

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for *Journal of Biblical Literature* can be found here:

[https://biblicalstudies.org.uk/articles\\_jbl-01.php](https://biblicalstudies.org.uk/articles_jbl-01.php)

## Hosea's Erring Spouse

PAUL HAUPT

JOHNS HOPKINS UNIVERSITY

IN a Note on Hosea 1-3 Professor Toy stated that the romantic history of a man, wounded in his deepest feelings through an ill-fated marriage that saddened his life and colored his thought, seemed to him to have no foundation in the text (JBL 32, 77).<sup>1</sup> The author of cc. 4-14 could not be the author

<sup>1</sup> AG = Delitzsch, *Assyr. Grammatik* (1906).—AkF = Zimmern, *Akkadische Fremdwörter* (1915).—AL = Delitzsch, *Assyr. Lesestücke*.—ASKT = Haupt, *Akkadische und sumerische Keilschrifttexte*.—AT = *Altes Testament*.—AV = *Authorized Version*.—AW = Delitzsch, *Assyr. Wörterbuch* (1886).—BAL = Haupt, *Beiträge zur assyr. Lautlehre* (1883).—OD = *The Century Dictionary*.—CoE = Haupt, *An Ancient Protest against the Curse on Eve in Proceedings of the American Philosophical Society*, vol. 50, No. 201 (Philadelphia, Sept. 1911).—DB = Hastings, *Dictionary of the Bible*.—EB<sup>11</sup> = *Encyclopædia Britannica*, 11th edition.—GA<sup>2</sup> = Ed. Meyer, *Geschichte des Altertums* vol. 1, part 2, third edition.—GB<sup>16</sup> = Gesenius-Buhl, *Hebr. Handwörterbuch*, 16th edition (1915).—HK = Holma, *Die Namen der Körperteile im Assyrisch-Babylonischen* (1911).—IOC = *International Critical Commentary*.—Joel = Haupt, *Joel's Poem on the Locusts in ZĒNIA* (Athens, 1912).—KM = Küchler, *Beiträge zur Kenntnis der Assyrisch-Babylonischen Medizin* (1904).—MVAG = *Mitteilungen der Vorderasiatischen Gesellschaft*.—NBSS = Nöldeke, *Neue Beiträge zur semitischen Sprachwissenschaft* (1910).—PSBA = *Proceedings of the Society of Biblical Archaeology* (London).—RB = Riehm-Bæthgen, *Handwörterbuch des Biblischen Altertums* (1893).—RP = *Records of the Past*.—RV = *Revised Version*.—SFG = Haupt, *Die sumerischen Familiengesetze* (1879).—SGL = Delitzsch, *Sumer. Glossar* (1914).—TLZ = *Theologische Literaturzeitung* (Leipzig).—TOCR = *Transactions of the Third Congress for the History of Religions* (Oxford, 1908).—VG = Brockelmann, *Grundriss der ver-*

of c. 2 or the actor in the episodes of cc. 1 and 3 (*ibid.* p. 78, below). I am more conservative: c. 3 is, of course, secondary, but the poem in cc. 1 and 2 is the work of Hosea. It is, however, not his first prophetic utterance, but his last poetic production, just as the first chapter of the Book of Isaiah represents one of the latest poems of the great prophet (see Cheyne's translation in the Polychrome Bible, pp. 42. 161). Similarly the first two chapters of the Book of Amos contain the latest poem of that patriotic poet (OLZ 10, 309).

Although the first two chapters of Hosea contain *vaticinia post eventum*, this retrospective section was prefixed owing to its biographic character. The teacher of W. Robertson Smith and Geo. A. Smith, the late Professor A. B. Davidson, of Edinburgh, remarked in his article on *Hosea* (DB 2, 420<sup>b</sup>): Though referring to events in the early part of the prophet's career, cc. 1-3 contain the result of reflection on his whole history and teaching, and in date of composition may be the latest part of the Book . . . If the events be real, the words are written from a much later period in the prophet's history . . . Whether the events are real or not, cc. 1-3 were probably written at a late period of Hosea's life (DB 2, 421<sup>a</sup>).

