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AN INDUCTIVE STUDY OF THE MEANING OF $\eta\sigma\eta$

A Thesis

Presented to

the Faculty of the

Department of Biblical Studies

Asbury Theological Seminary

In Partial Fulfillment

of the Requirements for the Degree

Master of Theology

by

Howard F. Boyle

November 1969

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Approved:

G. Herbert Livingston

W. Coker

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LIST OF ABBREVIATIONS

- GELNT = William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (fourth edition; Cambridge: The University Press, 1957).
- HELOT = Francis Brown, Samuel Driver, and Charles A. Briggs, Hebrew and English Lexicon of the Old Testament (second edition; London: Oxford University Press, 1962).
- Bowen, SH = Boone M. Bowen, A Study of Heseḏ (unpublished dissertation, Yale University, 1938).
- BZAW = Beiheft zur ZAW.
- EB = T. K. Cheyne, "Lovingkindness," Encyclopedia Biblica (London: Adam and Charles Black, 1899), III, 2826.
- Girdlestone, SOT = Robert Baker Girdlestone, Synonyms of the Old Testament (second edition; Grand Rapids: William B. Eerdmans Publishing Company, 1897).
- Glueck, HB = Nelson Glueck, Heseḏ in the Bible, trans. Alfred Gottschalk (Cincinnati: The Hebrew Union College Press, 1967).
- Hastings, DB = James A. Hastings, A Dictionary of the Bible (Edinburgh: T. and T. Clark, 1900), III.
- Jacob, TOT = Edmund Jacob, Theology of the Old Testament, trans. A. W. Heathcote and Philip J. Allcock (New York: Harper and Brothers Publishers, 1958).
- LVTL = Ludwig Koehler and Walter Baumgartner, Lexicon in Veteris Testamenti Libros (Leiden: E. J. Brill, 1958).
- McKenzie DB = John L. McKenzie, Dictionary of the Bible (Milwaukee: The Bruce Publishing Company, 1965).
- RSV = The Holy Bible, Revised Standard Version (New York: Thomas Nelson and Sons, 1952).
- Sorg, HP = Dom Rembert Sorg, Heseḏ and Hasid in the Psalms (St. Louis: Pio Decimo Press, 1953).
- Snaith, DIOT = Norman H. Snaith, Distinctive Ideas of the Old Testament (New York: Schocken Books, 1964).
- ZAW = Zeitschrift für die alttestamentliche Wissenschaft, LI (1933).

CHAPTER I

THE INTRODUCTION

I. THE PURPOSE OF THE STUDY

The purpose of this study has been to ascertain, if possible, the true meaning of the word רָסַן , as it was used in the Hebrew Old Testament to describe the actions, interactions and reactions between God and man, and between men. It is believed that this study has revealed various truths which have proven to be significant aspects of all interpersonal relations and which are specifically relevant to the God-to-man and man-to-God relationships.

II. THE LIMITATIONS OF THE STUDY

This project has been restricted primarily to an inductive study of passages in the Hebrew Old Testament.

Every passage has been examined in which the word was found in the noun form. The adjective and verb forms have not been included in this research except as they related specifically to the study of the noun forms.

It has been assumed that the Hebrew scriptures have been preserved so that they form a reliable text. Therefore, no attempt has been made to apply the techniques of literary analysis or textual criticism, except to cite occasionally the work of other scholars in this area. No attempt has been made to date specific documents or literary forms such as is done in tradition analysis.

No attempt has been made to evaluate extensively the implications of the Septuagint translation and subsequent Greek and other translations and interpretations, nor to correlate this study with any particular Greek word or work in the New Testament.

The purpose of this paper did not include extensive exploration of the philosophical, theological and psychological implications of such a study.

III. THE JUSTIFICATION OF THE STUDY

There were at least six factors of sufficient importance to justify this study:

A. Occurrences

The word $\aleph\omega\pi$ occurred 247 times in the Old Testament (127 times in the Psalms alone).

B. Significance in Personal Relations

$\aleph\omega\pi$ appeared as a major aspect of many of the more significant interpersonal encounters in Hebrew history.

C. Implications

$\aleph\omega\pi$ frequently occurred as one of a cluster of related words which have strong implications of the true nature of the Jehovah-God of the Old Testament, and of the acceptable standard for human relationships.

D. Significance of Previous Research

This study was justifiable in the light of the significant

research which has been done in this category in recent years. Nelson Glueck opened the area for study in modern times with the publication of a doctoral thesis on the subject in 1927.¹ Numerous studies have followed that of Glueck.

E. Need for More Thorough Research

This study was further justified by the inadequacies of previous accomplishments in the area. Glueck's work was primarily topical, rather than exegetical, emphasizing the covenantal and reciprocal aspects of חסד to the exclusion of other facets of the study. Several of the works presented since Glueck have cited him as the authority in this area and did not deviate from his major conclusions. However, occasionally new ideas were suggested which have enriched the study and indicated that the last word has not been said on the subject. There remains a need for deeper thoughtfulness and more careful classification in the field.

F. Need for More Accurate Exegesis

A final point of justification of this study was a need for more dependence upon the Scriptures themselves for determining the nature of each act of חסד, and for a greater degree of caution in assuming details which are not explicit or at least implicit in the

¹Nelson Glueck, Hesed in the Bible, trans. Alfred Gottschalk (Cincinnati: The Hebrew Union College Press, 1967). The original work was Das Wort hesed im alttestamentlichen Sprachen brauche als menliche und gottliche gemeinschaftsgemasse Verhaltungsweise (publisher unknown) 1927, hereafter referred to as Glueck, HB.

text. In fact, the spark which generated the author's interest in a new investigation of the occurrences of רסח was a reaction to the practice of careless deductive analysis evidenced by some scholars.

IV SOURCES OF DATA FOR THE STUDY

A. Hebrew Text

The Hebrew text selected for reference was נְכִיאִים וְכַתוּבִים by Norman H. Snaith (London: The British and Foreign Bible Society, 1958).

B. Hebrew Concordance

The list of occurrences of the word רסח and other concordant data for Hebrew were taken from The Englishman's Hebrew and Chaldee Concordance of the Old Testament (London: Walton and Maberley, 1866).

C. Hebrew Lexicons

The following Hebrew lexicons were selected for the implementation of this study:

1. Lexicon in Veteris Testamenti Libros, by Ludwig Koehler and Walter Baumgartner (Leiden: E. J. Brill, 1958), hereafter referred to as LVTL;

2. Hebrew and English Lexicon of the Old Testament, by Francis Brown, Samuel Driver, and Charles A. Briggs (Second edition; London: Oxford University Press, 1962), hereafter referred to as HELOT.

D. Hebrew Grammars

Reference was made to two works for assistance with Hebrew Grammar:

1. J. Weingreen, A Practical Grammar for Classical Hebrew (second edition; London: Oxford Press, 1961);

2. A. E. Cowley, Gesenius' Hebrew Grammar (second edition; London: Oxford University Press, 1960).

E. Greek Text

The Greek text chosen for this study was Septuaginta, a two-volume work edited by Alfred Rahlfs (seventh edition; Stuttgart: Württembergische Biblenstalt, 1962).

F. Greek Concordance

The Concordance to the Septuagint, a two volume work by Edwin Hatch and Henry Redpath (Graz, Austria: Akademische Druck U Verlagsanstalt, 1954) was used as an aid in the study of the Septuagint.

G. Greek Lexicon

The Greek Lexicon of the New Testament by William F. Arndt and F. Wilbur Gingrich (fourth edition; Cambridge: The University Press, 1957), implemented the Greek portion of this study.

H. English Translation

For the English translation necessary for this project, recourse was made to The Holy Bible, Revised Standard Version (New York: Thomas Nelson and Sons, 1952), hereafter referred to as RSV except where otherwise noted.

I. Bible Encyclopedias and Dictionaries

The following Bible encyclopedias and dictionaries were employed as reference materials:

1. James A. Hastings, A Dictionary of the Bible (Edinburgh: T. and T. Clark, 1900) III, 345; hereafter referred to as Hastings, DB.
2. The Interpreter's Dictionary of the Bible (Nashville: Abingdon Press, 1962) III, 164ff.
3. James Orr, The International Standard Bible Encyclopaedia (Grand Rapids: William B. Eerdmans Publishing Company, 1949) III, 2035f.
4. John L. McKenzie, Dictionary of the Bible (Milwaukee: The Bruce Publishing Company, 1965), pp. 565-67; hereafter referred to as McKenzie, DB.
5. Samuel Fallows, The Popular and Critical Bible Encyclopedia and Scriptural Dictionary (Chicago: The Howard Severance Company, 1906) II, 1144.
6. Xavier Leon-Dufour, Dictionary of Biblical Theology (Tournai, Belgium: Desclee Company, 1967), p. 309.
7. John E. Steinmueller and Kathryn Sullivan, Catholic Biblical Encyclopedia, Old and New Testament (New York: Joseph F. Wagners, Inc., Publishers, 1956), p. 692ff.

J. Word Studies

Reference was made to these significant word studies:

1. Alan Richardson, A Theological Word Book of the Bible (New York: The Macmillan Company, 1966), p. 143f.
2. Robert Baker Girdlestone, Synonyms of the Old Testament (Grand Rapids: William B. Eerdmans Company, 1897), pp. 111-116; hereafter referred to as Girdlestone, SOT.

3. Norman H. Snaith, Distinctive Ideas of the Old Testament (New York: Schocken Books, 1964), pp. 94-130; hereafter referred to as Snaith, DIOT.

V. THE PREVIOUS STUDIES ON THE SUBJECT

The previous studies on ḥṣṇ revealed interesting variations of interpretation.

A. Gesenius

Gesenius' Hebrew-English Lexicon of the Old Testament, first published in 1844, gave the traditional rendering of mercy." The original idea was of ardor or zeal, leading to kindness and love. Associated with ḥṣṇ, the concept enlarges to faithful mercy, and further development leads to constant goodness.²

B. Davidson

The same general interpretation was given by the Davidson Lexicon, in 1855.³

C. Girdlestone

R. B. Girdlestone provided a concise coverage of ḥṣṇ in the first edition of his book published about 1870. "Mercy" was the general heading adopted. The predominance of the Septuagint rendering

²Edward Robinson (trans.), Gesenius: A Hebrew-English Lexicon of the Old Testament (fourth edition; Boston: Crocker and Brewster, 1850).

³B. Davidson, Analytical Hebrew and Chaldee Lexicon (London: Samuel Bayster and Sons Limited, 1855).

of ἔλεος for ἰσπ is the key idea in his discussion. "In a word," he says, "mercy is the main characteristic of God's dealings with man, and hence it is to be looked for as the distinguishing work of every child of God."⁴

D. Cheyne

Some objection was raised in 1899 to the traditional rendering of "mercy," by T. K. Cheyne. He preferred "loving-kindness," insisting that ἰσπ is not mere mildness, but active kindness - any form of helpfulness.⁵

E. Bennett

W. H. Bennett also objected to "mercy" because it "represents God in the Old Testament as occupied with the position of man as a criminal, a rebel and an enemy, to an extent entirely unwarranted by the original."⁶ Was Mr. Bennett saying God was too wicked and man too good? He seems to have seen only the "good" side of man and the "wrong" side of God.

F. Fallows

The Popular and Critical Bible Encyclopedia reverted to "mercy,"

⁴Girdlestone, SOT, pp. 111-116.

⁵T. K. Cheyne, "Lovingkindness," Encyclopedia Biblica (London: Adam and Charles Black, 1899), p. 2826; hereafter referred to as Cheyne, EB.

⁶T. Hastings, DB, p. 345.

identifying it as inward compassion expressing itself as acts of undeserved kindness.⁷

G. Brown, Driver, Briggs

The HELOT Lexicon, first published in 1907, was based on the work of William Gesenius, and follows him in the interpretation of רסן.⁸

H. Elbogen

Elbogen published an article in German in 1926, defining רסן as "Obligation, Promise and Confirmation." This was one of the two articles on the subject cited by Glueck. Elbogen's view likely influenced Glueck.⁹

I. Glueck

Snaith cited an article by Nelson Glueck, Das Wort Hased as published in 1921. If the date is correct, this was the earliest known work by Glueck on רסן. Snaith gave no detail about this work, except to indicate that Glueck's view on the covenant association of רסן was to be compared with that of W. F. Lofthouse.¹⁰

⁷ The Popular and Critical Bible Encyclopedia and Scriptural Dictionary (Chicago: The Howard Severance Company, 1906) II, 1144.

⁸ HELOT, pp. 338, 339.

⁹ Elbogen, I, "רסן = Verpflichtung, Verheissung, Berkraftigung" in Festschrift für Paul Haupt (Leipzig, 1926). (Bibliographical entry by Glueck.) Cf. Glueck, HB, p. 104.

¹⁰ Snaith, DIOT, p. 102, note 4.

Jacob (and others) cite a later article by Glueck, printed in 1927, the same year in which his doctoral thesis was published.¹¹

Glueck's monograph is one of the few published volumes on this subject. His ideas of identifying חסד and חַסְדִּים may have been primarily his own, but not entirely so, for the bibliography of his work included two articles which likely molded his thought. One was the entry in Encyclopedia Biblica, by T. K. Cheyne, who was the first of the known scholars to question the traditional interpretation, "mercy," and to suggest "lovingkindness" as an alternate.¹²

The second bibliographical entry devoted to the subject was an article in a German publication which treated חסד under the caption: "חסד - obligation, promise, confirmation," by Elbogen.¹³

Glueck's references included commentaries primarily, especially various volumes of the International Critical Commentary. He made extensive use of works on specific books of the Old Testament.

The influence of Glueck's study may be illustrated by the appropriation of his research in forty percent of the studies in חסד since his work was published in 1927.

Glueck's small volume, a topical study, was concise and well summarized. The occurrences of חסד were arranged under three main

¹¹Jacob, TOT, p. 107, citing Nelson Glueck, "Das Wort חסד im alttestamentlichen Sprachgebrauch, BZAW, 47, Glessen, 1927.

¹²EB, p. 2826, Bibliographical entry by Glueck, HB, p. 103.

¹³I. Elbogen, "חסד - Verpflichtung, Verheissung, Berkraftigung," in Festschrift für Paul Haupt (Leipzig, 1926), bibliographical entry by Glueck, HB, p. 104.

headings:

- I. Hesed as Human Conduct - Its Secular Meaning.
- II. Hesed as Human Conduct - Its Religious Meaning.
- III. Hesed as Divine Conduct.¹⁴

The outline of Glueck's study is a forced, mechanical arrangement which overemphasizes the reciprocal and bond or tie aspect and neglects the equally significant spontaneous, unsolicited, undeserved acts of חסד.

Jacob cites a criticism of Glueck by H. J. Stoebe (1958). Stoebe says, "certain modifications must be made in Glueck's one-sided interpretation, but we do not think his initial viewpoint should be abandoned."¹⁵

Gerald A. Larue has carefully outlined the significant studies in חסד since Glueck. This history was included as an introduction to the English translation of Glueck's book.¹⁶

J. Lofthouse

W. F. Lofthouse was the first to build upon Glueck's research for an article, "Hesed and Hesed in the Old Testament," published in 1933. He found the meaning of חסד to be quite the opposite of Glueck's deduction of חסד.¹⁷

¹⁴Glueck, HB, v, vi.

¹⁵Jacob, Theology of the Old Testament, trans. A.W. Heathcote and Philip J. Allcock (New York: Harper and Brothers Publishers, 1958), p. 106, footnote 1 citing H. J. Stoebe, "Die Bedeutung Des Wortes HASAD Im Altentestament." Vetus Testamentum, II (July 1952), pp. 244-54.

¹⁶Glueck, HB, pp. 1-32.

¹⁷Lofthouse, "Hesed and Hesed in the Old Testament," ZAW, XI (1933), 29-35.

K. Dodd

C. H. Dodd, in 1935, discussed $\eta\omicron\pi$ under the title of "mercy." Being primarily interested in the Septuagint rendering, he adopted $\epsilon\lambda\epsilon\omicron\varsigma$ and mercy as the most natural translations.¹⁸

L. Koehler and Baumgartner

Glueck's study was cited as a definitive source by the Lexicon in Veteris Testamenti Libros, in 1951. It is interesting, however, that the reference was to an article prepared by Glueck for BZAW in the year 1927, rather than the doctoral thesis which was published by him in that same year.¹⁹

M. Bowen

In 1938 Boone A. Bowen presented a dissertation to the Graduate School of Yale University entitled A Study of Hēsed. Bowen applied the techniques of literary analysis to his study, thus attempting to establish a historical development of the practice of $\eta\omicron\pi$. He claimed, by the use of source analyses and redating, to have brought out differences of usage by the various sources.²¹

Much of the space in Bowen's large volume was occupied with discussion of the dating and literary value of each passage. The

¹⁸C. H. Dodd, The Bible and the Greeks (London: Hodder and Stoughton, 1935), pp. 59-65.

¹⁹LVTL, p. 318, citing Nelson Glueck, "D. Wort Hēsed," BZAW, 47, 1927.

²⁰Unpublished dissertation, 1938.

²¹Bowen, SH, one-page summary.

weakness of Bowen's structure was revealed by his own expression of surprise that some of the sources he identified failed to stress certain things which such sources could be expected to stress. An example was the difficulty he encountered in trying to place Deuteronomic portions in the prophetic era, where, according to higher criticism, they belong. The passage involving the decalog in Exodus was a particularly difficult one for Bowen to explain because it indicated love as a condition for receiving אהבה.²²

Bowen was partially right in stating that the prophets did not specify love as a condition. There was only one reference to love as a condition for receiving אהבה, and it was due to confusion rather than oversight that Bowen missed it. Daniel 9:4 reads: "O Lord . . . who keepest covenant and steadfast love with those who love him and keep his commandments." Bowen missed this passage because his literary redating did not include Daniel with the prophets. The obvious conclusion was that literary analysis has not proven to be the key to understanding the meaning of אהבה.²³

N. Eichrodt

Walther Eichrodt, in his original work, Theologie des Alten Testaments, published in 1939, advanced the position that אהבה

²²Exodus 20:6. [Bowen stated: "It is a little surprising that the Deuteronomist, who stresses Israel's responsibility to love Jahweh, does not give more attention to the thought of its being mutual." Bowen, SH, p. 33.]

²³Bowen, SH, p. 25. But of course Daniel was given a later date, about the time of the crisis provoked by Antiochus Epiphanes, cf. Glueck, HB, p. 192.

precedes covenant.

In his development of this concept as the basis for understanding the relationships between God and Israel, he asserted that the possibility of establishment and maintenance of a covenant rested on the practice of חסד . He identified חסד as a free gift of mercy.²⁴

O. Snaith

Norman H. Snaith was the next to discuss the meaning of חסד in an exegesis of Isaiah 40:5, 6, in the year 1941.²⁵ In 1944, another article appeared in the same periodical, entitled "The Meaning of Chesed."²⁶

Also in 1944 his volume, Distinctive Ideas in the Old Testament, was published, which included a treatment of חסד under the heading, "The Covenant Love of God." Snaith's conclusions were built upon an article by W. F. Lofthouse, who in turn followed Glueck.²⁷

For Snaith חסד always presupposed a covenant and always had a strong suggestion of fixedness, steadfastness, and determined loyalty.

Snaith was also the author of an entry on "lovingkindness" in A Theological Word Book of the Bible, edited by Allen B. Richardson. In this article he broadened the concept somewhat in stressing the

²⁴Walther Eichrodt, Theology of the Old Testament, trans. J. O. Baker (Philadelphia: Westminster Press, 1961), I, pp. 36-69.

²⁵Norman H. Snaith, "The Exegesis of Isaiah," The Expository Times, L, 11, (July 1941), pp. 394-6.

²⁶Norman H. Snaith, "The Meaning of Chesed," The Expository Times, LV (January 1944), pp. 108-10.

²⁷Snaith, DIOT, p. 102, citing Lofthouse, ZAW, pp. 29-35. Cf. also Lofthouse, ZAW, p. 33, citing Glueck.

fact that God's lovingkindness is entirely undeserved.²⁸

P. Robinson

H. Wheeler Robinson, writing prior to 1946, emphasized the element of moral obligation and social bond expressed by חסד.²⁹

Q. Torrance

T. F. Torrance treated חסד under "the Doctrine of Grace in the Old Testament." He concluded that modern research may be placing too much emphasis upon associating a definite bond with חסד, and concurred with Bultman that sometimes the covenant idea retreats into the background and חסד becomes almost equivalent to grace. חסד often takes place where there is no previous tie, but usually it anticipates some tie, and creates it.³⁰

R. Orr

The entry by James Orr in The International Standard Bible Encyclopedia (published in 1949) interpreted חסד as lovingkindness, mercy, kindness, etc.³¹

²⁸Allen B. Richardson (ed.), A Theological Word Book of the Bible (New York: MacMillan Company, 1950), pp. 136f.

²⁹H. Wheeler Robinson, Revelation and Inspiration (London: Oxford Press, 1946), pp. 57f.

³⁰T. F. Torrance, "The Doctrine of Grace in the Old Testament," The Scottish Journal of Theology, I (June, 1948), 54-65.

³¹James Orr, The International Standard Bible Encyclopedia (Grand Rapids: William B. Eerdmans Publishing Company, 1949) III, 2035f.

S. Asensio

Felix Asensio made divine grace the central theme of his analysis of the Latin and Greek translations of the term. In disagreement with Glueck, Asensio stressed "mercy-feeling" leading to "mercy-work."³²

T. Stoebe

A report of a dissertation by H. J. Stoebe was published in Vetus Testamentum in July 1952.³³ Stoebe's work was an inductive study, using grammatical structure as a key. He concluded that חסד expresses a goodness or friendliness going beyond what one had a right to expect. It describes action which is based on a readiness to act for another. Such action makes community possible. But in Hosea and Jeremiah Stoebe found a double meaning of the word. It is what God gives and does, but it is also what God expects of man. Stoebe contested the legal meaning given by Glueck and asserted that God turns to man in unconditional friendliness - surrendering His prerogatives in order that He might have fellowship with mankind.³⁴

V. Sorg

Dom Rembert Sorg, in a popular treatment of "חסד" in the

³²Glueck, HB, p. 10, citing Felix Asensio, Misericordia et Veritas, el Hesed y 'Emet divinos, su influjo religioso-social en la historia de Israel (Rome: Apud Aedes Universitatis Gregoriana, 1949).

³³H. J. Stoebe, "Die Bedeutung Des Wortes Häsäd im Alten Testament," Vetus Testamentum, II (July, 1952), pp. 244-254.

³⁴Glueck, HB, pp. 14-18. Also, Jacob, TOT, p. 106.

Psalms, stressed the "mercy" aspect of the term.³⁵

V. Gillet

Jacques Gillet (in 1954), discussing חסד under the theme "truth and goodness," stressed the covenant concept.³⁶

W. Reed

Another article appearing in 1954 was by William L. Reed, "Some Implications of חסד for Old Testament Religion." Reed concluded that God was capable of good will and mercy and that these attributes were the basis for His covenant-love. But the emphasis is on the capacity of the first person to do חסד, not on the inferiority of the second party.³⁷

X. Masing

Uku Masing, another German writing in 1954 rejected much of Glueck's work.³⁸

Y. Johnson

Aubrey Johnson closely paralleled, but does not refer to Glueck

³⁵ Dom Rembert Sorg, Hesed and Hasid in the Psalms (St. Louis: Pio Decimo Press, 1953); hereafter referred to as Sorg, HP.

³⁶ Jacques Gillet, Themes of the Bible, trans. Albert J. La Mothe, Jr. (Notre Dame, Indiana: Fides Publishers Association, 1960), pp. 36-40.

³⁷ William L. Reed, "Some implications of חסד for Old Testament Religion," Journal of Biblical Literature, LXXIII (1954), pp. 36-41.

