

A Study of the Root | Jh in the Bible

by

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Clyde T. Sills

In memory of a friend who
truly possessed / h

Arthur Scott Corzen

Table of Contents

Introduction		Page
Chapter One	The Form ·Jh as an Attribute of God,	2
Chapter Two	The Use of Derivatives of Jh as Attributes of Man.	6
Chapter Three	Forms for "Entreaty" From the Root Jh .	12
Chapter Four	Terms of "Dispensation and Receipt of Favor."	31
Chapter Five	The Special Form oJh .	44
Chapter Six	Miscellaneous Verses.	45
Conclusion		50
Notes		52
Bibliography		66

Introduction

I have undertaken a study of the use and meaning of derivatives of the root $\sqrt{\text{ח}}$ in the Bible. In my study I collected the pertinent passages and data and arranged them for analysis in their proper categories. I do not consider proper nouns derived from this root to fall into the purview of my paper.

This study embraces our word in various categories. First, we find $\sqrt{\text{ח}}$ as an attribute of God in the following: A. Israel being urged to repent; B. God speaking to Moses about Himself; C. Man addressing God directly, chiefly in petition.

Second, we take up three categories of derivatives used as attributes of man: A. The noun form $\sqrt{\text{ח}}$; B. The participle form of the *kal* ($\sqrt{\text{ח}}$) and *poel* ($\sqrt{\text{ח}}$); C. Other forms of the verb.

Third, we have four categories of derivatives which are found as terms for entreaty: A. The feminine noun $\sqrt{\text{ח}}$; B. The masculine noun $\sqrt{\text{ח}}$; C. The *kal* and *hithpael* verb forms; D. The special formula $\sqrt{\text{ח}}$.

Fourth, we study derivatives of the root $\sqrt{\text{ח}}$ which are used for dispensation of favor to man or the receipt of favor by man: A. The *kal* verb, in the context of God dispensing compassion to man; B. The noun forms, in the context of God's dispensing His compassion to man; C. The nouns and verbs, in the context of man's receiving or not receiving favor from man or God; D. The idiomatic formula $\sqrt{\text{ח}}$ ($\sqrt{\text{ח}}$).

Fifth, we list the three categories of the meaning of the ossified form $\sqrt{\text{ח}}$: A. The sense of "undeserved" or "without cause"; B. The sense of "gratuitously" or "for nothing"; C. The sense of "to no purpose" or "in vain".

Sixth, we examine miscellaneous verses containing derivatives of $\sqrt{\text{ח}}$.

Chapter I. The Form חַנּוּן as an Attribute of God

The form חַנּוּן, "compassionate," is used exclusively in the Bible as an attribute of God. This form is found thirteen times:

A.

When Israel is urged to repent:

- (1) Joel 2:13 וְקַרְעוּ עֲגִמָּה וְאֵל-גְּדִיכָם וְשִׁירְוּ אֵל
יְהוָה אֱלֹהֵיכֶם כִּי חֲנוּן וְרַחוּם הוּא אֱלֹהֵינוּ
וְרַחֵם חֶסֶד וְחַנּוּן עָלֵינוּ - הַרְעָה.

The prophet urges the Israelites to repent of their evil.

- (2) II Chronicles 30:9

כִּי בְּשׂוֹמְכָם עַל יְהוָה אֱלֹהֵיכֶם וְקִנְיָם לְרֹחֲמֵיכֶם
שׂוֹמְכִים וְעֹשִׂים עֲוֹנוֹת עֲלֵיכֶם כִּי חֲנוּן וְרַחוּם
וְאֵל-יִסּוּר בְּנֵי מִצְרָיִם אֱלֹהֵינוּ
Hezekiah urges Israel to keep the Passover, that they might find com-
passion with their captors and return to the land.

B.

When God speaks to Moses about Himself:

- (3) Exodus 22:26 כִּי הוּא כְּסוּיָהּ עֲקֵבָה הוּא
שְׁמֵאלוֹ עֲצֵנוֹ קֶמֶחַ וְשֶׁכֶר וְהִיב פִּי
וְצָדִק אֱלֹהֵי וְשֹׁמֵר פִּי בְּחַיִּין אֱנִי

In the פְּסָלִים, God instructs Moses concerning the restoration of a
neighbor's pledge, for when he cries, "I, God, hear, for I am חַנּוּן."

- (4) Exodus 34:6 וַיִּצְגַר יְהוָה עַל פָּנָיו וַיִּקְרָא יְהוָה יְהוָה
לֵאלֹהֵינוּ וְעַל פָּנָיו אֱלֹהֵינוּ וְרַחֵם חֶסֶד וְחַנּוּן וְאֵל-יִסּוּר

When the Lord replaces the broken tablets of the law, He presents him-
self before Moses at Sinai and proclaims the above.

C.

When man addresses God directly, chiefly in petition:

Jonah reveals that he had earlier fled from God at Tarshish because he knew God to be YH, and thus he feared he would be called on by God to help save the foreign Nineveh from destruction.

ואתה אגני' אף-רחוק וחבול
אנך אפי' ורך-חם ואות

דאס וואס איז געווען
אין דער וועלט

זכר עשה עבדא את' / בלנד / ורחוק יהיה.

(9) Psalm 112: 4 זרח ב'הם אור ע'שרים ב'ים
ו'ג'הם, ו'ג'הם

is happy. God shines as a light in the darkness to the upright, for He is right!

The psalmist declares his love for the Lord for hearing his supplications.
The Lord is /136 .

א'פ' ארץ ירושלים - חסד

(12) Nehemiah 9:17 - וְהָיָה כִּי יִשְׁמָעֵל יִשְׂרָאֵל בְּעֵינֵי הַמֶּלֶךְ וְיִשְׁמָעֵל יִשְׂרָאֵל בְּעֵינֵי הַמֶּלֶךְ
 וְיִשְׁמָעֵל יִשְׂרָאֵל בְּעֵינֵי הַמֶּלֶךְ וְיִשְׁמָעֵל יִשְׂרָאֵל בְּעֵינֵי הַמֶּלֶךְ
 וְיִשְׁמָעֵל יִשְׂרָאֵל בְּעֵינֵי הַמֶּלֶךְ וְיִשְׁמָעֵל יִשְׂרָאֵל בְּעֵינֵי הַמֶּלֶךְ
 The verse is part of a public confession of sin by Israel before

3

Chapter II. The Use of Derivatives of $\sqrt{h}$ as Attributes of Man

There are in the Bible three categories of derivatives of the root $\sqrt{h}$ which are used as attributes of man: A. The noun form $\sqrt{h}$; B. The participial forms of the Kal and Poel, $\sqrt{h}$ - $\sqrt{hN}$; and C. Other forms of the verb.

A.

As an attribute of man, the noun form $\sqrt{h}$ appears on nine occasions. Seven instances of $\sqrt{h}$ are found in the book of Proverbs, and one in both Nahum and Psalms. In every instance the verses deal with a person speaking to or about man. While $\sqrt{h}$ is used elsewhere, it is never used as an attribute of God. It appears several times as something which is dispensed by God. It appears also in an ossified formulation whereby man seeks the favor or patronage ($\sqrt{h}$ $\sqrt{h}$) of his fellow-man or of God.

Of the occurrences of $\sqrt{h}$ as an attribute of man, seven of these are favorable characteristics: Psalm 45:3; Proverbs 11:16; 22:1; 22:11; 1:9; 3:22; and 5:19. The first four verses listed above use $\sqrt{h}$ with the meaning "tenderness" or "kindness." The last three use $\sqrt{h}$ in the sense of physical beauty; "comely," "adornment," and "graceful," respectively.

The remaining two occurrences, Nahum 3:4 and Proverbs 31:30, are unfavorable qualities that man possesses. In these instances $\sqrt{h}$ may be rendered respectively as: "alluring" and "glamor."

(1) Nahum 3:4 מֶרֶק זָמִיר זֹנֶה וְכָסִיף
כְּסִיף הַמֶּלֶךְ אֵיךְ בְּזִמְרִים וּמִשְׁחִים
בְּכֶסֶף

Nineveh is to be overthrown for her sins.

(2) Psalms 45:3 דְּכִימָה מִבְּנֵי אֲדָם הַזֶּה
זֶה - בְּ כֶסֶף אֵלֶיךָ
A psalm addressed to the king by the sons of Korah.

(3) Proverbs 1:9 כִּי עֲלֵיתָ הָן הֵם עֲלֵיךָ
 עֲלֵי עֲלֵיךָ

Parents' teachings are comparable to decorations worn about the head and neck.

(4) Proverbs 3:22 וִיחַיִּי חֵן וְחַסְדֵּךְ וְיִשְׁמְרֵךְ וְיִשְׁמְרֵךְ

Wisdom and discretion are as life for the soul and "grace," J.P.S., or "adornment," R.S.V., (ח) for the neck.

(5) Proverbs 5:19 אִשְׁתְּ אֲהַבִּים וְיִצְלָתְךָ - חַסְדֵּךְ
 יִשְׁמְרֵךְ - חַסְדֵּךְ תִּשְׁמְרֵךְ תִּשְׁמְרֵךְ

The proverb urges chastity and fidelity to one's mate.

(6) Proverbs 11:16 אִשְׁתְּ חַסְדֵּךְ - חַסְדֵּךְ
 יִשְׁמְרֵךְ - חַסְדֵּךְ

The proverb tells us that a woman who is kind (ח) reaps honor while a man who is violent reaps only riches.

(7) Proverbs 22:1 שֵׁם טוֹב וְעֲשֵׂה טוֹב
 מִרַּבְּ הָעֲשָׂה

One should choose a good name and kind actions (ח) rather than a multitude of riches.

(8) Proverbs 22:11 אִישׁ חֲנוּן - חֲנוּן
 יִשְׁמְרֵךְ - חֲנוּן

The man who speaks tenderly or kindly (ח) will have the king as a friend.

(9) Proverbs 31:30 עֲקֵר וְחַסְדֵּךְ - חַסְדֵּךְ
 יִשְׁמְרֵךְ - חַסְדֵּךְ

The proverb speaks in praise of a worthy woman. Cherm (ח), J.P.S., which is considered deceitful, is contrasted with the fear of the Lord which is

worthy of praise.

112

The Kal Participle of the root /Jh, i.e., /Jih, appears seven times in the entire Bible. Four instances in Psalms and three in Proverbs. In all seven occurrences, it is an attribute of man. In every instance /Jih refers to a favorable attribute of a man, "generosity." In Psalm 109:12 the wicked adversary of the psalmist is said to be undeserving of such "generosity" (/Jih).

In every instance where $\frac{1}{100}$ is used, it is noteworthy that it is associated with the exaction of monetary payment. Our word appears with a derivative of $\frac{1}{100}$, $\frac{1}{1000}$, or $\frac{1}{10000}$; or with $\frac{1}{100}$ or $\frac{1}{1000}$. Its sense is not to lend at a "maximum rate of interest."

In those verses where man is urged to be rich, "generous," it is explicitly stated that he will receive benefits from the Lord.

(10) Psalm 37:21 | לִי ה' אֱלֹהִי, וְלֹא יִשְׁכָּח
לִי ה' אֱלֹהִי, וְלֹא יִשְׁכָּח

The psalmist tells us that the wicked do not repay their loans while the righteous man is generous.

(11) Psalm 37:26 כח - חיון
יחזקאל 18:26

The righteous is generous and his seed is blessed.

(12) Psalm 109:12
 'ה' - שם קודש יישיב ידו - שם
 'ה' - שם קודש יישיב ידו - שם

The Psalmist declares that neither his wicked adversary nor his children is to be the recipient of kindness or "generosity" (J/In).

(13) Psalm 112:5
 חסד - אלהים יתן
 וחסד - אלהים יתן

The psalmist equates the man who deals "generously" (131b) with the man

who lends with righteousness.

(14) Proverbs 14:31

עוֹדֵף ה' עֲלֵי הָעָם
וְהַיְוֹן עֲלֵי הָעָם

One honors the Lord by dealing "generously" (עוֹדֵף) with the poor, while one blasphemes the Lord by oppressing the poor.

(15) Proverbs 19:17

מִי שֶׁעוֹדֵף עַל הָעָם יִהְיֶה
יִשְׁכַּח - יִשְׁכַּח

The man who is "generous" (עוֹדֵף) to the poor will receive recompense from the Lord.

(16) Proverbs 28:8

מִי שֶׁעוֹדֵף עַל הָעָם יִשְׁכַּח
וְהַיְוֹן עֲלֵי הָעָם

The usurer will not profit by his ways while the man who deals "generously" with the poor will.

B.2.

The Poel participle (עוֹדֵף) appears once in the text of the Bible and, like עוֹדֵף, it is an attribute of man and is associated with the exaction of monetary payment from the poor. And, as with עוֹדֵף, the possessor of the quality of "generosity" (עוֹדֵף) will receive benefits.¹

(17) Proverbs 14:21

מִי שֶׁעוֹדֵף עַל הָעָם יִשְׁכַּח
וְהַיְוֹן עֲלֵי הָעָם

The man who is "generous" to the poor is contrasted with the sinner, who despises his neighbor.

C.

