CLARIFYING MORE BAFFLING BIBLICAL PASSAGES

CHAPTER NINETEEN

"THE DERIVATION OF NAZARETH AND NAZARENE"

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XIX

THE DERIVATION OF
NAZARETH AND NAZARENE

MATTHEW 2:23

καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ·
ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν
ὅτι Ναζωραῖος κληθήσεται.

And he went and dwelt in a city called Nazareth,
that what was spoken by the prophets might be fulfilled,
"He shall be called a Nazarene."

ΝΑΖΑΡΕΘ / NAZARETH

The place[1] named Nazareth[2] does not appear in the Old Testament, Josephus, Talmud Babli, Talmud Yerushalmi, nor in Midrashic literature.[3] Moreover, the quotation "spoken by the prophets" in 2:23b cannot be found in the Hebrew Bible. Attempts to relate Nazareth[4] to the Nazirites have been less than convincing, given the simple fact that Jesus was called a winebibber (Matt 11:19; Luke 7:34), not a teetotaler.[5] While much attention has been given to the question of how Ναζωραῖος "Nazarene" is related to the name Ναζαρέτ "Nazareth," little attention has been given to the derivation of the name Nazareth.

What is known about Nazareth in the Herodian period has been succinctly summarized by Strange (1992) who noted,

As inferred from the Herodian tombs in Nazareth, the maximum extent of the Herodian and pre-Herodian village measured about 900 x 200 m, for a total area just under 60 acres. Since most of this was empty space in antiquity, the popu-

lation would have been a maximum of about 480 at the beginning of the 1st century A.D.

When the Arabic cognates of נזר come into focus, it appears that Nazareth was, in one respect, true to its name.[6] The Arabic cognate of נזר is نزر (*nazara*) "small, little in number" (Castell 1669: 2266–2267; Lane 1893: 2784). Nazareth, with a *maximum* of sixty acres and just eight people per acre, was a sparsely populated small settlement. The descriptive term for this small community, נזרה "little (village)," actually became the name נזרת (Nazaret/Nazareth), meaning "Little-town" or "Hamlet."[7] The Arabic cognate نزر (*nazara*) also meant "contemptible, mean, nasty, possessed of little good or having very little wealth" (Lane 1893: 2784). For some Jewish folk in New Testament times the Hebrew cognate נזרת apparently had similar connotations.

With this derivation and definitions in focus, Nathanael's question to Philip in John 1:46, Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; "Can anything good come out of Nazareth?" becomes understandable. Nathanael obviously knew of the hamlet named נזרת/נזרה, and he obviously knew at least one meaning of the town's name.[8]

Another Arabic cognate of Hebrew נָזַר /נָזִיר is نذير/نذر (*naḏara/naḏîr*) "to inform, to warn, to put people on guard" [form 6], and "an informant, one who cautions." The question in *Qurʾan Sura* 35:34, "Did not a warner (نذير) (*naḏir*) come to you?" is considered by expositors to be a reference to the prophet Mohammed (Lane 1893: 2781–2782).[9] This definition will come into focus in the discussion below on Luke 4: 16–19, 34–35 and Isa 61:1–3.

A third definition of נזר survives in Rabbinic Hebrew in the exposition of Lev 25:5, where the MT reads וְאֶת־עִנְּבֵי נְזִירֶךָ לֹא תִבְצֹר "and the grapes of your *undressed* vine you shall not gather" (RSV). The Septuagint has καὶ τὴν στα-φυλὴν τοῦ ἁγιάσματός σου οὐκ ἐκτρυγήσεις "and you shall not gather the grapes of your *dedication*." Rashi inter-preted the נָזִיר of נְזִירֶךָ as השמור בארץ "that which is guarded in the ground," i.e., the opposite of מובקר "free (for gleaning)." This would make נזר a by-form of the well at-tested נצר "to guard" (Jastrow 891, 929).[10]

In summary, Ναζαρέτ / Nazareth could, theoretically, be derived from different words spelled נזר meaning (1) small, (2) mean, nasty, (3) a vow, (4) a Nazirite, (5) to inform, to warn, and (6) to guard. The mostly likely meaning of Ναζαρέτ / Nazareth is the first listed. Ναζαρέτ / Nazareth was a small village or hamlet which became known as "Hamlet."

