

F

FACE פָּנִים

I. In quite a number of biblical texts the *pānīm* of YHWH is YHWH's hypostatic Presence. Thus it serves the same function as *šēm* → 'Name' in Deuteronomistic theology, *Kābôd* → 'Glory' in the Priestly tradition, and *Shekinah* in later Jewish writings. By recourse to such concepts, the ancient Israelites were able to speak of the deity's simultaneous transcendence and immanence.

II. Elsewhere in the ancient Near East, *pan* 'face' or 'presence' is also used in the sense of the persona or some representation of deity. So the goddess Tannit is frequently known in Punic inscriptions as *pn b'l* (KAI 78:2; 79:1, 10-11; 85:1; 86:1; 87:2, 88:1; 137:1). The literal meaning of the epithet *pn b'l* is 'the Face of →Baal' (i.e. *panē ba'l*), rather than 'the Pearl of Baal', as it is sometimes supposed. This is evident from the alternate spelling *p'n b'l* (KAI 94:1; 97:1; 102:1; 105:1) and from the Greek transcriptions of the name as *phanē bal* (KAI 175:2) and *phenē bal* (KAI 176:2-3). Some scholars have argued that *pn b'l* is to be interpreted as a place name like *pēnū'ēl* ('the Face of God') in the Bible, and they cite *Prosōpon Theou* ('the Face of God'), said to be the name of a promontory north of Byblos (HALEVY 1874). But coins from the Roman period depicting a warrior goddess have been found in Palestine stamped with the name *phanēbalos*, evidently the Greek form of Semitic *panē ba'l* (HILL 1914). Indeed, one of the coins bears both the name of the deity and a triangular symbol identified as 'the sign of Tannit' (DOTHAN 1974). Thus, *pn b'l* is probably not a place-name, but an epithet. This designation of the deity as *pn b'l* is very similar to the epithet of the goddess 'Aṭtart/ 'Aštart *šm b'l* 'the Name of Baal' attested in

the Eastern Mediterranean coast (KTU 1.16 vi:56 [cf. 1.2 iv:28]; KAI 14:18). The similarity of the epithets of these goddesses is particularly intriguing in the light of the name *tnf'šrt* 'Tannit-'Aštart' found in a Phoenician inscription from Sarepta (PRITCHARD 1978). Indeed, it is possible that the role of 'Aṭtart/'Aštart in the Eastern Mediterranean world was replaced in North Africa by the goddess Tannit, a development evidenced in part by the dominance of Tannit in the texts along with the persistence of theophoric 'Aštart names (CROSS 1973). In any case, *pn b'l* appears to be the equivalent of *šm b'l* (cf. also the Hebrew proper names *pēnū'ēl* and *šēmū'ēl*).

One may surmise that 'name' and 'face' mean the same thing essentially, inasmuch as each is representative of its subject. Thus, as 'Aṭtart (→Astarte) in Ugaritic mythology represents Baal-Hadad, so one may assume that Tannit somehow represents →Baal-Hamon in North Africa. Furthermore, 'face' (presentation > appearance) may be semantically related to →'image' (representation > likeness). If so, one may also consider Akkadian personal names like ^dBE-*šal-mu-DINGIR.MEŠ* '(the god) Ea is the image (representative) of the gods' (see CAD § 85). Greek lexicographers identify a certain goddess known as *Salambas* (Etymologicum Magnum) or *Salambo* (Hesychius), names which are universally recognized by scholars as coming from Semitic *šlm b'l* 'Image of Baal'. This deity is identified in the sources as the goddess →Aphrodite-Astarte. As is well attested in Akkadian literature, the *salmu* 'image' represents or substitutes for the presence of kings and deities. So, too, Aphrodite-Astarte was recognized as representing Baal in some way. The epithet *šlm b'l* is in fact analogous to Phoen *sml b'l* 'statue/image of Baal', which ap-

pears in an inscription from the Roman period dedicated "to our lord and to the image of Ba'1" (KAI 12:3-4; cf. the personal name *Pnsm1r* 'presence of the image' in KAI 57). In sum, the expressions *pn-DN*, *šm-DN*, *sml-DN*, and *slm-DN* in each case refer to a representation or a representative of the deity in question.