As an attribute of man, various forms of the root עוֹדֵף occur. In every instance the verses deal with a person speaking to or about man. Of the four appearances of the verb forms, three are favorable characteristics of man: Jeremiah 22:23; Psalm 102:15; and Proverbs 26:25. Here the verbs

mean "gracious" (רַחֵם), according to J.P.S., "crave" (רָחַץ), and "tenderly" or "kindly" (רַחֵם), respectively.

The remaining occurrence in Job 19:17, which is an unfavorable attribute of man, seems to derive from a different root. It is rendered as "loathsome" (רַחֵם) by both the R.S.V. and the J.P.S.²

(18) Jeremiah 22:23
 רַחֵם אֶת-יְהוּדָה כְּרַחֵם אֶת-יִשְׂרָאֵל
 כְּרַחֵם אֶת-יִשְׂרָאֵל כְּרַחֵם אֶת-יְהוּדָה

Jeremiah is told to go to Jerusalem and declare the doom of the people for not doing justice according to the covenant.³

(19) Psalm 102:15
 וְיִשְׁרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל
 וְיִשְׁרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל

The psalmist is faint and pours out his complaint before the Lord. He speaks here of Zion.⁴

(20) Proverbs 26:25
 כִּי יִשְׁרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל
 כִּי יִשְׁרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל

The proverb warns against heeding the words of the man who hates. Though he speaks "kindly," (רַחֵם) he is not to be believed.⁵

(21) Job 19:17
 וְיִשְׁרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל
 וְיִשְׁרָאֵל יִשְׁרָאֵל יִשְׁרָאֵל

Job answers Bildad and bemoans the fact that his close friends have failed him; that even his family finds him undesirable.

Conclusion: In all of the twenty-one occurrences of a derivative of רַחֵם, used as an attribute of man, the verses deal with a person speaking to or about man.

With no exceptions, it is Israel, or her representative, who possesses this attribute which, in the overwhelming majority of appearances, is a

favorable one.

There are two occurrences where there is some question as to the actual root of the form. These are in Job 19:17 and Jeremiah 22:23.

Chapter III. Forms For "Entreaty" from the Root /Jh

There are four categories of derivatives of the root /Jh which are found in the Bible as terms for entreaty: A. The feminine noun נִשְׁחָן; B. The masculine noun /נִשְׁחָן; C. The Kal and Hithpael verb forms; and D. The special formula וְיִשְׁחָן לְפָנָיו.

A.

The feminine noun נִשְׁחָן appears as a term for entreaty in twenty-two verses. נִשְׁחָן also appears twice in Chapter IV below in another context (Joshua 11:20 and Ezra 9:8). Eight instances of נִשְׁחָן are found in I Kings; five in II Chronicles; five in Jeremiah; three in Psalms; and one in Daniel. In every instance but two, the verses deal with entreaty made by Israel, or her representative, to God. The two verses which differ from the other twenty-one in having entreaties made of man, are Jeremiah 37:20 and 38:26. Both deal with entreaties by the prophet Jeremiah of King Zedekiah.

All eight verses in I Kings are about Solomon's entreaties to God at the time of the building of the Temple of the Lord. Four of these verses are repeated in II Chronicles. The remaining verse in Chronicles, II Chronicles 33:13, is about Manasseh's entreaties to God to be returned to Jerusalem. The three verses in Jeremiah, other than the aforementioned exceptions, deal with the prophet entreating the Lord in behalf of Israel. All of the Psalms' verses are clearly man making entreaty of God. The verse in Daniel tells of Daniel's entreaties before the Lord in behalf of his people.

In the twenty verses where "entreaty" (נִשְׁחָן) is made of God, it is noteworthy that in sixteen of them the word (נִשְׁחָן) or a derivative of the root שׁחן appears. From a cursory glance through the Bible with

the use of the Mandelkern Concordance, the pattern which evolved was that **הִתְחַנֵּן** appears only in the context of a man-to-God relationship. ¹

The four verses which do not contain a derivative of this root are: I Kings 8:52; Psalm 119:170; Jeremiah 36:7; and 42:9. These verses are also in the context of prayer to God. ²

הִתְחַנֵּן may be rendered "supplication" where entreaty is made of God, in order to differentiate between these twenty verses and the two verses where entreaty is made of man. The sense, in the latter, is "petition." ³

(1) I Kings 8:28 **וּבְנֵי אֱלֹהֵי חַמְצָה וְאֵל חִתְּחִנָּה וְאֵל הַחַיִּים**
אֵל עֲרֻק מִתְּפִלָּה עֲבָדֶיךָ הַיּוֹם

(2) I Kings 8:30 **וְשָׁמַח אֱלֹהֵי חִתְּחִנָּה עֲבָדֶיךָ וְשָׁמַח**
יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְשָׁמַח אֱלֹהֵי הַחַיִּים וְשָׁמַח
יְהוָה אֱלֹהֵי הַחַיִּים וְשָׁמַח אֱלֹהֵי הַחַיִּים

(3) I Kings 8:38 **וְשָׁמַח אֱלֹהֵי חִתְּחִנָּה וְשָׁמַח**
יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְשָׁמַח אֱלֹהֵי הַחַיִּים
וְשָׁמַח אֱלֹהֵי הַחַיִּים וְשָׁמַח אֱלֹהֵי הַחַיִּים

(4) I Kings 8:45 **וְשָׁמַח אֱלֹהֵי חִתְּחִנָּה וְשָׁמַח**
יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְשָׁמַח אֱלֹהֵי הַחַיִּים

(5) I Kings 8:49 **וְשָׁמַח אֱלֹהֵי חִתְּחִנָּה וְשָׁמַח**
יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְשָׁמַח אֱלֹהֵי הַחַיִּים

(6) I Kings 8:52 **וְשָׁמַח אֱלֹהֵי חִתְּחִנָּה וְשָׁמַח**
יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְשָׁמַח אֱלֹהֵי הַחַיִּים

(7) I Kings 8:54 **וְשָׁמַח אֱלֹהֵי חִתְּחִנָּה וְשָׁמַח**
יְהוָה אֱלֹהֵי יִשְׂרָאֵל וְשָׁמַח אֱלֹהֵי הַחַיִּים

In the seven verses above, Solomon praises God and prays to him upon building a Temple to the Lord.

וַיֹּאמֶר יְהוָה אֵלָיו שְׁמַעְתָּ אֵת - תְּפִלָּתְךָ
 וְאֵת תַּחֲנֻנֶיךָ אֲשֶׁר תַּחֲנִינֵנִי לֵאמֹר
 הִקְדֵּשְׁתָּהוּ: אֲנִי - הִקְדֵּשְׁתָּהוּ שֶׁנֶּחֱמָה לְפָנֶיךָ עָשָׂה - מֵהָ עַתָּה
 עַל עֲוֹנוֹת יְהוּדָה וְעַל יְהוּדָה כֹּל - הַיָּמִים.

The Lord answers Solomon to tell him that He has heard his prayer and supplication.

(9) Jeremiah 36:17 וַיִּשְׁלַח יְהוֹשֻעַ בֶּן-נְחֻמִּי מִן-הַמֶּלֶךְ
 וַיִּשְׁלַח אֵלָיו מִן-הַמֶּלֶךְ יְהוֹשֻעַ בֶּן-נְחֻמִּי
 וַיִּשְׁלַח אֵלָיו מִן-הַמֶּלֶךְ יְהוֹשֻעַ בֶּן-נְחֻמִּי

Jeremiah sends Baruch to the Temple to read from a scroll which is intended to show Judah how she might turn from her evil ways and be forgiven by the Lord.

(10) Jeremiah 37:20 וַיִּתֵּן שְׁמַעְיָה בֶן-יִשְׁכָּרְיָהוּ
 וְנִבְיֵי יְהוָה תְּחִלָּתוֹ לְפָנֶיךָ וְאַל - תִּשְׁמַעְתָּ בִּיהֶם
 יְהוֹשֻעַ בֶּן-נְחֻמִּי הַסֵּמֶר וְאַל - תִּשְׁמַעְתָּ בִּיהֶם.

Jeremiah pleads with Zedekiah for his freedom.

(11) Jeremiah 38:26 וַיִּתֵּן שְׁמַעְיָה בֶן-יִשְׁכָּרְיָהוּ
 וְנִבְיֵי יְהוָה תְּחִלָּתוֹ לְפָנֶיךָ וְאַל - תִּשְׁמַעְתָּ בִּיהֶם
 יְהוֹשֻעַ בֶּן-נְחֻמִּי הַסֵּמֶר וְאַל - תִּשְׁמַעְתָּ בִּיהֶם.

Zedekiah urges Jeremiah to keep silent concerning the nature of their encounter should the princes inquire about their meeting.

(12) Jeremiah 42:2 וַיֹּאמְרוּ אֵלָיו יְהוֹנָתָן בֶּן-חֲנָנִי
 וְנִבְיֵי יְהוָה תְּחִלָּתוֹ לְפָנֶיךָ וְאַל - תִּשְׁמַעְתָּ בִּיהֶם
 יְהוֹשֻעַ בֶּן-נְחֻמִּי הַסֵּמֶר וְאַל - תִּשְׁמַעְתָּ בִּיהֶם.

Johanan asks Jeremiah to intercede before God in behalf of Israel.

(13) Jeremiah 42:9 וַיֹּאמְרוּ אֵלָיו יְהוֹנָתָן בֶּן-חֲנָנִי
 וְנִבְיֵי יְהוָה תְּחִלָּתוֹ לְפָנֶיךָ וְאַל - תִּשְׁמַעְתָּ בִּיהֶם
 יְהוֹשֻעַ בֶּן-נְחֻמִּי הַסֵּמֶר וְאַל - תִּשְׁמַעְתָּ בִּיהֶם.

Jeremiah speaks in God's name before whom he was asked to make supplication for Israel.

(14) Psalm 6:10

יְהוָה יְהוָה יְהוָה יְהוָה
יְהוָה יְהוָה יְהוָה יְהוָה

The psalmist makes supplication and prayer to the Lord in a time of trouble.

(15) Psalm 55:2

הַאֲזַנְיָה אֶל־עֵינַי
וְהִשְׁמָעְנִי יְהוָה יְהוָה

The psalmist makes prayer and supplication before God when he is burdened.

(16) Psalm 119:170

יְהוָה יְהוָה יְהוָה יְהוָה
יְהוָה יְהוָה יְהוָה יְהוָה

The psalmist makes supplication before the Lord for deliverance as promised.

(17) Daniel 9:20

יְהוָה יְהוָה יְהוָה יְהוָה
יְהוָה יְהוָה יְהוָה יְהוָה

Daniel prays and makes supplication to God in behalf of sinful Israel.

(18) II Chronicles 6:19 is parallel to I Kings 8:28.

(19) II Chronicles 6:29 is parallel to I Kings 8:38.

(20) II Chronicles 6:35 is parallel to I Kings 8:45.

(21) II Chronicles 6:39 is parallel to I Kings 8:49.

(22) II Chronicles 33:13

Manasseh's prayers and supplications to God are heard and he is returned to Jerusalem.

B.

The masculine plural noun יְהוָה , appears as a form of entreaty on seventeen occasions. As for the noun itself, Brown-Driver-Briggs indicate that both the form and gender are not clearly exhibited in Hebrew.⁴

יְהוָה appears once with יְהוָה in Chapter IV below in another context: Zechariah 12:10). Eight appearances of יְהוָה are in Psalms, four in Daniel, two in Jeremiah, and one each in II Chronicles, (Job, and Proverbs).

In every instance, with two possible exceptions, the verses containing פִּלְחָה deal with entreaty made by Israel, or her representative, to God. Brown-Driver-Briggs say about Job 40:27 and Proverbs 18:23, that both are "supplications for favor made to man."

Of interest were the words used in conjunction with פִּלְחָה to signify the manner in which man gives expression to his supplication. In all eight Psalms verses, as well as in Daniel 9:17; 9:18; and II Chronicles 6:21, either a derivative of לְהַלְלֵהוּ or the word לְהַלְלֵהוּ was used as a call to worship, as a means of introducing the entreator to God. In Jeremiah 3:21 and 31:8 the word לְהַלְלֵהוּ was used to express the manner in which פִּלְחָה would be made. In Daniel 9:3 and 9:23, the words לְהַלְלֵהוּ and לְהַלְלֵהוּ are used respectively to signify the manner of entreaty. The two difficult verses, Job 40:27 and Proverbs 18:23, contain the word לְהַלְלֵהוּ as the means of expressing the "supplication."

In Job 40:27, God asks Job, by way of comparing His greatness with the smallness of man, whether Leviathan will make supplication to man. What is clearly intended is that Leviathan is too big for man, hence his supplications (פִּלְחָה) are always made to God, never to man. More difficult is Proverbs 18:23. There is a question as to who is intended as the recipient of the פִּלְחָה . While Brown-Driver-Briggs maintain that man is intended, I do not think that the verse itself supports this argument. What is stated in the verse, according to R.S.V., is that "The poor use entreaties, but the rich answer roughly." In other words, the verse does not concern itself with who the recipient of the פִּלְחָה might be, but rather, it contrasts the humble bearing of the poor with the rude manner of the rich.⁵

In these verses where entreaty is made of God, including Job 40:27,

תחנון may be rendered "supplication." In the difficult Proverbs 18:23 "entreaty" is appropriate. In Jeremiah 3:21, (כ"כ תחנון), J. P.S. renders it as "suppliant weeping" and R.S.V. as "weeping and pleading." The sense is of "(tearful) supplication."