ΝΑΖΩΡΑΙΟΣ[11] / NAZARENE[12]

As six definitions came into focus in reference to Ναζαρέτ "Nazareth," so also a number of words need to be reviewed when considering the derivation of Ναζωραῖος and Ναζα-ρηνός.[13] As noted already, נזר could be a by-form of נצר "to guard, to keep, to observe," which is the cognate of Aramaic נְטַר (BDB 665; Jastrow 901), Syriac ܢܛܪ (*nĕṭar*) (Payne Smith 337), and Arabic نظر / ناظر / نظور (*naẓara* / *nâẓir* / *naẓûr*) "to look, examine, a guardian, keeper, watcher, a chief person to whom one looks as an example" (Lane 1893: 2810–2813).[14] If the name נוֹצְרִי / נוֹצְרִים "Nazarene / Christians" was derived from נצר "to guard / be observant," the צ of the

Hebrew נצר would most likely have become a ט in Aramaic and Syriac and a ظ (*z̧*) in Arabic—the possible Hebrew by-form נזר notwithstanding. The names נוֹצְרִי "Nazarene" and נוֹצְרִים "Christians" appear in Syriac as ܢܨܪܝܐ (*naṣrāyâ*), in Arabic as (1) نصري (*naṣrî*), (2) نصران (*naṣrân*), (3) نصراني (*naṣrânî*) or (4) ناصريا (*nâṣiriyyâ*), and in Persian as ناصري (*nâṣrî*). The Syriac ܨ (*ṣ*) instead of ܛ (*ṭ*) and the Arabic ص (*ṣ*) instead of ظ (*z̧*) in these names mitigates against deriving Ναζωραῖος and Ναζαρηνός from נָצַר "to guard."

The second word from which some scholars would derive Ναζωραῖος and Ναζαρηνός is נֵצֶר "sprout, shoot, branch" the cognate of Arabic نضر (*naḍara*) (BDB 666; Jastrow 930; Lane 1893:2808). Davies and Allison (1988: 277–279) listed seven reasons for making Isa 11:1, "There shall come forth a shoot (חֹטֶר) from the stump of Jesse, and a branch (נֵצֶר) shall grow out of his roots," the key for interpreting the "Nazarene" of Matt 2:23.[15] The reasons led them to conjecture: (1) "Perhaps we should speak of a secondary allusion.[16] Might our evangelist have found 'Nazarene' to be coincidentally similar to more than one OT key word or text?" and (2) "Indeed it might even be that Matthew found authorial delight in hiding 'bonus points' [France's phrase] for those willing and able to look a little beneath the gospel's surface."

Davies and Allison assumed that Matthew was writing in Greek and that "Matthew was not above scattering items in his Greek text whose deeper meaning could only be appreciated by those with a knowledge of Hebrew." However, Matthew, without a doubt, wrote in Hebrew and his first readers probably had a knowledge of Hebrew superior to that of subsequent translators, commentators, and critics.[17]

Gundry (1967: 104) related the Ναζωραῖος of Matt 2:23 to the נֵצֶר of Isa 11:1—alluding to the Targumic and Rabbinic literature cited by Strack and Billerbeck (1922: 93–96) and the Qumran *Hodayoth* (VI: 15; VII: 19; VIII: 6–10)—and concluded that the "Branch" passages

> are interpreted as meaning the Messiah will come out of obscurity and a low estate . . . . Thus Mt builds his citation upon the נצר = lowliness motif as well as upon phonetic similarity [with Ναζαρέτ].

However, the "Branch" passages in the *Hodayoth* are paeans of praise, such as

> And Thou hast sent out a sprouting as a flower that shall bloom for ever, and the Shoot (נצר) may grow into the branches of the eternal planting. And its shade shall spread over all [the earth] [and] its top reach to the hea[vens] [and] its roots to the Abyss, And all the rivers of Eden [shall water] its [bou]ghs and it shall become a [mi]ghty forest, [and the glory of] its [fo]rest shall spread over the world without end, as far a Sheol [for ever]. . . (VI: 15–17).[18]

Moreover, if Ναζωραῖος is linked to נֵצֶר, it is difficult

- to reconcile the idea of "obscurity and lowliness" with Matthew's account (2:1–12) of the star in the East, the Magi, gifts of gold, frankinsence, and myrrh—not to mention the elevated status of being of the linage of David.

