

An Examination  
of  
The Meanings of Selihah  
Hemlah, Rotzon and Hen  
in  
The Bible  
by  
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Thesis, submitted as partial requirement  
for the degree of Rabbi

Referee, Dr. Nelson Glueck  
1932

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Selihah

Upon examination of the concept  $\text{אֱלֹהִים}$  in the Bible, the most obvious and striking characteristics of its use that it is limited entirely to God. It never takes to itself the profane use, using profane in contradistinction to Divine, that  $\text{אֱלֹהִים}$  does. It retains in all of its occurrences, a religious character. The following pages will be an attempt to distinguish between the nuances of change that the concept of  $\text{אֱלֹהִים}$  undergoes, even in its limited, religious meaning.

The development of  $\text{אֱלֹהִים}$ , as based on a study of the passages in which it occurs is from Amos, approximately 750, to the late Psalms, dating from about 200.

In a commentary called  $\text{מִדְרָשׁ}$  there is an interesting bit of Midrashic commentary on Ez. XXXIV:9 on the word  $\text{אֱלֹהִים}$ . It catches the spirit of the fact that  $\text{אֱלֹהִים}$  is a possession of God alone. It reads as follows: For with Thee (God) alone is the blessing of  $\text{אֱלֹהִים}$  and we (the people) wait and hope for your  $\text{אֱלֹהִים}$ . Do not send the angel with us, but do Thou Thyself go in our midst. For the angel has not this power of  $\text{אֱלֹהִים}$  because God said of him "for he will not forgive your transgressions."

# I

Not only is the concept limited to God, as the sole possessor or donor, but in the majority of instances  $\text{אֱלֹהִים}$  is linked with the covenant name of Israel's God, Jahweh. Only in the later books is it used with the name of God, other than Jahweh. This may be due to a falling away of the earlier distinctions between the various Divine names, as Kittel points out in his comment on Ps. CXXX:4. Or as Moore says, "The proper name of the national God,  $\text{אֱלֹהִים}$ , now became universal God, has long ceased to be commonly used. No date can be fixed for either the beginning or the consummation of this disuse. In the later books of the Old Testament it occurs with declining frequency.....

There were diverse motives for the disuse of the proper name, and they probably worked in the main without the clear consciousness of those who were influenced by them. Something must be allowed for an instinctive feeling that the only God has no need to be distinguished thus. So long as monotheism was still contending for supremacy it was necessary to affirm with emphasis that  $\text{אל}$  is the only God, but the very emblem of its triumph is that it sufficed to say 'God'.<sup>2</sup>

Whatever or whichever the reason, we notice in the following passages does not occur with  $\text{אל}$ . Is. LV:7, where  $\text{יהוה}$  is clearly used only as a stylistic variant from  $\text{אל}$ ; Ps. CXXX:4 where the same condition obtains; Lam III:42; Amos VII:2; LXXXVI:5; Ex: XXXIV:9. which is not a part of the early K code, but a late J 2<sup>3</sup> insertion, and Neh. IX:17 where the long confession begins in v4 with  $\text{אל}$  and where  $\text{אלהים}$  is used only in the sense of God and not as a name of God. Thus in v.9 the  $\text{אלהים}$  may or may not be another name. It is certainly simpler to construe it with  $\text{אלה}$  in the sense of Ba'al  $\text{אלהים}$ . God of forgiveness both words together forming another attribute of the Jahweh mentioned by name in vv.4; 5;6;7. In the light of these passages we might insert in this laudation in v.9.  $\text{אלהים}$   $\text{אלהים}$  and then add  $\text{אלהים}$   $\text{אלהים}$  with the rest of the attributes. All of the commentaries translate with this meaning as "God of forgiveness". But whatever the name, every passage wherein  $\text{אל}$  in any form is found, leaves no doubt to the fact that God is the donor.

## II

We have now to see who it is that is the recipient of this Divine gift. From the very nature of the concept, as we know it thus far, namely that it is never used in any but a religious association with God, and in the majority of the cases, that God

being Jahweh, it is understandable how  $\text{an} \cdot \text{b}$  is limited almost exclusively to Israelites--members of the covenant that made Israel Jahweh's people and Him their God. In fact, in only two instances is there any basis to believe that  $\text{an} \cdot \text{b}$  was ever granted to anyone not a bona fide member of the covenant. The passage referring to Naaman, in II Kings V:18 and in Nu. XV:26. While it is true that in two more passages of the Psalms, i.e. LXXX:3; LXX:VI;5, a general universality in the language might lead one to believe that it is conceived of that God forgives the righteous of all nations, who approach him in the proper way. Such a possibility is conceivable when we consider that both of these Psalms date later than the Prophets,<sup>4</sup> with their preachings of the universality of God. But in neither place is it mentioned explicitly that other nations than Israel are referred to. I include these verses because they, with the first two mentioned, are the only passages in the Bible where it is not perfectly clear that Israel, either as a nation or a single Israelite, is the recipient of  $\text{an} \cdot \text{b}$ . These verses will be discussed at length in the pages that follow. The references are many where  $\text{an} \cdot \text{b}$  is used with regard to the entire nation. Ex. XXXIV:9; Lam. III:42; Dan. IX:9; 19; I Kings VIII:50;36;34;30; Amos VII:2, where  $\text{ap} \cdot \text{r}$  is used to mean the entire nation.<sup>5</sup> In Jer. V:1 we find it used with regard to a city, Jerusalem. In Lev. IV:26 we find it granted to a  $\text{a} \cdot \text{e}$  or ruler and in II Kings XXIV:4 we find it denied to a king, Menasseh. In Lev. IV:20 it is used in connection with  $\text{b} \cdot \text{p} \cdot \text{r}$ . Just what the meaning of  $\text{b} \cdot \text{p} \cdot \text{r}$  is not clear, but it is sufficient for our present purpose to know that it must be a group of Israelites, else it could have found no such ritual and could never have been the recipient of any grace of God in P. The instances where  $\text{an} \cdot \text{b}$  is given to the individual in Israel are numerous besides these special instances men-



tioned already. A few references follow: Nu. XV:28; Lev. IV:31;35; I Kings VIII:39; II Chron. VI:30. In Nu. XXX:6;9;13 we find it explicitly stated with regard to a woman.

Thus we see that the concept is applicable to any Israelite. It runs the entire gamut of social classes and knows no limitations of numbers, from the entire people to a single *for p* in Lev. IV:31;

### III

Departing from what may now seem a logical order, I omit at this point the various actions of the people as a group or as individuals that called forth *an .b* from the Deity. This omission will in no way deter from tracing the evolution of the concept and given at the end will be more easily understood. We pass now to a consideration of what conditions were necessary for bestowal.

### IV

Under what conditions, then, was *an .b* obtainable by any Israelite? We have already noticed above, that it was at times not obtainable, II Kings XXIV:4. There are several other instances where it is denied, or where denial is implied. Deut. XIX:19; with regard to an individual man; Lam. III:42, where it is denied a nation as a whole and Jer. V:7 where a denial is implied. We have now to see clearly through what means *an .b* is bestowed and obtainable. This is a subject not easily disposed of. It involves really the whole problem of the foundation of prayer and its efficacy.

In the earliest passages in which *an .b* occurs, we find the obligation of the people, asking for it, to be small. Thus in Amos VII:2, the oldest passage, so far as we can date individual passages, we find no merit pleaded for the people whatsoever. When Amos says *לֹא יִשְׁעוּ וְלֹא יִשְׁעוּ* he pleads no merit for the nation.

It is only that the nation might not be destroyed. The omnipotence of God and the frailty of man is subtly contrasted in the phrase. He makes no mention of the reason for permitting the nation a continuance existence. Exalted as were the ideals of the prophets, we must not hesitate to believe that at this early date the covenant idea was still a powerful influence in the ideology of the time. Jahweh was still Israel's God and they His people. Should Israel cease to exist, it would be imputed to a weakness on the part of its God. And this idea runs throughout the entire history of the concept. We shall see, in the later passages, it occurs less frequently, but that Israel's weakness and sad plight continued to be a basis for asking leniency of Jahweh, we see in a passage as late as Dan. IX:19. The people, prone to sin, need a God who has compassion and forgiveness just because they are weak and have rebelled against Him. Else how could man endure (Ps. CXXX:4) if God would never grant *an .16* for his many sins? The passage in Ex. XXXIV:9 is based on a similar plea. Moses pleads for Jahweh's *an .16* for the people *3 10 2p pr .16*. Similarly in Neh. IX:17; Ps. XXV:11, we find no merit can be pleaded on behalf of the people. But the greatness of the people's sin is the necessity for God's forgiveness. <sup>8</sup> Even if we follow Briggs in his analysis of this Psalm, and omit v.11, the verse, itself, is understandable in this meaning, for Cowles quite rightly points out that *Q* <sup>9</sup> refers to the frequently expressed attributes of God. <sup>10</sup>

This then is one of the bases upon which a plea for *an .16* is made. For the sake of God's own name, his reputation. The idea is carried to its clearest development in Dan. IX:19; Ps. XXV:11; GXXX:4, "Gottes <sup>11</sup> Ruhm war ja gleichsam verbunden mit Israel's Geschick." For His own sake *14 2p 1* should Jahweh give Israel *an .16* that it might en-

dure, for the sake of His power as well as His "Gnade" or loving  
 grace. This is most clearly expressed in Dan. IX:19, where God is  
 asked to give <sup>למחנה אלהי. ללמד מקדש דוד ואלו דמך: בלי חסד</sup>  
 Similarly in Ps. XXV:11 and CXXX:4. Nu. XIV:19-20 in another clear  
 example of such a basis for <sup>בלי חסד</sup>. The continued action of the  
 attributes of God add increasing power to Him. This is clearly stated  
 if we read this entire passage of JE, from v.17-20. Significant in  
 v.17-18 <sup>היה זה אלהי בשר ודם אשר יחיה אדם אביק ואלו</sup> is  
 Then follows v.19 <sup>בלי חסד אשר יחיה בשר ודם</sup>  
 Psalm CXXX:4 expresses it in the same manner. We see here these two  
 factors, of Israel's weakness and the great power of Jahweh's forgive-  
 ness knitted together as the basis for the increasing power and re-  
 verence of God. V.3 says; <sup>אשר יחיה בשר ודם</sup>  
 We notice the strong similarity, even in language, to Amos VII:2.  
 V. 4, translating 'כ' as "but" <sup>כי יחיה בשר ודם</sup>  
 with this verse we must associate v.7 <sup>כי יחיה בשר ודם</sup>  
 as the foundation of the <sup>בלי חסד</sup>. And again in Jer. XXXIII:8, when  
 we read v.9 together with it.

In all these passages the people plead no merit. It is to Jah-  
 weh's benefit as well as theirs that He permit them to endure, and  
 not perish in their sins by withholding His <sup>בלי חסד</sup>. This basis  
 for claiming a part of God's grace we see existed from the time of  
 Amos, as late as Daniel and Nehemiah. By virtue of the nature of  
 the covenant, as it was conceived of in Israel, Jahweh was pledged  
 to forgive His people. In the same act comes renown and glory to  
 Him. Hempel phrases this concept in the form of a question and es-  
 tablishes it as a basis for all kinds of prayer, in Gebet und From-  
igkeit im A.T. "Ist der Beter einmal tot, so kann er Jahwe aus der  
 Scheol keinen Dank mehr sagen; geht Israel zu grunde, wird dann



seines Gottes Name in der Welt heilig und gross dastehen?"<sup>15</sup> Or, to phrase it once more positively, "God's holy name is proved by His forgiving love. No other being can so forgive. It is this that makes God's name holy."<sup>16</sup>

Before leaving this discussion of the basis for  $\text{אֱלֹהִים}$ , we must note how in these prayers of the people, even after the preachings of the great literary prophets, and even in the prophets themselves, Amos VII:2; Is. LV:7 construing v.13 with it, the sense of Jahweh as preeminately the God of Israel is exceedingly strong. Whatever the universal preachings of the later prophets, as yet, even to the time of Daniel they had not become part and parcel of the religion of the people as we see it expressed in the Psalms and Daniel and Nehemiah. True, as we have seen, the concept of Divine obligation was transformed into the  $\text{אֱלֹהִים}$  of some of the Psalms and even in the later passages of the codes. In the Psalms especially, the tone of the passages in which  $\text{אֱלֹהִים}$  occurs is more "Lobpreis",<sup>17</sup> than a mere asking for  $\text{אֱלֹהִים}$  on the basis of obligation, that is God is praised for possessing and granting this  $\text{אֱלֹהִים}$  instead of requiring it of Him as an obligation in His part, and yet, the strong covenant relationship, whether bound by love, or obligation, without this higher sense of Divine love, is an ever present force in early Israelite religion. Israel's evil plight always resulted in a prayer to Jahweh for help, only, whereas in Ex. XXXIV:9 Moses could unhesitatingly warn God that Israel was  $\text{אֱלֹהִים}$ , the Psalmist and even Amos mentioned the weakness of Jahweh's people with a sense of sadness. Yet, even in that sadness, Israel's evil plight was considered enough to draw forth the grace of Jahweh to save it from perishing so that His name might forever be saved. That evil plight alone was basis enough for  $\text{אֱלֹהִים}$  from Jahweh for his people, and this even after

the universalism of the prophets. Nowhere is this so strikingly brought out as in Jer. XXXI, a chapter written at the height of Jeremiah's career. Presumably v.2 is the basis for the vision of regeneration that follows. Here Jahweh says *לֹא יִשְׁכַּח אֶת יִשְׂרָאֵל* *וְלֹא יִשְׁכַּח אֶת יִשְׂרָאֵל*. Jahweh's ancient love for Israel could not see them remain beaten into oblivion, but was a basis for the regeneration and the new covenant.

Not in all cases were the people merely passive recipients of Jahweh's *חַסֵּד*. The majority of the passages demand of the subjects a whole hearted repentance for the sin before *חַסֵּד* is granted them. There seems to be no reason for the increased obligation of the subject to repent. It can hardly be called a chronological development for we see in the passages as late as Dan. IX:19 and especially in Jer. XXXIV:8 as well as in the Psalms that Jahweh was still inextricably linked with the fate of Israel and was expected to pardon it, that it might not be destroyed by virtue of the inevitable punishment of sin. Only thus could Israel endure and Jahweh's "Ruhm" be maintained. Upon the basis of these late passages then it seems safe to say that this ideology of the covenant relationship existed side by side with the individual note of religion that is struck in the concept of repentance. This is strikingly brought out in the passage in Dan. IX:19 where both repentance and the continued existence of Jahweh's name, through Israel's existence are combined as a reason for granting *חַסֵּד*. Vv.3-16 is a long confession of sin of fasting and of repentance and v.17 then begins the supplication for *חַסֵּד*. We have already noticed that in v.19 *חַסֵּד* is asked because Jahweh's name is closely linked with Jerusalem and Israel. And again in I Kings VIII:50 we notice the two motives for *חַסֵּד* combined. Vv.47-48 mention explicitly a whole hearted re-

penitence of the people, yet Jahweh should grant *חַסְדּוֹ* also because *כִּי עַמּוֹ יִשְׂרָאֵל* for Israel is His people and inheritance which He brought forth out of Egypt. We turn now to the passages in which repentance is an imperative requisite of *חַסְדּוֹ*. Likewise in Is. LV:7 it is unambiguously stated *לֵאמֹר יְהוָה אֱלֹהֵינוּ יִשְׁמַח בָּנוּ*.

*וְיִשְׁמַח בָּנוּ* Here we see the God <sup>of</sup> abundant *חַסְדּוֹ*, the same characteristic that we noted under the first basis for *חַסְדּוֹ* and in v.13, the vision of hope of the utterance we see too, *וְיִשְׁמַח בָּנוּ*. All this we note together with the insistence on individual repentance. One notices a difference in spirit between <sup>20</sup> these passages and those given under the first basis for *חַסְדּוֹ*.

This may lead to a reason for the difference in the motive upon which the granting of *חַסְדּוֹ* is based. We have first to notice the passages where the two bases occur together. In Is. LV:7 the repentance is obviously the dominant factor in securing *חַסְדּוֹ*. The same is true in II Kings VIII:50. In Daniel on the other hand, the *קִרְבַּן* for Jahweh's own renown, is the dominant reason. Keeping this in mind, we turn to the passages discussed under the first basis for *חַסְדּוֹ*. We notice here that a number of definite conditions prevail. The sin has already either been committed or is inevitable, (Ex. XXXIV:9) where the stiffneckedness of the people surely implies that they will transgress the laws of the covenant. The sin committed, the punishment is inevitable as in Amos VII:2 (Buttenweiser P. of I. p.223) or has already been dealt out. (Ps. LXXXIV:5; CXXX:4; XXV:11, all Psalms of a person in distress, begging for relief from punishment). In other words, all these passages depict people already suffering extremely from punishment or fighting to ward off inevitable punishment. Thus in Dan. IX:19, the people are in straits, asking for leniency from Jahweh and we noticed that Jahweh's renown was the primary basis



while the repentance was attacked with  $\gamma/\pi$ /"and furthermore". Out of these straits, suffering or future suffering that is inevitable, Jahweh is called upon that His "Ruhm" might not perish. Whatever their apostasy before, to the people sunk in despair, Jahweh, the covenant deity was "ein Machtiger, der machtigste, ja der einzige Gott" (Hempel, G.u. Fr.p.8) and His might stood out in strong contrast to their own impotence, a feeling brought upon them by the punishment. Besides, He was their God, and they used their despicable condition to appeal for His  $\pi\alpha\beta$  and the subsequent removal of such conditions and in the recognition and confession of their weakness they approximated a more godlike character, turned to Jahweh for help and thus recognized Him as "der einzige Gott", became again His covenant people. For such a people, He was bound to give help.

On the other hand, in the passages in which repentance is the basis for  $\pi\alpha\beta$  and in I Kings VIII:50 and in Is. LV:7 where it plays the dominant role, the punishment has not yet befallen them, implying that the covenant has not yet been completely broken. There may still be time to avert the doom. The sin is often hypothetical as in II Kings VIII and the corresponding passages in II Chron. VII. In such cases, the instructions for attempting to avoid the wrath that will come with the complete severance of the covenant are not amiss. If the people would only repent their evil ways  $\pi\alpha\beta$  would follow for Jahweh is essentially a Deity  $\pi\alpha\beta$   $\pi\alpha\beta$  (Is. LV:7)

I offer this suggestion hesitatingly. It can be established only on this flimsy evidence and what may after all be a subjective feeling that there is a distinct difference in the love of the passages in which repentance is mentioned and those in which it is omitted. Yet, if this suggestion is not accepted there seems to be no

rhyme or reason behind the requirement or elimination of repentance.

These passages need no comments. It is evident that following a trespass, repentance of the people is demanded before *an. b* is granted. This repentance is only to secure that part of Jahweh's grace from which emanates *an. b*. Thus prayer or repentance is necessary to return to the love of God and have God cognizant of the prayer in which *an. b* will be asked. Suggesting this recapture of God's favor, after it has been lost by sin, Keil suggests that the recurring *an. b* in I Kings VIII:30ff. corresponds to the *an. b* of v.28. That *an. b* here has the force of "erhoren", is suggested by another scholar. In verse 39 we see perhaps the highest<sup>21</sup> development of repentance in connection with *an. b*. Here God delves deep into Man's heart to see whether it too has been humbled through the discipline and turns now to Him in repentance and prayer. And without that repentance, if the people are not endangered, Jahweh cannot bestow His *an. b* upon the people. This is strikingly brought out in the passage in Jer. V:7. Here the sin of the people has been a presumptuous one. In v.4, it seems Jahweh is willing to forgive the uneducated and lowly for it is possible they may have sinned<sup>22</sup> out of ignorance but in v.5, even the great, the educated have sinned. Knowing this and seeing no indication of repentance, Jahweh says in v.7 *an. b*. As long as the people were persistent in evil, the divine grace could not function to grant them *an. b*. The great and educated classes were Jahweh's last resort. Punishment of His people was distasteful to Him but when the educated classes were found corrupt too, "es ist sonach kein Grund zu einer Verziehung findbar."<sup>23</sup> In this light *an. b* is translated "why" or "how". It is almost a rhetorical question, for no answer is expected but the verse rather goes on, enlarging the list of accusations against the

people.

But one thing more. It is to be noted that not only the individual is expected to repent before  $\alpha\eta\beta$  is granted him, but the nation as well. *Psalm* in I Kings VIII:30;34;36;39; especially 50, the corresponding passages in II Chron. VI and especially Jer. XXXVI:3

We have now to consider a new aspect of  $\alpha\eta\beta$  as it appears in the P passages. <sup>25</sup> First we notice that only sins committed  $\alpha\eta\beta$  are later subject to  $\alpha\eta\beta$ . <sup>26</sup>  $\alpha\eta\beta$  is also granted in P to one <sup>27</sup> who has unwillingly broken a vow. Only in one passage is it not insisted that the sin was  $\alpha\eta\beta$ . In Lev. V:20-26 there is no mention of  $\alpha\eta\beta$  made but we notice that before  $\alpha\eta\beta$  is granted the damage of the sin must be repaired, vv.23-24.

We come now to a consideration of the method of obtaining  $\alpha\eta\beta$  in P. Where the mechanism of the cult dominates, we find, as is expected that only by offering the prescribed sacrifices is the favor of Jahweh restored and thus the sinner becomes a subject for  $\alpha\eta\beta$ . The technicalities of the sacrifices are not important to our study. If we but remember that the cult replaced substantially for the laity, the use of repentance and prayer in P, we see that these orders for sacrifice are not out of spirit with the required repentance for  $\alpha\eta\beta$ . Whereas repentance, in the prophetic codes repaired the covenant between Jahweh and Israel, in P, this was accomplished through the medium of sacrifice. Further, the human element in the relationship is reduced to a minimum. P, in its fullest development, had practically a fool proof religion. Once the sacrifices were properly made automatically the  $\alpha\eta\beta$  <sup>28</sup> followed. The remarks in these comments by Kennedy are well put. We see here again that  $\alpha\eta\beta$  emanates from the "grace" or, as we termed it before, the "true love" of God, and that that love can





the wickedness of the land overshadowed the good and that therefore *an. p.* is impossible, we must hesitate to accept this idea. In a J passage in Genesis: XXIII:23ff, we remember Abraham's prayer on behalf of the city of Sodom and also Moses' individual *an. p.* as a basis for *an. p.* for Israel. Such pleas are directed to the love and grace of God and not to His strict justice. Jahweh was a God eager and willing to forgive on the slightest provocation, and even further, by an analysis of vv. 2-4, we see an implication that if a part of the people were found upright and moral, Jahweh would spare the city. Vv. 2-3 recount the accusations made against the people, the cause of the imminent destruction. But v. 4 says, "I, however, said, 'Surely, these are poor: they are foolish for they know not the way of Jahweh, nor the ordinance of their God.' "And continues to say in v. 5 "I will get me unto the great men and will speak with them for they know the way of Jahweh and the ordinance of their God." But these had altogether broken the yoke and burst the thongs. So it may be that there is some literality in this passage although it is later than the J passage in Gen. XVIII. But whether the passage is to be taken literally or not, it bears out the fundamental fact that *an. p.* emanates from Jahweh's attributes of grace. Whether by repentance or whether Jahweh comes to their aid to save His own face, so to speak, Jahweh's *an. p.* or its equivalent must function first before *an. p.* can follow. Thus in these passages, that grace or love was repulsed, so to speak by the overwhelming wickedness of the people and as they were not reduced to straits, Jahweh felt called upon to punish. He could find no possible basis for *an. p.* for the well informed were corrupt, as well as the poor and ignorant, Thus Scholz says, "Es ist sonach kein Grund zu einer Verzeihung findbar." <sup>31</sup> And Driver translates *an. p.* (v. 7) "How shall I pardon them." <sup>32</sup> It is impossible



for there is no basis upon which Jahweh's favor can be bestowed upon Israel.

This concludes our study of the bases upon which  $\alpha\lambda\beta$  was asked for and granted. I cannot make out any clear cut reason for the use of one here and another there. The suggestion offered in the footnote under the discussion of repentance I put there only hesitatingly and I realize full well its basis is weak.

But one thing is certain, every passage in which  $\alpha\lambda\beta$  is granted, it is granted or asked for on the basis of Jahweh's  $\rho\lambda\mu\eta$ ,  $\rho\lambda$ ,  $\mu$  or  $\alpha\lambda$  the attributes of grace which He revealed to His people. This is the fundamental consideration. First the favor of Jahweh, whether in the form of His  $\alpha\lambda$ ,  $\mu$  or  $\rho\lambda\mu\eta$  must be secured.  $\alpha\lambda\beta$  is secondary, a manifestation of these attributes. Likewise, the manner of securing that favor is secondary, whether it comes without merit on the part of the people, whether through repentance or sacrifice or through the favor that a single man has found in Jahweh's presence. But always this favor, or grace, or mercy or love must precede and then  $\alpha\lambda\beta$  is a manifestation, a positive act emanating from one of these.

Before leaving the consideration of the bases upon which  $\alpha\lambda\beta$  is granted it will be in place to discuss the only three passages in which it is absolutely denied <sup>33</sup> and one other passage in which there <sup>34</sup> is an implied denial.

In the light of what we have noticed above, the refusal is understandable. There is neither the plea for  $\alpha\lambda\beta$  upon the grounds that man is after all weak and the deity powerful, which we must, after all recognize too as a form of repentance, for in such a plea man indirectly shows his repentance by his submission and humility, nor is there actual repentance. It is a presumptuous sin against

Jahweh (v.17). Further, the man mentally congratulates himself on his importance and powers and determines to act as he pleases despite the <sup>35</sup> *עבר* of v.13, a covenant sealed by an oath and mutual imprecations.

In other words, the man virtually sets himself outside the covenant, willfully and shows no indication of remorse or repentance. Driver offers an explanation of this particular refusal by maintaining that at this time apostasy was at its height and the author could not afford to brook such a sin or promise *א.ב* for it, upon any basis. This may be so. Yet, the general principle obtains that none of the bases noted above enter the sinner's heart and as a result *א.ב* was not given. While chapter XXIX is concerned with the man who does not repent, XXX is concerned with a repentant people again (v.2) and v.3 depicts Jahweh again restoring his people, they having repented. The verse in Lam. III:42 is similar in character. It is clear, knowing what we do about the conditions upon which *א.ב* was given, that the refusal or withholding of it is conditional upon *יָהוָה בָּלֵט אֶמְרֵי*, especially upon the *אֶמְרֵי*, which implies a presumptuous sin, or a high handed sin and no feeling of repentance or remorse. Rashi makes a pointed comment on this passage. As we noted above, *א.ב* was a benevolence of Jahweh for His people. Not only this, but He was eager to bestow it upon them, for they were His people and His renown depended upon their existence and when we shall have finished examining the precise meaning of *א.ב* itself, we shall see clearly that, having sinned, *א.ב* was essential for their existence, for Jahweh's punishment was as merciless as His love was benevolent. But both the *אֲנִי הָיִיתִי* and the *אֲנִי הָיִיתִי* were controlled by the people's conduct, to a greater extent than by Jahweh's own personal willfulness. We know well that automatically, a sinning people incurred His fiercest wrath, a people upholding the terms of the covenant were objects of



automatically exposed to Jahweh's wrath which, if unchecked will destroy them. By repentance, return to the covenant Deity, the punishment is stopped and the covenant relationship is re-established. This repentance may come about through sacrifices as in P, by man's realization of his weakness, and Jahweh's omnipotence, which, after all, is a form of repentance. But even if the people do not repent, there is still Jahweh's *pl*. Israel is His people. His name is linked with their fate and He cannot let them be annihilated for then, He will cease Himself to exist, and so, when the punishment threatens to destroy them and still they have not repented, He gives them *an B* anyhow that His "Ruhm" may not disappear. This idea persists, as we noticed throughout the whole history of the concept, together with and often in the same passage in which repentance is required.



Summary of Subject Matter of Part I

- I. *an. b* Used usually with *an. b*, the covenant name, except in later passages where names of God were interchanged without significance.
- II. *an. b* Used only with covenant people with one exception in II Kings V:18
- III. Bases for asking and granting *an. b*
- (a) Jahweh's reputation as a powerful Diety linked with Israel's fate as a nation. The weakness of the people and the omnipotence of Jahweh, both to punish and to forgive are reason to ask and grant *an. b*. Amos VII:2
  - (b) As a more distinct phase of this basis, the necessity of God's granting *an. b* to a weak people, to whom He has attached His name and reputation, *int. part.* Dan IX:9; Ps CXXX:4; XXV:11
  - (c) By repentance, as a means of restoring the lost favor of Jahweh, which is a pre-requisite of *an. b*. Jer XXXIV:8, Dan IX:19; I Kings VIII:50; Is LV:7
  - (d) Granted in P only for sins committed *an. b*, or for vows unwillfully broken and sacrifice replaces repentance as a means of securing Jahweh's grace. Lev V:23-24 and other P passages
  - (e) The possibility of *an. b* being granted to an entire people upon the basis of an individual's merit. Ex. XXXIV:9; Jer V:1
- IV. *an. b* Not granted because people do not repent are not suffering from punishment.
- V. Conclusion

In its First Meaning of Cessation or Mitigation of Punishment

If we accept the passage in Ex. XXXIV:9 as J 2, at the earliest, then the passage in Amos VIII:2 is the first, in the point of time, in which  $\text{נָּחַם}$  appears. The meaning of  $\text{נָּחַם}$  raises no difficulties whatsoever. The parallel between v. 2 and v. 5 is obvious. v. 2 reads as follows:  $\text{וְנָחַם יְהוָה אֶת יִשְׂרָאֵל וְיָשׁוּבָה יִשְׂרָאֵל וְיִבְנֶה יִשְׂרָאֵל וְיִשְׁכְּנוּ בְּיִשְׂרָאֵל וְיִשְׁכְּנוּ בְּיִשְׂרָאֵל$  and v. 5:  $\text{וְנָחַם יְהוָה אֶת יִשְׂרָאֵל וְיָשׁוּבָה יִשְׂרָאֵל וְיִבְנֶה יִשְׂרָאֵל וְיִשְׁכְּנוּ בְּיִשְׂרָאֵל וְיִשְׁכְּנוּ בְּיִשְׂרָאֵל$  Obviously the meaning of  $\text{נָּחַם}$  is the same, or very close to that of  $\text{נָּחַם}$  here. In fact the Greek read  $\text{נָּחַם}$ .<sup>38</sup>

While Harper and Delitzsch say that the prophet's plea was that Jahweh might forgive the sins that had brought on the punishment that he was witnessing, they are mistaken. They must have been influenced by the commonly accepted meaning of  $\text{נָּחַם}$  as "pardon" and tried to explain its use as such here. This, it seems, is unnecessary. The object of  $\text{נָּחַם}$  is not the sins but the punishment. Primarily the action of  $\text{נָּחַם}$  is not on the sins, in the sense of removing them. If the sins are to be obliterated from before God, that action is only incidental to the imperative cessation of the punishment if Jacob is to endure. If  $\text{נָּחַם}$  means pardon it does so only in this positive sense, even though to cause a cessation of punishment is a negative action. Yet it is a more positive act than mere pardon or obliteration of sins. Thus,  $\text{נָּחַם}$  might well be translated here, "cease now to punish". On this particular passage only, Wellhausen<sup>40</sup> approximates this translation when he says, "schone doch".

Ex. XXXIV:9 presents more difficulty in attempting an analysis of the meaning of  $\text{נָּחַם}$  in the phrase,  $\text{וְנָחַם יְהוָה אֶת יִשְׂרָאֵל וְיָשׁוּבָה יִשְׂרָאֵל וְיִבְנֶה יִשְׂרָאֵל וְיִשְׁכְּנוּ בְּיִשְׂרָאֵל וְיִשְׁכְּנוּ בְּיִשְׂרָאֵל$ . In the first place, vv. 1-9 of this chapter are a complex fusion of various strata. We have therefore to consider v. 9 alone, or with more remote verses that seem to be of the same stratum. V. 9 is

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 probably J 2 or JE. Before proceeding to analyse this more difficult passage, let us just note that if we accept 10a <sup>(3)</sup> b as the J 2 continuation of v.9, there we have a familiar motive for the <sup>an</sup> namely that of making Jahweh's name great among the nations, and turn then to a discussion of a very similar passage in Nu. XIV:19-20. This passage lends itself to analysis much more easily, and from it we may be able to establish a basis upon which we may analyse the passage in Exodus. This passage in Nu. XIV:19-20 is strikingly similar to this passage in Exodus. We note first of all the recountal of the attributes of Jahweh in v.18 of Nu. XIV and in v. 7 of Ex. XXXIV. Morganstern eliminates v. 8 of Ex. XXXIV from the J 2 record. He assigns it to K. What follows the attributes then, is a plea for <sup>an</sup> as in Nu. XIV:19. But in Nu. XIV:20, we see Jahweh's answer already, <sup>an</sup> <sup>an</sup> <sup>an</sup>. Nothing has transpired between the request and its granting. There has been no repentance of the people. Merely the request and a granting of it. We have to look back first to v.12. Here Jahweh says because of Israel apostasy <sup>an</sup> <sup>an</sup> <sup>an</sup>, and this is interpreted in v.15 by Moses as meaning a complete annihilation of the people and a refusal to bring them to the Promised Land. Only Moses was to be saved. (v.12). We notice here another parallel with the passage in Ex. XXXIV:9. There too, of all the people, only Moses possessed the <sup>an</sup> of Jahweh, and upon its basis did he plead for <sup>an</sup> for the entire people. So here, we find Moses singled out by Jahweh as righteous in the midst of a sinning people, pleading for <sup>an</sup> for that people in v.19 and in v. 20 we have the immediate answer. But unlike the passage in Ex. XXXIV, the rest of Nu. XIV, sheds some light on the significance that the answer in v.20 has. While it does not mean complete cessation of punishment, as we found it in Amos, but from what follows v.20 here it is clear



that  $\text{נחל}$  means mitigation of punishment. Again, it is hardly forgiveness or pardon in the common usage of the term, for the connotation of those words is complete eradication of sin and punishment alike. In these passages we find that  $\text{נחל}$  is mentioned with the sin, a factor which was not so in Amos, where there was not even a mention of sin. But here again, the only meaning that  $\text{נחל}$  of v. 20 can have, is that of alteration of the punishment, previously pronounced, to a lighter one. Nu. XIV:31 shows this to be true. No longer was the decree of v.12 to stand. All of Israel was not to be destroyed. But because Israel was his covenant people, because they were objects of his  $\text{נחל}$ , and so that the other nations of the earth might not impune any weakness to him because of the destruction of the people to whom He was bound in covenant, there comes a mitigated punishment as a result of  $\text{נחל}$ . Only one generation was to die in the wilderness. The children would Jahweh bring to the land. And so we see that the  $\text{נחל}$  of v. 20 does not mean pardon but might be translated, "I have altered or lightened the decree of punishment". Had Jahweh pardoned, it seems that necessarily there would have been no punishment at all. He does not pardon the sinning generation at all. They pay the fullest penalty for their sins. So the  $\text{נחל}$  of v.19 means "mitigate the punishment for the sin of this people" because of Thy  $\text{פד}$  and because your fame is bound up with them by covenant. And in v.20 we might translate it as, "I have mitigated the punishment." Unless we accept this meaning, the  $\text{נחל}$  of v. 20 is incomprehensible, for the ensuing verses continue to speak of the eventual death and destruction of the sinners.

None of the commentaries take into account the b part of verse 19,  $\text{נחל}$   $\text{נחל}$   $\text{נחל}$  etc. They all translate  $\text{נחל}$  and  $\text{נחל}$  as forgive and seem to think the petition for  $\text{נחל}$  is asked for upon





he does grant <sup>אֵל</sup> for such a sin.

Returning for a moment to the meaning of <sup>אֵל</sup> in v. 19, we find that Keil and Delitzsch say it refers to "Die Erhaltung des Volks aber nicht erlassung der wohlverdienten Strafe".<sup>43</sup> Quite a reversal of the real meaning of the concept. The Targum, in every Biblical passage in which <sup>אֵל</sup> occurs, translates it as <sup>קאל</sup>, the same meaning that it gives to <sup>אלה</sup>.

Strange to say, only a medieval Hebrew commentator, Nachmanides, caught the real meaning of <sup>אֵל</sup>, which he interprets as <sup>אֵל מִלְּפָנֶיךָ</sup>

We turn now to the passage in Ex. XXXIV:9. To understand the implications of <sup>אֵל</sup> we have to turn back to Chapter XXXIII:3. Here we find Jahweh saying to Moses, <sup>וְאֵל אֵלֶיךָ מִן הַשָּׁמַיִם וְאָמַרְתָּ אֵלַי וְאָמַרְתָּ אֵלַי</sup>. Hearing this, the people mourn and Jahweh repeats His statement in v. 5. In v. 16, Moses makes a request for Jahweh's presence in the midst of the people, but it is in the light of Jahweh's threat to consume the people should He go with them, that we can understand the <sup>אֵל</sup> in Ex. XXXIV:9. There we see that Moses says, "If I have found favor in Your eyes, then let my Lord go in our midst, even though this is a stiff-necked people, and You will mitigate the punishment for our transgressions and sins." The passage really lends nothing, of itself, to the meaning of <sup>אֵל</sup>. Yet from the very obvious parallelisms between it and the passage in Nu. XIV:19-20 and from these passages in Ex. XXXIII, it seems that the idea of mitigation of punishment might well be the meaning of <sup>אֵל</sup> here. Hirsch says, "Moses pleads here for the continued and repeated forgiveness of Israel, necessary just because they are a stiff-necked people."<sup>44</sup> Because they are a stiff-necked people, if Jahweh goes in their midst He will be forced to consume them entirely. But Moses, upon the basis of his own favor with Jahweh, pleads that Jahweh

should go in their midst and grant them  $\text{נח'ל}$ . By this he means that the severity of the punishment be altered. That Jahweh should be in the midst of the people and even though they sin, not necessarily pardon every sin, in the sense of forgetting it, but continue to let His people exist, by mitigating this destructive punishment, to one of a lesser degree of severity and not completely annihilate the people because of their stiff-neckedness.

In Jer. V:1;7, we find  $\text{נח'ל}$  used with a similar meaning. In vv.1 ff. we find a situation again, analagous to the passage in Nu. XIV:19-20. In Jer. V:3-4 we find that the nation has already been chastised for its sins, yet they have not repented of them. They have none of the feeling of humility that we noticed as one of the bases upon which  $\text{נח'ל}$  was asked. What threatens now is the complete destruction of the city, Jerusalem, symbolic of the entire nation. It is in regard to this complete destruction that  $\text{נח'ל}$  of v.1 is used. It is not a matter of mere pardoning of sins, in a mere negative sense of removing them. But it is primarily a matter of averting the decree of the punishment of the nation, one might say, even in spite of the sins. The sins of the nation will be overlooked if there be only one righteous man, upon the basis of which Jahweh could grant  $\text{נח'ל}$ . For no other basis is represented here. The people have not repented, nor are they in sad plight that Jahweh might be induced to grant  $\text{נח'ל}$  for the sake of His name. In the face of such conditions, it would not do to translate  $\text{נח'ל}$  as pardon, in the sense of removing the sins from before God's presence. Such an idea would be contrary to all ideas of forgiveness as we know them to have existed in the Bible. But we might well translate  $\text{נח'ל}$  as, "I will spare her, or mitigate her punishment." This meaning is more clearly brought out in v.7. After the question, "How



shall I grant *an. b?*" Jahweh Himself answers, in v.9., after recounting the many transgressions of the people.