(23) Jeremiah 3:21 קוֹל עַם - שִׁמְעָה לְמַעַן קִבֵּל
תְּחִנּוֹתַי בְּנֵי יִשְׂרָאֵל כִּי הִזְוִי אֶת-דְּרָגָתָם עֲבָרָה
אֶת-יְהוָה אֱלֹהֵיהֶם.

The tearful supplications of Israel are heard. The prophet states that Israel will be healed of her faithlessness if she returns to God.

(24) Jeremiah 31:8 בְּקֶכֶז רִבְאָה וּבְתַלְמִיטֵי אֲוִקֵּל
אֲזַלְכֶם אֶל-נְחֻשֵׁי מִיַּם בְּדָרֶק יָם וְכֶסֶף קֶמֶח
כִּי-יִיטֵל עִשְׂרָאֵל עֲלֶיהָ וְאֶבְרָתָהּ בְּכָרִי הַזֶּה.

Despite the fact that Israel has forsaken the Law of the Lord, He will hear her cries and lead her.

(25) Psalm 28:2 שִׁמְעָה קוֹל תְּחִנּוֹתַי בְּשׁוֹעַ
אֲזַיֵּק בְּנֵשֵׁאִי יְדִי אֶל-דִּבְרֵי קִדְשֶׁךָ

The psalmist cries for help to the Lord.

(26) Psalm 28:6 בְּרוּךְ יְהוָה כִּי שָׁמַע קוֹל תְּחִנּוֹתַי.

The psalmist blesses the Lord for hearing his supplications.

(27) Psalm 31:23 וְאֵלַי אֶמְצָא בִּחְסֵדִי וְשֹׁכֵלִי
מִנְשֵׁה צִיָּתִי אֲכִן שִׁמְעָה קוֹל תְּחִנּוֹתַי בְּשׁוֹעַ אֲזַיֵּק

The psalmist reveals that the Lord has heard his cry for help.

(28) Psalm 86:6 הִשְׁמַע נָא יְהוָה תְּפִלָּתִי וְהַקְשִׁיבָה קוֹל תְּחִנּוֹתַי.

The psalmist makes prayer and supplication to the Lord.

(29) Psalm 116:1 אֶהְיֶה כִּי-יִשְׁמָע יְהוָה אֶת קוֹל תְּחִנּוֹתַי.

The psalmist addresses his supplications to the Lord.

(30) Psalm 130:2 אֲנִי שְׁמַע בְּקוֹלִי יְיָ
אֶזְכֹּר קִשְׁיוֹתַי וְקוֹל יְיָ יִחְיֶה

The psalmist makes supplication to the Lord.

(31) Psalm 140:7 אֲמַרְתִּי עֲלֵי כוֹף אֵל
הַאֲזִינִי יְיָ קוֹל יְיָ יִחְיֶה

The psalmist makes supplication to the Lord in requesting deliverance.

(32) Psalm 143:1 מִצְמַח עֲצֵב יְהוָה שְׁמַע חַפְצִי
הַאֲזִינִי אֵל - יְיָ רַחוּם יְיָ הַרְבֵּה רַחֵם

The psalmist asks for deliverance and protection in making supplication to the Lord.

(33) Proverbs 18:23 חֲחִינִי יִדְבַּר רֵעַ וְעַר
יִצְוֶה יִצְוֶה

The humble manner of the poor is contrasted with the rudeness of the rich.

(34) Job 40:27 הִירָא אֵלֶיךָ יְיָ חֲחִינִי אֵל
רַחוּם

God compares His own greatness with man's smallness. God is the object of supplication, man is not.

(35) Daniel 9:19 וְאַתָּה אֵל בְּנֵי אֲדָמָה
עָבַדְתָּ חַפְצֶיךָ וְיִחְיֶה יְיָ וְאֵל

Daniel turns to the Lord and makes supplication in behalf of his people.

(36) Daniel 9:17 וְעַתָּה שְׁמַע אֱלֹהֵינוּ אֵל - חַפְצֶיךָ
וְאֵל יִחְיֶה יְיָ וְיָאֵר פָּנֶיךָ עַל מִקְדָּשְׁךָ הַשָּׁמַיִם

Daniel prays and makes supplication to the Lord for his people.

(37) Daniel 9:18 הִנֵּה אֵלֵינוּ וְאַתָּה שְׁמַע בְּקוֹלֵנוּ
עֲלֵנוּ וְרַחוּם אֱלֹהֵינוּ וְעַר אֵשׁ יְהוָה שְׁמַע עֲלֵנוּ
כִּי וְלֹא עָלֵנוּ - עָלֵנוּ אֱלֹהֵינוּ מִכֻּלֵּי יְיָ יִחְיֶה יְיָ

Daniel makes supplication to the Lord in behalf of Israel on the basis of God's great compassion.

(38) Daniel 9:23 בְּחַזְקַת תְּפִלָּתוֹ וּבְחַזְקַת שְׁמֵי שָׁמַיִם
וּבְחַזְקַת שְׁמֵי שָׁמַיִם
וּבְחַזְקַת שְׁמֵי שָׁמַיִם

Gabriel tells Daniel that his prayers and supplications have brought an answer from the Lord.

(39) II Chronicles 6:21 וְעַתָּה יְיָ אֱלֹהֵינוּ
וְעַתָּה יְיָ אֱלֹהֵינוּ
וְעַתָּה יְיָ אֱלֹהֵינוּ

Solomon prays and makes supplication to the Lord in Israel's behalf upon dedication of the Temple of the Lord.

C.1.

Two classes of verbs from the root */jh* appear as entreaty: the *Kal* and the *Hithpael*. The *Kal* verb appears in twenty-six verses (twice in each of three verses: Psalm 57:2, Psalm 123:3, and Job 19:21). Only the imperfect and imperative forms of the *Kal* verb are found.

1.

Representatives of the people make entreaty of God for themselves or for the people, Israel. This is the most frequent occurrence of entreaty (twenty-three in all) twenty in Psalms, and one in each of Genesis, Numbers, and Isaiah.) Naturally, most of these entreaties to God are made in time of distress.

When man makes entreaty of the Lord, he petitions God to manifest toward him the attribute */jh* which, according to the Bible, is intrinsic to His being.⁶ The sense of the verb form of entreaty to God is: "show compassion" or "be merciful."

There are two instances of man entreating his fellow man: Judges 21:22 and Job 19:21. The sense, in the first, is as a social amenity, "be obliging,"

whereas, in the second, Job pleads for sympathy, "pity."

(40) Genesis 43:29 וַיִּשָּׂא עֵשָׂו וַיֵּרָא אֶת בְּנֵי מִנְיָן
אֲחֵיו בֶּן-אָמִי וְאֶמְרֵי הַכֹּהֵן אֲחֵירֵם
הַקָּטָן אֲשֶׁר אִמְרָתָם אֵלֵי יוֹאֵל וְאֵלֵי יוֹאֵל

Upon being reunited with his brother Benjamin, Joseph asks God's blessing on his brother.

(41) Numbers 6:25 זֶאֱרֹךְ יְהוָה בְּנֵי אֱלֹהִים יִהְיֶה

The Lord instructs Aaron through Moses on how to bless the people of Israel.

(42) Isaiah 33:2 יְהוָה חֲלִנֵנוּ עָלֵנוּ קִוִּינוּ הִיא
נִרְצָה עֲבָדֶיךָ אֵל יְשׁוּעָתָנוּ בָּרַח צָרָה
Israel asks God's blessing and salvation for her upright.

(43) Psalms 4:2 בִּקְרָא' עֲנֵנִי אֱלֹהִים בְּצֶדֶק
הוֹדֵבֵת עֲלֵי חֲלִנֵי וְשִׁמְרֵת

The psalmist asks that God answer his prayer.

(44) Psalm 6:3 חֲלִנֵי יְהוָה כִּי אֶמְסֹךְ אֹזֶן
דַּמְעוֹתַי יְהוָה כִּי נִהְיֵהוּ יָצַח

The psalmist petitions for God's aid in time of trouble.

(45) Psalm 9:14 חֲלִנֵי יְהוָה נִרְאֶה עַל נִשְׁתָּן
מִרוּמֵי עֲרֵי מוֹת

The psalmist makes entreaty to the Lord for aid in time of distress before his enemies.

(46) Psalm 25:16 כִּנֵּה אֱלֹהִים וְחֲלִנֵי כִי יִהְיֶה
וְצָר אֵלַי

An appeal is made to God in time of affliction.

(47) Psalm 26:11 אֵל אֱלֹהִים בְּחַיֵּי אֱלֹהִים בְּצָר
וְחֲלִנֵי

The psalmist states that he will stand up to any test put before him, and he

asks God's favor.

(48) Psalm 27:7

שמע יְהוָה קוֹלִי אֶקְרָא
וְצִלְיָךְ

The psalmist wants God's favor in time of trouble.

(49) Psalm 30:11

שמע יְהוָה וְצִלְיָךְ
עֲזָרְךָ

A Psalm of dedication of the Temple of the Lord. The psalmist petitions for God's favor.

(50) Psalm 31:10

חַנּוּן יְהוָה כִּי צָרָה
עָלַי בְּכָעֵס עֲלֵי נַפְשִׁי וּקְטַלְנִי

An entreaty to God in time of distress.

(51) Psalm 41:5

אֵל אֱמִיתִי יְהוָה חַנּוּן
רַב אֶבְרַת נַפְשִׁי כִּי חָטָאתִי עָלַי

An appeal is made for God's healing by the psalmist who declares his own sinfulness.

(52) Psalm 41:11

וְאַתָּה יְהוָה חַנּוּן וְרַחֲמָנִי
וְאַסְפֵּנִי עֲלֵי

Entreaty is made of the Lord to raise the psalmist up.

(53) Psalm 51:3

חַנּוּן אֱלֹהִים כַּסּוּדָק
רַחֲמֶךָ מִתְּעַלְעֵלִי

David's psalm when Nathan the prophet came to him after David had gone in to Bathsheba. David makes entreaty for God's forgiveness and favor.

(54) Psalm 56:2

חַנּוּן אֱלֹהִים כִּי עָבַדְתִּי
אֲנִי בְּלִי חַיִּים עָלַי יְהוָה

David petitions for aid when he is captured by the Philistines in Gath.

(55) Psalm 57:2

חַנּוּן כִּי בָקִי חֹסֶה נַפְשִׁי וּקְדָשׁ
כְּנִסְתָּךְ אֱלֹהִים עָלַי וְצִלְיָךְ הָיוּ

David asks God's protection when he hides in a cave from Saul.

(56) Psalm 67:2 אֵלֵינוּ יְהוָה וְיִשְׂרָאֵל
בְּיָמֵינוּ אֵתְּסֵה

The psalmist invokes the priestly blessing of the people by God.

(57) Psalm 86:3 הַיְיָ אֱלֹהֵי אֲדָמָה
כִּי אֶשְׁכָּח

The Psalm is entitled "A Prayer of David." The psalmist asks God to answer his cry and show him favor.

(58) Psalm 86:16 כִּי אֶשְׁכָּח
וְהוֹשִׁיעַ נַפְשִׁי מִכָּל
אֶחָד מֵאֵלֵינוּ

The same context as three. The psalmist asks strength and favor from the Lord.

(59) Psalm 119:29 בָּרֶךְ - שְׁקִירֵי הַסֵּד
וְהוֹדֵתֵךְ הַיְיָ

The psalmist asks God to favor him by teaching him the Law of the Lord.

(60) Psalm 119:58 חֲסֵהוּ בְּנִי
כִּי אֶשְׁכָּח

The psalmist asks favor of the Lord.

(61) Psalm 119:132 כִּי אֶשְׁכָּח
וְהוֹשִׁיעַ נַפְשִׁי מִכָּל
אֶחָד מֵאֵלֵינוּ

The psalmist petitions for the favor of the Lord.

(62) Psalm 123:3 הַיְיָ יְהוָה
חֲסֵהוּ בְּנִי

The psalmist, filled with the effects of contempt, asks God's favor.

2.

An entreaty is made for God to withhold His favor from evil doers.

(63) Psalm 59:6 אֵלֵינוּ יְהוָה
וְיִשְׂרָאֵל בְּיָמֵינוּ
אֵתְּסֵה

David asks God to withhold his favor from those who plot evil. David was

being pursued by Saul's men who intended to kill him.

3.

Man makes entreaty of his fellow-man.

(64) Judges 21:22 וְהָיָה כִּי יִקְרְאוּ אֶל-בְּנֵי בִנְיָמִן וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם
וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם
וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם

After warring, the remnant of Benjamin prepares to take wives from the women of Shilo at the yearly feast. The men are ready to make entreaty of the families of these women, should they inquire into the deed.⁷

(65) Job 19:21 וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם
וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם

Job answers the comforter, Bildad, telling him that his friends have failed him. He asks pity from his friends.⁸

G. II.

The Hithpael of the root פח appears in seventeen verses (including one verse which also has the noun form תחנה, I Kings 9:3)⁹ The imperfect, perfect, and infinitive construct forms of the Hithpael verb occurs as entreaty. All of the Hithpael's appear with the prepositions ל, מ, or ע.

