesses of **the North**.

^{NAU} Isaiah 14:13 "But you said in your heart, 'I will ascend to heaven; I will raise my throne above the stars of God, And I will sit **on the mount of assembly** In the recesses of the north.

^{NJB} Isaiah 14:13 You who used to think to yourself: I shall scale the heavens; higher than the stars of God I shall set my throne. I shall sit **on the Mount of Assembly far away to the north**.

^{NLT} Isaiah 14:13 For you said to yourself, 'I will ascend to heaven and set my throne above God's stars. I will preside **on the mountain of the gods far away in the north**.

^{RSV} Isaiah 14:13 You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high; I will sit **on the mount of assembly** in the far north;

^{KJV} Isaiah 14:13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also **upon the mount of the congregation**, in the sides of the north:

^{NKJ} Isaiah 14:13 For you have said in your heart: 'I will ascend into heaven, I will exalt my throne above the stars of God; I will also sit **on the mount of the congregation** On the farthest sides of the north;

^{YLT} Isaiah 14:13 And thou saidst in thy heart: the heavens I go up, Above stars of God I raise my throne, And I sit **in the mount of meeting** in the sides of the north.

^{DRA} Isaiah 14:13 And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit **in the mountain of the covenant**, in the sides of the north.

^{JPS} Isaiah 14:13 And thou saidst in thy heart: 'I will ascend into heaven, above the stars of God will I exalt my throne, and I will sit **upon the mount of meeting**, in the uttermost parts of the north;

^{RWB} Isaiah 14:13 For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also **upon the mount of the congregation**, in the sides of the north:

Ve verších Izajáš 14 je prorokováno, kterak bude potupen ve své domýšlivosti král babylónský. Král se poměruje s nejvyšším bohem Elyonem a rád by sám usednul na trůn na "hoře Setkávání". Osud babylónského krále však nakonec bude podobný osudu Lucifera, který byl z nebe sražen do podsvětí.

Nás však zajímá ono místo setkávání.

Místo pojmenované jako **צָפֹן** *šāpôn* je v tradičních překladech chápáno jako určení směru, jako velice vzdálená lokalita ležící na severu. Modernější překlad NRS či TNK pojem překládá jako určení konkrétního místa - **hory Zaphon**. Tam, jak se věřilo, zasedalo společenství bohů v čele s nejvyšším. Hora byla považována za posvátnou podobně, jako např. Olymp v řecké mytologii. Tomuto chápání textu odpovídá i popis hor, kde je ono místo situováno - **בְּהַר־מוֹעֵד** *bəhar-mô'ēd*, tedy hora shromažďování či setkávání. A této myšlenice odpovídá i tvrzení,

že král babylónský chce na hoře "zasednout" - tedy předpokládá se zde existence trůnu, místa odkud nejmocnější řídí společenství.

Hora Saphon, dnes Mt.Cassius , leží severně od Ugaritu, prastarého kanaánského města v S Palestině (13 až 14 stol.př.n.l.). Odtud možná byl odvozen i význam pro určení severního směru u pojmu šāpôn.

Význam klíčových pojmů dle slovníků:

WTM Morphology + BDB lexicon

ב particle preposition יִרְכָה noun common feminine dual construct

BDB lexicon

4203 [יִרְכָה, or יִרְכָה] flank, side, du. extreme parts, recesses -- 1. *side*, i.e. *further side* of Zebulun, poet. for more distant border of his territory. 2. elsewhere always du. *the two thighs*, i.e. fig. *angle, recess, extreme parts*: as *recesses* of Mt. Ephr.; of Lebanon; of *recesses* or *innermost part* of cave; a house; the pit (בֹּר); a ship; יִרְכָתֵי צִפּוֹן *remote parts of the north*; אֲרָץ יִרְכָתֵי *remote parts of earth*; of a long building, *extreme or hinder part*, so of tabernacle; of temple; of Ezek.'s temple. (pg 438)

TWOT

(916b) יִרְכָה (yar^ckâ), יִרְכָה (y^crêkâ) flank, side.

yārēk. Thigh, loin, side, base. ASV and RS similar; "that comes out of his loins" = "Offspring" RSV (e.g. Gen 46:26), but "of his body begotten" (Jud 8:30 ASV). The thigh stands for man's foundation (e.g. "the place of girding on the sword" (cf. Jud 3:16, 21)) and for the source of life. Thus a hand placed under the thigh affirmed the strongest oath, especially during the patriarchal age (cf Gen 24:9). And smiting the thigh was a sign of intense repentance (Ezek 21:12 [H 21]; Jer 31:19). The Hebrews recognized the beauty of the female thigh (Song 7:1 [H 2]). However, a woman jealously accused of adultery had to drink water of bitterness and utter a curse. If she was guilty, her body swelled and her thigh fell away (Num 5:21ff); perhaps a miscarriage of an illegitimate child is hereby indicated. Also the word refers to the "side" of the tabernacle (Exo 40:22) and of the altar (Lev 1:11) and the "base" of the lampstand (Exo 25:31).

No wonder the angel in his wrestling match with Jacob at Peniel smote Jacob's thigh. He showed his superior strength, and he indicated that the very basis of Jacob's life was altered, further signified by the change of his name. A perpetual reminder was given to Jacob in his constant limping and to the nation in its being forbidden to eat the sinew of the thigh (Gen 32:25, 31ff. [H 26,32f.]).

yarkâ. Flank, side, rear, extreme or uttermost parts, innermost parts, depths, recesses. (RSV more varied than ASV, often using "far(the)st," but for "rear" ASV reads "hinder part.") It appears twenty-eight times. The word refers to the backside or farthest part of anything. It is employed to indicate the rear of a building, the extent of a border (Gen 49:13), the back country (Jud 19:1), the deepest part of a cave and the inner parts of a ship (Jon 1:5). "The far recesses of Lebanon" indicates where the great cedars grew (2Kings 19:23). Also Sheol is called the depths of the pit (Isa 14:15; cf. Ezek 32:23).