III. As in many other languages, the Hebrew word for 'face' (*pānīm*) may be used in the broader sense of 'presence'. The word may also be a metonym for 'person'. Thus, in secular usage, 'bind their faces' (Job 40:13) means 'bind their persons', hence 'bind them' (*ll tōmnēm* 'hide them'). By the same token, Hushai's political counsel to Absalom was issued thus: "I advise that all Israel from Dan to Beersheba be gathered to you—as numerous as the sand by the sea—and that you personally (lit. 'your face/presence') go into battle" (2 Sam 17:11). A similar usage of the word may be discerned in Pss 42:6 (reading *yēšū'ōt pānay wē'lōhay*), 12; 43:5; Prov 7:15. The Greek word *prosōpon* may, likewise, refer to the whole person (1 Thes 2:17; 2 Cor 5:12).

Since *pānīm* may mean personal presence, the idiom *pānīm 'el pānīm* "face to face" (also *pānīm bēpānīm* in Deut 5:4) signifies the most direct and personal encounter, but, curiously, only of human beings with the numinous (Gen 32:30; Exod 33:11; Deut 34:10; Judg 6:22; Ezek 20:35; cf. Gk *prosōpon pros prosōpon* in 1 Cor 13:12). It is in this sense of a direct encounter that the Bible sometimes speaks of seeing the 'face' of the deity, despite the tradition asserting that no one can see face of the deity and live (Exod 33:10). The idiom is rooted in cultic language articulating the personal experience of divine presence, perhaps in a theophany or vision (Pss 11:7; 17:15; cf. 42:3). The related expression 'to seek the face' of the deity, similarly, means to seek divine presence, as the parallelism in Ps 105:3 suggests. In various Akkadian texts, too, the idiom *amāru pāni* 'to see the face of NN' means to visit someone personally and it is used of encounters with kings and deities (CAD A/II, 21-22). It is

from the cultic use of the idiom that personal names of the types *Pān-DN-lūmur* "May I see the face of DN" and *Pān-DN-adaggal* "I will look upon the face of DN" are derived (STAMM 1969). The Akkadian idiom 'to see the face (of the deity)' probably had its origin in the confrontation of the cult image (*šalmu*) in the sanctuary; those who went to the temple literally 'saw' a representation of the deity. Israel's strong tradition of aniconism, of course, does not permit such a literal interpretation of the related Hebrew idioms. On the other hand, the technical term *lipnē YHWH* 'before →YHWH' (lit. 'at the face of YHWH') very often implies some kind of representation of YHWH's presence, notably the Ark, the functional equivalent of the cult image in ancient Israel. Thus, David danced "before YHWH" (2 Sam 6:5.14.16.21), Hezekiah prayed "before YHWH" who is said to be enthroned on the cherubim in the temple (Isa 37:14-20 = 2 Kgs 19:14-19), and the Israelites passed on "before YHWH" as they crossed the Jordan (Num 32:21.27.29; cf. "pass on before the Ark of YHWH" in Josh 4:5). Various ritual acts are said to be performed "before YHWH" (Lev 1:5; Josh 18:6; Judg 20:26). It has been argued, therefore, that *lipnē YHWH/ēlōhīm* in cultic contexts is virtually synonymous with 'before the Ark' (DAVIES 1963). Thus, all occurrences of "before YHWH" and "before →God" in the Enthronement Psalms are thought to allude to the presence of the Ark (Pss 95:6; 96:13; 97:5; 98:9), and the placing of cultic objects "before YHWH" is taken to mean that they were placed before the Ark (Exod 16:33, an anachronistic text; cf. v 34). Others consider the expression typically to imply the presence of a sanctuary, but that conclusion cannot be sustained (FOWLER 1987). One can only say that *pānīm* is closely associated with divine presence, which is at times symbolized by the presence of cultic objects. It is not amiss, in any case, to observe that the *lehem (hap)pānīm* "bread of Presence" (Exod 25:30; 35:13; 39:36; 1 Sam 21:7; 1 Kgs 7:48; 2 Chron 4:19) was placed in the tabernacle

and its table was known as *šulhan happānīm* "the table of Presence" (Num 4:7; cf. 2 Chr 29:18).