1.

Individuals speaking in their own behalf or in behalf of the people, Israel, make entreaty to God. The sense of the Hithpael is imploring God to manifest His compassion toward the petitioner, "beseech."

(66) Deuteronomy 3:23 וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם
וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם

God forbids Moses to cross the Jordan despite his entreaty.

(67) I Kings 8:33 וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם
וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם וְהָיוּ מִשְׁתָּדְּרִים לָקָחַם

Israel.

Israel.
 וה' יקום אֵלָיו - וְהָיָה כִּי יִשְׁתָּחֲוֶה אֶל־הָאֱלֹהִים
 (68) I Kings 8:47 עַם יִשְׂרָאֵל וְהָיָה כִּי יִשְׁתָּחֲוֶה אֶל־הָאֱלֹהִים
 סְבִיבָתָם אֵלֶיךָ הוֹדוּ לְפָנֶיךָ וְהָיָה כִּי יִשְׁתָּחֲוֶה וְהָיָה כִּי יִשְׁתָּחֲוֶה

Solomon seeks God's favor on the construction of a Temple to the Lord.

(69) I Kings 8:59
 וְהָיָה דְבַר אֱלֹהֵי הַתְּהִלָּה
 וְהָיָה יְהוָה קִיבֵץ אֶל יְהוָה יְהוָה
 וְהָיָה יְהוָה קִיבֵץ אֶל יְהוָה יְהוָה
 וְהָיָה יְהוָה קִיבֵץ אֶל יְהוָה יְהוָה
 The same context as the previous two.

(70) I Kings 9:3 (This same verse appears also in section A of this chapter with אֶלְיָהוּ .)

God tells Solomon that he has heard the entreaties Solomon made on building the Temple to the Lord.

(71) Psalm 30:9 אֶל־יְהוָה יִשְׁחַלֵּץ נַפְשִׁי וְיִשְׁמַח לִּי אֱלֹהִים
אֶל־יְהוָה יִשְׁחַלֵּץ נַפְשִׁי וְיִשְׁמַח לִּי אֱלֹהִים

David offers supplications to God upon dedication of the Temple.

(72) Psalm 142:2

The psalmist beseeches the Lord for deliverance and protection.

(73) Job 8:5

אם אלה תהיה עו
ואם יצא תהיה

Bildad urges Job, whom he considers a sinner, to beseech God for compassion.

(74) Job 9:15

Job answers Bildad by stating that, though innocent, he can only beg God for His compassion. 10

(75) II Chronicles 6:24 - a restatement of I Kings 8:33

(76) II Chronicles 6:37 - a restatement of I Kings 8:47

2.

An individual making entreaty of a representative of God. According to Brown-Driver-Briggs, in Hosea 12:5 the entreaty is directed to God, while in II Kings 1:13, the entreaty is directed to man.¹¹

(77) II Kings 1:13
 וַיִּשְׁלַח אֶחָד מֵעָבָדָיו לֵאמֹר הִנֵּה אִישׁ אֶחָד בְּעִמְּךָ וְהוּא מֵעֵלֶיךָ
 וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ
 וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ

Ahaziah twice sends for Elijah as a representative of the Lord. Elijah calls fire from heaven to destroy messengers of Ahaziah. The captain of the third band beseeches Elijah, the man of God, for his life.

(78) Hosea 12:5
 וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ
 וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ

In telling how God yearns for His wayward people, we are told that God has an indictment against Judah and will punish Jacob for her ways. Jacob's encounter with the angel of the Lord is then recounted.

3.

Man makes entreaty of his fellow man. The sense of this form of entreaty is to "implore the favor" of a fellow man.¹² Naturally, whenever such entreaty is made, it is made of one who is superior or in a more advantageous position.

(79) Genesis 42:21
 וַיִּשְׁתַּחֲוֶה יוֹסֵף לְאֶחָיו וַיִּשְׁתַּחֲוֶה לְאֶחָיו וַיִּשְׁתַּחֲוֶה לְאֶחָיו
 וַיִּשְׁתַּחֲוֶה לְאֶחָיו וַיִּשְׁתַּחֲוֶה לְאֶחָיו וַיִּשְׁתַּחֲוֶה לְאֶחָיו
 וַיִּשְׁתַּחֲוֶה לְאֶחָיו וַיִּשְׁתַּחֲוֶה לְאֶחָיו וַיִּשְׁתַּחֲוֶה לְאֶחָיו

Joseph's brothers speak of their guilt in not heeding their brother Joseph's entreaties.

(80) Job 19:16

וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ
 וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ וְהוּא מֵעֵלֶיךָ

Job tells Bildad that his entreaties go unanswered.¹³

(81) Esther 4:8

אמר מרדכי לאסתר אסתר אסתר
אסתר אסתר אסתר אסתר אסתר
אסתר אסתר אסתר אסתר אסתר
אסתר אסתר אסתר אסתר אסתר

Mordecai gives Esther information that she might implore the King's favor and intercede for her people.

(82) Esther 8:3

אמר מרדכי לאסתר אסתר אסתר
אסתר אסתר אסתר אסתר אסתר
אסתר אסתר אסתר אסתר אסתר
אסתר אסתר אסתר אסתר אסתר

Esther implores the favor of the King in her people's behalf.

D.

The last form of entreaty from the root חן is a special form חן רצני . It also appears in another context in chapter IV below. Of the twenty-three occurrences here, eighteen are with the perfect form, חן רצני , while the remainder (Genesis 33:15; 34:11; 47:25; I Samuel 1:18; 25:8) appear as the imperfect of חן .

The sense of the ossified formula חן רצני , is that the petitioner desires to "find favor" ^{or acceptance} from one who is a superior or who is in a more advantageous position. In many instances, it is nothing more than a social amenity.

1.

Man petitions his fellow man for favor in seventeen instances.

(83) Genesis 30:27

אמר יעקב ללאו אבא אבא
אבא אבא אבא אבא אבא
אבא אבא אבא אבא אבא

Laban answers Jacob's request to return to his home.

(84) Genesis 33:10

אמר יעקב ללאו אבא אבא
אבא אבא אבא אבא אבא
אבא אבא אבא אבא אבא

On reuniting, Jacob offers gifts to his brother.

(85) Genesis 33:15 וַיֹּאמֶר עֵשָׂו אֲצִיָּה - נָא עֲמִק מִן
הַצֵּר אֲשֶׁר אֲחִי וַיֹּאמֶר עָמָה זֶה אֲמָצִיךָ הֵן
הַצֵּינִי אֲצִיָּה.

Jacob turns down Esau's offer of an escort for his company.

(86) Genesis 34:11 וַיֹּאמֶר שִׁכֵּם אֶל אָבִיהָ וְאֵל
אֲחִיהָ אֲמָצִיךָ הֵן הַצֵּינִיכֶם וְאֲשֶׁר הִשְׁמַרְתֶּם
אִתְּכֶם.

Shechem agreed to circumcision for the males of his people that they might intermarry with Jacob's people.

(87) Genesis 47:25 וַיֹּאמְרוּ הַיִּזְרְעֵלִי נַחֲמָה - הֵן
הַצֵּינִי אֲצִיָּה וְהִנֵּנוּ עֲרֻרִים עֹבְדֵי עֵמֶל.

When famine hits Egypt, Joseph saves the people of Egypt.

(88) Genesis 47:29 וַיִּקְרָא יְמִי יִשְׂרָאֵל עָמָה וַיִּקְרָא
עָבְדֵי עֵשָׂו וַיֹּאמֶר עֹל אֶת-נְיָ אֲמָצִיךָ הֵן הַצֵּינִיכֶם
שִׁיט-נָא וְדַק תַּחַת יְדֵי וְעֵשִׂית עֲמָצִי חֹסֶד וְאֶמְתָּ
אֶל-נְיָ תִקְבְּלוּ הַמִּצְרִיִּם.

Jacob asks Joseph not to bury him in Egypt.

(89) Genesis 50:4 וַיִּצְרְרוּ יְמִי בְּכִיתוֹ וַיִּדְבֹק יוֹסֵף
אֶל-בִּית פְּרֹעֶה עָמָה וַיֹּאמֶר אֶת-נְיָ אֲמָצִיךָ הֵן
הַצֵּינִיכֶם צְבֻרוֹ - נָא בְּאֶזְנִי כִכְעֹב עָמָה.

Joseph tells Pharaoh of Jacob's request for burial.

(90) Numbers 32:5

וַיֹּאמְרוּ אֶת אֲמָצִיךָ הֵן הַצֵּינִיכֶם יְהוֹן אֲחִי
הַיִּזְרְעֵלִי הַזֶּה עָמָה וְהִנֵּנוּ עֲרֻרִים עֹבְדֵי עֵמֶל וְאֶמְתָּ
הִנֵּנוּ.

The sons of Reuben and Gad offer to aid Moses in his conquest, but they request permission to settle themselves on the other side of Jordan.

(91) I Samuel 20:29

וַיֹּאמֶר שְׁלֹחֲנִי נָא כִּי זָבַח מִשְׁפָּחָה עָלַי הַצֵּיר וְהִנֵּנוּ
צֹדֵק-אֲחִי וְעֵתָה אֶת אֲמָצִיךָ הֵן הַצֵּינִיכֶם אֲמָצִיכֶם
נָא וְאִרְאֶה אֶת אֲחִי עֵד כֵּן עָלַי אֵל שְׁלֹחֲנִי הַמֶּלֶךְ.

Jonathan and David test Saul's feelings about David.

David is refused provisions by Nabal, but Abigail, Nabal's wife, provides for him.

David fled from Saul to the land of the Philistines. There he petitions
Akish to be permitted to settle in the surrounding country.

David, fleeing from Absalom, orders two others to return to the city with the ark.

Zeba addresses David, the King.

Ruth gleaned in the field of Boaz and addresses him.

Esther intercedes for her people with the King.

Esther petitions the King for her life and her people's lives.

Conclusion: The overwhelming number of occurrences (~~seventy~~ one) of the noun and verb forms of חָנַן are in the context of Israel or her representative entreating God. The nouns חֲנֻנִי and חֲנֻנֶיךָ have the sense of "supplication," while the *kal* and *hithpaal* verbs derived from חָנַן have the sense of "show compassion" and "beseech" respectively.

The two entreaties made to representatives of God, in Hosea 12:5 and II Kings 1:13, also have the sense of "beseech." There is one occurrence of the *kal* verb form of חָנַן in a verse (Psalm 59:6), where Israel asks God to withhold His "compassion" from other peoples.

In eight instances a man of Israel makes entreaty of his fellowman. The sense of these verses is to "ask" or "petition" the favor" of a superior or of one who is in a more advantageous position.

In two instances, Job 40:27 and Proverb 18:23, there is some question as to the object of entreaty. The point of Job 40:27 is that God, because of His greatness, receives the "supplications" of Leviathan, whereas man never does. In Proverb 18:23, a contrast is made between the behavior of the poor and that of the rich.

The remaining form of entreaty in this Chapter is the idiom חָנַן לְכֶנֶס used as a social amenity by one individual to "find favor" or "acceptance" of a superior or of one who is in a more advantageous position. Seventeen occurrences of חָנַן לְכֶנֶס involve man in relation to man, and six involve man in his relationship to God or to a representative of God.

Chapter IV. Terms of "Dispensation and Receipt of Favor"

From the Root חן .

There are, in the Bible, four categories of derivatives of the root חן which are used for dispensation of favor to man or the receipt of favor by man: A. The חן verb in the context of God dispensing "compassion" to man; B. Noun forms in the context of God dispensing His compassion to man; C. Nouns and verbs in the context of man receiving, or not receiving, favor from man or God; and D. The idiomatic formula, חן ל אדם (or חן ל אדם).

A.

The חן verb appears on fourteen occasions in the context of God dispensing favor to man. The imperfect, infinitive, and perfect forms of the חן verb are found. In most instances, God dispenses, or is expected to dispense, His "favor" or "compassion" to Israel or her representative. In Isaiah 27:11 it is anticipated that God will not show His "compassion" towards other peoples, and in Psalm 77:10 the Psalmist tells why God withholds "compassion" from Israel.

There is a close relationship between these verses and those found above in Chapter III. C. The חן form of חן appears in both. While "favor" is the object of man's petitions in the verses found in Chapter III and Chapter IV, there is the direct petitioning for favor in the former. In the latter the concern is whether God has seen fit to bestow His "compassion" or "favor" upon man.

1.

God dispenses His "favor" or "compassion" only to Israel (or to her representative). Of interest are the reasons given, explicitly or implied, for God dispensing his "favor": (a) because of His covenant with the patriarchs,

(b) because of His special relationship -- viz., covenant -- with Israel. Naturally, underlying all this was the view that it was in God's power to manifest His "compassion" toward Israel,¹ and that we came to do so not because of the covenant, but because of some transgression of it.