- to ignore the Arabic cognate of נֵצֶר "branch" which is نضر (*naḍara*), noted in BDB (1907: 666) as meaning "be fresh, bright, grow green," but Castell (1669: 2391) defined it as *à splendore et nitore* "brilliant and bright," *aurum* "gold," *argentum* "silver," *pulchritudo* "beauty," and *bonorum affluentia* "abundant possessions." Lane's more detailed definition (1893: 2808) included (1) "intense greenness,"

(2) "bright and beautiful (faces)," (3) "(a tree) was beautiful," (4) "(life) became plentiful and pleasant, and easy," (5) (God) made one have a good rank or station," and (6) the noun نضرة (*naḍrat*) meant "enjoyment, a plentiful and pleasant and easy life."

- to account for the ω vowel of Ναζωραῖος if Ναζωραῖος were a transliteration of נֵצֶר "branch, shoot."[19]

Therefore, like נֵצֶר "guard," נֵצֶר "branch" is *not* the most likely link between Ναζωραῖος and Ναζαρέτ.

However, the relationship of these two names can be clarified by נָצַר once the meaning "to aid, to assist, to conquer, to be victorious" comes into focus.[20] This נָצַר is the cognate of Arabic نصر (*naṣara*), from which the Arabic word for "Christian" is derived (see above). Behind the Arabic name for "Christian" is the Arabic cognate of נָצַר meaning "he aided or assisted him, namely a person wronged, misused, or treated unjustly or injuriously . . . aided him against his enemy, he avenged him," as in the expression نصره الله (*naṣarahu ʾAllah*) "God made him to be victorious," used with reference to the prophet Mohammed in *Sura* 22:15 ("will not Allah *help* him in this world and the hereafter"). The nouns نصر (*naṣr*) and نصرة (*naṣarat*) mean "aid, assistance (especially against an enemy), victory or conquest" (Castell 1669: 2390–2391; Lane 1893: 2802; Wehr 1979: 1138; KBS 1994: 2: 718).[21]

Consequently, with help from Arabic cognates and the recognition that צ and ז were frequently interchanged in Hebrew, the derivation of Ναζαρέτ ("Hamlet, Littletown") and Ναζαρηνός/Ναζωραῖος ("Helpers/Victors") can be established with a hight degree of certainty. A *Nazarene* (= *Christian*) was more than someone who came from Nazareth or the

follower of someone from Nazareth. Nazarenes were those *helped/saved* (נְצוּרִים) from sin and the world's injustice. Their faith in resurrection (I Cor 15:54–57) made them "Victors" (נְצוּרִים) over sin and death. Etymologically, the name had moral, ethical, and political overones which were more significant than any geographical connotation.

With this derivation of Ναζαρηνός/Ναζωραῖος in mind, the words of the demoniac in Luke 4:34, "Ah! What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God," become clear. Nazareth had become more than a name meaning "Hamlet." It had multiple levels of meaning—even for the demoniac! Were "the holy one of God" from Nazareth (נזרת) to *help/aid* (נזר/נצר) the demoniac, Jesus would have to conquer (נצר) the demonic power—which the demoniac feared would be his own destruction and death. But Jesus proved to be victorious (נצר) without being deadly.

With the above derivations of Ναζαρηνός/Ναζωραῖος and Ναζαρέτ in mind, the account of Jesus' visit to the synagogue in Nazareth (Luke 4:15–19 and Mark 1:24) reveals several layers of meaning. By first reading the words of Isa 61:1–3,

> the Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor; he has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord,

and then declaring, "Today this scripture has been fulfilled in your hearing," Jesus announced, in so many words, that he was a Ναζωραῖος—not just a former resident of Nazareth, but the anointed "helper of those who were wronged, misused or treated unjustly or injuriously" (borrowing Lane's definition of نصر [*naṣara*] = Ναζωραῖος).