³⁸ Glueck, HB, p. 21.

in his article.³⁹

Z. Heinsch

Heinsch declared that חסד was God's spirit of helpfulness. He strongly asserted that the covenant with Israel was an act of sheer mercy.⁴⁰

AA. Steinmueller and Sullivan

In the next year (1956) The Catholic Biblical Encyclopedia, Old and New Testament, listed חסד under the caption "Mercy of God," identifying it as the kindness of God toward men, especially toward repentant sinners.⁴¹

BB. Wiener

Larue reviewed the work of Claude Wiener who, upon examining both the contractual and gratuitous aspects of חסד, admitted that the question of the precise meaning of the term was still open.⁴²

CC. Jacob

Edmund Jacob, in a German publication in 1955, declared that the

³⁹"Hesed and Hasid," Interpretationes ad Vetus Testamentum Pertinentes Sigmundo Mowinkle (Oslo: Fabritius and Sonner, 1955), pp. 100-12. Cited by Glueck, HB, p. 26.

⁴⁰Paul Heinsch, Theology of the Old Testament (St. Paul: North Central Publishing Company, 1955), pp. 92, 93.

⁴¹John E. Steinmueller and Kathryn Sullivan, (eds.), The Catholic Biblical Encyclopedia, Old and New Testament (New York: Joseph F. Wagner, Inc. Publishers, 1956), pp. 692ff.

⁴²Claude Wiener, Recherches sur L'amourpour Dieu dans L'Ancien Testament (Paris: Letouzey et Ane, 1957), cited by Glueck, HB, p. 29.

prophets, Hosea especially, deepened the meaning of רַחֻם , and caused it to move beyond the covenant in significance.⁴³

DD. Kuyper

Lester K. Kuyper used the term "grace" but concurred with Glueck in his interpretation in the article "Grace and Truth."⁴⁴

EE. Good

The rendering "lovingkindness," typical of the Revised Standard Version, was given by E. M. Good in Interpreter's Dictionary of the Bible. Under the general heading, "Love," רַחֻם denotes loyal love.⁴⁵

FF. McKenzie

John L. McKenzie in his Dictionary of the Bible, observed that the object of רַחֻם depends on performance out of generosity rather than obligation. He indicated that the word involves movement of the will or motive for action, not just the action itself; in this he was at variance with most scholars. McKenzie has confused רַחֻם with רַחֻם , if the conclusions of William L. Reed are correct.⁴⁶

⁴³ Edmund Jacob, Theology of the Old Testament, trans. A. W. Heathcote and P. J. Allcock (New York: Harper Brothers), 1958, pp. 103f.

⁴⁴ Lester Kuyper, "Grace and Truth," Reformed Review, Vol. 16, No. 1 (1962), pp. 1-16.

⁴⁵ E. M. Good, Interpreter's Dictionary of the Bible (Nashville: Abingdon Press, 1962), III, 164ff.

⁴⁶ McKenzie, DB, pp. 565-67. Cf. William L. Reed, "Some Implications of Hen for Old Testament Religion," Journal of Biblical Literature, LXXIII, (March 1954), pp. 37ff.

GG. Leon-Dufour

Xavier Leon-Dufour (1967) identified דָּוָן with piety, "a relation which unites two beings and implies fidelity." Leon-Dufour delineated the idea of duty in a unique manner: a response to an interior duty-fidelity to oneself.⁴⁷

The preceding list of previous studies included all the available known publications and dissertations. The next step in this report was to outline the procedure for the present research.

VI. THE METHOD OF PROCEDURE

A. General Procedure

No English equivalent has been adopted for דָּוָן throughout this study, since no single word can adequately portray the meaning of this Hebrew term so rich in connotation. The characters of the Hebrew root have been retained throughout except where other methods were used by the sources quoted. The same procedure has been followed for all other Hebrew words incorporated in this study.

A thorough study of the occurrences of דָּוָן was conducted using principles of the inductive method to achieve as much objectivity as possible. This study was done by divisions, for the sake of convenience, using an outline commonly accepted:

- I. The Pentateuch
- II. The Historical Books

⁴⁷Xavier Leon-Dufour, Dictionary of Biblical Theology (Tournai, Belgium: Desclée Company, 1967), p. 309.

III. The Wisdom Literature

IV. The Psalms

V. The Major and Minor Prophets.

Each occurrence was observed in an enlarged context (more than the immediate verse), in order to receive the full impact of the historical situation. Large charts of each section have been constructed to facilitate this research.

The data from these charts has been reproduced in a series of tables suitable for illustrating the results of this work. An outline has been developed, based on the main divisions of the tables, which has been adopted as the structural framework for each division of the study. This outline has been utilized wherever applicable in all phases of this research.

The main divisions of this research, which followed the five main divisions of the Scriptures, have been referred to as "divisions" throughout this report. Each division has been divided into sections, corresponding to the main points of the tables and outline, and referred to as "sections" throughout this report. The tables have been used to introduce each division, and discussion has proceeded by sections throughout the division, according to the material related by the respective table.

Each division has been concluded with a summary, indicating the contribution which that division has made to the total project.

A special series of tables has been utilized throughout this research on which was recorded the data from each division of the study. This series of tables was cumulative, appearing at the

conclusion of each division. Each number of the series included the data from each of the preceeding divisions. The first table of the series, for the Pentateuch, has been labeled number II. Successive numbers in the series have been numbered IIA - IIE. The final number of the series (Table IIE) included totals for all divisions, with a grand total for the entire study.⁴⁸

In the concluding chapter the results of this study have been compiled on the basis of the conclusions of the divisional studies. Final conclusions have been drawn on the basis of this combined material.

Some suggestions for further study have been discussed in the conclusion of this study, in areas which extended beyond the limitations set for this research.

B. Procedure for Constructing Tables

PERSONNEL		SCOPE	STRUCTURE	ASPECTS	CONDITIONS
1st	2nd				(for rec.)
Human	Divine	Individual	Request	pos.	Commitments
Inf.	Eq, Sup.	National	Merit	neg.	Attitude
		Universal	Offer	Cov, expl, imp.	Act
			Vol, oblig.	Commitment	
			Retrospect	Action	
			Cornoreal		
			Spiritual		
					Ref- erence

FIGURE 1

HEADING ADOPTED FOR TABLES

⁴⁸Cf. List of Tables, supra p.x.

FIGURE 1 is a reproduction of the heading adopted for the tables utilized in the interpretation of the main body of this study. Each item appearing on the heading of the table has been carefully selected to indicate the significant relationships revealed through the procedures of this research. Five general categories of information have been defined as comprehensive for this phase of the report. They provided a fair analysis of each act of $\tau\sigma\eta$. The tabulation of combined information facilitated the observance of various relationships, comparisons, and contrasts, and revealed distinctions pertinent to this study.

1. Personnel. The first section indicated the personnel involved in each act throughout the division. The first column identified the first party or doer of the act as either divine or human by the letters "D" and "H" respectively. The following were also used in the first column where appropriate: "I" = inferior, "E" = equal, "S" = superior. Column two identified the second party or recipient of the action as "Inferior," "Equal," "Superior," or "Divine," in relation to the first party, by means of the appropriate initial.

2. Scope. The second division of the heading indicated the scope of the action on three levels: a) acts involving individuals, b) those involving the nation of Israel, and c) those having universal application. Selection was indicated by an "x" in the appropriate column. Some overlapping occurred in this section which was indicated by marks in more than one column.

3. Structure. The third section tabulated the structures of the situations involving $\gamma\sigma\eta$. Three options were given to identify the situation as a request, an offer, or retrospection.

a) References to the word in the form of a request were indicated by the letter "R" in the Request column. The symbols in the adjoining column indicated the degree of merit inherent in the second party. An "x" or "m" indicated that there was some degree of merit. The letter "r" specified a request for reciprocal action on the basis of the performance of $\gamma\sigma\eta$ in the past. The letter "c" in this section indicated a request on the basis of a covenant obligation. The letter "o" indicated some other obligation. A blank indicated no evidence of merit. Such instances have been considered as requests for mercy.

b) Situations structured as an offer have been indicated by an "O" in the Offer column. Offers have also been graded according to the degree of obligation incumbent on the first party or doer of the act, in any particular situation. Symbols in the adjoining column indicated the nature of the obligation involved. A small letter "r" indicated a reciprocation of action; the letter "c" indicated a covenant obligation, and "o" indicated some other obligation. The symbol "v" indicated a voluntary action with no evidence of obligation to act.

c) The Retrospect column identified passages which referred in some way to past action, or a general reference to $\gamma\sigma\eta$. The symbol "x" in this column specified a general reference to $\gamma\sigma\eta$. The

capital letter "R" was used to indicate retrospection. "P" was substituted for the "R" to identify the action as a prayer, "H" as praise, and "B" as a blessing. In the adjoining space the letter "r" indicated a reciprocal action, "c" indicated a covenant obligation, and "o" indicated any other obligation.

4. Aspects. The fourth section of the outline incorporated several aspects pertinent to this study.

a) The sphere of action has been identified as (1) corporeal or (2) spiritual, or both, where necessary, by an "x" in the appropriate column or columns.

b) The effects of each act have been classified as (1) positive where good was accomplished or intended, and (2) negative where the immediate result was destructive or disruptive, as in the case of judgment for sin, even though it was assumed that the end result of all $\bar{\tau}\bar{\sigma}\bar{\eta}$ would ultimately be good (of a positive nature).

c) This section gave special attention to the more formal demonstration of $\bar{\tau}\bar{\sigma}\bar{\eta}$ involving a covenant relationship. (1) The symbol "C" indicated a covenant initiated in the enactment of $\bar{\tau}\bar{\sigma}\bar{\eta}$. (2) A previous covenant explicit in the text has been indicated by "e". (3) Implications of a covenant relation have been indicated by "i".

d) The involvements of the acts have been classified as (1) acts involving commitment of will or purpose, or (2) those requiring performance of specific acts.

5. Conditions for Receiving. Some passages specified certain conditions for receiving and maintaining תורה. These various conditions have been classified as follows:

- a) Calls for personal commitment.
- b) Those involving changes of attitudes.
- c) Those indicating specific acts or deeds.

C. Outline for Interpreting Tables

As stated above (Supra p. 21) an outline has been developed, based on the main divisions of the tables. The following presentation is the skeleton outline which has been adopted for this purpose.

Analysis of

- I. Personnel involved in the performance of תורה
 - A. The first party: the administrator of תורה
 - 1. Divine administration
 - 2. Human administration, or inferior, equal or superior
 - B. The second party: the recipient of תורה
 - 1. Inferior to the first party
 - 2. Equal with the first party
 - 3. Superior to the first party
 - 4. Divine
- II. Scope of the performance of תורה
 - A. Individual level of performance
 - B. National level of performance
 - C. Universal level of performance

III. The structure of the performance of חסד

A. Requests for חסד

1. Requests involving free mercy

2. Requests based on merit

a) Covenant

b) Reciprocity

c) Other

B. Offers of חסד

1. Volitional offers, involving free mercy

2. Merited offers, involving some obligation on the part
of the offerer

a) Covenant

b) Reciprocity

c) Other

C. Retrospection of חסד

1. General references to past חסד

2. References to past חסד indicating obligation

a) Covenant

b) Reciprocity

c) Other

IV. Aspects of the performance of חסד

A. The sphere of the performance of חסד

1. Corporeal

2. Spiritual

B. The polarity of the performance of חסד

1. Positive action: immediate purpose to accomplish good
 2. Negative action: immediate purpose to destroy evil
for the mediate good of all concerned
- C. The formality of the performance of חסד
- (Involving a covenant)
1. Covenant initiated in the performance of חסד
 2. Previous covenant explicit in the performance of חסד
 3. Covenant implicit in the performance of חסד
- D. The involvements of the performance of חסד
1. Performances involving commitment on part of
administrator
 2. Performances involving action (acts) on part of
administrator
- V. Conditions for receiving חסד
- A. Personal commitment
 - B. General attitudes
 - C. Specific acts

CHAPTER II

ANALYSIS OF ָסוּחַ IN THE PENTATEUCH

Table No. I furnishes an analysis of the occurrences of ָסוּחַ in the Pentateuch. The mechanics of constructing the tables was outlined in Chapter I.¹ The first five books of the Bible, often referred to as the Books of Moses, contain twenty-one occurrences of the word ָסוּחַ . It was found in each of the books. Over half the references were in Genesis.

One of the passages in this section employed the word in a negative sense.² Since this usage is rare and is not adaptable to this study, and since its omission does not measurably alter the accuracy of this study, this item has not been included in the discussion. A brief statement concerning the negative passages may be found in Appendix C.³

I. PERSONNEL

The personnel has been identified as the first party, the one administering ָסוּחַ , and the second party, the recipient.

A. First Party

The first party has been designated as either divine or human.

¹Supra. p. 22.

²Lev. 20:17.

³Infra, p. 177.

TABLE I
ANALYSIS OF γ ON IN THE PENTATEUCH

PERSON		SCOPE	STRUCTURE			ASPECTS			CONDITION	
1st	2nd							(for ref.)		
Person	Person	Person	Person	Person	Person	Person	Person	Person		
Person	Person	Person	Person	Person	Person	Person	Person	Person		
Person	Person	Person	Person	Person	Person	Person	Person	Person		
D	I	x		Rx	x	x		x	Genesis 19:19	
H	S	x	R o		x	x		x-x	20:13	
H	S	x	R r		x	x	C	x x x	21:23	
D	I	x	R c		x	x	i	x	24:12	
D	I	x	R c		x	x	i	x	24:14	
D	I	x		Bc	x	x	i	x	24:27	
H	S	x	R		x	x		x	24:49	
D	I	x		Rx	x	x		x	32:10	
D	I	x		O v	x	x		x	39:21	
H	S	x	R r		x	x		x	40:14	
H	S	x	R		x	x-x		x	47:29	
Exodus										
D	I		x		Rx	x	x-x		x-x	15:13
D	I		x-x		Rc	x	x-x	i	x-x x x x	20:6
D	I		x		Rx	x	x-x	i	x-x x x x	34:6
D	I		x-x		Rc	x-x	x-x	C	x-x x x x	34:7
Numbers										
D	I		x-x	R		x	x-x	e	x	14:18
D	I		x	R		x	x-x	e	x-x	14:19
Deut.										
D	I		x-x		Rc	x	x-x	e	x-x x x x	5:10
D	I		x-x		Rc	x	x-x	e	x-x x x x	7:9
D	I		x	O c		x-x	x-x	e	x x x x x	7:12

There were five instances of human action. Five of them were administration by an inferior to a superior. All five were structured in the form of requests. Human רסר was never "offered" in the Pentateuch. Abraham (the superior) requested רסר of Sarah his wife.⁴ Abimelech, the superior, requested רסר of Abraham.⁵ The trusted servant asked, for his master Abraham a superior, רסר from Laban's sister Rebecca.⁶ Joseph requested רסר from fellow prisoners.⁷ Jacob, a superior, asked רסר of his son Joseph.⁸

These five instances were requests for רסר imposed by a superior upon an inferior party.

For the fifteen instances of divine רסר there were

1. two offers
2. four requests
3. nine references to past רסר .

B. The Second Party

Wherever the first party is of the nature of divinity, this party is always considered to be superior in status; therefore the

⁴Genesis 20:13.

⁵Genesis 21:23.

⁶Genesis 24:44.

⁷Genesis 39:21. This could not be considered רסר among equals, for Joseph was higher in rank, having been placed in authority over the other prisoners.

⁸Genesis 47:29.

second party in these examples was of inferior status. There were fifteen such examples in this section. The five references to recipients of superior status have already been presented.⁹ The data on Personnel has been recorded on Table II.¹⁰ The scope of $\gamma\sigma\eta$ will be considered in the following section.

II. SCOPE

All eleven references in Genesis, both human and divine, were directed toward individuals. The scope in Exodus, Numbers, and Deuteronomy always involved a group rather than the individual. Three occurrences applied to the entire nation of Israel.¹¹ One passage has been classified as universal, since it was not designated specifically for the nation of Israel.¹² The five remaining passages have both national and universal implications.

The broadening of the scope of divine $\gamma\sigma\eta$ observed within this section was quite natural. In Genesis, God dealt with individuals, first with Abraham with whom He made a covenant. This covenant was renewed to Isaac and Jacob. The accounts of Exodus, Numbers and Deuteronomy traced the emergence of a nation from the twelve sons of Jacob. To them as a nation the covenant was renewed and its promises

⁹Supra, p. 31.

¹⁰Infra, p. 51.

¹¹Exodus 15:13, Numbers 14:19, and Deuteronomy 7:12.

¹²Exodus 34:6.

finally fulfilled. The maintenance of a universal element kept in focus God's ultimate purpose for Israel, that is, the blessing of the entire world.

The data from this section has been recorded on Table II.¹³

The following section covering the structure of each situation also reveals data significant for this study.

III. STRUCTURE

This section identifies each situation as a request, an offer, or a recall of past action.

A. Requests

The key idea relevant to requests is the degree of merit inherent in each request. This becomes inversely a criterion for evaluating the element of obligation incumbent upon the first party to comply with the request.

The five requests for human $\gamma\sigma\eta$ in this division have already been enumerated. At least three of these had some merit to claim. Abraham could expect compliance from Sarah his wife.¹⁴ Abimelech had a point in his favor when he asked for reciprocity;¹⁵ so also did Joseph.¹⁶

¹³ Infra, p. 51.

¹⁴ Genesis 20:13

¹⁵ Genesis 21:23

¹⁶ Genesis 40:14.

However, not all of these occurrences indicated a real sense of obligation incumbent upon the first party. The case of Abimelech illustrated this. If the merit of past $\gamma\sigma\eta$ had been sufficient to obligate Abraham, Abimelech would not have asked him to swear.¹⁷ The idea of obligation was perhaps even more remote in the case of Jacob's burial arrangements. He did not remind Joseph of any obligation to bury him in Canaan. On the contrary, he requested it as a favor.¹⁸ Also devoid of obligation was the case involving the servant's proposal to Rebekah and her kinsmen. Abraham did not impose any obligations;¹⁹ neither did the servants.²⁰ They were given free choice in the matter. The strongest sense of obligation confronting them was the evidence of divine appointment which served as the criteria on which father and brother based their consent. The men would not say bad or good, and the maid quickly said, "I will go."²¹

The four remaining requests, which were for divine $\gamma\sigma\eta$, introduced an element not observed in the incidents considered above. The servant's two requests can be taken together. Quite implicit in his manner of claiming the merit of his master, Abraham, as he prayed for divine guidance, was the covenant relationship existing between

¹⁷Genesis 21:23

¹⁸Genesis 47:29.

¹⁹Genesis 24:8.

²⁰Genesis 24:49.

²¹Genesis 24:50, 58.

Abraham and the Lord God of heaven.²² The effect of the covenant relationship was even more explicit in Moses' prayer for Israel, as he approached the covenant-making-and-keeping power of his Lord.²³

The study of requests in this section and the degree of merit involved indicated that a request itself does not create any real sense of obligation; however, the existence of a covenant tends to modify the picture. In subsequent discussions of the covenant and commitment aspects, the manner in which covenant affects obligation will be illustrated more clearly.

B. Offers

Offers are to be evaluated in terms of the degree of obligation indicated by the first party. A volitional offer is one which is proposed of one's own free will, in contrast to one which is fraught with a sense of obligation.

There were two offers in this section; both of them were divine offers.

1. One was the offer to Joseph while in prison. It was labeled a volitional offer because there was no evidence of any obligation incumbent upon the Lord to act in Joseph's behalf. The closest semblance of obligation on the first party was the covenant made with his patriarchal fathers. But God's favor toward Joseph seemed to

²²Cf. Genesis 24:7.

²³Numbers 4:18, 19.

develop independently of the divine promise in diverse and sometimes adverse ways to provide a means for sustaining and building up the Hebrew nation in Egypt. Thus this offer appeared more as an act of God's providential free will than as an obligation.²⁴

2. The second offer in this section, found in Deuteronomy, was in marked contrast to the first. Far from being a free expression of favor upon one such as Joseph, this offer was in context with laws and ordinances in the keeping of which the Lord God of Israel will-fully obligated Himself to perform $\gamma\sigma\eta$ to them.²⁵

It has been observed in the section just covered that an offer of $\gamma\sigma\eta$ could be volitional with no sense of obligation. It could also be a situation such as the one in the preceding paragraph in which the Lord accepted an obligation to care for and guide His people. Subsequent discussions will be needed to clarify and explain this contrast.

C. Retrospect

A third classification of passages according to structure includes those which hold the act in some manner of retrospection. This category also includes the passages which could not be readily identified as a request or an offer.

In the same manner as requests and offers, these passages will

²⁴Genesis 39:21.

²⁵Deuteronomy 7:12.

be judged according to the degree of obligation present. Passages involving an obligation to reciprocate are indicated by "r." Covenant passages are indicated by "c." An "o" indicates some other evidence of obligation. An "x" indicates reference to רָסַח , with no evidence of obligation.

Nine passages in this division have been labeled retrospect.

Five of the nine passages are in a covenant context. They will be considered briefly.

When Abraham's gracious servant experienced the answer to his prayer for guidance, he took time out to offer thanks to God who had not forsaken רָסַח and חָסַד toward his master. The servant also added a note of thanks for himself, praising the Lord for hearing him personally, for he said, "As for me, the Lord has led me" ²⁶ He may have had the covenant in mind as the basis of God's faithfulness, but he certainly did not take it for granted.

The remaining four verses under consideration involved the incidents at Mount Sinai. They are covered in detail under Formality. ²⁷

Praise often took the form of retrospection, as in Moses' Song. ²⁸

²⁶Genesis 24:27.

²⁷Infra, p. 41 . Cf. Exodus 20:6; 34:7; Deuteronomy 5:10; 7:9; Exodus 15:13; 34:6.

²⁸Exodus 15:13.

Herein was revealed that רסן was not something man may take for granted, but for which praise, though always hopelessly inadequate, was due even when the benefit was granted upon request.

Retrospection, recounting the past expressions of רסן , coupled with an acknowledgement of personal unworthiness to receive them, was often the preface to a request for additional needed benefits, again indicating the inherent quality of unmerited mercy. Lot is a classical example of this point.²⁹ Another example is the fact that Moses' final argument in the plea with Jehovah for Israel's pardon was God's nature, exemplified in the continual forgiveness of Israel up to that time.³⁰

This aspect of God's being provided the basis for proposal of the covenant at Sinai,³¹ and provided the basis for construction of standards for pure worship.³²

Thus the structuring of references to רסן in the form of retrospection with a strong negative feeling of personal unworthiness and absence of merit on the part of the recipient was evidence of the spontaneity of רסן . The data from this section has been recorded on Table II.³³ Careful evaluation of certain aspects in the next division of this chapter will add clarity to the points already discussed.

²⁹Genesis 19:19. Cf. infra, pp. 41f.

³⁰Cf. Numbers 14:18, 19.

³¹Exodus 34:6, 7.

³²Deuteronomy 7:9-12.

³³Infra, p. 41.

IV. ASPECTS

As stated above, this section covers a variety of aspects of the performance of רָצוּן . Four have been designated: the sphere of action, the polarity of action, formality and involvements.

A. Sphere

The sphere of the performance of רָצוּן may be designated as corporeal or spiritual.

1. All the רָצוּן in Genesis was corporeal; so also was one of the passages in Exodus.³⁴ The remainder of the passages in Exodus, Numbers and Deuteronomy were spiritual. Two of the spiritual encompassed corporeal also.³⁵

The human acts were all corporeal, having to do with marital relations,³⁶ business relations,³⁷ mutual aid between those in need,³⁸ and funeral arrangements.³⁹

The divine acts were directed toward fulfilling the divine plan for the Hebrew people in accord with the promise which God had made to Abraham. Jehovah began with corporeal acts of providence as He watched

³⁴Exodus 15:13.

³⁵Exodus 34:7; Deuteronomy 7:12.

³⁶Genesis 20:13; 24:49.

³⁷Genesis 21:23.

³⁸Genesis 39:21.

³⁹Genesis 47:29.

over the family line through which the promise would be fulfilled. His works took on spiritual significance as He revealed Himself to Moses and to the people at Sinai, and entered into covenant with them. The covenant relation was of corporeal as well as spiritual significance for it included God's continual providential care and His special acts in the conquest of Canaan.⁴⁰ A similar duality was observed in the polarity of God's action.

