

A STUDY OF THE ROOT ŠDK IN THE PSALTER

BY

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ABSTRACT OF THESIS

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Title of Thesis A Study of the Root SDK in the Psalter

The purpose of this thesis is to determine the various meanings of the root SDK in the Psalter. Prior to the actual discussion of the root in the Psalter, preliminary studies are made of the history of past work done on SDK as well as linguistic considerations and a survey of the use of the root in the Old Testament in general. Every psalm in which the root occurs is then studied and the meanings are classified and arranged into two main divisions under the headings of the SDK of Yahweh and the SDK of man. A detailed examination reveals that the root SDK is used consistently in the Psalter as a term denoting the fulfilling of responsibilities arising from relationships between persons.

When SDK is used of Yahweh, it refers primarily to the fulfilling of his covenant commitments to Israel by bestowing upon her his salvation. In connection with SDK, Yahweh related himself to his covenant people as savior, judge, and king; and in each of these relationships SDK is predominantly saving in nature. On occasions, however, Yahweh's judging actions include his punishment of evildoers and this punitive aspect is also part of his SDK.

The SDK of man is defined in terms of fulfilling the requirements of the covenant relationship. In the relation of man to Yahweh, in his prayers for deliverance, his hymns of praise, and his obedience to the law, he fulfills the obligations growing out of this relationship by placing himself under the covenant lordship of Yahweh. Man fulfills the duties of his relationships with his fellowman by treating him as a member of the covenant, that is, by making decisive the covenant lordship of Yahweh in all of his dealings in the community. The meaning of the SDK of man before Yahweh and in the community are clarified and brought together in the person of the king, with whom the root is closely associated. While SDK is often used of the king, it is never directly applied to the priest in the Psalter.

Finally, the meaning of SDK in connection with inanimate things is bound up with the relationships between the persons involved in the context in which this unusual use of SDK occurs.

PREFACE

'The recurrence of the key-words is a basic law of composition in the Psalms', wrote Martin Buber¹; and, if he is right, few words better meet the description of 'key-words' than those deriving from the Hebrew root SDK. That this root is important is evident from the bulk of literature which has been produced in an attempt to define it during the past century². But why, then, another study of SDK, and, in particular, a study of SDK in the Psalter? The answer lies, first of all, in the fact that tremendous advances have been made in recent years in the fields of theology, philology, and archaeology, advances which have revolutionized Old Testament studies and which call for the revaluation of such central concepts as SDK. And if entirely new insights have been brought to bear on the Old Testament in general, then this has been doubly true of the Psalter. Especially since the appearance of the works of Gunkel³ and Mowinckel⁴ a new way of thinking about the Psalter has emerged. The unfruitful quest for exact dates and historical backgrounds of the psalms has given way to an appreciation of the cultic situations in which many of them had their origins. In most discussions of psalms there is talk of myth, ritual, and kingship, of cultic prophets and cultic law--all subjects which were still strange to the ears of the Old Testament scholar a few decades ago. There is a particular need, therefore, to reassess the meaning of SDK in the light of these new approaches to the Psalter.

One specific change produced by this new revolution in Old Testament studies is the enlarged understanding of Hebrew words. An example of this can be readily seen in the English translations of sedek and sedākâ in the Psalter. Whereas earlier translations⁵ rendered these nouns almost always

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1. Right and Wrong. An Interpretation of Some Psalms, 1952, p. 54.
 2. See pp. lff for a discussion of this literature.
 3. Ausgewählte Psalmen, 1904; 'Psalmen' in RGG, IV(1913)cols. 1927-1949; Die Psalmen, 1926; Einleitung in die Psalmen, 1933 (completed by Begrich).
 4. Psalmenstudien I-VI, 1921-1924.
 5. E.g., the AV, RV, ASV.

by the word 'righteousness', more recent translations are manifestly flexible. The Revised Standard Version, for instance, employs no less than thirteen words¹ to express the various meanings of ṣedek and ṣedāqâ. The employment of such a large stock of words to define derivatives of the same Hebrew root, however, has not always been helpful, for with an enlarged understanding has also come the problem of seeing the relations which exist between the proposed meanings. There is a need to examine SDK afresh as a unified concept; and this, too, helps explain the reason for our present undertaking.

The popular western view of 'righteousness', the English word most often used to translate the nouns deriving from SDK, belongs more to the Greco-Roman traditions of civic moral virtue than to Old Testament thought. 'Righteousness' is thus defined as a state or quality of being free from wrong or sin², or, when used of God, the perfection of his divine being³. Such views are all but absent in the use of ṣedek and ṣedāqâ in the Psalter; and it will be an important task of this study to rectify this misunderstanding.

The overall purpose of this study is to examine the uses of the Hebrew root SDK in the Psalter. While the study is primarily theological and exegetical in nature with the intention of furnishing a description of the meanings of SDK and their relation to each other, it has not ignored the historical perspective; and, to this end, we have included a review of the interpretations of SDK during the past century. In addition, it is a part of the undertaking of this thesis to clarify and, where possible, to offer solutions to the important problems connected with SDK.

Our discussion of SDK in the Psalter has been divided into two main parts, not simply for convenience or for simplification in the arrangement of material but to convey something of the thought categories of the Psalter itself. An analysis of SDK in the Psalter, and, for that matter, in the whole of the Old Testament, makes it clear that the Israelite always distinguished

1. 'Righteousness' (5:9; 7:9,18; 18:21,25; 31:2); 'right' (4:2,6; 45:5; 51:21; 58:2; 119:75); 'righteous deeds' (11:7); 'righteous acts' (71:15); 'righteous help' (71:24); 'salvation' (36:11); 'saving help' (40:11; 88:13); 'just cause' (17:1); 'vindication' (24:5; 35:27; 37:6; 98:1; 103:6); 'acquittal' (69:28); 'truth' (52:5); 'victory' (48:10); 'deliverance' (22:32; 40:10; 51:16; 65:6).

2. See Webster's New Collegiate Dictionary, 2nd ed.

3. See The Shorter Oxford English Dictionary, 3rd ed.

between the SDK of Yahweh and the SDK of man. In no single verse in the Old Testament do we find mention of the phrase, 'the SDK of Yahweh and man'. Moreover, the difference in actual meaning of the SDK of Yahweh and the SDK of man--a result of the fact that Yahweh's role is to initiate and man's to respond--is further justification for such a distinction.

There is also good reason for our treatment of the SDK of Yahweh before the SDK of man, an approach which constitutes a deviation from many of the previous works on SDK. The structure of our thesis grows out of the fact that in the Psalter the SDK of Yahweh is determinative for the SDK of man. Unless Yahweh had first entered into covenant fellowship with Israel, there would be no place for a discussion of the SDK of man in this thesis. From beginning to end, everything in the Psalter hinges on Yahweh; and the presentation of our findings concerning SDK is intended to convey this fact.

Throughout this thesis references are to chapter and verse numbering of the Hebrew Bible. Translations have been made from the Hebrew text with close dependence upon the Revised Standard Version of the Bible. Transliterations follow those set forth in The Old Testament and Modern Study. Abbreviations of the books of the Bible are those given in Peake's Commentary on the Bible. Spelling usually conforms to American usage.

In concluding this preface, I wish to acknowledge my gratitude to the many people who assisted through advice and encouragement in the preparation of this thesis. Thanks are due first to my supervisors, Professor G.W. Anderson, who suggested to me the subject of this thesis, placed at my disposal his wide learning and sound judgment, and saw the project through to its completion; and Dr. J.C.L. Gibson, who shared with me his valuable insights and offered me much encouragement. For having read parts of the thesis, I am indebted to Professor Walther Zimmerli of Göttingen University, under whose competent direction a part of this work was carried out, Dr. Robert Hanhart, head of the Septuagint Institute of Göttingen University, and Dr. R.E. Clements of Edinburgh University. At various stages of the thesis I benefited from discussions with Professors Gerhard von Rad and Claus Westermann of Heidelberg University, Professors Klaus Koch and H.J. Kraus of Hamburg

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ABBREVIATIONS

ANET	Pritchard, <u>Ancient Near Eastern Texts</u>
AO	<u>Der alte Orient</u>
AOT	Gressmann, <u>Altorientalische Texte</u> (1926)
ARW	<u>Archiv für Religionswissenschaft</u>
ASV	American Standard Version
ATD	<u>Das Alte Testament Deutsch</u>
AV	Authorized Version
BA	<u>Biblical Archaeologist</u>
BASOR	<u>Bulletin of the American Schools of Oriental Research</u>
BDB	Brown, Driver, Briggs, <u>Hebrew Lexicon</u>
BH	Biblia Hebraica
BK	<u>Biblischer Kommentar, Altes Testament</u>
BWANT	<u>Beiträge zur Wissenschaft vom Alten und Neuen Testament</u>
BZAW	<u>Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft</u>
CAH	<u>Cambridge Ancient History</u>
CBQ	<u>Catholic Biblical Quarterly</u>
ChuW	<u>Christentum und Wissenschaft</u>
CIS	<u>Corpus Inscriptionum Semiticarum</u>
CRAIBL	Virolleaud, <u>Comptes rendus de l'Académie des Inscriptions et Belles Lettres</u>
DOTT	Thomas, <u>Documents from Old Testament Times</u>
EB	Cheyne and Black, <u>Encyclopaedia Biblica</u>
ERE	<u>Encyclopaedia of Religion and Ethics</u>
ET	<u>The Expository Times</u>
EvTh	<u>Evangelische Theologie</u>
FRLANT	<u>Forschungen zur Religion und Literatur des Alten und Neuen Testaments</u>
GK	Gesenius' <u>Hebrew Grammar</u> , ed. Kautzsch (tr. Cowley)
HAT	<u>Handbuch zum alten Testament</u>
HDB	Hastings' <u>Dictionary of the Bible</u>
HJ	<u>Hibbert Journal</u>
HTR	<u>Harvard Theological Review</u>

HUCA	<u>Hebrew Union College Annual</u>
IB	<u>Interpreter's Bible</u>
ICC	<u>International Critical Commentary</u>
IDB	<u>Interpreter's Dictionary of the Bible</u>
JAOS	<u>Journal of the American Oriental Society</u>
JBL	<u>Journal of Biblical Literature</u>
JDTh	<u>Jahrbücher für Deutsche Theologie</u>
JE	<u>Jewish Encyclopedia</u>
JNES	<u>Journal of Near Eastern Studies</u>
JPOS	<u>Journal of the Palestine Oriental Society</u>
JSOR	<u>Journal of the Society for Oriental Research</u>
JSS	<u>Journal of Semitic Studies</u>
JTS	<u>Journal of Theological Studies</u>
KAT	<u>Kommentar zum Alten Testament</u>
KHC	<u>Kurzer Hand-Commentar zum Alten Testament</u>
KS	<u>Kleine Schriften</u>
LXX	The Septuagint
MT	Massoretic Text
OLZ	<u>Orientalistische Literaturzeitung</u>
OTMS	Rowley, <u>Old Testament and Modern Study</u>
OTS	<u>Oldtestamentische Studien</u>
RB	<u>Revue Biblique</u>
RGG	<u>Die Religion in Geschichte und Gegenwart</u>
RP	The Revised Psalter
RSV	Revised Standard Version
RV	Revised Version
STV	<u>Supplement to Vetus Testamentum</u>
ThR	<u>Theologische Rundschau</u>
TLZ	<u>Theologische Literaturzeitung</u>
TSK	<u>Theologische Studien und Kritiken</u>
TWNT	Kittel, <u>Theologisches Wörterbuch zum Neuen Testament</u>
VT	<u>Vetus Testamentum</u>

ZAW	<u>Zeitschrift für die alttestamentliche Wissenschaft</u>
ZDMG	<u>Zeitschrift der deutschen morgenländischen Gesellschaft</u>
ZThK	<u>Zeitschrift für Theologie und Kirche</u>
ZWL	<u>Zeitschrift für kirchliche Wissenschaft und kirchliches Leben</u>

CHAPTER I

A HISTORY OF PREVIOUS WORK

The attempt to discover a single unifying concept underlying the many uses of SDK in the Old Testament has been at the center of the studies dealing with this root in modern times¹. The quest for such a concept began in the last century with Ludwig Diestel, who, in 1860, produced an essay on righteousness in the Old Testament². Making etymological evidence the foundation for his arguments, he maintained that behind the diversified uses of SDK lay the physical image of a straight line, an idea which, he believed, survives in Ps. 23:3 and Isa. 33:12. Hence, 'straightness' was the underlying meaning of SDK.

When this meaning was applied to the moral areas of life, it implied the existence of an objective norm. Diestel found this norm in God himself. God was righteous not so much because he administered justice impartially, but because his actions always conformed to a constant interior norm (i.e., his own inner nature) in order to realize an ultimate goal--the salvation of his elect people. Although this righteousness sometimes entailed punishment of the wicked, it pursued them only for the purpose of removing the obstacles to their salvation. Judgment in the Old Testament, therefore, is always subservient to God's saving action, a means to an end, and as such constitutes a function of his kingship over the world. It was, according to Diestel, only in the postexilic period that the actual identification of God's judgment with his salvation occurred³.

Seen from man's point of view, the norm was embodied in human and divine ordinances⁴. Thus, man's righteousness consisted in his obedience to these

1. This survey is limited to the past century since most of the works on SDK before 1860 are not accessible and have little relevance for the present study.

2. 'Die Idee der Gerechtigkeit, vorzüglich im Alten Testament, biblisch-theologisch dargestellt', JTh, V(1860)173-253.

3. Ibid, p. 198.

4. Ibid, p. 237.

ordinances and resulted in the maintenance of peace in the community.

In Diestel's important work, two observations concerning the righteousness of God set the stage for almost all subsequent work on the subject. The first is the definition of God's righteousness as conformity to his inner nature. This definition raised the question of the exact meaning of the 'inner nature' of God, a question which Diestel never succeeded in answering, and which was to occupy the attention of his disciples for many years.

The second significant point is Diestel's assertion that the righteousness of God has little to do with his punitive judging activities. This point raised the fundamental question of whether God's righteousness is to be understood in terms of punishment as well as salvation; and this question, too, has found a place in almost every discussion of SDK since Diestel.

Another article on SDK appeared in 1860 by August Ortloph¹. Confining his study to Deutero-Isaiah², Ortloph reached conclusions that were in substantial agreement with those of Diestel. He also found the idea of 'conformity to a norm' to be the basic meaning of SDK and suggested that the norm involved four spheres of relationships³: (1) the relationship of the individual to the whole people in which SDK was realized through obedience to legal codes of the community and by recognizing the place which one's neighbor has before God; (2) Israel's relationship to her God in which Israel's SDK consisted of faith and good works; (3) God's relationship to the nations whereby his SDK, originally manifested only in love and salvation, took on the additional aspect of judgment because of their sins; (4) God's relationship to Israel in which his SDK meant protection and guidance for his people.

In the works that followed little notice was given Ortloph's study⁴, but

1. 'Über den Begriff von פְּדָה und den wurzelverwandten Wörtern im zweiten Theile des Propheten Jesaja', Zeitschrift für die gesammte lutherische Theologie und Kirche, XXI(1860)401-426.

2. An earlier work had been done on this subject by B. Bauer, 'Der Begriff der göttlichen Gerechtigkeit im 2. Teil des Jesaja', Zeitschrift für spekulative Theologie, 1837, pp. 478ff. Reported by Descamps (see below, p. 9, n. 7).

3. Loc. cit.

4. The studies of Ortloph and Bauer formed the foundation for the work of K. Cramer, 'Der Begriff פְּדָה bei Tritojesaja', ZAW, XXVII(1907)79-99.

Diestel's general position was more or less followed in the theologies of G. Oehler¹, B. Duhm², and G. Zschokke³, and accepted almost completely by A. Ritschl⁴, who described God's ṣēdāqâ as

die Congruenz seines Handelns mit seiner Innern Normalität und mit dem, was die Israeliten von der Leitung ihrer Geschichte durch Gott zu erwarten haben....⁵

Ritschl, like Diestel before him, insisted that ṣēdāqâ is separate from retribution and sought to relate retribution to God's holiness and to identify righteousness and grace in the setting of the covenant⁶.

Few scholars contested Diestel's definition of God's righteousness as conformity to his inner nature⁷. On the contrary, it was embraced by H. Schultz⁸, A. Dillmann⁹, K. Marti¹⁰, and partly by E. Riehm¹¹. But the view of Diestel that judgment was practically excluded from the righteousness of

1. Theologie des Alten Testaments, 1873, I, p. 171; cf. vol. II, pp. 233-234.

2. Die Theologie der Propheten als Grundlage für die innere Entwicklungsgeschichte der Israelitischen Religion, 1875, p. 185.

3. Theologie der Propheten des Alten Testaments, 1877, pp. 91-94. It should be noted, however, that both Oehler and Zschokke modified Diestel's division of SDK and judgment. They regarded the two aspects as inseparably united.

4. 'Die christliche Lehre von der Rechtfertigung und Versöhnung', Die biblische Stoff, 1900, II, pp. 102-113.

5. Ibid, p. 104.

6. Ibid, pp. 110-112.

7. A notable exception is J. Wellhausen, Geschichte Israels, 1878, I, p. 432n.

8. Alttestamentliche Theologie, 1889, pp. 540-543 (ET: vol. II, pp. 152-156); 'Die Lehre von der Gerechtigkeit aus dem Glauben in Alten und Neuen Bunde', JDT, LXX(1862)272-281.

9. Handbuch der alttestamentlichen Theologie, 1895, p. 271. Dillmann's statement on the matter may be taken as typical of those adopting Diestel's view: 'Bei Gott, welcher selbst die Quelle alles abgeleiteten Rechts und aller Gesetze der endlichen Dinge ist, kann Gerechtigkeit nichts ausdrücken als die Übereinstimmung seines Wirkens und Handelns mit den unveränderlichen Gesetzen seines Willens und Wesens. Als der Gerechte handelt er immer und überall den Gesetzen seines eigenen Wesens und den von ihm den Dingen und Wesen ausser ihm anerschaffenen Gesetzen gemäss; insofern ist die Gerechtigkeit geradezu die strenge Gesetzmässigkeit seines Thuns, welche alle Willkür, alle Abweichung von der Rechtsregel ausschliesst'. But Dillmann rejected Diestel's argument that judgment is separated from righteousness (p. 270).

10. Geschichte der israelitischen Religion, 1903, p. 134.

11. Alttestamentliche Theologie, 1889, pp. 271-272.

God aroused much opposition. Scholars such as J. Monnier¹, C.v. Orelli², and G. Martin³ took issue with him. Monnier even defined the righteousness of God as being essentially punitive. Martin found a strong note of judgment in the prophet's view of God's righteousness⁴.

By far the most important work that followed Diestel's was the well-known dissertation of Emil Kautzsch⁵, the first study to take into consideration all of the occurrences of SDK in the Old Testament. While adopting many of Diestel's findings, Kautzsch declined to start his work with etymological considerations, but endeavored to arrive at the meaning of SDK by an examination of its actual usage in the Old Testament. Like Diestel and Ortloph, Kautzsch maintained that the Old Testament concept nearest the primitive idea of SDK is that of 'conformity to a norm'⁶.

SDK, according to Kautzsch, underwent three stages of development in the Old Testament. The first stage was the forensic in which SDK denoted a man who was legally 'in the right'. Viewed forensically, the SDK of God, the judge, was his just dealings with man. Easily derived from the forensic meaning was the second stage, the ethical, which made SDK descriptive of a person who was blameless in his general moral conduct and who possessed either the simple justitia civilis or the higher pietas. From this developed the third stage, the theocratic or religious, and in this stage, SDK was often used as a religiöser terminus technicus, especially in Deutero-Isaiah. But always, emphasized Kautzsch, the root at each stage of its development retained its basic meaning of conformity to a norm (Norngemässe)⁷.

For Kautzsch the norm was sometimes objective, found in truth and in divine and human external law; at other times it was subjective, embodied in the conscience. Thus, the norm for man fluctuated between the objective and subjective, but this principle could not be extended to God since there was

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1. La justice de Dieu d'après la Bible, 1878.
 2. 'Einige alttestamentliche Prämissen zur neutestamentlichen Versöhnungslehre', ZWL, II(1884)73-78.
 3. La notion de la justice de Dieu dans l'Ancien Testament, 1892, p. 44.
 4. Martin also held that SDK meant goodness, fidelity, and mercy in the Psalter.
 5. Die Derivate des Stammes sdq im alttestamentlichen Sprachgebrauch, 1881.
 6. Ibid, p. 54.
 7. Ibid, p. 55.

no objective norm to which he had to conform. As Diestel had pointed out, God's norm was his own inner self. His righteousness consisted in the 'Verhalten, das der Norm seines göttlichen Wesens entspricht'¹. All of God's actions, then, were righteous as long as they were in harmony with the whole revelation of himself and with the reasonable expectations of his people. Kautzsch was careful to note, however, that SDK never assumed the meaning of objective blessing or salvation, still less the idea of almsgiving².

Unquestionably, Kautzsch's dissertation is the definitive work from the standpoint of defining SDK as conformity to a norm. Diestel had included this idea in his study, but it was Kautzsch who first pointed out its significance as a unifying concept for all of the uses of SDK in the Old Testament³. By going directly to the Old Testament, Kautzsch avoided the pitfalls commonly associated with studies of comparative religions which dominated his age. In addition, he carried out his work in a way that reflects the best of scholarship in both theology and linguistics. Finally, his dissertation is important because his views have been renewed by a large number of later scholars.

Within the framework of the Diestel-Kautzsch thesis discussion continued. F. Nötscher⁴, who accepted Kautzsch's general definition of SDK, raised again the question of the relation of God's judgment to his righteousness. Founding his arguments on a study of the pre-exilic prophets, he contended that God's SDK was primarily manifested in judgment and that the prophets preached a penal righteousness⁵. God's righteousness expressed neither a personal characteristic nor an ethical property⁶, but a 'living activity', which was charac-

1. Kautzsch, Biblische Theologie des Alten Testaments, 1911, p. 226.

2. Die Derivate, p. 55. Cf. Ortloph, op. cit., pp. 401ff.

3. In addition to the works by Kautzsch already cited, see his article on the 'Religion of Israel', HDB, Extra Volume (1904)689n.

4. Die Gerechtigkeit Gottes bei den vorexilischen Propheten in Alttestamentliche Abhandlungen, 1915.

5. Ibid, pp. 116-117. R.P. Lyonnet in a series of articles in Verbum Domini, 1947, pp. 23-24, 118-121, 136-144, 193-203, 257-263, disagreed with Nötscher's idea of penal righteousness and attempted to discount the view by appealing to the Epistle to the Romans where the righteousness of God, he maintained, while being sometimes punitive, is essentially his fidelity towards his promises of good (see especially p. 136).

6. Contra Kautzsch, Die Derivate, p. 14.

terized not by judicial impartiality but by the interest of a gracious lord for his people¹. Yet, because of the sinful condition of Israel, it was, argued Nötscher, the punitive (Strafgerechtigkeit) side of God's righteousness that prevailed during the pre-exilic period². While related in many ways to his anger, God's judgment nevertheless flowed from his righteousness, which means that it proceeded not arbitrarily but according to moral principles. Its purpose was not harsh punishment but purification of the sinner. Accordingly, God's righteousness is related to his other attributes, especially to his mercy. Mercy, observed Nötscher, not only precedes the righteous judgment of God but helps shape the character that it assumes³.

Following Diestel and Kautzsch, other scholars renewed efforts to define more precisely the norm to which man must conform. In the final analysis, most of these attempts, such as those of Orelli⁴ and Schultz⁵, did little more than repeat the earlier views of Diestel and Kautzsch. The work of O. Procksch⁶, who described the norm as the determining order within society, is a notable exception. Ṣedeq was the norm of the social order, ṣedāqâ the right position within the order, and ṣaddîk the person whose life complied with the norm⁷. Procksch's interpretation was adopted, though in a slightly modified form, by H. Fuchs⁸, who, in stressing the ethical implications, viewed ṢDQ as the realization of the 'moral order' that conforms to the 'God-order'.

There developed a reaction against the minor role that Kautzsch had assigned to the forensic aspect of ṢDQ which calls for mention. As early as 1882, the year after Kautzsch's work had been published, the voice of protest was sounded by W.R. Smith⁹. Righteousness, he asserted, was basically understood in the Old Testament in a forensic sense:

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1. Nötscher, op. cit., p. 93.
 2. Ibid, p. 99.
 3. Ibid, p. 109.
 4. Op. cit., p. 73.
 5. Op. cit., pp. 420, 540 (ET: vol. II, pp. 22, 152ff).
 6. 'Die hebräische Wurzel der Theologie', ChuW, II(1926)451-461.
 7. Ibid, p. 454. See further his Theologie des Alten Testaments, 1950, pp. 568ff.
 8. 'Das alttestamentliche Begriffsverhältnis von Gerechtigkeit (ṣedeq) und Gnade (chesed) in Profetie und Dichtung', ChuW, III(1927)101-118.
 9. The Prophets of Israel, 1882, p. 388, n.12.

The Hebrew always thought of the right and the wrong as if they were to be settled before the judge. Righteousness is to the Hebrew not so much a moral quality as a legal status¹.

In short, SDK was being 'in the right'², the opposite of being שׂוֹאֵר³.

This status was not so much the result of a legal decision as the recognition that the accused was already de facto innocent.

W.R. Smith, then, as well as a number of later scholars, among whom may be mentioned R. Smend⁴, J. Ropes⁵, J. Skinner⁶, A.B. Davidson⁷, W. Robinson⁸, G. Quell⁹, P. Bonnard¹⁰, and J. Packer¹¹, gave a central place to the forensic in their treatment of SDK¹². This was usually done within the framework that had defined SDK as conformity to a norm. An exception, however, was Skinner, who denounced the conclusions of Kautzsch as being completely unacceptable¹³. Skinner preferred to see in SDK a variety of meanings: in the prophetic books

1. Smith, op. cit., p. 71.
2. Cf. G.A. Smith, The Book of Isaiah, 1899, II, p. 217.
3. W.R. Smith, The Prophets of Israel, p. 71, holds that the roots שׂוֹאֵר and שׂוֹאֵר are correlatives and ought to be taken together.
4. Lehrbuch der alttestamentlichen Religionsgeschichte, 1893, p. 411.
5. "'Righteousness" and "The Righteousness of God" in the Old Testament and in St. Paul', JBL, XXII(1903)214.
6. 'Righteousness', HDB, IV(1902)273-274. See also his The Book of the Prophet Isaiah XL-LXVI, 1910, p. 238.
7. The Theology of the Old Testament, 1904, p. 168.
8. The Religious Ideas of the Old Testament, 1913, p. 168; Inspiration and Revelation in the Old Testament, 1946, p. 57.
9. Righteousness (Bible Key Words), 1951, pp. 6-7.
10. 'Righteousness', A Companion to the Bible, J-J von Allmen, ed., 1958, p. 373.
11. 'Justification', The New Bible Dictionary, J.D. Douglas, ed., 1962, p. 683.
12. There were those, however, who stood against this trend, as, for example, B. Duhm, Theologie der Propheten, 1875, p. 115, who wrote: 'Die Begriffe שׂוֹאֵר und שׂוֹאֵר ...bedeuten nun wirklich bei Amos mehr als die juristische Gerechtigkeit. Indirect gehen die Forderungen des Amos über die bloß rechtliche Sphäre hinaus, wenn er für die Gemisshandelten nicht allein deswegen eintritt, weil sie rechtschaffen, sondern weil sie elend sind C 2, 6ff. 8, 7'.
13. 'Righteousness', p. 274. He offers several reasons why he rejects Kautzsch's definition: (a) such a concept was not a 'primitive' notion; (b) even if all uses of SDK in the Old Testament could be brought under the idea of a norm, one would not have proved the idea to be fundamental since all legal and ethical terms necessarily imply reference to a norm; (c) it is doubtful that the idea of 'straightness', which stands behind Kautzsch's conformity definition, was the original Hebrew meaning.

it was giving every man his due; in the Psalter, obedience to the law; and in Deutero-Isaiah, God being consistent in history with his own character and purpose¹. The forensic idea of righteousness was not only fundamental to Hebrew thought, but could even be traced to the remotest period of Semitic antiquity when it was characteristic of the north-Semitic group².

Interest in the forensic aspect also played an important part in G. Wildeboer's investigation of the oldest meaning of SDK³. Stimulated by F. Schwally's work⁴ on the holy war in early Israel, Wildeboer attempted to drive back the Hebrew meaning of SDK to a primitive juristic concept. He argued that each lawsuit in early Israel was a struggle between opposing parties and that acquittal was regarded as 'victory'. Even in physical conflicts, it was believed that the innocent party would prevail, and, thereby, be established 'in the right'. To be 'in the right' or to be SDK, then, meant to be 'victorious'⁵.

In concluding the line of thought that has defined SDK as conformity to a norm, we may again note the widespread acceptance which this definition has gained. Although the views that originally set it into motion have often undergone revision and new aspects of the Hebrew root have been explored and emphasized, the broad definition has been echoed by an impressive list of scholars, including C. Siegfried and B. Stade⁶, R. Girdlestone⁷, J. Drummond⁸, W. Addis⁹,

1. Skinner, 'Righteousness', pp. 274-278.

2. Ibid, p. 273.

3. 'Die älteste Bedeutung des Stammes פָּדָה', ZAW, XXII(1902)167-169.

4. Semitische Kriegsaltertümer I: Der heilige Krieg im alten Israel, 1901. He contended that the understanding of SDK as victory would clarify some difficult SDK-passages (Exod. 9:27; Deutero-Isaiah; Zech. 9:9) and the ancient form הוֹדָה רִפְּוּה. Pedersen, Israel I-II, pp. 359ff, also understands SDK as victory. But T. Nakarai, 'The Prophetic Concept of Righteousness', The Shane Quarterly, XIII(1952)55, holds that '...there is no word in Hebrew that can be properly translated victory, and even the post-Biblical Hebrew word NZCHWN has no basic sense of overcoming an enemy in battle'. Cf. further B. Stade, Biblich Theologie des Alten Testaments, 1905, p. 89.

6. Hebräisches Wörterbuch zum Alten Testament, 1893, p. 615.

7. Synonyms of the Old Testament, 1897, p. 101.

8. 'On the Meaning of "Righteousness of God" in the Theology of St. Paul', HJ, I(1902)88-89.

9. 'Right, Righteousness', EB, IV(1903)col. 4102.

E. Hirsch¹, E. König², A.R. Gordon³, M. Noth⁴, N.H. Snaith⁵, H.W. Robinson⁶, A. Descamps⁷, J. Bollier⁸, E. Jacob⁹, and G.A.F. Knight¹⁰.

It was largely as a reaction against Kautzsch's definition that Hermann Cremer expounded a completely new understanding of SDK, first in 1893¹¹, again in 1897¹², and a third time in 1899¹³. According to Cremer, Kautzsch's idea of a norm was too abstract to do justice to Hebrew thought, and his distinction between the forensic and ethical was unfounded since both aspects were often identical in the Old Testament¹⁴. But, above all, Cremer thought that Kautzsch had employed an inadequate methodology which ignored the synonyms and antonyms of SDK. He had failed to see SDK in its total setting, as a word bearing much similarity to related words, and had, therefore, failed to see it for what it really is--a word describing mutual relationships of members of a community.

¶ 74 durchaus ein Verhältnissbegriff ist u. zwar in dem Sinne, dass er sich auf ein wirkliches Verhältnis zwischen Zweien, zwischen Objekt u. Subjekt bezieht, nicht aber auf das Verhältnis eines der Beurteilung unterzogenen Objektes zu einer Idee oder zu seiner Idee¹⁵.

Thus, the concept of the relationship (Verhältnissbegriff) is the important consideration in defining SDK. Any thought of an objective norm to which behavior must conform is untenable. The only norm, if any, is the relationship

1. 'Right, Righteousness', JE, 1905, p. 420.
2. Hebräisches und Aramäisches Wörterbuch zum Alten Testament, 1910, p. 382.
3. 'Righteousness', ERE, X(1918)780,n.1.
4. Die israelitischen Personennamen, 1928, p. 162.
5. The Distinctive Ideas of the Old Testament, 1944, p. 92.
6. Inspiration and Revelation in the Old Testament, 1946, p. 57.
7. 'Justice et Justification', Supplément Dictionnaire de la Bible, VI(1949) col. 1418.
8. 'The Righteousness of God', Interpretation, VIII(1954)404.
9. Theology of the Old Testament, 1958, p. 94.
10. A Christian Theology of the Old Testament, 1959, p. 246.
11. Biblisch-theologisches Wörterbuch der neutestamentlichen Gräcität.
12. Die christliche Lehre von den Eigenschaften Gottes.
13. Die paulinische Rechtfertigungslehre in Zusammenhang ihrer geschichtlichen Voraussetzungen. Citations are from the second edition, 1901.
14. Wörterbuch, p. 273; Die paulinische Rechtfertigungslehre, p. 34.
15. Wörterbuch, p. 273.

itself¹.

From this recognition of the importance of the relationship, Cremer formulated his definition of righteousness. It was the fulfilling of the demands and responsibilities that emerged from a relationship involving two or more persons. Since relationships differed from person to person, demands could also differ with each new relationship. But whatever the demands which the relationship might place on the participating persons, righteousness always consisted in satisfying those demands².

Cremer found that God's SDK could only be seen in the forensic context since it was as the judge of all the world that God manifested his SDK. Diestel and Ritschl had separated God's judgment from his righteousness, contending that the ultimate goal of his righteousness was the salvation of the pious. Cremer maintained that SDK neither involved such a goal nor excluded from its meaning the judgment of God. The error of Diestel and Ritschl had been in their assumption that God's judgment was retributive in character. Such an assumption was entirely without basis, for the Scriptures reveal God's judgment to be basically positive in its manifestation--the setting right of that which was wrong, the reasserting of good over evil, the salvation of those who stand in right relationship with him. Therefore, SDK and judgment, alleged Cremer, were allied in manifesting God's mercy, goodness, and salvation to the world³.

Israel's SDK also had a forensic setting, but this was always seen in the larger context of SDK as a concept of relationship. Her SDK involved neither a narrow legal conformity nor moral sinlessness, but consisted in fulfilling the demands that God made in his relationship with her. The fulfilling of these demands entailed, above all else, 'trust' in God⁴.

The views of Kautzsch had gained such popularity that scholars were not quick to see the significance of Cremer's new definition of SDK. In fact, it

1. Cremer, Die christliche Lehre, pp. 58-59: 'Das Verhältniß selbst ist die Norm und ergiebt die Ansprüche, das Recht, welches man an andern hat'.

2. Cremer, Wörterbuch, p. 274.

3. Wörterbuch, p. 276; Die paulinische Rechtfertigungslehre, pp. 23-42.

4. Cremer, Wörterbuch, pp. 276ff.

was not until W. Eichrodt's Theologie des Alten Testaments¹ in 1933 that Cremer's contribution was fully embraced and given due recognition by a leading Old Testament scholar. Before Eichrodt, however, at least two studies pointed in the same direction as Cremer's findings, although these works are best characterized by their interest in the social roots of SDK. The first to be noted is that of W.W. Graf Baudissin², who surveyed the distribution of the root SDK and observed that while it expressed the notion of correspondence to given conditions and expectations, the fundamental meaning was judicial. Raising the question of the social origin of SDK, he traced it back to primitive alliances among men. Baudissin believed that SDK was embodied in such alliances, which were early society's attempts to maintain order and justice³.

The second of these studies was made by S.A. Cook⁴, who was generally interested in the pattern of religious and social life in an integrated society. As an authority on primitive Semitic religion⁵, he observed that in the cultural patterns of the ancient Near East the group occupied a prominent place. Incorporating these findings, Cook, resembling at this point Cremer, described SDK as

...conformity to the obligations which bind together not merely the social unit, but that organic unit of which the deity formed part⁶.

For Cook, the righteous member of the group was 'loyal' rather than 'legal'. His righteousness was 'what is due or right' or 'what should be' among the kin-group⁷.

Before Cremer's influence can be traced further, a third important definition of SDK advanced by J. Pedersen⁸ must be considered. Only with an

1. Band 1.

2. 'Der gerechte Gott in altsemitischer Religion', Harnack Festgabe, 1921, pp. 1-23.

3. Ibid, pp. 16-22.

4. CAH, II(1924)398.

5. See Cook's chapter on 'The Semites', CAH, I(1923)181-237.

6. Cook in Smith's The Religion of the Semites, 1927, p. 660. This definition is accepted by E. Leslie, Old Testament Religion, p. 172 and is reflected by Johnson, 'The Role of the King in the Jerusalem Cultus', The Labyrinth, pp. 76-77, 84, 85, 102, 104, 106, and Rowley, 'Melchizedek and Zadok', Bertholet Festschrift, p. 465.

7. CAH, II, p. 398.

8. Israel I-II, 1926.

understanding of Pedersen's psychological and sociological insights into Hebrew man in the covenant community is it possible to grasp and appreciate much of the work on SDK since the 1920's. In actuality, few scholars literally followed Pedersen's definition; most aligned themselves with Kautzsch or Cremer. But Pedersen's profound insights into Israelite life exerted an influence so great on Biblical scholarship in general, and Cremer's successors in particular, that his position must be considered at this point.

Striking out on an entirely different approach, Pedersen defined SDK from a psychological perspective. Kautzsch had primarily thought of the norm as something objective, while Cremer had placed it in the relationship. For Pedersen, however, the norm was to be found in the 'soul'¹, and righteousness was thus the health or normal condition of the soul. To be righteous, one did not conform to external rules but was consistent with his own inner being². Yet more was involved than individual considerations, for souls were related in covenant living and being righteous, therefore, required a harmonizing with the common will:

Righteousness is thus the mutual acknowledgment of souls; but it is more, viz. their mutual maintenance of each other's honour³.

According to Pedersen, the king in Israel was associated with righteousness in a particular way. It belonged to Yahweh to maintain the covenant community, a responsibility which he normally fulfilled through the king. Hence, the righteousness of Yahweh was embodied and manifested in the righteousness of the king, motivating him to do good, to administer the affairs of the land with justice and equity, and to defend the people of God from their enemies. It was also through righteousness, centered in the king, that the people were able to appropriate all of Yahweh's merciful blessings and experience life in all its fulness⁴. Righteousness was thus a 'kingly virtue'⁵.

Righteousness, then, denoted not only the spiritual health of the individual, but the health of the community. Since a soul existed only as a part of the community, he who preserved the soundness and rectitude of his own

1. Pedersen, *op. cit.*, pp. 99-104, meant by 'soul' man in his total essence, the whole personality acting as a conscious entity.

2. *Ibid*, pp. 336-338.

3. *Ibid*, p. 345.

4. *Idem*.

5. *Ibid*, p. 344.

soul correspondingly maintained the welfare of the covenant community¹.

Practically the only important scholar to adopt unreservedly Pedersen's definition of SDK was S. Mowinckel², who, in his Psalmenstudien II³, does, in effect, little more than repeat in summary fashion what Pedersen had said:

...šaddiq ist derjenige, der sich durch das Gelingen aller seiner Plane und Ratschlüsse als ein normaler, von der Kraft des Segens gefüllter Mensch erweist und auswirkt.

SDK is 'effective self-maintenance', the 'inner quality of normal health'⁴.

It was in the light of Pedersen's important studies of ancient Israel that K. Hj. Fahlgren produced his learned dissertation on SDK in 1932⁵. In the first part of his work, Fahlgren broke new ground by investigating an impressive list of the antonyms of SDK (pp. 1-77). He then set forth a short⁶ exposition of the usage of SDK in the Old Testament (pp. 78-119), examining in order the noun, adjective, and verb. This was followed by a consideration of the synonyms of SDK (pp. 120-157)⁷. In the concluding chapters, Fahlgren discussed two questions that are related to SDK: the Israelite attitude to 'blessing and curse' (pp. 158-208) and the problem of suffering in relation to the covenant (pp. 209-251).

Although greatly influenced by Pedersen, Fahlgren contended that both Pedersen and Mowinckel had erred in devoting too much attention to the individual at the expense of the community. He maintained that SDK could be

1. Pedersen, op. cit., p. 342. Pedersen further writes (p. 336): 'This justice as well as truth means the strength to maintain oneself. But this only gives us one phase of these ideas. The self-maintenance which they express is not the unbridled, lawless one; it always has the covenant as a presupposition'.

2. Actually H. Ringgren, Word and Wisdom, pp. 86-87, took the Pedersen line, though he combined it with Fahlgren's findings.

3. P. 70.

4. Ibid, pp. 70-71. Mowinckel in He That Cometh, 1956, p. 373, says that the fundamental meaning of the Hebrew word for righteousness is 'being as one ought to be' and in The Psalms in Israel's Worship, I, pp. 103-104; 208-209, he expands this definition.

5. Sedākā, nahestehende und entgegengesetzte Begriffe im Alten Testament.

6. Only forty-one pages, which is, except for one other chapter, the shortest in the whole dissertation.

7. It will be recalled that Cremer earlier suggested the need to consider antonyms and synonyms in order to arrive at a unified understanding of SDK. Fahlgren, however, seems to have worked independent of Cremer, for not once does he refer to any of Cremer's works.

better understood if the emphasis were reversed:

Zuerst muss die Bundes-oder Gemeinschafts-
behauptung stehen. So kommt der kollektive
Gesichtspunkt zu seinem Rechtl.

Fahlgren, like Cremer before him, made the relationship determinative for defining SDK². He thus defined it as conformity to a norm that derives from relationships between persons within the framework of the covenant³. SDK was essentially covenant loyalty⁴, the noun designating the norm of the covenant community and what agrees with it; the verb, the act of conforming to that norm; and the adjective, the state of being in conformity to the norm⁵.

SDK was always the norm by which Yahweh acted and by which men should act, the highest regulator of private and community life⁶. Yahweh's actions were righteous because they agreed with the demands of the covenant community and exhibited his covenant faithfulness⁷. In the case of man, this SDK involved obligations to both God and neighbor. In general, it meant that every action was to be dictated by a serious regard for the covenant community and for Yahweh's redemptive work in the world.

On the question of the punitive aspect of Yahweh's righteousness, Fahlgren had little to say, although he made his position clear. Yahweh's SDK was manifested to his people as helping love, but for those who stood outside the covenant community that same SDK meant judgment:

Was Rettung für Israel ist, kann ja für die
Heidenvölker kaum etwas anderes bedeuten als
Gericht.⁸

Hence, Fahlgren, by an independent study, reached essentially the same conclusions as those of Cremer, while at the same time appropriating many of

1. Fahlgren, *op. cit.*, p. 78, n.2.

2. *Ibid*, p. 81.

3. This is what Fahlgren called the 'positive side' of SDK. Negatively, it meant not violating the community relationship (p. 144).

4. C.F. Burney, *Outlines of Old Testament Theology*, 1903, pp. 67ff, also described SDK as covenant loyalty.

5. Fahlgren, *op. cit.*, p. 78. Procksch, *op. cit.*, p. 12, advocated a similar arrangement.

6. Fahlgren, *op. cit.*, p. 83.

7. *Ibid*, p. 105.

8. *Ibid*, pp. 98-99. Cf. Pedersen, *op. cit.*, p. 264.

the ideas of Pedersen. Fahlgren's dissertation is in many respects a model work, especially from the standpoint of defining SDK in the larger context in which it is found in the Old Testament¹.

The definition of SDK as fulfilling the demands of a relationship has been adopted by a large number of scholars in recent years. W. Eichrodt² was a strong echo of Cremer. He believed that Cremer's main contentions had been confirmed by M. Weber³ from a sociological point of view and by Pedersen⁴ from a psychological standpoint. Eichrodt held that righteousness generally denoted 'the idea of right behavior or a right disposition', which, in the case of God, meant keeping the law as prescribed by the covenant⁵. Although righteousness, when used to designate God, was mainly forensic, it never implied justitia distributiva, for Hebrew thought excluded an abstract formal concept that presupposed some universal idea of righteousness, such as that offered by Kautzsch's 'norm'⁶. Righteousness, for Eichrodt, was, above all else, a 'loyalty manifested in the concrete relationships of community'⁷.

The same definition of SDK was reflected in the Theologie of L. Köhler⁸ as well as in the inaugural dissertation of W. Kokemüller at Friedrich-Schiller University in 1936⁹. The thrust of Kokemüller's argument was that judgment constituted an integral part of the SDK of God¹⁰. This latter note was also sounded by J. Hempel¹¹, who, in the process of showing that Israel's religion could be best comprehended by viewing it as the continual alternation between the feeling of remoteness from God and the consciousness of union with him, argued that God's righteousness was sometimes manifested as judicial activity and sometimes as fidelity to an alliance. That God's righteousness is both

1. The enormity of such an undertaking was perhaps the reason why Fahlgren devoted so few pages in his study to the actual occurrences of SDK in the Old Testament.

2. Theologie des Alten Testaments, 1950, I, p. 121 (ET: vol. I, p. 240).

3. Gesammelte Aufsätze zur Religionssoziologie III: Das antike Judentum, 1923, (ET: Ancient Judaism, 1952)

4. Loc. cit.

5. Loc. cit.

6. Loc. cit.

7. Theology (ET), I, p. 249.

8. Theologie des Alten Testaments, 1935, p. 16 (ET: p. 34).

9. Die Gerechtigkeit Gottes in den Psalmen.

10. Ibid, p. 46.

11. Das Ethos des Alten Testaments, 1938, pp. 156-162.

remunerative and vindicative was further voiced by F. Ceuppens¹ and P. Heinisch².

In line with the Cremer-Fahlgren definition of SDK was an informative article by W.F. Lofthouse³. He observed that righteousness, which he believed was neither purely forensic⁴ nor purely ethical, carried the same meaning of being on right terms with members of the covenant community for both God and man⁵. Obligations varied with different kinds of relationships, but righteousness was always the attitude that sought to fulfill them:

Man is righteous when he maintains and desires to maintain those relations; and he is pronounced righteous when that desire is recognized⁶.

Thus, for man this especially involved covenant-keeping⁷. With Yahweh, righteousness expressed his love⁸ and his determination to make more secure the relations which he established with man. Righteousness was Yahweh's 'vehement siding with good against evil', and this concerned his judgment⁹. Lofthouse

1. Theologica biblica, I(1938)223ff.

2. Theologie des Alten Testaments, 1940, p. 59ff.

3. 'The Righteousness of Jahweh', ET, L(1938-1939)341-345. See also his companion article, 'The Righteousness of God', ET, L(1938-1939)441-445.

4. Although recognizing forensic uses of SDK in the Old Testament, Lofthouse was highly critical of the attempts to make central for SDK the forensic meaning, especially when it was understood as equity. His criticisms are instructive and may here be summarized (pp. 342-343): (a) forensic righteousness suggests modern European courts, which are far removed from the Hebrew judge who had no common law and few traditions of equity to guide him; (b) a forensic emphasis makes the ṣedāqā of Yahweh different from that of man, for it regards the plaintiff as the wronged, the accused as one who is not guilty of breaking the law; and neither of these concepts is the same as the ṣedāqā of the 'impartial' judge; (c) the forensic meaning limits the ṣedāqā of Yahweh, which conveys, in such a contest, only impartiality; (d) the forensic meaning is inconsistent with some uses of the hiphil of the verb. A judge can not make the accused innocent, but can only pronounce him innocent who is so already; (e) forensic righteousness emphasizes the impersonality of the judge, but Yahweh is plainly more than this, for he is 'el kannā, a jealous God, who is at times the plaintiff and at other times the accused; (f) the forensic meaning does not apply in cases where Yahweh's ṣedāqā and yēšū'āh are combined (Jg. 5:11; Isa. 45:8, 21; 51:8; 63:1, etc.).

5. Ibid, p. 345.

6. Idem.

7. For SDK as covenant loyalty, J. Bollier, 'The Righteousness of God', Interpretation, VIII(1954)405; Th.C. Vriezen, An Outline of Old Testament Theology, 1960, pp. 52, 160; G.E. Wright, God Who Acts, 1952, p. 98.

8. Cf. E. Lee, 'Love and Righteousness', ET, XLII(1950-1951)28-31.

9. Lofthouse, op. cit., p. 343.

h/a

held that Yahweh's punishment was directed not so much toward the evildoer as the unrepentant, and its aim was the deferment of vice and the rehabilitation of the wrongdoer.

It is not the act which must be punished that is the concern of Jahweh's sedakah; it is the person who must by all possible means be put right.¹

Thus, rather than being a vindictive judge, Yahweh was the gracious champion, the deliverer.

It was this last recurrent question about God's righteousness and judgment that constituted the main concern in articles by A. Descamps² and H. Cazelles³. Descamps devoted the major part of his study to the favorable aspects of God's righteousness⁴, which he held to be manifested basically as positive grace⁵. He found only six texts⁶ that clearly meant that God's righteousness was 'chastisement', an important departure from Nötscher's earlier contentions⁷.

The article by Cazelles was essentially a reply to Nötscher's earlier work, although Descamps' allowance for the meaning of 'chastisement' was also brought under criticism. Cazelles, basing his conclusions on an examination of what he described as 'difficult' SDK-texts⁸, alleged that righteousness was completely devoid of vindictive judgment. It was rather God's gift to Israel, the divine providence that provided for peace in human society⁹. On the basis of Isa. 28:17, he asserted that there was no relation between

1. Lofthouse, op. cit., p. 344.

2. 'Justice et Justification', Supplément Dictionnaire de la Bible, VI (1949)cols. 1417-1460.

3. 'A propos de quelques textes difficiles relatifs à la justice de Dieu dans l'Ancien Testament', RB, LVIII(1951)169-188.

4. See especially cols. 1450-1451.

5. In a previous article ('Justice de Dieu dans la Bible grecque', Studia hellenistica, V(1948)69-91), Descamps argued that the Greek and Hebrew views of righteousness were often opposing, and that, for this reason, in Greek the Hebrew ideas of favor and fidelity were often obliterated, as in the translation of Hos. 2:21 (see pp. 82, 90).

6. Am. 5:24; Isa. 5:16; 10:22; 28:17; Ps. 50:6; Jer. 50:5.

7. Descamps examined practically the same texts that Nötscher had included in his work.

8. Dt. 33:21; Am. 4:24; Isa. 10:22; 28:17; Ps. 50:6; Jer. 50:5.

9. Cazelles, op. cit., pp. 173-176.

ṣedāqā and punishment and that at most righteousness was an edifice for the punitive, but did not itself destroy¹.

The work of A.H. van der Weijden² was generally in keeping with the definition of SDK propounded by Fahlgren as was also the study of F. Horst³. Van der Weijden is especially significant for his study of righteousness in the Psalter. He held that being righteous was not some special practice of virtue, but the result of knowing Yahweh and doing his will⁴. When man fulfilled the demands that were inherent in his relationship with Yahweh, he acquired an 'inner righteousness', the inner-dwelling principle of man. But righteousness was also objective, the object of man's behavior, the area of life in which man could honor Yahweh⁵. Thus, righteousness was given a broader definition in the Psalter than many earlier scholars had given it.

The psalmists, observed van der Weijden, preferred to arrange mankind into two groups: the righteous and the wicked. This arrangement produced a tendency to bring together under the idea of righteousness everything which the psalmists assumed to be good and opposite evil. Included in righteousness was, for example, Yahweh's judgment, the manifestation of his wrath against wickedness⁶.

In the final part of his work, van der Weijden, who is a Roman Catholic, compared the psalmists' view of righteousness with that held by Thomas Aquinas and his church in general. He concluded that righteousness as a concept of relationship does not correspond with the view of righteousness as a virtue, a view commonly held by Roman Catholics today and the church fathers who preceded them⁷.

One of the most interesting and provocative studies of SDK made in recent years is that of Klaus Koch⁸. In his work, Koch brought to bear new

1. Cazelles, *op. cit.*, p. 183.

2. Die 'Gerechtigkeit' in den Psalmen, 1952.

3. 'Naturrecht und Altes Testament', *EvTh*, X(1950)253-273=Gesammelte Studien, pp. 235-259. See also 'Gerechtigkeit im AT und Judentum', *RGG*, cols. 1403-1406.

4. Van der Weijden, *op. cit.*, p. 80.

5. *Ibid*, p. 109.

6. *Ibid*, p. 171.

7. *Ibid*, pp. 58-109.

8. Sdq im Alten Testament. Eine traditionsgeschichtliche Untersuchung, 1953.

insights on SDK, many of which were built upon the earlier investigations of Cremer and Fahlgren and especially upon Pedersen's conception of the force, vitality, and blessing that flowed from God to Israel through her religious institutions. To determine the Sitz im Leben of SDK, Koch investigated the circle of traditions in the Old Testament in which the root is found. He observed that SDK is neither an attribute nor a mere relationship, but a special reality (Wesen) and sphere (Begriff)¹. Impressed by the frequent connection of SDK with Yahweh's appearance in theophanies, Koch assembled an imposing number of passages, especially from the Psalter, which linked SDK, directly or indirectly, to the theophany of Yahweh in the Autumn Festival (Herbstfest)². In this festival, Yahweh's SDK was manifested as Heilstat and Heilsgabe; it was the presence of his act of creation and was conveyed to the people as a 'sphere'. This creative sphere, which made possible life in its fulness, possessed a three-fold extension³: (1) it gave man the capacity to do good (i.e., his sense of morality); (2) it provided for man's welfare and fruitfulness; (3) it afforded man protection from his enemies and assured him victory in battle.

The annual repetition of creation by Yahweh was central in the activities of the cult⁴ of the Autumn Festival. According to Koch, SDK had a particular connection to this creation tradition which could be traced to Canaanite roots. The SDK-tradition was thus absorbed into the Israelite traditions about the same time as the creation tradition, possibly immediately following the Conquest⁵.

The Heilsgabe of Yahweh was given in the Autumn Festival only when certain conditions had been met by the worshipper. When an Israelite sought out the cultic place, he was questioned by the priest about his SDK. The receiving of Yahweh's Heilsgabe was contingent upon not only trust in him but also perfect righteousness. Hence, the Heilsgabe involved a judging activity; and it was Yahweh who was the supreme judge. Koch understood

1. Koch, op. cit., pp. 13-15.

2. Koch, op. cit., p. 29, suggested that SDK might also be linked with the Passover since a theophany also occurred there.

3. Ibid., pp. 41-53.

4. Vriezen, op. cit., p. 52, holds a similar position.

5. Koch, op. cit., p. 64.

Yahweh's judgment to be entirely positive in the sense that it helped and set right. Even when judgment was punitive it was merely the means to achieving holiness in the unrighteous. Nowhere in the Old Testament did either divine or human SDK aim at punishing the evildoer; it only separated him from the community¹.

In addition to being mediated to man in the cult, SDK was also experienced through the Word and the commandments. Koch noted that outside the cult man was usually the subject of SDK and that SDK was something which he sought to attain in his daily life. Hebrew man saw SDK at stake whenever a lawsuit arose and, whether as judge or witness, sought to help the innocent party to SDK. SDK was realized not only in courts of law, but in other areas of life--through the faithfulness of a wife to her husband, through honesty, through the care of the poor, through fair business dealings, and through fulfilling cultic obligations².

The same interest in the Sitz im Leben of SDK is manifest in the work of G. von Rad³. He rejected the definitions of SDK advanced by Kautzsch and Pedersen as lacking support from the Old Testament, accused Quell and Eichrodt of being too influenced by modern forensic concepts of righteousness, and credited Cremer with having found the true meaning of SDK⁴. For von Rad, SDK is the 'highest value in life':

It is the standard not only for man's relationship to God, but also for his relationships to his fellows...even the standard for man's relationship to the animals and to his natural environment.⁵

Man participated in many relationships, but the most important is that with Yahweh, which he maintained in the cult. Von Rad endorsed Koch's interpretation of SDK in spacial terms, as 'a power-charged sphere beneficial to man', but admitted the difficulty in such an interpretation since the

spacial and material idea of SDK is so strange to us that for the most part we can no longer establish for certain where it passes over, as of course it sometimes did, to really metaphorical language⁶.

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1. Koch, op. cit., p. 64.
 2. Ibid, pp. 73-101.
 3. Old Testament Theology, 1962, I, pp. 370-383.
 4. Ibid, pp. 370-371, 376.
 5. Ibid, p. 370.
 6. Ibid, p. 376.

Moreover, the SDK bestowed on Israel by Yahweh was always a saving gift from which all punitive judgment was absent.¹

Perhaps von Rad's chief contribution to the study of SDK lies in his work of exegesis. He maintained that the question of righteousness was no less the question of how Israel and the individual conceived of themselves before Yahweh. In order to throw light on this question von Rad studied, from a form-critical approach, Ps. 15 and 24, Ez. 18:5-9, and Gen. 15:6, delineating in each instance the Sitz im Leben of SDK.² In these studies he demonstrated the importance of the cultic setting of SDK.

The most recent large-scale study of the meaning of SDK has been done by E. Achtemeier³. She admittedly adopted the Cremer-Fahlgren definition of SDK as the starting point of her study and then sought to determine whether this definition could be sustained by exegesis of the main SDK-passages in the Old Testament. Her conclusions are basically in agreement with the Cremer-Fahlgren definition. SDK meant the fulfilling of demands that emerged from a communal relationship⁴ and this definition was constant throughout the Old Testament.

Man, according to Achtemeier, fulfilled the various relationships in which he stood and was thus righteous only by exercising his faith⁵. Yahweh's righteousness consisted in his fulfilling the covenant with Israel

1. Von Rad, op. cit., p. 377: 'No references to the concept of a punitive הַקָּרָב can be adduced--that would be a contradictio in adiecto'.

2. Ibid, pp. 377-379. See further von Rad's 'Gerechtigkeit' und "Leben" in der Kultsprache der Psalmen', Bertholet Festschrift, 1950, pp. 418-426; 'Die Anrechnung des Glaubens zur Gerechtigkeit', TLZ, LXXVI(1951)130-131.

3. The Gospel of Righteousness; A Study of the Meaning of Sdq and its Derivatives in the Old Testament, 1959.

4. In an article that provides a convenient summary of her dissertation, Achtemeier in 'Righteousness in the Old Testament', IDB, 1962, pp. 80-85, describes a righteous man in three ways: (a) one who fulfills the demands of a relationship; (b) one who has his rights taken away from him in such a relationship; (c) one who has righteousness imputed to him.

5. The Gospel of Righteousness, pp. 112ff; 124ff; 136ff; 223.

by bringing her salvation. His righteousness was always redemptive in character and could never be equated with his judgment upon evil¹.

By way of summary, we may note that three principal ways of defining SDK have emerged in the past century. The first definition is that of 'conformity to a norm', originally suggested by Diestel and later given its definitive statement by Kautzsch. Defining SDK as 'fulfilling the demands of a relationship' is the second definition, initially advanced by Cremer and later confirmed by Fahlgren. Finally, Pedersen defined SDK as the 'health of the soul'. Of these three definitions, the first two gained wide recognition; Pedersen's definition was almost completely absorbed into that of Fahlgren and thereafter asserted influence only indirectly.

1. Achtemeier, The Gospel of Righteousness, pp. 173ff, 223.

CHAPTER II

LINGUISTIC CONSIDERATIONSA. Etymology

SDK occurs in almost all of the Semitic languages¹. In the southern group of languages it is found in Ethiopic in the form of sadqa and means 'to be just' or 'righteous' or 'to have a just cause'. In Saho sadak means 'to be true' or 'to be clear'. In Sabean פִּיִּי usually denotes 'excellent', although the verb may also mean 'to favour or endow (one with something)'. The adjective appears in the epitaph of a king and probably signifies 'just'.