Wellhausen, *Kleine Propheten*<sup>3</sup> 106/7 says: *Das Rätsel löst sich durch die Annahme, daß Hosea erst nachträglich die Bedeutung seines häuslichen Schicksals erkannte. In dem Augenblick, wo er die Gomer nahm, wußte er noch nicht, wie es um sie stehe . . . Sein Weib bricht ihm die Ehe und macht ihn tief unglücklich. Er hängt dem schwermütigen Gedanken über sein persönliches Unglück nach, erfüllt zugleich von Schmerz über die allgemeine Not und Verderbtheit des Volkes Jahves. Da kombinieren sich beide Gedanken, er sieht eine Ähnlichkeit zwischen dem Kleinen und Großen, in einem das Bild des andern: als Repräsentant Jahves, als Prophet hat er tun müssen, was er*

*gleichenden Grammatik der semitischen Sprachen* (1908).—WF = *Wellhausen-Festschrift* = *Beihefte zur ZAT*, No. 27 (Giessen 1914).—WZKM = *Wiener Zeitschrift für die Kunde des Morgenlandes*.—ZA = *Zeitschrift für Assyriologie*.—ZWT = *Zeitschrift für Wissenschaftliche Theologie*.—For the other abbreviations see vol. 29 of this JOURNAL, p. 112; cf. AJSL 26, 204; 82, 64; ZDMG 68, 530; GB<sup>16</sup> xi.

getan, erleben müssen, was er erlebt hat; so wie ihm sein Weib untreu ist, so hurt auch Israel ab von seinem Gott.

The idea (cf. EB 2121, l. 3) that cc. 1-3 were written about the end of the reign of Jeroboam II (783-743) prior to the assassination, at the hands of Shallum, of the fifth and last king of the dynasty of Jehu, Jeroboam's son Zachariah, whereas cc. 4-14 were composed under Menahem (743-737) prior to the Syro-Ephraimitic War against Judah in 735, is untenable; cc. 4-14 may have originated about 740; but cc. 1-3 are later.

Hosea's erring spouse is not an allegoric invention, but a historical person. The prophet not only wrote this poetic story of unfaithfulness, he lived it (cf. *Eccl.* p. 2, l. 7). The *Paris Temps* said of Theodore Roosevelt's lecture, which he delivered at the Sorbonne, April 23, 1910, that the impression produced was all the greater because Mr. Roosevelt did not present theories that he conceived, but experiences that he lived. Gomer bath-Diblain may have been a maiden of *Dibl*, a village in northern Galilee, on the road from Safed to Tyre, between the Ladder of Tyre (*Râs-al-Abîad*) and Lake Hûlah (Bædeker, *Palästina*' 241). We need not regard *Diblain* as the name of Hosea's father-in-law. According to a Jewish legend in *Shalshêlth haq-Qabbâlâ* (see Simson's *Hosea*, 1851, p. 2; cf. EB 2126; EB<sup>11</sup> 13, 784<sup>a</sup>, n. 1) Hosea died in captivity at Babylon, and was carried to Upper Galilee, and buried at Safed. Arab. *dabl* means not only *boil*, but also *brook*, but *dibl* may be a transposition of *dilb* — Arab. *dulb*, nomen unitatis *dulbah* (Aram. *dûlbâ* — Assyr. *dulbu*; AkF 53) which is the name of the Oriental plane-tree. *Ber.* 40<sup>b</sup> (BT 1, 150, below) we find דובלי instead of דולבי, plane-trees. This explanation of the name *Diblain* is preferable to combining it with דבלה, *cake of dried figs* or Assyr. *dublu*, foundation (syn. *îšdu*). We need not suppose that *Diblain* is identical with *Beth-diblathaim* in northern Moab, so that Gomer might have been a Moabitess captured during the wars of Jeroboam; many scholars have inferred from 2 K 14 25 that Jeroboam II conquered Moab. The name *Gomer* means *Perfection, Beauty*, just as Arab. *jamâl*—beauty. The stems *gamar* and *gamal*—*kamal* are practically identical (ZDMG 65, 107, l. 14).