The usage of *pānīm* for divine presence is most evident in Exod 33:14-16, where it is said that the deity's *pānīm* will go with the people. There *pānīm* means divine Presence; the idiom *pānīm hōlēkīm* in this context does not mean simply 'to go before' and hence 'to lead' (SPEISER 1967), for the deity is said to be 'with' the people, not 'before' them (vv 14-16). The LXX takes *pānīm* in this context to refer to God personally, translating the term as *autos su* 'you yourself'; but Targ. Onkelos takes it as a reference to the Shekinah, God's hypostatic Presence (so Rashi). It is not clear that *pānīm* here is a hypostasis; it may well be that the meaning is that YHWH will go with the people *personally* (cf. 2 Sam 17:11). Nevertheless, the text goes on quickly to ensure that the deity's transcendence is not forgotten; it makes clear that the accompanying Presence does not mean that mortals can literally see the deity's face (v 20). Moses asked only to see God's *Kābōd* → 'Glory' (v 18), and the deity willed only that his *ṭāb* 'Goodness' should pass by and his *šēm* → 'Name' is proclaimed (v 19). Clearly, the passage speaks of the deity's immanence, but not at the expense of the notion of transcendence.

Other passages that mention the deity's *pānīm* likewise reflect this theological tension between transcendence and immanence. So → Jacob is said to have seen God "face to face" (Gen 32:30), but the account of his encounter at Jabbok speaks of the opponent only as *ʾîš* 'a person' and later traditions refers to the stranger as *mal'āk* 'an → angel' (Hos 12:5). In Deut 5:4, YHWH spoke to → Moses "face to face" but the words came out of the fire, and elsewhere it is emphasized that Moses heard only the voice out of the fire "but saw no form" (Deut 4:12.15). Moreover, in contrast to Exod 33:14-16, it is not the *pānīm* itself that goes with the people; rather, YHWH is said to have led the people out of Egypt *with* his *pānīm* (Deut 4:27). This is another attempt

to preserve the notion of transcendence. The *pānīm* here represents the deity's presence; it is not literally the deity's *person*, but the divine *persona*, as it were.

Isa 63:9 is most suggestive in this regard, although the interpretations of the MT (supported by 1QIsa^a) and LXX are at variance. The former suggests that it is the "angel of Presence" (*mal'āk pānāyw*) that delivered Israel from Egypt. The latter, however, contrasts angels with YHWH's *pānīm*: "not an angel or a messenger; his Presence delivered them". Here the LXX interprets *pānīm* as *Autos* (the deity *himself*), as in Exod 33:14. In either case, *pānīm* refers in some sense to YHWH's presence to save (cf. *Odes Sol.* 25:4). Elsewhere, however, the deity's *pānīm* is also capable of destruction. Thus, in Lam 4:16 it is YHWH's *pānīm* that destroys people (cf. Ps 34:17), and people perish at the rebuke of YHWH's *pānīm* (Ps 80:17).