The verb is also present in Old South Arabic with the meaning 'to be just'². It may further refer to 'one's rights' or to 'what one deserves'³. SDK quite often occurs in combination with proper names in South Arabic⁴.

It has been Arabic, however, which has most occupied scholars in connection with this root, perhaps because Arabic was thought to be closer than other Semitic languages to a 'proto-Semitic' language. The Arabic word most often associated with the Hebrew SDK is صدق and lexicographers generally agree that its basic meaning is 'to speak the truth'. The wide range of usage expressed in this single Arabic word is quite instructive and warrants some elaboration. This word designates the agreement of what is said with what is conceived in the mind as well as the correspondence of that said to what actually happened. Accordingly, the adjective describes those who relate correct information or report a narration accurately. It denotes the giving out of good advice with sincerity and

1. The information presented in this chapter has been primarily obtained from the standard lexicons and dictionaries of the Semitic languages under discussion. In addition to references cited below, the following sources are acknowledged: Lane, Arabic-English Lexicon, 1872; Hava, Arabic-English Dictionary, 1899; Leslau, Ethiopic and South Arabic Contributions to the Hebrew Lexicon, 1958; Smith, A Compendious Syriac Dictionary, 1903; Brockelmann, Lexicon Syriacum, 1928.

2. Rosenthal, 'Sedaka, Charity', HUCA, XXIII(1950-1951)418, however, holds that SDK often leads away from the meaning of justice in South Arabic.

3. Cook in Smith's The Religion of the Semites, p. 632n, attests a derivative with the meaning of 'obligatory or due', probably used in connection with temple offerings.

4. Rosenthal, op. cit., pp. 418-419, lists such names.

brotherly affection. This same word is used of eyes and ears that faithfully perform their functions. Moreover, it characterizes those who engage in battle earnestly, boldly and firmly, laying aside all false show of bravery and pretense, and who, therefore, fulfill their duty and prove trustworthy. In a similar way the fulfilling of a covenant with God is described by it. It is also used to designate an animal that flees in desperation without turning back. Even the association of true and sincere friends is portrayed by it. Further, the idea of giving enters into the use of this Arabic word in some instances¹. It may indicate the giving of alms to the poor for the sake of God (i.e., with the desire of obtaining a recompense from God). It is also used of a dowry that is given by a man to a woman for her favors².

Many scholars have held that behind these general meanings lay a physical meaning, and the attempts to discover it have occasioned much debate. Most of the discussion has concerned the meaning of the obscure Arabic expression ruhm sadk. The question is whether this phrase referred to a straight lance or a trusty or durable lance. Or, to take another example, when sadk described a knotted reed, did it indicate the straight sections of the reed or the hardness of its knot? The interpretation of 'straightness' as the primary physical meaning was maintained by Diestel³, Ortloph⁴, Gesenius⁵, Nöldeke⁶, Girdlestone⁷, Kautzsch⁸, G.A. Smith⁹, Cremer¹⁰, Fuchs¹¹,

1. Rosenthal, *op. cit.*, p. 420, argues for the pre-Islamic occurrence of the verb in the meaning of 'to give'. See also Nöldeke's review of W.R. Smith's Kinship and Marriage in Early Arabia, ZDMG, XL(1886)154.

2. Skinner, 'Righteousness', HDB, IV(1902)274, interprets the sadak, the 'marriage gift from husband to wife', as being originally a pledge of friendship.

3. 'Die Idee der Gerechtigkeit', JDT, V(1860)174.

4. 'Über den Begriff von פָּדָה und den wurzelverwandten Wörtern im zweiten Theile des Propheten Jesaja', Zeitschrift für die gesammte lutherische Theologie und Kirche, 1860, p. 401.

5. Hebrew and Chaldee Lexicon of the Old Testament Scriptures, 1884, p. DCCII.

6. Fünf Mo'allaqāt, II, p. 40.

7. Synonyms of the Old Testament, 1897, p. 101.

8. Die Derivate des Stammes tsdq im alttestament Sprachgebrauch, pp. 57ff.

9. The Book of Isaiah, 1927, II, p. 215n.

10. Biblisch-theologisches Wörterbuch, 1889, p. 273.

11. 'Das alttestamentliche Begriffsverhältnis von Gerechtigkeit (šedeq) und Gnade (chesed) in Profetie und Dichtung', Chuw, III(1927)102.

and Snaith¹, while Wellhausen², Ryssel³, and Skinner⁴ took the position that 'hardness' was intended. Delitzsch⁵ claimed that the earliest meaning was both 'straightness' and 'firmness', but König⁶ and Gordon⁷ argued for the meaning 'congruent'. Finally, H.P. Smith⁸ ventured the suggestion that the meaning of 'normal' was behind 'a right sort of lance'. But Kautzsch⁹, even though he took a position in the argument, made clear the ultimate impossibility of deciding between these meanings or of ever arriving at an original physical meaning.

In the northern group of languages SDK is widely attested. In Ugaritic the root means 'right' or 'lawful' (32:5; Krt. 1:12). Krt. 1:12 is the best example of this meaning:

krt htkn rš krt
 grdš mknt' 'att
 sdkh lypk mtrht
 yšrh 'att trš
 wtb't t'ar 'u[m]

There has been no uniformity of translation of this passage, and, for this reason, interpretations have greatly varied. As early as 1937 Gaster¹⁰ held sdk and yšr to be two hypostases; but this view was contested in 1941 by Pedersen¹¹, who argued that these words denoted qualities of Krt. Yet another understanding was set forth by Albright¹² in his translation of this

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1. Distinctive Ideas of the Old Testament, 1944, pp. 72-73. Snaith supports his position by referring to the Arabic antonym of SDK, RS', which he takes to mean 'to be loose, slack' in the sense of 'not being straight'. On this point, see Delitzsch, Biblical Commentary on the Psalms, 1887, I, p. 110n.
 2. Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen, 1893, p. 434.
 3. Synonyme des Wahren und Guten in den semitischen Sprachen, 1872.
 4. Op. cit., p. 274. Though skeptical about the whole question, Skinner assumes that 'hardness' was behind the ethical idea of 'trustworthiness' and prefers 'a trusty lance'.
 5. Op. cit., I, p. 110, n. 1.
 6. Hebräisches und Aramäisches Wörterbuch zum Alten Testament, 1910, p. 362.
 7. 'Righteousness', ERE, X(1918)780.
 8. 'P 7 3 and its Derivatives', Presbyterian Review, III(1882)167-168.
 9. Op. cit., p. 59.
 10. 'Notes on Ras Shamra Texts', OLZ, XL(1937)col. 672.
 11. 'Die Krt-Legende', Berytus, V(1941)61ff.
 12. 'Was the Patriarch Terah a Canaanite Moon-God?', BASOR, LXXI(1938)38.

passage:

Take possession, O Krt, of the citadel
 which is the abode of a woman
 whose rectitude truly befits a spouse,
 whose virtue (befits) a wedded wife!

The translation which seems to have gained the most acceptance is the one offered by Gordon¹:

Destroyed is the house of the [k]ing
Who had seven [b]rothers
Eight sons of one mother.
Krt, our scion, is impoverished
Krt despoiled of a place.
His rightful wife he could not get
Nor his proper spouse.²

The root also occurs in a number of Ugaritic personal names³: sdqm (147:21; 321:II:6); sdqn (64:27; 323:III:8,10; 333:4; the Seal Inscription; this name is modified in 144:4,6,7 to stqn); bn sdqil (321:III:4); and sdqšlm⁴ (119:23; 142:4; 300:28). The last two names are noteworthy in that they show that SDK was associated with Ugaritic deities. Sdqil means 'Il (god) is righteous' and sdqšlm means 'šlm⁵ is righteousness'. According to Gordon⁶ and Koehler⁷, SDK is also found in Amorite names, an example being am-mi-za-du-ga⁸.

The question of whether SDK in Canaanite and proto-Aramaic names is used nominally or verbally has been discussed by M. Noth⁹, but with the out-

1. Ugaritic Literature, p. 67.

2. Cf. the translation of Engnell, Studies in Divine Kingship, p. 149:

Fallen is "our Father", broken Kārit.
 The "castle" is the abode of a woman.
 His "right". The bride performs,
 his "righteousness" the spouse,
 yea, the acolyte the "mother's" revenge.

Gray, The Legacy of Canaan, pp. 94ff, translates sdk by 'legitimate'.

3. Gordon, Ugaritic Manual, p. 315; Aistleitner, Wörterbuch der ugaritischen Sprache, pp. 264-265.

4. This also appears as stqšlm; cf. Virolleaud, CRAIBL, 1952, p. 231, n.2.

5. This is the name of a Ugaritic god.

6. Ugaritic Manual, p. 315.

7. Lexicon in Veteris Testamenti libros, 1958, p. 794.

8. This spelling is by Gordon, but Koehler differs slightly: am-mi-za-d-qa. Cf. ANET, pp. 104, 105, 271.

9. Die israelitischen Personennamen, 1928.

come of few defensible conclusions. He did observe, however, that in personal names SDK expresses 'trust in'¹ or 'thanks to'² the Godhead on the basis of his revelation of himself as 'righteous' or 'helping'.

SDK also occurs as an adjective in Phoenician with the meaning 'just' or 'right'. The Tell el Amarna letters contain a noun meaning 'right' (287:32)³ and an adjective, saduk (a gloss), which means, according to BDB⁴, 'innocent', although it has been interpreted as 'loyal'⁵. The well-known Phoenician expression 𐤍 𐤓 𐤕 𐤓 𐤕 probably denotes a 'legitimate prince'⁶.

The Aramaic verb denotes 'to be just or right'⁷. The noun, 𐤍 𐤓 𐤕 𐤓, has the meaning of 'righteousness', 'justice', and 'loyalty'. The noun may also designate donations and acts of charity or pity⁸.

In Nabatean inscriptions the adjective means 'authorized'. Not infrequently it is used as a technical term which designates those who have a right to a sepulchre at death⁹. In this sense it probably means 'legitimate' or 'most entitled (by birth)'¹⁰. The Palmyrene adjective 𐤎 𐤓 𐤕 𐤓 is equated to εὐσεβής (=godly, pious?).

In Syriac the verb ܘܢܝܢ means 'to be right' or 'suitable' as well as 'to be due' or 'perfect'. When the first of these meanings applies to

1. Noth, op. cit., p. 162.

2. Ibid., p. 189.

3. Cf. Knudtzon, Die El-Amarna-Tafeln, 1915, I.

4. P. 841.

5. S.A. Cook, 'Chronicle', JTS, IX(1908)632, n.1, observes that in the Amarna tablets, where sin means disloyalty, the king of Jerusalem (probably Abdi-Khiba), when he protests that he is saduk to Pharaoh, 'his Sun (god)', is pleading his 'loyalty'.

6. Cook in Smith's Religion of the Semites, p. 660.

7. Brockelmann, Grundriss der vergleichenden Grammatik der semitischen Sprachen, 1961, I, p. 166.

8. Dan. 4:24(27). Cf. Bentzen, Daniel, 1952, p. 36; Moore, Judaism, 1927, II, pp. 162-179; Volz, Die Eschatologie der jüdischen Gemeinde im neutestamentlichen Zeitalter, 1934, pp. 79ff.

9. It is not clear whether the deceased person's claim for such burial rights rested on his person and place in the community or on the fact that he was a 'near kin'. See Cook in Smith's Religion of the Semites, pp. 559ff.

10. Rosenthal, op. cit., p. 420; J. Cantineau, Le Nabatéen, 1930-1932, II, p. 139.

persons, it especially carries the meaning 'to justify' or 'to give a sentence in behalf of someone'. The noun designates a 'righteous act', a 'right law' or, like its Aramaic equivalent, 'the act of giving alms', constituting that which is due to God or neighbor. Generally speaking, the Syriac repeats the Hebrew and Aramaic with less fulness.

The following conclusions can be deduced from the foregoing discussion of SDK in Semitic languages other than Hebrew:

1. The root manifests a wide range of meanings, some of which seem so different that no connection between them is apparent¹.

2. Almost all of the meanings of SDK that are found in the various Semitic languages can be found in the Old Testament itself. There may be a few exceptions, such as the Sahidic 'to be clear', but only a few.

3. No 'primary' meaning of SDK can be discovered. Some meanings, such as 'to be right', are widespread in the family of Semitic languages, but there is absolutely no way of determining the priority of such ideas over similar ones. It is equally impossible to ascribe an original physical meaning to the root SDK. In fact, it is by no means certain that there ever existed a single physical meaning behind the diversified meanings that have been mentioned. Even if the original usage could be traced to the Arabic ruhm sadk there would still remain the problem of determining the precise meaning of the expression, and then demonstrating its relationship to the whole range of meanings embraced by SDK. It is probably true that the original meaning of the root is 'irretrievably lost'².

4. Finally, etymology is of little value in illuminating the Old Testament meaning of SDK³. Indeed, most all of the uses of SDK in Semitic languages are present in the Old Testament and often in a more understandable context. The fact that parallels to the use of SDK are found outside the Old Testament is a good example of the interrelationships which existed between Semitic languages, but serves very little purpose for the present investigation.

1. For example, 'innocent' and 'alms-giving'.

2. Eichrodt, Theology of the Old Testament, 1961, I, p. 240.

3. The practice in some contemporary Biblical studies of ascribing to a word that occurs in the Bible the meaning that it held at an earlier time in history has been forcefully called into question by J. Barr, The Semantics of Biblical Language, pp. 107-160. Barr has possibly overstated his case in his sharp distinction between etymology and semantics; cf. B. Child's review of Barr's book in JBL, LXXX(1961)374-377.

B. Septuagint

Before examining the linguistic data gleaned from the Septuagint, we may set forth a few general observations about the Septuagint as a whole. The Septuagint is not one version but a series of versions which were produced by various translators in different periods in history. Hence, it is throughout uneven, there being no evidence of any attempt having been made to revise the whole to a uniform standard. Indeed, apart from the Pentateuch, there probably never existed a standard Jewish text of the Greek Old Testament¹. It is not surprising, then, that the quality of the translations varies with each book of the Old Testament, as H.B. Swete has stated:

The Pentateuch is on the whole a close and serviceable translation; the Psalms and more especially the Book of Isaiah shew obvious signs of incompetence. The translator of Job was perhaps more familiar with Greek pagan literature than with Semitic poetry; the translator of Daniel indulges at times in a Midrashic paraphrase. The version of Judges which appears in our oldest Greek uncial M.S. has been suspected by a recent critic² of being a work of the 4th century A.D.; the Greek Ecclesiastes savours of the school of Aquila³.

It is not uncommon to find in the Septuagint that a Hebrew word is translated by Greek words which appear to be substitutes for it rather than its exact equivalent⁴. In working with such cases, should the Greek word

1. Cf. A. Bentzen, Introduction to the Old Testament, 1961, I, p. 83.

2. In a footnote, Swete identified the critic as G.F. Moore, Judges, p. xlvi.

3. An Introduction to the Old Testament in Greek, 1914, pp. 315-316, While the essence of Swete's statement is true and serves to confirm our point, some of his detailed statements may be questioned as to their correctness. Concerning Swete's assertion about the book of Job, it is well to remember that the difference between the language of the Septuagint and that of Hellenistic Diaspora Jews was much greater than has been recognized in times past; cf. F. Büchsel, 'Die griechische Sprache der Juden in der Zeit der Septuaginta und des Neuen Testaments', ZAW, LX(1944)132ff; G. Gerleman, Studies in the Septuagint, I, Book of Job, 1946, p. 5. Again, Swete's statement that 'the Greek Ecclesiastes savours of the school of Aquila' must be at least modified in light of recent studies; cf. D. Barthélemy, Les Devanciers d'Aquila, 1963, especially pp. 32ff.

4. Some alterations were inevitable because of the character of the Greek language and the lack of lexical and grammatical knowledge of Hebrew. At times literal equivalents were deliberately avoided to prevent theological misunderstanding or to render intelligible the Old Testament for Egyptian and Alexandrian readers. Cf. Würthwein, The Text of the Old Testament, pp. 48ff.

as it stands in the Septuagint be translated without any reference to the range of meaning denoted in the Hebrew word? A. Deissmann advocated this solution, arguing that

the meaning of a Septuagint word cannot be deduced from the original which it translates or replaces, but only from other remains of the Greek language, especially from those Egyptian sources that have lately flowed so abundantly¹.

An alternative approach to that propounded by Deissmann is to translate the Greek word in the Septuagint in the light of the Hebrew word which it endeavors to represent. This approach has the advantage that it takes seriously the honest intentions of the Septuagint translators, which were undoubtedly to render as best they could the meaning of the Hebrew word as they understood it into the Greek language. This means that to translate is to interpret. It further means that translators of the Septuagint can receive help in understanding it by consulting the Hebrew words (in context) which the Greek words translate or replace. To be sure, all translations, as Deissmann recognized², imply some alteration of the original³, but this is not enough grounds for treating the translation as though it bears little resemblance to the original. The fact is that a translation can be achieved without imposing a 'seriously misleading impression'⁴.

It is to be questioned whether Deissmann's approach can actually be accomplished, for 'the Septuagint, taken as a purely Greek work, is sometimes difficult or impossible to understand'⁵. If one followed Deissmann, the most that could be hoped for would be to arrive at the meaning which later readers attached to the Greek. While such knowledge is valuable, it cannot constitute the only goal of Septuagint research for the Old Testament scholar. The main aim of all such investigations must always be to clarify

1. Philology of the Greek Bible, 1908, p. 89.

2. Loc. cit.

3. Gerleman, op. cit., p. 5: 'It is obvious that the language in a translation must differ in several respects from that of an original work. The translation, linguistically and stylistically, will be the product of two factors: the language of the original and of the translator'.

4. Barr, op. cit., p. 81.

5. R. Ottley, A Handbook to the Septuagint, 1920, p. 172.

the meaning of the Old Testament itself. This goal can be realized only by seeing the Septuagint as a translation and interpretation and by placing it in the light of that which it seeks to translate and interpret--the Old Testament.

With these considerations in mind, we note the following observations concerning the translation of the Hebrew SDK into Greek¹:

1. In the majority of cases the Hebrew root is represented in the Greek by the δικαίος group of words². But the Septuagint translators employed also a sufficiently large number of other words in rendering SDK into Greek to demonstrate beyond doubt their awareness of the great diversity of meaning denoted by the Hebrew root.

2. The Septuagint translators recognized no essential difference between the noun masculine, דִּקְיָא, and the noun feminine, דִּקְיָא. This is evident from the fact that these two Hebrew words often found expression in the same Greek word, δικαιοσύνη³.

3. The translation of דִּקְיָא and דִּקְיָא into Greek reveals that the translators were cognizant of at least three general ranges of meaning for these words:

a. The juristic or forensic meaning⁴, a fact demonstrated by the use of κρίσις, κρίμα, and δικαίωμα.

b. 'Pity', 'mercy', or 'compassion', that is, the exceeding of strict justice⁵, a meaning given the Hebrew nouns in eleven instances, as

1. In order to understand these observations, Appendices A, B, C, and D should be consulted.

2. It may be noted, however, that δική is surprisingly not used for SDK and only once for דִּקְיָא. It is used nine times for דִּקְיָא.

3. This Greek word is employed for דִּקְיָא 78 times and for דִּקְיָא 130 times. It is, therefore, questionable whether the distinction between the masculine and feminine forms of the noun drawn by Procksch, Fuchs, and others can be maintained.

4. Cf. H.J. Schoeps, Paul: The Theology of the Apostle in the Light of Jewish Religious History, 1961, p. 28.

5. Cf. Skinner, 'Righteousness', HDB, IV(1902)274 and Snaith, Distinctive Ideas, p. 163. It may be said in passing that the presence of the idea of 'benevolence' in the Septuagint by no means proves conclusively that SDK was used in the same way in the Old Testament. As already shown, it is quite conceivable that the Septuagint translators could have intentionally or unintentionally altered the meaning of the MT. On the other hand, this meaning may be a valid development of the Hebrew root and cannot be dismissed. Obviously the idea of 'benevolence' did not arbitrarily attach itself to the Greek words concerned. It is surprising that δικαιοσύνη is used for דִּקְיָא only eight times. Cf. Rosenthal, 'Sedaka, Charity', HUCA, XXIII(1950-1951)411ff.

shown by the Greek words ἑλεημοσύνη and ἔλεος .

c. The meaning of 'joy' and 'gladness', εὐφροσύνη , is used by the translators to represent יְרֵאָה in Isa. 61:10.

4. The Septuagint never translates SDK by any word that can mean 'salvation'. This is interesting in view of the common assertion that SDK is practically identical with 'salvation' in Deutero-Isaiah.

5. By using εὐσεβής and πιστός for יְרֵאָה and ἀμεμπτος and καθαρὸς εἶναι for יָשָׁר , the translators acknowledged the religious-ethical use of the Hebrew root.

The Septuagint, then, adds little, if any, to the knowledge we have of SDK from the Old Testament; it merely reflects the same semantic range already present in the Old Testament words.¹ Therefore, to look to the Septuagint for either a basic meaning or unifying principle underlying the various uses of SDK in the Old Testament, as has often been done in studies concerned with the etymology of the root, is to look in vain. Certainly the Septuagint affords us some insights into the problems relating to SDK and serves in a limited way to check proposed solutions to those problems; but its most important contribution will lie beyond this in the area of exegesis and, more especially, in the work of textual criticism.

1. Useful surveys of the Septuagint translation of SDK can be found in C.H. Dodd, The Bible and the Greeks, 1954, pp. 42-57 and G. Quell in TWNT, 1957, II, pp. 176-177; 187; 197-198 (ET: Righteousness (Bible Key Words), 1959, pp. 16-17).

CHAPTER III

USAGE IN THE OLD TESTAMENT

A. Introduction

The purpose of this chapter is to examine the overall distribution of SDK in the Old Testament and to indicate its general range of meanings in order that we may see something of the larger context to which the root in the Psalter belongs. Of necessity this chapter must take the form of a survey and it pretends in no way to cover all of the occurrences of SDK in the Old Testament or to explain every single meaning which the root assumes. On the contrary, only the broad ranges of meanings and passages representative of them are taken into account and then in the most cursory manner. No attempt is made to deal with the Psalter at this point. Passages which are brought under discussion in connection with the exegesis of psalms in later parts of this thesis are often omitted here¹, and this applies especially to the important work of Deutero-Isaiah, which is given special attention in one of the excurses.

B. The Distribution of SDK

SDK occurs 520 times in the Old Testament, of which ṣedeḳ and ṣedāḳâ appear 274 times, ṣaddīḳ, 206 times, and ṣādaḳ, 40 times. Ṣedeḳ, the noun masculine, is found 117 times while ṣedāḳâ, the noun feminine, occurs 157 times. These forms are unevenly distributed throughout the Old Testament. The noun occurs most often in the Psalter², then in Isaiah³, Proverbs⁴, and Ezekiel⁵. It appears less often in Jeremiah⁶ and Job⁷. Of the total 274 occurrences of

1. We also omit a consideration of SDK as applied to inanimate things since this particular use of the root is an exception to its general usage, which is always in terms of personal relationships. A discussion of SDK and inanimate things can be found in our treatment of the Psalter and the meaning set forth there is equally applicable to other such uses in the Old Testament.

2. 84 times.
3. 61 times.
4. 26 times.
5. 21 times.
6. 14 times.
7. 11 times.

the noun, only 20 of these are in the Pentateuch as opposed to about 110 occurrences in the prophets and 144 occurrences in the Psalter and Isaiah. The masculine noun shows a distinct preference for associations with Yahweh¹. The feminine noun occurs occasionally in plural forms².

Over one-half of the total 206 occurrences of the adjective appear in Proverbs and the Psalter. Most frequently found in Proverbs³, the adjective is also heavily concentrated in the Psalter⁴ and occurs with less regularity in the prophets⁵, the Pentateuch⁶, and the rest of the Old Testament⁷. Like the noun, there is a marked absence of the adjective in earlier literature. It is used only of persons⁸, except in Dt. 4:8 where it refers to Yahweh's statutes and judgments⁹.

The verb occurs only 40 times in the Old Testament, a fact which has led some scholars¹⁰ to conclude that it is a denominative verb. It is most prevalent in Job¹¹, followed by Isaiah¹², the Psalter¹³, and Ezekiel¹⁴. It is found in the whole of the Pentateuch only 4 times as over against 12 times in the prophets and 24 times elsewhere in the Old Testament. Over one-half of these occurrences are in the qal¹⁵ and a substantial number in the hiphil¹⁶. The verb is used of persons, except in Ps. 19:10, where it refers to God's judgments, and in Dan. 8:14, where it is used of the sanctuary.

1. Yet 'sedek Yahweh' never occurs and 'sidkôth Yahweh' is not found often in the Old Testament.

2. 15 times.

3. 66 times.

4. 52 times.

5. 44 times.

6. 17 times.

7. 27 times.

8. But never of a feminine person, which Kautzsch, Die Derivate, pp. 26-27, thinks is due to its basic forensic meaning and the fact that women had no legal status.

9. Kautzsch, op. cit., p. 25, holds that Isa. 41:26 may also be an exception.

10. Cf. Addis in EB, IV(1903)4102; Siegfried & Stade, Hebräisches Wörterbuch zum A.T., p. 615; H. P. Smith in Presbyterian Review, III(1882)166.

11. 17 times.

12. 6 times.

13. 4 times.

14. 3 times.

15. 22 times.

16. 12 times.

Taken as a whole, without regard for its separate parts of speech, SDK is most heavily concentrated in the Psalter¹, followed by Proverbs², Isaiah³, Ezekiel⁴, and Job⁵.

C. The SDK of Yahweh

There is in the oldest literature of ancient Israel a remarkable absence of reference to the SDK of Yahweh, possibly the only exception being Jg. 5:11. If SDK was not commonly associated with Yahweh in early Israel, this situation radically changed with the eighth century prophets and the SDK of Yahweh emerged as one of the central theological concepts of Hebrew religion. Yahweh is supremely the righteous God⁶ and his righteousness denotes not a personal attribute⁷, but the fulfillment of the intimate relationship which he has with his people. It is because SDK always concerns a relationship that we hear of Yahweh 'exercising' šedākā in the earth (Jer. 9:23), 'magnifying' his tōrah for the sake of his šedeq (Isa. 42:21)⁸, and 'establishing' šedākā in Israel (Jer. 23:6-33:16).

1. 140 times.

2. 93 times.

3. 81 times.

4. 39 times.

5. 35 times.

6. Dt. 32:4; II Chr. 12:6; Ezer. 9:15; Neh. 9:8; Job 34:17; Jer. 12:1; Lam. 1:8; Zeph. 3:5.

7. Cf. Nötscher, Die Gerechtigkeit Gottes bei den vorexilischen Propheten, p. 5.

8. No important difference can be distinguished between the masculine and feminine uses of the noun in the Old Testament. Cf. G.A. Smith, Isaiah, II, 1889, pp. 229-230; Kautzsch, op. cit., p. 52; Nötscher, op. cit., p. 4; Snaith, Distinctive Ideas, p. 72. J. Becker, Das Heil Gottes, 1964, has shown that no distinction between šedeq and šedākā was made in the Qumran texts. A number of scholars, however, have seen distinctions. Jacob, Theology, p. 98, holds that the masculine noun depicts the norm of Yahweh's actions as judge while the visible manifestations of that norm are set forth in the feminine noun. G.A.F. Knight, Theology, p. 245, suggests that šedeq applies to the divine right which establishes salvation and the human order which is an element of it is expressed by šedākā. Cf. further Skinner, Isaiah, p. 67; Procksch, 'Die hebräische Wurzel der Theologie', Christentum und Wissenschaft, II(1926)454; Fuchs, 'Das alttestamentliche Begriffsverhältnis von Gerechtigkeit (šedeq) und Gnade (chesed) in Profetie und Dichtung', Christentum und Wissenschaft, III(1927)101ff.

1. A Covenant Concept

Throughout the Old Testament there is an especially close connection between the SDK of Yahweh and his covenant with Israel¹. A passage like Neh. 9:7-8 makes this quite clear:

Thou art Yahweh, the God who didst choose Abram and brought him forth out of Ur of the Chaldees and gave him the name of Abraham; and thou didst find his heart faithful before thee, and didst make with him the covenant to give to his descendants the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Jebusite, and the Gergashite; and thou hast fulfilled thy promise, for thou art righteous (P ' 7 5).

Yahweh is thus held to be righteous because he fulfilled his covenant promise with Israel.

The association of Yahweh's SDK with his covenant is particularly the work of Deutero-Isaiah. Throughout the prophet's message is the striking emphasis that Yahweh has acted in righteousness towards his people because of his covenant commitment to them. In Isa. 42:6 we read:

I, Yahweh, have called you in righteousness (P 7 5 3),
I have taken you by the hand and kept you;
I have given you as a covenant to the people,
a light to the nations.

Yahweh not only called Israel in righteousness to live in covenant fellowship with him but he also commissioned Israel to enlarge his covenant boundaries to include eventually all men. Thus Yahweh's SDK is again related to his covenant.

In addition to the passages which have been mentioned, Yahweh's SDK is understood as a covenant-fulfilling concept in a large number of other passages in the Old Testament². That this is a correct interpretation of the SDK of Yahweh is given further confirmation by a group of words which are opposites of righteousness, words which describe sin and which can be fully

1. Contra Skinner, 'Righteousness', HDB, IV(1902)280, but see Kautzsch, op. cit., p. 35; Burney, Judges, p. 67; Fahlgren, Sédākā im A.T., p. 79.

2. E.g., Isa. 41:1-42:4; 42:5-17; 44:24-45:13; 51:1-16; Hos. 2:16-23; Mic. 6:5; 7:9.

comprehended only as expressions of covenant-violations¹.

2. A Saving Action

The most basic meaning of the SDK of Yahweh in the Old Testament is that of his saving action in history. Jg. 5:11, the oldest SDK-passage in the Biblical literature, strikes this note at the outset of Israel's history:

To the sound of musicians² at the watering places,
there they repeat the righteous acts (ר'פ'ג'ז)³
of Yahweh, the righteous acts (ר'פ'ג'ז) of his
peasantry in Israel.

The righteous acts which Israel here rehearses are those acts of victory which Yahweh gave his people against national enemies⁴.

Similarly, Samuel addresses Israel concerning the saving action of Yahweh⁵:

Now, therefore, stand still, that I may reason with
you before Yahweh concerning all the righteous acts
(ר'פ'ג'ז - ל'ז) of Yahweh which he did for you and
for your fathers.

In context, the righteous acts which Samuel alludes to include the great Exodus deliverance of Israel from Egypt as well as the deliverances which Yahweh wrought in her behalf during the subsequent years in the promise land.

Again, this view of SDK is seen in Zechariah's picture of the age of God's salvation, an age filled with blessing for Jerusalem and her inhabitants⁶:

Behold, I will save my people from the east country;
and I will bring them to dwell in the midst of Jeru-
salem; and they shall be my people and I will be their
God, in faithfulness and in righteousness (ר'פ'ג'ז).

1. For example, peša' (Isa. 1:2, 5, 20; 43:27; 58:1; Mic. 1:5; 3:8); reša' (Dt. 9:27; Job 35:8; Ezek. 3:19; 33:12); hētē' (Dt. 15:9; 19:15; 24:16; II Kg. 10:29); 'āwôn (II Sam. 7:14; 19:20; Isa. 5:18; 50:1; Jer. 5:23; 11:10; 16:10; Hos. 4:8); 'awel (Lev. 19:15, 35; Dt. 25:16; Job 34:32; Ez. 18:24, 25, 26); nēbālā (Jos. 7:15; Jg. 19:23; 20:6, 10; II Sam. 3:33; 13:12).

2. The AV assumes that ר'פ'ג'ז comes from the same Hebrew root as פ'ג' and renders, 'They that are delivered from the noise of archers'. See, however, the LXX. Cf. further Schofield, Judges, p. 308.

3. The RSV renders 'triumphs'.

4. G.A. Cooke, The History and Song of Deborah, p. 18, suggests that this was the first time that Israel acted in a national capacity.

5. I Sam. 12:6.

6. Zech. 8:7-8.

From beginning to end the Old Testament conception of the SDK of Yahweh is a saving one. In his righteousness, Yahweh delivered not only a remnant within Israel (Ezr. 9:15) but the whole people (Isa. 24:16; 56:1; 59:16ff; Dan. 9:16; 46:13). His sedek is Israel's habitation from her enemies (Jer. 50:7) and when she is oppressed by foes, it is again his sedek/šedākâ which delivers the covenant people (Isa. 41:1, 10; 54:14-17). Yahweh's righteousness is the sure foundation of Israel's security (Jer. 23:6-33:16) and the one basis for her future hope (Isa. 61:3). This idea of the SDK of Yahweh as a saving action is given its most forceful presentation in the message of Deutero-Isaiah (Isa. 41:10; 42:6; 45:13, 19-21, 23; 46:13; 51:5, 6, 8; 59:16ff; 61:1), a subject to which we shall return¹.

3. A Judging Activity

Many passages which involve the SDK of Yahweh have a forensic setting. While on occasions Yahweh is portrayed as presenting his case in a law suit against Israel (Isa. 1:18; 43:26; Mic. 6:2ff), he is, insofar as his activities are described by SDK, most often found in the role of the judge of his people². In this latter role, Yahweh is first and foremost the deliverer of Israel. This is the meaning of Mic. 7:9:

I will bear the indignation of Yahweh
because I have sinned against him,
until he pleads my cause
and executes judgment for me;
he will bring me forth to the light,
I shall behold his righteousness (נִפְתָּר)³.

Very often when Yahweh judged in sedek/šedākâ, the idea of punishment was also involved. In Jg. 5:11, which we mentioned earlier, the deliverance of Israel meant at the same time Yahweh's punitive judgment of her enemies, though this context is not specifically forensic. Again, in Job 36, the God to whom Elihu ascribes sedek (v. 3), the God who has set his eyes forever on the saddîk (v. 7), rewarding their obedience with prosperity and pleasures (v. 11), is the same God whose sedek led to the death and shame of the wicked (vv. 6, 14⁴). A further illustration of this point is found in Isa. 59. Here

1. See the Deutero-Isaiah excursus. For additional passages on Yahweh's saving SDK, cf. Neh. 9:8; Jer. 9:23-24; Hos. 2:20,22; Mic. 6:5; 7:7-9; Dan. 9:16.

2. Cf. further Nötscher, *op. cit.*, pp. 29ff.

3. The RSV renders 'deliverance'.

4. We follow the RSV; the MT reads, 'and their life is among the unclean'.

we learn that the wickedness of Israel had become overwhelming: hands were defiled with blood and lips spread lies (v. 3); the courts were corrupted (v. 4); and there was oppression and revolt (v. 13). Indeed, justice and righteousness were completely absent from the land (v. 14) and a completely open society of crime and violence existed. To this situation Yahweh angrily addressed himself. Clad in righteousness as a breastplate and a helmet of salvation, covered with garments of vengeance and wrapped in fury as a mantle (v. 17), he leaves no doubt that 'according to their deeds, so will he repay' (v. 18). This means salvation for those who have fallen prey to the wicked and Yahweh's wrath for the adversary (vv. 18-21). Yahweh's SDK thus embraces the two-fold meaning of salvation and judgment¹.

Yahweh is often spoken of as being righteous with respect to his judgment of sins committed against him. Hence, Pharaoh declares Yahweh to be saddîk, 'in the right', since he and his people have deserved judgment because they have sinned and are therefore rasâ'im, those 'in the wrong' (Exod. 9:27)². Again, when Yahweh punishes an unfaithful people under Rehoboam's reign by delivering them into the hands of an Egyptian king, he is saddîk in his judgment (II Chr. 12:6). For her transgressions, Jacob is beset by foes and Jerusalem is humiliated, becoming a 'filthy thing among the nations', and the prophet can say that Yahweh is saddîk in bringing these things about because his people rejected his Word (Lam. 1:18). The sins of Israel are constantly set in sharp contrast to the righteous and faithful lord (Zeph. 3:5).

Yahweh often seasons his judgment with mercy and this, too, is described as an aspect of his SDK. It would have been exactly what Israel deserved had Yahweh consumed her for her sins, but he moderated his punishment and, for this reason, he is said to be saddîk (Ezr. 9:15). Indeed, all

1. Cf. further Job 37:23-24; Isa. 5:16; 10:22; 28:17, 18; 45:22-25; 54:14-17; 63:1ff; Jer. 11:20; 20:12.

2. Wildeboer, 'Die älteste Bedeutung des Stammes פָּרָס', ZAW, XXII(1902) 168, holds that saddîk in this verse should be understood as 'victorious'.

the ways of Yahweh are just and he is 'a God of faithfulness and without iniquity, righteous and upright is he' (Dt. 32:4).

4. A Kingly Function

The saving and judging aspects of Yahweh's SDK are also related to his kingship. In the capacity of king, Yahweh is the 'righteous one' (Isa. 24:16) who will rule his people on Mount Zion and in Jerusalem (Isa. 24:23) and who will fill that city with 'justice and rightecusness' (Isa. 33:5). As king, Yahweh will save his people (Isa. 33:22; Hos. 13:10), and this is the predominant meaning of SDK in relation to Yahweh's kingship (Isa. 43:14, 15; 44:6; cf. I Sam. 12:12). Moreover, SDK, when associated with Yahweh as king, assumes a distinctively universal character. In Isa. 41:1-42:4 we learn that when Yahweh takes his place as king of all the earth, he will at the same time become the savior of all men. In fact, the ultimate meaning which SDK takes on in relation to Yahweh's kingship is to be found in the rightly relating of all men to him. While, however, SDK is given a universal character, it never loses its significance as a concept of personal relationships, a fact which Isaiah never forgot and which is evident in his mention of Yahweh as Israel's ruler and king (Isa. 33:22)¹.

D. The SDK of Man

1. A Forensic Context

The forensic use is one of the most common, and, according to some scholars, the earliest², employment of SDK in the Old Testament. Such usage

1. There are many passages in the Old Testament which mention SDK without any reference to Yahweh's kingship (e.g., Dt. 32; II Chr. 12; Ezer. 9; Job 37; Isa. 58; 59; 61; Jer. 9:23; 12:1; 23:6; et. al.). This fact requires that we reject such a statement as that of W.R. Smith, The Prophets of Israel, p. 245: 'When Isaiah speaks of Jehovah's righteousness, he does so because he thinks of Jehovah as the king of Israel, discharging for His people, either directly or through His human vicegerent, all the ordinary functions of civil government'.

2. E.g., Kautzsch, op. cit., pp. 9ff, who argues that the ethical and religious uses derived from the forensic. In his recent article on 'Righteousness' in A Dictionary of the Bible, pp. 852-853, Snaith seems also to have in mind a development of the meaning of SDK from the human to the divine, from the secular to the religious. See, however, Rosenthal, 'Sedaka, Charity', HUCA, XXIII(1950-1951), who claims that neither the forensic (p. 415) nor the religious (p. 419) meanings were germane to the root. Our view is that no development can be accurately traced in the Old Testament and we would agree with von Rad, Theology, I, p. 372, that no radical transformation of the earlier idea of SDK is detectable.

is attested by a large number of texts which have as their primary setting a legal one¹ but it is also evidenced by the parallelism of SDK and šapat and mišpat² as well as nāki, 'innocent'³. Further, the common contrast of the saddikim with the rāsa'im points to forensic meanings. Some scholars⁴ have even suggested that the basic, indeed exclusive, meaning of the verb, sādak, is to be understood in a forensic sense (e.g., Job 33:32; Isa. 43:9), but this view cannot claim support from the Old Testament in every instance⁵.

Used forensically, SDK designates a person who is 'in the right'⁶ in a quarrel or dispute⁷, a person with a good case before a judge⁸ in a court of justice. Thus we read in Exod. 23:7-8:

Keep far from a false charge, and do not slay the innocent and righteous (P ' 7 ַּ), for I will not acquit the wicked. And you shall take no bribe, for a bribe blinds the officials, and subverts the cause of the righteous (׀ ' P ' 7 ַּ).

1. Exod. 23:7, 8; Lev. 19:15; Dt. 1:16ff; 16:18, 19; 25:1; II Sam. 15:1-6; 19:28; Prov. 17:15, 26; 18:5, 17; 24:24; Isa. 5:23; 29:21; Jer. 22:3. Cf. further Gen. 38:26; Exod. 9:27; I Sam. 24:17; I Kg. 8:32; Neh. 2:20; Job 4:17; 10:15; Prov. 1:3; Isa. 1:21; 45:21; 50:8; 53:11; Jer. 1:20; Dan. 8:14; 9:7.

2. Lev. 19:15; Dt. 1:16; 16:18; 25:1; I Kg. 8:32; Prov. 1:3; Isa. 1:21; Jer. 1:20; Am. 5:7.

3. Exod. 23:7; Job 22:19; 27:17; Isa. 57:1.

4. Davidson, Theology, p. 395; Eichrodt, Theology, I, p. 240; Dodd, The Bible and the Greeks, p. 46.

5. While it is true that the hiphil form of the verb appears to have been the most frequently used of the verb forms in the earlier period and in a forensic sense (cf. Dt. 25:1; II Sam. 15:4; Exod. 23:7; Addis in EB, IV(1903) 4103), the verb carries no forensic reference in Job 15:14; 27:5; 33:12; Isa. 45:25; Jer. 3:11 (the RSV appears to interpret this verse forensically).

6. Kautzsch, op. cit., p. 25.

7. Ropes, "'Righteousness" and "The Righteousness of God" in the Old Testament and in St. Paul', JBL, XXII(1903)215, holds that 'being in the right' eventually came to mean the right cause itself. He cites as evidence for this point II Sam. 19:29; Neh. 2:20; I Kg. 8:32; Dan. 9:7.

8. Whether a case was actually before a judge seems not to have mattered insofar as forensic thinking was concerned; cf. Skinner, op. cit., p. 273.

The same kind of advice is again found in Dt. 25:1:

If there is a dispute between men, and they come into court, and the judges decide between them, then they shall justify the righteous (יִצְדֵק אֶת-צְדִיק וְיַחַד אֶת-רָשָׁע), and condemn the wicked.

In such usage¹, SDK is indicative of the person who is innocent of the charges brought against him (Gen. 20:4; II Sam. 4:11; II Kg. 10:9; Prov. 17:26)².

The judge in such cases is not simply an impartial court official who distributes justice in the most equitable manner without regard for the persons involved. He is rather a helper, a deliverer (cf. Jer. 22:3), an upholder of the community who restores the rights and privileges to those who have been denied them. It is this kind of help which is reflected in Absalom's words in II Sam. 15:4:

Oh that I were made judge in the land, that every man which had any suit or cause might come to me, and I would give him justice (וְיִצְדֵק אֶת-כָּל-אִישׁ).

Corrupt judges set themselves against SDK (Prov. 31:9; Isa. 5:23; 29:21; 59:4, 14; Jer. 22:3, 5; Am. 5:7; Hab. 1:4) but one who judges righteously preserves the life of the community (Dt. 1:16; 16:18, 20). The judge whose chief concern is for the presence of SDK among his people will vindicate the saddîk and condemn the rāšā' (Dt. 25:1; I Sam. 15:4) and in so doing he himself is righteous and practices ṣedek (Dt. 1:16; 16:18, 20; Lev. 19:15; Isa. 11:4, 5; 16:5).

In all of these uses of SDK, the relationship is of primary importance. What is legally right is, in fact, what fulfills the demands of the relationships which exist between human beings within the covenant context. This was, in ancient Israel, the intention of all courts of law--to safeguard the covenant relationships which existed among the people of God.

2. Social Relations

The SDK of man in social or community relations is another of the more frequent uses of the root. In Gen. 30:25-43 we have an example in the story

1. Cf. further Dt. 16:19; II Sam. 15:14; Isa. 5:23; Prov. 17:15; 18:5, 17; 24:24.

2. Prov. 18:17 suggests that the person stating his case first was regarded saddîk until his claim was contested.

of the bargain which Jacob struck with Leban over wages for his services. In concluding the deal, cunning Jacob remarks (v. 33):

So my righteousness ('ִןִּרְיָא) will answer for me later, when you come to look into my wages with you.

The RSV takes ṣēdāqâ in this verse to mean 'honesty', presumably referring to Jacob's honesty in taking no more cattle than had been agreed upon in his negotiations with Leban. But the whole story makes it plain that Jacob has not the remotest idea of honesty in his use of ṣēdāqâ. On the contrary, his dealings leave much to be desired by way of sheer honesty. Jacob's honesty, then, is not at stake. What he means by ṣēdāqâ in v. 33 is simply that he will live up to his agreement with Leban.

Again, in Gen. 38 we are concerned with social relations. This chapter deals with ancient family customs and, in particular, the duty of a deceased man's brother to father children for him and thus carry on his name (Dt. 25: 5-6). According to such customs, Tamar was entitled to a son of Judah, but Judah had put her off, and, in effect, denied her the right of fulfilling her responsibility to her deceased husband¹. Disguising herself as a harlot, Tamar conceived by Judah himself and when all is brought to light, Judah is forced to admit that Tamar is 'more righteous ('ִןִּרְיָא) than I' (v. 26) because she has fulfilled the demands of the family while Judah has not.

In I Sam. 24:17 Saul has to confess that David is more righteous than he is because David has fulfilled his obligation to uphold the Messiah of Yahweh while Saul has completely failed in his responsibility to provide David, one of his subjects, with the protection he is due². The same understanding of ṣḏq is again determinative in II Sam. 19:24-30. Saul has passed from the scene and his grandson, Mephibosheth, is at the mercy of his king, David. Not having fulfilled his relationship with David in a time of crisis, Mephibosheth cries that he has no right ('ִןִּרְיָא) before his king³.

1. Undoubtedly, the inheritance of the deceased was involved; cf. von Rad, Das erste Buch Mose, II, p. 313.

2. Cf. Pedersen, Israel I-II, p. 345 and further I Sam. 26:23, where this same meaning holds.

3. The understanding of ṣḏq which we have seen in these passages applies also for Isa. 1:21-23; 33:15; Prov. 16:8; 29:7.

A righteous man is thus one who fulfills the responsibilities of his relationships with God and men. This concept of SDK forms the background for the picture which the Old Testament gives of the righteous man. In the way of ṣēdāqâ is life (Prov. 10:16; 11:9; 12:28) and the righteous man is established forever in it (Prov. 10:25, 30; Prov. 12:3, 12). He is a delight to his father (Prov. 23:24) and after him his sons are blessed (Prov. 20:7). Clothing himself with sedek (Job 29:14), he fathers the poor (Job 29:16; cf. 31:16-19) and fulfills his social duties towards all with whom he comes in contact (Prov. 21:15). He is merciful and generous with his possessions (Prov. 12:10; 21:26; cf. Ezek. 18:19, 21; Dan. 4:27¹). His path is like the light of dawn which shines brighter and brighter until midday (Prov. 4:18). A stranger to falsehood (Prov. 13:5), he has righteous lips which speak the truth (Prov. 16:13)². When, therefore, the righteous are in authority or it goes well with them, the people rejoice (Prov. 11:10; 29:2; Isa. 3:10). The righteous man is delivered from trouble and evil (Prov. 11:8; 12:21; 24:16). His desires and hopes are fulfilled (Prov. 10:24; 11:23). Blessings come to him (Prov. 10:6) and he is rewarded with prosperity (Prov. 13:21; 15:6). Yet, although he prospers, he holds ṣēdāqâ above wealth (Prov. 16:8).

This conception of the righteous as a man who prospers did not go unchallenged in the Old Testament. Ec. 7:15ff; 8:14; 9:1ff (cf. Jer. 12:1-4) are passages which point out the ill-fate of the righteous and the prosperity of the wicked; and this problem is at the very heart of the book of Job. Although he had fulfilled his relationships with Yahweh and his fellowmen in all the spheres of life, Job lost all the blessings of life, and 'righteousness without blessing is the same as health without strength, an inner contradiction'³. Why he should suffer and the wicked prosper is a problem which is never fully resolved in the book; but it is important for

1. Ṣēdāqâ assumes the meaning of alms-giving or charity in Ezek. 18:19, 21 and Dan. 4:27 (cf. also Ps. 33:5) and is appropriately translated in the LXX by ἐλεημοσύνη.

2. This usage has led to SDK being employed in the Old Testament as a designation for what is right or correct. Thus the expression, 'you are right' in Job 27:5; 33:12; cf. Isa. 41:26; 28:17; 59:14.

3. Pedersen, op. cit., p. 364.

our purposes that these passages are the exception to the general picture we are given in the Old Testament¹ and that even Job never accuses Yahweh of being unrighteous.

3. Religious Context

While there is no strict separation between the SDK of man in forensic and social situations from the religious context², there are some texts in which religious relations are in the foreground. In Hab. 2:4, for example, the righteous is said to live 'by faith' (ןַן יִי בִּדְאָ) ³, that is, by his trustworthiness and loyalty to Yahweh. Habakkuk, observing that the wicked oppress the righteous, raises the whole question of whether Yahweh is a just God and, in 2:1-5, gives his answer. Yahweh is indeed just and his judgment will in due time fall upon the wicked; meanwhile, the righteous are to remain faithful to the covenant of Yahweh.

Again, in Gen. 7:1 we encounter another incident which focuses upon man's relation with Yahweh:

Then Yahweh said to Noah, 'Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation'.

Noah was righteous before God because he obeyed God's command to build an ark and provide it with two of every living thing. His obedience was the fulfillment of his relationship with the God whom he had known in intimate communion.

This adapting of oneself to divine plans and purposes is the essence of what is meant in the Old Testament by the SDK of man⁴. Submitting oneself to Yahweh's lordship at times meant repenting of sins and casting oneself upon Yahweh's mercy (Isa. 1:27-28). At other times, this involved looking to Yahweh in trust and waiting for his salvation (Mic. 7:7-9; Isa. 33:2). The latter understanding prevails from beginning to end in Deutero-Isaiah.

1. Pedersen, *op. cit.*, pp. 363-374, discusses this problem and does not seem able to find a satisfactory explanation. He too finds Job an exception to the rest of the Old Testament.

2. Isa. 5:1-7 is an example of a text which holds together the SDK of man in both social and religious relationships. In these verses the fulfillment of one's relationship with man was a prerequisite for fulfilling one's relationship with Yahweh. Cf. further Am. 2:6ff; 5:10-13; Mal. 3:5-18.

3. Quell, Righteousness, p. 7, renders 'fidelity'.

4. Another good example is Gen. 15:6, which we shall discuss in connection with the Psalter.

Israel had sinned and righteousness no longer dwelt in Jerusalem (Isa. 1:21)¹; and the exile had been designated as punishment for her sins. Now the prophet Deutero-Isaiah calls on Israel to trust in Yahweh, who is faithful to his covenant, and to believe that Yahweh's purposes have been fulfilled in her humiliation and to submit herself to his historical designs. If she will do this, then she will be declared righteous by Yahweh (Isa. 60:21). This same point is manifest in the book of Job, where the futility of depending upon oneself rather than Yahweh is repeatedly affirmed. A central question in this book is whether Job is righteous. Job insists that he is (27:6; 29:14, 15, 20) and his claim is clearly not based upon his sinlessness (14:4; 13:26; 31:33) but on his assertion that he has fulfilled his covenant responsibilities before Yahweh (29:15-16):

- 15 I was eyes to the blind,
and feet to the lame.
16 I was a father to the poor,
and I searched out the cause
of him whom I did not know.

However one finally answers the question of Job's personal righteousness, the view of the SDK of man which is set forth in the book involves religious relationships, even though there is much said concerning social-ethical righteousness.

In line with man's SDK in a religious context is his relation to Yahweh's law. The Old Testament frequently defines man's righteousness in terms of his obedience to the law (Dt. 6:25; Isa. 56:1-8; 58:2; Ezek. 18:5ff; cf. Ezek. 3:30-31; 13:22; 14:14, 20; 21:8-9; 23:45; 33:12ff; Dan. 9:3-19; Ec. 7:15). Such obedience, however, consisted not in blind compliance to a fixed set of moral rules but in placing oneself under the lordship of Yahweh. It has been claimed that the original meaning of tôrāh, for instance, meant 'pointing a finger'², a meaning which well conveys the character of Yahweh's law. It was his gracious revelation of himself to man; and man was called upon to respond not to the law per se but to the great giver of the law. Thus, true obedience

1. This passage, along with Isa. 62:1; Jer. 31:23; 50:7, has been understood as a reference to the Jerusalem deity, Sedek. The question is discussed in connection with the Psalter.

2. Östborn, Tôrā in the Old Testament, p. 9.

to the law meant turning to Yahweh and life (Ezek. 18:32), delighting 'to draw near to God' (Isa. 58:2). To love the lord God, then, was the meaning of the SDK of man in relation to the law, and obedience to the law was man's concrete expression of his love.

4. The King and Messiah

It was the special responsibility of the king to insure that SDK prevailed in the covenant community. He was to save his people from their enemies (I Sam. 9:16; 10:1). He was to do justice and righteousness, which, in Jer. 22:3ff, meant that he was to deliver victims from robbers, care for the alien, fatherless, and widows, and see to it that the lives of innocent people were not taken. It was, by virtue of his office, his function to judge the people righteously; and this also entailed the protection of the rights of the poor and needy of the land (Prov. 31:9). His throne, established in hesed, was to symbolize the faithfulness and justice of a king who would judge and be 'swift to do righteousness' (Isa. 16:5). In short, he was to uphold the covenant community by protecting the sacral rights of every one of its members (cf. II Sam. 23:3; 8:15=I Chr. 18:14; I Kg. 10:9=II Chr. 9:8; Prov. 16:12; Ec. 5:7-8; Hos. 13:10).

In keeping with his responsibility to maintain communal life was the king's role in the Israelite community as the guarantor of the fulness of life. He was 'like a hiding place from the wind, a covert from the tempest, like streams of water in a dry place, like the shades of a great rock in a weary land' for his people (Isa. 32:2) and by doing righteousness he created a state of security and well-being in the land (Jer. 23:5-6)¹. He was radiant like a star to his people (Num. 24:17).

The Messiah also was to play an important part in establishing and maintaining righteousness among the covenant people. He was to break the rod of the oppressor, end the existence of strife and war among the people, and establish a reign of peace to be upheld by justice and ṣēdāqâ (Isa. 9:3, 4, 6). This same mission is echoed in Isa. 11. With ṣedeq, the Messiah is to judge

1. Hyatt, The Book of Jeremiah, pp. 988-989, holds this passage to refer to the eschatological Messiah, but we believe it refers to a future king within the historical process; cf. Rudolph, Jeremiah, p. 27.

the poor (v. 4) and with sedek as a girdle around his waist, he is to create peace on earth (vv. 6-8)¹.

E. The Synthetic View of Life

Fahlgren², Koch³ and others⁴ have called attention to the problem of the two-fold meaning of SDK as it applied to man in the Old Testament; and, though we have no solution to offer, the general form of the problem may be set forth and the proposed solutions reviewed. In general, the dilemma is how to reconcile passages which speak of righteousness as something bestowed by God with those which regard righteousness as something within man or created by him. The first of these two impressions of righteousness is evident in the historical literature where man is often declared righteous by God because of his faithfulness to the covenant⁵. The second view of righteousness is common among the proverbs where it often seems that man can determine his own destiny⁶, or at least preserve the shining of the light which has already been placed in him⁷. This view is also met in the book of Ezekiel⁸. Perhaps the backbone of this second impression of righteousness is the principle that community faithfulness necessarily leads to salvation and evil to misfortune.

Fahlgren's explanation of this problem is called synthetische Lebensanschauung⁹, the interaction of origin and development. From a number of Hebrew words which contain double meanings like SDK¹⁰, Fahlgren argues that

1. Cf. further Isa. 16:6; 23:5-6; Jer. 33:15; Zech. 9:9. Righteousness is also the 'supreme element in the equipment of the Son of Man' (Mowinckel, He That Cometh, p. 377); cf. I Enoch 38:12; 39:5ff; 46:3; 49:2; 53:7; 62:2ff.

2. Ṣedākā im A.T., pp. 50ff.

3. Sdq im A.T., pp. 85ff; see also his article, 'Gibt es ein Vergeltungsdogma im Alten Testament?', ZThK, LII(1955)1-42.

4. Cf. von Rad, Theology, I, pp. 265ff; Becker, Das Heil Gottes, pp. 13ff. Becker gives a comprehensive and useful survey of this problem.

5. Cf., for example, Isa. 45:25, where Israel can only be righteous by the mercy of Yahweh (Kautzsch, op. cit., p. 12).

6. E.g., Prov. 4:18; 10:2, 6, 16; 11:4, 5, 6, 18, 19, 28, 30; 12:21, 26, 28; 14:32, 34; 16:31; 21:21; 28:1; 29:6.

7. E.g., Prov. 10:25; 12:3, 7; 13:6, 9.

8. Ezek. 18:22; 33:12.

9. Fahlgren, op. cit., p. 50.

10. An example is rāsā' (I Sam. 14:47; Job 27:7), which comprehends not only the evil itself but also its consequences. This holds also for ḥaṭṭā'at (Num. 12:11; Prov. 10:16), peša' (Job 8:4), etc. See von Rad, op. cit., p. 266.

early Israel never made the distinction between origin and consequence, between sin and punishment, between righteousness and reward. The righteous must prosper and the wicked must die and this was the inviolable rule of life. This synthetic view of life bore no real relation to belief in Yahweh. Yahweh was the God of the whole people but not of the individual. Thus, according to Fahlgren, the history of the individual must be understood in synthetic life-view terms while that of the people, in terms of the work of Yahweh's grace. Eventually, however, Israel began to relate the activities of man to the divine rule. She began to see in God's actions the reactions to human activities. With the emergence of individualism, with the birth of the view that Yahweh directs the life of the individual as well as the whole people, the synthetic view slowly disappeared¹ and there developed a doctrine of reward and punishment which was grounded in God.

Koch begins his discussion of this question by calling into question Fahlgren's distinction between the history of the individual and the history of the people. He points out that many of the passages concerned with the synthetic view of life involve not only the individual but the people in totality (Isa. 1:4, 15; Hos. 7:2). Throughout the Old Testament Yahweh addressed himself to both the collective people and the individual; and there could never have existed, therefore, a separation of the synthetic view from Yahweh's actions.

The existence of a synthetic view of life, then, is not discounted by Koch. On the contrary, he feels that Fahlgren conceived it in much too narrow terms and that this accounts in part for his failure to grasp its full meaning². Pointing out that a number of Hebrew words, like šillem (Jg. 1:7; Prov. 19:17) and gāmal (Num. 17:23; Isa. 18:5), denote divine action in man, Koch observes that the reason why there is an interaction between act and consequence, why an act does not sever itself completely from the actor, is because Yahweh preserves the whole structure involved (Job 10:14; 14:16)³.

1. Fahlgren, op. cit., pp. 6, 52ff.

2. Koch is much more critical of Fahlgren in ZThK, LII(1955)1ff.

3. This is also the position of von Rad, op. cit., p. 205.

The important thing for the Israelite was that he should recognize and support this structure. When he spoke of Yahweh's actions towards his people, he thus did so in a way which did not threaten the synthetic view. Practically speaking, he knew that it mattered very little whether the sin of unholiness itself finds out the unholy person (Num. 32:23) or whether Yahweh finds the offense of man (Gen. 44:16), for in either case, the state of unholiness is still the same. Similarly, the Israelite was not disturbed by the assertion that sēdākā itself can save man (Ezek. 33:12; Prov. 10:2; 11:6). In fact, poetry often combines the actions of Yahweh with those of man (Prov. 13:21; cf. Ps. 7:10).