I showed on pp. 5 and 7 of my paper *The Aryan Ancestry of Jesus* (Chicago 1909) — *The Open Court*, No. 635 (April, 1909) that Tiglath-pileser IV sent colonists from Assyria to Galilee, after the Galileans had been deported to Assyria (2 K 15 29) in B. C. 738, and many of these colonists were Aryans; so it is by no means impossible that Gomer of Diblaim was an Aryan maiden, just as Delitzsch remarked in his first lecture on Babel and Bible (fifth edition, Leipzig 1905) p. 22 that the consort of Sardanapalus might have been a fair-haired princess of Aryan extraction (cf. BL 67, n. 12). In his letter to Prof. Delitzsch (*Babel und Bibel*<sup>5</sup>, p. 58, n. 8) Col. Billerbeck suggested that this lady might have come from Ashguza, Saparda, or Gimir. The first of these cuneiform names is the correct form of the Biblical *Ashkenaz*. As to the second, Col. Billerbeck probably had in mind the district *Šaparda* in southwestern Media (cf. GB<sup>16</sup> 551<sup>b</sup>). This has no connection with the Biblical *Sepharad*; ספּרד (Obad. 20) is a corruption of the name of the old capital of Galilee, ספּור, afterwards ספּורין, *Sepphoris*; see my translation of the conclusion of the Book of Obadiah in *Mic.* 49; cf. ZAT 34, 144. *Gimir* — Gomer in the OT (cf. Skinner's *Genesis*, p. 196) denotes the Cimmerians who seem to have spoken an Iranian tongue (contrast GA<sup>3</sup> 813). The Cimmerians may have been known about B. C. 750, although they are not referred to in the cuneiform texts before the end of the reign of Sargon (722-705). Hosea's foreign wife may have been called הַנְּמֹרִית, the *Cimmerian woman* (cf. the *Moabitess* in the Book of Ruth) and the poet may afterwards have substituted therefor in his poem גֹּמֵר — *Perfection*. At any rate it is by no means certain that Hosea's erring spouse was an Israelitess. I have subsequently noticed that Peiser (*Hosea*, 1914, p. 2. n. 1) says that *Gomer* may allude to the Cimmerians. He thinks therefore (*op. cit.* p. 62) that the poem in the first two chapters of Hosea was written about 680 B. C.

According to ZAT 32, 8, below, the name *Gomer* expresses the desire that there should be no more (female) children after the birth of that daughter; but this is impossible. Nor can בַּת־דְּבַלִּים mean *a daughter of two figs*, i. e. a woman who is worth but two figs (ZAT 33, 78; cf. BL 131, n. §). The

statement made in AJSL 22, 121 that נמר in later Hebrew means to *gratify the sexual appetite* is due to a misunderstanding. If the phrase נמר ביאה is to prove that נמר has that meaning, we might just as well say that to *accomplish* means to *gratify the sexual appetite* because *he accomplished his purpose* may occasionally be used in that sense. Nor does הכל נומרים בה, Pes. 87<sup>a</sup> (BT 2, 638) mean *they behaved like Gomer bath-Dibblaim*; it is nothing but a haggadic etymology as are also the combinations of *Dibblaim* with רבה and רבלה, or R. Jehudah's explanation שבקשו לגמר ממנון של ישראל בימיה. In הכל נומרים בה we must supply ביאה; it is an elliptic expression as is also our *to consummate* in the sense of *to complete* (a marriage) by *sexual intercourse*. In Syriac you say of a bishop אתנמר, *he is complete* which is an elliptic expression for *his consecration is completed*. Marti cites the old explanation that נמר בתדבלים means *consummata (in fornicatione atque perfecta) filia voluptatis*.

Gomer's unfaithfulness was no doubt an open secret, and Hosea may have been ridiculed as a cuckold. The announcement that it was JHVH who commanded him, *Get thee an adulterous wife and adulterine children*, rehabilitated him in the eyes of the community. They had probably laughed at Hosea and his domestic troubles. The poet tells them, Israel's relations to JHVH are far more serious than the relations between himself and his erring spouse.