(1) Genesis 33:5 וַיֹּאמֶר אֵלָיו וְיָנִין וְיָנִין אֵת הַנְּשִׁים
וְאֵת הַיְּלָדִים וְיָאמְרֵי מִן-אֵלֶּה עָקֹב
אֵת הַנָּשִׁים אֲשֶׁר עָקֹב.

Jacob answers Esau's inquiries about the women and children in his camp:

..."The children whom God has compassionately given your servant."

(2) Genesis 33:11 קָח יָנִין אֵת בְּרִכְתִּי אֲשֶׁר בְּרַכְתָּ
עָקֹב כִּי-חַנּוּן אֵלֶּיךָ וְכִי יֵשׁ-לִי כֶסֶף
וְיִשְׁכַּרְכֶּה וְיִקָּח.

Jacob insists upon Esau accepting his gifts: ..."God has dealt compassionately with me..."

(3) Exodus 33:19 וַיֹּאמֶר אֵלָיו אֲדַקֵּר כָּל-טָמִי' עַל בְּנִיךָ
וְקִרְאתִי בְּשֵׁם יְהוָה לְפָנֶיךָ! חַנּוּת אֶת-אֲשֶׁר אֶחָד
וְרַחֲמֵי אֵת אֲשֶׁר אֶרְחַם.

God promises to reveal Himself to Moses to demonstrate that Moses has found favor before Him: ..."And I will be compassionate to whom I will be compassionate..."

(4) II Samuel 12:22 יְהוָה בְּרַחוּם הֵיטֵב חַי צִמְחָה
וְאֶכְכֶּה כִּי אֶמָּוֶת מִן הַיָּד וְיָנִין וְיָנִין הֵיטֵב.

David ceases mourning when his child dies. While the child yet lived: he had hopes for God's compassion: ..."Whether the Lord will not be compassionate to me..."

(5) II Kings 13:23 וְיָנִין יְהוָה אֲוֹתָם וְיָנִין
אֲלֵיהֶם עָמַד קִרְיָתוֹ אֵת אֲבִירָתָם וְיָנִין וְיָנִין
אֶבֶר הַשְּׂחִיתָם עָלָה הַשְּׂחִיתָם מִדָּל-בְּנֵי עָרֵב

Although God had punished Israel for being led into sin by Jehoshaz, He had

compassion for her because of His covenant with the patriarchs: "But the Lord showed favor to them, and had compassion on them..."

(6) Isaiah 30:18

וְכֵן יִחַדּוּ יְהוָה לְחַנּוּכָּתָם וְעַתָּה
יָנוּחַ עֲלֵיכֶם כִּי-אֵלֵהי' עֲשֵׂה יְהוָה אֵל
כֹּחַ חֲסִידָיו

The prophet assures Israel that trust in the Lord will bring her deliverance:
..."The Lord wants to be compassionate to you."

(7) Isaiah 30:19

כִּי-עַתָּה בִּצְיוֹן יִשְׁמַע בְּיְהוָה קוֹל
עֲלֵיכֶם יִשְׁמַע יְהוָה קוֹל צָרָתְכֶם, צָרָתְכֶם
צָרָתְכֶם

The prophet states that Israel should not weep, for the Lord will heed Israel's cry: "...He will surely be compassionate to you..."

(8) Amos 5:15

שִׁלְאוּ-דָּע אַבְקוּ טוֹב וּבִצְיוֹן
בְּשֵׁר מִשְׁפָּט אֵלֵי יִשְׂרָאֵל יְהוָה אֵלֵיכֶם-צָרָתְכֶם
עֲשֵׂה יְהוָה

The prophet tells Israel to act justly, so as to win the favor of the Lord:
"...The God of hosts, will be compassionate unto the remnant of Joseph..."

(9) Malachi 1:9

וְעַתָּה רִאשִׁית-נְאֻם כֹּהֵן-אֵלֵינוּ
מִצְבֹּת הָיְתָה זֶה הֵשֵׁא מִכָּתוּב כִּי יִשְׂרָאֵל יְהוָה
צָרָתְכֶם

The prophet instructs the people to make entreaty of God that He may show them His favor: "...that He may be compassionate to us..."

(10) Psalm 102:14

אַתָּה תִּקְוֶה בְּיִשְׂרָאֵל כִּי-עַתָּה
עֲשֵׂה יְהוָה כִּי-קָא מוֹצָר

The psalmist makes entreaty of God that He be compassionate to Israel:
"...it is the time to be compassionate to her..."

(11) Psalm 123:2

כִּי כַעֲתִי עֲקָרִים אֵלֵינוּ אֲנִינוּ יְהוָה
כַּעֲתִי עֲשֵׂה יְהוָה אֵלֵינוּ עֲשֵׂה יְהוָה אֵלֵינוּ
אֵלֵינוּ עֲשֵׂה יְהוָה עֲשֵׂה יְהוָה

The psalmist speaks on behalf of Israel, the servants of God, in seeking His compassion for Israel: "...until he has compassion upon us..."

(12) Job 33:24

חַיִּי! וְאֵלֹהֵי נִפְלְאוֹתַי
חַיֵּה נִפְלְאוֹתַי כִּי אֵלֹהִים

Elihu reproves Job for justifying himself at God's expense. There is a question of whether it is actually God or an angel who bestows "favor" upon man.² "...Then He is compassionate to him..."

2.

God will not bestow His "favor. In Psalm 77:10 the psalmist asks why God has withheld His favor from Israel.³ In Isaiah 27:11 the question arises: "From whom does God withhold favor?"⁴

(13) Isaiah 27:11 כִּי־עַל־קִצְרֵהּ וְשִׁקְרָהּ
נִאֲרִיתִי אוֹתָהּ כִּי־עַל־פְּתוּחַ־הַמָּוֶה
אֶל־יִרְחָמֶיהָ יִפְּחוּ־לָהּ חֲסִידֵיהָ

God will withhold His favor from the sinful people: "...He will show them no favor..."

(14) Psalm 77:10 הֲנִשְׁכַּח חַסְדּוֹ
אֵלֶּיךָ אֱלֹהִים קִנְיָהּ

God's favor has been withheld from Israel because of His anger with her: "Has God forgotten to show compassion?..."

B.

Three noun forms in the context of God dispensing favor to man occur a total of ten times: masculine /h seven times; feminine נְחִימָה twice; and feminine נְחִימָה once.

In all but two occurrences, God dispenses "favor" to Israel, or to her representative. In Joshua 11:20, God does not grant favor to other nations for the sake of His people, Israel; and in Jeremiah 16:13, God threatens to withhold His favor from Israel because she had forsaken Him.

1.

God gives Israel or her representative favor before others. All four passages occur in the Torah, the noun /h appearing with a form of the verb

נח.

In these instances God intercedes with the Egyptians to give Israel, or her representative (Joseph) favor before them. This pre-supposes the special relationship between God and Israel and the power of God to intercede in this manner. The sense of the noun is "favor."

(15) Genesis 39:21 וַיְהִי יְהוָה אֶת-יוֹסֵף וַיְהִי עָיָן אֵלָיו
וַיִּתֵּן יְהוָה אֵת חַיֵּיוֹ בְּעֵינֵי הָרֹכֵל.

Upon being imprisoned in Egypt, God gives Joseph favor in the eyes of the prison keeper.

(16) Exodus 3:21 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה אֲנִי אֶשְׁלַח אֶת-מֹשֶׁה אֶת-אַרְבָּעָה
וְאֶת-חֲמִישֵׁי אֶת-כָּל-בְּנֵי יִשְׂרָאֵל וְאֶת-כָּל-בְּנֵי מִצְרָיִם.

God will force Pharaoh to release Israel from bondage. He promises to give Israel favor in the eyes of the Egyptians.

(17) Exodus 11:3 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה אֲנִי אֶשְׁלַח אֶת-מֹשֶׁה אֶת-אַרְבָּעָה
וְאֶת-חֲמִישֵׁי אֶת-כָּל-בְּנֵי יִשְׂרָאֵל וְאֶת-כָּל-בְּנֵי מִצְרָיִם.

God prepares to strike the final blow at Pharaoh. He gives Israel favor in the eyes of the Egyptians.

(18) Exodus 12:36 וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה אֲנִי אֶשְׁלַח אֶת-מֹשֶׁה אֶת-אַרְבָּעָה
וְאֶת-חֲמִישֵׁי אֶת-כָּל-בְּנֵי יִשְׂרָאֵל וְאֶת-כָּל-בְּנֵי מִצְרָיִם.

Before leaving Egypt, Israel despoiled the Egyptians. The Lord gave Israel favor in the sight of the Egyptians.

2.

God directly bestows His favor upon Israel or her representative. Of interest are the verbs used in connection with the nouns to signify the means by which God dispensed favor. With /ח, in Psalm 84:12 and Proverb 3:34, the verb /ח occurs. The verb /ח is used with /ח and /ח in Zechariah 12:10. In Ezra 9:8, /ח is said to come from the Lord (וְהָיָה לְךָ מִן-יְהוָה). The sense of the noun in each case is "compassion."

In the Psalm and Proverb passages, God deals compassionately with individual Israelites as a reward for their right actions. In the two verses in Zechariah and Ezra, He acts with compassion toward the people of Israel, because of His special relationship with them.

(19) Zechariah 12:19
 וְעָשִׂיתִי עָלֶיךָ יְהוָה בְּיוֹם הַהוּא יְהוָה יוֹשֵׁב הַיְדֵּי וְהַיְחִי וְהַיְחִי וְהַיְחִי
 וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי
 וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי

On the day of victory for Israel, God promises to pour out compassion and favor upon Israel.⁵

(20) Psalm 84:12
 כִּי מַעַן וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי
 וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי

The psalmist extols God, stating that it is the Lord who rewards the upright with favor and honor.⁶

(21) Proverb 3:34
 אֲמַר עֲלֵיכֶם הוּא יְהוָה וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי
 וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי

The Lord is compassionate to those who are humble before Him.⁷

(22) Ezra 9:8
 וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי
 וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי

The Lord has shown compassion to sinful Israel in leaving her a remnant.

3.

God withholds His favor. The nouns used are חֶסֶד and חַנּוּן. The sense is that of "favor" or "compassion."

(23) Joshua 11:20
 כִּי מֵאֵת יְהוָה הָיְתָה הַחֲדָקָה אֶת יִשְׂרָאֵל וְהַיְחִי וְהַיְחִי וְהַיְחִי
 וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי וְהַיְחִי

God's was the decision that Israel's enemies receive no favor, so that Israel might destroy them and take their land for an inheritance, as He promised Moses.

(24) Jeremiah 16:13 ^{והשחת' אלהים אתכם מן הארץ הזאת}
 וְהַשְׁחַתְתִּי אֶתְכֶם מֵהָאָרֶץ הַזֹּאת וְאַתֶּם וְאַדְמַתְכֶם
 וְעַמְּכֶם - אֵלֶּם אֵלֶּם אֲחֵרִים יוֹמָם וָלַיְלָה
 וְאֵלֶּם אֵלֶּם אֲחֵרִים כֹּכָבִים וְיָרֵיחַ.

God threatens to withhold compassion from Israel for having forsaken His Law.

G.

There are eight instances of noun and verb forms of the root ^ה in the context of man receiving, or not receiving, favor from God or man. The masculine noun ^ה appears in three verses: Proverb 13:15; Ecclesiastes 9:11; and 10:12. The verb occurs in the Kal, in Deuteronomy 7:2; 28:50; and Lamentation 4:16; and in the Hophal in Proverb 21:10 and Isaiah 26:10.

1.

The man who acquires favor from either God or man.

The noun ^ה appears in Proverb 13:15 and Ecclesiastes 10:12 in the sense of "approval." The hophal verb form in Isaiah 26:10, ^ה, may be rendered "favor" (or kindness) is shown."

(25) Proverb 13:15 ^{כבוד טוב יתן ה' ויהי אהבה}
 כבוד טוב יתן ה' ויהי אהבה

The proverb maintains that the person endowed with insight wins approval from God or man.⁸

(26) Ecclesiastes 10:12 ^{דברי חכמים יעלה כבוד ודברי טפלות יספד}
 דברי חכמים יעלה כבוד ודברי טפלות יספד

We are told that the words of a wise man win him approval.⁹

(27) Isaiah 26:10 ^{אם יראה טוב לא ילמד צדקה}
 אם יראה טוב לא ילמד צדקה

"Even if kindness is shown the wicked, he will not learn justice."¹⁰

2.

The man who does not find favor from man, or in Ecclesiastes 9:11, possibly

from God.

The noun ח occurs in Ecclesiastes 9:11 and its sense is "approval." In Lamentation 4:16 the kal verb form חָלַל has the sense of "regard" as does the Nophal form חָלַל in Proverb 21:10.

(28) Ecclesiastes 9:11
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט

Among other assertions that the rewards of life aren't given in accordance with merit, it is stated that "approval" does not go to the men of "knowledge." 11

(29) Lamentation 4:16
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט

The people (Judea) held no regard for their elders: "...They didn't regard the elders..."

(30) Proverb 21:10
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט

The wicked shows no regard for his neighbor. 12

3.

The people from whom favor is to be withheld.