Koch concludes that reward and punishment are not mere reactions of God which are removed from human actions, but that they demonstrate God's putting into effect his own divine will for man¹. In other words, Yahweh himself maintains the synthetic connections of human life. Indeed, the correspondence of act and consequence is the result of Yahweh's faithfulness (hesed, Ps. 62:13)². The synthetic view of life, therefore, in no way denies God's freedom but rather gives expression to it. Yahweh is always above the synthetic relations.

The fact that the faithful community sometimes had to suffer was one of the concessions which the synthetic view had to make to experience, chiefly because the Israelite could not think in terms of end-time. According to Koch, this explanation sufficed for the Israelite in normal times. But with the destruction of the state, the exilic, and foreign oppression, the synthetic view was always predominantly collective³. Under such tension, this view was often questioned; and there was a rise of skepticism concerning it, which is represented in Ec. 7:15-16; 9:1-2.

1. Koch, op. cit., p. 98.

2. Ibid, p. 99.

3. Ibid, p. 101.

CHAPTER IV

THE SDK OF YAHWEH

A. Introduction

With the foregoing discussions as background, we now turn to our primary task--the examination of SDK in the Psalter. In this chapter we discuss the SDK of Yahweh, which we define in terms of four basic ranges of meaning. The SDK of Yahweh as a covenant concept is considered first because it is foundational to an understanding of the other meanings which the root assumes when applied to Yahweh. The other aspects of SDK are dealt with in connection with Yahweh as savior, judge, and king. In embarking upon our study, we shall make a preliminary investigation of righteousness as a designation of Near Eastern deities and consider the important question of a Canaanite god called Sedek.

B. Righteousness as a Designation of Ancient Near Eastern Deities

1. Prevalence and Antiquity

In the discussion of the etymology of SDK it was indicated that the term 'righteousness' was widely employed as a designation of the deity in the Ancient Near East. The valuable literary remains of Ugarit, for instance, record at least two examples of Ugaritic gods (i.e., Il and Šlm) being called 'righteous'. Righteousness was closely associated with deities elsewhere in the Near East. In Egypt maat¹, the word most often used to denote righteousness, was held to have been 'created, loved, and championed' by the sun-god Re'-Atum². Re' is even said to have lived on maat and by it to have tested the righteousness of the dead. In addition to Re', other deities, notably Osiris and the goddess Mat, were depicted in Egyptian

1. For the Egyptian meaning of maat, cf. Frankfort, Kingship and the Gods, pp. 51ff.

2. Blackman, 'Righteousness (Egyptian)', ERE, X(1918)792-800.



literature as possessing maat. In such cases, maat appears to have been understood as an ethical attribute¹.

The deities of Babylon were also thought of as being righteous. The two Babylonian words which are usually translated by 'righteousness' are kittu (kettu) and misaru. Significantly, both of these words were regularly used to describe the Babylonian deities, of whom the best known examples are the sun-god Samas and the storm-god Rammanu (or Hadad)².

As well as being employed by almost every people in the Near East³, righteousness as a divine designation dates from a very early period. This was one of the conclusions of the important investigation of W.W. Graf Baudissin into the gods of the ancient Semitic religions. Working on the principle that personal names reflected an early association between righteousness and deities, Baudissin estimated that righteousness had come to be used as a designation of Near Eastern deities by at least the third millennium B.C.⁴

Further, Baudissin argued that there was practically no ethical content in the general Near Eastern understanding of divine righteousness. The gods manifested their righteousness arbitrarily, imposing it upon whomever they wished by sheer force. Their only claim to being called righteous, therefore, was founded on the maxim that 'might makes right'⁵. But when Baudissin included Yahweh's righteousness in this understanding of Near Eastern righteousness, he weakened one of his main observations; and we must question the validity of his whole investigation. Yahweh's righteousness cannot possibly be understood as his power to enforce his will upon his people, as will be evident in the following sections.

However, in spite of its conclusions, Baudissin's work verifies both the antiquity and wide usage of the term 'righteousness' as a designation of Near Eastern deities. Indeed, righteousness was so often and so closely

1. Cf. further ANET, pp. 34ff; AOT, pp. 9ff; 324ff.

2. Pinches, 'Righteousness (Babylonian)', ERE, X(1918)777-778. Cf. 'Gerecht Gottes', RGG, II(1958)cols. 1402-1403; 1415-1417; W.R. Smith, The Religion of the Semites, pp. 658ff.

3. Even Greek literature attests a strong connection between righteousness and Greek deities, an excellent example being the god Dike.

4. 'Der gerechte Gott in altsemitischer Religion', Harnack Festgabe, p. 13.

5. Ibid, p. 20.

identified with Near Eastern deities that some scholars contend that an actual deity named Sedek existed in Jerusalem, or, at least, in the west-Canaanite world. Since many of the biblical psalms which we shall discuss in this thesis derive from the Jerusalem temple, it is of utmost importance that we determine whether such a deity existed and, if so, how far this fact affects our interpretations of the psalms. To these questions we now turn, and we shall first consider the existence of a god Sedek.

2. Arguments for the Existence of a god Sedek

The first of the two main arguments for the existence of a god Sedek rests on the fact that Philo of Byblus mentioned a deity commonly identified as Sedek. One statement made by Philo tells of a Phoenician god named ΣΥΔΟΥΚ, to whom, along with ΜΙΣΩΡ, tradition credits the discovery of the use of salt¹:

From them (Aminos and Magos) were born Misor and Sydyk, i.e., 'Easily freed' and 'righteous'. They discovered the use of salt.

In another context Philo again mentioned Sydyk²:

With Sydyk, whose name means 'righteous', one of the Titanides associated herself and bore to him Asclepios.

Now there can be little doubt that the names of these two Phoenician gods correspond to the Hebrew sedek³ and mēšār, a fact which lends support to the contention that a Near Eastern deity by the name of Sedek did exist. To be sure, Philo's statements are late--although they probably reflect ancient traditions⁴--and we would not be totally convinced of the cogency of

1. Quoted by Eusebius, Praep. evang., I, 10, 13. Cf. Clemen, Die phönikische Religion nach Philo von Babylos, p. 24; Cook in CAH, II, p. 399; Burney, The Book of Judges, p. 42.

2. Quoted by Eusebius, op. cit., I, 10, 25. Cf. Clemen, op. cit., p. 28.

3. Possibly saddik might be meant here (Gruppe, Die griechischen Culte und Mythen in ihren Beziehungen zu den orientalischen Religionen; Harris, A Grammar of the Phoenician Language), but sedek is the more likely form (Langdon, Semitic Mythology; Clemen, op. cit.).

4. Remi Lack, 'Les Origines de 'Elyôn, le Très-Haut, dans la Tradition Culturelle d'Israël', CBQ, XXIV(1962)51ff, has cast serious doubts on the reliability of the works of Philo of Byblus, and has suggested that almost all of his knowledge is second-hand. Lack's contentions, however, have yet to be substantiated through an extensive examination of Philo's works; and, until this is done, Philo will continue to be regarded with respect.

the argument which they present were it not that the argument which follows points to the same conclusion.

It is common knowledge that in the ancient Near East children were often given names that were prefixed or suffixed with the name of the child's deity. Such a practice is evident in the Old Testament in the numerous names compounded with El and Yahweh. It is upon this practice that the second main argument for the existence of a god Sedek is based. This argument holds that the existence of a large number of Semitic names which are compounded with sedek reflects the god Sedek and that these names must be understood as theophorous names. A list of such names¹, which is by no means exhaustive, follows:

- 𐤆 𐤋 𐤏 𐤑 𐤒 𐤓 From a Phoenician coin, ca. 449-420; cf. G.A. Cooke, A Text-book of North-Semitic Inscriptions, 1903, p. 349; M. Lidzbarski, Handbuch der nordsemitischen Epigraphie, 1898, p. 357.
- 𐤆 𐤋 𐤏 𐤑 𐤒 𐤓 Sabeian; cf. Hommel, Süd-arabische Chrestomathie, p. 106; Lidzbarski, Ephemeris, II, p. 383; Cooke, op. cit., p. 349.
- 𐤆 𐤋 𐤏 𐤑 𐤒 𐤓 Ramman, Corpus Inscriptionum Semiticarum, 1881-, II, p. 73.
- 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 Lidzbarski, Ephemeris, I, p. 37.
- 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 Corpus Inscriptionum Semiticarum, IV, 40, 6.
- 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 Lidbarski, Handbuch, p. 297.
- 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 South Arabic; Hommel, Chrestomathie, Index.
- 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 South Arabic; cf. J. Halevy, Inscriptions sabéennes (Journal Asiatique Ser., VI tome XIX, 1872), p. 154.
- 𐤆 𐤋 𐤏 𐤑 𐤒 𐤓 Phoenician; cf. F. Baethgen, Beiträge zur Semitischen Religionsgeschichte, 1888, p. 128.

In addition, Burney² lists Sidka, king of Ashkelon, a contemporary of Hezekiah; Rab-Sidki in the Tell el amarna letters; Sidki-ilu as the name of an

1. Cf. Burney, op. cit., pp. 41ff; Noth, Die israelitischen Personennamen, p. 161; Widengren, The Accadian and Hebrew Psalms of Lamentation, p. 322.

2. Op. cit., p. 42.

eponym, ca. 764 B.C.; Subi-sidki and the Israelite sidki-Yahu (יְהוָה סִדְקִי) and sidki-Yah (סִדְקִי יְהוָה).

When this impressive list of names compounded with sedek is viewed in the light of the ancient Near East custom of employing theophorous names and when, further, this list is related to Philo's statements, the theory of the existence of a god Sedek becomes highly plausible; and it is not surprising that a large number of scholars¹ have acknowledged the existence of this deity. Thus, Widengren speaks of Sedek and Salem as Canaanite deities who were the city-gods of Jerusalem², and Nyberg mentions an 'Elyon-Sedeq-Religion'³. The latter scholar is of the opinion that Sedek was identical with Salem, which was the Jerusalem name of the high god El Elyon⁴. Nyberg's views are shared by Engnell⁵ and, more recently, by Kapelrud⁶. Kapelrud holds that Salem, Sedek, and El Elyon had already become one by the time of David's conquest of Jerusalem. This view would help explain the apparent ease with which El Elyon was replaced by Yahweh⁷.

In the final analysis, however, the evidence for a god Sedek is inconclusive, and, with our present state of knowledge about the ancient Near East, there is no way to demonstrate with certainty the existence of such a deity. But, on the other hand, neither can the arguments for this west-Semitic deity be categorically dismissed. It is just as possible that a god Sedek existed as not! The question, therefore, must remain open and we have no intention of closing it. But in the light of the acceptance of a

1. Baudissin, Adonis und Esmun, pp. 247ff; Kyrios als Gottesname, III, pp. 398-428; von Gall, 'Über die Herkunft der Bezeichnung Jahwes als König', Wellhausen Festschrift, pp. 156ff; Skinner, Genesis, pp. 267-268; Johnson in The Labyrinth, p. 84; Widengren, op. cit., pp. 322ff; Nyberg in ARW, XXXV(1938) 355ff; Ringgren, Word and Wisdom, p. 84; Albright in JBL, LXIX(1950)389; Rowley, 'Melchizedek and Zadok', Bertholet Festschrift, p. 465; Mowinckel, The Psalms in Israel's Worship, I, p. 132, n. 85; Bertholet, A History of Hebrew Civilization, p. 108; Lods, Israel, p. 131; Vriezen, Theology, pp. 317-318.

2. Op. cit., p. 323.

3. Op. cit., p. 375.

4. Ibid, p. 356.

5. Divine Kingship, p. 177.

6. The Ras Shamra Discoveries and the Old Testament, p. 62.

7. Von Gall, op. cit., pp. 154-156, thinks Sedek was still in existence when David took Jerusalem and that it was this god whom Yahweh supplanted as the god of Jerusalem.

god Sedek in the writings of many contemporary scholars and in view of the proposals that sedek in some of the biblical psalms be understood as the god Sedek, we shall, for the purposes of our present study, assume that a god Sedek did exist and ask whether the existence of this deity is attested in the Psalter. By making such an assumption, we are not taking up a position on the question at hand. Rather, we simply wish to come to terms with an interpretation of the Psalter based on studies of Near Eastern parallels, and to test the validity of that interpretation by our exegetical work on the psalms.

3. Sedek and the Psalter

In the past, attempts have been made to explain sedek as Sedek in a number of psalms, of which the following are representative: Ps. 85:11, 12, 14; 89:15; 97:2; 110:4. We shall begin by considering Ps. 110, where the whole question of Sedek has most often been discussed.

The text of this psalm is corrupt¹ and the meter is short, presenting for the translator many difficulties. It may be translated thus:

- 1 An utterance of Yahweh to my lord:
Sit at my right hand
til² I make thine enemies thy footstool.
- 2 Yahweh sends forth thy strong scepter from Zion³;
rule in the midst of thy foes.
- 3 Thy people will be willing in the day of thy power,
in the splendour of holiness;
from the womb of morning thou hast the dew of thy youth⁴.

1. This is especially true of verses 2, 3, 6, and 7.

2. It is not clear whether γ should be treated as a conjunction or a preposition. For a discussion of the question, cf. GK, 104b; Michel, Tempora und Satzstellung in den Psalmen, p. 175.

3. It is also possible to read, 'from Zion rule in the midst of thy foes.'

4. This verse is particularly difficult. Gunkel, Die Psalmen, p. 486, and, following him, Oesterley, The Psalms, p. 462, emend almost the entire text of the verse. A large and informative collection of translations of this verse has been assembled by Rowley, op. cit., p. 463, n. 3. In addition, Johnson, Sacral Kingship, p. 121, translates: 'Thou hast the homage of thy people on the days of thy birth/In sacred splendour from the womb of dawn'. Weiser, The Psalms, p. 692, renders: 'Your people will offer themselves freely on the day you lead your host; in holy array, at the dawn of the morning your youth will come to you like dew'.

- 4 Yahweh has sworn and will not repent
 thou art a priest forever
 after the order of Melchisedek (מֶלְכִּישֶׁדֶק¹).
- 5 The lord is at thy right hand;
 he shall break to pieces² kings on the day of his wrath.
- 6 He will judge among the nations,
 he will fill them³ with corpses;
 he will shatter the head over the wide earth.
- 7 He will drink from the brook by the way;
 therefore he will lift up his head.

Perhaps no other psalm in the whole Psalter has provoked so much discussion and attracted so many theories as has this psalm. Despite efforts to connect it with Simon the Maccabee⁴, the psalm seems best to fit into the pre-exilic period, especially from the standpoint of content⁵. Many features in the psalm make it probable that it dates from the reign of David⁶, and, if this is the case, then an appropriate setting for it would have been when David conquered Jerusalem. Moreover, the content of the psalm would have been suitable for the annual Autumn Festival⁷ in which the king's enthronement

1. Briggs, The Book of Psalms, II, p. 374, considers this line a gloss because it destroys the 'measure' of the psalm; and he thinks it later attached itself to the text when 'the Aaronic priesthood filled the minds of the people and a Ps. using this ancient terminology needed to be explained'. Such a reason for altering the text, however, is not convincing.

2. Or 'shatter'.

3. 'Them' is not in the MT, but the context seems to demand its inclusion.

4. Cf. Bewer, The Literature of the Old Testament, 1922, p. 342 (in the 3rd ed., this view is withdrawn). The psalm is placed in the Maccabean period also by Delitzsch, Biblical Commentary on the Psalms, III, pp. 172-173; Pfeiffer, Introduction to the Old Testament, p. 630. It is dated late by both Buttenwieser and Duham.

5. So too Barnes, The Psalms, p. 535; Briggs, op. cit., II, pp. 374ff; Taylor & McCullough, The Book of Psalms, pp. 587-588; Hardy, 'The Date of Ps. 110', JBL, LXIV(1945)385-390; Kirkpatrick, The Book of Psalms, p. 664; Ringgren, 'König und Messias', ZAW, LXIV(1952)124; Widengren, Psalm 110 och det sakrala kungadömet i Israel, pp. 3, 16; Schmidt, Die Psalmen, p. 202; Mowinckel, Ps.St., II, pp. 327ff; Oesterley, op. cit., p. 461; Weiser, op. cit., p. 693.

6. Cf. Rowley, op. cit., pp. 461ff.

7. So Gunkel, op. cit., p. 481ff; Mowinckel, The Psalms in Israel's Worship, I, p. 63; Ps.St., III, pp. 88ff; Weiser, op. cit., p. 693; Rowley, op. cit., p. 467; Johnson in The Labyrinth, pp. 73-111; Widengren, Psalm 110; Taylor & McCullough, op. cit., p. 588; Kraus, Psalmen, p. 755; Schmidt, op. cit., p. 203; Die Thronfahrt Jahves; Gammie, Melchizedek: An Exegetical Study of Genesis 14 and the Psalter, p. 258.

ment was celebrated¹.

There is some evidence that the fusion of the Jerusalem cultic traditions with those of Israel is in the background of the psalm². The obvious influence of Canaanite language on the psalm is a case in point³. H.G. Jefferson⁴ has argued that seventy percent⁵ of the vocabulary in this psalm is paralleled by Ugaritic words.

The psalm itself opens with an oracle⁶ of Yahweh, probably delivered by a priest or cultic prophet, and is addressed to the king. In it, the king⁷ is assured of a place of honor at the right side of Yahweh⁸ as well as vic-

1. Efforts to reconstruct the festival have been many. Cf. Widengren, Sakrales Königtum, p. 49; Kraus, Die Königsherrschaft Gottes; Dürr, Psalm 110 im Lichte der neueren altorientalischen Forschung. Dürr singles out, by contrasting this psalm with the Rameses papyrus, these main acts: (a) investiture; (b) homage; (c) installation; (d) victory over the enemies; (e) sacramental drink.

2. Anderson, The Psalms, 382d: 'The reference to Melchizedek implies an appropriation of the pre-Davidic religious traditions of the city....'

3. This can be seen in such expressions as 'at my right hand' (cf. Patton, Canaanite Parallels to the Psalms, p. 30); 'thine enemies thy footstool' (Patton, op. cit., p. 37); 'break to pieces' (Patton, op. cit., p. 41); and 'Melchisedek'. Cf. further Rowley, op. cit., p. 467.

4. 'Is Psalm 110 Canaanite?', JBL, LXXIII(1954)152-156.

5. This is noticeably high in light of the assertion of Patton, op. cit., p. 32, that forty-six percent of the total vocabulary of the Psalter has Ugaritic parallels.

6. Exactly how far this oracle extends is debatable, as is the question of the total number of oracles in the psalm. Kittel, Die Psalmen, p. 356, and Oesterley, op. cit., p. 462, confine this first oracle to v. 1, but Gunkel, op. cit., p. 481, followed by Taylor and McCullough, op. cit., p. 588, extend it to v. 4. With respect to the whole psalm, Kraus, Psalmen, p. 754, divides it into three oracles (vv. 1, 3, 4) while Weiser, op. cit., p. 693, finds only two oracles (vv. 1, 4).

7. It has sometimes been contended that the king is here regarded as a 'divine ruler' (cf. Mowinckel, Ps.St., II, pp. 302-308), but there is no evidence to support such a contention. The king here should be thought of as a representative of Yahweh; cf. Frankfort, op. cit., pp. 337-344.

8. Cf. Ps. 45:9; 80:17. Von Rad, Theology, I, p. 46, observes that the throne of Yahweh and that of his anointed are inseparably one. Such a statement needs qualification. For instance, the sharing of one throne in this psalm by Yahweh and the king in no way implies equal status. The earthly king is still the vassal of the heavenly king. The image which the psalmist here employs comes from the court language of the Near East; and it is in the fact that often such courts had co-regents that the psalmist finds his analogy. Cf. I Kg. 2:19.

tory over his enemies. Then a description is given of the willingness of the people to serve and the vitality of youth that will be given the king to lead them. This is followed by another oracle, introduced by an oath¹, in which the king is declared to be 'a priest forever after the order of Melchisedek'. The psalm concludes with a brief description of the defeat of the enemies by Yahweh and through the king².

It is the fourth verse which is of special interest for our study because of the occurrence of פִּי־יְהוָה וְדָבָר in it. This verse, as has been noted, is directed to the king³ and is, in effect, a declaration of the union of the Jebusite priestly tradition of Jerusalem with the cultic tra-

1. Cf. Ps. 89:4, 36; 95:11; Am. 4:2; 6:8; Isa. 5:9; 14:24; Jer. 22:5. See also Hempel, 'Die israelitischen Anschauungen von Segen und Fluch', ZDMG, LXXIX (1925)93ff.

2. V. 7 has long puzzled scholars. Kraus, Psalmen, p. 762, suggests it is intended to explain how the king received his power and thinks a sacramental act is in the background. What is certain is that Yahweh is the ultimate source of strength for the king, as the totality of the psalm indicates.

3. Rowley, op. cit., p. 470, differs on this point. Briefly stated, his argument is that vv. 1-3 are addressed to David by Zadok, the priest of the Jebusite cultus, at the time of David's conquest of Jerusalem. In these verses Zadok acknowledges David and his God and pledges his loyalty and that of the citizens of the city. In v. 4, David responds, and, speaking to Zadok, confirms the priesthood which he heads and thus legitimizes the Jebusite priesthood for Israel. There takes place, therefore, a mutual acknowledgment on the part of both king and priest. Rowley bases his arguments on (a) the assumption that the king's priestly office had no need of separate confirmation since the king didn't normally exercise priestly duties; (b) the fact that the Old Testament nowhere else supports the idea of an enduring Davidic priesthood (cf. Widengren, Ps. 110, p. 21, who believes that Ps. 89 and Ps. 132 attest such a priesthood); (c) the fact that it is doubtful that Melchisedek was a priest-king since (1) a Canaanite priest-king type is not historically attested (so Skinner, op. cit., p. 268); (2) if Melchisedek had been a priest-king in Gen. 14, why had it been necessary to designate him specifically 'the priest of the God Most High?'; (3) if Melchisedek had been a king, then his successor at the time of David's capture of Jerusalem would have constituted a political threat and not have been tolerated. A slightly different view from Rowley's is that Zadok was a Jebusite king of Jerusalem whom David allowed to retain a priestly status; cf. Hall in The People and the Book, p. 11; Nyberg, op. cit., p. 375; Mo-winckel, The Psalms in Israel's Worship, I, p. 133.

ditions of Israel. The king is recognized as heir not only to the Davidic throne but also to the priestly office of Jerusalem¹. His royal duties are known from the historical literature of the Old Testament; but of his priestly function 'after the order of Melchisedek' we know very little². Even the Gen. 14 tradition, which is commonly linked up with this verse, throws little light on the problem of the king's priestly role³.

Part of the problem of this verse is how to understand and translate פִּיִּי - 'פִּיִּי. One interpretation is to treat the expression as a theophorous name on the analogy of other theophorous names of its kind in the ancient Near East, particularly those containing the element פִּיִּי (e.g., Rab-Zidki in the Amarna Letter No. 170,37)⁴. We know from Gen. 14 that Melchisedek was from Jerusalem; and since Sedek may have been the god of the people of that city, it is not difficult to see how such an interpretation has

1. Cf. Mowinckel, *Ps. St.*, III, p. 72; Johnson in *The Labyrinth*, p. 110.

2. Many scholars hold that no special priesthood beyond the religious responsibilities that develope upon any administrative office such as king (e.g., praying for the people; insuring that the sanctuary is in proper order, etc.) was involved here. The argument is that all Israel was a מ' ד' נ' (Exod. 19:6; cf. Num. 16:3; Isa. 61:6) and in this sense the office of kingship is priestly (so Delitzsch, *op. cit.*, III, p. 171). Others, notably Kirkpatrick, *op. cit.*, p. 664, think a special priesthood was at stake, the implication of which is that the new king of Jerusalem was to occupy a position that was in every respect like that of the ancient king-priest of Salem (p. 668). Lack of evidence about the Melchisedek tradition makes it mandatory that the question be left open for the present.

3. The historical character of Gen. 14 has long been disputed. Its apparent difference in style and content from the rest of Genesis has caused many scholars to view it as a later insertion belonging to a later tradition. But confirmation of the names belonging to the kings mentioned in that chapter as coming from the second millennium B.C. (cf. de Vaux, 'Les Patriarches hébreux et les découvertes modernes', *RB*, LV(1948)326ff) has made it increasingly easier to see that an old tradition is here reflected, although the composition of the chapter is apparently late. Cf. Albright, *The Archaeology of Palestine*, pp. 236ff, for an early dating of the chapter. Rowley, *op. cit.*, p. 471, dates Gen. 14 in the Davidic period and Johnson, *Sacral Kingship*, p. 43, finds such a dating agreeable. Hooke, *Genesis*, 156d, says that 'the old view that ch. 14 is a late midrash is no longer tenable'. Cf. further Nyberg, *op. cit.*, p. 351, 363ff.

4. Cf. Baudissin, *Adonis und Esmun*, pp. 247ff; Kittel, *Geschichte des Volkes Israel*, I, p. 185.

come into prominence. According to this view, Melchisedek would be interpreted, 'My king is Sedek' or simply 'The king is Sedek'¹.

Such an interpretation appears to find further support in the widely accepted view that sedek had an early and persistent association with Jerusalem. This latter view, convincingly set forth by S.A. Cook² and echoed by Rowley³, Johnson⁴, and others⁵, has, however, recently been called into question by J.G. Gammie⁶. Gammie examined in detail the basis for Cook's assertion⁷ and concluded that the most remarkable thing about the association of sedek with Jerusalem is that it was almost non-existent before the eighth century canonical prophets⁸. Gammie's argument that sedek came to be associated with Jerusalem at a comparatively late date has similarities

1. For a discussion of the medial i as the remnant of a case ending, cf. Noth, op. cit., pp. 33ff. On his view, the second of the possible translations is preferable.

2. Op. cit., p. 398: 'The persistent association of "righteousness" with Jerusalem is of the greatest interest'; pp. 398ff: 'Apart from the question whether there was also a god Sedek at Jerusalem, then, it may be concluded that this persistent association of the idea of "right" with the city carried with its ideas, beliefs and practices which were capable of profound development'. Cook in Smith's The Religion of the Semites, p. 662, n.1, further writes: 'That Jerusalem should be the seat of s-d-k (Isa. i. 26, Jer. 23) is in keeping with the significance attached to Zion as the source of universal right and religion (Isa. ii. 2-4), to the Temple as a mystical centre, and to the Temple rite'. Cf. also his The Old Testament: A Re-interpretation, p. 187.

3. Op. cit., p. 465.

4. Sacral Kingship, p. 33.

5. E.g., Widengren, Accadian and Hebrew Psalms, p. 322.

6. Op. cit.

7. Gammie, op. cit., pp. 161ff, reduces Cook's arguments to three and seeks to refute them as follows: (a) the evidence of Isa. 1:26, Jer. 31:23, 33:16 is proof of only a late association of SDK with Jerusalem and not an early one; (b) the personal name Adonizedek (Jos. 10:1, 3) is questionable in light of the Septuagint reading; (c) the saying of Abi-Khiba of Jerusalem has no bearing on the alleged association of SDK with Jerusalem since it is a statement about Abi-Khiba and not the city in which he lived. Neither Cook nor Gammie make mention of the tradition that refers to Jerusalem as the שֶׁדֶק הַיְהוּדָה (Isa. 1:26) or to Zadok, the priest who apparently derived his name from that city.

8. Ibid, p. 163.

with that of Nyberg¹. Nyberg's theory was that righteousness, in the earlier stages of its use, was without specific religious coloring² and that as a religious concept it had its origin in the Elyon-Zedek-Salem cult of Jerusalem³.

Inasmuch as sedek was known outside Jerusalem, as South Arabic and Phoenician names testify⁴, it is not possible, therefore, to identify the word in any unique way with Jerusalem alone. Moreover, Gammie is correct in pointing out the clear lack of evidence for an early association of sedek with Jerusalem.

Against taking פִּדְיָנוּ - מֶלֶךְ as a theophorous name is M. Noth⁵, who holds the opinion that the word order prevents such an interpretation. Further, it is difficult to see how a theophorous interpretation can be accepted in light of Gen. 14, where there is no reason to suppose Melchisedek to be theophorous. It is probably better to conclude with Johnson⁶ that the name cannot be affirmed as theophorous with any certainty⁷.

Another interpretation of פִּדְיָנוּ - מֶלֶךְ is based on the theory of hireq compaginis, of which the traditional view embodied in Heb. 7:2 is a case in point:

1. Op. cit., p. 375.

2. Nyberg maintained that SDK, while being west-Semitic, did not belong specifically to the Yahweh religion, which, he held, had other passwords, notably וְיָרָם, וְיָרָם, וְיָרָם, וְיָרָם.

3. Gammie, op. cit., p. 163, thinks that righteousness had a northern origin since the first personal name in the Old Testament after Zadok with SDK as a part of it was Zedekiah, who was himself from the northern court of Ahab (I Kg. 22:11ff; 24). Gammie notes that there is a significant lack of Jerusalem personal names; between the time of the Davidic Zadok and the Exile, he finds only Zadok (II Kg. 15:33; II Chr. 27:1), Jehozadak (I Chr. 5:40-41); Zedekiah (II Kg. 24:17-25:7; II Chr. 36:10-11) and the Zedekiah of Jer. 36:12. Ahlström, Psalm 89, p. 80, also speaks of sedek as a North-Canaanite deity.

4. Cf. Ringgren, Word and Wisdom, p. 86.

5. Op. cit., p. 161, n. 4.

6. Sacral Kingship, pp. 32ff.

7. It may be mentioned in passing that another understanding of פִּדְיָנוּ - מֶלֶךְ is to take מֶלֶךְ as the theophorous element and render 'Melek is righteous'. Melek occurs theophorously in several biblical names: Abimelech (Gen. 20:1-18); Ahimelech (I Sam. 21:2-10); Elimelech (Ru. 1:2,3). See Noth, op. cit., p. 141 and, for melek as a divine name, Johnson, Sacral Kingship, pp. 35ff.

πρῶτον μὲν ἐρμηνευόμενος He is first, by translation of
 βασιλεὺς δικαιοσύνης his name, king of righteousness....

Thus, Melchisedek in Ps. 110 is understood as 'king of righteousness'¹. A reading similar to this is 'a legitimate king'². According to Albright³, the advances of Oriental onomatology are against such formations in proper names. Furthermore, when instances of other constructions similar to Melchisedek are brought into consideration⁴, interpretations such as 'king of righteousness' or 'legitimate king' cannot be maintained.

A third main explanation of פִּדְיָהוּ - 'פִּדְיָהוּ is to understand it as a predicate construction: 'The (or 'My') king is righteous'⁵. Analogously, this view finds support in such names as Jehoizadak (Hag. 1:1, 12, 14; Zech. 6:11), which means 'Yahu is righteous'⁶, and seems best to fit the total context of the psalm under consideration⁷.

One final way of dealing with פִּדְיָהוּ - 'פִּדְיָהוּ is to treat it as if it were not a proper name at all. This approach has found its most recent expression in the study of Gammie⁸, although it was earlier advocated by both Pedersen⁹ and Gaster¹⁰ and was essentially the position of H.E. del Medico¹¹.

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1. See GK, 90,1; Skinner, *op. cit.*, p. 267.
 2. Reading the medial as a hireq compaginis; cf. Albright in *JSOR*, X(1926) 264.
 3. 'The Names Shaddai and Abram', *JBL*, LIX(1935)193.
 4. Cf. Johnson, *Sacral Kingship*, p. 32.
 5. Reading sedek as šaddiḳ. This can be taken as a theophorous name; see Maisler, 'Das vordavidische Jerusalem', *JPOS*, X(1930)187, n. 2, who claims that Melchisedek is an Amorite name.
 6. Johnson, *Sacral Kingship*, p. 33 and Burney, *op. cit.*, p. 43, where other examples are given.
 7. Cf. Kraus, *Die Psalmen*, p. 760; Noth, *op. cit.*, pp. 114, 161; Johnson *Sacral Kingship*, p. 33. Even Baudissin, *Adonis und Esmun*, p. 323, believed that sedek was first used as a divine epithet with the meaning 'righteous', although he held that later it came to designate an independent divine name.
 8. *Op. cit.*, p. 155:
 Thou art a priest forever
 Because I have spoken righteously, my king.
 9. *Israel*, III-IV, pp. 708ff:
 Thou art a priest for ever after the way of the king of justice.
 10. *M.E.O.J.*, XXI(1937)40ff (quoted from Rowley, *op. cit.*, p. 466, n.6):
 Thou art a priest for ever,
 A king rightfully appointed,
 In accordance with Mine order.
 11. 'Melchisédech', *ZAW*, LXIX(1957)166ff.

This proposal lacks persuasion in view of the Gen. 14 tradition and the general content of the psalm.

We initially asked how the existence of a god Sedek affects our understanding of Ps. 110. We may now answer that it affects our view of Ps. 110:4 very little, if at all. Certainly it is impossible to see a direct reference to the god Sedek in the name Melchisedek. Possibly such a god lingers in the background of such names, but even that cannot be determined with certainty. The preferable understanding of Melchisedek appears to be 'The king is righteous' and this assumes that sedek is a word describing the king's activities and relationships.

An effort has also been made to interpret Ps. 89:15=97:2 as a reference to the god Sedek¹. Both psalms speak of righteousness and justice as the foundation of Yahweh's throne:

89:15 וְיָדָעְנוּ מִכֹּחַ כִּסְאוֹ כִּי אֵלֹהִים

97:2 וְיָדָעְנוּ מִכֹּחַ כִּסְאוֹ כִּי אֵלֹהִים

In Ps. 89 we have more than one literary type but the section with which we are presently concerned (vv. 6-19) is a royal hymn of praise which was probably employed in the Autumn Festival². The psalm celebrates both the heavenly and earthly kingship of Yahweh³, and in this sense it has much affinity with Ps. 97. Ps. 97 also was used in the Autumn Festival and glorifies Yahweh as both universal king and judge. The central ideas of the two psalms, then, have much in common.

In Ps. 97 Yahweh appears to his people and to the world in the splendor of a theophany⁴. His coming is surrounded by clouds and darkness⁵ and de-

1. Cf. Widengren, Accadian and Hebrew Psalms, p. 71.

2. Cf. Schmidt, Die Psalmen, p. 166; Weiser, op. cit., p. 590.

3. Von Rad, op. cit., p. 138, thinks of this psalm as a celebration of 'Jahweh's acts of grace'.

4. Westermann, Das Loben Gottes in den Psalmen, p. 109, thinks this account of the 'epiphany' of God is secondary. Weiser, op. cit., p. 632, disputes this position, arguing that the picture is founded on the Sinai theophany. Duhm, Die Psalmen, p. 356, rightly points out that the perfect here does not indicate a historical theophany. For the mythological background to the theophany, cf. Exod. 19:6; 20:21; Dt. 4:11; 5:4; 33:2ff; Jg. 5:4ff; Ps. 17:8ff; 68:8ff; Isa. 30:27ff; Mic. 1:3ff; Hab. 3:3ff; Nah. 1:3ff. See the table in Westermann, op. cit., p. 66. Cf. further Weiser, 'Die Darstellung der Theophanie in den Psalmen und im Festkult,' Bertholet Festschrift, pp. 513ff.

5. Clouds are a standard accompaniment of a theophany (cf. Nah. 1:3). Cf. further Ps. 18:8-12; Exod. 19:9; 20:21; Dt. 4:11; 5:22; I Kg. 8:12; Job 22:13ff.

vouring fire goes before him. The earth trembles and the mountains melt like wax at his appearance. And in the midst of this dramatic account of Yahweh's coming is the seemingly misplaced statement, 'Righteousness and justice are the foundation of his throne' (v. 2)¹. We might well ask, with Kittel, what righteousness has to do with the appearance of fire and lightning and earthquake². More specifically, what has righteousness to do with the throne of Yahweh, which involves also the question of what Yahweh's throne has to do with a theophany. Like the ark, the throne of Yahweh is an expression of his presence, of his nearness³; but, more important, it symbolizes his authority or royal power⁴. It is thus Yahweh's presence and authority that is meant by the reference to the throne, and this makes sense in the context of the theophany. But what are we to understand by the expression 'righteousness and justice are the foundation of his throne'? Have we here the names of two deities of the ancient Near East, as Widengren holds⁵? Do the terms ṣedek and mišpāt represent divine hypostases⁶? Are we dealing with moral qualities of Yahweh⁷? Is ṣedek being used in a physical sense to denote a 'power-charged sphere beneficial to man'⁸? Does this image mean that the rule of Yahweh, like that of the king⁹, is to be determined by a regard for the covenant?

The immediate context of the assertion that Yahweh's throne is founded upon righteousness and justice in Ps. 89 is a moving confession of praise of Yahweh as the triumphant creator of the world. The poet is especially interested in calling attention to the fact that Yahweh creates out of his

1. Briggs, op. cit., II, pp. 300, 305, calls this expression a gloss from Ps. 89:15a, which was inserted by a glossator wishing 'to alleviate this awful picture'. Welch, The Psalter, p. 36, proposes dropping וְיָסֵד because it overloads the line. Alteration of the text, however, is unnecessary.

2. Kittel, Die Psalmen, p. 319. His reply: 'Die Antwort lautet: tatsächlich nichts; jene Schilderungen sind nicht mehr wirklich gemeint, sie sind nur noch Bilder für die Allmacht, die Jahwes gerecht richtendes Walten ermöglicht'.

3. Cf. Eichrodt, Theology, I, p. 110; Jacob, Theology, pp. 256-257.

4. De Vaux, Ancient Israel, p. 106.

5. Widengren, Accadian and Hebrew Psalms, p. 71; cf. Jacob, Theology, p. 98.

6. Ahlström, op. cit., p. 78.

7. Cf. Anderson, op. cit., 379b.

8. Koch, Sdq im A.T., pp. 35ff; von Rad, op. cit., p. 376.

9. Gunkel, op. cit., believed this human use of the terms was the original usage.

strength: the raging sea is stilled and the enemies are scattered; heaven and earth are brought under his majestic rule--and all this with Yahweh's 'mighty arm' (vv. 11, 14). Again, we may ask after the meaning of sedek in v. 15.

Running parallel to these two statements about Yahweh's throne are a few passages which refer to the human king's throne being founded on righteousness. In Prov. 16:12, the king's throne is established by sēdākā; in Prov. 25:5, it is the removal of the wicked from the king that results in the throne being established in sedek. In Prov. 20:28, the king's throne is upheld by loyalty (לֹא יִשָּׁן), but many¹, on the basis of the LXX, emend the text to read לֹא יִשָּׁן. In every one of these instances, there can be little doubt that righteousness is used metaphorically. The king's authority and rule rest on his exercising righteousness and justice. All his actions are directed toward the fulfilling of covenant responsibilities and in this his reign is said to be founded upon righteousness and justice².

What is true for the throne of the human king is no less true for that of Yahweh. The throne is the seat of his divine government and all that proceeds from it is determined by righteousness and justice³; by the interactions of the covenant community, of which Yahweh is a part; by the whole scheme behind the events of history.

In a provocative study on this subject, H. Brunner⁴ demonstrated the similarity of these passages with examples of Egyptian usage⁵. That he was justified in making such a comparison can be readily seen from the overall similarity of court ideas, customs, and rituals in Israel with those of Egypt⁶. A comparison of the details of the throne structure in I Kg. 10:18-20 with the throne in Egypt will confirm this point. In Egypt the root used for what we know in the Old Testament as righteousness had two meanings: (a) the base or

1. E.g., Toy, The Book of Proverbs, p. 396; Fritsch, The Book of Proverbs, p. 900.

2. Cf. Fahlgren, Sēdākā im A.T., pp. 82ff.

3. Ahlström, op. cit., p. 81: 'Dieser Vers [Ps. 89:15] drückt somit aus, dass sich Jahwes Herrschaft auf die Beständigkeit und Sicherheit des Rechts und seine Siegeskraft sowie auf die Aufrechterhaltung der rechten Ordnung im Kosmos gründet'. Cf. Gray, 'The Hebrew Conception of the Kingship of God', VI, VI(1956)274, 276.

4. 'Gerechtigkeit als Fundament des Thrones', VI, VIII(1958)426-428.

5. For Sumerian and Accadian parallels, Falkenstein and Soden, Sumerische und akkadische Hymnen und Gebete, pp. 222, 320, 334.

6. Cf. von Rad, 'Das jüdische Königsritual', TLZ, LXXII(1947)col. 215.

stand on which a throne rests (Thronsockel, Urhugel); (b) right order, truth, or righteousness¹. When the Hebrews came into contact with these ideas, which was, according to Brunner, about the time of Solomon, they possessed no word in their language to translate with exactness the mythological ideas that stood behind the meanings of the Egyptian root; so they simply used ṣedeq/ṣēdākâ and appropriated the ancient saying that righteousness is the foundation of the throne of God. In the Old Testament the saying lost all mythological reference and is used figuratively. This agrees with our interpretation and seems to confirm the figurative use of the words. We may, therefore, reject the interpretation that a special power-charged sphere is meant by ṣedeq as well as the suggestion that ṣedeq and mišpāṭ are gods.

In Ps. 85:11, 12, 14 we again meet passages which have been seen as references to the god Sedek². This psalm may best be thought of as a community lament³, although Gunkel spoke of it as a prophetic liturgy⁴. As a lament, it has cultic roots and may well have been at one time associated with the Autumn Festival⁵. In the cult, the psalm was probably uttered by a cultic prophet, if not in its entirety, at least vv. 11-14⁶.

The psalmist prays that Yahweh, whose former favors are well-known in the land, may again manifest his salvation to his faithful ones (יְהוָה יִשְׁלַח) ⁷. The thought of salvation runs throughout the psalm and the desire for it finds expression no less than three times in the poet's lament (vv. 5, 8, 10).

The phrases with which we are concerned in this psalm are as follows:

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1. Brunner, op. cit., p. 427.
 2. Widengren, Accadian and Hebrew Psalms, p. 71.
 3. So too Kraus, Psalmen, p. 589.
 4. Gunkel, op. cit., p. 373.
 5. Mowinckel, Ps.St., III, pp. 55ff; The Psalms in Israel's Worship, I, p. 223; Schmidt, Die Psalmen, p. 162. For a late dating of the psalm, Anderson, op. cit., 377a.
 6. Mowinckel, Ps.St., III, pp. 54ff; Kraus, Psalmen, p. 592; cf. Taylor & McCullough, op. cit., p. 460. Kraus calls the speaker a 'יְהוָה-נְבִיא -prophet'. Cf. Jer. 6:14; 8:11; 57:19.
 7. Snaith, Studies in the Psalter, p. 42, seems to think that two parties are involved: 'His people' and 'His saints'.

85:11 Righteousness (פִּדְיָוּ) and peace (שָׁלוֹם) shall kiss.

85:12 Righteousness (פִּדְיָוּ) shall look down from heaven.

85:14 Righteousness (פִּדְיָוּ) shall go before him.

In addition to Widengren's theory that ṣedeq is here the name of the west-Canaanite deity, there are a number of other proposed interpretations. One extremely common view is to regard ṣedeq (as well as hesed, 'ēmet, and šālôm) as the personification of a divine attribute or virtue¹. A slight modification of this view is that ṣedeq is a personification of an angelic messenger of Yahweh². Another interpretation holds ṣedeq to be the personification of an abstract concept³ or a mythologically personified spiritual power⁴. Finally, ṣedeq is seen as a figurative expression of Yahweh's saving action⁵ and it is this explanation which best agrees with the appeal of the lamenting community in the verses which precede this section (vv. 11-14). Salvation is what the poet longs for and salvation is what finds expression in the prophetic promise which forms the last part of the psalm⁶. This ṣedeq is Yahweh's righteousness as a saving reality. It is, as in Isa. 32:17⁷, 45:8, and 59:14, his faithfulness to deliver⁸ his people and to bestow upon them the blessings of his divine salvation. The all-embracing nature of this saving action is well-expressed by G.W. Anderson:

A moving poetical description of the renewal of material and spiritual well-being, of harmony between man and God and of nature bountifully supplying man's need⁹.

1. Kirkpatrick, *op. cit.*, p. 513; Oesterley, *op. cit.*, p. 385; Nötscher, *Die Psalmen*, p. 173; Taylor & McCullough, *op. cit.*, p. 461; Ringgren, *Word and Wisdom*, p. 87; Ahlström, *op. cit.*, p. 78.

2. Briggs, *op. cit.*, II, p. 233; cf. von Rad, *Theology*, I, p. 376.

3. F.M. Th. Böhl, *De Psalmen*, pp. 154ff.

4. Weiser, *The Psalms*, p. 574.

5. Davies, *The Psalms*, II, p. 106; Baethgen, *Die Psalmen*, p. 266; van der Weijden, *Die 'Gerechtigkeits' in den Psalmen*, p. 197. For an understanding of righteousness as a demand of punishment for sin, Barnes, *op. cit.*, p. 410.

6. For the form of the priestly oracle of salvation, Begrich, 'Das priesterliche Heilsorakel', *ZAW*, LII(1934)81-92.

7. This passage makes the effect of righteousness 'peace'.

8. Van der Weijden, *op. cit.*, p. 197, regards the deliverance hoped for and promised in this psalm as deliverance from the Exile.

9. *Op. cit.*, 377a.

It seems clear, then, that şedek in this psalm cannot be regarded as the god Sedek. The language of vv. 11-14 is poetical and must be taken figuratively. To push the language too far in any other direction is to require it to bear meaning foreign to the intent of the writer. Ringgren¹ asks whether we are dealing in these verses with 'hypostases in the making or survivals of the god Sedek'. It is probable that we must think in terms of the first option and then with the possibility that earlier mythology lingers in the background of this poetical expression.

Other psalms could be examined to demonstrate the futility of trying to read into the occurrences of şedek the name of a Canaanite deity², but perhaps enough has already been said to establish this point. We began this chapter by noting how widespread the concept of righteousness is as a designation of Near Eastern deities. By implication this fact meant that the association of righteousness with Yahweh in Israel was not a unique one. As a description of the person and actions of the deity, righteousness is unquestionably Near Eastern; and it was from this more general usage that the Hebrew idea of the righteousness of Yahweh had its inception and, as time passed, its own distinctive development. It should not, therefore, come as a surprise if we should learn that essentially the same range of meaning bound up in the Israelite understanding of the righteousness of Yahweh had already been anticipated in Near Eastern usage. This is but another example of how deeply Israelite thought was integrated into the ideologies and practices of the Near East in general.

While Israel's conception of the righteousness of Yahweh was deeply rooted in Near Eastern religious thought, that conception as it is employed in the biblical psalms cannot be traced to any single source. To search for such an origin would be to engage in a form of etymologizing. In our discussion of Ps. 85, 89, 97 and 110 we dealt with perhaps the best examples of interpreting şedek from the point of view of one possible Canaanite usage of the word; and, without exception, our exegetical findings excluded such an interpretation for the Psalter. We fail to find a single psalm in which şedek can be clearly in-

1. Word and Wisdom, p. 86.

2. Attempts have been made to interpret şedek as a god in Ps. 17:1 and 118:19 (cf. Ahlström, op. cit., pp. 79-80) as well as in passages outside the Psalter (e.g., Isa. 1:21, 26; 62:1; Jer. 31:23; 50:7), but all such attempts are unconvincing.

terpreted as the name of a Near Eastern deity. If many of the psalms were composed in Jerusalem and if sedek were a Jerusalem deity, how, then, could these psalms have been produced without mention of that deity? The answer may well be in the contentions of Nyberg¹ and Kapelrud² that Sedek had fused with El Elyon by the time David conquered Jerusalem. If this is the case, then the psalms in question would have been composed at a time when a god Sedek was no longer recognized.

We have pointed out that the association of righteousness with Yahweh grew out of the similar association of righteousness with the deity in the larger circle of Near Eastern usage. But it is also true that the Israelite view of the righteousness of Yahweh took on its own distinctive features and emphasis. Whereas sedek had probably designated a deity among the Canaanites, such usage is absent in the Psalter. Whereas righteousness had been characteristically used as a quality or attribute of the deity in the ancient world, that same word in the Psalter is predominantly a word describing the character of Yahweh's relations with his people. What is determinative for Israel's understanding of the righteousness of Yahweh is her theological view of Yahweh himself. It is, above all else, Yahwism, with its institutions and cult, which shapes the Israelite conception of the righteousness of God, as we shall see again and again in the following chapters.

1. Nyberg, op. cit., p. 375.
 2. Kapelrud, op. cit., p. 62.

C. The ŠDK of Yahweh as a Covenant-Fulfilling Concept

1. Introduction

'The most apt expression of the relation between Yahweh and Israel is the covenant, berith'. This was the erudite conclusion of a careful investigation into the complexities of life and culture in ancient Israel by J. Pedersen¹. If, then, we are to come to an understanding of ŠDK as it is applied to Yahweh in the Psalter, it is essential that we first review the nature of the covenant in ancient Israel. Only when this has been done can we begin to grasp one of the most fundamental meanings of the righteousness² of God--the fulfilling of the demands stipulated in the covenant.

2. The Nature of the Covenant in the Old Testament

The practice of making covenants had a long and varied history before Israel appeared on the scene of the Near East, a fact which suggests that she was indebted to her Oriental predecessors for much of the form and content which made up her own covenants. In recent years studies into the

1. Israel, III-IV, p. 612. The importance of the covenant for understanding Israel has been demonstrated on the theological side by Eichrodt, who made the covenant the foundation for his Theologie des Alten Testaments and on the historical side by Noth, Das System der zwölf Stämme Israels, pp. 132-133, who showed that the basis of the amphictyony of early Israel was the covenant.

2. Throughout this thesis we shall be using the term 'righteousness', and its related terminology, in connection with both Yahweh and man. The use of this term, however, should not be taken in any way that would imply a semantic connection between ŠDK as it is employed in the Old Testament and all of the meaning commonly associated with 'righteousness' in the Twentieth Century. The Hebrew ŠDK basically means something different from what 'righteousness' denotes in the present day, as we hope this thesis will make abundantly clear. Nevertheless, we prefer to employ the term 'righteousness' in at least two senses because of its historical associations with ideas tied up in ŠDK. We shall use it frequently to translate the substantives šedeḳ and šēdāqā, although other English words will also be utilized when it is felt that they better express the Hebrew noun in a particular context. 'Righteousness' will further indicate the general concept ŠDK and, when so employed, šedeḳ or šēdāqā are most often in the writer's mind; but šaddîḳ and, on possibly one or two occasions, šādaq may also go into making up the concept. In any case, 'righteousness' is used in such a way that the context should clarify the meaning we intend. The use of 'righteousness' will not only make for variety but will relate our inquiry to terminology of previous studies.

Mari royal texts and the Hittite suzerainty treaties¹ have confirmed this point by showing the remarkable resemblance which existed between the covenant formulations of Israel and neighboring peoples. This latter fact requires, therefore, that the Israelite covenants be seen alongside other Near Eastern covenants.

Among the Israelites the word which appears to have been most frequently employed² for 'covenant' was בְּרִית. The verbs used with בְּרִית were בָּרַת³, קָבַץ⁴, קָבַץ⁵, קָבַץ⁶. The berit in Israel⁷ was a means of expressing agreements reached between two or more individuals. Thus we read that Abraham settled his differences with Abimelech by means of a covenant (Gen. 21:27), and David and Jonathan ratified their common understanding about the fate of Saul by a covenant (I Sam. 20:16)⁸.

For the purposes of our present study it is the covenants of a religious character that most concern us, and, in particular, those covenants in which Yahweh was a participant. Of such covenants we shall speak only in general terms, not unduly concerning ourselves with specific covenants which were established between Yahweh and his people in the course of history.

1. Cf. Mendenhall, 'Covenant Forms in Israelite Tradition', BA, XVII(1954) 50-76; 'Covenant', IDB, pp. 719-720; Millenburt, 'The Form and Structure of the Covenantal Formulations', VT, IX(1959)347. Cf. also ANET, pp. 201-205. The form of the covenant has been seen as having the following main features: (a) the prelude; (b) the historical prologue; (c) the basic stipulations; (d) particular conditions; (e) invocation of the gods as witnesses; (f) the curses and blessings formula. Cf. Jos. 24; I Sam. 12; I Chr. 22-24.

2. 286 times in the Old Testament.

3. II Chr. 7:18; Ps. 50:5; Hag. 2:5; et. al.

4. Gen. 6:18; Exod. 6:4; Ezr. 16:60, 62.

5. Gen. 17:2.

6. Ps. 111:9.

7. The difficult question of the origin of the covenant within Israel cannot here be considered in detail. Generally, scholars have divided between a Mosaic (so Eichrodt, Theology, I, pp. 36-37; Oesterley and Robinson, Hebrew Religion, pp. 156-159) and a prophetic (so Wellhausen, Prolegomena to the History of Israel, p. 417) origin of the concept. The Mosaic origin appears to have the weight of evidence on its side (cf. Mendenhall in BA, XVII(1954) 50ff, for arguments). For the covenant in general, see, in addition to the works on the subject already cited, the excellent survey by Hempel, 'Bund', RGK³, I, cols. 1513-1516.

8. The LXX translates this text differently: 'should it happen that the name of Jonathan be discovered by the house of David...', which is followed with slight modifications by the RSV.

We may begin by noting that the covenant between Yahweh and Israel was not an agreement between two parties of equal standing (cf. Jos. 9:6, 11; I Sam. 11:1; II Sam. 3:12; I Kg. 20:34)¹. It was rather the creating of relationships between two completely unequal parties which involved the stronger of the two condescending to the weaker and which, further, demanded that certain predetermined conditions be met by the inferior party. This means that freedom of action was inevitably with the stronger party².

The covenant which Yahweh made with Israel always concerned the whole people and not simply individuals. In particular, the covenant was negotiated with the men of Israel, because they were considered to be the representatives of the other members of the community (i.e., women, children, slaves). Since the physical constituency of Israel constantly underwent change through normal population increase and by conversions from other peoples, the covenant was flexible; these persons were also regarded as a part of the covenant.

The covenant with Israel was inaugurated³ by Yahweh, and his initiative was due in no way to Israel's own merits. The Old Testament writers are quite deliberate in emphasizing that Yahweh alone established the covenant with Israel. They never say, for instance, that Yahweh and someone else 'cut a covenant', but only that Yahweh, acting completely independently, made a covenant⁴. The way in which the Yahwist presents Yahweh as active and Abraham as passive in his account of the Abraham covenant (Gen. 15:1ff) is yet another illustration of this point.

The entire character of the covenant was determined by the binding of Israel to Yahweh in an intimate relationship⁵. A communion of the deepest

1. So Begrich, 'Berit', *ZAW*, LX(1944)4.

2. Cf. von Rad, *Theology*, I, pp. 129ff.

3. This presupposes that the relationship between Yahweh and man was not a natural one and that it could come about only in the context of history.

4. The subject of the verbs which are employed to institute covenants involving the deity is, without exception, Yahweh.

5. Eichrodt, *Theology*, I, p. 36: 'The concept in which Israelite thought gave definite expression to the binding of the people to God and by means of which they established firmly from the start the particularity of their knowledge of him was the covenant'. Cf. further Buber, *Königtum Gottes*, pp. 95ff.

nature was enacted, the distinctive feature of which was Israel's radical reliance upon Yahweh. There was created in this communion 'a state of intactness, orderliness, and rightness between two parties'¹.

It was Yahweh who dictated the terms of the covenant. This, along with the fact that Yahweh took the first step in establishing the covenant, has led some scholars² to believe that the covenant was originally unilateral rather than bilateral. If by 'unilateral' these scholars wish to emphasize that one party in the covenant had more responsibility than the other, then they are perhaps correct in their view³, for there can be little doubt that the main work of the covenant belonged to Yahweh. If, on the other hand, it is meant by 'unilateral' that Israel was not called upon to ratify the covenant, then the unilateral view must be rejected. The Old Testament is clear that Israel had the right and power to choose whether to accept or reject the covenant proposal and, in this sense, the covenant must be regarded as bilateral⁴. It is precisely because Israel was a responsible participant in the covenant, having accepted its privileges and obligations⁵, that the eighth century prophets could charge her with a breach of her promise to Yahweh.

Once the covenant was concluded, Yahweh demanded, above all else, allegiance. Because Israel freely accepted the stipulations of the covenant, she was thereafter obligated to uphold them. For Israel, this meant that

1. Von Rad, *op. cit.* p. 130; cf. Horst, 'Recht und Religion im Bereich des Alten Testaments', *EvTh*, XVI(1956)67.

2. E.g., Vriezen, *Theology*, p. 141.

3. The Yahwist seems to regard the Sinai covenant as a unilateral protective relationship (Exod. 24:11).

4. Pedersen, *Der Eid bei den Semiten*, pp. 21ff. and *Israel*, I-II, pp. 265ff. Koehler, *Theology*, p. 64, speaks of the unsuitability of the covenant as a concept expressing the real nature of the relationship between Yahweh and Israel since the very idea of covenant emphasizes the free will and mutual obligation of both parties and seems to take away from the exclusive dominance of Yahweh. For this reason, he thinks a change in Israel's earlier understanding of the covenant came about and is to be seen in Exod. 19:5, where, although the word 'covenant' is still used, the distinctive character of Yahweh's superiority is in evidence.

5. The reciprocity of the covenant has been pointed out by Hempel, *op. cit.*, cols. 1513-1516; Noth, 'Das alttestamentliches Bundschliessen im Lichte einer Maritextes', *Gesammelte Studien*, pp. 149ff; Mendenhall in *BA*, XVII(1954)50ff.

she must live as Yahweh's holy people and never again pursue her own ways¹. The demand was for total obedience and, in a sense, the very continuance of the covenant was contingent upon the fulfilling of that demand².

This raises the question of the enduring nature of the covenant. It is well known that in the psalms the enduring character of the covenant occupies an important place. The whole lament of Ps. 89, for instance, is founded on the supposition that God's covenant with David is for ever. Yet, even in Ps. 89, the Old Testament fully recognizes the conditional element of the covenant; and it is precisely this facet of the covenant which is in the foreground of the preaching of the eighth century prophets. It is, therefore, necessary to recognize that there were two completely different aspects of the covenant present during much of Israel's history. On the one hand, the covenant was an everlasting covenant upon which lay Israel's guarantee of the present and the hope of the future, for the promises of the covenant were made by an eternal God. On the other hand, there was always the possibility that the covenant could be renounced by Yahweh since it imposed on Israel conditions which she might fail to keep. It was within the tensions which these opposing views of the covenant created that Israel had her existence; and to seek to resolve these tensions by eliminating either aspect of the covenant would result in failure to understand most of the Old Testament³.

1. Bright, A History of Israel, p. 136: 'The stipulations of covenant were primarily that Israel accept the rule of her God-King and have no dealings with any other god-king, and that she obey his law in all dealings with other subjects of his domain (i.e., the covenant brother)'. Snaith, Distinctive Ideas, p. 108, lists four major points concerning the covenant: (a) Yahweh existed before Israel; (b) since he once existed without her, he could do so again; (c) because Yahweh chose Israel, he could also reject her; (d) Yahweh differed from other gods in the demand that he made upon his covenant people.

2. Many passages in the Old Testament bear witness to this point but it will suffice to mention only a few of them. In Gen. 18:19J, it is said that if Abraham and his house keep the way of the Lord by doing šedāqā and mišpāt, then Yahweh will 'bring to Abraham what he has promised him'. The central point of Dt. 6:24-25 is that if Israel keeps the statutes of Yahweh, she will be preserved alive. If Israel had hearkened to Yahweh's commandments, says Deutero-Isaiah (48:18), then she would have experienced life.