A second implicit wordplay on the name of Nazareth follows when, according to Luke 4:25–27, Jesus *warned* his listeners about a prophet's not being welcomed in his own hometown. Nothing in the Greek text suggests that נזר "to warn," discussed above, was used by Jesus. But recognition of the multiple meanings of נצר/נזר suggests that with Nazareth some things were understood without being said.

When the Hebrew words behind Ναζαρηνός and Ναζωραῖος are understood to mean "to aid, to help, to conquer, to be victorious" (like its Arabic cognate نصر [*naṣara*]), rather than meaning simply "one from Nazareth," it is very easy to see how the נוֹצְרִים "helpers"—when interpreted as נְצוּרִים "victors"—were viewed as a threat by Roman rulers.

AN UNRECOGNIZED BY-FORM OF *NAṢARA*

The vocables הוּם "to roar, to murmur" and נָהַם "to growl, to groan" are related to each other in the same way that פּוּחַ "to breathe" and נָפַח "to breathe" are related. These by-forms suggest that נָצַר can be paired with the by-form צוּר. Support for the צוּר/נָצַר by-forms comes from the Septuagint. In the Greek text צוּר was rendered twenty eight times by πέτρα "rock"; but in I Sam 2:2 the MT וְאֵין צוּר "there is no *rock* (like our God) " became in the Septuagint οὐκ ἔστιν ἅγιος "there is none *holy* (besides thee)," suggesting that צוּר for the Septuagint translators was treated as a by-form of the נָצַר which in the B-text of Judges 13:5 and 7 was also translated as ἅγιος "holy." Moreover, the following translations of צוּר are attested:

- in Deut 32:4, 15, 18; Psal 18:32 [= II Sam 2:32], 62:3, 63:7 and 91:5 צוּר was rendered by θεός "God";[22]

- in 2 Sam 22:47 צוּר was translated as φύλαξ "guardian";[23]

- in Psa 17:3, 19:15, 78:35, 89:44, and 94:22 צוּר was translated by βοηθός "helper."[24]

- in Hab 1:12 צוּר was translated πλάσσω "to form, create."

- in I Sam צוּר was translated δίκαιος "righteous."

The צוּר which was translated as φύλαξ "guardian" or βοηθός "helper" can be identified as a by-form of נצר "to guard" (= Aramaic נטר) or נצר "to help, to aid" (= Aramaic נצר). The נצר with either of these two definitions could also appear as a variant נזר, in which case its derivation becomes obscure.

SUMMARY

Hebrew lexicons generally list five different roots for צוּר, five for נצר, and one for נזר. When the various translations of נצר, נזר, and צוּר in the Septuagint are taken into account, four additional definitions must also be dealt with, including the נצר and צוּר meaning βοηθός "helper." Of these fifteen options for the derivation of Ναζωραῖος / *Nazarene* and Ναζαρέτ / *Nazareth*, the two which are at the top of the list are the נזר meaning "small, few in number, nasty, mean" and the נצר meaning "to help, to aid, to be victorious." The name of *Nazareth* (= "Littletown") and its negative reputation (in some circles) is to be derived from the former, and the name *Nazarene* ("victor") is derived from the latter. Matthew's

statement (2:23) that Jesus dwelt in a city called *Nazareth* to fulfill a prophetic statement that "He shall be called a *Nazarene*" was a wordplay in Hebrew. It did *not* involve a pun on the names Nazareth and *Nazirite*.

The best commentary on Matthew's wordplay was provided by Jesus when he returned to the Nazareth synagogue (Luke 4:16–20) and read from Isaiah 61:1–2. The messianic reference, "Yahweh anointed me" (מָשַׁח יְהוָה אֹתִי/ἔχρισέν με) was explicit; and Isaiah's words defined Ναζωραῖος/*Nazarene* as "victorious"—without even mentioning the name.

NOTES

1. The Greek πόλιν is read here as in the A-text of Job 2:11, where the MT אִישׁ מִמְּקֹמוֹ "each one from his place" became ἐκ τῆς ἰδίας πόλεως πρὸς αὐτόν "each one from his city/place," the equivalent of the B-text, ἐκ τῆς ἰδίας χώρας πρὸς αὐτόν.

