



## Endnotes for “Is ‘Spirit of God’ the Correct Translation in Genesis 1:2 After All?”

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### Notes

<sup>1</sup> Harry M. Orlinsky, “The Plain Meaning of *Ru<sup>ah</sup>* in Gen. 1.2,” *Jewish Quarterly Review* 48, no. 2 (October 1957): 174–82.

<sup>2</sup> Henry George Liddell and Robert Scott, comps., *A Greek-English Lexicon*, revised and augmented throughout by Henry Stuart Jones with the assistance of Roderick McKenzie, with a supplement (Oxford: Clarendon Press, 1968), 1424a; J. Lust, E. Eynikel, and K. Hauspie, comps., *A Greek - English Lexicon of the Septuagint, Part II, K - Ω* (Stuttgart: Deutsche Bibelgesellschaft, 1996), 382b.

<sup>3</sup> Robert J. V. Hiebert, “In the Beginning: A Commentary on the Old Greek Text of Genesis 1.1–2.3,” in *The SBL Commentary on the Septuagint: An Introduction*, ed. Dirk Büchner, Septuagint and Cognate Studies 67 (Atlanta: SBL Press, 2017), 24. Nor do I attach the same significance to the missing Greek article. In Genesis 1:27 and 5:1 the LXX similarly omits the article, and the word *theou* is a translation of a Hebrew construct phrase where there is no article in the Hebrew where it in context plainly means—in Hebrew and in Greek—“of God.” Hiebert also has to qualify his translation—that he doesn’t mean “divine wind,” but “wind that originates from God.” It is unlikely that the Septuagint translators had Hiebert’s qualification in mind.

<sup>4</sup> E. A. Speiser, *Genesis: A New Translation with Introduction and Commentary*, The Anchor Bible 1 (Garden City, NY: Doubleday, 1964).

<sup>5</sup> Manfred Dietrich, Oswald Loretz, and Joaquín Sanmartín, *The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places* (KTU: second, enlarged edition), *Abhandlungen zur Literatur Alt-Syrien-Palästinas und Mesopotamiens* 8 (Münster, Germany: Ugarit-Verlag, 1995).

<sup>6</sup> Gregorio del Olmo Lete and Joaquín Sanmartín, *A Dictionary of the Ugaritic Language in the Alphabetic Tradition: Part One; [’(a/i/u) – k]*, English version edited and translated by Wilfred G. E. Watson, 2nd rev. ed. (Leiden: Brill, 2004), 171; del Olmo Lete and Sanmartín, *A Dictionary of the Ugaritic Language in the Alphabetic Tradition: Part Two; [l – z]*, English version edited and translated by Wilfred G. E. Watson, 2nd rev. ed. (Leiden: Brill, 2004), 739.

<sup>7</sup> The Samuel verse, due to scribal error (*rēš* and *dālet* are very similar letters), has “[God] was seen on the wings of the wind.”

<sup>8</sup> P. Kyle McCarter Jr., *II Samuel: A New Translation with Introduction, Notes, and Commentary*, The Anchor Bible 9 (Garden City, NY: Doubleday, 1984).

<sup>9</sup> Mark S. Smith, *The Early History of God: Yahweh and the Other Deities in Ancient Israel*, 2nd ed., The Biblical Resource Series (Grand Rapids: Eerdmans; Dearborn, MI: Dove Booksellers, 2002), 103–107.

<sup>10</sup> *KTU* 1.17–1.19. Dennis Pardee, trans., “The ’Aqhatu Legend,” in *The Context of Scripture*, vol. 1, *Canonical Compositions from the Biblical World*, ed. William W. Hallo, associate editor K. Lawson Younger Jr. (Leiden: Brill, 1997), 343–56.

<sup>11</sup> Guy Darshan, “*Ruah* ’Elohim in Genesis 1:2 in Light of Phoenician Cosmogonies: A Tradition’s History,” *Journal of Northwest Semitic Languages* 45, no. 2 (2019): 51–78.

<sup>12</sup> John Goldingay translates, “God’s wind quivering,” which is absurd English, but this reflects the difficulty of matching the verb, *meraḥpet*, with “wind” (*Genesis*, Baker Commentary on the Old Testament: Pentateuch, ed. Bill T. Arnold [Grand Rapids: Baker Academic, a division of Baker Publishing Group, 2020], 16).

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