The remotest parts, particularly the distant north, are conceived of as those away from God. All countries, except Egypt, had to approach Jerusalem from the north, because of desert and sea. Consequently in those remotest parts the enemies of God are viewed as assembling and planning their attack on Jerusalem. Jeremiah saw the source of the coming destruction against Jerusalem as "a great nation... stirring from the farthest parts of the earth" (Jer 6:22; cf Jer 25:32; Jer 50:41; Ezek 38:6, 15; Ezek 39:2). The recesses can extend even beyond the globe. Babylon, intending to rule all the world, affirmed, "I will sit on the mount of assembly in the far north" (Isa 14:13).

Although the recesses are a refuge for God's opponents, they are never beyond his control. From the farthest parts of the earth, God will bring back his people (Jer 31:8). Mount Zion is placed figuratively in the far north to show that the city of God rules the entire world (Psa 48:2 [H 3]). [The word is also used with less emphasis to mean merely "end" of anything (Exo 26:22-23 etc.; 1Kings 6:16; Ezek 46:19). It is possible that Psa 48:2 [H 3] only means to say that the temple was on the north end of Jerusalem, although a common view is the one expressed that Zion is placed figuratively in the far north. A variant of this view is that Zion is figuratively like [the northern mountain, Zaphon, sacred to the Phoenicians](#). R.L.H.] J.E.H.

BDB

4168 **יִרְכָּה** (page 438) (Strong 3411)

† [יִרְכָּה], or יִרְכָּה: Ol:§ 167. g] flank, side, du. [extreme parts](#), recesses; — sf. יִרְכָּתוֹ Gn 49:13; du. יִרְכָּתַיִם Ex 26:27 36:32 + Ez 46:19 Qr (Kt יִרְכָּתָם); יִרְכָּתַיִם Ex 26:23 36:28; cstr. יִרְכָּתַיִ Ju 19:1 + 20 t. + 1 K 6:16 Qr (Kt יִרְכָּתַי); — 1. *side*, i.e. *further side* of Zebulun, poet. for more distant border of his territory Gn 49:13. 2. elsewhere always du. *the two things*, i.e. fig. *angle*, *recess*, *extreme parts*: as recesses of Mt. Ephr. Ju 19:1; 19:18; of Lebanon 2 K 19:23 = Is 37:24; of recesses or innermost part of a cave 1 S 24:4; a house Am 6:10 Psalm 128:3; the pit (בּוֹר) Is 14:15 (||| אַ שְׂאוֹל), Ez 32:23; a ship Jon 1:5; יִרְכָּתַי צָפוֹן *remote parts of the north* Is 14:13 Ez 38:6; 38:15 39:2 Psalm 48:3 (but here Lag. prop. יִרְכָּתַי אֶרֶץ; יִרְכָּתַי רֵצוֹן *remote parts of earth* Je 6:22 25:32 31:8 50:41; of a long building, *extreme* or *hinder part*, so of tabernacle Ex 26:22; 26:23; 26:27 36:27; 36:28; 36:32 (all P); of temple 1 K 6:16; of Ezek.'s temple Ez 46:19.

צָפוֹן noun common feminine singular

B8564 I. **צָפוֹן** n.f. north (as the *hidden*, *dark*) -- [north](#) (opp. S., E., W.); צָ

פָּאת *north side* (v. פָּאָה); צָ גְבוּל *north boundary*; צָ יִרְכָּתַי *remote parts of north* (as divine abode); צָ רִיחַ *north wind*, and so צָ alone; *toward the north* is צָפוֹנָה. (pg 860)

B8544 **צָפוֹן**, **צָפוֹנִי** v. **צָפוֹן**. (pg 859)

B8567 **צָפוֹן**, in **בְּעַל צָפוֹן** (q.v.), perhaps n.pr.dei. (pg 861)

TWOT

(1953b) **צָפוֹן** (šāpôn) [north](#) (e.g. Gen 13:14; Jer 25:26).

(1953c) **צָפוֹנִי** (š^epônî) northern (Joel 2:20, only).

BDB8295 **צָפוֹן** (page 861) (Strong 6828)