*הַיְיָ יִשְׁמַר אֶת הַיְיָ וְיִשְׁמַר אֶת הַיְיָ*  
It is impossible for Him to do anything but punish since He cannot grant *an. b*. It is not a problem of forgiving these sins, recounted before. If it were, we should expect not a mere recountal of them but some rebuke because of the high handed manner in which they were committed, or some comment to this effect. But the problem is how to grant *an. b* in the face of these sins, and where there is not a single basis for its granting, and thus avert the destruction. In other words, the sins, not the attitude of the people are the primary cause for refusal, while if it were merely a matter of forgiveness there would be exceedingly more emphasis on the lack of repentance. But these sins have virtually placed the people outside of the covenant and there is no way in which Jahweh's grace or love can function to avert the doom, once they are thus deprived of His protection. In other words, *an. b* here may mean pardon, if we wish to translate it in one word, but it clearly means that only if we keep in mind that it is in the positive sense of mitigating or lessening the punishment. It is really a positive manifestation of Jahweh's forgiveness and this force we shall see made obvious in the passages in I Kings VIII and in the later passages of Jeremiah.

The same force holds for the passage in Jer. XXXVI:3. The commentaries all lay great stress upon the *Q. e.*, implying that it is the high point of individual responsibility in Biblical theology. Each man must repent. But this aspect of the basis for *an. b* we have discussed above. The force of *an. b* is similar to that of the above passage. The date of the prophecy is before Nebuchadnezzar's attack on Jerusalem and the prophet has called Baruch to write

down his prophecies and read them to the people with a final, yet faltering hope that the people will repent of their sins and Jahweh's grace will be returned and the punishment ( *the evil decree* ) will be averted. We see again then, that *an. B* refers primarily to the punishment. The forgiveness of the sins is a secondary consideration. What the passage is referring to above all is averting the evil decree of Jahweh.

## II

### Selilah in the Meaning of Forgiveness of Sins but Having the Implication of Restoring Losses Incurred Through Punishment

The next passages in Jeremiah, chronologically considered, in which *an. B* appears, show an added development in the meaning of the concept. Jer XXXI:33 (34) and XXXIII:8, Steuernagel dates during<sup>45</sup> the last period of the prophet's activity, somewhere between 588-586, almost a quarter of a century after the above Jeremianic passages, which date from the beginning of his activities.<sup>46</sup> That these passages are later we might imply from the more advanced concept of *an. B* as we find it used in them. Whereas previous to this, the emphasis of *an. B* lay upon the punishment, with almost a negative force of removing or mitigating it, it now concerned itself with the sin, as it did in the passages above, with the exception of the Amos passage, but instead of following its actions on the sins with a negative action of mitigating or causing a cessation of punishment, it now took to itself the positive force of restoring that which had been lost through punishment.

The passage in Jer XXXI:33 refers to a Messianic kingdom. It is part of a prophecy of the glorious future of the regenerated nation. Jahweh now pronounces the new covenant. But this is only possible

when the inhibitions of the sins have been removed. Thus, in v. 33 *אֵלֶּיךָ יְיָ אֱלֹהֵינוּ* is not a part of the conditions that will prevail in the new order of things. Rather this is the first move, the basis upon which the rest can be accomplished. It would be absurd to include it as a promise of the conditions that will exist, once the ideal state is established, for the previous verses certainly imply a condition where there will be no sin to forgive. But this phrase is the first act of the regeneration of the people and the establishment of this state, the restoration of the covenant which had been lost through the sins. Israel has paid the full penalty of punishment for its sins. Jahweh's wrath is entirely appeased and Jahweh Himself offers to make a new covenant, of His own accord, with Israel, to replace the one that had been broken (vv 30-31). Clearly, here the meaning is not to mitigate the punishment, for Jahweh's wrath has entirely spent itself, but rather, He will now forgive the sins, so that they do not stand between Israel and His grace, and upon that basis, from a fresh start, establish the new covenant.<sup>47</sup> One thing more makes it clear that *אֵלֶּיךָ* here acts to remove the sins from Jahweh's presence so that they form no inhibitions to His grace, and only so that the covenant, broken before, may be renewed in a different form. The parallel between *אֵלֶּיךָ יְיָ אֱלֹהֵינוּ* and *אֵלֶּיךָ יְיָ אֱלֹהֵינוּ* cannot be overlooked. *אֵלֶּיךָ* and *אֵלֶּיךָ* are undoubtedly used with the same force.

We turn now to Jer XXXIII:8, also a late passage, which Steuernagel dates with XXXI:34 and which Kautzsch assigns to an even later date, and we find *אֵלֶּיךָ* used here in a similar sense. Again the parallel between *אֵלֶּיךָ יְיָ אֱלֹהֵינוּ* and *אֵלֶּיךָ יְיָ אֱלֹהֵינוּ* cannot be overlooked and in v. 9 there follows again a positive beneficence

for Israel that will be based upon this removal of sins. The Codex Alexandrinus even reads *232nd* for *unbtl.*

That we deduce from these passages is that אָנֹכְיָא means pardon of sins, but again only if we remember it, not as a mere negative action, but as a positive force. It is not merely the eradication of sin from before the Deity. While we saw that positive power manifested before by affecting the punishment, in these passages it becomes more of a positive force in itself by restoring that which has been lost during the period of punishment. This we saw strongly brought out in the passage in Jer XXXI:33, by its use as the fundamental upon which the new covenant is established. The אָנֹכְיָא will be made, says Jahweh, אֲנִי יְהוָה הַמְּשַׁלֵּם וְהַמְּפָדֶה בְּעוֹלָתוֹ. Here is a positive good, more positively expressed than be mere amelioration of deplorable conditions, emanating from אָנֹכְיָא. And in XXXIII:8, we might well translate פִּיטֹרָם as, "For I will cleanse them", rather than, "And I will cleanse them". Again, as in XXXI:34, it is not likely that this promise of forgiveness would appear as an anti-climax to the regeneration of the people, but would better be a basis for it, as it was in XXXI:34. This Graf and Scholz point out. So we have אָנֹכְיָא here acting upon the sins, but substituting some act of grace for the loss incurred through punishment. Here the covenant is to be considered only as that which was lost in the process of punishment and which, upon the basis of אָנֹכְיָא will be restored. Mitigation of punishment is quite out of keeping with the spirit of these passages for they lead us to believe that Jahweh is fully satisfied with the punishment and is ready, of his own free will to bring it to an end. But from the אָנֹכְיָא or the considered expiation of the sins, there now comes too a restoration of all that was lost in this period of chastisement.



This fact is stated in so many words, we might say, in the passages in I Kings VIII:30;34;36;39;50. Here we see without a doubt that *אנ'ל* carries with it, in addition to forgiveness for sins, this implication of restoring that lost through punishment. The sins again and the forgiveness are only contributory factors, an inhibition and a method of overcoming it, that Jahweh's grace might again function on His people, if they repent. Thus Skinner says, "Every answer to prayer includes the forgiveness of sin. Forgiveness then means the answer to prayer."<sup>49</sup> *אנ'ל* here is really an answer to prayer, for every passage is a prayer. But the significant point in our consideration is that *אנ'ל* implies both the forgiving and the positive manifestation of the answer of the prayer. Thus in v. 33, the punishment or plight of Israel is defeat and captivity. But hearing their prayer, implying their repentance, Jahweh is to grant *אנ'ל* and return them to their land. In v.36 the punishment is drought, the manifestation of *אנ'ל*, granting of rain. The phrase *והוא יתן להם* *אנ'ל*, offers no difficulty. Only after Jahweh has taught Israel the proper way of worshipping Him, after they learn how to keep their part of the covenant, then will He carry out His part of the relationship. I believe Lumby misinterprets it when he says, "God's forgiveness will be shown by the clearer teachings of the right way which He will give to His people."<sup>50</sup> There is no reason to interpret it thus. Obviously the prayer is for relief from the drought and the *אנ'ל* implies the granting of this. There is no logical reason for including this moral element. Rather, this must be learned before Jahweh's grace is restored, and before He grants the requested prayer for rain. The b part of the verse merely explains the process by which *אנ'ל* and the rain will come about. "When Thou teachest them the way wherein they should go, then Thou wilt grant *אנ'ל* and



give rain upon Thy land which Thou gavest to Thy people for an inheritance." V.39 is merely another appeal that Jahweh might hear<sup>51</sup> (erhoren) the prayer of Israel directed to the Temple and grant<sup>אנ'ב</sup>. V. 39 a<sup>3</sup> presents no difficulties either. It is in keeping with the demand for sincere and thoroughgoing repentance that underlies <sup>אנ'ב</sup> in this chapter. Ralbag explains it thus: A man does not profit from mere prayer alone if his heart is not in accord. So (Jahweh) do to each man in accordance with his thoughts at the time of prayer. Lumby<sup>52</sup> offers the same explanation. Yet another explanation is possible, that is just a degree more explicit than this one. Inv. 37 are listed a number of calamities liable to befall the people as punishments. V. 38 describes these as <sup>לכל איש</sup> for every man. Quite naturally, the prayer in v. 39 refers to the removal of these punishing plagues and the meaning of v. 39 a<sup>3</sup> b might well be, in the light of what we already know of <sup>אנ'ב</sup>, and give to each man, in accordance with his ways (in accordance with his repentance and conduct) that which You know to be in his heart, namely the removal of these punishments, for Thou alone knoweth the hearts of all men. It is really not a matter of vital importance, what the exact meaning of this part of the verse is. That it is clear that it does not mean destructive punishment, that it does not carry a moral implication in the punitive sense, is clear from the next verse, which states that it is for Jahweh's fame that He should do this. Such an idea would not be linked with an idea of destroying the people who are to bring Him this "Ruhm". Thus, <sup>אנ'ב</sup> can hardly mean that God should recompense each man according to his acts for he has just suffered punishment for them. Rather, it can only mean that God should do to each man in accordance as He sees the sincerity of the sinner's repentance.

In v. 50 we find Israel captured and in exile. <sup>אנ'ב</sup> here can

only mean to return them to their own land. The verse does not state this, yet it says  $\text{פְּלִיטָה לְפָנָיו יְהוָה וְיִשְׁׁמְרֵם$ . One might, translating literally, take this to mean that the prayer has the meaning of making the exile less severe, in the sense that people under whom they have come into exile will treat them gently. If so, we have here an idea closer to the first meaning of  $\text{חַסְד}$  than the second, namely, mere mitigation or cessation of punishment, without the positive element of restoration. But it hardly seems possible, knowing as we do the strength of the bond that existed between Israel and its land, that there would be a prayer asking for an exile in which the people would live complacently. The exile was viewed as the severest of punishments. The hope was not to lighten the severity, but to terminate the punishment. None of the commentaries cast any light on the meaning of  $\text{פְּלִיטָה}$  here. Yet, it seems that an exiled people, so strongly attached to its land, would consider the act of compassion, par excellence, restoration to their own land. Barnes, in keeping with this idea, places v. 39b at the end of v. 50.<sup>53</sup> I do not believe this to be necessary. It seems entirely logical, and even necessary to me, in consideration of what we know to be the relationship of people and land in ancient times, that this alone can be the meaning of  $\text{פְּלִיטָה}$  here, and especially since we have seen that  $\text{חַסְד}$  in these passages implies the idea of restoring the losses suffered by way of punishment.

Thus we have seen, clearly expressed, that  $\text{חַסְד}$  has now taken on this implication of this positive manifestation of forgiveness. It has assumed a definitely positive meaning.

There is no need to discuss, at length, the passages in II Chron VI:21;25;27;30;39 and VII:14. They are so strikingly like these in I Kings VIII that it seems the Chronicler must have copied Solomon's

prayer from the record in Kings. Exactly the same conditions prevail and the verses are the same except for an occasional and not important change of words. The verse in II Chron VII:14 shows clearly this same meaning of  $\text{אָן'פֿ}$ . After the punishment, if the people repent and in addition, because Israel is Jahweh's people and in distress, He will grant them  $\text{אָן'פֿ}$  and the positive manifestation is  $\text{פֿאַר אַן אַרמל}$ .

One other passage from this time bears out this meaning of  $\text{אָן'פֿ}$ . Jer L:20, dating from about 539. Again we see that  $\text{אָן'פֿ}$  implies not only the removal of sins, but the positive element besides. The  $\text{אָרמל}$  etc. is not to be construed as referring to the period included in the  $\text{פֿאַר אַרמל}$ . In other words,  $\text{אָן'פֿ}$  is not one of the ideals of the regenerated nation pictured here, as we noticed it not to be included in such prophecies in Jer XXXI:34 and XXXIII:8. Again, it is the foundation for the regeneration. Thus Graf points out, "Dann, in jener Zeit, wird alle Sundenschuld Israels and Judas von Jahwe als getilgt ansehen sie ist aus dem erlosten Ueberrste des Volkes verschwinden, und zwischen diesem und seinem Gotte tritt dann das <sup>54</sup> reine und ungetrübte Verhaltnis der Gnade und Liebe." Thus we see that  $\text{אָן'פֿ}$  removes the obstruction of sin from before the efficacious and positive functioning of Jahweh's "Gnade" and "Liebe". It itself thus becomes a positive agent, for after the negative activity of removing the sins, there follows from it the positive manifestation of forgiveness in v. 21ff., the regenerated power of the fallen Israel.

Two other passages of this period do not lend us any further evidence in constructing our concept of  $\text{אָן'פֿ}$ . They are passages in Deut. XXIX:19 and II Kings XXIV:4, in which  $\text{אָן'פֿ}$  is refused. Hence, we cannot tell what might have been the result had it been granted. If we can infer from the account in II Chron XXXIII:13 that Menasseh







proselyte, in the fullest meaning of the term. Naaman had completely offered himself to Jahweh, yet his state position in Aram demanded outward obedience and worship of other Gods. And while the author judiciously refrains from stating explicitly that  $\alpha\eta\cdot\beta$  was granted him, the fact that Elisha dismissed him with a blessing bears silent testimony to this fact. But again, whether the request was granted or not, we see clearly the implications of the verse and that  $\alpha\eta\cdot\beta$  refers to the sin only as it stands as a hindrance to the grace of Jahweh. We shall see that he used  $\alpha\eta\cdot\beta$  hardly with the hope that the sins would be pardoned in the sense of removing them. But the use of  $\alpha\eta\cdot\beta$  was intended to refer to the grace of the God whom he had just accepted. Naaman was hardly to be considered a member of the covenant. If he were, there can be no doubt that his worship of other gods would have been heartily condemned, at any time in Israel's history. What he prays for here is a continuation of the powers and grace of the God that had just cured his leprosy. It is hardly possible that a man should expect forgiveness, in the common meaning of the term, for a pre-meditated and often repeated act. It is quite possible that he did not consider this act of foreign worship a sin. At any rate, he expected Jahweh to be cognizant and ever conscious of this matter. And he hoped that in spite of it, he might still enjoy the favor of this great Deity. In other words he did not expect forgiveness of sins, per se, as we commonly understand that action, but he hoped that despite his strange conduct, he would be an object of  $\alpha\eta\cdot\beta$ , that no punishment would befall him. We might almost translate  $\alpha\eta\cdot\beta$  here as "May Jahweh continue to grant me the full benefit of His grace and love." I think this verse shows clearly that  $\alpha\eta\cdot\beta$  had only an incidental bearing on the sins. It was concerned primarily with the restoration of status after punish-

ment of sin and was a positive good emanating from God.

Before passing on to a consideration of  $\text{an}.\text{b}$  in P. It may be well to summarize, briefly, the development in this second stage of the meaning of the concept. We see here that it has the meaning of forgiveness of sins, but only as a secondary meaning. That is, the forgiveness of sins is not an end in itself for the concept. It means forgiveness only in a positive sense, that sins are forgiven so that Jahweh may again bestow His blessings on the people. The relationship between Jahweh and Israel was a covenant relationship. When Israel broke the covenant, punishment was sure to follow. We saw how first  $\text{an}.\text{b}$  was the agent that caused a cessation or a mitigation of this punishment, implying thereby a forgiveness of sins. In this second stage of its development we noticed the addition of a more positive element, the restoration of that lost through the punishment. Through this process again, the forgiveness of sins is stated or implied, for the prophetic influence had made it inconceivable for Jahweh's grace to function and love to function on a sin burdened people. But the sense of forgiveness of sin is merely a first step, almost only an implication, to be derived from the evidence that Jahweh's grace has returned. It carried the idea of forgiveness into a more positive meaning, in the positive manifestation of forgiveness by some act of a positive nature, restoration of losses incurred through punishment.

### III

#### The Concept of $\text{an}.\text{b}$ in the Priestly Code

Chronologically, the next stratum in which  $\text{an}.\text{b}$  occurs is P. Here, above all, we see  $\text{an}.\text{b}$  not as the negative element of removing sins, but developed to its highest extent as a positive emanation of the grace of Jahweh, after the sins have been removed. It has here

gone a step farther in its positive development. While in the second stage of its development it retained the negative meaning of removal of sins as an inhibition to the functioning of Jahweh's grace, we shall see that in P it no longer concerns itself with the sin at all, and has developed into a positive manifestation of Jahweh's grace alone. We have discussed above the preliminaries, in P, for obtaining  $\text{an} \cdot \text{B}$ . As we know P, it is impossible to believe that  $\text{an} \cdot \text{B}$ , a product of Jahweh's grace, could manifest itself on a sin-laden people. The removal of the sin here comes through the medium of the  $\text{an} \cdot \text{B}$  of the priest, taking the place of repentance or of the dire straits of the people, which was considered as an atonement for sins. Thus Kennedy defines  $\text{an} \cdot \text{B}$  as "the summary expression for the performance by the priest of certain rites, by which sin, viewed as defilement or uncleanness is removed and the way opened for the sinner's forgiveness." <sup>56</sup> Once these rites are performed there is no obstruction to the grace of Jahweh functioning upon the people or person and pardon (  $\text{an} \cdot \text{B}$  ) is given. This  $\text{an} \cdot \text{B}$  is the last act in the process of re-establishing the status of the sinner. It can only mean that he is accepted back into the covenant relationship as though he had not sinned. The covenant, broken by sin, is repaired and the erstwhile sinner stands again a fitting subject for Jahweh's grace. While these passages in P do not tell us just what particular benefits accrue from that grace as we learned from the passages in I Kings VIII and their corresponding passages in II Chron, and as we saw in the rest of the passages considered under the second meaning of  $\text{an} \cdot \text{B}$ , they do bring out clearly that  $\text{an} \cdot \text{B}$  was not meant as pardon in the sense of obliteration of sin, but that it is used as a positive act, manifesting the fact that the sins are removed. For we know that the sacrifice was



always the method of obtaining the grace of Jahweh, in P, and there is no reason to doubt that such is the purpose here. And the manifestation of that grace, the object of it here, is  $\text{an} \cdot \text{d}$ , the renewal of the covenant, the implicit understanding that the sins no longer obstructed the functioning of the Divine grace. The negative act of pardon or obliteration of sins we find in the rites of the  $\text{an} \cdot \text{d}$  performed by the priest. What follows is a positive emanation of grace from Jahweh. This is  $\text{an} \cdot \text{d}$ , translated forgiveness, only if we keep in mind that it means this only as a positive sign that the sins have been expiated. It itself is already a positive benefit, the re-establishment of the sinner within the covenant.

57

There is no need to discuss these passages in P separately. There is no difference in any of them in the use of the concept. One comment might be added however on the arrangement of the text in Nu. XV:26, a passage in which the  $\text{an} \cdot \text{d}$  is mentioned. This passage might be a later addition, as Graf makes it. The sentence, as it stands is certainly clumsy, repeating as it does, practically verbatim, v.25, and adding only the idea of the  $\text{an} \cdot \text{d}$ . From the fact of this repetition and also from the fact that this is the only passage in the Bible where  $\text{an} \cdot \text{d}$  is bestowed on anyone but a full-fledged Israelite, with the exception of Naaman ( II Kings V:18), it is very possible that this passage is a later addition.

58

We find  $\text{an} \cdot \text{d}$  used with yet another meaning in P. In Nu. XXX: 6;9;13,  $\text{an} \cdot \text{d}$  has the meaning of release from a vow. Here again we need no long discussion as to the meaning of the word in individual passages. As it occurs in these three passages it can only mean release from the obligations of a vow, when it becomes impossible to fulfill the vow because of unavoidable circumstances. The



translation of "forgive" here is entirely incorrect, for we know, first of all that were it considered a sin, the sinner, in P, would have to make the proper sacrifices to obtain forgiveness, even though the sin be unwitting.  $\text{אנ'ס}$  can only mean, "And Jahweh will release", perhaps, without considering it a sin. This is brought out in v.16 of this chapter, where the possibility of nullifying a vow in an improper manner is discussed and there we see that the husband bears the burden of the guilt even though  $\text{אנ'ס}$  is given to the wife. So  $\text{אנ'ס}$  here means only release from the obligations of a vow so that no one needs to bear the burden of sin of an unfulfilled vow.

The passage in Neh IX:17 really lends little to our knowledge of the concept of  $\text{אנ'ס}$ . It would be unsafe to say positively that the positive goods or blessings mentioned in the ensuing verses are the result of  $\text{אנ'ס}$  alone and not of the rest of the attributes of grace here listed for God. But it is significant that  $\text{אנ'ס}$  is included in the formula  $\text{פָּאָר פָּאָר פָּאָר אֱלֹהֵינוּ}$  etc. and that it is placed at the beginning of the list. We saw how, in the second meaning,  $\text{אנ'ס}$  was the basis, the first emanation of grace so to speak, upon which the covenant in Jer XXXI:34 and the blessings of I Kings VIII and the other passages discussed above, were based. Perhaps therefore, we might safely say that at this time  $\text{פָּאָר פָּאָר פָּאָר אֱלֹהֵינוּ}$  etc. were considered as secondary, based upon  $\text{אנ'ס}$ ; that these were the positive manifestations of  $\text{אנ'ס}$ . Thus  $\text{אנ'ס}$  here fits perfectly with its highest development, and with its continued development in P, as the positive manifestation of Jahweh's grace, on the basis of which the further attributes of the covenant revelation functioned. I put this passage here, in the chronological order generally assigned to Nehemiah, after P and before <sup>59</sup> P<sup>1</sup>. If  $\text{אנ'ס}$  here is to convey the meaning of forgiveness of sins, it

seems that it should precede P. While if it has merely this aspect of a positive manifestation of Jahweh's grace, a basic act implying the renewal of the covenant, then it follows logically after P, for we saw that its meaning was just that there. It is difficult to tell which applies to this passage. Yet, with the recountal of the transgressions in the preceding verses, it seems possible that *an B* might imply also this negative act of forgiving sins, so that the ensuing grace might be built upon it. It has the positive element of grace too. If such is the case, it should come before P, in the development of the concept, in connection with the passages under section II. On the other hand, may be included here with the whole list of positive attributes, all of which, as a group stand over against the recounted transgressions. It is difficult to determine which is the case here, but it is evident that *an B* does have here its positive force--something beyond the mere negative action of eradicating sin. Whether it has the negative as well cannot be determined.

We turn now to the meaning of <sup>60</sup> in PT. Here we find it used in exactly the same way as in P, except for the passages in which it meant release from a vow. Always the <sup>60</sup> precedes as in

P and in every passage in which  $\alpha, \beta$  occurs, it does so in the following formula:  $\exists x \exists y (x \neq y \wedge x \in y \wedge y \in x \wedge \neg \exists z (z \in x \wedge z \in y))$

This is all that need be said for m. 86 in Pt. What was said above

for P, applies exactly here. Again Kennedy says, commenting on Lev IV:20, "The performance of the rite of expiation ~~also~~, insures

the pardon of the sinner. The real ground of the forgiveness is the free grace of God, Who revealed Himself as Yah | Elo | Ah | Ra etc. The

sacrifice, by virtue of the cleansing efficacy of the blood, in particular, merely removes the barrier of the action of the divine grace!" 61

This grace then manifested itself in 2010, the positive forgiveness

Thus we see, that even in the legalism of the P code ~~an~~<sup>ab</sup> retained this positive force. It does not mean in any sense removal of sins as the translation *pal* of the Targum would lead us to believe. But it is the first, the fundamental manifestation of the return of Jahweh's grace after the sin has been removed by sacrifice which here takes the place of repentance. It stands for restoration of the sinner's place in the family relationship of Jahweh and Israel. In this light it has made a further development over the second meaning of the concept.

A passage from Deutero-Isaiah further bears out this meaning of an' b. Deutero-Isaiah and the earlier passages of P were of approximately the same time. And here again we see in v.6 a man of complete repentance. *He al. l' u' al nu p' k' l' al l' o' r' a' sh' a' b' u'*

V. 7 shows the grace of Jahweh functioning upon him. We see it clearly brought out that  $\text{נָחַם}$  means something more than the mere obliteration of sin, that it is a positive manifestation of pardon. It seems to me that there is a distinction here between  $\text{נָחַם}$  and  $\text{נָחַם}$ . Again, if the goal were merely to make Israel objects of Jahweh's  $\text{נָחַם}$  it seems that the pardon would come first. That is, if  $\text{נָחַם}$  had only the meaning of pardon here, that is of removing sins, it would logically precede the object of pardoning, namely to make Israel objects of  $\text{נָחַם}$ . But  $\text{נָחַם}$  precedes and  $\text{נָחַם}$  follows.

In other words, after repentance which removes the sin, since the man returns to God (אלה) and no barrier of sin exists any more, here in a moral sense, but probably the same idea that P transformed into a physical sense, Jahweh will terminate the punishment through פְּחָח and following that He will further prove His pardon by the positive power of אֱלֹהִים. What the results of this positive action will be we find in vv.12-15, namely regeneration of the people and the land; the restoration of all that was lost through punishment. We notice, incidentally again, in a prophet as late as Deutero-Isaiah, the significant use of יְיָ אֱלֹהֵינוּ, our God, Israel's God, together with the insistence on individual repentance. No mention is made of forgiveness of sins. It is tacitly understood in repentance and אֱלֹהִים comes already as a positive force, manifesting Jahweh's restored grace.

The passages in Psalms present difficulties in the way of interpreting the meaning of אֱלֹהִים. Steuernagel dates Psalm XXV at the time immediately following the return from the exile. V. 11 of this Psalm presents a number of difficulties as it stands. In the first place, what immediately precedes and follows has nothing to do with sin or forgiveness. These verses are doxologies of God. It is to be noticed too, that the verbs used are either imperatives or third person, masculine singular, with two exceptions: the וְיָצִיא of v.7 and the וְיִשְׁלַח in v.11. As v.11 stands now, it interrupts the smoothness of the verses praising God, inserting a prayer for forgiveness. The only verse in the Psalm, similar in spirit, is v.7a. I make the following suggestion for the re-arrangement of these verses, upon this basis and we shall see then too that אֱלֹהִים has a meaning that fits in with the meaning we saw it to have in a period close to this time; the period in which Jer XXXIII:8; L:20; XXXVI:3 fell. In other words, in the period in which אֱלֹהִים had the





ing verses. Thus Keil & Delitzsch say, "Most prominent of these attributes is the sin pardoning mercy, which is the primal condition and the foundation of all others." <sup>66</sup> Again,  $\text{נָסַח}$  is pardon in a definitely positive sense. Not the removal of sins but the positive manifestation of pardon to demonstrate the removal of them. Out of it comes the rest of these attributes of mercy.

I leave Psalm CXXX:4 for the end, for it better than I could, epitomises, with the idea continued therein, this concept of  $\text{נָסַח}$  as the basic element in the removal of the covenant which has been broken by sin. It was this idea that we noticed in all the passages discussed under the second meaning of  $\text{נָסַח}$ . Even in the passages where it applied definitely to a forgetting of sin, it did so only that the covenant might be repaired and the positive manifestation of God might emanate again to Israel. It was the first and primary action out of which, directly came forth the grace of Jahweh, in one form or another.

Daniel IX:9, placing  $\text{רַחֲמֵי}$ , and  $\text{נָסַח}$  in juxtaposition to each other, reminds us of the passage in Is. LV:7. Here again, we see  $\text{נָסַח}$  emanating from  $\text{רַחֲמֵי}$ , from the grace of God. As Glueck says, "In seinen (Jahweh's)  $\text{רַחֲמֵי}$  und  $\text{נָסַח}$ , vergibt Gott den Reuigen Abtrunnigen." <sup>67</sup> Obviously,  $\text{נָסַח}$  here bears out this statement. The phrase  $\text{כִּי מָחַל בָּא}$ , at the conclusion of the verse, is a confession of sin. On the basis of such a confession,  $\text{נָסַח}$  is invoked for the purpose of restoring the covenant, broken by the sin confessed. Likewise, in v. 10, the phrase  $\text{אֲבָל יִסְחַרְחַח לְנֶפְשׁוֹ}$  is another such confession. These confessions are considered in the nature of a repentance. We can then understand the meaning of  $\text{נָסַח}$  in v. 19. It can only mean "repair now the covenant by forgiving these sins which we have confessed."

Again in v. 19. It can only mean, "repair now the covenant by forgiving the sins". Again,  $\text{אנ'ל}$  is at once the termination of the period of punishment and the broken covenant, and the force out of which the new arises. For v. 25 gives us again the nation regenerated and from what we saw of  $\text{אנ'ל}$  we may certainly say that this regeneration follows from its bestowal. Further, in v. 19 we see the phrase  $\text{אנ'ל לך אנ'ל}$ . The use of  $\text{אנ'ל}$  in I Kings VIII and the parallel passages in II Chronicles, throws light upon its use here.  $\text{אנ'ל}$  "Do!", do something in a positive way to show that  $\text{אנ'ל}$  has been bestowed. The  $\text{אנ'ל}$  is a corollary of  $\text{אנ'ל}$ , the positive manifestation of the forgiveness of sins, the sign that the covenant has been re-established.

We shall notice, in concluding our discussion of  $\text{אנ'ל}$ , with a discussion of Psalm CXXIX:4, that  $\text{אנ'ל}$  really signifies this, the renewal of the covenant. This passage is one of the most significant that we have considered thus far. We have noticed how  $\text{אנ'ל}$  meant removal or obliteration of sins from God's memory, so to speak, so that His grace might function upon His people again. In other words,  $\text{אנ'ל}$  was closely related to the re-establishment of the covenant, broken by sin. It meant forgiveness of sins but only in this sense, and so Glueck's statement, "In seinen  $\text{פניו}$  und  $\text{אנ'ל}$  vergibt Gott den reuigen Abtrünnigen" is correct, if we understand "vergift" not only as forgiving but as a positive manifestation of re-instatement or re-establishment of the covenant. And he adds, "In seinem hesed nimmt er sie in seine Gemeinschaft wieder auf." If our analysis of  $\text{אנ'ל}$  is correct then, it approximates very closely this meaning of hesed. That  $\text{אנ'ל}$  refers to the covenant relationship we noticed in P, where the  $\text{אנ'ל}$  removed or covered the sins so that Jahweh's grace could again function, and the  $\text{אנ'ל}$  meant "for-



give" but in this sense of re-establishing the person in the covenant. In the Naaman story we saw that the new convert prayed that despite his frequent and conscious sin, he might be granted  $\text{אֱלֹהִים}$ ; that even though this sin existed before Jahweh, His grace, through the covenant, the grace that had healed the leprosy, might continue to function for him. In Jer XXXI:33 we saw that Jahweh granted the  $\text{אֱלֹהִים}$  because He says,  $\text{אֱלֹהִים אֲנִי הָיָה לְךָ אֱלֹהִים}$  and again in Jer XXXIII:8 how the nation was promised restoration to power because in the future Jahweh would grant them  $\text{אֱלֹהִים}$ . In Neh. IX:17 we noticed  $\text{אֱלֹהִים}$  as the first and basic attribute in the recountal of the covenant graces of Jahweh, the rest depending on it. If hesed is the direct force that takes the renegades back into the covenant,  $\text{אֱלֹהִים}$  is the force here that shows that the covenant has been established, and out of it emanates the positive force that proves that the covenant has been restored. In Psalm CXXX, first it is interesting to notice that the Psalmist does not use  $\text{אֱלֹהִים}$  in connection with his sins. When he wishes to say Israel will be freed from her sins he uses the verb  $\text{כָּפַר}$  (v.7). V.3 says  $\text{כִּי יִכָּפֵר עַל כָּל חַטֹּאתֵינוּ אֱלֹהִים}$  and v.4 answers  $\text{אֱלֹהִים אֲנִי הָיָה לְךָ אֱלֹהִים}$  "but with Thee is  $\text{אֱלֹהִים}$ ." It must be clear that  $\text{אֱלֹהִים}$  means more than the mere pardon of sin. While it means as we saw in Jer. XXXIII:8 and XXXIV:3  $\text{אֱלֹהִים}$  in contradistinction to  $\text{אֱלֹהִים}$ , it has a deeper connotation. This  $\text{אֱלֹהִים}$  is very insignificant. This is attested by the fact that  $\text{אֱלֹהִים}$  is the direct cause of  $\text{אֱלֹהִים}$ , of the worship of God. It is not to be supposed that the worship would result from the mere negative activity of forgiving sins. But we have seen that this part of  $\text{אֱלֹהִים}$  was incidental, even had dropped out in P. The only reason we have for saying that it exists here is that v.4 seems to stand in opposition to v.3. But what is more important is the positive connotation  $\text{אֱלֹהִים}$  must have to command



worship. From it emanated the blessings of Jahweh's worship. It means forgiveness again, but it means forgiveness in the sense of the Liebe and Gnade that results from such continual forgiveness. Man continually sins and if this  $\text{an} \cdot \text{b}$  were not given to him he could not exist because he would be cut off from the power of his God's love and grace. These-Jahweh's ever present  $\text{an} \cdot \text{b}$  insures to him. I believe the similar phraseology of v. 4 and v. 7 are significant.  $\text{an} \cdot \text{b}$   $\text{an} \cdot \text{b}$   $\text{an} \cdot \text{b}$  and  $\text{an} \cdot \text{b}$   $\text{an} \cdot \text{b}$   $\text{an} \cdot \text{b}$  . If  $\text{an} \cdot \text{b}$  gathered back the sinner into the covenant,  $\text{an} \cdot \text{b}$  was the positive force that re-established that covenant and out of which  $\text{an} \cdot \text{b}$  came.

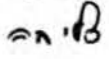
We may now, in conclusion, turn to the question that we left unanswered above. What actions of the people called forth  $\text{an} \cdot \text{b}$  . It must be clear now that any act of the people that broke the covenant of Jahweh made it imperative to have  $\text{an} \cdot \text{b}$  . Some sin or transgression was the instigation for it. And it came from Jahweh that Israel might not perish, as we noticed in its first meaning, where it meant cessation or mitigation of punishment. Later it came to have a more positive meaning. When the covenant was broken, if there was repentance, a return to God, or when the suffering of the people had wiped out the sins, or when the land had been expiated through sacrifice, then  $\text{an} \cdot \text{b}$  came to renew the covenant. It becomes almost an equivalent of mercy or better love or grace because of their more positive connotation.

This then, is the highest meaning to which  $\text{an} \cdot \text{b}$  developed. It is a misunderstanding to translate it merely "forgive", for that word, in English, has a negative connotation. We perhaps have no real equivalent of a word that expresses this two-fold action of obliterating sin and demonstrating the positive manifestation of forgiveness by some act of grace. But this is what the concept came to mean. We

may safely translate it "forgive" if we can conceive of forgive in this very positive sense. Figuratively,  $\omega n \cdot B$  was the rainbow in the heavens for Israel, not merely the end of the storm. But a radiant, emanating force--positive, clear proof of Jahweh's forgiveness and the re-establishment of the covenant.

Footnotes for Chapter I

- (1) The Book of Psalms, R. Kittel
- (2) G.F. Moore, Judaism, Ipp. 424-429, Cambridge (Harvard University Press, 1927
- (3) J. Morganstern, The oldest Document of the Hexateuch, p. 20
- (4) Steuernagel, Einleitung d. A.T. p. 745, Driver, Introduction to the Literature of the O.T. p. 377
- (5) M. Battenweiser, The Prophets of Israel
- (6) It is significant that none of the earlier codes use the concept. We are forced to abandon Steuernagel's suggestion that Ex. XXXIV:9 is J. (Einleitung-p.150) Kautzsch and Morganstern date it as falling within the period of JE or J 2. If we were to accept Steuernagel's suggestion, this passage would stand out in its use of  $\alpha n \cdot B$  as to age. J is at least some 300 years older than the next latest record of the use of  $\alpha n \cdot B$  in Amos VII:2. While if we accept the date of this passage is JE or J 2, approximately 650, according to Cornill, it comes close to the time of Amos 750? and we shall see that  $\alpha n \cdot B$  is used in something of a kindred meaning in both passages.
- (7) Biblischer Commentar u.d. A.T. Keil and Delitzsch on Daniel
- (8) Ibid: On Psalm XXV:11
- (9) Cf. Glueck, Das Wort Hesed, p. 47. "Hesed is eigentlich das positive Element der Sundenvergebung, wmoit Gott die Wiederhergestellte Einigkeit zwischen sich und sienem sich danach sehenden Volke bekundet."
- (10) C.A. Briggs, The Book of Psalms
- (11) See Reference to Glueck. p. 47
- (12) The Psalms, Keil and Delitzsch

- (13) Glueck, p. 51, in Ps. CXXX ist der Dichter sich der menschlichen Sundhaftigkeit, wegen welcher kein Mensch vor Gott Stand halten konnte, bewusst ware nicht seine an sittliche Bedingung gebundene Vergebung.
- (14) "The purpose of the  in v.18 is to bring God respect from other nations and fear and devotion from Israel. (Jeremiah, A.W. Streane, Cambridge Bible)
- (15): Hempel, Gebet u Frommigkeit im A.T. p. 6
- (16): Cheyne on Psalms, CIII:3.
- (17): See Hempel, Gebet u Frommigkeit pp. 18-19, for the difference in prayers. Psalm 103 is entirely given up to the Lobpreis of an individual soul "uber den sundenvergebenden heilenden und starkenden Gott."
- (18) For a complete discussion of this difference between Israel, frail and weak, and its all powerful God, see Hempel, Gott u. Mensch im A.T. p. 58. Damit aber stehen wir abermals vor einer sehr merkwurdiven Verbindung an sich heterogener Motive, des aussersten Bewusstseins um den Abstand Jahves von allem Seienden und dennoch des Glaubens an seine Zummanghorigkeit mit den einen Volke .....Jahves Mund hat es geredet, dass seine Herrlichkeit vor aller Welt offenbar werden soll; seine Wort, das ewig bleibt, ist die Gnadenverheissung an Israel. (SEE also ibid; pp. 173-175
- (19) Steuernagel, Einleitung, p. 512, dates this passage as late as 586.
- (20) I Kings VIII:30;34;36;39;50.  
II Chron. VI:21;25;27;30;39.  
Jer. XXXVI:3; Is. LV:7.  
II Chron. VII:14; Dan. IX:19.