The kal verb form in Deuteronomy 7:2 and 28:50 has the sense of "mercy."

(31) Deuteronomy 7:2
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט

Israel is instructed by God to "show no mercy" to those nations that will be delivered up to her.

(32) Deuteronomy 28:50
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט
 חָלַל וְרָאָה בְּחַיָּת הַמָּוֶט

God threatens to withhold His mercy or compassion from Israel as punishment for her disobedience to His law: "...nor show mercy to the young..."

D.

Finally, there is the idiomatic expression יָצָא לְחַסֵּד used on nineteen occasions, and יָצָא לְחַסֵּד on three occasions - all three in Esther.

יָצָא לְחַסֵּד appears above in Chapter III, § D. in another context.

The sense of this formula is an individual "finding favor" from another person, or is "pleasing" to one who is a superior, or from one who is in a more advantageous position. In many instances it is no more than a social amenity.

1.

In twelve instances, man grants his fellow-man favor. In addition, in Proverb 3:4, man finds favor before both God and man.

(33) Genesis 32:6

$\text{יָצָא לְחַסֵּד יַעֲקֹב לְעֵשָׂו בְּעֹלֹתָיו}$
 $\text{יָצָא לְחַסֵּד יַעֲקֹב לְעֵשָׂו בְּעֹלֹתָיו}$

Jacob seeks to please his brother Esau by offering gifts.

(34) Genesis 33:8

$\text{יָצָא לְחַסֵּד יַעֲקֹב לְעֵשָׂו בְּעֹלֹתָיו}$
 $\text{יָצָא לְחַסֵּד יַעֲקֹב לְעֵשָׂו בְּעֹלֹתָיו}$

Upon reuniting, Esau asks Jacob about the large camp travelling with him; Jacob explains that his camp is meant to please Esau.

(35) Genesis 39:4

$\text{יָצָא לְחַסֵּד יְהוָה לְיוֹסֵף בְּעֵינֵי פוֹטִפָּר}$
 $\text{יָצָא לְחַסֵּד יְהוָה לְיוֹסֵף בְּעֵינֵי פוֹטִפָּר}$

God gave Joseph favor before Potiphar and he was made a responsible official in Potiphar's house;

(36) I Samuel 16:22

$\text{יָצָא לְחַסֵּד דָּוִד בְּעֵינֵי שָׁאוּל}$
 $\text{יָצָא לְחַסֵּד דָּוִד בְּעֵינֵי שָׁאוּל}$

Saul requests David to pacify him in his madness, for David had made a good impression on Saul.

יִשְׁבַּע עֹד קִדְּוָה וְיִמְלֹךְ
 (37) I Samuel 20:37 בְּעֵינָיו הָיָה כִּי מָצְאוֹתָ
 וְיִמְלֹךְ אֵלָיו יִשְׁבַּע שָׂאֵל יְהוֹנָתָן בֶּן יִצְחָק וְאַחֲרָיו חֵי-יְהוֹשֻׁפָּט
 וְהָיָה לְפָסֶק כִּי כָפַשׁ בְּנֵי יִקֵּן הַמֶּלֶךְ.

David expresses his fear that Jonathan will not be fore-told of a plot against him (David) by Saul who was aware that David found favor before Jonathan.

(38) II Samuel 14:22 וַיִּפְּקֵם יוֹאָב אֶל בְּנֵי אֲדָמָה
 וַיִּשְׁתַּחֲוֶה וַיִּבְרַךְ אֶת הַמֶּלֶךְ וַיֹּאמֶר וַיִּפְּקֵם יוֹאָב אֶת בְּנֵי אֲדָמָה
 עֲבָדָיו כִּי יִמְצְאוּ חַן בְּעֵינָיו בְּאֶדְנֵי הַמֶּלֶךְ עֲבָדָיו
 הַמֶּלֶךְ אֶת דָּוִד עֲקָרָה

Joab succeeded in persuading David to take back his son, Absalom, from hiding.

(39) I Kings 11:19 וַיִּמְצָא הַדָּד חֵן בְּעֵינָיו
 בְּדָעָה מֵאֶד וַיְהִי-לֹו שֵׂשׁ אֶת אֲחֻזָּתוֹ
 אֶת-אֲחֻזָּתוֹ תַּחַת בָּנִים הַגְּדִירָה

God raised up an old enemy of Israel, Hadad, against Solomon. Hadad had gained the favor of Pharaoh in Egypt.

(40) Ruth 2:2 וַתֹּאמֶר רוּת הַמֹּדִיָּה אֵל נָעֲמִי
 אֵלֶיכֶּה לֵאמֹר הִשָּׁב וְשִׁקְלָה בְּשִׂפְטַיִם אַחֵר אֵלֶי
 אֲמַצְאָה חֵן בְּעֵינָיו וַתֹּאמֶר עֵל עִמִּי בְּתָרִי.

Ruth asks Naomi's permission to glean in the field of Boaz that she might please him.

(41) Ruth 2:10 וַתִּפֹּף עַל בְּנֵיהֶם וַתִּשְׁתַּחֲוֶה אֲדָמָה
 וַתֹּאמֶר אֵלָיו מִדּוֹד מָצְאוֹתָ חֵן בְּעֵינָיו
 עֲהָבִירָנִי וְאַלֵּכִי לְכִרְיָה

Ruth gleanes in the fields of Boaz and asks why she has pleased him.

(42) Esther 2:15 וַבְּהִי'עַ הַזֶּה - אֶתְּרֵהּ בֵּת - אֶתְּרֵהּ בֵּת - אֶתְּרֵהּ בֵּת
 מִדְּבַר שֶׁשֶׁר עָקַח לוֹ עֲתֵדָה עֲקִיבָה אֶתְּרֵהּ בֵּת - אֶתְּרֵהּ בֵּת - אֶתְּרֵהּ בֵּת
 דָּבָר כִּי שָׁם אֶתְּרֵהּ בֵּת - אֶתְּרֵהּ בֵּת - אֶתְּרֵהּ בֵּת - אֶתְּרֵהּ בֵּת - אֶתְּרֵהּ בֵּת
 אֶתְּרֵהּ בֵּת - אֶתְּרֵהּ בֵּת - אֶתְּרֵהּ בֵּת - אֶתְּרֵהּ בֵּת - אֶתְּרֵהּ בֵּת - אֶתְּרֵהּ בֵּת
 Esther pleases all who see her.

(43) Esther 2:17 וַיִּטְעַם הַמֶּלֶךְ אֶת אֶתְרֵהּ מִכָּל הַנְּשִׂאִים
 וַתֵּשֶׂא-חֵן וַחֲסִידָהּ עֲלֵיהֶן מִכָּל הַקְּדוֹתָיוּת וַיִּשֶׂא כְתֹר מֵאֲחֵרֵי
 הַנְּשִׂאִים וַיִּמְלֹךְ תַּחַת וְשֵׁתִי.

Esther pleases the king above all other women. She is made queen instead

C. 2

(45) Proverb 3:4

12

כִּי יִקְרָא אֶת אֵשׁ וּקְצֹעַ וְהָיָה (46) Deuteronomy 24:1
אֵשׁ אֶת אֲמָתָא - חָן קָצוּן כִּי מִצָּא בָהּ עֲרוּת פָּדָר
וּבְתֵק עַם סִפְרֵי כְרִיתָהּ וְנָתַן קִדְמָה וּשְׂחָה מִבְּיָתָהּ.

(47) Numbers 11:11

3.

41

(48) Genesis 6:8 ח'י נח וכל משפחתו

Only Noah found favor before God when He planned to wipe out every living thing.

(49) Exodus 33:12

(50) Exodus 33:16 Y31' 2N21

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה עַתָּה אֶעֱשֶׂה כִּי אָמַרְתָּ אֶל הָעָם כֹּכָבִים וְחֻזְקָתָם
וְאֵלֶיךָ יָשׁוּבִים וְעַתָּה אֶעֱשֶׂה כִּי אֶמְעָאֵם אֶת הָעָם וְיֵשְׁבוּ אֵלַי
כִּי אֶמְעָאֵם אֶת הָעָם וְיֵשְׁבוּ אֵלַי

Moses inquires of God as to whether he and his people have gained favor before him.

(52) Jeremiah 31:1 ח / אמר ייחוס מציא
עמ שרדי חרף האוק וזהרזעו ישראל

God promises Israel a return from exile, a restoration: "...the people who survived the sword have found favor in the wilderness, when Israel sought for rest, (v.2) the Lord appeared to him from afar..."

43

In one instance, man finds favor before a representative of the Lord.

(53) Genesis 19:19

Lot gained the favor of the angels of God when they came to destroy Sodom.

22

One occurrence, Proverbs 28:23, does not make clear who grants favor to man:

(54) Proverb 28:23 מ'כח | ח' אלהי יושב
42 | יושב

The proverb states that the man who rebukes another man will find more favor than the person who is a flatterer.¹⁷

Conclusion: Most instances (twenty) of verbs and nouns are in the context of God dispensing compassion or favor to Israel (or to her representative). In other occurrences, (Psalm 77:10; Jeremiah 16:13; and Deuteronomy 28:50) God threatens to withhold His favor from Israel because she has forsaken Him. In the three instances where other nations are mentioned; He will not deal compassionately with them because they have sinned (Isaiah 27:11); He will show them no compassion that Israel might inherit their land (Joshua 11:20); and He instructs Israel to withhold mercy from them that He might deliver them up to her (Deuteronomy 7:2).

When man bestows kindness to the wicked it is to no avail. (Isaiah 26:10). Man withholds favor from his fellow-man in Lamentations 4:16 and Proverb 21:10. In the former, Judea doesn't show regard for her elders, and in the latter the wicked show no regard for their neighbors.

There is a question in the three remaining verses: Proverb 13:15; Ecclesiastes 9:11; and Ecclesiastes 10:12, "who shows approval to man?"

וְיָסֵר / ה' לְבָנִי , as in Chapter III, § D, is an idiomatic expression used as a social amenity by an individual to gain favor or to please one who is superior or who is in a more advantageous position. Thirteen occurrences of וְיָסֵר / ה' לְבָנִי are in a man-to-man relationship; seven instances are in a God-(or representative of God)-to-man relationship; one passage, Proverb 3:4, involves both man and God. In one verse, Proverb 28:23, it is not clear from whom man gains favor.

Chapter V. The Form $\rho \dot{\text{z}} \text{h}$

There are thirty-two occurrences of the ossified form $\rho \dot{\text{z}} \text{h}$ scattered throughout the Hebrew Bible. There are three categories of meaning. In nineteen occurrences, $\rho \dot{\text{z}} \text{h}$ has the sense of "undeserved" or "without cause": I Samuel 19:5; 25:31; I Kings 2:31; Ezekiel 14:23; Psalms 35:7 (twice); 35:9; 69:5; 109:3; 119:161; Proverbs 11:11; 3:30; 23:29; 24:28; 26:2; Job 2:3; 9:17; 22:6; and Lamentations 3:52.

In ten instances the meaning of $\rho \dot{\text{z}} \text{h}$ is "gratuitously" or "for nothing": Genesis 29:15; Exodus 21:2; 21:11; Numbers 11:5; II Samuel 24:24; Isaiah 52:3; 52:5; Jeremiah 22:13; Job 1:9; and I Chronicles 21:24.

In the three remaining occurrences, $\rho \dot{\text{z}} \text{h}$ has the sense of "to no purpose" or "in vain": Ezekiel 6:10; Malachi 1:10; and Proverb 1:17.

Chapter VI. Miscellaneous Verses Containing Derivates of *h*

h appears in four verses which do not fit any of the previous categories in the above chapters.

(1) Zechariah *זכריה* *יְהוָה* *הָאֵל* *הַיְהוָה* *נ*
הָאֵל *הַיְהוָה* *יְהוָה* *הָאֵל* *הַיְהוָה* *נ*
יְהוָה *הָאֵל* *הַיְהוָה* *נ*

Zechariah had a vision in which an angel of God spoke to him saying, "(This is the word of the Lord to Zerubbabel, saying: Not by might, not by power, but by My spirit...) Who art thou, O great mountain before Zerubbabel, thou shalt become a plain; and he shall bring forth the top stone with shoutings of 'Grace, grace to it'" ¹ H. G. Mitchell says "Zechariah receives a second message, in which the governor is assured of the divine assistance and promised ultimate success in the difficult task of rebuilding the ruined temple. The prophet is so confident of his inspiration that he stakes his reputation on the fulfilment of this prediction.

The prophet expects the condition of success to be fulfilled. Hence, he believes, as he said in v. 9, that the temple will be completed. He recognizes that there are difficulties, but he does not consider them un-surmountable. 'Who art thou, great mountain?' he cries, apostrophising them: 'before Zerubbabel became a plain' disappear! 'Then shall he, ' or that he may, 'bring forth the topstone with shouts, Grace, grace to it! ' The word here rendered 'grace' may mean beauty as well as favour, acceptance... Hence, the cry with which the topstone is greeted has been interpreted as an expression of admiration.' It is beautiful, beautiful ! It seems better, therefore, to suppose that the prophet meant to represent the people as showing their interest in the occasion by appealing to Yahweh to bless the ceremony of laying the last stone with success and thus setting the seal

of his acceptance upon the completed sanctuary."²

In light of the commentaries on the verse and the use of /h in Chapter II § A. in the sense of physical attractiveness, I would render " /h, /h " here as: "It is beautiful, beautiful."