I. **צָפוֹן**: 153 n.f.: Is 43. 6 north (as the *hidden, dark*; cf. Thes Lewy: Fremdw. 188 f.; perh. Ph. **צפל** *north*); — abs. 'ץ Je 26:26 +, **צָפְנָה** *northward* Gn 13:14 +, oftener **צָפוֹנָה** Je 3:12 +, also **צָפוֹנָה** = **צָפוֹן** Je 1:13 + (after preps. and st. cstr.; cf. Ges: § 90 e); cstr. **לְ מִצְפוֹן** Jos 8:11 +, also **מִצְפוֹן** 19:14 Gi (cf. Benn; van d. H. Baer 'מִצְצ'), **לְ מִצְפוֹנָה** Ju 21:19; ('ץ occurs oftenest in Ez [46 t.], Jos [25 t.], Je [25 t.], Dn [9 t.]); — *north* (opp. S., E., W.) Gn 13:14 28:14 (both J), Ex 27:11 (P), +; 'ץ **פְּאַת** *north side* Ex 26:20 Jos 15:5 + (v. **פְּאַה**); so 'ץ **צְלִיעַ** Ex 26:35, 'רִיחַ הַצַּ' Ez 42:17, cf. **צָפוֹנָה** 'ץ **עַל-יַרְדֵּי הַמִּזְבֵּחַ** 2 K 16:14; 'ץ **גְּבוּל** Nu 34:7; 34:9 *north boundary*; 'ץ **יְתִבְתִּי** *remote parts of north* Is 14:13 (as *divine abode*), Ez 38:6; 38:15 + (v. [יְרִכָה]); 'ץ **שַׁעַר הַצַּ' Ez 40:35 +, 'ץ פֶּתַח** 42:2; 'ץ **רִיחַ** 25:23 *north wind*, and so 'ץ alone Ct 4:16; *toward the north* is **צָפוֹנָה** Jos 13:3 + (v. also supr.), and **אֶל-צָפוֹן** Ec 1:6, 'ץ **צָפוֹנָה** Ez 42:1, **צָפוֹנָה** 8:14, **לְצָפוֹן** 40:23, **הַצָּפוֹן** v:20, **צָפוֹנָה** ד' 8:5; 8:5 +, etc.; esp. (in Je Ez etc.) of quarter whence invaders were to come, e. g. Assy. Is 14:31, cf. Zp 2:13, Babylonians Je 6:1; 6:22 15:12 46:20; 46:24 ('עִם-ץ'), 47:2, Ez 26:7, Cyrus against Bab. Is 41:25, cf. Je 50:3; 50:9; 50:41 51:48; more vaguely, Je 1:14; 1:15 ('מִמְלַכּוֹת הַצַּ'), 4:6 10:22 13:20 25:9; 25:26 ('מִלְכֵי הַצַּ'); of Gog's host Ez 38:6; 38:15 39:2; 'ץ **נְסִיכֵי** 32:30 (appar. of nearer [Aramaean?] princes); 'ץ **אַרְצֵי** Je 31:8 is region of Carchemish, but Zc 2:10 6:6; 6:8 6:8 of Babylon; 'ץ **מֵאַרְצֵי** (sts. + other countries) the exiles and dispersed are to return Je 3:18 16:15 = 23:8, 31:8, cf. Is 43:6 49:12; 'ץ **מִלְחַת הַצַּ'** Dn 11:6; 11:7; 11:8; 11:11; 11:13; 11:15 11:40 denotes successive Seleucidae.

8296 **צָפוֹנִי** (page 861) (Strong 6830)

† II. **צָפוֹנִי** adj. from foregoing, northern (so most); — c. art. as n..m. northern one, northerner, invader from north Jo 2:20 (of locust-swarm, cf. We Now Dr, GASm: Proph. ii. 397).

8297 **צָפוֹנִי** (page 861) (Strong 6831)

— I. **צָפוֹנִי** v. **צָפוֹן** sub I. **צָמָה**. p.859

HALOT8108 **צָפוֹן**

I **צָפוֹן**: **צָפוֹן**, Bauer-L. *Heb.* 499j; SamP. versions, always **צָפוֹנָה** = *sibbūna* = MHeb. attested **צִיפּוֹנָה** = MishRash. 2:6 (Kutscher *Archive of the New Dictionary of Rabbinical Literature* 1:69): look out, Eissfeldt BZ 17f: look out point, cf. THAT 2:575f) :: Gesenius-B. 692b: on **צָפוֹן** the hidden dark region of the world, cf. J. de Savignac VT 3 (1953) 95f (= Vogt *Biblica* 34 (1953) 426; see further C. Grave UF 12 (1980) 221-229); fem. see Michel *Grundlegung* 1:76; MHeb.; DSS (Kuhn *Konkordanz* 188); JArm. **צָפוֹנָא**

(Dalman *Wb.* 366b), Ph. and JArm. inscriptions *spn*, *spwn* (Jean-H. *Dictionnaire* 246); *spn* as theophoric element in Ph. and Pun. personal names, see Benz *Names* 401f; Eissfeldt *Baal* 10f; Akk. *šapūnu* Canaanite loanword (AHw. 1083a) north; Ug. *spn* (Gordon *Textbook* §19:2185; Aistleitner 2345) as the residence as well as the name of *bʿl*, see W. Schmidt BZAW 80² (1966) 32ff; Gese-H. *Religionen* 123f; THAT 2:577; *spn* signifying Mount Cassius, Arb. *Jebel el-ʿAqraʿ* north-east of Ugarit, see Eissfeldt *Baal* 5ff; THAT 2:575; CPArm. *spwn* (Schulthess *Lex.* 172a); Eg. †*a-pu-na* (Albright *Vocalization* 43): with definite article **הַצְפוֹן** Jr 25₂₆, and in Ezekiel and Daniel; cs. **צְפוֹן**, locative **צְפוֹנָה** (often for **צְפוֹן** cf. Bauer-L. *Heb.* 528s, t; R. Meyer, *Gramm.* §45:3c); **הַצְפוֹנָה** Ezk 8₁₄ 40₄₀: (152 times) THAT 1:575-582, for bibliography see 576; see primarily Eissfeldt *Baal*, and see further e.g. A. Lauha *Zaphon. Der Norden und die Nordvölker im AT*.

—1. the north; from the northern Syrian mountain *spn*, **צְפוֹן** is north, as **נֹגֵב** is south, and **יָם** is west (cf. Hölscher *Erdk.* 14)...

—2. together with other compass points Gn 13₁₄ 28₁₄ Dt 3₂₇ 1K 7₂₅ Is 43₆ (personified), Ezk 21₃ Am 8₁₂ Ps 107₃ Qoh 1₆ 11₃.

