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AN ANALYSIS OF THE BIBLICAL CONCEPT OF POVERTY

AND RELATED CONDITIONS, WITH A STUDY OF THE

ROOT ‏ענה‎ AND ITS SYNONYMS

by

Saul J. Rubin

Submitted in partial fulfillment

of the requirements for the

Master of Hebrew Letters Degree

and Ordination.

ABSTRACT

The purpose of this dissertation was to investigate the biblical concept of poverty and related conditions. In order to accomplish this task, an analysis of the root ענה and its synonyms was necessary. It was discovered that the various roots may have positive and negative connotations. The negative connotations are descriptions of lacks (including those of a material, social, civil, and mental nature). The positive connotations are descriptions of virtues (including humility, religious communion, wisdom, salvation, and righteousness).

These connotations are features or characteristics associated with various entities which the word עני and its synonyms denote. One of these entities is the poor man. The social realities which he must endure include hunger, low status, oppression and the like. Social attitudes evolved concerning poverty. These reveal ambivalent feelings-both hostility and a mystical admiration. Social idealists, concerned with the hardships of the needy, expressed their thoughts. These are concretized in the biblical legislation, and in the utterances of prophets and their spiritual inheritors. A normative theology developed in time explaining why the poor were considered holy men. This belief, having evolved in most probability from a belief concerning the historic antecedent of the poor man, the desert wanderer, had to be rationalized. The rationalization was a theology, a process theology. It claimed that one who sins is punished by God. The punishment may take the form of poverty. One suffering indigence is moved to turn to God. When man responds to God, God is receptive to him. Thus ultimately the poor man becomes intimate with the Divine Being and is considered uniquely holy.

The term ʼנ ָﬠ and its synonyms may apply to other entities
including the homeless wanderer, the prisoner, the sick man, an individual
or nation in exile, a nation enduring famine, slavery, or subjugation
and conquest by an enemy. All of these units, in these life-circumstances,
share many features in common with each other and with the poor man.
Also the process theology, explaining the mystical belief about poverty,
was detected in each one of these cases. All of these conditions are
the consequence of sin, all lead to punishment by God, a receptivity
to Him, and His response. Such suffering induces a close relationship
with the Diety.

As all hardships described by the word ʼנ ָﬠ and its synonyms
result in a closer association with God, ritual forms imitating these
hardships developed. The purpose of these ceremonials was to make one's
prayers efficacious. The forms include fasting, the use of dust and
ashes, putting on sackcloth, rending the garment, shaving the beard and
the head, reciting formulas, and weeping.

TABLE OF CONTENTS

Page

PREFACE

Poverty has been a major problem in the history of mankind.
From that first moment when economic differences became apparent,
man has asked "why so? Why are some men poor and needy?" And whenever
man asks, man must seek answers. He is basically a problem-solving
animal. From age to age there arose thinkers who were concerned with
poverty and its pain. Some, the less passionate, searched for abstract
solutions. Others, the impatient, more idealistic men, could not rest
until they found ways and means to eliminate the problem altogether. To
rehearse the names of these men would be to enumerate the most influential
personalities in human history. The list would include the prophets,
and Buddha, and Jesus, and Marx and Tolstoy. Nations also have responded
to the cancerous problem of poverty. Social welfare programs have
spread from Germany to much of the western world. Socialism and Communism
are systems dedicated to the eradication of human deprivation. There
is no doubt... poverty has challenged men and nations. It has influenced
thought and action.

No book has molded world thought quite as significantly as the Bible.
As the central document of three religious communities, Judaism,
Christianity, and Mohammedism, it has permeated the thought processes
of countless myriads of people. The way in which the Bible views
poverty is the base from which developed all subsequent thought and action.
To investigate this view is therefore of great importance. It should
be of interest not only to the Bible scholar, but to all students of
the history of ideas.

Our intention in this thesis is to exhaust the concept of poverty
in the Bible. But before this could be accomplished, the problem of

terminology had to be solved. In the Hebrew language there is no word which denotes poverty alone. There are rather several words which may describe poverty or other related conditions as well. It was therefore necessary to discover those passages in which poverty is referred to, and those in which the other conditions are referred to. An analysis of the Hebrew words was essential, as a beginning. The first chapter is devoted to this. Once the analysis was completed, we could then apply certain standard criteria of poverty which sociologists use. By this method we isolated those verses in which poverty was discussed. By systematizing these, we were able to discover the biblical concept of poverty. The information is contained in the second chapter. Finally in the third chapter we discussed the other related conditions. From our discussion it will become apparent that these conditions are very similar to poverty. They resembled one another so closely that the same Hebrew words could describe any and all of them.

The scope of this work was much greater than the author anticipated. One realizes the breadth of his subject only after having completed the research. By then it is too late to turn back. Therefore certain matters which seemed peripheral were not handled adequately. We hope that the reader will realize this and understand.

CHAPTER ONE

The Meaning Of The Root עֶרֶךְ

And Its Synonyms

FREQUENCY AND DISTRIBUTION OF THE ROOTS

The root ענה in all its verbal, nonal and adjectival forms
appears 214 times in the Bible.

The adjective עני appears 71 times. Here is a list of those
occurrences:

Ex. 22:24, Lev. 19:10; 23:22, Deut. 15:11; 24:12, 14-15,
II Sam. 22:28, Isa. 3:15; 10:2, 30; 14:32; 26:6; 32:7; 41:17;
49:13; 51:21; 54:11; 58:7; 66:2, Jer. 22:16, Ezek. 16:49; 18:12, 17;
22:29, Amos 8:4, Hab. 3:14, Zeph. 3:12, Zech. 7:10; 9:9; 11:7, 11,
Ps. 9:19; 10:9 (twice); 12:6; 14:6; 18:28; 22:25; 25:16; 34:1, 7;
35:10 (twice); 37:14; 40:18; 68;11; 69:30; 70:6; 72:2, 4, 12;
74:19, 21; 82:3; 86:1; 88:16; 102:1; 109:16, 22; 140:13, Pr. 22:22;
30:14; 31:9, 20, Job 24:4, 9, 14; 29:12; 34:28; 36:15, Ecc. 6:8.
Its by-form ענו appears 20 times, distributed as follows:
Num. 12:3 (only occurrence in the singular), Isa. 11:4; 29:19;
61:1, Amos 2:7, Zeph. 2:3, Ps. 9:13; 10:12, 16; 22:27; 25:9; 34:3;
37:11; 69:33; 76:10; 147:6; 149:4, Pr. 3:34; 14:21; 16:19.
The abstract noun עני can be found 36 times as follows:
Gen. 16:11; 29:32; 31:42; 41:52, Ex. 3:7, 17; 14:31, Deut. 16:3;
26:7, I Sam. 1:11, II K. 14:26, Isa. 48:10, Ps. 9:14; 25:18; 31:8;
44:25; 88:10; 107:10, 41; 119:50, 92, 153, Pr. 31:5, Job 10:15;
30:16, 27; 36:8, 15, 21, Lam. 1:3, 7, 9; 3:1, 19, Neh. 9:9, I Chron. 22:14.
The noun מענית occurs 1 time in Ezra 9:5. The abstract form
appears once also in Ps. 22:25.

The form ענוה appears 7 times. They are:
II Sam. 22:36, Zeph. 2:3, Ps. 18:36; 45:5, Pr. 15:33; 18:12; 22:4.

The verb ‫עָנָה‬ is cited 78 times. It appears usually in the pi'el.
It also occurs in the gal (Q below), niph'al (N below), pu'al (P below),
hiph'il (Hiph. below), and the hithpa'el (H below). The distribution is
as follows:

Gen. 15:13; 16:6, 9 (H); 31:50; 34:2, Ex. 1:11-12; 10:3 (N);
22:21-22, Lev. 16:29, 31; 23:27, 29 (P), 32, Num. 24:24; 29:7;
30:14, Deut. 8:2, 3, 16; 21:14; 22:24, 29; 26:6, Ju. 16:5-6, 19;
19:24; 20:5, II Sam. 7:10; 13:12, 14, 22, 32, I K. 2:26 (H, twice);
8:35 (Hiph.); 11:39, II K. 17:20, Isa. 31:4 (Q); 53:4 (P), 7 (N);
58:3, 5, 10; 60:14; 64:11, Ezek. 22:10-11, Nah. 1:12 (twice),
Zeph. 3:19, Zech. 10:2 (Q), Ps. 35:13; 88:8; 89:23; 90:15; 94:5;
102:24; 105:18; 107:17 (H); 116:10 (Q); 119:67 (Q), 71 (P), 75,
107; 132:1 (P), Job 30:11; 37:23, Lam. 3:33; 4:3; 5:11, Dan. 10:12 (H),
Ecc. 1:13 (Q); 3:10 (Q), Ezra 8:21 (H), II Chron. 6:26 (Hiph).

The root ‫דלל‬ appears 62 times. The adjectival form ‫דל‬ occurs
53 times. The distribution is as follows:

Gen. 41:19, Ex. 23:3; 30:15, Lev. 14:21; 19:15, Ju. 6:15, I Sam. 2:8,
II Sam. 13:4, II K. 24:14; 25:12, Isa. 10:2; 11:4; 14:30; 25:4;
26:6; 38:12, Jer. 5:4; 39:10; 40:7; 52:15-16, Amos 2:7; 4:1; 5:11;
8:6, Zeph. 3:12, Ps. 41:2; 72:13; 82:3-4; 113:7, Pr. 10:15; 14:31;
19:4, 17; 21:13; 22:9, 16, 22; 28:3, 8, 11, 15; 29:7, 14, Job 5:16;
20:10, 19; 31:16; 34:19, 28, Song of Songs 7:6, Ruth 3:10.

The verb ‫דָּלַל‬ appears 9 times in the gal and niph'al. These are:
Ju. 6:6 (N), II Sam. 3:1, Isa. 17:4 (N); 19:6; 38:14, Ps. 79:8;
116:6; 142:7, Job 28:4.

The adjective ‫אֶבְיוֹן‬ occurs 60 times as follows:
Ex. 23:6, 11, Deut. 15:4, 7 (twice), 9, 11 (twice); 24:14,

I Sam. 2:8, Isa. 14:30; 25:4; 29:19; 32:4; 41:17, Jer. 2:34;
5:28; 20:13; 22:16, Ezek. 16:49; 18:12; 22:29, Amos 2:6; 4:1;
5:12; 8:4, 6, Ps. 9:19; 12:6; 35:10; 37:14; 40:18; 49:3; 69:34;
70:6; 72:4, 12, 13 (twice); 74:21; 82:4; 86:1; 107 41; 109:16,
22, 31; 112:9; 113:7; 132:15; 140:13, Pr. 14:31; 30:14; 31:9,
20, Job 5:15; 24:4, 14; 29:16; 30:25; 31:19, Est. 9:22.

The root **ש׳ ד** appears 31 times. The <u>qal</u> participle occurs in
23 verses. They are as follows:

I Sam. 18:23, II Sam. 12:1, 3, 4, Ps. 82:3, Pr. 10:4; 13:8, 23;
14:20; 17:5; 18:23; 19:1, 7, 22; 22:2, 7; 24:34; 28:3, 6, 27;
29:13, Ecc. 4:14; 5:7.

The noun **ש׳ ד** occurs 6 times as follows:

Pr. 6:11; 10:15; 13:18; 28:19; 30:8; 31:7.

The noun has three written forms **ש׳ ד**, **ש׳ א׳ ד**, and **ש׳ ד** .
Those references vocalized **ש׳ ד** are Pr. 10:15; 13:8, and 24:34; those
vocalized **ש׳ ד** are Pr. 28:19; 31:7; those spelled **ש׳ א׳ ד** are Pr. 6:11;
30:8. There do not seem to be any major differences among these three.
They are but alternate forms (see **ש׳ א׳ ד** in Pr. 6:11 and in Pr. 24:34
which are almost exact parallels).

The verb **ש׳.ד** is found only 2 times. Once in the <u>qal</u> (Ps. 34:11)
and once as a <u>hithpo'lel</u> participle (Pr. 13:7).

We might note here that it becomes apparent from these statistics
that the four roots are often used in the same verse as synonyms or
parallels. The implication is that they are all basically similar.

THE MEANING OF THE ROOTS

I Methodology

Our concern in this section will not be to find the original mean-
ing of the root ענה and its synonyms. Rather we shall attempt to
determine the meanings on the basis of the context, the parallelism, the
governing verb, etc. A few illustrations will clarify the method. In
Isa. 41:17 the Hebrew text reads: הֶעֲנִיִּים וְהָאֶבְיוֹנִים
מְבַקְשִׁים מַיִם וָאַיִן "The aniy'yim and evyo'nim seek water and there
is none...". As the verse stands, all we can say about the two groups is
that they are thirsty. In Isa. 41:17 therefore the words עֲנִיִּים and
אֶבְיוֹנִים connote individuals who are thirsty. A second example is
Jer. 5:28: וּמִשְׁפַּט אֶבְיוֹנִים לֹא שָׁפָטוּ.
"... and the judgment due to the evyo'him they did not render (judge)...".
The sentence implies that the אֶבְיוֹנִים are those who were mistreated in
the law courts. We may say that in Jer 5:28 the adjective connotes
individuals who lack legal protection. We have taken every occurrence
of the various forms of the word עָנִי and its synonyms, applied this
method of analysis to them, and then categorized them systematically.

For those who are interested in the basic meanings of these roots,
we cite here the doctoral dissertation of Maurice Thorner, entitled,
Poor and Rich in the Old Testament with a Study of צְדָקָה in the Bible
and Rabbinical Literature (New York: Bacon Printing Co., 1905). On
page 3 he defines the root ענה as "... depressed, bent, oppressed,
afflicted with sorrow, etc. The root-idea refers to the faint, broken,
exhausted appearance of the עָנִי...". It is based on the Arabic 'anā.
He interprets the form דַל as "From the root-notion (דלל weak, hover-
ing, slack, flabby, lean), דַל would mark the weak, unsettled, defenseless

condition..." (p. 5). אֶבְיוֹן he states "... comes from the root
(Ar. 'abā) desirous, demanding, requesting, then needy." (pp. 3-4).
A good translation, he suggests, would be "beggar" "... if we use the
term in a passive sense as denoting one whose condition appears to beseech
others for help ..." (p. 4). The participle רָשׁ he states is "from רוּשׁ
... meaning to push, drive, etc., it would signify the restless, driven,
hunted feeling of the poor." (p. 5).

We must mention that there are many contexts in which a word could
be classified under more than one category. We have not done any cross-
filing. We have simply taken the most obvious connotation and cited it.
The implication of this is that the roots may have more than one over-
tone. Do not consider the categories mutually exclusive.

Lastly the biblical citations found in this section and in the
remainder of this study are taken from R. Kittel, Biblia Hebraica
(Stuttgart: Privilege. Wurtt. Bibelanstalt, 1954). The reader is
asked to refer to this text.

II Negative Meanings

A. A Lack The Nature Of Which Is Physical

1. Lack of Food or Drink

The root עָנָה may describe a lack of food or drink. The adjectival
form עָנִי can denote one who is thirsty or hungry. Isa. 41:17 is a
fine example: הָעֲנִיִּים וְהָאֶבְיוֹנִים מְבַקְשִׁים מַיִם וָאַיִן
לְשׁוֹנָם בַּצָּמָא נָשָׁתָּה

"The aniy'yim and the evyon'im seek water and there is none; their tongues
fail with thirst." The word is used similarly in Lev. 19:10; 23:22,
Isa. 41:17, Ps. 22:27[1]; 68:11[2]; 102:1[3]. In the phrase עָנָה לֶחֶם ,

the verb עָנָה describes the action of "denying food to" (someone).
In Isa. 58:3 notice the parallelism: לָמָּה צַמְנוּ וְלֹא רָאִיתָ

עִנִּינוּ נַפְשֵׁנוּ וְלֹא תֵדָע

"Why have we fasted and You did not notice, (why) have we denied our-
selves nourishment and You knew it not?" This usage is found also in
Lev. 16:29, 31; 23:27, 29, 32, Num. 29:7; 30:14, Isa. 58:5, Ps. 35:13,
Ezra 8:21. The pi`el form alone may denote the action of causing a lack
of food or drink. In Deut. 8:3 we find an excellent example:

וַיְעַנְּךָ וַיַּרְעִבֶךָ "And He caused you to lack food, and
made you hungry...". The same is true of I K. 8:35 and II Chron. 6:26.
The niph`al may denote the state of being hungry (Isa. 58:10)[4].

The adjective דַּל may also describe one who lacks adequate nourish-
ment. In Pr. 22:9 notice the words; כִּי־נָתַן מִלַּחְמוֹ לַדָּל
"... for he gives of his bread to the dal". Isa. 14:30[5] is similar.

The adjective אֶבְיוֹן may describe the same deprivations. We
have already noted an example above under the word עָנִי . Other similar
usages are found in Ex. 23:11, Isa. 14:30[6], Ps. 132:15.

The abstract noun רֵישׁ is found but once in this connection. The
verse in Pr. 28:19 reads: עֹבֵד אַדְמָתוֹ יִשְׂבַּע

לָחֶם וּמְרַדֵּף רֵיקִים יִשְׂבַּע רֵישׁ

"He who tills his own land will eat bread in plenty, whereas he who
pursues empty things shall have hunger in plenty". In Ps. 34:11 the
verbal form רָעֵבוּ denotes the state of being hungry; כְּפִירִים רָשׁוּ
וְרָעֵבוּ "The whelps are hungry and starved...".

2. Lack of Clothing

The adjectival form עָנִי is used to denote a lack of clothing in
Deut. 24:12: וְאִם־אִישׁ עָנִי הוּא לֹא תִשְׁכַּב בַּעֲבֹטוֹ

-7-

"And if he be an **ȧni**, you shall not lie on his pledge (garment)."

The word ‏/‎י֗ ‎ז ‎ָך‎‏ can describe one without proper apparel. This is true in Job 31:19: ‏/‎י֗ ‎ז ‎ָך ‎ל ‎ס֗ ‎ס ‎ד ‎ו‎‏ ‏/‎ָא ‎י‎‏ "... and there was no covering for the **evyon**."

3. Lack of Shelter

The adjective ‏י ‎ָע ‎נ‎‏ may indicate one who is homeless. For example, in Isa. 58:7 one finds: ‏ב ‎י ‎ד ‎ו ‎ר ‎מ ‎א ‎נ ‎י ‎י ‎ם‎‏

‏ס ‎נ ‎י ‎ב ‎ָא ‎ָב ‎י ‎ת‎‏ "... and the wandering you bring into (your) home...". Such is the case also in Ps. 37:11[7].

The noun ‏ָע ‎נ ‎י‎‏ can describe the condition of homelessness. This is its connotation in Lam. 1:7. Notice the word ‏נ ‎א ‎נ ‎ד ‎ י ‎ה‎‏ parallel to ‏ָע ‎נ ‎י ‎ה‎‏. Lam. 3:19 is similar.

4. Lack of Wealth

The form ‏ָע ‎נ ‎י‎‏ can denote one who lacks money. In Pr. 31:20 this is the intent of the words: ‏ָכ ‎ָפ ‎ה ‎ָפ ‎ר ‎ָע ‎ה ‎ש ‎ל ‎ָע ‎נ ‎י‎‏ "She stretches forth her hand (she gives charity) to the poor man...". The adjective is used similarly in Ex. 22:24, Deut. 15:11[8]; 24:14-15, Pr. 14:21[9], Job 24:9[10].

Also ‏ד ‎ל‎‏ can indicate a lack of wealth. Representative of a number of passages is Ex. 30:15. It reads: ‏ה ‎ָע ‎ש ‎י ‎ר ‎ל ‎א‎‏ ‏ב ‎ָר ‎ב ‎ה ‎ו ‎ה ‎ד ‎ל ‎א ‎י ‎מ ‎ע ‎י ‎ט‎‏ "The rich man shall not give more or the poor man give less...". The other verses include Lev. 14:21[11], II K. 24:14[12], II K. 25:12[12], Jer. 39:10[12]; 40:7[12]; 52:15-16[12], Pr. 10:15; 19:4[13], 17[9]; 28:8[9], Job 20:10[14], Ruth 3:10.