3. In and after the exile there appears to have been less theological tension of the kind we have mentioned. The renunciation of the covenant of Yahweh was past history, and the spokesmen of God could speak of the covenant as conditional without the previous complications. Even with the Deuteronomist we hear nothing of an everlasting covenant.

The character and demands of the covenant, then, are clear. Yahweh promised to be Israel's God (Exod. 6:7) and helper (II Sam. 7:12). He would protect her and provide for all her needs in life¹. In return, Israel was to be his obedient people and was to serve and worship him in every sphere of her existence. Yahweh, and he alone, was to be her God and the acknowledgment and confession of this paramount truth was to constitute the end for which Israel, and Yahweh's covenant with her, were created.

3. SDK as a Covenant-Fulfilling Concept

The word bērit is found in the Psalter a total of only twenty times, and these few occurrences are confined to twelve psalms. Yet, SDK is found in seven of these twelve psalms², which demonstrates, although in a limited

1. Something of the actual content of the covenant can be seen in the promises made to Abraham in Gen. 17:1ff. First, it is promised Abraham that he will be the father of a multitude of nations. Second, Abraham and his descendants are to be given the land of Canaan; and it is this promise that is the most distinctive aspect of the covenants with the patriarchs. Finally, Yahweh promises to be the God of Abraham and those who come after him; and this promise has implications of the most far-reaching kind throughout Israel's history. Koehler, *op. cit.*, pp. 71ff, holds that the covenant underwent alteration in its makeup when Israel finally acquired possession of the promised land (see above, p. 74,n.4). Prior to the settlement, Yahweh related himself to Israel as her protector and, accordingly, was called upon only occasionally to exercise that function; now, with the acquisition of the land, the blessing of growth and prosperity was constantly required and Yahweh's influence was continually sought. Alongside this alteration Koehler mentions yet another change in the covenant, and this has to do with Israel's relation to the land. In order to gain Yahweh's protection, Israel, in former times, practiced obedience, which was manifested in service and, above all, in her attitude towards Yahweh. Now the daily need of Yahweh's blessings upon the land demanded more, and so there came into existence in Israel the cult, the purpose of which was to secure and preserve such blessings on the land, and, in turn, the people. Growing out of these alterations was a corresponding theological change: if Yahweh possessed Canaan to give to Israel, then all that was in the land, including its powers and especially its holy places, was also his possession. This fact led Israel, perhaps for the first time, to connect Yahweh with the forces of nature; and, although Yahweh was never regarded as another 'nature god', there grew out of this connection theological implications of great significance.

2. Ps. 50, 55, 89, 103, 106, 111, 132. Of the twenty times that bērit is recorded in the Psalter, SDK is related to it in general context nine times.

way, that SDK bears a particularly close relationship to the covenant. But the occurrence of the word bērit in so few of the total number of psalms should not be seen apart from the fact that the covenant is implied in a substantially larger number of psalms and often in association with SDK. The importance of understanding Yahweh's righteousness in the context of the covenant, therefore, cannot be overemphasized¹.

While Ps. 103 is the hymnal confession of an individual worshipper, it is, nevertheless, a strong witness to Israel's understanding of the šedākā of Yahweh as a fulfilling of the demands laid down by the covenant. The psalmist begins by praising Yahweh for all his benefits, and special mention is made of an experience of healing from some disease (vv. 1-5). Moving from gratitude expressed at the individual level, the psalmist next reviews Yahweh's dealings with Israel in the sphere of history, his main point of emphasis being the gracious dealing of Yahweh, the father whose love is constant towards his children (vv. 6-18)². Finally, the psalmist, filled with a sense of Yahweh's infinite goodness towards all men, issues an exhortation for heaven and earth to bless Yahweh (vv. 19-22). The translation of the most relevant part of the psalm for our particular interest is as follows:

- 6 Yahweh works righteous acts³ (אֲיָדָיו) and justice (מִצְדָּקוֹתָא) for all who are oppressed.
- 7 He made known his ways to Moses, his acts to the children of Israel.
- 8 Yahweh is merciful and gracious, slow to anger and plenteous in steadfast love (רַחֲמָנִים).
- 9 He will not always chide, nor will he keep his anger forever.
- 10 He does not deal with us according to our sins, nor reward us according to our iniquities.
- 11 For as the heavens are high above the earth, so great is his steadfast love toward those who fear him.

1. Bollier, 'The Righteousness of God', Interpretation, VIII(1954)405: 'The general context in which righteousness is always used in the Old Testament is the context of the covenant'. Cf. further Fahlgren, Sēdākā im A.T., pp. 97ff.

2. The strophic division of this psalm actually divides this section into vv. 6-14 and 15-18.

3. The RSV translates 'vindication' (as also in Ps. 17:2; Isa. 62:2; Jer. 51:10); Gunkel, Die Psalmen, p. 441: Helfende Taten; Kittel, Die Psalmen, p. 366: Gerechtigkeit; Kraus, Psalmen, p. 700: Heilstaten; Schmidt, Die Psalmen, p. 185: Hilfreiche Taten; Michel, Tempora und Satzstellung, p. 135: 'Jahwe ist einer, der hilfreiche Taten tun und Rechts helfen aller Unterdrückten'.

- 12 As far as the east is from the west,
so far does he remove our transgressions¹ from us.
- 13 As a father pities his children,
so Yahweh pities those who fear him.
- 14 For he knows our frame;
he remembers that we are dust.
- 15 As for man, his days are like grass;
as a flower of the field he flourishes;
- 16 for the wind passes over it, and it is gone,
and its place knows it no more.
- 17 But the steadfast love of Yahweh is from ever-
lasting to everlasting upon those who fear him,
and his righteousness (יִשְׁרָאֵל) to children's
children,
- 18 to those who keep his covenant and remember to do
his commandments.

The Sitz im Leben of this psalm cannot be fixed beyond the general as-
sertion that it was employed by an individual, probably in the setting of the
cult and probably during pre-exilic times². The fact that the psalm moves
from the singular (vv. 1-5) to the plural (vv. 6-14) form may indicate its
connection with congregational worship. The singular form of address in the
first five verses, where the psalmist summons not the congregation but him-
self to praise Yahweh, is a distinguishing feature which sets this psalm a-
part from most of the other hymns. This point has led some scholars to think
that the hymn originally developed out of an individual's own experience of
gratitude for forgiveness and healing⁴. While this assertion may be correct,
the fact that a psalm is rooted in individual experience is by no means uni-
que. Many of the psalms undoubtedly found their way into congregational wor-

1. Or 'rebellions'.

2. Contra Oesterley, The Psalms, p. 438; Briggs, The Psalms, II, p. 324;
Kirkpatrick, The Psalms, p. 602; Kraus, op. cit., p. 702.

3. For example, Taylor & McCullough, The Book of Psalms, p. 544.

4. There is a strong relation in the Old Testament between sin and physi-
cal disease which may ultimately go back to Gen. 3, where natural disorders
are seen as resulting from man's broken relationship with God (von Rad, Theo-
logy, I, p. 275). Cf. Ps. 32:1ff; 38:3ff; 39:9, 12; 41:5; 69:6; 107:17ff.
The reference to 'pit' in v. 4 is unclear in meaning. Some take it to refer
to Sheol, but it may be a synonym for illness (Anderson, The Psalms, 380c).
On this subject in general, cf. C. Barth, Die Errettung vom Tode in den in-
dividuellen Klage- und Dankliedern des Alten Testaments, pp. 124ff.

ship because they expressed so well the feelings and aspirations of others¹.

After reflecting upon all of Yahweh's benefits bestowed on him as an individual, the psalmist observes that what has been true for him has also been true for Israel as a whole people down through her history². Yahweh is not only the psalmist's personal God but the God of his people, and his personal encounter with Yahweh has given him the ability to comprehend Yahweh outside his private life in the flow of Heilsgeschichte. The psalmist's assertion in v. 6 is something of a summary of all that he wishes to say: 'Yahweh works šedākā and mišpāṭîm for all who are oppressed'. The interpretation of this verse is very much dependent upon the verses which follow it, especially v. 7. In v. 7 it is said that Yahweh revealed his ways to Moses and his acts to the people of Israel. What is the relation between the statement in v. 6 and that in v. 7? V. 6 is essentially a statement about the person of Yahweh while v. 7 is primarily a statement about the historical deeds he performs; and the important conclusion to be drawn from the connection of the two statements is this: the actions of Yahweh are the result of who he is, of his being³. To Moses--and, through him, to Israel--Yahweh made known his plans and directions and will⁴, that is, he established guideposts for covenant living. In this revelation was manifested the grace of Yahweh in particular clarity. But Yahweh also performed further acts in history in behalf of Israel, an oppressed people; and those saving actions are indicated by šedākā and mišpāṭîm⁵. In the word šedākā we have a summing up of the saving

1. It may well be that many psalms were composed with both the individual and congregation in mind (Schmidt, *op. cit.*, p. 187). What is unique, if hymns such as this one and Ps. 104 underwent a period when they were used for congregational purposes, is that the distinctive individualistic character remained unchanged. Schmidt, *ibid*, p. 104, understands this psalm as a product of corporate worship, arguing that it was used antiphonally between an individual and a choir.

2. Weiser, *The Psalms*, p. 660, sees behind this a desire on the part of the psalmist to share his experience with others, a way of thinking which originated, he thinks, in the 'cultic conception of the covenant community'. It is impossible, however, to assign to such ideas a definite origin.

3. Michel, *op. cit.*, p. 135. Briggs, *op. cit.*, II, pp. 335-336, thinks that vv. 6-7 have the same meaning, but there are important distinctions, as we have endeavored to show.

4. Cf. Exod. 33:13; Dt. 32:4; Isa. 55:8ff; 58:2; Ps. 18:31.

5. The idea of Yahweh executing justice for the oppressed occurs again in Ps. 146:7.

character of Yahweh and of his loving kindness towards his people¹, the expression of his unfailing devotion to his covenant. As Kraus says: 'רַחֲמֵי יְהוָה הֵם הַיְסוּד לְכָל חַסְדֵי יְהוָה, הַיְסוּד לְכָל חַסְדֵי יְהוָה, הַיְסוּד לְכָל חַסְדֵי יְהוָה' sind die in der Geschichte gewirkten Grosstaten Jahwes, die als Ausdruck der Bundestreue und Heilsbeständigkeit zu verstehen sind². In short, Yahweh's righteous acts are his fulfilling the demands of the covenant.

The familiar combination of šedākā with mišpāṭim, found so often in the Psalter, may be noted³. It is difficult in v. 7 to draw distinctions between the two terms. Both words are directed toward the oppressed and both relate to Moses and Yahweh's past dealings with Israel. Mišpāṭim, like šedākā, is a covenant concept and denotes also Yahweh's fulfillment of covenant responsibilities. When it is said that Yahweh works mišpāṭim for the oppressed, it means that he restores the oppressed to their rights, that is, to their rightful place in community life. The psalmist may be thinking of a particular incident which he withholds from us, but it seems likely that he has in mind the deliverance of Israel from her Egyptian oppression under the leadership of Moses. If the latter suggestion is the case, the psalmist is then placing the exodus from Egypt in the context of the covenant. Thus, Yahweh's šedākā and mišpāṭim consist in his upholding the oppressed and, thereby, his living up to his covenant promise to protect Israel.

This thought comes even more clearly to the fore in v. 17. In the preceding verses the psalmist has spoken of Yahweh's love which has manifested itself in longsuffering and forbearance toward sinful man. That love, he

1. Weiser, *op. cit.*, p. 661: 'The poet begins his retrospect with a statement which reduces all that has happened in the past to the common denominator of God's righteousness. It is a magnificent attempt to understand history as a divine order in which man can put his trust. It is this general religious idea, and not only its formal legal element, that is first of all meant by the words 'righteous acts' and 'justice'. As far as its substance is concerned, the righteousness of God represents itself to the psalmist as the steadfastness of his love and graciousness which expresses itself in the help given to the oppressed'.

2. Kraus, *op. cit.*, p. 702.

3. See below the section on Yahweh's šdk as a Judging Action for a list of occurrences of šdk with mišpāṭ. On mišpāṭ in the Old Testament, cf. Fahlgren, Šedākā im A.T., pp. 120ff. Šedākā is found with mišpāṭim in Dt. 33:21, where it is said that Gad executed Yahweh's šedākā and mišpāṭim. It seems, in spite of a difficult text, that the RSV is correct in rendering mišpāṭim with 'commands'. This is the only place, outside Ps. 103, where this particular form of šdk is found in combination with mišpāṭim.

says, is greater than the distance between heaven and earth or the span between east and west. Something of its depth and scope of meaning can be seen in comparing it to a father's pity for his children¹. While man's life is characterized by its transitoriness, Yahweh's hesed knows no end, and his šedākâ abides from generation to generation.

Hesed, in this context, refers to Yahweh's unchanging loyalty to his covenant with Israel, and this involves on his part not simply an attitude of devotion but also corresponding acts of obedience in accordance with the covenant². More specifically, Yahweh's hesed in these verses indicates his patient forbearance with a people--his covenant people--whose sins provoke his anger (v. 8). Hesed is Yahweh's insistence upon dealing with Israel along the lines of grace rather than according to her sins and iniquities (v. 10)³.

Yahweh's hesed is upon 'those who fear him'. This expression is a cultic saying which occurs also in vv. 11 and 13; and it designates those who revere and honor Yahweh and who know his hesed, that is, those who maintain the covenant. Now it is to the children⁴ of the covenant that the šedākâ of Yahweh is directed. There can be no mistaking that šedākâ, like hesed, is determined, insofar as its meaning is concerned, by the covenant. If hesed means Yahweh's loyalty to his covenant and his decision to act in grace towards Israel, šedākâ means no less. Šedākâ is Yahweh's action in history to

1. For the idea of fatherly love, cf. Isa. 1:2; Hos. 11:1ff; Mal. 1:6. On the fatherhood of God, see Exod. 4:22; Dt. 14:1; 32:6; Isa. 45:11; 63:16; 64:8; Jer. 3:4, 19; 31:9; Mal. 2:10; 3:17.

2. Cf. Ps. 25:6; 105:8; Exod. 20:6; Dt. 5:10. For the concept hesed, cf. Glueck, Das Wort hesed, pp. 1ff; Lofthouse, 'Hen and Hesed in the O.T.', ZAW, LI(1933)29ff; Bonnetain, 'Grace', Supplément au Dictionnaire de la Bible, III(1938)cols. 701-1319; Montgomery, 'Hebrew Hesed and Greek Charis', HTR, XXII(1939)97ff; Snaith, op. cit., pp. 94ff; Stoebe, 'Die Bedeutung des Wortes häsäd im A.T.', VT, II(1952)244-254; Johnson, 'Hesed and Häsäd', Mowinckel Festschrift, pp. 100-112. For the relating of hesed to šedākâ, see especially Fahlgren, op. cit., pp. 138ff.

3. Wright, God Who Acts, p. 98: 'Righteousness is thus covenant-keeping; sin is the violation of the covenant, and the grace of God is his remarkable hesed, that is his loyalty to his covenant-promises in the midst of covenant-breaking when there was absolutely no legal need for him to do so'.

4. The expression 'children's children' is found over 600 times in the Old Testament, but in the Psalter it appears only here and in Ps. 148:14.

protect and uphold, to bring forgiveness and healing and redemption. It is, as in v. 6, his concrete action in the affairs of the covenant community which brings about their good and welfare. When the psalmist declares that Yahweh's šēdākâ is to be extended to the future generations, he means precisely that Yahweh will uphold his covenant with Israel.

This same understanding of Yahweh's righteousness is pronounced in another hymn, Ps. 111¹. This psalm is basically a confession of what Yahweh meant to those who worshipped him. Throughout the psalm Yahweh is praised for his great and good works, and in the concluding verse fear or reverence is held up as the basis of wisdom. The psalm runs as follows:

- 1 Praise Yahweh.
I will give thanks to Yahweh with my whole heart,
in the council of the upright,
in the congregation.
- 2 Great are the works of Yahweh,
sought out by all who have pleasure in them.
- 3 His work is honorable and majestic,
and his righteousness (יִשְׁרָאֵל) endures for ever.
- 4 He has caused his wonderful works to be remembered;
Yahweh is gracious and merciful.
- 5 He gives food for those who fear him;
he forever remembers his covenant.
- 6 He has shown his people the power of his works,
in giving them the heritage of the nations.
- 7 The works of his hands are truth and justice;
all his precepts are trustworthy.
- 8 They are established for ever and ever,
they are done in truth and uprightness².
- 9 He sent redemption to his people;
he has commanded his covenant for ever.
- 10 The fear of Yahweh is the beginning of wisdom;
a good understanding have all who do it³.
His praise endures for ever.

The Sitz im Leben of this psalm cannot be determined with certainty.

1. Ps. 111 should be interpreted along with Ps. 112. Ps. 111 begins with 'I will give thanks to Yahweh', and Ps. 112 takes up this declaration as a basis for what it has to say: 'Blessed is the man who fears Yahweh' (v. 1). Almost the same thing is said of man's šēdākâ in Ps. 112 that is said of Yahweh's šēdākâ in Ps. 111. Apparently, the two psalms are the work of the same author. Whatever the case, we shall leave the discussion of man's šēdākâ until later and concern ourselves here only with Yahweh's.

2. Literally, 'upright', but reposit to יִשְׁרָאֵל with LXX, Jerome, Syriac, and Targum.

3. 'It' is not in the MT. The AV inserts here 'his commandments'.

Because of the acrostic form¹ and wisdom content (v. 10), it has generally been assigned to the postexilic period². An earlier origin, however, cannot be ruled out³. Like Ps. 103, this psalm is primarily an individual's psalm of thanksgiving, although probably in the context of congregational worship (v. 1).

It is immediately evident that the psalmist is impressed by the works ($\eta \omega \epsilon \nu$ in vv. 2, 6, 7; $\zeta \nu \nu$ in v. 3; $\eta \nu \lambda \nu \nu$ in v. 4) of Yahweh, which he describes as 'great' (v. 2), 'honorable and majestic' (v. 3), 'wonderful' (v. 4), 'powerful' (v. 6), and 'faithful and just' (v. 7). What is important for the psalmist here is that Yahweh is revealed through the work of his hands, through his works of power and grace in history⁴. Hence, the real subject of all that the psalmist has to say is Yahweh himself, and the praise of his works is intended as praise of his very person. The psalmist is convinced from all he has experienced that Yahweh is 'gracious and merciful'⁵. This was true of Yahweh in the past; but for the psalmist it is just as true in the present, for Yahweh continues to display his gracious character when he causes his works to be remembered⁶ in the cult.

What are the works of Yahweh to which the psalmist addresses himself? His works consist in his helping activities for 'those who fear him', which is, as pointed out in Ps. 103, a cultic designation for the covenant community. This help takes the form of providing for the physical necessities

1. In addition to this psalm, the alphabetical psalms are Ps. 9, 10, 25, 34, 37, 112, 119, 145. Cf. Albright, 'Alphabetic Origins and the Idrimi Statue', BASOR, CXVIII(1950)11-20; 'The Origin of the Alphabet and the Ugaritic ABC Again', BASOR, CXIX(1950)23-24; Speiser, 'A Note on Alphabetic Origins', BASOR, CXXI(1951)17-21.

2. Kirkpatrick, op. cit., p. 671; Oesterley, op. cit., p. 465; Taylor & McCullough, op. cit., p. 592.

3. Weiser, op. cit., p. 698, places the psalm in the covenant festival, presumably on the basis of content. This proposal, however, has no more support than the assertion of Davies, The Psalms, II, p. 227, that the psalm is dependent on Proverbs and other psalms and is thus late.

4. Cf. Wright, op. cit.

5. Cf. Exod. 34:6; Neh. 9:17, 31.

6. This has been traditionally taken as a reference to the Passover (cf. Exod. 12:14; 13:8-9; Delitzsch, Biblical Commentary on the Psalms, III, p. 178) and was regarded by Luther as a Paschal or Easter psalm. This view is contested by Weiser, op. cit., pp. 669-700.

of the people, as symbolized by the gift of food (v. 5)¹. It further consists in the heritage of the nations which Yahweh gave to Israel when he divested the Canaanites of their land (v. 6)². Moreover, his faithful works include the redemption which he sent to his people. In short, the psalmist is here speaking of the Heilsgeschichte. Heilsgeschichte and cult belong together in the Old Testament, and this psalm is another illustration of that fact. With these thoughts in mind, the psalmist speaks of Yahweh's šēdāqâ, which might well be thought of as the 'pulse beat' of the Heilsgeschichte tradition. Because Yahweh's work, characterized here as honorable and majestic (words which recall the royal image), is aimed at fulfilling his covenant commitments (v. 5), he acts with šēdāqâ and that šēdāqâ knows no end (v. 3). It endures forever! The poet's declaration in v. 3 is at one and the same time an utterance of thanksgiving and a confessional declaration³. As thanksgiving, it acknowledges Yahweh to be a gracious God; as a confession, it announces that Yahweh's grace and mercy have been manifested in history in terms of his šēdāqâ. Yahweh's righteousness is again 'covenant-righteousness'⁴. That it endures forever means, for one thing, that šēdāqâ reaches into the present and blesses the worshipping community. Yahweh's šēdāqâ is not a once-for-all occurrence but 'the divine meaning and the governing principle of every event'⁵. It is thus a concept that embraces the entire range of Yahweh's work in behalf of Israel, his covenant people. In this psalm it is significant that Yahweh's šēdāqâ is paralleled with his 'work'. Such a coincidence is hardly accidental, for the activities which comprise Yahweh's work are essentially the same as those which derive from his righteousness. Yahweh's šēdāqâ is, therefore, the source of Israel's food, land, and redemption⁶. Those things needed by Israel were supplied by Yahweh; and in pro-

1. Weiser, op. cit., p. 700, thinks this refers to the feeding in the wilderness, but the reference is probably general. Cf. Ps. 34:9-10; 104:14-15.

2. Cf. Dt. 4:38.

3. Cf. Procksch, Theologie des Alten Testaments, pp. 629ff.

4. Kraus, op. cit., p. 768: 'יהוה פועל in allem seinem Tun zu der erwählten Gemeinschaft steht und sich unablässig (יהוה פועל) bewährt'.

5. Weiser, op. cit., p. 699.

6. Briggs, op. cit., II, p. 383, and elsewhere, almost consistently defines šēdāqâ as redemptive in character.

viding them, Yahweh is said to have remembered his covenant (v. 5), which is but another way of saying that Yahweh's righteousness had again been experienced by his covenant people.

The righteousness of Yahweh is found also in other psalms in contexts in which covenant ideas and terminology are present; and its meaning is, to a lesser extent, related to Yahweh's fulfilling his covenant obligations. Ps. 50, usually interpreted as a psalm used in the Israelite cult during the renewal of the covenant, may be cited as an example. In this psalm, we have a picture of Yahweh coming to judge his people and it is extremely significant that his case against Israel is based on a breach of the covenant (v. 5). In this context, Yahweh's ṣedeq is proclaimed by the heavens, which have been summoned by Yahweh to witness this event:

- 5 Gather to me my faithful ones,
 who made a covenant (אֱלֹהִים יְהוָה) with
 me by sacrifice.
 6 And the heavens declare his righteousness
 (יְהוָה אֱלֹהִים), for God himself is judge.

Now whatever the predominant meaning of Yahweh's ṣedeq is in this difficult but important psalm¹, it is clearly related in context to the whole concept of the covenant and its use is largely determined by that concept². It would be inconsistent with the central theme of the psalm to define ṣedeq exclusively in terms of the salvation of the covenant community, for more is at stake, as we shall see later. But it would be equally inconsistent with the text to discuss Yahweh's judgment as if it had no bearing on his covenant relation with Israel. The arrangement of v. 5 before v. 6 makes it abundantly clear that Yahweh's judgment grows out of the covenant demands. Yahweh promised to be Israel's God and the announcement of his ṣedeq in v. 6 means precisely that Yahweh is fulfilling that promise by coming to judge his covenant people. In both his coming and judging Yahweh manifests his covenant lordship; and by relegating the manifestation of his power and the exercise of his

1. A detailed examination of this psalm will be postponed until we consider the ṣdk of Yahweh as a Judging Action.

2. Cf. von Rad, *op. cit.*, p. 373; Briggs, *op. cit.*, II, p. 417.

authority to the considerations of the covenant, Yahweh shows forth his sedek¹.

The foregoing view acquires ready confirmation in Ps. 89, another psalm in which the main theme is the covenant². Like Ps. 50, Ps. 89 had its setting in the Autumn Festival³ in pre-exilic times⁴. The psalm opens with a hymn praising Yahweh in which Yahweh's hesed, his covenant devotion, is singled out⁵ and related to the eternal berit which he established with David. A description of Yahweh's triumphant work of creation follows and the psalmist carefully and deliberately integrates this victory over the primeval forces of the sea into Yahweh's historical acts of grace towards his covenant people. In the second part of the psalm (vv. 20-38), there is a detailed recapitulation of the Davidic covenant with marked emphasis being placed on the 'eternal' aspect of the covenant which Yahweh concluded with his servant⁶. It comes as no surprise to the attentive reader when, in the final movement of the psalm (vv. 39-52), the implications of the first two parts of the psalm are brought into the open. The Davidic king has been humiliated and his crown defiled in the dust (v. 40), laments the psalmist, and Yahweh has not kept his covenant promise to uphold the lineage of David. The reader can sense in the poet's words the deep feelings of regret and vexation:

1. Burney, The Book of Judges, p. 69, who emphasizes the importance of the covenant for understanding Yahweh's sedek/šedāka, writes: 'It is upon this fact of Yahweh's righteousness as binding Him to recognize the indestructibility of His covenant, and compelling Him to have regard to the honour of His name, to act "for His name's sake", that the prophets build their doctrine of the final survival of a purified remnant of the nations and a future Messianic age'.

2. Vv. 4, 29, 35, 40.

3. Weiser, op. cit., pp. 590ff; Anderson, op. cit., 377e.

4. So too Gunkel, op. cit., p. 396; Leslie, The Psalms, p. 279; Taylor & McCullough, op. cit., p. 479. Mowinckel, The Psalms in Israel's Worship, I, p. 118, remains uncommitted on this question. Kirkpatrick, op. cit., pp. 38ff, dates the psalm in exilic times while a postexilic dating is argued for by Duham, Die Psalmen, 1889, p. 224; Barnes, The Psalms, p. 425. The unity of the psalm has often been questioned. Schmidt, op. cit., pp. 165ff, for instance, divides the psalm into two independent psalms (89A=vv. 1-19; 89B=vv. 20-52) and assigns the later half to the Enthronement Festival.

5. Vv. 2, 3; hesed is also found in vv. 15, 25, 29, 34, 50.

6. Vv. 29, 34-38.

Lord, where is thy steadfast love ($\aleph \text{ } \aleph \text{ } \aleph$) of old
which by thy faithfulness ($\aleph \text{ } \aleph \text{ } \aleph$) thou didst swear
to David? (v. 50)

It is a striking fact that in a psalm in which the basic theme and argument is structured around the covenant we should find mention of Yahweh's sedek/šedākâ. In vv. 15-19 we read:

- 15 Righteousness ($\aleph \text{ } \aleph \text{ } \aleph$) and justice ($\omega \text{ } \aleph \text{ } \aleph$)
are the foundation of thy throne;
steadfast love ($\aleph \text{ } \aleph \text{ } \aleph$) and faithfulness ($\aleph \text{ } \aleph \text{ } \aleph$)
go before thee.
- 16 Blessed are the people who know the joyful shout,
who walk, O Yahweh, in the light of thy countenance.
- 17 In thy name they rejoice all the day, and in thy
righteousness ($\aleph \text{ } \aleph \text{ } \aleph$) they are exalted.
- 18 For thou art the glory of their strength;
and in thy favor our horn is exalted.
- 19 For Yahweh is our shield,
and the Holy One of Israel is our king.

We have shown elsewhere¹ that the four concepts found in v. 15 must be understood metaphorically, and, further, that sedek firmly relates Yahweh's reign to his covenant. That Yahweh's righteousness expresses the fulfilling of his covenant commitments can also be seen in v. 17². šedākâ is the source of the people's salvation³, the act of victory which crushed Rahab and scattered the enemies (v. 11)⁴. In establishing his rule over the earth, Yahweh restores order and upholds his people (and his covenant); and in this his šedākâ is exalted.

4. Conclusion

In Ps. 89 and in the other psalms described in this chapter we have seen, then, that Yahweh's sedek/šedākâ consists in his faithfulness to his

1. See above, pp. 64ff.

2. Johnson, Sacral Kingship, p. 100, also understands these verses in terms of the covenant.

3. Cf. van der Weijden, Die 'Gerechtigkeit' in den Psalmen, p. 159.

4. Some scholars (cf. Ahlström, Psalms 89, p. 91) interpret this victory as a cultic triumph over the powers of death. In this case, the speaker is understood as the king, a view which is almost unanimous among those who view the psalm cultically (cf. Mowinckel, The Psalms in Israel's Worship, I, pp. 225, 235).

covenant promises. In his covenant with Israel, Yahweh stipulated that he would be her God, and this meant that he would protect her and provide for her needs in life. And this is exactly what Yahweh did--not once, but many times--all down through the pages of Israel's history. The psalms which we have examined are but a few witnesses to this fact; others could readily be mentioned¹. Thus, by upholding Israel Yahweh, in turn, maintained his covenant and manifested his ṣedeq/ṣēdāqâ. This truth is more evident in some psalms than in others; but it is not overstating our case to say that the covenant is in the background of or directly involved in the use of ṢDQ as applied to Yahweh in practically every psalm in which it is employed in the Psalter². The full implications of this will become increasingly apparent in the following pages.

1. E.g., Ps. 31:2; 33:5; 36:7, 11; 98:2, 3. Outside the Psalter, Yahweh's ṣedeq/ṣēdāqâ as a covenant concept is most clearly seen in Deutero-Isaiah (41:1-42:4; 42:5-17; 44:24-45:13; 51:1-16; 54:17; 56:1-16) but it is also manifest in Neh. 9:7-8; Mic. 6:4-5; et. al.

2. This section, it is hoped, disproves Skinner's assertion that God's righteousness cannot be defined as fidelity to the covenant ('Righteousness', HDB, IV(1902)280). Skinner allows for this meaning of God's ṣedeq/ṣēdāqâ only as one aspect of his 'ethical righteousness'. We fail to see any real basis for his assertion or for the designation of God's righteousness as purely 'ethical'.

D. The ŠDK of Yahweh as a Saving Action

1. Introduction

In the last section the sedek/šedākā of Yahweh was described as a covenant-fulfilling concept. It remains for us now to set forth more fully how that description finds its completion in the understanding of Yahweh's righteousness as a saving action. Of all the ways in which the righteousness of Yahweh was conceived by Israel, perhaps none is so important as this saving aspect. Indeed, God's righteousness essentially consists in the salvation of his covenant people; and it is this meaning which must be understood when the psalmists speak of Yahweh acting in creation and history 'in righteousness' or when they describe him as a 'righteous' God.

The experiences recorded in the Psalter cover a wide range of human situations, and, for that reason, the saving righteousness of Yahweh is manifestly varied. But it is perhaps useful to begin our discussion of this important consideration by examining passages which make it abundantly clear that Yahweh's righteousness is his saving activity in behalf of his own people; and to this end, psalms in which sedek/šedākā are found in combination with yēša' are most instructive¹.

2. ŠDK as a Saving Action

Ps. 65 is particularly interesting in that it places sedek in the context of both the Heilsgeschichte credo and the creation tradition. It opens with a note of praise to the God who hears prayer (vv. 2-5). In typical Old Testament piety, the psalmist acknowledges his sinfulness, which he believes is also a part of all flesh², and confesses God's readiness to forgive that sin. Because God is thus gracious, those chosen to dwell³ in his temple are blessed⁴. In the second part of the psalm (vv. 6-9), God is

1. For a discussion of this combination, cf. Weiser, The Psalms, p. 76. See further Kautzsch, Die Derivate, pp. 45ff.

2. Cf. Gen. 6:12 and A.R. Hulst, 'KOL BASAR in der priesterlichen Fluterzählung', OTS, XII(1958)28-68.

3. The temple dwellers are not merely the temple personnel, but all those who could qualify (Ps. 15; 24:3ff; 5:8) to enter the temple gate. Cf. Kraus, Psalmen, p. 451 and especially R.E. Clements, 'Temple and Land: A Significant Aspect of Israel's Worship', Transactions of Glasgow University Oriental Society, XIX(1963)16-28.

4. For 'sry, cf. Schmidt, 'Grüsse und Glückwünsche im Psalter', TSK, CIII(1931)141-150.

praised for his salvation in creation and history. Finally, the blessing of fertility produced by the rain which God has sent is described, the case in point for which God deserves man's highest worship (vv. 10-14). Our translation of the immediate context of sedek follows:

- 2 Praise is due¹ to thee, O God², in Zion;
and to thee shall vows be performed.
- 3 O thou who hearest prayer,
to thee shall all flesh come
- 4 on account of sins. When our rebellions prevail
over us³, thou dost forgive them.
- 5 Blessed is he whom thou dost choose and bring
near that he may dwell in thy courts; we shall
be satisfied with the goodness of thy house,
thy holy temple.
- 6 By fearful deeds thou dost answer us with deliverance⁴
(פִּי אֲדַבֵּר) O God of our salvation (יְיָ אֱלֹהֵינוּ), who
art the trust of all the ends of the earth and the far-
thest sea;
- 7 which by his strength established the mountains,
being girded with might;
- 8 which stills the roaring of the seas,
the roaring of their waves, and the tumult of the
peoples⁵.
- 9 Then those who dwell at the uttermost parts are afraid
at thy signs; thou makest the outgoing of the morning
and the evening to shout for joy.

The occasion which gave rise to this psalm was probably a drastic drought in the land. The people, in an effort to remove the curse, had likely engaged in organized prayer and taken vows. Then, when the drought was perhaps at its

1. Reading with the LXX and versions הָיָה לְךָ מִדָּבָר from הָיָה לְךָ, 'to be like', 'to be fitting or due'. Weiser, The Psalms, p. 460, renders: '...is due to be sung to thee....'

2. This psalm belongs to the so-called 'Elohistic collection', of which a widely acknowledged feature is that the divine name 'Elohim' was substituted for the original 'Yahweh' by a redactor.

3. Reading with the LXX אֲנִי וְעַמִּי for 'אֲנִי וְעַמִּי'.

4. So, too, the RSV. The same sense is to be found in the translations of Koehler, Lexicon, p. 795 ('in grace') and Schmidt, Die Psalmen, p. 121 ('in Güte'). Weiser, op. cit., p. 460, has a slightly different rendering, but one with the same meaning: 'Thou art terrible when thou dost answer us to save us'. Cf. further Isa. 42:6; 45:13.

5. Taylor & McCullough, The Book of Psalms, p. 341, call this phrase a gloss based on Isa. 17:12, but their suggestion cannot be sustained by evidence.

worst, the rains came¹, evoking conditions on the earth not unlike the first creative manifestation of God's power. The meadows became clothed with flocks and the valleys decked with grain². Everywhere the former drought was converted into abundant fertility. It was 'Der Segen spendende Gott "krönt" das Jahr mit seinem Gut'³. Deeply moved by another visible demonstration of Yahweh's unending goodness, the cultic community retired to the temple, where

1. The blessing of rain can only be fully appreciated when we recall how dry the land of Palestine has always been and how essential water is for the sustaining of all life. The question of whether the rain referred to in vv. 10ff (the suggestion by Taylor & McCullough, op. cit., p. 339 and Kraus, Psalmen, p. 450, that these verses are a late appendix to the main body of the psalm cannot be verified) had already come or was awaited in great expectation is basic to the interpretation of this psalm. Mowinckel, The Psalms in Israel's Worship, I, p. 223, favors the latter view on the assumption that the psalm is a prayer for a new year of goodwill. Similarly, G. Dalman, Arbeit und Sitte in Palästina, I, p. 153, places the psalm at the beginning of the rain season and Gunkel, Die Psalmen, p. 272, probably with this in mind, calls the psalm a 'spring psalm'. The celebration of the spring as one of the starting points of the year is, of course, well known (cf. Frankfort, Kingship and the Gods, p. 314); and Mowinckel's view finds some support in this fact. But it is difficult to embrace his view in light of the concrete description of the conditions depicted in vv. 10ff, especially the vivid picture of the corn still in the fields.

2. Taylor & McCullough, op. cit., p. 338, believe the earlier failure of nature to provide for human needs was understood by the people as a chastisement for their sins against Yahweh and that the reversal of nature into favorable conditions was regarded as evidence of their pardon. Such may well have been the case.

3. Kraus, op. cit., p. 453.

they fulfilled their vows¹ and offered their thanksgiving to the God of Zion². Their praise began with the particular blessing of rain but soon incorporated the whole of Yahweh's redemptive work, striking a universal note similar to that associated with the prophet Deutero-Isaiah.

In such a context it is clear that when Yahweh answered his people in sedek he executed their deliverance. The God who answers prayer in righteousness is, in the psalmist's words, the 'God of our salvation'. Through the creation, preservation, and vitalizing of the world God works his salvation, and by these 'fearful deeds'³, he upholds his people with sedek. It is significant that the psalmist integrates at a theological level the creation tradition into the Heilsgeschichte credo, and thereby brings it also into the sphere of deliverance wrought by Yahweh. The psalmist undoubtedly had in mind a very ancient account of the creation, which found its way into Israelite

1. This would probably have involved sacrificial offerings; cf. Oesterley, The Psalms, p. 311. Schmidt, Die Psalmen, p. 121, speaks of the whole psalm as a Dankopferliturgie.

2. Zion was a center of worship at least from the time of David onwards and is so reflected here and in other pre-exilic psalms, contrary to Taylor & McCullough's assertion that 'only in post-exilic times did Zion become the national seat of worship through the triumph of the Deuteronomic legislation' (op. cit., p. 340). A pre-exilic dating of this psalm is also upheld by Weiser, op. cit., p. 462. Taylor & McCullough, op. cit., p. 399, and Gunkel, op. cit., p. 242, relegate the psalm to the postexilic period, while Oesterley, op. cit., p. 309, divides it, assigning vv. 1-9 to the postexilic period and 10ff to the pre-exilic period. Attempts to associate the psalm with one of Israel's cultic festivals have been almost as varied as they have been numerous. Mowinckel, Ps.St., II, pp. 137ff; The Psalms in Israel's Worship, I, pp. 119, 162, relates the psalm, like Ps. 67, to the summer harvest festival (i.e., the Feast of Tabernacles) while Kirkpatrick, The Book of Psalms, p. 360, links it up with the Passover. Weiser, op. cit., p. 462, relates it to the Near Year Festival, and Anderson, The Psalms, 372f, finds the beginning of the barley festival an appropriate setting (cf. Lev. 23:10-14). The large number of suggestions only points to the impossibility of arriving at a conclusive answer to the problem with our present state of knowledge.

3. For נִסְיָוֶיךָ, cf. I Sam. 20:10; Job 9:3; Ps. 139:14; 20:7. The word refers primarily to Yahweh's saving acts in history, although it here appears to embrace also the work of creation (Briggs, The Psalms, II, p. 82, thinks of it as a sign of divine power in control of the natural forces). In Dt. 10:21; II Sam. 7:23; Isa. 64:3; Ps. 106:22; 145:6 it clearly refers to the Exodus (cf. Kittel, Die Psalmen, p. 243). The contention of Schmidt, Die Psalmen, p. 122, that the word is used here also with the connotation of punishment ('Strafend und segend, gütig und schrecklich zugleich ist deiser Gott') must be rejected in light of the total context of Yahweh's saving action.

sacred traditions¹. When Yahweh created the world, so that particular account of creation held, he had first to conquer the primordial ocean, the great dragon of the sea, and all the demonic powers that made the sea their abode. In defeating these forces, Yahweh replaced chaos with order and delivered into the hands of man, who bore his likeness and was destined to rule in his stead, his newly acquired possession. So viewed, the creation account became for the psalmist an act of Yahweh's salvation and the manifestation of

1. There is little doubt that Israel derived her account of creation from the Babylonians (so Gunkel, Schöpfung und Chaos; Genesis), although this was probably accomplished not directly but mediated through the North Mesopotamian and Canaanite accounts of creation (cf. Albright, 'Review of Mowinckel's The Two Sources of the Predeuteronomic Primeval History (JE) in Gen. 1-11', JBL, LVII(1938)230-231; 'The Babylonian Matter in the Predeuteronomic Primeval History (JE) in Gen. 1-11', JBL, LVIII(1939)91-103; 'The Psalm of Habakkuk', Robinson Festschrift, pp. 1ff.

his sedek¹.

It is within this framework of thinking that the psalmist placed the story of Israel's desperate struggle for survival during a time of great national crisis and her subsequent deliverance. The powers of evil and chaos had again gotten the upper hand. The natural order had reversed its beneficial disposition toward man. All life was destined to perish unless God again intervened. Then God comes in sedek and his actions make it unmistakably apparent that he is the God of salvation. His presence means the destruction of those evil powers which have bent nature on man's doom. Once

1. This assimilation of the creation tradition into the Heilsgeschichte credo in no way detracted from the centrality of the latter in the Israelite cult. The creation tradition is almost without exception interpreted in the Psalter (Ps. 8; 19; 24; 33:6ff; 95:4ff; 102:25; 104; 135:6ff; 136:5ff; 146:6ff) from the perspective of Heilsgeschichte. The relation of these two traditions has, nevertheless, given rise to much discussion among scholars. On the analogy of cultic practices in neighboring countries, Mowinckel, The Psalms in Israel's Worship, I, pp. 108ff; 119; 135; 143, etc., and Bentzen, Fortolkning til de gammeltestamentlige Salmer, have made the creation tradition so important in the New Year festival that the essential character of that festival is determined by it. This is, however, probably assigning to the creation tradition greater importance than it ever held. The idea of creation dominates only a few psalms (Weiser, op. cit., p. 60 limits the number to two; Ps. 19 and Ps. 104) in the entire Psalter; and it does not seem that this would be the case if that tradition were as prominent as is contended. The creation tradition in Israel was therefore determined by and subordinated to Heilsgeschichte. It appears that this tradition was employed in the cult to impress upon the worshippers that the lord of Israel's history is also the creator of the world. Since Israel borrowed her creation account, a certain process must have taken place in which Israel's own theological point of view was affixed to the borrowed account. Weiser, op. cit., pp. 60-61, speaks of two aspects of this process: demythologizing and historicizing. When a foreign hymn or tradition is 'demythologized' (so with Ps. 29:3, 10; 46:3; 65:7; 93:3ff; 98:7; 104:7, according to Weiser), it is ridded of its mythological themes, which were typically Near Eastern in character. When a tradition is 'historicized' (Weiser considers Ps. 74:12ff; 89:9ff; 118:10ff to have undergone this), it is assigned historical relevance so that, in the case of the creation tradition, the conquest of the primeval powers of chaos and darkness are regarded as the defeat of Yahweh's historical enemies. Contrary to Weiser's opinion, however, the process of assimilating foreign material into Israelite tradition was probably not a process involving either demythologization or historicization. These two aspects seem to have belonged to one process, although one aspect may have been dominant, this depending upon the kind of literature involved.

again nature is harnessed for the good of mankind. Through this new creation its dormant forces are revived, and the miracle of rain leads to the further miracle of fertility. In short, the earth is again a fit home for man to live in¹. God has answered Israel in sedek.

The poet of Ps. 65, then, understood by sedek an expression of Yahweh's saving action not only on a historical plane but also in the act of creation and in the subsequent acts which could be thought of as the work of a new creation. The broad dimensions of sedek can thus be seen in outline in this psalm and the meaning we have suggested for sedek is confirmed.

Another psalm which illustrates this saving aspect of Yahweh's righteousness is Ps. 71, the lament to Yahweh of an old man² (vv. 9, 18) who has been beset by wicked and false accusers (vv. 4, 10, 13) and who, in addition, possibly suffers from some sickness³. The psalmist has escaped his enemies for the time being by taking refuge in the temple; but even there his sufferings do not cease, thus suggesting the depth and intensity of discomfort and despair he has experienced. In his prayer, which itself is quite typical of laments uttered before God on such occasions of remorse⁴, the poet pleads for deliverance by the God in whom he has placed his hope and trust from his youth onwards (vv. 1-6)⁵. His enemies view his present condition as evidence of divine displeasure, adding even more injury to his already burdened soul; but the psalmist is confident that in Yahweh he will find vindication and, correspondingly, see his enemies put to shame (vv. 7-16). In the concluding part of his prayer, the poet again takes up his appeal, but

1. Cf. Mowinckel, The Psalms in Israel's Worship, II, p. 30 and Isa. 45:18.

2. This psalm, and many others like it, has been interpreted by Mowinckel, The Psalms in Israel's Worship, I, p. 220, as a national lament cast in the 'I-form', the argument being that the 'us' in v. 20 betrays its true collective character. There is, however, some variation in textual traditions. A number of Hebrew manuscripts and the LXX read 'me' in v. 20, thus casting doubts on Mowinckel's position. The collective interpretation here is rejected by Gunkel, Die Psalmen, p. 302 and Oesterley, op. cit. p. 333.

3. Cf. Mowinckel, Ps.St., I, p. 123; Schmidt, Die Psalmen, p. 135; Kraus, op. cit., p. 490. We would, however, hesitate in accepting Mowinckel's view that the 'underworld' in v. 20 refers to the psalmist's sickness.

4. The similarity of the appeal offered here and of those in Ps. 31:2; 35:24; 71:2; 141:1, 11, is evidence of this fact.

5. Vv. 1-3 are practically identical with Ps. 31:1-3.

voices praise for Yahweh's pending deliverance which he is so certain of receiving that he speaks of it almost as a past event (vv. 17-24)¹.

It is of particular interest to us that the psalmist formulates his appeal in language that leaves little doubt as to the meaning of Yahweh's ṣēdāqâ. In vv. 2-3 we read:

- 2 In thy righteousness (יְדֹוּשֶׁתְּךָ) deliver me
and rescue me;
bow down thy ear to me and save me (הִוְשֵׁבְנִי).
- 3 Be thou to me a rock of refuge,
a strong fortress to save me (צִבְיֹן),
for thou art my rock and my fortress.

The psalmist looks for his deliverance from the pains of his sufferings in and through ṣēdāqâ, in and through that manifestation of Yahweh which is so all-embracing that he employs no less than three action-filled verbs² to depict what it accomplishes. Put simply, ṣēdāqâ is Yahweh's saving action. Further, it is at the same time the fulfillment of his covenant promise to uphold Israel. This can be seen from the parallelism of 'in thy righteousness' in v. 2 and 'for thy faithfulness' in v. 22. 'ēmet in the latter verse refers to covenant faithfulness on the part of the 'Holy One of Israel'³. Ṣēdāqâ, therefore, is the saving action of the covenant lord towards one of

1. Baab, Theology, p. 133, suggests that the word righteousness possesses 'the power to inspire in men an assurance that God will reply to the petitions for help'.

2. Namely, יְדֹוּשֶׁבְנִי; יְדֹוּשֶׁבְנִי; יְדֹוּשֶׁבְנִי.

3. This is the favorite designation for God of the prophet Isaiah; it is found in the Psalter only three times: v. 22; 78:41; 89:19.

his covenant people¹.

The close parallelism of šedākā and yēša' in vv. 15-16 is again justification for our definition of the righteousness of Yahweh:

- 15 My mouth will tell of thy righteous acts (הַיְשׁוּבֹת),
of thy salvation acts (הַיְשׁוּבֹת) all the day,
for I know not the number (thereof).
- 16 I will come with the mighty deeds of the Lord Yahweh;
I will remember thy righteousness (הַיְשׁוּבֹת),
thine alone.

1. An important but different understanding of הַיְשׁוּבֹת has been put forth by Koch, Sdq im A.T., pp. 35ff. His definition finds expression also in the works of von Rad (cf. Theology, I, p. 376) and Kraus (throughout his Psalmen). It is Koch's contention that the prefixing of the preposition bē to šedek and šedākā reflects an Israelite view of Yahweh's righteousness as a spatial sphere of salvation (which, most often, is in the temple) into which man entered to receive the divine Heilsgabe. He finds this sphere in the background of passages in the Old Testament in which Yahweh speaks in šedek (Isa. 59:4; 63:1; Prov. 8:8) and especially in places where šedek/šedākā describes the instrument or means by which an act is accomplished (Prov. 16:12; 25:5; Isa. 1:27; 9:6; 54:14; Hos. 2:21ff). Moreover, in two passages (Ps. 69:28; Mic. 7:9, but also possibly Ps. 17:15) Koch maintains that הַיְשׁוּבֹת must be understood as a strictly local meaning (cf. on this point GK, 119.1: 'in the case of most prepositions some idea of a relation of space underlies the construction, which then, in a wider sense, is extended to the ideas of time, motive, or other relations conceived by the mind'). With these views in mind, Koch, p. 38, writes: 'Šadhāq/šedhaqa ist ein Bereich; in ihn durch eine Tat hineintreten, heisst ihn ausdehnen. In ihn hineingestellt sein, heisst seine Heilsmächtigkeit erfahren'. Observing that šedek/šedākā describes both the instrument and the finished work, both the means and the created object, when prefixed by bē, Koch appropriates his definition to Ps. 5:9; 71:3; 89:17; 143:1, 11; Isa. 45:13. He believes that when one conveyed his šedek/šedākā to another, he did so by taking the recipient into his own sphere. In the case of God and man, far from standing over against each other, they shared a certain sphere into which both could enter and, once in it, experience šedek/šedākā (so Koch interpretes in this way Ps. 4:2; 111:3; 112:3, 9; Isa. 45:24). There is a sense, as we shall later see, in which šedek/šedākā bears special relation to the sphere of the temple and cultic life; and on this point we find ourselves in agreement with Koch. But, generally speaking, his theory is too dependent upon a linguistic interpretation which is open to serious questioning. If there was, in the Jerusalem cult or any other place, a sacred sphere in which the blessing of šedek/šedākā was accessible to man, then we fail to see that such a sphere is attested by the use of the preposition bē. Moreover, to speak of a common sphere in which both Yahweh and man share a common SDK is to ignore the fact that the Old Testament always draws a sharp distinction between the SDK of Yahweh and the SDK of man.

The gracious acts of Yahweh which the psalmist here recalls are not only the object of his praise, but, by his singling out sēdākā and yēša', the most characteristic way in which he thinks of Yahweh. He knows Yahweh to be a saving God, a God who acts above all else in righteousness¹. Sēdākā and yēša' appear to be so closely related in his mind that they are hardly distinguishable in v. 15, the result being that when he speaks of the one he is naturally led to speak of the other. Sēdākā, then, is Yahweh's salvation acts among his people.

In Ps. 40 we find a similar view of sēdek/sēdākā. This psalm has often been regarded as two separate psalms², the first being commonly considered a psalm of thanksgiving for deliverance from some disaster (vv. 2-12) and the second a prayer for the present deliverance of someone whose life is threatened by evil men (vv. 13-18). While it may be true that originally there were two independent psalms, we must deal with the psalm as it has come down to us in terms of a unity³. Viewed thus, the first part of the psalm, which presents the poet's deep gratitude for past divine deliverance, is a kind of preface and basis for the second part of the psalm, in which the psalmist laments his present state of difficulty and appeals for Yahweh's help. The exact nature of the psalmist's trouble is not told us. Schmidt ventures the guess that sickness is involved⁴ (v. 3), but the situation is portrayed in such general language that this cannot be ascertained.

It is the thanksgiving Gattung which has most significance for our present inquiry, and, in particular, vv. 10-11, which fall in a section expounding the relation of sacrifices to the will of God⁵. These verses are as follows:

1. Therefore, Baethgen, Die Psalmen, p. 220, renders sēdākā by helfende and Kraus, Psalmen, p. 490, by Heilsverbundenheit.

2. Briggs, The Psalms, I, pp. 350ff; Kirkpatrick, op. cit., p. 208; Schmidt, Die Psalmen, pp. 75ff; Duhm, Die Psalmen, p. 172; Davison, The Psalms, p. 211; Taylor & McCullough, op. cit., p. 209; Kraus, op. cit., pp. 305ff.

3. The psalm's unity is defended by Weiser, The Psalms, pp. 333ff; cf. Anderson, The Psalms, 368f.

4. Schmidt, Die Psalmen, p. 76.

5. Cf. Mic. 6:6-8. The complicated question of sacrifices cannot be taken up here; but useful discussions in relation to this psalm are given by Oesterley, The Psalms, p. 234; Mowinckel, The Psalms in Israel's Worship, II, pp. 21, 23; Kraus, op. cit., pp. 309ff. It was customary to offer a sacrifice with a song of thanksgiving (cf. Ps. 66:13-15).

- 10 I have heralded the glad news of righteousness (פִּדְיָה)¹
in the great congregation;
lo, I have not restrained my lips,
thou knowest, O Yahweh.
- 11 I have not hid thy righteousness (הַצְדִּיקוּת) within my heart;
I have spoken of thy faithfulness (הַאֱמֻנָה) and salva-
tion (הַיְשׁוּעָה);
I have not concealed thy steadfast love (הַחֶסֶד)
and thy truth (הַאֱמוּנָה) from the great congregation.

The meaning of ṣedek in v. 10 is dependent upon the preceding verses, and in those verses we learn that the psalmist had been in a 'pit of tumult' and that Yahweh had set him upon a rock out of a 'miry bog' (v. 3). In other words--and the language is that of a metaphor--the psalmist has experienced firsthand the deliverance of Yahweh; and it is this fact to which he now testifies before the congregation with the word of gladness, ṣedek². Ṣedek, then, means Yahweh's saving action³.

The same understanding of Yahweh's righteousness is even more lucid in the following verse. Here the poet is amplifying the thought of v. 10; and he employs four key words, each of which is familiar covenant terminology as well as cultic language: ṣedākā, 'ēmet, yēša', and hesed. As in the case of ṣedek in v. 10, these four words have primary reference to the previous deliverance of the psalmist by Yahweh, although in the psalmist's mind they may have recalled the whole history of Yahweh's saving relationship with his chosen people. The combination of two and even three⁴ of these synonyms is occasionally found in the Psalter; but seldom are all four in the same context⁵. Here they have one meaning in common: Yahweh's covenant loyalty manifested in deliverance. More specifically, 'ēmet expresses Yahweh's faithfulness to his promise to uphold Israel; yēša' is his determination to deliver and uphold;

1. Schmidt, Die Psalmen, p. 75, insists that ṣedek must be understood adverbially: 'Hab, die frohe Botschaft, wie sichs gebührt, gebracht der grossen Gemeinde'.

2. The RSV translates ṣedek by 'deliverance'.

3. In the MT ṣedek appears to refer to the righteousness of Yahweh, but in the LXX it seems to be a reference to man's righteousness.

4. Cf. Ps. 25:10; 57:4; 115:1; 138:2.

5. Cf. Ps. 36:5, 6, 7, 10; 85:10, 11, 12, 14; 98:2, 3.

and hesed is his abiding devotion to those of the covenant community¹. In this context, šedākâ seems to denote the actual accomplishment of the poet's deliverance and is, therefore, used exactly like sedek of the preceding verse. The RSV attempts to convey this by translating šedākâ as 'saving help'². We have, then, yet another illustration of the fact that the righteousness of Yahweh was recognized as a saving action in behalf of his people.

The association of sedek/šedākâ and yēša' in many other psalms indicates that the predominant aspect of God's righteousness is its saving quality. Illustrative of this is the fact that the psalmist of Ps. 119:123 anticipates both Yahweh's salvation and the word of his sedek³; and in Ps. 24:5 šedākâ is the blessing which the worshipper expects from the God of his salvation. Similarly, the poet can speak of the salvation which Yahweh ushered in by employing, without any apparent difficulty, both the words yēša' and šedākâ (Ps. 98:2). In Ps. 85:10, 11 the psalmist wishes to convey his experience of the salvation of God in metaphorical language and one of the words he utilizes is sedek. Likewise, the poet of Ps. 88:2, 13 longs to know whether the šedākâ of the God of his salvation is present in the land of forgetfulness. In all these cases, then, the fundamental nature of the sedek/šedākâ of God is the salvation and deliverance which it accomplishes⁴.

1. Hesed is frequently translated in the AV with 'mercy'. While we prefer to think of hesed as covenant devotion or loyalty, it is true that in some uses of it the meaning of mercy is present. This fact has led to the observation by some scholars (Cremer, Die paulinische Rechtfertigungslehre, p. 23; Skinner, 'Righteousness', HDB, IV(1902)280; Davidson, Theology, p. 134, etc.) that no contradiction exists between the righteousness and the mercy of God, as has sometimes been claimed by theologians. This is certainly true and it is an interesting fact that Karl Barth, The Doctrine of God, II.1, pp. 368-406, treats the righteousness and mercy of God together. He cites both Luther and Anselm as having argued that there is no righteousness of God which is not also mercy and no mercy which is not at the same time righteousness; and he credits Bernard of Clairvaux with having said that righteousness and mercy are the two feet of God (p. 380).

2. This is also the understanding of von Rad, op. cit., p. 373; Kraus, op. cit., p. 310; van der Weijden, Die 'Gerechtigkeit' in den Psalmen, p. 142.

3. Moffatt brings out something of the saving nature of this word in his translation: 'I pine with looking for thy rescue, for thy saving promise'.

4. Sedek/šedākâ and yēša' appear together in wider context in the following psalms with the meaning of Yahweh's saving action in the foreground: Ps. 7; 9; 22; 35; 51; 89; 96; 116.

The scope of Yahweh's saving righteousness takes in, as has been implied, both the individual and the nation. Individuals are saved from the snare of death (Ps. 116:5), from sin (Ps. 51:3-11), from enemies (Ps. 5:8; 36:7, 11; 71:2; 143:11) and from an array of other troubles (Ps. 31:1; 50:15; 88:13; 143:11). The saving šedākā of God is especially directed to the poor and oppressed (Ps. 103:6) and the upright in heart (Ps. 36:11). In it the needy find help and guidance for their lives (Ps. 5:9).

But the nation as a whole also experiences saving righteousness¹, and in Ps. 129 we have a telling story to this effect. Likening Israel to an ox under the domination of its master, the poet vividly describes the maltreatment and affliction to which Israel has been subjected by her enemies. She had, so the metaphor implies, not only been forced to perform the menial duties of a low servant but also abused so badly that the poet decries the long furrows plowed upon Israel's back. But then Yahweh 'cut the cords of the wicked' and freed Israel, and, confirming our definition, the poet attributes this saving act to the righteousness of Yahweh.

In the account of the preservation of Zion in Ps. 48, one of the so-called 'Zion psalms'², we again encounter Yahweh's saving righteousness. This psalm has been traditionally problematical for scholars; and almost every conceivable explanation has been proposed for it, ranging from the historical³ to the eschatological⁴ and, in recent years, the cultic. Neither of the first two proposals can fully account for all the details of the text. The eschatological interpretation is excluded not only by the grammatical insistence that the verbs be regarded as past completed actions⁵,

1. Cf. Jg. 5:11; I Sam. 12:7ff; Isa. 42:2, 10; 54:14-17.

2. The Zion psalms are Ps. 46; 48; 76; 84; 87; 122.

3. Attempts to identify the events mentioned in this psalm have centered in the Maccabean period; but earlier incidents, notably the Sennacherib campaign in 701 B.C., have been suggested. Advocates of a historical interpretation include Kittel, *op. cit.*, p. 193; Duhm, *op. cit.*, p. 195; Briggs, *op. cit.*, p. 402; Kirkpatrick, *op. cit.*, p. 264; Barnes, *The Psalms*, pp. 234ff; Taylor & McCullough, *op. cit.*, p. 251.