2. The name of Nazareth (Ναζαρέτ) appears in Syriac as ܢܨܪܬ (*naṣrāt*), and in Arabic as (1) ناصرة (*nâṣiratu*), (2) نصرانة (*naṣrâ-natu*), and (3) نصورية (*naṣûriyatu*). In the Persian of the London Polyglot it appears as ناصرة (*nâṣiratu*) (Jastrow 889; Payne Smith 349; Lane 1893: 2803; Walton, Vol. V: 11).

3. Consequently, the name Nazareth does not appear anywhere in the seven volumes of Ginzberg's (1909–1938) *The Legends of the Jews*.

4. The name is variously spelled: ναζαρὰ in Matt 4:13; Luke 4:16; Ναζαρέθ in Matt 21:11; Luke 1:26, 2:4, 2:51; Ναζαρὲθ in Luke 2:39; Acts 10:38; Ναζαρέτ in Matt 2:23; John 1:45; and Ναζαρὲτ in Mark 1:9; John 1:46.

5. Those who derived Nazareth and Nazarene from נָזִיר include McNeil (1915: 22), Mussner (1960), Schweitzer (1963), Schaeder (1967: 883), Zuckschwerdt (1975: 69), Soares Prabhu (1976), Brown (1977: 202–230), Allan (1983: 82), and Sanders (1985).

Mussner (1960: 285), for example, appealed to Jdg 13:7, כִּי־נְזִיר אֱלֹהִים יִהְיֶה הַנַּעַר "for the child shall be a Nazarite to God," to interpret Mark 1:24, Ἰησοῦ Ναζαρηνέ. . . οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ, "Jesus of Nazareth . . . I know who you are the Holy One of God." Mussner recognized in the words spoken by the demoniac the variants in the Greek text of Judges 13:7, where the A-text has ὅτι ναζιραῖον θεοῦ ἔσται τὸ παιδάριον, "for the child [Samson] shall be *a Nazarite* of God," and the B-text has ὅτι ἅγιον θεοῦ ἔσται τὸ παιδάριον, "for the child [Samson] shall be a *holy one* of God," thus equating 'Nazarite' and 'holy one.'

While Mann (1986: 212) was content simply to call Mussner's ideas to the attention of the reader, Davies and Allison, (1988: 276) followed Mussner and others in concluding that "Mt 2.23 almost certainly has to do with a play on the word *nāzîr*"—citing, as did Mussner, the variants ἅγιον and ναζιραῖον in the Greek text for the נְזִיר of Judges 13:7. Davies and Allison reasoned as follows

> We should probably conclude that before us is an involved word play. 'He will be called a Nazarene' depends upon (a) the equation of 'Nazarite' and 'holy one of God'; (b) the substitution of 'Nazarite' for 'holy' in Isa 4.3 (cf. the LXX variants in Judges); and (c) the substitution of 'Nazarene' for 'Nazarite'.

See Gundry (1967: 98–99) and Davies and Allison (1988: 276, 283) for other summaries and bibliographies of those who view נָזִיר "Nazirite" as the clue to the meaning of נזרת *Nazareth*" and נצורת *Naṣoreth*."

6. Unfortunately, these cognates go unnoticed in the Hebrew lexicons currently available.

7. Compare Strange (19: 248) who argues, " . . . the remoteness of Nazareth would thus give it a derogatory sense of 'backwoodsman' particularly for the Judean whose view of Galilee in general was not flattering."

8. Thanks to Arabic lexicography and the recognition that Hebrew was alive and well among the disciples of Jesus and the folk for whom Matthew wrote his gospel, the multiple meanings of נזרת can be recovered. Compare the opinion of Schaeder (1967: 878) who asserted that "Mt., however, was trying to make himself understood by Gk. readers. If, then, it is possible to find a serviceable explanation in Gk. or LXX terms, this deserves precedence." But Schaeder, finding no serviceable explanation in Greek, summarized his case as follows

> . . . it may be said that the understanding of Ναζωραῖος as a rendering of Aram. *nāṣrājā*, derived from the name of the city of Nazareth (Aram. *nāṣraṯ*), is linguistically and materially unassailable.