The Hebrew word ‏/‎י֗ ‎ז ‎ָא‎‏ can be used similarly. In Ps. 49:3 the following words appear: ‏ָח ‎ד ‎ָע ‎ש ‎י ‎ר ‎ו ‎א ‎נ ‎ב ‎ָא ‎י ‎ו‎‏ ....

"... together, rich and poor." Other references are Deut. 15:4[15],
9, 11; 24:14-15, Pr. 31:20, Est. 9:22.[16]

The participial form **אָשׁ** is used in this way, usually in chiastic
parallelism. A typical example is Pr. 14:20: גַּם לְ רֵעֵהוּ. יִשָּׂנֵא
רָשׁ וְאֹהֲבֵי עָשִׁיר רַבִּים "Even to his friend(s) the poor man is hateful,
but the comrades of the rich man are many". The other passages include
II Sam. 12:1, 3, 4, Pr. 10:4; 13:8; 19:1 (compare with 28:6), 22:2, 7; 28:6.

The abstract **רֵאשׁ** can denote economic deprivation. רֵאשׁ
וְעֹשֶׁר רֹ אַל-תִּתֶּן-לִי.

"... Poverty and wealth do not grant me..." (Pr. 30:8). The same is the
case in Pr. 10:15.

The hithpo'lel participle of the verb **רושׁ** connotes the process
of becoming a pauper. Such is its use in Pr. 13:7: רָשׁ
אֵתְ עֹשֵׁר וְאֵין כֹּל וּ מִתְרֹושֵׁשׁ וְהֹון רָב.

"It is possible to become wealthy and have nothing, and to become poor
and (obtain) much substance".

5. Lack of Children

The abstract noun **עֹנִי** may imply barrenness. The finest example
of this is Gen. 16:11: הִנָּךְ הָרָה וְיֹלַדְתְּ בֵּן
שְׁמַע יהוה אֶל-עָנְיֵךְ "... behold you shall
conceive and bear a child for the Lord has hearkened unto your barrenness."
Other references include Gen. 29:32[17] and I Sam. 1:11.[18]

6. Lack of Health

The noun **עֹנִי** can indicate a lack of physical health. Such is the
intent of Job 30:16: יְמֵי-עֹנִי יֹאחֱזוּנִי
"... days of ill health have taken hold of me." The following verse

proves it, for therein Job discusses the suffering which his illness
has caused: נֶּגֶד [Hebrew text] לֹא

[Hebrew text] יָשַׁב "By night, it pierces my bones...and my gnawing
pains do not cease (rest)." Notice also verse 18 for further evidence.
If verse 27 עֲצָ [Hebrew] is used again with the same meaning (notice the
parallelism).

The adjectival form דַל can also denote a poor physical condition.
This is true in Gen. 41:19: וְהִנֵּה שֶׁבַע פָּרוֹת אֲחֵרוֹת...

רָעוֹת תֹּאַר מְאֹד וְדַקּוֹת

"And behold seven cows... sickly and misshapen."

7. Unspecified Lack

The word דַל can describe some material lack, the exact nature of
which is unspecified. An example of this is Job 31:16: אִם אֶמְנַע

מֵחֵפֶץ דַּלִּים "If I withheld from the desire of the needy..."

אֶבְיוֹן can be used similarly. In Ps. 112:9 appear the words:
פִּזַּר נָתַן לָאֶבְיוֹנִים "He who distributes and gives (something)
to the evyo'nim..."   אֶב

The term רֵישׁ also may describe a physical lack. In Pr. 28:27
a perfect example may be found: וּבָא כִמְהַלֵּךְ־רֵאשֶׁךָ וּמַחְסֹרֶיךָ

וּמַחְסֹרֶךָ כְּאִישׁ מָגֵן

"Then shall your want come a-running, even your lackings, like a warrior."
Both Pr. 6:11 and Pr. 24:34 are almost identical.

B. A Lack The Nature Of Which Is Civil Or Social

1. Lack of Civil Protection

a. In the Courtroom

The term עֲנִי can apply to one who lacks legal protection.

A fine example of this is Isa. 10:2: ... הֲלֹוֹֽץ מֵֽאָֽן דַּלִּים ...

... וְלִגְזֹל מִשְׁפַּט עֲנִיֵּי

"To pervert the dal'lim from (proper) judgment, and to usurp the justice of the aniy'ye of My people...". Similar passages include Isa. 11:4[19], Isa. 32:7 (notice the parallelism), Jer. 22:16[20], Ps. 25:9[21]; 72:2[21], 4[21]; 82:3[21], Ps. 140:13[21], Pr. 22:22[23]; 31:9[24].

The abstract noun עֹנִי has a similar meaning. This can be seen from one passage, Pr. 31:5: יִֽשְׁתֶּה וְיִשְׁכַּח מְחֻקָּק וִֽישַׁנֶּה־דִּין

כָּל־בְּנֵי עֹנִי "... and he shall alter the (proper) decision due all the people of 'oni."

The adjective דַּל conveys the same meaning. An example typical of several passages is Pr. 29:14: מֶלֶךְ שׁוֹפֵט בֶּאֱמֶת

דַּלִּים כִּסְאוֹ לָעַד יִכּוֹן

"As for a king who judges the dal'lim in truth, his throne shall be established forever". The verse is a description of what should be. Therefore the implication is that the דַּלִּים are oppressed in court. Other similar references include Ex. 23:3, Lev. 19:15, Isa. 10:2; 11:4[19], Ps. 82:3[21], Pr. 29:7[25].

אֶבְיוֹן also may denote a lack of legal power. This is the implication of Jer. 5:28: וְדִין אֶבְיוֹנִים לֹא שָׁפָטוּ ·

"... and the judgment due to the évyo'nim they did not render (judge)." The same applies to Ex. 23:6, Isa. 32:7, Jer. 22:16[20], Amos 5:12[23], Ps. 72:4[21]; 109:31; 140:13[21], Pr. 31:9[24], Job 29:16[26].

The participle רָשׁ can denote one who is in need of legal protection. Such is its meaning in Ps. 82:3[21].

b. In Social Living

1. Oppressed or Mistreated[27]

The term עָנִי can be applied to one who is oppressed or mistreated.

Ezek. 18:12 is a typical example: עָנִי וְאֶבְיוֹן הוֹנָה

"He wrongs the ani and ev'yon...". Other similar references include

Isa. 3:15; 14:32[28], 26:6[29]; 54:11[30], Ezek. 18:17; 22:29, Amos 2:7

(notice parallelism), Zeph. 3:12[28], Zech. 7:10, Ps. 9:13[31]; 10:2;

34:7[32]; 74:21[33], Job 24:4 (compare with Amos 2:7); 34:28[31], 36:15[34].

The abstract form   עֳנִי   can describe the condition of oppression.

For an example we cite Ps. 44:25:   כִּי שָׁחָה לֶעָפָר

נַפְשֵׁנוּ   "... (why) have you forgotten our 'oni and

oppression?" The same is true of Gen 41:52[35], Deut. 26:7, Isa. 48:10[36],

Ps. 9:14[37]; 25:18[38], Job 36:8[39]; 36:15[34], Lam. 3:1[40].

The verb   עָנָה   may mean "to oppress". As an example, we shall

quote Zeph. 3:19:   הִנְנִי עֹשֶׂה אֶת-כָּל מְעַנַּיִךְ

"Behold I shall (personally) deal with all those who oppress you...".

That this is an allusion to the oppression of the exile is obvious from

the words   הַצֹּלֵעָה   , "the limping", and הַנִּדָּחָה , "the refugee(s)".

Other references include Ex. 22:21 (see v. 22), 22[31], Num. 24:24[41],

II Sam. 7:10[42], I K. 11:39[43], II K. 17:20[44], Isa. 53:4, 7, Ps. 88:8;

94:5.

The word   דַל   can also indicate one suffering mistreatment. For

example in Amos 4:1 the Hebrew reads:...   הָעֹשְׁקוֹת דַּלִּים הָרֹצְצוֹת

"...who oppress the dal'lim, who crush the evyo'nim...". Similar are

the following passages: Isa. 26:6 (see above), Amos 2:7 (above),

Zeph. 3:12[28], Pr. 14:31; 21:13[31];28:3, Job 20:19 (notice the root רצץ

and compare with Amos 4:1); 34:28 (above).

אֶבְיוֹן   can also be used in the same sense. Notice the

quotation in the preceeding paragraph as an example. The following

verses have much in common with that one: Ezek. 18:12 (see above),

22:29 (above), Ps. 12:6[31]; 69:34[45]; 74:21 (above), Pr. 14:31 (above),
Job 24:4 (above), Job 30:25 (the phrase קְשֵׁה־יוֹם seems to mean
"One whose life is full of hardship"[46]).

The participial form רָשׁ can denote one oppressed or mistreated.
This is true in Pr. 29:13: רָשׁ וְאִישׁ

תְּכָכִים נִפְגָּשׁוּ

"The <u>rash</u> man and the man of oppressions meet together...". Ecc. 5:7 is
similar.

The abstract noun רִישׁ may describe the condition of hardship.
Notice Pr. 31:7 where רִישׁ and עָמָל are parallel[36].

2. <u>Victimized in Business Transactions</u>

The word עֳנִי is used with this connotation. In Gen. 31:42
Jacob says to Laban: כִּי עַתָּה רֵיקָם שִׁלַּחְתָּנִי אֶת־עָנְיִי
וְאֶת־יְגִיעַ כַּפַּי רָאָה אֱלֹהִים

"... you (Laban) would have sent me away with nothing; my <u>oni</u> and my
painstaking labor God has seen...".

דַּל can be used in a similar way. Pr. 22:16 is an excellent
example: עֹשֵׁק דַּל לְהַרְבּוֹת לוֹ
"He who oppresses the <u>dal</u> to increase his (own wealth)...". Comparable
is the reference in Amos 5:11.

3. <u>Robbed</u>

עָנִי can denote one whose property is stolen. Such is the case
in Isa. 3:14: גְּזֵלַת הֶעָנִי בְּבָתֵּיכֶם
"... the loot (taken from) the <u>ani</u> is in your homes." Similar usages are
to be found in Ps. 12:6[47]; 35:10b.

The verbal form עָנָה can have the same overtones as the adjectival
form. In Ps. 89:23 this is so: לֹא יַשִּׁיא אוֹיֵב בּוֹ וּבֶן־עַוְלָה לֹא יְעַנֶּנּוּ

"The enemy shall not act as creditor to (take spoil of) him, and the iniquitous foe shall not rob him."

The adjective ‎דַל‎ can be applied in this manner also. In Pr. 22:22 we have an excellent illustration: ‎כִּי דַל כִּי דַל תִגְזָל אַל‎

‎דַל - הֵן אֹ‎ "Do not steal from the dal for he is dal...". Job 20:10[48] is similar in meaning.

The word ‎אֶבְיוֹן‎ can also be used to describe the robbed victim. See Ps. 35:10b (above).

4. **Enslaved**

The word ‎עֲנִי‎ can denote the condition of enslavement. This is obvious in Ex. 3:17: ‎וָאֹמַר אַעֲלֶה אֶתְכֶם מֵעֳנִי אֶבְרִים‎ "And I (God) said, I will bring you up from the slavery of Egypt...". Similar passages are Ex. 4:31, Lam. 1:3[49], Neh. 9:9.

The verb ‎עָנָה‎ can describe the act of enslavement. This is best illustrated in Gen. 15:13: ‎וַעֲבָדוּם וְעִנּוּ אֹתָם‎

‎אֹתָם‎ "... and they shall serve them and they shall make slaves of them...". Notice also Ex. 1:11, 12 (by inference from v. 11), Deut. 26:6.

The adjective ‎דַל‎ can denote one who is enslaved. In Amos 8:6 this quite clear: ‎לִקְנוֹת בַּכֶּסֶף דַּלִּים‎
‎וְאֶבְיוֹן בַּעֲבוּר נַעֲלָיִם‎
"To buy (for slaves) dal'lim for silver, and an ev'yon for a pair of shoes...". Amos 2:6 is related to this passage.

The word ‎אֶבְיוֹן‎ is similar. See the preceding paragraph for its use in Amos 8:6.

5. **Threatened Element**

The word ‎עֲנִי‎ may describe one who is threatened, and whose life is

in danger. The classic example would be Amos 8:4: הַ שָׁ אֲ פִ י ם

כִּ לַ שְׁ בֹּ ת ' ס עֲנ יֵ י - אֶ רֶ ץ

"... who pant after the ev'yon, even to cause the ani've of the earth to cease (altogether)". Other references are Hab. 3:14, Zech. 11:7[50], 11[50], Ps. 10:9; 37:14; 88:16[51]; 109:16, Pr. 30:14, Job 24:14.

אֶ בְ יוֹ ן may also be used similarly. We have already noted an example in Amos 8:4 above. Similar references include Jer. 2:34, Ps. 37:14; 109:16, Pr. 30:14, Job 24:14.

6. Helpless or Weak

The word עָ נִ י can describe one who is weak or helpless. The clearest example of this is Ezek. 16:49: וְ יַ ד - עָ נִ י

וְ אֶ בְ יוֹ ן לֹא הֶ חֱ זִ ק ה

"... and the hand of the ani and the ev'yon she did not strengthen". Parallel passages are II Sam. 22:28[52], Ps. 10:12[53]; 40:18[54]; 69:30[52]; 70:6[54]; 72:12[55]; 76:10[52]; 74:19[56]; 86:1 (see v. 2[52]); 149:4[52], Job 29:12 (notice the parallelism and see footnote 55).

The abstract form עֳ נִ י can denote the condition of weakness or helplessness. As an example we quote II K. 14:26: כִּ י - רָ אָ ה

יְ הוָ ה אֶ ת - עֳ נִ י יִ שְׂ רָ אֵ ל ... וְ אֵ י ן עֹ זֵ ר לְ יִ שְׂ רָ אֵ ל

"For the Lord saw the ani of Israel... and there was no one to help Israel." Similar to this are Ps. 107:10 (notice the parallel is בַּ רְ זֶ ל symbolizing the helplessness of imprisonment); 119:153[57], Lam. 1:9 (notice the phrase "for the enemy has become strong").

The verb עִ נָּ ה may mean "to make helpless or weak". A striking example is Ps. 105:18: עִ נּ וּ בַ כֶּ בֶ ל רַ גְ ל וֹ

"They constrained his foot with the fetter (they chained him and made him helpless)...". Similar usages of the verb can be found in Ju. 16:5, 6, 19,

Isa. 64:11[58], Zech. 10:2[59], Ps. 102:24; 119:107[60].

The adjective דַל can also designate one who is weak or helpless. A classic example is Pr. 28:15: אִשׁ֣י דַּל֮ רֹשׁ֣ע עַ֥ל־עַם־דָּל "... is a wicked man who rules over a weak people". If they are ruled, the implication is that they have less power than the wicked man. There are a number of other similar references; Ju. 6:15, Isa. 25:4[61], Ps. 72:13[52]; 82:4 (check footnote 54).

61a See footnote 52

The verb דָּלַל can mean "to be or to become weak or helpless". We would quote part of II Sam. 3:1 as an example: וְדָוִד הֹלֵ֥ךְ וְחָזֵק וּבֵית שָׁאוּל הֹלְכִים וְדַלִּים "... And David was continually growing stronger, while Saul's camp was continually getting weaker." Other related passages are Ju. 6:6, Isa. 17:4[62]; 38:14[63], Ps. 116:6[52]; 142:7[64].

63a See footnote 52

The adjective אֶבְיוֹן can also be used with the same connotations as the other adjectives. We have already had an example of its usage above (see עָנִי). Other verses are Isa. 25:4 (see above), Jer. 20:13[65], Ezek. 16:49 (above); 86:1 (above), Job 5:15[52].

65a

7. Mocked

There is but one clear instance of the meaning "mocked". It is in Pr. 17:5 and the word used is לָעֵג. We will quote the essential portion: לֹעֵ֣ג לָרָ֗שׁ חֵרֵ֥ף עֹשֵׂ֑הוּ "He who mocks the <u>rash</u>, blasphemes his Creator...".

8. Victimized Sexually

The verb עָנָה is used in a number of verses to denote the act of sexual violation. Part of II Sam. 13:14 is quoted as an example: וַיְעַנֶּ֖הָ וַיִּשְׁכַּ֥ב אֹתָהּ

"... and he **raped** her and lay with her." The other passages are Gen. 34:12, Deut. 21:14 (see verse 13, the word בְעַלְתָּהּ means "and you engage in intercourse with her"), 22:24, 29, Ju. 19:24; 20:5, II Sam. 13:12, 22, 32, Ezek. 22:10, 11, Lam. 5:11. The development of the concept of the root עָנָה to include this meaning is explained in chapter three, see page 78 .

2. Lack of Companionship

The term עָנִי can be used to describe one who lacks companionship. In Ps. 25:16 the pertinent words illustrating this are:

כִּי - יָחִיד וְעָנִי אָנִי

"... for I am solitary and an *ani*".

The participle רָשׁ can describe one who is lonely. We quote Pr. 19:7 for proof:

כָּל אֲחֵי - רָשׁ שְׂנֵאֻהוּ אַף

כִּי מְרֵעֵהוּ רָחֲקוּ מִמֶּנּוּ

"All the brothers of the **rash** hate him; how much the more so some of his friend(s) (emend to מֵרֵעֵהוּ for a better reading) who keep far away from him...".

from the noun רָשׁ ?

3. Lack of Social Status

The abstract noun denotes the condition of being in an inferior social position. The only occurrence of this is Ps. 107:41:. .

וַיְשַׂגֵּב אֶבְיוֹן מֵעוֹנִי

"And He raised up the *ev'yoh* from (his) *oni*...". The word נְדִיבִים "princes" in the preceding verse is used in contrast to אֶבְיוֹן here and confirms the interpretation.

The verb עָנָה can mean "to treat one as an inferior". This seems to be its meaning in Gen. 16:6, 9,; 31:50. All of these verses deal

with the ancient form of marriage in which each wife had a certain status.
In Gen. 16:6 notice that Abraham gives to Sarah all power over Hagar.
Thus Hagar has lost her status as a wife . In Gen. 31:50 the clause
synonomous to "If ‏תַּעֲנֶה‎ my daughters" is ‏וְאִם תִּקַּח‎

‏נָשִׁים עַל בְּנֹתַי,‎

"... and if you should take wives in addition to my daughters...".
The implication is that to add new wives detracted from the status of
the other wives. We therefore feel that the verb in these passages
means "to treat as inferior" or "to deprive one of his or her status".

The adjective ‏דָּל‎ can be used similarly. The clearest example is
I Sam. 2:8: ‏מֵקִים מֵעָפָר דָּל מֵאַשְׁפֹּת‎

‏יָרִים אֶבְיוֹן לְהוֹשִׁיב עִם נְדִיבִים,‎
"He raises the dal from the dust, even the ev'yon from the dung-hill,
to cause (him) to sit with princes...". Other references of a similar
nature are Jer. 5:4 (contrast with v. 5), Ps. 113:7, Job 34:19 (the
noun ‏שׁוֹעַ‎ means "nobleman").[66]

‏אֶבְיוֹן‎ may also have a similar connotation. We have already
noticed its use in I Sam. 2:8. Other parallel references are Ps. 107:41
(above), and 113:7 (above).

The word ‏רָשׁ‎ appears with this meaning. We quote the significant
part of the passage in Ecc. 4:14: ‏כִּי בְמַלְכוּתוֹ נוֹלַד רָשׁ‎

‏נוֹלַד רָשׁ‎

"... although in his (own) kingdom, he (was born a rash (i. e. the king
who now rules). Also notice I Sam. 18:23[67].

C. A Lack of Mental Security or Health

1. Depressed

The adjective עָנִי may denote one who is depressed. This seems
to be the case in Isa. 66:2 where the phrase נְכֵה־רוּחַ is a synonym
for עָנִי . The phrase means "one whose spirit is broken, one depressed".

דַּל may be used similarly. The only occurence is in II Sam. 13:4.
The word דַּל in the verse obviously means "in low spirits".