4. This view takes the psalm as a hymn of praise when Yahweh comes to reign over his people in the end-time, its main proponent being Gunkel, *Die Psalmen*, p. 205. He believes the psalm was influenced by the prophets. Oesterley, *op. cit.*, p. 261, seeks to combine the historical and eschatological in his view that an actual historical event came to be idealized as a picture of the end-time.

5. Cf. Mowinckel, *Ps.St.*, II, pp. 6-12.

but also by historical details in the psalm. As for the historical approach, it is impossible both to find an event in the history of Israel to which we may confidently associate the incidents reported in this psalm and to believe that all the parts of vv. 6-9 have historical foundation¹. It is more helpful to place the psalm in a cultic setting and to regard it as a pre-exilic²

1. The statements in this section of the psalm are extremely vague and von Rad has called their historicity into question: 'they tell of something like a mythical event, viewed in a timeless distance or proximity' (*op. cit.*, p. 46). Mowinckel, *The Psalms in Israel's Worship*, I, p. 110, is in substantial agreement with this judgment. He speaks of the 'epic-mythical tendency of vv. 6-9 and calls the passage 'quasi-historical', maintaining that such an attack on Jerusalem has no historical basis. He thus assesses the account as an 'epic tale woven around a mythically tinted happening' (p. 151). Mowinckel is followed in his conclusion by Ringgren, *The Faith of the Psalmists*, p. 106. That mythological elements are present in the passage under consideration is undeniable. The geography of Jerusalem is hardly what is given here and, for that matter, in other Zion psalms. Mount Zion is, for instance, placed in v. 3 in the 'far north' (cf. Isa. 14:13; Ezek. 1:4; Enoch 24:2-3; 25:3; see Bissfeldt, 'Baal Zaphon, Zeus Kasios und der Durchzug der Israeliten durchs Meer', *Beiträge zur Religionsgeschichte des Altertums*, I, 1932, pp. 14ff; Albright, 'Baal Zephon', *Bertholet Festschrift*, pp. 2ff). Such descriptions probably derive from a primitive geography with a mythological basis (von Rad, *op. cit.*, p. 47). The explanation of this is found in the fact that this psalm embodies the Zion tradition, which ultimately has Canaanite roots (the Zion tradition, the distinctive feature of which is the thesis that there is security with Yahweh, is clearly an independent tradition, as shown by E. Rohland, *Die Bedeutung der Erwählungstraditionen Israels für die Eschatologie der alttestamentlichen Propheten*; see also Noth, 'Jerusalem und die israelitische Tradition', *Gesammelte Studien*, pp. 172ff). While we recognize mythological elements in this psalm, we are highly reluctant to dismiss altogether the historical worth of the passage.

2. This would mean that the ark was probably carried and, judging from the mention of the 'great king' (v. 3), that Yahweh's kingship was celebrated. A pre-exilic dating of the psalm is upheld by Mowinckel, *Ps.St.*, II, p. 191, and a large number of scholars who have followed him (see below, p. 103, n. 1, 2), but a postexilic date has also gained wide support, notably Gunkel, *Die Psalmen*, p. 205; Duhm, *op. cit.*, p. 198; Briggs, *op. cit.*, I, p. 401; Taylor & McCullough, *op. cit.*, p. 250. Oesterley, *op. cit.*, p. 261, contends that the psalm was initially composed in pre-exilic times and revised in the postexilic period.

processional liturgy¹ used in the Autumn Festival². That such a procession stands in the background of this psalm seems apparent from vv. 13ff. The procession appears to have wound through the city streets³, and likely included pilgrims⁴ since a lack of familiarity with Zion is presupposed.

In this procession the greatness of Yahweh is extolled because he has enabled Zion to withstand the threats of destruction from assaults of the

1. The merit for having first suggested a cultic interpretation of this psalm belongs to Mowinckel, Ps.St., II, pp. 4, 61ff, 92, 106, 120, 126ff, 159, 191. His view has been taken up by succeeding generations but not without modifications. Special mention may be made of Peters, The Psalms as Liturgies, pp. 289ff; H.G. May, 'Some Aspects of Solar Worship at Jerusalem', ZAW, XIV(1937)276; Johnson in The Labyrinth, pp. 92ff; Sacral Kingship, p. 78. The latter scholar sees the procession (vv. 13-15) as only one aspect of a larger drama, which was enacted annually and had as a basic part a symbolic ritual in which Mot, or Death, was defeated by Yahweh. Johnson's interpretation is largely the result of the reference to death in v. 15 (he emended this verse in The Labyrinth, but later changed his opinion in Sacral Kingship, p. 81, translating: 'Our God, who abideth for ever/Is our leader against "Death"'), but he also claims support in the analogy of Mot in Ugaritic mythology. The basis for a cultic drama ultimately goes back to Mowinckel, Ps.St., II, pp. 19ff (also 'Drama', RGZ², I, cols. 2000ff; Religion und Kultus, pp. 73ff; The Psalms in Israel's Worship, I, p. 181). Mowinckel observed that in v. 9 the congregation 'heard and saw' (for the cultic idea of 'seeing', cf. Ps. 66:5; 98:3), and this was his clue for understanding the psalm in light of a dramatic representation before the congregation. Johnson finds this same presentation involved in ל'ב'ט'ו'ג. He regards as inadequate the usual rendering of this word (i.e., 'thought') and proposes 'to picture' (something in the present which is to happen in the future), thus rendering v. 10: 'O God, we have pictured thy devotion...' (Sacral Kingship, p. 79). Anderson, op. cit., 370a, arrives at practically the same understanding of this word. Ringgren, op. cit., pp. 15-16, takes the word to mean 'to contemplate', 'to remember', and speaks of a cultic actualizing of the past (cf. Pedersen, Israel, I-II, pp. 106ff). For a different understanding altogether of this word, cf. Delitzsch, Biblical Commentary on the Psalms, II, p. 123 and for a caution against the cultic approach, Kraus, Psalmen, p. 357.

2. In addition to the references already cited, cf. Schmidt, Die Psalmen, p. 93; Weiser, op. cit., p. 380.

3. Cf. Kittel, op. cit., p. 177. The point of the procession seems to have been to remind (or convince) the worshippers of Mount Zion's security, which ultimately meant God's presence, and to encourage them to pass on what they had seen to the succeeding generations.

4. The unusual views of J. Morgenstern, 'Psalm 48', HUCA, XVI(1941)1-95, may here be mentioned. He argues that Ps. 48 is really two psalms, Ps. 48A consisting of vv. 2-4, 9-15 and Ps. 48B of vv. 5-8. He rejects all of the previously mentioned interpretations and holds that the main body of the psalm (48A, dating about 500B.C) was a chant used by Galilean pilgrims journeying to Jerusalem for the annual Asif-New Year's Day Festival. Vv. 5-8 are held to be a later interpolation. This view is far too speculative to warrant serious consideration.

assembled nations (vv. 6-9). In protecting Zion Yahweh has revealed his steadfast love, and the poet reflects on that love and deliverance in the verses which follow:

- 10 We have thought of thy steadfast love, O God,
in the midst of thy temple.
11 As thy name, O God, so thy praise is to the ends
of the earth;
thy right hand is full of righteousness (פָּדָה).
12 Let Mount Zion be glad¹,
let the daughters of Judah rejoice,
because of thy judgments².

We may immediately ask what is meant by the right hand of God being filled with sedek. The answer to this question is to be found in the narration of the Zion incident, for it is precisely in the deliverance of Zion that Yahweh's sedek becomes apparent. Indeed, the RSV has captured something of its meaning by its translation 'victory'³. The 'right hand' of God is often the instrument of action with which Israel's deliverance is wrought. Thus, in Ps. 98:1 we read that the 'right hand' of Yahweh got him victory over his enemies. It will be by his 'right hand' that Yahweh enables his anointed to gain mighty victories (Ps. 20:7). In Isa. 41:10 we have an example of sedek bearing almost the same meaning as does yēša'. In chapter 41 the pending appearance of Cyrus, the great conqueror, has produced a far-reaching crisis among the Israelites. To combat this situation, the prophet declares that Yahweh has chosen Israel with a purpose in mind and that he will not forsake his purpose. As he cared for Israel's ancestors, so also would he watch over and protect them: 'I will uphold you with my victorious right hand' (פָּדָה יְמִינִי , vv. 9-10). The right hand of Yahweh, therefore, brings victory and salvation. Moreover, Yahweh's right hand is a source of blessing which brings pleasures (רֵעָה) for ever (Ps. 16:11), and when the right hand of the Most High (יְמִינֵי אֱלֹהִים) is withheld, the poet can complain that he no longer experiences hesed or knows Yahweh as gracious (Ps. 77:9, 10, 11).

It follows then, both on the basis of these analogies and on the basis of the context in which it is used, that sedek in v. 11 of the present psalm

1. Briggs, *op. cit.*, I, p. 144, regards שָׂמַח הָרֶם - צִיּוֹן as the second stichos in the distich with מִיָּמִין אֶת צִיּוֹן of v. 11b. This view has been adopted by Kittel, Bertholet, Gunkel, Mowinckel, Buhl, and Morgenstern.

2. Morgenstern, *op. cit.*, p. 20, emends the MT to the singular מִיָּמִין to parallel the singular פָּדָה.

3. So too Taylor & McCullough, *op. cit.*, p. 253.

means God's victorious deliverance of his people¹. Yahweh chose Israel to be his people and Zion to be his dwelling place, and he will not forsake them. With his mighty right hand Yahweh delivered Israel from her oppression in Egypt and won for her a holy land and a mountain² (Ps. 78:54), and he will not relinquish that achievement. In fact, Yahweh will fill Zion with mišpāt and šedākā and will be for her an abundance of salvation, wisdom, and knowledge (Isa. 33:5-6). His right hand filled with sedek is a hand of power unto salvation and the guarantee that Zion will stand forever. This salvation is also involved when Yahweh reveals his name (יְהוָה , v.11)³, and when he manifests his judgments (יְהוָה , v. 12)⁴.

The sedek/šedākā of God not only saves the people of the covenant from a large and diversified area of human suffering and oppression, but also creates many of the blessings of life⁵. The very land in which Israel lives has come into her possession through Yahweh's šedākā (Ps. 111:3) and his sedek/šedākā is responsible for its increase (Ps. 72:3; 85:11-14). It is to this same source of blessing that the people owe all their food (Ps. 23:3; 111:3; 145:7, 17) and protection (Ps. 23) and overall welfare. When the psalmist thinks of healing (Ps. 103) or restoration (Ps. 23) or forgiveness of sins (Ps. 103), he naturally thinks of God's righteousness. Similarly, he knows that the blessing of fruitfulness⁶ (Ps. 24:5) and the renewal of youth (Ps. 103) are founded on the šedākā of Yahweh. Even the everlasting covenant around which the life of Israel revolved was due to Yahweh's šedākā (Ps. 111), and it is no wonder that the psalmist can say that sedek is the origin of all that is good (Ps. 85:11-14; cf. Ps. 145:19)⁷.

1. Thus, sedek is rendered Gnade by Gunkel, Die Psalmen, p. 204; Heil by Schmidt, Die Psalmen, p. 92; Kraus, op. cit., p. 355; 'salvation' by Weiser, op. cit., p. 379.

2. Probably Zion.

3. Cf. Grether, Name und Wort Gottes im A.T.; for the synonymous use of 'name' with 'praise', see especially p. 52.

4. Cf. Ps. 97:8.

5. Cf. Kautzsch, op. cit., p. 47; Fahlgren, Sedākā im A.T., pp. 104ff.

6. Cf. Horst, 'Segen und Segenshandlungen in der Bibel', EvTh, XII(1947)23-37; see further Mowinckel, Ps.St., V, pp. 1-57, 97-137; Schmidt, 'Grüsse und Glückwünsche im Psalter', TSK, CIII(1931)141-150; Koch, 'Gibt es ein Vergeltungsdogma im A.T.?', ZThK, LII(1955)1-42.

7. Kautzsch, op. cit., p. 47: 'An sich ist sedākā in solchem Zusammenhang nie etwas anderes als die göttliche Verhaltensweise, von welcher Heil u.s.w. ausgeht'.

These thoughts of Yahweh's saving and blessing righteousness are summed up in the cultic confession that describes him as saddîk. Ps. 145 is highly illustrative of this point. This psalm, set forth in alphabetical arrangement¹, is generally assigned to the postexilic period². Its theme is Yahweh's bountiful goodness and compassion. In the opening verses the psalmist extols the greatness of his God and king and rejoices in his mighty acts which show forth his šedākâ and tûb, proving him to be gracious and merciful (vv. 1-9). There follows a summons to the creation and all the faithful to exalt the power and splendor of Yahweh's kingdom (vv. 10-13b). The gracious devotion of Yahweh meets the needs and desires of every living creature (vv. 13c-20) and that is why the psalmist can call on all men to join him in praise (v. 21)³.

In order to understand fully what the psalmist means when he calls Yahweh saddîk, it is necessary to examine the meaning of šedākâ in v. 7. In this and the preceding verse the psalmist declares:

- 6 And men shall speak of the might of thy terrible acts,
and I will declare thy greatness.
7 They shall utter the memory⁴ of thy great goodness (1.10),
and shall sing of thy righteousness (7 2 7 4).

Tûb in v. 7 refers to the goodness of Yahweh in bestowing salvation upon his people in past times of need⁵; and, as the parallelism shows, šedākâ also shares in this meaning. The language employed in the surrounding verses is extremely general; the psalmist uses words and phrases which were well-known to the cultic community and which apparently needed no further elaboration in terms of historical and theological significance. But we know from other

1. The nun strophe is missing in the MT, but it is supplied by the LXX, Jerome, Syriac, and one Hebrew manuscript.

2. So Kirkpatrick, *op. cit.*, p. 813; Davies, *The Psalms*, II, p. 351; Oesterley, *op. cit.*, p. 572 (who calls this one of the latest psalms in the Psalter); Taylor & McCullough, *op. cit.*, p. 740; Anderson, *op. cit.*, 388c. A pre-exilic dating has been argued for by Weiser, *op. cit.*, p. 827, who, on the basis of the mention of God's kingdom (vv. 1, 11ff), the blessing of a rich harvest (vv. 15ff), and the *Heilsgeschichte* (vv. 5ff), places it in the covenant festival.

3. Westermann, *Das Loben Gottes in den Psalmen*, p. 98, thus calls this an 'imperative psalm', a designation which he also assigns Ps. 95; 100; 148; 150.

4. RSV='fame'.

5. Cf. Isa. 63:7; Ps. 25:7; 31:19.

hymns that Israel's praise of God was grounded not in abstract concepts about him but in his historical deeds; and we may safely assume that the mighty deeds, wonderous works, and terrible acts mentioned in these verses refer to the saving help that Yahweh gave his people in former times. This fact, combined with the more detailed account of Yahweh's salvation given in vv. 13c ff, make it clear that šedākā in v. 7 denotes saving righteousness¹. Šedākā is Yahweh's upholding the covenant against foes from without and evil from within.

We are now in a position to consider v. 17, where it is said that 'Yahweh is šaddîk in all his ways and devoted in all his works'. Again, the covenant loyalty of Yahweh, superbly expressed by 'devoted' (hāsîd)², is in the foreground. In the context Yahweh is shown to be šaddîk by what he does for his people. He is the support for those about to fall and the means by which those who are bowed down rise again³. He is the good father who supplies food for his household in times of need. He is near to save⁴ and preserve those who call upon him. In short, Yahweh is šaddîk because he is a helping and saving God. Šaddîk is neither some static quality which Yahweh possesses nor a condition which finds him conforming to some predetermined norm⁵, but rather a description of the way that he relates himself to his covenant people in saving grace. He has seen their needs and, loyal to his promises of old, has met those needs; and in this he is šaddîk. In this sense, v. 17 bears a remarkable resemblance to v. 13c⁶, which also speaks of Yahweh's faithfulness and loyalty, of his words and his deeds. Both verses are constructed in the

1. Briggs, *op. cit.*, II, p. 525; Delitzsch, *op. cit.*, III, p. 317; Kraus, *op. cit.*, p. 949.

2. Cf. Johnson, 'Hesed and Hāsîd', *Mowinckel Festschrift*, p. 109.

3. 'Raises up' occurs nowhere in the Old Testament other than here and Ps. 146:8.

4. For Yahweh's nearness as help, Ps. 34:18; 119:151; Dt. 4:7.

5. Delitzsch, *op. cit.*, III, p. 400: 'He keeps strictly to the norm of His holiness'. Kirkpatrick, *op. cit.*, p. 817, comes close to this definition when he speaks of šaddîk as Yahweh being true to his own character.

6. 'Yahweh is faithful in all his words and devoted in all his works'. V. 13c is supplied by one Hebrew manuscript, LXX, Jerome, and the Syriac.

form of confessional statements and summarize what the poet wishes to say¹.

The understanding of saddîk which is revealed in Ps. 145 applies to other psalms in which Yahweh is described by this adjective². Yahweh is saddîk because he saves the upright in heart (Ps. 7:10, 12; 11:7; 116:6) or because he relieves his people by cutting the cord of the wicked (Ps. 129:4). The use of saddîk with respect to Yahweh almost always suggests the bestowal of good upon man, and often the context in which the word occurs contains also words expressing his goodness and mercy (Ps. 116:5; 145:17). More specifically, because Yahweh is saddîk man experiences deliverance from foreign oppressors (Ps. 119:137) and receives the blessing of the law (Ps. 119:137)³. It is the saddîk God who delivers the psalmist from the snares of death (Ps. 116:5) and the upright from the designs of the wicked (Ps. 11:7). We may conclude, therefore, that the designation of Yahweh as saddîk refers, above all else, to his saving actions in behalf of man⁴. Further, the psalms in which this description of Yahweh is found bear distinctively Israelite features, especially the character of the covenant. The result is that when Yahweh is called saddîk, it means that he fulfills his covenant promises to Israel⁵.

From what has been said of the saving nature of the righteousness of God, there is little wonder that Israel's response to it was one of predominant joy and gladness⁶. Psalms illustrative of this response are so numerous that they

1. It has been suggested that saddîk should be understood in a forensic sense (so Kautzsch, *op. cit.*, p. 255; Koehler, *Theology*, pp. 166ff; von Rad, *op. cit.*, pp. 377, n.17; 417; Kraus, *op. cit.*, p. 949) with the meaning 'innocent of charges brought'. Kraus even compares v. 17 with the *Gerichtsdoxologien* (cf. Horst, 'Die Doxologien im Amosbuch', *ZAW*, XLVII(1929)45-54). It is, of course, undeniable that the forensic meaning of saddîk is determinative for many passages in the Old Testament (cf. Dt. 32:4, which also speaks of the ways of Yahweh); however, such a meaning does not seem present here.

2. In addition to Ps. 145, Yahweh is called saddîk in Ps. 7:10, 12; 11:7; 116:5; 119:137; 129:4. Van der Weijden, *Die 'Gerechtigkeit' in den Psalmen*, p. 214, also includes Ps. 4:2 on the assumption that the text should be translated 'my righteous God'.

3. This verse is most difficult to interpret and a precise meaning can hardly be adduced from it.

4. Koehler, *op. cit.*, p. 34: 'God saves because He is just (gerecht) and He is just (gerecht) because He saves'.

5. It may be noted that this is a departure from the customary way of understanding the righteousness of the deity in the ancient Near Eastern world, as we pointed out earlier in this chapter.

6. On the praise of Israel, see von Rad, *op. cit.*, pp. 356ff.

are repetitious in form and content. An excellent example--and at the same time typical of the others of its kind--of the praise which flowed from an individual delivered by the ṣēdāqā of Yahweh from his distress has already been mentioned in Ps. 71:15-16. A further example, also mentioned earlier, is Ps. 40:10-11¹. Praise was also characteristic of the response of the nation as a whole to Yahweh's righteousness. One thinks immediately of the rejoicing and thanksgiving of such psalms as Ps. 33:1ff, 65:2ff, and 145. In the opening part of Ps. 98 the psalmist calls upon those who worship with him to exalt Yahweh:

2 O sing to Yahweh a new song, for he has done marvelous things!
His right hand and his holy arm have gotten him
sedek.

The experiencing of joy and the tendering of gratitude, then, were the ways that Israel responded to the saving righteousness of God. Her response is but one more confirmation that our interpretation of Yahweh's sedek/ṣēdāqā as a saving action is a correct one².

1. Cf. further Ps. 4:8; 5:12; 7:18; 9:2-5, 12, 15; 22:23-27; 31:8; 35:9; 51:10, 14, 16, 17; 71:15; 89:2, 6, 16-17; 103:1-2, 20-22; 116:17-19; 145:7. It must not, however, be assumed that these psalms in their entirety demonstrate exclusively individual response to God. The individual shared in and was so much a part of the total life of Israel that these psalms must also reflect to a lesser degree national response.

2. Though beyond the immediate scope of this thesis, it may be noted that the Qumran texts further witness to the correctness of this interpretation; cf. Becker, Das Heil Gottes.

E. The SDK of Yahweh as a Judging Action

1. Introduction

With our treatment of the SDK of Yahweh as a saving action in the last section the stage is set for us to consider the evidence available on his SDK as a judging action. There are many passages in the Psalter which link Yahweh's righteousness to his function as judge both of Israel and the world at large. In the present section it is our intention to examine some of these passages and to determine the precise meaning of the SDK of Yahweh when it is found in association with his judging activity. We shall devote special attention to the question of whether Yahweh's righteousness ever means punitive judgment in the Psalter. The importance of this question can be detected by the most cursory examination of the literature on sedek/sēdākâ. Indeed, it has been the one question which has been brought under discussion in every major work on this subject, and positions taken have ranged from viewing Yahweh's righteousness as completely saving¹ to regarding it as wholly penal². Significantly, the two most important studies of righteousness in the Psalter³ have represented mediating positions between these extreme views.

Since the sedek/sēdākâ of God often appears in the Psalter in contexts with šapat and mišpāt⁴, we shall begin our enquiry by examining the meaning of these words as they are employed in the Old Testament. In addition, we shall consider the character of Yahweh's judgment as well as the setting in which it was delivered in Israel.

2. The Meaning of šapat and mišpāt in the Old Testament

The stem שׁוּׁט in the Old Testament has a two-fold meaning, namely

-
1. Diestel, Ritschl, Cazelles, von Rad, Koch, and Achtemeier.
 2. Monnier and Nötscher (for the pre-exilic period).
 3. Kokemüller, Die Gerechtigkeit Gottes in den Psalmen (the writer has not had access to this work); van der Weijden, Die 'Gerechtigkeit' in den Psalmen.
 4. Mišpāt, for example, occurs 64 times in the Psalter with a wide range of meanings (Osborne Booth, The Semantic Development of the Term שׁוּׁט in the Old Testament, p. 128, lists no less than ten ranges of meaning for the Psalter). It occurs in context with saddîk once (Ps. 119:137), with saddîkîm once (Ps. 1:5), eleven times with sedek (Ps. 72:2; 89:15; 94:15; 97:2; 119:7, 62, 75, 106, 121, 160, 164) and six times with sēdākâ (Ps. 33:5; 36:7; 72:1; 99:4; 103:6; 106:3).

'to judge' (or 'to decide') and 'to rule'. The former meaning¹ is often cast in forensic terms and is easily identifiable by the formula 'to decide between...and....' (ל'ב.... ב'ב טצו). Thus we read in Gen. 16:5 that Sarah, having suffered an offense from her handmaid as a result of Abraham's actions, complains to him: 'May Yahweh decide (טצו) between you and me'. Similarly, the people bring their disputes to Moses and he decides (טצו) 'between a man and his neighbor' (Exod. 18:16). Again, the same juristic form is evident in Isa. 2:4, although in this passage ל'ב טצו is used not so much in the sense of distributive justice as an action which leads to a state of םלכט²:

He shall decide (טצו) between the nations, and shall rebuke³ many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

The first aspect of šāpat, then, is that it means to decide or settle a controversy between two parties.

The second meaning of šāpat, 'to rule', is in evidence throughout the book of Judges⁴ and, to a lesser extent, throughout the Old Testament⁵. Illustrative of this meaning⁶ is Jg. 3:10, where it is said of Othniel, one of the so-called

1. Perhaps the definitive statements of this meaning of šāpat have been set forth by O. Grether, 'Die Bezeichnung "Richter" für die charismatischen Helden der vorstaatlichen Zeit', ZAW, LXVII(1939)110-121 and J. van der Ploeg, 'Sāpat et Mišpāt', OTS, II(1943)144-155. That this particular meaning has ancient roots is attested in both Accadian (šāpātu (with taw)='to judge'; šiptu (with teth)='judgments' and Ugaritic (spt='to decide'); cf. Koehler, Lexicon, pp. 1002-1003.

2. Cf. Mic. 4:3.

3. RSV='decide'.

4. Jg. 3:10; 6:34; 13:25; 14:6, 19; 15:14.

5. I Sam. 8:5; Mic. 4:14; Dan. 9:12.

6. H.W. Hertzberg, 'Die Entwicklung des Begriffes טצו im A.T.', ZAW, XL(1922)256-287; XLI(1923)16-76, has argued that 'to rule' is the basic meaning for šāpat in the Old Testament. Observing the role played by the šōpēt in the book of Judges, he contended that their 'ruling' activities reflected the most ancient usage of the root טצו, and only later, in the period of the prophets, did šāpat take on ethical meaning. Hertzberg writes (p. 258):

Wenn sonach als wahrscheinlich hingestellt werden kann, dass das 'Regieren' die ursprüngliche Bedeutung des Stammes darstellt, und dass das 'Richten' erst daraus hervorgegangen ist, so erklärt sich diese Doppelheit natürlich praktisch daraus, dass die Rechtsentscheidung eine Hauptaufgabe des Regenten war.

It is beyond the purposes of this present investigation to inquire into the original or earliest meaning of šāpat, but for a concise criticism of Hertzberg's position, see Jacob, Theology, p. 96, n.3.

'judges', that

The Spirit of the Lord came upon him, and he judged (שׁוֹפֵט) Israel; he went out to war and the Lord gave Cushan-rishathaim king of Mesopotamia into his hand....

Here and elsewhere in Judges, the person exercising the function of 'judge' was a charismatic leader whose most important characteristic was his endowment with the Spirit of Yahweh¹. It was from this Spirit that he derived his power and strength to rule over Israel and to lead her to victory over her enemies²; and when that Spirit left him³, he no longer possessed the qualifications to lead his people. A judge 'ruled' over Israel by restoring to her those rights which she had been denied by oppressors.

Now it is of fundamental importance that in some passages in the Old Testament the two aspects of šāpat are brought together so that we can see the connection between them. Such a passage is Exod. 2:14. In Egypt, Moses saw a fight between two Hebrews and sought to bring it to an end, whereupon one of the participants, apparently annoyed by Moses' interference, turned to him and said: 'Who made you a prince (רֹאשׁ) and a judge (שׁוֹפֵט) over us?' That is, who made you a ruler and a decider of our dispute? The supposition appears to be that the function of judge was an integral part of the office of prince. The relation between a ruling office and a judging activity is even clearer in II Sam. 15:4 where Absalom, desirous of usurping his father's throne, assumes the role of a king by hearing and deciding disputes among the people. Perhaps no better example of this point can be found in the Old Testament than in I Sam. 8:20. The people have come to Samuel with their petition for a king, and, upon learning that he is opposed to such an institution for Israel, they reply:

No! but we will have a king over us, that we also may be like all the nations, and that our king may judge (שׁוֹפֵט)⁴ us and go before us and fight our battles.

1. Cf. Fahlgren, Sēdākā im A.T., pp. 21-22.

2. Jg. 6:34; 13:25; 14:6, 19; 15:14.

3. Cf. I Sam. 8:5. This passage witnesses to the fact that Samuel was no longer a 'judge' in Israel because of his old age. But it was not old age per se that disqualified Samuel from being a judge so much as it was his lack of the power to lead Israel. This is but another example that a judge was first and foremost a leader and not a wise man possessed with superhuman capacities to decide difficult disputes brought before him.

4. RSV='govern'.

In kingship both the 'deciding' and 'ruling' (i.e., leading in battle) aspects of šāpat are firmly united, and this explains the bold actions of Absalom¹. This clarifies also the prayer for the new king in Ps. 72:4:

May he judge (שׁוֹפֵט)² the cause of the poor of the people, save the children of the needy, and crush the oppressor!

This pre-exilic passage already represents the connection between ruler and judge as an established tradition in Israel; and, while such a tradition is hardly a phenomenon among Near Eastern peoples, it is nevertheless interesting that it was anticipated in Israel in the double meaning of šāpat.

All that we have said about the ruling and judging activities of the human king in Israel finds ready parallel in Yahweh. That Yahweh judged Israel from the very earliest times is well-attested in the Old Testament³. He decided the disputes that arose among his people; and this did not mean simply handing down legal decisions but settling controversies through arbitration, through active participation in the case⁴. As arbitrator, Yahweh made pronouncements (דָּבַר), which formed precedents for disputes of a similar kind in the future.

Moreover, Yahweh upheld Israel's rights by going to battle to defend them. The calling and equipping of Israel's leaders with his Spirit throughout the book of Judges must be understood as Yahweh's kingly support of his subjects in the time of their need. The victories of the judges were, therefore, always the victories of Yahweh, as the account of Jg. 3:10 makes clear: '...and Yahweh gave Cushan-rishathaim king of Mesopotamia unto his (Othniel's) hand'.

1. Thus, V. Hertrich in TWNT, III(1950)922-923, can write: 'Sie liegt im Amt des Regenten, dessen vorzüglichste Aufgabe es ist, durch seine Entscheidungen Recht zu schaffen'.

2. The RSV translates 'defend', but this does not bring out the intended association of the judicial and military implications of šāpat.

3. Gen. 18:25; Jg. 5:11; 11:27; I Kg. 18:31; Ps. 89:27; 96:10, 13; et. al. Cf. further Snaith, 'Judge, Judgment', A Theological Word Book of the Bible, p. 118; Noth, 'Das Amt des "Richters Israels"', Bertholet Festschrift, pp. 404ff; Quell, Righteousness (Bible Key Words), p. 5. The idea of the deity as judge prevailed at a very early time in other Near Eastern religions; cf. Baudissin, Kyrios als Gottesname, pp. 382ff.

4. Koehler, Theology, p. 32: 'He is arbiter, not judex. He does not so much say what is right, rather he helps to make things right; God is the great champion of justice, arbitrator and peacemaker'.

The idea of the deity judging his people was prevalent throughout the ancient Near Eastern world, but only in Israel was it inseparably rooted in the covenant. As Pedersen has observed, 'He who judges must determine what the will of the covenant requires, and also carry it out'¹. Hence, when Yahweh made his pronouncement (שָׁפַט) concerning a dispute, his actions were designed to uphold the equilibrium of the covenant community. When Yahweh defended Israel against foreign oppressors, his motive was again to preserve the covenant. Yahweh's lordship of the covenant expressed itself in his judgments (פְּסָדִים) and his judgments, in turn, made known that he is lord.

It is within the context of the covenant that we must understand Yahweh's mišpāṭîm. A mišpāṭ was originally a proposal for the settlement of disputes between two or more parties². These pronouncements, as indicated earlier, eventually came to be looked upon as 'rulings', and, with this development, a legal precedent was established. Probably such customs developed out of the practice of Israelites going to the sanctuary for rulings from the priests on disputed questions. When unprecedented cases arose, the priest endeavored, by means of sacrifices, casting lots, visions, and so forth, to determine the will of Yahweh. Yahweh's will was announced by the priest as a tôrāh (תּוֹרָה). Subsequent rulings based on this tôrāh were known as mišpāṭîm³. These rulings came gradually to denote the will of Yahweh for the covenant community⁴ and to find expression in a number of English words⁵.

1. Pedersen, Israel, I-II, p. 349. Cf. Mowinckel, The Psalms in Israel's Worship, I, p. 149, who speaks of mišpāṭ as 'all activity on the part of king and leaders for the purpose of maintaining the balance and "harmony" and "peace" of society, and to secure to everybody what according to the covenant is his "right", i.e. what we would call to "rule" or "govern"'.
 2. Dt. 16:18; Ps. 9:8; 35:23; 76:10; 122:5; Isa. 28:6. Cf. further Nötscher, Die Gerechtigkeit Gottes bei den vorexilischen Propheten, pp. 10ff.

3. Cf. Snaith, 'Judge, Judgment', A Theological Word Book of the Bible, p. 117.

4. Procksch, 'Die hebräische Wurzel der Theologie', p. 454, draws a false distinction between mišpāṭ and šedākā when he maintains that the former is a forensic concept while the latter belongs to the moral sphere. Mišpāṭ has a wide range of theological usage.

5. E.g., 'testimonies', 'statutes', and 'judgments' in Dt. 4:45; 'commandments' in Dt. 5:31; 6:1. Mišpāṭ occurs 422 times in the Old Testament.

That Yahweh laid down his will for governing the affairs of Israel is evident in the structure of the covenant¹. As lord of the covenant, Yahweh made certain demands upon his covenant people, and these demands were embodied in his mišpāṭîm. The Passover, for example, was to be observed according to Yahweh's mišpāṭîm (Num. 9:3). So, too, Ezekiel could remind Israel that Yahweh brought her out of Egypt and gave her his statutes and 'made them to know my demands which men must obey in order to live'² (Ezek. 20:11). It was on the basis of this covenant demand that Yahweh entered into lawsuit with his people in the days of the pre-exilic prophets (Isa. 1; Mic. 6; Jer. 2). Yahweh and the people are pictured as two parties pleading their cases; however, Yahweh is both litigant and judge. The decision handed down, therefore, is simply an affirmation of his lordship over the covenant.

Several significant points emerge from these considerations of šāpat and mišpāṭ. When Yahweh 'judges' or manifests his 'judgment', he seeks to set right conditions which ought not to exist. By relating himself to his people as judge, Yahweh at the same time exercises his sovereignty as lord of his people, bringing to the foreground his covenant relationship with Israel. As lord of the covenant Yahweh upholds Israel by judging her, that is, by deciding in her favor and implementing that decision through his saving actions in history. But the 'judgments' of Yahweh carry also demands, and we are thus led to ask a basic question of šāpat: does this word indicate the punishment of Israel as well as her salvation?

There can be little doubt that šāpat was used on occasions to denote punitive judgment in the Old Testament. In I Sam. 3:13 we read:

I tell him that I am about to punish (עָנַפְתִּי)³ his house for ever, for the iniquity which he knew, because his sons were blaspheming God and he did not restrain them.

The parallelism of Ezek. 7:3 is further confirmation of this point:

Now the end is upon you, and I will let loose my anger upon you, and will judge (עָנַפְתִּי) you according to your ways; and I will punish you for all your abominations.

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1. See the discussion of Yahweh's SDK as a covenant-fulfilling concept.
 2. Cf. Koehler, Theology, p. 205.
 3. So too the RSV.

In fact, the use of šāpat to describe Yahweh's punitive action is one of the most characteristic ways in which the prophet Ezekiel employs it¹. When the demands of the covenant call for Israel to be punished, then Yahweh comes to her as a punishing judge. To be sure, the purpose of much of this judgment is to save Israel; but whether it may be considered 'salvation by judgment'² is a question better left to a detailed investigation and cannot be entertained here. But it is of the greatest importance for our present inquiry to note that Yahweh's judging activity does include a punitive element.

The question of how and when the judgment of Yahweh took place in Israel has long commanded the attention of scholars. In recent years most scholars, influenced by the works of Mowinckel,³ Weiser,⁴ and others, have held that Yahweh's judgment was proclaimed in the cult, a view which is especially plausible in the Psalter since practically all of the psalms owe their origin to the cult⁵.

It is probable that at least two Gattungen had their Sitz im Leben in the

1. Ezek. 7:8; 8:27; 11:10ff; 18:30; 20:4; 21:35; 22:24, 36; 24:14; 33:20; 35:1; 36:19; 38:22. Cf. further II Chr. 20:12; Job 21:22; Dan. 9:12. Koehler, Lexicon, does not instance a single passage in the Psalter in which the punitive aspect of šāpat is determinative.

2. Koehler, Theology, pp. 218-227, has a whole section bearing this heading.

3. Mowinckel, Ps. St., II, pp. 65ff; The Psalms in Israel's Worship, I, p. 160.

4. Weiser, The Psalms, p. 32.

5. Weiser, The Psalms, p. 24; Westermann, Das Loben Gottes in den Psalmen.

cult, namely, the prayers of the falsely accused¹ and the prophetic Gerichtsrede².

In all probability Yahweh's judgment was announced by cultic prophets or other cultic personnel and such an event may well have been cast in a cultic drama and presented during one of the Israelite festivals, the Autumn Festival

1. Schmidt, Das Gebet der Angeklagten im A.T., lists in this Gattung Ps. 3: 5-6; 4; 5; 7; 17; 26; 27:1-7; 7-14; 31:1-9; 57; 107; 109; 118; 142. To be included in this Gattung are also Ps. 31:10-25; 35; 69, which represent the psalmist as not only falsely accused but also afflicted with sickness.

2. Rejecting the older view that the prophetic Gerichtsrede was patterned on civil forensic practices (so Gunkel, Schmidt, Begrich), E. Würthwein, 'Der Ursprung der prophetischen Gerichtsrede', ZThK, XLIX(1952)1-16, argued that even this Gattung had a liturgical background, a view which has subsequently gained the endorsement of both Mowinckel, The Psalms in Israel's Worship, I, p. 160, and Weiser, op. cit., pp. 32, 46. Briefly stated, Würthwein's argument is that the Gerichtsrede form in the prophetic lawsuits (Hos. 4:1ff; 12: 3ff; Isa. 3:13ff; Mic. 6:1ff; Jer. 2:5ff; 25:30ff; Mal. 3:5) belongs to the same Gattung of the enthronement psalms judgment scenes (Ps. 50:1-7; 76:8-10; 96:11-13; 97:5-6; 98:7-9) and that, therefore, the prophetic Gerichtsrede had its Sitz im Leben in the cult. Würthwein held that the court scenes in Deutero-Isaiah do not belong to the Gerichtsrede Gattung because they are too argumentative. The real Gerichtsrede consists only of the announcement of Yahweh's appearance in judgment and the verdict upon the guilty. This definition of the Gerichtsrede is considered by Begrich, Studien zu Deuterоjesaja, pp. 19-42, to be too narrow. The main conclusion of Würthwein has been questioned by F. Hesse, 'Wurzel die prophetische Gerichtsrede im israelitischen Kult?', ZAW, LXV(1953)45-53, who found a clear difference between the ordinary cultic prophets and the classical prophets, the implication being that the classical prophets delivered their message of judgment outside the cult, although they were dependent upon the cultic prophets for their creative impulse. More recently, Würthwein's theory has fallen under the criticism of G.E. Wright, 'The Lawsuit of God', Mullenburg Festschrift, p. 59, n. 64, who believes the resemblance between the Mosaic covenant and the suzerainty treaty (cf. G. Mendenhall, 'Law and Covenant in Israel and the Ancient Near East', BA, XVII (1954)nos. 2 & 3) has thrown the whole question of the prophetic Gerichtsrede into new light. Von Waldow, Der traditionsgeschichtliche Hintergrund der prophetischen Gerichtsrede, pp. 4ff, has again contended that the profane usage is the model for the prophetic Gerichtsrede. If there existed a liturgical background originally for the Gerichtsrede, it may be that it was not rooted in the cult as such but in some pre-cultic tradition from which both it and the lawsuits in the enthronement psalms derive.

being a most suitable occasion¹. In this case, Yahweh's judgment would have been proclaimed in the context of the covenant². Thus, Yahweh's appearance in the festival each year was at the same time a call for the renewal of the covenant. Indeed, the very purpose of Yahweh's coming was to renew his pledges to Israel and to fulfill his promises of blessing upon the faithful members of his covenant community. But, as we have pointed out, the covenant also made a claim upon Israel, specifically that she be obedient to the covenant commandments³, and with the epiphany of Yahweh the enforcement of this claim came dramatically to the foreground⁴. The law of holiness became for the disobedient a startling reality:

I will set my face against that man and will cut him off from among his people⁵.

Hence, Yahweh's judgment meant salvation for those who had done his will and destruction for those who had been wicked⁶.

In the cult the proclamation of Yahweh's judgment must have been further connected with the ancient practice of 'blessing and cursing'. The righteous enjoyed 'the blessing of God's presence' but the evildoer was 'excluded from any sharing in God's salvation and exposed to the curse and to destruction'⁷.

Moreover, Yahweh judged not only his covenant people but also the nations, and this too must have been given cultic representation. Because Yahweh was creator of the world, he was also its king; this entitled him to be its judge and to exercise his judicial authority over all the peoples who inhabit it⁸. Inasmuch as the coming of Yahweh meant the setting right of conditions on earth and, thereby, the securing of his kingdom, his judgment entailed the defeat of his enemies⁹. By triumphing over his enemies, Yahweh insured the security of his people and established his reign.

1. Cf. Mowinckel, The Psalms in Israel's Worship, I, pp. 158ff.

2. Cf. Mowinckel, The Psalms in Israel's Worship, I, p. 157; Weiser, op. cit. p. 46.

3. See Galling, Erwählungstraditionen Israels, pp. 5ff.

4. Cf. Ps. 81; 95.

5. Lev. 17:10; 20:3, 6.

6. Jg. 5:31; I Sam. 2:6ff; Ps. 68:2ff; 132:15ff.

7. Weiser, The Psalms, p. 47; cf. Mowinckel, The Psalms in Israel's Worship, I, p. 149.

8. Hesse, op. cit., p. 52: 'Israel allein war Jahwes Volk; Jahwe aber war--so wurde es gerade im Kult verkündet--Herr des ganzen Kosmos. Das bedeutete: für Israel war er Retter, für die Feindvolker Richter'.

9. Ps. 97:7ff; 98:9; 99:4.

3. SDK as a Judging Action

We are now in a position to turn our attention once again to the Psalter and to examine some of the psalms in which the SDK of Yahweh appears in the context of his judging activities. We shall begin our inquiry with Ps. 50 inasmuch as it has long been regarded crucial for determining whether the righteousness of Yahweh includes his punitive action¹.

In Ps. 50 we have the description of a theophany of Yahweh (vv. 1-6)², which probably occurred in the Jerusalem temple³ and possibly during the celebration of the Autumn Festival⁴. The centrality of the covenant renewal in the psalm suggests the latter possibility. Yahweh's coming, which is marked by the usual accompaniments of a theophany⁵, creates a crisis, for he has a lawsuit against his people and his appearance is for the express purpose of arraigning them. The heavens and earth⁶ are called upon to witness Yahweh's judgment against those who made a covenant by sacrifice (v. 5).

In a surprising turn from the court scene, the psalmist, in the fol-

1. Of all the passages dealing with Yahweh's SDK in the Old Testament, Descamps, 'Justice et Justification', cols. 1417ff, found only a handful in which he detected punitive righteousness. His work was called into question by Cazelles, 'A propos de quelques textes difficiles relatifs à la justice de Dieu dans l'Ancien Testament', pp. 169ff.

2. Schmidt, Die Psalmen, pp. 97-100, holds the psalm to be two separate poems: vv. 1-2, 7-15 and vv. 3-6, 16-22; v. 23 is regarded as an editorial addition intended to unite them. He thinks that the first poem was a thanksgiving liturgy made in connection with a vow. The second poem is considered to be an argument before God, the judge, in the temple. However, the psalm makes sense as a unity and we therefore find it both unnecessary and undesirable to accept Schmidt's theory.

3. Mowinckel, Ps.St., II, pp. 73ff, was the first to call attention to the cultic background of this psalm.

4. Cf. Mowinckel, Ps.St., II, pp. 73ff; Weiser, op. cit., p. 393. Mowinckel relates this psalm to the celebration of Yahweh's enthronement, which, if the theophany can be related to the Sinai tradition, has received some support from von Rad, Das formgeschichtliche Problem des Hexateuchs, pp. 35ff, who showed that the enthronement of Yahweh was in the background of the Sinai tradition, although he found that the renewal of the covenant occupied a more central place.

5. The devouring fire is especially common, as will be seen from Dt. 32; 33; Exod. 22:16-18; Ps. 97:3.

6. Cf. Ps. 97:4.

lowing verses, expounds, in prophetic-type oracles¹, the true character of the worship which is pleasing to Yahweh (vv. 7-15). These verses are so similar to some of the prophetic passages² that Eichrodt has labeled the psalm a 'cultic sermon influenced by prophetic ideas'³. The psalm draws to a close with a strong rebuke and stern warning against the wicked (vv. 16-22). Our particular interest is with vv. 3-6, which run as follows:

- 3 Our God comes and he does not keep silent,
a fire devours before him,
and round about him it is mighty tempestuous.
- 4 He calls to the heavens above,
and to the earth, that he may judge his people.
- 5 Gather to me my faithful ones,
who made a covenant with me by sacrifice.
- 6 And the heavens declare his righteousness (יְהוָה)⁴
for God himself is judge (אֱלֹהִים).

It will be observed that with the appearance of Yahweh there is a declaration of his ṣedek⁵. What does ṣedek mean in this setting? One suggestion put forth is that it denotes Yahweh's impartiality in the impending judgment⁶, but this is much too forensic to do justice to the total psalm. A similar proposal is that ṣedek be regarded as an assize⁷, but this meets with the same objections as the first suggestion. A third view is to understand ṣedek as Yahweh's 'victory'⁸, the implication being that Yahweh will experience success in his case against the unfaithful; but this interpretation is again too forced for the complete setting. Whatever the case, ṣedek cannot be understood apart from the fact that the situation involves the covenant lord judging the covenant people who have broken the covenant fellowship. The covenant is the foun-

1. The speaker in this psalm was probably a cultic prophet (so Mowinckel, Ps. St., III, pp. 41ff), which would explain the prophetic form.

2. E.g., Isa. 1:10ff; Jer. 7:21ff; Am. 5:21ff; Mic. 6:6ff.

3. Theology, p. 419. Taylor & McCullough, The Book of Psalms, p. 260, hold the psalmist to be an imitator of the prophets. It is just as feasible and even more probable that the prophets looked to the psalms for some of their inspiration.

4. Briggs, The Psalms, II, p. 417, conjectures that the suffix 'his' is a gloss, but one looks in vain for support for such a contention.

5. Koch, Sdq im A.T., pp. 4ff, holds that a close relation existed between SDK and theophanies (cf. Ps. 97:6; 85:14; Hos. 10:12).

6. Kirkpatrick, The Psalms, p. 280.

7. Taylor & McCullough, op. cit., p. 262.

8. Wildeboer, 'Die älteste Bedeutung des Stammes פִּיִּי', ZAW, XXII(1902) 167-169.

dation of Yahweh's lawsuit with his people. In one sense, then, sedek is Yahweh's fulfillment of his covenant responsibilities¹ and the reaffirmation that he is the lord of the covenant. But is sedek also punitive? The answer to this question is to be seen by regarding the psalm as a whole. One is struck by the fact that although the psalm opens with what appears to be the strongest punishment in the making, the rest of the psalm consists only in a reminder of correct worship and a stern warning against not practicing it². At most, sedek means, then, a rebuke, but not punishment in any strict sense of that word³. But it is important for us to see that it is employed in a way that moves toward a punitive concept and that practically all reference to salvation is excluded from it⁴.

With Ps. 51 we move much closer to an understanding of SDK as Yahweh's punishing action. This psalm, either in part or in its entirety, is generally regarded as late⁵. The speaker in it has often been seen as the na-

1. Cf. Briggs, *op. cit.*, II, p. 417; von Rad, *Theology*, I, p. 373. The latter scholar goes beyond our statement by defining sedek as Yahweh's commandments, which he believes were being solemnized in the temple in this psalm.

2. Mowinckel, *The Psalms in Israel's Worship*, II, p. 71: 'In Ps. 50 the "act of Judgment", announced in the introduction and prepared through the stately description of the epiphany, passes off in a way rather different from what might have been expected; we are prepared for a real judgment with a purging of the sinners from the congregation, but we merely hear an admonitory scolding with pedagogical instruction. The contents seem to be out of proportion to introduction and framework; to "judge", to the psalmist, actually here means simply "rebuke and admonish"--after all, Yahweh is bound by the covenant'. Cf. further *Ps. St.*, II, pp. 73-74. Cazelles, *op. cit.*, p. 184, explains this text in a favorable sense for the people: 'Ce Dieu qui juge (et nous savons que šōfēt signifie plutôt protéger l'opprime que dire le droit) veut délivrer son peuple (v. 15) et lui indiquer pour cela l'essentiel du sacrifice'.

3. This is differently understood by Skinner, 'Righteousness', *HDB*, IV(1902) 280, who argues that here and also in Ps. 7:11 the punitive aspect of Yahweh's SDK is operative.

4. *Contra* van der Weijden, *op. cit.*, p. 163.

5. Briggs, *op. cit.*, II, p. 4; C. Steuernagel, 'Zum Verständnis von Ps. 51', *Sellin Festschrift*, pp. 151-156; Taylor & McCullough, *op. cit.*, p. 267; Weiser, *op. cit.*, p. 402 (although he holds that the original form goes back to the pre-exilic period). Snaith, *Studies in the Psalter*, p. 29, assigns the psalm 'to the days before the arrival of Nehemiah'. A late dating of vv. 20-21 is almost universally recognized; Mowinckel, *Ps. St.*, I, p. 144; Gunkel, *Die Psalmen*, p. 226; Delitzsch, *The Psalms*, II, p. 164; Davison, *The Psalms*, I, p. 265; Oesterley, *The Psalms*, p. 274; Taylor & McCullough, *op. cit.*, p. 272; Weiser, *op. cit.*, p. 401; Kraus, *Psalmen*, p. 390; Anderson, *The Psalms*, 370d; von Rad, *Theology*, I, p. 120. Kissane, *The Psalms*, I, p. 225, places the whole psalm in the exile.

tion¹, but such a view does not explain the deep individual character which the psalm takes².

Unlike many of the psalms, Ps. 51 is not concerned with enemies or the plots of evildoers but with the psalmist's own personal sin. The poet makes an appeal for forgiveness and then a confession of his sins (vv. 3-7). His desire is that he may be cleansed (vv. 8-10) and his inner self renewed (vv. 11-13). The psalm proper concludes with thanksgiving and praise (vv. 14-19) and vv. 20-21 reinterpret the last few verses of the main psalm. Our immediate concern is with vv. 5-7:

- 5 For I know my rebellions,
and my sin is ever before me.
6 Against thee, thee only, have I sinned,
and done that which is evil in thy sight,
so that³ thou art justified (פָּרָאָהָּ)
in thy sentence⁴ and blameless⁵ (הַצַּדִּיק)
in thy judgment (שֹׁפֵט).
7 Behold, I was born in iniquity and in sin
did my mother conceive me.

The meaning of פָּרָאָהָּ here is that Yahweh was 'in the right'⁶ in his dealings with the poet, the assumption apparently being that the poet has experienced Yahweh's punitive judgment, which probably took some form of physical sickness⁷. The poet's acquaintances, or possibly he himself, had very likely charged Yahweh with unwarranted punitive conduct toward his servant; and now in the crisis of a deep religious experience, the poet, realizing his own fault, sets aside such charges and insists that Yahweh is blameless⁸,

1. Steuernagel, *op. cit.*, p. 156.

2. Cf. Gunkel, *op. cit.*, p. 226; Oesterley, *op. cit.*, p. 271.

3. BDB, p. 775, translates פָּרָאָהָּ by 'in order that'.

4. Or 'when thou speakest' (AV).

5. Literally, 'clean'. AV='clear'. Cf. further Michel, *Tempora und Satzstellung in den Psalmen*, p. 226.

6. Kautzsch, *Die Derivate*, p. 11; Gunkel, *op. cit.*, p. 226; Dalglisch, *Psalm Fifty-One*, p. 109; Koehler, *Theology*, pp. 34-35. Van der Weijden, *op. cit.*, p. 171, holds that פָּרָאָהָּ denotes Yahweh being in the right over against the psalmist. This, however, moves too close to the view that שָׁדֵךְ is an attribute rather than a relationship.

7. Cf. vv. 10, 16 and see the RSV marginal note. Also cf. Mowinckel, *Ps. St.*, I, p. 142; Gunkel, *Ausgewählte Psalmen*, p. 92; Kittel, *Die Psalmen*, p. 205; Schmidt, *Die Psalmen*, p. 100.

8. הַצַּדִּיק is paralleled with פָּרָאָהָּ also in Job 15:14; 25:4; but it is used of God only in this verse. It means 'to be acquitted'.

justified¹. The psalmist admits that he is a sinner not only through acts of disobedience but also in that he shares in the moral frailty of all flesh². To be sure, he knows Yahweh to be a God of mercy whom he can call upon for forgiveness and cleansing³, but the narrower context in which sādaḳ is found leaves no doubt that it is closely related to Yahweh's punishment of his people. In this sense, sādaḳ points in the direction of being a concept which embraces judgment.

When in v. 16 the poet speaks of Yahweh's šēdākā, the general situation is still the same, but the forensic use of SDK has been almost completely abandoned and another meaning is intended:

Deliver me from bloodguiltiness⁴, O God,
thou God of my salvation (אֱלֹהֵי), and
my tongue will sing aloud of thy right-
eousness (יְיָ אֱלֹהֵינוּ).

Sin continues to be on the mind of the poet, but in his use of šēdākā he is positive and means by it the deliverance which he expects Yahweh to accomplish⁵. Hence, the appropriate parallelism of yēša' and šēdākā. Used in

1. Dalglisch, *op. cit.*, p. 112, thinks that the main emphasis is not on the confession that God is 'in the right', but on the confession of guilt by the psalmist before the righteous judge (cf. Schmidt, *Die Psalmen*, p. 101; Johnson, 'The Psalms', *OTMS*, p. 171). Von Rad, *Theology*, I, p. 343, sees the expression 'thou art justified in thy sentence' as fitting into the Deuteronomic account of history, which was 'a great "doxology of judgment" transferred from the cultic to the literary sphere'. Cf. Albright, *From the Stone Age to Christianity*, p. 245.

2. Cf. Job 4:17-19; 15:14; 24:4.

3. Cf. Stoebe, *Gott, sei mir Sünder gnädig*. The words 'wash me' may point to a temple act (Schmidt, *Die Psalmen*, p. 101) and possibly a cultic purification rite (Kraus, *op. cit.*, p. 384).

4. On the grounds that 'bloodguiltiness' does not fit the context, Gunkel, *Die Psalmen*, p. 221, followed by Oesterley, *op. cit.*, p. 274, emends the text and renders: 'Rette mich vor dem Lande des Schweigens'. However, we fail to see the need to alter the text. For 'blood', cf. Johnson, *The Vitality of the Individual*, pp. 71ff; Pedersen, *op. cit.*, I-II, pp. 420ff.

5. When Stoebe, *op. cit.*, p. 93, says that 'Gerechtigkeit ist im Alten Testament immer mit die richtende Gerechtigkeit', he fails to understand this verse and many other passages in the Old Testament dealing with Yahweh's SDK.

this way, ṣēdāqâ embraces Yahweh's saving action and covenant faithfulness¹. More specifically, ṣēdāqâ means for the psalmist in this particular context the forgiveness of his sins², the manifestation of Yahweh's grace that brings an end to his misery³.

More important than Ps. 50 or Ps. 51 for understanding ṢDK in relation to Yahweh as judge is Ps. 7, a psalm which throws so much light on our inquiry that a detailed analysis of it is desirable. The text of this psalm is corrupt in a number of places⁴ and a translation is not accomplished without difficulties. Our translation passes over the first strophe and begins with v. 7:

- 7 Arise, O Yahweh, in thy anger,
lift up thyself against the fury of my enemies;
and awake for me⁵; thou hast commanded a judgment.
- 8 And let the assembly of the peoples be gathered
around thee;
and over it return⁶ thou on high.
- 9 Yahweh judges the peoples;
judge me, O Yahweh, according to my righteous-
ness (' פ ר י צ ד) and according to my integrity
(' ו נ י צ) that is in me.
- 10 O let the evil of the wicked come to an end,
but establish thou the righteous (פ ר י צ ד)⁷;
the righteous God (פ ר י צ ד י מ ה ל א) tries the
hearts and reins.
- 11 My shield is with God, who saves the upright in
heart⁸.
- 12 God is a righteous judge (פ ר י צ ד ש ו י מ ה ל א)⁹,
and a God who has indignation (ו י צ ד) every day.

1. Cf. Gunkel, Die Psalmen, p. 227; Kirkpatrick, op. cit., pp. 293-294; Kraus, op. cit., p. 390; Weiser, op. cit., p. 408; van der Weijden, op. cit., pp. 140, 221, thinks ṣēdāqâ in this verse (and also in Ps. 69:28; 103:6, 17; 143:1, 11) should be translated not by 'righteousness' but by 'mercy' (cf. Mic. 7:9). The meaning of ṢDK as 'mercy' is, however, probably a late development (though the idea may have early association with ṢDK) and this psalm is likely pre-exilic.

2. Cf. van der Weijden, op. cit., pp. 142, 167.

3. Cf. Ps. 143:1-2; 95:10-11; Mic. 7:9ff; Jl. 2:23; Zech. 9:9.

4. Vv. 6, 7, 9, 12, 13.

5. BH proposes reading ' ל א or ' ל א ; the LXX has ' ה ו ה א ל ה ' . The RSV emends and renders, 'Awake, O my God!'

6. The 'it' probably refers to the assembly. RSV reads, 'and over it take thy seat on high'.

7. Gunkel, Die Psalmen, p. 26; Oesterley, op. cit., p. 138; and others want to change the text to פ ר י צ ד ו כ ו נ ר , confirmetur iustitia (Jerome).

8. The LXX attaches פ ר י צ ד to this verse and reads δίκαια ἡ βονθειά.

9. Kraus, op. cit., p. 53, renders "Jahwe" ist Richter des Gerechten' and Gunkel, Die Psalmen, p. 23, 'Jahve richtet den Gerechten' (so too the AV). For the singular ṣaddīq with the plural 'ēlōhīm, see GK, 124g, 132h. Cf. Ps. 9:5; Jer. 11:20; Schmidt, Die Psalmen, p. 11; Kittel, op. cit., p. 22.

In spite of doubts entertained by some scholars¹, Ps. 7 is best understood as a unity, both from the standpoint of literary and theological considerations.² It dates, in all probability, from the pre-exilic period³

1. Cheyne, Bertholet, Duhm, and Briggs.

2. A number of reasons have been advanced against interpreting this psalm as a unity (cf. Pöschel, 'Notes sur les Psaumes', *RE*, XXIX(1920)63). It is held that the thought and structure of the psalm is abruptly interrupted by an appeal for a divine assize in vv. 7-10. But the introduction of new or even different subject matter, no matter how suddenly, happens often in the psalms and cannot serve as a basis for rejecting the unity of the psalm. Further, it has been contended that vv. 7-10 are extraneous on the ground that in them the enemy is collective while in the rest of the psalm the enemy is a single person. It is, of course, possible that the psalmist is speaking in a collective sense when he employs the singular. Moreover, the plural form of enemies occurs in both parts of the psalm. Again, it is argued that vv. 7-10 speak in terms of a grand universal judgment while the rest of the psalm is structured along the lines of ordinary divine intervention. But this view fails to recognize the cultic setting of the psalm. A part of the cultic activities was the celebration of Yahweh's universal judgment of his enemies, as is so clearly seen in the enthronement psalms, and that judgment was viewed as present and not as some end-time event. Finally, the different uses of the name of God are held to be grounds for regarding vv. 7-10 as later than the main part of the psalm. The different names for God may be attributed to a number of factors and have no force as an argument against the unity of any psalm. It has been argued by M. Löhr, 'Psalm 7, 9, 10', *ZAW*, XXXVI(1916)225-237, that Ps. 7 belongs to a larger group of psalms, consisting of Ps. 9 and Ps. 10, and that it can be understood only by seeing it as a part of that larger unity. While there are certainly similar features in these three psalms, it cannot be disputed there are also differences in themes and motives which require that Ps. 7 be viewed independently of the other two psalms.