But Schaeder never addressed the meaning of Nazareth.

9. This definition of נָזִיר/נָזַר is not cited in the Hebrew lexicons checked by the author. One finds נָזִיר/נָזַר "to vow, to abstain, a Nazirite," the cognate of Syriac ܢܙܪ / ܢܙܝܪܐܝܬ (*nĕzar* / *nĕzîrâyit*), Aramaic נָזִיר / נְזַר (BDB 634; KBS 2: 684; Jastrow 893; Payne Smith 328; Lane 8: 2781). But Arabic does not use the term Nazirite. In Num 6:2, the MT נֶדֶר נָזִיר לְהַזִּיר, "the vow of a Nazirite to devote oneself," appears in the Arabic text of the London Polyglot (1657) as نذر نسك لينسك (*niḏra naskin latanassuka*) "the vow of devotion to devote oneself." Compare נָדַר "to vow" the cognate of Syriac ܢܕܪ (*nĕdar*), Aramaic נְדַר and Arabic نذر (*naḏara*) (BDB 623; KBS 2: 674; Payne Smith 328; Jastrow 879; Lane 8: 2781–2782).

10. The interchange in Hebrew of ז and צ is well attested, as in the by-forms (1) צעק / זעק "to cry out," the cognates of Arabic زعق (zaʿaqa) "to cry out" and صعق (ṣaʿaqa) "to bellow, to thunder" and (2) עלז / עלץ "to exult" (BDB 277, 759, 763, 858; Jastrow 408, 1083, 1085, 1294; and Lane 1867: 1231).

11. Ναζωραῖος in Matt 2:23; Luke 18:37; John 19:19; Acts 6:14, 22:9; Ναζωραίου in Matt 26:71; Acts 3:6, 4:10, 26:9; Ναζωραῖ-ον in John 18:5, 18:7; Acts 2:22; and Ναζωραίων in Acts 24:5.

12. Ναζαρηνέ in Mark 1:24; Luke 4:34; Ναζαρηνός Mark 10:47; Ναζαρηνοῦ in Mark 14:67; Luke 24:19; and Ναζαρηνὸν in Mark 16:6.

13. Excluding נֵצֶר "willow, wicker" (Jastrow 930), Aramaic נְצַר and נֶצֶר "to chirp / a cricket," and Syriac ܢܨܪ (nĕṣar) "to chirp, to twitter, squeal, chant, laud" (Jastrow 889, 930; Payne Smith 349).

14. Albright and Mann (1971: 21) thought that Jer 31:6, when properly restored to read "There is a day when the defenders [Hebrew nōṣrîm] will be called on Mount Ephraim," was the pro-phetic text Matthew had in mind — while admitting, "It is clear that the verse in Matthew does not fully conform either to the LXX or the MT [of Jer 31:6]."

15. The speculative nature of the proposals is betrayed by phrases such as (1) "could readily have identified," (2) "appears to have been," (3) "may have recalled," (4) "Matthew could have thought," and (5) "may have been pronounced." Davies and Allison also dismissed proposals to interpret Matt 2:23 in the light of Gen 49:26, Isa 42:6, 49:6, and Jer 31:6–7.

16. For Davies and Allison the primary wordplay in Matt 2:23 was with Nazareth and *Nāzîr*, the latter word meaning "holy" and the

fact that "Jesus was known as 'the holy one of God' (Mk 1.24; Lk 4.34; Jn 6.69; cf. Acts 3.14; 1 Jn 2.20; Rev 3.7)."

17. Howard (1995: 155–160) summarized the evidence from the church fathers that Matthew wrote his Gospel in Hebrew. Note my *Clarifying Baffling Biblical Passages*, Chapters 26–30, online at http://daniel.eastern.edu/seminary/tmcdaniel/Volume Two.htm.