IV. The Hebrew Bible uses the term *pānīm* to speak of the presence of God, sometimes obliquely: the *pānīm* either is, or represents, the appearance of the deity. Later Jewish literature, however, goes beyond the idea of hypostatic Presence to designate a distinct celestial creature known as *mal'āk pānīm* '(the) angel of Presence'. The concept appears to be a development of Isa 63:9, according to the tradition preserved in the MT and 1 QIsa^a, which attributes the deliverance of Israel to the 'angel of Presence'—probably a circumlocution for the deity's very presence. Later Jewish texts, however, speak not only of 'the angel of presence' in the singular (*Jub.* 1:27, 29; 2:1; 1QSb iv 25), but of several 'angels of presence' (*Jub.* 2:2, 18; 15:27; 31:14; *T. Judah* 25:2; *T. Levi* 3:5; 1 QH vi 13). The 'angels of Presence' minister to God in the heavenly abode and, as such, they are known as 'the ministers of Presence' or 'the ministers of the Glorious Presence' (4QSirSabb 40:24). In the angelic hierarchy, they and 'the angels of sanctification' are superior to all others (*Jub.* 2:18; 5:17). The literature even asserts that the elect will share a common lot with these 'angels of Presence' (1 QH vi

13) and become princes among them (*Jub.* 31:4; 1 QSB iv 25-26).

V. Bibliography

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FALSEHOOD שקר

I. The basic meaning of the verbal root *šqr*, attested inter alia in Hebrew, Old Aramaic, Jewish Aramaic, and Syriac is: 'to deceive, act perfidiously', with corresponding nominal derivations (cf. HALAT s.v. *šeqer*), not 'to lie', as has been established by KLOPFENSTEIN (1964; cf. KLOPFENSTEIN 1976:1010). In combination with the word *rûah*, 'spirit', *šeqer* can personify the notion of falsehood in the Hebrew Bible. The Hebrew *qitl*-nominal-formation *šeqer* 'falsehood, deceit, perfidy' is often used in regard to false prophecy: the adversaries of Jeremiah 'prophecy falsehood' (*šeqer* Jer 14:14),

or 'by (in the sense of: based on) falsehood' (*baššeqer* 5:31; 20:6, *bēšeqer* 29:3), or 'for falsehood' (*laššeqer* 27:15); their divinations originate in 'fraudulent dreams' (*hālômôt šeqer* 23:32; cf. οὐλοσ δνειρος below sub II) or in 'a fraudulent vision' (*hāzôn šeqer* 14:14). Isaiah speaks about 'prophets who teach falsehood' (Isa 9:14); according to Micah, a false prophet 'comes about with wind' (*hālak rûah*) and 'lies falsehood' (*šeqer kizzēb*), preaching on beer and wine (2:11). For the holophrastic use of *šeqer* in the sense of 'that is not true' cf. 2 Kgs 9:12; Jer 37:14; 40:16. From phrases like that, we understand that the phenomenon of false salvation-prophecy is reflected as the outcome of *rûah šeqer* 'a deceiving spirit' in 1 Kgs 22:19-23, an expression which is without any direct equivalent inside and outside the Bible; it is an ad hoc concept meant as a mythic means to come to terms with the perplexing way of God's economy. The same is true, on the other hand, when *hokmâ* 'wisdom' has the connotation of 'truth' as in Job 28; even *hokmôt* 'Lady → Wisdom' Prov 1:20; 9:1; 14:1 (*hkmh* Sir 24) need not be modelled after a consistent divine figure such as →Isis; it could be a personification of a common wisdom notion, a personification which later became conventional.

II. The only functional parallel to the *rûah šeqer* of 1 Kgs 22 is the οὐλοσ δνειρος 'fraudulent dream' in Homer's *Iliad* II:6.9; cf. the *hālômôt šeqer* Jer 23:32 mentioned above. By this misleading omen, Agamemnon is summoned to undertake a battle which destiny determines to be unsuccessful; this trick enables →Zeus to extract himself from an embarrassment in which he got involved because of the quarrel and distrust of the Olympians, especially on the part of the divine ladies. The motif is an attempt to overcome the ambivalent character of reality, disappointment at unforeseeable and senseless misfortunes or at the nonfulfilment of oracles for instance—namely by its projection into the world of the gods.

The 'divine trickster' known from the phenomenology of religion is no parallel: this one is an inferior god or demon stand-