B. Polarity

The divine acts were not only both corporeal and spiritual, but also both positive and negative in direction. The positive trend followed the direction of God's special plans for the descendants of Abraham, including their deliverance from Egypt, their organization at Sinai, and the projected conquest of Canaan, to be their special heritage. The negative trend ran parallel with the positive and related to the acts of destruction, punishment and judgment which were necessary for the fulfillment of the positive purposes of Jehovah. The negative is the other side of the positive coin. That Israel might be delivered from the Egyptians at the Red Sea, of which Moses sang,⁴¹ the horse and the rider (Egyptian) were cast into the sea. That God's great גִּדְלוֹ might be shown to thousands of generations, it also followed that the third and fourth generations suffered for one generation's

⁴⁰Exodus 34:7 and Deuteronomy 7:12.

⁴¹Exodus 15:13.

rejection of God's will. If those who repented were to be forgiven, then the guilty who did not repent could not be cleared, but punished.⁴² All of the passages in Exodus, Numbers and Deuteronomy have negative as well as positive implications.

The polarity of God's רִצְוֹן was integral with the formality, or covenant aspect, as will be seen in the next section of this study.

C. Formality

רִצְוֹן , both human and divine, often develops a more formal aspect, which is demonstrated by a covenant. There were two such instances in this section. One was a man-to-man covenant. The second was between God and His people. The discussion of the man-to-man covenant has been reserved for the next section under commitment.⁴³

It may be observed in Table I that there were implications of a covenant in Genesis, chapter twenty four. This reference was to the covenant "cut" by Jehovah with Abraham. The conditions of the covenant were stated at the time of Abram's call and later formalized.⁴⁴ This covenant had nothing to do with the sparing of Lot's life, for Lot was not included in the covenant, but the descendents of Abraham through Isaac only. Divine response to Abraham's intercessory prayer

⁴²Exodus 20:5; 34:6. The burden of this passage is not negative, but positive. The emphasis is to be placed on the thousand generations to be blessed, rather than the three or four who must suffer for one man's sin. This constitutes a promise of blessing; thus it is in harmony with God's רִצְוֹן nature. Bowen exegetes this passage improperly. Cf. Bowen, SH, p. 33.

⁴³Infra, p. 45. Cf. Genesis 21:23.

⁴⁴Genesis 12:1-3; 17:1-21.

is the only element in evidence to supplement God's desire to offer
 רסר .⁴⁵

Abraham's servant made no mention of a covenant, but it is the most likely reason why he always prayed to the "God of Abraham," because of the close relationship existing between Abraham and his God.⁴⁶

The relation of רסר and כרית (covenant) can be best illustrated by a careful examination of several statements formulated before and after the Mosaic covenant was made. The first passage, one of the first to have a spiritual tone, was the following: "Thou hast led in thy steadfast love the people whom thou has redeemed, thou hast guided them by thy strength to thy holy abode."⁴⁷ These were the words of Moses, indicating what Moses understood about Jehovah at that time.

Herein three points were indicated:

(1) God's רסר nature, which desires to do good rather than evil; (2) The fulfillment of God's רסר nature in Israel's behalf, in deliverance from slavery; (3) His power to execute His will to perform רסר . There was really nothing explicitly spiritual in this statement. It was redemptive but not transforming.

⁴⁵Genesis 17:18; 19:19-22. Note that the reason for Lot's plea of unworthiness was that he might ask another favor (Genesis 19:19-21). Bowen, experiencing difficulty with the passage, had this to say: "The redactor gives no specific reasons for Yahweh's interest in Lot. . . . It is - plausible to suppose that Lot was being so treated because he was of Abraham's family. . . ." Bowen, SH, p. 9. Bowen interpreted the passage dogmatically rather than exegetically.

⁴⁶The servant was able to pray by himself too, indicating that he acknowledged the receipt of some benefits apart from a covenant relationship. Supra, p. 37.

⁴⁷Exodus 15:13.

The second formulary, issued at Sinai, built upon the first: "I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children . . . but showing steadfast love to . . . those who love me and keep my commandments."⁴⁸

This second passage, the words of Jehovah Himself, revealed something more of His nature and will to Moses and Israel. To the redemptive purpose indicated in the first formula were added aspects of spiritual or soul-changing significance: (4) God's jealousy, demanding fidelity on man's part; (5) the conditions upon which God intended to perform רָחַם . There had been no covenant stated formally yet, but these conditions were based on the promise which had been affirmed by Israel.⁴⁹

After Israel's show of infidelity, God endeavored to establish a better relationship with His people, to secure fidelity on their part. To Moses He disclosed:

The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity, but who will by no means clear the guilty, visiting the iniquity of the fathers upon the children. . . .⁵⁰

Herein God revealed (6) that He is merciful, gracious, longsuffering and abundantly faithful, so that He can (7) keep on doing רָחַם , and (8) forgive, but (9) still punish the guilty. It is at this point

⁴⁸Exodus 20:5, 6.

⁴⁹Exodus 19:8.

⁵⁰Exodus 34:6, 7.

that God initiated a covenant with His people, in which He committed himself to do special things for Israel.⁵¹

In His intercessory prayer for Israel Moses plead with God, reminding Him of His promise of patience, abundant חסד, forgiveness and justice, but made no mention of a covenant.⁵²

It was early predicted of God that He kept חסד.⁵³ To exemplify His faithfulness, when God later made a covenant, from that time on He kept it also.⁵⁴

The above demonstrated that (10) חסד was in operation before כריח (covenant) was introduced. חסד was operable from God's viewpoint, and God even made commitments creating self-obligation under those primary conditions. Furthermore, (11) כריח became a tool for administering חסד, in order to involve Israel more completely and meaningfully.

The aspect of commitment, which is one of the unique features of a covenant, will be discussed further in the following section.

D. Involvements

The performance of חסד always entailed some degree of involvement for the first party. In almost every reference in this section,

⁵¹Exodus 34:10ff.

⁵²Numbers 14:18, 19.

⁵³Exodus 34:6, 7.

⁵⁴Deuteronomy 6:9, 10; I Kings 8:23; Nehemiah 1:5.

some specific action was involved. For instance, the messengers spared Lot as an act of רסן .⁵⁵ Sarah, wherever they sojourned, withheld knowledge of her marital status as an act of רסן to her husband.⁵⁶ Jacob requested that his son bury him in Canaan as an act of רסן .⁵⁷

However, the performance of רסן often involved more than the performance of specific acts. A typical example is found in the episode involving Abraham and Abimelech.⁵⁸ Abimelech acknowledged that God was watching out for Abraham. This truth had been especially impressed upon him in a previous incident involving Sarah.⁵⁹ It would be much safer to have Abraham as a friend than an enemy, with God on his side. He had observed enough of Abraham's life to know that he took his commitments seriously and that especially if he swore an oath in the name of his God, that Deity would hold him responsible for his oath. Therefore Abimelech secured a commitment from Abraham to deal fairly and justly with him. Abraham, always willing to show רסן , gave the oath, thus committing himself to a certain quality of action toward the house and lineage of Abimelech. But Abimelech made no commitment, perhaps intentionally; at least when Abraham came to him about a dispute among the servants concerning a well, Abimelech tried

⁵⁵ Genesis 19:19.

⁵⁶ Genesis 20:13.

⁵⁷ Genesis 47:29.

⁵⁸ Genesis 21:22-34.

⁵⁹ Bowen overlooked the preceding verse and the previous incident, which explained Abimelech's reason for wanting a treaty with Abraham. Cf. Bowen, HB, p. 20f.

to absolve himself from all responsibility. It was at this point that Abraham brought gifts and initiated a covenant involving both of them. Upon the receipt of a gift of seven ewe lambs, Abimelech was caused to witness that the well was indeed Abraham's.⁶⁰

God's involvement by way of self-commitment was introduced in the discussion of the covenant.⁶¹ One more point to emphasize is that (12) God willingly obligated Himself in making proposals and entering into covenant relation with Israel. God's self-limitation made possible man's self-realization. God's self-obligation opened the way for a closer identification of man with the purposes of God.

The data from this section has been recorded on Table II.⁶²

The next step in this research will be to compare the observations on commitment with conditions for the second party.

V. CONDITIONS FOR RECEIVING

The preceding sections covered the involvements of the first party in the performance of ָוּכַח . It is the purpose of this final section to identify the conditions imposed upon anyone in the receipt and maintenance of ָוּכַח .

⁶⁰ Bowen concurred with Skinner, Gunkel, and others who called attention to the existence of two narratives in the above episode, each of which culminated in a covenant between Abraham and Abimelech, which a redactor wove together into one story. This approach seems hardly necessary. The interpretation given above resolves the difficulties. Cf. Bowen, SH, p. 20.

⁶¹ Supra, p. 44.

⁶² Infra, p. 51.

Attention is directed once again to the incident at Gerar where Abimelech asked a pledge from Abraham. Abimelech's initial act of קָטַף did not obligate Abraham to reciprocate, at least so far as Abimelech was concerned.⁶³ If it had been so it would not have been necessary to request a pledge from Abraham. Abraham's pledge of קָטַף did not obligate Abimelech, or the covenant initiated by Abraham would not have been necessary.

The conditional elements called for in this double transaction are as follows: (1) Abraham was asked to reciprocate Abimelech's initial act of קָטַף with a personal commitment to always show toward the house of Abimelech. (2) Abraham asked that Abimelech enter into a covenant with him, involving a change of attitude on Abimelech's part.

It is evident here that a person might be called upon to commit himself to a certain kind of action toward another in all future situations. He might be under no outside pressure to do so as was Abraham's case, but because of his ready desire to show קָטַף always, he would commit himself, thus creating a self-obligation. But Abraham's קָטַף commitment did not create an obligation on the second party (Abimelech) to reciprocate. This accounts for Abimelech's independence concerning the well. The covenant, however, involved commitments by both parties, and secured for Abraham the mutual agreement necessary

⁶³ There is question whether or not it can be called קָטַף . It was done at the direct command and threat from God.

for good relations between the two parties.

A spiritual parallel with this incident is the divine-human encounter at Sinai. On God's first visit with Moses, He made a general statement of his plan for Israel and offered to keep תּוֹרָה with them. On the second visit to the Mount, Jehovah proposed a covenant to Israel. It would seem that His purpose would have been to secure the involvement of Israel in a more meaningful manner. However it is important to notice that God only involved or committed Himself in this proposal of a covenant. No conditions were specified for Israel at that time.⁶⁴

Special conditions for the receipt and maintenance of divine תּוֹרָה were specified at Sinai. It was to be shown to thousands of those who (1) love God (involving their attitude toward Jehovah) and (2) keep His commandments, which indicated a general commitment governing specific acts.⁶⁵ The same conditions were given in the Deuteronomic passages.

The data from this division has been recorded on Table II.⁶⁶

VI. SUMMARY

Each section of the preceding study provided some general conclusions which must be lifted out and brought together for comparison with data received from subsequent sections.

⁶⁴Exodus 34; infra, pp. 50, 71, 124, 146, 150.

⁶⁵Exodus 20:6.

⁶⁶Infra, p. 51.

- 1) Human חסר was never offered in the Pentateuch.
- 2) Human חסר was always administered by an inferior to a superior in the Pentateuch. Thus, חסר was not always the beneficent action of a superior to an inferior as some declare.
- 3) A broadening of the scope of divine חסר was evident in the Pentateuch, beginning with the individual, in Genesis, and enlarging to national and universal proportions in Exodus, Numbers and Deuteronomy.
- 4) A request for חסר did not obligate the second party (the recipient), but
- 5) The presence of a covenant could alter the picture. An offer could be volitional; that is, the first party might willingly obligate himself to perform חסר .
- 6) It is the nature of divinity to want to show חסר and to create a self-obligation.
- 7) The most important aspect is commitment, either to a specific action, or to proposing a covenant.
- 8) The second party may or may not obligate or commit himself, but if he does commit himself, he thus creates a self-obligation.
- 9) It is willful self-commitment which creates obligation.

- 10) The first party could stipulate certain conditions for the receipt of רָטָר . The conditional element was especially significant where the performance of רָטָר had been formalized into a covenant relationship involving both parties.
- 11) However, it was noted that for the covenant at Sinai, God made promises first and stated conditions later.⁶⁷

The conclusions from this portion of the study must be compared with subsequent findings to obtain a clear picture of רָטָר throughout the Old Testament. The historical books comprise the next section of this research.

⁶⁷Supra, p. 48 . Cf. infra, pp. 71, 124, 146, 149.

TABLE II
DIVISION ANALYSIS TOTALS

			PENTATEUCH
Total entries			20
P			
E	1st	Divine	15
R	Party	Human	5
S			
O	2nd	Inferior	15
N	Party	Equal	
N		Superior	5
E		Divine	
L			
S			
C		Individual	11
O		National	8
P		Universal	6
E		Nature	
S			
T		Requests	9
R		Merit	4
U			
C		Offers	2
T		Obligation	1
U			
R		Retrospect	9
E		Obligation	6
A			
S		Corporeal	14
P		Spiritual	8
E		Positive	20
C		Negative	10
T		Covenant	11
S		Commitment	13
		Action	16
C			
O		Commitment	7
N		Attitude	7
D		Act	6

CHAPTER III

ANALYSIS OF רסן IN THE HISTORICAL BOOKS

The inductive study of the Pentateuch, covered in the preceding chapter, afforded some tentative conclusions concerning the practice of רסן . The purpose of this chapter is to examine the section of the Old Testament referred to as the Historical Books, to draw conclusions and compare them with the results of Chapter II. Table III provides an analysis of the passages in this section. The mechanics of constructing the tables was outlined in Chapter I.¹

There were no occurrences of רסן in II Kings.² Ten other Old Testament books shared the same fate. This phenomena has been suggested as a subject for further study.

I. PERSONNEL

Following the outline, Personnel was covered first. There were fifty-three references in this division, compared with twenty in the Pentateuch. Twenty-four were divine, and twenty-nine were human. Among the instances of רסן shown by humans, some innovations occurred. The first instance of human רסן being shown to God occurred in this division.³ Also, the first exchanges between equals were here in a

¹Supra, p. 21.

²Infra, p. 161; for brief discussions of some of them, v. Infra, pp. 76, 110, 112, 161.

³Nehemiah 13:14.

total of eleven passages. The eight instances of an inferior performing ָסָן to a superior were a lesser number proportionally than the five in the Pentateuch, but these together make a total of thirteen so far, which may increase to a significant number in the total study.

Human ָסָן was predominant in Joshua, Judges, Ruth, Samuel and Esther (only five divine out of twenty-six). Divine was predominant in I Kings, Chronicles, Ezra and Nehemiah.⁴

The data from this section has been recorded on Table IIa.

II. SCOPE

A study of the symbols in the scope section of Tables I and II indicated that ָסָן was still predominantly an individual concern through the Books of Samuel, in spite of the national implications commencing in Exodus, and the peak of the Kingdom period in this second division.

All but two of the references of national and universal significance were in Chronicles, Ezra and Nehemiah. This concentration was coincident with the frequency of divine ministrations mentioned above. Only five times in this division do human personnel ever perform anything of national significance, and universal not at all. The human-national passages were as follows: a) the nation (or tribe?) which forgot to show ָסָן to Gideon;⁵ b) the Kenites, who showed ָסָן to

⁴Infra, p. 75.

⁵Judges 8:35.

TABLE III
ANALYSIS OF $\tau\omega\eta$ IN THE HISTORICAL BOOKS

PERSONNEL		SCOPE	STRUCTURE		ASPECTS				CONDITIONS		Reference	
1st	2nd									(for rec.)		
Human Divine	Indiv. Sup.	Individual National Universal	request merit	offer vol, oblig.	retrospect	temporal spiritual	pos. neg.	gov, expl, jwr.	commitment action	commitment attitude act		
E	E	x		Rr	x	x		x	x	x	Joshua 2:12a	
E	E	x	R r		x	x	C		x	x	2:12b	
E	E	x		o o	x	x	C	x	x	x	2:14	
I	S	x		O v	x	x		x	x		Judges 1:24	
I	S	x		O o	x	x		x		x	8:35	
D	I	x		B r	x	x		x		x	Ruth 1:8	
E	E	x			x	x		x	x	x	2:20	
E	E	x			R	x	x		x	x	3:10	
E	E	x		Rr	x	x		x			I Samuel 15:6	
S	I	x	R c		x	x	C	x	x		20:8	
I	S	x	R c		x	x	i	x		x	20:14	
I	S	x	R c		x	x	C	x		x	20:15	
I	S	x		R	x	x		x	x		II Samuel 2:5	
D	I	x		B r		x	x	x		x	2:6	
I	S	x		O o	x	x		x		x	3:8	
D	I	x		O v		x	x	x	C	x	7:15	
S	I	x		O c	x	x		i	x	x	9:1	
S	I	x		O c	x	x		i	x	x	9:3	
S	I	x		O c	x	x		i	x	x	9:7	
E	E	x		O o	x	x		x	x		10:2a	
E	E	x			R	x	x		x		10:2b	
D	I	x		B o	x	x		x	x		15:20	
I	S	x			Rr	x	x		x	x	16:17	
D	I	x			Rc	x-x	x-x	i	x	x	x	22:51
S	I	x		O o		x	x		x	x	x	I Kings 2:7
D	I	x			Rc	x	x		i	x		3:6a
D	I	x			Rc	x	x		i	x	x	3:6b
D	I	x			Rc	x	x		i	x		8:23
E	E	x			R	x	x		x			20:31

TABLE III CONTINUED

ANALYSIS OF 707 IN THE HISTORICAL BOOKS

PERSONAL		SCOPE	STRUCTURE			ASPECTS			CONDITIONS		Reference
1st	2nd		Request	Order	Retrospect	Comp. Sp.	Pos. Neg.	Gov. Impl. Inj.	Commitment	Attitudes	
D I	x-x			P	x-x	x-x	e	x	x		I Chron. 16:34
D I	x			H	x-x	x	e	x			16:41
D I	x		O v		x-x	x	C	x	x		17:13
E E	x		O r		x	x		x	x		19:2a
E E	x			R r	x	x		x			19:2b
D I	x			Pc	x	x	e	x	x		II Chron. 1:8
D I	x			H	x	x	i	x			5:13
D I	x-x			Pc	x	x-x	e	x	x	x	6:14
D I	x			Pc	x	x	i	x	x		6:42
D I	x			H	x	x	i	x			7:3
D I	x			H	x	x	i	x		x	7:6
D I	x			H	x	x	i	x		x x	20:21
S I	x			Rr	x x	x-x	e	x	x	x x x	24:22
S I	x			R	x x	x		x	x		32:32
S I	x			R	x x	x-x		x	x		35:26
D I	x			H	x x	x		x	x		Ezra 3:11
D I	x			B	x x	x		x	x		7:28
D I	x			P	x	x		x	x		9:9
D I	x-x			Pc	x x	x	e	x	x	x x x	Nehemiah 1:5
D I	x			Pc	x x	x-x		x	x		9:17
D I	x			Pc	x-x	x-x	C	x	x	x x x	9:32
I D	x		O v		x	x		x	x	x	13:14
D I	x	R x			x	x		x	x	x	13:22
S I	x		O v		x	x		x			Esther 2:9
S I	x		O v		x	x		x			2:17

Israel in the wilderness;⁶ c) the good deeds which were recorded of Hezekiah;⁷ and d) Josiah;⁸ e) the good things which Nehemiah did for the temple and his God.⁹

Maintenance of the universal element indicated that the performance of $\gamma\sigma\eta$ was not confined to Israel; it was for all people. Data from this section has been recorded on Table II A.¹⁰

The items indicated under Personnel and Scope provide the setting for the following section, which deals with the structure of the acts of $\gamma\sigma\eta$.

III. STRUCTURE

The preceding sections indicated some deviations in the performance habits of personnel from those introduced in the Pentateuch. There are also variations to be observed in structural patterns. It will be recalled from Chapter II that the item in point for requests was the degree of merit inherent in the request. The requests in this division will be evaluated on that basis.

⁶I Samuel 15:6.

⁷II Chronicles 32:32.

⁸II Chronicles 35:26.

⁹Nehemiah 13:14.

¹⁰Infra., p. 75.

A. Requests

Only one of the five requests was a request for רָחֻם from God, occurring in the instance where Nehemiah, despite his great zeal for righteousness, found his zeal of little merit and acknowledged that his only security was in reliance upon the magnitude of God's רָחֻם .¹¹

The first of the requests for human consideration was addressed by Rahab to the Hebrew spies asking for reciprocity of the רָחֻם she had shown to them. But uncertain of the strength of her claim, she deemed it expedient to secure from them an oath as well. The other aspects of this story will be discussed in the next section.¹²

The remaining three requests were found in the dialogue between David and Jonathan. In the background of their mutual requests for רָחֻם was a covenant of the Lord, to which they had pledged themselves. However, in spite of the closeness of the bond which had been formed between them, before their last farewell Jonathan secured another pledge of fidelity.¹³

The movements in the preceding episodes indicated that the request and consent for רָחֻם produced no great sense of obligation. For this reason an oath or covenant was often an added feature of such negotiations.

The conclusion concerning requests corresponds with the results

¹¹Nehemiah 13:22.

¹²Infra, pp. 59, 70.

¹³Infra, pp. 62, 72.

of Chapter II. The next step in this procedure will be to examine the offers of רצון .

B. Offers

The offers were few in the Pentateuch and human רצון was never offered.¹⁴ In marked contrast, they total eighteen in this division.

1. Three have been identified as blessings.¹⁵ Having nothing but her own love to offer the bereaved daughters-in-law, Naomi invokes the blessing of God's רצון upon them.¹⁶ David found his own words inadequate to commend the loyalty of Ittai¹⁷ and the loyalty and respect demonstrated by the men of Jabesh-Gilead.¹⁸

The psychology of blessings is twofold. (1) They become necessary when man's praises are inadequate. (2) It is hoped that God would be pleased to make up the difference by the ministrations of רצון . Such divine ministrations are indicated by David: "Thou hast rewarded me according to my righteousness . . . with the loyal thou dost show thyself loyal. . . ."¹⁹

Since blessings illustrate spontaneity, it is important to observe whether other types of offers do also.

¹⁴Supra p. 31.

¹⁵Two other passages contain blessings but are classed as retrospect. Cf. II Samuel 2:5 and Ezra 2:28.

¹⁶Ruth 1:8.

¹⁷II Samuel 15:20.

¹⁸II Samuel 2:6

¹⁹II Samuel 22:21-28.

2. There were several offers giving indication of reciprocal action in this division. The more significant ones will be discussed here.

The spies acceded to Rahab's request for reciprocity.²⁰ It was stated above that Rahab deemed it advantageous to strengthen her $\gamma\sigma\eta$ claim by requiring an oath.²¹ The spies indicated their willingness to reciprocate by the earnestness of their pledge, much stronger than Rahab had indicated. Thus there were two elements in this story which militated against the argument for a law of reciprocity. The commitment aspects of this scene will be discussed in the next section.²²

Nahash, King of Ammon, had shown $\gamma\sigma\eta$ to David. This friendship likely originated during the years of David's flight from Saul. This would have been a natural result of the enmity between Saul and Nahash. Friendly relations were sustained even after David became king of Israel. It was natural that when Nahash died, David would feel moved to dispatch messengers to Ammon with an offer of sympathy to Hanun, son and successor to Nahash.²³

²⁰ Joshua 2:9-14. Supra, p. 57; infra, pp. 68, 70.

²¹ Supra, p. 57.

²² Infra, pp. 68, 70; Cf. also supra, p. 57, infra, pp. 71, 73.

²³ In Hebrew the name $\gamma\eta\eta\eta$ (Hanun) means favored! Cf. I Samuel 11; II Samuel 10; I Chronicles 19. The way in which some have construed this action of David's to be a political gesture to retain suzerainty over Ammon is an injustice to the Scriptures. In neither of the scriptural accounts did David indicate anything of a political nature. The testimony of the princes disclosed that upon arrival in Ammon, the Israelite messengers merely offered comfort to Hanun in honor of his father. According to the context, the Ammonite princes mistook the messengers for spies posing as comforters (continued p. 60)

As in the previous examples, this reciprocity illustrated the spontaneous willingness of the offerer to show חסד . The incidents cited below, however, indicate a variation in emphasis.