2. Rejected

The form עָנִי can describe one who is rejected. This is observable
in Ps. 22:25: כִּי לֹא־בָזָה וְלֹא שִׁקַּץ עֱנוּת עָנִי
"For he will not despise, nor consider detestable the עֱנוּת (?) of
the ani...". In Pr. 3:34 the word לֵצִים is contrasted with the word
עֲנָוִים . The former means "those who scorn", the latter, "those who
are scorned".

The abstract noun עֳנִי denotes the feeling of rejection. In
I Chron. 22:14 such is the case. David makes the necessary preparations
for the Temple, although he has been told that he was unworthy to build
it (see vs. 8-13). The phrase וְהִנֵּה בְעָנְיִי means "Then behold
I, in my oni (rejection)...".

The verb עִנָּה can define the process of rejecting someone or
something. This is the implication of Isa. 60:14. The words מְנַאֲצָיִךְ
and מְעַנַּיִךְ are parallel. The first means "who hold you in
contempt", the second "who reject you".

3. Sad

The adjectival form עָנִי can denote one who is sad. Characteristic
of several verses is Isa. 29:19: וְיָסְפוּ עֲנָוִים בַּיהוָה שִׂמְחָה
וְאֶבְיוֹנֵי אָדָם ... יָגִילוּ

"And the 'ana'vim shall rejoice (gather joy) in the Lord, and the evyo'ne shall delight (in the Holy One of Israel)". We deduce that since they shall have joy, they now lack it, and are thus unhappy. The other passages include Isa. 49:13 (the words ‏גָ‏נֻ‏חַ‏ and ‏נֻ‏חַ‏מ‏ imply a comforting for those in need of consolation, manely those in grief), Ps. 9:19[68]; 34:3; 69:33, Pr. 15:15[69].

The abstract noun ‏עֳ‏נִי‏ can denote unhappiness. A typical reference is Ps. 119:92: ‏לוּ‏לֵי‏ ‏ס‏וֹ‏רָ‏תְ‏ךָ‏ ‏שַׁ‏עֲ‏שֻׁ‏עָ‏י‏ ‏אָ‏ז‏ ‏אָ‏בַ‏דְ‏תִּי‏ ‏בְ‏עָ‏נְ‏יִי‏

"Had not Your torah been my delight, then I should have perished in my 'oni (unhappiness)". Ps. 119:50 is very similar (the word ‏נֶ‏חָ‏מָ‏תִי‏ "my consolation" is substituted, but the meaning is exactly the same as Ps. 119:92). Ps. 31:8 and Ps. 88:10[70] are related.

The verbal form ‏עִ‏נָּ‏ה‏ can denote the action of causing unhappiness. In Lam. 3:33 this is clearly demonstrable: ‏כִּי‏ ‏לֹא‏ ‏עִ‏נָּ‏ה‏ ‏מִ‏לִּ‏בּוֹ‏ ‏וַ‏יַּ‏גֶּ‏ה‏ ‏בְּ‏נֵי‏ ‏אִי‏שׁ‏

"For He does not grieve unintentionally, nor cause humans to be sad." The parallelism requires this interpretation. Ps. 90:15[71] is similar.

The verb ‏דָּ‏לַל‏ may connote the state of being sad. This is obvious in Ps. 79:8. Notice that the author wants God's ‏רַ‏חֲ‏מִ‏ים‏ , "mercy or comfort". Therefore we assume that the word ‏דַ‏לּוֹ‏נוּ‏ means "we are in low spirits".

The adjective ‏עָ‏צֵ‏ב‏ may denote one who is grieved. We have already noticed an example of this above (see ‏עָ‏צֵ‏ב‏). In Ps. 9:19 the word is used similarly (see above).

4. Ashamed

The abstract noun ‏עֳ‏נִי‏ in one context denotes the condition of

shame. Job 10:15 reads as follows (i.e. the significant parts):

עָנִי וְרָאֵה וְקָלֵעַ בָּ עׁ שֵׂ

"(If I have done evil, woe is me, but if I have been righteous, I shall
not lift my head) being full of shame, and sated (emend to הָ ! ?
for a better reading) with my ᵕoni."

The term וָּ? is used similarly in Pr. 13:18, where the word קָלוֹן
occurs as a synonym of וָּ? . For an interpretation of the verse,
see footnote 11 in chapter two.

5. Mental Confusion

The adjective עָנִי appears but once with this meaning. The significant
part of that verse (Isa. 51:21), we will quote: יַעֲנִ ה

הּ שְׁכֻרַת וְלֹא יָיִן "(Hear this, therefore,) O aniy`ya,
even the one in a drunken state but not from wine". The parallelism
requires this interpretation.

The verbal form   יַעֲנָה in the niph`al means "to be in a state
of mental confusion". Such is the case in Isa. 31:4: אֲשֶׁר יִקְלָם

לֹא יֵחַת וּמֵהֲמוֹנָם לֹא יַעֲנֶה
"(For thus said the Lord; As the lion roars and even the whelp over its
prey, who, if a bevy of shepherds is summoned against him) is not dismayed
by their sound (s), nor confused (emend to יַעֲנֶה? for smoother reading) ?
by their commotion...". A similar passage is Ps. 107:17. The word
נוֹאָלִים (made foolish) is parallel to the hithpa`el form יִתְעַנּוּ ?
(confused).

6. Pained

The word עָנִי is used to denote one who is emotionally pained. A
fine example is Isa. 61:1:... לַחֲבֹשׁ לְעָנְוִים שְׁלָחַנִי
לְנִשְׁבְּרֵי-לֵב

"... to tell good news to the (ana'vim ... to bind up the broken-hearted...".
In Ps. 109:22 a similar use of the word can be found.

The word /י ᵉ ⁊ אָ appears but once with this meaning. That reference
is Ps. 109:22 (see above).

III Positive Meanings

A. Possesion of Virtues

1. Humility

The word עָנִי may denote one who is humble. The clearest example
is Pr. 16:19: טוֹב שְׁפַל־רוּחַ אֶת־עֲנָוִים
"Preferable is humility with the (ana'yim (than apportioning spoil
with the אֶת־גֵּאִים , proud)." Notice the parallelism as well. Similar
is Ps. 18:28 (notice the parallelism of עַם־עָנִי , "an ani people"
and וְעֵינַיִם רָמוֹת , "those who are proud (of lofty eyes)").

The term עֲנָוָה may also denote humility. The clearest
example is Pr. 18:12: לִפְנֵי שֶׁבֶר יִגְבַּהּ לֵב־אִישׁ
וְלִפְנֵי כָבוֹד עֲנָוָה,
"Before destruction the heart of man is exalted (man acts proud), and
before glory (comes) is modesty.". This means that pride leads to one's
destruction and humility leads to man's glory. Pr. 22:4 seems to imply
the same thing. It reads: עֵקֶב עֲנָוָה יִרְאַת
יְהוָה עֹשֶׁר וְכָבוֹד וְחַיִּים
"The consequence of humility is a fear of the Lord, wealth, glory, and
life". Notice that glory comes here also after one is modest. Also
keep in mind that the fear of the Lord and glory are in sequence, and
considered synonyms. This is important for interpreting Pr. 15:33 in a
later section.

2. Religious Communion

We use the words "religious communion" to denote a relationship between man and God. It signifies a close intimacy between the two parties concerned. The term עָנָו has this connotation in Num. 12:3. For a full discussion of this verse, see footnote 7 in chapter two.

3. Wisdom or Understanding

The adjectival form עָנִי is used to denote one who has wisdom or understanding. Such is the case in Ps. 14:6: בְּעֵ֣צַ - עָנִ֖י

עָצַ֥ת "The advice of the _ani_ (wise one) you reject...". This is the required translation since the rest of the Psalm speaks of evil, foolish people (see the words describing the ones who reject the counsel; in v. 1 נָבָל "fool", and in v. 2 הֲיֵשׁ מַשְׂכִּיל, "is there anyone with discernment?") The עָנִי is the opposite, that is, one with understanding. Similar is Ecc. 6:8 (notice that עָנִי and חָכָם are parallel).

The form עֲנָוָה may connote intellectual discernment. This is the case in Pr. 15:33: יִרְאַ֤ת יְהוָה֙ מוּסַ֣ר

חָכְמָ֔ה וְלִפְנֵ֖י כָב֣וֹד עֲנָוָֽה
"The lesson of (got through) wisdom is the fear of the Lord (i.e. one who is wise learns to fear the Lord), and discernment (comes) before glory". We have noted before (page 21) that "the fear of the Lord" and "glory" are synonyms on the basis of the parallelism.

The verb עָנָה in the niph'al and the hithpa'el can mean "to learn a lesson, or to gain insight". This will be discussed in detail in chapter two, pages 51-52. The references cited there are Ex. 10:3, and Dan. 10:12. Other passages include Deut. 8:16 (here the pi'el: notice

the synonym is נ ּ ס ָ ה which means "to give a test so as to gain certain
information" as in Gen. 22:1 and the following verses of the chapter)[72],
Ps. 119:67 (here the _qal_)[73], 71 (here the _pu'al_)[74], and Job 37:23[75].

4. Righteousness

The word עָנִי can denote one who is righteous. The clearest example
is Ps. 147:6: " עֲנָוִים יְהֹוָה מְעוֹדֵד
אֱלֹהִים אֱלֹהֵינוּ ... רְשָׁעִים

"The Lord supports the ana vim, the wicked he casts down...". Notice the
obvious parallelism. In Job 36:6 the same is true.

אֶבְיוֹן can be used similarly. Amos 2:6 reads:
עַל-מִכְרָם בַּכֶּסֶף צַדִּיק וְאֶבְיוֹן בַּעֲבוּר נַעֲלַיִם
"... because they sold the righteous one for silver, and the ev yon
for a pair of shoes". In Amos 5:12 the same words are parallel.

5. Salvation

The adjective עָנִי can be used to define one who has experienced
salvation. Such is the case in Zech. 9:9: גִּילִי מְאֹד בַּת-צִיּוֹן הָעִי

הִנֵּה מַלְכֵּךְ יָבוֹא לָךְ צַדִּיק וְנוֹשָׁע הוּא עָנִי וְרֹכֵב עַל חֲמוֹר
" ... behold, your king is coming unto you, victorious, and one saved is
he; an ani (one delivered) and riding on an ass...". We reject the idea
that the word עָנִי means "humble" on the basis of his riding an ass
(see Mitchell, Smith and Bewer, _A Critical, and Exegetical Commentary
on Haggai, Zechariah, Malachi, and Jonah_ ("The International Critical
Commentary"), p. 274). It is possible that this is an allusion to David
who rode an ass (II Sam. 16:1-3). The allusion is unclear, so we must
depend on the other part of the verse. As we shall see the root נשע
can connote "salvation" and in connection with צַדִּיק and נוֹשָׁע
this is a logical translation.

The abstract יְשׁוּעָה may denote salvation. This is clearly seen in II Sam. 22:36: וַתִּתֶּן־לִי מָגֵן יִשְׁעֶךָ וַעֲנֹתְךָ תַּרְבֵּנִי "And you gave unto me the shield of Your salvation, and with Your deliverance You shall make me great." The parallelism requires this interpretation. Ps. 18:36 is almost exactly the same. In Zeph. 2:3 the word צֶדֶק is used as a parallel to יְשׁוּעָה. In Deutero-Isaiah the term can mean "salvation" (see Isa. 51:5). This is the meaning also in Ps. 45:5 (notice the word צֶדֶק) although the text is so corrupt that it cannot be translated.

IV. Undiscernable Meanings

There are fifteen occurences of the root עָנָה and its synonyms which cannot be classified. The context is too meager or the verse too corrupt to permit an interpretation. We shall list these passages in order.

The word עָנִי presents difficulties in Zeph. 2:3. The abstract עֱנִי in Ps. 22:25 cannot be rendered either. The form מַעֲנִית cannot be interpreted in Ezra 9:5 because there is little to go on. The translation "fasting" is only one of several possibilities. The following verses in which the verb עָנָה appears are beyond interpretation: I K. 2:26, Nah. 1:12 (the text is corrupt and the allusion uncertain), Ps. 116:10; 119:75, Job 30:11, Ecc. 1:13 and 3:10.

The adjective חַל is a problem in Ps. 41:2. The other occurences are translatable.

The root רוש in its participial and abstract forms present difficulties in Pr. 13:23 (corrupt) and Pr. 19:22.

V. Emended Passages

There are three passages which require emendation. These are
Isa. 10:30 (for perfect parallelism it is necessary to change עֲנִיָּה
to עֲנִיָּה (answer her), for as it stands the verse makes
no sense); Pr. 28:3 (change רָשׁ to רָעֲשׁ for a logical reading);
and Lam. 4:3(change כִּי עֵנִים to כַּיְעֵנִים which the Massoretes
recognized).

VI. Related Words

There are three words which bear a resemblance to our four Hebrew
roots but which have less significance for this study. They are עִנְיָן/
"task" (Ecc. 1:13; 2:23, 26; 3:10; 4:8; 5:2, 13, and 8:16), מַעֲנָה
or מַעֲנִית "trench" (I Sam. 14:14 and Ps. 129:3), and דַּלָּה
"thrum" (Isa. 38:12) or "lock of hair" (Song of Songs 7:6).

CONCLUSIONS AND OBSERVATIONS

We have presented in this chapter data concerning the root עָנָה and its synonyms. At the beginning we tabulated the frequency and distribution of the words. The most frequently used root was עָנָה with 214 occurrences, then דַּל with 62, followed by אֶבְיוֹן with 60, and lastly רִישׁ with 31 usages. All told there were 367 references.

It is interesting to note some general observations. The roots אֶבְיוֹן and עָנָה occur most frequently in the Psalms and less commonly in the book of Proverbs, whereas with רִישׁ and דַּל the matter is reversed. The second thing we must notice is that in terms of bulk, most of these words are in the Hagiographa, particularly in the Psalms and Proverbs. This is astounding when one recognizes that the prophets were considered the ones most concerned with poverty and similar conditions. And lastly, it must be noted that the roots are found in all parts of the Bible, from the earliest strata to the latest. It would seem to be impossible to determine which of the terms originated first.

We must digress here to discuss an important matter dealing with the frequency and distribution tables. We have called the word עָנִי a by-form of עָנָו. We feel that they are variant forms. They may be used interchangably as the section THE MEANING OF THE ROOTS indicates. There does however seem to be a tendency to use the term עָנָו to describe positive qualities instead of עָנִי. But it is only a tendency and of little significance.

Following the presentation of the tables, the meaning of the roots in the various biblical passages was discussed. It was found that there were both negative and positive connotations. The negative ones described

deprivations. These included material lacks, civil and social lacks, and a lack of mental security or health. The positive connotations were the possession of virtues. These included humility, religious communion, wisdom, salvation, and righteousness. As we continue with the study we shall understand how these roots developed positive and negative overtones. It will become obvious from the various theological interpretations, attitudes, beliefs, etc. which shall be uncovered.

FOOTNOTES

1. The promise that the אֲנָוִים shall eat and be sated implies that presently they are not.

2. The words תָּכִין בְּטוֹבָתְךָ seem to mean "You shall prepare (food) in Your goodness". The confidence reveals the present need.

3. The verb עָלַף may indicate fainting due to hunger. See Ps. 107:5.

4. The abstract noun עֳנִי may be associated with food also. For its exact connotation in Deut. 16:3 see footnote 4 at the end of chapter three.

5. רָעָה often means "to pasture" or "to feed." In this context this is the required interpretation because of the contrast in the b part of the verse. Notice that God will punish the others with רָעָב , famine.

6. See footnote 5. Notice that רְעָבוֹן is parallel to דָל.

7. The promise to the אֲנָוִים is that they shall inherit the land. This promise seems to indicate that as of now, they are landless.

8. The expression found in this verse, שָׂם חֶסֶד , means "to give charity."

9. The verb חָנַן suggests giving money. See Ps. 37:21, 26.

10. The word חָבַל means "to give a pledge," which suggests a lack of money.

11. The clue to this interpretation is the phrase אֵין לָד מְאֵלָה which implies utter impoverishment.

12. All of these references deal with the same individuals. Jeremiah 39:10 defines them as those who have no wealth at all (אֲשֶׁר אֵין לָהֶם מְאוּמָה))

13ª of note 9

13. The parallel is /'ה meaning "wealth." *< 13ª of note 9*

14. The verse states that the man who got his wealth by foul means, will
    surrender it eventually to the victims through his children. For
    this interpretation see The Interpreter's Bible, Vol. 3, p. 1061.
    The implication is that the דַּלִּים have little wealth.

15. In Deut. 15:1-3 the shemitah year is defined. It is stated that one
    should not act as a creditor in that year. All loans were to be
    null and void. It is obvious that the אֶבְיוֹן is depicted here
    as one who is in need of money.

16. The אֶבְיוֹנִים are given מַתָּנוֹת , gifts. This
    would indicate that they are in financial straits.

17. Notice in verse 31 that Leah was formerly barren. That is what she
    seems to be referring to by the word עָנְיִי .

18. The cause of Hannah's עָנְיִי is not her husbands disfavor
    (see I Sam. 1:5) but her own childlessness.

19. We have described here one of the phases of the Messianic Age.
    The conditions then would be the opposite of the conditions which
    existed in the author's time. By implication the powerless were
    mistreated in his age.

20. Jeremiah cites Josiah's actions as being exceptional. Usually the
    lowly are judged improperly.

21. This is a prayer for a change in the present realities.

22. The confidence reveals that the opposite conditions exist.

23. The word בַּשַּׁעַר means "in the court." The gates were the
    places where the judges met.

24. The need to say something like this, reveals that the present
    realities are entirely different.

25. The contrast between the קָדִיק and the רָשָׁע would imply that the latter does not judge the dal'lim properly. Therefore the dal'lim are mistreated in court by one segment of the population.

26. אָב must mean "legal protector" on the basis of the parallelism.

27. Under this category will appear those passages in which the nature of the oppression or mistreatment is not clear.

28. The verb חָסָה means "to take refuge". One usually takes refuge from oppressors.

29. This verse forms part of a prophecy about a city which shall be destroyed (notice in v. 5 the words קִרְיָה נִשְׂגָּבָה "an exalted city"). This city has afflicted Israel. Ironically in verse 6 the עָנִי and דַּלִּים who were trampled under foot, will trample down the city.

30. See chapter three, the section entitled Conquered Nation or City.

31. The צְעָקָה or זְעָקָה, both of which mean "a cry (for help)," imply oppression.

32. The phrase מִכֹּל צָרוֹתָיו הוֹשִׁיעוֹ seems to mean "He (God) delivered him (the עָנִי) from all his oppressions (troubles)".

33. The parallel is דַּךְ which means "crushed one".

34. The word לַחַץ parallel to עָנִי means "oppression".

35. The word הַפְקֵנִי implies delivery from a difficulty or oppression.

36. The statement בְּחַרְתִּיךָ בְּכוּר עֹנִי is to be translated, "I have refined you in the furnace of exile (oppression)". The word כּוּר symbolically conveys the intensity of the hardship.

37. The עָנִי is because of the enemy. Thus there is oppression.

38. The term עָמָל parallel to עָנִי means "oppression". See Deut. 26:7 where these two words are synonyms of לַחַץ .

39. See footnote 9 to the section entitled The Prisoner in chapter three
   for this interpretation.

40. To understand the meaning of the word עָנִי one must notice in
   verses 2 and 3 the oppressions dealt by God.

41. The phrase וְעָנוּ אֶת־אַשּׁוּר וְעָנוּ עֵבֶר
   seems to mean "... and they shall conquer (oppress) Assyria, and
   afflict Eber...". For the historical event to which this alludes
   see The Interpreter's Bible, Vol. 2, pp. 262-3.

42. The בְּנֵי־עַוְלָה (iniquitous people) are oppressors (possibly
   the Phillistines?). The implication of the verse is that they shall
   no longer make the lot of Israel difficult through oppressive actions.

43. Here is an allusion to the period of exile in Babylonia or elsewhere.
   Notice how God will prevent the seed of David from reigning for a
   period, though not forever. The verb עָנָה seems to mean
   "oppress by dethroning".

44. Notice that the synonym for וַיַּעַנֵּם is the phrase וַיִּתְּנֵם
   בְּיַד־שֹׁסִים ("and he delivered them into the hand of the
   plunderers"). The word שֹׁסִים suggests oppression.