- (21) Hertzberg, Die Entwicklung des Begriffes *Colp* in A.T.  
z.f.d. A.T.W. p. 270, (1922)
- (22) K.H. Graf, Der Prophet Jeremia,
- (23) A. Scholz, Comm. z. Buche Des Propheten Jeremias
- (24) Graf, Scholz, D.C. von Orelli, translate *וְכָל* as  
wofur, Cornill, Weshalb, Driver, "How Shall I pardon Thee?"  
Keil and Delitzsch "weshalb"  
Redak, "Upon what merits?"
- (25) Lev: IV:20;26;31;35; V:10;13;16;18;26; XIX:22; Nu XV:25;  
25;28; XXX 6;9;13
- (26) Lev IV:13;22;27; V:2-4;15;18; Nu:XV:22
- (27) Nu XXX:5;8;13
- (28): Kennedy on Lev. IV:20; "The performance of the rite of ex-  
piation *וְכָל* ensures the pardon of the sinner but the se-  
quence is properly one of time and not of cause and effect,  
for the real ground of forgiveness is the free grace of God,  
who revealed Himself as *אֱלֹהֵינוּ* etc. The sacrifice,  
in virtue of the cleansing and efficacy of the blood, in  
particular, removes the barrier to the action of the divine  
grace. None of the prophets, not even Ezekiel, refers to  
the sacrifice as the means of atonement for the sins of the  
people. God forgives by His grace and mercy alone. "The  
priest shall perform the rites of the expiation on his  
(the sinner's) behalf and he shall be purged from his sin  
and so made capable of receiving, as he shall certainly re-  
ceive, the divine forgiveness.
- (29): Lev.IV:20;26;31;25; V:10;13;18;26;16; XIX:22 which, it seems,  
is not a part of PH and is out of its context here.
- (30): In a commentary *וְכָל*, the writer says. Until now Moses

had not found it necessary to draw on the reserve power of  $\text{אֱלֹהֵינוּ}$ . Only now, after the sin of the  $\text{פָּסַח}$  he used it to ask for  $\text{אֱלֹהֵינוּ}$ . The Israelites feared the loss of the power of  $\text{אֱלֹהֵינוּ}$  because with it they lost the potential powers of Jahweh's help. And why does it say in v.8  $\text{לֹא יִסְמְךָ}$  because Jahweh was counting off the generations of those who would not possess His  $\text{אֱלֹהֵינוּ}$ , and He had already reached the fourth. So Moses hurried so that Jahweh should not include all the future generations of Israel and rob Israel of His  $\text{אֱלֹהֵינוּ}$  forever. Then Jahweh made the covenant, not upon any merit of the people but because of Moses'  $\text{אֱלֹהֵינוּ}$  and for the generations after the fourth.

- (31) Comm. Z. Buche Des Propheten Jeremias, A. Scholz
- (32) The Book of the Prophet Jeremiah, S.R. Driver
- (33) Deut XXIX:19; II Kings XXIV:4, Lam III:42
- (34) Jer V:7
- (35) Thus Driver interprets  $\text{אֱלֹהֵינוּ}$  S.R. Driver, Deuteronomy I.C.C.
- (36) Rashi on Lam III:42
- (37) J. Skinner, Commentary on Deut, (Century Bible)  
W.E. Barnes, Commentary on Deut (Cambridge Bible)
- (38) Biblia Hebraica, R. Kittel
- (39) Harper, W.R. Amos and Hosea, I.C.C.  
The Twelve Minor Prophets. F. Delitzsch
- (40) Die Kleinen Propheten, J. Wellhausen.
- (41) J. Morganstern, The Oldest Document of the Hexteuch, p. 20.  
Kautzsch, Dates it as JE.
- (42) Keil and Delitzsch, Biblischer Commentar u.d. A.T.
- (43) A. Weill, Les Cing Livres de Moise.

44)

S.R. Hirsch, Der Pentateuch

Weill again seems to sense the meaning of  $\alpha\eta\cdot\delta$ . He does not state explicitly what it is, yet, in a commentary on this passage he says that  $\alpha\eta\cdot\delta$  is the positive power that separates the effect of a crime (probably meaning the punishment) from the cause, thus negating the sin.  $\alpha\eta\cdot\delta$  he says, emanates from  $\alpha\eta\alpha\beta$  and here he is wrong, for in no place is it associated with  $\alpha\eta\alpha\beta$ , but again he states the meaning correctly when he says that the inevitable end of the punishment of the crime is interrupted by the love of which  $\alpha\eta\alpha\beta$  and  $\alpha\eta\cdot\delta$  come.

45)

Steuernagel, Einleitung, p. 572

46)

Kautzsch, Does not assign it to Jer. but to a later redactor of the prophecy

47)

A.S. Peake, Century Bible, "Naturally the ideal conditions could not be restored while the sin of Israel remained unpardoned and ever present to the Divine consciousness. An amnesty in the fullest sense of the term must be declared.

G.A. Smith, Jeremiah had made clear, as ever prophet did, that God's pardon was the first, the necessary preliminary to his other gifts Jeremiah, p. 378

A. Scholz, Commentar zum Buche Des Propheten Jeremias, "Die Sunde ist vernichtet. Die Vernichtung der Sunde ist die Vorbedingung fur des Legen des Gesetzes in die Herzen."

48)

K.H. Graf, Der Prophet Jeremia, Jahweh will cleanse them of their sins. He will forgive the same and no more think of them so that they (the people) stand be-

fore Him pure and unspotted for the new covenant.  
This covenant and the forgiveness of the Holy One  
are inseparable.

A.Scholz, Comm. z. Buche des Propheten Jer. The presupposition of this covenant of mercy is however, the purity of the people from all sins.

- (49) J. Skinner, New Century Bible, I and II Kings
- (50) J.R. Lumby, Cambridge Bible, The I and II Books of Kings
- (51) Hertzberg, Die Entwicklung des Begriffes *קָלָה* im A.T.  
z.f.d. A.T.W. p. 270 ( 1922)
- (52) J.R. Lumby, Cambridge Bible, The I and II Books of Kings
- (53) Battenweiser, Prophets of Israel p.288  
Cornill, Introduction to the Canonical Books of the O.T.p.309
- (54) K.H. Graf, Der Prophet Jeremia, p. 599
- (55) Wm. E. Barnes, (Cambridge Bible), The Two Books of Kings
- (56) A.R.S. Kennedy, (New Century Bible) Numbers  
Gesenius, Hebrew and English Lexicon of the O.T. pp.484--485  
(Boston 1894) defines *קָלָה* in the Piel as the act of removing or covering over the sins. This then becomes the negative activity and the *קָלָה* comes as forgiveness perhaps, in a positive sense. The covenant may now be renewed when the obstacle of sin is removed.
- (57) Nu XV:25;26;28
- (58) K.H. Graf, Leviticus
- (59) Conill, Int. to the Canonical Books of the O.T. p. 105ff.
- (60) Lev IV:20;26;31;25, V 10;13;18;26;16, XIX:22

I take the liberty of including this passage as PT because of the formula:

*קָלָה יְהוָה לְכָל חַטֹּאתֵינוּ וְלִכְלָלָנוּ בְּרַחֲמָיו*  
*קָלָה יְהוָה לְכָל חַטֹּאתֵינוּ וְלִכְלָלָנוּ בְּרַחֲמָיו*



This is the only place that such a formula occurs in so called PH while it occurs in every one of the passages listed above as PT. Further, this verse is entirely out of place in chapter XIX. Despite the fact that not a single commentator seems to notice the difficulty, neither vv.21-22 have any relation to what precedes or follows in the text.

- (61) A.R.S. Kennedy, (New Century Bible) Leviticus
- (62) Nachmanides on Lev IV:20
- (63) A.R.S. Kennedy, on Lev IV:26
- (64) C.W. Nagelsbach, The Prophet Isaiah
- (65) Steuernagel, Einleitung, p. 745
- (66) The Psalms, Keil and Delitzsch
- (67) Glueck, Das Wort Heseḏ, p. 47
- (68) Glueck, Das w. Heseḏ, p.47

## I

A study of the meaning of the word *hemlah* reveals the fact that the word falls into two categories, practically parallel in time and development. The one, its association with the Deity we shall consider under the caption of the Divine usage of the word. In the other category, then is its donor, bestowing it upon other men or upon other possessions. This category we consider under the caption of the Profane use of *hemlah*. In point of time, these two developments are practically parallel. So far as we can date the passages of the Bible, the terminus a quo of the Divine use of the word is approximately 780-720 B.C.E., the earliest passage being a J passage in Genesis XII:16 and the terminus a quem of the same category is approximately 200-250, a passage in II Kings XXIV:15;17. While with the Profane use of the word the terminus a quo is an E passage in Exodus II:6, with an approximate date of 780-720 and Hemlah remains a quem of the same is in a passage in Esther (Divine Usage) from approximately 200. Since the word antedates the Profane in its beginnings, we shall consider the development of *hemlah* under this usage first.

## II

The first notable fact under the Divine usage of the term is that with *hemlah*, the covenant name of Jehovah predominates in the passages in which *hemlah* is used. In Ezekiel we find the word's name referred to as *hemlah* in three passages. In Lamentations II:2 *hemlah* is used and in II Chronicles XXXIV:18;19 *hemlah* is added to the *hemlah*. In all other passages except in XVI:15 and XXVII:22, where no name is mentioned, and the commentators are unanimous in applying "God" as the subject of the sentence, the covenant name of Jehovah is used with the giving or taking of *hemlah*.

## I

A study of the meaning of the word  $\alpha\beta\gamma\delta$  reveals the fact that its usage falls into two categories, practically parallel in time and development. The one, its association with the Deity we shall consider under the caption of the Divine usage of the word. <sup>1</sup> In the other category, man is its donor, bestowing it upon other men or upon human possessions. <sup>2</sup> This category we consider under the caption of the Profane use of  $\alpha\beta\gamma\delta$ . In point of time, these two developments are practically parallel. So far as we can date early code passages of the Bible, the terminus a quo of the Divine usage of the word is approximately 780-720 B.C.E., the earliest passage being a J passage in Genesis XIX:16 and the terminus a quem of this same category is approximately 300-250, a passage in II Chronicles XXXVI:15;17. While with the Profane use of the word the terminus a quo is an E passage in Exodus II:6, with an approximate date of 750-722 and the terminus a quem of the same is in a later passage in Zecharia, dating from approximately 250. Since the Divine usage antedates the Profane in its beginnings, we shall consider the development of  $\alpha\beta\gamma\delta$  under this usage first.

## II

The first notable fact under the Divine usage of the term is that, as with  $\alpha\beta\gamma\delta$ , the covenant name of Jahweh predominates in the passages in which  $\alpha\beta\gamma\delta$  is used. In Ezekiel we find the deity's name referred to as  $\alpha\beta\gamma\delta$  in three passages. <sup>3</sup> In Lamentations II:2  $\alpha\beta\gamma\delta$  is used and in II Chronicles XXXVI:15;17  $\alpha\beta\gamma\delta$  is added to the  $\alpha\beta\gamma\delta$ . In all other passages except Job XVI:13 and XXVII:22, where no name is mentioned, and the commentators are unanimous in supplying "God" as the subject of the sentence, <sup>4</sup> the covenant name of Jahweh is used with the giving or denial of  $\alpha\beta\gamma\delta$ .

## III

Having now established Jahweh as the name most frequently used with  $\text{אֱלֹהִים}$  under the Divine usage of the word, upon whom, or what did He bestow, or, in many cases refuse to bestow His  $\text{אֱלֹהִים}$ ? In Genesis XIX:16 and Job XXVII:22  $\text{אֱלֹהִים}$  is associated with an individual man. In Lamentations II:2 we find the word used, denied in meaning, with regard to  $\text{אֱלֹהִים}$ , and once in Ezekiel XXXVI:21 we find  $\text{אֱלֹהִים}$  used directly with  $\text{יְהוָה}$  God's holy name, and again in Ezekiel VII:4;9, God denied  $\text{אֱלֹהִים}$  to the land of Israel, although the content proves that it is really the people who are meant. In Job XVI:13, Job's reins are referred to with  $\text{אֱלֹהִים}$ . In the rest of the passages in the Divine use of the term the people of Israel are the objects either of the bestowal or the denial of  $\text{אֱלֹהִים}$ . Again, as with  $\text{אֱלֹהִים}$ , we find that in its Divine usage is associated with people or objects under the covenant relationship with Jahweh.

## IV

What now, is the basis or bases upon which the giving or refusal of  $\text{אֱלֹהִים}$  is made? The content of this part of the paper is not clear cut and evident from the texts as the preceding has been. Especially is it difficult with regard to the actual bestowal of  $\text{אֱלֹהִים}$  the instances of which are far less than those in which it is denied. We will consider first the six passages where  $\text{אֱלֹהִים}$  is bestowed in the Divine usage.

The passage in Genesis XIX:16 occurs with the word in a nominal form,  $\text{אֱלֹהִים}$ . "In the action of the  $\text{אֱלֹהִים}$  of Jahweh upon him, Lot was forcibly removed from the city, destined to immediate destruction." "Lot is still reluctant to leave his house and the city which he had made his home, so the angels, tender to the weak-



ness of the man and aware of Jahweh's *רחמים* (pity) for him, lead him by the hand and set him outside of the city." Lot's conduct is by no means meritorious in this particular incident. All of the commentators realize this, stressing particularly Lot's strong longing to remain with his earthly possessions and his reluctance

to leave the condemned city. <sup>8</sup> Ramban sums up this condition as acutely as anyone in the following phrase. *אם יצא לו רחמים עליו ויחיה*

*כי יצא לו רחמים עליו ויחיה כי יצא לו רחמים עליו ויחיה כי יצא לו רחמים עליו ויחיה*

Lot's is a peculiar character to receive any grace from God. Various suggestions have been made to account for the basis of such an act of grace. Some suggest that it was because of Lot's hospitality in receiving the messengers and attempting to safeguard them when they first came to the city, <sup>9</sup> that God singled him out from the whole city <sup>10</sup> to be saved. While others feel that it was because of Lot's relationship to Abraham that Jahweh felt that He could not destroy him with

the rest of the inhabitants of the city. <sup>11</sup> From later passages, we shall see that there is more reason to accept this second view than the first, for in a number of later passages we shall see men benefit from *רחמים* given on the basis of that Person's affiliation with some beloved of Jahweh, or of the giver, whoever he be. Whichever we accept, it requires no searching analysis of the passage to discern that Ramban is essentially correct. Lot's conduct, at that very moment of forced rescue, was far from commendable and it was not of any present merit that he received the grace of Jahweh's *רחמים*.

There is an analogous passage, if we accept Lot's relationship to Abraham as the reason, in II Sam XXI:7. To be sure, this is a profane use of the word, but David does save Mephibosheth only because of his friendship with his father, Jonathan. And another

parallel passage is to be found in II Chronicles XXXVI:15, where God again extends his *חסד* to a people, of themselves not meritorious. But whatever the basis here in Genesis, we see that *חסד* demands no very rigid pre-requisites from the person to whom it is given, but rather that it may be given by Jahweh because of some relationship to another, the latter being beloved of the bestower.

The passage in Ezekiel XXXVI:21 presents no difficulty as to the basis for Jahweh granting *חסד* upon the people. In reality it is *אֱלֹהֵינוּ* upon which Jahweh has *חסד*, but the people are the beneficiaries nevertheless. We need not seek for the reason behind this relationship. *אֱלֹהֵינוּ* clearly refers to Jahweh Himself,<sup>12</sup> and Jahweh and Israel are so closely identified that the downfall of the people is sure to be impuned to His loss of power. "Gottes Ruhm war ja gleichsam verbunden mit Israel's Geshick."<sup>13</sup> "Das Exil seines Volkes ist auf die Dauer für Jahwe unertraglich: denn es erregt den Spott der Heiden über Jahwe selber. Darum muss er eingreifen, nicht um Israel's willen, sondern um seines heiligen Namens willen, der unter den Völkern entweiht wird."<sup>14</sup> It need not be discussed further to see that again, as in the Genesis passage, the object of *חסד*, here the people, is not of itself worthy of any Divine grace. But similar to the passage, some action in the past, here the covenant relationship, made Jahweh gracious to the extent of bestowing His *חסד* upon the unworthy people. Had He not done so, because of that very covenant relationship, which linked His name to the fate of Israel, His reputation as a powerful deity would have been imperiled. And so, going back for a moment to the Genesis passage, we may now be able to see more clearly that in all likelihood it was Lot's affiliation with Abraham which made Jahweh forbear from absolutely crushing out any of Abraham's relations, and by virtue of which Lot was





safely say that  $\alpha\beta\gamma$  here has a finer, more elevated meaning than the condescending sort of grace, given out of commiseration or upon the basis of some covenant obligation as we have seen it in the passages already discussed. That such is the case; that there is a heightened requirement of the people, as we might judge from the use of  $\alpha\beta\gamma$ , is borne out by a passage of approximately the same time as this from Isaiah. In Malachi III:17 we find  $\alpha\beta\gamma$  used again. We shall see later in what an elevated meaning the word is used here, but for the present we are interested only in the basis for its granting. Here there can be no doubt that the people merit such a distinction. In v.16 we find the recipients designated as  $\beta\gamma\delta$ , those that fear the Lord, in contrast to <sup>15</sup> the ungodly discussed in the preceding verses in this chapter. Added to that in v.17 we find Jahweh designating this group of  $\beta\gamma\delta$  as  $\alpha\beta\gamma$ , "a special treasure". <sup>16</sup> Without a doubt then, this remnant,  $\beta\gamma\delta$  is a group, worthy, beyond the extent of any group, so far recipients  $\alpha\beta\gamma$  and, as we shall see when we examine more closely the meanings of the word, its meaning here reaches the climax of its development.

In Joel II:18 we find a new element entering as a basis for  $\alpha\beta\gamma$ . While the prayer that the priests offer has a content, the principle idea of which is already familiar to us as a basis for  $\alpha\beta\gamma$ , <sup>17</sup> the very idea of prayer, as well as the content of v.16 and v.17 describing a penitent people, is new. This is probably in fulfillment of the advice given in vv.12-14. V. 18ff, is Jahweh's <sup>18</sup> answer to His people's prayers of penitence. None of the commentators make clear whether or not the b part of the verse is dependent on the a part and whether Jahweh's  $\alpha\beta\gamma$  upon His people came as a result of His zealousness for His land and reputation or not. But even if



such is the case,  $\alpha\beta\gamma$  being only a partial manifestation or an aspect of His  $\alpha\beta\gamma$  for his land, the idea of repentance for the people and the formal, penitential intercession of the priests is an addition to what we have seen to be the bases in all the preceding passages, and a step above the other passages in elevated meaning, with the exception of the two passages in Is. LXIII:9 and Mal. III:17. These two passages seem to stand at the apex of a pyramid of development. In this passage in Joel, we see already a decline. Again, Jahweh's own reputation is an important factor in the granting of  $\alpha\beta\gamma$ , although the basis has not sunk back as far as in Ezekiel where only the reputation of  $\alpha\beta\gamma$  was the motivation. Here, the people's repentance elevates this passage above one where only Jahweh's reputation or obligation is the basis. There remains then only the passage in II Chronicles XXXVI:15, in which  $\alpha\beta\gamma$  is granted in this Divine usage of the word. Here we find it once more at a level no higher than at its inception, and it was discussed as a parallel to the passage in Ezekiel XXXVI:21

Summary of Bases for the Granting of  $\alpha\beta\gamma$  in the Divine Usage of the Term

- I. No merit required of object. Jahweh's own reputation, being linked to person or people, compels him to sustain them by granting  $\alpha\beta\gamma$ .
- II. The basis in Isaiah LXIII:9. Granted because Jahweh too suffered, although use of  $\alpha\beta\gamma$  may add some merit to the condition in I and thus make another basis.
- III. Highest development. People worthy of being a  $\alpha\beta\gamma$ , a remnant composed of  $\alpha\beta\gamma$  in same relationship to God as son is to father.
- IV. The necessity of sustaining people in order to sustain Jahweh's

reputation (I), but added to this the requirement of repentance.

- V. In brief,  $\alpha\beta\mu\lambda$  is granted only to those in distinct connection with the Deity. Is LXIII:9, note  $\mu\sigma$  and in Gen XIX:16 Lot has merit of belonging to Abraham.

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We turn now to a consideration of the passages, under this Divine usage, in which  $\alpha\beta\mu\lambda$  is refused. The passage in Jeremiah XIII:14 is exemplary of a number of passages, in which evil conduct on the part of the people is the ground for Jahweh's refusal of  $\alpha\beta\mu\lambda$  in the punishment which must follow. Chapter XIII:10ff describes the actions of the people that brought down upon them the pitiless wrath of God and turned the potential blessing of association with Jahweh into a devastating destruction, so that He is forced, by their evil conduct, to reduce them to the value of a worthless girdle. This was the inevitable reaction of the covenant relationship; pitiless punishment because of Jahweh's wrath at the spiritual crimes of the people linked to him. This idea need not be expanded farther here. As we examine the meanings of  $\alpha\beta\mu\lambda$  we shall see the significance that it had in this inevitable balance of sin and punishment. The passages in Ezekiel, in which  $\alpha\beta\mu\lambda$  is used in the Divine category, and in which it is refused, come under this same basis, the refusal emanating from the wrath of God at a sinning people. There is however, one peculiarity worthy of mention in every one of these passages from Ezekiel. This is the continual association of the refusal of  $\alpha\beta\mu\lambda$  with the word  $\alpha\sigma\tau\lambda$ . Just what the special implications of  $\alpha\sigma\tau\lambda$  here are, cannot be discussed in this paper, but it seems marked out as an especially grievous act of misconduct. The most significant passage in connection with this matter is IX:1. In this verse Jahweh

commands His messenger to pass through the doomed city and to mark all the men "who sigh and cry" against all the abomination (5/20/21) that are practised in Jerusalem. In v.5, the passage in which אֵלֶּיךָ occurs, it is only upon these, marked with the designated sign, that אֵלֶּיךָ is bestowed. The rest of the populace falls under the wrath of Jahweh, as a sinning people, and in v.10 we find that they receive no אֵלֶּיךָ. The two passages from Job require little explanation.<sup>21</sup> One need not accept God as the subject of the verbal forms of אֵלֶּיךָ found in these passages. As we shall see later the verb here is used really with the force of an adverb. Yet, if as some do, we consider Jahweh as the subject, or even if He is only the subject of the verb that אֵלֶּיךָ modifies and not of אֵלֶּיךָ itself, these passages should be considered under the Divine use of the word. But there is little specific that we can say about the bases of אֵלֶּיךָ here. The whole tenor of the book must be understood before we can find a basis for the denial of any grace whatsoever from God. It was God's purpose, in whatever evil He brought upon Job, to test him, to do so with unmitigated force, and this Job mentions in these two speeches of his in which these passages occur. He speaks of God's untempered wrath in the strongest terms and so, when in XVI:13 he says, אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ and in XXVII:22, when he says אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ אֵלֶּיךָ, he means only this--that his suffering is unmitigated, almost inhuman in intensity. The basis, unknown to him, was God's desire to test him--in reality a righteous man.

#### Summary of Reasons for the Denial of אֵלֶּיךָ

- I. The wrath of God, inevitably called forth by the people's sins, bound to Him in covenant relationship.
- II. Some special case, as in Job, where God has no real basis, but

an ulterior motive for not granting <sup>21</sup> ~~to~~ to a sufferer.

The Meanings of <sup>22</sup> ~~to~~ in Its Divine Usage

If, as we noted above, Lot's conduct during the incident in Gen. XIX:16 was not meritorious, with the exception of his helping the angels, the grace that he received, in the form of <sup>22</sup> ~~to~~ was equally as dubious in value, measured from the standpoint of the usual power of Divine grace. He was forced to leave all of his earthly possessions. To be sure, he escaped "with only his bare life as spoil", as a result of the <sup>22</sup> ~~to~~. The whole tenor of the passage is so deprecatory of Lot that to say "that <sup>23</sup> ~~to~~ here is a clause to showing that the men were agents of Jahweh's tender-  
ness, as well as of His severity" seems to be entirely out of keeping with its spirit. Rather, "these continual delays and objections of Lot's are related and have a definite purpose. Lot is inferior to Abraham in faithful obedience." <sup>24</sup> Whether or not the picture of Lot presented here was to show his inferiority to Abraham, specifically, is not of great importance. What is important is his inferior conduct, measured by any standard. The fact that the men had to use force to get him outside the city, shows, it seems to me, that rather indifferent, or at least condescending spirit in which the <sup>25</sup> ~~to~~ is here granted. The commentators give various translations for the word here, any one of which might be acceptable, in a superficial sort of way, none of them really bringing in what seems to be implicitly contained in the passage, this very condescending, indifferent spirit in which <sup>25</sup> ~~to~~ is given. In the spirit of the passage one might better use a word like "suffering" or a colloquial expression, "putting up with" seems to carry the spirit. For really, Lot is rescued in spite of himself. It is the will of Jahweh, yet for Lot's own benefit, and when He might



easily have ignored him, Jahweh "suffered" or "put up with" all of Lot's pettiness to bring him without the limits of the doomed city. Losing all of his earthly possessions, here, as the passage in Jeremiah, his is a grace only in comparison to the evil <sup>lot</sup> of the rest of the city's inhabitants, and *here* carries no real, positive force. In a word, we might translate it, Lot was saved through Jahweh's "toleration" of his conduct, because, probably of his relationship to Abraham, while Jahweh would not tolerate the conduct of the rest of the people of the city. Jahweh had really justification for punishing Lot for thus being reluctant to obey Him, yet for the reasons we have discussed, he refrained and for a really exact meaning of the word here, bare of implications, we might say that Jahweh forbore to punish Lot with the rest of the city. The above approximates of the word are given however, in an attempt to convey some of the spirit of its use here in a more exact manner.

The passage in Jeremiah XIII:14, reveals by its negation of *of NA*, utter destruction wrought by Jahweh's wrath in punishing His sinning people. *hna* is the first of three denials of grace or signs of mercy. In v. 14 a

is an inclusive phrase, showing that the destruction will be complete and "that the overthrow will be of the most harrowing description".

26  
Or as Cornill says, "Unnachsitlich und unerbittlich und unbarmherzig  
werde ich sie vernichten". <sup>27</sup> Perhaps a good translation of *= 8 N N*

in this passage would be "clemency". It means here something more than not forbearing to deliver upon a people a just and deserved punishment. As Neuman says, the feeling is strong, "Der Herr hasst die Seinen" because of their unadulterated iniquity, and not only

will He not refrain or forbear from punishing, but there will be absolutely no clemency in the punishment when it comes. With pitiless vengeance He will crush the nation to the ground for its wrongs. We are strongly reminded here of  $\text{חַסָּד}$  in its first meaning of mitigation of punishment. Only  $\text{חַסָּד}$  came to mean mitigation of a punishment that had already existed for some time, while  $\text{חַסָּד}$  implies no mitigation, used negatively, for a punishment yet to come. The punishment will come with unmitigated force is approximately the force of  $\text{חַסָּד}$  here.

The passages in Ezekiel in which  $\text{חַסָּד}$  is denied may be considered together.<sup>29</sup> The meaning in these passages is identical with that in the passage just discussed from Jeremiah. With the negation of  $\text{חַסָּד}$  it is implied that Jahweh will no longer tolerate Israel's abominable conduct and that now His wrath will be completely appeased in the full force of its fury.<sup>30</sup> We gather one thing however from these passages. The negation of  $\text{חַסָּד}$  is in no way an over-punishment for the people's sins. As mentioned above, with its negation they receive a justified, often stipulated punishment, withheld only because God had forbearance. With its negation He pays them their just due. This implication is brought out by the twice repeated phrase:  $\text{בְּרֹכַם אֱלֹהִים}$ . In VII:3, He says  $\text{כִּי בְרֹכַם אֱלֹהִים}$  and again in IX:10  $\text{בְּרֹכַם אֱלֹהִים}$ . These phrases, I believe, bring out clearly the relationship of Jahweh and the people bound to Him in covenant. As long as they uphold their part of the covenant, they are blessed with whatever He, as deity, had promised them at the time of the formation of the covenant. Once that covenant is broken, as in these passages, by abominable conduct, the inevitable reaction is relentless punishment. Such a concept as  $\text{חַסָּד}$  however, can, under certain conditions, which we noted as bases for its granting, intercede, and, in what we might call extra-legal cap-

acity, forestall this punishment for a time--perhaps, as we shall see later in our discussion of the passages in II Chronicles XXXVI:15; 17, to give the people an opportunity to mend their ways and thus, as we saw through the power of *אֱלֹהִים*, perhaps to mitigate the punishment or forestall it entirely. So here, once the *אֱלֹהִים* of Jahweh is denied, the people are helpless. Not only bereft of all power from their God, they are at the same time, victims of His wrath to the extent which He covenanted to punish them, and the full punishment of their evil ways descends upon them. Without *אֱלֹהִים* or some such saving grace, the people can expect only stern, yet justified and fair punishment. This is the sense of the passages containing *קִרְכָּן בְּיָמָיו*. There will be relentless punishment. The deity acts no longer as the member of the family, as He does in a perfect covenant relationship, but as an impersonal, strict arbiter of justice. The customary harmony of the covenant relationship is broken down. We find an exact parallel of such a condition of the negation of *אֱלֹהִים* in Deut. XIII:9. Also, in these five passages in Ezekiel, in which *אֱלֹהִים* is denied, the punishment following, in each instance is a harrowing one. There is no respect or regard for the former alliance of God and people. In V:11, God will punish until the fury of His anger is spent. A third will die by famine, a third by the sword and a third will be driven by enemies to the far corners of the earth. In VIII:18b He will not even heed their distressing cries in His relentless chastisement and in IX:10 we read the bitter answer of pitiless punishment to a plaintive pleading for some clemency in v.8. Redak brings out this balance between sin and punishment quite clearly, when he says: *אֲלֵךְ בְּיָמָיו וְלֹא יִשְׁמַע אֶת קוֹלָם* commenting on IX:10.

So in these passages as in Jer XIII:14, Jahweh's patience and toleration or "putting up with" the corruption of the people is at an end, but even more, happens when He withdraws His  $\text{אלה}$ , for it releases the full fury of His wrath upon the guilty people, while He withdraws Himself from the family relationship of the covenant. So here we have to add to the meaning of forbearing the concept of clemency. When  $\text{אלה}$  is withdrawn the punishment comes--but untempered, violent and unmitigated--exactly to the letter of the law.

## II

The passage in Ezekiel XXXVI:21 is the only one in the book of Ezekiel in which  $\text{אלה}$  is bestowed, in the Divine usage of the word. The meaning here is similar to that in the passage in Genesis. Jahweh forbears to continue to punish. To be sure, the clemency comes directly upon His own name or reputation, but the direct result is the mitigation, even cessation of the punishment and restoration to former status of the people.<sup>34</sup> Only one thing is different, and that is the spirit of the passage. Here  $\text{אלה}$  is not bestowed in the condescending manner in which we saw it to be in Genesis. 'Gp pl has suffered unjustly, through the perversions of the people. With a care and a regard, even affection, we might imply, Jahweh saves it from disgrace by bestowing His  $\text{אלה}$  upon it. If there is a shading of difference between the passages, it cannot be brought out in the translation of  $\text{אלה}$  here by a single word. We can only sense an elevation in the use of the word by emphasizing this care and regard for the object. From what we justifiably implied concerning the passage in Genesis, Lot received  $\text{אלה}$  from Jahweh only out of a sense of duty and obligation. In this passage in Ezekiel, the implications behind the word are changed and we find a sense of worthiness implied in the object. The transla-



tion of ~~על~~ here as mercy or clemency might be perfectly acceptable, yet, should one desire to really bring out the force more clearly; to differentiate it entirely from the translation in Genesis, leaving out any implications of justifiable punishment which such words as mercy, forbearance or clemency have, one might better translate it here "I had regard or care or even affection for My Holy Name". The use of these other words may be acceptable then only if we keep in mind that it was mercy or forbearance to save ~~על~~ <sup>על</sup> ~~פ~~ from undeserved destruction.

It may be in place at this point to retrace our steps for a moment and to touch upon a fundamental implication of ~~על~~ <sup>על</sup> ~~נ~~ that runs throughout the greater part of its Divine and Profane meanings. Thus here, what really took place was rapprochement of Israel and Jahweh. This occurred because Jahweh restored to His reputation the care and regard that He customarily had for it under the covenant relationship. What ~~על~~ <sup>על</sup> ~~נ~~ basically means here is the full reconstruction of the usual, natural covenant relationship. Analysing Gen XIX:16 in the light of this remark, we see that what really happened there was that Jahweh sustained His obligations to Abraham. He had no reason to save Lot, except for this reason. And we shall see in Malachi III:17, at its highest development, ~~על~~ <sup>על</sup> ~~נ~~ implies the perfect working relationship of God and people under a covenant. Before going farther then, let us draw attention to these facts, and in later passages we shall see that the following conclusions will be borne out. ~~על~~ <sup>על</sup> ~~נ~~ denied implies the breaking down of the covenant relationship, at least temporarily, sometimes the permanent dissolution of a covenant. <sup>35</sup> Granted it means either the sustaining <sup>36</sup> of it, under conditions where, were it not for such a grace, it would be broken, or it implies the reconstruction of it after a

period in which it has been disregarded. We remember that the covenant relationship is the natural, accepted condition between God and people. Thus ~~לוא~~ sustains, reconstructs or demolishes such a natural condition. This is the basic thread that we see in the pattern of the development of the word in both its Divine and Profane uses.

The passages in Lam. II:2;17;21 all contain ~~לוא~~ only in a negated sense, and so we find it difficult to add to our knowledge of the meaning of the word. But we may safely say, that here too, the author of the passages feels that the ~~לוא~~ has been denied to an object worthy of care and consideration. We could imagine that if ~~לוא~~ were bestowed rather than denied, it would be done in a manner reflecting such regard and care for the object as we found it to connote in the passage in Ezekiel XXXVI:21, and not in the condescending manner of Genesis. But ~~לוא~~ here, by the nature of its use adds little to what we already know of it. Here, and as we shall see again later in Job, the ~~לוא~~ is used only as an adverb, modifying the main, descriptive verb of the sentence. Thus, in v.2, it is an adverb modifying ~~לוא~~; in v.17 ~~לוא~~ and in v.21 ~~לוא~~. Several of the commentators translate it as an individual verb, translating the verb of the sentence and then adding, "and He spared not", and while there is no real fault to find with such a translation, a better English rendering would be to have it merely modify the main verb, in an adverbial use. Thus in v.2 we would read, "He swallowed up pitilessly; v.17, He overthrew pitilessly, etc. Or as W.F. Adeney interprets the passage in v.2, "The holiest is not spared on account of its sanctity, neither is the lowliest on account of its obscurity. The calamity extends to all districts, to all things and to all classes. In other words, the meaning of ~~לוא~~ here is clear. Where it is used negatively to modify a verb, it

implies the full, destructive portent of that verb. To add *hah* to a verb means only that the verb came to work its havoc in its most devastating, untempered force, and as Adrenay says, "such a destruction was unsparing, indiscriminate, in its visitation, There was no singling out of favorites. Such is the force here of *hah*, the same as that in the passages in Ezekiel. Only one thing must be remembered. That these passages too have a spirit of elevation, of worth of object to which *hah* is denied, a factor lacking in the passage from Genesis. We see here again the dominant thread of the covenant implication. Basically, what *hah* means here is that Jahweh sent all this destruction heedless of the usual, accepted harmony and obligation of the covenant. The negation of *hah* implies a punishment without the temperance of such a relationship between God and people as exists under the covenant. Basically, it is this disregard for this accepted relationship that has left the people in such straits.

The passage in Lam III:43 in reality comes under the above discussion, *hah* being another case in which *hah* used negatively, is used as an adverb. But I reserve it for some special mention because here, for the only time, we find *hah* somewhat closely associated with *hah*, (v.42). *hah* means only, "Thou hast slain pitilessly"--with completeness. We saw here how *hah* implied a mitigation of punishment, rather than mere pardon of sin and the use of *hah* here seems to bear out that assertion. For here we see the negation of *hah* leaving the punishment unmitigated, following the denial of *hah* in v.42. In other words, *hah* negated is a part of the unmitigated punishment.

I think it worthwhile to pause here for a moment to consider the relationship of these words, for it will emphasize the meaning of

each. Had  $\alpha\eta\cdot\phi$  been granted we would expect  $\alpha\delta\eta$  also to be granted. We noticed that  $\alpha\eta\cdot\phi$  carried with it the positive manifestation of grace, restored.  $\alpha\delta\eta$  then would have been the first manifestation of this positive grace--a reconstruction of the harmonious, yet natural and accepted covenant relationship of deity and people, as we noticed above to be the basic thread of the pattern of its development. Thus we see that the two words interact perfectly and bear out the meanings that we have found so far for both. Here there was no  $\alpha\eta\cdot\phi$ , no mitigation of punishment, no positive manifestation of grace, no  $\alpha\delta\eta$ . God's inevitable punishment followed the sins of the people, unrestrained, unimpeded by any saving grace.

We have noticed in the passages in which  $\alpha\delta\eta$  was granted, since the early J passage in Genesis, an elevated tone in the spirit of these passages. As best we could, this was pointed out even in passages in which  $\alpha\delta\eta$  was denied. We come now to Isaiah LXIII:9, to a passage where the spirit is beginning to be crystallized in visible form so that it reaches its culmination in a passage slightly later, Malachi III:17. In this passage from Isaiah, we noticed the association of  $\alpha\delta\eta$  with  $\alpha\alpha\alpha$ . While  $\alpha\alpha\alpha$  was not mentioned in any of the passages since Genesis, we recalled in all these passages nevertheless, a certain feeling of regard or care, or perhaps affection for the object to which  $\alpha\delta\eta$  was bestowed or denied. Here we find what was tenuous, crystallized. There can be no doubt as to the existence of such a feeling here. While the essential meaning of the word here has not changed, meaning still clemency or forbearance in punishment, the condescending connotation that we felt in Genesis XIX:16 and which we felt to be dropping from the implications of the word in later passages, we see here brought to an end.  $\alpha\delta\eta$  here can be translated as "care" or "regard" or "affection", pure and



simple. While we noticed that the basis was probably  $\gamma 3 \text{ H}$ , Jahweh's own seeming loss of power in His people's degradation, nevertheless we cannot overlook the cognizance taken of  $\gamma 3 \text{ H}$ . Jahweh was keenly aware of their straits, even as He suffered by them. This is an advance beyond the passage in Ezekiel where, during the time of duress for the people, Jahweh felt the care or regard for His own name, and not for the people, and they benefited only indirectly and because He feared for His own reputation. Further, what we noticed in Lam III:43, the possibility of  $\gamma 3 \text{ H}$  being in the earliest, positive manifestations of  $\gamma 3 \text{ H}$ . This here borne out,  $\gamma 3 \text{ H}$  here seems to have a positive ring to it. In  $\gamma 3 \text{ H}$  and  $\gamma 3 \text{ H}$  He accomplished the positive act of redemption. <sup>40</sup> So we see that it carries with it a partial implication of the broader term,  $\gamma 3 \text{ H}$ .