3. Cf. Kraus, *op. cit.*, p. 56. On the assumption that the psalm witnesses to the persecutions against David by the regime of Saul (cf. I Sam. 24), some scholars (Delitzsch, *op. cit.*, I, p. 176; Kirkpatrick, *op. cit.*, p. 29; Davison, *op. cit.*, I, p. 65) assign it to the Davidic period. Others (e.g., Oesterley, *op. cit.*, p. 137) argue for a postexilic date on the assumption that the contrast of the righteous with the wicked is a late development.

and is the lament of an individual who has been falsely accused¹. The psalmist has fled to the temple from his accuser (vv. 2-3). From the earliest times in Israel it was probably quite common for men whose lives were endangered to retire to the temple for asylum. The charge brought against the psalmist is that he has betrayed his friend in such a way that it amounts to plunder (v. 5)². He is, according to Schmidt, accused of Diebstahl³. In the temple the psalmist protests his innocence, avowing that he possesses a good conscience, and, following ancient cultic procedures, seeks to sustain his claim of innocence by taking a solemn oath⁴. Then the psalmist, draw-

1. This view does not exclude the possibility that the psalm also has a history of use in corporate worship in the cult. As such, it would have been recited in times of danger in order to avoid some threatening misfortune. Thus, Birkeland, Die Feinde der Individuums, p. 111, has called the psalm a 'protecting psalm', since the concern for Yahweh's protection is at the very core of the lament. To think that such psalms of protection (Mowinckel, The Psalms in Israel's Worship, I, p. 220, holds that the protective psalm is more optimistic than a psalm of lamentation, the belief that help is forthcoming being more pronounced) were almost always uttered by the king in the cult, as Birkeland does, is to engage in speculation, since parts of the psalm may have been chanted by sanctuary personnel (cf. Anderson, op. cit., 362c). On the question of the individual speaking in behalf of the people, cf. Mowinckel, The Psalms in Israel's Worship, I, pp. 207, 226.

2. For לָשׁוּב , cf. Ezek. 18:8; 28:18.

3. Die Psalmen, p. 12.

4. Cf. Ps. 5; 12; 26. The form which the oath takes is clearly stereotyped, finding perhaps better expression in Job 31:4ff. The content of the oath is normally given in the briefest presentation: the psalmist reviews the accusations brought against him, insists upon his innocence, and declares in bold confidence that he may be put to death if the charges brought against him are proven true. I Kg. 8:31-32 reflects an ancient tradition of such views:

If a man sins against his neighbor and is made to take an oath, and comes and swears his oath before thine altar in this house, then hear thou in heaven, and act, and judge thy servants, condemning the guilty by bringing his conduct upon his own head, and vindicating the righteous by rewarding him according to his righteousness.

In the background of such oaths was the ancient view that words were in themselves powerful, even magical, so that once they were uttered, they were able to bring about future events that corresponded with the intention of the person who sent them forth. Such oaths normally made reference to the name of God, although this particular feature is absent in Ps. 7 as well as Job 31:4ff and I Kg. 8:31-32. Cf. Pedersen, Der Eid bei den Semiten, pp. 113ff; F. Horst, 'Der Eid im Alten Testament', EvTh, XVII(1957)366-384; Kraus, op. cit., p. 57.

ing on the traditional language of the cult, calls on Yahweh to execute his mišpāt (v. 7)¹. In vv. 10ff the form which the mišpāt of Yahweh takes is set forth; its manifestation means salvation for the saddîk, but destruction for the wicked.

When the psalmist calls on Yahweh to bring to an end the work of the wicked, he addresses him as the God who 'tries the hearts and reins' (v. 10)². The meaning of this expression is not altogether clear³; but what is most interesting about it is that it is used to introduce Yahweh's judgment. In Jer. 17:10 we read that when God בִּוְרָהּ בְּיָדוֹ וּבְכִלְיוֹ, he does so in order to give to man what he deserves 'according to his ways, according to the fruit of his doings'. It appears that only after this testing took place did God set into motion his power of redemption for the righteous (v. 11) and his work of vengeance on the wicked (vv. 13ff; Jer. 11:20; 20:12; cf. Jer. 17:10). Significantly, both in Jeremiah and in this psalm, the testing of man is done by the 'righteous God and judge' (vv. 10, 12). We previously observed that פִּי רַצוֹן אֱלֹהִים is an expression which was used in Israel to denote Yahweh's saving action towards his covenant people. This meaning holds true here. But when the expression is seen in light of God's testing man, it takes on the additional meaning in this context of God bringing to an end the wicked.

That God's SDK has a place for the punishment of the wicked is made clear also from v. 12. In this verse the poet confesses God to be a פִּי רַצוֹן שׁוֹפֵט

1. The appeal to Yahweh 'to arise' reflects Num. 10:35 and especially the ark. It is possible that the psalmist has in mind the view that the judgment seat of Yahweh is located above the ark (cf. Ps. 9:7-9). The call for Yahweh to hold a great assize was also a familiar idea in the Israelite cult (Ps. 1). The 'assembly of the peoples' (cf. Am. 3:9) may have included the nations (for a discussion of the assembly, Wright, *op. cit.*, pp. 42ff, where relevant literature is given). The proposal to emend v. 7 to read אֱלֹהִים, 'divine beings', is unnecessary.

2. פִּי רַצוֹן אֱלֹהִים וּבְכִלְיוֹ בְּיָדוֹ

3. Most commentators take the line that it indicates the competence which Yahweh possesses to judge man, that is, his ability to discern without error the inner thoughts. This, of course, rightly views the terminology forensically. But it may be that this expression meant more than this in the cult. Possibly there was some sort of cultic ritual in which every Israelite wishing to enter the temple participated, the purpose of which was that the worshipper examine himself, or better, submit himself to God's examination, in order to determine his own worthiness to enter the temple. The climax of such a ritual would have been an affirmation of loyalty to Yahweh (Ps. 15; 24).

who has אָרַם every day. The interpretation of a 'righteous judge' is in part determined by the preceding and following verses. The psalmist knows God to be a 'righteous judge' because he delivers his people and establishes right conditions in human relationships. But the poet's understanding of אָרַם is also influenced by the view that God has אָרַם every day, a fact brought out by the parallelism of the two qal active participles. The verb אָרַם occurs twelve times in the Old Testament with the meaning 'to be angry with', 'to scold', or 'to curse'. In one-half of these passages, it is used with regard to God¹, and in all of these, with possibly one exception², it appears to have the dominant meaning of 'to be angry'³. Koehler⁴, following Pedersen⁵, thinks an even stronger meaning is present in some uses of אָרַם; in particular, he finds in Ps. 7:12 and Isa. 66:14 the meaning of 'God sentencing' ('Gott, der Strafurteile fällt')⁶. When, therefore, it is said in v. 12 that God has אָרַם daily, we must at least assume that the thought of 'anger' is meant and allow for the idea of punitive judgment in the concept of God as a 'righteous judge'. Pedersen can thus write of this verse:

...ein gerechter Richter ist, aber nicht einer, der zürnt,
sondern in diesem Zusammenhange einer, der straft⁷.

That v. 12 expresses Yahweh's punishment is reflected in the translation

1. Num. 23:8; Ps. 7:12; Prov. 22:14; Isa. 66:14; Zech. 1:12; Mal. 1:4.

2. Num. 23:8.

3. The noun אָרַם, which doubtless developed from the verb, is used 22 times in the Old Testament, and has, without exception, the meaning of 'anger'. Cf. H. Kleinknecht, et. al., Wrath (Bible Key Words), p. 17. This confirms our understanding of the verb.

4. Koehler, Lexicon, p. 262.

5. Pedersen, Der Eid, pp. 81ff.

6. Pedersen, Der Eid, p. 81: 'אָרַם scheint somit die allgemeine Bedeutung zu haben "jemandem Böses tun", sei es durch Worte (Verfluchung) oder durch Tat (eventuell Strafe)'. Kraus, op. cit., p. 53, translates by strafft. Gunkel, Die Psalmen, p. 23, following Duhm, Die Psalmen, 1899, p. 26, however, thinks the meaning of 'punishes' is doubtful since the poet is calling for Yahweh's interposition and would hardly be thinking of his punishment. Gunkel renders: '"Jahve" richtet den Gerechten "und vergilt dem", der jeden Tag flucht'. Cf. further Fahlgren, op. cit., pp. 61-64.

7. Pedersen, Der Eid, p. 81; cf. Fahlgren, op. cit., p. 99.

of the AV¹, RV, RSV, Moffatt, and Goodspeed as well as in many commentaries². The stern tone of the MT, however, is often modified, especially in the renderings of the LXX³, the Vulgate⁴, and the Book of Common Prayer⁵, and this has perhaps been done because of passages like Exod. 34:6⁶, where God is presented as a God who is 'merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness'⁷. But against modifying the MT stand equally stern passages as Ps. 9:5, to which we shall presently turn, and Jer. 11:20⁸.

The expression, 'righteous judge', therefore, carries the twofold meaning of salvation and punishment⁹. The association of דָּן with Yahweh fur-

1. The AV reads: 'God judgeth the righteous, and God is angry with the wicked every day'. The inclusion of the gloss 'with the wicked' is probably based on the Targum (cf. Isa. 66:14, where the דָּן are the object of Yahweh's דָּן). Weiser, op. cit., p. 134, also includes this gloss by reading bakesilim instead of 'every day'. Schmidt, Das Gebet der Angeklagten im Alten Testament, p. 18, renders: 'Doch ein Gott, der den Frevlern zurnt' (cf. Prov. 22:14).

2. For example, Weiser, op. cit., p. 134; Nötscher, Die Psalmen, p. 15. H.C. Brichto, The Problem of "Curse" in the Hebrew Bible, p. 203, describes the content of zō'ēm in this verse as 'hostility'. Wellhausen, The Book of Psalms, p. 6, offers a rendering difficult to assess: 'a God ready every day to resent'.

3. $\mu\eta\ \sigma\phi\rho\acute{\alpha}\nu\ \acute{\epsilon}\pi\acute{\alpha}\rho\omega\nu\ \kappa\alpha\theta'\ \epsilon\kappa\acute{\alpha}\sigma\tau\eta\nu\ \eta\mu\acute{\epsilon}\rho\alpha\nu$ The LXX got the negative $\mu\eta$ by reading $\epsilon\ \nu$, 'God', as $\epsilon\ \nu$, 'not'.

4. 'Dues iudex iustus, fortis et patiens;
numquid irascitur per singulos dies?

5. 'God is a righteous judge, strong and patient; and God is provoked every day'.

6. Cf. also Ps. 86:15; 103:8; 145:8; Neh. 9:17; Jl. 2:13; Jon. 4:2.

7. Eichrodt, op. cit., p. 262, makes a statement which at least modifies, and possibly contradicts, v. 12: 'Unlike holiness or righteousness, wrath never forms one of the permanent attributes of the God of Israel; it can only be understood as, so to speak, a footnote to the will to fellowship of the covenant God'.

8. Jeremiah calls on Yahweh, who judges righteously, to take vengeance (דָּן) on the wicked who have disregarded the covenant. The eleventh chapter of Jeremiah, however, is difficult, especially in its relation to Deuteronomic theology. For the question discussed, see J.P. Hyatt, The Book of Jeremiah, p. 905.

9. So too Jacob, op. cit., p. 100, who finds this twofold meaning in the following other passages: Jg. 5:11; I Kg. 8:32; Isa. 10:22; 28:17.

ther suggests its connection with the covenant¹. Yahweh was lord of the covenant and he demanded that the covenant people live by the covenant principles which he had given Israel at Sinai. Whenever Israel forsook her covenant obligations, she became the object of divine wrath, the effect of which was complete annihilation (Dt. 7:4; Num. 16:21; 17:10). Throughout the Old Testament the basic meaning of God's wrath is 'the power of the holy God who asserts and enforces his absolute claim to rule'². It is, therefore, because Yahweh has a fundamental claim on Israel that the poet can declare him to be ṣaddîk, 'in the right', when he endeavors to establish his rightful reign over a disobedient people³.

1. Kleinknecht, *op. cit.*, p. 24: 'The consistent combination of the nouns of wrath with Yahweh, the God of the covenant, is of considerable theological importance; it shows that the idea of wrath is to a large extent connected with the faith of the covenant'.

2. *Ibid*, p. 48. We cannot, however, agree with the *TWNT* when it says: '...it is significant that Yahweh's righteousness is never explicitly connected with his wrath, although in numberless passages the reasons adduced for the operations of the divine wrath are the commissions and omissions of Israel (or of mankind), which affront God's sovereign claim and his concrete demands' (p. 49; see also Eichrodt, *op. cit.*, p. 266). It seems to us that Yahweh's wrath is connected with his ṢDK in v. 12.

3. This exercise of lordship by Yahweh necessarily involves his retribution against his enemies, as shown in the series of metaphors in vv. 13ff. Vv. 13-14 (for possible translations of v. 13, which is extremely difficult, see Anderson, *op. cit.*, 362c; and for a discussion of the problem involved, Michel, *op. cit.*, pp. 246, 247; the principal difficulty is presented by the lack of a subject) picture Yahweh as a warrior (cf. Dt. 32:41, 42) prepared to strike down his adversaries, and the image recalls the holy wars. In vv. 15ff the fate of the wicked is likened unto the pitfall of a hunter (cf. Job 15:35; Isa. 33:11; 59:4); and the underlying thought is that the evildoer lays the foundation for his own ruin (cf. I Kg. 8:32; Ps. 34:31), that is, that 'the biter will be bitten' (Weiser, *op. cit.*, p. 138). This immediately raises the question of the relation of Yahweh's sudden intervention in history to judge his people, a thought which dominates the first part of the psalm, and the seemingly automatic judgment which is inherent in the natural order. The relationship between these two ideas and the whole question in general is exceedingly complicated (cf. K. Koch, 'Gibt es ein Vergeltungsdogma im Alten Testament?', *ZThK*, LII(1955)1-42), and it will suffice at this point to observe that Yahweh's sudden judgment in no way contradicts his daily judgments. In fact, the historical intervention of Yahweh to judge merely accelerates the judgment in the natural order and serves to emphasize that behind the day to day judgments on the natural plane stands Yahweh. This holds true also for the manifestation of his ṢDK in the temple at special times and its abiding presence among men in life outside the temple, as we shall see when we discuss ṢDK in relation to man.

In v. 18¹ there is a 'change of mood'² and the psalmist addresses Yahweh in a typical hymnal piece:

I will³ give thanks to Yahweh according to his
righteousness (יָרַדְתִּי)⁴
and I will sing praise to the name of Yahweh
the Most High⁵.

Sedek here points back to the judging activity of Yahweh and has particular reference to the vindication of the psalmist. In v. 12 Yahweh was called a 'righteous judge' because he re-established right order, which involved both saving the righteous and punishing the wicked. Here the psalmist speaks as one who has experienced the salvation of the righteous judge, and who, in his use of sedek, finds a fitting expression for that experience.

The view that Yahweh's SDK sometimes embraces the punishment of his enemies can be further seen in Ps. 9⁶. In this psalm we are particularly in-

1. Briggs, op. cit., I, p. 56, speaks of this verse as a liturgical gloss, but we do not find any support for such a contention.

2. The change of mood is perhaps due to the fact that the poet has received a favorable reply to his appeal and responds accordingly.

3. Birkeland, The Evildoers in the Book of Psalms, p. 22, suggests translating הָיָה in v. 18 with the present tense since he believes cultic thanksgiving is involved in which suffering is dramatically actualized. This, however, may be a vow or merely the expression of future intention and does not necessitate Birkeland's view.

4. The RSV perhaps captures the meaning by rendering 'due to his righteousness.'

5. Elyōn is used over 30 times in the Old Testament, of which more than 20 of these occurrences are found in the Psalter. The name was originally employed outside Israel (cf. Num. 24:16; Isa. 14:14) and was the designation of the head god of a cultic pantheon. In pre-Davidic times it was taken over by the Yahweh cult at Jerusalem (cf. Gen. 14:18ff; Eissfeldt, 'Ba'alšamēm und Jahwe', ZAW, LVII(1939)3ff; Herbert Schmidt, 'Jahwe und die Kulttraditionen von Jerusalem', ZAW, LXVII(1955)168ff).

6. This psalm is best taken with Ps. 10 (so too the LXX, a few Hebrew MSS, the Vulgate, and also the commentaries of Briggs (I, pp. 69ff), Gunkel (pp. 30ff), Schmidt (pp. 15ff), Oesterley (p. 141), Weiser (pp. 146ff), Kissane (I, pp. 36ff), Taylor & McCullough (pp. 53ff), Kraus (pp. 74ff) and Anderson (363a), with which in its original form it comprised an acrostic (Gunkel, Die Psalmen, pp. 30ff, suggest that after the psalmist had written Ps. 9 (אַ תְּרוּחָה וְ), he could think of nothing except lamma (= 'why?') and, therefore, began a lament). The dominant note in Ps. 9 is one of triumph over foreign enemies (cf. Ps. 9:6, 18, 20; 10:16; Briggs, op. cit., I, p. 71; Davison, op. cit., p. 73; Ringgren, The Faith of the Psalmists, p. 42) while Ps. 10 is primarily a community lament (cf. Mowinckel, The Psalms in Israel's Worship, I, p. 219) over community evil and domestic oppression, which may have been uttered by the king or some other leader on behalf of the people.

terested in vv. 4-9:

- 4 When my enemies turned back,
they stumbled and perished before thee.
- 5 For thou hast maintained my right and my cause;
thou hast sat on the throne judging righteously¹
(פִּדְיָהוּט שִׁדְיָהוּט).
- 6 Thou hast rebuked the nations,
thou hast destroyed the wicked;
thou hast blotted out their name for ever and ever.
- 7 The enemies have come to an end,
they are desolate for ever;
and the cities thou hast overthrown,
the very memory of them has perished.
- 8 But Yahweh sits....² forever;
he has prepared his throne for judgment.
- 9 And he judges the world with righteousness
(וְיָהוָה יֹדֵעַ לְכָל בְּרִיָּה), he judges the people
in equity (בְּיָסוּד יִשְׁפֹּט).

In the context, it is clear that Yahweh judges righteously by upholding the cause of the poet, which, in turn, means the defeat and destruction of the poet's enemies. Thus, to judge righteously results in salvation for the psalmist and damnation and elimination of the wicked³, although the psalmist is thinking primarily of deliverance when he employs sedek in v. 5. This excludes any notions that 'judging righteously' has to do with 'objective' judgment or with a strictly forensic concept. When the poet thinks of Yahweh on his throne 'judging righteously', he rather has in mind a sovereign who is a stronghold for the oppressed in times of trouble, and who leads the oppressed to victory over the wicked⁴.

This same twofold meaning of Yahweh's sedek is present in v. 9. In vv. 7-8 the poet pointedly calls attention to the great contrast between the enemies and Yahweh. The former 'come to an end' (v. 7), but Yahweh is 'for-

1. The RSV translates 'giving righteous judgments' and van der Weijden, *op. cit.*, pp. 153, 170, renders 'ein gerechter Richter'. The MT supports neither translation.

2. The AV has inserted 'as king', the RV, 'in the throne', and the RSV, 'enthroned'.

3. Cf. Ps. 140:13; 146:7; for a similar position, see van der Weijden, *op. cit.*, p. 171.

4. The defeat of the enemies is, of course, one of the themes of the Autumn Festival and it is not impossible that the actions here described were enacted in the cult. Kraus, *op. cit.*, p. 80, for example, in suggesting that in v. 5 the expression מִשְׁפָּט וְיָסוּד is an old theophany form, points also in the direction of the cult.

- 5 Sing praises to Yahweh with the lyre,
with the lyre and the sound of singing!
- 6 With trumpets and the sound of the horn
make a joyful noise before the king, Yahweh!
- 7 Let the sea roar and its fulness;
the world and those who dwell in it.
- 8 Let the floods¹ clap their hands;
let the hills sing for joy together,
- 9 before Yahweh, for he comes² to judge the earth;
he judges the world with righteousness (פָּדָה אֱדָוָה)
and the people with equity (דִּן אֱדָוָה).

It will be observed at once that Yahweh's judging is the cause for rejoicing by not only the house of Israel but by all the ends of the earth. Yahweh's coming literally fills the earth with praise and this spirit is so dominant that all fear fades into the background³. His coming⁴ inaugurates an era of peace and justice⁵ and establishes a reign with the strongest moral fiber⁶.

This saving action of Yahweh's SDK is made abundantly clear in the earlier verses of this psalm. In v. 2 the character of God's sedekā is evident in its

1. The American Translation; Johnson, Sacral Kingship, p. 91; Taylor & McCullough, op. cit., p. 528, all render 'the rivers' (cf. Ps. 24:2; 93:3).

2. On the analogy of Ps. 96:13 and the LXX, some scholars (Gunkel, Die Psalmen, p. 427; Schmidt, Die Psalmen, p. 180; Johnson, Sacral Kingship, p. 91; Kraus, op. cit., p. 676) would add 'then he comes'.

3. Weiser, op. cit., p. 639: 'The yearning for God and the absolute certitude of God's gracious will prove themselves to be too strong to be overshadowed by fear'.

4. × 3 is best understood in the context of cultic terminology, although we would not go so far as Mowinckel and Schmidt in designating it as the high point of the Enthronement Festival. The view of Kraus, op. cit., p. 697, that the term must be taken eschatologically is untenable. This holds true also for the view of van der Weijden, op. cit., p. 163, that the judgment spoken of in Ps. 9:9; 96:13; 98:9 refers to the great judgment of the end-time.

5. This idea is more than the psalmist's 'prophetic mind at work', as Oesterley, op. cit., p. 428, assumes. Cf. Johnson, Sacral Kingship, pp. 90-91.

6. Anderson, op. cit., 379c. The statement by Jacob, op. cit., p. 97, that God's judging with sedek means that he judges 'according to his sovereignty which is the norm' is completely unhelpful.

parallelism with salvation, a meaning which is very prominent in Deutero-Isaiah¹. šedākā plainly refers to the marvelous things which have been brought about by the mighty arm of Yahweh. What are these 'marvelous things' (אֲשֶׁר עָשָׂה)? In Isa. 45:8, we find the 'marvelous things' which Yahweh has performed more fully set forth. They consist in the subjecting of the nations to the power of Yahweh (v. 1), the naming and equipping of Cyrus (vv. 4-5), and the creation of the world (v. 7). In short, these deeds are Yahweh's redemptive work in creation and history. This all-embracing vastness of Yahweh's work is precisely what the poet in Ps. 98 has in mind. The revelation of Yahweh's salvation and righteousness demonstrate his covenant faithfulness² to Israel (vv. 2-3; cf. Isa. 40:5; 52:10). He has remembered his אֱלֹהֵינוּ and אֱלֹהֵינוּ to the house of Israel³.

1. See the Autumn Festival excursus. The interpretation of šedākā as saving prevails in Kraus, Psalmen, p. 678; Davies, The Psalms, II, p. 155; Mowinckel, The Psalms in Israel's Worship, I, p. 142 (where šedākā is translated by 'saving victory'). Gunkel, Die Psalmen, p. 426, speaks of šedākā as Gnade. The RSV translates it by 'vindication'. We may here note the large number of words which the RSV utilizes in its attempt to express the range of meaning in šedākā. In addition to 'vindication' (cf. Ps. 24:5), it employs 'righteousness' (Ps. 5:8), the most common rendition; 'righteous deeds' (Ps. 11:7); 'deliverance' (Ps. 22:31); 'salvation' (Ps. 36:10); 'righteous acts' (Ps. 71:15); and 'righteous help' (Ps. 71:24).

2. Mowinckel, The Psalms in Israel's Worship, I, p. 188, speaks of šedākā as 'covenant-maintaining righteousness'. This view is further confirmed by the use of šāpaṭ, which, as Mowinckel (p. 149) insists, comprehends 'all activity on the part of the king and leaders for the purpose of maintaining the balance and "harmony" and "peace" of society, and to secure to everybody what according to the covenant is his "right"'. It should be pointed out, however, that in this and other enthronement psalms the covenant concept is not germane to the psalms themselves. The enthronement psalms are the least Israelite of all the psalms and bear a distinctively international outlook. Our interpretation of these psalms in terms of a covenant background derives not so much from the general character of the psalm as from covenant terminology and an occasional covenant theme. The fact that these psalms were employed in the Autumn Festival where the covenant occupied such a central place (cf. Weiser, The Psalms, p. 32) lends further support for viewing them as hymns of praise of the covenant God by his covenant people.

3. Fahlgren, op. cit., pp. 98-99, in speaking of vv. 2-3, writes: 'Was Rettung für Israel ist, kann ja für die Heidenvölker kaum etwas anderes bedeuten als Gericht'. While it is true that Yahweh's salvation of his covenant people meant the defeat of their enemies, this thought is in the background of this psalm and šedākā is employed in a strictly positive sense, i.e., the salvation of Israel.

The use of sedek in v. 9 is related to the meaning of sedāqā in v. 2. Sedāqā also indicates the saving and blessing presence of Yahweh in the midst of his creation. Sedek stands in parallelism with mēsārîm not only here but in Ps. 9:9¹ and Ps. 99:4. What does mēsārîm mean? This word does not occur in the Old Testament often and then only in the plural form. It basically means 'evenness', 'uprightness', or, as we have preferred to translate, 'equity'. While the idea of 'fair dealings' is found in the word, its dominant character is determined by the covenant². When, therefore, it is employed in the psalms we have mentioned, it means that Yahweh will judge the world in a way that is consistent with his covenant commitments and in accord with the purpose for which the world was created and preserved.

In Ps. 98:9 the parallelism of sedek and mēsārîm recalls the covenant and Yahweh's unflinching loyalty in upholding his people. Sedek embraces the whole of Yahweh's 'marvelous things' and this is the occasion which calls for praise and joy.

The judgment of Yahweh depicted in Ps. 98 has much affinity with the view projected in Ps. 96³, another of the enthronement psalms belonging to the pre-

1. Ps. 9:9 יִשְׁפֹּט-נֹבֵל בַּצֶּדֶק וְעַמִּים בְּמִשְׁרֵי

Ps. 98:9 יִשְׁפֹּט-נֹבֵל בַּצֶּדֶק יְהוָה לְאֲמִים בְּמִשְׁרֵי

2. In the wisdom literature, however, mēsārîm loses its covenant coloring and assumes, like righteousness, a more international aspect. Thus, in Prov. 1:2-3, we read that 'men may know wisdom and instruction, understanding words of insight, receive instruction in wise dealings, righteousness, justice and equity'. Again, in Prov. 2:9, we read that the coming of wisdom brings with it the understanding of 'righteousness, justice, and equity'.

3. With minor exceptions, most of this psalm appears in I Chr. 16:23-33; and part of it can be detected in Ps. 105; 106. In I Chr. the psalm appears in the general context of the transference of the ark to Jerusalem. The Chronicler's account is probably dependent upon Ps. 96 (cf. Delitzsch, *op. cit.*, III, p. 54). There is no question of the psalm's unity, although the unusual theory of Briggs, *op. cit.*, II, pp. 296-297, should be mentioned. He thinks Ps. 93; 96-100 originally constituted one psalm of praise, with three main parts, and was used to celebrate the advent of Yahweh as king and judge. His explanation of the present state of independent psalms is that the one large psalm was divided into smaller psalms for liturgical purposes. This theory can hardly be taken seriously in light of our present knowledge.

exilic¹ Autumn Festival. This psalm is not only a hymn of praise, but also a cultic confession of faith in which the strongest confidence in Yahweh is given expression². It is filled with the note of rejoicing from beginning to end, for Yahweh has come³ to reveal his greatness and glory (vv. 5, 10ff) and to bring salvation⁴ and order. His reign is experienced by the worshipping community not as an event of an era in the remote past, but as a living reality of the present. Throughout the psalm, this fact is the occasion for joy. The summons to rejoice is extended not only to the people of Yahweh but also to the whole of the created world⁵. It is in his coming as king that all the gladness of man and nature is centered⁶. Passing over the first two strophes, we may note the immediate context of sedek:

- 10 Say among the nations, Yahweh has become king;
yea, the world is established, it will never be moved;
he will judge the people with equity⁷.
- 11 Let the heavens be glad, and let the earth rejoice;
let the sea roar and its fullness.

1. This psalm has often been assigned to the postexilic period (Briggs, *op. cit.*, II, pp. 300, 303; T.W. Davies, *The Psalms*, II, p. 137; Taylor & McCullough, *op. cit.*, p. 518; Kraus, *op. cit.*, p. 666. In the LXX, the psalm has the title, 'When the house (temple) was being built after the captivity, a Song by David', which at first seems to support a postexilic dating; but it will be noticed that even if we take into account the titles, which were undoubtedly later than the psalms themselves, a contradiction is set up by crediting the authorship to David. This inconsistency may be the result of its association with the translation of the ark to Jerusalem by the Chronicler. Whatever the case, it is certain that the LXX cannot be used to support any dating of the psalm.

2. Cf. Weiser, 'Zur Frage nach den Beziehungen der Psalmen zum Kult', *Bertholet Festschrift*, pp. 524ff.

3. Schmidt, *Die Psalmen*, p. 178, regards x 1, as in Ps. 96, indicative of the cultic entry of Yahweh into the temple.

4. Weiser, *The Psalms*, p. 628: 'The main theme of the cultic ceremony, which extended over several days (v. 2) is the proclamation and realization of salvation (vv. 2ff) when God appears at the New Year Festival (v. 13) and once more enters upon his reign over the world'.

5. The far-reaching extent of this summons can be seen in the fact that it includes even the antagonistic sea (v. 11; cf. Job 38:8). For the appeal to nature to rejoice, cf. Isa. 44:23; 49:13. For the thought of rejoicing, cf. Ps.

65:8, 13; 98:7-9; Isa. 55:12. For the appeal to creation as evidence of Yahweh's power, cf. Isa. 40:22; 42:5; 44:24.

6. Cf. Ps. 98:9.

7. AV='righteously'. Taylor & McCullough, *op. cit.*, p. 520, would delete this last line on the basis that it intrudes into the context and anticipates v. 13. This is, however, hardly sufficient reason for deleting parts of a text.

- 12 Let the field exult, and all that is in it;
then shall all the trees of the wood rejoice
13 before Yahweh, for he comes, for he comes to judge the
earth. He will judge (טֹפֵה) the world with righteous-
ness (פְּדָתוֹ) and the peoples with his truth (אֱמֻנָתוֹ)¹.

There is no mention of Yahweh's punitive activity in this psalm². On the contrary, the predominant note is that of the righteous rule which Yahweh establishes when he comes to judge the world. Yahweh's judgment means the setting right of the order of mankind and the order of nature, and this is why it is acclaimed with such great enthusiasm and joy. His judging activities involve both the order of nature and the order of history³, both the blessing of fertility for the earth and the blessing of the nations⁴.

In this context, then, it is evident that sedek bears the meaning of Yahweh's salvation. Yahweh judges with righteousness and truth. Both of these concepts belong to the covenant terminology⁵ and generally denote Yahweh's special relationship to Israel. But in this psalm these same words are descriptive of Yahweh's relation to the world in general. In the cult Yahweh's judg-

1. The last two lines of this verse are omitted in I Chr. 16. Briggs, *op. cit.*, II, p. 300, regards the whole verse as a gloss taken from Ps. 98:9. If we have learned anything from the investigations into ancient cultic forms and language, it is that such attempts as we have here to reconstruct the texts by dating certain forms and regarding later occurrences of it as glosses are completely worthless. This verse should be compared with Ps. 9:9; 98:9.

2. Since Yahweh comes victoriously, the defeat of his enemies may well be in the background of this hymn of praise. It may have been that in the course of the use of the hymns in festivals of Israel, mention of the defeat of Yahweh's enemies was gradually forced in the background by the more positive celebration of his enthronement as king over the world. Some scholars, as Jacob, *op. cit.*, p. 101, hold that after Jeremiah, Israel believed that Yahweh's punishment had been accomplished with the exile and that the punitive aspect of his righteousness became secondary. But we may be sure that Yahweh's appearance always implied a requirement and a decision. An essential part of the cult were the ancient rites of judgment which included the rites of ordeal and the liturgies of blessing and cursing like those of Dt. 27. Cf. Jacob, *op. cit.*, p. 268.

3. Weiser, *The Psalms*, p. 630, observes that kingship is here linked up with creation and judgment, the idea of judgment being a sequel to the idea of the universe. Both nature and history are here directed toward the realization of the 'righteousness of God' in salvation.

4. Kraus, *op. cit.*, p. 668, takes this address to the nations as indicative of the widening of the covenant to include all who experience Yahweh's lordship in sedek.

5. Cf. Gunkel, *Die Psalmen*, p. 423.

ment of his people in sedek was constantly proclaimed; but here are the seeds for the enlarged covenant which was so central to Deutero-Isaiah's thinking¹. The basis upon which Yahweh judges the world, therefore, is not distinctively Israelite², but is founded on the fact that he is the creator (v. 5) and rightful king (v. 10) of the world.

The parallelism of פ ר צ and אֱמוּנָה in v. 13 is confirmatory of our interpretation of sedek as saving. אֱמוּנָה, which we have, in following the AV, RV, and RSV, translated by 'truth' means basically 'faithfulness'³. This means that Yahweh's judging activities are carried out in a way which corresponds to his promises and purposes with regard to mankind, and, in particular, with Israel. Since the idea of judging embodies not only the initial action, but also the end result, the outcome of Yahweh's judging 'with righteousness' is the establishing of the world as it 'ought to be'⁴. Sedek in Ps. 96, therefore, is plainly a synonym for salvation.

4. Conclusion

What emerges from our examination of six representative psalms in which SDK appears in the general context of Yahweh's judging activity is this: SDK includes not only a saving but also a punitive aspect. To view sedek/sēdākā as exclusively redemptive is to misunderstand Ps. 7 and Ps. 9. How, then, have scholars like von Rad, Koch, and Achtemeier managed to view sedek/sēdākā without seeing its punitive element? One way this has been accomplished is by explaining Yahweh's judgment in terms of his salvation. Such explanations have given rise to the familiar saying that 'God's judgment is always unto salvation'. Hence, the righteousness of Yahweh is always redemptive in nature, although the means to redemption sometimes require the destruction of the wicked. In this way judgment is regarded as a part of the larger movement of salva -

1. See above, p. 138, n. 4.

2. For instance, judgment based on the 'covenant'.

3. Koehler, Lexicon, p. 60.

4. Cf. Cook in CAH, II(1924)398; Mowinckel, The Psalms in Israel's Worship, I, p. 149.

tion¹, and is cause for the whole world to rejoice and praise God². However, such a view does not find support in either the Old Testament understanding of Yahweh's judgment or his righteousness. As we have shown earlier in this section, both Yahweh's judgment and righteousness can sometimes result in total annihilation of the wicked. How, then, can complete destruction lead to redemption and salvation?

A second way of thinking which seeks to eliminate Yahweh's punitive action from his righteousness is by regarding the latter concept as applicable only to Israel. On this view, righteousness is seen as the source of Israel's salvation and in no way is to be associated with the fate of Israel's enemies. This view also distorts the clear witness of the Old Testament. If there is anything to be learned from our inquiry into the enthronement psalms, specifically Ps. 96 and Ps. 98, it is that the object of Yahweh's sedek/sēdākā embraces the whole of mankind. The psalmists never understood sedek/sēdākā in so limited a sense and, for that very reason, they called on all men to rejoice at its manifestation. What is uncontestedly true of Yahweh's righteousness is equally true of

1. An example of how Yahweh's righteousness has been interpreted as purely redemptive is Achtemeier's treatment of Isa. 10:22 (The Gospel of Righteousness, pp. 192ff). Skinner, Isaiah, p. 90, Fahlgren, op. cit., p. 99, and Scott, Isaiah, p. 244, held this verse to be condemnatory of Israel, but Achtemeier argues that it was an oracle of destruction for Assyria and thus essentially comforting for Israel. Sēdākā is therefore seen on the larger plane as the salvation of Israel. It seems to us, however, that this interpretation fails to take account of sēdākā in the context in which it is found. Isaiah, from vv. 16 onward, is speaking of the overthrow of Assyria, which, in vv. 16-19, is described in the metaphors of a wasting disease and a consuming fire. In v. 20 he is led to say something of the conversion and eventual return of the remnant of Israel. In v. 22 he defines more precisely what he means by those who will return. He says that not all of Israel will return but only a remnant, for destruction, overflowing with sēdākā, has been decreed for the rest. The destruction about which Isaiah here speaks could not possibly overflow with salvation in any sense of the word. It seems obvious that the punitive aspect of Yahweh's righteousness is here involved.

2. The fact that the psalmists summon the entire creation to praise Yahweh at his coming has been taken by Koch, Achtemeier, and others as evidence against viewing SDK as punitive. We do not, however, find our view of Yahweh's SDK inconsistent with this evidence. The summons to the nations and the world at large to rejoice and give thanks and praise was part of a cultic presentation of Yahweh's judgment and is best understood as an appeal to them to acknowledge that Yahweh is now the true king of the world. 'To praise' (הִרְיֵהוּ), for instance, means 'to confess', 'to accept' (cf. von Rad, Theology, I, p. 357).

his judgment. When Yahweh judged the world (in righteousness), his judgment was directed towards all men (cf. Ps. 9:9) and the outcome of his judging action, whether salvation or destruction, was determined by his ṣedek/ṣēdākâ. It is impossible to maintain, therefore, that Yahweh's righteousness meant the salvation of his people and not also the punishment of the wicked¹.

While Yahweh's ṣedek/ṣēdākâ contains an element of punishment, this fact is clearly evident only in a few of the psalms. We have seen that the punitive aspect of Yahweh's righteousness is present in Ps. 7 and Ps. 9. But apart from these two examples, this punitive aspect is most difficult to detect². In many psalms, it appears that the defeat of the enemies and the punishment of the wicked are presupposed; and we may assume that man has already been called into account by Yahweh (cf. Ps. 96; 98). It is, therefore, possible to say that in practically all of the psalms in which SDK expresses Yahweh's relationship with men³, its prominent meaning is salvation. Even in Ps. 7 and Ps. 9, where the punitive aspect of Yahweh's ṣedek/ṣēdākâ can be seen, the main emphasis is upon the salvation of the covenant people. Hence, the one constant meaning which is almost always present in the various uses of ṣedek/ṣēdākâ as applied to Yahweh is salvation. Insofar as Israel, or members of Israel, were concerned, the purpose of Yahweh's judgment was to bestow salvation on his people and thereby to preserve the covenant⁴. It is not surprising, therefore, that we repeatedly encounter Yahweh's righteousness in the Psalter directed toward the needy. Like a human judge, Yahweh helps those who have been denied

1. Jacob, *op. cit.*, p. 99: 'It is certain that never in the Old Testament does justice appear as distributive in the strict meaning of the term. The justice of Yahweh is not of the type of the blindfolded maiden holding a balance in her hand, the justice of Yahweh extends one arm to the wretch stretched out on the ground whilst the other pushes away the one who causes the misfortunes, and so its saving aspect does not exclude every distributive element'. Cf. further Vriezen, *Theology*, p. 159, n. 1; Davidson, *Theology*, pp. 134-135.

2. Skinner, 'Righteousness', *HDB*, IV(1902)280, suggests that the reason why the punishment of sin is not more frequently related to Yahweh's SDK is because 'the matter was too self-evident to require to be insisted on'.

3. A possible exception, as has been previously indicated, is Ps. 50.

4. Cf. Cremer, *Die paulinische Rechtfertigungslehre*, p. 27.

their rights to regain them and, by so doing, displays his SDK¹.

It remains for us to point out that while the sedek/šedākâ of God is frequently associated with his role as the judge of Israel and the world, it is often found in contexts completely removed from judgment². Indeed, the study of Achtemeier³ lists only fifteen passages⁴, excluding the prayers of the falsely accused, where the two motifs of the righteousness and judgeship of Yahweh are connected⁵. In some SDK-passages Yahweh appears not only in the role of judge but also in the role of king. It is to the passages which associate Yahweh's sedek/šedākâ with his kingship that we turn in the following section.

1. While Lofthouse, 'The Righteousness of Jahweh', ET, L(1938-1939)343-344, certainly grasps the Old Testament's understanding of the righteousness of God in a remarkably penetrating way, he seems to confuse at points the role of Yahweh as judge in relation to righteousness. He speaks of Yahweh's šedākâ as a vehement siding with good against evil and then goes on to say, 'Instead of the judge, we are dealing with the champion, the deliverer' (p. 343). His use of 'judge' contrasting with 'champion' and 'deliverer' is a fundamental misunderstanding of how Yahweh judged Israel, as we have endeavored to show in this section.

2. Cf. Baudissin, 'Der gerechte Gott in altsemitischer Religion', pp. 15-16.

3. Achtemeier, op. cit., pp. 208ff.

4. Isa. 26:9-10; 33; Jer. 11:20; 12:1; 51:9-10; Mic. 6; 7:9; Ps. 7; 9-10; 35; 50; 51; 96; 98; 103.

5. Such findings certainly cast doubts on the validity of such statements like those of H.W. Robinson, The Religious Ideas of the Old Testament, p. 168: 'But the primary conception in the idea of righteousness is not actual righteousness, nor Godlikeness; it is forensic, a product of the primitive court of justice' and A.B. Davidson, op. cit., p. 267: 'There is always a standard, always a cause; a man's conduct in a particular matter, or his life as a whole, is in question; and there is always a judge, real or imaginary'.

F. The SDK of Yahweh as a Kingly Function

1. Introduction

It was one of the main contentions of H. Cremer¹ that the saving righteousness of Yahweh was inseparably connected with and manifested through his office of king over Israel. It was as king, argued Cremer, that Yahweh first called Israel; and it was in that same capacity that he continued to watch over her and direct her affairs. Because Yahweh was Israel's king, he was also her judge and savior (Ps. 10:16ff), establishing her rights and giving to her his help (Hos. 13:10; cf. Ps. 72:1ff, 7, 12ff). Moreover, it was as Israel's king that Yahweh gained victory over those who opposed his rule². In short, Cremer held that kingship was fundamental to Israel's view of Yahweh and that in this fact lay the clue for understanding the righteousness of God. According to him, therefore, not the covenant, as we have maintained, but kingship constituted the basis for Yahweh's election of Israel and his consequent relating of himself to her in righteousness.

In his understanding of the kingship of Yahweh, Cremer relied heavily on the analogy between human and divine kingship. Like the human king, Yahweh delivers and protects and upholds the community. In fulfilling the demands placed upon him as a sovereign, the human king was 'righteous'; likewise, Yahweh was 'righteous' because he carried out the duties incumbent upon his kingly office.

It is clear that the importance which Cremer attached to kingship as the backbone of the Israelite conception of the SDK of God calls into question our thesis that the covenant is the formative principle from which sedek/ṣēdāqâ derived its meaning. If Cremer was correct in his observations, then we have approached our study of the SDK of Yahweh from precisely the wrong end; we should have perhaps commenced with a consideration of Yahweh's kingship over Israel and concluded with a few remarks about the relation of his righteousness to the cove-

1. Die paulinische Rechtfertigungslehre, pp. 72-78; Die christliche Lehre, pp. 57ff.

2. Cremer, Die christliche Lehre, p. 57: 'Jhvh ist Israels König, und Israels König ist es, der über alle Welt triumphiert'.

nant. Before exploring further the subject of this section, we must, therefore, answer the question which the work of Cremer raises concerning not only the methodology but also the very construction of the arguments presented in this thesis. We shall begin by asking whether Israel really did understand Yahweh as king during her formative period in Canaan.

2. Yahweh as King

Exactly when Yahweh was first pictured as king by Israel has been a question much discussed by students of the Old Testament. While von Gall¹ viewed Yahweh's kingship as a postexilic theocratic hope, he is a notable exception to the prevailing opinion that the concept dates from at least the monarchical period. Eissfeldt², rejecting the theory that the idea of Yahweh's kingship originated in the cult³, placed the first emphasis on the sovereignty of Yahweh from the time of Isaiah of Jerusalem⁴. Johnson, arguing that melek was used as a divine appellation in the liturgy of the Jerusalem temple over an extended period of time, posed an even earlier date in suggesting that Yahweh was conceived of as king from 'at least the early years of the monarchy'⁵.

1. 'Über die Herkunft der Bezeichnung Jahwes als König', Wellhausen Festschrift, p. 150.

2. 'Jahwe als König', ZAW, XLVI(1928)104.

3. Cf. Mowinckel, Ps. St., II, pp. 146ff, where the central theme of the Old Testament is held to be the kingship of Yahweh. In addition to Eissfeldt, W. Caspari, 'Der Herr ist König', Chuw, IV(1928)23ff, and N.W. Porteous, The Kingship of God in Pre-exilic Hebrew Religion, have also rejected any unique association of Yahweh's kingship with the Enthronement Festival. Mowinckel, He That Cometh, pp. 461-462, has attempted to answer these objections, but it is doubtful that he succeeded. Cf. J. Gray, 'The Hebrew Conception of the Kingship of God', VT, VI(1956)269-270, for a criticism of Mowinckel's view as he set it forth in 'Psalm Criticism between 1900 and 1935', VT, V(1955)13-33. In his recent The Psalms in Israel's Worship, I, p. 140, Mowinckel, while holding that the enthronement idea united with the 'feast of Yahweh' in Jerusalem from the time when the cult was first instituted, allows for the possibility that the idea of Yahweh as king may have entered the Israelite religion before that time, and, if so, 'presumably at the temple of Shiloh'. Weiser, The Psalms, p. 33, thinks it is impossible to determine whether the kingship idea began in the cult or entered the cult as the result of surrounding influences (cf. Eissfeldt, 'El and Yahweh', JSS, I(1956)36ff. Herbert Schmidt, 'Jahwe und die Kulttraditionen von Jerusalem', ZAW, LXVII(1955)168ff, suggests that the idea entered the cult when Israel adopted pre-Davidic Jerusalem traditions.

4. Eissfeldt's dating has been rejected by Alt, 'Gedanken über das Königtum Jahwes', KS, pp. 349ff.

5. Sacral Kingship, pp. 34-35.

A. Alt¹ attempted to push the origin of the idea of Yahweh as king still further back into the history of Israel when he proposed that the concept of the kingdom of Yahweh could date from a period as early as that covered by the book of Judges. He claimed proof for the existence of Yahweh as king from the idea of the $\square \text{ אלהים}$ in Gen. 6:1ff². Alt's early dating of Yahweh's kingship finds support in M. Buber's thesis³ that a part of the book of Judges⁴ reflects the institution of monarchy. Buber himself, however, viewed the Sinai covenant as a royal covenant and believed that Yahweh had always been understood in Israel as king⁵.

It is almost certain that Yahweh was regarded as king in pre-monarchical times⁶. In the first place, there are some older passages which refer to Yahweh

1. Op. cit., pp. 345ff.

2. Alt's view is rejected by Kraus, Gottesdienst in Israel, p. 106, n. 182.

3. Das Königtum Gottes.

4. Ibid, pp. 15ff. Buber regards Judges as two books, the one distinctive for its anti-monarchical outlook and the other for its monarchical position.

5. Ibid, pp. 565ff. Buber's view has been greatly enhanced by the recently acquired knowledge that the Mosaic covenant was patterned on the Hittite suzerainty treaties, which involved a king-vassal relationship. Cf. Mendenhall, Law and Covenant in Israel and the Ancient Near East, pp. 24-50. It also has affinity with that of J. Bright, A History of Israel, p. 135, who writes of the kingship of Yahweh: 'Such a belief, be it noted, could hardly have evolved within the amphictyony; it was, rather, constitutive of the amphictyony! Its origins, therefore, must be sought in the desert, and, we may believe, in the work of Moses himself'. J. Gray, 'The Kingship of God in the Prophets and Psalms', VT, XI(1961)11, 24, thinks that the conception of the kingship of God originated not in Israel, but in Canaan and the settled lands of the ancient Near East.

6. Cf. E. Sellin, 'Alter, Wesen und Ursprung der alttestamentlichen Eschatologie', Der alttestamentliche Prophetismus, pp. 132ff, 153ff; Mowinckel, Ps. St., II, p. 190; Hempel, Gott und Mensch im Alten Testament, pp. 136ff; Noth, Die israelitischen Personennamen, pp. 118ff; von Rad, 'Melek und malkut im A.T.', TWNT, I, pp. 563ff; 'Erwägungen zu den Königspsalmen', ZAW, XVII(1940)216ff; G.E. Wright, 'The Terminology of Old Testament Religion and its Significance', JNES, I(1942)404-414; Koehler, Theology, p. 240, n. 17; Vriezen, Theology, p. 349; Eichrodt, Theology, p. 195; Weiser, op. cit., p. 33.

as king¹. Further, the Mosaic covenant² was patterned on a king-vassal relation, which suggests that Yahweh was understood as king of Israel. Moreover, the ark, with which Yahweh was associated, was viewed as a divine throne³, the rod of Moses was thought of as a divine scepter⁴, and the sacred lots, his table of destiny⁵. There was also present in early Israel the concept of a heavenly court, which carries the implication of a king⁶. The idea of kingship may also be in the background of the old practice of swearing by the throne of God in times of war⁷.

Why, then, if Yahweh was regarded as king in early Israel, was this fact not reflected in more of the earlier Biblical passages? Why did Israel not make wider use of this concept in expressing her political, social, and religious ideas? No ready answer is available from the Old Testament, and, at best, we can only speculate. Possibly the fact of Yahweh's kingship was such a living reality for Israel that it was assumed in all that she said and did, and, for this same reason, seldom found its way into her literary records. But an even more probable explanation is that Israel deliberately avoided using the term melek in connection with Yahweh because it meant in Canaan during the pre-kingdom period a title for petty city kings⁸, and this was precisely what Yahweh was not.

The kingship of Yahweh, therefore, was operative in early Israelite th-

1. Exod. 15:18; 19:5ff; Num. 23:21; 24:7, 8; Dt. 33:5; Jg. 8:23; I Sam. 8:7; 12:12; I Kg. 22:19ff; Ps. 29:10ff; 68:24; Isa. 6:5; 33:22. We have included practically every text which is usually listed by scholars in connection with this question, but it should be pointed out that not all of them are ancient in their present form. Some, such as Jg. 8:23 and I Sam. 8:7, are the outcome of the D revisor. Others may be questioned as to their validity as a witness to the kingship of Yahweh. What seems clear, however, is that from this number there are at least some which depict Yahweh as king. On this question, see Gray, *op. cit.*, pp. 12-13.

2. See above, p. 145, n. 4.

3. Cf. Num. 10:35ff; I Sam. 3:3, 10; 4:4, 7; II Sam. 6:2; II Kg. 19:14ff; Jer. 3:16ff; Ezek. 43:7; see also M. Dibelius, Die Lade Jahves.

4. See Bright, *op. cit.*, p. 135.

5. Idem.

6. Cf. Gen. 3:22; 6:1ff; 11:7; 18:1ff. See also Alt, *op. cit.*, pp. 351ff.

7. Exod. 17:16.

8. Wright, 'Archaeology and Old Testament Studies', JBL, LXXVII(1958)43ff.

ought¹; and this means for our present inquiry that we cannot dismiss Cremer's theory concerning Yahweh's kingship on the grounds that the concept was non-existent at a time in early Israel when Yahweh's righteous acts were praised (Jg. 5:11). Cremer's position is further strengthened by the fact that there are many Old Testament passages which have both Yahweh's SDK and his kingship in the same context. Moreover, the argument Cremer set forth is supported by the fact that the kingship of Yahweh occupied a place of greatest importance in the cult in ancient Israel², which would perhaps suggest that an institution of such magnitude played no minor role in determining the general understanding of the SDK of God.

The position of Cremer, however, presents only a partial picture of the total situation in the Old Testament. Although Israel recognized that Yahweh was her king from the very formative period of her history, there is no justification for regarding the concept as fundamental to Hebrew religion³. In emphasizing Yahweh's kingship, the enthronement psalms and Deutero-Isaiah stand almost alone in the entire witness of the Old Testament in assigning kingship a central place in the faith of Israel. Moreover, there is no way of demonstrating with the Old Testament itself that Yahweh's kingship is determinative for understanding his SDK. The fact that many SDK-passages in the Old Testament are used in connection with Yahweh and without any reference to his kingship⁴ also argues against Cremer's theory. Hosea, who objected to a human king, linked Yahweh's SDK to his covenant with Israel, and not once mentioned his kingship, which would surely have strengthened his position if, as Cremer maintains, kingship were so important in the religion of Israel. It may be further objected that Cremer draws a parallel between human and divine kingship that overlooks much of what the Old Testament has to say about the great gulf between man and God. There is laid down at every turn in the Old

1. Contra Stade, Biblische Theologie des A.T., pp. 88ff; Smend, Lehrbuch des A.T. Religionsgeschichte, pp. 105ff. This fact perhaps clarifies the traditions which depict Israel's reluctance in accepting a human kingship (Jg. 8:23; I Sam. 8:12), although it by no means solves the entire problem. Hosea's stand against kingship (8:4; 10:3, 7; 13:10-11) probably springs not so much from his feelings about the kingship of Yahweh as from considerations involving the conflict between 'covenant theology' and 'royal theology'. The whole problem in terms of Deuteronomy is admirably presented and explained by von Rad, Studies in Deuteronomy.

2. Mowinckel, Ps. St., II.

3. Alt, op. cit., p. 345, points out that there are more important witnesses to Yahweh in the Old Testament than his kingship.

4. Cf. Dt. 32; II Chr. 12; Ezr. 9; Job 37; Ps. 111; 116; 129; Isa. 58; 59, etc.

Testament a sharp distinction between the human and the divine; and to suggest, as Cremer does, that the kingship of Yahweh can be understood by comparing it with the human institution of kingship is to ignore that distinction. We cannot, therefore, accept Cremer's argument. It seems to us that Cremer fails to take into full account the centrality of the covenant in Israel and the influence that reality exerted on the religious ideas of the people of God¹. Under the influence of Pedersen, Fahlgren saw this and defined the sēdākā of Yahweh in such strong covenant terms that every study since his important work² has had to take cognizance of this fact.

In disagreeing with the importance which Cremer attached to the kingship of Yahweh, we by no means ignore the fact that in many passages in the Psalter the SDK of Yahweh is associated with his kingship³. Indeed, our investigation of the SDK of Yahweh would be incomplete without seeing it in this relationship, and we need now inquire into this relationship.

3. SDK as a Kingly Function

Of the psalms combining Yahweh's SDK and kingship, only Ps. 5, 48, 89, 98, 99, and 145 specifically refer to Yahweh as melek. More often an indication of Yahweh's kingship is to be found in the use of such expressions as 'Yahweh has become king' (יְהוָה מֶלֶךְ)⁴, or he is 'enthroned' (יָשָׁב)⁵, or by a reference to Yahweh's 'kingdom' (מַלְכוּת)⁶ or his 'throne' (כִּסֵּא)⁷. It is noteworthy that the most prevalent association of these two concepts is in the enthronement psalms⁸, but what we learn there about this association is not unlike what we learn from the other psalms involved.

Nevertheless, because of the importance which the kingship of Yahweh occupies in the enthronement psalms, we shall first examine them; and to take

1. Cf. Eichrodt, Theology, I, and Pedersen, Israel, I-IV, for the importance of the covenant in understanding the Old Testament.

2. Sēdākā in A.T. Actually, Kautzsch had earlier thought of God's SDK as covenant faithfulness ('Religion of Israel', HDB, Extra Volume (1904) 683n), although he apparently failed to recognize its importance.

3. Ps. 5; 9; 11; 22; 33; 48; 89; 96; 97; 98; 103; 145. This, of course, holds outside the Psalter as well; cf. I Sam. 12:12; Isa. 24; et. al.

4. Ps. 96; 97; 99.

5. Ps. 9; 22; 33. We follow the RSV, but the possibility of so understanding יָשָׁב is also recognized by Koehler, Lexicon, p. 409.

6. Ps. 103.

7. Ps. 9; 11; 103.

8. Ps. 96; 97; 98; 99.

one which we have not previously discussed in other contexts, we shall begin with Ps. 99. In order to see the meaning of šedākā in v. 4, it is necessary to understand the whole psalm. The backbone of this psalm is an expression which is thrice applied to Yahweh: 'holy is he' (אֱלֹהֵינוּ אֱלֹהֵי יִשְׂרָאֵל)¹. From Isa. 6 we learn that the Sitz im Leben for such an idea was in the temple. Possibly in the background were the Levites who, if this were the case, would have sung the psalm. The first strophe praises Yahweh, the great king of the earth, who reigns from Zion (vv. 1-3). The second strophe praises the righteous deeds of Yahweh in history in behalf of his people (vv. 4-5). In the final strophe, the question of sin arises and here the psalmist lays the emphasis on the forgiveness which Yahweh imparts to his people (vv. 6-9). Each strophe has its own particular accent and develops the meaning of the idea that Yahweh, the great king, is holy. Šedākā appears in the second strophe, which runs as follows:

- 4 And the king's strength loves justice (אֱזָרָתוֹ אֲהַבֵּת צְדָקָה)²;
 thou hast established equity (יָסַדְתָּ יְשׁוּבָה);
 thou hast executed justice (אֲבִיבִית צְדָקָה) and right-
 eousness (הַיְשׁוּבָה) in Jacob.
 5 Extol Yahweh our God and worship at his footstool;
 holy is he.

In v. 4 it is said that Yahweh's righteous activity is done 'in Jacob', and we are immediately reminded that Yahweh's actions are here directed toward his own people within the framework of the covenant. It comes as no surprise, therefore, that the words used to describe Yahweh's dealings are words which bear the mark of the covenant. The three words which occur here in parallelism are found again and again in the Old Testament, and often in combination³ with each other. Mišpāt and šedākā particularly have a long history

1. Vv. 3, 5, 9; v. 9, however, varies slightly with אֱלֹהֵינוּ אֱלֹהֵי יִשְׂרָאֵל .

2. This line of the text is extremely difficult and has frequently been emended on the assumption that strength cannot love justice. Thus, the RSV, following an emendation suggested by Kittel, Die Psalmen, p. 356; Gunkel, Die Psalmen, p. 428, and others, translates, 'Mighty king, lover of justice', assuming the text to have read אֱזָרָתוֹ אֲהַבֵּת צְדָקָה . Johnson, op. cit., p. 62, renders: 'Being a king who loveth justice'. Kraus, Psalmen, p. 681, also emending the text to read אֱזָרָתוֹ אֲהַבֵּת צְדָקָה , has 'Ein Starker ist König!' Similarly, Michel, Tempora und Satzstellung, p. 220: 'Die Stärke eines Königs ist, dass er Recht liebt'. We prefer the text and understand 'strength' as a prosaic representation of Yahweh himself, the meaning being simply that the king, Yahweh (cf. Ps. 24:8), loves justice (cf. Ps. 11:7; 33:5; 37:28).