The account of David's parting counsel to Solomon presented a strong argument for a law of reciprocity. However, the context of this passage implied other factors which must be considered in evaluating this request. David was passing the sceptre to Solomon, and along with it some sound advice. He enumerated certain men who should be put to death for reasons of punishment and security. Joab deserved to die because he had slain innocent life needlessly in time of peace. Cursing Shimei would have been slain on the spot at David's command, except that when he pled for mercy David swore not to kill him. In the midst of this discourse on punishing those worthy of death, David remembered loyal Barzillai and directed Solomon to show his son חסד .²⁴

A paraphrase may help to interpret David:

Use your own judgment, Solomon, on how to deal with some of the men to whom I've been merciful, for one reason or another, but by all means show חסד to the sons of Barzillai and give them a place at the King's table, for they showed similar חסד to me in the desert as I was fleeing from Absalom.

²³ (Continued from previous page) in order that they might evaluate the political strength of the land. Snaith assumed that David was seeking to renew a treaty with Ammon. Snaith used this incident as his first example of חסד within a covenant. He gave three examples; only one of them, the covenant between Jonathan and David, illustrated his point. His third case, that of Hushai, was as weak as the first. See Snaith, DIOT, pp.103, 4. On Hushai, v. infra, p. 65.

²⁴ I Kings 2:7.

Although this case was clearly one of reciprocity, the strength of the argument was mitigated by the context. Also it must be noted here, as it was in cases (1) and (2), that David spoke very willingly in Barzillai's behalf, intimating that he had reasons other than a personal obligation to speak a word in his favor.

The reference in Judges 8:35 may be a stronger argument for reciprocity. The text intimated that Israel should have shown חַסָּד to the family of Gideon after his death. This חַסָּד would have included sustaining the moral and religious foothold he had won for them, and at least a normal degree of respect for the seventy sons he left behind.²⁵ The impression given by this passage was that a nation was expected to show some respect and loyalty to the family of a faithful deceased king. If so, then this incident was an argument for obligation to reciprocate. It would be the strongest passage thus far observed. However, the intentions may have been simply to call attention to the ungrateful things which were done instead of חַסָּד , according to the account given in the succeeding chapter. In that case, the burden of the passage was not a lack of reciprocity, but a dearth of decency. No definite decision will be attempted on this passage at this point.

3. The third class of offers was also considered, namely, one made under covenant obligation. There was one example of such an offer in this section. The covenant between Jonathan and David has already

²⁵Judges 8:34 - 9:21.

been considered under requests.²⁶ A sequel to this commitment was the touching story of David's search for someone to whom he might show the חסד of אלהים for Jonathan's sake. The outstanding feature here was not the obligation which the covenant imposed, but the willingness on David's part first to pledge himself to Jonathan, then to remember his pledge and to seek out someone to whom he might show חסד. He would even have befriended one of Saul's sons if none of Jonathan's family had been living. This genuine zeal seems to transcend the covenant bond which had been made. So in this situation, where a covenant bond was in force to obligate David to this kind of action whenever the opportunity afforded itself, such a bond was hardly necessary. The man of חסד never needed to be reminded of his promises; he sought out ways and means of fulfilling them.²⁷

4. There were a number of offers with little or no evidence of obligation incumbent on the offerer. Some were labeled "v" for volitional, others labeled "o" suggesting some possible sense of obligation. In each instance, any semblance of obligation was offset by other factors.

The men of Israel offered חסד instead of making threats to get information from a Bethelite captive. The burden of the passage was

²⁶ Supra, p. 57 ; infra p. 72.

²⁷ II Samuel 9:1, 7.

²⁸ Judges 1:24.

simply that the captive did give the Israelites the needed information.

Jehovah covenanted with David, promising great things, including the assurance that one of his sons would reign after him. The Lord, not obligated to David by prior commitments, willingly obligated Himself to bless David, who had proved himself faithful and devoted. Denying David's heart's desire - to build the house of God - He extended to David this special promise as a compensation.²⁹

Nehemiah's acts of לעושה were good deeds done in his zeal for the house and worship of God. That Nehemiah did not perform them out of duty was suggested by his request that God not forget them, as if he had done them on his own initiative, or in a greater measure than had been expected of him.³⁰

Twice Esther won לחן : she won the favor of the king's eunuch and the love of the king.³¹

Had Abner been acting from any great sense of duty to Saul or his sons, would he have been so easily intimidated?³²

If Boaz acted under sense of obligation, would he have rated the high praises of Naomi?³³

Thus the passages structured as offers did not indicate any strong

²⁹ II Samuel 7; I Chronicles 17. Cf. *infra*, p. 69.

³⁰ Nehemiah 13:14.

³¹ Esther 2:9, 17.

³² II Samuel 3:8.

³³ Ruth 2:20.

sense of obligation to perform רָסַן . One class of verses remains to be considered: those labeled "Retrospect."

C. Retrospect

After consideration of the passages which have been classed as specific requests or offers, the large number (approximately thirty) indicating some form of retrospection were examined for clues to the degree of obligation inherent in each case. Some of these passages have been sufficiently treated in a preceding section of this division and will not be recalled here.

Ruth's last רָסַן was a continuation of her loyalty to her deceased husband. It was not expected of her, but she chose to maintain that loyalty and preserve his lineage rather than take her liberty to make some new commitment of her life. In truth, she was not asking for something for herself, but was offering herself to be the "savior" of a family of Israel.³⁴

The Kenites befriended Israel in the wilderness. Of course there was one common bond: the marriage of Moses and Zipporah, but even though the Kenites journeyed to Canaan with Israel, they never did identify. The Kenites were still tent-dwellers among the Amalekites at the time of Saul. So, there was no strong tie between them.³⁵

When Hushai pretended to forsake David, Absalom rebuked him for the breach of רָסַן with a friend. Friends would be expected to show

³⁴Ruth 3:10.

³⁵I Samuel 15:6.

אֶחָד one toward another. However, Absalom was convinced by Hushai's declaration of transferred loyalties, indicating that it was conceivable that one might change friends and thus change loyalties.³⁶

Solomon recounted the אֶחָד of God to David in appointing his son successor to the throne. God's covenant with David was reflected in this passage - a covenant willingly made.³⁷

The kings of Israel had a reputation for being kings of אֶחָד, so that they might be easily entreated. This fact was amply demonstrated by the reign of David and other godly successors. Benhadad appealed to King Ahab's mercy who was gullible enough to let him go. That the plea of Benhadad provided no valid reason for Ahab's action was demonstrated by the picturesque rebuke of the prophet to Ahab.³⁸

Joash had Zechariah slain, whose father had raised him and established him on the throne. This was called a forgotten אֶחָד, and so it was. What this incident revealed was that the king's rebellion against the message of the prophet and against God was a more eminent factor than the obligation to perform אֶחָד to his deceased foster father and counselor.³⁹

³⁶ II Samuel 16:17. Snaith used this for his third example of within a covenant. However, there was no mention or intimation of a covenant in this text; only friendship was indicated. Snaith did not get this idea from Glueck, who suggests loyalty between friends, the mutual relationship of rights and duties between friends. V. Glueck, *HB*, pp. 49, 50.

³⁷ I Kings 3:6; also cf. *supra*, p. 63.

³⁸ I Kings 20.

³⁹ II Chronicles 24:20-22.

The good deeds of kings were recorded as acts of ׳טוּן , along with the things they said. They were given special mention, as things extraordinary.⁴⁰

During the era covered by the Historical Division, the liturgy of the temple worship was developed. Many passages were devoted to the praises of God's ׳טוּן . At least sixteen of the fifty-three references in this division have been designated as prayer "P" or praise "H".

Solomon's prayers were dotted with requests that the promise to David be fulfilled, so these passages were covenant-centered. The covenant with David will be discussed under covenant in a later section.⁴¹

In the development of liturgical material, certain formulas or themes came into prominence, and are in evidence throughout this division and in the Psalms and Prophets. An example is the verse of praise, "O give thanks unto the Lord, for he is good; for his steadfast love (׳טוּן) endures forever."⁴²

The same theme was repeated several times in II Chronicles 7 and in Psalms 118, 136 and others. This refrain extolled the goodness (׳טוּב) of God's ׳טוּן .

A common formula used in prayer was taken from the Mosaic covenant

⁴⁰ II Chronicles 32:32; 35:26.

⁴¹ Infra, p. 69; cf. I Kings 3, 8; II Chronicles i, 5, 6, 7.

⁴² I Chronicles 16:34.

passages: " . . . the faithful God who keeps covenant and steadfast love. . . ." ⁴³ It is used by Solomon ⁴⁴ and by Nehemiah. ⁴⁵

The data from this section has been recorded on Table II A. ⁴⁶

The section on the structure of the acts of רָסָה has left some questions unanswered, but on the whole, little evidence was found of a deep sense of obligation inherent in the request and offer of רָסָה . The next section will complement, complete, and clarify some items unsettled in this section.

IV. ASPECTS

Some items in the preceding section were reserved for final treatment in this section.

A. Sphere

The first aspect to be considered was the sphere of action. Table III indicated that there was a proportionately larger number of spiritual passages here than in the Pentateuch. The spiritual aspect pertained primarily to the passages of prayer, praise, and blessing.

B. Polarity

The polarity columns on Table III indicate that there was a

⁴³Deuteronomy 7:9, 12.

⁴⁴I Kings 8.

⁴⁵Nehemiah 1:5.

⁴⁶Supra, p. 75.

positive aspect to רסן throughout this division. There are about eight indications of a negative element: they come from the songs, prayers, and the covenant passages, indicating the secondary aspect of punishment of the wicked which accompanies the administration of good through God's רסן . In spite of this element, רסן was predominantly positive or constructive in its approach, illustrating a desire to do good, not evil.

C. Formality

The formal aspect relates to the association of the covenant with the basic study.

Several covenants have been discovered in this division. The first was the covenant or oath binding the Hebrew spies and Rahab. The parties were not under great obligation to swear but both had much to gain by doing so, and by committing themselves, created self-obligation.⁴⁷

The covenant of the Lord, solemnized between Jonathan and David, was a clear example of a covenant between humans. Each was bound by certain promises of fidelity to the other. However, it cannot be said that they were obligated to covenant, or that the covenant seriously altered the relationship between these two who by common consent were already committed, each to the other. The oaths only served to obligate

⁴⁷ Supra, pp. 57, 59, 68; infra, p. 70. Cf. Joshua 2. Note: Rahab asked for an oath; the opposite of God's covenant at Sinai. Supra, p. 48; infra, p. 71.

them for life to the commitments they had willingly endorsed.⁴⁸

This covenant was the background of David's benevolence toward Mephibosheth, Jonathan's son, although no mention of a covenant was made in that context, as if there were sentiments and ties which arose from David's own kindred feelings toward Jonathan which were stronger incentives than any covenant could be.⁴⁹

God's promise to David entailed a covenant. It cannot be said that God was obligated to propose such a relationship; His own desire led Him to commit Himself on behalf of David who had proven his fidelity.⁵⁰

It was Solomon who made extensive use of the Davidic covenant. His great prayers for the establishment of his reign and the worship of the temple were requests for the fulfillment of God's promise to his father, David.⁵¹

Nehemiah introduced a nuance in covenants to indicate the desire of the reorganized Jews to align themselves in covenant relation with Jehovah. They proposed a covenant, written and endorsed by the people, committing themselves to definite acts of piety.⁵²

⁴⁸ Supra, pp. 57, 62; infra, p. 72; I Samuel 20. Note that Jonathan asked David to pledge a second time.

⁴⁹ II Samuel 9.

⁵⁰ II Samuel 7:15; I Chronicles 17:13. However, note that God offered to David, and stated no conditions. Cf. infra, p. 72.

⁵¹ I Kings 3, 8; II Chronicles 1, 5, 6. Cf. Psalm 89:3, 4; Isaiah 55:3; infra, p. 103.

⁵² Nehemiah 9:38 - 10:39.

As indicated throughout this section, the parties involved were not greatly obligated to covenant, but by entering into covenant relationship, they accepted obligation. The commitment aspect of covenant-making will be discussed further in the following section.

D. Involvements

Various features of the acts of 707 have been covered by the preceding discussions. This section was concerned with the degree of involvement inherent in these performances.

In almost every passage, as Table III indicates, some form of commitment was made on the part of the doer of 707. It was observed that no great degree of obligation was incumbent upon the first party to perform, but that he could and did commit himself. In almost every case the willingness of the performer seemed to be the predominant idea.

Some passages have been reserved for final treatment in this section. One of these was the account of Rahab and the spies.⁵³

Rahab's call for commitment from the spies was preceded by a personal commitment. It has been argued that she acted under the law of hospitality in offering asylum to the spies.⁵⁴ However, the life situation presented loyalty demands far greater. The common consent of her people was against the spies, and for good reasons. Such

⁵³ Supra, pp. 57, 59 ; Cf. also Joshua 2:12.

⁵⁴ Bowen, SH, p. 34.

obligations to tribal loyalty surely would have transcended any sense of obligation to befriend enemy spies. The story revealed something else about this lady. Everyone else's heart melted with fear of Israel - a fear that drove them to make a last futile stand against the invaders, even though they knew that their own personal defeat was certain, with Jehovah fighting for the Israelites. Her request for safety with the Israelites in exchange for a favor on her part indicated in a measure a realignment of her own commitments. It was her fear of God which prompted her to show חַסָּד to the spies, the like of which no other known person in all of Palestine was disposed to do.

The spies in turn responded with a commitment in excess of her request. "Life for life" it was, indicating their desire to commit themselves to such a proposition in behalf of Rahab.

The preceding discussion of this action and reaction in commitment served to illustrate the nature of most of the commitments discussed in the offer and receipt of חַסָּד thus far in this study.

In the passage involving the Mosaic covenant, a deeper involvement was present, for specific duties were incumbent upon Israel. This covenant was prepared in the aftermath of infidelity not true of the Davidic covenant. However as noted above, God made offers first and stipulated conditions later.⁵⁵

The covenant between Jonathan and David involved commitments by

⁵⁵ Supra, pp. 48, 50; infra, pp. 124, 146, 149.

both parties.⁵⁶

A primary offer of רָסַח was often made unconditionally, as for example, Rahab performed an act of רָסַח before asking reciprocity. Some situations involved individual acts, as for the captive,⁵⁷ or attitudes, as with Abner's loyalty,⁵⁸ or personal commitment, as with Ruth.⁵⁹

Often total commitment of self-attitudes, and acts, was intended.

The data for this section has been recorded in Table II A.⁶⁰ Thus concludes the discussion of items pertinent to the performance of רָסַח in this division. One area remains: Conditions for the receipt of רָסַח .

V. CONDITIONS FOR RECEIVING

The historical division of the Old Testament thus far considered gave evidence of a sense of commitment on the part of the one performing רָסַח . In this section the Scriptures have been examined for conditional elements governing the receipt and maintenance of רָסַח .

Passages in covenant context were considered first.

It was interesting to note that the Lord unconditionally

⁵⁶ I Samuel 20. Supra, p. 68 ; infra p. 74.

⁵⁷ Judges 1:24

⁵⁸ II Samuel 3:8.

⁵⁹ Ruth 1:8.

⁶⁰ Infra, p. 75.

committed Himself to David in the covenant promise that a son would reign after him. Even though the son might commit iniquity and God would necessarily punish him, God would still not take away His from this son. There were no conditions stipulated here for the receipt of רסן .⁶¹ Furthermore, the house and the throne of Israel would be forever. Reference was made previously to the spontaneity of this covenant with David, illustrating God's desire to covenant with His faithful ones.⁶² Solomon indicated that David, in response to God's unconditional commitment, was also committed to God in ways satisfactory for a covenant relationship. This was total commitment, involving attitudes and actions.⁶³

The data from Aspects has been recorded on Table II A.⁶⁴

VI. SUMMARY

There have been thirteen passages thus far where רסן was administered by an inferior to a superior party, indicating that it was not always the beneficent action of a superior.

There was an increasing percentage of national references as Israel arose to the height of her glory.

The predominance of the personal element, balanced partially

⁶¹Supra, p. 68 . Cf. II Samuel 7:14, 15; I Chronicles 17:13.

⁶²Supra, p. 68.

⁶³I Kings 3:6.

⁶⁴Infra, p. 75.

by the continuation of the universal aspects, indicated God's concern for all peoples, not just Israel.

קִטָּה was primarily an offer, there being only five clear-cut requests. It was most often offered spontaneously. Two accounts appeared at first to indicate strongly a law of reciprocity; however, a study of the contexts indicated other factors which mitigated the force of the passages.⁶⁵

There were more passages dealing with spiritual matters in this division than in the Pentateuch. There were eight passages in which negative elements accompanied the positive elements, indicating the aspect of judgment in the practice of קִטָּה .

The primary aspect remained that of commitment rather than of obligation, as had been observed in Chapter II.

Covenants were often sworn to willingly.

Covenants were not always accompanied by conditions for receiving.

These conclusions must be compared with those of succeeding chapters to construct a complete picture of the performance of קִטָּה . The next chapter will be devoted to the Wisdom Literature.

⁶⁵ I Kings 2:7; Judges 8:35. See also supra, pp. 61, 66.

TABLE II A

DIVISION ANALYSIS TOTALS

			PENTATEUCH	HISTORY
Total entries			20	54
P				
E	1st	Divine	15	25
R	Party	Human	5	29
S				
O	2nd	Inferior	15	35
N	Party	Equal		11
N		Superior	5	7
E		Divine		1
S				
C		Individual	11	37
O		National	8	11
P		Universal	6	9
E		Nature		
S		Requests	9	5
T		Merit	4	4
R				
U		Offers	2	19
C		Obligation	1	9
T				
U		Retrospect	9	30
R		Obligation	6	15
E				
A		Corporeal	14	45
S		Spiritual	8	20
P		Positive	20	54
E		Negative	10	8
C		Covenant	11	24
T		Commitment	13	52
S		Action	16	33
C				
O		Commitment	7	17
N		Attitude	7	13
D		Act	6	14

CHAPTER IV

ANALYSIS OF חסר IN THE WISDOM LITERATURE

The Pentateuch and the historical division of the Old Testament Scriptures have already been covered in this study. The next section to be considered will be the wisdom literature. Wisdom literature was a different type of presentation than the materials covered thus far in this study. This classification would normally include Job, Proverbs, Ecclesiastes and Song of Solomon. There were no occurrences of חסר in either Ecclesiastes or the Song of Solomon. A brief discussion of the books which omit חסר has been included in this research.¹

With Ecclesiastes and Song of Solomon omitted, the study of this division was confined to Job and Proverbs. There were three passages from Job, and eleven from Proverbs, making a total of fourteen.

The Pentateuch and the historical books were mostly narrative, dealing primarily with specific acts. Wisdom literature, by way of contrast, involved principles rather than acts. Only one passage in this division has been labeled an act.²

Wisdom literature consisted of isolated bits of wisdom. The lack of coherence between verses and adjoining passages precludes the possibility of contextual identification of the passages cited for this

¹Infra, p. 161; supra, p. 52.

²Job 10:12.

study. The purpose of Wisdom Literature was to give instruction or understanding. Although there were no acts of חסר to analyze, some directives for the overall use of חסר have been gleaned from a discovery of the principles scattered through these writings.

There was one passage in this division which has been translated in a negative sense in the R.S.V. and in other versions: "but sin is a reproach (חסר) to any people."³ However, since this translation does not follow the Hebrew text (neither does the Septuagint) an attempt has been made at a free translation on the basis of the Hebrew text, which gives a better sense.

The Hebrew text reads as follows:

" צדקה חרוּמס גוי וחסר לאמים חטאה "

Freely translated, the passage reads:

"Righteousness exalts a nation, and חסר is a sin offering for a people."

The passage has been analyzed on the basis of this translation.

Table III provides an analysis of חסר in the Wisdom Literature. The mechanics for constructing the tables was outlined in Chapter I.⁴ The study of this division has followed the sections of the table as in the preceding divisions.

³ Proverbs 14:34.

⁴ Supra, p. 22.

I. PERSONNEL

God was the doer of רסן in four passages; two of them were in Job, where the providence of God was indicated.⁵

In six passages human רסן was shown to God: "By loyalty (רסן) and faithfulness, iniquity is atoned for, and by the fear of the Lord a man avoids evil."⁶

With these six passages the total so far in this study has reached nineteen instances of human רסן shown to God.

In Wisdom Literature, רסן was primarily human. It was directed God-ward more than man-ward.

Man-to-man action was considered to be on an equal basis, since no difference in status was indicated.

In eight passages God was the possible receiver of human ministration.

The data from this section has been recorded in Table II B.⁷

The scope of the performance of רסן will be considered in the next section.

II. SCOPE

Most passages have been labeled both individual and universal. They are individual because they deal with רסן on an individual basis.

⁵ Job 10:12, 37:3.

⁶ Proverbs 16:6; see also 14:22, 34; 19:22; 20:6; 21:21.

⁷ Infra, p. 85.

TABLE IV

ANALYSIS OF 700 IN THE WISDOM LITERATURE

PERSONS		SCOPE	STRUCTURE	ASPECTS	REFERENCES	
1st	2nd				(for par.)	
Human Divine Theological	Individual National Universal	Temporal Eternal	Order Vol. oblig. Retrospect	General Spiritual	Gov. ethl. imp. Commitment Action	
					Commitment Substantive Verbals	
					Ref- erence	
H Ed	x		R	x-x	x	Job 6:14
D H	x		O v	x-x	x x	10:12
D H		x	R	x-x	x-x	37:13
H ED	x	x	R	x	x	Proverbs 3:3
E E	x	x	R	x	x	11:17
H D	x	x	R	x	x	14:22
H D	x	x	R	x	x	14:34
H D	x	x	R	x	x	16:6
H D	x	x	R	x	x	19:22
H D	x	x	R	x	x	20:6
D H	x	x	R	x	x	20:28a
D H	x	x	R	x	x	20:28b
H D	x	x	R	x	x	21:21
E E	x		R	x	x	31:26

The two occurrences in Proverbs 20:28 were labeled national because they refer to God's watchfulness over the king.

All passages were labeled universal except those which are specifically to an individual,⁸ or specifically to the nation (the king)⁹ because they could apply to anyone.

The data concerning Scope in this division has been recorded in Table II B.¹⁰ The structure of the passages will be examined next.

III. STRUCTURE

A. Offer

Some variations occur in Structure as well as in Scope, in the Wisdom Literature. There are no requests; and only one offer; Job declared, "thou (God) hast granted me life and steadfast love, and thy care has preserved my spirit."¹¹ It is noteworthy that ָוּסַן was offered on the same basis as life, and both were a part of His tender care for the preservation of Job's spirit. It has been considered a willing offer, since no obligation was indicated.

B. Retrospect

All passages but the one labeled an offer have been labeled retrospect, in that they considered the subject in a general way, with

⁸ Job 10:24, Proverbs 31:26.

⁹ Proverbs 20:28; infra, p. 81.

¹⁰ Infra, p. 85.

¹¹ Job 10:12.

no designation of direction.

Three references look at the רסח of God. In the first one the action of God indicated was obviously His providential care, understood to be operating in ways of which man was not cognizant, without his asking, and whether he deserved it or not. God "causes it to happen."¹²

Two of these references were in the same passage, and pertained to God's watchfulness over the king, a particular delight of God's providence.¹³ These three references indicating God's providential good, were considered free or volitional expressions.

The sense of volition or obligation was difficult to determine in the remaining passages, but some directives were given. In some passages alternatives were indicated, suggesting there was a choice to be made involving the will of the doer. The following was one example:

"Do they not err that devise evil? those who devise good meet loyalty and faithfulness."¹⁴

Other passages were in the form of an exhortation:

"Let not loyalty (רסח) and faithfulness forsake you. Bind them upon your neck. Write them upon the table of your heart. So you will find favor and good repute in the sight of God and man."¹⁵

¹²Job 37:13.