## IV

I need not attempt to enlarge upon this point. The passage from Mal III:17 is of approximately the same time, perhaps some twenty years later, at the most, <sup>41</sup> Here the meaning of *אֱלֹהִים* is clearly and unambiguously of a high nature. Jahweh makes Israel His <sup>42</sup> special treasure, and His relationship to Israel is the same as that of a father to a dutiful son: *אֵל לִפְנֵי ה' אֱלֹהֵינוּ* Here *אֱלֹהִים* seems even to leave behind its first meaning of clemency and becomes unadulterated care or regard for the object. In contrast to the ungodly, whom He will punish, v.19, *הַנֶּפֶשׁ הַזֹּאת* will be to Jahweh as a son is to his father. Here it is not a matter of comparative degrees of punishment. The one He will punish, the other will grow strong though the *אֱלֹהִים* of Jahweh. (vv.20-21). Thus, translations like Keil's, "to spare", using it in contrast to the punished, <sup>43</sup> can hardly be acceptable. Rather, we accept the interpretation of <sup>44</sup> Driver, "At a time when He would be punishing his stubborn son, Jah-

weh, in the day of judgment, on the wicked, will display, towards His own, faithful servants, the love and affection of a father toward his dutiful son". There is no comparison in degree intended. There are two, distinct classes and we see here that  $\alpha\beta\eta\lambda$  means not even clemency or forbearance, but real affection and that from it ensue positive results. (vv.20-21). Further, in accordance with what we noted above, concerning  $\alpha\beta\eta\lambda$  as the sustainer, destroyer or reconstructive force with regard to the covenant, we see here, that the word, in its highest development, occurs in a passage in which the covenant is represented at being at its most perfect condition. In other words,  $\alpha\beta\eta\lambda$  in its highest development, granted, means the sustaining of the covenant relationship at its peak of harmonious relations between people and deity. The instance is more than coincidence and brings out fully this main, underlying strata in the development and implication of the word.

## V

The passage in Joel, II:18 shows a slight decline already in the implications of  $\alpha\beta\eta\lambda$ . We find here, for the only time, the element of repentance entering into the bestowal of  $\alpha\beta\eta\lambda$ . And while the results of the word reveal again a positive force, vv.19ff., the relationship of deity to people is not represented as being at as high a stage as we find it in Mal III:17. Once again here, the earliest meaning of the word comes to the fore, and we find that it means primarily clemency or forbearing. In bestowing  $\alpha\beta\eta\lambda$  here, Jahweh answers His people's prayers and petitions and puts an end to the devastating punishment. And while the people are still objects of endearment to Jahweh, and the bestowal of  $\alpha\beta\eta\lambda$  here has none of the condescension that we found in Genesis XIX:16, there is still a shade of difference between this passage and the exalted

one in Mal III:17. Were it not for the element of repentance, we should find this passage but little elevated above the one in Genesis, for the people would be granted  $\approx \text{N}$  in spite of a despicable character, merely to save Jahweh's face. But the introduction of the repentance makes the people again worthy recipients of the grace, and Jahweh again, zealous for His land, has also a concern and regard for them. And while here the emphasis is on the negative element of  $\approx \text{N}$  as a mitigation of punishment, there is also the more positive implication of affection. In the light of this, I believe we might best translate the word here as, "Jahweh showed consideration to His people". Such a translation would bring out the shading of difference between the unlimited affection which  $\approx \text{N}$  implies in Malachi and the slightly less elevated meaning here. <sup>45</sup> That this element of affection, though not as exalted as in Malachi, is present, we may see from the completion of the blessing which comes with  $\approx \text{N}$ , a condition by far different from the dubious value of  $\approx \text{N}$  to Lot in Genesis XIX:16. Accepting this element then as an implication of the word, we leave our translation of "consideration" stand as its English equivalent here.

And again,  $\approx \text{N}$  means here too the reconstruction of affiliation and harmony between God and people under the covenant. It implies here the re-cementing of the usual, accepted conditions that exist between God and Israel. Thus we see it again in its most basic and fundamental meaning of the sustaining, here of the reconstruction of such an accepted condition.

The two passages in Job XVI:13 and XXVII:22, use  $\approx \text{N}$  again, negatively, as an adverb, modifying  $\text{N}$  and  $\text{p}$  respectively. Again, we can learn no new implications from the negative usage. We can see only, as we did in the passages from Lamentations, that

the verbs came, modified by <sup>35</sup> *hna*, with the full, evil portent of  
46 all their destructive force, without forbearance or clemency. If  
we look for any of the elevated implications which we have noticed  
developing, reaching their height in Malachi, we may find them only  
if we keep in mind the whole spirit of the Book of Job. His is a  
case unique. Far from being a despicable character, deserving of  
punishment, he is a righteous man, afflicted with an undue suffer-  
ing. Quite naturally, *hna* used in its narrow meaning as an ad-  
verb here, does not expand itself, of itself, to any implications  
whatsoever. Yet, from what we have seen of the word so far, I  
think, even if we did not know the philosophy of the Book of Job,  
at least here, in these two passages, we might be able to imply  
the fact that Job was himself a person of some esteem. The spirit  
is almost identical with that in Lamentations, only there the author  
does not deny the justice of the punishment. It is the terrifically  
crushing force with which it came that aroused him, and the feeling  
that the sins had been amply paid for. The case with Job, is, I  
believe, a good parallel, and the implications of *hna* about on a  
par with what we found them to be in the passages in Lamentations.  
Of course, we can only draw them by inference, yet, the usage of the  
word and the parallelism in conditions would seem to justify such an  
inference. It means here then, without any forbearance, primarily,  
while the implication of any regard for the object, the element that  
we felt to be already reduced in Joel II:18, can here be only implied  
if we keep in mind the entire idea of the Book of Job. It is the  
seeming disregard for his righteous character that Job cannot under-  
stand, and we realize its presence only when we keep in mind the plan  
of God that is the basis for the entire story. It is with regard too,  
to this element that the basic thread of the development of *hna*



appears in these passages. The negation of *YHWH* seems to imply a complete disregard for what should have been the natural condition of such a man. Righteous as he was, Job should have lived in complete harmony with the Divine. He should have prospered. Instead, he is afflicted by these disasters, without *YHWH*, without any bit of grace. This we know is the problem of the book, and in keeping with the development of *YHWH* so far, we can only reconcile these passages with that development when we remember that God did care for Job, and that the entire suffering was artificially produced. Job, of course does not understand this and to him, there was no consideration of his righteousness. Hence, to him every added suffering was without *YHWH*, in utter disregard for what should have been, naturally a happy life. Thus, whereas above *YHWH* used negatively implied the breaking down of an accepted, natural condition in the form of the harmony of the covenant relationship, here the word, used negatively, implies the breakdown of another natural condition, Job's prospering in life.

We come now to the passage in II Chronicles XXXVI:15;17. In v. 15, the word is granted. Here it bears out our assertion of a continued regard for its object, which we noted in Malachi and Joel and only inferred in Job. If then, we can accept a chain of growth or a continuity of development in the concept, then we can assume the presence of that same element, on firmer grounds, in Job. For here the element of regard or care stands out clearly in the passage in v.15. Jahweh sent His prophets in a last, final attempt to reform the people, because He had regard for His people and habitation, which would be destroyed in the ensuing punishment, if they failed to repent. The element of forbearing or restraining of punishment is again an important implication of the word, implying that the

peoples deserved punishment. As a result, the ~~shn~~ here implies no esteem or regard as exalted as that in Malachi. Nevertheless, the people and temple were of enough importance and commanded enough regard from Jahweh so that he granted ~~shn~~ and forbore to punish for a time.

So much for the element of regard or care here. In other ways, this passage together with v.17, in which ~~shn~~ is denied, crystallizes for us much that we have discovered about ~~shn~~ so far. Here we see the covenant relationship at work again and the important part that ~~shn~~ plays, with the same, dominant thread of the pattern of its development. The two passages describe better than any other attempt might, exactly how ~~shn~~ functions. In v.15, the people already deserve punishment. Yet, ~~shn~~ is granted and sustains the covenant, averting the punishment temporarily, giving the people a chance to repent. Thus ~~shn~~ here is a sustainer of the covenant, of the usual, accepted relation of God and people. In v.17, the people have failed to mend their ways, Jahweh grants ~~shn~~ no longer. In other words, the denial of ~~shn~~ dissolves the strained, covenant relationship and punishment comes from God, as from an impersonal, impartial arbiter. This is always the effect of a negation of ~~shn~~ in such a situation. The best example, as we mentioned above, in Deut. XIII:9. Thus these two verses in II Chronicles, one with a negated and one with a bestowed ~~shn~~ bear out the assertion that ~~shn~~ is a stop-gap, an elasticity injected into the rigid reaction of Jahweh's fury at His sinning people. We see here too, that unlike ~~shn~~, ~~shn~~ requires no real merit from the object. Where it is bestowed on an object of worth and merit, its meaning is accordingly of a more elevated nature, omitting as we might expect, the element of forbearance from exercising a deserved punishment,

in accordance with the merit of the object, or, as we saw in Joel II:18, because of repentance. So here, a people of no merit, and the blessing of *רחמים* is merely the postponement of the punishment. It has no vital, positive force. It cannot, for example, compel the people to repent. It merely creates a hiatus offering them the opportunity which they neglect to accept. This grace is based upon the relationship of Jahweh to Israel, the covenant. It is almost obligatory on his part. It arises out of no merit of their own. But the people fail to heed:

*וְיָחִי עַם יִשְׂרָאֵל כִּי יִשְׁמַח יְהוָה בָּם*

While none of the commentators remark on this passage, it contains for this study, a pointed comment. In the first place *וְיָחִי עַם יִשְׂרָאֵל* and *כִּי יִשְׁמַח יְהוָה בָּם* do not believe are disjointed phrases, nor does the former imply the original rising of Jahweh's wrath. The second phrase modifies the first, while the first means that Jahweh's anger, roused before, but held in check by *רחמים*, has now risen beyond any hope of quenching, *כִּי יִשְׁמַח יְהוָה בָּם* is the significant phrase for our study of *רחמים*, for this was exactly what *רחמים* was at such a crisis, a *כִּסְוָה*, a healing, a salving over, an impediment to the complete breaking of the covenant. Its bestowal implies a period of probation, of toleration which is terminated with the withdrawal of the word. Thus, a people sin, perhaps persistently, refuse to alter their way and *רחמים* intercedes, for however long a time, to prevent the automatic response to sin, Jahweh's punishment. This is the case through v.15. Then in v.16 the still persistent sin and mockery of Jahweh's warnings and the subsequent overflow of wrath, beyond the barrier, *רחמים*, so that it is negated in 17 and the dire destruction follows. The *רחמים* of v.17 implies the opposite of all that its bestowal in v.15 meant; no regard, no consideration,



no forbearance, no restraint--the complete separation of deity and people in the temporary dissolution of the harmony of the covenant.

One more passage remains to be discussed under the Divine usage of *עַם*. In Zecharia XI:5, the word is used in its negated form and so, again we find some difficulty in interpreting it exactly. We first must attempt to straighten out the various terms used here. There is great confusion among the commentators, yet, a careful reading of the passage seems to disclose the fact that *עַם* <sup>48</sup> / <sup>49</sup> v.5, refers to Israel, and *לְעַמֵּי* refers to the oppressing nations. Jahweh then tells of how He attempted to save Israel, freeing her from the hand of oppressors, but it proved ever unworthy of the good shepherd and went completely to destruction by virtue of its own evil conduct. This Keil describes very clearly. " *עַם* <sup>48</sup> / <sup>49</sup> is the people of Israel, vv.11-14. Israel was given up by Jahweh into the hands of the nations of the world, to punish it for its sin. But as these nations abused the power entrusted to them and sought utterly to destroy the nation of God, which they ought only to have chastised, the Lord takes charge of His people as their shepherd and He will no longer spare the nations of the world--will no longer let them deal with His people at pleasure without being punished. The termination of the sparing will show itself in the fact that God causes the nations to destroy one another by civil wars and to be smitten by tyrannical kings. There will be no interposition on the part of God to rescue the inhabitants of the earth, or nations beyond the limits of Israel." <sup>50</sup>

The meaning of *עַם* here becomes clear now. No longer will Jahweh sustain his friendly attitude toward these oppressing nations. They have served His purpose and have now overstepped the bounds He set for them and will now destroy them. "The covenant made with the peoples and nations must be understood as a covenant which had been



made with them on behalf of the people of Israel, for the good of that people. It was a covenant whereby the nations had been partially restrained from destroying Israel and by virtue of which, when they acted injuriously to the people of God they met with suitable chastisement from Jahweh, the most notable instance of which was the destruction of the three shepherds who dared to oppress mightily the people of the Lord. The care of Israel too disappeared, symbolized by the breaking of the staff of favor etc. when Israel turned against the ways of the Lord." <sup>51</sup> *then* means, as we have seen to be the basic meaning of *then* before, the termination of an existing, favorable condition. Here it is the breaking down the protective covenant of Jahweh with the nations--broken because they did not live up to the stipulations. We saw too how *then* was sometime granted or denied, under strange conditions, in order to carry out some Divine plan. This is again an instance of that kind. Jahweh had merely "put up with" the people of the earth in order to complete His greater plan of disciplining Israel. Thus we see *then* gone back again to its earliest state in Genesis XIX:16. At best the *then* was a condescending grace. He tolerated the *then* only for His own purpose. That purpose accomplished, and the nations now attempting to over-reach the bounds of the agreement, He hastened to treat them with the contempt that they deserved and to utterly demolish them.

This passage then, together with that in II Chronicles XXXVI:15; 17, both interprets the meaning of *then* and sums up, better than we might have done without them, the fullest implications of the word in its Divine usage. Its development is like a triangle. It rises to its height in the passage in Malachi III:17, then descends to its lowest level on the other side of the angle, so that the mean-

ing in the latest passage is no more elevated than at its inception. Its most interesting development, I believe, is its illustration of the relation of sin to punishment and the breakdown of the covenant, so pointedly brought out in the Chronicles passage. Jahweh finds Himself helpless, having to punish a people upon whom His reputation stands or falls. He can rely only on such a grace as to restrain His anger for a time, hoping that the people will repent and appease His wrath. This failing, the *Shekinah* is withdrawn and the inevitable punishment comes, unmitigated in force.

Summary of the Meanings of *חַסֵּד* in Its Divine Usage

The word has basically the meaning of sustaining, destroying or re-constructing a usual accepted condition. In these passages usually the covenant, the normal relationship between God and people. The force of the word differs however during its development as follows:

- (1) Forbearing from punishing, granted in a condescending manner to one who really deserves punishment, as in Gen XIX:16. It implies almost a contemptuous toleration of sin.
- (2) Again forbearance or restraint of punishment, but the element of affection or regard for the object is noticeable, leaving out the condescending spirit of I and bestowing clemency where the object itself is of some merit. (Ezek XXXVI:21 Lam II:2;17;21)
- (3) *חַסֵּד* still meaning forbearance in punishment but inferring from its association with *רַחֲמִים*, that it has a positive force, not merely this negative forbearance. (Lam III:43), borne out in Is. LXIII:9. This probably being the outgrowth of the care or regard in II, crystallized in the *רַחֲמִים* in the Isaiah passage.
- (4) *חַסֵּד* in its highest development, approximating affection of father for child with the element of clemency at its minimum. Mal III:17
- (5) Equal to II, passages in Joel, Job and Chronicles. But in the last passage we see clearly the function of *חַסֵּד* as impediment to fury of Jahveh's wrath and as sustainer of covenant, then as its dissolving force when *חַסֵּד* is denied.
- (6) Its further descent to the level of the passage in Gen-

esis, meaning primarily forbearance from the right of inflicting a justified punishment, with the higher implication of care or regard for the object at its minimum. Zech XI:6.



Notes

(Hemlah in Divine Usage)

Footnotes for Chapter II

- (1) Genesis XIX:16; Jeremiah XII:14; Ezekiel V:11; VII:4;9; VIII:18; IX:10; XXXVI:21; Lamentations II:2; 17; 21; III:43; Isaiah LXIII:9; Malachi III:17; Joel II:18; Job XVI:13; XXVII:22; II Chronicles XXXVI:15;17; Zecharia XI:6
- (2) Exodus II:6; Isaiah IX:18; XXX:14; I Samuel XV: 3;9;15; XXIII:21; II Samuel XXI:7; XII:4;6; Deuteronomy XIII:9; Habakuk I:17; Jeremiah XV:5; XXI:7; L:14; LI:3; Ezekiel XVI:5; IX:5; XXIV:21; Proverbs VI:34; Job XX:13; VI:10; Zecharia XI:5
- (3) Ezekiel V:11; VII:2; VIII:1
- (4) The Book of Job, G.H.B. Wright, London 1883, p. 67 (Comment on XVI:13)  
  
The Book of Job, M. Battenweiser, N.Y. 1922, pp. 119; 218  
Handkommentar z. A.T. (Nowack) Das Buch Hiob, K. Budde, Gottingen 1913, p.85  
  
FOR XXVII:22  
  
International Critical Commentary, The Book of Job, Driver and Gray, N.Y. 1921, p.232  
Century Bible, A.S. Peake, N.Y. (no date) p.245  
Handkommentar z. A.T. Budde, P. 161
- (5) Genesis XIX:16; Ezekiel XXXVI:21; Isaiah LXIII:9; Malachi III:17; Joel II:18; II Chronicles XXXVI:15
- (6) Jer. XIII:14; Ezekiel V:11; VII:4;9; VIII:18; IX:10; Lamentations II:2;17;21; III:43; Job XVI:13; XXVII:22; II Chronicles XXXVI:17
- (7) S.R. Driver, Westminster Commentary, The Book of Genesis, London 1904, p. 200
- (8) Ibid: p.200
- (9) Genesis XIX:2 ff.

- (10) J. Morgenstern, A Jewish Interpretation of the Book of Genesis, Cincinnati, 1919 p.155

Genesis F.P. Ramsay, N.Y. 1911, p. 155

Expositor's Bible, Principal Marcus Dods, N.Y. (no date) p.187

- (11) Die Genesis, A. Knobel, Leipzig 1860. Die Grund sind Loth's Verwandschaft mit Abraham und sein Verhalten.

- (12) Cambridge Bible, A.B. Davidson, Cambridge 1900, 'לפני, Jahweh's name, expresses that which He is or has revealed Himself to be and the phrase does not differ from "for My own sake".

- (13) N. Glueck, Das Wort Hese, p. 47

- (14) G. Holscher, Giessen, 1924, p. 173, Das Prophet Hesekeiel

- (15) The Twelve Minor Prophets, C.F. Keil, Edinburgh 1900, p.467

- (16) Ibid: p. 467

Cambridge Bible, Cambridge 1901, T.T. Perowne, p. 15

Kurzer Handkommentar z. A.T. Tübingen 1904, K. Marti,

- (17) v. 17  
 וְיָבֹא יְהוָה וְיִשְׁפֹּט וְיִשְׁפָּט וְיִשְׁפָּט וְיִשְׁפָּט  
 וְיִשְׁפָּט וְיִשְׁפָּט וְיִשְׁפָּט וְיִשְׁפָּט וְיִשְׁפָּט  
 וְיִשְׁפָּט וְיִשְׁפָּט וְיִשְׁפָּט וְיִשְׁפָּט וְיִשְׁפָּט

- (18) S.R. Driver, Cambridge Bible, Cambridge 1901, p 57. Though it is not expressly stated, it is understood that the people's exhortations had the intended effect. The people showed themselves to be truly penitent, the priests interceded on the people's behalf and v. 18 describes Jahweh's gracious change of purpose and the promises which he, in consequence vouchsafed unto His people.

K. Marti, Kurzer Handkommentar z. A.T. p 131, Bei dem Bussgebet des Volkes kommt Jahwes Lieb zum Durchbruch, sein Eifer wird wach für sein Land und er übt Schonung an seinen Volke.

Also, D.W. Nowack, Handkommentar z. A.T. p. 102

Expositor's Bible, G.A. Smith, N.Y. (no date) p. 418. The

revised Eng. Version is right in taking the verbs, as the vast majority of critics do, in the past. Joel's call to repent has closed and has been successful.

- (19) Lam. II:2;17;21;III:43; II Chron. XXXVI:17
- (20) J.P. Lange, N.Y. 1908, p. 91, on Lam. II:17: That which happened was merely the fulfilment of threats "of the days of old", Lev. XXVI:14; Deut. XXVIII:15. The ruin of zion was not a fortuitous event. God had, for a long time, foreseen and decreed it as eventually inevitable. It was God Himself Who destroyed the Holy City and afforded to her enemies the rejoicings of which vv.15-16 speak.
- (21) Job XVI:13; XXVII:22
- (22) Jer. XXI:9. If we can imply that the פ' א' ק' here is the result of פ' א' and the א' א' ק' that of א' א' א', then this passage is parallel to that in Gen. XIX:16-----a dubious benevolence, and such, only in contrast to the utter destruction of the king and his associates to whom it is not granted.
- (23) H.E. Ryle, Cambridge Bible, Genesis, 1914, p.215
- (24) A. Dillmann, Genesis, Edinburgh, 1897, p. 105
- (25) Westminster Commentary, Genesis, London 1904, S.R. Driver, p. 200  
Cambridge Bible, Ryle, p. 215, "The Lord being merciful unto him  
International Critical Commentary, N.Y. 1907, p. 308, through Jahweh's compassion upon him.
- (26) A.W. Streane, Cambridge Bible, Cambridge 1903, p. 105
- (27) Das Buch Jeremia, C. Cornill, Leipzig 1905 also, W. Neuman, Jeremia von Anathoth, Leipzig 1856  
Derr Herr hasst die Seinen und das zeigt er in dem Verderben



von dem er nicht ablassen will, es nicht daran geben, weil es seines Zornes Glut allein zu stellen, Vermag p. 627

- (28) G.H. Box, The Book of Isaiah, London 1908, uses this word to translate  $\text{לֹא}$  in Isaiah LXIII:9
- (29) Ezekiel V:11; VII:4;9; VIII:18; IX:10
- (30) Ibid V:13; VII:8
- (31) Lam II:17
- (32) Mal III:17
- (33) Ezekiel, C.F. Keil, Edinburgh 1876, II Vols. I 1. 132  
Although God has previously promised that a remnant shall be preserved, He does not renew this promise to the prophet, but begins by holding up the iniquity of Israel, which admits of no sparing, but calls for the most merciless punishment, to show him that according to the strict demand of justice the whole nation has deserved destruction.
- (34) v. 24
- (35) Jer XIII:14 ff      Ezek V:11ff
- (36) Gen XIX:16      Ezek XXXVI:21
- (37) Is. LXIII:9  
Mal III:17
- (38) C.F. Keil, Lamentations, p. 383
- (39) Expositor's Bible, N.Y. (no date) p. 135
- (40) J.P. Lange, Isaiah, N.Y. 1906, p. 677

" $\text{לֹא}$  is the positive, fundamental notion,

$\text{לֹא}$  the negative accessory notion. I denotes forbearance, refraining from the right of punishment." Such a comment would have fitted the earlier passages. Here  $\text{לֹא}$  has assumed a positive force like  $\text{לֹא}$ . There would be no point to a punishment here. Jahweh is touched by Israel's deplor-

able state and in ~~22K~~ and ~~2NA~~ redeems them.

- (41) C. Cornill, Introduction to the Canonical Books of the O.T. N.Y. 1907, p.540
- (42) Cambridge Bible, T.T. Perowne, Cambridge 1901, p. 15  
 Century Bible, The Minor Prophets, S.R. Driver, N.Y. (no date)  
 II Vols, II:p.326  
 K. Marti, Kurtzer Handkommentar z. A.T. Tübingen 1904, "beson-  
 dern Schatz"
- (43) C.F. Keil, The Twelve Minor Prophets, Edinburgh 1900, p.467.  
 "The Lord will spare them in the judgment as a father spares  
 his own son who serves him. The expression "to spare" may  
 be explained from the contrast to the punishment of the un-  
 godly.  
 Nor can we accept D.E. Sellin's interpretation: Das Zwölf  
 Propheten Buch, Berlin 1922, p.568 "Zu dem Sohn der zugleich  
 Knecht ist, einen solchen schont der Herr mehr als seine  
 anderen Knechte"
- (44) Century Bible, p. 326
- (45) Speaker's Commentary, p. 25." ~~24~~ with ~~2~~ means to be zealous  
 for someone's welfare out of love for him."  
 If we can accept this interpretation, then we have a more def-  
 inite ground for introducing or rather retaining the element  
 of affection along with the more dominant meaning of clemency.  
 But whether this interpretation holds good or not, the spirit  
 of the passage shows endearment to the object.
- (46) In Commenting on XVI:13, Battenweiser says: He hath struck  
 my kidneys mercilessly and He hath poured out my gall upon  
 the ground, are synonymous expressions, either of which means  
 that God has dealt him a death blow.

The Book of Job, M. Battenweiser, N.Y. 1922 p. 218

K. Budde, Handkommentar z. A.T. p. 85 and 161, modifies the verbs in both passages by "schonungslos".

(47) v. 16

(48) Speaker's Commentary, N.Y. 1913 p. 729. This verse presents a picture of the oppression of the poorer classes during the anarchy which preceded Hoshea's reign. cf. Amos II:6-7; VIII:4-6

B. Duhm, The Twelve Prophets, London 1912, p. 241 says <sup>2</sup> refers to the people of Israel and the bad shepherds to Jason, 175, Menelaus, 164, and Lysimachus.

C.H. Wright, Zecharia and His Prophecies, N.Y. 1879, says:

<sup>2</sup> is Israel and the shepherds refer to the harsh treatment of the nation at the hands of the nations of the world. p. 306  
C.F. Keil, The Twelve Minor Prophets, Edinburgh 1900, p. 360.  
And not as Nowack, Handkommentar z. A.T. p. 370 says: "Das Geschick der Schlagschafe ist ähnlich dem anderer Volk, die rettungslos zu Grunde gehen".

(49) Keil, Minor Prophets, p. 360

D.E. Sellin, Das Zwölf Propheten Buch, p. 509

(50) Stade, applies the passage to the period from 320-300 when Alexander's generals were contending for possession of the countries conquered by him.

(51) G.H. Wright, Zechuria and His Prophecies, p. 323

D.E. Sellin, Das Zwölf Propheten Buch, Dann werde ich nicht noch fernerhin die Bewohner der Erde verschonen p. 509

Between Her and Him

We have already discussed the approximate date of the beginnings and termination of *Shema* in its profane usage. We turn now to a study of the various bases for its historical or denial.

The passage in Exodus 1:12 puts before us a number of bases upon which Pharaoh's daughter may have shown *Shema* upon the infant Moses. From the passage itself it is difficult to ascertain what the exact motive was. First, however, in the light of later passages, we might suppose that the princess showed *Shema* to Moses because he was a "goodly child", v. 2, *Shema* 1:12. We shall have seen, in a passage only slightly later, in *Shema* 1:13, that *Shema* is with regard to things of exceptional value. Therefore here there have been the child's striking beauty that suggested to Pharaoh's daughter that she save Hemlah.

Perhaps it is (Profane Usage) her commentators suggest, her emotions were aroused at the sight of the weeping child, or, in spite of her father's decree, she was moved to pity it. The latter idea is suggested, "She had compassion" upon him, a word of natural feeling to which, throughout the narrative, Moses is careful to direct attention. The Egyptians indeed regarded such compassion as a condition of acceptance on the day of reckoning. In the presence of the Lord of truth each spirit had to answer, "I have afflicted any man. I have not made any man weep. I have not withheld milk from the mouths of sucklings".

All of these reasons undoubtedly played a part in the saving of the child. Yet, none of the commentators seem to touch the heart of the story. The author, no doubt, intended to show that Pharaoh singled the babe out to be of service to him. The basis of



## The Basis for the Bestowal or Denial of Hemlah in its Profane Usage

## I

## Between Man and Man

We have already discussed the approximate dates of the beginnings and termination of *Ph* in its profane usage. We turn now to a study of the various bases for its bestowal or denial.

The passage in Exodus II:6 puts before us a number of bases upon which Pharoah's daughter may have shown *Ph* upon the infant Moses. From the passage itself it is difficult to ascertain what the exact motive was. First, however, in the light of later passages, we might suppose that the princess showed *Ph* to Moses because he was a "goodly child". v.2, *ph 216*. We shall have occasion, in a passage only slightly later, to see that *Ph*<sup>1</sup> is used with regard to things of exceptional value. Therefore here it may have been the child's striking beauty that suggested to the princess that she save him.<sup>2</sup>

Or perhaps it is as several other commentators suggest, her womanly instincts were aroused at the sight of the weeping child, and in spite of her father's decree, she was moved to save it.<sup>3</sup>

One other idea is suggested, "She had "compassion" upon him—a touch of natural feeling to which, throughout the narrative, Moses is careful to direct attention. The Egyptians indeed regarded such tenderness as a condition of acceptance on the day of reckoning. In the presence of the Lord of truth each spirit had to answer, 'I have not afflicted any man. I have not made any man weep. I have not withheld milk from the mouths of sucklings'.<sup>4</sup>

All of these reasons undoubtedly played a part in the saving of the child. Yet, none of the commentators seem to touch the heart core of the story. The author, no doubt, intended to show that Jahweh had singled the babe out to be of service to Him. The basic Motiva-

tion for the saving was only a part of the larger Divine plan of salvation. We saw *Sh* thus denied, in Job, under the Divine usage, as a part of a plan of God's, and there is no reason why it could not be granted here for the same basic reason. What the particular human emotions were, are difficult to explain. They were probably a combination of all, and the beauty of the child probably played no small part in appealing to the womanly instincts of the princess. But basically there was the idea of Jahweh's desire to save Moses for a special purpose, to which end, even his beauty may have been a part.

II Samuel XXI:7 presents no such difficulty in our analysis of the bases for the bestowal of *Sh*. The reason is clearly stated in v.

7b. *10 12 11 10 3/2 10 12 10 12 10 12 10 12 10 12*  
*Place* Here, as we noted in the very earliest

passages in the Divine usage, the object of claims no special merit itself, but it comes because of a covenant or oath with a relation<sup>5</sup> of the object-- a case identical with that of Lot in Gen XIX:16.

### III

#### *Sh* Bestowed on Kings

There are two passages in which a king is the recipient of *Sh*<sup>6</sup> and in both passages the basis for the bestowal is difficult to discover. The passage in I Samuel XXIII:21, describes the Ziphites informing on David to Saul and Saul replies:

*10 12 11 10 3/2 10 12 10 12 10 12 10 12 10 12*  
 While no reason can be found, stated clearly, why the Ziphites should have so favored Saul, we must remember that he was still king, David being more or less of a usurper and renegade. Ziph<sup>7</sup> was the name of a city in Judah and of a desert nearby, and we can only account for the inhabitants of this country aiding Saul, by reason of their allegiance to him as king. Had he not been the

king, we might have expected them to aid David, rather than Saul, David coming from Judah himself.

The other passage, in Samuel XV:9, is even more difficult of interpretation. Here we find Saul violating a sacred injunction of Jahweh to utterly destroy the Amalekites, v.3. It is understandable, why he and the people should have saved the best of the cattle., whether for the professed reason of offering them as a sacrifice to Jahweh, or whether, as the commentators suggest, originally sparing them because of their intrinsic worth, and then later, being apprehended by Samuel, using the idea of a sacrifice only to attempt to cover up their transgression. But why Saul should have included Agag in the ~~denial~~ is more puzzling. In v.15 he is not even mentioned by Saul, while in v.19, Saul takes upon himself the blame for saving the Amalekite king. Just what the reason for such an act was is not stated, nor was there any covenant of any kind between Saul and Agag, by which he might have justified his action. We can only imply some such motivation as Ahab once showed in sparing Benhadad, or perhaps keeping in mind Samuel's later treatment of the king, Agag was spared because he had made himself infamous by a similar treatment to prisoners of distinction. There is no way which we can absolutely decide which is the case here and we must leave our discussion to a choice between either of these reasons.

~~denial~~ Denied as a Part of Some Divine Plan. Men are the Agents of Jahweh in these Passages

There now occur a number of passages where ~~denial~~ is used between man and man, but where it is denied. As was the case with the Divine usage of the word, these passages outnumber those in which it is bestowed. In all but one of these passages, Proverbs VI:34, the basic motivation for the denial of ~~denial~~ is the wrath of Jahweh. Men act as



his agents, denying *Sh* or acting without it because of a purpose of Jahweh. Thus, before we look at these passages more closely, we may now be able to substantiate our statement that it was some such Divine purpose that motivated Pharoah's daughter to save Moses. Men, in these instances are merely puppets, carrying out some plan of the deity. So that, in a passage like Isaiah IX:18, man having no *Sh* for man, "es wird das Volk wie Kannibalen",<sup>13</sup> or in Deut XIII:9, where a man is forced to kill another, even though it be his brother, if the latter has violated the second commandment; or in Jer. XXI:7 where Nebuchadnezzar becomes the tool of Jahweh to utterly destroy Judah. In all of these passages then, Jahweh is made to appear omnipotent, and men acting, even in inhuman fashion toward one another, do so because of the irresistible force of His anger and will. Of course, basically, as we noticed in the Divine usage of the term, it is the sin of a people or of an individual that first roused Jahweh's wrath. Thus, the basis for the majority of instances where *Sh* is denied between man and man, and in one instance where it is granted, Ex. II:6, we find the will of God to be the basic motivation for the action.

## IV

The one passage where *Sh* is denied, in the profane use of the word, and where the motivation for the denial is human, is Proverbs VI:34. The basis here is also very clear, the righteous wrath of a husband whose honor has been sullied by an adulterer. Here the basis for denial is purely the husband's anger and again, the person to whom it is denied is a sinner.

Summary of Bases for Granting or Denial  
of *Sh*  
Profane use, Between Man and Man



- I *QNA* being a part of some Divine plan of salvation or punishment. This plan is the motivation for either granting or denial. The human is only the agent of God
- II The object of *QNA* has no inherent value or merit. Rather bestowed because of an oath or agreement with a party with whom the object is closely associated
- III Bestowed on a king, because of allegiance, or by one king on another out of political insight, implying a certain sympathy which makes one forbear from degrading another. Also, perhaps to render upon him some special, retributive justice. Or as a sign of a spoil of war
- IV Man himself having the power to bestow or deny *QNA*. In the only passage where such is the case, *QNA* is denied because of justifiable anger of the person in whose power it lies to give or deny.

\*\*\*\*\*

*QNA* Bestowed Upon Objects of Value or Objects Greatly Desired

I

We now turn to the consideration of several passages in which *QNA* is used for property or objects of value or which the bestower greatly desired. We find a wide range of objects in this category, <sup>14</sup> sheep, and herds, <sup>15</sup> the Temple at Jerusalem <sup>16</sup> and even wickedness. In all of these, the basis for *QNA* is the worth or value of the object. Even if we accept Saul's declaration, in I Sam. XI:15, that the people spared the cattle to sacrifice to the Lord, nevertheless, the basis of the selection was that these were the best and most valuable cattle of Amalek. The phrase in Ezekiel XXIV:21 is also understandable enough *QNA*. Without discussing the implications of the term

here, it clear from the context, *דָּבָר* *פְּדוּתָא* *אֲנָח* *פְּדוּתָא* *לְעָלְמָא*  
*פְּדוּתָא*, all phrases describing the Temple, that *דָּבָר* means  
 something precious, something held in high esteem by the people, and  
 this is the basis for the use of *דָּבָר* here. The passage in Job XX:13,  
 we find wickedness as the object of *דָּבָר*. Here the sinner always  
 clings to his wickedness, hesitating to let it go because it profits  
 him, so he thinks, and so he treats it with *דָּבָר* as a thing of  
 precious worth.

Here then is the basis for the bestowal of *דָּבָר*. We see here  
 a parallel again to the basis in the Divine usage. Even as we noted  
 above, *דָּבָר* may be bestowed upon a person of no merit because of a  
 covenant between man and man—even as we found such to be the case  
 and also as we found its denial often to rest upon Jahweh's anger,  
 even in this profane usage, so also here, we find *דָּבָר* granted to  
 objects of esteem, even as it was in the Divine usage.

## II

### *דָּבָר* Denied because of a Lack of the Above Regard or Care for an Object

While the care or regard for the value of an object is sometimes  
 the basis for the granting of *דָּבָר*, we find, logically enough, that  
 the lack of such a regard is often the basis for a denial. Thus, in  
 II Samuel XII:6, it is the lack of regard or care on the part of the  
 rich man, for the poor man's property that makes him deal with it with-  
 out *דָּבָר*. Certainly we must admit that this one lamb was a valuable  
 possession to the poor man, v.3, but to the rich man it meant nothing  
 and so he did not hesitate *דָּבָר* to take from the poor man,  
 while he did have *דָּבָר* (v.4) to take from his own, because they  
 were his property and he hesitated to part with any of them. Likewise,  
 in Is. XXX:14, the potter dashes the vessel to pieces with no regard



II Denied where there is no such value or worth, or where, if it does exist, it is ignored

III Denied when it is a part of a Divine plan to deal in an extremely harsh manner with the object to which it is denied

\*\*\*\*\*

The Meanings of *ch* in the Profane Use of the Word

I

Between Man and Man

(a)

We shall discuss *ch* first in its use between man and man, for the sense in these passages is somewhat different from that in passages where it is not bestowed on man, and by thus treating all of these passages together, we shall be able to present a clearer, more logical view of the development of the word.

However uncertain the basis or bases for the bestowal of *ch* in the passages in Exodus II:6, the meaning of the word is fairly clear. Seeing an unknown child, helpless and apparently alone and forsaken, realizing that it was "one of the children of the Hebrews", placed there in an attempt to evade the edict of her father, the emotion that would most naturally come to the princess, or any other person, would be that of sympathy or pity. It is a strong emotion here, and not of the luke warm *ch* that we saw to be the earliest case in the Divine use of the word. While, as we noticed there, though, the personal element is necessarily not a major implication. There could be no personal affection or feeling between the princess and this child, for both were strangers to each other. In other words, all the word can imply here is a strong humanitarian feeling of sympathy and not out of any relationship or allegiance, but merely out of decent humanitarian principles. But the *ch* itself



has strong implications. It is here a positive force, bringing to the foundling immeasurable good, for out of her *רחם*, the princess took the child, raised him and accepted him as a son, v. 10. We must suppose that other emotions or graces eventually grew out of it, but, in the beginning, it contained these positive potentialities. The exact equivalent of the word in English is a bit difficult to find. It includes all such words as compassion, pity and mercy, used variously by the commentators. Yet all of these imply only a negative sort of emotion, in their barest meanings. We may use such a word as pity, if we say that she took pity upon him because she was attracted to him, strongly and sympathetically and if we remember that out of that pity came certain, positive manifestations of good. Should we strip *רחם* here of all of its implications, we should find it to mean something like "attracted to him through natural, human pity", the maintenance of a natural reaction in such a case, and then we may explain that ensued as a result of that attraction, always remembering no personal interest at the beginning, but purely natural, humanitarian motives.