Of course, the poet's statement that JHVH commanded him to get an adulterous wife and adulterine children only means, It must have been ordained by JHVH that my wife should be false to me, and her children bastards. He could not get adulterine children before he was married. Nor did the poet know the adulterous disposition of Gomer when he married her. Even when their first son was born, he entertained no doubts. But when his wife gave birth to a daughter, his suspicions were aroused: he felt no paternal love for the child, and doubted that it was his own flesh and blood. This feeling became a certainty when his wife bore a second son: he was convinced now that he was not the father of that child. Gomer's paramour may have been one of her own tribesmen, and her

adulterine children may have exhibited a pronounced non-Israelitish type. Hosea did not actually name his second son *Not-my-kin*, nor did he call his daughter *Uncherished*: these designations merely symbolize the poet's feelings toward his adulterine children. *To be called* is often used in the sense of *to be* (SFG 31; GB<sup>16</sup> 724<sup>b</sup>).

The cuckoldry of Hosea's erring spouse called his attention to Israel's backsliding: Israel had been false to her lord, JHVH, just as his own wife had been unfaithful to him. Israel's unfaithfulness could not dishonor JHVH, it could only dishonor Israel. Whoever is untrue to Truth does not cuckold Truth. In the same way Hosea felt that he had not been dishonored by his adulterous wife. He was no wittol, he had not winked at his wife's infidelity. He believed that it was ordained by JHVH that he should have an adulterous wife and adulterine children in order that his attention should be drawn to Israel's unfaithfulness, her defection from her Lord. This suggested to him that the name of his first-born son (who was, it may be supposed, his own child) might have a symbolical meaning. But this was an afterthought. When Hosea called his first-born *Jezreel*, he did not think of the bloodshed of Jezreel that was to be avenged on Jehu's House. This idea did not occur to him until his wife had born a second son. The name *Jezreel* means

*May God make him thrive!* (cf. Arab. زرع الله الصبي للخير).

The town of Jezreel was at the eastern end of the Great Plain of Jezreel. King Ahab-ben-Omri of Israel and his second son Jehoram had a palace there, and Jehoram was slain by Jehu in the former vineyard of Naboth at Jezreel, while his nephew, King Ahaziah of Judah (the son of Jehoram's sister Athaliah) was mortally wounded near Ibleam. At Jehu's bidding Jehoram's mother, Ahab's Tyrian consort Jezebel, who was responsible for the judicial murder of Naboth and the relentless persecution of the prophets of JHVH, was hurled from a window of the palace at Jezreel, so that her blood bespattered the wall and the horses of Jehu's chariot, and they trod her under foot. The last king of the House of Jehu, Zachariah, was slain not at Jezreel, but at Ibleam, where he was assassinated



by Shallum, and which may be included in the Great Plain of Jezreel: it is about half an hour south of En-gannim, the modern *Jenin* at the southeastern end of the Great Plain, while Jezreel (the present *Zer'in*) is more than ten hours north of *Jenin*. **אכל עץ**, 2 K 15 10, which cannot mean *before the people*, may be an intentional alteration for **עץ בלעם** — **ע**<sup>L</sup> *év* *Iβλαεμ*, made for the purpose of eliminating the discrepancy between the statement in 2 K 15 10 and the prediction in Hos. 1 4 which was interpreted to mean that the last king of the House of Jehu would be slain at Jezreel.

C. 3 of the Book of Hosea contains four couplets exhibiting the same meter as the genuine poem of Hosea in cc. 1 and 2. This epigonous production was added by someone who was scandalized at the statement that Hosea had been commanded by **יהוה** to get an adulterous wife and adulterine children. The worthy poetaster substitutes, *Go, and love a woman who loves another man, as I love the Israelites who love pressed cakes*, i. e. sweet cakes made of pressed grapes and flour, such as are still used in Cyprus at church festivals as a survival of Phœnician paganism (*cf.* the translation of *Isaiah* in the Polychrome Bible, p. 170, n. 12). Even this mitigation seemed objectionable to subsequent editors; therefore the phrase *who loves another man* was pointed to read *who is loved by another man*. A woman may be loved by another man without reciprocating his love. She may also love another man without committing adultery, and even if she be an adulteress, she does not become a prostitute. The translation given in AV and RV, *a wife of whoredoms* instead of *adulterous wife and adulterine children*, is unjustified. The addition *an adulteress* after *who loves another man* in the first line of c. 3 is an erroneous tertiary gloss, just as the *again* in *Go again and love a woman who loves another man* is a later redactional addition. Professor Volz, of Tübingen, in his paper *Die Ehegeschichte Hoseas* (ZWT, 1898, pp. 321-325) took c. 3 to be an allegorical narrative added to c. 1 at a later date (*cf.* EB 2123, n. 2). According to AJSL 22, 130, on the other hand, c. 3 is by Hosea himself, and c. 1 by a disciple.