45. The parallel is אֲסִירָיו , "his prisoners". The term denotes
   one suffering oppression.

46. See Brown, Driver and Briggs, Hebrew and English Lexicon of the Old
   Testament, p. 904.

47. The word שָׁסָה may have a nuance such as "spoiling", in its verbal
   forms, ibid., p. 994.

48. My interpretation of יָדָיו תָּשֵׁבְנָה אוֹנוֹ is
   "his (their) hands (the hands of his sons) shall restore his wealth
   (the wealth of their father)." The restoration shall be to those from
   whom it was originally stolen.

49. See footnote 27 in chapter three.

50. Notice the synonym for בְּנֵי תְמוּתָה is הַצֹּאן הַהֲרֵגָה "the flock destined to be slaughtered". The phrase לְצֹאן צַבְרֵי הַצֹּאן may mean "indeed, even the most undesirable ones of the flock". We assume that verse 11 is speaking of the same group.

51. The phrase עָנִי אָנֹכִי וְגֹוֵעַ means "one destined to perish from childhood on".

52. The root יָשַׁע in its various forms implies saving, delivering one who is weak or helpless.

53. The phrase נְשׂוּא זֶרַק הָדָה freely translated means "show Your might". The implication is that the עֲנִיִּים call on God's power because they are weak.

54. Notice that the one who is עָנִי and אֶבְיֹון pleads for God's עֶזְרָה "help". He also calls God a מַצִּיל "deliverer". These terms indicate that the petitioner is weak and helpless. He reveals his condition by the characteristics he ascribes to God.

55. The phrase וְאֵין-עֹזֵר לֹו "and there was no one to help him" is parallel to עָנִי and אֶבְיֹון.

56. The word תֹּור "turtledove", parallel to עָנִי, symbolizes helplessness, weakness.

57. The pi'el verb הַצֵּל means "to save". It is similar to יָשַׁע in footnote 52 above.

58. We argue as follows: If God is silent and restrains Himself, then those who question such action on His part, obviously wish Him to to active. They are in need of his strength. So logically the phrase וְתַעֲנֵנוּ עַד-מְאֹד means "and You permit us to remain so very helpless". Since God is accused of passivity in the rest of the verse, the verb וְתַעֲנֵנוּ can not mean "and

You afflict us" because this would be a positive action.

58. The phrase הָעֶוֹי֭ / יִ֫שְׁ֥ץ֭ פִ֫י֭ אֵ֣י֭ל֥ג֥ב֖ is to be translated "They will become helpless for there will be no one to shepherd them (to care for and guide them)".

60. The plea הֵ֥֫יֵ֥נִי֭ , "revive me", indicates that the speaker is weak.

61. God is a מָ֥עֹו֭ז , "a stronghold (a source of strength) "for the דַּ֫ל who must therefore be in need of God's power.

62. Notice the phrase parallel to the stich containing דַּ֫ל . It reads: מִשְׁמַ֫נֵּ֫י֭ בְּשָׂ֫רֹ֫ו֭ יֵרָזֶ֫ה , "The fatness of his flesh will grow lean", i.e. he will become weak.

63. The phrase דַּלּ֥ו֭ עֵינַ֫י לַמָּ֫רֹ֫ום we take to mean "my eyes are too weak for (to look up to) heaven". The birds mentioned in the a part of the verse are confused and helpless, as is the speaker.

64. Consider the two parallel clauses beginning with כִּי . The second means "for they are too strong for me". This is clear. The first we assume is parallel. It must also imply weakness.

65. The hiph̄il form הִדְלִ֫ל is similar in meaning to יָשַׁע , see footnote 52.

66. The root-notion of דָּלַל is "to be low". This we have seen up to now in terms of social space, status. It is used also to denote a low position in physical space. In Isa. 19:6 the Nile River is described as getting dry and becoming parched. The word דַּלְלֹו֭ here means the surface of the water is sinking, dropping in height. The usage in Job 28:4 is related. The author speaks of men driving shafts into the earth. The phrase דַּלֹּו֭ מֵאֱנֹ֫ושׁ therefore is to be translated "they descend far below (the dwelling place of) man".

67. The b part of the verse is to be rendered "is it a minor thing in
your eyes to be (that I am) the son-in-law of the king, yet I am
(treated) as one of inferior status (בְקַ֫ל שְׁ) and as one in
light esteem (וּ נִקְלֶה)?".

68. The phrase תִּקְוַת עֲנִיִּ֫ים תֹּאבַד לָעַד
"the hope of the ⁀aniy'yim shall (not) perish forever", implies that
in the present their hope has faded. If they are without hope, they
are indeed grieved. The two ideas are related.

69. The verse should be translated "All the days(life) of the unhappy
one (עָנִי) are grievous, but he who is cheerful (טֹ֫וב - טֹוב)
has a continual feast (a good time)." The parallelism requires this.

70. The phrase עֵינִי דָאֲבָה means "my eye is weary", presumably
from crying. If so the words מִן עֳנִי mean "by virtue of
(my) weeping (sadness)."

71. The statement שַׂמְּחֵ֫נוּ כִּימֹות עִנִּיתָנוּ
is to be translated "Make us glad in accordance with the days that
you made us sad." Notice the word used as a parallel here is עֲנָ֫ה
and notice the same word in Pr. 15:15 (footnote 69).

72. This is discussed in detail in footnote 7 at the conclusion
of chapter two.

73. The a part of the verse טֶ֫רֶם אֶעֱנֶה אֲנִי שֹׁגֵג
means "Before I had discernment I made errors". The context would bear
out this interpretation. In verses 66 and 68 the author pleads for
understanding. Notice the word אֶעֱנֶה which appears in both
passages.

74. Notice that the phrase "so that I might learn your ordinances"
follows after עֻנֵּ֫יתִי . The only way in which these two could

be made to fit logically would be to translate the a part, "It is good for me that I was made to gain understanding (עֻ֯נֵּ֯יתִי֯)".

75. Job 37:23 has long been a source of great difficulty for scholars. One of the most significant aspects of this research is that it permits us to interpret the verse logically. The a part of the verse is clear: שַׁדַּי לֹא־מְצָאנֻ֯הוּ, שַׂגִּיא־כֹחַ "As for the Almighty, we may not seek Him out, (He) being of great power". The b part we should expect to be parallel. The words וּמִשְׁפָּט וְרֹב־צְדָקָה "and as for (His) justice and abundance of salvation" are parallel in thought to שַׂגִּיא־כֹחַ. In later literature all of these are terms for God's might. Only the words לֹא יְעַנֶּה remains. It must be a synonym for מְצָאנֻ֯הוּ. It must somehow denote searching, seeking out. We have noticed that the root can mean "to have wisdom or discernment". On the basis of this we translate the entire verse as follows: "As for the Almighty, we may not seek him out, He being of great power; (His) justice and abundant salvation, none can understand...".

76. The word עַנֵּ֯נִי֯ should be עֲנַוְתֶּ֯ךָ . See Ps. 18:36.

CHAPTER TWO

The Root 𝗻 ℷ 𝘆 And Its Synonyms

Applied to Poverty

INTRODUCTION

One of the purposes of the first chapter was to reveal the features, the characteristics, the qualities which distinquished one who was called an עָנִי, an אֶבְיוֹן a דַּל, and a רָשׁ . The purpose of the second chapter, and also the third, is to define the life situations which can be described by the word עָנִי . It shall be demonstrated that the Hebrew term is applied to many entities. In anticipation we may mention a few; an individual who is in prison, a city which is conquered, a nation experiencing famine. These units in these circumstances are considered to be עָנִי .

One of these entities is the poor man. Analysis will prove that the term עָנִי and its synonyms apply to him. Our task in this chapter will be to describe the poor man and his life pattern.

The task is not easy. The term עָנִי and its synonyms are not specific to the poor man alone. As we have mentioned, these words describe other units sharing similar life conditions. How then is one to isolate those passages in which the עָנִי described is a man who is poor? To meet this problem, two methods have been used. The first consists in eliminating all verses which obviously refer to other units in other circumstances, or to the same unit (i.e. a man) in other circumstance (i.e. not poverty). Following this process, we have, secondly, examined the remaining biblical passages under the spot-light of sociological analysis. Certain objective criteria which the social scientists have used to distinguish the lowest social strata, we have adapted. Material want (ss categories A. 1-4,7 in chapter one), lack of civil protection (see categories B. 1.a, and B.1.b.1-7) and lack of social status and social acceptance (B.2., and B.3.) are scientific criteria by which one can differentiate between

the "have nots" and the "haves".

Even after these two selective methods have been applied, there remains a number of passages. They are the verses that probably refer to a man who is poor, but the context is too meager to assert this definitely. The author must be moved by his own predisposition to utilize these passages as seems most fitting to him. Such passages will be mentioned and the reasons for employing them will be given in the body of the text.

THE POOR MAN

I. SOCIAL REALITIES

What Poverty Is

In the introduction it was mentioned that certain objective factors can be used to determine the poor man in society. To enumerate these factors is to describe the social realities. By definition the needy may suffer from a lack of proper food and drink, from inadequate shelter and clothing. What little wealth he can muster, must be used to keep body and soul together. Oftentimes he must resort to borrowing. When he does this, due to his powerless position in society, he may be victimized. The court, the businessman, the government may oppress him mercilessly. He is indeed the helpless and weakest entity in the social order. Having neither social status nor power status, he is dependent on the protection of other men or of society. If these fail him, in a religious culture, his only recourse is his God.

Treatment of the Poor

In Biblical society we find that the poor were treated on occasion kindly. There were certain individuals like Job who acted with sensitivity to their plight. He claims to have provided clothing (Job 31:19 ff.), to have given protection (Job 29:16), to have acted on their behalf when dangers threatened (Job 29:12), to have sympathized with them (Job 20:35) and to have satisfied any need which they expressed (Job 31:16). Job's conduct was not singular. The picture of the charitable woman in Proverbs 31:20 is not simply an idealized portrait of what should be. There must have been persons in biblical times who realized the ethical duty to support the needy. King Josiah was one king who was concerned with the

proper treatment of the indigent. He made certain that the courts
administered the law with complete justice (Jer. 22:16).

Groups as well as individuals might deal favorably with the poor.
In the book of Esther (9:22) we are told that the Jews celebrated Purim
by sending gifts to those who were in need. On occasion the enemies of
the Hebrews as a conquering group were most generous to the poor. When
Babylonia conquered Judah, the victors sent into exile all but the lowest
in the social order. To these, they gave farms and vineyards to tend
(II K. 25:12, also II K. 24:14, Jer. 39:10, 40:7, 52:15-16). The poor
therefore had no reason to remain loyal patriots. When a conqueror is
more kindly than the native rulers, to be nationalistic would be folly.
Because of this, the other elements in society may have resented the poor,
or at least had a rationalization for not supressing their natural emnity
toward them.

On the whole however, the poor were victimized more than they were
helped. Vicious elements in society abused their powerless position for
their own advantage. They were plundered (II Sam. 12:1,3-4, Job 20:19)
even the helpless widow among them (Job 24:3). The prophets were
particularly aware of the brazenness of those who robbed them (Isa. 3:14,
Ezek. 18:12). One gets the impression that the total society was involved
in this mispractice (Ezek. 22:29 mentions the am haaretz as engaging in
exploitation).

The Biblical law had prohibited the practice of keeping the garment
of the poor overnight. This law was violated. Ezek. 18:12 and Job 24:9
are evidence that men still took pledges unconcerned with the hardship
which they were inflicting. Some people practiced usury so as to secure
their fortunes (Pr. 28:8). This of course was at the expense of the
indigent.

In other business practices the same general oppression could be found. Amos describes the practice of exacting corn from the needy (Amos 5:11). Pr. 22:16 is not specific as to the type of business activity engaged in, but it was some "get-rich-quick" scheme by which funds were extorted from the indigent. Some poor were even sold into slavery for failing to pay a debt (Amos 2:6, 8:6).[1]

The courtroom was another scene of persecution. Bribery was used to pervert the judgment of the poor (Amos 5:12, Isa. 10:12). Some elements even lied for the same purpose (this is the implication of Isa. 32:7). Others were so content that they paid no attention to these corrupt procedures (Jer. 5:28). Non-explicit activites resulted in the same end (Ecc. 5:7). We also learn from the book of Proverbs that the responsible legal officials might judge under the influence of an intoxicating beverage (by implication from Pr. 31:4-5).

These by no means exhaust the list. Some people were literally intent on destroying the poor (Amos 8:4, Ps. 109:16, Pr. 30:14, Job 5:15). Ps. 10:9 graphically illustrates the process of this murder, by the simile of the lion lurking for prey, then seizing and consuming it. There is other evidence that men actually aid murder the helpless poor (Jer. 2:34, Job 24:14).

A number of passages are quite vague, but the intent is apparent.[2] The indigent needy were exposed to many forms of oppression and mistreatment.

Besides the physical mistreatment which affects body and person (and later soul), there were the more subtle acts of unkindness which affect the spirit and the pride. The poor man who becomes indigent suddenly, finds himself hated by his friends (Pr. 14:20). His new social role has

stigma associated with it. Men are now indifferent to him and his lot
(Ezek.16:49 intends more than the men of Sodom and Gemorrah). These indirect
forms of malevolence can affect the personality of a man even more force-
fully than external persecution.

Reactions of the Poor

Our portrait of the poor would lead one to believe that he was a
deprived, victimized, violated member of society, an innocent, helpless
child, confused and terrorized by the cruelties of others. But reality,
as revealed by a number of biblical passages, requires a modification of
the portrait. Jeremiah insisted that the poor as well as the rich were
corrupt. They had no knowledge of God's demands (Jer. 5:4). Indeed they
were just as foolish as all other members of society (Jer. 5:5). The
author of Pr. 31:6-7 charges that they are drunkards. Job describes the
low depths to which the poor have sunk. (Job 24:1-11).[3] Indeed they act
most uncivilized, like wild asses (v. 5). They are so desperately in
need of food that they care not whence it comes (intent of v. 6b). It
appears as if the niceties of social living do not concern them. These
verses add new tones to the canvas. Our picture of the poor is now more
realistic.

II Social Attitudes Toward the Poor Man

Introduction

An attitude is an expression of an individual's feelings or thoughts.
When the expression is accepted by a number of individuals, it becomes a
social attitude. The social attitudes toward the poor in biblical times
were ambivalent. Our task will be to separate the positive expressions
from the negative ones. But we must realize that the classification is

false. At any moment in time, both types of attitudes operate simultan-
eously.

Positive Attitudes Toward the Poor Man

The major source of these attitudes is the Book of Proverbs. Herein
is contained the folk wisdom which was a reflection of the people's
attitudes. To their way of thinking the poor man is the equal of the
rich man (Pr. 22:2) and the oppressor (Pr. 29:13), since God is the creator
of them all. If the indigent man has discernment then he is considered
superior to the rich (Pr. 28:11). If he conducts himself with integrity,
his value supercedes that of the corrupt rich man and the fool (Pr. 19:1,
28:6). When he is humble, he is more desirable than one who tries to
become wealthy (Pr. 16:19). The needy man is considered an honest man
(this is the implication of Pr. 16:19), and a meek individual (Pr. 18:23).
By becoming poor, one may actually gain much wealth (perhaps spiritual
riches), whereas by becoming rich, one may end up with nothing (in terms
of spirituality or character, see Pr. 13:7). The indigent does not have
as many worries either. He need not fear that someone will threaten him
or his family for ransom (Pr. 13:8). Only a rich man has this problem.

Even more significant than these positive attitudes, were the attitudes
that centered around his religious powers. His relationship with God was
believed to be most intimate. He had only to cry out and God would respond
(Ex. 22:22, Deut. 15:9, 24:15). This attitude was the basis for a theological
system as we shall see further on in the chapter. As a result, his blessing
was highly valued (Deut. 24:12-13). God, himself would confirm the benediction.
The prophets call him a tzaddik (notice the parallelism in Amos 2:6b),
or an innocent, guiltless human (Jer. 2:34).

Indirectly these positive attitudes toward the poor were expressed
also. Those who treated them properly were believed to be happy (Pr. 14:21),

honoring God (Pr. 14:31), loaning to the Diety (Pr. 19:17--the implication being that they shall receive a reward from him, a payment in return for the loan), blessed (Pr. 22:9), and free from the possibility of experiencing poverty themselves (Pr. 28:27). Also the king who is kind to the poor shall gain his reward, an eternal throne (Pr. 29:14). Toward those who mistreated them, hostile attitudes were expressed. They are called wicked (Ps. 10:2), lieing churls (Is. 32:7), iniquitous, blasphemous, and vile (Isa. 32:6), and self-content and obese (Jer. 5:28). Their wealth, gained by foul means, will be taken away (Job 20:10,18). Indeed they shall hand it over to the poor victims (implication of Pr. 28:8). The oppressor's actions are considered sinful (Ezek. 16:49, Pr. 14:21) and a blasphemy unto God (Pr. 17:5). Therefore when trouble befalls him, God shall ignore him (Pr. 21:13), and further, during his life, curse him (Pr. 28:27).

In three distinct ways then the positive attitudes of biblical society are expressed; toward the poor themselves, toward those who treat them with kindness, and toward those who victimize them.

Negative Attitudes Toward the Poor Man

Next we turn to the opposite side of the ledger, the social attitudes which reveal a hostility toward the poor, or a negative response toward poverty. Poverty is believed to result in loneliness, rejection, and even hatred by one's closest friends (Pr. 14:20, 19:4,7), whereas wealth attracts friends (Pr. 14:20, 19:4). The poor man is destined to be dominated by the wealthy (Pr. 22:7). His lot is a difficult one (Pr. 15:15, Job 30:25 notice the parallelism). The poverty which he endures leads to his own destruction, whereas wealth offers protection to a human (Pr. 10:15). The cause of indigence is considered, suprisingly enough, laziness (Pr. 6:10-11, 24:33-34). The inference is that the poor are idle, sluggish

members of society. They are, to put it negatively, not diligent, for
if they were they would become rich (Pr. 10:4). Further, they are deceit-
ful (Pr. 10:4), and full of wiles. Concerning the claim that they possess
any special qualities, the pessimistic author of Ecclesiates would say,
not at all (6:8). In Ecc. 5:7, we find that even the oppressions to
which they are subjected are not condemned. The writer would lead us to
believe that one should expect such things.

The attitudes which the society held generally, are in direct con-
flect. At one moment poverty is a virtue, at another, a vice. The
poor man is believed to be honest, humble and a person of integrity, and,
simultaneously, a lazy, deceitful and cunning individual. The ambivalence
seems to be almost psychotic.

Social Ideals

The Law

Introduction

An ideal is an expression of the "what should be". It is a rep-
resentation of perfection. Social ideals are the representations of
perfection on which one or more social entities in society agree. The
law code delineates the social ideals of the total society.

An ideal is unnatural. It requires of man that which he, by raw
nature, would be unwilling to do or be. Law requires that of man. In
this sense also it is an expression of the ideal.

Biblical law defined the ideal for ancient society. This ideal is
found in the two areas of biblical legislation, in the civil law and in
the ceremonial law.

Civil Law

Civil law, in this paper, shall denote any law which does not

govern religious activity specifically. Defined positively, it regulates commercial life and related processes. Biblical civil law attempts to meet the specific needs of the poor man with adequate legislation. This section shall be organized in such a way as to show the need, and the response by law to that need.

Poor men are in want of food. It is one of the characteristics of their lot. The biblical legislators were aware of this and legislated accordingly. The law commands that a portion of one's fields and orchards, and the gleanings thereof be left ungathered at harvest time, so that the poor might obtain food (Lev. 19:9-10, 23:22, Deut. 24:19-21). The needy shall have domain over them. Furthermore in the seventh year, the shemitah year, every field shall remain fallow. Its produce shall be the possession of the poor (Ex. 23:11).