The passage in Isaiah IX:18 is one in which *רחם* is used in its negated form. As a result, again we find it difficult to discover the full force of the word. In the above passage in Exodus, we saw that *רחם* meant primarily a natural attraction or regard for its object, through human pity or sympathy. In its negated form here, we can do little more than confirm this translation. *לֹא יִרְחֹם אֱלֹהִים* means primarily, "They will no longer display even a natural, human regard toward each other. An interesting parallel to the Divine usage of the word might be mentioned here. We saw how *רחם* meant, in the Divine usage, a cessation of the normal relationship of deity to people under the covenant. God

and man became purely, impersonal judge and defendant, so to speak, and the family relationship was severed. By its use here in Is IX:18 we might perhaps deduce the fact that *alms* means the cessation of any ordinary, usual relationship, not for improvement but for destruction of a normal, beneficial relationship. Thus, here, the *alms* means an end of man's usual, ordinary regard for man, as, with the Divine usage, it meant an end of the accepted relationship of God and His people under the covenant. The word here, of course, has a further implication, too, that of the evil results of such a cessation of normal relationship. For, in v.19, we see that even in their disregard for each other, they were not spared the duress of the famine, *alms*. The simple, English equivalent for *alms* here is, "they had no customary, human regard for one another", even as above in the Exodus passage we saw that it meant a normal human attraction to the pitiful babe. The translation of "pity" or "spare" here is shallow, for it fails to convey the lack of this usual, human regard for man to man and the termination of this usual relationship with the negated force of *alms*. That *alms* carries such implications of humanitarian or normal relationships between man and man, we shall see borne out in the discussion of the passages that follow.

Thus, in I Samuel XV:9, we saw, in the discussion for Saul's *alms* granted to Agag, that it was probably out of a humanitarian respect for another, great as himself. The utter destruction of all but these few cattle and the king shows the inhuman conduct toward all those to whom *alms* was not given, while for the moment, at least, Agag was spared from death. His later fate, it must be remembered, was at the hands of Samuel and not of Saul, vv.32 ff. This action was carried out *alms*, for it had been Jahweh's wish that Amalek be utterly destroyed. "This was to be a sacred war, no spoil, no

quarter was to be <sup>20</sup>given in order to show that the war was to execute Divine vengeance." It was the will of Jahweh that Saul had defied. Thus here, as in the passage in Is IX:18, there was to be no ~~regard~~ in the relation of man to man; no regard for human relationship, v.3. Here, the basic, motivating force was the wrath of Jahweh, even as it was in Is IX:18, forcing men to act in a way other than the normal, usual relationship of man to man. Thus, in granting ~~regard~~ to Agag, Saul transgressed this injunction of Jahweh and shows clemency or forbearance to Agag, out of regard for his station, perhaps as king to king. This then is the meaning of the term here. Again, as in Exodus II:6, to show mercy or pity out of human regard, a natural consideration for the object of ~~regard~~. It will be noticed that Saul did not hesitate to destroy the less important inhabitants of Amalek. It has been unusual, no doubt, for an oriental king to show such condescending grace or mercy to the commonplace subjects of another king. Only the opposing king was saved, to whom, if to anyone, Saul could show respect and regard, being a king himself. So here too, I believe, ~~regard~~ implies showing only customary regard for another human-customary in the sense of king to king, and ~~regard~~ implies, in its meaning of mercy, the sustaining of a normal regard for its object, while its negation implies the cessation of that regard, with disastrous results.

## (b)

In the passage in I Sam XXIII:21 we see this idea crystallized in the sense of allegiance or patriotism. There is no other ground upon which we can establish the giving of ~~regard~~ by the Ziphites, and its meaning here is more nearly that than anything else. The <sup>21</sup>translation of compassion or pity here is hardly in place. Saul needed none of these condescending graces. He and not David held



the whip hand. David was the hunted, fleeing from before Saul in fear of his life. All that *אֵלֶּה* results in here is the favor of information as to David's whereabouts, and the only meaning that it can have is on the order of those mentioned--favor, allegiance, patriotism. Saul was by no means an object of pity or clemency. We have seen that the Ziphites were inhabitants of Judah and I believe that all that *אֵלֶּה* can mean here is "that you have been faithful, or have sustained, what was after all, due allegiance to me. (Saul)" Saul was their king and David a contender for his throne. The allegiance of the subjects under normal conditions should have gone to their king, and the *אֵלֶּה* here merely shows the maintenance of that normal feeling. Of course, here as in all the passages before, it is not a disinterested relationship that is upheld. It was an attempt to lighten the burden of a king to whom these people owed allegiance. The *אֵלֶּה* here was intended to save Saul a good deal of blind searching for David. In I Sam XV:9, mercy was an acceptable translation for *אֵלֶּה*, but I believe that this passage in XXIII:21, bears out the contention that *אֵלֶּה* primarily is a force sustaining certain natural, existing conditions, and that its negation implies the breaking down of such relationships. Here, that normal condition was allegiance to a king and the action of the Ziphites was the accepted mode of conduct, maintained through the giving of *אֵלֶּה*. The actual results are only secondary. In Is IX:18, the primary force of the negation of *אֵלֶּה* was the breakdown of the customary human regard of man for man. The result, cannibalism was secondary. Here too, the result is not beneficial, for Saul did not find David anyhow. In saying *פֶּן אֵלֶּה*, it seems clear that Saul refers only to the act of giving the information, the act of allegiance. Accordingly, I translate I Sam XXIII:21 as: Blessed



be ye of Jahweh, for ye have maintained your allegiance unto me." Saul could well feel that this was favor, for allegiance to him did not always result from his rulership, even though it may have been his right. His was no powerful organized state, and allegiance depended more or less upon the will of the subjects. Yet, it was his titular right as king, and is here only sustained. This then I believe carries out best the meaning of *ps ps* here. The word here carries yet one more implication. There exists the choice of two men, should the prophets desire to aid or participate in the war or hunt.

*ps ps* here means, "Ye have chosen in favor of me". The choice is, of course, based upon this sustaining of allegiance of Saul and the element of choice is not fundamental. To paraphrase the word, then, so as to include its implications, one might say, "Ye have sustained or shown your allegiance to me and favored me, by that reason, by choosing to help me against David." Remembering this, we might best translate *ps ps* here, in a single word, "you have shown allegiance to me".

The passage in II Samuel XXI:7, is strikingly similar to the *ps* of I Samuel XXIII:21, when we view that passage in the light of the above discussion. We noted, first of all there, a basis, an existing condition that was sustained by the bestowal of *ps*. We find here the same condition prevailing--in the form of an oath between David and Jonathan. We noted there too the element of choice between two people and upon the basis of the primary condition, the choice made in favor of the object of *ps*. Exactly the same conditions prevail here. David is merely confronted with the demand for the death of seven of Saul's family. In his acquiescence to the demand however, he chooses to discriminate in favor of Mephibosheth, Jonathan's son, because of the oath that exists between Jonathan and

himself. Thus again, the basic implication of *לִחַי* here is the maintenance of the force of that oath. The sparing of Mephibosheth's life is the secondary result. And so again, if we paraphrase the meaning of *לִחַי* here, we would find it to mean that David sustained his allegiance to Jonathan, and upon the basis of that allegiance, spared Jonathan's son from death. It is an exact parallel to the passage in I Sam XXIII:21, where the Ziphites showed allegiance to Saul and on the basis of that allegiance gave him the supposedly valuable information. To be sure, the bare meaning of *לִחַי* here is "save" or "spare", but we cannot understand it properly unless we realize that the saving of the son was incidental. David, we may be sure, would no more have favored Mephibosheth than any of the other descendants of Saul, had it not been for his oath with Jonathan, and the use of *לִחַי* here bears out our contention that *לִחַי* implies the maintenance of a condition, here rendered natural or customary because of the oath. This was the customary way in which David treated Jonathan's house and the *לִחַי* maintains that oath and Mephibosheth benefits as a secondary result.

(c)

That *לִחַי* really does mean this, is brought out well by the passages in which it is denied, for we see there, with its negation, a breaking off of natural or customary relationships. This we noticed in Is IX:18 and we see it now again in Deut XIII:9. This passage, I believe, brings out emphatically the breaking down of customary relationships with the negative use of *לִחַי*. The closest relations of man are included in v.7: *אביו ואמו וקרוביו*

It is even emphasized that *קרובו* should be of the closest and most intimate relationship--yet, if he should commit the transgression,

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he should not be treated with אֶהְיֶה --the relationship should be severed and he should be given the full penalty of the law. Here again we see the elemental meaning of no clemency or forbearance, but preceding this, fundamental to it, is the breaking down of the customary conduct, even to a son, daughter or wife. This passage therefore crystallizes this aspect of אֶהְיֶה. Paraphrasing it once again so as to bring out the full implications of the word, it means here, even to thy brother, thy son, etc., in such a condition, you shall disregard your ordinary conduct or affection for them and punish with the proscribed punishment of death. I believe here, due to the emphasis made on the intimacy of the relations and even the added אֶהְיֶה לְךָ, the word here must approximate its height in the Divine usage in Malachi. While there it meant primarily love or fatherly affection--so here, it means the negation of a high and elevated form of affection. The negation of אֶהְיֶה then, implies first the destruction of this customary condition and secondly, or as a result of it, the unmitigated punishment. We can only theorize as to what might have been the positive implications of the word, but from the list of subjects we can safely argue that it must imply a heightened affection, terminated by its negation. Thus again it implies the termination of accepted and usual modes of conduct and as a result an evil lot befalls the subject. As we noted in the Divine usage of the word, with its negation Jahweh became merely an impersonal arbiter of justice, severing the beneficial harmony of His covenant relations with Israel, and that when אֶהְיֶה was granted He sustained that relationship. So we see here, that denying אֶהְיֶה one is not to treat his relations or friends as such, but is to judge them mercilessly and impartially and punish them with the extreme penalty of the law.









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## II

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out *למא*. Commentators realize the corruption of the a part of the verse. But since the suggested emendations are very involved, varied and by no means generally accepted, I omit a discussion of this part of the passage, since it is really not essential to the understanding of the meaning or implications of *למא* here. *א'למא ה' למאנא* is explained only by *30, א'למא 30 למאנא*. Again, *למא* or rather its negation means only no forbearance or clemency--no discriminating<sup>28</sup> in the punishment. It was to be complete, unmitigated and widespread. We can imply no more from the use of *למא* in this passage.

The passage in Proverbs VI:34 carries the same implications as the two passages above. Here too, we cannot imply any breakdown of an existent, accepted condition. The passage refers to the anger of a husband who has been deceived--and the jealousy and anger will spur him on until it is sated by the unmitigated punishment of the adulterer. Thus here *למא* can only mean, as we saw it so often in the Divine usage of the word, the descent upon the guilty person's head of a justifiable and deserved punishment--in an unmitigated force. Here the dishonored husband "is not willing to forgo his undeniable right of<sup>30</sup> revenge."

This is all that the negated use of *למא* can mean in any of these last three passages. In all three cases the object of the negated *למא* was deserving of punishment. There existed no basic reason for not punishing them and so the negated use of the word did not imply a breaking down of such a beneficial relationship. It implied merely unmitigated punishment, dealt out to the full letter of the law, with no discriminations made upon any grounds whatsoever. The bestower or denier of *למא* becomes an impersonal, impartial arbiter of justice, as we saw this meaning in the later stages of the Divine use of *למא*.

Summary of the Meanings of *למא* in Its Profane Use

## (Between Man and Man)

I

*2/11* implies, basically, as in the Divine Use, either the sustaining or breaking down of some existing, accepted or natural beneficial relationship:

Under this meaning certain other implications are manifest and we see, in these secondary implications a development of the term:

- (a) Impersonal, merely humanitarian pity or attraction  
(Ex II:6)
- (b) This attraction being crystallized into allegiance, either to a king, as patriotism, or allegiance to another on the basis of an oath and carrying with it discrimination in favor of the object. I Sam XXIII:21; I Sam XV:19; II Sam XXI:7
- (c) In Deut XIII:9, we see a further development into high esteem or affection, approximating the climax of the development in the Divine use in the passage in Mal III:17 and here, still maintaining the element of discrimination in favor of the object (Here negated)
- (d) A decline in this secondary implication to a certain allegiance or covenant established temporarily to attain a certain objective, then destroyed when the rules of the covenant are broken. This stage approximates (b). The common bound is not as high as in (c). A mere perfunctory affiliation

II

The withdrawal of the implication of a sustained, customary relationship and only the meaning of unmitigated punishment, duly and rightfully given



2/NA in Its Profane Use, Between Man and Other Objects

[illegible]

This passage in II Sam XII:4 implies the same meaning for *שָׁחַ* as above. *שָׁחַ* *לְרֵעֵהוּ* can be understood only when we consider that here *שָׁחַ* means an action not beneficial to the rich man. To take from his own flock, meant, for him a loss. He did not consider, of course, anything beyond the material, loss or gain in this case. Considering *שָׁחַ* then as an action not beneficial to himself, *לְרֵעֵהוּ* mitigates this action. This is the force of the verb here and makes its use a part of the pattern that we have already constructed for *שָׁחַ*. The precise meaning of the word here, fits in with its meaning in other passages where we have found it to mean "to forbear". Not to forbear on an action not beneficial averts or, at least mitigates the results. The former is the case here, considering again only the material aspects of the incident. The rich man forbore to take from his own flock, forbore to cause himself any material loss. We can now understand the meaning of *שָׁחַ* in v.6. If we accept the emendation here of *לְרֵעֵהוּ* for *לְרֵעֵהוּ*<sup>31</sup>, then *שָׁחַ* *לְרֵעֵהוּ* means exactly what it means in v.4. He shall be punished because he forbore to take from his own. On the other hand, if we read the text as it is: *שָׁחַ* *לְרֵעֵהוּ*, only the object of *שָׁחַ* is changed, and not the sense of the word. It would mean then that he forbore to inflict any material damage upon himself, but did not forbear to take from the poor man's flock and inflict the material loss upon him. So, in both of these passages, *שָׁחַ* has exactly the same meaning as in I Sam XV:3;9;15. There, although Jahweh enjoins the people not to forbear to destroy, they disobey, and spare, through *שָׁחַ* the best of the spoil. Here the rich man hesitates to destroy his own sheep, so he has *שָׁחַ* upon it and spares it, but, if we accept the text as it stands, he had no *שָׁחַ* upon the poor man's sheep, and destroyed it—even as the inhabitants and property of Amalek in

I Sam XV, that were not recipients of *shn* were destroyed. Basically, the idea underlying the bestowal of *shn* in all of these passages is refraining from destruction out of regard for the value of the object.

In Isaiah XXX:14, *shn* also is used with this implication. *shn'el* is used here in an adverbial sense,--utterly shattering the vessel so that it is worthless. Just as Saul and the people spared the best of the Amalekite flocks out of regard for their worth, and as the rich man in the Nathan parable forbore to take from his own flock, out of regard for material loss, so here, the potter smashes the vessel to bits, with utter disregard for its worth--

*shn* being used negatively. Again, the translation of "he does not spare" is inadequate, Lange captures something of the spirit of the word when he says, "He smashes it intentionally".<sup>32</sup> It was no accident. He felt no remorse over the breaking, at least at the moment of the action. There was absolutely no consideration given to the vessel's value or usefulness. Without discussing it further, I think we might safely say that *shn* here implies just the opposite of what the bestowal of *shn* implied in I Sam XV:3;9;15 and II Sam XII:4;6. He smashes the vessel to bits having no regard for its value--suffers no remorse over its destruction for he intentionally destroyed it. So that, *shn* so far, in this part of its profane usage seems to imply a saving of certain things out of a sense of regard for their material values, and a denial implies the destruction of its object with no regard for its value.

This force is strongly brought out in the next passage from Jeremiah XV:5:

*q'el p'el'el* Again, the usual translation of pity for *shn' n* is shallow. The passage implies much more than this. It will be



noticed that *shn* is the only general verb in the sentence. The rest are specific actions that depend upon it. The meaning of here is not as deep or as elevated as the emotion of true pity. If such were the case, it would not have been necessary to go into detail with the other verbs of the sentence. Yet, these too have a purpose. They imply that the general reaction-- *shn* --implying a negative use of that verb, will be absolute disregard for the worth of the one time glory of Jerusalem and Israel. <sup>33</sup> This deplorable situation is only understandable in all of its dramatic effect, when we realize that to the people, Jerusalem and the Temple were the very seats of Jahweh's power and splendor. It is contrast to such a conception that the prophet confronts them with this, to them, incomprehensible disregard. When Jahweh punishes, the city, the supposed seat of His power, will become worthless in the eyes of all, so that no one will even bother to bemoan its loss, even more, to turn aside and show it the common courtesy of asking its welfare. Keil adds an element here, more cogent with our study of *shn* in the Divine usage, but I leave it here as a comment on this verse. He says, "No one will or can have compassion on Jerusalem, since its rejection by God is a just punishment for its rejection of the Lord." <sup>34</sup> By the interpretation which the specific verbs in this passage give, the use of *shn* becomes clear. It means, that at that time, when Jahweh punishes, and Jerusalem's great glory will be faded, then no one will have even enough regard for the city's one time glory, to do any of the following actions.

The passage in Ezekiel XVI:5 bears out this meaning of *shn* even further. Here again, most of the commentators translate *shn* <sup>35</sup> "to have pity or compassion". In the first place, *shn* expresses the idea of pity or compassion, and here *shn* depends



on this phrase, as does <sup>115</sup> *אֵין מִחֶסֶד*. One would not say, in good prose writing--no eye pitied thee to show compassion on thee. If we translate *אֵין* here as "pity" or "compassion", the passage becomes redundant. If we examine *אֵין* more closely however, in the light of what we already know of the word, this difficulty does not arise. The prophet's primary aim, in the passage is to show how utterly destitute the people were from the first of any claim to the kindness of Jahweh. <sup>36</sup> He is trying to show the absolute lack of any claim for grace upon the part of this people, symbolized by the child, born of the union of an Amorite and a Hittite. The prophet did not expect any one to show pity to such a child. What he does emphasize is the utter disregard of the child. No *אֵין* was exercised upon it and the disregard was such that none of the operations of v.4 were performed upon it, operations absolutely essential to the preservation of the child's life. <sup>37</sup> Instead it was cast out into the field, exposed, in order that it might die. While such conduct was pitiless, it is not the mere lack of compassion that the prophet wishes to emphasize, but he does want to show what he felt was justifiable, utter disregard for its life due to its hybrid origin. He feels that this infant got only what it deserved. The utter loathsomeness of the child, which the prophet means to convey in this passage is found explicitly stated in v.5b, *אֵין מִחֶסֶד*. In the light of all this then, I think we may safely interpret the passage to mean that none had even enough concern or regard for this child to attempt to preserve its life. As we saw in Jer XV:5, that *אֵין מִחֶסֶד* attained significance only when contrasted with the one time glory of Jerusalem, so here *אֵין מִחֶסֶד* can be understood in all its degrading force, only when we consider that it means, that lacking *אֵין*, the child was not treated with even normal regard for a human life. It was cast out into the field

in the hope that it would perish. This, in 5b is the result of the implied negation of *עֲנָה*, but we cannot translate *עֲנָה* here as "pity" and realize the real force of the word. We can only understand it if we say that it means "utter" disregard for the value of its object" as we saw it before. Filling in that general definition with the specific elements of this particular passage, we find it to mean that no one showed, to the child, even a human regard for the value of its life. Of course here, as in all these passages, the element of pity or forbearance is a shading of the word. One cannot deny that here, the word is intended to describe a pitiless action, nor could we say that the plight of Jerusalem in Jer XV:5 would not command pity. But this element is secondary to this primary meaning of absolute disregard for the value of the object, and grows out of this basic meaning.

We find this meaning again in Ezekiel XXIV:21. *עֲנָה* can only mean a thing of great value. Again, the commentators translate the phrase, making *עֲנָה* an object of pity. But it must be clear from the context that if the phrase does mean pity, it does so only as a secondary meaning, growing out of a high value placed upon the object. *עֲנָה* is put in the same category with *פֶּלֶא* and *פֶּלֶא* etc.,--all objects of great endearment. Several commentators do sense this difference and translate it as "the desire of your soul".<sup>38</sup> The meaning here then is clear. *עֲנָה* means an object held in high esteem, and by reason of that esteem, deemed worthy of being saved, or of commanding pity, in the event of any disaster such as that threatened by Jahweh. *עֲנָה* means an object that is held precious, and upon which, in time of trouble that would threaten it with destruction, because of that preciousness, the people would lavish their pity. This, it is clear, is exactly the opposite

of the meaning we have noticed in the passages where  $\text{לֹא}$  is denied. We might translate the passage then, "that which your soul loves or desires to spare".

The passage in Jeremiah L:14 carries again this element of regard for the object. Gesenius, Hebrew Lexicon of the O.T. says,  $\text{לֹא}$  used with  $\text{לֹא}$  means "to use sparingly". But this is not always so. It occurs in three passages with  $\text{לֹא}$ . Here, in Jer LI:3 and Is IX:18. In LI:3 several commentators suggest the emendation to  $\text{לֹא}$ , but in Is IX:18, we can hardly accept a meaning of "to use sparingly". Here however, such is the meaning. We must remember the objects are arrows--a more commonplace object than we have had before. There is no personal emotion entered into this sparing. The underlying motive is the utter destruction of the nation and the injunction is to use arrows unsparingly. In other words, arrows were to be no object in the work of destruction. No consideration was to be paid to the arrows. They were to be shot and shot until the end was attained. This is clearly the meaning of  $\text{לֹא לֹא}$  here. So again we see the lack of consideration of the object of the negated  $\text{לֹא}$ . Here we might translate this phrase, or rather paraphrasing its setting first, don't hold back on the destruction "out of any regard for saving arrows; "have no regard or care for the arrows you have to use to accomplish this purpose of destruction."

In Job VI:10, we find  $\text{לֹא}$  used as an adjective.  $\text{לֹא}$  refers to the  $\text{לֹא}$ . The meaning of the word is clear. If God should chasten him with unmitigated pain, he would still be happy for he had not denied the words of God. Of course, indirectly, God would be the subject of  $\text{לֹא}$ . He it is who would send the pain in full measure. We cannot learn a great deal as to the implications of  $\text{לֹא}$  here. It is only evident that



the pain will be terrific in force, disregarding entirely the person--  
utter disregard for everything, in fact, in its unbearable torment.

Here too, as in the above passage, there is no regard for the object. Job, in order that some purpose might be carried out--his testing or trial. But these are merely implications here, and the primary meaning is unmitigated "disregarding", if we may use the word, pain.

The next passage in Job XX:13, brings out clearly again, this idea of sparing or forbearance as a result, or secondary to the prizing or high regard of the object of *לחנן*. Sin, in this passage, is compared to some rich delicacy which the Epicure rolls under his tongue and gloats over, unwilling to swallow it down and let it go.<sup>42</sup> The meaning of *לחנן* here is very clear and requires no lengthy discussion. It bears out what we have already found to be the meaning of *לחנן* in its profane use between men and other objects. Thus, Wright translates it "to cherish".<sup>43</sup> Because he holds it to be of such high value, he spares it and as we have seen before, the element of clemency or forbearance, or sparing comes secondary to the consideration of the value of the object.

The last passage with which we have to deal in our study of *לחנן* is Zecharia XI:5. The phrase *לחנן* *ל* *לחנן* *ל* *לחנן*<sup>44</sup>, again sustains our conclusions as to the implications of *לחנן*. Their own shepherds have no *לחנן* for them. The implication of course is that their shepherds should have *לחנן*. Most of the commentators translate *לחנן* *ל* as "they do not pity or spare".<sup>45</sup> Again, this is not the basic meaning of the word. They fail to attempt to spare the flock, which should be their responsibility and care, because they do not take the proper care of them. The flock is their charge, yet, they are so lax in their jobs, so careless with their charge, that they permit the exploitations mentioned in v.5a. Thus, the



primary fault is that they are careless, irresponsible, incompetent shepherds. If they at least attempted to care for them, and were unable, the condemnation would not be justified. But here it is because they do not have the regard for the flock to even attempt to save it. Thus, again we see that *shn* implies basically in its negated form, a lack of proper regard or care for its object. The exploitations and the non-resistance of the shepherds are only secondary results to this lack of regard. So we might best translate *shn* as, "they have not the proper regard or care of shepherds for their flock".

Summary of Meanings of *shn* in Its Profane Usage

(Between Man and Other Objects)

I *shn* means, primarily, in all of these passages, the care or regard for the value of an object. In various passages this care or regard attains various levels, depending entirely upon the object itself. When it is bestowed, pity, clemency, forbearance or sparing may result in an attempt to shield this cherished object from harm. When denied the regard is broken down and the destructive results grow out of this disregard for the value of the object.

This concludes our study of the word *shn*. We have seen the word to have varying meanings, from a condescending toleration of a worthless creature to a peak of high affection and parental love. Yet, all these are but lights and shadows of the dominant strain that runs throughout the entire development of the concept. In its bestowal, it means, in all cases, the sustaining of a customary, natural, taken-for-granted condition, whether between God and man, man and man or man and some other object. In such cases, beneficent results ac-

crue to the object. In its denial it implies the breakdown of such a condition with logical, disastrous results. It reminds one of a piece of music in the process of composition. The constant action and inter-action of God and man, man and man, or man and other objects, is like the trial and error method of placing one note, then of changing it. When  $\phi N_1$  is bestowed, harmony exists between giver and recipient. The harmony at times may be less noticeable than at others, as we saw in the case of Lot. When  $\phi N_1$  is denied, it is like an error in the composition. A discord results. The harmony is broken down and the composition becomes chaos. But the process is as clear cut as the composition of the music. Even as when a wrong note is written and remains, the harmony is inevitably bad at that point, so, once,  $\phi N_1$  is denied, disaster is inevitable and as justified as is the disharmony of a poorly written piece of music. But if all the notes conform to the rules of music, the harmony is sustained, and even so, if  $\phi N_1$  exists, even though at times a trifle strained, the dominant, sweeping harmony of its grace makes the relation between giver and receiver seem harmonious.

good -

Footnotes for Chapter II

- (11) I Sam XV:1;15
- (12) Thun, A. Dillmann, Exodus and Leviticus. Leipzig 1887, v.20  
 Sie empfindet Mitleid dem Knaben angesprochen durch seine  
 Schönheit
- (13) Expositor's Bible, C.A. Chadelak, N.Y. (no date) v.22  
 The heart of every woman was in plot against the cruelty  
 of Pharaoh. Once already the midwives had defeated him  
 and now, when his own daughter, unexpectedly found in  
 the water, at her very feet, a beautiful child, sobbing,  
 her indignation is audible enough in the words "This is  
 one of the Hebrews' children."  
 J.C. Murphy, Philadelphia, 1868, Exodus, p.28; Keil and  
 Delitzsch, p.488, "the fact that she took compassion on  
 the weeping child, and notwithstanding the king's com-  
 mand, took it up."

Notes

(Hemlah in Profane Usage)

For this the love of children which is innate in the  
 female sex."

Buckner's Commentary, Genesis and Exodus, N.Y. 1893, v.250  
 v. 7 is either a gloss, as Budde says, Die Buckner Richter  
 v. Samuel, Göttingen 1890, p.307, "Eine Gloss, die erst nach  
 wurde, nachdem cap. 9 seine Stelle vor unversen Stücken er-  
 halten hatte", or we may take it as E. Rhorme, Les Livres  
 de Samuel, Paris 1910, p. 421; rendering *Per-wa* in v.8  
 in place of Mephibosheth. Unless we accept one of these  
 changes, v.8, contradicts v.7. But this need not influence  
 our discussion of *shu* here, for the very basis is given  
 together with its use and, as we have seen, fits nicely  
 with what we noticed in the early passages in the Divine

Footnotes for Chapter II

- (1) I Sam XV:1;15
- (2) Thus, A. Dillmann, Exodus and Leviticus. Leipzig 1897, p.20  
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 Schonheit
- (3) Expositor's Bible, G.A. Chadwick, N.Y. (no date) p.32  
 The heart of every woman was in plot against the cruelty  
 of Pharoah. Once already the midwives had defeated him  
 and now, when his own daughter, unexpectedly found in  
 the water, at her very feet, a beautiful child, sobbing,  
 her indignation is audible enough in the words " This is  
 one of the Hebrews' children."  
 J.G. Murphy, Philadelphia, 1868, Exodus, p.28; Keil and  
 Delitzsch, p.428, "the fact that she took compassion on  
 the weeping child, and notwithstanding the king's com-  
 mand, took it up and had it brought up may be accounted  
 for from the love of children which is innate in the  
 female sex."
- (4) Speaker's Commentary, Genesis and Exodus, N.Y. 1892, p.255
- (5) v. 7 is either a gloss, as Budde says, Die Bucher Richter  
 v. Samuel, Giessen 1890, p.307, "Eine Gloss, die erst notig  
 wurde, nachdem cap. 9 seine Stelle vor unserem Stucke er-  
 halten hatte", or we may take it as P. Dhorme, Les Livres  
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 our discussion of *shn* here, for the very basis is given  
 together with its use and, as we have seen, fits nicely  
 with what we noticed in the early passages in the Divine



usage.

- (6) I Sam XV:9; XXIII:21
- (7) Hebrew and English Lexicon of the O.T.  
W. Gesenius, Boston 1849, p.277
- (8) v.15
- (9) Budde, Die Bucher Richter v. Samuel, p. 188  
Dhorme, Les Livres de Samuel, p. 132-133
- (10) I Kings XX:31  
N. Glueck, Das Wort Heseb, p. 18  
Aug Grund der Humanitat allein hatte Ahab, Benhadad  
wohl nicht vom Todt errettet  
Also, Cambridge Bible, Cambridge 1901, p.142
- (11) Mc Clintock and Strong, Cyclopedia of Biblical, Theological  
and Ecclesiastical Literature, N.Y. 1882, p.98
- (12) Is IX:18; Deut XIII:9; Hab I:17; Jer XXI:7  
Ezekiel IX:5; Jer LI:3; Proverbs VI:34
- (13) Hand Kommentar 2 A.T. Gottingen 1892, B. Duhm, p.72.  
Emending *עַבְדָּם* to *עַבְדָּהָם* or *עַבְדָּהָם* and in  
v. 19 *לַבָּנִים* to *לַבָּנִים*  
And K. Martl, Das Buch Jesaja, Tübingen 1900, p.97  
So fressen sie wie v. 18 c und 19 c sagt, einander  
schonungslos auf
- (14) I Sam XV: 3;9;15; II Sam XII:4
- (15) Ezekiel XXIV:21
- (16) Job XX:13
- (17) Speaker's Commentary, N.Y. 1913, p.67  
The prophet's first aim is to show how utterly destitute  
the people were, from the first of any claim to the kind-  
ness lavished upon it. God merely had pity and compassion

upon it.

- (18) S.R. Hirsch, Exodus, Frankfort A.M. 1903, p.13  
*Das* drückt wohl wie *das* und *das* eine heftige Bewegung aus, *das* speziell die innere Ruhrgung, die durch den Zustand hervorgerufen ist, in welchem ein Mensch oder ein Gegenstand sich befindet, oder von dem er bedrückt wird.
- (19) As translated by  
 T.K. Cheye, The Prophecies of Isaiah, N.Y. 1899  
 J.P. Lange, N.Y. 1906, P.148  
 K. Martl, Das Buch Jesaja, p.99 and others
- (20) Cambridge Bible, Cambridge 1901, p. 142
- (21) J.P. Lange, Speaker's Commentary, C.F. Keil and others.  
 The best translation found among the various commentators is that of Nowack, Hand Kommentar, z. A.T. p.120. Mitgefühl. Sympathy with Saul's cause.
- (22) Kittel, Biblia, Hebraica, Vol II p. 879  
 J. Wellhausen, Die Kleinen Propheten, Berlin 1898, p.167
- (23) A.B. Davidson, Cambridge Bible, Cambridge 1899, p.73  
 M. Hirsch, Die Zwölf Propheten, Frankfort a.M. 1900, p.316  
 Soll er deshalb, d.h. angesichts dieser Macht vergötterung, nach immer weiter sein Netz auslieren, d.h. noch immer mehr Volker unter werfen und fort und fort Volker erbarmungslos Morden? Wortlich bestandig sein im Volker morder genauer: streits im begriffe, bereit sein, Volker zu morden?
- (24) "Habbakuk is arguing with God over the judgment passed on Israel. When he sees that it is inevitable he depicts the sins of Babylon and shows that both general justice and the special agencies of God's providence will surely overtake



"A complete destruction is to ensue--nothing less will quench the fire of Jahweh's wrath".

- (29) Expositor's Bible, N.Y.(no date) p.72

His approach shall not be wiped away, v.33. The jealous rage of the offended husband will accept no ransom, no expiation; with relentless cruelty the avenger will expose to ruin and death the hapless fool who has transgressed against him".

Delitzsch, Edinburgh 1890, p. 155

When the day comes, in which the adultery, brought to light, demands and admits of vengeance, then wounded in his right and honor, he knows no mercy; he pays no regard to any atonement or recompense by which the adulterer seeks to appease him and induce him not to inflict the punishment that is due."

- (30) J.P. Lange, Proverbs, p. 86

- (31) P. Dhorme, Les Livres de Samuel, Paris 1910, p.358

Au lieu de Schill propose de lire *il* pour avoir le meme sens que dans le v.4

K. Budde, p. 255, suggests the same, wodurch *es* ein Objekt und den gleichen Sinn wie in v. 4 erhalt.

- (32) J.P. Lange, N.Y. 1906, p.331

- (33) A.W. Streane, Cambridge Bible, Cambridge 1903, p.114, "Such shall be the plight of the city that none shall have even the care or the courage to approach her."

- (34) C.F. Keil, Biblical Commentary o, T. OT. Edinburgh 1873, p.256

We see here borne out what we contended in our discussion of *es* in the Divine usage, that *es*, its denial, was the final termination of grace. With its withdrawal



unmitigated punishment ensued and no one was able to alter it. Only by the due process of atonement and granting of *an* could positive, beneficial grace be restored.

- (35) A.B. Davidson, Cambridge Bible, Cambridge 1900, p.102  
Keil Commentary on Ezekiel, II Vols. I. p.197,  
(Edinburgh 1876)

R. Kraetzschmar, Handkommentar z. A.T. Gottingen 1900,  
p.146, and others

- (36) See all above references ( Note 3 on preceding page)  
Also F. Hitzig, der Prophet Ezechiel, Leipzig 1847, p.102  
H.A. Redpath, Westminster Commentary, N.Y. 1907,

- (37) Speaker's Commentary, N.Y. 1913, p. 67

- (38) Kraetzschmar, Verlangen eurer Seele, p. 198  
Lange, p. 234, What your soul desires or loves.  
Orelli, p. 98-99, "Verlangen"

Redak:

The targum translates it *לֹא יִשְׁכַּח אֶת הַפֵּי*

- (39) Boston, 1849

- (40) Thus, Orelli says, Schonet nicht der Pfeile--seid nicht  
sparsam damit. p. 407

B. Duhm, p.362, Schont die Pfeile nicht-- spart sie nicht.  
Graff, sied mit Pfeilen nicht sparsam

- (41) We can see by this time in our study of *an* that Lange's  
objection to such a use of *an*, saying that it usually  
has a personal object, is not acceptable. We have numerous  
passages in which we have found *an* to be merely a mod-  
ifying clause. Book of Job, J.P. Lange, N.Y. no date, p.348

- (42) The Book of Job, E. Gibson, London, 1905, p. 106.

Century Bible, A.S. Peake, p. 199, N.Y. no date

International Critical Comm. Driver and Gray, N.Y. 1921,  
p. 178.

(43) The Book of Job, G.H.B. Wright, London, 1803, p.73.

(44) *Pr to 1st* Kettel, Biblia Hebraica, Vol II p. 899.

(45) Cambridge Bible, T.T. Perowne, Cambridge, 1902, p.57.  
Keil, p. 360.

C.H.H. Wright, Zechariah and His Prophecies, N.Y. 1879,  
p. 306 and others.

## I

The study of the concept of <sup>1</sup> $\bar{\bar{3}}$  reveals the fact that, like <sup>2</sup> $\bar{\bar{3}}$ , its usage falls into two categories, profane and divine, as those terms were defined in Chapter II. And as with  $\bar{\bar{3}}$ , in point of time, these phrases of the development of <sup>3</sup> $\bar{\bar{3}}$  are practically parallel. The earliest passage in which <sup>3</sup> $\bar{\bar{3}}$  is found, in the divine usage of the term is in the blessing of Moses, Deuteronomy XXXIII:15:28, which Cornill and others date in the first half of the ninth century. The latest passages in the divine usage of the term occur in Ecc. IX:7 and in several passages from the Psalms, dating from about 800. While in the profane use of the term, we find the earliest passage also in Deuteronomy XXXIII:24 and the latest in the Book of Esther, dating from approximately 165 B.C.E.

Rotson

## II

Differing from both  $\bar{\bar{3}}$  and  $\bar{\bar{3}}$ , in both its divine and profane usage, <sup>1</sup> $\bar{\bar{3}}$  is bestowed upon a far greater field of objects. In the studied passages, one might be met secure in saying that <sup>1</sup> $\bar{\bar{3}}$ , in either usage, might be bestowed upon anything, having of course the requisite bases that shall be considered in a moment. Thus, for example, in the divine usage, we shall find the deity bestowing <sup>1</sup> $\bar{\bar{3}}$  on the following objects, among many. In Isaiah LVI:7 upon the pious; Ps. CIV:10, the legs of man (desecrated); Ps. XXXIV:2 upon the just; Proverbs XII:11 only  $\bar{\bar{3}}$ , in fact, the possibility of the begetting of the divine <sup>1</sup> $\bar{\bar{3}}$ , runs throughout the entire gamut of man's religious and secular life, if the requirements are fulfilled. Further it occurs that what at one time in the course of the usage of <sup>1</sup> $\bar{\bar{3}}$  was deemed worthy of the favor from God, is at a later time, <sup>5</sup>unfit for it.

## III

## I

The study of the concept of <sup>1</sup>3 reveals the fact that, like <sup>2</sup> *shn*, its usage falls into two categories, profane and divine, as those terms were defined in Chapter II. And as with *shn*, in point of time, these phrases of the development of <sup>3</sup> *shn* are practically parallel. The earliest passage in which <sup>4</sup> *shn* is found, in the divine usage of the term is in the blessing of Moses, Deuteronomy XXXIII:11;16;23, which Cornill and others date in the first half of the ninth century. The latest passages in the divine usage of the term occur in Ecc. IX:7 and in several passages from the Psalms, dating from about 200. While in the profane use of the term, we find the earliest passage also in Deuteronomy XXXIII:24 and the latest in the Book of Esther, dating from approximately 165 B.C.E.

## II

Differing from both *shn* and *shn*, in both its divine and profane usage, <sup>1</sup>3 is bestowed upon a far greater field of objects. From the studied passages, one might be most secure in saying that <sup>1</sup>3 in either usage, might be bestowed upon anything, having of course the requisite bases that shall be considered in a moment. Thus, for example, in the divine usage, we shall find the deity bestowing <sup>1</sup>3 on the following objects, among many. In Isaiah LVI:7 upon proselytes; Ps. CXLVII:10, the legs of man (denied); Ps. LXXXV:2 upon Palestine; Proverbs XI:1 on a *shn* in fact, the possibility of the begetting of the divine <sup>1</sup>3, runs throughout the entire gamut of man's religious and secular life, if the requirements are fulfilled. Further it occurs that what at one time in the course of the usage of <sup>1</sup>3 was deemed worthy of the favor from God, is at a later time, unfit for it.