(2) Proverb 4:9

הנה /h-ה'ס פתח /h
הנה /h-ה'ס פתח /h

The proverb extolls wisdom: "She will place on your head a fair garland; she will bestow on you a beautiful crown" R.S.V. or: "She will give to thy head a chaplet of grace; a crown of glory she will bestow on thee" J.P.S. Crawford Toy comments, "The theme of all three (exhortations in the chapter are) excellence and beneficent power of wisdom."

Toy says of vv. 1-9, "The sage cites the instruction given him by his father. The test is, in parts, in such condition that we cannot be sure of the exact sense. He renders v.9, "She will encircle they head with a chaplet of beauty, bestow on thee a crown of glory."

"Lit. 'Give to thy head a chaplet! 'Beauty'(or, Grace) and 'glory' are physically descriptive terms - the sense is 'beautiful chaplet' and 'glorious' (or, splendid) 'crown' ... The expression may be suggested by a custom of wearing chaplets and crowns at feasts, or on other joyful occasions, as weddings; ... how far such a custom existed among the early Hebrews, the OT. does not inform us, but it may easily have been borrowed at a later time."³

In view of the above comments and the use of /h with ה'ס in Proverbs⁴, I would render /h-ה'ס as: "an attractive garland."

(3) Proverb 17:8

הנה /h-ה'ס פתח /h
הנה /h-ה'ס פתח /h

The proverb states, "A gift is as a precious stone in the eyes of him that

hath it; withersoever he turneth, he prospereth" J.P.S. or: "A bribe is like a magic stone in the eyes of him who gives it; wherever he turns he prospers." R.S.V. Toy renders the verse, "A stone of favor, (or, beauty) is a gift in the eyes of its possessor ----

Withersoever he (or it) turns, he (or it) prospers (or, acts cleverly).'
... 'gift' here, from the connection --- 'bribe' ... The 'possessor' (or, 'owner') is more naturally the briber, who succeeds by bribing; it is to be taken as --- the bribed, the meaning is that the latter, stimulated by the gift, does his best (acts cleverly, 'skillfully,' 'wisely,' or 'is successful') 'The stone', is characterized by 'beauty', --- 'precious stone', and the meaning will be that the bribe, as a costly, precious thing controls the action of venal magnates. But this sense is too nearly tautologous to be probable --- to say that a bribe is a precious thing is to say nothing to the point; a bribe was in fact often literally a precious stone, generally its equivalent in money. We expect an expression describing the power of the bribe, and such an expression is furnished by Frankenberg's interpretation of 'stone of favor' as --- a stone that brings favor, a lucky stone or magic stone. The Hebrew expression does not occur in this sense elsewhere in the OT., but the Israelites had amulets (Ez 13:18), and charms, sometimes made of precious stones, were widely employed in antiquity.

The rendering: 'A bribe is a source of good luck' gives an intelligible thought, --- The expression 'in the eyes of, --- 'in the estimation of,' suits the bribed better than the briber, though it may be understood of the latter; the reading 'in the hands of' would be more appropriate for the briber. ---The couplet must be taken to mean either:

'A bribe is a beautiful thing in the estimation of him who accepts it,
and he (accordingly) in all respects, acts skillfully (or, successfully);
or:

In all that he undertakes he prospers.'

Based upon my own study of /h and the comments of the above, I would render " /h 2/c " as "a costly stone."

8 א אלהים ב' ו' צדק ו' אברהם
ח' / אלהים

Gray comments on the verse: "The rhythm as well as other features of the verse are suspicious; and the verse may have suffered serious corruption and originally have meant something quite different from what it is commonly supposed to mean."

"[1278]. 28 is an 'arrangement,' or something 'arranged' as an 'arrangement (= suit) of raiment ... Here of the 'arrangement' or 'disposition' of the animal's parts == structure" ⁶

3.?, in accordance with our comment on XI, 3; XXXIX, 25. ה'תקנ"ח תקנ"ח

48

the 'arranging' of words - also in a debate in court... what the claimant utters before his divine opponent is called 'word (s) of strength and /'h', which, together with the grammatical difficulty of deriving /'h from /h, makes the customary interpretation of this word as 'supplication' or 'comely proportion' (~~as~~ |h, grace) unacceptable. Neither can we read /'h 'life' (in accordance with the spelling /'h above, XXIV,22).

The 'words of strength' must refer to the boastful, provocative speech of a fighter before battle, like that of Goliath (I Samuel XVII,10) ... and /'h must, therefore, express some notion of challenge and audacity. I consequently suggest the reading /'h - with the change h to 'h, as frequently in this book." Torczyner thus renders the verse as: "I would not be silent before him, and before the words of power and defiance he may utter."⁷

This verse offers us great difficulty. There remains the question "from what root does /'h actually derive?" If /'h isn't a derivative of |h then the word does not fall into our purview. If it is from |h, then both the J.P.S. and R.S.V., are correct in rendering /'h in the sense of comely or attractive. This is based upon the use of /'h elsewhere as well as its use in this verse.

Conclusion: The four verses containing /'h which do not fall into any of the previous categories in the above chapters, have here the sense of attractiveness or beauty. The one possible exception is Job 41:4 where there is a question as to the actual root of /'h.

Conclusions:

a. The only derivative of the root pjh in the Bible which appears as an attribute of God is the qattul form p'jh . Ten of its twelve appearances are with the qattul form p'jh? . The two are bound up closely with one another and their anomalous forms appear to be not just the result of pure coincidence, but the purposeful design of the author to produce a similarity of sound. Both p'jh and p'jh? appear as a shortened formula of the thirteen attributes of God which are found in their entirety in Exodus 34:6f. In every instance (with the possible exception of Jonah 4:2), Israel recognizes and benefits from this attribute of God. (See Chapter I).

b. When a derivative of pjh is used as an attribute of man, Israel, or her representative, possesses (or is urged to possess) that attribute. (See Chapter II § A, B, and C).

c. In those verses, where either the *kai* participle, p'jh (or *Paal* participle, p'jhN) appears, it is associated with the exaction of monetary payment. The man who deals generously with the poor is said to honor God, while he who oppresses the poor blasphemes against the Lord (as in Proverb 14:31). It is explicitly stated that he who does not lend at the maximum rate of interest, will receive benefits from the Lord. (See Chapter II, § B).

d. In all seventy-one instances where entreaty is made of God, it is Israel, or her representative, who does so. (Chapter III, § A, B, and C). In two additional verses the man of Israel makes entreaty of a representative-of-God. In Job 40:27, God asks Job, by way of comparing His greatness with the smallness of man, whether Leviathan will make supplication to man. Underlying these supplications for favor and compassion is the special covenant relationship between God and Israel, whereby she comes to entreat Him and to expect that He will dispense His "compassion" and "favor" upon her. When He

fails to do so it is because she has grievously transgressed His covenant.

e. In those verses where God dispenses His compassion or favor, the other nations are mentioned only where He threatens to withhold compassion for Israel's sake (Chapter IV, § B.3. and C. 2. and 3.). Never is it explicitly stated that God is compassionate toward other nations, with the possible exception of Jonah 4:2 (See Chapter I).

f. When entreaty is made by one Israelite to another, or to a non-Israelite, the sense of the derivative of $\text{p}h$ is "to petition the favor of" (or "pity of" in Job 19:16 and 19:21. See Chapter III, § C. I.1. and C. II. 3.) a superior, or one in a more advantageous position. (Chapter III § A. C.I., and C. II.).

g. The idiomatic form $\text{h} \text{ } \text{h} \text{ } \text{h} \text{ } \text{h}$ which is a social amenity used by an individual to gain favor, is used chiefly (thirty-one times) in connection with man's relationship to man, less frequently (fourteen times) in connection with man's relationship to God. It is not clear in one verse, Proverb 28:23, from whom man gains favor. (Chapter III and IV § D).

h. There is another special form which occurs, $\text{p} \text{ } \text{h}$. It has the sense of "undeserved; gratuitously; in vain." (See Chapter V).

i. The remaining (four) verses which do not fall into the above categories contain the word h in the sense of "attractiveness; beauty; value." (See Chapter VI).

NOTES ON CHAPTER ONE

1. Julius Beyer, I.G.C. on Jonah, pp 7, 56-7, operates with the theory that "the great prophets had taught that Yahweh is not only Israel's God but the God of the whole world, for He is the only God that exists. From this followed... that His love goes out to them all... "Jonah recognizes that Yahweh has forgiven Nineveh and that He will not destroy it... that was exactly what he had feared when he was still at home. For Yahweh was a God. יהוה! יהוה ... That this condition is implied is plain from the entire prophetic teaching of the Old Testament."

It is my opinion, however, that Jonah speaks of God as possessor of these attributes based upon his experience as a citizen of Israel. I agree in part with Beyer, but this being the only case in the entire Bible where God is called יהוה in relation to other people, and that too is questionable, I cannot see how the inference can be drawn that the prophet conceived of this in universalistic terms. And as noted, eg., by S. Goldman, in the Soncino Books of the Bible, p. 148, edited by A. Cohen, "The attributes enumerated in this verse are a selection from the thirteen attributes in Exodus 34:6f. The selection is identical with that in Joel 2:13." In other words, it is part of a formula repeated elsewhere to describe God in his relationship with Israel.

2. Brown-Driver-Briggs, Hebrew and English Lexicon of the Old Testament p. 933.

3. Immanuel M. Casanowicz, Paronomasia In The Old Testament, pp. 1-42, where he defines paronomasia as: "The likeness or similarity of sound at the beginning and end of words, either in immediate succession, or in the same clause... Its primary object and immediate effect is simply to attract the ear, and by it the attention to the sound... It points out the mutual relation

of two ideas... The similarity of sound must be manifestly designed by the author, not the result of an unavoidable coincidence... There can be no doubt that the congruence of sound is intended in those combinations which recur often, and have thus the character of a formula; in those in which unusual words or forms are employed in order to produce similarity of sound; and in... We find in the Old Testament also examples in which... both parts occur only in assonating combinations."

4. See Exodus 34:6f for the entire formula of the thirteen attributes of God.

NOTES ON CHAPTER TWO

1. Crawford H. Toy, I.G.C. on Proverbs, p. 294, states the following:
 "...He who despises the poor sins against God, so he who is kind (יִחַן)
 to him is happy... in the favor of God, who will reward such beneficence."
2. According to the Brown-Driver-Briggs Hebrew and English Lexicon of the Old Testament, pp XiX and 337, יִחַן in Job 19:17 is the qal perfect of another root of יח which in the Arabic and Syriac means "to be loathsome." The Lexicon places brackets about this root, יח, to indicate that either the form is not found or that the Hebrew offers no positive proof.
3. The Targum of Jeremiah 22:23 renders יִחַן as "groan," as if it were from the root Anach. The R.S.V. translation follows the Targum rendition.
4. Psalm 102:14
5. Toy, op. cit., p. 480, places the verse under the heading of hypocritical words. Toy renders יִחַן as lit. "Makes gracious His voice," i.e., יח is used to modify יִחַן. J.P.S. renders it "speaketh fair," while R.S.V. renders it "speaks graciously."

NOTES ON CHAPTER THREE

1. Solomon Mandelkern, Concordance to the Bible, לשון חזקוני.
p. 951, see לשון.
 2. For I Kings 8:52, see entire Chapter 8.
For Psalm 119:170, see entire Psalm 119.
For Jeremiah 36:7, see Jeremiah 36:1 - 10.
For Jeremiah 42:9, see Jeremiah 42:2.
 3. Roget's Thesaurus of the English Language in Dictionary Form, pp. 362 - 497. Roget renders "petition," as ask, plead, entreat, implore and "supplicate" as, among others, pray.
 4. Brown-Driver-Briggs, Hebrew and English Lexicon of the Old Testament, p.1109.
 5. Crawford H. Toy, I.C.C. on Proverbs, pp. 365 - 6, Toy says that the verse deals with "The social eminence and the rudeness of manner which sometimes accompany wealth," to be contrasted with the "humble bearing of the poor man." I believe that Toy's further remarks indicate that he believes the rich man to be the recipient of לשון from the poor man. While this may be a possibility, another possibility is that God is the recipient of לשון from the poor and לשון, "impudence," from the rich as borne out from verses 20 - 23. If, as Toy states (v. 20) that man's words, "determine his position and fate and bring requital for good and evil, according to their character," and if good fortune (v. 21) is "a special favor from God, who bestows all good fortune," then, the poor man's לשון (v. 23) could certainly be directed toward God who grants him favor. As for the rich man, his impudent words determine his position and fate by their character; namely, he receives no such favor from God.
- Julius H. Greenstone in his Commentary on Proverbs, pp. 198-9, says of the verse, "useth entreaties] The poor man speaks humbly. impudently] A. V.

'roughly.' Rashi interprets: 'Even when the rich man is impudent in his speech, the poor should still maintain his supplicatory tone.' "

Greenstone says of verses 20 - 21, "...man gets not only the return of his acts, but also his words. One is held to account for his utterance as well as for his deeds.

indulge] ... make use of the tongue in speech, will eat the fruit thereof, whether it be good or evil. Rashi applies it to the study of Torah. They who employ their tongue in study will receive their reward."