The indigent are in need of money. Their own resources are so limited that they cannot survive the economic strains of daily life. The Bible responds to this need in an appropriate way. If they do a day's work, the employer must pay them before evening, for if he does not, they shall not have the necessary funds for their meagre bread (Deut. 24:14-15). Under extreme pressure, the needy may sell their inherited lands. Provisions are made so as to regulate this process. And the regulations are most lenient. Their kinsmen are required to redeem their inheritances (Lev. 25:25).[4] If they do not have kinsmen, then the land remains in the hands of the creditors until they can buy it back (Lev. 25:26-27). The implication of this is that the creditors are under compulsion to sell back their acquired property, if the poor can pay them. They cannot keep it and do with it as they will. Whether the indigent can muster the necessary funds or not, the land reverts back to them in the

Jubilee year (Lev. 25:10). When the needy become desperate and have to sell themselves into slavery (presumably to pay off a debt), then the law again springs into action. With great rigidity it regulated the proceedings. The slaves were not to be treated as bondsmen (Lev. 25:39) to be dealt with rigorously (Lev. 25:43, 46). If they had near relatives, they must redeem them (Lev. 25:48-9). In the event that there are no existing relatives, the slaves themselves may buy back their freedom (Lev. 25:49-52). In any event, they would be liberated, with or without redemption by kinsmen or self; when the Jubilee year came, all masters were to set free their slaves (Lev. 25:40-41, 54).

The law provides further economic protections for the poor. The indigent who become indebted to others run the risk of being mistreated. Financial sharks may take advantage of their helplessness and impotence. The law commands that this shall not be. Ex. 22:24 asserts that the money-lender must not act as a creditor nor userer (Lev. 25:36 re-enforces this provision). The seventh year was also a device to help the debtors. All pledges became null and void (Deut. 15:1-2). To prevent any violations of the law, it is specifically stated that one must not withhold loans as the year of release approaches (Deut. 15:7-9). The man who does so, will incur the wrath of the Lord.

The poor man is further distinguished by his limited wardrobe. If he be typical, he has but few garments. And these afford him protection from the elements. The law, in recognition of his plight, states that if his garment is used for collateral on a loan, the creditor must return it before sunset (Deut. 24:12-13). Without his cloak, he could not survive.

The poor in society are the common victims of corrupt judges in court. The magistrates would be prone to show preferential treatment to

the wealthy and influential. The Bible legislates so as to prevent this
abuse of justice. There was to be no special privilege accorded to the
needy (Ex. 23:3) nor to the substantial rich (Lev. 19:15). Strict justice
and equality were to dominate court procedure.

Ceremonial Law

Hebraic law regulated the religious as well as the secular life of
the population. All human activity came under legal jurisdiction.
There was no manifest clevage between the business world and the ritual
world, as in our day. The law standardized total human behavior.

To fulfill the ceremonial law, one had to have available funds.
Sacrifices and tithes were part of the ritual procedings. But the poor
man suffers from financial problems. How shall he fulfill the religious
requirements? As we examine the ways in which the law adjusts to this
fact, we shall see two distinct principles operative; first that when
equality is possible, it is favored to inequality; and second, that if
inequality is inevitable, the poor man is still duty-bound to give money,
although the amount is in accordance with his ability to pay.

When the poor man was smitten with leprosy, he, like everyone else
in society, had to bring sacrifices to the priest. The law, in recogni-
tion of his plight, made adjustments in the number and kinds of sacrifices
(Lev. 14:21-3). Likewise if a poor man made a special vow of persons,[5]
he was given special treatment by law. Others had to pay on the basis
of the age and sex of the person vowed (Lev. 27:2-7). His assessment
was in accordance with his ability to pay (Lev. 27:8). If the assess-
ment was relatively small, as in the case of the half shekel atonement
offering to the Lord once a year, no adjustment was made. Everyone, rich
and poor, was to pay the prescribed amount (Ex. 30:15).

Ideals Beyond the Law

The law failed. In all biblical strata, as we have seen, one can find numerous statements about the oppression of the poor. If the legislation had been effective, such mistreatment would not have existed. We might pause, briefly to ask why the law was ineffectual.

The most logical reason is that law cannot be effective if it is not generally accepted. The hostility toward the poor may have been so widespread that it could not be curbed. Likewise those whose economic security was dependent on victimizing the needy would fight with all their power to see that the law did not succeed.

Secondly, one might suppose that a law code must necessarily fail, somewhat. A shrewd man can always find the loophole or the device by which the law can be circumvented. If man's intent be evil, legal means can be found to implement his purpose.

Lastly law, by definition, cannot succeed. Law is an attempt to change or regulate externals. But what man feels, thinks, believes, what man is inside, motivates his behaviour. Law cannot legislate inner processes, and so it cannot fully achieve its ends.

The fact remains. Biblical law failed. The only guides for conduct left were the messages of past and contemporary social idealists. These men of sensitivity continually condemned the cruelty, the corrupt practices, the unnecessary suffering. And what they spoke became social ideals, in-as-much-as some people accepted their words.

As the legislators, these social idealists attempted to meet the needs of the indigent. When the poor were hungry, the idealists demanded that men feed them (Isa. 58:10, Ezek. 18:7, 16). When the poor were naked, the men of conscience commanded that they be clothed (Ezek. 18:7, 16).

Further they insisted that men stop stealing from their impoverished
brethren (Pr. 22:22) and dealing unjustly in business enterprises
(Ezek. 18:7, 16). The idealists condemned those who were self-content.
They demanded that they desert the soft couches, and help the poor victims
of a corrupt judicial system(Ps. 82:3, Pr. 22:22, 31:9). An idealist,
like Zechariah, proposed an entirely new ideology for men to accept. He
commanded that all abuses of the poor cease forever (Zech. 7:10).[6]

God and the Poor Man

The material with which we shall now deal is of utmost significance.
Upon the proper understanding of this matter depends much of biblical
thought and theology. The concepts of suffering, of redemption, of
Divine discipline are intimately connected with it. But we shall postpone
a full discussion of the significance of the concepts which we will
herein uncover for a later time.

We have intimated in passing that the poor man had a closer relation-
ship with God than most individuals (see page 42 under the section entitled,
Positive Attitudes Toward the Poor Man). If he but cry out, God must
respond (notice also Ps. 12:6 and Job 34:28). His words, his prayers have
a peculiar efficacy. God is most responsive to them. This constituted
a major belief held in common by all elements of society. The reason for
this peculiar belief, is never explicitly stated. It is our opinion that
the reason is lost in antiquity; that there was some prototype of the
poor man who was believed specially endowed by virtue of his condition.
Speculation would lead us to believe that this prototype was the home-
less wanderer(for a fuller discussion of the matter, see the section in
chapter three entitled The Homeless Wanderer).

Evidence for the assertion of this belief can be mustered in other
ways. First we may turn to the implications of the word עָנִי itself.
In its pure and derived forms it can denote religious features, humility,
righteousness, religious communion, etc. (see chapter one). How did the
word develop so as to encompass these notions? The only logical answer is
that the concept of the poor man as an intimate of God[7] permitted the natural
expansion of this word. Secondly we may ask, why did certain ritual
forms, imitating the conditions of an עָנִי, evolve? We know that these
ceremonies were utilized because they were believed to be efficacious.
The answer must be that the עָנִי was believed to be God's intimate, and
therefore to achieve his religious position, one should imitate him
(for a fuller discussion of this point see chapter three, the section
marked Imitation of the עָנִי).

From all this evidence, we can assert positively that men believed
that the poor man was in a closer relationship with God by virtue of
his condition.

In exilic and post-exilic times, a theological explanation or
rationalization of this belief developed. And this theology, a process
theology, was applied to explain all forms of suffering, not only poverty.
Here is the process, step by step. Man sins against God. God punishes
him with poverty. The suffering which he endures makes him receptive to
God. When he is receptive to God, God responds in kind. Thus at the
end, the poor man is in close association with the Diety.

Evidence must next be mustered from the Bible to prove the existence of
this theological process. First we may find ample evidence that poverty
was thought to be the result of man's sin. Ps. 37:25 asserts that the righteous
never become poor; by implication then sinners do. The speeches of Job's

friends are an attempt to prove that his affliction was due to his
inquity. And at least one aspect of his affliction was poverty (Job 1:10-17).[8]

Proof for the other steps in the process theology is difficult to
muster. If it were not for one verse in Job 36 we would be hard-pressed.
In verse 15, the statement is made that "He (God) delivers the עָנִי [9] by
his עֳנִי and opens his ears through לַחַץ (oppression)". Let us consider
the "b" part first. Suffering (parallel to עֳנִי) serves as a device
used by God to make one receptive, presumable to Him since He uses it.
The poor man who experiences hardship becomes aware of God's commands
and, we may assume, also of his past sins (which were actions contrary
to His commandments, and the cause of affliction). The "a" part of the
verse adds a new idea, namely, that God delivers or saves a poor man
through his poverty. The implication is that if the sinner did not suffer,
God could not save him. Why is this so? Because as "b" states suffering
makes one open to God. Thereupon God is compelled to return like for
like; He must respond to one who is responsive to Him. In Psalm 10:17
this is explicitly stated. God shall hear the desire of the poor,[10]
and shall direct their hearts to him (shall make them receptive to Him),
so that He may incline His ears unto their need. The formula is Ps. 86:1
"Incline Thine ears, O Lord, answer me, for I am an עָנִי וְאֶבְיוֹן
means this: Be receptive unto me, for I, as a result of my hardship,
am receptive unto Thee.[11]

As further evidence that the theology stated above has validity,
we may turn to several passages in which the root עָנָה is used verbally.
We will notice that in these verses the verbal meaning is "to learn a
lesson" or "to gain understanding". In Ex. 10:3 the niphal infinitive
לֵעָנֹת means "to learn a lesson through suffering." Pharaoh's obstinancy

has resulted in a number of plagues. Moses and Aaron say to him in v. 3
"Thus saith the Lord, the God of the Hebrews,' How long shall you refuse
to learn from the suffering which comes from Me (that I, God have commanded)
Let my people go forth¹." In Dan. 10:12 the verb ‎ענה in the hithpael means
"to gain understanding". Notice that it is used as a synonym for ‎הָבִין .
How does the root ‎ענה develop so as to include this meaning? The only
possible answer is that the theology which we have projected has validity.
For if it be true, then this extension is natural. Poverty as we have
seen is a means of awakening man to his sin. It is a form of misar,
of learning a lesson. Thus the verbal meaning "to learn" or "to gain
understanding" is most logical.

It follows from this belief and its theological rationalization that
the intimacy of the poor man with His maker would be advantageous to
him. And indeed this is true. God protects, provides for, and helps
the needy (representative examples of this thought are Jer. 20:13,
Ps. 72:12, Ps. 109:31, Ps. 113:7, Ps. 132:15, Job 5:15). Those who treat
them kindly shall receive benefits from the Lord (for example Ps. 41:2-4,
Ps. 112:9). whereas those who mistreat the shall be utterly destroyed
or inflicted with misery (for example Amos 2:6, Isa. 11:4, Pr. 21:13,
28:27, Job 20:4-29).

A few daring individuals questioned the theology and its implica-
tions. Job argues against his friends who insist that his condition is
the result of his transgressions. He insists that he is innocent, and
righteous (this is the intent of his remarks about his past conduct in
29:11-25, 31:1-33). Not only does he deny that suffering is brought on
by sin, but he also questions whether God has any concern for the
afflicted (Job 30:19-23). And further, Job wonders whether the wicked

who oppress and mistreat are destined to be cursed and punished (Job 21:7-15).
If one correlates Job's denial with the elements of the process theology,
one sees that Job is questioning the entire thing, and not just one phase.
He does not merely refute one idea, namely that sin causes suffering, as
some scholars insist. He rather challenges the entire philosophical
structure.

Summary and Discussion

The poor are by definition those who suffer physical deprivations,
social stigma, and civil and economic oppressions. Inasmuch as they are
helpless and weak, others tend to abuse them. On occasion, some individuals
and groups treat them kindly, but this is not common. The general
oppression to which they are subjected has its effects. They may react
to the cruelties of others with desperate and uncivilized actions.

From these social realities, social attitudes develop. These attitudes
seem schizoid. On the one hand the poor are considered honest, humble,
without worry, capable of blessing, innocent, and close to God. Indeed
those who treat them well shall receive a reward in life, whereas those
who deal unkindly with them shall not fail of their punishment. On the
other hand, the poor are accused of being lazy and deceitful.

Also out of the social realities sprang forth social ideals. These
are concretized in the Pentateuchal law. The law attempted to meet the
physical needs of the poor man with adequate and appropriate means. His
need for food, clothing, money and legal protection were taken care of
by the biblical code. The ceremonial law also considered the needs of
the poor. Underlying this legal superstructure were two distinct motives;
that the poor should be treated as an equal, and that if this was impossible,
economic adjustments should be made for him. However the law basically

failed to solve anything. The same cruelties and corruptions that were observable before the code, remained. Idealists, such as the prophets and others had proclaimed their social ideals for many centuries. Now these ideals were the standards for proper conduct.

The poor man despite all his difficulties and hardships had some consolation. Everyone believed that he was an intimate of God. His cry for help would not be ignored. This belief of ancient origin was later logically explained. A theology developed to make the belief rational. This theology, a process theology, contained several elements. First it asserted that poverty is the result of sin. A man who acts contrary to the will of God becomes poor. His indigence is a form of suffering. And due to this suffering, he opens up and becomes responsive to God and realized that his transgression resulted in his present affliction. When he becomes responsive, God responds to him. A mutuality develops between them. Therefore he is uniquely blessed. Those who treat him well shall receive benefits from God, those who treat him unkindly shall receive punishments. Job questions the truth of the total process.

It might be well to consider briefly a few problems or questions that come to mind. Firstly, we may ask how could the people mistreat the poor, and at the same conceive of them as divinely blessed? How could they divorce their actions from their beliefs? The problem is most difficult. It is possible that, as in our society today, attitudes and sentiments may be one thing, and actions another. We have reported the schizoid nature of the social attitudes in biblical times. If in this limited area alone there was conflict, we should expect that there would be greater discrepancies in two different areas (i.e. in social

attitudes and social behaviour). Or another possibility is that the
idea verbalized in the late theological system, namely that poverty is
due to sin, was always inherent. The negative attitudes and treatment
of the poor was the result of this latent belief. On the other hand the
positive attitudes and the positive treatments of the poor were due to
the conviction that the indigent were intimates of God. Stated differently,
we may say that the reason why we find a discrepancy between the positive
attitudes and the negative practices is this: the latter could develop
because of the idea that the poor were sinners, and to treat a transgressor
badly is permissible; the former evolved because of the belief that the
poor in time entered into a special relationship with the Lord. The
favorable social attitudes reflect the final phase of the theological
process, the oppressive actions, the initial phase.

Secondly we must ask from which class did the negative ideas about
poverty arise, and from which class did the positive sentiments spring
forth? We might expect all the negative expressions to be the reactions
of the non-poor, and all the positive expressions to be the reactions of
the needy. But whether this is true or not we cannot say definitely.
The evidence is too vague. It is our feeling that probably these
sentiments were free of class determinants. They were in all probability
handed down indirectly by historic attitudes that had evolved concerning
the prototype of the poor man. These ancient ideas were formulated when
class distinctions were tenuous, almost non-existent. And in all prob-
ability they survived as beliefs. If this is not so, if the positive
attitudes toward the poor were not generalized and not free of class
determinants, we could never explain the ritual forms which imitate the
condition of the עָנִי . These ceremonial imitations were used because

people believed they had efficacy. And all men used them, even the
wealthy kings of Israel and Judah. We can assume then that probably the
positive attitudes toward the poor were not their own creation, but
rather based on a belief that was held by all elements in society.

FOOTNOTES

1. For this interpretation see The Interpreter's Bible, Vol. VI,
   p. 787.

2. See Isa. 3:15, Ezek. 18:12; 22:29, Amos 2:7; 4:1; 5:11, Ps. 10:2
   and Job 20:19.

3. For proof that Job is speaking about poor men, notice verses 5-7,
   and 10.

4. In this section one will find several references quoted in which
   the Hebrew word ֹ‎‫ּ‬ ‎‫ן‬‎‫י‬‎‫א‬ occurs. This root appears five times in the
   Bible (Lev. 25:25, 35, 39, 47, Lev. 27:8). It is used only as a
   verb, and only in the qal. In every instance it means "to be poor."
   The subject of the verb in these five passages either is in desperate
   need of money (Lev. 25:25, 35, 39, 47), or cannot afford to pay a
   standard price (Lev. 27:8).

5. The Interpreter's Bible, Vol. II, p. 131, suggests that this refers
   to the practice of dedicating people to the Lord and then redeeming
   them with money.

6. This list does not exhaust the social ideals which were expressed
   in biblical society. One need only examine the prophetic literature
   from Amos on to gain a more comprehensive view. Our presentation
   was an attempt to sample the varieties of idealistic utterances and
   not to exhause them. It is also interesting to note the nature
   of this idealism. For the most part it is expressed in the imperative
   mood. The imperative mood, of all moods, is the most intolerant
   and the most passionate. The idealists who framed the ideals were
   not content to be calmly logical. Rather they commanded, even as the
   law did.

7. Num. 12:2-3 is most significant in this regard. In verse 2 Miriam
and Aaron question whether God communicates with Moses alone,
"And they said, does Yahweh speak only with Moses; does He not speak
with us also". The following verse, as it now is interpreted, seems
to have little relationship to verse 2, "Now the man Moses was very
עָנָו more so than all men which were on the face of the earth".
If we can answer two questions, we shall understand the function of
verse 3; first, why is the word order in this verse inverted and
second what is the meaning of the word עָנָו ? The purpose of the
inverted sentence structure is to indicate that the author is making
an aside, presumably to comment on the preceding passuq (see I Sam. 13:16
for a similar use of this device). And what is the intent of this
stage whisper? Remember that in verse 2 Miriam and Aaron have
questioned whether Moses is in any way closer to God. The intent
of verse 3 must be to answer yes, to affirm that Moses was more intimate.
This becomes obvious when one realizes that God becomes angry at
Miriam and Aaron for posing the query (v. 9). In order for verse 3
to answer the question asked in verse 2 affirmatively, the word עָנָו
can be translated in one way and one way only. It must mean "one
in a closer relationship with the Lord". Now the two verses follow
logically. When Aaron and Miriam ask whether God speaks only to
Moses (in verse 2), the author in an aside answers, of course,
"For the man Moses was in a much more intimate relationship with
God than any other human on the face of the earth" (v. 3). The
customary translation of the word עָנָו is "humble". This is
neither an adequate nor focused rendering. The significance of all
this discussion is that this special meaning of the word עָנָו ,

namely one in close association with the Diety, further proves our contention that the poor man was one in a special relationship with the Divinity. If this was not so, how could the same Hebrew word denote both a poor man and a person close to God?

8. See Job 1:13-17. As we shall notice in chapter three, illness was the second aspect of Job's affliction. It is indeed interesting to compare Job 1 and Job 2 in terms of the condition which he suffers. In 1:10 - Satan remarks that God has protected and blessed Job's possessions, his wealth. In verse 11, he suggests that a proper test of Job's integrity would be to remove that wealth, to make him poor. And God permits Satan to do just that (verses 13-17). However he must not harm Job's person (v. 12). The implication is that the Adversary can only afflict Job with poverty and not illness. And that is what he does according to chapter 1. But in chapter 2 there is a second version. Satan suggests to God that man's own life is man's major concern. (Job 2:4). God should therefore afflict Job with disease if He wishes to test him (2:5). God permits Satan to do that. In consequence thereof Job is smitten with sore boils, illness (2:7). In chapter 1 Job's suffering is the result of poverty, in chapter 2 it is due to illness. An important project would be to examine the rest of the book and see whether Job is afflicted with just one of these two conditions, or whether with both. If one discovered that it was only one, he could prove which of the introductions is appropriate. The other introduction could then be called secondary. Such a study is beyond the scope of this thesis. We might mention here that from a rather extensive and intensive examination of the book, we are prone to think that Job suffered only ill

health. Therefore we believe that chapter one is secondary. Until this task be done systematically, we shall assume that part of Job's affliction is poverty, and also that the word ' $\cdot\!\!\!\!\!\!\!\!\!\!\!\!\!$ in its various forms denotes indigence.