## III



In the profane usage of the word, the objects of  $\text{לִּי}$  are as varied as in the divine usage, and further are bestowed by a variety of subjects. While in the most instances man is the bestower, we note that in Lev. XXVI:34  $\text{אֲנִי}$  is the subject of  $\text{לִּי}$ , and that  $\text{אֶרֶץ$  is the object. In the same passage and in Is. XV:2  $\text{לָהֶם}$  is the object of  $\text{לִּי}$ , of which the people are the bestowers. In Job XXXIV:9 and in II Chron. XVI:5, we find the interesting example of a man bestowing his  $\text{לִּי}$  on God. In Psalm L:18a theif is the object of the  $\text{לִּי}$  of the wicked. In Psalm LXII:5  $\text{אֱלֹהִים}$  is the object of a  $\text{לִּי}$ . Thus in almost every passage is a new object of  $\text{לִּי}$  and as the passage in Lev. XXVI:34 and another in Daniel VIII:4, we find peculiar subjects or bestowers of  $\text{לִּי}$ . In the passage in Daniel, a ram is spoken of as possessing  $\text{לִּי}$ . The reasons for this wide range of subjects and objects will become clear when we proceed to the meanings of  $\text{לִּי}$ , for we shall see that its nature, being different from that of the words that we have studied so far, permits such a usage, whereas the nature of the other two words did not, because of a more limited meaning and implication.

## IV

Having seen now that there is practically no limit to the subjects and objects that might be joined together by  $\text{לִּי}$ , upon what basis or bases was this link established? We shall get here too, an insight into the reason why such a range of possible subjects and objects belongs to  $\text{לִּי}$ . But, first again there seems to be such a variety of bases that it seems impossible to say definitely that some certain pre-requisites are required, as we were able to do with  $\text{אֵלֶיךָ}$  and  $\text{אֶלֶיךָ}$ . Further, in all the commentaries over these many passages in which  $\text{לִּי}$  occurs, there is not a single reference to the possible basis for the (bestowal) of the word. It is difficult,

at first sight, to reconcile two such passages as Job XXXIV:9 and Psalm L:18, two passages from approximately the same time, in which a man, in one, bestows  $\text{ }^1\text{ }^3\text{ }$  on God and in the other on a thief. Or it is difficult to find a basis for the bestowal of a so-called grace upon  $\text{ }^2\text{ }^4\text{ }$  or  $\text{ }^2\text{ }^5\text{ }$  as we noted above. These examples, I believe, are sufficient to show that one might safely say that there is no determined basis or bases for the bestowal of  $\text{ }^1\text{ }^3\text{ }$ , considering it, for the present in its profane usage. There is no group of qualities one may point to and say, if a certain object possesses these it will be the object of  $\text{ }^1\text{ }^3\text{ }$ .  $\text{ }^1\text{ }^3\text{ }$  usually implies a free will choice of the subject and is not given because of compulsory reaction to certain qualities in the object. In II Chron X:7 we see this clearly portrayed. The proposition is clearly put to Rehoboam. He possesses the power to bestow  $\text{ }^1\text{ }^3\text{ }$  on this people or to refuse to do so, the people, in either case remaining unchanged. Again in II Chron XV:15, we find the object, God, remaining unchanged. But there are two classes of people, those who sought God with  $\text{ }^1\text{ }^3\text{ }$  and those who did not.<sup>7</sup> That there is no positive, determined basis for bestowal of  $\text{ }^1\text{ }^3\text{ }$  in the profane usage seems borne out by the fact that it is bestowed upon such objects as thieves, lies, and sins. This seems to indicate that the bestowal lies within man's power or will. If he bestows his  $\text{ }^1\text{ }^3\text{ }$  on some despicable or degrading thing, he may suffer for it, or be held in ill-repute, but his is the choice as to what he will bestow it upon. This fact, of course, signifies one more thing, and that is, that if the bestowal of  $\text{ }^1\text{ }^3\text{ }$  is a willful act, the object must engender pleasure in the bestower. Thus it is that it is the wicked who bestow their  $\text{ }^1\text{ }^3\text{ }$  on the thief in Ps L:18 and again in LXII:5 it is the wicked who favor  $\text{ }^2\text{ }^5\text{ }$  with  $\text{ }^1\text{ }^3\text{ }$ ,<sup>8</sup> and in XLIX:14, for these wicked things provide pleasure for them.

This idea, that the object must give the bestower pleasure is brought out clearly in Esther 1:8. Here there was no compulsion to drink, as was usual among the Persians.<sup>9</sup> But each was to drink his own pleasure. On the other hand, the<sup>10</sup> |<sup>13</sup>, of the righteous is bestowed only upon creditable objects. Thus in Psalm CII:15 we find the servants of God having |<sup>13</sup> in the stones of Jerusalem, an accredited object because<sup>11</sup> in v. 14 we find Jahweh's concern for the city mentioned. It is in this category too, of meritorious things, that the basis for the divine bestowal of |<sup>13</sup>, is found, for God being righteous, just etc. to the superlative degree could derive pleasure only from things that, at least in a measure, reflect these qualities. And as for man again, he has free will to bestow his |<sup>13</sup> on what he will. The only limitation is his own character, which determines the nature of the things in which he takes pleasure. The significance of this fact cannot be brought out clearly until we examine more closely into the actual meaning of |<sup>13</sup>. When this is done it will appear that |<sup>13</sup> has the meaning of "will", either good or bad, or of pleasure, which after all reflects the will and character of the bestower. Accepting this statement, for the present, a priori, we might say that in the profane usage, the basis of |<sup>13</sup> is that the will of the bestower be in accord with the "will" of the object, if we might use "will" for inanimate objects. The predominating aspects of the object, in other words must be in accord with the predominating aspects that the subject "wills" to find in the object at the particular time in question. Thus a state of harmony exists between them, for the bestower finds in the object certain aspects that justifies the granting of |<sup>13</sup>. These aspects are not objectively determined, but subjectively, according to the character of the subject.



That the basis for the bestowal or denial of  $\int^1 3$ , is subjective, depending on the character of the subject, is brought out more clearly in the divine usage of the term. Perhaps the most striking illustration is the contradictory use of the term in passages like Amos V:22; Hos VIII:13; Micah VI:7; Jer XIV:12 and Is LX:7; LVI:7; Lev I:3; 4; VII:8. In these two groups of passages we find  $\int^1 3$ , bestowed and denied to sacrifices of one kind or another. The difference between the bestowal or denial of  $\int^1 3$  to sacrifices in these passages, does not lie in the sacrifices themselves, but rather in the varied concepts of the character of God, as conceived by Amos, Hosea and Jeremiah, contrasted with the God-concept of certain writers in Trito-Isaiah and the authors of the P code. These contrasting passages prove conclusively that the basis for the bestowal or denial of  $\int^1 3$  is dependent upon the character of the subject, and not the object, only in so far as the object is pleasurable or unpleasant to the character of the subject. It would follow then that in the Divine usage of  $\int^1 3$ , commendable actions or objects would receive the  $\int^1 3$  of the deity, and ungodly actions or objects would be denied. That this is the case may be seen from even a superficial glance at any of the passages in which the  $\int^1 3$  of God is considered.<sup>12</sup>

Thus we see that, unlike the concepts studied so far, the basis for the bestowal or denial of  $\int^1 3$  is subjective--a pleasing reaction to the object. This naturally permits a certain amount of arbitrariness in the profane use of  $\int^1 3$ , although it is fairly well defined in the divine usage, due to the general accord on the character of God. In the study of the concepts of  $\int^1 3$  and  $\int^2 3$  we noticed certain established conditions, in which these concepts might or might not intercede. If the object manifested certain characteristics it was sure to receive the grace in question. This



is not the case with 13. . In the first place, there is no specific condition which calls forth its activity. It, basically, as we shall see, is a potential, general beneficence which takes specific form in accord with the need of the particular incident. It may manifest itself as  $\alpha$ ,  $\beta$  or  $\gamma$ , perhaps, or as some other beneficence, required at that particular moment. And secondly, there is no system of automatic response, whereby, presented with certain stimuli the bestower automatically gives his 13. .

quisite, nor any group of them. The test for bestowal or denial in any passage is this basic harmony between the object and the character of the subject, as portrayed at any given time.

Summary of Objects and Bases of 13, in both Profane and  
Divine Usage

- I In both profane and divine usage, 13, is granted to an unlimited number of objects, by an unlimited number of subjects.
- II In both profane and divine usage 13, is bestowed upon the basis of the existence or non-existence of harmonious relations between object and subject. There is no one objective pre-requisite, nor any group of them. The test for bestowal or denial in any passage is this basic harmony between the object and the character of the subject, as portrayed at any given time.

To turn now to a consideration of the meaning of  $\text{לִבְּךָ}$ , in its profane usage. The passage in Dent XXXIII:26 is exemplary of the basic meanings of  $\text{לִבְּךָ}$ , in one phase of its development.  $\text{לִבְּךָ}$  means that by his blessed character, he will obtain  $\text{לִבְּךָ}$  from his brothers. It must be noticed first, that there is no concrete manifestation of the nature of this  $\text{לִבְּךָ}$ . As we shall notice later, this is one characteristic of the term. It implies no specific action. So here,  $\text{לִבְּךָ}$ , means that Asher, by nature of his blessed character will be esteemed by his brothers. This is all that we can deduce from this passage. It would be a priori reasoning, at this point, to draw any further implications. Whether this state of acceptance is as high as "love", as some commentators make bold to say, is doubtful. It must be remembered that the basis for  $\text{לִבְּךָ}$  lies within the subject and not the object, primarily. It is conceivable therefore, that despite Asher's character, the esteem may have been a forced  $\text{לִבְּךָ}$  (Profane Usage) obtain of his brethren. But such a consideration need not trouble us if we leave the meaning of  $\text{לִבְּךָ}$  here, esteemed. One more implication of  $\text{לִבְּךָ}$  may be deduced from this passage. As even in English the word esteem connotes a certain potential grace, and not a specific one, so here,  $\text{לִבְּךָ}$  implies just this. That is,  $\text{לִבְּךָ}$  is not a specific grace for a specific occasion, as we found to be the case with  $\text{לִבְּךָ}$  and  $\text{לִבְּךָ}$ . Rather it implies only a harmonious relationship, with potential powers of good for the object, at any time that he may desire or be in need of putting this  $\text{לִבְּךָ}$  to his use. Basically, what is at the bottom of this condition is that Asher, by his nature, will make requests or demands etc.--things emanating from his character, which is basically of an estimable nature--these things will be acceptable to his brothers and carried out by them. Further, because they regard

We turn now to a consideration of the meaning of  $\int^{13}$  in its profane usage. The passage in Deut XXXIII:24 is exemplary of the basic meanings of  $\int^{13}$  in one phase of its development.  $\int^{13}$  means that by his blessed character, he will obtain  $\int^{13}$  from his brothers. It must be noticed first, that there is no concrete manifestation of the nature of this  $\int^{13}$ . As we shall notice later, this is one characteristic of the term. It implies no specific action. So here,  $\int^{13}$ , means that Asher, by nature of his blessed character will be esteemed by his brothers. This is all that we can deduce from this passage. It would be a priori reasoning, at this point, to draw any further implications. Whether this state of acceptance is as high as "love", as some commentators make bold to say, is doubtful. It must be remembered that the basis for  $\int^{13}$  lies within the subject and not the object, primarily. It is conceivable therefore, that despite Asher's character, the esteem may have been a forced feeling from certain of his bretheren. But such a consideration need not trouble us if we leave the meaning of  $\int^{13}$  here, esteemed. One more implication of  $\int^{13}$  may be deduced from this passage. As even in English the word esteem connotes a certain potential grace, and not a specific one, so here,  $\int^{13}$  implies just this. That is,  $\int^{13}$  is not a specific grace for a specific occasion, as we found to be the case with  $\int^{13}$  and  $\int^{13}$ . Rather it implies only a harmonious relationship, with potential powers of good for the object, at any time that he may desire or be in need of putting this  $\int^{13}$  to his use. Basically, what is at the bottom of this condition is that Asher, by his nature, will make requests or demands etc.--things emanating from his character, which is basically of an estimable nature--these things will be acceptable to his brothers and carried out by them. Further, because they regard



him so highly they stand ready to aid him in any crisis that might imperil him. Thus we see the basic implications of  $|^1_3$ , here. Whether it means "Love" or not is difficult to say, but we do find it to mean a basic unity of character that implies or has inherently a potential force for good for the object.

Thus, in Gen XXXIII:10,<sup>14</sup> we find this idea of the basic harmonization of the will of subject and object represented in the term  $|^1_3$ . Here  $|^1_3$  is applied to the specific incident of the meeting of Jacob and Esau. In place of the quarrel which Jacob had expected, Esau met him in a friendly manner, as Jacob had hoped he might. And the two went together, Esau ready to aid Jacob, should he need it, in true brotherly fashion.<sup>15</sup> Thus again,  $|^1_3$  signifies only the basic harmonization of two characters. Literally,  $\approx_3$  would mean, "you have endowed me with  $|^1_3$ ," thus I become a person of acceptance to you. This act signifies, like the making of a treaty, an allegiance of character for the potential good of the object. It is very much like the passage from Deuteronomy. One cannot define the harmony thus established very precisely, but can see very clearly that it is a potential grace resulting from this basic harmonization of the two characters involved.

That  $|^1_3$  refers primarily to the character of the things involved is strikingly brought out in another J passage from Genesis XLIX:6. Here,  $|^1_3$  can mean only, "In their willfulness". As  $|^1_3$  signified mutual pleasure when established between two objects, so here, referring only to a single group, we see by the evil connotations of  $|^1_3$ , developed by the actions which are described as a result of it, that it portrays the basic character of Simon and Levi. Also, as in the above two passages, the  $|^1_3$  was a source of pleasure to those involved, so here too, by reason of their basically

evil character, the evil they committed  $\rho_{213}$  gave them pleasure or satisfaction. Here we find crystallized what could only be implied from the two passages above. While there we could say that  $|^{13}$  implied only the acceptance of the object, and the basic harmony of character and will, we see this brought out clearly here. The best translation of  $|^{13}$  here is "in their will" or "in keeping with their evil character".<sup>16</sup> So above, in Deuteronomy and Genesis XXXIII:10 the bestowal of  $|^{13}$  meant that Asher and Jacob were found to be in keeping with the character or will of the subjects. We have no single, English equivalent of this condition implied in  $|^{13}$ , I believe. It is an act that signifies all this: The acceptance of a thing, good or bad motivated or based upon the basic harmonization of the characters or wills of the subject and object. Whether we accept this passage from Gen XLIX:6 to mean that any time they wished, at their will, or, in accordance with their will, their true character, makes no difference, since the one implies the other anyhow. Significant again is the fact that the passage does not mean to imply that  $\rho_{213}$  is merely evil in just this specific act. Simeon and Levi are meant to be portrayed as consistently, potentially evil by character and nature, even as  $|^{13}$  in its "good" usage implied a beneficent grace, but potential and general, so here, the same force is evil.

The finest example of this basic meaning of  $|^{13}$  is found in I Sam XXIX:4. Here, the Philistine leaders complain to Achiah of the presence of David in their ranks, as they go into battle against Saul. They ask of Achiah, "How better could David  $\rho_{213}$  with his master (Saul) than by the heads of these men (the Philistines)? We must remember that these men still considered David the servant of Saul, and they now feared that he would attempt to re-instate himself

in Saul's favor by turning upon the Philistines. Obviously, here

פִּנָּה has the force of "reconcile", to get himself back in Saul's good-will. <sup>17</sup>

This passage needs little clarification. What the Philistines impuned to David was that he would attempt to make his character such, by fighting the Philistines, that it would be in harmony with Saul's, and harmony would be re-established between them. This is the force of the hithpael here: That David might so act as to establish פִּנָּה upon himself--a פִּנָּה that would be acceptable to Saul; that he would turn against the Philistines in an attempt to reconcile his will or intentions--his motivating or potential character, so that Saul might believe that now, in David, he would have a potential help. Again, פִּנָּה here does not mean that

Saul would look upon merely this incident with favor, and see in David a reflection of his own aims and desires, but that he might expect, from that time and on, that David would be a potential source of help to him, in any hour of crisis. Thus, while we might translate פִּנָּה reconcile, because of the implications of the use of the hithpael, we see that its primary meaning is this basic harmonization of the will to do, of the dominating traits of two characters at any particular time. In this union then is a great potential force for good.

The passages in Psalms LXII:5 and L:18 may be dealt with together. In these two passages we see this same meaning of פִּנָּה borne out. In L:18 it is the wicked who have פִּנָּה with the פִּנָּה, and in LXII:5 it is the wicked again who have פִּנָּה in פִּנָּה. All that these passages imply is that for the wicked, a thief and lies are in full accord with their character and will. Thus, they find פִּנָּה in these things. They find pleasure in them because they parallel their basic characters. <sup>18</sup> To translate פִּנָּה in L:18,



literally, we might say therefore, "your character is essentially in accord with him"; and in Psalm LXII:5  $\text{עָצָה} \text{ } \text{לִ3}$ , means they find  $\text{לִ3}$  in lies, due to their evil nature, their own evil  $\text{לִ3}$ . And  $\text{לִ3}$  here might be translated "pleasure", but more important than the translation is the primary meaning of the word, which we cannot express in a single English word. But this harmony is implied in a condition where  $\text{לִ3}$  exists between two things is like a mirror. Without fail, we can tell the essential quality of a persons character by the nature of the things in which he finds  $\text{לִ3}$ .

In Lev XXVI:34;41;43; Isaiah XL:2 and II Chron XXXVI:21, we come again to a group of similiar passages that may be discussed together. In all of them, either  $\text{וְעָלָה}$  or  $\text{לִ3}$  is the object of  $\text{לִ3}$ . The usual translation of  $\text{לִ3}$  in these passages is "to pay off", "to repay", or "to enjoy". Quite obviously, such translations make little, if any, sense. But from our knowledge of the nature of  $\text{לִ3}$  so far, we can establish an intelligent meaning for the word in these passages. In the first place, not translating  $\text{לִ3}$  for the moment, it means that the sins or the Sabbatical years will be tinged with  $\text{לִ3}$  from the people or the land. In all cases, both people and land are in ill repute with God because of broken laws. The objective of the punishment, in all cases, is the re-establishment of the people or the land to a status of grace with God. This can be done only when the source of estrangement, the  $\text{לִ3}$  or the unkept Sabbatical year is removed. The removal of this obstacle is signified by its endowment with  $\text{לִ3}$ . So much for the process. Now as to a little finer understanding of the meaning. From what we know of the concept of  $\text{לִ3}$  already, if the land tinges its heretofore unkept Sabbaths with  $\text{לִ3}$  and if the people tinge their sins with  $\text{לִ3}$ , then their basic character or



the predominating aspects of their will must be reflected in these things, at that particular moment. Thus, we are safe in implying that the people and the land, together with their sins and Sabbatical years are in a state of <sup>13</sup>, here the sought for <sup>13</sup> of God. This is the simplest and clearest explanation of these otherwise difficult passages. They mean only that by rest the land will tinge her unkept years and the people, by punishment and repentance, their former sins, with the <sup>13</sup>, their primary concern of the moment, to reconcile themselves with God. Tinged with such <sup>13</sup>, these sins and unkept rests, no longer inhibit the establishment of a condition of <sup>13</sup> between God and people, for God sees, in them, and in the land, a desire to seek Him--a reflection of His own will, and thus the act is completed. We have no single, English word to express this process. We can only translate it, keeping in mind this basic process of <sup>13</sup>, "that the land will now make her unpaid Sabbatical years acceptable and the people will make their sins acceptable. The seeming paradox can be understood only in the light of the above discussion. That this is the case, is brought out clearly, once we see the process, by the passage in Is XL:2. <sup>23</sup>

<sup>23</sup>, with this phrase, pregnant with meaning, when we understand <sup>13</sup> as explained above, Deutero-Isaiah begins his prophecies for the glorious future of Israel. The use of the niphal is significant here. It implies that the process of tinging the <sup>13</sup> is completed, the breach between people and God healed and that the people again enjoy the good-will of their God.

The passage in Exodus XXVIII:38 is essentially the same in import as those just discussed. Here again we have to deal with the problem of a sinning people removing the obstacle that lies between them and God. Whereas in the above passages a certain process was

proscribed for this procedure, here we find it accomplished by means of the mitre of Aaron. He was to bear the iniquities committed by the people as they brought offerings to God. <sup>20</sup> The mitre was to be upon his forehead, <sup>13</sup>, as a means toward <sup>13</sup>, whether for the people or the gifts, is immaterial, as the acceptance of one im-<sup>21</sup>plies the acceptance of the other in the P code. Again, all that we may deduce from this rather bare passage is that by this mitre, Aaron removes any possible fault from the offerings of Israel. Thus, considered, they come before God faultless-- in perfect accord with His will as to the nature in which they should come before Him. Or, if <sup>13</sup> refers to the people, then, through these offerings they come into perfect harmony with God's will, since by offering their holy offerings in the approved fashion, they fulfil completely His will. As we shall be able to see more clearly later, in our discussion of the divine usage of <sup>13</sup>, in the P code, with regard to sacrifices, it is a technical term, implying the efficacy or non-  
 efficacy of the sacrifices in question. "Efficacy" is almost an exact word for the meaning of <sup>13</sup>. We have seen how the existence of the condition of <sup>13</sup> between two objects implies the potential grace of the one toward the other due to a basic attachment by means of mutually acceptable basic natures.

<sup>13</sup> implies the existence of a harmony between two things so that the one is willing to respond to the will of the other, because essentially, whatever the one wills or desires, by reason of the basic harmony of character, cannot be repugnant to the other. Thus these sacrifices, coming to God through the accepted channels, signify the basic unanimity of will between Israel and God and His willingness to grant their petitions, requests, etc., Thus the sacrifice is efficacious. In this light then, <sup>13</sup> here fits nicely

into the character of the term as it has been developed so far.

The passage in Psalm CII:15 is again a passage that fits into our pattern for <sup>13</sup>. In v. 14 we see that God is expected to re-establish Zion because (v.15) His servants have <sup>13</sup> in her dust. The first implication then of this passage is that the will of Jahweh or His nature expresses the same <sup>13</sup>, for this dust, and that therefore, this dust must be of a commendable nature. It becomes understandable then why this commendable dust is in harmony with the nature of these people who are servants of God. Thus we see again the expression of this basic implication of harmony between subject and object that is implied in the term <sup>13</sup>. That <sup>13</sup> here seems to imply a devoted love is only a secondary implication of the term-- the name that we gave to this fundamental harmony of the two things joined together by <sup>13</sup>. It does not imply a sudden development over the preceding passages, but merely that this basic harmonization between subject and object may here be best characterized by the translation of "love". One might as easily have said that God would not rebuild Jerusalem because His servants loathed her dust, and still have expressed the idea by <sup>13</sup>. I mention this seeming aside only to attempt to clinch the point that the bare translation of <sup>13</sup> frequently does not express the true character of its real implications.

The phrase <sup>24</sup> <sup>13</sup> in Psalm CXLV:19 and <sup>25</sup> <sup>13</sup> in v.16 are very similar to the passage just discussed from Exodus. God will be willing to fulfil the <sup>13</sup> of those who fear Him, because essentially, their will is His will, or their desire, His. Thus we might translate <sup>13</sup> here as "will", "desire", "wish" or with anyone of a number of synonymous words, which bears out the contention that the surface translation is not



the really important thing in our study of this term, but rather to see that it means primarily the fundamental harmony between the parties involved. The parallelism to the passage in Exodus, is only in the bare meaning of the word  $|^3$ . Here, the God-fearing lives of the people are the sacrifices, so to speak, and produce the same condition, with regard to  $|^3$  and God, as the properly offered sacrifices did. We see here too that  $|^3$  does not refer to any particular, specific act of grace, but that it is a potential willingness, brought into actuality by the exigencies of any particular time and in the specific, required form of grace for that moment.

It may be well to digress for a moment now and to clarify, a bit, our discussion of the basis for  $|^3$ .  $|^3$  means the harmonization of the predominant characteristics of the parties involved, at any given time. The basis for its granting then, must be the finding, on the part of the subject, of this  $|^3$  in the object. But this  $|^3$  conforms to the character or  $|^3$  of the subject too. So that the basis for the "bestowal" of  $|^3$  is really  $|^3$ . In reality, as stated briefly above, it is wrong to speak of it as being either bestowed or denied. To say that it exists or that it does not exist would be more exact. Either certain things have the qualities which makes for this harmony, or they do not, in which case, by some process, whether rest, as in the case of the Jubilee year, punishment and atonement in the case of sin, the proper ceremony in the case of sacrifices, it may be made to exist. In some such process, the object may acquire it, but it cannot be bestowed by fiat, or cannot be called out of nowhere into existence. In short, it is not something super-imposed on the object. Either by nature, or by various, prescribed processes it becomes an integral



part of the character or nature of the object.

The passages in Prov XVI:13 and XIV:35 may be dealt with together. Both speak of the <sup>13</sup> *ph* <sup>13</sup>, and we have here to see what meaning is attached to the concept of <sup>13</sup> *ph*. Both passages are concerned with the delineation of the character of the ideal king. In XIV:35, the <sup>13</sup> of the king is *ph* <sup>26</sup> *ph* and in XVI:13 to *ph* <sup>27</sup> *ph*. What the literal translation is is not difficult to ascertain. Obviously it refers to the pleasure derived by a just and righteous king from these objects. But even more, we must understand that the king's willingness to favor these things, to grant his <sup>13</sup>, a potential favor, <sup>28</sup> upon these objects. He does this, because, as we have noted to be the basic meaning of <sup>13</sup>, these things are entirely in consonance with his own will and character, since he is an ideal king.

That this favor, existing because of this basic harmony of will and character is a potential one and not a specific favor for some specific occasion becomes apparent from two other passages in Proverbs, XVI:15; XIX:12. Here the <sup>13</sup> is compared to *ph* <sup>29</sup> *ph* and *ph* <sup>29</sup> *ph*. Here, first of all, is undoubtedly meant the good favor of the king. This then bears out the contention that the essential basis for <sup>13</sup>, as well as its primary meaning is the acceptability of the object to the subject,---that the object must acquire <sup>13</sup> before it can have benefits accrue to it from the subject. We can even safely say here that the <sup>13</sup> of the king, were he essentially an evil king, may be generally pernicious in effect, yet to him who is in harmony with the king's character, in whom the king would find this <sup>13</sup>, the same pernicious tendency, this <sup>13</sup> might be beneficial. It stands here as the opposite of <sup>13</sup> <sup>29</sup> *ph*, however, and so connotes the good favor, based upon the basic ac-

ceptance of character between the king and whoever draws from this <sup>13</sup>. And we see clearly that <sup>13</sup> itself is not any specific favor, but a tendency to favor that must exist before any other grace comes to assist in any particular crisis. <sup>30</sup>

At this point then I believe we are safe in assuming that <sup>13</sup> is the primary foundation for all grace. It is the necessary existent condition upon which the alleviation of any distress, the bestowal of any particular, specific favor depends. It also becomes clear now that one does not bestow <sup>13</sup>, but finds it or creates it into the being or character of the object as the primary step in bestowing other graces, and that what might appear to be a bestowal of <sup>13</sup>, would only be a benefit, derived from the primary condition of tendency to be beneficent that <sup>13</sup> implies.

The passage in Prov X:32 also fits into this general portrayal of the meaning of <sup>13</sup>. Thus here, Nowack says "Der Fromme ist bedacht auf <sup>13</sup>, auf das was dem Nächsten Wohlschadigen, die freudliche und ehrliche Stimmung. <sup>31</sup>" Without a doubt, some such meaning must be attached to <sup>13</sup> here. <sup>13</sup> "the lips of the righteous, from what we know of <sup>13</sup>, already, could only speak things of such a character. And accepting some such meaning for <sup>13</sup>, we find it and the lips of the righteous in perfect harmony of character. At any event, <sup>13</sup> being the opposite, of <sup>13</sup> is an estimable and commendable concept, fully in keeping with the lips of a <sup>13</sup>, and we might, basing our translation on our concept of <sup>13</sup>, so far, translate <sup>13</sup> here as "righteousness". Thus, "The lips of the righteous know righteousness", for we have already seen that <sup>13</sup>, need not be specified by any translation, but implies merely the consonance of subject and object.

The passages in Nehemiah IX:24;37 require no additional comments. The use and meaning of  $\int^1 3$  in these passages is identical with that in Gen XLIX:6. In v.24, the passage refers to Israel's conquest of Canaan, in which process they, according to this account, overthrew in accordance with their own pleasure. Thus  $\int^1 3$  here means self-will and is like that of the Genesis passage, except, of course, the writer here would have us think this a meritorious self-will. The  $\int^1 3$  of v.37 is again identical in meaning, but since Israel is now the oppressed, the writer would have us believe that this  $\int^1 3$  is an evil one. Both however, imply this arbitrariness and have the same implications as the completely discussed passage from Gen XLIX:6.

Again, the passage in I Chron XXIX:3 is like that of Psalm CII:15.  $\int^1 3$  means literally, in my finding  $\int^1 3$  in the Tempel, or even more literally, in my finding my  $\int^1 3$  in the Tempel. From what we know of  $\int^1 3$  already, this passage becomes clear. David finds in the Tempel, or prospective Temple, a thing to the liking of his character or will. Really, he finds in it his  $\int^1 3$ , a reflection of his own desire or will. Thus again, the basic harmony of subject and object. As a result, he is willing to do all in his power to further the realization of this plan. He bestows this gift for its building, in v.4. The translation of  $\int^1 3$  is again a matter of secondary importance. Any word expressing this harmonious relationship, the complete acceptance of the idea of the Temple, might pass as its translation, for there is nothing in the passage to tell us specifically to what heights this general acceptance went. 32

The passage in II Chron X:7 is also very clear and requires no elaborate explanation.  $\int^1 3$  and  $\int^1 6$  are practically synonymous phrases. What the passage means is that if the king pleases



the people, they will be his obedient servants. The use of  $\text{ל}^3$ , however, implies a bit more than  $\text{א}^1\text{ל}^1$ , for it explains really, how he may become  $\text{א}^1\text{ל}^1$  to the people, If they can find their  $\text{ל}^3$ , their will or desires taken note of by the king, if he respects their  $\text{ל}^3$ , then he will be  $\text{א}^1\text{ל}^1$  for them. In other words, by making his will or character to be in basic harmony with theirs, he will be  $\text{א}^1\text{ל}^1$ . So that here we might best translate  $\text{ל}^3$  as "seek their pleasure" or "seek to please them." In other words, if a condition of  $\text{ל}^3$ , implying all that we have found the word to mean so far, exists between them, then he will be  $\text{א}^1\text{ל}^1$ .

The passage in II Chron XV:15 is again similar to those in Gen XLIX:6 and Neh IX:24;37. Here, the  $\text{ל}^3$ , is of course of a very estimable nature. Again it might be translated free-will or volition, implying all that the  $\text{ל}^3$  of these similar passages did, differing only in the fact that it expresses a higher degree of affiliation or a higher state of  $\text{ל}^3$ . But we might easily translate it willfully, or self-willed, if those words can be conceived of as having a high connotation rather than primarily an evil one. But the fact that the same words apply, or suggest the ideas implied in  $\text{ל}^3$  here, as in these other passages, shows that  $\text{ל}^3$  in its profane usage passes through no development of meaning as we were able to trace with  $\text{א}^1\text{ל}^1$  and  $\text{א}^1\text{ל}^1$ . It implies always the same conditions and if the connotations of the word are different and necessitate a different translation, this comes only as a secondary matter, as the translation of  $\text{ל}^3$  usually comes.

The passage in Prov III:12 again bears out our contentions as to the implications of  $\text{ל}^3$ . The son and father are the object and subject here.  $\text{ל}^3$  obviously has the meaning of  $\text{א}^1\text{ל}^1$ , being



the parallel of  $\alpha\alpha\alpha$  in the a part of the verse. But the meaning of  $\alpha\alpha\alpha$  is only the name that we give to this condition of existing <sup>35</sup>  $\alpha\alpha$ . Here is a son, the affiliation of whom to the father is as high as "love". It is not unusual in Biblical language to call one son "beloved", since love is not the taken-for-granted relation <sup>36</sup> between father and son that we know today to be customary. So that what the passage means is as follows: A son whose character and disposition is acceptable (  $\alpha\alpha$  ) to the father in a degree of love, is treated as God treats those whom He loves.

The passage in Job XIV:6, is one of the most difficult, at first glance, in our study of  $\alpha\alpha$ . But it fits in nicely with our conception of the word when we examine it closely. It is, to all intent and purpose, like the passages in which we considered  $\alpha\alpha$  in connection with  $\alpha$  and  $\alpha\alpha$ . Translated literally, what  $\alpha\alpha\alpha$  means is, until he tinges or adds  $\alpha\alpha$  to his day's work. The passage is a pitiful appeal for a surcease from suffering in man's miserable life, until he at least gets as much satisfaction <sup>37</sup> out of it as a hireling derives from his irksome day. To translate  $\alpha\alpha\alpha$  exactly we might say, until he derives at least as much pleasure from his life as a hireling does at the close of his day of weary labor.  $\alpha\alpha\alpha$  expresses then the time, at which, if He must, God may begin to torment man. When man will have found  $\alpha\alpha$  in his brief stay of life; when he will derive this infinitesimal bit of joy from his life, then may God torment him. This is accomplished then, when his life is tinged with  $\alpha\alpha$ , when the poor man sees in his life some tiny reflection of the things he desired, some impress of the yearnings of his own nature; when there will be this small bit of harmony, between the object, life and his hopes and dreams, then may God torture him if He must. Here, the  $\alpha\alpha$

of the day is only a diminutive of the  $\frac{1}{3}$  of the man; the realization only a fraction of the dream, but the essence of both is the same. Thus understood, this passage is another fine example of the meaning of  $\frac{1}{3}$ . Again we are at a loss to reproduce it exactly in English. But we may paraphrase it beautifully thus: Cease to torment man until he tinges his life with his  $\frac{1}{3}$ , (His desires, hopes and dreams, his character) to the degree that a hireling derives pleasure from his miserable day of work. Such a meaning of realization, expresses perfectly the import of the passage. To use the language in which we have discussed  $\frac{1}{3}$  so far, we paraphrase the passage once more: Cease to torment man until the harmony between his hopes and dreams, his character, and the realization of all these, is in the ratio equal to the amount of joy that a hireling derives from his work day. Thus understood, we may translate  $\frac{1}{3}$  as "enjoy" but remembering the harmony that is its basic implication, and which, by its reduction to such a minimum makes for the real sense of the passage here.

The passage in Job XXXIV:9 needs no further explanation. It is identical with the passage from Psalm L:18, discussed above, and the passage has the same implications for  $\frac{1}{3}$ .

The passage in Psalm XLIX:14 offers no difficulties.  $\frac{1}{3}$  is explained completely and in full accord with the meaning of  $\frac{1}{3}$  in Kahana's simple statement:  $\frac{1}{3}$   $\frac{38}{1230}$ . Such is the fate of these fools and of those after them who find, not bestow,  $\frac{1}{3}$  in their sayings; i.e. those who too are fools by nature and so find a harmony existing between themselves and the utterances of these fools. Thus we see that  $\frac{1}{3}$  is not a thing bestowed, but something existent, and that basically it means this harmony between the nature of the subject and object. Again, the

translation is of secondary importance.

The passages from Daniel VIII:4; IX:3;16;36 are all identical with Gen XLIX:6 and Neh IX:24;37.<sup>40</sup> But one element might be added to our discussion here. That is that  $\sqrt[3]{}$ , always denotes considerable potential power, either for good or for evil. In these passages of course there are no specified objects. But these men, who ruled according to their  $\sqrt[3]{}$ , were mighty kings and their will established the harmony implied in  $\sqrt[3]{}$ , between subject and object, by force. But the basic harmony still exists, whether achieved naturally or by the force that dominates these passages--which becomes a harmony by the destruction of opposition. But from even such a harmony, we can see the tremendous possibilities of power. This then is the primary implication of  $\sqrt[3]{}$  again. Only when we understand all this does the use of  $\sqrt[3]{}$  here come forth in all its significance.

The passage in Esther IX:5 is again identical with these from Daniel and Gen XLIX:6, and requires no further explanation. We come then to two passages from Esther, I:8;X:3 which fittingly summarize our discussion of the profane use of  $\sqrt[3]{}$ . The passage in I:8 shows clearly the basic harmony that is implied as the primary meaning of  $\sqrt[3]{}$ . The command of the king here, to permit drinking in accord with the  $\sqrt[3]{}$  of each man is a departure from the ordinary procedure at a Persian banquet.<sup>41</sup> The phrase  $\text{Q.} \sqrt[3]{} \text{P.} \sqrt[3]{}$  means that each man was to tinge his  $\text{Q.}$  with his own  $\sqrt[3]{}$ . Thus it was to be a source of pleasure to him. He was not forced to drink too much or too little. Thus the drinking obtained  $\sqrt[3]{}$  for him, in exactly the measure of his own  $\sqrt[3]{}$ . So we see the primary meaning of  $\sqrt[3]{}$  brought out clearly here--the basic harmony of subject and object. The highest conceivable condition of  $\sqrt[3]{}$  is when the  $\sqrt[3]{}$  of the object is an exact reflection of the  $\sqrt[3]{}$  of



the subject, and at times it may be in a diminished state, as in Job XIV:6. Again we cannot say definitely that one particular English word is the required equivalent for translation here. Each man in accord with his "will", "pleasure", "desire" or any of a number of synonymous words would be equally acceptable as a name for this primary meaning of basic harmony.

The passage in X:3 is like that of Deut XXXIII:24. <sup>13</sup> means only that Mordecai's character exhibited certain traits which were highly regarded by the majority of his bretheren. In other words they found <sup>13</sup> in him because, in general his character appealed to them. They found in him, reflections of a character that willed to do many of the very things that they wished to do. Thus again, we have not a matter of bestowal, but of an existent condition of <sup>13</sup> because of the basic harmony of subject and object. <sup>13</sup> here might best be translated as "highly esteemed" or "highly pleasurable" or "honored" or perhaps even "beloved".<sup>42</sup>

This concludes then our discussion of the profane use of <sup>13</sup>. The meanings I believe are clear and may be summarized as follows:

Summary of Meaning of <sup>13</sup> in Its Profane Usage

- I <sup>13</sup> Shows no regular development in meaning or implications.
- II It implies as its primary meaning a basic harmony existent between subject and object.
- III This harmony frequently has great potentialities for good to the object in which the subject finds <sup>13</sup>.
- IV <sup>13</sup> is not a specific grace performing a specific function as
- V This basic harmony may be of an evil nature as well as meritorious.
- VI We have no single English word that brings out clearly



this primary meaning of  $\int^1 3$ . A good general word to cover it however is "will". When a condition of  $\int^1 3$  exists it means that the will of the subject and object coincide, or that the object, by a certain process, acquires  $\int^1 3$ , which means that it takes on certain aspects of the will of the subject. At times too, the will is an unimpeded power and means wilful caprice.

## VII

While this basic harmonization of will or dharacter is the primary meaning of  $\int^1 3$ , at times, the secondary meaning is different and we give it various names, as translated in the discussions of the separate passages above.