The four couplets in c. 3, which should be grouped in two stanzas, may be translated as follows:



- A i 3, 1 Go, and love a woman  
 who  $\circ$  love $\circ$ s another man,  
 As  $\cdot$ I $\cdot$  love the Israelites  
 who love pressed cakes.
- ii 2 So I  $\cdot$ bough $\cdot$ t her for fifteen shekels  
 and a coom of barley.—  
 3 “Many days shalt thou remain,  
 no man shall approach thee!”
- B iii 4  $\cdot$ Thus $\cdot$  the Israelites will remain  
 for many days  
 Without king, sacrifice, pillar,  
 without ephod and t $\cdot$ a $\cdot$ raphim.
- iv 5  $\cdot$ But $\cdot$  the Israelites will seek  
 again their God,  
 Rushing to  $\cdot$ Him $\cdot$  and His goodness  
 in the days of the future.

This theological poem was, of course, written after the Exile.  
 The Hebrew text of these four couplets should be read as follows:

	אהבת $\cdot$ רע ואהבי אשר $\cdot$ שים:	לך $\cdot$ יה $\cdot$ אהב אשה כאהבת $\cdot$ י $\cdot$ את $\cdot$ בני ישראל	3, 1 i A
	ולתך שערים: לא $\cdot$ תהי לאיש:	וא $\cdot$ כ $\cdot$ ר $\cdot$ ה $\cdot$ לי בחמשה עשר $\cdot$ כסף ימים רבים תשבי $\cdot$ ל $\cdot$ ך $\cdot$ .	2 ii 3
	בני ישראל ואין $\cdot$ אמור $\cdot$ ות $\cdot$ רמים:	כ $\cdot$ י $\cdot$ ימים רבים ישבו אין $\cdot$ מלך ואין $\cdot$ זבח ואין $\cdot$ מצבה	4 iii B
	ובקשו אליהם באחרית הימים:	ו $\cdot$ י $\cdot$ אָבו בני ישראל ופתו אלי $\cdot$ י $\cdot$ י ואל $\cdot$ מוכו	5 iv

For the proper scansion of the Hebrew lines we must bear in mind that the initial vowel of the *nota accusativi* after a word ending with a vowel may be elided, and that words like  $\text{לֵל, לֵל}$ , also  $\text{לָהֵם}$  (i. e. *lahm*, pronounced like the German *lahm* — lame) may be enclitic. The so-called *Dageš forte conjunctivum* is due to the accentuation of a syllable before an enclitic;  $\text{וַאֲכַהְרֵהְלֵלִי}$  should be pronounced *wa-'ekhrêhâllî* (cf. *Est.* 49, 13; GK<sup>28</sup> § 20, g). The second line of the first couplet should be read: *Kahavtîth-bênê-Israel wôhâvê âšîšîm* (cf. AJSL 26, 204).

The genuine poem of Hosea in the first two chapters consists of two sections; each section comprises two stanzas; each stanza is composed of two triplets with 3+2 beats (*Mic.* 66, n. 4). According to Duhm (*ZAT* 31, 18. 20) both Hos. 1 2<sup>b</sup>-3 s and c. 3 are written in prose, and 2 4-15\* in pentastichs with three beats in each line. Peiser (*op. cit.* p. 60) arranges the text of cc. 1 and 2 in twelve tetrastichs with 3 beats in each hemistich. Marti, *Das Dodekapheton* (Tübingen, 1904) thinks that Hos. 2 4-15\* contains twelve stanzas. Sievers, *Alttestamentliche Miscellen*, No. 5 (Proceedings of the Royal Society of Leipzig, May 13, 1905) p. 167 arranges 1 2<sup>b</sup>-s in five couplets with seven (2+2+3) beats in each line, and 2 4-15 in lines with 7 and 3 beats. C. 3 contains, according to Sievers, four couplets with seven beats in each line.