¹³Proverbs 20:28 a, b.

¹⁴Cf. also Proverbs 11:17.

¹⁵Proverbs 3:3; cf. also 19:22.

These passages indicated the importance of choice, which was man's opportunity as well as responsibility. Man, a free moral agent, was endowed with the privilege and power of choice. ¹⁶ here involved a high degree of oughtness, but not compulsion.

The data pertaining to Structure has been recorded in Table II B.¹⁶

The general conclusion on the basis of structure in this division was that the performance of ¹⁶ remained a matter of commitment. Other aspects of this study will be considered in the next section.

IV. ASPECTS

In this section, as in preceding sections, there were some variations from patterns in the previous divisions of this study.

A. Sphere

In contrast with the previous divisions, the spiritual aspect predominated throughout the Wisdom Literature. The only corporeal elements were suggested in the passages from Job, where corporeal and spiritual were combined, with a predominance of the spiritual aspect.

B. Polarity

All the passages indicated a positive thrust. Only one indicated a negative - for the correction which God in His providence might foresee was for the ultimate good of those concerned.

¹⁶Infra, p. 85.

C. Formality

There were no indications of covenant relationships here, except for numerous references throughout Proverbs to the teachings and commandments, in passages which have not been included in this study.

D. Involvements

Although there was little evidence of obligation, a number of passages indicated an alternative or commitment. These precepts have been given, and each individual so confronted has been challenged to commit himself one way or another. Thus, it has been observed that the aspect of commitment was a prominent factor in the formulation of the Wisdom Literature.

Action was indicated in only one passage: the granting of life and חַיִּים to Job.¹⁷

V. CONDITIONS FOR RECEIVING

There were no conditions indicated in this division for the receipt of חַיִּים .

The data for this division has been recorded on Table II B.¹⁸

¹⁷ Job 10:12.

¹⁸ Infra, p. 85.

VI. SUMMARY

In Wisdom Literature חסר was administered primarily by humans, and was more concerned with man-to-God than man-to-man or God-to-man relationships.

In this division the scope was primarily a universal principle, involving God's will for all peoples. God's providential care for the individual and for the king who represented Him before the people was highlighted.

Examination of the limited structural elements in this division indicated the importance of the power and presence of choice.

The significant aspects of חסר displayed in this division were: a) its spirituality, b) its positive nature, c) the inherent call for commitment, and d) God's providential care. חסר here was primarily a principle rather than the specific type of action found in previous divisions, but its structure is fundamentally the same. It has been conjectured that the norm for the performance of חסר may be found in the Psalms, which comprise the next section of this research.

TABLE II B

DIVISION ANALYSIS TOTALS

			PENTATEUCH	HISTORY	WISDOM
Total entries			20	54	14
P					
E	1st	Divine	15	25	4
R	Party	Human	5	29	10
S					
O	2nd	Inferior	15	35	4
N	Party	Equal		11	4
N		Superior	5	7	
E		Divine		1	8
L					
S					
C		Individual	11	37	12
O		National	8	11	2
P		Universal	6	9	10
E		Nature			
S		Requests	9	5	
T		Merit	4	4	
R					
U		Offers	2	19	1
C		Obligation	1	9	1
T					
U		Retrospect	9	30	13
R		Obligation	6	15	
E					
A		Corporeal	14	45	3
S		Spiritual	8	20	14
P		Positive	20	54	14
E		Negative	10	8	1
C		Covenant	11	24	
T		Commitment	13	52	
S		Action	16	33	
C					
O		Commitment	7	17	
N		Attitude	7	13	
D		Act	6	14	

CHAPTER V

ANALYSIS OF חסר IN THE PSALMS

The Psalms indicated some things in common with the Wisdom Literature, since both are poetic. The Wisdom Literature was didactic, however whereas the Psalms were primarily prayer and praise.

This division had the largest number of occurrences of חסר. There were 127 Psalms, compared with 121 in all the other books. This concentration suggested something of the nature of the concept under consideration. Dom Rembert Sorg called it highly psalmistic because of its predominance in this division of the Scriptures. An affinity for this type of literature has been observed throughout the Old Testament.¹

Figure 2 illustrates the affinity of חסר for poetic and similar literature. Of the passages in the Pentateuch, six were from

	Pentateuch	History	Wisdom	Psalms	Prophetic	Totals
Prayers	6	13		^c 64		83
Blessings		6				6
Songs	1	7		^c 63		74
God	6	2			15	23
Special			14		16	30
Each Division	13	28	14	127	31	213
Total in Division	21 ¹	54	14	127	31	247 ¹
Balance	8	26				34

FIGURE 2

DISTRIBUTION OF חסר IN SPECIAL TYPES OF LITERATURE

¹These totals do not include the negative passages omitted (Leviticus 20:17).

prayers, one from a song, and six from Jehovah's direct address to Moses. A total of thirteen out of twenty-one were from special types of literature. Six blessings increased the variety in history.

Wisdom was all special literature. The amounts given for Psalms were approximate, but the rather general classifications of Prayers and Songs made up the total of 127. Prophetic literature was of a special type - primarily poetic but some epic. The words of God involved fifteen of the thirty-two prophetic passages. Out of 248 total passages, 214 were found in special literature. Only thirty-four were simple prose.

The case was even more convincing with the adjective form, all instances of which were in special literature (twenty-five from Psalms and seven from other special literature).

This evidence clinches the argument that $\aleph\aleph$ is a Psalmistic concept, so that in this division of the study, it should be observed at work in its natural habitat.

The general purpose of this research has been to examine all of the occurrences of the noun form $\aleph\aleph$ for clues to its true meaning. The passages from the Pentateuch and Historical Books involved specific acts of $\aleph\aleph$, primarily, so that data could be collected by diagnosing each act. Wisdom Literature was much more subjective, and some variations in criteria were needed for proper evaluation. The psalms were a unique type also, requiring some modification. The same basic format has been used for this division. The mechanics of constructing the

tables has been explained in Chapter I.²

The material from Psalms has been tabulated to form five tables (Tables IV - VII) following the common division of the Psalms into five books.

Special symbols for the Psalms have been explained in a footnote accompanying Table V.

The data for the Psalms from Tables V - IX has been recorded on Table IIC for comparison with previous divisional data. Although the Psalms have been arranged according to books to facilitate tabulation, each section of the discussion involved the entire division. The general outline served as the framework for this division of the study as in the preceding divisions. A broad context has been considered for each passage in the Psalms.

I. PERSONNEL

There was not the shift in personnel as in the Pentateuch and Historical Books. All except three passages referred to divine ׀סס, thus reflecting an almost unanimous superior to inferior relationship. If the Psalms constitute the key division of this research, the divine element here may be significant, and other items as well.

The second party was inferior, except for three cases between equals whether an individual, the nation, all men, or nature.

David was the only human administrator of ׀סס in the Psalms.³

²Supra, pp. 22-66.

³One time, Psalms 109:16.

David was the main one to request divine ministrations (nineteen out of twenty-one times). That David played a significant role in the Psalms was further indicated by the fact that he was the recipient of divine $\gamma\sigma\eta$ fifty-four times.⁴

David requested divine $\gamma\sigma\eta$ eleven times. It was offered to him by God six times. In the remaining thirty-seven Davidic passages, David extolled God's $\gamma\sigma\eta$ in one way or another. In five cases it was applied to David as King of Israel. Yet with all his preoccupation with kingdom interests, David spoke of universal interests fourteen times. David was interested in the "nations" as well as the "nation," a fact which can be appreciated about a king of Israel. David was involved in at least seven of the covenant passages, such as "All the paths of the Lord are steadfast love and faithfulness for those who keep his covenant and his testimonies."⁵

The data pertaining to personnel has been recorded on Table II C.⁶ The prevalence of Davidic materials in the Psalms influences other sections of the study as well as Personnel, as will be seen in the following sections.

⁴Davidic Psalms have been indicated by "d" in individual columns. Four passages from Psalm 89 were placed in parentheses because they were about him, but not authored by him.

⁵Psalms 25:10; cf. 89:24, 28, 23; 101:1; 103:17; 108:24.

⁶Infra, p. 109.

TABLE V

ANALYSIS OF סוּח IN THE PSALMS, BOOK I*

PERSONNEL		SCOPE	STRUCTURE	ASPECTS			CONDITIONS	Reference
1st	2nd						(for rec.)	
Human Divine Imp, Bl, Sw.	Individual National Universal	Request Merit	Offer Vol, oblis. Retrospect Conjunctive Spiritual	Pos. Neg.	Cov, emul, Imp. Commitment Action	Commitment Attitude Int		
D I	d		H	x-x	x x		f	5:7
D I	d		B	x-x	x x		m	6:4
D I	d		P	x-x	x		t w	13:5
D I	d	R		x	x x		h q	17:7
D I	d k		Hc	x-x	x x	i	x x	18:50
D I	d k		Rc	x x	x x		x x	21:7
D I	d		R	x-x	x		x x	23:6
D I	d	R		x x	x x		x	25:6
D I	d		R	x	x		g	25:7
D I	d		Rc	x	x	e	x	25:10
D I	d		R	x	x		x x x	26:3
D I	d		H	x	x x		x	31:7
D I	d		H	x	x		t	31:16
D I	d		P	x x	x x		x x	31:21
D I	d		R	x	x x		x x	32:10
D I	d	U	R	x	x		x x	33:5
D I	I		R	x-x	x		x x	33:18
D I	d	R		x	x		H	33:22
D I	d	U	H	x x	x		x x	36:5
D I	d	U	H	x	x		x x	36:7
D I	d	R		x x	x x		i x	36:10
D I	d		R	x x	x x		x	40:10
D I	d	R		x x	x x		x H n	40:11

* Special symbols added for interpreting the Psalms.

d = Davidic Psalms	For Condition Columns only
(d) = Psalms about David	c = Keep covenant
K = References to the King	f = fear
H (in all sections other than personnel) = praise	i = integrity
Z = Zion	L = total life
	n = need
	q = call
	r = repentance
	t = trust
	w = worship

TABLE VII

ANALYSIS OF 707 IN THE PSALMS, BOOK III

PERSONNEL		SCOPE	STRUCTURE		ASPECTS			CONDITIONS
1st	2nd							
Human Divine -Inf, pc, sup.	Individual National Universal		Request Merit Offer Vol, obliq. Retrospect Correlative Spiritual		pos. neg. Cov; expl, inv. Commitment Action		(for rec.) Contributors Attitude Act	Ref- erence
D I	I		Rc	x x	i x			77:8
D I	N	R x		x x	x	i r		85:7
D I	N		O v	x x	x	f		85:10
D I	d U		H	x x	x x	q		86:5
D I	d		H	x x	x x	w		86:13
D I	d		Pc	x x x	i x x			86:15
D I	I		R	x x		q		88:11
D I	I		Pc	x x	e	w		89:1
D I	N		Pc	x x	e x			89:2
D I	N		Rc	x x	e x	i		89:14
D I	(d)	O c		x x	e x x	q		89:24
D I	(d)	O c		x x	e x			89:28
D I	(d)	O c		x x x	e x			89:33
D I	(d)		Rc	x x	e x	n		89:49

TABLE VIII

ANALYSIS OF 707 IN THE PSALMS, BOOK IV

PERSONNEL		SCOPE	STRUCTURE		ASPECTS		CONDITIONS		
1st	2nd								
Human Divine Divine, eq. Sup.	Individual National Universal	Request Merit	Offer vol., oblig.	Retrospect	Corporal Spiritual	pos. neg. Cov; expl., imp.	Commitment Action	Commitment Attitude Act	(For rec.) Reference
D I	N	R		x	x x	x x		p	90:14
D I	I		H	x	x x		x		92:1
D I	I		R	x x	x x		x x		94:18
D I	NU		H	x	x x	i	x		98:3
D I	U		H	x x	x		x		100:5
D I	d		H	x	x x			i	101:1
D I	d	O v		x x	x		x x		103:4
D I	d N		Hc	x	x	i	x x		103:8
D I	d		H	x	x		x	f	103:11
D I	d		Hc	x	x	e	x	c	103:17
D I	N		H	x	x		x	i	106:1
D I	N		R	x	x		x x	p	106:7
D I	N	O c		x	x	e	x		106:45

TABLE IX

ANALYSIS OF 700 IN THE PSALMS, BOOK V

PERSONNEL		SCOPE	STRUCTURE			ASPECTS			CONDITIONS	Reference						
1st	2nd							(for rec.)								
Human	Div, Sup.	Individual	Request	Offer	vol, oblig.	Retrospect	Corrocal	Spiritual	pos.	neg.	Consent, Inv.	Commitment	Action	Commitment	Attitude	
D	I	U				x	x									107:1
D	I	N				x	x							q		107:8
D	I	N				x	x	x						q		107:15
D	I	I					x	x						q		107:21
D	I	I				x	x							q		107:31
D	I	U				x	x							n		107:43
D	I	d				x	x	x	i	x				w		108:4
E	E	d	R	r		x					x					109:12
E	E	d			O	v	x	x								109:16
D	I	d	R			x	x				x			n		109:21
D	I	d	R			x	x	x			x			H	n	109:26
D	I	N				H	x	x	x	i	x	x		H		115:1
D	I	U				H		x	x			x				117:2
D	I	N				H	x	x			x					118:1
D	I	N				H	x	x			x					118:2
D	I	N				H	x	x			x					118:3
D	I	I				H	x	x			x			f		118:4
D	I	I				H	x	x	x		x	x		H		118:29
D	I	I	R	c			x	x	x	i		x		c		119:41
D	I	U			R	c		x	x	i	x	x				119:64
D	I	I	R	c			x	x	x	i	x	x		L		119:76
D	I	I	R	x			x	x		i	x	x		L		119:88
D	I	I	R				x	x	x	i	x	x				119:124
D	I	I	R				x	x		i	x	x		L		119:149
D	I	I	R	x			x	x		i	x	x		L		119:159
D	I	I	N			R		x	x		x	x		H		130:7

TABLE IX CONTINUED

ANALYSIS OF חסד IN THE PSALMS, BOOK V

PERSONALITY		SCOPE	STRUCTURE		ASPECTS		CONDITIONS		Ref- erence
1st	2nd						(for nos.)		
Human Divine	Indiv. Sup. Individual National Universal	Request Merit	Offer Vol., oblig.	Prospect	Communal Spiritual	Pos. neg.	Gov., empl., inv. Commitment Action	Commitment Attitude Act	
D I	U		Pr	x x		x	H	136:1	
D I	U		Pr	x x		x	H	136:2	
D I	U		Pr	x x		x	H	136:3	
D I	U		Pr	x x		x	H	136:4	
D I	U		Pr	x x		x	H	136:5	
D I	U		Pr	x x		x	H	136:6	
D I	U		Pr	x x		x	H	136:7	
D I	U		Pr	x x		x	H	136:8	
D I	U		Pr	x x		x	H	136:9	
D I	N		Pr	x x		x	H	136:10	
D I	N		Pr	x x		x	H	136:11	
D I	N		Pr	x x		x	H	136:12	
D I	N		Pr	x x		x	H	136:13	
D I	N		Pr	x x		x	H	136:14	
D I	N		Pr	x x		x	H	136:15	
D I	N		Pr	x x		x	H	136:16	
D I	N		Pr	x x		x	H	136:17	
D I	N		Pr	x x		x	H	136:18	
D I	N		Pr	x x		x	H	136:19	
D I	N		Pr	x x		x	H	136:20	
D I	N		Pr	x x		x	H	136:21	
D I	N		Pr	x x		x	H	136:22	
D I	N		Pr	x x		x	H	136:23	
D I	N		Pr	x x		x	H	136:24	
D I	U		Pr	x x		x	H	136:25	
D I	U		Pr	x x		x	H	136:26	
D I	U		Pr	x x		x	H	138:2	
D I	d		Pr	x x		i x x	q	138:8	
D I	d		Pr	x x x		x x		141:5	
E E	d			x x		x x		143:8	
D I	d	R		x x x x		x t		143:12	
D I	d	R		x x x x		x x	x	144:2	
D I	d	k	R	x x x		x x	H	145:8	
D I	d		Pc	x x x		i x x	H	147:11	
D I	N		Rc	x x x		i x x	L		

II. SCOPE

Scope in the Psalms can be visualized more clearly with an illustration. Figure 3 illustrates the scope of $\gamma\sigma\eta$ in the Psalms.

Area	Occurrences	Percent of passages
1. To individuals	92	72
2. To the Nation of Israel	33	26
3. Universal: To the Nations, etc.	23	18
4. Nature	3	

FIGURE 3

SCOPE OF $\gamma\sigma\eta$ IN THE PSALMS

The individual was of primary concern in the Psalms. At least seventy-two percent of the passages included this element, indicating that God's primary concern was with the individual.

The universal element was identified in at least twenty-three (eighteen percent) of the passages. These were usually determined by reference to the nations, the whole earth, etc. The figure given should be on the conservative side.

The national element was the most surprising. Smaller than expected, it was counted in thirty-three passages, or twenty-six percent. This score was made in spite of the particularistic tendencies of the Psalms.

The data concerning scope has been recorded on Table IIC, for

comparison with the rest of the study in preparation for the next section.⁷

III. STRUCTURE

The purpose of this section was to examine each occurrence of **תּוֹנָה** for elements of obligation. The passages have been classified as requests, offers and retrospection.

A. Requests

There were twenty-one requests in the Psalms. Twenty of them were addressed to God. Eleven requests were made by David to meet some corporeal need more often than spiritual. His requests involved negative action as much as positive. Among other reasons the Psalmist (not always David) claimed merit for the following: (a) according to God's promise,⁸ (b) because he had kept God's laws,⁹ (c) because he kept his vows,¹⁰ or (d) because of personal integrity.¹¹ These have been judged to be of merit because they involve commitments (covenant, etc.) between the Psalmist and God. Thus, in seven requests out of twenty-one, some merit holds. Further discussion of the requests involving covenant obligation has been reserved for section IV.

⁷ Infra, p. 109.

⁸ Psalm 119:41, 76.

⁹ Psalm 119:88, 159.

¹⁰ Psalm 61:7

¹¹ Psalm 36:10, 85:7.

The next factor to be considered was the offers and the degree of obligation involved therein.

B. Offers

There were ten offers recorded in the Psalms. Four of them were considered obligatory, because they were in a covenant context. One of them read: "He remembered for their sake his covenant, and relented according to the abundance of his steadfast love."¹² Further discussion of the covenant passages has been reserved for the next section.

C. Retrospect

There were ninety-six passages which could not be classed as requests or offers and were therefore listed as retrospect. Obligation here was measured on the basis of association with covenant, or reciprocal action.

There were fourteen passages associated with a covenant; for example, "The steadfast love of the Lord is from everlasting to everlasting upon those who fear him . . . to those who keep his covenant."¹³ Covenants have been reserved for discussion in the next section.

One retrospect passage indicated possible reciprocity: ". . . to thee, O Lord, belongs steadfast love. For thou dost requite a man according to his work."¹⁴

¹²Psalm 106:45; cf. also Psalm 89:24, 28, 33.

¹³Psalm 103:17.

¹⁴Psalm 62:12.

The results are as follows:

1.	Covenant	14
2.	Reciprocal	1
3.	Others	<u>81</u>
	Total Retrospect	96

FIGURE 4

DISTRIBUTION OF RETROSPECTIVE PASSAGES IN THE PSALMS

All except about twenty-five of the ninety-six passages were part of a praise, prayer or blessing. Praise passages were the most frequent.

The total number of passages from this division indicating an obligation was twenty-six out of a total of 127 passages, or about twenty percent. It was less than the total of passages indicating national concern (twenty-six against thirty-three).

All of the evidences of obligation from this section totaled twenty-six out of 127 or about one-fifth of the total.

In assessing the value of these passages, several factors had to be kept in mind. One was the type of literature - praises of God rather than acts of רָסַח . Another factor was the question whether or not the presence of a covenant altered the nature of רָסַח . This has been reserved for discussion in the next section.

The data for this section has been recorded on Table II C.¹⁵

¹⁵Infra, p. 109.

IV. ASPECTS

The next points discovered were the various aspects of the performance of רסח in the Psalms.

A. Sphere

The sphere of performance may be corporeal or spiritual or both. There were eighty-one instances of corporeal action, compared with seventy-two spiritual. David especially employed the corporeal element as he prayed often for physical needs and personal safety in his flights from his enemies.¹⁶ One of the great corporeal passages voiced a hymn of the creation¹⁷ which God accomplished in six days, and the Psalmist related in six verses. Because of His eternal רסח He did it. He wanted to do good, so He created. He wanted to be able to commit, so He made a creature after His own likeness with whom He could make willful and meaningful commitments.

In some passages spiritual faithfulness was the basis for requesting corporeal aid.¹⁸ In many passages a double emphasis was intended.¹⁹

Number fifty-one is one of the outstanding spiritual Psalms. It has been ascribed as a penitential Psalm written by David after the

¹⁶ Cf. Psalm 89.

¹⁷ Psalm 136:4-9.

¹⁸ Cf. Psalm 44; infra, pp. 107f.

¹⁹ Cf. Psalm 118.

incident with Bathsheba. He claimed no merit; rather, he pled, "Have mercy on me, O God, according to thy steadfast love; according to thy abundant mercy blot out my transgressions."²⁰

B. Polarity

The next area to be examined involved the passages which indicated positive or negative action. There were 113 passages indicating positive action. An excellent example of this was, "O Israel, hope in the Lord: for with the Lord there is steadfast love, and with him is plenteous redemption."²¹

It was difficult to find a Psalm without some of the negative aspect. The Psalmist became quite strong in the imprecation of his enemies. An example was, "Let there be none to extend kindness to him"²² There were at least forty-three passages indicating a negative element.

The imprecatory Psalms presented some theological perplexities. Sorg devoted an entire chapter to "cursing in the Psalms." His answer, roughly, was that the Psalmist's enemy was also God's enemy, because of his wickedness. The saint (man of חסד), who loved as God loved, also hated the sin which God hated. Cursing may have been the most effectual way of expressing love to the wicked because it stirred them to

²⁰ Psalm 51:1.

²¹ Psalm 130.

²² Psalm 109:12; cf. entire Psalm; also 101:5; 98:9.

repentance. Thus the sinner was loved, and the enemy cursed.²³

C. Formality

A third aspect to be considered was the formal or covenant aspect of the passages in the Psalms. Eleven passages have been identified wherein there was explicit reference to a covenant. A passage from one of the specifically covenant Psalms read: "My steadfast love I will keep for him forever, and my covenant will stand firm for him."²⁴

In addition to the eleven explicit passages there were at least seventeen more which implied the existence of a covenant. They came from such contexts as indications of a promise,²⁵ close association with Israel,²⁶ or with David and his throne.²⁷

Out of 127 passages there were at least eleven strongly covenant passages, and thirty weaker passages. This was less than twenty-five percent of the total.

It was of interest in this section to examine some of the covenant passages to see just how much pressure they applied to the operation of חסר in a situation. The limitation of both חסר and כרית was illustrated in Psalm twenty-five. David spoke of the

²³Sorg, HP, pp. 35-43.

²⁴Psalm 89:28, cf. vv. 3, 34, 39; 25:10; 44:17; 103:18; 106:45.

²⁵Psalm 77:8.

²⁶Psalm 98:3.

²⁷Psalm 18:50.

guidance of God, who led in paths replete with חסר and אמת (faithfulness) for those who keep His כרית, and testimonies. Great and wonderful this relationship was; yet in the next verse followed a prayer, "For thy name's sake, O Lord, pardon my guilt." The כרית held for the ones who loved and kept the commandments, but pardon of guilt came only through His name.²⁸

The limitations of כרית were disclosed by the strength of חסר in Psalm forty-four. In this reference to the covenant the Psalmist claimed that he had not been false to the Lord's covenant or unfaithful in any way. He pled his fidelity and questioned God's watchfulness, and then, in the depths of despair, asked for deliverance for the sake of His חסר. The covenant provided a satisfactory working relationship, but added mercies could be had only through His חסר.²⁹

Some passages presented the strengths of the covenant so long as the covenant was kept,³⁰ but in another passage it seemed to be overshadowed by His חסר, which was strong in forgiveness toward those who feared him.³¹

One passage referred to an interesting subject not yet covered completely in this research. The promise was made to David and renewed in this passage that his throne would be established forever. His son

²⁸ Psalm 25:9-11.