3. For justice and equity, II Sam. 8:15; I Chr. 18:14; Ps. 98:6. For justice and righteousness, I Kg. 10:9; Ps. 45:5; 72:2; Isa. 16:5.

of association¹; in this context they depict the character of the kingdom of the powerful Yahweh, who sits enthroned upon the cherubim in Zion, the place where he is to be worshipped at his footstool². Essentially these two nouns, as well as mēsārīm, express the one compound idea that Yahweh will govern the world along the lines laid down in his covenant with Israel, and his presence is the guarantee that his government will last forever. Like the times of old when men such as Moses, Aaron, and Samuel mediated³ his mercy and grace to Israel, so now Yahweh will love and uphold and care for his subjects; but more than all these things, he will forgive⁴ Israel her disobedience and ingratitude. God's forgiveness is the very heart of his grace and the thought serves for the psalmist as an excellent commentary on the nature of the reign of the 'mighty King' (RSV) in v. 4. This forgiveness means that Yahweh breaches the great gap between himself and his people, and in this Yahweh is 'holy'. There are two basic ideas connected with the holiness of Yahweh in the Old Testament. On the one hand, Yahweh is holy in that he is separated and above the created world--the wholly other⁵; on the other hand, he is holy 'inasmuch as He wishes men to share in His own divine life as He brings them within the scope of His judgment

1. This seems to have been especially true of these words with respect to the human king (cf. Ps. 45:5; 72:2). There is no justification for assuming, as does Gunkel, that this combination is dependent upon the prophets. Cf. Alt, 'Die Ursprünge des israelitischen Rechts', KS, I, pp. 327ff.

2. The footstool here refers either to the ark (cf. I Chr. 28:2; Mowinckel, The Psalms in Israel's Worship, II, p. 117; Weiser, op. cit., p. 642) or the temple (cf. Isa. 60:13; Anderson, The Psalms, 379d). Elsewhere in the Old Testament it designates the earth (Isa. 66:1), Jerusalem (Lam. 2:1), and Mount Zion (Isa. 60:13; Ezek. 43:7).

3. On the interpretation of these mediators as intercessors, cf. Kraus, Psalmen, p. 685; 'Die prophetische Verkündigung des Rechts im Israel', TSK, LI(1957). Hesse, Die Fürbitte im Alten Testament, pp. 73ff, has argued that intercession is to be understood in the eschatological sense. As for Moses and Aaron, it may be observed that they are called Levites in Exod. 2:1 and 4:14, but this is the only place in the Old Testament where Moses is expressly called a priest. Eichrodt, op. cit., p. 429, speaks of Moses, Aaron, and Samuel as prototypes of righteous subjects of the heavenly king. While this may be true, the point here is that they were priests, mediators, intercessors before Yahweh in behalf of Israel.

4. For the forgiveness of Yahweh, cf. Num. 14:17-24.

5. Cf. Gen. 28:16ff; I Sam. 6:19ff; II Sam. 6:6ff; Jos. 24:19; Isa. 6; 57:15; Hos. 11:9; 12:1; Ezek. 1; 28:25; 36:22; 38:23.

and mercy'¹. It is under this latter aspect of holiness that we must understand Yahweh's will to forgive and to execute šedākā in Jacob². It matters not whether behind the second strophe the execution of his šedākā consisted in his acts of deliverance in history in behalf of his people or the particular exodus experience of salvation by Israel or the giving of the law at Sinai. The emphasis, in any case, is on the gift of Yahweh, the great king of Zion. As the king who executes šedākā, Yahweh takes revenge³ against the wrongdoers, that is, those who fail to maintain the covenant demands for justice and righteousness. Weiser is thus correct when he characterizes Yahweh's reign as the 'co-existence of God's judgment and grace'⁴.

We see, then, in Ps. 99 that šedākā is the action of Yahweh the king. As such, it denotes the right order which the reign of Yahweh creates in Jacob. Moreover, šedākā is executed by the holy king. Since šedākā is a concept which usually describes Yahweh's saving relation to his people, when holiness is employed alongside it, then the aspect of holiness which predominates is not the idea of separation but that of Yahweh bringing his divine life to bear on his people so that they also might be holy⁵.

In Ps. 97, we find again the theme of Yahweh's kingship. The view of the SDK of Yahweh proposed by the psalmist is appreciably the same as that offered in Ps. 99; here, however, the poet lays more stress on the 'glory' of Yahweh. The psalm opens with a summons to the earth to rejoice because Yahweh has become king ('הוה טלד). The awfulness and sheer power of his advent are depicted in the familiar language of the theophany⁶. In this theophany, Yahweh's righteousness and glory are made known to all people (vv. 1-6). There follows

1. P. Bonnard, 'Holy', A Companion to the Bible, von Allmen, ed., p. 166.

2. Knight, Theology, p. 245, speaks of holiness as becoming visible to man through righteousness.

3. For the vengeance of Yahweh, cf. Dt. 32:35, 41, 43; Isa. 35:4; 47:3; Mic. 5:15; Jer. 51:36; Ezek. 25:14.

4. Op. cit., p. 644.

5. That holiness is a concept of relationship more than a quality has been shown by Ringgren, The Prophetic Concept of Holiness, p. 13. It is a dynamic power (so Pedersen, Israel, III-IV, p. 264) which is so forceful that people tremble and the earth quakes.

6. Kraus, Die Königsherrschaft Gottes, pp. 24, 84ff, 113, 120, has shown that the theophany belonged to the worship of God from time immemorial.

a rather typical account of the effects which Yahweh's appearance produces. All of these who worship idols, as well as their pretended gods, are humiliated and put in subjection to Yahweh. For Yahweh is high (יָבֹרַח) and exalted (נִשְׁבָּח) and in this fact Zion rejoices (vv. 7-9). Finally, the responsibility and privileges of Yahweh's own people are set forth. They are to love Yahweh and set themselves against evil. They may then be assured that Yahweh will preserve and deliver them from the wicked nations¹. Indeed, life in all its fulness is their portion, and for this cause they are to render praise (vv. 10-12). The psalm may be translated as follows:

- 1 Yahweh has become king, let the earth rejoice;
let the many coasts be glad.
- 2 Clouds and darkness are round about him;
righteousness (צְדָקָה) and justice (מִשְׁפָּט)
are the foundation of his throne².
- 3 Fire goes before him,
and burns up his adversaries round about.
- 4 His lightnings lighten the world;
the earth saw and trembled.
- 5 The mountains melted like wax before Yahweh,
before the lord of all the earth.
- 6 The heavens declare his righteousness (יְצִדִּיקוּ),
and all the people see his glory (יִרְאוּ גִּדְלוֹ).
- 7 All who serve graven images are put to shame,
who make their boast in idols;
all gods bow down before him³.
- 8 Zion heard and is glad, and the daughters of
Judah rejoice, because of thy judgments,
O Yahweh.
- 9 For thou, Yahweh, art high over all the earth,
thou art exalted far above all gods.
- 10 Those who love Yahweh, hate evil!⁴
he who preserves the lives of his devoted ones,
he who delivers them from the hand of the wicked.
- 11 Light arises⁵ for the righteous (יִצְדַּק),
and gladness for the upright in heart (יִשְׂמְחֵם).
- 12 Be glad in Yahweh, O ye righteous (יִשְׂמְחוּ),
and give thanks to his holy name⁶.

1. For the wicked as the nation's enemies, see Johnson, *op. cit.*, p. 89.

2. Mowinckel, *The Psalms in Israel's Worship*, I, p. 109, renders: 'equity and justice are the fundament of his throne'.

3. The AV, apparently following the LXX and Jerome, translates: 'worship him, all ye gods'.

4. The text is difficult. The RSV emends and renders: 'The lord loves all ye gods'.

5. Literally, 'sown', but light being 'sown' is without parallel in the Old Testament. Following the LXX, Jerome, Syriac, Targum, we emend the text to read יִצְדַּק. Cf. Ps. 112:4; Prov. 4:18.

6. Literally, 'give thanks at the remembrance of his holiness'. Cf. Koehler, *Lexicon*, p. 257.

The setting for this, as for all the enthronement psalms, was the Autumn Festival¹ of pre-exilic days². From v. 6³ we learn that Yahweh's coming is marked not only by a theophany but also by the revelation of his sedek. What does sedek mean? Weiser⁴ suggests that the whole scheme of salvation is tied up in sedek and that it could be translated by 'salvation'⁵. Similarly, Davies⁶ proposes the meaning of 'faithfulness'. A clue to understanding the concept is to be found in kābôd, the word in parallelism. Kābôd basically means 'weigh', and from this easily developed the meaning of 'honor' or 'standing'. When used of God,⁷ kābôd may refer to his divine power in general⁸ or it may emphasize his praesentia realis, his personal presence⁹. In either case,

1. Cf. Weiser, op. cit., p. 631; Anderson, op. cit., 379b.

2. On the assumption that this psalm is late (Kraus, Psalmen, p. 671: 'Der ganze Psalm atmet den Geist der nachexilischen Zeit'), many commentators take the view that it is composed of a 'collection' of phrases from other parts of the Psalter and the Old Testament; and some hold much of the psalm to be glosses (Briggs, The Psalms, II, p. 300: 'The greater part of the present Ps. is a mosaic made up of extracts by glossators from other Pss. The only part that is original is two hexastichs v. 1-2a, 3-6'). Almost without exception, every verse bears strong resemblance to Deutero-Isaiah, and this fact has led some scholars to conclude that the psalm is dependent upon Deutero-Isaiah. Weiser, op. cit., p. 632, has given good cause for rejecting both a late dating and dependence on Deutero-Isaiah.

3. See above, pp. 64ff, for comments on v. 2.

4. Op. cit., p. 633.

5. Kraus, Psalmen, p. 673, speaks of sedek as 'imponierender Heilserweis'.

6. Davies, The Psalms, II, p. 153; cf. Ps. 50:4.

7. כבוד יהוה is an important terminus technicus for describing theophanies in Ezekiel (1:1ff; 24:15ff) and in P.

8. Jacob, Theology, p. 79, refers to kābôd as a 'kind of totality of qualities which make up his divine power.' Buber, op. cit., p. 214, n.17, thinks of the glory of God as a radiating power of his being. Eichrodt, op. cit., p. 277, says that kābôd is a 'cosmic attribute of deity which is morally neutral'.

9. Defining kābôd in terms of personal presence is particularly the work of Ezekiel, although the definition is much earlier (cf. Isa. 6). Cf. Ezek. 3: 23; 8:4; 9:3, 4. See further L.H. Brockington, 'The Presence of God. A Study of the Use of the Term "Glory of Yahweh"', ET, LVII(1945)21; L. Dürr, Ezechiels Vision von der Erscheinung Gottes; von Rad, Studies in Deuteronomy, pp. 37ff.

it is primarily intended to be witnessed by Yahweh's people, as in v. 6¹. Moreover, it is extremely common for earthquakes, storms, fires, and light to be involved in the manifestation of Yahweh's kābôd. In the verse under consideration, kābôd indicates Yahweh's presence; but the main stress is on the overwhelming power which is at work when the reign of Yahweh is at hand. Kābôd is manifested in the consuming fire which destroys Yahweh's adversaries; it is seen in the lightnings which burst across the skies; it is felt in the impact which causes the mountains to disappear. In short, Yahweh's glory is wrapped up in the power which he exerts over his creation. In very much the same way we must understand sedek, for it too is the dynamic force of Yahweh's divine order exerting itself on human life. Because Yahweh's throne is founded upon sedek (v. 2) and his appearance characterized by sedek (v. 6), it is certain that the manifestation of his power is not arbitrary but is related to his covenant promises to Israel. The mighty coming of Yahweh creates anew right order in the world; and in this he fulfills his covenant responsibilities as the covenant lord and king, thereby affirming his sedek. Adversaries are consumed, idol-worshippers² are shamed, the gods subjected, the righteous delivered from the wicked and the blessing of prosperity bestowed upon them-- these are the things wrought by the king whose name is 'holy' (v. 12). We must therefore understand Yahweh's sedek in this psalm as a word that describes both his punitive judgment and salvation.

In common with Ps. 97 and Ps. 99, two other psalms, Ps. 96 and Ps. 98, speak of the kingship of Yahweh. These psalms have already been discussed in another connection and it will suffice here to note that Yahweh's kingship, when found in the same context with his sedek/šedākâ, is essentially redemptive in nature. The primary emphasis of Ps. 96 falls upon the righteous rule which is brought about when Yahweh comes to judge the world. Through his kingship, Yahweh manifests his salvation (v. 2), triumphs over other gods (v. 4), and establishes right order in the world (v. 10). All of this he does by judging

1. von Rad, Theology, I, p. 239: 'רַבּוּד is by and large that asset which makes peoples or individuals, and even objects, impressive, and usually this is understood as something that can be perceived or expressed'.

2. For the defeat of the idol-worshippers, cf. Ps. 96:4-5; Isa. 42:17; 45:16; Jer. 10:14. It may be noted that לִשְׁבַח in v. 7 is found only here in the entire Psalter.

his creation with sedek. In Ps. 98 Yahweh's kingship again means salvation for the world. Yahweh achieves victory with his 'holy' arm (v. 1) and in so doing manifests his sedākā (v. 2) and fulfills his covenant promises to the house of Israel (v. 3). Thus, once more we see that the association of kingship and sedek/sedākā results in Yahweh's salvation and blessing.

Ps. 5 is another of the psalms in which both the kingship and sedākā of Yahweh occur. It is the lament of an individual¹ who stands in need of the help of Yahweh, his king and God (v. 3). Beset by the onslaughts of the wicked, the psalmist has taken refuge in the temple² and his appeal is that Yahweh will give ear to his case, and, on the basis of his innocence, grant him a favorable

1. Gunkel, Die Psalmen, p. 18; Einleitung, pp. 176ff. Mowinckel, The Psalms in Israel's Worship, I, p. 207, regards the psalm as a corporate hymn in which the individual speaks in behalf of the congregation and classifies it as a 'national psalm of lamentation'. R. Smend, 'Über das Ich der Psalmen', ZAW, VIII(1888)89-90, holds the speaker to be the community.

2. Cf. II Kg. 3:20; Am. 4:4. The mention of the temple excludes a Davidic dating (so Kirkpatrick, The Psalms, p. 20). Davison, The Psalms, I, p. 59, places the psalm in the time of Jeremiah or the late monarchy while Oesterley, The Psalms, p. 132, regards it as postexilic and Briggs, The Psalms, I, p. 38, assigns it to the Persian or Greek period. A definite dating of the psalm, however, is impossible.

hearing (vv. 2-4)¹. As opposed to the wicked, whom Yahweh hates and excludes from his presence (vv. 5-7), the psalmist has free access to Yahweh (vv. 8-9). On the one hand, he experiences resentment towards his enemies and prays that they be redressed (vv. 10-11); on the other hand, he experiences revived joy in the expectation of Yahweh's deliverance (vv. 12-13). We are especially interested in vv. 8-9:

1. There is good reason for believing that the psalmist's lament was offered in connection with a morning sacrifice. This may be adduced from v. 4, which has long given scholars difficulty. The construction, 'I arrange for thee' (אָנֹכִי לְךָ) does not have an object (so too in Job 33:5; 37:19; cf. Job 23:4; 32:14) and this fact has prompted several suggestions. Kissane, The Book of Psalms, I, p. 19, thinks that the understood object is 'my word' or 'my case' and translates, 'In the morning I address thee and watch'. A second proposal is to take the object as 'my prayers'; and this is the solution adopted by the AV ('I direct my prayers unto thee'), Briggs, op. cit., I, p. 37, and S. Aalen, 'Licht' und 'Finsternis', p. 61, n.1. Aalen thinks that the officiating at morning prayers is involved. His proposal is considered and rejected by Mowinckel, The Psalms in Israel's Worship, II, p. 54, n.5. The reciting of prayers in the morning was customary (cf. Ps. 57:9; 59:17; 88:14; 119:147; see Gunkel, Einleitung, p. 177). A third proposal is to take the object as 'sacrifice' and this is probably the best of the three proposals (so too Mowinckel, Ps.St., I, p. 147; Gunkel, Die Psalmen, p. 19; Schmidt, Die Psalmen, p. 10, Duhm, Die Psalmen, p. 21; Buhl, De Psalmerne, p. 24; Briggs, op. cit., I, p. 37; Davison, op. cit., p. 59; Oesterley, op. cit., p. 132; Weiser, op. cit., p. 125; Kraus, Psalmen, p. 38; Taylor & McCullough, The Book of Psalms, p. 35). This view finds support in the verb, 'arāh, which is a technical term employed in the sacrificial system (cf. Gen. 22:9; 1 Kg. 18:33; Lev. 1:8, 12; 6:5ff; see also Exod. 29:39, 40; Num. 28:4-7; for the Nabatean inscriptions, cf. von Rad, "Gerechtigkeit" und "Leben" in der Kultsprache der Psalmen', Bertholet Festschrift, p. 430, n.1). This has led Oesterley, The Psalms, p. 133, to suggest that the speaker in the psalm is a priest. In connection with this problem is the question of the object of 'I watch' (אָנֹכִי) at the end of this same line under consideration. It is thought by many scholars that the psalmist was watching for a sign or oracle from God (cf. Gen. 15:11; Num. 23:3; Mic. 7:7) and on this assumption, Mowinckel, Ps.St., I, p. 147, adds 'sign' to the text and translates: 'Denn ich flehe zu dir, Jahwā, erhöre meine Stimme; ein Schauopfer rüste ich dir zu, und spähe (nach meinen Zeichen)'; Gunkel, Die Psalmen, p. 19, shares this view. A similar interpretation is offered by Weiser, op. cit., p. 125, who suggests that the psalmist may have a cultic theophany in mind. BH proposes lēka or 'eleka, which takes the verb in the spiritualized sense of 'look up to thee'. R.J. Thompson, Penitence and Sacrifice in Early Israel Outside the Levitical Law, p. 142, has advanced the view that the psalmist is watching for movements of the smoke from the fire that is consuming the sacrifice. This view is based on an ancient belief that the smoke movements indicated whether the sacrifice was accepted.

Koch has called attention to the view that the manifestation of Yahweh's sēdākā assumes the coming of Yahweh, especially in a theophany¹. With this in mind, Kraus speaks of sēdākā in v. 9 as the 'Heilserweisung, die im Offenbarungseignis der wegweisenden Rechtshilfe gegenüber dem Klagenden sichtbar wird'². Sēdākā is Yahweh's saving arm extended to the psalmist in the time of need. It is the setting right of a situation which involves false charges and unjust persecutions. It is Yahweh's giving himself in help to one of the covenant members, for he is lord and king of the covenant. That the covenant is in the background of the psalmist's prayer is made plain from the fact that the psalmist entered the temple 'through the abundance of thy steadfast love' (v. 8). He enters Yahweh's house through hesed and prays that he be led in sēdākā. The parallelism of these two concepts is found in a number of psalms³, and it here serves to confirm that the poet's appeal for Yahweh's guidance is solidly founded on his relation to Yahweh in the covenant. When the poet prays that he be led in sēdākā, he is asking that Yahweh act towards him according to his covenant faithfulness⁴. It would be a mistake to think, therefore, that the forensic structure in which the lament is cast requires that we see Yahweh as an impartial judge who weighs all the evidence and gives a decision without regard to previous associations with the parties before his court. The use of covenant terminology as well as the addressing of Yahweh as 'my king'⁵ exclude any such Twentieth Century ideas. The psalmist seeks not an impartial decision but the help of one who will side with his cause and grant him deliverance⁶.

We should not confine our understanding of Yahweh's sēdākā to bringing

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1. Sdq im A.T., p. 38.
 2. Psalmen, p. 43.
 3. Ps. 31:2//31:8,17,22; 142:1,11//143:8; 119:40//119:88,149,159.
 4. Cf. Gunkel, Die Psalmen, p. 20; Kautzsch, Die Derivate, pp. 34ff, 45ff.
 5. The human king was also the judge of final appeals in Israel (II Sam. 14: 1ff; 15:2ff). For the address of Yahweh as 'my God and king', see Ps. 44:4; 68: 24; 74:12; 84:3. Cf. Pedersen, op. cit., III-IV, pp. 612-613.
 6. Kissane, op. cit., I, p. 17: 'The speaker can claim a favourable hearing, because he is a faithful client of Yahweh'.

about only protection from enemies¹, for it involves also the empowering of the psalmist to live aright among those with whom he associates in everyday life. In recognizing Yahweh's śēdākā to be the source of power for all life, the poet marks himself off from those whose lives are characterized by arrogance and injustice.

It can thus be seen that in Ps. 5 Yahweh's kingship and śēdākā combine to produce salvation and deliverance for the poet. The theme that Yahweh the king loves to do śēdākā is present in Ps. 33, a hymn which, judging from its content, probably had its setting in the Autumn Festival². Two important ideas--Yahweh's work in creation and his activity in history--dominate the psalm. Our special interest is in vv. 4-5:

- 4 For the word of Yahweh is upright, and all his work is in faithfulness (הַיְשׁוּבִים).
 5 He loves righteousness (הַצְדִּיקִים) and justice (צְדָקָה); the earth is full of Yahweh's steadfast love (רַחֲמֵי).

Attention has already been called to the common parallelism between śēdākā and mišpāt. In Ps. 99:4 we learn that Yahweh loves mišpāt and executes śēdākā in Jacob, that is, within the covenant framework. We learn from Ps. 103:6 that Yahweh works mišpāt and śēdākā for the oppressed. When, therefore, v. 5 of the psalm under consideration asserts that Yahweh loves righteousness and justice, we must not fail to see the covenant in the background even though the psalmist is discussing God's action in creation and history through his mighty word. It is inconceivable, therefore, that śēdākā refers to either ethical conduct³ or to some 'principle of justice'⁴. It is, in this context, related to the word which Yahweh, the king, speaks and to that which the word brings about in creation and history. The 'word', as the psalmist employs it, stands for Yahweh

1. The word for enemies (שׂוֹרְרִים) in this psalm does not occur often in the Old Testament and then only in the Psalter (27:11; 54:7; 56:3; 59:11; and, according to the conjecture of Koehler, Lexicon, p. 958, possibly also 92:12). The enemies are the 'spiteful' who oppose Yahweh and his people. BDB renders 'watchers', apparently with the idea in mind that the enemies wait in hiding for their prey, much like some animals do. This thought is given in the AV margin ('them that lie in wait for me') and is expressed by Kirkpatrick, op. cit., p. 23; Briggs, op. cit., I, p. 37; Davison, op. cit., p. 60.

2. Cf. Mowinckel, Ps.St., II, pp. 3-4; Weiser, op. cit., p. 289; Anderson, op. cit., 367e.

3. Cf. Delitzsch, The Psalms, I, p. 484; Briggs, op. cit., I, p. 287.

4. Kirkpatrick, op. cit., p. 166.

himself. Yahweh created the world, frustrated the nations, and delivered the faithful. The deliverance of the world from the powers of chaos, the defeat of the enemies who oppose the divine sovereignty, the vindication of the God-fearers--these all manifest the šēdākâ and mišpāt of Yahweh and in them he delights.

Everything which Yahweh does reveals that his word is upright, that is, straightforward, not deceitful. The word is the divine power that created the world¹ and this insures that creation was not 'the product of divine caprice or the expression of purposeless might'² Yahweh's work is done in faithfulness to his overall purpose for his creation; it is perfectly reliable and sure. Further, by relating himself to his creation in šēdākâ and mišpāt, Yahweh fills the earth with his hesed. Hesed can mean goodness and kindness, but more germane to its meaning is the idea of devotion or loyalty. When this word is applied to Yahweh in the Old Testament, it most often is done in the context of the covenant; in the present psalm, it denotes Yahweh's unfailing devotion in maintaining his covenant³.

1. Vv. 6-9 speak of creation by the 'breath of his mouth' (v. 6), which means by his Spirit. This shows that creation by the word is not opposed to creation by the Spirit. For the creation tradition in Israel, cf. Weiser, op. cit., pp. 34, 60ff; in Egypt, Kraus, Psalmen, p. 263; Kees, Der Götterglaube im alten Ägypten, p. 180; in Babylonia and Egypt, von Rad, Theology, I, p. 143. The differences between the word in the Old Testament and the Orient are set forth by Grether, Name und Wort Gottes im A.T., pp. 144, 150ff. Cf. also Dürr, Die Wertung des göttlichen Wortes im Alten Testament und im Alten Orient; Ringgren, Word and Wisdom, pp. 157-164. Ringgren thinks that in this passage, as well as in Ps. 107: 20; 147:15; Isa. 55:10-12; 9:7, the 'word' is a hypostasis: it is a 'concrete substance charged with divine power emanating from the deity, and acting so to speak mechanically and reaching its goal irresistibly' (pp. 158-159).

2. Taylor & McCullough, op. cit., p. 174.

3. Vriezen, op. cit., p. 326: 'The background of the words "faithfulness", "righteousness" and "justice", without which the Israelite community cannot exist, is the idea of the Covenant.' V. 10 seems also to confirm the fact that the covenant is in the poet's mind: 'Blessed is the nation whose God is Yahweh, the people whom he has chosen as his heritage.'

It is in the light of what we have said about 'émūnāh, mišpāt, and hesed that we can understand šedākā. Šedākā is Yahweh's redemptive relationship to his creation, which creates order out of chaos, freedom out of oppression (cf. Ps. 103:6), and justice out of injustice. This is precisely what vv. 4-5 tell us of Yahweh's kingship over the world: it is redemptive in character, it is determined by šedākā. We gain this same impression of šedākā from Ps. 36:6-7 where the identical combination of words occurs:

- 6 Thy steadfast love (רַחֲמֵי), O Yahweh, is in the heavens,
thy faithfulness (אֱמוּנָה) to the clouds.
7 Thy righteousness (צְדָקָה) is as the mountains of God,
thy judgments (מִשְׁפָּט) as the great deep;
man and beast thou savest, O Yahweh.

Here the whole creation is brought under Yahweh's saving šedākā. Unlike the great deep under the earth¹, the mountain of God towers above the mountain ranges in all its power² and glory. In like manner, Yahweh's šedākā exhibits power and durability. It is salvation to the upright (v. 11) from the evil devices of the wicked³. In the opening verses of Ps. 36 we see a picture of total darkness in a man who fears not God. He indulges in self-flattery (v. 3), speaks lies (v. 4), and plots evil (v. 5). But in vv. 6ff there is set in sharp contrast to that darkness the light of Yahweh's mercy, manifest in his hesed, 'émūnāh, šedākā⁴, and mišpāt.

Ps. 36, then, throws light on Ps. 5, and, in turn, on the šedākā of Yahweh as king of the world. In seeing this king from the standpoint of his šedākā, we see him as a faithful king who saves both man and beast; we see him as the powerful one who defeats those who multiply evil in his kingdom; we see him as the light by which men see in darkness.

A similar picture of Yahweh, whose throne is in heaven (v. 4), is set forth in Ps. 11. Yahweh is the sure refuge of the needy; the upright behold his face

1. Cf. Gen. 7:11; Ps. 24:2.

2. For the mountain of God as 'power', cf. Jacob, *op. cit.*, p. 44.

3. Kittel, *op. cit.*, p. 133, speaks of vv. 6-10 as 'ein Hymnus auf Gottes Gnade und hilfreiche Gerechtigkeit'.

4. van der Weijden, *Die 'Gerechtigkeit' in den Psalmen*, p. 182, defines šedākā in terms of a general principle. While it comes very close to this meaning, we prefer to continue to think of it as a word descriptive of a relationship between persons.

and know him to be a righteous deliverer. The wicked, however, experience the wrath of the king, for their portion is coals of fire and brimstone. Again, we may note that Yahweh, the king, who is saddîk, has his abode in the temple (v. 4). It is in the temple that God is especially known as king and it is here also that his sedek/sedâkâ is made known to his people.¹

The meaning of Yahweh's sedâkâ in relation to his kingship is effectively communicated in Ps. 22. This psalm is the prayer of an individual² who, in his affliction, reaches out for help from the God in whom his fathers placed their trust and upon whom he has been dependent from the time of his birth. The first part of the psalm is a moving lament in which the poet describes his suffering and prays for deliverance (vv. 2-22). This is followed by a psalm of thanksgiving³, which expresses the poet's confidence in the certainty of divine intervention on his behalf and his call to others to join him in praising the un-failing goodness of Yahweh and to acknowledge and proclaim Yahweh's universal dominion. Our primary interest is in vv. 30-32:

- 30 All who are fat upon earth shall eat and worship⁴;
all who go down to the dust shall bow before him,
and he who cannot keep himself alive.
- 31 A seed shall serve him;
it shall be told of the lord to the next generation⁵.

1. Cf. Koch, op. cit., pp. 24ff.

2. Mowinckel, The Psalms in Israel's Worship, I, p. 226, sees in this psalm the prayer of the community at the time of a national disaster. A number of Scandinavian scholars (e.g., Bentzen, King and Messiah, p. 25) interpret this psalm as a cultic ritual in which the king acts the role of a dying and rising god. Both of these views, however, appear somewhat forced on the psalm.

3. The sudden change of mood from a lament to a psalm of thanksgiving is due to the psalmist either receiving an answer to his appeal between v. 22 and v. 23 or to his suddenly being convinced that his prayer will be answered (so Gunkel, Die Psalmen, p. 90). The contrast between the first and second parts of the psalm has led some scholars (e.g., Duhm, op. cit., pp. 91ff; Schmidt, Die Psalmen, pp. 35ff; Taylor & McCullough, op. cit., p. 116) to argue for two different psalms.

4. RSV='Yea, to him shall all the proud of the earth bow down'.

5. The RSV and a large number of scholars (Baethgen, Die Psalmen, p. 67; Westermann, Gewendete Klage. Eine Auslegung des 22 Psalms, p. 58; Oesterley, op. cit., p. 178; van der Weijden, op. cit., p. 138; Kraus, Psalmen, p. 175) take וּבְיָמָיו in v. 32 as modifying לְדוֹר וָדוֹר and render 'to the coming generations'. Bertholet, Die Psalmen, p. 145, moves וּבְיָמָיו to v. 32. Kittel, op. cit., p. 81, deviates only slightly from the foregoing ('it shall be told of the Lord to the generations that come'), as does also Schmidt, Die Psalmen, p. 38 ('future (kunftigen) generations').

- 32 They shall come, and shall declare his righteousness
(י' א פ, 7 5) to a people yet unborn, that he has
done it.

The meaning of šedākā in v. 32 is quite clear from the general context of the psalm. It could have easily been translated, as has been done by the RSV¹, with the English word 'deliverance'². Yahweh has not turned his face from the afflicted (v. 25), but has rather fed and satisfied him (v. 27). The whole world is under Yahweh's rule and for that very reason whatever he wills is certain to come about. The deliverance which is assured the poet is cause for joy for not only the present generation but their children's children since this saving action constitutes the hope of the future.

Throughout the psalm, the basic theme of which has been aptly expressed by Weiser³ as 'seeking and finding God', the impression is given that the covenant stands in the background of the psalmist's words. The first words of the psalm depict an intimate relationship between the psalmist and his God. In the congregation the poet calls on the sons of Jacob and Israel to unite with him in praise. Finally, this God is to be proclaimed to the coming generations. Such thoughts are most compatible with the covenant God and king we meet elsewhere in the Psalter. To be sure, here, as in the enthronement psalms, the covenant is enlarged and embraces all the families of the earth. Nevertheless, in all probability Yahweh's kingship and his šedākā must be understood from the point of view of the covenant in this psalm⁴. Šedākā, therefore, is Yahweh's deliverance of one of his people and is the fulfillment of his covenant obligations as its king.

4. Conclusion

We have seen in this section that the SDK of Yahweh is often used in connection with his kingship. In the enthronement psalms, in psalms of lamentation, and in psalms of thanksgiving, we have observed that the šedek/šedākā of the king is manifested primarily in salvation and deliverance, although it may also take the form of punitive judgment of the wicked. Furthermore, it

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1. So, too, Weiser, *op. cit.*, p. 218.
 2. Gunkel, *Die Psalmen*, p. 97, translates šedākā by Treue and Kittel, *op. cit.*, p. 81, by Gnade.
 3. *Op. cit.*, p. 218.
 4. Duhm, *op. cit.*, p. 98, defines šedākā as covenant faithfulness.

has been the consistent witness of the psalms which we examined that Yahweh's kingship, and consequently, his ṣedek/ṣēdāqâ, were manifested to Israel, the people of the covenant. It is true that the enthronement psalms and Ps. 22 envision the covenant and Yahweh's kingship in the universal dimensions which are often associated with Deutero-Isaiah; but even in these psalms Yahweh's worldwide reign is depicted in language and concepts which we have come to identify with his unique relation with Israel. For this reason, we have throughout this section interpreted Yahweh's ṣedek/ṣēdāqâ in terms of his promise to be the God of Israel. Further, we noted repeatedly that Yahweh's kingship was associated with his holiness and that both of these concepts took on an essentially redemptive character when found in the context of Yahweh's ṣedek/ṣēdāqâ. It was also observed that Yahweh's kingship and ṢDQ were recognized and acclaimed by his people in the cult. Finally, we saw that when Yahweh manifests his ṢDQ as king of Israel, the result for the faithful was not only vindication and protection, but also prosperity and blessing and a condition of general well-being.

EXCURSUS ATHE AUTUMN FESTIVAL IN ANCIENT ISRAEL

It is of the greatest importance for our understanding of the Sitz im Leben of the psalms in which SDK occurs that we discuss the Autumn Festival in ancient Israel. The existence of this festival is attested by a large number of passages in the Old Testament¹. Indeed, it was the most important and well-known of all the festivals in ancient Israel and was simply called 'the festival'². In recent years it has been established that this festival was the Feast of Tabernacles³, which was also known as the Feast of 'Asiph or In-gathering. Further, the Autumn Festival was essentially a harvest festival which was celebrated each year at the end of one agricultural year⁴ and the beginning of another, that is, in the eighth month, the month of Ethanim⁵. In earlier times the festival was observed at the various shrines, of which the one located at Shechem was especially prominent⁶. After David's capture of Jerusalem, the main celebration of the festival appears to have centered in

1. Jos. 24; Jg. 21:19; I Sam. 1:3, 21ff, 24; I Kg. 8:2; 12:32; Hos. 9:5; 12:9; Isa. 2:2ff; 30:39; Dt. 31:10ff; Ezek. 45:25.

2. e.g., I Kg. 8:2; 12:32.

3. This is the designation of the Deuteronomist (Dt. 31:10). The identification of the Autumn Festival with the Feast of Tabernacles has been shown by Volz, Das Neujahrsfest Jahwes; Mowinkel, Ps.St., II; Religion und Kultus, p. 76; The Psalms in Israel's Worship, I, pp. 121, 124; Schmidt, Die Thronfahrt Jahwes; Caspari, 'Der Herr ist König', Chuw, IV(1928)23ff. Some scholars have suggested that the Autumn Festival was actually the Passover and this proposal would seem to receive confirmation by the argument of Hooke, The Origin of Early Semitic Ritual, p. 48, that the Passover was a New Year festival. Hooke's contention, however, has little merit, as has been demonstrated by Snaith, The Jewish Near Year Festival, p. 18.

4. J speaks of the year as 'turning' (Exod. 34:22) while E mentions it as 'going out' (Exod. 23:16). L.I. Pap, Das Israelitische Neujahrsfest, pp. 18-32, has insisted that there was a double New Year celebration, one occurring in the autumn and the other in the spring. Snaith, op. cit., pp. 33ff, has refuted this view.

5. Cf. I Kg. 8:2. The month of Ethanim fell in October/November. Snaith, op. cit., p. 56, points out that this date holds only for the Jerusalem Autumn Festival and that in Bethel the festival took place the following month and at other shrines at other times.

6. Cf. Jos. 24.

that city. The Jerusalem Autumn Festival particularly attracted large numbers of pilgrims from afar.

The actual character of the festival is a question which lends itself to much conjecture and dispute. Following the lead of Volz¹, Mowinckel² put forth the view that the festival consisted mainly of the cultic enthronement of Yahweh and thus labelled it an Thronbesteigungsfest. The impetus for such a view Mowinckel found in the enthronement psalms where the striking phrase YHWH MLK, 'Yahweh has become king', occurs. Observing that a similar expression was employed at the coronation of kings during the period of the monarchy³, he held that the phrase in the enthronement psalms pointed to the central event of the ancient Autumn Festival⁴.

According to Mowinckel's reconstruction of the festival, it was composed of a ritual drama which commemorated Yahweh's original victory over the powers of chaos, his triumph over the gods and his enthronement in the divine assembly, and his creation of the world. This drama further celebrated Yahweh's power in history, especially in his subjection of the kings and nations of the world to his rule. In all of this Yahweh was seen as creating anew each year. By overcoming those powers which hindered fertility and which stood in the way of man's welfare, Yahweh secured the fortunes of his people for another year and, in so doing, reaffirmed his covenant with Israel. He thus showed himself to be king of the universe; and this Israel proclaimed as the procession finally reached the sanctuary and the ark, the symbol of Yahweh's presence, was raised on high, accompanied by the cultic shout, 'Yahweh has become king'.

Subsequent attempts to reconstruct the Autumn Festival did not always confine themselves to the views propounded by Mowinckel. In the work of Weiser⁵, Mowinckel's Enthronement Festival was replaced by a Bundeserneuerungsfest⁶.

1. Op. cit.

2. Ps.St., II. Mowinckel had earlier laid down his view in his 'Thronstigningssalmerne og Jahves thronstigningsfest', Norsk teologi til reformationsjubileet specialhefte til NTT, 1917, pp. 13ff.

3. II Kg. 9:13.

4. This does not mean that Mowinckel interpreted the enthronement psalms historically or eschatologically; he thinks of his interpretation as cultic. Mowinckel carried to these enthronement psalms many ideas which he acquired from his studies of a similar New Year festival in Babylonia.

5. The Psalms, pp. 28ff.

6. Cf. Eichrodt, Theology, I, pp. 36ff.

Insisting that Mowinckel's reconstruction of the festival had been too determined by the Babylonian akitu festival, Weiser attempted to see the festival in its distinctively Israelite character. Under the influence of the works of Noth¹, Alt², and von Rad³, Weiser traced the origin of the festival to the amphictyony and found that the most important feature of the festival was the renewal of the covenant. He argued, like Mowinckel, that the past dealings of Yahweh with his people were recalled and presented in a cultic drama. This drama served to 'actualize' the past acts of Yahweh's salvation so that they were experienced anew by the cultic community. Moreover, the center of the drama consisted in the appearance of Yahweh in a theophany in order to renew his covenant pledges. Other themes were also a part of the festival observances, among which may be mentioned the salvation of Israel and the nations, the promulgation of the law at Sinai, and the purification of the Yahweh cult of pagan elements⁴. The creation motif, along with the celebration of Yahweh's universal kingship and judgment of the nations, were, contended Weiser, secondary developments in the festival.

A third important reconstruction of the festival has come from Kraus⁵. Emphatically rejecting Mowinckel's theories concerning a pre-exilic enthronement of Yahweh⁶, he argued that the festival was essentially a königliche Zionfest which was observed each year on the first day of the Feast of Tabernacles. The principal purpose of this festival was to celebrate the election of the Davidic dynasty and Mount Zion as the permanent dwelling place of Yahweh⁷. Attention

1. 'Das System der zwölf Stämme Israels', BWANT, IV(1930)86ff; 'Die Gesetzte im Pentateuch', Gesammelte Studien, pp. 53-58; The History of Israel, pp. 88ff, Noth demonstrated the cult of the amphictyony.

2. 'Die Ursprünge des israelitischen Rechts' KS, I, pp. 278-332. Alt points out on the basis of Dt. 27; 31:10-13; Ps. 81 that the festival of Tabernacles was the Sitz im Leben of the ritual reading of the law.

3. Das formgeschichtliche Problem des Hexateuch, pp. 35-36. von Rad established that the Sinai tradition, as found in Exod. 19-20, was the cult legend of the festival of the Tabernacles.

4. Cf. Jos. 24.

5. Die Königsherrschaft Gottes im Alten Testament.

6. Ibid, pp. 15ff, 24, 84ff. Kraus' criticism of Mowinckel is basically three-fold: (a) Mowinckel classifies too many psalms as enthronement psalms; (b) the Old Testament mentions no such pre-exilic festival; (c) Mowinckel's view of the drama is unrealistic since earthquakes, etc. cannot be dramatized.

7. Kraus, op.cit., pp. 56ff, finds the hieros logos of these events in II Sam. 6 & 7 and the cultic expression in Ps. 132. He argues that II Sam. 6 & 7 cannot be separated and that they embody old stories probably told to pilgrims. In his reconstruction attempt, he draws also from I Kg. 8; 12:32; 33; II Kg. 23:1-3. To the festival he assigns Ps. 2; 24:7-10; 72; 78:65-72; 132 and Zion psalms 84, 87, 122.

was focused, therefore, on the cultic procession in which the earthly king, the descendant of David, and the ark of Yahweh played leading parts. Included also in the Royal Zion Festival were a solemn assembly of the nations and a royal sacrificial offering in the temple. In addition, this festival probably formed the setting for the installation of all of the new Davidic kings in Israel.

Kraus held that a rite of enthroning Yahweh as king of the world did not become a part of the festival until postexilic times. By then the theme of the kingship of Yahweh had emerged from Deutero-Isaiah and it replaced the emphasis that had been placed on the Davidic dynasty. It was during this time that the enthronement psalms originated. Alongside these developments, a new understanding of the people of God emerged. The promises to David were transferred to the nation at large, and the Sinai Covenant, which stressed Yahweh's pact with the whole people, assumed a new significance¹.

The studies of Mowinckel, Weiser, and Kraus, then, constitute important attempts to reconstruct the Autumn Festival² in ancient Israel and anyone who assays to understand that festival must not ignore their findings. It seems to us that each of these scholars has dealt with a valid aspect of the festival and has contributed toward a deeper understanding of a most complicated subject. We find it impossible to embrace any one of the three reconstructions to the strict exclusion of the others. The themes of the Autumn Festival were so interwoven and interdependent that no one theme can be singled out and held to be characteristic of the entire festival. On the other hand, there are points of contradiction in these studies which makes it mandatory that we be selective and critical in our reconstruction of the festival. It may be noted at the outset that we find ourselves in much closer agreement with the views of Mowinckel and Weiser than those of Kraus³.

We may begin our reconstruction of the Autumn Festival by recalling that the festival was basically an agricultural festival. It came at the time of the

1. Kraus, *op. cit.*, p. 48.

2. We prefer the designation 'Autumn Festival' because of its neutrality with respect to the practice of characterizing the festival by its predominant motif.

3. It is beyond our present purposes to enter into a criticism of the investigation of Kraus. His shortcomings have been concisely and admirably set forth by E. Lipinski, 'Les psaumes de la royauté de Yahwé dans l'exégèse moderne', *Le Psautier*, pp. 271-272.

year when the produce of the fields¹ and the threshing-floor and the presses² had been collected. The people were filled with gratitude and joy and this festival was the occasion which allowed them to express their thanks to God. Work was discontinued for seven or eight days and the festival provided opportunity for recreational activities as well as worship and sacrifice³.

The harvest in and the past season now brought to a conclusion, the attention of the people was also fixed on the coming year and on the potential good and evil which it held for them. The gladness which they experienced over the past year's blessings at times gave way, therefore, to deep fears and anxieties about the future. More likely than not, the people had seen no rainfall for the past three months, and they now wondered whether the replenishing rains would come as expected. Their fear of drought was exceeded only by their fear of famine⁴. It is thus not surprising that many of the prayers were concerned with the coming year⁵.

The apparent concern for the renewal of the natural order was only a part of the greater concern for the renewal of all life and order which possessed those who engaged in the Autumn Festival activities. To be sure, the fertility of land and beast well typified the needs of an agrarian society. But the concerns of the people doubtless extended to political security as well as the maintenance of inner harmony within the covenant community.

Now the way in which the cult of the Autumn Festival in ancient Israel dealt with the concerns which beset those who attended it was by means of a cultic drama. Both Mowinckel and Weiser clearly saw that the essence of this drama is what Yahweh does for his people. According to the traditions which have come down to us from the festival, Yahweh was seen by the people in a theophany⁶. It is an interesting fact that this theophany was often associated with the ark⁷, the sym-

1. Exod. 23:16.

2. Dt. 16:13.

3. Cf. de Vaux, Ancient Israel, p. 496.

4. It is probably against such a background that we should view the Mount Carmel sacrifice (I Kg. 18). Cf. Volz, op. cit., p. 31; Mowinckel, Ps.St., II, pp. 102ff; Snaith, op. cit., pp. 66-67.

5. Snaith, op. cit., p. 58: 'The annual pre-exilic feast of Asiph was therefore not only an Old Year Feast of thanksgiving and joy, but also a New Year Feast of prayer and supplication'.

6. Weiser, op. cit., p. 29: 'As in the narrative of the Exodus, so also at the Covenant Festival, the theophany as Yahweh's self-revelation in the presence of his people forms the central point of the cultic act'.

7. Cf. I Kg. 8:1ff. See also Exod. 33:5; I Sam. 3:21.

bol of Yahweh, which, on the occasion of the festival, was borne to the sanctuary in a procession which was probably headed by the earthly king. The theophany may well have carried the thoughts of the Israelites back to the Sinai theophany¹.

With the epiphany of Yahweh the thought of the covenant, with all of its promises and obligations, dominated the festival. Yahweh judged² his people; the faithful received his salvation and the wicked his wrath³. Such an action may have found concrete expression in the ancient rite of blessing and cursing⁴.

Hence, Yahweh clearly reaffirmed his covenant lordship; and with this affirmation was the corollary that in the future all would go well with the loyal ones of the covenant. The covenant gave rise to a number of other festival themes. There was a proclamation of the name of God⁵ and this would have probably been reiterated throughout the festival. The Heilsgeschichte was recapitulated⁶ and experienced anew by the worshipping community. There would have been a profession of loyalty to Yahweh by the people⁷ and, in connection with this, the renunciation of foreign gods⁸. In short, the covenant was renewed by both Yahweh and his people.

Like the Babylonian and Canaanite agricultural festivals, the Autumn Festival in Israel celebrated also the kingship of Yahweh. The psalms concerned with this aspect of the festival give the impression that Yahweh's kingship was founded on both mythical and historical considerations⁹. With respect to the former, Yahweh is king over the world because he creates it¹⁰. Because he is creator of all the world, Yahweh is also its king; and for this reason all people praise him¹¹ and the gods tremble and worship him¹² in their defeat¹³.

1. Weiser, op. cit., p. 29 holds that the tradition of the theophany derived from the Sinai theophany (cf. Dt. 33:2; Jg. 5:4ff), but the possibility that it has Canaanite roots should be left open.

2. That Yahweh's judgment grows out of the covenant can be seen from Exod. 17:7; 18; 32; Num. 20:13.

3. Ps. 68:2ff; 132:15ff; Jg. 5:31; I Sam. 2:6ff.

4. Lev. 19:8; 20:18; Dt. 27ff; Jg. 5:23; Jos. 24.

5. Exod. 20:24; Num. 6:27.

6. Jos. 24:2ff; Jg. 5:11; I Sam. 12:8.

7. Exod. 19:8; 24:3; Jos. 24:15ff, 24.

8. Jos. 24:14ff; Jg. 10:16; Gen. 35:2ff.

9. Cf. Mowinckel, The Psalms in Israel's Worship, I, pp. 107ff.

10. Ps. 93:1; 95:3-5; 96:5.

11. Ps. 47:1, 8ff; 96:1ff; 97:1, 6, 9; 98:3ff.

12. Ps. 95:3; 96:4; 97:7, 9; 99:2ff.

13. Ps. 96:7; 97:7; 99:3ff.

The coming of Yahweh as king means also the conquest of the heathen¹. It further means that his struggle with creation² assumes the character of judgment. Those powers which succumb to his judgment are in part the chaotic powers of the cosmos and in part the nation in the political sphere³.

Yahweh's kingship is praised for its historical manifestation in behalf of Israel. Yahweh was Israel's rightful king because he fulfilled the role of king from the very beginning of her history. It was he who elected her⁴ and endowed her with a special mission to the peoples of the world. It was he who delivered Israel from her enemies and gave her a land to live in. Yahweh had provided all things for Israel and this fact was proclaimed and the kingship of Yahweh exalted in the festival.

These latter observations bring to the foreground one of the most disputed questions of the whole festival, namely, whether Yahweh was enthroned as king of the universe in a cultic ritual during the pre-exilic times. It may immediately be said that there is no absolute proof which can be adduced from the Old Testament in support of an enthronement ritual⁵. Nevertheless, we are of the opinion that an accumulation of factors make it probable that such a ritual was celebrated in ancient Israel. The traces of an enthronement festival are evident throughout the enthronement psalms, especially in the expression YHWH MLK⁶. Moreover, the themes in these psalms bear a remarkable resemblance to the Babylonian New Year Festival where Marduk was enthroned annually. An enthronement festival is further suggested by the fact that the ark was given a place of such prominence in the festival. We read in Exod. 25:22, I Sam. 4:4, and II Sam. 6:2 that Yahweh, the God of the ark, was 'enthroned on the cherubim'.

The chief arguments which have been advanced against the enthronement festival may be summarized as follows⁷:

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1. Ps. 47:7ff; 97:7, 10; 99:1.
 2. The background of this picture is Yahweh's struggle with the primeval sea and its monsters. For the creation tradition, cf. Ps. 22:28; 24:1ff; 29:10; 33:6ff; 59:13; 65:6ff; 66:7; 74:12ff; 84:3; 93:2ff; 95:3ff; Jer. 17:12
 3. Ps. 97:7ff; 98:9; 99:4.
 4. See the term 'our maker' in Ps. 95:6ff; 97:2-6; 99; 100:3.
 5. Anderson, 'Hebrew Religion', OTMS, p. 299: 'It has to be admitted that there is no indisputable, pre-exilic, Israelite evidence for the celebration of the enthronement of Yahweh in connection with this feast'.
 6. Ps. 93:1; 97:1; 47:8; 96:10.
 7. Lipinski, *op. cit.*, pp. 242, 247-249, gives a full listing, with literature, of those who doubt or reject the enthronement festival.

1. There is no explicit mention of an enthronement festival in the Old Testament¹.
2. Yahweh was always regarded as king in Israel and there was, therefore, no reason to enthrone him².
3. The enthroning of Yahweh would have been 'poor theology'³.
4. There is no unquestionably pre-exilic passage in which the kingship of Yahweh is mentioned in connection with the idea of creation so that the idea must have come from Deutero-Isaiah⁴.
5. An enthronement festival could be at best late since the enthronement psalms are dependent upon Deutero-Isaiah for both form and content⁵.

These objections may be met as follows:

1. This is an argument from silence and, admittedly, a very strong one. When one considers, however, that Mowinckel assumed that the Enthronement Festival was never celebrated after the exile, this objection carries less conviction. Much of the Old Testament received its final form after the exile and it is understandable that the redactors might have omitted mention of a ritual no longer in practice.
2. It may readily be agreed that Yahweh was regarded as Israel's king from a very early time⁶, but this does not ex-

1. Vriezen, Theology, pp. 182-183: 'The fact that not a single cultic text in the Old Testament refers to such a feast is fatal to Mowinckel's theory'.

2. Eissfeldt, 'Jahwe als König', ZAW, XLVI(1928)89.

3. Taylor & McCullough, The Book of Psalms, p. 7.

4. Eissfeldt, op. cit., p. 103; Kraus, Die Königsherrschaft Gottes, p. 131.

5. Gunkel, Einleitung, pp. 115-116; Kraus, op. cit., p. 108; Psalmen, p. 677; Snaith, Studies in the Psalter; Jewish New Year Festival, p. 200.

6. See above, pp. 144ff. The idea of Yahweh's kingship was probably borrowed by the Israelites from the Canaanites (von Gall, 'Über die Herkunft der Bezeichnung Jahwes als König', Wellhausen Festschrift, pp. 147ff) and may even eventually go back to the Sumerians (Gadd, Ideas of Divine Rule in the Ancient East; Frankfort, Kingship and the Gods).

clude the possibility that he 'became'¹ king over Israel at important stages in her history² and at special cultic occasions. Yahweh's kingship was related to the fundamental fact of salvation³ and, like salvation, was a recurring experience. In this sense, the enthronement psalms can speak of Yahweh as 'again' becoming king over Israel in the cultic sphere.

3. To assert that a ritual enthronement of Yahweh as king of the universe is 'poor theology' is to fail to understand the real depth and significance of such a ritual. Through cultic rituals, the past was relived. The celebration of the Passover each year, for example, was a reliving of the exodus from Egypt by the worshipping community. Similarly, the Christian can proclaim afresh each Easter that Christ has risen from the grave 'today'.
4. That Yahweh's kingship was associated with the creation tradition before the exile is attested by Ps. 74:12ff and Ps. 89:10ff. The latter psalm does not contain the word 'king' but the idea is present in the word 'ruler'.
5. It will not do to assign Deutero-Isaiah priority over the enthronement psalms on the basis of content and style since the reverse argument might just as well be applied. Johnson, 'The Psalms', *OTMS*, p. 194, has rightly pointed out that we are here dealing with a two-edged sword. Moreover, Jefferson, 'Psalm 93', *JBL*, LXXI(1952)155ff, has shown that Ps. 93 is older than Deutero-Isaiah.

1. Thus, our view of YHWH MLK is that the expression should be interpreted as 'Yahweh has become king'. This view, of course, involves a repointing of mālāk to melek and departs from the translations of the AV, RV, and RSV. Michel, *Tempora und Satzstellung*, p. 218, argues for a retention of the MT ('Yahweh herrscht als König'), although with modifications. Cf. also Johnson, *Sacral Kingship*, p. 57, n.2. The central issue is whether to translate the phrase as a past or present action (the future tense has been ruled out by Mowinckel, *Ps. St.*, II, p. 15). Eissfeldt, *op. cit.*, p. 102 (=KS, I, pp. 190-191) renders the verb in the present tense, arguing that 'Er (the psalmist) meint, dass Jahwe König ist, beschreibt aber, wie er König wird, weil er die Bedeutung des Zustandes an der Pracht des Aktes am besten veranschaulichen kann'. This is the position of Kraus, *Psalmen*, pp. xliii-xliv. For support of our translation, cf. Mowinckel, *The Psalms in Israel's Worship*, II, pp. 222-224; Weiser, *op. cit.*, pp. 617, 628, 630, 640; Koehler, 'Syntactica III' (IV. Jahwäh mālāk), *VT*, III (1953)188-189. Koehler concludes from his syntactical discussion that YHWH MLK is a simple declarative statement in which there is an accent on neither the subject nor verb. It should be apparent from the different views on the subject that the question cannot be settled on purely grammatical grounds and that one's interpretation will in part rest on one's total view of the Psalter.

2. e.g., the Exodus, the Conquest, etc.

3. Cf. Mowinckel, *The Psalms in Israel's Worship*, I, p. 115.

The existence of an enthronement ritual in the Autumn Festival has stimulated study into the role which the human king played in the festival. Gunkel¹, who initially found no reason to connect either the enthronement psalms² or the royal psalms³ to the Autumn Festival, later altered his views and suggested that within the festival the enthronement psalms were originally used to celebrate the kingship of the earthly king and only later transferred to the exclusive praise of Yahweh's kingship⁴. The reconstruction of the role of the king in the festival has been the particular work of Johnson⁵, and, following his lead, the Scandinavian school. Briefly, Johnson holds that in the festival drama the king, who was the adopted son of Yahweh, the Servant and Messiah, suffered humiliation, defeat, and almost death, but, in the end, was delivered up by Yahweh and exalted to a place of honor. The king thus experienced a 'ritual re-birth' and 'in this way the life or well-being of the nation, for which the king is directly responsible, receives provisional guarantee for another year'⁶.

In the Autumn Festival, then, the kingship of Yahweh and that of his anointed servant were celebrated. Moreover, there existed both inside and outside the cult, a close relationship between the kingly activities of Yahweh and those of the earthly king. Indeed, all the power and blessings of Yahweh were mediated through his righteous servant to his covenant people. It is little wonder, therefore, that both kingships were commemorated in the greatest festival in ancient Israel.

1. Gunkel, *op. cit.*, pp. 100-103.

2. *Contra* Mowinckel, *Ps.St.*, II.

3. *Contra* Schmidt, *op. cit.*, pp. 36ff.

4. Gunkel, *op. cit.*, p. 106.

5. 'The Role of the King in the Jerusalem Cultus', *The Labyrinth: Sacral Kingship in Ancient Israel*.

6. Johnson in *OTMS*, p. 197.

EXCURSUS BTHE SDK OF YAHWEH IN DEUTERO-ISAIAH

It is commonly acknowledged among present-day scholars that a close relationship exists between the Psalter and Deutero-Isaiah¹. Since the penetrating studies into the Psalter by Gunkel and Mowinckel, the view that the majority of the psalms owe their origin to the pre-exilic period has come more and more to prevail. This view has led many scholars to conclude that Deutero-Isaiah, with all of its cultic language and ideas, was directly dependent upon the Psalter². The ensuing debate on this problem is far from being resolved; and the lines which it has taken are much too involving for even a general discussion. But out of this debate there has emerged at least one view which justifies our present inquiry and which has been recently sounded in an article by Eissfeldt³. Noting the difficulties attached to drawing a precise connection between the psalms and the poems of Deutero-Isaiah, and, further, the fact that the Psalter is comprised of only a small fraction of the psalms which once existed in Israel, Eissfeldt suggested that the similarities between the Psalter and Deutero-Isaiah are to be explained by the fact that they both draw from an earlier source. This suggestion is, of course, not without its problems; but if it is correct--and we see no reason why it should not be--it does offer good reason for an inquiry into Deutero-Isaiah. With these two bodies of literature having drawn from the same background, Deutero-Isaiah becomes not only a valuable witness to the SDK of Yahweh but also an excellent testing ground for the conclusions which we reached in our study of the SDK of Yahweh in the Psalter. This is true even if the real roots of Deutero-Isaiah go no further back than the Psalter itself.

1. By Deutero-Isaiah we mean chapters 40-55. We regard chapters 56-66 as Trito-Isaiah, probably the work of a disciple of Deutero-Isaiah.

2. Ringgren, The Messiah in the Old Testament, pp. 39-40, notes that the entire work of Deutero-Isaiah is considered by some scholars as an immense enthronement psalm.

3. 'The Promises of Grace to David in Isaiah 55:1-5', Mullenburg Festschrift, p. 197.

SDK occurs thirty times in Deutero-Isaiah, and of the occurrences twenty-one¹ apply, directly or indirectly, to Yahweh. To examine only these passages with a view to gaining a complete understanding of Deutero-Isaiah's conception of the SDK of Yahweh would, however, result in a distorted picture. It is only as we grasp the total message of Deutero-Isaiah that we can come to terms with its various themes, and, in turn, SDK, which not only constitutes one of the major themes of the work but also is related to every other important motif treated by the prophet. We shall, then, first look at the total message which Deutero-Isaiah addressed to Israel.

Running throughout the work of Deutero-Isaiah is the glad proclamation that a new day is about to dawn which will bring release for the captives, comfort for the broken-hearted, and pardon for the guilty. Through national catastrophe and exile, Israel has persisted in alienating herself from Yahweh. Her hesed, or covenant devotion², has been as transitory as the withering grass and fading flowers (40:6). Instead of calling on Yahweh (43:22), Israel has burdened and wearied him with her sins (43:24). She has been an obstinate people with a neck of iron (48:4). She has shut her ears to the voice of Yahweh and has dealt treacherously; indeed, her attitude has been that of a rebel from birth (48:7, 8).