Apart from the secondary and tertiary explanatory glosses and theological additions, this poem of Hosea may be translated as follows:

JHVH said to 'me':

- A i 1, 2 Go, get thee an adulterous wife  
and adulterine children!  
The land commits adultery,  
departing from JHVH.  
3 I got Gomer, the maid of Diblaim,  
and she bore 'me' a son.
- ii 4 Then He said to 'me', Give him  
the name <sup>2</sup>Jezreel;

For shortly I shall avenge  
the bloodshed of Jezreel  
On Jehu's House; I'll end  
the kingdom of Israel.

iii 6 'The prophetess' conceived again,  
and bore a daughter.  
Then He said to 'me', Give her  
the name *Uncherished*;  
I will no longer cherish  
the House of Israel.

iv 8 Now when she had weaned *Uncherished*,  
she bore a son.  
9 Then He said 'to me', Give him  
the name *Not-my-kin*;  
For ye are not my kin, and I  
am not your 'God'!

B v 2, 4 Plead with your mother, plead!  
for she is not my wife;  
Let her put from her face her lewdness,  
from her breasts her bawd'ry,  
5 Lest I strip her naked, and set her  
as when she was born.

vi 8 I'll hedge up 'her' way with thorns,  
make a wall around her;  
9 She'll vainly pursue her lovers,  
and seek, but not find them;  
She'll say, I'll go and return  
to my former husband.

C vii 10 'Behold', she does not know  
that it was I who gave her  
Grain, and must, and oil,  
lavished money upon her.

12 But now I'll bare her shame  
in the sight of her lovers.

viii 13 I'll cause all her mirth to cease  
and all her feasting,  
15 The days of the Baalim she sacrificed  
and put on her jewelry,  
Pursuing her paramours  
while Me she forgot.

I subjoin the Hebrew text of this poem. The complete text of the Book of Hosea with all glosses, a metrical translation, and explanatory and critical notes will be published elsewhere. I have discussed several sections of the Book of Hosea in my papers on the Heb. noun *melkh*, counsel, and Assyr. *atnu*, fledgling, in the OT, published in the present volume, also in my paper on Assyr. *ramku*, priest — Heb. *komer* in AJSL 32, 67-75. In the present paper I must omit all subsequent additions to the first three chapters. Some of them are Maccabean, e. g. 2 1-3 and 18-24. The *one head* referred to in 2 2 is the founder of the Maccabean dynasty, Simon, and the *brethren* and *sisters* in the following verse are the Jews rescued by Simon and Judas Maccabæus from Galilee and Gilead (AJSL 32, 75). The *Baalim* in v. 19 denote the Greek gods; cf. Ps. 16 4<sup>b</sup> and the translation of this Maccabean psalm in JAOS 32, 124. For ועלו מן הארץ in 2 2 see my translations of Ps. 68 19 and Obad. 21 in AJSL 23, 223; 27, 49. The עלית at the beginning of Ps. 68 19 means עלית מן הארץ בהר ציון (contrast AJSL 23, 230, n. 25).

Nor can I give here any explanatory notes. I will add, however, that 2 4<sup>b</sup>, *Let her put from her face her lewdness, from her breasts her bawdry*, does not refer to facial or intermammary tattoo marks (BL 61) but to the effects of habitual lewdness on the complexion and the breasts (BL 72). An old prostitute paints her face in order to cover up her faded countenance; her breasts tend to be pendulous. Hosea's statement does not mean merely, Just as a metal may be adulterated by foreign admixture, so the face and the breasts of a profligate

wife may be tainted and debased by adultery. For the threat in the following verse, *Lest I strip her naked, and set her as when she was born*, cf. Nah. 3 5<sup>b</sup>: *I uncover thy skirts to affront thee, exposing thy shame* (see my remarks in JBL 26, 24; ZDMG 61, 285, n. 19). Israel's shame was bared in the sight of her lovers (2 12) when she was humbled by Assyria; neither the Baalim nor her allies could prevent her fate.

