

of Herodian architecture (JEREMIAS 1956; WEIPPERT, *BRL*², 145 [& lit]). It was presumably built over a more modest shrine, called *byt 'brhm* (Heb *Jub.* 22:24; 23:6; DJD III 269; lat *baris Abraham*) also known as *byt hbrk* 'house of the Blessed One' (3Q15 XII.8; Mur 43:2; LIPÍŃSKI 1974:50-51). This 'house of Abraham/the Blessed One' is most probably not identical with the cult-place of Mamre, which at present is located at Ramat al-Khalil, 3 km. north of Hebron (*Bell.* IV 533; 1QapGen XXI.19). Though Mamre is nowhere mentioned explicitly outside Genesis, it was an ancient sanctuary and a centre of pilgrimage (2 Sam 2:4; 5:3). According to Josephus the ancient terebinth, called Ogyges was still shown there (*Bell.* IV 533; *Ant.* I 186). The place was destroyed by Hadrian after the Bar Kochba revolt and turned into a marketplace. Constantine built a basilica inside the Herodian wall (Sozomenus, *Hist. Eccl.* II 4; JEREMIAS 1958; WEIPPERT, *BRL*², 145; MAGEN 1991). The still impressive remains of both places and the unbroken tradition testify to Abraham's religious significance as the father of all who are of the faith of Abraham (Rom 4:16), and to his ancestral cult, in the Haram el-Khalil, still observed by Jews, Christians and Muslims (JEREMIAS 1958).

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M. DIJKSTRA

ADAM

I. In the Bible itself there are no traces of traditions that Adam was ever regarded as a divine or angelic being. For non-biblical ANE material possibly relevant to Adam veneration the reader is referred to the lemma →Soil. Here only post-biblical material pertinent to the motif of Adam's divine or angelic status is dealt with.

II. Some passages in early rabbinic literature testify to the existence of 'heretics' (*minim*) that held that Adam had acted as God's associate in creation or as his plenipotentiary (e.g., *b.Sanh.* 38a: "Our rabbis taught: Adam was created [last of all beings] on the eve of Sabbath. Why so? Lest the *minim* should say: The Holy One, blessed be He, had a partner [sc. Adam] in His work of creation"). Gnostic sources seem to confirm this when they speak of Adamas through

whom everything came into being (FOSSUM 1985:267). In other early Christian sources the idea of Adam having been God's viceregent crops up occasionally, especially in the so-called Adam literature (see, e.g., the *Cave of the Treasure*; further STONE 1992). Philo's distinction between the heavenly Man of Gen 1:27 and the earthly man of Gen 2:7 may have been one of the tributaries to the development of this motif (*Opif. mundi* 134 *et al.*). In 2 *Enoch* 30:11-12 (long recension) God says: "On the earth I assigned him [Adam] to be a second angel, honoured and great and glorious. I assigned him to be a king, to reign on the earth and to have my wisdom. There was nothing comparable to him on the earth, not even among my creatures that exist [the angels]." But the *Testament of Abraham* ch. 8 (rec. B) goes a step further when identifying Adam with a Kavod-like (→Glory) Man in heaven, "sitting upon a throne of great glory" at the gates of Paradise, encircled by a multitude of angels and looking at the many souls being led to destruction and the few souls being led to life. "Adam is enthroned in heaven as the Glory at the end of time" (FOSSUM 1985:276). The description of Adam as a "wondrous man," "adorned in such glory," with a "terrifying appearance, like that of the Lord" (*Test. Abr.* 11, rec. A) clearly recalls Ezekiel's vision in ch. 1. It would seem that in certain circles with mystical inclinations God's Glory, the Heavenly Man, and Adam merged into one angelic figure. On the development of this idea in later Kabbalistic circles see SCHOLEM 1974 (Reg., s.v.). The implication that all this may have for the study of New Testament christology is a matter of debate.

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ADAT אֲדַת

I. The Ugaritic male title *adn* (→Lord) for god and men has a female counterpart: *adt* (< **adattu* < **adāntu*). EISSFELDT (1939) proposed to read in the lament Jer 22:18 *wēhōy 'ādāt*, 'oh, Mistress', implying that a female deity is invoked.

II. At Ugarit, *adt* occurs as the female counterpart to *adn*. *adt* is not only used to indicate the Ugaritic queen-mother, but also the mother-goddess as can be inferred from names like *bn adty* = DUMU *a-da-ta-ya* (*PRU* VI, 83 iv:11); *ʿA-da-ti-ya* (*PRU* III, p.114:29); *ʿbdadt* = ʿR-*a-da-te* (F. GRÖNDAHL, *Die Personennamen der Texte aus Ugarit* [StP 1; Roma 1967] 45.90; *KTU* 3.3:12; *PRU* VI, 79:19, 185:2'); *hyadt* (*PRU* II, 47:22); *ʿšūm-a-da-te* (*PRU* VI, 107:6); [*ʿ*]*Um-mi-a-da-te* (*PRU* V, 107:7). The title *'dt*, 'mistress', is attested in Phoenicia for Ba'alat of Byblos (*KAI* 6:2; 7:4) and for →Astarte (*KAI* 29:2). In a proto-sinaitic inscription from Serabit el-Khadim →Baalat (= →Hathor) is given this epitheton (*CPSI* No. 37). It also occurs in Palmyra (J. CANTINEAU, *Syria* 17 [1936] 334-335; NOTH 1937:345). Finally, the Egyptian-Asiatic female personal name *'dwtw* (Papyrus Brooklyn 35.1446 vs 15a; SCHNEIDER 1987:264) must be noted. In Aramaic inscriptions the title *mr(')/mārāt* (= →Atargatis?) is used next to *mārā'*, 'lord', more than once (*DISO* 166-167; *KAI* 242).

III. It is not settled whether or not the female title 'mistress' for the divine occurs in the Old Testament. EISSFELDT (1938:489; cf. *HALAT* 12. 231) proposed to read in the lament Jer 22:18 *wēhōy 'ādāt*, 'oh, Mistress', (parallel to *'āhôt* in the preceding colon), though the masoretic text, *wēhōy hōdō*, 'oh, his majesty', is rather clear (but see W. L. HOLLADAY, *Jeremiah 1* [Philadelphia 1986] 592, 597). The only indication that the title was known in an Israelite