²⁹ Psalm 44:17-26.

³⁰ Psalm 103:17, 18.

³¹ Psalm 103:9-11.

would be chastised if he was unfaithful, but the pledge of חסר and כריח God would not violate. This promise was unconditional, an element reserved for further discussions in the prophetic passages. The conclusion has been made that this eternal pledge was a self-obligation binding upon God, and that David stood on his own commitments. God would continue to plead with the wayward son, but would not dismiss him.³²

Two of the passages cited support the argument for covenant, but two of them tend to mitigate the force of כריח in favor of חסר.³³

D. Involvements

The next step in this division was to examine the involvements as far as commitment is concerned on the part of the administrator of חסר. In material such as the Psalms such matters were highly subjective, so that it was difficult to be very conclusive about results in this area. The quantities were in general terms, hoping that the accuracy has been close enough to be somewhat conclusive.

1. Commitment. Sixty-five situations have been identified as calling for commitments by the first party (primarily Jehovah Himself). In one of the kingly Psalms commitment was amply illustrated: "Thou hast given him his heart's desire, and hast not withheld the request

³²Psalm 89:29-35, Cf. I Chronicles 17; supra, pp. 55, 59, 82, 96.

³³Psalm 21:2, 7.

of his lips."³⁴ Others have been indicated on Tables V - IX.

The comparison of sixty-five commitments with twenty-eight references to covenant indicated that commitments were made not involving covenants.

2. Action. In eighty-one passages, some specific action or actions were indicated; for example: ". . . establish thou the work of thy hands. . . ." ³⁵

Although these quantities were not fully conclusive, they served to indicate that the performance of רסן in the Psalms involved personal commitment on the part of the doer as well as specific acts.

The data from this section has been recorded on Table IIC for comparison with results from the preceding divisions. ³⁶

All the points relative to the ministration of רסן have been covered for the Psalms. One section remains to complete this division, namely, the conditional elements governing the receipt and maintenance of רסן .

V. CONDITIONS

Like the involvements for the first party, under aspects, the conditional elements were difficult to identify in the Psalms. They

³⁴Psalm 21:2, 7.

³⁵Psalm 90:14-17.

³⁶Infra, p. 109.

have been gleaned from an expanded context in most cases. In many passages no conditions were indicated.

Some additional symbols have been used in this section to indicate specific conditions. They have been explained in a footnote to Table V.

A. Commitments

Some personal commitments have been identified: to keep the covenant, keep laws, commandments, statutes, personal integrity, vows, trust, and hope.³⁷

B. Attitudes

Attitudes included praise, prayer, worship, fear and repentance.³⁸

C. Specific Acts

A few specific acts have been identified. The most common act was to "call" on Jehovah, and He would answer. It has been identified at least a dozen times. Often the Psalmist need only declare how needy he was.

The data from this section has been recorded on Table IIC for comparison with previous data. The data indicated that attitudes, especially of praise and prayer, were significant in the life of the Psalmist. His personal commitment was more important to God than the specific acts he performed.

³⁷ Cf. Psalm 119.

³⁸ Cf. Psalm 51.

VI. SUMMARY

Emphasis in personnel was upon God as the divine administrator, and David His friend as the distributor of eternal רָצוֹן .

רָצוֹן was primarily on the individual level, but the universal factor was also surprisingly strong.

The references in the Psalms were primarily retrospect passages of praise and prayer. The twenty-six passages indicating obligation revealed the emphasis on the covenant in Psalms. The Psalms were given more to reflection than action. The percentage was much less here than in the historical books.

The corporeal and spiritual aspects were quite well balanced here, indicating God's interest in the total man, and indicating the Psalmist's concept of that kind of God.

The strong negative element compared with earlier divisions was highlighted by the imprecatory Psalms.

In Psalms, men were not forming covenants, as in other divisions, but claiming and praising them. Both the Davidic and Mosaic covenants were represented in the Psalms.³⁹

Some of the passages cited revealed a predominance of רָצוֹן over covenant.

Commitment in this division was stronger numerically than covenant. The same was true in the Pentateuch and Historical books.⁴⁰

³⁹ Psalm 89; 103; 106.

⁴⁰ Cf. Table II c, p. 109.

The attitude of prayer and praise was the strongest element under conditions for receiving.

It was stated earlier that the Psalms might be the natural habitat of קסח because of its affinity for that literary type. Further investigation will be needed to clarify this statement. The next division of this study will be the Major and Minor Prophets.

TABLE II C

DIVISION ANALYSIS TOTALS

			PENTATEUCH	HISTORY	WISDOM	PSALMS
Total entries			20	54	14	127
P E R S O N N E L	1st Party	Divine	15	25	4	124
		Human	5	29	10	3
	2nd Party	Inferior	15	35	4	124
		Equal		11	4	3
		Superior	5	7		
		Divine		1	8	
S C O P E		Individual	11	37	12	76
		National	8	11	2	35
		Universal	6	9	10	23
		Nature				3
S T R U C T U R E		Requests	9	5		21
		Merit	4	4		8
		Offers	2	19	1	10
		Obligation	1	9	1	4
		Retrospect	9	30	13	96
		Obligation	6	15		15
A S P E C T S		Corporeal	14	45	3	81
		Spiritual	8	20	14	72
		Positive	20	54	14	113
		Negative	10	8	1	45
		Covenant	11	24		28
		Commitment	13	52		65
C O N D		Action	16	33		81
		Commitment	7	17		34
		Attitude	7	13		63
	Act	6	14		22	

CHAPTER VI

THE ANALYSIS OF נָבִיא IN THE MAJOR AND MINOR PROPHETS

The first four divisions of the Scriptures have already been covered in Chapters II - V. For the completion of this study the goal has been set for this chapter: to examine the occurrences of נָבִיא in the Major and Minor Prophets and tabulate them as a means of determining the true meaning of the word throughout the Old Testament. The title, Major and Minor Prophets has been adopted to avoid confusion with other connotations of "Prophetic Books," or "Prophets." The work here proceeded on the same pattern as the preceding divisions.

In the discussion of Figure 2 it was disclosed that the Books of the Prophets are a special type of literature, mostly poetic in nature.¹ Twenty-six of the thirty-one passages in this division were poetic in nature.

Because of their poetic nature the Major and Minor Prophets share some affinities with the Psalms so far as this study was concerned, but primarily, they comprised a unique body of literature. The prophetic consciousness sought expression in a variety of ways, adding color to this division. Fifteen of the passages were in the form of direct address from God. This was a significant factor in the discussion of personnel, the first section to be considered.

Attention has been drawn previously to the fact that there are

¹Supra, p. 86.

eleven books in the Old Testament which make no mention of חסד.² Eight of the books are found in this division. Ezekiel from the major prophets, and seven others from the minor prophets, including Amos, Obadiah, Nahum, Habakkuk, Zephaniah, Haggai, and Malachi make up this number. The books which omit חסד have been suggested as a possibility for further study, but a few observations have been made in conjunction with this research.

The tabulations for Table XIV have revealed that in Haggai none of the other associated words were used either. One suggestion might be that Haggai's chief concern was that of rebuilding the temple. Any intimations of significance relative to the other minor prophet omissions have been left as suggestions for further study. Some inferences from Ezekiel's omission of חסד, however, have been noted here.

Ezekiel also omitted חן (grace, or favor). He used רחם (mercy, compassion) only once, and there it was in the special context of a prayer for God's mercy on the house of Israel.³ אמת (truth, faithfulness) occurs only twice. אהב (love) was used seven times, but only once of proper love. The other six occurrences described Israel's illicit love.⁴ However, in the same book, Israel was reminded approximately eighteen times of the covenant made with Jehovah.

²Supra, pp. 52, 76; cf. Table XIV, p. 176.

³Ezekiel 39:25.

⁴Ezekiel 16:33, 36, 37; 25:5, 9, 22.

Repeatedly the prophet remonstrated against the lack of *משפט* (justice) among the people, endeavoring to call them back to a life of *צדק* (righteousness), *משפט* (Justice), and *טוב* (goodness). *חסד* and *חן* (grace) would have been out of place in Ezekiel's message.⁵

The data for this division has been recorded on Tables X and XI. The mechanics for constructing tables has been outlined in Chapter I.⁶

The data from Table X and XI has been recorded on Table II D to facilitate comparison with other divisions.⁷

I. PERSONNEL

In contrast to the Psalms, this division revealed a variety of personnel. God was the administrator in twenty-three passages and the recipient in six. The latter occurred not at all in the Psalms, nor in the Pentateuch; in the Historical Books only once, and in the Wisdom Literature eight times, making fifteen for the total study.

Human *חסד* was administered to equals twice and to God six times. Both human and divine recipients were named in one passage.⁸

The data from this section has been recorded on Table II D.⁹

⁵For further discussion of the books which omit *חסד*, cf. supra, pp. 52, 76; infra, p. 161; Table XIV, p. 176.

⁶Supra, p. 22.

⁷Infra, p. 132.

⁸Micah 6:8.

⁹Infra, p. 132.

TABLE X

ANALYSIS OF 707 IN THE MAJOR AND MINOR PROPHETS

PERSONAL		SCOPE	STRUCTURE		ADJECTIVE		CORRELATION		
1st	2nd		Content	Form	Adjective	Adjective	Correlation	Reference	
D	I	N	O	c	x	x	i	x	Isaiah 16:5
H	D	U		x	x			x	40:6
D	I	N	O	c	x	x	e	x	54:8
D	I	N	O	c	x	x	e	x	54:10
D	I	N	O	c	x	x	e	x	55:3
H	D	I		x	x	x	x	x	57:1
D	I	N		x	x	x	i	x	63:7a
D	I	N	O	v	x	x		x	63:7b
H	D	N		c	x	x	i	x	Jeremiah 2:2
D	I	U	O	v	x	x		x	9:24
D	I	N	O	v	x	x		x	16:5
D	I	N	O	o	x	x	i	x	31:3
D	I	U	O	c	x	x	i	x	32:18
D	I	N		c	x	x	e	x	33:11
D	I	N		x	x	x	i	x	Lamentations 3:22
D	I	N	O	o	x	x	i	x	3:32
D	I	I	O	v	x	x		x	Daniel 1:9
D	I	N		c	x	x	e	x	9:4
D	I	N	O	c	x	x	e	x	Hosea 2:19
E	E	N		x	x	x		x	4:1
H	D	N	O	o	x	x	i	x	6:4
H	D	E	R	M	x	x	i		6:6
D	I	N	O	v	x	x		x	10:12
D	I	E	R	M	x	x	i		12:6

The next section of this study involved the scope of רִחַן .

II. SCOPE

There were only three passages in the Major and Minor Prophets which were concerned specifically with an individual. This lack of emphasis on the individual was in marked contrast with the first four divisions of the Old Testament, but especially with the Psalms. The most likely alternative was found to be in focus, in that the nation of Israel was of primary concern. This indicated the direction of the prophets' message. There were only three universal passages. This number was also considerably below the norm for the Old Testament, due to the abnormal attention given to national problems in this section. This nationalistic majority affected the other sections of this division, which follow. Data from this section has been recorded on Table II D.¹⁰

III. STRUCTURE

The next item considered was the classification of each passage as a request, offer, or retrospection of past רִחַן , and to determine and evaluate the evidences of obligation therein.

Assessment of the value of passages in the Major and Minor Prophets called for a closer evaluation of the factors involved. The prophetic message almost in its entirety was in the covenant frame of

¹⁰Infra, p. 132.

reference. The strong national elements and the consistent covenant involvement indicated on Table X were indicative of this situation. Careful evaluation was necessary to weigh the significant factors involved in each passage.

A. Requests

The four requests in this division were considered first. In the first passage God pled for Israel's return. With overtures of His own steadfastness He contended, "I desire steadfast love, and not sacrifice."¹¹ These words were spoken against the backdrop of the broken covenant mentioned in the following verse. However, God was pleading for more than a restoration of covenant. Sacrifices belonged to the covenant, and God was asking for more than sacrifices; He was asking for חסד . The covenant promise was that God would keep כרית (and חסד) with those who keep the commandments.¹² In asking for חסד God was pleading for the superior commitment which superseded all the demands of the law; the request involved the commitment which would make covenant possible, and as far as God was concerned, rendered covenant unnecessary. When a covenant failed, חסד was called out to repair it and put it back in operation.

Another classic passage framed in the context of a broken covenant expressed similar sentiments: In the words of Micah, God

¹¹Hosea 6:6.

¹²Cf. Deuteronomy 7:12.

said: "He has showed you, O man what is good; and what does the Lord require of you, but to do justice, and to love kindness, and to walk humbly with your God."¹³ Here the prophet was presenting an argument for the simplicity and reasonableness of the divine plan for Israel. Faced with the futility of merely bringing them back to the covenant they could not keep, God presented to them the principle which fostered and fulfilled it.

A third request, somewhat obscure, was a plea for Israel to strive for דָּוָר and justice in the matter of ethics, and to continually trust God that this way of life would succeed.¹⁴

If the interpretation was correct, this passage also indicated that God was calling Israel back to a way more sure than the covenant the nation had broken. If this was true, then the exegesis of all four of the request passages indicated that God was calling Israel back to a relationship with Him closer than covenant. These conclusions must be reserved for comparison with the offer and retrospect passages which follow.

B. Offers

The next phase of this study was to consider the offers in this division. Of a total of eighteen, seventeen were divine and one was human. Classified according to obligation, eight were covenant passages, five indicate some lesser obligation, and six were volitional

¹³ Micah 6:8.

¹⁴ Hosea 12:6; cf. Zechariah 7:9.

offers.

1. The volitional offers were considered first. Typical of this group was: ". . . I am the Lord, who practice kindness, justice and righteousness in the earth, for in these things I delight, says the Lord."¹⁵ יְסֻחַ was God's business - His practice - His chosen profession, and God enjoyed His Work! The universal overtone of this passage was indicated by the scope of the action: "in the earth."

God spoke in a more harsh tone through Jeremiah concerning the covenant-breaking people whom as a faithful father He had been forced to discipline: ". . . Do not . . . go to lament or bemoan them, for I have taken away my peace from this people, says the Lord, my steadfast love and mercy."¹⁶ This passage revealed the pathos of God over the Israelites backsliding. He wanted to do them good, but instead He must, against His nature, do evil for a time in order that they might be brought back to Him. In the context of a broken covenant, in order that His people might feel the full weight of the sin they had chosen, God took away the element which up till that time had prevented complete chaos - His יְסֻחַ. Again, it has been exemplified that יְסֻחַ superseded covenant.

Added to these passages was an overture from Micah, expressing God's delight in performing יְסֻחַ: "Who is a God like thee, pardoning

¹⁵Jeremiah 9:24.

¹⁶Jeremiah 16:5.

iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever because he delights in steadfast love."¹⁷

This passage promised a change in providence for Israel. Over and above covenant (and broken covenant at that) God pardoned the sins of His people because He delighted to do so.

A marvelous portrayal of God's רַחוּם nature has been observed throughout the writings of the prophets. It was this graciousness of God's nature which prompted Jonah's unwillingness to preach to Nineveh - lest they repent: ". . . for I knew that thou art a gracious God and merciful, slow to anger, and abounding in steadfast love, and repentest of evil."¹⁸

That this formulary included those outside the covenant was indicated by Jonah's application of the promise to Nineveh.

God's pathos was demonstrated by His identification with the suffering of His people: "In their afflictions I was afflicted."¹⁹

Early promises were given of return. Anxiety over the situation brought God to Israel's side at the earliest signs of repentance, with compassionate words: "For a brief moment I forsook you, but with great compassion I will gather you. In overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on

¹⁷ Micah 7:18.

¹⁸ Jonah 4:2.

¹⁹ Isaiah 63:9.

you, says the Lord your redeemer."²⁰

Although the passages cited above were in context of the covenant made, broken, or at least strained, then brought back together again, no mention was made of the covenant - only רַחֲמֵי , mercy and compassion. The offers which do indicate a covenant obligation were so marked on Table X. The unique significance of the covenant in the prophets' message has been reserved for discussion in section IV.

Other passages which remain to be considered are those recalling past blessings or those referring generally to רַחֲמֵי .

C. Retrospect

The third class of passages, those indicating some sort of retrospect, were considered next.

Some of the passages gave evidence of covenant involvement. These passages have been considered briefly.

Jeremiah recalled the רַחֲמֵי of Israel for God, manifesting her early years as a nation, as the love of a young bride. The people, Jeremiah declared, had changed that glory (כְּכֹר) for something which did not profit.²¹

Broken-spirited Israel was caused to sing again upon the prophet's reassurance of restoration.²² Daniel reassured himself as

²⁰ Isaiah 16:5, 54:8.

²¹ Jeremiah 2:2.

²² Jeremiah 33:11.

he prefaced his prayer with the once familiar words: "O Lord, the great and terrible God, who keepest covenant and steadfast love with those who love him and keep his commandments" ²³

Some passages indicated more of the graciousness of God's nature. The invitations to return contained no hint of the covenant. Joel invited Israel to "Return to the Lord, your God, for He is gracious and merciful, slow to anger, and abounding in steadfast love, and repents of evil." ²⁴

Note the last phrase in the passage cited above: "and repents of evil." This was new in the prophets, as they assured the remnant of Israel that God would take them back. Other passages in this class made reference to the graciousness of God's חסד . ²⁵

The evidence from this section on structure of passages indicated very little dependence on the covenant by the prophets who pled with Israel to come back to God. The relationship of חסד and תשובה in the prophets' message has been reserved for discussion in the next section.

The data from this section has been recorded on Table II D. ²⁶

IV. ASPECTS

It was the purpose of this section to review various aspects of

²³ Daniel 9:4.

²⁴ Joel 2:13; cf. Jonah 4:2.

²⁵ Isaiah 40:6; 57:1; 63:7; Lamentations 3:22; Hosea 4:1; Joel 2:13.

²⁶ Infra, p. 132.

not already covered in this division.

A. Sphere

The sphere of action in the prophets' message was primarily spiritual. No other division was as predominantly this way. One of the two instances labeled corporeal employed a corporeal element to illustrate a spiritual truth, so its import was in effect spiritual: "A voice says, cry . . . all flesh is grass, and all its beauty is like the flower of the field. . . . withers . . . fades; but the word of our God will stand forever."²⁷

The second corporeal element was the favor God gave Daniel in the foreign court in order that Daniel might be in an effective position for presenting a spiritual thrust in the court and national affairs.²⁸

B. Polarity

The negative and positive aspects of אָפּוֹסֵף were clearly illustrated in the prophets. The ten passages which indicate a negative action provided further illustration of the pathos of God, revealed through the sympathy of God's prophets.

²⁷ Isaiah 40:6-8.

²⁸ Daniel 1:9.

Descriptive terms were used to depict this pathos.²⁹ No other division of this study illustrated the negative aspect so clearly.

In spite of the strong negative emphasis, the prophetic passages were intensely positive.³⁰ Only one passage was found to be entirely negative, namely the instance when Jeremiah was called to bear the message of total abandonment to Israel. No one was even to mourn for them.³¹ For most passages, however, God's expression of anger (which was for a moment) was accompanied by a positive appeal to return, that they might be forgiven.³²

The predominance of the positive approach even in this time of apostasy indicated the relative importance of the two emphases for all ages. On the other hand, the emphasis on the negative raised a question about the significance of the covenants in the Major and Minor Prophets. This aspect will be considered next.

C. Formality

The significance of the covenants in this division was the next

²⁹ (1) God hid His face from them (Isaiah 54:8); (2) He took away peace from the land (Jeremiah 16:5); (3) He called the righteous home to peace, allowing the wicked to suffer alone (Isaiah 55:7); (4) He expressed great anger and wrath (Jeremiah 30:24, Micah 7:18); (5) He purposed to do evil (Zechariah 8:2); (6) He allowed affliction under the rod (Lamentation 3:32) and death by the sword (Jeremiah 31:2); (7) He rewarded every man as he deserved (Jeremiah 32:19).

³⁰ Jeremiah 9:24 is one example of the positive emphasis.

³¹ Jeremiah 16:5, supra, p. 118.

³² Lamentations 3:22, 32.

phase of this study.

In the section on structure the covenant was shown to be ineffective because broken by Israel. In most instances, the prophets seemed to be calling the people to a loyalty higher than the covenant.

In spite of Israel's defection, the covenant concept continued to be an important aspect of the prophetic message. There were at least four factors which accounted for this importance.

1. The first important factor to be considered was that although Israel had broken covenant, God did not, as happens in human contracts, foreclose and retract His promises. The great wrath which would have consumed Israel at Sinai, except for Moses' intercession, assumed less severe tones in the prophets. The reason: God had made a promise to David which superseded the Mosaic covenant now broken by Israel. In this later covenant, God promised to David that He would punish the wayward, but (He said), "I will not remove from him my steadfast love, or be false to my faithfulness. I will not violate my covenant" ³³

Thus, to cover the breach of covenant, God quickly proposed another by reaffirming to them the promise made to David, which was unconditional and forever.

Both Isaiah and Jeremiah recorded another aspect of covenant-keeping which was often taken for granted. To assure the Israelites

³³ Psalms 89:34; cf. supra, pp. 69, 72, 103; infra, pp. 127, 129, 148. On Mosaic Covenant, cf. supra, pp. 48, 50, 71; infra, pp. 129, 148.

that they were not utterly forsaken and their plight not hopelessly unalterable, the prophets illustrated God's covenant-keeping with examples from God's covenant in nature. For Isaiah, God's covenant with David was "as sure as the hills." "For (he said), the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed, says the Lord. . . ." ³⁴

To reassure downcast Israel, Jeremiah challenged the nation: "Thus says the Lord: if you can break my covenant with the day, and my covenant with the night, so that day and night will not come at the appointed time, then also my covenant with David my servant may be broken. . . ." ³⁵ The word כְּרִית was conspicuously absent from most of the passages in this division, but the basic principles were still held before the people, as Micah reminded them, "And what does the Lord require of you, but to do justice and to love kindness, and to walk humbly with your God?" ³⁶ In the absence of covenant God repeated the message that His חסד never ceases. ³⁷

Even a period of bitter punishment such as Israel suffered brought blessings. Among them was a broader understanding of God.

³⁴ Isaiah 54:10.

³⁵ Jeremiah 33:19, 20.

³⁶ Micah 6:8. The Hebrew word for require is דָּרַשׁ, which means to run over, or keep going over. In other words, God had repeatedly gone over this point with the nation, Israel.

³⁷ Lamentations 3:22.

The mercy of God received renewed emphasis so that even stubborn Jonah knew what to expect if he preached repentance to Nineveh.³⁸

2. A second factor to be considered in regard to covenant in the prophets was the pathos which characterized God's reaction to Israel's defection.³⁹ In figurative language, God's back was turned - but just for a moment, and for a reason: to bring His people back.⁴⁰ The chastisement was part of the promise to David.⁴¹

3. A third factor was considered regarding covenant in the prophetic message: it was God's abundant רסן which sustained Israel through her apostasy. When the covenants collapsed, God's רסן held. God pledged continued faithfulness.⁴²

4. A fourth factor to be considered regarding covenant in the prophetic message was that the covenant which was in effect awaited the return of Israel. To the scattered nations came the reassurance of God's promise to David. This covenant was not only renewed to Israel, but was also enlarged to an eternal dimension; for God said,

³⁸ Supra, p. 119.

³⁹ See previous discussions, supra, p. 119.

⁴⁰ Isaiah 54:8.

⁴¹ II Samuel 7:14, 15.

⁴² Jeremiah 31:3. Bowen rightly called attention to the fact that God's love was here given as the basis for God's רסן to Israel. Cf. Bowen, SH, p. 117.

"I will make with you an everlasting covenant, my sure love for David."⁴³

The passages wherein the covenant was either explicit or implicit have been so indicated on Table X.

The study of covenant in the Major and Minor Prophets raised some questions about commitment. This item will be covered in the following section under involvements.

