

**“For None Is Like You” (Jer 10:6-7)
A Hymnal Prayer and Its Place in Biblical Literature**

Noam Mizrahi

Jer 10:6-7 is a hymnal passage integrated into the MT of the prophetic unit of Jer 10:1-16 but missing from the LXX version – a fact that suggests that the passage was incorporated into the prophecy at a relatively late stage of the literary development of the prophecy. The present paper analyzes the passage, arguing that its literary properties demonstrate its original independence as a liturgical text. Its leading theme is the notion of God’s incomparability to any other entity, and comparison of the passage under discussion to similarly formulated passages (2 Sam 7:22; 1 Kgs 8:23, 27; Ps 86:8-10) allows one to trace its relation to – and unique standing vis-à-vis – the general theological tradition reflected in such statements. The discussion also elucidated some text-critical issues raised by the passage, and it explores its linguistic background, which is probably to be sought in the exilic period. Finally, the function of the passage within the broader context of Jer 10:1-16 is discussed, in order to comprehend the possible motivation of its interpolation into its present position.

***Porch of pillars or throne room?*
New Reading of 1 Kings 7: 6-7**

David Shapira

Verses 6 and 7 of 1 Kings 7 describe two halls in Solomon’s palace: *the porch of pillars and the throne room.*

The conventional interpretation of verse 6 is a source of disagreements between commentators and leaves many questions unanswered.

Does this verse describe one or two halls? Was there a second floor? What is the meaning of the word “עִבִּי”?

New reading of these two verses solves all questions, particularly when archaeological finds support this new reading.

linguistic affinities between the Elijah and Elisha narratives and the crossing of the Jordan show that it, not the narrative of the crossing of the Reed Sea, influenced their formation. This perhaps reflects the shared element of the Jordan River as the locus of events.

“Sun, stand still over Gibeon; and Moon, in the valley of Aijalon”- Annular solar eclipse on October 30, 1207 BCE ?

Hezi Yizhaq, Daniel Vainstub, Uzi Avner

The story of the battle of Joshua against the five kings of the Amorites in the Aijalon Valley, and allegedly stopping the sun and the moon in the sky, are among the most impressive events in the Bible. Over the years, commentators and researchers have tried to find realistic explanations for the unusual celestial event. One of the explanations was the rare event of a total solar eclipse, which is one of the most impressive events in nature, and it is likely that it left a strong impression on its observers. On average, the chance to see a total solar eclipse somewhere on a certain point on the planet Earth is once in 370 years. The dating of ancient eclipses is problematic and the older the eclipse the greater is the uncertainty in its dating. However, advanced mathematical formulas and a list of past eclipses prepared by NASA, allow reconstructing the timing and the route of eclipses in the past at any point on the planet with greater accuracy. Through a careful and innovative analysis of the biblical texts and its commentaries, we show that the story of the miracle in Gibeon can be interpreted as describing a rare event of an annular solar eclipse in the eyes of observers in antiquity.

In the period between 1500-1000 BCE which is the relevant time for the biblical story, there were only three eclipses seen from Jerusalem, one total eclipse and two annular eclipses. We show that the most appropriate one is the annular solar eclipse that occurred on October 30 in 1207 BCE at sunset, an appropriate date for the time of conquest and the early settlement period, at time of Marneptah' rule in Egypt.

sovereign processing of the Seven Spirits with the Chariot Vision of Ezekiel (1; 10).

The Crossing of the Jordan by Elijah and Elisha (2 Kings 2:1-18) in Light of the Crossings of the Reed Sea and the Jordan

Hava Shalom-Guy

A comparative consideration of the crossing of the Jordan by the prophets Elijah and Elisha in 2 Kings 2:1-18, against the backdrop of the narratives of the splitting of the Reed Sea (Exod 14) and Joshua's crossing of the Jordan (Josh 3-4), sheds light on the figures of Elijah and Elisha, the underlying beliefs reflected by their actions, and the formation of the text in its current form. As part of his call-narrative, Elisha performs a miracle similar to that performed by Elijah before his ascent to heaven: using Elijah's mantle, he crosses the Jordan (v. 15). The definitive similarity between the actions of both prophets prompts a comparison of the links and the differences between the two narratives. The similarities between the actions of the master and his disciple in crossing the Jordan serve to enhance the figure of Elisha. Not only did Elisha inherit Elijah's mantle but also the supernatural abilities later manifested in the performance of miracles. The differences indicate that nonetheless, Elijah outshone his disciple. Some textual versions, however, represent an attempt to aggrandize Elijah through the addition of the words *לא נהצו* after the first time Elisha strikes the water. Nonetheless, God plays a greater role in the Elisha narrative.

The affinities to the story of the splitting of the Reed Sea and of the crossing of the Jordan in Joshua's day contribute to a more profound examination of the actions of the master and his disciple and assist the definition of these narratives' elements and their modification. These narratives share the motif of a miraculous crossing of a body of water and additional elements: plot, language, character formation, and beliefs regarding the nature of the miracle, especially the balance between divine and human forces in its implementation. However,

[6*]

Abstracts

On the Identity of the Horses, Spirits, and Eyes in the Prophecies of Zechariah

Shemer Arieli

In Zechariah, chapters 1 and 6, horses are used as an entourage for Yahweh and his messengers. They are the eyes in the Lamp Vision in chapter 4. Their joint role is to walk and roam in the world on the Lord's mission, and to report on what is happening in it before the Lord strikes Judah's wreckers (chapters 1; 6) or the ones who are seeking to prevent the construction of the Second Temple (chapter 4). Another purpose of these horses is to lay down the spirit of Yahweh in Eretz Tzafon (6:8).

The background for choosing horses as an image is in the Mesopotamian demonology literature, in a series of magical incantations called "Evil Demons/Spirits" (utukkū lemnūtu), that include the septadic spirits group. Just as in Zechariah (1; 6), they are drawn as "horses who came out of the mountain" and like "chair-bearer of the gods" (and other comparisons). In both genres, the context of their function is combative. The Seven Spirits in Mesopotamia are thought to be equal to the Sibitti gods, which are identified as a reincarnation of the Sumerian Seven Sons of Enmeshara. Some researchers have already identified the Seven Eyes (in the masculine form "שבעה עיניים") in the Lamp Vision with the Sibitti. The reason why the number of horses is described as four in Zechariah Visions (1; 6) is apparently based on the

[5*]

CONTENTS

Shemer Arieli: On the Identity of the Horses, Spirits, and Eyes in the Prophecies of Zechariah / 153

Hava Shalom-Guy: The Crossing of the Jordan by Elijah and Elisha (2 Kings 2:1-18) in Light of the Crossing of the Reed Sea and the Jordan / 178

Hezi Yizhaq, Daniel Vainstub, Uzi Avner: “Sun, stand still over Gibeon; and Moon, in the Valley of Aijalon” – Annular solar eclipse on October 30, 1207 BCE? / 196

Noam Mizrahi: “For None Is Like You” (Jer 10:6-7): A Hymnal Prayer and Its Place in Biblical Literature / 239

David Shapira: *Porch of pillars or throne room?* New Reading of 1 kings 7:6-7 / 276

Book Review

Yael Shemesh: A Review article of Nili Shupak, ‘No Man is Born Wise’: Ancient Egyptian Wisdom Literature and Its Contact with Biblical Literature, The Biblical Encyclopaedia Library XXXII, The Bialik Institute, Jerusalem 2016, 360 pages / 290

Abstracts / 5*

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