9. The word ' $\cdot\!\!\!\!\!\!\!\!\!\!\!\!\!$ here is non-specific. It seems to be a general term, including poverty as well as the other conditions to which the root is applied (see chapter three).

10. The word $\cdot\!\!\!\!\!\!\!\!\!\!\!\!\!$ seems to be parallel to the words $\cdot\!\!\!\!\!\!\!\!\!\!\!\!\!$ and $\cdot\!\!\!\!\!\!\!\!\!\!\!\!\!$ in v. 18. On the basis of this, we conclude that the $\cdot\!\!\!\!\!\!\!\!\!\!\!\!\!$ are poor men. If the $\cdot\!\!\!\!\!\!\!\!\!\!\!\!\!$ were not included in the deprived classes mentioned in v. 18, then they would be acting as intermediaries. In the Bible one usually finds that men pray for themselves. Only on rare occasions do they pray for others.

11. Pr. 13:18 may or may not have bearing on the theological system which we have uncovered. The idea that poverty is the result of rejecting musar would seem to contradict our view. We have implied that musar, learning from suffering, takes place after the sin, during the period of poverty. Pr. 13:18 seems to mean that musar takes place before poverty. In J. Sanders' doctoral dissertation entitled Suffering as Divine Discipline in the Old Testament and Post-Biblical Judaism, this verse is discussed. The author concludes that the word musar in this context is used in the general sense of instruction (p. 52) and would include the reference under the category "A Lesson Taught by Verbal Instruction, Warnings, etc." (p. 66). Presumable the warning is given by a human being and not God, in this verse. God rarely uses speech to communicate Musar. He would employ acts of Divine Providence. If the verse does intend that God is the agent

giving musar, we may still fit this verse into our scheme. In
chapter three, we will learn under the section entitled, The Prisoner,
that the author of Job 36:8-12 expanded the process theology somewhat.
He asserts that there is a step that interrupts between suffering
from affliction and opening to God. He would claim that it is not
automatic. During the suffering God informs man of his sin. He
may or may not accept this musar. If he does then he is considered
responsive to God. But if he does not, he is considered unresponsive,
and his punishment is continued or increased. Pr. 13:18 may imply
the same thing. It may mean that one who is afflicted with poverty
may experience more of the same because he refuses to accept
Divine discipline, because he refuses to open his ears unto the Lord.
If this be so then a better translation of the "a" part of the verse
would be "(Additional) shame and poverty will be to him who refuses
musar (from God)."

CHAPTER THREE

The Root הלע And Its Synonyms

Applied To Other Conditions

INTRODUCTION

In chapter two we have discussed poverty in the Bible. We have demonstrated that the word עָנִי and its synonyms can denote destitution. Further we have described the social realities, the social attitudes, the social ideals associated with the poor man, and the theological aspects of poverty.

Our project in chapter three is to supplement this. We will attempt to describe the other conditions which are called עֳנִי. It has already been mentioned that the word can be applied to homelessness, imprisonment, sickness and famine. We will here examine each one and observe how it is related to poverty.

It required one extensive chapter to discuss all the implications of poverty. To present all the implications of the other conditions denoted by the word עָנִי would necessitate several additional chapters. This would be beyond the intent and scope of this study. Therefore we have limited our goals, and will discuss only two matters; the realities and the theological aspects of the other עָנִי conditions. These areas are the most crucial ones. If we demonstrate the factors common to poverty and the other afflictions in these two areas alone, our findings will be significant. And as we notice the resemblances among these עֳנִי conditions, we shall understand how the term evolved.

As a supplementary project, we have included a discussion of the various means of imitating the עָנִי. The significance of this will become apparent in the text.

APPLICATION OF THE TERM עָנִי TO OTHER CONDITIONS

I. To Individuals

The Homeless Wanderer

1. The Root ענה Applied to the Homeless Wanderer

In several verses the word עָנִי and its derived forms describe the condition of the homeless wanderer. In Isa. 41:17 the עָנִי and אֶבְיוֹן are pictured as thirsty while wandering through waste lands on a journey from Babylonia to Palestine (notice verses 18-20). In Isa. 58:7 the word is used similarly.[1] The word עָנִי is parallel to רָעֵב in this passage. And the latter word in another contest describes a wanderer (Ps. 107:5, see v. 4 also). The verb עָנָה is used frequently to describe the hardships of desert life (Deut. 8:2, 3, 16).[2]

2. Realities of Homeless Wandering

From the description of the condition of the wanderer, it will be evident that his lot parallels the poor man's lot. In the hot, barren stretches of the desert, he wanders. Food and drink are at a minimum. He, therefore is continually hungry and thirsty (II Sam. 17:29, Isa. 49:10,[3] Ps. 107:4-5). Even the little nourishment which he can find is barely palatable (Job 30:3-4).[4] Weariness overwhelms him (II Sam. 17:29), and causes him to feel faint (II Sam. 16:2, Ps. 107:5). Like the poor man also he has no permanent shelter (Isa. 58:7 and by implication, Ps. 107:4). His wardrobe is dificient. The garment which he wears rots on his back (Neh. 9:21 by implication).[5] Dangers and persecutions continually plague him. Hostile peoples threaten to consume him (Num. 14:3; 21:23). The sun is a raging foe that mercilessly scorches his tender

flesh (Isa. 49:10, implied).^{3} An assortment of grotesque beasts and
reptiles lurks about him (Deut. 8:15). In the solitary, unending desert,
he senses, like a poor man, his loneliness (Job 30:3). Indeed his lot
is most difficult to endure. His is a life of continual anguish and
constant trouble. Death stands waiting to enfold him (Ex. 17:3).
Inside him, emotions well. He alternately complains and weeps (Num. 11:4).
His tortured soul gives way to discouragement (Num. 21:4). The parallels
between the poor man and the desert wanderer are numerous and striking.

We must digress at this point to include a matter of major signi-
ficance. From the earliest times even unto the Davidic period, a code
of conduct was generally accepted by the people. And this code defined
the proper treatment of the desert wanderer. If one should enter a city,
it was proper to fetch water so that he might wash his feet (Gen 18:4;
19:2, Ju. 19:21). The host was to prepare food and drink in great haste
(Gen. 18:5-8; 19:3, Ju. 6:18; 19:21, I Sam. 25:18, II Sam. 16:1-2;
17:28-9). The homeless wanderer was further to be proveded with lodging
for the night and protection for his person and property (Gen. 19:3, 5-8,
Ju. 19:22). Even provision for his beasts was to be furnished (Ju. 19:21).
This code was operative for all classes in society. Even the rich obeyed
it (Il Sam. 12:4).

The code of conduct is most significant. It reveals the operation
and the effects of an unusual belief and attitude. What possible reason
could there be for such a code? Why should the wanderer of all people,
be treated so royally by all elements in society? One might say that
the desert wanderers played an important economic role in ancient times.
Some of these men were merchant-travellers, who transported needed goods
from one area to another. To honor men such as these might result in an

economic advantage. The merchant might favor his host with a **favorable** trade. This argument while logical is faulty. The texts which we have cited in no way indicate that the wanderers who were treated so well were merchants. Nor is there are indication that an economic advantage was derived from the guest. Again one might suggest that the desert wanderer was the bearer of news in ancient society. As he traveled from place to place he collected items of interest. Thus he served as a kind of individual news service. This argument also is faulty. In the passages which we examined thoroughly there is no reference to such activity. If this was the cause of the highly defined code of conduct, we should at least expect an allusion to it. But there is none. Both of these explanations are inadequate. What then is the answer? By elimination we must eventually conclude that the rigid etiquette developed from a primitive belief... that belief was that the wanderer was uniquely blessed.[6] His life condition resulted in a closer attachment to God. To treat him well was to pacify the Diety. It was a religious duty. And out of this belief developed a parallel belief, namely, that the poor man was also intimate with the Lord. As we have noticed the poor man's lot has much in common with the wanderer's plight. The former was to his society, as the latter to his society. Therefore to attribute the same qualities to him is logical.

We may go a step further. If the archetype of the poor man was the nomad, then the historic antecedent of the poor laws found in the Bible must have been the nomadic code of conduct. These poor laws must have developed out of some unique Hebraic belief because they are found only in Hebrew society. As one examines the other legal codes from various Semitic cultures, one is amazed to find the absence of any law governing relationships with the needy (see J. B. Pritchard's <u>Ancient Near Eastern</u>

Texts, pp. 159-222). This finding strengthens our argument that an unique Hebrew belief motivated the legislation for the poor, and further that this belief was that the wanderer was a holy individual.

More evidence is available to re-enforce our argument about the historic antecedent of the poor laws. It is generally agreed that the prophets believed that the ideal society was a nomadic one. And numerous evidence is available to demonstrate that these prophets condemned the treatment of the poor. How are these two facts logically related? The most natural explanation is this. The prophets idealized desert life. In nomadic society there was a rigid code of conduct which regulated the treatment of the wanderer. In the prophet's day society had changed. There were fewer wanderers. But a new group of people arose who resembled in many ways the homeless wanderers of the past, namely the poor. The rich did not realize this for they mistreated them. They did not deal with them according to the spirit of the ancient nomadic code. Therefore the prophets were most concerned with the poor and their lot. Add to this the assertion of scholars that the prophets actively engaged in framing the legislation which protects the poor, and the evidence becomes more pointed. The prophets, concerned with the preservation of the desert code of conduct, framed the poor laws in order to maintain it. All of our theories and speculations harmonize with the available evidence.

3. Theology

We have demonstrated in Chapter two the process theology which explained the peculiar relationship between God and the poor man. We shall find that the same reasoning operates in the case of the desert wanderer.

The desert wanderings are recorded in the Pentateuch, and retold in the book of Psalms. The excaped slaves sinned against God (Num. 14:26-8). He in turn punished them for their transgressions. They had to endure an extended period of wandering in the desert (Num. 14:29-34).[7] As a result of the suffering, the people became responsive to God. He in turn responded to their cries for help(Ps. 107:6 - see v. 4).[8] The Lord granted unto them their wish for they acknowledged Him. The similarities between this theological presentation and the presentation with regard to poverty are astounding.

4. Conclusions

From this discussion of the realities and the theology of homelessness, it is evident that the poor man and the wanderer were considered cousins. The conditions which they individually endured are very similar. Further the theological explanations of poverty and of homelessness contain the same basic features. The expansion of the word ' ﬠ�נ�י to cover both conditions is therefore most logical.

The Prisoner

1. The Root ﬠ�נﬣ applied to the Prisoner

The word ' ﬠ�נﬢ﬩ is used in a number of passages to denote the condition of the prisoner. In most of the verses, this is implicit. Instead of using the Hebrew term for "prisoner" as a parallel to, or as a synonym of the word ' ﬠ﬏ , a word which is in some way symbolic of imprisonment is utilized. In Ps. 107:10 the word ﬡﬡﬢ﬩ meaning "iron shackles" is a synonym for ' ﬠ﬏ . In Job 36:8 the term ﬩ﬦ﬩ ﬢﬡ is used parallel to ' ﬠ﬏ - ﬡﬡ﬩ ﬡ﬩ﬢ .[9] Verbal usages are more frequent. In

Ju. 16:5-6, the infinitive construct is used to modify the verb אָסַר. The meaning conveyed by this combination is "to bind so as to imprison". In Ps. 105:18 the verb עָנָּה is used in conjunction with the word בֶּכֶל, which means "to imprison with fetters".

2. Realities of Prison Life[10]

It will become obvious in this discussion that the life of the prisoner, the wanderer and the poor have much in common. The prisoner also is hungry (Ps. 69:22)[11] and thirsty (Ps. 69:4). To be incarcerated is to be cut off from society. The prisoner feels lonely (Lam. 3:28). His best friends, and even his family have deserted him (Ps. 69:9). Many are those who victimize and persecute him (Ps. 69:5, 15, Lam. 3:46, 52-3). He has become a taunt and an object of reproach to others (Lam. 3:14, 61, 63), even to the lowest scum, the drunkards (Ps. 69:13). No one seems willing to come to his aid (Ps. 69:21). His trouble and grief are all consuming (Ps. 69:18). All the day does he weep (Lam. 3:48-9). He has no peace, no hope, no rest (Lam. 3:17). In utter desperation, he fears that he shall soon die (Jer. 38:8-9, Ps. 102:21[12]). People are plotting to murder him. Oh how he craves vengence against them (Ps. 69:23-6, 28-9, Lam. 3:64-5).

3. Theology

We will notice that the theological process operative in the case of the poor man and the wanderer, also functions in the case of the prisoner.

One is sent to prison because of his sin and transgression against God (Ps. 69:6, 107:10-12[13], Lam. 3:42[14]). Incarceration is one of the punishments meted out by the Diety to those who do not obey Him (Lam. 3:1).

This punishment is not without purpose (Lam. 3:33). It makes the prisoner sensitive to God (Job 36:8-12)[15]. And as man opens unto God, He in turn responds to man (Ps. 102:21, Ps. 107:13-14, 16[16]). The Lord shall free them and remove them from the hateful dungeon. Notice how each step harmonizes with the other theological explanations which we have cited before. In each case there is sin, punishment, response to God, and God's response.

4. Conclusions

We have noted how similar the conditions of poverty, imprisonment and homeless wandering are. The needs of all who endure these life-conditions are indeed parallel. And further, the theological explanations in the three cases resemble one another in every major detail. The use of the term עָנִי to cover these three states is logical and natural.

The Sick Man

1. The Root עָנָה Applied to the Sick Man[17]

There are two verses in which the word עָנִי denotes the condition of illness. The first is Job 30:16 (see v. 17 for proof). The second is Job 30:27 (notice v. 30). The Hebrew word דַל also has this connotation in Gen. 41:19; the cows are sick.

2. Realities of Illness

In this section, we will again notice the relationship between the plight of the sick man and that of the poor man (as well as the wanderer and the prisoner). The similarities are most striking.

The sick man is suffering intense pain. He cannot eat or swallow; he experiences hunger (Job 33:19-20)[18]. If he be a leper, his clothes

are stripped from him. He is not allowed to have his own garment (Lev. 13:45).
Likewise his home may be destroyed, and he be lift homeless, without
permanent shelter (Lev. 14:45).[19] He is indeed all alone (Lev. 13:46,
Job 30:29). All of his former companions have deserted him, probably
out of fear of contagion (Job 19:13-19). And as the poor man, he is
mistreated and oppressed. Many are they who taunt him and hold him in
shame and derision (Job 30:1, 10). In fact some enemies rise up to do
him harm (Job 30:12). And here he is, weak, feeble and crushed, a man
who is about to die (Job 7:5-8; 10:20). The pain of his disease is agonizing
(Job 7:11; 30:16-18). There is no rest for him (Job 30:17, 27). With
moaning and groaning does he pass the day (Job 30:28).

3. Theology

The process theology which we have noted in the case of the poor
man, the wanderer and the prisoner, can be detected in the case of the
sick man as well.

Disease is a form of punishment afflicted for sinning against God
(Deut. 28:15, 35, 60-61). The sinner who violates the Divine command,
receives chastisement, in the form of illness. If the man becomes sensitive
to his sin and repents, then God will save him (Job 33:27-28)[20]. When
he becomes responsive to God, God responds in kind. He listens to man's
prayers. Thus one who recovers from illness is considered divinely
blessed. He is closer to God. In Isa. 38:1-6, Hezekiah's prayer during
his illness moved the Lord to heal him, to extend his life, and further
to deliver him from the Assyrian enemies. Surely the people must have
believed him to be divinely blessed.

Job questions this theology. He denies that the wicked are afflicted

with disease. Rather they thrive and remain healthy (Job 21:7-15).
He further asserts indirectly that those who are ill may not be sinners,
but rather pure, innocent men like himself (his claims of innocence in
chapter 31 intend this). Further he denies that God responds to the
prayers of the ill (Job 30:20). Notice how much of the scheme he rejects.

4. Conclusions

As we continue in our project, we have noticed the similarities
between the poor man, the wanderer and the prisoner. We must now add
the sick man. The realities in which he finds himself resembles theirs.
And further the theological explanations of their plights parallel for
the most part the theological explanation of sickness. Sin is viewed
as the cause of the affliction. God afflicts because man has disobeyed
Him. Man's suffering may make him sensitive to his transgressions, and
lead him on to repentance. When he becomes open to God's word, God
opens to him. He responds to his needs, and rewards him.

Because of these amazing similarities, the application of the term
ʼנ y to sickness was most natural and rational.

II. To Individuals Or Nations

Individual or Nation in Exile

1. The Root הנ‍ע Applied to Individual or Nation in Exile

We will distinguish between the application of the word to the
individual exile and the national exile. In the first category is verse
1 of Isaiah 61. The word ﬠ‌נﬡי‌ם is parallel to three other words, one
of which is ﬡ‌ם‌ﬡ‌ﬡ, exiles. In the second category, ﬠ‌נ‌י as
applied to a nation, there are two references. In Isa. 48:10 the

Hebrew therm is used to signifiey the trial of national exile. Also in II K. 17:20 the verb ,ענה is used as a synonym for a phrase which means "to give into the hands of the enemy". That this refers directly to exile is evident from verses 24-28.

2. Realities of Exile

We shall speak of the conditions of exile as it affects individuals. The reader will then understand the realities which a human exile faces. But we must also remember that the term ענּי can refer to a nation, a corporate body, in exile. The experiences of a national unit may be described in individualized terms. Through the literary device known as personification, this is achieved. Therefore when we speak of the realities of exile in individual terms, we also include the nation.

Once more we will notice the astounding similarities between the individual or nation in exile and the other conditions described by the word ענּי . The exile suffers from hunger and thirst (Isa. 51:14).[21] When his nation was conquered, his wealth was looted. He is therefore in poor economic circumstances (Isa. 55:1).[22] That which remains, his captors seize (Isa. 42:22). Other persecutions are heaped on him. The labor which he performs is harsh and severe (Isa. 14:3, see v. 1). There is no rest for his weary body (Lam. 1:3). The enemy may set a ring in his upper lip as a symbol of his low status (II Chron. 33:11). Or his eyes may be cut out by the merciless victor (II K. 25:7). And he is helpless (Isa. 42:22). There is naught which he can do to resist the conqueror's power. He must bear the brunt of mistreatment and oppression. Even more humiliating are the taunts and reproaches of others (Ps. 137:3). They add to his shame and disgrace. All these persecutions frighten him (Isa. 51:12). The enemy will not stop until they have killed him (Isa. 51:14).

And from these fears well up feelings of self-pity. The exile senses
the tragedy of his lot. Within him beats a broken heart (Isa. 61:1). The
days and nights pass, and he watches the passage of time, grief-stricken.
There is no end to his sorrow and mourning (Isa. 14:3; 61:2, Ps. 137:1).
Self pity gives way to hatred. With a desire for vengence he turns on
his enemies and wishes them ill (Ps. 137:7-9).

3. Theology

Once again we note the process theology associated with the other
conditions described by the term ' עָנִי . The nation and its individual
members have sinner against God (Isa. 42:24 and all the prophets from Amos
through Deutero-Isaiah). They have ignored His commands. In fury He
turns upon them (Isa. 42:25) and punishes them. As they have failed
to listen to Him so shall He ignore them. And by hiding His face, He
permits the enemy to crush them and to lead them captive into a foreign
land. In exile they endure much suffering. And this suffering serves to
refine them (Isa. 48:10). Exile is an automatic expiation for their
former sins (Isa. 40:21).[23] It opens them unto God (Isa. 55:3)[22] and
He in turn opens unto them. He hears their cries and helps them
(Isa. 49:8-12).

4. Conclusions

From this presentation, it is evident that there are great similarities
among the conditions of the poor man, the wanderer, the prisoner, the
sick man, and, now, the individual or nation is exile. These similarities
can be found in both the realm of physical realities and theological
explanations.

III. To Nations

A Nation Experiencing Famine

1. The Root עָנָה Applied to a Nation Experiencing Famine

We find this usage of the word in two verses in the Bible. The one is in I K. 8:35. The verbal form תַעֲנֵ communicates the idea of causing famine. The rest of the passage confirms this (the rain is withheld and the crops wither). The other is the parallel version of the I King's text, II Chron. 6:26. In no other part of the Holy Scripture can we find the word עָנָ used so explicitly to describe a nation undergoing famine.