—3. in the north **בְּצְפוֹן** Qoh 11₃ (parallel with **בְּדָרוֹם**) or towards (the) north → **בָּ** 9; **צְפוֹן בִּירְכַתִּי** in the far north Is 14₁₃ Ps 48₃ → ***יִרְכָה** 2, and see below 7.

—4. (Bächli ZDPV 89 (1973) 9f):

—a. towards the north **צְפוֹנָה** Ex 40₂₂ Jos 13₃ 15₁₁ 17₁₀ etc. Jr 3₁₂, cj. 2C 14₉ for **צְפֹתָה** prp. with Sept. **צְפוֹנָה**; **אֶל־הַצְפוֹן** Ezk 42₁, **אֶל־הַצְפוֹנָה** 8₁₄, **לְצְפוֹן** 40₂₃;

—b. from the north, northerly **מִצְפוֹן** ...

—5. there comes from the north:

—a. **בְּרִזָּל** Jr 15₁₂, **עֲשָׂן** Is 14₃₁, **קָרִיץ** Jr 46₂₀, **מִים** 47₂, **סְעָרָה רוּחַ** Ezk 1₄, **זָהָב** a golden glow Jb 37₂₂, see Fohrer KAT 16:483;

—b. see H. M. Lutz WMANT 27 (1968) 125; THAT 2:579-581; **רָעָה** Jr 4₆ 6₁, **הָרָעָה** 1₁₄, **מִמְלָכוֹת** 1₁₅, **מִשְׁפָּחוֹת** 25₉, **גּוֹי** 50₃, **עַם** 6₂₂ 50₄₁, **אֲשׁוּר** Zeph 2₁₃, **מֶלֶךְ־בָּבֶל** Ezk 26₇;

—c. **כּוֹרֵשׁ** Is 41₂₅.

—6. **צְפוֹן** (the) north wind Song 4₁₆ = **צְפוֹן רוּחַ** Pr 25₂₃.

—7. **צְפוֹן** corresponding to Ug. *spn*:

—a. **mountain of the gods in the north** (Eissfeldt *Baal* 5ff; Lauha *Zaphon. Der Norden und die Nordvölker im AT* 10-14; Schmidt BZAW 80 (1966²) 32ff; Lutz WMANT 27 (1968) 165; J. Jeremias WMANT 10 (1977²) 116f; THAT 2:577-579; Kraus BK 15/3:95f) Is 14₁₃ Ps 48₃;

—b. **Mount Zaphon** Ezk 32₃₀ Ps 89₁₃ Jb 26₇ (Eissfeldt *Baal* 11ff; Lauha *Zaphon* 10-14), however **צְפוֹן** in Ezk 32₃₀ Ps 89₁₃ (parallel with **יָמִין**) probably means

north; Jb 26₇ צָפוֹן = ? heaven, the sky, see Fohrer KAT 16:384, cf. J. de Savignac VT 3 (1953) 95f; יִרְכָּתִי צָפוֹן Is 14₁₃ Ps 48₃ the far north, see above, 3 :: Eissfeldt *Baal* 14ff: **the summit of the Zaphon**, but in view of Ezk 38₆₋₁₅ 39₂ (see above, 4) that is unlikely. → II צָפוֹן, I צְפוֹנִי.

BLM Morph + Barclay-Newmann

βορρᾶν noun accusative masculine singular common

[UBS] βορρᾶς, ᾶ m **the north**

WTM Morphology + BDB lexicon

ב particle preposition הַר noun common masculine singular מוֹעֵד noun common masculine singular

B2501 הַר n.m. **mountain**, hill, hill-country -- 1. *mountain, hill (these often not sharply distinguished, but):* a. specif. *mountain, high elevation*, oft. in all the literature; eg. הַר סִינַי *Mount Sinai*. b. *mountain-range*. c. *mountain*, indef. d. *high mt.* הַר גְּבוּהָ. e. opp. valley or plain. f. mts. as hiding-places. g. mts. as running-place of gazelles; of leopards. h. grazing-places for cattle. i. a place of field and vineyards. j. as kindled into flame (i.e. their forests; in sim.). k. as scene of massacre. l. as places of illicit worship. m. in various combinations. n. in fig. uses. 2. *hill-country, mountain-region*, a. opp. plain, etc. b. of a particular mountain-region, hill-country. (pg 249)...

B980 I. בְּ, prep. in. I. *In*: 1. strictly, of position *in* a place ...

TWOT

(517a) הַר (har) **hill** (sixty-one times) hill country (once) mount, mountain (486 times).. RSV uses mount where it is appropriate.

The antiquity, majesty, power and height of mountains reaching up to the heavens above the clouds naturally led people to associate mountains with gods. The peoples of ancient Mesopotamia thought that on Kammer Duku, the bright mountain in the east, the gods fixed destiny on New Year's Day, and that on Mashu in the West, heaven and the underworld met, thus providing entrance to the realm of the dead. In Syria-Palestine the mountains were worshipped and were the sites for pagan worship. **According to the Ras Shamra texts, Zaphon, modern Mons Cassius north of Ras Shamra, was worshipped and regarded as the abode of Baal.**

...

Fourth, employing the imagery of its neighbors, the OT denotes the divine abode by reference to the mountain in the extreme north (Psa 48:2). In Isa 14:12ff. and Ezek 28:11-19 the pagan kings of Babylon and Tyre respectively are described as seeking to become gods by ascending the mythological divine mountain. But as Foerster rightly notes: "But the decisive pt. is that here the pagan myth is used ironically in songs mocking the downfall of pagan rulers." Elsewhere pagan mythology is deliberately pushed into the background (TDNT, V, p. 483). Some understand these kings to be allusions to Satan and see the mountain in the north as a symbol of Heaven.