D. Involvements

One outstanding feature of ברית in the prophets was the commitments which God made.

1. Commitment. A most interesting aspect of this research has been the promise made to David. It was noted that it involved commitments for God but none for David. The record in the Psalms gave God's promise but no conditions for Israel.⁴⁴

When this covenant was renewed to Israel⁴⁵ God committed Himself to an everlasting covenant but asked no commitment from Israel. Retrospection of the Mosaic covenant revealed that God proposed His part of the covenant first; the conditions which Israel must fulfill were indicated later.

If this exegesis was correct, then the covenants which God

⁴³ Isaiah 55:3. Cf. Supra, pp. 69, 72, 103 ; infra, pp. 129, 148.

⁴⁴ Supra, p.127; infra, pp. 129, 148. Cf. also, supra, pp. 69 127.

⁴⁵ Isaiah 55:3, Jeremiah 31:33, 34.

proposed were first of all Commitments, involving Himself before He obligated Israel. This discovery was in agreement with the Septuagint translation of כְּרִית as διαθήκη . The basic meaning of διαθήκη has been defined as a decree or declaration of one man's will, rather than an agreement between two parties, like a compact or contract.⁴⁶ Alan Earl Marsh, in a thesis on the "Nature and Purpose of the Biblical Covenant" supported this view.⁴⁷

Human covenants tended to originate just the opposite of God-man covenants.⁴⁸

2. Action. Table X indicated that God was involved in acts as well as commitment in the prophets. These acts involved both negative and positive emphases in the punishment and restoration of Israel, and were given both corporeal and spiritual application.

The data from this section has been recorded on Table II D.⁴⁹

The final section of this division which follows immediately

⁴⁶Cf. GELNT, p. 182.

⁴⁷Alan Earl Marsh, "An Inductive Study of the Nature and Purpose of the Biblical Covenant" (unpublished thesis, Asbury Theological Seminary, 1961), pp. 12-16.

⁴⁸Rahab asked the spies to swear (Joshua 2:12-14). Jonathan made David swear - twice (I Samuel 20:8, 17). Abimelech asked Abraham to swear; and in the second phase of their negotiations, Abraham brought gifts and the two of them made a covenant (Genesis 21:22-30). Man-God covenants followed both patterns - Nehemiah's covenant was to obligate the people, not God: (Nehemiah 9:38; 10:32, 35. The same was true of Josiah's covenant (II Chronicles 34:31). Jacob who was a bit more crafty: specified certain conditions (Genesis 28:28, 22).

⁴⁹Infra, p. 132.

was concerned with the conditions incumbent on the recipient.

V. CONDITIONS FOR RECEIVING

Conditions for receiving $\gamma\sigma\eta$ were conspicuous for their absence in this section. The strongest passage here specified two conditions: to love God and keep His commandments. This was the only passage in the prophets stipulating love as a condition.⁵⁰ Hope was a condition.⁵¹ Repentance was stipulated at least four times.⁵²

These conditions related more to commitment and attitude than to specific acts.

The absence of conditions in this division corresponds with the nature of the new covenant which was a renewing of the Davidic covenant. The absence of conditions indicated the primacy of commitment over obligations in the performance of $\gamma\sigma\eta$ in the Major and Minor Prophets.⁵³

Data for this section has been recorded on Table II D.⁵⁴ The summary will complete this fifth division of the research. The gleanings from this division must be brought together in summary before any attempt is made at a summarization of the entire study.

⁵⁰ Daniel 9:4. Cf. discussion of Bowen, HB, on this point, supra, p. 13.

⁵¹ Lamentations 3:22.

⁵² Isaiah 16:5; Hosea 10:12; 12:6; Joel 2:13.

⁵³ This covenant has been discussed in Chapters III and IV. Cf. supra, pp. 69, 72, 103, 124, 127; infra, pp. 148f.

⁵⁴ Infra, p. 132.

VI. SUMMARY

Personnel emphasized the divine practice of רָוַח as a delight in the prophets. But God was also the recipient seven times in this division. The performance of רָוַח was not always a superior-to-inferior relationship, for man performed eight times, with five of these occurrences between equals.

The scope was primarily national in this division, with much emphasis being placed on the nation's defection and restoration.

A study of the structure of the passages indicated little dependence on the covenant. Although almost the entire division was in a covenant context, the prophets seemed to be calling the people to a higher commitment than covenant.

This study ended with a powerful spiritual thrust in the prophets' message.

In spite of the important negative aspect of punishment for wayward Israel, the message of the prophets was primarily positive. Only one passage was totally negative.

The eternal aspect of God's covenant was highlighted in the Major and Minor Prophets. When one covenant was broken, God covered the defection with a better one.

It was discovered that God's covenants were always offers of what He will do. Conditions were secondary. A study of the Davidic covenant throughout the division of history, Psalms and Major and Minor Prophets revealed that the covenant involved first and foremost

God's commitment to David and to Israel. This discovery altered the entire picture of the meaning of חסר and כרית, which will be discussed in the concluding chapter of this study.

Conditions for receiving were conspicuous for their absence in the prophets, indicating the primacy of commitment over obligation in the performance of חסר in the prophets, under the new covenant.

The discussion of the relationship between חסר and כרית has been reserved for discussion in the concluding chapter.

TABLE IID

DIVISION ANALYSIS TOTALS

			PENT.	HISTORY	WISDOM	PSALMS	PROPHETS
Total entries			20	54	14	127	31
P							
E	1st	Divine	15	25	4	124	22
R	Party	Human	5	29	10	3	9
S							
O	2nd	Inferior	15	35	4	124	22
N	Party	Equal		11	4	3	5
N		Superior	5	7			
E		Divine		1	8		7
L							
S							
C		Individual	11	37	12	76	3
O		National	8	11	2	35	24
P		Universal	6	9	10	23	4
E		Nature				3	
S		Requests	9	5		21	4
T		Merit	4	4		8	4
R							
U		Offers	2	19	1	10	18
C		Obligation	1	9	1	4	12
T							
U		Retrospect	9	30	13	96	9
R		Obligation	6	15		15	3
E							
A		Corporeal	14	45	3	81	2
S		Spiritual	8	20	14	72	29
P		Positive	20	54	14	113	30
E		Negative	10	8	1	45	10
C		Covenant	11	24		28	21
T		Commitment	13	52		65	26
S		Action	16	33		81	15
C							
O		Commitment	7	17		34	9
N		Attitude	7	13		63	7
D		Act	6	14		22	6

CHAPTER VII

CONCLUSIONS

I. SUMMARY OF DIVISION ANALYSES

The occurrences of רסן throughout the five major divisions of the Old Testament have been carefully analyzed, and the numerical data has been tabulated on Table II E, which provides a total picture of the performance of רסן .

The suggestion was made in the division on the Psalms that said division might be the key division for this study.¹ This seemed likely because, since רסן had an affinity for poetic type literature, it would operate most normally in a poetic setting. In this concluding phase of the research the theory was tested to determine its validity. Each section of Table II D was examined, using Psalms as a standard for comparison. In this manner, an attempt has been made to sketch a portrait of the performance of רסן .

A. Personnel

The section on personnel was considered first. Psalms, with divine רסן in 124 out of 127 cases, was not proportionate with the other divisions, although two other divisions recorded more divine than human רסן . Psalms could well indicate the source of רסן in God. History and wisdom were of inverse proportions because they

¹Supra, p. 86.

were concerned primarily with the acts and thoughts of men. They represented the necessity of an expression of רסח in the affairs of men. For the total study, the proportion was about seventy-seven percent divine and twenty-three percent human.

רסח was received by an inferior party predominantly in the Psalms, but only about eighty percent for the total study. It passed in the other direction and between equals fifty-one times, indicating that it was not limited to a beneficent action of a superior in behalf of an inferior. This proportion stressed the capacity of the superior to do, rather than the inferiority of the recipient. God received it of humans in a total of sixteen situations, and superior humans in twelve, indicating that it was intended to be characteristic of all persons on all levels, according to their capacity to perform.

B. Scope

The Psalms indicated the normal pattern more closely under scope. Out of one hundred acts of רסח , the average distribution has been shown in Figure 5. This proportion demonstrated God's primary interest in the individual.

To individuals - 54 percent
 To the nation of Israel - 26 percent
 To all other peoples - 20 percent
 To nature - 1 percent

FIGURE 5

PROPORTIONAL DISTRIBUTION OF THE SCOPE OF רסח

TABLE IIE

DIVISION ANALYSIS TOTALS

		PENT.	HISTORY	WISDOM	PSALM	PROPHETS	TOTAL
Total entries		20	54	14	127	31	246
P							
E	1st Divine	15	25	4	124	22	190
R	Party Human	5	29	10	3	9	56
S							
O	2nd Inferior	15	35	4	124	22	200
N	Party Equal		11	4	3	5	23
N	Superior	5	7				12
E	Divine		1	8		7	16
L							
S							
C	Individual	11	37	12	76	3	155
O	National	8	11	2	35	24	77
P	Universal	6	9	10	23	4	52
E	Nature				3		3
S	Requests	9	5		21	4	39
T	Merit	4	4		8	4	20
R							
U	Offers	2	19	1	10	18	50
C	Obligation	1	9	1	4	12	27
T							
U	Retrospect	9	30	13	96	9	157
R	Obligation	6	15		15	3	39
E							
A	Corporeal	14	45	3	81	2	145
S	Spiritual	8	20	14	72	29	143
P	Positive	20	54	14	113	30	231
E	Negative	10	8	1	45	10	74
C	Covenant	11	24		28	21	84
T	Commitment	13	52		65	26	156
S	Action	16	33		81	15	145
C							
O	Commitment	7	17		34	9	67
N	Attitude	7	13		63	7	90
D	Act	6	14		22	6	48

The one percent for nature, all from the Psalms, seemed small, but nevertheless illustrated God's involvement in nature.

Most of the national element was found in the writings of the prophets, who were deeply involved with Jehovah in leading the nation out of spiritual apostasy and political and moral chaos.

As scope designated the area of administration, the next section on structure indicated the method by which it was administered.

C. Structure

תָּסַח could be administered in response to a request or as an offer or in some general way classed as retrospect. It was offered more than requested, thus suggesting the voluntary nature of the concept. The prominence of requests in the Psalms illustrated the devout man's dependence on God rather than God's reluctance to supply.

The total of 157 instances of retrospect, ninety-six of them from the Psalms, which were composed primarily of praise, prayer and reflection, underlined also the volitional aspect of the term.

The level of obligation was quite low in retrospect passages. Of the 246 occurrences only about one-third (eighty-six) gave evidence of obligation. The obligation level was about the same for requests and offers - slightly over one-half. The level dropped to about twenty-five percent for retrospect passages. The fact that obligation was less frequent in the latter was another indication of the volitional aspect of תָּסַח .

The items observed under structure all tended to indicate a

strong element of volition in the performance of חסד . These conclusions must be compared with other aspects of this review.

D. Aspects

Several aspects of the subject will be considered in this section. The first will be the sphere of operation.

1. Sphere. The total study was quite evenly balanced between corporeal and spiritual activities. The Psalms was the most equally developed of the five divisions at this point. This aspect illustrated God's interest in the total man.

2. Polarity. חסד in its performance was predominantly positive in thrust, suggesting constructivity. The negative aspect, strongest in the Pentateuch, corresponded with the covenant involvement in that division, being effected by the judgmental features of the law. The negative aspect of חסד in the Major and Minor Prophets, exhibited in the pathos of God toward Israel, proved to have a positive effect, as it induced repentance and return. Thus was fulfilled the ultimate goal of חסד, to do good rather than evil. The positive message of חסד in the prophets was very dynamic in spite of the necessary negative element. The strongest positive note in the Major and Minor Prophets centered around the new covenant, which will be covered under the next heading.

3. Formality. Covenants have been a vital part of this study. It was observed in a previous chapter that the covenants of God were

not requests, but offers, in their initial steps at least, a fact which greatly mitigated the obligatory aspect of covenants with God. In contrast, men were inclined to want to make a contract out of a covenant.

It was interesting to note that the elements of merit and obligation compared quite closely with the covenant aspect in each division and for the totals column. This relationship was illustrated by Figure 6 below. The hasty conclusion which could be drawn is that covenant creates the obligation. This conclusion is not altogether true, however, for the reciprocal and other factors are also included in the obligation totals. The covenant aspect would have appeared quite strong if compensations had not been made by the reciprocal and other elements of obligation.

	Pent.	Hist.	Wisd.	Psalms	Prophecy	Totals
Merit	4	4		8	4	20
Offer-Oblig.	1	9	1	4	12	27
Retrosop. oblig.	6	15		15	3	39
Totals	11	28		27	19	86
Covenant	11	24		28	21	84

FIGURE 6

COMPARISON OF OBLIGATION AND COVENANT

4. Commitment. The commitment level was consistently higher than the covenant involvement, indicating that commitments were being

made which did not involve a covenant. Commitment was more than double the covenant involvement in the Pentateuch, the Historical Books and the Psalms. The two factors were nearly equal in the Major and Minor Prophets because the covenant involvement was proportionately higher. The commitment level for the total study was nearly double the covenant involvement, indicating that covenant making was not a primary factor in the performance of חסר .

5. Action. Action rated higher than commitment in the Psalms, where, in reflective moods, the Psalmist attempted to enumerate some of the little as well as the great חסרים which were too often taken for granted.

Commitment rated a little higher than action for the total study, indicating that חסר involved the total person, not just favors when he felt like it. More than acts or action, it was the attitude of commitment which prompted the action.

That there was little correlation between commitment by the doer and obligation incumbent upon the recipient will be observed in the following section.

E. Conditions for Receiving

Conditions for receiving חסר were consistently low in every division, pointing to the spontaneity of the performance of חסר . The conditional level was strikingly low in the Major and Minor Prophets; one would have expected firm stipulations of rigorous terms on which their relationship with Jehovah might be resumed. Instead,

chastised Israel, upon first evidence of repentance, was met with open arms and promises, not rebuke; the proposal was made to Israel of a better covenant than the one to which the Nation had ascribed at Sinai and with no conditions binding on Israel's part.

The only strong indications of conditions for receiving the רסן of God throughout this research were found in the covenant passages framed at Sinai and the formulae which evolved from them, such as: "showing steadfast love to thousands of those who love me and keep my commandments. . . ." ² "The faithful God who keeps covenant and steadfast love with those who love him and keep his commandments. . . ." ³ "and because you hearken to these ordinances, and keep and do them, the Lord your God will keep with you the covenant and the steadfast love which he swore to your fathers to keep. . . ." ⁴

Other conditions have been deduced from the commitments which individuals made in the receipt of רסן , rather than from terms which were stipulated by the administrator. This fact indicated that the conditions for man were primarily voluntary, being engendered or inspired by the spontaneity and "otherliness" of God or the individual who opened his heart to offer רסן .

The Psalms have served to indicate the source of רסן in God, and have been used as a point of comparison in each section of this

²Deuteronomy 5:6.

³Deuteronomy 7:9.

⁴Deuteronomy 7:12.

report.

The Wisdom Literature has contributed very little to this phase of the report, except its numerical strength, because due to the nature of its subject matter, it did not yield data significant for every aspect of this study.

F. Conclusion

In every section of this analysis there have been elements which point in one direction. Attempt has been made not to press this issue at any point, but to observe the principles of inductive research as closely as possible. All of the points reviewed in this summary analysis favored the volitional aspect of חסר .

1. The commitment level constituted about sixty percent of the total (156 out of 246). This proportion indicated that covenant, which was even less frequent than commitment, surely could not be the structural framework within which חסר operated; neither could it constitute "the proper object of a כרית ," as Eichrodt asserted.⁵

2. The covenant aspect was even lower than the commitment level (84/156), indicating two things:

- a) Covenant making was not the only function of commitments (out of 156 commitments, only eighty-four involved covenants).

⁵Eichrodt, Theology of the Old Testament, trans. J. A. Baker (Philadelphia: The Westminster Press, 1961), I, 232.

b) Covenant was therefore certainly not the primary factor in the performance of חסר .

3. Commitment, the strongest involvement (numerically) in performance, comprised only sixty percent of the study. (Covenant is included within this sixty percent). The remaining forty percent, showing little or no obligation, constituted the volitional aspect of חסר .

There were other facets of the inductive study which supported this view. They will be presented on the following pages.

II. SUMMARY OF EXEGESIS

As a justification of this study, the hope was expressed that the last word had not been said on the meaning of חסר , and that through a more careful inductive study of the Scriptures some clearer directives might be found for determining the meaning of this concept.⁶

The investigation of previous studies revealed a trend of thought which departed from the traditional view of חסר as mercy, and built up a system of ideas limiting חסר to contexts involving a covenant, or some bond or tie, or reciprocal demands to a greater or lesser degree.

The seed for this rigid system was probably sown by T. K. Cheyne, in 1899,⁷ picked up much later by Glueck and others, and has

⁶ Supra, pp. 1, 3.

⁷ Cheyne, EB, p. 2826.

been exemplified and amplified until such theories have been accepted as valid interpretations.⁸ The validity of this trend has been the primary question dealt with in all phases of this research. It is believed that significant data has been produced by careful study of the related Scriptures in their total contexts to provide some reliable directives for a better understanding of the concept. The questions in point centered around the aspects of obligation and commitment. These aspects have been observed carefully in each division of this study, and appropriate notations have been made in the processes of this report.

The technical data handled in this research has already been summarized and evaluated, indicating the appropriate conclusions.⁹

It is the purpose of this section of the conclusion to trace the development of the key concepts indicated above, as they have been worked through the various stages of this exegesis.

One aspect of this inductive study was to carefully examine each passage for evidence of merit for requests and obligation for offers to perform $\eta\sigma\eta$.

A second aspect of the inductive study was to evaluate the involvements of individuals in the performance of $\eta\sigma\eta$. This involvement level was discussed in terms of commitment.

It was in the two areas named above that the exegesis proved

⁸ Supra, pp. 9-20.

⁹ Supra, pp. 133-142.

most rewarding. Other phases of the research seemed to support the discoveries in these two areas, as they were traced throughout the various divisions of the Scriptures.

A. The Pentateuch

Some examples are needed from the Pentateuch to illustrate the development of this research.

One case of a claim for reciprocity illustrated several points. Abimelech asked Abraham reciprocity of רָוַח in all of Abraham's dealings with him and his, in return for a favor shown to Abraham. There was a question whether Abraham was obligated,¹⁰ but Abraham willingly complied and gave the additional security of an oath of fidelity. Thus, any argument for a law of reciprocity in force here was weakened by Abimelech's request for additional security.

Abimelech did not assume any obligation to reciprocate on the pledge he asked of Abraham. Consequently Abraham negotiated a covenant binding both parties.¹¹ It seems obvious that each party stood on his own commitments and felt no inherent obligation to the other.

Four points have been gained here:

1. Commitments were made willingly.
2. They were made apart from covenant, or did not always

¹⁰ Cf. note 63, p. 47.

¹¹ Supra, pp. 33, 45.

involve a covenant.

3. Each person stood on his own commitments.

4. The covenant which was formed merely served to strengthen and make mutual a commitment which had already been made.

These points and more were substantiated by the relationship between Israel and Jehovah which evolved at Mount Sinai. In the scripture passages leading up to and involving the Sinai experience several points were observed.

Moses negotiated a basic agreement between Jehovah and Israel, in which God mentioned a covenant,¹² and on which the decree indicated in chapter 20 was based. This decree involved conditions for both parties.¹³

Upon Israel's defection, Moses interceded for the people, and God responded with the proposal of a covenant. In this covenant Jehovah stated all the mighty things He would do for Israel, but did not stipulate any new terms for Israel. This case appears to be another in which a relationship based on a pledge of obedience on Israel's part had not been successful, due to Israel's unfaithfulness. Therefore, as in the case of Abimelech and Abraham, a covenant was negotiated to bring the parties into a more binding relationship.

Here again, the four points enumerated above were illustrated. To these, other observations may be added:

¹²Exodus 19:5-8.

¹³Exodus 20:5, 6.

5. The covenant was made willingly.
6. The covenant was an offer of what God proposed to do.
7. It was proposed to strengthen the pledge of רסן by involving Israel more meaningfully.

God was under no obligation to do רסן , or to covenant, especially after Israel's failure, but He did so in accordance with His desire to commit Himself, and to be true to His commitments. This suggests other factors.

8. God desires to do good rather than evil. This factor was a directive toward the meaning of רסן .

9. God willingly committed Himself to perform רסן .

10. This commitment resulted in self-obligation.

When Israel rebelled, Moses, the great intercessor, pled nobly with everything God had promised Israel - but made no mention of the covenant, which raises some question about the real bearing the covenant had on the case in the mind of Moses.

The first association of covenant with רסן was in a restatement of the conditions incumbent upon Israel, in which an elaboration was made upon the promises given by God. This supports the conclusion above, that covenants were first of all offers, rather than contracts binding upon both parties.¹⁴

The major conclusion to Chapter II was that commitment was the primary factor in the performance of רסן . Obligation thus far was

¹⁴Deuteronomy 7:1-12; cf. supra, pp. 48, 50, 124; infra, p. 150.

primarily self-obligation created by commitment.

B. The Historical Books

In the Historical books, a number of interpersonal relationships added to the knowledge gleaned from the Pentateuch.

Two elements in the story of Rahab supersede the demands of a law of reciprocity: (a) Rahab asked for a pledge to augment her request for reciprocity, and (b) the men willingly acceded to more than she had requested.¹⁵ The story also illustrates the aspect of willful commitment. Rahab's call for commitment from the spies was preceded by a personal commitment to befriend the spies, and to cast her lot with the people of Jehovah.¹⁶

The touching covenant solemnized between David and Jonathan could hardly have altered or improved the relationship between them; neither did it seem necessary for the future, for in the dialogue involving David and Mephibosheth, nothing was said about any covenant obligation necessitating David's benevolence, which was administered in a manner in excess of what Jonathan had requested.¹⁷

It was noted in the Historical Division that human covenants originate inversely to divine covenants. They usually originate as demands upon the other party.¹⁸

¹⁵ Supra, p. 59.

¹⁶ Supra, p. 70.

¹⁷ Supra, p. 68.

¹⁸ Supra, pp. 68f; note 47.

The most important episode in this division was the covenant proposed to David by God. God proposed it willingly. He made great promises to David and specified nothing in return. It was absolutely unconditional. If Solomon were to be untrue, he would be punished but not dismissed. Of course it may be correct to assume that Jehovah would not make such a commitment to just any person under any conditions, only to one who had proven himself faithful and worthy.¹⁹

The primary conclusion of Chapter III was the same as for Chapter II. Commitment was the most significant aspect of חסד .

C. The Psalms

No new information was gleaned from the Wisdom Literature on the items in question; however the Psalms wonderfully illustrated the points already discovered. The significance of covenant was seriously brought into question in passages like Psalm 51. When David asked for forgiveness, he claimed no merit of an unconditional covenant, but pled for mercy (חסד)!²⁰

God's חסד nature was manifested in the Psalms by His desire to create.²¹

The promise to David was renewed in the Psalms, and one facet

¹⁹ Supra, p. 72; I Kings 3:6.

²⁰ Supra, p.100; cf. p. 103.

²¹ Supra, p. 100.

added - an eternal dimension. God had improved His proposition but still specified no conditions.²² The Mosaic covenant was also considered in the Psalms.²³

D. The Major and Minor Prophets

Another facet of God's covenants was revealed in the message of the prophets: God never breaks a covenant. When God makes a commitment, He keeps it, whether for כְּרִיתָה or for כִּסּוּר. The promise that God keeps covenant and steadfast love with those who keep His commandments²⁴ was more than kept. The significance of covenant throughout the Major and Minor Prophets is explained in that section.²⁵ Throughout the books written by the prophets, Jehovah seems to be calling Israel to a higher commitment than the covenant they had broken.

God's covenant promise to David was a central feature in the prophets' message. When Israel rebelled, God punished the nation as He had told David He would (this was part of the promise), but as soon as Israel began to turn back to Him, God met His people with the proposal of a better covenant than the Mosaic covenant they had

²²Supra, p.103;cf. supra, pp. 69, 72, 124, 127, 129.