2. Realities of Famine

In this description, the points of contact between the poor man and others with the nation enduring famine will be most striking.

Obviously in a famine, food and water are at a minimum. The citizens of the nation are in constant hunger and thirst (I K. 8:35, Amos 4:6-7, II Chron. 6:26). When conditions become severe, the people leave their homes and property and wander into another land (Ruth 1:1).[24] They may mortgage their homes and their land (Neh. 5:3). Under such circumstances they, like poor men, would lack permanent shelter. During a famine, the price of food soars. Men must spend exorbitant sums of money to purchase the necessities of life (I K. 6:25). And so they soon exhaust their reserves, and are left impoverished (Gen. 47:16, 18, see v. 13). When they try to borrow money, they are treated mercilessly. Cruel userers charge extravagent rates (implication of Neh. 5:4). To pay for the needed food, they may sell themselves (Gen. 47:19) or their children into

slavery (Neh. 5:5). As a result of these persecution, and the harshest
of all, the drought itself, they sense that they are going to die (Gen. 42:2;
47:19). And this is not untrue. Besides the threat of the famine itself,
there is the menace of destructive diseases which flourish at such times
(Jer. 14:18). In addition to these physical hardships, other forms of
suffering must be endured. The nation experiencing drought is the victim
of taunts by its neighbors (Ezek. 36:30). Its friends desert it and
leave it to wallow in its own helplessness. Under severe conditions,
the inhabitants of the nation seem to lose all moral and social controls.
They may consume the flesh of their own children (II K. 6:28-29).

3. Theology

Once more we shall notice the basic theological pattern described
in all the other conditions termed רעב. Famine is the result of sin
(II Sam. 21:1; 24:10-13, I. K. 8:35, Ezek. 14:13, II Chron. 6:26).
The nation ignores God's word and transgresses. God is angered, and
turns on it with harsh punishments, drought and famine. The suffering
which the nation bears should serve to make it receptive to God (Amos 4:6-8).
It is an opportunity for the citizens to learn that they have acted
perversely. And even more, the famine should encourage them to repent
of their deeds and turn unto God. If they respond unto God,
He will in turn respond. He will hear their cries for help and deliver
them (I K. 8:35-6, implicit in Amos 4:6-8, and II Chron. 6:26-7).
He will reward them with rain.

Considering the entire process theology we must conclude that though
there is a minor variation in one detail, the general tone and structure
of the system is amazingly similar to the other structures discussed so
far.

4. Conclusions

If we compare the realities which the poor man, the wanderer, the prisoner, the sick man, and the individual or nation in exile endure, with the realities of a nation experiencing famine, we are struck by the number of similarities. Indeed even the theological explanations of all of these conditions viritually appear identical.

A Nation Enduring Slavery

1. The Root עֲנָה Applied to Nation Enduring Slavery

In a number of verses the use of the term עֳנִי to connote national enslavement can be found. The word עֳנִי is a synonym for עֲבֹדָה in Lam. 1:3, and עֲבֹדָה means "slave labor" (Ex. 1:14, Deut. 26:6). Ex. 3:7, 17 and Neh. 9:9 require the translation of the term עֳנִי as "slavery". In Deut. 26:7 עֳנִי is synonomous with לַחַץ and עָמָל. Both of these words convey the idea of difficult service, slavery. The verbal form עִנָּה appears in synonymous usage with the verb עָבַד which means "to enslave" (Gen 15:13).

2. Realities of National Enslavement

As we examine the sources, we find once again the basic realities which were associated with the other conditions of עֳנִי . The slaves may suffer from hunger and thirst (Deut. 28:48). As the poor they often lack proper clothing (Deut. 28:48). Their wants may be most extensive, but they lack the resources by which to obtain them (Deut. 28:48). As the exiles, they are frequently taken from their native lands and made to dwell on foreign soil (Gen. 15:13). And like the prisoners, iron chains shackle their bodies (Deut. 28:48). Persecutions, unrestrained

persecutions, plague them. Harsh taskmasters with raised whips stand over them (Ex. 3:7; 5:6). If they fail to accomplish their given tasks, the stinging lash is the reward waiting for them (Ex. 2:11; 5:16). Enslavement may lead to death (Deut. 28:48). The rigorous and severe labor conditions (Ex. 1:14, Deut. 26:6-7) may be too difficult for the weak. They may fade away and be no more. Those who survive find their lots most bitter (Ex. 1:14, and the pain excruciating (Ex. 3:7). No wonder they groan and cry out for help (Ex. 6:5; 13:7).

3. Theology

The theological structure which we have noticed many times, is again present here. However in this instance it is not presented as systematically, nor as completely.

National enslavement is the result of transgressing God's word. He, angered by man's sin, punishes the nation with slavery (Deut. 28:45-48). Probably this affliction results in national repentence. The people become responsive unto God. This we assume, for no passage was found to confirm it. And when the response by the people is forthcoming, God listens to them. He hears their cries and answers them (Ex. 3:7, Deut. 26:7). The process is completed. The sinful slaves are now in a new intimacy with the Diety.

4. Conclusions

The condition of national enslavement is in many ways similar to the suffering of the poor man, the wanderer, the prisoner, the sick man, the nation or individual in exile, and the nation experiencing famine. This resemblance can be seen both in the area of physical realities and theologys. While admittedly we have attempted to reconstruct the theological

process so often cited. Our assumptions do not distort the evidence. Rather they follow most naturally from it.

A Conquered Nation or City[25]

1. The Root עָנָה Applied to a Conquered City or Nation

In several verses the meaning of the root עָנָה is "conquered". In Isa. 51:21 the word is applied to the vanquished Jerusalem (see vs 17-20). The same is true of Isa. 54:11. The verbal form עָנָה in Num. 24:24 means "to afflict by conquest". In II Sam. 7:10 and Nah. 1:12 while the intent is not crystal clear, the context suggests that the verbal form means "to defeat in battle".

2. Realities of Life in a Conquered Nation or City[26]

Here again we shall find numerous similarities among the living conditions in a war-torn nation or city and the various other conditions described by the word עָנִי . The inhabitants suffer from hunger (Isa. 51:19, Lam. 1:11) and thirst (Lam. 5:4). All their property has been destroyed. They are without permanent shelter (Zeph. 1:13). Also like poor men they have not enough money to but the necessities of life. The enemy has looted their wealth (Lam. 1:10). Besides these physical lacks, other hardships are meted out to them. They are continually persecuted (Isa. 51:23). Their captors exact of them slave labor (Lam. 1:3;[27] 5:5). Many of the young men lie slain in the streets.[28] The young maidens are cruelly violated by the agressive victors (Lam. 1:4; 5:11).[29] And the nation is too weak to help itself, to prevent these merciless oppressions. It remains without comfort, without guidance (Isa. 51:18-19; 54:11). Even its former friends who offered it aid and support in times past, have deserted it (Lam.1:2). In fact they have added to the general

oppression. The deserted, helpless community is now a reproach and a taunt to all (Lam. 2:15). Day and night the sound of mourning penetrates the silent streets (Lam. 1:2; 2:11).

3. Theology

It will become apparent that the theological explanation in this case is again the same. The nation and the city act sinfully. They violate the commandments of the Lord (Isa. 10:6; 31:1-4, Jer. 5:6, 11-17; 7:30-34). And He, enraged by their iniquities, rejects them (Isa. 54:8, Lam. 1:1-5). The enemy can then trample them down. The city and the nation are handed over by God to the foe to destroy and to uproot at will. This is the punishment for transgressing. And out of the suffering and shame that they endure, a new relationship with the Diety develops (Isa. 40:2).[30] He responds to their needs and rewards them with great rewards (Isa. 44:26-8; 49:18b-23).[31]

4. Conclusions

It is evident from this discussion that the afflictions of the poor man, the wanderer, the prisoner, the sick man, a nation or individual in exile, a nation experiencing famine, a nation enduring slavery, and a nation or city which is war-torn, have much in common. The resemblances can be discerned not only in the realm of physical realities, but even in the theological explanations of these conditions.

IMITATION OF THE עָבֶד

I. Introduction

We have amply demonstrated that in every condition known as עָבֶד
a theological scheme is at work. Through the suffering which the עָבֶד
endures, he or it develops a closer relationship with the Diety. And
as a result of this relationship, the prayers of the עָבֶד are answered.
He is given certain rewards. Even in those instances where the theology
was not fully developed, this step always appeared. Behind the theological
rationale, we feel that there is a belief at work. And this belief is
that the עָבֶד is an intimate of God. His requests are therefore honored.

In a society which assumes that the Lord has ultimate control of all
forces—and in biblical society this was assumed—to be an intimate of
God is no mean thing. Whatever such a one wishes to receive will be
granted him. But no man will willingly submit to the suffering of an עָבֶד
for an extended period. The hardship is too difficult to endure, even if
a blessing be its reward. But men do not give up easily. A solution was
found by which one could try to gain a closeness with God, without giving
up his easy life for too long a time. The solution was to imitate the
עָבֶד. To assume one or more aspects of his burden for a brief period
so as to receive the blessing associated with the condition. In time
these methods of imitating the עָבֶד became formalized. They were
adopted as religious rituals. But we shall have to postpone a discussion
of this until after we have examined the methods.

II. Methods of Imitating the עָבֶד

Fasting

To fast is to abstain from food or drink or both. Even in Biblical times, the purpose for this procedure was to insure the efficacy of prayer (Isa. 58:4, see also v. 9, Ezra 8:21). Why should fasting move the Diety? The answer is that one, by abstaining from nourishment, becomes an אֵל temporarily. We have demonstrated time after time that one of the lacks of the אֵל is sustenance. To imitate the אֵל is to receive his blessing. One can cry out unto the Lord and receive help. In biblical Judism this become ritualized. On <u>Yom</u> <u>Kippur</u>, the Day of Atonement, one was to fast (Lev. 16:29, 31; 23:27, 29, 32, Num. 29:7, and probably Isa. 58:5).[22]   (See above, p. 6)

Dust and Ashes

A second method is the use of dust and ashes. One may either place them on one's head (Josh. 7:6, II Sam. 13:19, Ezek. 27:30, Lam. 2:10) or wallow or sit in them (Ezek. 27:30, Jonah 3:6, Job 2:8). And why does a person engage in such an unusual practice? The individual does so because he believes that it will make his prayers efficacious (Isa. 58:5, Jonah 3:6, Dan. 9:3). But why should dust and ashes have any significance? At this point we are unable to give a definite answer. The symbolism is most difficult to interpret. Dust is associated with such concepts as impotence (Isa. 47:1, Mal. 3:21), nothingness (Isa. 44:20, Ps. 103:14), subservience (Isa. 49:23, Ps. 72:9), destruction (Ezek. 26:18), and death Ps. 22:16, Job 7:21). To cover oneself with dust, is, perhaps, to indicate that one is in the lowest possible condition. Or we may have a further clue from the passages in Gen. 3:14, Isa. 65:25, and Mi. 7:17. Dust is the food of the serpent. And the serpent is the most accursed of the beasts (Gen. 3:14). To bedick oneself with dust is to indicate that one is cursed, inferior.

Whatever be the symbolism involved, this much we can say with certainty; dust and ashes were always associated with the various conditions described by the word ' עָנִי . The poor man for instance is associated with dust (I Sam. 2:8, Amos 2:7, Ps. 113:7). This may be an allusion to his subservience. The sick man also is to sit among the ashes (Job 2:8). Perhaps part of the treatment for leprosy was to coat oneself with dust (Job 7:5). Furthermore it is connected with imprisonment. The prisoner as we have mentioned dwells in mire, or dust and ashes (Lam. 3:16). Whenever a city or naton was conquered, its inhabitants put on dust and ashes (Ezek. 27:30, Lam. 2:10). And finally one can find mention of these forms in connection with rape (II Sam. 13:19). Perhaps it is an indication of shame (as in Mi. 6:16, 17).

We can now answer the question, why does the use of dust and ashes have religious significance? The answer is that these forms were associated with ' עָנִי conditions. And as the ' עָנָו has a deeper relationship with God, to imitate him is to share in his blessing. The symbolic meaning we connot state with any certainty.

Sackcloth

Another such ritual is to dress in sackcloth. Sackcloth was also used to strengthen the effects of one's prayers (Isa. 58:5, Jonah 3:6, Dan. 9:3). It become standard garb when one desperately sought God's help. As one examines the evidence, one finds that sackcloth is associated with many of the conditions known as ' עָנִי . Whenever a nation or city was conquered by an enemy, the inhabitants dressed in sackcloth (Isa. 15:3, Jer. 6:26; 48:37, Ezek. 27:31). Perhaps this was a symbol of the preparation for exile (implication of Jer. 49:3).

Also one who was sick was to wear sackcloth (Job 16:15). Finally
sackcloth was associated with death. One who mourned for the dead was
to remove his garments and gird his loins with sackcloth (Gen. 37:34,
II Sam. 3:31; 21:8-10). Therefore the individual who put on sackcloth
was attempting to imitate an $'\cdot J \underset{\bullet}{\underset{\tau}{y}}$. By assuming the guise of an $'J \underset{\bullet}{\underset{\tau}{y}}$,
one could share in his close intimacy with God. And by entering this
relationship, he hoped that God would answer his prayers and help him.

The symbolism involved is difficult to interpret. Sackcloth might
have been the ancient shroud. One who died was to be buried in this
rough garment. And since death indicates complete impotence and helpless-
ness, sackcloth symbolized these notions. Or possible sackcloth symbolized
nakedness. One who wears sackcloth is all but undressed. Nudity indicates
dependency and feebleness.

Tearing One's Garment

A fourth way to imitate the $'J \underset{\bullet}{\underset{\tau}{y}}$ was to rend one's clothes.
We have already noticed that frequently the $'J \underset{\bullet}{\underset{\tau}{y}}$ lacks adequate clothing.
Also the evidence indicates that the ritual was associated with conditions
described by the word $'J \underset{\bullet}{\underset{\tau}{y}}$. When one was defeated in warfare, one rent
one's garments (Josh. 7:6). The man who became a leper, a sick man,
had to rip his mantle (Lev. 13:45). Torn garments were the customary
garb of those who became poor (Pr. 23:21). The virgin who was raped had
to tear her dress (II Sam. 13:19). Rending one's clothing was also associated
with death (Gen. 37:34, II Sam. 1:11; 3:31; 13:31). This practice was
associated with all these $'J \underset{\bullet}{\underset{\tau}{y}}$ conditions.

We may again ask why so? Why did men rip their clothes as ritual act
(II K. 22:19, Jer. 41:5, Job 1:20)? The answer must be, because they
believed such a practice efficacious (Joel 2:13 by implication, Job 1:20).

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And why should it be efficacious? As we have shown rending one's garment was associated with the אבל conditions. And men willingly imitated them to receive their special virtue, a closeness to God.

The symbolism is quite interesting. One might say that it indicates nakedness, the helplessness and dependence of a child. Or it might have sexual connotations. It is know that the virgin daughters of the King wore special garments (II Sam. 13:18). After being raped, the garment was torn (II Sam. 13:19). The ripping may have symbolized the rending of the hymen.

Shaving the Beard and the Head

This ritual was also adopted as an imitation of the אבל . One who practiced it believed that it was a proper mode of worship, a mode that would induce receptivity to one's prayers (Implication of Jer. 41:5, Job 1:20). Evidence indicates that these forms were first associated with the אבל . The inhabitants of a conquered city or nation had to cut off their hair (Isa. 3:24; 15:2, Jer. 48:36, Ez. 27:31). Also the leper, the sick man, had his head shaven (Lev. 13:33). And we have learned that these sufferers were destined to be intimates of God. Thus these practices, associated with אבל conditions, were transformed into religious rituals. The purpose was to imitate the אבל so as to share his blessing.

To shave one's hair may also have interesting symbolic significance. It may indicate that one is like a hairless babe, helpless, dependent. Or it could also have a sexual connotation. In the Freudian scheme, cutting one's hair is equivalent to castration. It is a form of self-punishment for the guilt of envying the father, or an indication that one is impotent and insignificant.

Weeping

Another way to imitate the עָנִי is to weep. It is believed by
the mourner that his action will make his prayer acceptable unto the
Lord (implication of II Sam. 15:30-32, Joel 1:13). We have already
noticed in chapter two and in much of chapter three that the עָנִי
constantly cries and moans. The use of this device in religious ritual
originally was an attempt to imitate the עָנִי . The motivating thought
was, if one simulates an עָנִי , then one shall receive his blessing, a
close attachment to God.

The symbolism involved in this ritual act is difficult to imagine.
Perhaps it is to indicate that one is a crying child, impotent and in
great need.

Verbal Formulas

The final way to imitate the עָנִי is to recite the formulas which
he uses in prayer.[33] This would guarantee the efficacy of one's suppli-
cation. In the Psalm literature these formulas are cited before a plea
or following it. Notice how standardized the phraseology is (Ps. 40:18

אֲנִי עָנִי וְאֶבְיוֹן ," For I am an <u>ani</u> and <u>evyon</u>";
Ps. 70:6, the same; Ps. 86:1 כִּי עָנִי וְאֶבְיוֹן אָנִי
"For I am an <u>ani</u> and <u>evyon</u>" and Ps. 109:22, very similar).

III. Conclusions and Discussion

We have discovered in this section that certain ritual practices
were used to insure the effectiveness of prayer. These included fasting,
the use of dust and ashes, tearing one's garment, shaving the beard and
the head, dressing in sackcloth, weeping, and reciting prayer formulas.

It has been amply demonstrated that all of these rituals were in one way or another associated with the conditions described by the word עָנִי . Such imitative forms had a function. The one who used them could temporarily assume the guise of an עָנִי and thereby partake in his intimacy with the Diety. As an intimate, he could be assured that his petitions would be answered.

The significance of these forms cannot be overemphasized. Much of the asceticism in the Judeo-Christian tradition springs from this source. Further many of the ceremonials found in these religious systems developed from these imitative rituals. Fasting, weeping, tearing one's garment, etc. play a role today in religious observance. If a study could be made of all the ritual forms which are attempts to imitate the condition of the עָנִי , it should prove most interesting and important. But we must always keep in mind that the belief operative in all these ceremonials is that the עָנִי has a close attachment with the Diety.

SUMMARY AND CONCLUSIONS

The purpose of this chapter was two-fold. First we have attempted to describe the conditions, in addition to poverty, which the term עָנִי denotes. Secondly, we have investigated the various means by which one can mimic the עָנִי in order to receive his blessing.

In the first section, it was demonstrated that the term עָנִי can be applied to individuals, and nations or cities suffering certain hardships. The hardships include those of desert wandering, sickness, imprisonment, exile, famine, slavery and conquest. It became apparent in the discussion that these afflictions have much in common. The realities, the physical and emotional pressures, are almost identical. Likewise the theological explanations of these realities are similar. As in the case of poverty, sin causes suffering. God, angered by the transgression against Him, punishes the guilty. That is the source of the condition called עָנִי. But out of this punishment and hardship, a closer relationship between God and the afflicted one evolves. The relationship results in rewards. God helps those who are in a close relationship with Him. To every condition known as עָנִי including poverty this theology applies.

The עָנִי is thus closer to God. This is his blessing, amidst all the suffering. Others wished to be as intimate with God as the עָנִי. However they were unwilling to endure the difficult suffering for an extended period of time. And so there developed a series of ritual practices. These practices were forms by which one could imitate the עָנִי temporarily and receive the benefits due him. These ceremonials include fasting, putting on dust and ashes, wearing sackcloth, rending one's garment, shaving the beard and the hair, weeping and reciting formulas.

Each of these forms had been so definitely associated with עָנִי conditions that they became symbols of them. These imitative rituals were, in time, adopted by formalized religion. One can find numerous examples in modern Christianity and Judaism. In fact at the heart of the Judeo-Christian asceticism is the belief that the עָנִי is more intimate with God. Therefore to assume his suffering is necessary for one who would be deeply religious.

