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(Schrader, Delitzsch) seems to me to rest on a misconception. *Tiāmat* is the Heb. תִּימַת, with the fem. ending.

6. *Gipara* (*giparra*) is from Akk. *gi*, "shadow," "shade," "protection," and *para*, "to spread out." I take it to mean the "firmament" or "expanse" = Heb. שָׁמַיִם, Gen. i. 6), with which it corresponds fairly well in meaning.—*Šēa* (*šē'u*) is possibly the Heb. שֵׁא (Fried. Delitzsch, Lenormant, Haupt, Schrader); but the comparison is hardly satisfactory, the Heb. word being apparently written with the hard π (= Arab. ح), as is implied by the Assy. *šihū* = *pirhu*, "sprout." Weakened roots, "doublets," are, however, not uncommon.

8. *Zukkura* (*sukkuru*) is the Pu'ul (Piel) permissive (3rd pers. sing.) of *sakāru* (see line 2).

10. *Lahmu* and *Lahamu* are the Δάχη and Δάχος (= Δάχη and Δάχος) of Damascius (G. Smith, Lenormant, Schrader, Jensen), and are apparently the same as the *Lahma* and *Lahama* of the lists of gods. Both are explained (W.A.I. iii., 69, 14a, compare also ii., 54, 9c, 40c) as equivalent to Anu<sup>m</sup> (Anu) and Anatu<sup>m</sup>, the male and female deities of the heavens.

12. For *Anšar* and *Kišar* (Ἀσσωπος and Κισσάρης) see the foregoing page, col. 1.

VERSE 2.

*And the earth was waste and void* (תרוי וברוי).

In the Assyro-Babylonian inscriptions reference is often made to a goddess Bau, whose name has been compared with the *bohū* of the above phrase. This goddess was identified by the Babylonians with Gula, goddess of healing, and is mentioned as consort of the god Zagaga (Ninip). The name of Bau often forms a component part of

other names, e.g. *Azaga-Bau* = *Bau-Šllit*, "Bau is glorious," the name of an early Babylonian queen; also *Dun-agaba-šiti* = *Bau-takiša-bullit*, "O Bau, thou hast given, preserve alive!" and *Dun-gala-dumu-ta-ē* = *Bau-rubi-ma-dume-lūmur*, "O Bau, increase and let me see (my) child!" the names of two early kings or heroes. The month Tisri ("the month of the glorious mound") was sacred to her.

The name of Bau is also supposed to be expressed by one of the characters standing for *apsū*, the abyss of waters.<sup>1</sup> The goddess thus indicated is described as the mother of the god Êa or Aê (*Ama-En-kiga-gi*), the lord of the seas and of deep wisdom (see the foregoing page, col. 2). She is named, moreover, *Ama-utu-ana-ki*, "the mother who brought forth heaven and earth."<sup>2</sup> If, therefore, the Heb. *bohū* have anything to do with the Mesopotamia Bau, it would be derived from her being the goddess who was mother of the earth and of the watery waste (supposing the above identification to be correct).

To the Babylonian, under the name of Gula, Bau was "the mother of mercy" (*ummi rēmi*), and as such they addressed to her prayers for life and health.

<sup>1</sup> The character in question has the values of *i*, *id* (river, river-god), *engur* (abyss), *Nammu* (river-god), and *sikum* (heaven), but Bau does not occur.

<sup>2</sup> Jensen contends that the identification of this goddess with Bau is unprovable and impossible, and he is possibly right. In that case, Ur-Bau of Lagaš, Ur-Babi (= Ur-Bau), father of Dungi, king of Ur, and Ur-Nammu (?) or Ur-Id (?), king of Ur, are three different persons; and the identification of *bohū* with Bau most unlikely. Cf. also my note in the *Proceedings of the Society of Biblical Archaeology* for November 1883, p. 10.

*Erratum.*—By a slip of the pen, the words "for the saving of his life" were omitted from the translation on p. 65, col. 2, line 26.

Notes on Habakkuk ii. 2.

לָמַעַן יִרְאָה קוֹרְאָו בּוֹ

"That he may run that readeth it."

I.

Does this text wholly exclude the translation, "That he that runs may read;" the meaning being, that a man may read the tablet easily or quickly, as he runs along from one word to another? The

Variorum Bible translates, "That a man may read swiftly," giving the first verb an adverbial force. A tablet might be written so clearly and distinctly that it might be quickly read without any delay or difficulty. It could not be read while a man was hurrying along the road, unless it consisted but of one or two catch-words. Habakkuk's vision concerned character, and was not brief. I do not think that this text deals with running in the sense of running to a place of

this, "Write down the vision so clearly that it may be read in a moment." Of course, "to make plain to the recipient mind," would mean plain so far as expression on the tablet goes. Clear enough statements are not always believed.

BUCHANAN BLAKE.

*Clydebank.*

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## II.

I venture to differ from the explanation of this passage given in last number (p. 100). Both Gesenius and Ewald hold the meaning to be that the writing was to be in such large and distinct characters "that one might run in reading it," *i.e.* might read with rapidity and ease. The running meant was not with the *feet*, either while reading or after reading, but with the *eye* in reading. So we still speak of the eye running over a page. Ewald says there is an allusion in the passage to tablets set up in the market-place, on which public announcements were engraven in large characters so that all might be able to read them readily.

R. M. SPENCE.

*Arbuthnott.*

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## III.

Habakkuk had a vision of impending national calamities which he was enjoined to "make plain on the tablets, so that he that readeth may run." This bare statement of the context supports the exegesis of Hab. ii. 2, adopted in last number of THE EXPOSITORY TIMES. The picture of coming woes unrolled by Christ in the Little Apocalypse (Matt. xxiv.), which curiously enough reproduces the image of the eagle hastening to his feast, issues in the warning to flee to the mountains, and it gives a natural and strong sense to our passage to suppose that it likewise exhorts him that readeth to flee (cf. Prov. xviii. 10). It is perhaps worth considering if the "running" expected of the reader is not the running in a prophet's vocation to help in averting the threatened evils (cf. Jer. xxiii. 31). The proposal to interpret "that he that readeth may run his eye over it rapidly" is

liable to the suspicion of forcing a western idiom on the Hebrew. That the prophet was to write down and publish his message is admitted, but Ewald's conjecture as to the manner of publication is very questionable. The supposition that Habakkuk would be permitted to use the public notice boards, or even the walls of his house, for the publication of pessimistic sentences in which he seemed to despair of the commonwealth seems untenable when we try to realise the situation, and more so when we consider the breadth of notice boards that would have been required for so elaborate a message.

W. P. PATERSON.

*Crieff.*

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## IV.

Reading the Notes of Recent Exposition in THE EXPOSITORY TIMES for December, and making mentally a running commentary on them, I was brought to a sudden stand by surprise at the explanation given of the text, "That he may run that readeth it." Is not the running another example of figurative language? We speak of writing a running hand, *currente calamo*. In French, to read fluently is *lire couramment*, that is, *runningly*. I always took the passage to mean *qu'on puisse la lire couramment*, that one may read it quickly or fluently. What is the Hebrew for *fluently*? How would the prophet have expressed himself if he had meant to say what I suppose? Remember that he is a genuine poet.

J. ROSS.

*Arbroath.*

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## V.

I do not think the words in Hab. ii. 2 can have the sense "that he who runs may read it." The only possible sense is "that he who reads it may run." The question is what does "run" mean? The only natural sense is, that he who reads it may run (in reading), *i.e.* read readily, easily, or currently, as the Germans say *geläufig*.

A. B. DAVIDSON.