²³Psalms 103, 106. Cf. supra, pp. 48, 50, 71, 124, 146.

²⁴Deuteronomy 7:9.

²⁵Supra, pp. 123-127.

broken. He offered to them the covenant He had made to David, with all its promises and its eternal dimension, and with no conditions attached. In very positive terms, and with illustrations from nature, God assured them His covenants could not be broken.

E. כְּרִית

This study has revealed something about the כְּרִית (covenant) which God made. כְּרִית יְהוָה is an offer, expressing the will of one individual, יְהוָה, rather than a pact between two individuals.

When God made a covenant, He was not seeking to obligate the other party; He was making out His will. A check with a Greek lexicon verified the Septuagint rendering of $\delta\iota\alpha\theta\eta\kappa\eta$ as a declaration of one man's will.²⁶

F. Commitment

This discovery concerning the content of כְּרִית has some implications for חֶסֶד also, whatever may have been the relationship between כְּרִית and חֶסֶד. If, as some hold, כְּרִית was the embodiment of חֶסֶד, then חֶסֶד was also the expression of the will of one individual. On the other hand, if כְּרִית was the formalizing of an offer of חֶסֶד, as other phases of this exegesis seemed to indicate, חֶסֶד still remained the declaration of the will of one individual. This association clearly identified the general character of חֶסֶד

²⁶ GELNT, p. 182; cf. supra, p. 128.

as commitment. If an offer of חסר was a personal commitment, then to ask for חסר was to ask for a personal commitment.

Whatever the situation may have been, the basic idea of חסר was willingness or spontaneity. This inherent idea was illustrated by the necessity of pressing some claim to merit or obligation. The nature of חסר was such that it could not be forced upon someone or demanded from him. The idea of compulsion does not relate to the basic concept of חסר at all.

This spontaneous desire to commit oneself for good readily becomes the basis upon which peaceful and meaningful relationships can be established between individuals.

III. CONCLUSION TO THE STUDY

The major discovery of this inductive study has been the importance of this aspect of spontaneous commitment. Every phase of the research has pointed in that direction.

Of comparable importance was the discovery of the same general connotation for כרית . It was reassuring to note that the results of the exegesis concurred with the Septuagint rendering of διαθήκη for כרית .²⁷ But it was a surprise to learn that the Hebrew lexicons did not indicate such a distinction for כרית . Several lexicons were consulted, and with one accord they indicated some sort of agreement, pact or league between men. כרית in the Old Testament

²⁷ Supra, p. 128.

sense is not a pact between two men unless they both make commitments. כריח can be equated with promise or oath as the will of one individual.

In addition to lexicons, several other works on Old Testament studies were examined. None of those examined make this distinction concerning כריח. They primarily adhere to the commonly accepted view.

IV. THE MEANING OF חסר

The point was finally reached in this research where it was possible to suggest a definition of the word חסר.

1. חסר originated in the goodness (טוב) of God, with a basic meaning of ardor, zeal, or eagerness, lending itself to goodness or kindness.

2. It manifested itself in the desire to do good rather than evil.

3. It was exemplified in the creation. In fulfillment of His desire to do good, God created - and it was good. Because of His desire to commit Himself in His creating, He created one species with capacities akin to His own, to whom He could commit His will, and with whom, through the spontaneous unanimity of two volitional beings, meaningful relationships could be consummated.²⁸

²⁸ Supra, p. 100.

4. רסח was found to be a basic inward goodness which affected basic attitudes and quickly found actualization in deeds of kindness.

5. רסח was found to be an interpersonal word. Its practice involved persons of equal and unequal rank. Between equals it often involved reciprocity. Between unequals it was usually the beneficent voluntary kindness of a superior. It could also be the expression of loyal devotion of an inferior to a superior, and of piety when directed Godward.

Having reached the point where a fairly clear idea of the meaning of רסח could be formulated, it was possible to evaluate the previous studies on the subject.

V. EVALUATION OF PREVIOUS STUDIES

From all that had been said by Larue regarding the influence of Glueck's work, and the very careful and helpful review he has given of the works since Glueck, it was surprising to note that Glueck was not so influential after all.

Table XII on the following page lists all the available known works or statements on רסח up to the present time. The authors of the various works have been arranged in chronological order and in the appropriate column for the general view they held on the meaning of רסח.

It may be noted from this table that starting with 1927, Glueck has only ten on his side, compared with fourteen on the side

TABLE XII

PREVIOUS STUDIES IN חסר

Date	Free Mercy	Covenant or tie
1844	²⁴ Gesenius	
1855	Davidson	
c 1870	Girdlestone	
1899		⁶¹ T. K. Cheyne <u>EB</u>
1900	⁴³ Bennett (Hastings <u>DB</u>)	
1906	Fallows	
1907	Brown, Driver, and Briggs	
1926		Elbogen
1927		Glueck
1933		Lofthouse
1935	C. H. Dodd	
1935		Koehler and Baumgartner
1938		Bowen
1939	Eichrodt	
1941-44		Snaith
1946		H. W. Robinson
1948	Torrance	
1949	James Orr	
1949	Asensio	
1952	Stoebe	
1953	Sorg	
1954		Guillet
1954		Reed
1954	Masing	
1955		Aubrey Johnson
1955	Heinsch	
1956	Steinmueller and Sullivan	
1957	Wiener	
1958	Jacob	
1962		Kuyper
1962	E. M. Good	
1965	McKenzie	
1967	Dufour	

Note: For a brief summary of each scholar's work, cf. Chapter I, supra, p. 7.

of free mercy. He has carried about forty percent of the work done since 1927.

Out of thirty-three sources cited, nineteen favored the general view of free mercy, while only twelve adhered to the covenant-obligation view. Two men were uncommitted or the data was uncertain. This proportion shows a majority of about fifty-eight percent of the scholars were in alignment with the traditional view.

It was truly an indictment against Koehler and Baumgartner²⁹ to have cited Glueck as a definitive source on such poor evidence, and from a periodical rather than a published work! Glueck's work was receiving wide acclaim at that time, but he would still have been in a minority.

Glueck was correct in assuming close association between *קרית* and *חסך*. The irony of the situation is that his whole system may have been built upon a false connotation of covenant. Glueck began with an assumption, and built a system around it. The entire system retained the irregular form of the foundation upon which he built.³⁰

²⁹ Supra, p. 12.

³⁰ Glueck made continual references to acts of *חסך* as obligations, rights and duties, mutual rights and duties, etc. (Glueck, *HB*, pp. 35-102). An argument from common sense militates against this view. Such terms as the ones enumerated above have connotations which are not compatible with good relations in a society. Wars have been fought over such demands. People from infancy to old age resent being told what to do. On the other hand, one finds a certain satisfaction out of doing something good for someone else of his own free will. This corresponds with the biblical view of man as a free moral agent. It seems to distort the concept of a God of love to try to fit Him into a legalistic mold of prescribed actions and attitudes in fulfilling rights and duties.

Glueck's work also gives evidence of poor exegesis, a matter most important when dealing with the Scriptures.³¹

Snaith, for another, strongly adhered to the covenant view. "But all within the covenant" was a recurring phrase.³² Snaith built upon the work of Lofthouse, who in turn built upon Glueck, so the idea had been passed on from one to another, until there was enough concurrence of opinion to substantiate the conclusion. Snaith tended more to a rigid covenant or bond involvement than did Glueck, in some respects.³³

Bowen's copious volume was also built upon Glueck. His adoption of literary analysis as a key for reconstructing the true portrait of 707 presented some exegetical problems.³⁴

Bowen missed the spiritual significance of the Davidic covenant in Isaiah.³⁵ Bowen filled three long pages with a discussion of the variances of opinion among literary critics concerning Jeremiah 31:13, but did not exegete the passage at all.³⁶

³¹For instance, Glueck's mention of the respect a protector would have for his "ger" was something unheard of by Abraham, or he would not have practiced deception. (Cf. Glueck, HB, p. 45.

³²Snaith, DIOT, p. 98.

³³Supra, p.65, note 36. Snaith's viewpoint may have softened some, as indicated by the entry in Richardson's A Theological Word Book of the Bible. See supra, p.

³⁴Bowen, SH, pp. 32, 33. Cf. supra, p. 14 , note; 38g, note.

³⁵Supra, p.124. Cf. Bowen, SH, p. 108; Isaiah 54:10.

³⁶Bowen, SH, pp. 114-117.

The obvious conclusion, in accord with a previous observation, was that literary analysis did not provide the key to understanding נסח .³⁷

Elbogen's view obviously did not coincide with the conclusions of this study. His German work, known only through references by Glueck, was entitled " נסח = Obligation, Promise, Confirmation."³⁸ In the light of the present research, a better title would be: " נסח = Volition, Commitment," which is almost diametrically opposed to Elbogen's definition.

T. F. Torrance rightly suggested that too much emphasis had been placed upon the definite bond idea. He toyed with the idea that נסח anticipated some tie and created it. This idea approached the view resulting from the present research.³⁹

Larue reviewed a German work by H. J. Stoebe which most closely approximated the conclusions of this present research. Using grammatical structure as a key, he concluded that the word expressed a goodness or friendliness going beyond that which a person had a right to expect. It described נסח as action based upon readiness to act for another. Contesting the legal meaning given by Glueck, he

³⁷ Supra, p. 13.

³⁸ Elbogen, I. " נסח -Verpflichtung, Verheissung, Berkräftigung" in Festschrift für Paul Haupt (Leipzig, 1926). Bibliographical entry by Glueck, HB, p. 103.

³⁹ T. F. Torrance, "The Doctrine of Grace in the Old Testament," The Scottish Journal of Theology, I (June, 1948), 54-65.

asserted that God turns to man in unconditional friendliness, surrendering His prerogative in order that He might have fellowship with mankind. Stoebe's work, an inductive study, expressed conclusions which are quite similar to those expressed in this paper.⁴⁰

Jacob's research revealed some of the same elements in the Psalms as those discovered in this report. He discovered there a deepening of the meaning of רסח , causing it to go beyond the covenant in significance.⁴¹

John L. McKenzie also presented views which support the conclusions of this study and his views have been reflected in the present research both indirectly and directly.⁴²

A review of the previous studies has revealed that although there were a few strong supporters of covenant and obligation, the majority of the presentations have found their basic meaning to be on the side of free mercy, the general category into which this research fits.

It was observed that those who were most strongly opposed to free mercy were involved with other presuppositions and showed carelessness in the exegesis of Scripture.⁴³

⁴⁰H. J. Stoebe, Die Bedeutung Des Wortes Häsäd im Alten Testament," Vetus Testamentum II (July, 1952), pp. 244-254. Supra, p. , Glueck, HB, pp. 14-18; also Jacob, TOT, p. 106.

⁴¹Edmund Jacob, Theology of the Old Testament, Trans. A. W. Heathcote and P. Allcock (New York: Harper Brothers, 1958), pp. 103f.

⁴²McKenzie, DB, p. 565f.

⁴³Supra, pp. 155-157.

Those who most closely concur with this research used inductive methods in their research.⁴⁴

This observation indicates that the inductive method of study, and careful exegesis of the Scriptures, both of which have been cited as aims for this study, are valid tools for biblical research.

The processes of this research have uncovered related areas wherein research is needed. There are also facets of the basic study which could not be included in this report. These items have been enumerated in the following section.

VI. RECOMMENDATIONS FOR FURTHER STUDY

A. An Inductive Study of כְּרִית

The most urgent need for further study revealed by this research is an inductive study of כְּרִית . Scholars are usually careful about not following exclusively the etymology of a Hebrew word in charting its meaning, but such is the error which has been made in the interpretations of כְּרִית . The scant inductive treatment which has been given to כְּרִית in connection with this study of חֶסֶד indicates the direction the study would follow. There are other passages than the ones cited as evidence in this research which concur with the basic premise that כְּרִית , as practiced in the Old Testament by Jehovah, was in basic agreement with the Septuagint rendering of

⁴⁴Cf. Stoebe, supra, p. 157.

διαθήκη . It is expected that other passages would concur. This is a valid subject for further study.

There are several facets of the study of $\gamma\sigma\eta$ which have not been covered in this research. They will be enumerated here as areas for further study.

B. The Administration of $\gamma\sigma\eta$

One area for further study involves the verbs used to introduce and describe the administration of $\gamma\sigma\eta$. The most common one is $\eta\lambda\upsilon$ - translated "do," "practice," etc. There are many more. An example of what can be done in such a study may be found in a comment on Jeremiah.⁴⁵

C. The Adjective Form $\gamma\sigma\eta\tau\eta$

Another suggestion for further study is the adjective form $\gamma\sigma\eta$, and the verb forms. The adjective form was used thirty-two times (twenty-five in the Psalms), and the verb form was used twice. They are all found in poetic literature. They characterize the man of $\gamma\sigma\eta$.

D. The Septuagint Translation

Another study which develops from this research is the Septuagint translation of $\epsilon\lambda\epsilon\omicron\varsigma$. One aspect of such a study would be to tabulate the total use of $\epsilon\lambda\epsilon\omicron\varsigma$ in the Old Testament.

⁴⁵Supra, p. 118.

E. The Implications of קסר for New Testament Study

The study of קסר also has implications for New Testament theology. It would be important to test the relationship between קסר and ἀγάπη . קסר may have influenced New Testament theology in other areas as well.

F. The Implications of קסר for Rabbinic Theology

The concept of קסר received a particular emphasis in Rabbinic theology pertaining to the concept of perfection. The adjective form becomes significant for the class called the חסידים . This study would be rewarding.

G. The Books which Omit קסר

Another suggestion for further study would be the books which omit קסר . There are eleven from various divisions of the Old Testament: II Kings, Ecclesiastes, Song of Solomon, Ezekiel, Amos, Obadiah, Nahum, Habakkuk, Haggai, Malachi. They are indicated on Table XIV.⁴⁶ Brief discussions of some of them may be found on pages

The evaluation of Ezekiel is an example of what such a study might reveal.⁴⁷

H. The Words Associated with קסר

Another area for further study of קסר involves the cluster of

⁴⁶ Supra, p. 176.

⁴⁷ Supra, p. 111.

words associated with חסר . This study would provide supportive material for determining the true meaning of חסר . A list of the occurrences of most of these words is included in tabular form as part of Appendix B, Supplementary Studies.⁴⁸

⁴⁸Table XIV, infra, p. 176.

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APPENDICES

APPENDIX A

WORDS OFTEN ASSOCIATED WITH

חסר is one of a cluster of words often associated in Scripture. חסר readily lends itself to merger with those words, which add various shades of meaning to the root idea.

The occurrences of most of these words have been recorded on Table XIV,¹ and have been recommended as possibilities for further study.² The following review indicates briefly the relationship each one sustains with חסר .

חסר is most often associated with אמן , meaning "firmness," "faithfulness," "stability," "solidity," "truth." Where the words are used together, the merged idea is that of dependable goodness or kindness. אמן is associated with חסר about forty-nine times in the Old Testament.

Another word which is closely associated with חסר is משפט , "judgment" or "justice." It is one of the two demands coupled with חסר , which Micah stipulates as the will of God.³ חסר and משפט are part of the conversion enjoined by God upon Israel.⁴

חסר in judgment is part of the conception of a judge, not as an

¹ Infra, p. 176.

² Supra, p. 134.

³ Micah 6:8.

⁴ Hosea 12:7.

arbiter but as a deliverer.⁵

רָסַח as the will to save is indicated by its association with יָשַׁע, meaning "salvation." The two words appear in the same context at least eighteen times. The salvation referred to is most often deliverance from some corporeal difficulty, but spiritual benefits are clearly indicated in a number of passages. McKenzie places strong emphasis on רָסַח as the will to save, or, more generally, the will to do good to others rather than to do evil.⁶

רָסַח is closely associated with צָדִיק (masc.) and צַדִיקָה (fem.), meaning what is "right," "just," "normal," "rightness," "righteousness." It is associated with רָסַח in at least twenty-nine passages. This association indicates the ethical quality of רָסַח.

חָן is involved in this study in twenty or more cases. It usually indicates "favor," "grace," and sometimes "elegance." It often appears in a phrase, "If I have found favor in your sight," which may be equivalent to "please" (meaning, "would you be pleased to") in modern English usage. This formula often prefaced a request for רָסַח. If this rendering is correct, then the presence of חָן indicates the spontaneity of רָסַח.

חַמַּד is a close associate, occurring at least twenty-four times (ten in the prophets). חַמַּד is a highly emotional word, indicating a

⁵ Illustrations may be found in Genesis 19:19 and 40:14.

⁶ McKenzie, Dictionary of the Bible (Milwaukee: The Bruce Publishing Company, 1965), p. 566.

state of strong feeling. The Hebrew root can mean womb and originally conveyed the idea of brotherhood, brotherly feeling, as of those born of the same womb. It connotes compassion, pity, or mercy. Its use in the prophetic writings illustrates the deep emotional involvement (pathos) of Jehovah with His wayward child (Israel).

The mercifulness of Jehovah's חסר is further demonstrated in the association with the phrase ארף אפים "slow to anger." It is in context at least eleven times. It originated in God's revelation of Himself at Mount Sinai. Subsequent occurrences were usually quotations or references to the Mosaic episode. Its use in the Major and Minor Prophets (three or more times) along with חסר underscores God's desire to show mercy to Israel.

טוב is identified with this study in twenty-nine or more instances (sixteen in the Psalms, seven in the Historical books). At least sixteen times it is designated as an attribute of Jehovah. In the Historical books it is the closest synonym of חסר, but is most insignificant in the Pentateuch.

אהב is an important word for this study. It is a general Hebrew word for love, indicating desire, inclination or affection, whether human or divine. McKenzie calls it love of preference.⁷

Snaith develops the concept of election love for אהב to distinguish between it and חסר which he labels covenant love.⁸

The word כרית, in association with חסר, has given rise to

⁷ McKenzie, DB, p. 520.

⁸ Snaith, DIOT, pp. 94-130, 131-142.

much of the discussion in this area, especially since the publication of Glueck's work in 1927. The covenant concept was the central theme of Glueck's interpretation. He insisted that *כסר* was observed only where there was some bond or tie to prompt the action.⁹

However, this present inductive study has revealed that a *כרית* in the Old Testament is initially the statement of the will or purpose of one man.¹⁰ It becomes a treaty or contract only when commitments are made by both parties. The covenant governs relationships between the parties from that time forth.¹¹ Unlike the contracts of today, where a default by either party voids the pact, a covenant was eternal, at least as far as God was concerned. A paraphrase of one passage brings out the thought that Jehovah's covenant was as "sure as night and day."¹²

The section above is only a brief coverage of the most important words associated with this study. The treatment could be expanded both in breadth and depth. Other brief studies of a supplementary nature have been included in Appendix B.

⁹Glueck, HB.

¹⁰Covenants between humans usually originate differently. Cf. supra, p. 128.

¹¹For a more detailed account of covenants, cf. supra, pp. 123-127.

¹²Isaiah 33:11. Cf. Jeremiah 33:19, 20, supra, p.124; for a more detailed account of covenants, cf. supra, pp. 123-127.

APPENDIX B

SUPPLEMENTARY STUDIES

The conclusion to the Division Analyses shows clearly that covenant-making involved only about one-half the commitments. This evidence tends to minimize the importance of covenant with relation to the performance of רסן .

Two facets of the inductive study have been added as supplements to test further the relationship between the performance of רסן and the making of covenants.

1. One facet of the supplementary study was to illustrate the independence of the performance of רסן from the making of covenants. Table XIII has been prepared showing the passages from the Historical books with the covenant passages omitted.¹ By this illustration it can be seen that no element would be lost from the total picture of רסן . There are no requests, but Nehemiah 13:22 would have provided this item, if all the Historical Division had been included.² It is especially important to note that the elements of obligation from the "structure" section are intact; also, commitment and action are not lost; neither are conditions for receiving.

This supplementary study illustrates the fact that covenants are not an inherently indispensable aspect of רסן . There is a second

¹Joshua 2:12 through Ezra 7:28, taken from Table III, p. 40.

²Cf. Table III, supra, p. 40.

TABLE XIII
HISTORICAL BOOKS WITHOUT COVENANT PASSAGES

PASSAGES		SCOPE	STRUCTURE	ASPECTS		COMMENTS	
1st	2d					(Comments)	
Themes	Subjects	Content	Form	Style	Language	Other	
1. History	2. Law	3. Prophecy	4. Narrative	5. Poetry	6. Drama	7. Other	
E	E	I	r	x	x	x x x	Joshua 2:12a
I	S	I	Ov	x	x	x x	Judges 1:24
I	S	N	Oo	x	x	x x	8:35
D	I	I	Br	x	x	x x	Ruth 1:8
E	E	I	Ov	x	x	x x x	2:20
E	E	I		x	x	x x	3:10
E	E	N	r	x	x	x	I Samuel 15:6
I	S	I		x	x	x x	II Samuel 2:5
D	I	I	Br		x	x	2:6
I	S	I	Oo	x	x	x	3:8
E	E	I	Oo	x	x	x x	10:2a
E	E	I		x	x	x	10:2b
D	I	I	Bo	x	x	x x x	15:20
I	S	I	r	x	x	x x	16:17
S	I	I	Oo	x	x	x x x x x	I Kings 2:7
E	E	I		x	x	x	20:31
E	E	I	Or	x	x	x x	I Chron. 19:2a
E	E	I	r	x	x	x	19:2b
S	I	N		x	x x	x x	II Chron 32:32
S	I	N		x	x x	x x	35:26
D	I	U	r	x x	x	x x	Ezra 3:11
D	I	I	B	x	x	x x	7:28

Note: Cf. Table III, supra, pp. 54, 55.

way in which the independence of these two concepts can be demonstrated. It will be presented in the following section.

2. The second facet of this supplementary study was to check the occurrences by books of חסר and כריח. Table XIV was prepared to show the relationships. (Other words were included in the tables, as possibilities for future study.) The numbers of occurrences of each word include all the forms of the word.

It was found that חסר and כריח have nearly the same number of occurrences: חסר - 280, כריח - 276, but not in the same books. They are each omitted from eleven books, but not the same books. Here their statistical similarities cease.

Their highest concentrations are not the same. Where חסר is highest in the Psalms (127 times, כריח has only twenty-one. Where כריח is highest, in Deuteronomy (twenty-six), חסר has only four.

In the six books which omit חסר, כריח occurs a total of thirty-eight times: twelve in II Kings, eighteen in Ezekiel, six in Malachi, and one each in Amos and Obadiah.

Where כריח has twenty-five in Genesis, חסר has eleven. Jeremiah uses כריח twenty-three times, and חסר seven times. Joshua uses חסר twenty-two times, and כריח only two times.

This research indicates that there is no correlation between חסר and כריח in occurrences by books.

This data leads to no definite conclusions by itself, but does support data already recorded in the main body of this research indicating the lack of correlation between חסר and כריח.

APPENDIX C

THE NEGATIVE USE OF

In a few instances נִבְזָה has been used to connote a negative attitude of shame, reproach or defilement. There are possibly three instances of this use in the Old Testament. "If a man takes his sister, a daughter of his father or a daughter of his mother, and sees her nakedness, and she sees his nakedness, it is a shameful thing, and they shall be cut off in the sight of the children of their people; he has uncovered his sister's nakedness, he shall bear his iniquity."¹ "Righteousness exalts a nation, but sin is a reproach to any people."² ". . . . lest he who hears you bring shame upon you, and your ill repute have no end."³ The explanations for such a divergence of meaning from one beginning may be explained by the existence of a linguistic equivalent in Arabic, which carries the idea of envy or jealousy. There are a few instances in which this Arabic word is interpreted positively, just as the opposite occurs in Hebrew. On the basis of this quite sure evidence, it seems logical to concur with Snaith and others that the positive meanings in Aramaic (and Syriac) are due to Hebrew influence, and the bad meanings in Hebrew are due to Aramaic influence.⁴

¹Leviticus 20:17.

²Proverbs 14:34.

³Proverbs 25:10.

⁴Snaith, DIOT, p. 97.