Bibliography: Hamlin, E. John, "The Meaning of 'Mountains and Hills' in Isa 41:14-16," JNES 13: 185-90. TDNT, V, pp. 479-s3. B.K.W.

BDB

2501 **הַר** n.m. **mountain**, hill, hill-country -- 1. *mountain, hill (these often not sharply distinguished, but)*: a. specif. *mountain, high elevation*, oft. in all the literature; eg. **הַר סִינַי** *Mount Sinai*. b. *mountain-range*. c. *mountain*, indef. d. *high mt.* **הַר גְּבוּהוֹ**. e. opp. valley or plain. f. mts. as hiding-places. g. mts. as running-place of gazelles; of leopards. h. grazing-places for cattle. i. a place of field and vineyards. j. as kindled into flame (i.e. their forests; in sim.). k. as scene of massacre. l. as places of illicit worship. m. in various combinations. n. in fig. uses. 2. *hill-country, mountain-region*, a. opp. plain, etc. b. of a particular mountain-region, hill-country. (pg 249)

2488 **הַר** (page 251) (Strong 2022,2042)

הַר:558 n.m.:Gn 7, 19 **mountain**, hill, hill-country (NH *id.*, pl. **הַרִים**, **הַרְרִים**; Ph. **הַר** † CIS:i. 3, 17; Sab. sf. **הַרְתְּהִמוּ** DHM:ZMG 1876, 673); — **הַר** abs. Jos 17:18 +; c. art. **הַרְרִי** Ex 3:12 +; c. **הַר** loc. **הַרְרָה** Gn 14:10, **הַרְרָה** Gn 12:8 + 12 t.; cstr. **הַר** Gn 10:30 +; sf. **הַרְרִי** Psalm 30:8, **הַרְרִי** Je 17:3; **הַרְרִי** Psalm 11:1; **הַרְרִי** Gn 14:6; pl. **הַרִים** Dt 11:11 +; c. art. **הַרְרִים** Gn 7:19 +; cstr. **הַרְרִי** Gn 8:4 + 27 t.; **הַרְרִי** Dt 33:15 + 8 t. (all poet.); sf. **הַרְרִי** Is 14:25 49:11 Zc 14:5 + Ez 38:21 (B Co **הַרְרָה**), **הַרְרִי** Is 65:9; **הַרְרִי** Ez 35:8 Mal 1:3; **הַרְרִיתִּי** Dt 8:9; — 1. *mountain, hill (these often not sharply distinguished, but)*: a. specif. *mountain, high elevation*, oft. in all the ...
; **הַר קִדְשׁ אֱלֹהִים** Ez 28:14 of the distant abode of God (or gods?) so **הַר אֱלֹהִים** v:16 (**הַר-אֱלֹהִים** Psalm 68:16 is general, *a God's mountain*, i.e. a majestic mt., likewise in simile **מִשְׁפָּטֶיךָ כְּהַרְרֵי-אֵל** Psalm 36:7); — **הַר הָאֱלֹהִים** elsewhere. of Horeb (Sinai) Ex 4:27 18:5 24:13 1 K 19:8 (v. supr.). Note partic. † **הַר-מוֹעֵד** Is 14:13 *mountain of meeting or of assembly*, i.e. the dwelling-place of the gods, acc. to Babylonian conception, here represented as in the far north, v. esp. Che De Di, DI:Pa 117 ff. COT:ad loc. Jr:57 ff. Jen:Kosmologie 23. *Upon the mt.* is...

4036 **מוֹעֵד** n.m. appointed time, **place, meeting** -- 1. *appointed time*: a. in general with the prefix **לְ**, *at an or the appointed time*; c. prefix **בְּ**; c. **בְּזֶמַן**. b. in particular, *sacred season*, usu. *set feast or appointed season* (wider than **חַג**, which was only a feast celebrated by a *pilgrimage*), **בְּזֶמַן יוֹם (יְמֵי) בְּזֶמַן** of *appointed season* (i.e. *festivals*); sg. indef.; of the feast of booths; usu. pl. **יְהוּדָה** **בְּזֶמַן**; with sfs. referring to **יְ**. 2. *appointed meeting*: **הַר מוֹעֵד** *mount of meeting or assembly (of the gods; the mountain of the gods in the extreme north, the oriental Olympus)*. 3. *appointed place*: a. the temple. b. synagogues. 4. *appointed sign, signal*. 5. **אוֹהֶל מוֹעֵד** *tent of meeting* (of God with his people: see **יְעֹד** Niph. 1); the sacred tent of Exodus (see **אוֹהֶל** 3). (pg 417)

4007 מוֹעֵד (page 418) (Strong 4150)

מוֹעֵד:223 n.m.:Psalm 102, 14 appointed time, place, meeting...

הַר מוֹעֵד Is 14:13 *mount of meeting or assembly (of the gods; the mountain of the gods in the extreme north, the oriental Olympus, Persian Alborg, Hindu Meru, Babylon. Aralli, cf. Len:Origines ii, ch. ix).* 3. *appointed place:* a. the temple...

TWOT

(878b) מוֹעֵד (mô'ēd) *appointed place.*

(878c) מוֹעֵד (mô'ād) *place of assembly*, only in Isa 14:31.

(878d) מוֹעָדָה (mû'ādâ) Occurs only in phrase 'ārê hammû'ādâ "cities appointed" (Josh 20:9).

The basic meaning of this root is "to appoint," in which sense it occurs in the Qumran War Scroll, the Thanksgiving Psalms, and the Messianic Rule. ASV and RSV similar, except ASV uses "espoused" and RSV, "designate" (Exo 21:8) and ASV, "agreed" (Amos 3:3).