The facts which we have cited lead to certain speculations. The theological explanation of all of these afflictions seems to be a rationalization. It is an attempt to intellectualize a belief, namely that the עָנִי is intimately attached to the Diety. If this assumption is untrue, then we should never be able to explain the ceremonial imitations of the עָנִי. Religious ritual springs forth from belief and not from theology. Further, we may suppose that this belief was of ancient origin. Possibly it developed from the attitudes toward the wandering nomad in the earliest period of biblical history. In time, the belief was applied to other conditions which bore striking similarities to nomadic life. This would explain the common theology found in all cases of עָנִי.

These speculations have further significance. They may explain certain biblical developments. We may discuss here only one. In early literary prophecy, national destruction and exile were foreseen. They were thought to be the necessary consequences of the sinful ways of the people. By the time of the later prophets, when exile was a reality, the return was predicted. How can this shift be explained? How can one set of prophets foretell exile and a later group, the return from exile? The two concepts of the future appear contradictory. The explanation for this follows from our speculations. Once the people were in exile, they

endured much hardship. Their plight was similar to the plight of the ancient עָנִי . And as he was believed to be intimate with God, so were they. God had to respond to their needs, therefore. He had to gather them in from the exile. Ezekiel, Deutero-Isaiah and their contemporaries explained this in different terms. They sought logical and theological solutions. But these were mere rationalizations for an underlying belief, the belief that the one who suffers an עָנִי condition must receive a reward from God.

FOOTNOTES

1. The word ‏מְנוּדִים‏ which modifies ‏עֲנִיִּים‏ in Isa. 58:7 can mean "to be forced to wander, to be restless". For these translations see Brown, Driver and Briggs, <u>A Hebrew and English Lexicon of the Old Testament</u>, pp. 923-4. One could say that this strengthens our argument that the word ‏עָנִי‏ means wanderer in this passage.

2. In Deut. 8:3 the verb ‏יַעֲנֶךָ‏ is used as a synonym for the verb ‏עָנָה‏. We have just seen that the participle ‏עָנֵב‏ can mean nomad.

3. Deutero-Isaiah pictures the return from Babylonia to Palestine as a second exodus (notice particularly Isa. 49:9-12). On this journey through the wastelands God will grant special consideration to the exiles. They shall not experience hunger, thrist, or unendurable heat. This is in contrast to most desert wanderers who endure these conditions.

4. While on the subject of food, we might digress here to discuss the meaning of Deut. 16:3. The verse prohibits the eating of unleavened bread on Passover. It commands that one partake only of ‏לֶחֶם עֹנִי‏ ‏מַצּוֹת‏. What is the meaning of these three words? We know that ‏מַצָּה‏ is unleavened bread, bread that has not risen. And this ‏מַצָּה‏ is called ‏לֶחֶם עֹנִי‏. The exact connotation of these two words cannot be understood without examining the remainder of the passage. The purpose of eating this ‏לֶחֶם עֹנִי‏ is stated "... in order that you may remember the day of your departure from Egypt...". One partakes of it not to recall the affliction of Egypt but the exodus. And this exodus was a wandering experience, a wilderness experience. The verse has another section following the command to eat unleavened bread. It states "... for in haste you left Egypt...". Somehow the ‏לֶחֶם עֹנִי‏ is connected with the hasty departure from the land of the Nile. Thus we have noticed two things about the ‏לֶחֶם עֹנִי‏. It is a symbol of the homeless wandering,

and further it is connected with the hasty exodus.

Now let us turn to other references which mention אֵבָה to see what we may find. We notice first that it is the food prepared for desert wandering (Gen. 19:3, Ju. 6:19, I Sam. 28:24). Secondly we discover that the host visited by a wanderer prepares the meal as rapidly as he can. Abraham and Sarah for instance rush hurriedly to provide the three strangers with nourishment (Gen. 18:6-7). In I Sam. 25:18 the same is true. From this evidence it appears as if the אֵבָה was the standard fare of the desert wanderer, and further that all his food is prepared in much haste. When we turn back to Deut. 16:3 we notice the same elements. The אֵבוֹת are associated with speed and with wandering. It is therefore most fitting to translate the words לֶחֶם עֹנִי as "the bread of wandering". If this be accurate then we have another text in which the word עֹנִי indicates homelessness.

5. The implication of the verse is that for one's garment not to wear out in the desert is unusual. It is a sign of God's particular concern for the wandering Israelites, and the special treatment which He gave them. If this was the exception, then we assume that the garment of most wanderers wears out in the desert.

6. The anceint myth of the curse of Cain in Genesis 4 confirms this. Notice that even though Cain is cursed with the lot of a desert wanderer (v. 11-12), he receives a blessing from God. In verse 15 God places a protective sign upon him so that no one shall slay him. Cain, the ancestor of all homeless wanderers, is peculiarly blessed by the Diety.

In one way this passage contradicts our speculations. Cain,

the wanderer, is not an intimate of God. Rather God hides His face
from him (v. 13). We must admit that we cannot resolve the con-
tradiction. All we can assert is that this aspect of the myth does
not reflect the general attitude toward the wanderer.

7. The idea that desert wandering is a punishment from God troubled
the Deuteronomic historians. They had to explain why God should
afflict the very slaves whom He had delivered from Egypt. Why
should He have punished those whom He felt worthy of His help?
Why should these sinless people endure the sufferings of wilderness
life? It was obvious that the inital wandering of Israel in the
desert could not be explained as a consequence of sin. And so the
theologians offered two alternative solutions. The first was that
the desert experience was a trial (Deut. 8:2). It was a means of
testing the people's mettle to see whether they were worthy to receive
and maintain God's law. In the Akedah story (Gen. 22) the same
concept of suffering appears. The guiltless are afflicted in order
to discern their merit. If they pass with an "A", a reward is given
them. The second solution is stated in Deuteronomy 8:3. The suffer-
ing without sin was a didactic device. God played the role of a
teacher and the children of Israel the role of His students. The
lesson which he wished to teach was that man does not live by bread
alone, but rather by dependence on God. And so God, the teacher,
intentionally withheld the necessities of life, inflicted suffering,
and then fulfilled all their wants. Thus they could learn that God
was behind it all, that it was he upon whom they had to depend for
life, itself. The two solutions differ. In one case God inflicts
in order to learn, in the other in order to teach. In the first he

wishes to discern a man's character, in the second to improve it.

8. In the book of Numbers, we find that the theological process is vaguely described. Suffering does not seem to lead to man's response to God, nor God's favor in return. These steps appear to be missing. In their place are substituted two new ones. When the people are afflicted, Moses may or may not cry out on their behalf. His intercessions may result in God's grace (Num. 11:1-3). His failure to intercede induces further afflection (Num. 14:26-45). This idea of an intermediary is unique in our study. An interesting sidelight to this is God's response to the intercessions. He may fulfill none of it, some of it, or all of it, depending on His own decision (Num. 14:1-23, particularly vs. 13-23). God's freedom of will is protected. He is under no compulsion as in the other theological explanations of צ ל which can be found in this chapter and the preceding one.

9. The Hebrew אִם־אֲסוּרִים בַּזִּקִּים יִלָּכְדוּן בְּחַבְלֵי־עֹנִי seems to mean "And if they are bound up with fetters, even led captive in bonds of imprisonment". The words אֲסוּרִים and בַּזִּקִּים חַבְלֵי are associated with imprisonment. See footnote .

10. One who attempts to structure the realities of prison life in biblical times is faced by one major difficulty. There are but few direct statements about it in the Bible. If one were to use these and these alone, he could not convey an accurate nor adequate picutre of conditions. It is necessary, therefore, to utilize other materials, particularly the poetry. Poetry is an imaginative form. It communicates by means of images rather than direct statements. One who interprets them can never by absolutely certain that his

interpretation is the only one. He can only state his position and relate the evidence for his position.

It is our contention that Psalm 69 and Lamentations 3 (allude to) the conditions of prison life. First we will discuss Psalm 69. In verses 2 and 3 the speaker describes himself immersed in mud (צִיֵוֵן) without standing room (אֵין מָעֳמָד). Water seems to be threatening to engulf him (3. בָאתִי בְמַעֲמַקֵּי-מַיִם). We must say that the expressions appear to be exaggerated. At first glance the verses could be construed to refer to one drowning in the sea. This is ruled out on the basis of the context. It would be difficult for someone to put on sackcloth while sinking in the sea (see v. 12). Most likely the speaker is in a pit of mire; the watery mud gives under his feet and seems ready to swallow him up alive. We know that while Jeremiah was in prison he was faced by similar conditions (Jer. 38:6; when the verse asserts that there was no water in the pit, it probably refers to drinking water, for one could not sink down into solid matter). Further in verse 5 of Psalm 69 the speaker claims that he did not steal (לֹא גָזַלְתִּי) and that his enemies lied (אֹיְבַי שֶׁקֶר , (perhaps emend to אֹיְבַי)), presumable about him. One could conclude from this that he had been falsely charged with theft, the penalty for which would be imprisonment. The words יֹשְׁבֵי שַׁעַר in verse 13 imply that he was in court. Verses 15-16 are similar to verses 2 and 3. Notice also that the speaker wishes that his enemies might experience the same hardships which he has had to endure. The words פַּח "trap" and מוֹקֵשׁ "snare" seem to allude to prison. His enemies should be in pitch blackness,

probably the blackness of the cell (see v. 24a). As one examines
the psalm up to verse 30, one finds that there is nothing which would
disturb our contention that Psalm 69 describes prison conditions.
In the section entitled Realities of Prison Life, we shall use
verses from the psalm to describe the conditions of imprisonment.
Passages will also be referred to in the section entitled Theology.

Lamentations 3 is similar. The Interpreter's Bible, Vol. VI.,
would bear this out. On page 23 it states, "... this poem must be a
personal lament, not a dirge by or for the city... . The author seems
to have the experience of Jeremiah in mind (cf. Jer. 38:6-13) and
may in fact be playing the role of Jeremiah in the poem." We know
that the experience in Jer. 38:6-13 is his prison experience. The
allusions to imprisonment in verses 7, 9, 53, and 55 are too obvious
to require additional comment. We shall use verses from this poem
freely to illustrate certain points in our sections on The Prisoner.

11. The words וַיִּתְּנוּ בְּבָרוּתִי ראֹשׁ are to be
translated "And they served (me) poison (inedible food) for my diet
(meal)...". It is obvious that the speaker must be hungry.

12. Notice the parallelism of אָסִיר (prisoner) and בְּנֵי תְמוּתָה
("people doomed to die").

13. These verses tell about prisoners. Notice in verse 10 the words
 ישְׁבֵי חשֶׁךְ וְצַלְמָוֶת "those who dwell in
blackness and deep darkness". 10b we have discussed in the section
The Root ענה Applied to the Prisoner.

14. A proper question would be; Was Jeremiah a sinner that he should
suffer imprisonment? Jeremiah did rebell against God's command
that he assume the duties of a prophet as in Jer. 15:10-18. God

chastises him in **v.** 19 and charges him to repent. One can only
repent if one acted contrary to the Divine Will—if one sinned. It
is highly possible that Jeremiah conceived of his stay in prison
as a punishment for his transgressions.

15. The passage in Job 36 is of basic importance for several reasons.
First of all the theology which it presents is a slight modification
of the process which we have met so far. When one is suffering from
imprisonment (v. 8) due to sin (implication of vs. 9-10), one does
not automatically respond to God. Rather during the period of
affliction, God reveals to man his sin (v. 9). He makes man aware
that what he is enduring is a form of musar (v. 10a), and commands
him to turn aside from his evil ways (v. 10b). But man is under
no compulsion to respond to this, as the other explanations supposed.
Man is free either to listen and gain his reward (v. 11) or to refuse
and suffer the consequences (v. 11). The author of Job insists
on man's free will and denies that suffering automatically occasions
repentance. In contrast to this, we have noticed that the author
of Numbers insists on God's free will (see footnote 8 above).

The passage is important for a second reason. In verse 8 the
words $\square$ ' $?$.' $\Delta \overset{\vee}{.}$ $\square$ ' $\overrightarrow{P}$ $\overset{.}{.}$ and ' $\overset{.}{.}$ $\overrightarrow{J}$ $\overrightarrow{D}$ convey
the idea of imprisonment. The word $\int \cdot' \overrightarrow{T} \overset{.}{?} \overset{.}{\underset{\top}{\rlap{.}\rlap{.}}}$ seems to hint at
capture in warfare. The implications of all of the words combined
is that they refer to one imprisoned in time of war. Such imprisonment
may take place either in the captured city or in a foreign nation.
The word ' $\underset{\top}{\rlap{.}}\rlap{.} \rlap{.}$ can apply to either a city destroyed by an enemy or
a nation in exile. Thus we cannot determine under these circumstances
whether one is an ' $\underset{\top}{.}\rlap{.} \rlap{.}$ by virtue of being a prisoner, or an

inhabitant of a captured city, or a member of an exiled/nation. We shall assume the word refers to all three.

16. These verses obviously deal with imprisonment. Ntoice the words

    ‏תִּשְׁךְ‎ and ‏בְּצָרִי‎ (v. 14a) as in footnote 13 above. The phrase ‏וְאִסוֹרִיהֶם יְנַתֵּק‎ "and their bands He cuts loose" in 14b suggests setting free a prisoner. Finally the language of verse 16:‏כִּי־שִׁבַּר דַּלְתוֹת נְחֹשֶׁת וּבְרִיחֵי בַרְזֶל גִּדֵּעַ‎ "For He breaks down the bronze doors, and cuts asunder the iron latches", seems to convey the picture of a prison.

17. The type of illness which the sources refer to is probably some kind of communicaibe disease.

18. Passages from Job shall be cited freely in this section and the next. We have previously stated that illness was undoubtedly the major cause of Job's misery (see chapter two, footnote 8). When Job describes his suffering or his reactions to his suffering, he is describing the realities of sickness.

19. It is interesting to observe that the leper is confined in a prison-like dwelling for the period of contagion (Lev. 13:5). He must, therefore, share many of the privations which the prisoner endures.

20. This aspect of the theology is a modification of the standard position. Generally one finds that hardship induces an automatic response to God. Here it does not. Man's willingness is necessary. The same idea is found elsewhere (see footnote 15 above).

21. The word ‏נָעֶה‎ in Isa. 51:14 means "captive exile". The verse speaks of one who is imprisoned while in exile. See The Interpreter's Bible, Vol. 5, p. 600. II K. 25:27 alludes to this also.

22. We take this verse to be part of the Deutero-Isaianic message, addressed to the exiles. This is in accordance with the view expressed in The Interpreter's Bible, Vol. 5, p. 642.

23. Ezekiel seems to express this idea symbolically (Ezek. 4:4-6). In Jeremiah 29:10-14, while the concept of exile purging one's sins is absent, the turning of the people to God appears to be an automatic response. He in turn must respond to them.

    An interesting point, in this regard, is Deutero-Isaiah's own dilemma. In Isa. 40:2 and 48:10 he assumes that exile induces an automatic cleansing. And the implication is that since the people are clean, they are also worthy of God's deliverance. If the process is so mechanical, what then is the purpose of the prophet's mission? Why should the people pay any attention to him if their suffering itself will bring on redemption? Deutero-Isaiah is aware of this problem. In Isa. 55:3 he contradicts himself and asserts that God will not help the people until they listen to His words (which Deutero-Isaiah speaks). This is speaking out of both sides of the mouth at one time.

24. They would then become exiles. Thus the two conditions are related.

25. We have included this section under the general subdivision, To Nations. Our reason is that the city is frequently a personification of the nation.

26. Among the sources referred to in these sections are Lamentations 1, 2 and 5. These poems are most probably descriptions of a conquered Jerusalem. See Robert H. Pfeiffer, Introduction to the Old Testament, p. 720-722, and Julian Morgenstern, "Jerusalem-485 B.C.", Hebrew Union College Annual, Vol. XXVII (1956), pp. 106-7. While there are

many controversies about the date of composition, no one seems to question the subject matter.

27. Lamentations 1:3a should be translated "Judah has gone into exile away from slavery and much harsh service." As we have seen, the inhabitants of a conquered city may be forced to do slave labor. The deportation into a foreign nation would be a separation from such labor.

28. A conquered city is sometimes called "a barren woman" (Isa. 54:1). The reason is that her children are either killed or taken into captivity. We have noticed in chapter one that the root ענה can refer to barreness. The analogy of the conquered city may offer a clue to the evolution of the application of the word עני to the concept "childlessness". Or it may be that a sterile woman shares much in common with the עני. She may be lonesome and unloved (implication of Isa. 54:5). Likewise she may experience great shame and confusion (Isa. 54:4).

29. In chapter one we mentioned that the verb ענה can mean "to rape". The origin of this may have been from the sexual violation of the young maidens following conquest.

30. Isa. 40:2 implies this. Inasmuch as the city has paid off her guilt through suffering, she is now pure enough to come back to the Lord. Her intimacy with Him is restored.

31. This solution to the problem of why the nation shall be restored to its former status is not the only one. Teh prophets Ezekiel and II Isaiah offered alternatives. But these are rationalizations for an underlying belief that suffering leads to reward.

32. Notice how the verb ענה comes to mean "to fast". Obviously it was based on the ani's lact of food and drink.

33. By the words "the final way" we mean the final way which we shall
discuss here. Other imitative forms could be found in the Bible.
But for our purposes our presentation is adequate.

SUMMARY AND CONCLUSIONS

The first chapter consisted of a study of the word עָנִי and its synonyms. It was discovered that these words may have negative and positive connotations. The negative connotations are those which describe lacks. These lacks include material, civil, social, and psychological or mental. The positive connotations are those which describe the possession of virtues. These virtues include humility, religious communion, wisdom, salvation, and righteousness.

These connotations are qualities, characteristics, or features of certain entities. In the second chapter we discussed one of these entities, the poor man. Among the hardships which he must endure are hunger, oppression, lowly status, etc. Others mistreated him. Rarely did anyone deal kindly with him. To this mistreatment he reacted with desperate acts. Social attitudes regarding poverty developed. They reveal a basic ambivalence. On the one hand they reflect hostility toward the poor; on the other hand they reflect a mystical belief about their sanctity and virtue. In time the positive attitudes motivated idealists to do something to help the needy. The most concrete expression of these ideals is contained in the civil and ceremonial law of the Penteteuch. The law attempted to meet the needs of the poor, to remove the oppression, and to treat them with equality and strict justice. Other ideals were expressed by the prophets and their spiritual progeny. These expressions, in the form of moral imperatives, also were designed to ease the plight of the poor. In time a theological explanation of poverty evolved. This was a process theology to rationalize the accepted belief that the poor man was uniquely blessed. The sequence of the process was as follows: man sins; God punishes him with poverty; the punishment

causes man to turn unto God; God responds when man is receptive to Him.
Thus the poor man ultimately becomes an intimate associate of God. Those
who treat him well shall be rewarded. Those who mistreat him shall be
punished. Job in particular questions every phase of the theology.

The other entities to which the word $'\text{J}\,\underline{\text{y}}$ and its synonyms apply
were discussed in chapter three. These included the desert wanderer,
the prisoner, the sick man, an individual or nation in exile, a nation
suffering enslavement, a nation enduring famine, and a city or nation which
is destroyed and conquered. All of these entities, in these life-
circumstances, share certain hardships in common with each other, and
with the poor man. Even more significant, the theological process
operative in these conditions, parallels the theological process of
poverty. Only minor variations could be detected. Ultimately all of
these conditions result in a religious communion with God. Others
wished to partake in this communion, but preferred not to endure the
rigorous suffering. Ritual forms developed which imitated elements of
the $'\text{J}\,\underline{\text{y}}$ conditions. One who participated in these rituals believed
that by mimicing the $'\text{J}\,\underline{\text{y}}$, he would receive his blessing, an intimacy
with the Diety. These forms included fasting, the use of dust and ashes,
putting on sackcloth, tearing one's garment, shaving the beard and the
head, weeping and reciting formulas. The belief which motivated the
imitative rituals, namely that the $'\text{J}\,\underline{\text{y}}$ was closely associated with
God, was the subject of speculation in chapters two and three. Possibly
the belief originated with the wandering nomad. Evidence indicates
that he was considered especially holy. As society advanced, other
conditions such as poverty, imprisonment and the like appeared. They
bore a striking resemblance to homeless wandering. The belief about the

desert wanderer was transfered to them. Furthermore, this belief was
rationalized by the development of a process theology.

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