For the *enjambement* (or *overflow*) in ii, 1-3; iii, 2; iv, 2 and 3 cf. AJSL 23, 240, and for the accentuation  $\text{רִיבֹו}$  in the first hemistich of the second JBL section see WF 217, iii. The pointing  $\text{תְּרַסִים}$  is explained JBL 33, 166, n. 12. The stem of  $\text{לְבַלְתָּה}$  (2 12) is not  $\text{גַּבַּל}$ , but  $\text{בַּלַּת}$  = Assy. *balātu* (see GB<sup>16</sup> 481<sup>b</sup> HW 117<sup>b</sup>). This is connected with Assy. *balālu*, to pour out, overwhelm, and Heb.  $\text{יָבַל}$ , *stream*, Arab. *تبلیل*, *drenching* and *وَبَل*, *downpour*, also with  $\text{بَلَمَ}$  (*بلمت الناقة*) and  $\text{بَلَا}$  *اللذ*  $\text{حَسَا}$  = Assy. *ilu ina dumqi uballilsu*.

וַיֹּאמֶר יְהוָה אֱלֹהֵי.

וּלְרִיבֹונוֹנִים מֵאַחֲרַי יְהוָה: וּתְלַדְלִי בֶן:	לְדַקְחֹלֶךְ אִשֶׁת זֹנָנִים כִּיזָנָה תִזְנֶה הָאָרֶץ וְיֹאכֶלְתָּ אֶת־זֶמֶר בַּת־דְּבָלִים	x, 2 iA 3	
שָׁמֹו זֹרְעָאֵל אֶת־דָּמִי זֹרְעָאֵל מִמְלַכְיֹו־תִּישְׂרָאֵל:	קָרָא וּפְקֹדֹתַי וְהַשְׁבֹּתַי	וַיֹּאמֶר אֱלֹהֵי. כִּי־עוֹד מֵעַם עַל־בֵּית יְהוָה	4 ii
וּתְלַד בַּת שָׁמָה לֹא־זָחֻמָה אֶת־בֵּית יִשְׂרָאֵל:	קָרָא	וְתִהְיֶה עוֹד הַגְּבִיָּאֵה. וַיֹּאמֶר אֱלֹהֵי. כִּי־לֹא אוֹסִיף אֲנִיחֵם	6 iii
וּתְלַד בֶּן: שָׁמֹו לֹא־עַמִּי לֹא־אֱלֹהֵי־בָם:	קָרָא	וְתִגְמַל אֶת־לֹא רְחֻמָה וַיֹּאמֶר אֱלֹהֵי. כִּי־אַתֶּם לֹא־עַמִּי	8 iv 9
	וְהַגְּבִי		

כִּי־הָיָא לֹא־אִשְׁתִּי וְנֹא־יָקִיָּה מִשְׁדִּיָּה: כִּי־זֶם הִגְלָהָה:	2, 4 v B וְחָקֵר זַנְוִיָּה מִפְּנֵיהָ פֶּן־אֲמַשִּׁימָנָה עֲרָפָה וְהִצַּנְתִּיהָ
וְנִדְרַתִּי נִדְרָה וּבְקִשְׁתֶּם וְלֹא־תִמְצָא אֶל־אִישִׁי הַרְאָשׁוֹן:	8 vi 9 הַנְּגִישׁךְ דֹּרְכֶיהָ- בַּסִּירִים וְרִדְמָה מֵאֲהָבִיהָ וְלֹא־תִשָּׂיג וְאִמְרָה אֵלֶיהָ וְאִשׁוּבָהּ
כִּי־אֲנִי נִתְמַלֵּלָה וּכְסֹף הַרְבִּיבֵי־לֵהָ: לְעֵינַי מֵאֲהָבִיהָ:	10 vii 12 וְהִגַּה־הָיָא לֹא יָדְעָה הַדָּגֵן הַתְּיָרוֹשׁ וְהַיִּצְתָּר וְעֵתָה אֲנִלָּה נִבְלָתָה
וְאֵת־כָּל מוֹעֲדָה: וְתַעַד נֹזְמָה וְאֵתִי שִׁכַּחָה:	13 viii 15 וְהִשְׁבַּתִּי אֶת־כָּל מִשׁוּשָׁה אֶת־יָמֵי הַבְּעָלִים יִתְקַטְּרֵלְהֶם וְתִלְךְ אַחֲרַי מֵאֲהָבִיהָ