The root is used in the Qal for the betrothal of a woman (Exo 21:8), to designate a time (2Sam 20:5) and place of meeting, and to appoint a rod (RSV "tribe"; Mic 6:9).

The Niphal form is used for God's meeting Israel at the sanctuary (Exo 25:22; Exo 29:43ff; Exo 30:6, 36) and for the assembling of the congregation for worship in the sense of appearing (Num 10:3; 1Kings 8:5; 2Chr 5:6) or for other purposes. It is of interest that God's meeting with Israel's representative at the "mercy seat" (kappōret, q.v.) Is an appointed meeting (Exo 25:22). So also were the other times when God met with the people before the tabernacle. The people were expected to come and God promised to meet them there. God keeps his appointments.

The Niphal form may also be used with the preposition against ('al) for an assembling against the Lord (Num 14:35; Num 16:11; Num 27:3) in rebellion. It is used for kings joining their forces (Josh 11:5).

It may also designate making an appointment (Amos 3:3; Job 2:11; Psa 48:4 [H 5]). The Hiphil signifies to appoint (Jer 49:19) or in some cases to summons (Jer 50:44; Job 9:19).

The Hophal participle, mû'ādîm, signifies that which is ordered or set (Jer 24:1; Ezek 21:1 [H211]).

'ēdâ. Assembly, congregation, multitude, people, swarm (ASV and RSV similar except ASV tends to render 'ēdâ uniformly by "congregation."). 'ēdâ occurs frequently, in Qumran materials as a self-designation of the community.

'ēdâ is a feminine noun from yā'ad "to appoint," hence is an assembly by appointment and is rendered in the KJV most frequently as "congregation." First appearing in Exo 12:3, the noun occurs 145 times in the OT and is rendered synagōgē 127 times in the LXX. However the noun itself does not imply the purpose of the gathering; hence we have a swarm of bees (Jud 14:8) and a multitude of buus (Psa 68:30 [H 31]). It may be a gathering of the righteous (Psa 1:5), but there is also the assembly of the wicked (Psa 22:16 [H 17]), violent men (Psa 86:14), and the godless (Job 15:34). The followers of Korah (Num 16:5)

and Abiram (Psa 106:17-18) are frequently termed a company. Assembly is sometimes used in the KJV for 'ēdā for variety when it occurs in proximity to some of the other terms rendered congregation (Num 16:2; Num 20:8; Prov 5:14). 'ēdā designates the assembly of people gathered before the Lord in judgment (Psa 7:7 [H 8]). Similar is the designation of an assembly of the officers of God (Psa 82:1) which is nearly identical with a Ugaritic expression for an assembly of the subordinate gods of the pantheon (Text 128:II, 7, 11).

Despite the fact that we have "congregation and assembly" (qāhāl w'ēdā, Prov 5:14), qāhāl and 'ēdā seem to be synonymous for all practical purposes. 'ēdā is also used for groups of animals, but qāhāl is not. 'ēdā occurs most frequently in Ex, Lev, and Num, and occurs only three times in the prophets (Jer 6:18; Jer 30:20; Hos 7:12). qāhāl, on the other hand, is infrequent in those portions of the Pentateuch, but is frequent in Deut. The book of Chr uses qāhāl frequently, but 'ēdā only once (2Chr 5:6 = 1Kings 8:5). A man may be excluded from the 'ēdā (Exo 12:19), but the same is true of the qāhāl (Num 19:20). Bastards, Ammonites, and Moabites are excluded to the tenth generation; but Edomites and Egyptians are barred only to the third.

Most characteristic of the OT is the use of 'ēdā for the congregation of Israel. "The congregation" (hā'ēdā) occurs seventy-seven times in Ex, Lev, Num, and Josh. We also have "the congregation of the Lord" (Num 27:17; Num 31:16; Josh 22:16-17); "the congregation of Israel" (Exo 12:3; Josh 22:20); and "all the congregation." There is the "assembly of the congregation of Israel" (q'hal_ 'ādat yiśrā'ēl, Exo 12:6) and the "assembly of the congregation of the children of Israel" (q'hal_ 'ādat b'nê yiśrā'ēl, Num 14:5).

Moses headed the 'ēdā when it was in the wilderness, but there were other designated officials: princes (Exo 16:22; Exo 34:31; Num 4:34; etc.), elders (Lev 4:15; Jud 21:16), heads of the fathers (Num 31:26), and renowned persons (Num 1:16; Num 26:9). The men of fighting age were "those numbered of the congregation" (Exo 38:25).

The 'ēdā was signalled to assemble when two silver trumpets were blown (Num 10:2). It gathered for war (Jud 20:1), to deal with breach of the covenant with the Lord, for tribal affairs, for worship (1Kings 8:5; Psa 111:1), and at times of national calamity. It gathered to crown a king (1Kings 12:20) and for other political affairs. It acted as a unit in sending men to war (Jud 21:10, 13). The term 'ēdā appears last in the historical literature (at 1Kings 12:20) at the division of the kingdom. Its absence in Chronicles and Ezra Nehemiah would militate against the view that it was coined by the postexilic community.

mô'ēd. Appointed sign, appointed time, appointed season, place of assembly, set feast. (ASV and RSV similar.)

This masculine noun occurs 223 times. It frequently designates a determined time or place without regard to the purpose of the designation. It may be the time for the birth of a child (Gen 17:21; Gen 18:14; Gen 21:2), the coming of a plague (Exo 9:5), the season of a bird's migration (Jer 8:7), an appointed time (1Sam 13:8; 1Sam 20:35), the time for which a vision is intended (Hab 2:3), the times of the end (Dan 8:19), or the time for the festivals (Lev 23:2) and solemnities (Deut 31:10).

