**“Divine Anger” and Biblical Hebrew: The Case of *KA’AS***

“Divine anger” is considered, since ancient Christianity, a central theological concept in the Hebrew Bible. It has been assumed that this concept is expressed by various “terms of anger”: *ʾap̱*, *ḤRH*, *QṢP̱*, *ZʿM*, *ḥemâ*, and more. However, despite the intensive scholarly discussion on divine anger, this basic linguistic assumption has not been sufficiently challenged. How could it be that so many words share the same meaning? Are all these words really “terms of anger”?

In my lecture, I will focus on the root *ḴʿS*, one of the common so-called “terms of anger”, and the regular word for “anger” in Modern Hebrew. Through rigorous semantic analysis, I will show that *ḴʿS* does not mean “anger” at all, but rather a specific sort of insult, which has to do with jealousy. In contrast to many studies, my analysis will *not* differentiate between divine and human actions and emotions but rely solely on linguistic considerations.

This new semantics analysis has implications on the interpretation of many biblical passages, and particularly on understanding the phrase “*hiḵʿis ʾeṯ-Yhwh*”, usually translated “provoked Yhwh to anger”, which is especially common in the Deuteronomistic strata in biblical literature. The results of this study sheds light on so-called “divine anger” in the Hebrew Bible, showing that each term expresses a unique theological concept of Yhwh’s actions and emotions.

**The E Source’s Theological Uniqueness and Consistence**

Since early scholarship, and even more in the last decades, the Elohistic Source of the Pentateuch has not been widely accepted as an independent recognizable work. The difficulties that scholars have faced in distinguishing between the Elohistic and Yahwistic sources led early scholars to refer to these sources as one virtually uniform piece called “JE”, and many contemporary scholars to challenging the Documentary Hypothesis overall.

It is impossible to prove the existence of the E Source in one lecture and I will not try to do it. What I will do is to show that some Pentateuchal passages, labeled by Documentarian and Neo-Documentarian scholars as belong to the E Source, share one consistent theological worldview: According to E, Yhwh dwells constantly in heaven and visits the Israelites only occasionally. E spends an effort to draw in detail how the Israelites can worship Yhwh under this assumption, both in their journey in the desert and when they arrive in the land of Canaan.

As I will show, the concept that Yhwh does not dwell in earth is unique to E and underlies many of its episodes. This theological claim stands in sharp contrast not only to the Priestly Source but also to the Yahwistic Source, demonstrating the necessity to distinguish between these two sources to understand the various competing theologies reflected in the Pentateuch. The only source which is relatively close to E theologically is the Deuteronomic Source, but E is even more radical in its insistence on the heavenly dwelling of the deity.