We turn now to a consideration of the divine usage of  $\text{רָצוֹן}$ . The passage in Deut. XXXIII:11 shows us a usage of  $\text{רָצוֹן}$  already familiar from the profane usage.  $\text{רָצוֹן}$  is not difficult to understand. It means merely that  $\text{רָצוֹן}$  shall be looked upon by Jahweh as acceptable, that Jahweh shall see in it elements acceptable to His will and character. Driver claims that this  $\text{רָצוֹן}$  refers to his "service in connection with the altar which, if they are to be efficacious must be favored by Jahweh". The use of  $\text{רָצוֹן}$  here implies basic harmonization of nature of subject and object as we saw in the passage in the profane use of the word. If  $\text{רָצוֹן}$  refers to ministrations at the altar, then  $\text{רָצוֹן}$  might be translated "declare efficacious", or merely, "accept with efficacy." We shall see in later passages that  $\text{רָצוֹן}$  is a technical term that has this meaning with regard to sacrifices. The implications of the word need not be gone into here as they were fully developed in the discussion of the profane usage and are exactly the same here. It is only briefly that God Rotzon look upon  $\text{רָצוֹן}$  with His good will,  $\text{רָצוֹן}$  will to do good  $\text{רָצוֹן}$  (Divine Usage).

That  $\text{רָצוֹן}$  is extremely difficult to translate into English and an exact equivalent is seen from the passage in Deut. XXXIII:11.  $\text{רָצוֹן}$  is translated "good will" by the majority of commentators. Yet the blessings invoked in 11b might better spring out of a higher emotion than "good will". Yet, there is nothing in the context of the passage that gives us a clue as to the degree of this condition of basic harmony that existed between God and Jacob. So that it is really premature to say definitely that  $\text{רָצוֹן}$  here means "good will". In a sense this is true, yet we know that  $\text{רָצוֹן}$  basically means only a condition of harmony, of acceptability that implies great potential blessings. If we remember all this, then

We turn now to a consideration of the divine usage of  $\text{לֵב}$ . The passage in Deut. XXXLII:11 shows us a usage of  $\text{לֵב}$  already familiar from the profane usage.  $\text{לֵב}$  is not difficult to understand. It means merely that  $\text{לֵב}$  shall be looked upon by Jahweh as acceptable, that Jahweh shall see in it elements acceptable to His will and character. Driver claims that this  $\text{לֵב}$  refers to his "service in connection with the altar which, if they are to be efficacious must be favored by Jahweh".<sup>43</sup> The use of  $\text{לֵב}$  here implies basic harmonization of nature of subject and object as we saw in the passage in the profane use of the word. If  $\text{לֵב}$  refers to ministrations at the altar, then  $\text{לֵב}$  might be translated "declare efficacious", or merely, "accept with efficacy." We shall see in later passages that  $\text{לֵב}$  is a technical term that has this meaning with regard to sacrifices.<sup>44</sup> The implications of the word need not be gone into here as they were fully developed in the discussion of the profane usage and are exactly the same here. It implies briefly that God should look upon  $\text{לֵב}$  with His good will, His will to do good for the offerer.

That  $\text{לֵב}$  is extremely difficult to translate into English with an exact equivalent is seen from the passage in Deut. XXXIII:16. Here  $\text{לֵב}$  is translated "good will" by the majority of commentators.<sup>45</sup> Yet the blessings invoked in 16b might better spring out of a higher emotion than "good will." Yet, there is nothing in the context of the passage that gives us a clue as to the degree of this condition of basic harmony that existed between God and Jacob. So that it is really presumptuous to say definitely that  $\text{לֵב}$  here means "good will". In a sense this is true, yet we know that  $\text{לֵב}$  basically means only a condition of harmony, of acceptability that implies great potential blessings. If we remember all this, then

"good will" is as acceptable a translation of  $\text{ל}^3$  as any other, but we might as easily translate it "devotion" or "love". So that, in the majority of instances, the translation of  $\text{ל}^3$  might be any one of a number of English words, if we but remember the conditions that are its primary implications.

The passage in Deut. XXII;23 is no different from the above.  $\text{ל}^3$  <sup>46</sup> refers to the  $\text{ל}^3$  of Jahweh. What is implied is, of course, Jahweh's satisfaction with Naphtali, therefore His endowment of Naphtali with His  $\text{ל}^3$ , "favor" or "blessing". Naphtali already possessed a fertile land but it was, by virtue of the potential good of  $\text{ל}^3$  to inherit an even more fertile country in the south, on the sea of Gennesareth. <sup>47</sup> Keeping in mind again, then, these basic implications of  $\text{ל}^3$ , we may translate it as "good will of Jahweh" or "blessing of Jahweh", given only, we must emphasize, because God found Naphtali acceptable. So that  $\text{ל}^3$  again means first this harmonious relationship of character and will, with potential good for the object, and here may be translated, satisfied with "favor", "blessing", "acceptance", if we keep in mind these primary implications.

The passage in Psalm V: 13 adds nothing to our understanding of the basic meaning of  $\text{ל}^3$ . God blesses and grants  $\text{ל}^3$  to the righteous. There is no word in the context, no idea expressed that helps us to a specific English word as its equivalent. The general translation of the passage is "Thou encompassed him with favor as with a shield." First, we must understand that in all likelihood  $\text{ל}^3$  expresses the human reflection of God's will. There exists then this basic harmony between subject and object, surrounding the life of the latter. We must remember then that  $\text{ל}^3$  has a great potential power for good for the object, and this is splendidly brought out by the expression  $\text{ל}^3$ . In other words, God protects



the righteous by encompassing them with this harmonious potentiality to help. In all likelihood, from what we know of <sup>13</sup> we would be safe in saying here that God protects the righteous with the righteousness of His own Godliness. Thus, to say favor or good will is hardly a sufficient translation. For it is the element in the righteous that appeals to God's will, that He uses to protect the righteous. As one studies the concept of <sup>13</sup>, it becomes increasingly difficult to equate it in English. And yet, from what we have already seen of the word, the above translation of protection by means of the very thing in the object which pleases God, is the most exact meaning of the term. But whatever the exact meaning of the term, which to be translated into a single word would be an arbitrary choice, it is clear that it implies the same basic harmony of will and the same potential force, as we found it to have in the profane aspect.

A clearer passage than this, perhaps, is in Psalm LXXXIX:18. <sup>48</sup> <sup>13</sup> is emended to <sup>13</sup>. Vv. 15-17 show to the Psalmist righteousness was the very essence of God. In syllogistic fashion almost, in v. 17 we read then, <sup>13</sup>, through God's righteousness are these people exalted, for God Himself is the glory of their strength and thus, through God's <sup>13</sup> is the horn of these righteous exalted. And again in v. 25b, we find exactly the same phrase except for the fact that <sup>13</sup> (God's name) is substituted for <sup>13</sup> (God's <sup>13</sup>). These facts, I believe, substantiate our conclusions above, namely: that God Himself is the essence of His <sup>13</sup> even as every <sup>13</sup> expresses the essence or character of the predominant will of the subject. That, further, this God is the <sup>13</sup>, the essence of the strength of the force that exalts these people, His <sup>49</sup> <sup>13</sup>, which, as we have

seen, He must find in these people, and does find because they are righteous and have the same dominant traits as God. So that here too,  $\int \text{B}$ , might, as above be translated "our horn is exalted by reason of thy Godliness which thou findest reflected in us."

Again, we find the basic Harmonization of character and the potential good, and the translation might be "favor", "goodwill", "love" etc. but all are too shallow and so do not express the primary meaning of  $\int \text{B}$ , which in reality, cannot be expressed in a single word.

The passage in Amos V:22; Hos. VIII:13; Micah VII:7; Jer. XIV; 12; VI:20; Mal. VIII:10;13, although dating from different times, may be discussed together. They all are concerned with prophetic attitude toward sacrifice and their non-effectiveness in the worship of Jahweh. In all of these passages, the grounds for rejection of the sacrifice are the iniquitous acts of the people so that the sacrifice is portrayed as a mere perfunctory service bereft of true devotion to God. In the passages from Malachi, the reasons for rejection are of a slightly different nature in that the sacrifices are made with improper animals and in a fashion expressing the inward apathy of the priests which they attempt to cover up by elaborate ceremonies. It is unnecessary to give the detailed comments of the various commentaries for all are unanimous in expressing these ideas for every one of these passages. We have now to consider why  $\int \text{B}$  is denied to the sacrifices in all these passages. Intrinsically there was nothing wrong with the sacrifices, except for the passages in Malachi. The basis for the denial of  $\int \text{B}$  to sacrifices in prophetic literature was not the sacrifice per se but the Godless attitude of the offerers. We begin to see now the reason for the denial of  $\int \text{B}$ . According to the religion of these prophets

this did not constitute worship of God; the perfunctory offering of a sacrifice was not real religion. In their concept of God, His character loathed such offerings. It was to the people's lives that He looked for real worship and as we have seen in all these passages, these lives were corrupt, again measured by their standards of God's requirements for righteous lives. As a result, not finding the necessary, basic harmony between their wills or characters and His own, it was impossible for a state of  $\int^1 3$ , to exist between Himself and His people. Contrary to the priestly conception, as we shall see later, this condition of  $\int^1 3$ , could not be created or preserved by these indifferent offerings, for they themselves were tinged with the indifference of their offerers. These passages express in excellent fashion then, in their denial of  $\int^1 3$ , the necessity of this basic harmony of character which is at one time the basis and primary meaning of  $\int^1 3$ . The secondary result, the potential force that grows out of this basic condition is that to which we give the name that expresses the secondary meaning of  $\int^1 3$ , in any particular instance. Thus, as we have seen it often to mean, love, will, desire, etc.-these are but secondary implications,-the visible manner in which the potential forces of this basic harmony expresses itself in any particular case. So here, in these passages, not finding these people reflecting His Godliness, contrary to Psalm V:13; LXXXIX:18, no condition of  $\int^1 3$ , of basic harmony exists and the sacrifices, tinged with the people's and priest's iniquity, are in the same condition. Lacking this first meaning of  $\int^1 3$ , then, the potential force too is gone. We have seen in above passages dealing with sacrifices that  $\int^1 3$ , in this connection means "efficacy", so here the lack of this potential force, resulting from the primary harmony, is efficacy and so, what



<sup>13</sup> means in every one of these passages is that God, for the stated reasons, will not consider these sacrifices as efficacious. But it must be remembered that efficacy is not the primary meaning of the word. It is only the expression that the primary meaning takes for these particular passages.

The passage in II Sam. XXIV:23 is essentially the same as these, except that it is a wish for the granting of <sup>13</sup> to a sacrifice. That Araunah says <sup>3</sup> shows that, as we have said above, the implication of acceptance or rejection of the sacrifice is the acceptance or rejection of the person offering it. The significant fact in this passage is that David insists on buying the materials he desired for the sacrifice and not accepting them as a gift from Araunah. He did this because he wanted to make the offering as near perfect as he knew how. Besides it was to be offered to enhance the success of his request to remove the plague, and not for a request of Araunah. <sup>52</sup> What is meant by <sup>3</sup> <sup>3</sup> <sup>3</sup>, then, is that Jahweh may look upon the offering and the offerer and find in them <sup>13</sup>, find David, by means of the sacrifice in accord with His desire as He would want David. Then, with this harmony of wills established, the sacrifice should be efficacious. It was probably then to insure himself that the sacrifice would come before God with <sup>13</sup>, that David insisted on buying the material, for only thus could this harmony, possessing this powerful beneficence, be established. So we see again the primary and secondary meanings of <sup>13</sup> brought out. In saying <sup>3</sup> Araunah meant, may this sacrifice establish this basic harmony so that when you make your request, its potential beneficence will come into play, in fulfillment of what you ask. <sup>53</sup>

The passage in Haggai:I:8 fits in completely with our concept



of <sup>13</sup>, so far. ~~qeqe~~ should be read ~~qeqe~~. What the passage says then is that if the people build the Temple, God will accept it or look upon it as a change of heart on the part of the people and will usher in a glorious period for Israel and thus for Himself. <sup>54</sup> The building of the Temple is the fulfillment of Jahweh's will in the people, <sup>55</sup> and is a reflection of His will. When this is accomplished, then He will find <sup>13</sup> in the Temple, which, being their work, carried out in accordance with His will, makes Him find <sup>13</sup> in them. Thus the basic harmony between Jahweh and His people is re-established and the inherent potential benefit will be manifest in the glorification of God, and thus necessarily in the glorification of His people. We might translate <sup>13</sup> here as "I will accept it as a sign of your change of heart", but we must keep in mind the existence of the first meaning, of harmony existent between the Temple and God, and only by means of this can Jahweh be glorified. For as we saw in our discussions of ~~an~~ and ~~an~~, Jahweh's fate was identical with that of His people, and thus once this harmonious relationship was re-established, Israel would derive this benefit from its potential beneficence.

The passage in Ezekiel XX:40;41; XLIII:27 are identical with that of II Sam. XXIV:23 and the prophetic passages discussed above, in which <sup>13</sup> was considered in connection with sacrifices, only here Ezekiel presents the sacrifices as having efficacy. The discussion of these passages need not be duplicated here, as all that <sup>13</sup> implied in them is apropos here.

The passage in Psalm LI:18, fits into this same discussion of <sup>13</sup> in connection with sacrifices, but the passage in LI:20 may require additional explanation. The picture in this passage is different from that of the preceding verses of Psalms. It is a Zion in

which <sup>13</sup> (21) are offered. This accounts then for Jahweh's <sup>13</sup> in the rejuvenated city. The perfunctory service has been replaced with true devotion. <sup>56</sup> Thus Jahweh can find in the city the reflection of His own will, His <sup>13</sup>, and with the state of harmony existant between it and its God, the potential good inherent in this relationship asserts itself in its reconstruction. This fits in perfectly with our knowledge of <sup>13</sup>. Here <sup>16</sup> expresses in a separate word the use that is to be made of this <sup>13</sup>. All that the passage means then is "Do good to Zion in the harmony You will find in it, reflecting your will, after its rejuvenation." The prayer, taking for granted the ultimate return of the city to Jahweh merely asks that He recognize the change and finding Himself unimpeded by iniquity, put the potential force of such a harmonious relation to good for the city.

Again, the passage in Psalm LXXVII:8 shows clearly that <sup>13</sup> implies basically and primarily this condition of harmony between subject and object. The b part of the verse <sup>13</sup> is merely a clause asking the same question in different words, as is asked in the a part <sup>13</sup>. The use and meaning of <sup>13</sup> here is clear and unambiguous. It does not mean, primarily, will God show favor no more, but will He cast off forever, will He never find harmony (in His people) again. This double meaning of <sup>13</sup>, expressing its existence in both subject and object, is, I believe, what Kahana means to bring out in his comment, <sup>13</sup>. <sup>57</sup> At any event it is clear that <sup>13</sup> is meant to be the opposite of <sup>13</sup>, a drawing together, a harmony of being, rather than a shunning or a casting off, and this is the basic and first meaning of <sup>13</sup> in every passage. It is so greatly desired, this condition of <sup>13</sup>, is so sought after because of the potential ben-

efficence we have found it to contain.

The passage in Psalms XL:9; CXLI:10 and Ezra X:11 are the same in meaning. Both refer to man's fulfillment of the  $\text{ל}^1\text{ב}$  of God. The passage from CXLI:10 is a request for God to teach a man His  $\text{ל}^1\text{ב}$ , so that by carrying out whatever constitutes this  $\text{ל}^1\text{ב}$ , the man himself will thus obtain this  $\text{ל}^1\text{ב}$ , and as a result, by use of the benefit to be derived, the man be saved of his plight of v.3ff.<sup>58</sup> What  $\text{ל}^1\text{ב}$  implies here then, is again merely the basic harmony of man and God, in a sought after condition of  $\text{ל}^1\text{ב}$ . The use to be made of the force inherent in such a condition is expressed in the phrase  $\text{וְיָדַעְתָּ מִלְּפָנָיו$ . But it can be clearly seen that what the man asks for, in reality, is knowledge of how to get himself into aimable relations with God. He can do this only by carrying out, and thus endowing himself with the God's  $\text{ל}^1\text{ב}$ .  $\text{ל}^1\text{ב}$  here might mean "will", if we understand will to mean God's very nature, or at least that much of it as He expects reflected in the man whose character is acceptable to Him.

The passage in XL:9, is exactly the same, only we find here the picture of a man who already possesses the  $\text{ל}^1\text{ב}$  of God and who has benefited from it. This man could say to God,  $\text{וְיָדַעְתָּ מִלְּפָנָיו}$ <sup>59</sup>, the very revelation of God was a part of him, so, we, knowing what we do of  $\text{ל}^1\text{ב}$ , can understand why he delighted in the  $\text{ל}^1\text{ב}$  of God.

The passages in Lev. I:3;4; VII:18; XIX:5; XXII:19;20;21;23;25;27;29; and XXIII:11 and Is. LV:7; and LVI:7, may all be considered in one discussion. They all deal with a form of  $\text{ל}^1\text{ב}$ , that we have met before; i.e. in connection with the sacrifices. Contrary to the opinions of the prophets, the writers of the P code considered sacrifice, per se, one, if not the most important phase of worship of Jahweh. By means



of the sacrifice properly offered, the offerer places himself in the benign favor of God. That is, the sacrifice was not an end in itself, but a means to the acceptance of the offerer.<sup>61</sup> But to attain its desired effect, the sacrifice had to be offered in a precisely defined manner. This is what is brought out in every one of these passages. In XXII:20;25;23, we find  $\int 3$  denied because of certain imperfections in the offering, and in XXIII:11 we find it clearly stated that for this particular offering this specified method must be used in order to procure  $\int 3$ . We have already seen in our discussion of II Sam. XXIV:23 and the passages from Ezekiel, just what  $\int 3$  means with regard to sacrifice in all of its implications.<sup>62</sup> The meaning is no different here.<sup>63</sup> It is unnecessary to analyse each passage separately and state explicitly for what purpose the stated sacrifice is offered as these purposes are stated clearly in the context of each of these passages. It is to the success or non-success of this purpose that  $\int 3$  refers.<sup>64</sup> The process is easily traced in the light of our knowledge of  $\int 3$ . By offering the sacrifice in the proper method, it reflects the  $\int 3$ , will or pleasure or desire etc. of Jahweh and this in turn is transmitted to the offerer, who now stands in a state of  $\int 3$ , with God.<sup>65</sup> The potential good inherent in this condition is then to be exercised in effecting the purpose for which the sacrifice is offered. So that  $\int 3$  here in these passages, means primarily the efficacy or lack of efficacy of the sacrifice in question, but implying primarily the establishment or failure to establish the primary meaning of  $\int 3$ ; this basic harmony of God and the offerer through the proper procedure in the offering of the sacrifice. The harmony then expresses itself in whatever form is required to give manifest efficacy to the sacrifice in question. So, in this process, we see again the tone and



and overtone, so to speak, of  $\text{ב}$ .

Isaiah XL:1 fits in again with our conception of  $\text{ב}$  as developed so far.  $\text{בְּאַהֲבָה}$  expresses the meanings and implications of the word developed in the study of preceding passages. What the passage means, is that this person, God's chosen one, is so called because His soul, His essence finds  $\text{ב}$  in this person. The b part of the verse is a re-phrasing of the a part.<sup>66</sup> It expresses complete accord between this person and God's real being,--a person so much in accord with God's will that He calls him  $\text{בְּאַהֲבָה}$ . We may translate  $\text{בְּאַהֲבָה}$  here as "love" or "esteem" perhaps, if we remember that it implies first this person whose character and will are highly acceptable to God. That such a state of harmony, of strong affiliation exists is stated clearly in the phrase,  $\text{בְּאַהֲבָה}$ . And then, from this condition, emanates tremendous power; in reality, the entire power of God, in the matter at hand, is endowed in this  $\text{בְּאַהֲבָה}$ .<sup>67</sup> This is the manifestation of the potential beneficence of the condition of  $\text{ב}$ .

The passages in Is XLIX:8 and LXI:2 differ in no way from these passages already studied. But we find a new phrase in each of them,  $\text{בְּיָמֵינוּ}$  and  $\text{בְּיָמֵינוּ}$ , and it might be well to see how these phrases are explained in the light of our study of  $\text{ב}$ . As a parallel to these passages we may consider the passages in the profane usage of  $\text{ב}$  where we found  $\text{ב}$  and  $\text{בְּיָמֵינוּ}$  tinged with  $\text{ב}$ . This is exactly what  $\text{בְּיָמֵינוּ}$  and  $\text{בְּיָמֵינוּ}$  mean--a certain time tinged with  $\text{ב}$ . This tinging of  $\text{ב}$  added to a period of time, is an activity on the part of the people. They, by their re-awakened consciousness of God, tinge some period of time with their  $\text{ב}$ , with their nature or character, a nature or character now acceptable to God, even as in those passages with  $\text{ב}$  and  $\text{בְּיָמֵינוּ}$ .

these things are tinged with characteristics no longer alienable to God's nature. It is no arbitrary choice on the part of God, of any time He chooses to release His people from servitude, but only at this specific time, when the process of acquiring <sup>68</sup>  $\int 13$ , is completed; when the inhibitions that prevented God from being merciful to His people are removed by punishment and atonement. Then, they and that particular time will be tinged with  $\int 13$ , which will, in essence, be God's own will or character, for they will be Godly in character when the process of acquiring  $\int 13$  is completed. This will be an  $\int 13$   $\int 13$ , in reality an  $\int 13$   $\int 13$ , a time tinged with the  $\int 13$  of the people, which will, in reality be a reflection of the will of God. At such a time will be established the basic harmony of the state of  $\int 13$ , and the great potential force of such a condition will work for the benefit of the people. This is the place where Nowack should have made his commentary as to the nature of the  $\int 13$   $\int 13$  in contrast with the period of punishment. We have to understand this basic re-establishment of the harmony of God and Israel before we can understand the reason for the "Zeit der Erbarmung und Rettung". We might translate the phrase as "time to favor", or "an acceptable time", but a better translation would be to use what we have found to be the basic meaning of  $\int 13$ , and say, in a time of harmony (between us) I will answer these. When we consider the implication of  $\int 13$  then, or merely keep in mind what would necessarily be required of a man to be in harmony with the God of Deutero-Isaiah, we have a much more expressive translation of the passage than if we say merely "favor". The word favor may be used as a secondary implication, as it is really the favor of God that is the result of the re-establishment of harmony.

The passages in Psalm LXXXIV:2 and XLIV:4 may be dealt with

together, and whatever comments are made as to the implications of

13 in the first apply equally as well to the second passage.

In Psalm LXXXV, v. 2a is a re-statement of v.4b. אֶל וְיָמֵינוּ and

express the same idea. The first is a positive way of saying what is negatively stated in the second. The Psalm is written by one in dire straits. The first four verses are a recountal of former reconciliations between Jahweh and His people, and it is for such an action that the Psalmist prays here. 3 is not difficult to understand. It implies exactly what we have found

13 to mean so far--a return, here from anger, to a state of harmony with the people in whom God found 13. He made manifest His finding of 13, of the characteristics He desired in this people, by the beneficent acts in vv. 2b-4a. We see significantly that the condition of 13 precedes all of these beneficent acts. They could not have been accomplished without God's first having found this state of compatibility or harmony, created no doubt by the repentance of His people, by their seeking Him, even as this Psalmist seeks Him by the petition of His prayer. 13 might best be translated in these two passages, I believe, by saying "you were 69 reconciled" with your people, for this is exactly what the Psalmist means to imply and it is God's reconciliation with himself that he 70 seeks in his prayer.

The passage in Psalms CIII:21 might be a kind of explanation to the passage in Is. XLIII:1. Here again we have servants of God, though this time heavenly servants. The phrase needs no explanation whatsoever. <sup>71</sup> It fits in perfectly with our conception of so far. These are servants and ministers of the Lord because He has in them, because as in the Isaiah passage, their very being and existence and activities are all made of God's will.



or His pleasure, or desire, etc. They perform thus because they can do no differently. There are no inhibitions between Him and them and He controls them, or rather they are controlled by His

<sup>13</sup>, which is really a part of them.

The passages in Psalm CXLII:10;11 are also easily interpreted. In its most superficial meaning <sup>13</sup> has the sense of *God*, but this does not explain the basic implication of the term. To say *God* means really that God sees no reflection of His Godliness in the limbs of a man, and therefore, in so far as God-<sup>72</sup>liness or Godly power is concerned, these are impotent. They find no efficacious harmony existing between them and God, therefore they cannot be efficacious, at least for God's purposes. But in <sup>13</sup>, God does see the reflection of His will or character. These are the ones who do not depend on their own prowess, but who wait for God's <sup>13</sup>. Thus these passages fit in with our knowledge of <sup>13</sup>. That in which He finds no <sup>13</sup>, nothing to His liking because it does not reflect any of His Godliness, is implied as being impotent and futile. But those whose primary strength is God, whose character reflects His Godliness, cannot fail to achieve.

The passage in Psalm XLIX:4 is exactly the same as v.11 in the above discussed Psalm. Apparently, here the only difference is that all His people are <sup>13</sup>, at least they consider themselves as being in perfect harmony with Him. The Psalm dated from the period<sup>73</sup> immediately after the cessation of the exile, so we can understand such an outlook on the part of the people. Here, the people believe that Jahweh has expressed the basic harmony of their character or will with that of Jahweh, by His granting them the various graces in 5ff.<sup>74</sup> <sup>13</sup>, then, may be translated "God finds pleasure" or, better perhaps, "satisfaction in His people". But we must remem-



ber the basic meaning of  $\text{לֵב}$ , that He finds harmony existant between His people and Himself, because, so they at least believe, exhibit the primary requirements that His Divine will seeks in them.

The passages in Proverbs may be grouped together and discussed under several general headings. Those in XI:1;20; XII:22 and XV:8 present two things in each passage. The one, an implied evil thing is called a  $\text{אֵלֶּיךָ}$  of God. The other, an implied meritorious thing is endowed with God's  $\text{לֵב}$ . In fact, as we have seen with  $\text{לֵב}$  already, that things possessing it exhibit the will or character of the subject, so these things,  $\text{פִּי וּלְבָבִי}$ ,  $\text{לֵב וּלְבָבִי}$ ,  $\text{לֵב וּלְבָבִי}$ , and  $\text{אֵלֶּיךָ}$  are God's very  $\text{לֵב}$ . These things, partially at least, exhibit the very essence of God's will or character. These are Godly things, contrasted with the essence of evil, implied in  $\text{אֵלֶּיךָ}$ . This is all that we need to know about these passages. We see here clearly brought out the basic harmonization of the subject and object involved in  $\text{לֵב}$ . So that if we say that these things are God's pleasure or delight, in translation of  $\text{לֵב}$ , we may do so only if we keep in mind that this pleasure or delight is a secondary result of this basic harmonization of nature. Then, keeping in mind too the force we have seen to be inherent in a condition of  $\text{לֵב}$ , we can understand why these things are highly desirous and sought after, for their possessors reap the benefit of this  $\text{לֵב}$ . That the possessor of an object, possessing itself  $\text{לֵב}$  benefits from this  $\text{לֵב}$  we have seen in the discussion of passages concerned with sacrifices above, and we see this again from examination of several passages here in Proverbs. (VIII:35 and XVIII:22) In XVIII:22 the commentaries make clear that it is a "good" wife that is undoubtedly meant. In VIII:35, wisdom is the meritorious object referred to.

It is perhaps significant that the phrase in both passages read:  $\text{אֱלֹהֵי יִשְׂרָאֵל}$ . Most of the commentators seem to evade or fail to realize the significance of  $\text{יִשְׂרָאֵל}$ . This form, Gesenius says, is the hifil of  $\text{יָצָא}$ , which means to cause to go forth from anyone. What the phrase means then, is that a man possessing either of these meritorious objects really causes  $\text{יִשְׂרָאֵל}$  to come forth for himself from God, and the  $\text{יִשְׂרָאֵל}$  here may be translated, and has the same implications as in the above passages. But the added element brings out clearly what was suggested in the passages concerned with  $\text{יִשְׂרָאֵל}$ , namely that  $\text{יִשְׂרָאֵל}$  is not an arbitrarily determined condition in the Divine usage, but arises only out of the fulfilment of certain requirements of the will of God, as conceived of by any author.

The passages in XVI:7 and XII:2 again deal with similar ideas, namely an  $\text{אֱלֹהֵי}$  of whom it is also said,  $\text{אֱלֹהֵי יִשְׂרָאֵל}$  (XII:2). This passage is exactly like the ones just discussed, except that the  $\text{אֱלֹהֵי}$  or element of acceptability or harmony with God is directly in the man and not implied from his pursuit of wisdom or his selection of a good wife, while the passage from XVI:7 shows only the great potential good inherent in such a man, one whose ways are actually within  $\text{אֱלֹהֵי}$ , the very will or essence of God's Godliness. Such a man, whose ways exhibit the  $\text{יִשְׂרָאֵל}$  of God, and thus, he himself derives this  $\text{יִשְׂרָאֵל}$ , derives such beneficence from this condition that his enemies are made to be at peace with him.

The passage in Proverbs XIV:9 is generally interpreted to mean that among  $\text{פְּדִיאוֹת}$ , continual offerings of the  $\text{יִשְׂרָאֵל}$  is necessary and yet, this offering mocks them, because of their conduct while among the righteous  $\text{יִשְׂרָאֵל}$  already exists. We have met this problem of  $\text{יִשְׂרָאֵל}$  in connection with sin, already in our discussion in the profane usage of the term, of the passages from Lev. XXVI:34;41;

43; Is. XL:2 etc. Although there we considered it profane because it was man or his actions that endowed the  $\text{לֵב}$  with  $\text{לֵב}$ , we saw that the ultimate purpose was to obtain the good will of God. Just what the passage here in Proverbs means is difficult to say. Most commentators agree that it is the  $\text{לֵב}$  of God referred to here. In keeping with the style of the Proverbs, then, we might be justified in saying that among fools the sin offering mocks, among righteous, as the opposite, a style so often used in Proverbs, it is efficacious, with the implications for  $\text{לֵב}$  that were mentioned in the discussion of the above mentioned passages.

The Proverbs themselves contain an excellent summary of this basic meaning of  $\text{לֵב}$ . XI:27a  $\text{לֵב לֵב אֵל וְלֵב אֱלֹהִים}$ . The general opinion of commentators is that the  $\text{לֵב}$  mentioned here is that of God. The passage is very simple, "He who seeks godness seeks the  $\text{לֵב}$  of God". In other words, godness is the same as the  $\text{לֵב}$  of God, is the essence of His Godliness and he who seeks to acquire godness seeks to acquire the very essence of God to himself. Thus he acquires the basic harmonization which we have seen to be the primary meaning of  $\text{לֵב}$  for in this man, God finds the reflection of His own Godliness.

The passage in Is. LX:10 is another that presents no difficulty in interpreting  $\text{לֵב}$ . As we saw above that  $\text{לֵב}$  was used as an antonym of  $\text{אֵל}$ , so here it is used as an antonym of  $\text{אֵל}$ . But it implies even more than the opposite emotion of wrath. While wrath implies a period of estrangement, of lack of help in a crisis,  $\text{לֵב}$  implies here a period of affiliation of harmony of characters, since we know that fulfilment of God's will is the only basis for such connection with Him. And then from this condition comes the manifestation of power, inherent in it,  $\text{אֵל}$ . The translation



of <sup>13</sup>, again is a difficult task. If we seek to give a name to this basic condition of harmony that exists again between Israel and Jahweh. The best sense of the word here would be, "In my reconciliation I had <sup>13</sup> upon you". But it implies here also, love, pity, mercy, etc. In other words, again, we cannot specify exactly what <sup>13</sup> means, except to say that it does mean, first of all, this basic harmony of will of people and God, and therefore, following a period of <sup>337</sup>, reconciliation, meaning the re-establishment of the condition of a people who have again the <sup>13</sup> of their God.

The passage in I Chron XXIX:17 is similar to a number of passages in which God is explained as having <sup>13</sup> in certain things. In this passage it is in <sup>13</sup>. A peculiarity of the passage however, is the fact that David says, <sup>13</sup>. From this we may perhaps strengthen our argument that the condition of <sup>13</sup>, in the Divine usage, was no arbitrary thing, but complied exactly with the conception of the character of God of each man. In accordance with this conception of God certain things were sure to be in this condition of <sup>13</sup>. The implications <sup>13</sup> here are the same as we have found them before. With the <sup>13</sup> God stands in perfect harmony, ready to do their will, to aid them in emergencies. But this is a simple matter, for in reality, their will is His will, since finding <sup>13</sup> in them, he finds His will and desires dominating and controlling their lives--the reflection of His own nature in them. Exactly what <sup>13</sup> means here is again difficult to ascertain. It is some high esteem. But whatever the meaning, again the primary, first meaning of is this basic harmony of character and its potential force for good.

The passage in I Chron XXVIII:4 is identical with this passage,



except that the nature of the verse gives us an insight into a more correct word for the secondary meaning of <sup>80</sup> |3. Obviously, it means here to choose. But this is the secondary result of this primary pleasure or harmony that God found in the character of David, even as He found it in the <sup>81</sup> |3 in the above discussed passage.

The passage in Psalm XIX:15 and in CXIX:108 require no explanation here. |3 here has exactly the same implications as the use of |3 in the passages from Lev I:3;4 etc., discussed above, where we considered |3 in connection with the sacrifices, only here, the sacrifices are <sup>81</sup> |3 and |3.

The passage in Job XXXIII:26 is practically the same in meaning, only the idea of |3 in connection with a prayer is more elaborated. |3 means only that the man prays and God accepts the prayers, thereby accepting again this man who was destined to ruin, vv.12ff. But mere translation of acceptance does not bring out fully the implications of |3. It means that man's will or nature harmonizes again with that of God. In fact it states in the verse <sup>81</sup> |3, He restores to man his righteousness, the thing in man which corresponds to the will of God. Thus God finds |3 in him and man is saved. But the emphasis of |3 here is primarily that of the efficacy of prayer, implying the man's repentance before God and |3 in this meaning, or rather implication has been discussed above and need not be repeated here.

The passage in Ecclesiastes IX:7 presents no difficulties when we understand the philosophy of the book and the meaning of |3. The author of the book here advocates an Epicurean philosophy, for he says, we are not masters of our own fate <sup>81</sup> |3. What the passage means is as follows, "The author is conscious of

the fact that a man cannot get full enjoyment out of natural pleasures unless he is sure of God's approval upon what he is doing. The fact that God has already given him the means of eating and drinking shows that to do, in accordance with his strength, is in accord with God's will. He has, by supplying them, already accepted man's use of them. In other words, reasons Koheleth, the very giving of these things to man is identical with God's <sup>82</sup>  $\int^1 3$ , -is His  $\int^1 3$ , and therefore a man need not be so regarding of careful use and of scruples. For by using these things in accord with the nature with which God has endowed any man, this being His  $\int^1 3$ , man too will, as we know from our study of  $\int^1 3$ , be in a state of  $\int^1 3$  with God. This, of course, is to be greatly desired, and out of fear of forfeiting this  $\int^1 3$ , men sometimes inhibit themselves from the natural enjoyment of these things. It is this that Koheleth says is unnecessary. The idea is expatiated upon in vv.8-10. Thus, we imply from Koheleth's statement, a man does not break, but fulfils the  $\int^1 3$  of God by such conduct, and he need not fear. From a man's endowment with a certain amount of strength, certain appetites etc., from that time, God finds  $\int^1 3$  in whatever this man does, in accord with these endowments, for these were the  $\int^1 3$  of God. To translate  $\approx 3$ , here as "accept" is a shallow translation. We can best express it by using what we have found to be the primary meaning of  $\int^1 3$ . "For already, God has (declared Himself, by His endowing you with these qualities) to be in harmony with whatever you do."

The passage in Psalm XL:14 is similar to that in Psalm XIX:15 and CXIX:108.  $\int^1 3 \approx 3$  is also a prayer for the acceptance of a wish,  $\int^1 3 \approx 3$  <sup>84</sup>. What the passage really means is that it might be God's will or pleasure to deliver, which is the pressing concern of the will of the author at this moment. In other words, the writer

asks that a condition of  $\int^1 3$  be established between his desire and God's and then, out of that condition will emanate the power to fulfil the prayer. But this condition of  $\int^1 3$  can be established only if the author's will reflects the will of God, or if he can accomplish the feat of having God see a reflection of His will in that of the Psalmist, through this prayer.

This then concludes our study of  $\int^1 3$ . We have seen that the word shows no development such as we were able to trace in  $\int^1 P$  and  $\int^1 N$ , but has the same, basic meaning throughout, in both profane and divine usage. The very fact that there are so many varying translations, for every passage, would, even at first sight lead one to mistrust the given translation of the word. But they all become clear, if pardoning repetition we call the translation, usually, the overtones of the basic, unchanging, dominant tone of  $\int^1 3$ .

At the conclusion of our study, we may add one fact, though not apparent from the study of any single passage, yet suggests itself as a necessary and inevitable conclusion now that we have finished an examination of the entire concept. That is that  $\int^1 3$  is the basic harmonization or acceptance between the will of God and the will of His people, in the divine usage; it is the necessary precursor to any form of grace from that deity.  $\int^1 3$  seems to be the fountain-head, <sup>85</sup> in other words, of all manifestations of grace from God. Further, this  $\int^1 3$  or acceptability is the essence of the usual relationship between the deity and His covenant people. In the formation of the covenant, we might well imagine, that the laws imposed upon the people are the expressions of this  $\int^1 3$  of God. These, if fulfilled, make for the powerful alliance which we have noticed to be included in the primary meaning of  $\int^1 3$  and which, if broken, results in the decline of the people, impotent without the  $\int^1 3$  of their God.

These, I believe, are safe assertions, based upon our study of the divine use of  $\int^1 3$ .

Summary of Meanings and Implications of  $\int^1 3$  in Its Divine Usage

- I As in the profane usage,  $\int^1 3$  shows no development of meaning.
- II The primary meaning is, as in the profane usage, a basic harmony of will and character between God and the object in which He finds  $\int^1 3$  or a lack of such a condition when there is no  $\int^1 3$ .
- III The rest of the implications are the same, with the exception that  $\int^1 3$ , in the Divine usage, existent in an object, cannot be evil, as we found it in several instances in the profane usage. The reason for this is apparent. In the light of our discussion of  $\int^1 3$ , God could never find  $\int^1 3$  in a thing of evil, for He is by nature indescribably good. As a result, where there is an evil object, God finds no  $\int^1 3$  in it.



Footnotes for Chapter B

- (1) Deut. XXXIII:24; Gen XXXIII:10; XLIX:6; I Sam XXIV:4; Psalms  
 LXII:5; CIII:15; CXLV:16;19; XLIX:14; L:13; Lev XXVI:54;41;43;  
 Ex XXVIII:38; Is XL:3; Prov XVI:13;15; I:32; XIV:35; XIX:12;  
 III:2; Neh IX:24;87; I Chron XXIX:8; II Chron XXXVI:21; X:7;  
 IV:15; Job XIV:6; IX:10; XXXIV:9; Dan VIII:4; XI:5;16;36;  
 Esther I:8; IX:5; X:3
- (2) Deut XXXIII:21;15;22; Psalms V:15; LXXXIX:16; LI:18;20; LXXVII:  
 8; CXLIII:10; CXLVII:10;11; CXLII:4; XIX:15; XIX:5;8; CXXX:108;  
 XL:9;14; XLIV:4; Amos V:22; Hos VIII:13; II Sam XXIV:23; Micah  
 VI:7; Hag I:8; Jer XIV:10;12; VI:20; Ezek IX:40;41; XLIII:27;  
 Lev XIX:5; XXII:19;20;21;23;25;27;29; XXIII:11; Is XLII:1;  
 XXXI:8; Psalms LXXXIV:2; CIII:21; CVI:14; Lev I:3;4; VII:12;  
 Mal I:10;13; LX:13; Prov XVI:7; II:1;20;27; XII:2;22; XIV:9;  
 XV:6; XVIII:22; Is LX:10; LVIII:5; LX:7; LXI:2; LVI:7; Ezra  
 I:11; I Chron XXIX:17; XXVIII:4; Prov VIII:35; Job XXXIII:26;  
 Eccl. II:7

**Notes**

B. Cornill, 1 (Chapter on Retzon) The Canonical Books of the O.T.  
 p. 135

F. Delitzsch, The Psalms, (Notes on Ps XL:9;14; XLIV:4)

Compare: Amos V:22; Hos VIII:13 and any of the passages under  
 the Divine usage in Lev that refer to sacrifices.