The heavenly bodies are for determining the seasons (Gen 1:14; Psa 104:19). Each festival is a mô'ēd, but collectively they are the "feasts of the Lord" (mô'ādê YHWH, Lev 23:2; etc.). Appearing at times (Hos 9:5) with ḥag (which designates the three great annual festivals), mô'ēd must be thought of in a wide usage for all religious assemblies. Jerusalem became the city of assemblies (Isa 33:20; cf. Ezek 36:38) which were characterized by great rejoicing and were deeply missed during times of exile (Zeph 3:18; Lam 1:4).

Once mō'ēd is an appointed sign (Jud 20:38) by which men should act.

The Lord met with Moses at the "tent of meeting" ('ōhel mo'ēd). He appeared in the cloud at the door of the tent and spoke to him as "a man speaks to his friend" (Exo 33:7, 11; Num 12:8). The purpose of Yahweh's meeting Moses and Israel is revelation (Exo 29:42; Exo 33:11; Num 7:89). The LXX translates 'ōhel mō'ēd over one hundred times as skēnē marturiou (tent of witness) which probably connects (incorrectly) mō'ēd with 'ēd or 'ūd. But the general idea conveyed of the place of revelation is sound. According to some passages, the tent was outside the camp (Exo 33:7-11; Num 11:24-30), but according to others it was located in the middle of the camp (Exo 25:8). Literary critics have traditionally explained these passages as coming from two sources, E and P, with P not reflecting a historical situation. It is, however, entirely possible that there were two successive tents called 'ōhel mō'ēd. The first was Moses' tent, which was used before the completion of the tabernacle, which was also called 'ōhel mō'ēd, as well as mishkān.

mō'ēd also designates an "assembly" in such a phrase as "picked men of the assembly" (Num 16:2). This usage has been paralleled by Wilson in the Wen Amun story (JNES 4: 245) for the city council of ZakarBa'al of Gebal. **The King of Babylon dreams of a seat in the "mount of assembly" (har mō'ēd) in the north (Isa 14:13), a term similar to the Ugaritic expression for the council of the gods (see above).** Scholars have seen a parallel between these terms and the words for the court surrounding the Lord or the gathering of the officers of God, which is described as the "assembly of El" ('ādāt 'ēl ; Psa 82:1) in which he stands and judges.

mō'ēd is also the worshipping assembly of God's people, hence Yahweh's foes roar in the midst of his assemblies (Psa 74:4). It may possibly be an early designation for the synagogue ("appointed places of God mō'ādē 'ēl; Psa 74:8). However that this phrase actually refers to early synagogues is disputed.

Bibliography: Haran, Menahem, "The Nature of the 'Ohel Moc+edh in Pentateuchal Sources," JSS 5: 50-55. Pope, M. H., "Congregation," in IDB, pp. 669-70. Scott, John A., "The Pattern of the Tabernacle," Unpublished Ph.D. Dissertation, University of Pennsylvania, 1965. Weinfeld, Moshe, "Congregation," in Encyclopedia Judaica, III, pp. 893-96. THAT, I, pp. 742-45. J.P.L.

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NRS The New Revised Standard Version (1989)

NRS - The New Revised Standard Version NRSV (NRS) of the Bible. The Scripture quotations contained herein are from the New Revised Standard Version (NRSV) of the Bible, Copyrighted 1989 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America, and are used by permission. All rights reserved. BibleWorks™ includes the various NRSV OT Apocryphal- Deutero-Canonical books.

RSV Revised Standard Version (1952)

RSV - The Holy Bible, Revised Standard Version 1952 (RSV), the authorized revision of the American Standard Version of 1901, Copyright © 1946, 1952, 1973 by the Division of Christian Education of the National Council of Churches of Christ in the United States of America. Used by arrangement through the University of Pennsylvania, CCAT, which compared and corrected collated electronic versions supplied by William B. Eerdmans Publishing Company and Zondervan Bible Publishers. Included are the various RSV OT Apocryphal Deutero-Canonical books.

TNK JPS Tanakh (1985)

JPS TANAKH 1985 (English). The TANAKH, a new translation (into contemporary English) of The Holy Scriptures according to the traditional Hebrew text (Masoretic). The Jewish Bible: Torah, Nevi'im, Kethuvim. Copyright © 1985 by The Jewish Publication Society. All rights reserved. This fresh translation began work in 1955. Used by permission.

YLT Young's Literal Translation (1862/1898)

YLT - The English Young's Literal Translation of the Holy Bible 1862/1887/1898 (YLT) by J. N. Young, ASCII version Copyright © 1988-1997 by the Online Bible Foundation and Woodside Fellowship of Ontario, Canada. Licensed from the Institute for Creation Research. Used by permission.

LXT Septuaginta

LXT - LXX Septuaginta (LXT) (Old Greek Jewish Scriptures) edited by Alfred Rahlfs, Copyright © 1935 by the Württembergische Bibelanstalt / Deutsche Bibelgesellschaft (German Bible Society), Stuttgart. Used by permission. The LXX MRT (machine readable text) was prepared by the TLG (Thesaurus Linguae Graecae) Project directed by Theodore F. Brüner at University of California, Irvine. Further verification and adaptation towards conformity with the individual Goettingen editions that have appeared since 1935 (9th Edition reprint in 1971) is in process by the CATSS Project, University of Pennsylvania. The various LXX OT Apocryphal/Deutero-Canonical books are included. Now included are the substantial text variations and multiple text types (assuming Codex Vaticanus as standard) from the Theodotian revision, Codex Alexandrinus, and Codex Sinaiticus. But not yet included are the textual variants as encoded from the apparatuses of the best available editions (especially Goettingen, Cambridge), and reformatted for computer by the Philadelphia team of the in-process CATSS Project under the direction of R. Kraft.