-See Job 40:27 which makes clear that God is the recipient of לְהַשְׁמִיעַ , while man is not.

6. See the thirteen attributes of God in Exodus 34:6 and Joel 2:13, etc.

7. G. F. Moore, I.C.C. of Judges, p. 451. He states that this verse is "unusually corrupt."

8. (Driver-) Gray in I.C.C. on Job, Vol. 1, p. 169, says of this verse:

"Ruthlessly assailed by God and abandoned by other men, even those nearest him, Job, yearning for some support, appeals to the compassion of the three friends who, unlike others, were at least physically still near him; for the moment all thought of argument is abandoned; he no longer seeks to convince them, or ask them to be just to him; he asks them to be 'kind'... The appeal ... is abandoned; The friends give no sign of relenting; and in 22, after his usual manner, Job asks them the cause and meaning of their cruel treatment."

9. See § A of Chapter Three.

10. (Driver-) Gray, *op. cit.*, p. 90, says that the verse means: "Though his case was perfectly good, with such an opponent (God) he could not so argue as to get a decision on its merits; he could at best cast himself on the favour of his adversary [opponent - at-law (= God, see verse fourteen)], with a view to obtaining as a favour what was really his by right."

According to Brown-Driver-Briggs, the entreaty here is directed to God.

11. See Brown-Driver-Briggs on p. 336A.

12. Ibid /

13. (Driver-) Gray, op. cit., p. 167, interprets the verse: "Job's slave, instead of waiting for and immediately responding to the least gesture indicative of his wish, does not even obey an express command; and, at best, he only responds to humble entreaty and appeal for compassion." The I. C. C. translates the verse: "I call unto my servant, and he giveth me no answer; with my mouth must I entreat him."

NOTES ON CHAPTER IV

1. See Exodus 34:6f. for the entire formula of the thirteen attributes of God.
2. (Driver-) Gray in I.G.G. on Job, Vol. 1, p. 291, discusses Job 33:24. He considers the subject as either the angel or God. He maintains that it was probably the angel, for an "angel" may speak as God's agent. The whole sentence implies that the sick man has confessed and repented, even though we need not say that the ransom is the repentance." - Ibn Ezra says " ' לַיהוָה ' - i.e. God, and He says to the intercessor, 'deliver him'..." Rashi agrees that the subject is God.
3. Charles A. Briggs in I.G.G. on Psalms, Vol. 2 says, "Has He forgotten to be gracious?... not permitting it (i.e., his graciousness) to go forth from hand or mouth. Anger against His people was the real reason of all this long-continued neglect of them."
 Rashi renders לִישׁוּן חַסְדֵּךְ as "forgotten to be לִישׁוּן." and וְחַסְדְּךָ שָׁמַר similar to a verse in Deuteronomy 15:7. "Compassion (shall not be) closed forever for the sake of wrath." i.e., That God has temporarily closed off His compassion from His people.
4. Gray in I.G.G. on Isaiah, Vol. 1, p. 459, says "What city is intended is altogether uncertain; some think it is the capital of the world - empire oppressing the Jews, others, that it is Jerusalem, others Samaria, the home of the people without understanding... (Its maker... Is Framer) the pronouns refer to Israel, 43:4 and 2; but they might certainly refer, if the context required it, to other nations: for Yahweh has made all nations (Psalm 86:9)."
5. On לִישׁוּן see above, Chapter III § B. David Kimhi draws on the analogy between the boughs drying up on a tree and breaking off and Israel broken away from her God. He calls Israel "The people without understanding"

for not realizing that all the evil has come upon her for forsaking God.

6. Briggs, op. cit., pp. 224, 228 and 229, calls this psalm "a Pilgrim Song, composed just before the exile." Briggs interprets verses 11 and 12 as meaning: "One day of prostration at the sacred threshold, in love to Yahweh, the Sun and Shield, is to be preferred to an age in the tents of the wicked." ...The Shield of Yahweh is interpreted as the shield of "The warlike God, who defends His people from their enemies."

7. Crawford H. Toy, I.C.C. on Proverbs, pp. 80 - 82, renders the verse: "scoffers he scoffs at, but to the pious he shows favor." ... "The word here translated 'pious' ($\rho''\text{Y}$) is that which is variously rendered in the R.S.V. by 'poor', 'afflicted', 'humble', 'lowly', 'meek'. Its primary sense... 'one who is bowed,' 'bent', or 'one who bows himself' (under or before a hostile force); it has come to signify one who suffers from financial poverty (Am. 8:4 al.), one who is oppressed by the strong, particularly the nation Israel in the time of national affliction (Psalm 74:19 al.), or one who afflicts himself by fasting or is humble before God... This last is the sense suggested by the parallelism here, though 'lowly', 'humble', is also appropriate. Toy states that "verses 31-35 are a comparison between the fortunes of the wicked and the righteous."

8. Brown-Driver-Briggs, Hebrew and English Lexicon of the Old Testament, p. 968 on $\int \text{?} \text{?}$. Toy, op. cit., p. 271, states, "The first clause is, 'Fine intelligence (or good sense) wins favor.' ...After the first clause the Greek adds the apparent variant, 'and to know the Law is part of sound understanding'..., that is, one gains favor of God by knowledge of the Law." -Julius H. Greenstone in Commentary on Proverbs, p. 143, says: "Wisdom leads to Graceful Conduct. 'Good understanding']prudence, insight, good sense 'giveth grace'] to the owner of it, makes him a favorite. 'way']mode of life, conduct.

'is harsh']lacking refinement and civility. The Hebrew word $\text{?} \text{?}$ while it

has the meaning of 'permanent' may also mean 'strong,' 'rugged,' (BBD). Targum renders: 'The way of the powerful robbers will perish,' ... LXX has: 'The ways of scornere tend to destruction,' perhaps reading לֹא בְרָכָה . Ehrlich amends to לֹא בְרָכָה , 'without grace,' (Am. Tr.: 'disfavor'), giving the same sense as our rendering."

9. G. A. Barton, I.G.C. on Ecclesiastes, pp. 172 - 173, says: "... 'They obtain favor' ... This proverbial gloss begins by praising the results of effectual wisdom. It teaches positively what the preceding verses taught negatively."

→ Rashi says that they, (the words of a wise man,) meet with the approval or favor of those who listen to them.

→ Israel Blittan in The Five Scrolls, "Commentary on Ecclesiastes," p. 178, says " 'are gracious'] Win for him man's favor (Rashbam)."

10. Gray, op. cit., p. 441, states "The desire for the manifestation of Yahweh's judgment or power is based on experience; when the judgments of God no longer remain high out of sight of the wicked, allowing him to flatter himself that he can sin with impunity, but come down to earth, then the inhabitants of the world at large learn righteousness, though the wicked do not do so, with the result that the wicked are punished. Something like this seems to be intended.... but the original text cannot be detected with any certainty, and some of the more exact turns of thought remain very obscure."

Gray renders the verse:

"(No) favour shall
be shown (?) to the unrighteous;
He hath not learnt righteousness.
In the land of truth;
He acteth wickedly....
And seeth not
The majesty of Yahweh.

Edward J. Kissane, The Book of Isaiah, Vol. 1, p. 289, says "The chapter is

in the form of a prayer of the people for deliverance, followed by the prophet's reply which contains a promise of deliverance and a forecast of the future glory of Zion... The people... long for Jahweh's intervention in judgment, for they are confident of their claim to His favour. They desire it also because if He manifests His justice by delivering the just, all men will worship Him, whereas, if the wicked are spared, they will continue to disregard God and wrong their fellowmen (7:10) ... Israel has special claims to Jahweh's protection..."

-Franz Delitzsch, Commentary on Isaiah, Vol. 1, p. 438, agrees with the position of Kissane, that Chapter 26 deals with Israel restored.

-Rashi calls the land of uprightness: "Jerusalem and the Temple in which he does wrongfully to despise it, to scorn it, and to destroy it."

11. G. A. Barton, op. cit., p. 164, says, "Here are examples of the fact that rewards of life are not given in accordance with charity or merit."

-Israel Nittan, op. cit., p. 113, says, " 'Favor to men of skill'] standing and influence."

-Rashi speaks specifically of Moses: "who did not find favor when he prayed to be allowed to enter the Land."

12. Toy, op. cit., p. 400, renders the verse, "The wicked desires to do harm; He has no kindly feeling toward his neighbor."

-Greenstone, op. cit., p. 224, states, "The Wicked has no friends. His constant urge to do evil prevents him from being kind even to his friends, cf. 4. 16."

-Ibn Ezra says, "The soul of the wicked man desires to do evil deeds and so his neighbor does not find favor in his eyes."

13. Lewis Bayles Paton in I.C.C. on Esther, p. 182, says, "... and Esther won the admiration of all beholders..."

14. Paton, op. cit., p. 184, says, "The sense is... that he loved her better than... the girls that he had gathered."
15. Paton, op. cit., p. 232, says "Instead of the colourless expression, 'She won his favour,' ... God changed the spirit of the King."
16. Toy, op. cit., p. 55, says, "Three independent discourses...introduces... by the address 'my sin'... (verses 3 and 4) [are] to trust in Yahweh and fear him.
- The Greek... renders it: 'and devise excellent things in the sight of the Lord and of men' (so quoted in Rom. 12:17 and II Corinthians 8:21.) ...the Targum... 'favor and understanding and good.' A slight change of Hebrew gives 'name' instead of 'understanding;' (thus) the expression 'favor and a good name.'"
- Greenstone, op cit., p. 24 - 26, states... "The first (1 - 10 verses) is an exhortation to follow the instruction of wisdom to honor God and to fear Him... 'grace and good favour'] The word סֶדֶק usually means 'insight,' 'prudence'; but this cannot be regarded as a reward, but rather as the cause of the blessing, as in 13. 16. Here it is used as a synonym of 'grace' and is to be taken in the sense of causing others to admire you for your personal charm and for your prudence.
- Buir renders: 'You will find grace in the eyes of God, and good luck in relation with men,' Toy adds a לפני before סֶדֶק taking the last word as a substantive: 'grace, intelligence and happiness,' "
17. Toy, op. cit., p. 504, renders the verse, "He also reproves [] will find more favor, than he who flatters with the tongue."
- Greenstone, op. cit., p. 302, says "Rebuke Is Preferable to Flattery," in the end'] The Hebrew text has אחרי , 'after me,' i.e., in accordance with my (the sage's) instructions (Ibn Ezra and H. Furstenthal); but Rashi renders 'afterwards'; rebuke may at first be resented, but after due consideration will be appreciated more than flattery."

NOTES ON CHAPTER V

1. Brown-Driver-Briggs, Hebrew and English Lexicon of The Old Testament,
p. 336.

NOTES ON CHAPTER VI

1. See J.P.S. version

2. H. G. Mitchell, I.C.G. on Zachariah, pp. 190 - 192.

→ Rashi and Ibn Ezra agree with the above in that shouts of "הן, הן" occur when the people express their admiration and joy at the laying of the topstone of the building.

3. Crawford H. Toy, I.C.G. on Proverbs, pp. 84, 89.

Julius H. Greenstone, Commentary on Proverbs, p. 40, states, "'chaplet'] an ornament worn on the head... 'crown of glory'] glorious crown and graceful chaplet...

→ Rashi draws a parallel between a compenien and a chaplet which both add to the comeliness of an individual.

→ Koehler - Baumgartner, Lexicon in Veteris Testamenti Libros - Part III, p. 314 says that the use of "הן" in this verse is in the sense of attractiveness.

4. See Chapter II } A.

5. Toy, op. cit., p. 340.

→ Julius H. Greenstone, op. cit., p. 184, titles the verse: "The Effect of a Bribe." He says, "a precious stone] in the sense of a totism or an amulet. The gift or bribe is like a magic stone in the eyes of the person who has it, either the giver or the recipient. The reference here is more likely to the latter (Ehrlich),. It acts as a charm on the recipient, so that he is blinded by it and impelled to find a way of clearing the giver from his guilt (Nachmias). The rabbis regarded it as improper for a judge to accept a gift even in the case when the giver is innocent and would have been cleared by the court in any event. ... The proverb may express a general idea, borne out by experience of the effectiveness of a gift presented to people in authority... and need not refer specifically to the bribe given to a judge, which is prohibited by the

law (Ex. 23.8 et al.) prospereth] is successful, accomplishes the desired end."

Rashi says " h / ?k " When man comes before the Holy One Praised be He and he is reconciled with words and he returns to Him, he was (as) a precious stone and pearls in His eyes. 'h'w' w'w' xk s'k' In all that he seeks from Him, He will cause him to prosper."

6. (Samuel R. Driver -) George B. Gray, I.C.C. on The Book of Job, Vol. II, pp. 337 - 338.

7. N. H. Torczyner, The Commentary on Job, pp. 567 - 8.

Rashi says, " I will not keep silence concerning the children of the righteous who walk whole before Me.... they will find goodness in his merit...."

8. Brown-Driver-Briggs, op. cit., p. 336 (h' /).

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