

## Strong's Concordance

**resheph: flame**

Original Word: רֶשֶׁף

Part of Speech: Noun Masculine

Transliteration: resheph

Phonetic Spelling: (reh'-shef)

Short Definition: flashes

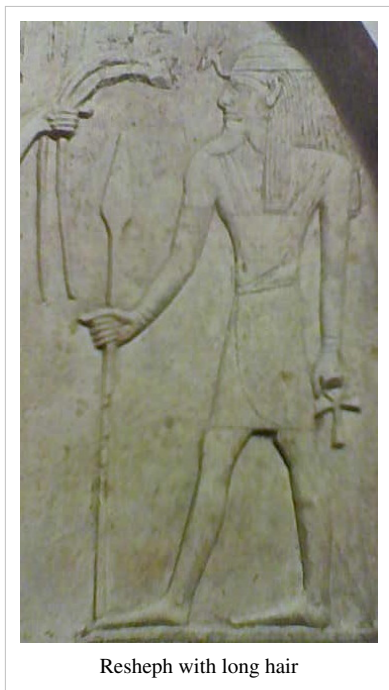
<http://biblehub.com/hebrew/7565.htm>

Biblical authors never attribute distinct personalities to these beings, and only rarely do they refer to them by a specific name. When they do, the angel in a few cases is a deity we know from Canaanite religion. [Hab 3:5](#) mentions Reshep, a god of pestilence mentioned in texts in several ancient languages, including Ugaritic and Phoenician. In Habakkuk, however, Reshep is not a god in charge of a particular cosmic phenomenon but a servant of Yhwh sent on destructive and awe-inspiring missions. [Deut 32:24](#) shies away from viewing Reshep as a person, using the term as an abstract noun meaning “plague.”

[Angels in the Hebrew Bible by Benjamin Sommer](#)

# Resheph

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**Ršp**  
in hieroglyphs

**Resheph** (Rašap, Rešef, Reshef; Canaanite/Hebrew רִשְׁפִּי רִשְׁפִּי) was a Canaanite deity of plague and war. In Egyptian iconography Resheph is depicted wearing the crown of Upper Egypt (White Crown), surmounted in front by the head of a gazelle. He has links with Theban war god Montu and was thought of as a guardian deity in battle by many Egyptian pharaohs. Although the iconography of Resheph shares the gazelle with that of the Egyptian-Canaanite Shed, Izak Cornelius writes that "the rest of the attributes are totally different." According to myth, Resheph exerted a benign influence against disease.

## In Ugaritic Texts

In Ugarit, Resheph was identified with Nergal, in Idalion, Cyprus, with Apollo.<sup>[1]</sup>

Resheph is mentioned in Ugaritic mythological texts such as the epic of Kirta<sup>[2]</sup> and The Mare and Horon.<sup>[3]</sup> In Phoenician inscriptions he is called *rshp gn* 'Resheph of the Garden' and *b l chtz* 'lord of the arrow'. Phoenician-Hittite bilinguals Wikipedia:Citation needed refer to him as 'deer god' and 'gazelle god'.

In Kition, Cyprus, Resheph had the epithet of *hš*, interpreted as "arrow" by Javier Teixidor, who consequently interprets Resheph as a god of plague, comparable to Apollo whose arrows bring plague to the Danaans (Iliad I.42-55).

Resheph became popular in Egypt under Amenhotep II (18th dynasty), where he served as god of horses and chariots. Originally adopted into the royal cult, Resheph became a popular deity in the Ramesside

Period, at the same time disappearing from royal inscriptions. In this later period, Resheph is often accompanied by Qetesh and Min.

The ancient town of Arsuf in central Israel still incorporates the name Resheph, thousands of years after his worship ceased.

## In Eblaite Texts

Resheph is found in the third millennium tablets from Ebla (Tell Mardikh) as Rasap or Ra-sa-ap. He is listed as the divinity of the cities of Atanni, Gunu, Tunip, and Shechem. Rasap is also one of the chief gods of the city of Ebla having one of the four city gates named in his honor.<sup>[4]</sup>

## In Hebrew Bible

The Hebrew of Habakkuk 3:5 names Dabir and Resheph marching defeated before El's parade from Teman and Mount Paran. Dabir and Resheph are normally translated as Pestilence and Plague. Due to the literary discoveries at Tell Mardikh, for the first time Dabir is attested as a divinity outside the Hebrew Bible.<sup>[5]</sup>

The name Resheph appears as a word in Classical Hebrew with the meaning "flame, lightning" (Psalm 78:48) and "a burning fever, a plague" by which the body is "inflamed", Deuteronomy 32:24 but could be understood as archaic language in some instances as a proper name such as in Hab. 3:5 and Job 5:7 in the phrase "sons of Resheph soar in flight".

*Resheph* as a personal name, a grandson of Ephraim, occurs in 1 Chronicles 7:25.



Resheph with Qetesh and Min.

## Notes

- [1] Javier Teixidor, The Phoenician Inscriptions of the Cesnola Collection. Metropolitan Museum Journal 11, 1976, 65
- [2] tablet 1/CAT 1.14, column 1, lines 18-20; tablet 2/CAT 1.15, column 2, line 6
- [3] CAT 1.100, lines 30-31
- [4] Giovanni Pettinato, The Archives of Ebla: An Empire Inscribed in Clay. Doubleday & Company, Inc., 1981 ISBN 0-385-13152-6
- [5] TM.75.G.1464

## References

- Wolfgang Helck: *Die Beziehungen Ägyptens zu Vorderasien im 3. und 2. Jahrtausend v. Chr.*, (Ägyptologische Abhandlungen, Band 5) 2. Auflage, Harrassowitz, Wiesbaden 1971 ISBN 3-447-01298-6 (*Zu Reschef in Ägypten: S. 450-454*)

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