18. Dupont-Sommer 1961: 219.

19. The ω of Ναζωραῖος reflects the form נְצוֹרִים / נָצוֹר like קְדוֹשִׁים / קָדוֹשׁ.

20. This meaning of נצר appears in Isa 42:6, which reads וְאֶצָּרְךָ וְאֶתֶּנְךָ לִבְרִית עָם לְאוֹר גּוֹיִם " I will aid/help you and I will give you as a covenant to the people, as a light to the Gentiles."

21. Given the by-forms נָזַר and נָצַר, the נְזִיר אֶחָיו in Gen 49:26 and Deut 33:6 would mean that Joseph was "the aider/helper of his brothers" rather than his being the one "consecrated among his brothers," or the like.

22. Deut 32:4 reads הַצּוּר תָּמִים פָּעֳלוֹ "the Rock, His work *is* perfect," but the Greek has θεός ἀληθινὰ τὰ ἔργα αὐτου "God his works are true."

   Deut 32:15 reads וַיְנַבֵּל צוּר יְשֻׁעָתוֹ "he scoffed at the rock of his salvation," but the Greek has καὶ ἀπέστη ἀπὸ θεοῦ σωτῆρος αὐτοῦ "and departed from God his Saviour."

   Deu 32:18 reads צוּר יְלָדְךָ תֵּשִׁי "you forgot (the) rock who begot you," but the Greek has θεὸν τὸν γεννήσαντά σε ἐγκα-τέλιπες "you have forgotten God who begot you."

   Psalm 18:32 reads וּמִי צוּר זוּלָתִי אֱלֹהֵינוּ "and who is the rock except our God.," but the Greek has αἰ τίς θεὸς πλὴν τοῦ

θεοῦ ἡμῶν "and who is God except our God."

Psalm 62:3 and 63:7 read אַךְ־הוּא צוּרִי וִישׁוּעָתִי "For he is my rock and my saviour," but the Greek has καὶ γὰρ αὐτὸς θεός μου καὶ σωτήρ μου "For he is my God, and my saviour."

Psa 95:1 reads נָרִיעָה לְצוּר יִשְׁעֵנוּ "let us make a joyful noise to the rock of our salvation!" But the Greek has ἀλαλάξωμεν τῷ θεῷ τῷ σωτῆρι ἡμῶν "let us make a joyful noise to God our Saviour."

23. 2 Samuel 22:47 has חַי־יְהוָה וּבָרוּךְ צוּרִי וְיָרֻם אֱלֹהֵי צוּר יִשְׁעִי, "Yahweh lives; and blessed be my rock, and exalted be my God, the rock of my salvation." The Greek has ζῇ κύριος καὶ εὐλογητὸς ὁ φύλαξ μου καὶ ὑψωθήσεται ὁ θεός μου ὁ φύλαξ τῆς σωτηρίας μου "the Lord lives, and blessed be my guardian, and my God shall be exalted, the guardian of my salvation."

24. Psalm 17:3 reads in part אֵלִי צוּרִי אֶחֱסֶה־בּוֹ "My God, my strength, in whom I will trust," whereas the Greek has ὁ θεός μου βοηθός μου καὶ ἐλπιῶ ἐπ' αὐτόν "my God is my helper, I will hope in him."

Psalm 19:15 reads in part יְהוָה צוּרִי וְגֹאֲלִי "O Yahweh, my rock and my redeemer," but the Greek has κύριε βοηθέ μου καὶ λυτρωτά μου "O Lord, my helper and my redeemer."

Psalm 78:35 reads in part וַיִּזְכְּרוּ כִּי־אֱלֹהִים צוּרָם "Then they remembered that God was their rock," but the Greek has καὶ ἐμνήσθησαν ὅτι ὁ θεὸς βοηθὸς αὐτῶν ἐστιν "And they remembered that God was their helper."

Psalm 89:43 [MT 89:44] reads תָּשִׁיב צוּר חַרְבּוֹ "you have turned back the edge of his sword," whereas the Greek reads

ἀπέστρεψας τὴν βοήθειαν τῆς ῥομφαίας αὐτοῦ "you have turned back the help of his sword."

Psalm 94:22 reads in part וֵאלֹהַי לְצוּר מַחְסִי "and my God, for the rock of my refuge," whereas the Greek reads καὶ ὁ θεός μου εἰς βοηθὸν "and my God for a helper."