LXE LXX (LXT) English Translation Brenton

LXE - The English Translation of The Septuagint Version of the Old Testament (LXE) by Sir Lancelot C. L. Brenton, 1844, 1851, published by Samuel Bagster and Sons, London, original ASCII edition Copyright © 1988 by FABS International (c/o Bob Lewis, DeFuniak Springs FL 32433). All rights reserved. Used by permission. Apocryphal portion not available (use RSV or NRSV or NAB or NJB, etc. instead). Note: CATSS Rahlfs' LXX in Daniel has both Theodotian and Alexandrian variants; Brenton's LXX in Daniel is Theodotian's recension. The Brenton LXX English Translation in BibleWorks 3.5 was extensively revised and edited. Many textual errors have been corrected, notes added, and the whole remapped to match the English KJV verse numbering system. This new work was done and the electronic text, Copyright © 1998-1999, by Larry Nelson (Box 2083, Rialto, CA, 92376). Used by permission.

VUL Vulgate Latin Bible

VUL - Biblia Sacra Iuxta Vulgatam Versionem, Vulgate Latin Bible (VUL), edited by R. Weber, B. Fischer, J. Gribomont, H.F.D. Sparks, and W. Thiele [at Beuron and Tuebingen] Copyright © 1969, 1975, 1983 by Deutsche Bibelgesellschaft (German Bible Society), Stuttgart. Used by permission. ASCII formatted text provided via University of Pennsylvania, CCAT. Textual variants not included.

DRA The Douay-Rheims American Edition (1899)

The Douay-Rheims 1899 American Edition. Very literal translation of the Latin Vulgate. Public Domain. Also, compare with the LXE and LXT above.

WTM Morphology

WTM, JDP - Groves-Wheeler Westminster Morphology and Lemma Database (WTM), Copyright (c) 1991-1992 (Release 1), 1994 (Release 2), 1996-2000 (Release 3), and 2001 (release 3.5) by the Westminster Theological Seminary, and used by arrangement with Westminster Theological Seminary, Chestnut Hill (Philadelphia), Pennsylvania. Also known as Westminster Electronic Morphology of BHS or Westminster edition of the machine-readable morphologically tagged text of BHS or Grammatically-Tagged Hebrew Scriptures. BibleWorks includes the 2001 WTM Release 3.5. This Westminster Hebrew Old Testament Morphology has been supplemented with accent tags. Two separate tagging systems are included, one based on the CCAT database and one based on the work of Dr. J. D. Price. The accents taggings in the JDP database are Copyright (c) 2001 Dr. J. D. Price.

BDB Lexicon

The Abridged (Strong's) BDB Hebrew Lexicon

This lexicon is an abbreviated form of the Brown-Driver-Briggs Hebrew Lexicon. It has only brief definitions and no grammatical details. It is however supplemented with information like the TWOT page number and Authorized Version usage. Each entry in this lexicon has an associated corrected Strong's Number. An entry from this lexicon is displayed in the Thayer/BDB Definitions window (accessed by right-clicking on a Strong's Number) and in the Auto-Info Window when the mouse cursor is over an Old Testament word in a version that has Strong's Numbers. At present you cannot lookup words in this lexicon unless you know the corresponding Strong's Number. Each of the lemmas in the Groves-Wheeler Westminster Hebrew Morphology Database (WTM) is linked to one or more of the Strong's Numbers and it is the Abridged BDB entry that is displayed in the Auto-Info Window when the mouse cursor passes over a Hebrew word.

BLM Morphology

BLM - BibleWorks LXX/OG Morphology and Lemma Database (BLM), 1999-2001 Edition. The BLM revises and improves the LXM found in prior BibleWorks' versions (LXM-2). The BLM morphology database is an extensive, thorough adaptation and correction of the 1991 LXX/OG Morphology and Lemma Database (LXM-2) from the CATSS project at the University of Pennsylvania (see citation immediately above). The BLM corrections and improvements to the CATSS data (LXM-2) will be incorporated into the next edition of the latter resource, while the BibleWorks adaptation (BLM) will also continue to be improved with further input from CATSS. The main differences between the anticipated BLM-2 and LXM-3 will relate primarily to format, not to basic content. The current BLM is the result of a collaborative effort between Michael Bushell (BibleWorks, LLC) and two scholars, Jean-Noel Aletti, SJ, Professor of New Testament Exegesis at the Pontifical Biblical Institute in Rome and Andrzej Gieniusz, CR, Doctor in Sacra Scriptura. These two scholars contributed unselfishly in countless ways to this project and we are grateful for their participation. The BLM and the BNM (see below) use the same coding scheme and lemma spellings. This greatly facilitates GNT and LXX comparative studies. With Version 5.0 of BibleWorks every parsing and lemma in the BLM is now totally completed and checked for accuracy. Copyright © 1999-2001 BibleWorks LLC. BibleWorks, LLC (not Hermeneutika) retains the copyright to the BLM work and no changes are permitted in the BLM without coordinating through M. Bushell, J.-N. Aletti, and A. Gieniusz review, in order to guarantee quality. Any errors discovered must be reported directly to mbushell@bibleworks.com. Proper copyright credit to BibleWorks, LLC, must be made in your documentation. You cannot transfer the BLM to anyone else without written permission. You cannot charge the end user for the BLM and you may not increase the price of your product as a result of its inclusion. This printed granting of permission is not permanent and it is revokable if you violate any of the terms listed above.

HALOT

Koehler, Baumgartener & Stamm Hebrew Lexicon (2001)

Barclay-Newman Dictionary

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