"Bestowal" is in parentheses because, as the discussion of  
 the meaning of the word will show, there is really no bestowal  
 of <sup>13</sup>. It exists between two things or does not ex-

ist. This fact is dealt with at length later in this paper.

"Bestowal" is used throughout however, as an expedient word.

G.F. Keil, Chronicles, p. 265, says <sup>p. 13</sup> *Ps. 13* means with  
 perfect willingness and alacrity.

Footnotes for Chapter 3

- (1) Deut. XXXIII:24; Gen XXXIII:10; XLIX:6; I Sam XXIV:4; Psalm LXII:5; CII:15; CXLV:16;19; XLIX:14; L:18; Lev XXVI:34;41;43; Ex XXVIII:38; Is XL:2; Prov XVI:13;15; X:32; XIV:35; XIX:12; III:2; Neh IX:24;57; I Chron XXIX:3; II Chron XXXVI:21; X:7; XV:15; Job XIV:6; XX:10; XXXIV:9; Dan VIII:4; XI:3;16;36; Esther I:8; IX:5; X:3
- (2) Deut XXXIII:11;16;23; Psalm V:13; LXXXIX:18; LI:18;20; LXXVII:8; CXLIII:10; CXLVII:10;11; CXLIX:4; XIX:15; XXX:6;8; CXIX:108; XL:9;14; XLIV:4; Amos V:22; Hos VIII:13; II Sam XXIV:23; Micah VI:7; Hag I:8; Jer XIV:10;12; VI:20; Ezek XX:40;41; XLIII:27; Lev XIX:5; XXII:19;20;21;23;25;27;29; XXIII:11; Is XLII:1; XLIX:8; Psalm LXXXV:2; CIII:21; CVI:14; Lev I:3;4; VII:18; Mal I:10;13; LI:13; Prov XVI:7; XI:1;20;27; XII:2;22; XIV:9; XV:8; XVIII:22; Is LX:10; LVIII:5; LX:7; LXI:2; LVI:7; Ezra X:11; I Chron XXIX:17; XXVIII:4; Prov VIII:35; Job XXXIII:26; Ecc. IX:7
- (3) C. Cornill, Introduction to the Canonical Books of the O.T. p. 125
- (4) F. Delitzsch, The Psalms, (Notes on Ps XL:9;14; XLIV:4)
- (5) Compare: Amos V:22; Hos VIII:13 and any of the passages under the Divine usage in Lev that refer to sacrifices.
- (6) "Bestowal" is in parantheses because, as the discussion of the meaning of the word will show, there is really no bestowal of <sup>13</sup>. It exists between two things or does not exist. This fact is dealt with at length later in this paper. "Bestowal" is used throughout however, as an expedient word.
- (7) C.F. Keil, Chronicles, p. 366, says <sup>13</sup> <sup>13</sup> means with perfect willingness and alacrity.

E. Bertheau, Die Bucher der Chronik, Leipzig 1873, p. 314,  
Mit ganz freudigem Willen

- (8) Hirsch, Die Psalmen, p. 275, on Ps. L:18, Du hast deine Freude daran  
A. Kahana, p. 132 on LXII:5 נָפֵל לְעַל
- (9) Speakers Commentary, Esther, N.Y. 1904, p. 426  
An exception to the ordinary practise of compulsory drinking had been made on this occasion by the king's order
- (10) Deut XXXIII:24; Gen XXXIII:10; I Sam XXIV:4; I Chron XXIX:3; Esther X:3
- (11) Expositor's Bible, A. Maclaren, The Psalms, Vol III, p.94, makes a cogent statement here: "God's servants should see that their sympathies go toward the same objects as God's do. They are proved to be His servants because they favor what He favors.
- (12) Ps V:13; LXXXIX:18; Ezek XX:40. And in the P code where sacrifices properly performed are considered desirable by God; Lev I:3;4; VII:18; XXII:21, while sacrifices, for some reason not perfect are denied <sup>13</sup>, Lev XXII:23;25; Mal I:13; II:13. Other passages where <sup>13</sup> is granted in the Divine usage: Prov XIV:9; XVI:13; XI:1; XII:22; XI:20 and others.
- (13) Thus, ibn Ezra, נָפֵל לְעַל <sup>13</sup>, and A. Knobel, Die Bucher Numeri, Deuteronomium u. Joshua, Leipzig 1861, p.351. "Er sei der Wohlgefällige seiner Bruder. Marti, Kurzerhandkommentar z. A.T. Leipzig 1899. p.111, "Er sei der Liebling seiner Bruder".
- (14) Dated a J passage by Cambridge Bible, N.Y. 1914. p. 328, H.E. Ryle, Keil and Delitzsch, Edinburgh, no date, p. 309. Gen-

tury Bible, N.Y. no date.

- (15) Keil & Delitzsch, p. 309. And thou hast received me favorably; amenable to my wishes. Thus a potential though not necessarily immediate and specific grace
- (16) A. Dillman, Genesis, Edinburgh, 1897, II Vols. II, 456. The act was prompted by a vindictive love of destruction.
- (17) Thus: O. Thenius, Die Bucher Samuels, Leipzig, 1864, Kommt sich er wieder in gutes Vernehmen setzen?  
P. Dhorme, Les Livres de Samuel, Paris 1910, Car comment se rendra-t-il agreable a son maitre?  
J.P. Lange, N.Y. 1905, The hithpa'el of <sup>3</sup> indicates zealous activity, earnestly to commend oneself or to seek to make oneself acceptable, p. 341
- (18) Thus: T.K. Cheyne, The Psalms, Thou hast pleasure in him. (On L:18) and Olshausen, p.224, Mit Ehebrechern ist dein Theil, d. h. du machst es, wie sie, bist selbst ein Ehebrecher. A. Kahana, p. 112 18 ~~man~~ 24  
Duhm, p. 143, bist du gut Freund mit ihm.
- (19) Thus: II Chron XXXVI:21

Internat'l Critic, Comm. p. 524 "to enjoy"

Speaker's Comm. (same)

C.F. Keil, Edinburgh, no date, p.514 (same)

Lev XXVI:34;41;43:

A. Bertholet, Leviticus, Tubingen, 1901,

p. 96, "bezahlen"

On Lev XXVI:34, S.R. Hirsch makes several interesting statements as to the nature of <sup>13</sup>. He does this as a preparation for the discussion of <sup>13</sup> in this particular passage, which discussion is an entirely irrelevant, unneces-



sary and circumlocuted attempt to justify the use of the translation "bezahlen", here. The introductory remarks are well founded however and strengthen our discussion of the meaning of the concept so far; Es ist nicht leicht, die Bedeutung der Wurzel  $\approx 3$  in diesem Ausdrucken festzustellen, obgleich der Zusammenhang völlig klar ist und es unzweifelhaft ein ruhendes Wiedergutmachen von Sunden bedeutet. Es ist zuvor zu bemerken dass  $\approx 3$  durchaus nicht schlecht hin: Wollen; d.i. den Entschluss zu einer Handlung bedeutet. Es kommt nur ein einziges Mal in Verbindung mit einem Verbum, Pa. XL:14 vor. In allem ubrigen Stellen hat es nur ein substantiv oder ein dessen Stelle vertretendes Pronomen zum Objekt und zuvor mit beth oder mit eth wie in Ps CXLVII:10; 11--an etwas die Befriedigung, seines Willens finden, oder: etwas als seinen Willen befriedigend finden. Allein es druckt auch die gegenseitige Gesinnung, das wohltuende Wohlwollen aus, das sich dem Gegenstande zuwendet, an welchem wir die Befriedigung unseres Willens finden. Diese Bedeutung tritt namentlich in dem Substantiv hervor.

Leviticus, Frankfurt, a.M. 1903, p. 614

(20) Exodus, A.H. McNeile, London 1908, p. 186

Since Aaron is marked out by the golden diadem as the holy one to Jahweh, summing up all the holy things in his own person, he is also responsible for guarding all the holy things from profanation. Therefore, upon him must come the guilt and punishment for the fault, if any of them are profaned.

(21) *ibid:ibid*: That they may be accepted--not the gifts, but Israel, (ultimately through the gifts)

- (22) Expositor's Bible, The Psalms, A. Maclaren, N.Y. (no date)  
Vol III, 94. God's servants should see that their sympathies go toward the same objects as God's. They are, in fact, His servants only because they favor what He favors.
- (23) R. Kittel, Die Psalmen, p. 363  
Briggs, I.C.C. Vol II, 320  
Delitzsch, Vol III, 115
- (24) The phrase in v.16 refers to the desire of men who fear God. Thus Kimchi and Targum respectively:  $\frac{1}{2} \frac{1}{3} \frac{1}{4} \frac{1}{5} \frac{1}{6} \frac{1}{7} \frac{1}{8} \frac{1}{9} \frac{1}{10}$   
 $\frac{1}{11} \frac{1}{12} \frac{1}{13} \frac{1}{14} \frac{1}{15} \frac{1}{16} \frac{1}{17} \frac{1}{18} \frac{1}{19} \frac{1}{20}$   
I.C.C. p. 528
- (25) Delitzsch, Vol III, 392: He makes the desire of them who fear Him a reality, their will being also His and He grants them what they pray for, here salvation.
- (26) Nowack, Handkommentar z. A.T. Gottingen, 1898, Die Spruche, p. 98
- (27) Ibid: ibid: Wohlgefallen haben die Konige an Wahrhaftigen Lippen
- (28) Prov XIX:12; XVI:15
- (29) F. Delitzsch, Edinburgh 1890, Vol II, 27: opposed to  $\frac{1}{2}$ , stands the beneficial effect of  $\frac{1}{3}$ , of the pleasure, delight, the satisfaction, the disposition toward kindness.
- (30) Thus: Nowack, Die Spruche, p. 111, "so segenreich wie die Tau fur die Pflanzen ist
- (31) Ibid: p. 71,  
J.P. Lange, p. 116, The noun  $\frac{1}{3}$  is here objective in its meaning, used of that which produces, delight with man and God.  
Delitzsch,  $\frac{1}{3}$  means that which is acceptable in its

widest generality, equally in relation to God and man.

- (32) Thus: Speaker's Comm. p. 271 "affection"

J.P. Lange, "delight"

Nowack, Handkom. z.A.T. Freude

Bertheau, Liebe

- (33) Bertheau, p. 294, und sie freundlich behandelst

Nowack: und ihnen zu Willen bist.

- (34) Bertheau, p.314, mit ganz freudigem Willen

Keil, p. 366, with perfect free will

Nowack, p. 133, mit allem ihrem Willen

It is evident from these translations that the translation of <sup>13</sup> is of secondary importance. From what we know of the word it would have been possible to attach an evil people and an evil object together with <sup>13</sup>, and still say "their free will", or "their will", only with an evil connotation.

- (35) The vay before ~~על~~ is deleted or perhaps as the LXX reads, ~~על~~.

- (36) cf. Mal III:17

- (37) Job, Century Bible, A.S. Peake, N.Y. no date, p. 147

- (38) <sup>p. 100</sup>, A. Kahana, Kiew, 1907, p. 108

- (39) Note how acceptable and undeniably correct any of the following translations would be:

(a) Expositor's Bible, The Psalms, Maclaren, II, 108, "approve"

(b) Delitzsch, The Psalms, II, 108, "yield assent"

(c) I.C.C., Briggs, E.G. N.Y. 1906, Psalms, I, 410, "pleased"

(d) T.K. Cheyne, The Psalms, N.Y. 1888, p. 135, "applaud their sayings"

- (40) Handkommentar z. A.T. Behrmann, Gottingen, 1894, p. 52 (Daniel)  
C.F. Keil, Edinburgh, 1877, p. 291 (Daniel)

- R.H. Charles, Oxford, 1929
- K. Marti, Das Buch Daniel, Tübingen, 1901
- (41) Speaker's Commentary, N.Y. 1904, p. 426
- (42) D.C. Siegfried, Handkom. z. A.T., Göttingen, 1901, p.135
- C.F. Keil, Edinburgh 1888, p. 380
- D.G. Wildeboer, Leipzig, 1898, p.197
- (43) International Crit. Comm.-S.R. Driver, N.Y. 1895.p. 402.
- Also, Die Bücher Numeri, Deuteronomium u. Josua, A. Knobel, Leipzig 1861, p. 341
- (44) Kurzer Handk. z. A.T., K. Marti, Leipzig, 1899, p. 107
- ist geradezu term. techn. der Opfersprache.
- (45) Century Bible, N.Y. no date, p. 240
- Keil and Delitzsch, Pentateuch, Vol. III:P.505 and others.
- (46) Century Bible, N.Y. no date, p. 243
- Kurzer Handk. A. Bertholet, p. 111
- Handk. z. A.T. Nowack, Göttingen, 1900, p. 128
- (47) Int. Crit. Comm. p. 413
- Kurzer Handk. p. 111
- (48) R. Kittel, Biblica Hebraica, II: p. 978
- (49) S.R. Hirsch, Die Psalmen, II:p. 95-Und durch das Wohlwollen, dessen sie sich würdig zu machen suchen, und dessen du sie würdigst, hebt sich und hebst du ihr Horn. Ihr "Horn" hebt sich nur, weil du es hebst.
- (50) On Amos V:22, Century Bible, The Minor Prophets, I; p. 153
- Cambridge Bible, S.R. Driver, Amos, Cambridge, 1901, pp. 186-7
- Hos VIII:13, Cambridge Bible, T.K. Cheyne, Hosea, Cambridge 1899, p. 91
- Die Zwölf Propheten, F. Hitzig, Leipzig, 1881, p. 41



- (51) *ibid*: p. 418

Internat'l Critic. Comm. J.P. Smith, N.Y. 1912, *The Minor Prophets*, p. 29

Though the particular thing to which this prophet takes exception is different from that objected to by the earlier prophets, the central interest of all is the same. They insist upon a right conception of Jahweh and a proper attitude of mind and heart toward him. This prophet resents an indifference on the part of the priests, which is an insult to Jahweh. Their sacrifices are a profanation of God's name. The sacrifices are , fruitless because they are offered in this manner and not acceptable to God.

Also, *Expositor's Bible*, G.H. Smith, N.Y. no date.

*The Minor Prophets*, Vol II:355

- (52) Keil and Delitzsch, Edinburgh, 1871, *The Books of Samuel*, p.511

- (53) Keil and Delitzsch, *The Book of Samuel*, p. 511. "Jahweh thy God accept thee graciously" i.e. fulfill the request thou presentest to Him with sacrifice and prayer.

*International Crit. Comm.*, N.Y., 1899, *Samuel*, H.P. Smith, p. 392: The conclusion of the verse is a prayer for the success of the sacrifice.

- (54) *Die Kleinen Propheten*, Wellhausen, Berlin, 1898, p. 173: Wenn nur erst der Tempel gebaut ist, sagt Haggai, so beginnt die messianische Zeit.

Also, *Das Dodekapropheten*, K. Marti, Tübingen, 1904, p. 383

- (55) *Die Kleinen Propheten*, Nowack, Tübingen, 1897, p. 304. Jahweh wendet dem Volk wieder sein Wohlgefallen zu und verherrlicht sich an ihm indem er die Fülle seines Segens über dasselbe ausschüttet. Mit einem Wort, der Tempelbau ist die innerlass-

liche Bedingung für das Kommen der messian Zeit

- (56) International Crit. Comm. II, p. 10. Accepting her repentance and purifying her, taking delight in her sacrifice, offered now with a contrite, pure, righteous, steadfast disposition. He might justly deal kindly with her. This verse is not a late addition to the Psalm as many have thought, because of a mistaken reference of it to the experience of David, or to a misinterpretation of the previous context.

Delitzsch, The Psalms, Vol II:p. 42 same.

- (57) A. Kahana, p. 168

- (58) Delitzsch, III:377. Jahweh, with whom he hides himself, is alone able to make what is right and beneficial in the position in which he finds himself exposed to great danger, and He is able to teach him to carry out His "will".

- (59) Inter. Crit. Comm. I:355, פֶּן־לִּי is an emphatic antithesis to the offerings of v.7. The Psalmist delights in what Jahweh delights in and not in what He does not delight in. The will of Jahweh is expressed in the וְיִשְׂרָאֵל, which is, as the previous context indicates, recorded on a roll. A scribe has made it more emphatic by prefixing וְיִשְׂרָאֵל which however makes the line overfull. The law of Jahweh was written in the roll, but more than that, the Psalmist says, "within me."

Expositor's Bible, II:24. The rendered "delight" in v. 8 is the same as is rendered desire in v.6, and that rendered by the A.V. and R.V. in v. 8 "will" is properly "good pleasure". Whatever the accepted meanings, God's delight and man's coincide.

- (60) The passage in Is. LVIII:5 combines the implications of these passages and of the discussion, below of פֶּן־לִּי and פֶּן־לִּי



zu der bisherigen Straftheit.

(69) I.C.C. Briggs, Vol II, p. 231

(70) The passage in Psalm CVI:4 is really a combination of the meanings in these passages and the meaning in Isaiah XLIX:8. Thus, Nowack, Handkom. z. A.T. p. 315, translates on Ps. CVI:4 <sup>13</sup>, reprobations.

Delitzsch, on same passage: Vol III:152. In v.3. the poet tells what is the character of those who experience good manifestations of God, and to the assertion of blessedness of these men, he appends the petition in v. 4, that God would grant him a share in the experiences of the whole nation, which is the object of those manifestations.

(71) I.C.C. II:327; Ex. Bible III:109, Delitzsch III:124

(72) Delitzsch, The Psalms, Edinburgh, 1898 Vol. III, 402: God has no pleasure in the warriors horse and in athletic strength. Those who fear Him, with a knowledge of the impotency <sup>23</sup> of all power promised by the creature itself, and in humble trust feel themselves dependent on His omnipotence, these are they in whom He takes pleasure.

(73) Nowack, Handk. z.A.T. p. 434

(74) H. Kahana, p. 300 <sup>יְהוָה יִשְׂמַח בְּעַמּוֹתָיו</sup>  
(1132) <sup>אֲשֶׁר יִשְׂמַח בְּעַמּוֹתָיו</sup>

Also, Nowack, p. 434: Dass Gott an seinem Volke Gefallen hat zeigt sich darin, dass er den Sieg hat.

(75) J.P. Lange, Proverbs, p. 169

Nowack, Handkom. z.A.T. Sprüche, p. 109

Hitzig, Sprüche, p. 72

(76) Lexicon of the O.T., W. Gesenius, Boston 1849, p. 839

(77) Ex. Bible, N.Y. no date, R.I. Horton, p. 156



F. Delitzsch, p. 295

J.P. Lange, p. 141

K. Marti, p. 42

(78) Nowack, H. z.A.T., p. 75.

J.P. Lange, p. 123

Hitzzy, p. 49

(79) Bertheau and Keil suggest "love"

Nowack, Wohlgefallen

(80) Die Bucher der Chronik, E. Bertheau, Leipzig, 1873, p. 214

Wohlgefallen haben an, hier in der Bedeutung von --- גאֵל

(81) Delitzsch, The Psalms, Vol I, p.289

S.R. Hirsch, Die Psalmen, p. 117

(82) Cambridge Bible, Ecclesiastes, A.L. Williams, Cambridge, 1922

(83) The Book of Koheleth, C.H.H. Wright, London 1883, p. 410

(84) Delitzsch, Vol. II, p. 42. The cry for help in v. 14 turns with <sup>23</sup> towards God's will, for this is the root of all things.

(85) I.C.C., The Psalms, Vol II, p. 348 | <sup>13</sup> is the habitual good will shown by Jahweh toward His people.

Phillips, Vol II, p. 380, With the distinguished favor which

Thy people have been accustomed to receive from Thee.

Also, (1)

The following pages are not an attempt at a thorough analysis of the concept of **A** in the Bible. First, is presented a bare listing of the passages in which **A** is found, with objects, bases and meanings that are, or seem to be apparent from a superficial examination of the texts.

List of Passages in which **A** appears in Profane Usage

Page	Object	Basis	Apparent Meaning
XXIII:21	Brethren	Relationship. cp. Gen XLIII:29, of one in distress	To supplicate for aid in an emergency.
XXIV:19	Sons	Relationship	Seems to imply a father-son thing. Parallel to <b>XXIV:19</b> .
XXIV:19	Kittel however suggests the translation "and this is probably correct for no-also does the word appear with such a meaning"		
XXIV:19	Riders	Denied: because of evil character	Obviously means to have some kind of regard or respect for object.
XXIV:19	Poor	Giver is righteous	Here, a recurrent meaning and implication. Kind to poor, resulting or implying material help to them.
<b>A Brief Study of Hen and Hanan in Both Divine and Profane Meanings</b>			
XXIV:19	Judah	Victory over Angel	To supplicate again for something greatly desired or needed.
XXIV:19	Picked	Denied: because of evil character	Opposite of <b>XXIV:19</b> : Unkindly attitude. Not common decency
XXIV:19	Poor	Good character of giver	Kindliness. Human regard. Probably like <b>XXIV:19</b>
XXIV:19	Poor, needy	"	Human regard for. An opposite meaning from oppress. cp. <b>XXIV:19</b>
XXIV:19	"	"	"
XXIV:19	"	"	"
XXIV:19	Words	"	Here, when a wicked person, as one considered here puts <b>A</b> in his words don't believe him. He's not truthful. In other words, when he makes his word pleasant, pleasurable to you

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Page	Object	Basis	Apparent Meaning
. XLII:21	Bretheren	Relationship. cp. Gen XLIII:29, of one in distress	To supplicate for aid in an emergency.
XIX:17	Sons	Relationship	Seems to imply a loathsome thing. Parallel to אב .
NOTE: Kittel however suggests the emendation to אב and this is probably correct for nowhere else does the word appear with such a meaning			
: IV:16	Elders	Denied: because of evil character	Obviously means to have some kind of regard or respect for object.
XXXVII: 21;26	Poor Person	Giver is righteous	Here, a recurrent meaning and implication. Kind to poor, resulting or implying material help to them
. XII:5	Judah	Victory over angel	To supplicate again for something greatly desired or needed.
, CIX:12	Wicked	Denied: because of evil character	Opposite of Ps XXXVII: Unkindly attitude. Not common decency
, CXII:5	Poor	Good character of giver	Kindliness. Human regard. Probably like Ps XXXVII
ov XIV:31	Poor, needy	"	Human regard for. An opposite meaning from oppress. cp. Ps XXXVII
ov. XIX:17 XIV:21 XXVIII:8	"	"	"
ov XXVI:25	Words	-----	Here, when a wicked person, as one considered here puts א in his words don't believe him. He's not truthful. In other words, when he makes his word pleasant, pleasurable to you

Passage	Object	Basis	Apparent Meaning
Prov XXI:10	neighbor	Denied: wicked character prevents him from giving to neighbor	Doesn't deal with neighbor in kind, decent, neighborly manner. No friendly relationship
Judges XXI: 22	Men of Benj.	-----	Concede these girls kindly unto us. Maintain a friendly feeling in this matter.
Deut VII:2	Seven nations of Palestine	Enemies (Denied)	Parallel to <span>כָּרַח</span> . Denial here means, mercilessly.
Deut XXVIII: 50	SAME MEANING	AS DEUTERONOMY VII:2	
Deut III:23	God	Former relationship of Moses to God	Hithpael form used. Again supplication for something greatly desired,--here, a revoking of God's decree to keep Moses out of Promised Land
I Kings VIII: 33;47;59 II Chron VI: 24;37	God	Probably the covenant relationship between Jahweh and Israel	Followed by <u>Selillah</u> . Found <u>Selillah</u> to mean mitigation of punishment. <span>שָׁלַח</span> probably means a request for mercy here. In all passages here, people are in distress and there is a request for leniency in punishment
II Kings I:13	Messengers of King of Samaria	Humanitarian	Again, clearly mercy is meaning
Esther IV:8	Israel	Esther's relationship with the king.	Again, primary meaning is for mercy. Kindly disposed, gracious
Esther VIII: 3	Esther	"	An entreaty for mercy for her people. Begs for king to be kindly disposed toward Israel
Job XIX:21	Job	His distress	Mercy or pity
Job XXIII:21	man	Distress	Same as XIX:21
Job XIX:16	Job	Denied: No respect for him anymore	An appeal or entreaty again



List of Passages in which  $\int$  occurs in Divine Use

Passage	Object	Basis	Apparent Meaning
Gen XXXIII:5	Jacob	Relationship	With kindness. Well disposed. In blessing. Implies kindly giving of material blessings
II Sam XII:22	David	Perhaps God will be kind on basis of my good conduct	Kindly merciful and save boy
Ex XXXIII:19	Whomever Jahweh chooses	Implied: whoever is liked by Jahweh	It is difficult here to tell the meaning. We note its proximity to the word for mercy, $\int$ . All that is clear is that it is some form of graciousness
Gen XLIII:29	Benjamin	Related, Jacob & Benj	Means primarily, may God bless thee, probably meaning be kindly disposed to thee so that all thy undertakings prosper
Mal I:9	Priests	Denied: Ungodly conduct	Entreat God's kind disposal toward us that He may bestow His $\int$ on us and thus insure our prosperity
Amos V:15	Remnant of Jacob	Just and righteous conduct	God will bless this remnant and they will prosper again
Nu: VI:25	Israel	-----	Similar to "Let His countenance shine upon thee". May He be kindly disposed toward you, and thus you will prosper
Ps CXLII:2	-----	God's knowledge of man's ways	Plea for mercy
Gen XLIII:21	Benjamin	Relationship	Be graciously, kindly, disposed
Is XXX:18;19 XXXIII:2	Israel	Return to God	Be kindly disposed; manifested through mercy and answer to cry for help by restoration to state of well-being
Is XXVII:11	Israel	Denied: Opposite of above condition	Same meaning as above
Is XXVI:10	wicked	-----	Lacking God's judgments (9) even if God gave the wicked blessing, even then he would deal wickedly
II Kings XIII:23	Israel	Covenant Relationship	Mercy. Saved from complete destruction

Passage	Object	Basis	Apparent Meaning
Ps. LXXVII:10	Man	-----	Kindly mercy
Ps. CII:14	Zion	Relationship of people to city	Again, kindly mercy. End of punishment and re-establishment of city
Ps. IV:2	Man	God of righteousness who aids in distress	Be kindly disposed and hear prayer. Granted efficacy. Aid in distress
Ps. VI:3	"	Distress	Same as above. Be lenient and end or mitigate punishment.
Ps. XXXI:10	"	"	"
Ps. XLI:5;11	"	"	"
Ps. LI:3	David	Sin and distress	Here clearly the meaning is mercy.
Ps. LVI:2	"	Distress	Not quite mercy. Means lend strength. Be of assistance to me.
Ps. LVII:2	"	"	Approximately the same meaning "protect me."
Ps. LXXXVI:3	"	"	Again, save and pardon.
Ps. CXIX:29	Man	"	Mercy in distress.
Ps. CXIX:58	"	My portion is the Lord (57)	Mercy, be kindly disposed.
Ps. XXV:16	"	Distress	Aid in distress. (Pardon, v.17-18)
Ps. XXVI:11	Upright man	Godly man	Be kindly disposed. Redeem me in distress.
Ps. XXVII:7	"	Trust in God	^ is a source of strength. Sometimes to redeem, sometimes, merely to sustain present condition, as here.
Ps. XXX:11	Man	"	Source of help in emergency
Ps. LXXXVI:16	"	Distress	Assistance in getting out of distress
Ps. CXIX:132	"	Fear of God	Sustain him. Let him prosper. Let him enjoy life to the full powers of a godly man
Ps. CXXIII:2-3	"	A Godly man, held in contempt	Again, raise out of distress. Justify Godly conduct

Passage	Object	Basis	Apparent Meaning
Ps. IX:14	Man	Affliction	Same as above
Job IX:5	Job	Distress	Appeal for mercy
Ps. VIII:5	"	"	To entreat for God's aid to restore him to his proper position
Ps. LIX:6	Wicked man	Denied: because of character	Clearly <sup>ל</sup> is same as <sup>ל</sup> so means, "do not exempt from punishment, show no mercy."
Ps. LXVII:2	Israel	Godly conduct	Prosper us. Bless us
Ps CII:15	Dust of Jer.	Affiliation and affection of people for city	Seems about equal to <u>rotzon</u> . Implies it and expresses it as merciful love
Ps. XXX:9	Man	Distress	Synonym of <sup>ל</sup> .
Ex XXII:26	Poor man	"	Seems again to have something to do with concrete manifestations of charity
Ex XXXIV:6	Attributes of God		Can't tell exactly what it means here. Something like <sup>ל</sup> perhaps. At any event it is definitely identified as a powerful grace of God, perhaps the pardoning grace.
Joel II:13	Same	List of attributes	It seems likely that the element of pardon should be included in such a list. <sup>ל</sup> may be this element. Notice that <sup>ל</sup> precedes <sup>ל</sup> here.
Jonah IV:2	Same	list again	Merciful, with possible implication of pardon
Ps. CXI:4	Same		If v. 5 follows, then identified with material sustenance
Ps CXII:4	Same	with addition of <u>Zadik</u>	In v. 6, definitely means this material support. Explained in v. 9
Ps. CXLV:8 CXVI:5	Same	list of attributes	
Meh IX:31 IX:17	People	Distress	Again, list of attributes. Quite clearly has to do with pardon. Means reflection of mercy in pardon
II Chron XXX:9	Israel	"	Quite clearly means pardon, or the willingness to pardon

Passage	Object	Basis	Apparent Meaning
Ps. LXXXVI: 15	Man	Distress	Here מִן seems to have pardoning effect and מֵן restorative effect, the granting of strength
Ps. CIII:8	Same	list of attributes and	meaning as in LXXXVI:15



Summary of Passages Just Listed.

Quite obviously, the following deductions are not to be taken as anything more than apparent conclusions, drawn from a cursory examination of the passages.

Objects: There seems to be no limit to the objects upon which Hen may be bestowed. All however are humans, as differing from the objects of hemlah, for example. One thing is however apparent, that being that hen cannot be granted to a sinner. In Is XXX:18, we see that God has to wait for the regeneration of the people before bestowing this favor. And in Psalm LIX:6, it is denied the wicked.

Bases: In the profane usage, some sort of former relationship, whether of blood, or whether long and enjoyable friendship seems to be the primary basis. One other occurs, in Proverbs XIV:31, namely a poor or needy person in distress.

In the Divine relationship, Godly conduct is the primary basis. From what we know of rotzon, we may perhaps say that God's rotzon is the basis for His bestowal of hen.

Meanings: In the Profane Usage, we saw that the use of the hithpael form occurred frequently, in the meaning of supplication for aid in distress.

Also, the meaning of assistance to the poor and needy, perhaps in a very material way. This would be a logical meaning in the light of the first mentioned. From this, it seems to have come to mean mercy; a common, human, decent regard for a person. Also the meaning of assistance in a time of distress. (See passages on p. 2 of profane passages)

In the Divine usage, it seems to have had the idea of blessing, with the result of material prosperity. In fact, one who possesses this grace, it would seem, may be sure of success in anything he undertakes. More even, he will be aided by God's power in these undertakings. (Amos V:15, Gen XXXIII:5, Mal I:9.

Added to this was the meaning of mercy. Especially of lending assist-

ance in distress, of which there are many passages. And it means too the lending of God's strength toward the realization of any particular task or undertaking. ) Ps XXVII: 7, CXIX:132.

In the later passages, (see p. 3 of Divine Usage) it seems to have the added element of mercy, manifested in the concrete act of pardon.

List of Passages in Which | ^ Appears in Profane Usage

Passage	Object	Basis	Apparent Meaning
Gen XXXII:6	Jacob	Past Conduct	To appease, or make Esau kindly disposed toward him
Gen XXXIII:8; 9:15	"	Brothers (related)	Kindness; kindly reception; kindly disposition
Gen XXXIV:11	Shechem	Denied: Because of what had been done to Dinah	Denied in (13) What was wanted was that he should be accepted by them and thus they would answer his request. That they should be kindly disposed toward him
Gen XXXIX:4	Joseph	Affiliation with God	Found favor, respect, in Pharaoh's eyes
Gen XLVII:25	People of Egypt	Joseph's plan, his past conduct	Gave him place of esteem and respect in eyes of people
Gen L:4	Joseph	Past conduct	If past conduct toward Pharaoh had endeared him to Pharaoh; if it had earned him respect.
Ex III:21 XII:36	Israel	Affiliation with God	Respect. Perhaps a semblance of importance or power. Material benefits.
Ex XI:3	"	"	Same: Appears to be something like the <i>P13c</i> applied to Moses
Num XXXII:5	Part of Israel	They are uncertain if they possess this <u>hen</u> , but if do or not depends on past conduct	If we have found approval; if our past conduct proves us worthy--then grant this request
Deut XXIV:1	wife	Denied; because of some defect	Really implies no love; based on lack of acceptability of wife to husband
I Sam I:18	Hannah	Asks for <u>Hen</u>	Here, favor, acceptance, kindly disposed, to fulfil request
I Sam XVI:22	David	Past conduct	I like him; I approve. Approval seems to be meaning here
I Sam XX:3	"	"	Same essential meaning, but of a higher degree. Jonathan loves him; or has ac-





List of Passages in which <sup>1</sup> Appears in Divine Use

Passage	Object	Basis	Apparent Meaning
Gen XIX:19	Lot	Affiliation with Abraham. cp. passage discussed under hem-lah.	Probably means some form of mercy. Hased seems to result from it.
Ex XXXIII:12;13	Moses	Affiliation with God	Respect, favor or acceptance, If god find him worthy.
Ex XXXIV:9	"	"	Same meaning. If found worthy, then grant present request.
XXXIII:13	"	"	If he has found favor in the past, by his conduct, then may God show him His ways so that this condition may continue in the future
Ex XXXIII:16;17	"	"	How will it be proven that God approves of him and grants him <u>hen</u> , the strength, or support that we noted in the first part <sup>1</sup> as a meaning of the word? By going with the people and identifying himself with them. He does this because, essentially, He accepts and approves of them.
Nu XI:11	"	"	Respect. Moses wants to know in what he was erred that God does not respect him, or deem him worthy enough to grant the present request
Nu XI:15	"	"	Moses says: If God still insists on his carrying the entire burden of this people and if God loves him, or cares for him; if by his past actions he has proven himself to God, then, may God rather kill him with His own hand. So <u>hen</u> implies this proving of one's worth through past actions
Judges VI:7	Gideon	Past relations	If I am respected or accepted on the basis of my former conduct
Jer XXXI:2	Israel	The past conduct of the righteous rem-nant	To find favor, or merit. A powerful force. cp. v. 4ff.

Passage	Object	Basis	Apparent Meaning
I Sam XX:3 (cont'd)			cepted him to the point of a strong friendship. This also implies Jonathan's willingness to assist him in difficulties, a meaning we have seen before
I Sam XX:29	David	Past conduct	If I have any standing in your estimation; if, by my past conduct I have established any merit for myself then grant this request
I Sam XXV:8	Young men of David's group	"	Same meaning
I Sam XXVII:5	David	"	"
II Sam XIV:22	Joab	"	Finest example: Granted request on basis of past conduct
II Sam XV:25	David	Present act: Returning ark to Jerusalem	Obvious parallel between 3a and, 1a if God finds 2a then He will do certain things. We have seen in rotzon, that it was similar to 2a in several passages. There may be some relationship or similarity between 1a and 13.
II Sam XVI:4	Ziba	Present actions	Some kind of acceptability Again, seems similar to <u>rotzon</u>
I Kings XI:19	Hadad	Past conduct	Highly accepted; respected sp Pharoah granted him concrete favors
Nah III:4	Harlot	Pleasing conduct; past conduct highly acceptable, as a harlot	1a 2a/c -- Well favored. Popular. Well liked
Prov V:19	Do	Beauty	Highly acceptable or desirable, because of character; beauty; etc.
Prov XI:16	Woman	She possesses <u>hen</u>	She is honored. Expresses what <u>hen</u> is;--some honored or respected qualities or quality

Passage	Object	Basis	Apparent Meaning
Prov XIII:15	Man	Good Understanding	same as I:9; IV:9
Prov XVII:8	Stone	Possesses <u>hen</u>	same as XI:16
Prov XXII:1	Man	"	Shows great value of <u>hen</u>
Prov XXII:11	"	"	"
Prov XXVIII: 23	"	Rebukes man; really conduct or character	Shall be better liked; more esteemed and thought of than one who flatters
Ruth II:2	Ruth	Anyone whom she pleases. Hence, her conduct or character	Anyone whom she pleases and permits her this privilege of gleaning
Ruth II:10	Ruth	Past conduct	Why have you found such pleasure in me as to take cognizance of me. What did you see in me that was so commendable
Ruth II:13	"	"	Let me continue to find favor; continue to see these same qualities and be kindly disposed toward me as you did when you were prompted to comfort me
Ecc IX:11	man	Denied: Denies that past conduct is basis for <u>hen</u>	-----
Ecc X:12	Words of wise man	-----	These possess <u>hen</u> --are acceptable, commendable, exemplary of propriety
Esther II:15	Esther	Beauty	She obtained <u>hen</u> . Here clearly a matter of competition. She possesses <u>hen</u> , something that gave her admiration in eyes of others
Esther II:17	"	Love	Recognition, attention
Esther V:2	"	-----	" "
Esther V:8 VII:3 VIII:5	"	Past conduct	If this past conduct has proved me to you; if you, through this conduct have found me worthy, then grant this request that I am about to make

### Summary of Passages of Hen Just Listed

From the forgoing cursory, summary, we draw the following generalizations as to the meaning of hen. First, it occurs frequently with . Apparently it means to find some kind of basic favor, or approval of past conduct and is the basis for the request for support in some future undertaking. Two fine examples of the use of | ^ are in II Sam XIV:22 and XV:25. This is the most frequent use of the noun hen; a two-fold word, implying acceptance of past conduct and sanction and support in future undertakings. In the first phase here, we find a superficial similarity to rotzon. Just how far this parallel meaning is valid could be determined only by a more detailed study.

More than this is difficult to deduce from such a cursory study of these passages. It is obvious that hen is a grace, greatly desired from either man or God, implying a certain acceptance of a person as he is at the moment under consideration, and implying too, a trust or a request for sanction and support in the activity contemplated for the future.

The bases for bestowal of hen here are similar to those in the first part, where the verbal passages were discussed. And these need no further explanation here, as the passages, as listed speak for themselves.



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