Therefore, Yahweh gave his people, Israel, into the hands of the Babylonians and showed them his mercy no more (47:6). For a brief period he forsook her, hid his face from her (54:7, 8), and sold her for her iniquities (50:1). Exiled from homeland and severed from former securities, the people suffered heavily under the sentence of Yahweh's punishment (42:24-25; 48:17-19). She dispaired of all help and, feeling that Yahweh had forsaken and forgotten her (49:14), she came to believe that her place in the covenant had been lost (40:27).

But while Israel's hesed was false and did not withstand the severe tests of life, Yahweh's faithfulness remains unaltered. Subject neither to change nor decay, his word abides forever (40:8). Yahweh will never forsake his covenant with Israel. He will fulfill his berît with Abraham (41:8ff; 51:2) and

1. Sedek: 41:10; 42:6; 21; 45:8, 13, 19; 51:1, 5, 7; šedāka: 45:8, 23, 24; 46:12, 13; 51:6, 8; 54:14, 17; saddîk: 41:26; 45:21; sādak: 50:8.

2. Hesed in this verse is differently understood by the LXX (δόξα ἀνθρώπου), the AV, RV, ASV ('goodliness') and the RSV ('beauty').

make Israel a blessing to the nations of the world (42:6). To that end, he will come and gather his flock and lead them home again (40:11). The Holy One of Israel (41:14, 16, 20; 43:3, 14; 47:4; 48:17; 49:7; 54:5; 55:5) will be her Redeemer (54:5; cf. 43:3, 14; 47:7) and will pay the ransom for her release (43:3). He will gather her to himself (54:7-8) and will establish with her an eternal covenant of peace (54:9-10; 55:3). Her sins he forgives (43:25; 44:22; 54:8), sweeping them away as if they were clouds (44:22). Her enemies he will smite with his mighty arm and insure her protection (40:11). He will retaliate against those who have mistreated his possession (41:14ff; 43:14; 47:4ff; 49:7; 54:5-6). His kingdom will be established!

Yahweh will come to bestow his grace and salvation upon Israel; and this is the glad message heralded by Deutero-Isaiah. This message is again and again announced in a variety of proclamations. Yahweh the Redeemer is none other than the God who created the world. There is thus an inseparable link between creation and redemption. He who measured the waters in the hollow of his hand (40:12) also redeemed the world when he pierced the dragon (51:9) and made it suitable for the habitation of man (45:12, 18). The setting for the historical drama of Yahweh's redemption was, therefore, creation.

Yahweh, the Creator and Redeemer, is also the judge of Israel and the nations. He judges his people in behalf of the nations and the nations in behalf of his people. In the case of the nations, that judgment does not always result in salvation. For whoever stirs up strife with Israel shall fall (54:15) and the oppressors of his people shall eat their own flesh and drink their own blood (49:26). Essentially, Yahweh's dispute with the nations turns on the question, 'Who is the true God?' (45:18-24), and he rests his case on his power to save Israel. The gods whom the nations worship lack potency; they themselves are carried off into captivity on the backs of beasts. But Yahweh proves he is efficacious; he makes and bears, carries and saves (46:1-4). He alone is God (44:6, 8; 45:5, 6, 21), the only true God (41:4; 43:15; 46:4; 48:12). He is the first and the last (44:6)!

In other figures, Yahweh is the great king of Israel (41:21) who comes to inaugurate his universal reign of salvation (52:7). He will personally lead Israel through the desert to Zion (40:1-11) where he will set up his kingdom (51:17-52:12). Again, Yahweh is the compassionate savior (45:15) who will deliver a people in bondage (43:11; 45:21; 46:2, 4, 7, 13; 47:13, 15) and his is a sure

work which no hand can hinder (43:13). Like times of old, there is to be a New Exodus and a new song of triumph (40:3-5; 41:17-20; 42:14-16; 43:1-3, 14-21; 48:20-21; 49:8-12; 51:9-10; 52:11-12; 55:12-13). Yahweh will again lead the blind in a way they know not and turn darkness into light (42:16). He will go before his people, making a highway through the desert, which is to flow with water (40:3-5; 41:18ff; 42:16; 49:9-11; 55:12ff). This will be a 'new thing', a new creation, and all things will be made new (42:9; 43:19; 48:3, 6-8). To accomplish these ends, Yahweh summons Cyrus (45:4), arouses him in sedek (45:13), and sends him forth to do his will.

But Israel's redemption is to be only a part of a larger redemption which is to embrace all the nations. Yahweh has elected Israel to be not only the recipient of his grace but also the bearer of the glad news of his salvation. She is to be his witness (43:10, 12; 44:8) and light (42:6; 49:6) to the nations, his covenant (42:6) and servant (43:10) to the peoples round about her. By showing forth her salvation, Israel is to be the instrument by which all flesh comes to a knowledge of Yahweh, the Mighty One of Jacob (49:26). In the Servant Songs (42:1-4; 49:1-6; 50:4-9; 52:13-53:12)¹, the mission of Israel² is supremely fulfilled and the depth of Yahweh's salvation manifested in its brightest glory. To illustrate with the best known of these Songs, 52:13-53:12, we are told that when Yahweh declared that he was about to accomplish a 'new thing', namely the salvation of Israel, the nations were greatly astonished. Surely Israel deserves what has befallen her. What purpose has been served by Yahweh's sending his people into exile, humiliating and afflicting them, only now to turn and save them? In the Song under consideration, the answer becomes crystal clear; Yahweh has lowered his servant Israel only to raise her up again so that the nations might behold his saving power and know that he alone is God. In short, the servant is a sin offering for the world and the means of making

1. There is no general agreement on which passages actually make up the Servant poems. Chap. 50 is particularly problematical. We follow Anderson, A Critical Introduction to the Old Testament, p. 114. See also Weiser, Introduction to the Old Testament, p. 200. The whole problem is discussed by Bentzen, Introduction to the Old Testament, II, p. 110; Muilenburg, Isaiah, pp. 406-407.

2. The servant's identity is too intricate a question to consider here. On the basis of similarity in mission, we hold the servant to be Israel and our position is essentially that of Muilenburg, op. cit., pp. 406-414: 'if the servant songs are the work of Second Isaiah and an integral part of his poetic compositions, then the servant of the Lord is certainly Israel' (p. 408). Cf. Ringgren, The Messiah in the O.T., p. 65. The question is discussed by North, The Suffering Servant in Deutero-Isaiah and Rowley, The Servant of the Lord and Other Essays, pp. 1-88.

many to be accounted saddîk¹.

It is within the structure of this message of Deutero-Isaiah² that we must understand the SDK of Yahweh³. Behind every concept of Yahweh as the helper and sustainer in this prophetic work lies his SDK. The word of Yahweh, which stands when man's word has fallen, indicates, from the first words of the prophet's announcement (40:8), that Yahweh is faithful to his relationship with Israel. He speaks sedek (45:19): whatever he utters is true⁴ and reliable⁵. His word is the valid revelation of himself in his creation (cf. 40:8; 55:10-11)⁶. There is, therefore, an exact correspondence between Yahweh's word and his deeds; the word spoken in sedākâ will not return without accomplishing its purpose (45:23).

Yahweh promised Israel that he would always remember his covenant with her and the whole of Deutero-Isaiah is proof that he does what he has pledged. From beginning to end, the prophet's work is saturated with the thought of the covenant. Indeed, at the heart of Deutero-Isaiah's message to Israel is the proclamation that Yahweh's covenant still stands with her and the summons for her to take her place in it. It comes as no surprise, therefore, that the SDK of Yahweh is firmly rooted in the covenant⁷. Thus, Yahweh, the covenant God, addresses his covenant people, his chosen offspring of Abraham (41:8), with the promise of deliverance by his victorious right hand (יְהוָה בְּיָמֵינוּ, 41:10). He commissions his people to carry the light of health and healing to the nations, to be, as it were, a bērît; and this he does in sedek (42:6)⁸.

1. On the Servant Songs in general, see the comprehensive study of Anderson, The Prophetic Gospel. Studies in the Servant Songs.

2. Cf. further de Boer, Second Isaiah's Message (OTS, XI, 1956), pp. 80ff.

3. For a discussion of the meaning of SDK in Deutero-Isaiah, see Snaith, Distinctive Ideas, pp. 90ff.

4. See in this connection 41:26 where saddîk should probably be rendered 'Right' (so Skinner, Isaiah LX-LXVI, p. 27; Levy, Deutero-Isaiah, p. 142; Mullenburg, op. cit., p. 462).

5. Cf. G.A. Smith, Isaiah, II, p. 243; Skinner, op. cit., pp. liii, 72.

6. Grether, Name und Wort Gottes im Alten Testament, pp. 133-137.

7. Lindblom, Prophecy in Ancient Israel, p. 382: 'Yahweh's sedākâh is His faithfulness to the covenant and the obligation that He has imposed upon Himself by virtue of the covenant'.

8. On the extension of the covenant to the Gentiles, see Eichrodt, Theology, I, pp. 246-247.

The idea of Yahweh's SDK as a covenant concept gives rise to the further understanding of it as a saving activity. In the salvation of Israel the SDK of Yahweh reaches its fullest and most distinctive meaning¹. In fact, scarcely a single use of the SDK of Yahweh in all of Deutero-Isaiah falls outside the range of this meaning of salvation. The entire operation of Yahweh's redemptive movement is solidly based on his SDK. It is in ṣedek that he arouses Cyrus, makes straight all his ways, and thus executes the freedom of the exiles (45:13). To those who have lost faith in Yahweh's power to save, the prophet declares that Yahweh's ṣedek/ṣedākâ² is about to dawn (46:13; 51:5) and that it will extend to all generations (51:6, 8)³. Israel is to look to none other, for only in Yahweh is there saving help (ṣedākâ) and strength (45:24). At his command, the heavens will rain down ṣedek and the earth will sprout forth⁴ yēša' and ṣedākâ (45:8). He is indeed a saddīk God and savior (45:21)!

In Deutero-Isaiah Yahweh's SDK is also related to his judging activities. Israel, who is called in ṣedek (42:6), is, throughout the prophetic work, both judged and used to execute Yahweh's judgment⁵. Jerusalem, whose foundations are

1. Some scholars regard Deutero-Isaiah as the final stage of a long development of the meaning of SDK in the Old Testament. This thought is present in Kautzsch, *Die Derivate*, and in a modified form in Skinner, 'Righteousness', *HDB*, IV(1902)279 and Hempel, *Ethos*, p. 161. It seems also to be in the background of one of Eichrodt's statements (*Theology*, I, p. 246): 'It was, however, Deutero-Isaiah who first elevated the concept of God's righteousness to the status of the key to the understanding of the whole divine work of salvation by drawing out the full implications of Isaiah's statements'. See also Leslie, *Old Testament Religion*, pp. 234-235. We should agree with von Rad, however, that in the Old Testament there is 'no radical transformation or development of the ancient Israelite idea of Jahweh's righteousness'. This statement does not rule out in any way our contention that Yahweh's SDK as a saving concept is nowhere more clearly seen than in Deutero-Isaiah. Cf. further Snaith, 'Righteous, Righteousness', *A Theological Word Book of the Bible*, p. 203.

2. Cramer, 'Der Begriff ṣedek bei Tritojesaia', *ZAW*, XXVII(1907)91, has rightly maintained that ṣedek and ṣedākâ are used with the same meaning in Deutero-Isaiah and Trito-Isaiah.

3. G.E. Wright, *The Old Testament Against Its Environment*, p. 60, observes that other religions know the divine power, holiness, and goodness, but this aspect of righteousness which issues in love for the weak and outcast is unique to Israel.

4. The MT reads 'that they may bring forth salvation'.

5. Mullenburg, *op. cit.*, p. 402: 'Her (Israel's) judgment is both negative and positive: she is God's mighty threshing sledge to thresh the mountains and make the hills as chaff; she brings her revelation to all the nations and imparts to them the divine statutes'.

laid in sēdākā (54:14), will be invulnerable against the onslaughts of her enemies because the ravager who is able to destroy is subject to Yahweh's judgment (54:17)

Finally, the ŠDK of Yahweh is the saving action of the king who comes to establish his sovereignty over the world. The king of Jacob (41:21) is the same Holy One of Israel who is her creator and redeemer (43:15; 44:6) and who is, above all else, a saddîk God and savior (45:21). By relating these various concepts, Deutero-Isaiah leaves no doubt that Yahweh's kingly function is redemptive in character.

We initially justified our investigation of Deutero-Isaiah on two grounds: (1) that it might open up new meaning of the ŠDK of Yahweh; and (2) that it could confirm or deny our conclusions about Yahweh's ŠDK in the Psalter. Concerning the first possibility we may categorically state that the ŠDK of Yahweh in Deutero-Isaiah assumes no meanings different from those we have already encountered in the Psalter. It is true, however, that the saving aspect of Yahweh's ŠDK is more clearly portrayed by the prophet than anywhere else in the Old Testament. As to the second possibility, it is beyond all doubt that our understanding of the ŠDK of Yahweh in the Psalter is an essentially correct one. Both the total structure and the various themes support our interpretation of the ŠDK of Yahweh in Deutero-Isaiah as basically a saving concept, and in this there is complete unanimity with the Psalter.

CHAPTER V

THE SDK OF MANA. Introduction

Now that we have established the meaning of the SDK of Yahweh, we are in a position to take up the SDK of man. It is our view that the latter concept cannot be fully understood apart from the former. It was Yahweh who first loved Israel, called her to be his elect people, cut an everlasting covenant with her, and endowed her with his message of reconciliation to the nations. From beginning to end the intercourse between Yahweh and man owed its existence completely to Yahweh. We have defined the SDK of Yahweh as his upholding the dynamic relationship which he carried on with his covenant people. We have seen that the demands of this relationship called upon Yahweh to protect and sustain his people in every area of human life. Simply because Yahweh originated the relationship and shaped its character through his action of grace towards man, Israel's part in it was necessarily determined by what Yahweh had initially done as well as by what he required of those related to him.

This means, above all else, that the SDK of man, like that of Yahweh, was inseparably linked to the covenant. In other religions in the ancient Near East, SDK as applied to man may have denoted a civic virtue or forensic decision, but in Israel it was always orientated to the Yahweh religion, which was characteristically a covenant religion¹. This is not to deny that SDK in Israel bore resemblance to that of her neighbors. K. Koch² has shown that ultimately the source of the Old Testament use of SDK lies in Canaanite traditions which Israel inherited³, and indeed, that sedek/sēdākâ would never

1. Eichrodt, Theologie, I-III.

2. Sdg im A.T., pp. 63ff.

3. Koch came to this conclusion on the basis of three factors: (a) in older traditions in Israel there is hardly any mention of the sedek/sēdākâ of Yahweh (in the Pentateuch, only in Exod. 9:27; Dt. 33:19, 21; also in Jg. 5:11, but not at all in Joshua); (b) in the west-Semitic religions the idea of the gods' SDK or the SDK of a definite god was widespread; in the land of Canaan, this was particularly true; (c) both of the two oldest personal names embodying SDK in the Old Testament (Melchisedek in Gen. 14:19, Ps. 110:4; and Adonisedek in Jos. 10:1, 3; cf. Jg. 1:5-7) are Canaanite.

have come to hold its central place in the Old Testament had it not been for the introduction of the Canaanite Jerusalem sedek/šedākā tradition¹. But while there are certain similarities between Israel's understanding of her SDK and the views of SDK held by the peoples surrounding her, there are also radical differences²; and these differences come clearly to the center in her sense of being Yahweh's covenant people³. We have already shown in our discussion of Yahweh and his SDK how important the covenant is for comprehending the SDK tradition in Israel. That this understanding of SDK is correct will be confirmed again and again in the discussions and exegeses of particular psalms in the following pages.

With these considerations in mind, we must now examine the SDK of man before Yahweh, that is, his standing before the God of his salvation, or, to borrow an idea from von Rad⁴, his answer to what Yahweh has done for him. To this end, we have generally followed the classification of the psalms by Gunkel. Apart from smaller Gattungen, Gunkel's classification divides into individual and communal psalms of lamentation and thanksgiving. For our purposes, we must take into account the meaning which SDK has when man, either as individual or community, on the one hand laments his plight and seeks divine succor, and, on the other hand, praises Yahweh. The latter attitude especially concerns the law, which, because of the misunderstandings often attached to it, will be singled out for special discussion. The bulk of the psalms dealing with the SDK of man are laments and hymns, but other Gattungen, such as wisdom and royal psalms, also contain SDK and these will be handled in terms of man among men,

1. Koch, op. cit., p. 64. Koch holds that along with the introduction of the sedek/šedākā tradition was also the introduction of the kingship of God and the Autumn Festival traditions shortly after the Conquest.

2. Wright, The Old Testament Against Its Environment, p. 7: '...the faith of Israel even in its earliest and basic forms is so utterly different from that of the contemporary polytheisms that one simply cannot explain it fully by evolutionary or environmental categories'. Cf. also Snaith, Distinctive Ideas, pp. 9ff.

3. Wright, op. cit., pp. 62-63: 'The all-pervading sense of election and covenant, therefore, is the chief clue for the understanding of Israel's sense of destiny and of the meaning of existence. In other countries of the day, as far as we have knowledge, there was no comparable conception'. On the question of Israel's covenant righteousness differing from a 'natural righteousness', cf. Horst, 'Naturrecht und Altes Testament', Gesammelte Studien, pp. 256-257.

4. Theology, I, p. 355.

the king, and the priest. The SDK of man among men is concerned with how the righteous man in Israel related himself to his neighbor and the covenant community at large and follows naturally the discussion of man before Yahweh. Man's SDK both before Yahweh and in the community was to a large extent dependent upon and interwoven into the SDK of the king and these two features will be brought together in our discussion of the king. Finally, the question of the relation of SDK to the priest will be examined.

Prior to embarking upon our present task, however, we must first come to an understanding of five terms which are constantly related to the saddîk in the Psalter. Four of these terms are synonyms and one is an antonym.

B. Synonyms and an Antonym of Saddîk

1. General

Pure synonyms are rare in Hebrew, as in other languages, and it should be pointed out at the very outset of this discussion that there is no other word in the Psalter which is, strictly speaking, synonymous with saddîk. Hebrew words, such as saddîk, hāsîd, and yāšār, have a fluidity of connotation. To be sure, each of these words has a basic meaning underlying its various uses, but this basic meaning moves connotatively in various directions, so that, for example, saddîk is at times identical in meaning with hāsîd, at other times with yāšār, and so forth. When, therefore, we speak of a synonym, we refer to that occasional identity of meaning. In spite of this fact, we nevertheless think it helpful to speak of synonyms of saddîk for at least two reasons. First, we maintain continuity with former studies on this particular aspect of SDK which have almost always employed this terminology; and, second, we avoid detailed explanations which would lead away from our main argument. With these remarks in mind, we now turn to a consideration of yāšār, hāsîd, yārē', 'eḇed, and rāšā'¹.

2. yāšār

One of the most frequently occurring words in the Psalter is yāšār, 'the

1. These words have also been treated by van der Weijden, Die 'Gerechtigheit' in den Psalmen, pp. 3ff. Since our understanding of SDK is manifestly different from that of van der Weijden, we feel justified in examining these words afresh and it will be at once evident that the two independent investigations have little outward resemblance. The arrangement of these words has been placed in the order in which they occur in van der Weijden so that the reader can make easy comparisons.

upright' or yāsār leb, 'the upright in heart'¹. The upright are men who know Yahweh in the fullest sense of what is meant in the Old Testament by yāda' and are the recipients of his ṣedāqā (36:11²). For this reason they follow his mišpāt (94:15) and are good men (125:4). They are blameless³ in all their doings, thus upholding the covenant community (37:37). Because of their straight⁴ and honest⁵ stance before both God and their fellow men, they know joy (97:11), posterity, and peace (37:37). Light rises in darkness for them (112:4) and their whole generation is blessed (112:2). It is only natural, therefore, that they glory in Yahweh (64:11) and praise him for his marvelous works (33:1). Yahweh's response to the faithfulness of the upright is to surround them with his hesed (32:11); and when the upright see his hesed at work in their midst, they are moved to gladness (107:42).

In his determination to stand for that which is right in the covenant community, the upright man is constantly subjected to the devices of evildoers. Thus we read that the wicked are prepared to strike in the dark at the upright in order to destroy the foundations of human society (11:2, 3; 37:14). But Yahweh is the refuge of the upright and he will save them (7:11). Because they have placed their hope in him, they shall behold his face (11:7) and dwell in his presence (140:14). In the congregation, they shall give thanksgiving and praise to their lord (111:1).

Now it is a striking fact that in no less than ten of the fifteen psalms in which the 'upright' appear, the righteous are in either direct or wider parallelism⁶. In such passages as 32:11, 33:1, 64:11, and 97:11 it is almost impossible to distinguish between the two words. Moreover, it seems clear that in almost every one of the other psalms, the upright can be identified as the righteous. Like the righteous, they stand in a living, dynamic relationship to Yahweh.

1. Ps. 7:11; 11:2, 7; 32:11; 33:1; 36:11; 37:14, 37; 49:15; 64:11; 94:15; 97:11; 107:42; 111:1, 11; 112:2, 4; 125:4; 140:14.

2. This and the following references concerning yāsār are to the Psalter.

3. yāsār is paralleled with zak, 'pure', in Job 8:6.

4. The idea of 'straight' is probably the basic meaning of the verb yāsār. This idea probably forms the background of Pedersen's definition of yāsār as the soul acting in agreement with the laws of nature (Israel, I-II, p. 337).

5. yāsār is paralleled with integrity of heart in I Kg. 9:4; Job 1:1, 8; 2:3.

6. 7:11//7:10; 11:2,7//11:3; 32:11//32:11; 33:1//33:1; 37:14,37//37:12,16,17, 25,29,30,31,32,39; 64:11//64:11; 94:15//94:21; 97:11//97:11; 112:2,4//112:6; 125:4//125:3.

3. hāsîd

The root $\aleph \delta \eta$ has probably attracted more special studies than any other root in the Old Testament and perhaps the most fundamental of these studies has been by N. Glueck¹. According to him, hesed must be explained 'als einer gemeinschaftgemässen Verhaltungsweise'². hesed is received and manifested only by those who stand in a particular relationship with each other³. Such relationships carry obligations and hesed consists in the meeting of these obligations. Primarily, hesed is faithfulness to a covenant relationship--a relationship of Treue, Hilfe, Gemeinschaft, Liebe⁴. This definition of hesed also applies to the God-man relationship. Whether human or divine, hesed is the attitude or action which fulfills the covenant demands⁵.

Thus, hesed⁶ is what a husband expects of his wife (Gen. 20:13), what parents expect of their children (Gen. 47:29), what relatives expect of each other (Gen. 24:29). Further, it is what is expected of both host and guest (Gen. 19:19; Jos. 2:12, 14), between lord and vassal (II Sam. 3:8), and generally between members of the community (Gen. 21:23; I Sam. 20:8ff). Moreover, hesed expresses Israel's obligations to God (Hos. 4:1; 6:4ff) and God's responsibilities to Israel (Gen. 24:12; 39:21). In all of its uses, then, hesed involves the fulfilling of the demands of covenant relationships⁷.

1. Das Wort hesed. For other important works on hesed, see above, p. 81, n.2.

2. Ibid, p. 4.

3. Glueck, op. cit., p. 3, considers the following relationships: (a) Blutsverwandten, Angeheirateten, verwandten Häusern und verwandten Stämmen; (b) Gastgeber und Gast; (c) Verbündeten und deren Angehörigen; (d) Freunden; (e) Herrscher und Unterstellten; (f) denjenigen, die sich durch Hilfeleistungen Verdienste erworben haben, und denen, die ihnen dadurch verpflichtet sind.

4. Glueck, op. cit., p. 14.

5. Ibid, p. 66. Fahlgren, Sēdākā im A.T., p. 42, reaches the same conclusion.

6. The following examples are given by Fahlgren, op. cit., pp. 138-139.

7. Defining hesed in terms of the covenant relationship has been a part of every major work since Glueck. Cf. Fahlgren, op. cit., pp. 138-142; Lofthouse, 'Hen and Hesed in the Old Testament', ZAW, LI(1933)29-35; Snaith, op. cit., p. 99; Johnson, 'Hesed and Hāsîd', Mowinckel Festschrift, pp. 100-112. Snaith, in fact, suggests that the best translation for hesed is 'covenant-love'. Montgomery, 'Hebrew Hesed and Greek Charis', HTR, XXXII(1939)101, prefers 'kindness' while Johnson, holding 'loyalty' to be the primary meaning of the concept (although 'compassion' or 'sympathy', as in I Kg. 20:31, sometimes goes into making up the meaning) considers 'devotion' to be the best general translation (cf. von Rad, op. cit., p. 372, n.6). Pedersen, op. cit., III-IV, translates hesed by 'love'.

Likewise, hāsîd is one who practices hesed¹, one who is 'devoted' or 'devout'², 'der treue Diener Gottes'³. He is 'a man who feels and acts as a member of the covenant, inwardly as well as outwardly'⁴. This understanding of hāsîd is repeatedly confirmed in the Psalter⁵. He is one whom God has set apart from himself (4:4) and to whom he addresses the words of peace (85:9). With him Yahweh made his covenant (50:5) and to him he spoke of his election of David (89:20). Although the hāsîd falls prey to the evil activities of the wicked (79:2), Yahweh will not forsake him (37:28), but will deliver and preserve him (16:10; 31:24; 97:10). In all the activities of life the hāsîd remains loyal to Yahweh and Yahweh remains devoted to him. Because the latter fact is true, the hāsîd is a person who can shout for joy (132:9, 16) and sing of God's praises (30:5; 145:10; 149:1, 5).

This description of the hāsîd leads us to observe that in many psalms⁶ he stands in parallel with the saddîk. More than this, they are, for all practical purposes, identical persons in most of these psalms. saddîk stresses the idea of a man who fulfills the demands of the covenant relationship; hāsîd emphasizes the idea of being faithful or devoted to that relationship.

4. yārē'

Another term used frequently in the Psalter is yārē', 'one who fears Yahweh'⁷. In the Old Testament the word yārē' embraces a wide range of meaning. Beasts fear man (Gen. 9:2) and man, in turn, lives in fear of enemies (Ps. 27:3) and death (Ps. 91:5ff). More important, man fears God (Exod. 24:17; Dt. 5:25; Ps. 119:120) and this attitude seems in some sense always present in man's re-

1. Koehler, Lexicon, p. 319.

2. Johnson, op. cit., p. 108.

3. Glueck, op. cit., p. 31.

4. Mowinckel, The Psalms in Israel's Worship, I, p. 211.

5. 4:4; 12:2; 16:10; 18:26; 30:5; 31:24; 32:6; 37:28; 43:1; 50:5; 52:11; 79:2; 85:9; 86:2; 89:20; 97:10; 116:15; 132:9, 16; 145:10, 17; 148:14; 149:1, 5, 9.

6. 31:24//31:19; 32:6//32:11; 37:28//37:12,16,17,21,25,29,30; 52:11//52:8; 97:10//97:11,12; 145:10,17//145:17.

7. 15:4; 22:24, 26; 25:12, 14; 31:20; 33:18; 34:8, 10; 60:6; 61:6; 63:74, 79; 66:16; 85:10; 103:11, 13, 17; 111:5; 115:11, 13; 118:4; 119:38; 128:1, 4; 135:20; 145:19; 147:11.

ligious life. In fact, fear is so much a part of human existence that when God approaches man, he must address him with the words, 'Fear not!' (Gen. 26:24; Isa. 41:10)¹.

But while man stands in fear of his God, this negative aspect of yārē' is present very seldom in the Old Testament². Usually a positive sense is meant, as in the case in which a poet invites his followers to learn the 'fear' of Yahweh (Ps. 34:12)³. Similarly, the fear of Yahweh is regarded in the Old Testament as the response which ought to be man's when Yahweh offers to him his covenant fellowship⁴. This kind of fear is a trembling adoration inherent in contact with the great transcendent God (Ps. 103:11; 111:10). It is man's exultation and joy of experiencing Yahweh who is his strength and refuge (Ps. 18:3ff). It is his standing in awe before the God who reveals himself by making his name known (Ps. 99:3; 111:9).

The foundation of such fear of Yahweh involves a deep sense of trust⁵ and love⁶ (cf. Ps. 2:11). Fear may be thought of as a 'synonym for faith and expectation'⁷. To fear Yahweh is to acknowledge one's own inabilities and to rely completely on his word (Isa. 66:5), thoughts clearly behind the ancient maxim that the fear of Yahweh is the beginning of wisdom. Indeed, fear came to express so well man's right attitude towards God that it took on the meaning of the true religion of the Israelites⁸. Those who feared Yahweh were his worshippers and this is why such persons could be paralleled with 'all of the seed of Jacob' (Ps. 22:24), with those who trust in Yahweh (Ps. 31:20) and hope in his hesed (Ps. 33:18; 147:11). The fear of Yahweh called for obedience to his commandments; and so closely did fear come to be associated with this aspect of

1. This expression is absent from the Psalter.

2. Cf. S. Terrien, 'Fear', IDB, pp. 256-260.

3. This passage can hardly mean that the poet desires to teach them how to be afraid of Yahweh.

4. See Lys, 'Fear', A Companion to the Bible, von Allmen, ed., p. 116.

5. Cf. Eichrodt, op. cit., III, pp. 23ff.

6. Ibid, pp. 30ff.

7. Vriezen, Theology, p. 135.

8. Thus, S. Plath, Furcht Gottes, p. 77, in speaking of Ps. 19:8, can say: 'Hier wird zugleich stärker als anderswo deutlich, dass der Begriff Gottesfurcht seines subjektiven Charakters entkleidet ist und im objektiven Sinne den Inhalt der Gottesforderungen, die Religion also, bezeichnet'. So too Gunkel, Die Psalmen, p. 80 and Kittel, Die Psalmen, p. 77, the latter scholar defining Furcht Jahwes as Jahwereligion.

Hebrew religion that it was used in parallel with tôrāh (Ps. 19:10; cf. Ps. 128:1).

Because all of this is true, sin takes on deeper meaning. When man sins, the positive fear of Yahweh is instantly replaced by the fear of Yahweh's punishment (Ps. 76:8ff; 78:33) and the fear of death (Ps. 90:7-11). A repentant sinner, however, may receive Yahweh's forgiveness and may again live in the true fear of God (Ps. 130:4)¹, putting the fears of this world behind him (Ps. 23:4)².

Significant for our present inquiry is the identification of the yārē' with the saddîk in four psalms³. Both saddîk and yārē' indicate a man who trusts in Yahweh, who has his existence in his covenant, and who looks to him for the blessings of life. Thus, in Ps. 31:19-20, the only psalm in which the two words are found in direct parallel, both words denote men of strong courage, who have come to know Yahweh's abundant goodness, and who now wait for his deliverance. Again, in Ps. 34:8, 10, 16, 20, 22 both words designate those delivered and provided for by Yahweh.

5. 'ebed

A word which is found almost 800 times in the Old Testament and not infrequently in the Psalter⁴ is 'servant', 'ebed⁵. In secular usage⁶, this

1. Cf. Koehler, Theology, p. 55.

2. It must not be thought, however, that the 'fear of Yahweh' as a positive response to his love excluded completely fear in the negative sense of 'being afraid' and hence separated from him. Both were doubtless always present in Hebrew piety, as Hempel, Gott und Mensch, pp. 29-30, has rightly observed: 'Gerade in dieser Polarität des Erlebens liegt eben der eigentümliche Charakterzug der israelitischen Frömmigkeit. Sie ist--ich wiederhole: in verschiedener Abtönung!--nicht reine Furcht, aber sie ist auch nicht schrankenlose Sehnsucht der Einswerdung, sie ist Abstands- und Verbundenheitsgefühl in einem'.

3. 31:20//31:19; 33:18//33:1; 34:8,10//34:16,20,22; 118:4//118:15.

4. 19:12, 14; 27:9; 31:17; 34:23; 35:27; 69:18, 37; 78:70; 79:2, 10; 86:2, 4, 16; 89:4, 21, 40, 51; 102:15, 29; 105:6, 17, 26, 42; 109:28; 113:1; 116:16; 119:17, 23, 38, 49, 65, 76, 84, 91, 122, 124, 125, 135, 140, 176; 123:2; 132:10; 135:1, 9, 14; 136:22; 143:2, 12; 144:10.

5. Short surveys on the servant concept include J.Y. Campbell in A Theological Word Book of the Bible, pp. 223-225; F. Michaeli in A Companion to the Bible, von Allmen, ed., pp. 398-400; C.U. Wolf in IDB, pp. 291-292; C.R. North in IDB, pp. 292-294; and especially W. Zimmerli, The Servant of God, pp. 9-42. The best detailed study in recent years is that of C. Lindhagen, The Servant Motif in the Old Testament.

6. See Lindhagen, op. cit., pp. 51ff.

term often referred to servants or slaves of a household (Gen. 39:17, 19; Exod. 21:2; Dt. 5:14; Isa. 14:2) or to those who worked in the service of the king (I Sam. 18:5; 22:9; I Kg. 1:47) or sanctuary (Jos. 9:23; Ps. 113:1; 134:1; 135:1). In these and other secular uses of 'ebed¹, a personal relationship is almost always involved, although the main idea has to do with a sense of belonging².

It is to be expected that this same idea of belonging was an essential part of the rich usage of 'ebed attested in the religious sphere³, and again the personal relationship was in the foreground. In this relationship of servant to master, of Israel to Yahweh, two principal aspects prevailed. On the one hand, Yahweh, the master, required of his servant total submission and obedience and loyalty to him⁴. On the other hand, the servant, Israel, expected from her master his general protection and interest in her welfare. In exercising this claim upon Yahweh, Israel did not make absolute demands but assumed an attitude of deep confidence in her master's generosity and goodness towards her. In like manner, the individual servant trusted in Yahweh (Ps. 86:2) and lifted his soul to him (Ps. 86:4). When oppressed (Ps. 119:84, 122) or falsely accused (Ps. 109:28), when the victim of mounting distress (Ps. 69:18) or of enemies who murder and destroy (Ps. 72:2, 10), he sought the face of Yahweh (Ps. 29:9; 31:17) and longed for his hesed to surround him (Ps. 119:76, 124). In humility he pleaded for Yahweh's pity and strength (Ps. 86:16; 90:13, 16), confident that his prayer would be heard and that Yahweh would loosen his bonds (Ps. 116:16) and redeem him (Ps. 34:23).

While it is probably true that the bērit relation and the 'ebed relation were originally different⁵, there is much to be gained in viewing the servant as a covenant servant in the Psalter⁶. How else are we to understand Ps. 89?

1. For example, as a term of polite address among equals or of superiors (Gen. 18:3; I Sam. 20:7, 8; II Kg. 8:13; Ps. 19:12, 14; 27:9; 31:17; 35:27; 69:18; 109:28; 143:2) or as a term indicating political submission (Jos. 9:11; II Sam. 10:19).

2. e.g., the slave who belonged to his owner. Cf. Zimmerli, op. cit., p. 9.

3. See especially Lindhagen, op. cit., pp. 82ff.

4. Lindhagen, op. cit., p. 289, asserts that the root עבד involves two elements: action and obedience.

5. Cf. Zimmerli, op. cit., p. 11, n.13.

6. North, op. cit., p. 292, suggests that 'ebed is the expression of the relationship of a weaker to a stronger party in a covenant.

It was with David, the servant, that Yahweh made his everlasting covenant; and when Israel believed that the covenant had been renounced, she recalled David, the servant (vv. 3, 20)¹ as Yahweh's pledge of fidelity to his covenant people. Moreover, it is only within the covenant framework that we can properly understand the servant's relation to the law of Yahweh. Recognizing the danger of presumptuous sin (Ps. 19:14) and the implicit warning in the law (Ps. 19:12), he acknowledges that all his hope (Ps. 119:49) and understanding (Ps. 119:125) derive from the statutes of Yahweh and asks that he be taught them (Ps. 119:135). He therefore pledges himself to observe (Ps. 119:17, 176) and meditate (Ps. 119:123) upon Yahweh's revelation of himself.

Hence, throughout the religious use of 'ebed, the personal sense of belonging to Yahweh stands out in the speech and actions of the servant. It is not surprising, therefore, that the 'ebed and the šaddîk are sometimes the same people in the Psalter². In Ps. 31, the poet, who is scorned by adversaries, is obviously both the servant of v. 17 and the righteous man of v. 19. Again, in Ps. 34, the righteous cry for help and are delivered (vv. 16, 18³) and the servants are redeemed (v. 23) and there is no reason to doubt that both the righteous and the servants are the same persons. In Ps. 143:2 the servant prays that Yahweh will not judge him, for no man is righteous; and in this same psalm the servant looks to Yahweh's šedākâ for his deliverance. We may, therefore, conclude that the servant concept at times qualifies the concept of the righteous, a point which will become clear in the context of exegesis.

6. Concluding Remarks on Synonyms

It may be pointed out that certain of these words appear in the same psalm in combination with šaddîk. Although all five words appear together in no single psalm, four of them are found in Ps. 31 and three in Ps. 32, 33, 34,

1. 'ebed quite often designates in the Old Testament individuals who were 'outstanding representatives of the הויה' נַבְיָא status' (Zimmerli, *op. cit.*, p. 19). In the Psalter we encounter this title for Abraham (Ps. 105:6, 42), Moses (Ps. 105:26) as well as David (Ps. 78:70; 89:4, 20; 144:10; 132:10).

2. 31:17//31:19; 34:23//34:16,20,22; 69:18,37//69:29; 116:16//116:5.

3. Reading מ'פ'ר' with the LXX, Syriac, Targum.

37, and 97. The following chart indicates this distribution¹:

<u>saddīk</u>	31:19	32:11	33:1	34:16,20,22	37:12,16,17, 21,25,29,30	97:11
<u>yāsār</u>	-----	32:11	33:1	-----	37:14	97:11
<u>hāsīd</u>	31:24	32:6	-----	-----	37:28	97:10
<u>yārē'</u>	31:20	-----	33:18	34:8,10	-----	-----
<u>'ebed</u>	31:17	-----	-----	34:23	-----	-----

7. rāsā'

The most important antonym of saddīk in the Old Testament is the rāsā', the 'wicked', a word which appears often in the Psalter². The rāsā' is a worker of evil (28:3), a cruel man (71:4) who loves violence (10:5). His nature is false (26:4, 5) so that lies and deceit pour forth from his mouth (Ps. 31:19; 58:4) and he speaks with an insolent neck (75:6). While harboring mischief in his heart, he utters words of peace to his neighbor (28:3). Not even his own mother's son is exempted from his slander (50:20). On his bed he plots evil schemes (36:5) and with great diligence he executes them against the weak and needy (10:2; 37:14; 82:4). He is known as a slayer of the widow and sojourner and a murderer of the fatherless (94:6). Neither the upright in heart (11:2) nor the righteous (7:10; 31:19; 34:22; 37:12, 32; 97:10) escape his hate and persecution. At every turn in life, he returns to his neighbors hate for love (109:1-5).

What is more, he openly boasts of his desires (10:3) and he is the personification of greediness (10:3). All that he does seems to sprout like grass (92:8) and through his underhanded methods³ he amasses great wealth and enjoys extensive prosperity (37:16; 73:3, 12). Yet, when he borrows, he claims he is unable to pay back that which has been loaned to him in good faith (37:21).

Further, he is no respecter of God. Lifting up his horns against Yahweh (75:5-6), he curses and renounces him (10:3, 4, 13) and the fear of the

1. This chart is a modified and expanded form of one which appears in van der Weijden, *op. cit.*, p. 11.

2. 1:1, 5, 6; 3:8; 7:10; 9:6, 17, 18; 10:2, 3, 4, 13; 11:2, 5, 6; 12:9; 17:9, 13; 26:5; 28:3; 31:18; 32:10; 34:22; 36:2, 12; 37:10, 12, 16, 17, 20, 21, 28, 32, 34, 35, 38, 40; 39:2; 50:16; 55:4; 58:4, 11; 68:3; 71:4; 73:3, 12; 75:5, 11; 82:2, 4; 91:8; 92:8; 94:3, 13; 97:10; 101:8; 104:35; 106:18; 112:10; 119:53, 61, 95, 110, 119, 155; 129:4; 139:19; 140:5, 9; 141:10; 145:20; 146:9; 147:6.

3. Cf. Mic. 6:10-11.

lord he has banished completely from his life (36:2). He manifests such disregard for Yahweh's law (119:53, 155) that the right of reciting Yahweh's statutes or speaking of his covenant has been denied him (50:16).

The rāsā' is thus a man of evil and destruction. In every possible manner he undermines the laws of communal living and sets himself against the God of order and justice. But what lies at the bottom of his 'acts of sin'? Is there a basic sin of the rāsā'? Both Pedersen¹ and Fahlgren² consider this question and both are in general agreement that a man is a rāsā' when he violates the covenant³, when he fails to live up to the demands of his relationships with God and his fellowman⁴. This involves a certain relativity in the understanding of sin, for it is not the act itself but the question of towards whom one is acting which determines whether one is a rāsā'. Thus, Moses killed an Egyptian in order to defend a member of the covenant and not Moses but the Egyptian is a rāsā' (Exod. 2:11-14). No mercy is to be shown a man who murders a brother of the covenant (Num. 35:31), but murder outside the covenant may be regarded as righteous (Jg. 5:11; II Kg. 10:9).

The rāsā', then, is one who violates the sacred rights of covenant members and is unfaithful to his God⁵. In both character and conduct he shows himself to be a rāsā'. He is therefore the very opposite of the saddīk, with whom he is set in contrast in a large number of passages in the Psalter⁶.

1. Israel I-II, pp. 414ff.

2. Op. cit., pp. 1-7.

3. It may be noted that other uses of rāsā' do exist outside the Psalter. For instance, a rāsā' may designate the guilty party of a legal dispute (Dt. 26:1; I Kg. 8:32; Prov. 17:15).

4. Mowinckel, op. cit., I, p. 211, very much resembles Pedersen when he defines the rāsā' as one who is not 'a "normal" man with a normal soul and normal abilities'.

5. A. Maillot, 'Wicked', A Companion to the Bible, von Allmen, ed., p. 448: 'Wickedness shows itself on three levels; Yahweh, the people, and the law, which we would render in modern categories as the theological, social, and moral levels, but which for the Israelite represented the one level of the covenant. The wicked man is originally either he who does not acknowledge the covenant of Yahweh (but such persons are then the enemies from without) or much more often he who, while acknowledging its necessity, doubts its sufficiency...'

6. 1:5,6//1:5,6; 7:10//7:10; 11:2,5,6//11:3,5; 31:18//31:19; 32:10//32:11; 34:22//34:16,20,22; 37:10,12,16,17,20,21,28,32,34,35,38,40//37:12,16,17,21,25,29,30,32,39; 55:4//55:23; 58:4,11//58:11,12; 68:3//68:4; 75:5,11//75:11; 92:8//92:13; 94:3,13//94:21; 112:10//112:4,6; 119:53,61,95,110,119,155//119:137; 129:4//129:4; 140:5,9//140:14; 141:10//141:5; 145:20//145:17; 146:9//146:8.

C. Man Before Yahweh

1. General

In this part of our thesis we shall consider three basic aspects of man before Yahweh. The first concerns the SDK of man when he comes before Yahweh lamenting the situation in which he finds himself and beseeching Yahweh to deliver him. The importance of this discussion is readily apparent when we consider that over one-half of the psalms in which the SDK of man is found are laments. The second aspect deals with man's presence before Yahweh in thanksgiving and praise and this, too, involves a large number of the psalms dealing with the SDK of man. The final consideration takes note of the SDK of man in relation to the law.

2. Prayers For Deliverance

The pictures of an individual or the community¹ retiring to the sanctuary in order to lay their problems and needs before Yahweh and to pray for his vindication and deliverance are so numerous that even the reader who consults the Psalter only occasionally is almost at once struck by them. In many of these pictures the petitioner identifies himself as a righteous man or speaks of his sedek/sédāka as the grounds for his appeal. It becomes a natural inquiry, therefore, to ask in what sense a man is righteous before Yahweh and how he is able to speak of his sedek/sédāka. For answers to these questions we turn first to Ps. 31. In spite of the view held by some scholars that this psalm is the product of two different authors², it is best to regard it as a unity³ and think of it as having had its origin in pre-exilic times⁴. The theme dominating the psalm is the antithesis of life in Yahweh--a life of shame (vv. 2, 18)⁵. The psalmist is a man whose sickness (vv. 10-11) has led his neighbors and acquaintances to conclude that he has sinned; and his situation has caused him to be subjected to the scorn of his enemies (v. 12) and has made him the victim of

1. In some cases we may be dealing with the lament of a group or the nation as a whole which has been cast in the first person. Cf. Mowinckel, The Psalms in Israel's Worship, I, pp. 225ff.

2. Duhm, Die Psalmen, pp. 124ff; Schmidt, Die Psalmen, pp. 56ff.

3. Mowinckel, Ps.St., I, p. 152.

4. Contra Briggs, The Book of Psalms, I, p. 264; Taylor & McCullough, The Book of Psalms, p. 163.

5. Cf. Franken, The Mystical Communion with Jhwh in the Book of Psalms, p. 85.

their lies (vv. 19, 21)¹. His adversaries have made attempts at his life (vv. 5, 14) and he has finally found it necessary to flee to the temple for refuge². Against his persecutors, the poet prays:

19 Let the lying lips be dumb,
which speak insolently against the righteous
(פ' ק' צ) in pride and contempt.

In what sense is the poet saddîk and on what grounds can he appeal to Yahweh's šedākâ for deliverance (v. 2)³? The poet is saddîk because, first of all, he is 'in the right', 'innocent'⁴ insofar as the false charges brought against him are concerned. Here the older forensic use of saddîk as a designation for an innocent party in a lawsuit can be detected; but we should not think of its use in this context as strictly forensic. The language and context of the psalm clearly show that we are dealing with a covenant concept. In dealing falsely, in speaking lies and laying murder plots, the adversaries have violated the covenant. The poet, on the other hand, has remained faithful to the covenant and has fulfilled its demands. The abuse he has suffered at the hands of both adversaries and neighbors has been wholly unwarranted. Although bewildered by the agonizing affliction which has come upon him, he is convinced that he has done nothing to deserve such misery. He has complied with the covenant stipulations and is therefore saddîk; this fact forms the basis of his appeal to Yahweh.

Not only is the poet saddîk with respect to the specific false accusations leveled against him but he is saddîk in his total relationship with Yahweh. The covenant required that its members should live in faithful trust. Unlike the adversaries who are men of pride and contempt (vv. 19, 24), who place their confidence in idols (v. 7), the psalmist trusts in Yahweh (vv. 7, 15). He seeks refuge in the covenant lord (vv. 2,3,4,5,19), fears him (v. 20), and waits for him (v. 25)⁵. In short, he is a servant of Yahweh (v. 17). In his attitude of

1. Barnes, The Psalms, p. 154, holds the righteous man to be a ruler who is attacked by members of a party which seeks his downfall. We find this view unconvincing.

2. Schmidt, Das Gebet der Angeklagten, pp. 10ff, 37ff.

3. Cf. Ps. 71:2; 143:1, 11 for similar appeals to Yahweh's righteousness. On Yahweh's šedākâ as a sphere of salvation, Koch, Sdq im A.T., pp. 35ff. Gunkel, Die Psalmen, p. 129, places v. 2c after v. 4a.

4. Koehler, Theology, pp. 166-167.

5. Note the parallelism between saddîk (v. 19), hāsîdîm (v. 24), yārē' (v. 20), and 'ebed (v. 17). The saddîkîm are contrasted with the rāsā' in vv. 18, 19.

trustful submission to the decision of Yahweh, in looking to the master as a loyal servant for his protection, the poet fulfills the covenant demands of his relationship with God and is saddik. The covenant, then, forms the basis of the poet's appeal to Yahweh; and his fulfillment of its demands assures him of a favorable hearing.

In Ps. 55 we find a similar picture of the righteous man. The text is quite difficult in places and efforts have been made to overcome this obstacle by regarding the psalm as composite¹. In spite of this difficulty, however, the psalm may be seen as a unity². Mowinckel³ treats it as a national psalm of lamentation after some disaster has taken place; but it seems more likely that the first part of the psalm was a prayer in a holy place, possibly the temple⁴, in which the poet protests his innocence and prays for acquittal⁵, while the latter part of the psalm voices his assurance that he will be granted a favorable hearing. V. 23⁶ appears to have been a priestly oracle⁷ encouraging the complainer to present his case before Yahweh⁸.

The psalmist has been overcome by trouble created by his enemy and has succumbed to the oppression of the wicked (vv. 3-4). His enemies are murderous and treacherous men (v. 24) who have united in great numbers against him (v. 19). One of them, perhaps the chief accuser and executer of evil, has formerly been a

1. So Briggs, op. cit., II, p. 20, can speak of Ps. 55A as vv. 2-3, 5-9a and Ps. 55B as vv. 9b-12, 13-16a, 21-22, 24ab. The psalm is held to be composite also by Taylor & McCullough, op. cit., p. 286. Gunkel, op. cit., p. 238, takes vv. 18b-21, 23 as foreign elements.

2. Cf. Anderson, The Psalms, 37ld. Kittel, Die Psalmen, 1914, p. 217, holds the psalm to be a unity which refers to some unknown historical situation. Schmidt, Die Psalmen, p. 107, regards the psalm as a unity, except for vv. 9b-11, 18b-19.

3. The Psalms in Israel's Worship, I, p. 219.

4. Contra Gunkel, Einleitung, p. 262, who holds that the psalm is from the exilic period and Mowinckel, The Psalms in Israel's Worship, II, p. 20, n. 56, who argues that the psalm originated apart from the temple. Oesterley, The Psalms, p. 284 and Kraus, Psalmen, p. 403 assign the psalm to the postexilic period.

5. Cf. Schmidt, Die Psalmen, pp. 107ff.

6. Mowinckel, Ps. St. I, p. 154, argues that v. 23 is out of place with the strophe and context and suggests that it be placed after v. 24.

7. Cf. Begrich, 'Das priesterliche Heilsorakel', ZAW, LII(1934)81-92.

8. Cf. Kraus, op. cit., pp. 402-403. Davison, The Psalms, p. 278, and Delitzsch, Biblical Commentary on the Psalms, II, p. 187, hold that the poet is addressing himself, but this ignores the cultic setting of the psalm.

close friend whom the poet had known in intimate covenant fellowship and even in the brotherhood of worship, but who now has turned on him and dealt with him in a most insolent manner (vv. 13-15; 21-22). Such men had not contented themselves with merely taunting the psalmist, but have corrupted the city with violence and strife, mischief and trouble, oppression and fraud (vv. 10-12). All this has caused the psalmist to fear death (v. 5) and to be beset by horror (v. 6). It is to this situation that the priest addresses himself and he refers to the psalmist as saddîk:

23 Cast your burden on Yahweh and he will sustain you;
 he will never suffer the righteous (פִּיִּיךָ)
 to be moved.

Again, we must ask why the psalmist is designated as saddîk. The answer is perfectly clear. The poet is saddîk because he has upheld this covenant with his enemy although the latter has violated his covenant with him (v. 21). This fact is in the background of the entire lament of the poet. He has not deserved the treatment dealt him by his enemies because he has been 'in the right' in all of his relationships with them. Moreover, the poet is saddîk before Yahweh because he has submitted himself to his covenant lordship. In time of trouble, he looks to Yahweh as his savior (vv. 2, 17), utterly convinced that Yahweh will carry the day against the evildoers. He has placed his trust in him (v. 24) and this is why he is saddîk. And this is why, too, the priest delivering the oracle can assure him that he will not suffer disaster in the present evil situation.

Again, this view of the righteous before Yahweh is found in Ps. 140. This psalm has often been dated late¹, and at one time the theory that a party strife formed the background for the psalm had strong support². This view, however, has been rightly rejected by Gunkel³. The real setting of the psalm is not clear, but it seems likely that we are here too dealing with the prayer of one⁴ who has been falsely accused⁵. If so, the psalmist is probably in the temple

1. Oesterley, *op. cit.*, p. 558, holds that the psalm may derive from the fourth or third centuries B.C.

2. Baethgen, *Die Psalmen*, p. 412; Oesterley, *op. cit.*, p. 558.

3. *Die Psalmen*, p. 594.

4. Mowinckel, *The Psalms in Israel's Worship*, I, p. 220, suggests that we have here a national psalm in the I-form.

5. Leslie, *The Psalms*, p. 341.

and is asking for a Gottesgericht¹ against his enemies².

The poet's enemies are not only men who plot evil in their hearts (vv. 3, 9) but men who execute that evil in the most malicious way. With tongues as sharp as serpents and lips as poisonous as vipers (v. 4), they slander (v. 12) and produce mischief (v. 10). In their arrogance and violence, they constantly stir up wars (v. 3) and devise ways to harm the poet (vv. 5-6). In contrast to his adversaries, the poet is a man who lives according to the covenant. He casts himself upon God, who is certain to hear his supplications (v. 7). Because Yahweh has been his strong deliverer (v. 8) in the battle which has ensued, he can turn to him with the greatest assurance³ that the cause of the afflicted and needy will be maintained and the privilege of dwelling in Yahweh's presence (v. 12)⁴ granted. It is in this attitude that the poet is saddik. His righteousness consists in the fact that he is innocent of the charges brought against him, or, stated positively, that he has maintained his covenant relationships with his fellowmen. Further, he is righteous because he humbles himself in trustful expectation before Yahweh and thereby gives recognition to his covenant lordship.

Ps. 69, another individual lament⁵, brings into discussion an aspect of righteousness before Yahweh which we have not yet considered. The psalmist has been falsely accused of being a thief and his accusers have demanded that he return what he is alleged to have stolen (v. 5)⁶. In addition, the psalmist suffers from sickness (v. 30)⁷ and this has apparently been taken by the enemies as confirmation of their accusations of his guilt. He is in complete despondency;

1. So Schmidt, Die Psalmen, p. 246; Kraus, op. cit., p. 924.

2. Mowinckel, Ps. St., I, p. 123, argues that the enemies are Zauberer or Dämonen while Birkeland, The Evildoers, p. 32, suggests that they are foreigners. There is no reason, however, why they cannot be the poet's fellow countrymen.

3. In v. 13, 'I know' is indicative of a 'certainty of a hearing'; cf. Ps. 20:7; 56:10.

4. This probably means the right to approach Yahweh in the temple but the idea would also include the right to dwell in the land.

5. Contra Mowinckel, The Psalms in Israel's Worship, I, p. 219. Bentzen, King and Messiah, p. 25, holds that this psalm was originally a royal psalm, but it is hardly possible to adduce proof for such a theory.

6. Schmidt, Das Gebet der Angeklagten im A.T., pp. 32ff; Die Psalmen, p. 132.

7. Mowinckel, Ps. St., I, p. 102.

the waters have come up to his neck and he can find no foothold (vv. 2-3). He is hated without cause by countless people who seek his destruction by distorting the truth (v. 5). His zeal for the house of God¹ has been construed as religious insincerity and has brought upon him insults (v. 10). His fasting has produced reproach and his name has been 'bandied about both in the gossip of the elders in the gate and in the taunt songs of drunkards'² (vv. 11-13). Unpitied and uncomforted, he is further subjected to poisoned food and drink of vinegar.

As opposed to the wicked, to those who persecute him, the poet makes it clear that he is one of the righteous (v. 29) and we must again ask what such a designation meant to him. In determining the answer we must give serious consideration to the terms parallel with the righteous which we have not hitherto discussed. The context of the psalm identifies the saddîkîm with the 'ַנְּסִי (v. 30), the 'ַנְּסִי (v. 33), and the 'ַנְּסִי (v. 34). The immediate suggestion is that the poet may be claiming to be righteous on the basis of having been denied his social standing. We have first, therefore, to inquire into the identity of the poor and afflicted and then determine why they are righteous.

In seeking to identify this group, we may note that there are a number of Hebrew words which are commonly translated as the poor, the oppressed, and the afflicted. Those which concern us because of their parallelism with the saddîk are 'ַנְּסִי, 'ַנְּסִי, 'ַנְּסִי, and 'ַנְּסִי.³ The 'ַנְּסִי and 'ַנְּסִי are paralleled with the 'ַנְּסִי in Ps. 140:12-14 and in Ps. 34, 35, 37, 94, and 146 the afflicted and needy are identified in context with the righteous. All four Hebrew words indicate that the poor and afflicted are, first of all, the economically helpless and socially destitute (Lev. 19:15; Ps. 82:3-4; Prov. 31:5-9; Am. 2:5; 5:12; Jer. 22:16). They are the widow, the fatherless, the alien. But the poor and afflicted cannot be restricted to a particular class in society, for at times a landowner was included among them, suggesting that far more was involved than economic deprivation. In point of fact the basic meaning of these

1. Schmidt, Die Psalmen, p. 133, argues that v. 10 is proof that the psalmist belonged to a group of workers concerned with the reconstruction of the temple (Hag. 1:7; 2:15; Zech. 4:6ff). This view is unconvincing.

2. Leslie, op. cit., p. 378.

3. Three other words, notably 'ַנְּסִי, 'ַנְּסִי, and 'ַנְּסִי are translated as the poor and afflicted, but do not appear in parallelism with the saddîk. On this subject, see Rahlfs, 'ַנְּסִי und 'ַנְּסִי in den Psalmen; Kuschke, 'Arm und reich im Alten Testament', ZAW, LVII(1939)31-57.

terms appears to have denoted one who was oppressed¹, one who was denied his place in the covenant community. In Ps. 9, 22, 35, 86, 94, and 140 the poor and afflicted are those who have been falsely accused; in Ps. 82 they are the victims of unfair dealings; and in Ps. 10, 14, and 72 they are those who have been oppressed.

Because the poor and afflicted were members of the community, they were the special objects of Yahweh's grace. He heard their cry (Ps. 22:25) and was their helper (Ps. 10:14). He executed justice for them (Ps. 140:13), delivered them, and provided for their needs (Ps. 116:6). In every situation in life, he was their God and their welfare was his special concern.

These things being so, there is little wonder that the poor and oppressed were identified with the righteous. The righteousness of such persons, however, consists not in their economic plight or social oppression as such, but in the fact that they acknowledge Yahweh's lordship by looking to him for help and thus fulfill the demands of their relationship with him². This fact is reflected again and again in their speech and actions before Yahweh. In Ps. 69, which we have been considering, the poet, afflicted and oppressed, waits for his God (v. 4), the God of Israel (v. 7), to deliver him. He is a man who has been zealous for the house of Yahweh (v. 10), who has fasted (v. 11), and who has humbled himself in sackcloth (v. 12). Because he has known Yahweh's hesed, faithful help, and mercy, he is confident that Yahweh will not hide his face from those who seek to serve him (vv. 14, 17, 18), from those who love his name (v. 37). He is, in short, a man of the covenant, a man who has submitted his life to the plan and purposes of the covenant lord. He stands in the right with Yahweh and this means he is completely innocent of the charges made against him. His name is in the

1. On this point, see Rahlfs, *op. cit.*, p. 75; Mowinckel, *Ps.St.* I, p. 113.

2. Kuschke, *op. cit.*, p. 53, finds that the group of terms under consideration carry the religious connotations of one's correct attitude towards God, i.e., humility and piety. van der Ploeg, 'Les Pauvres d'Israël et leur piété', *OTS*, VII(1950)237ff, cautions against regarding the poor as necessarily pious and calls attention to the fact that poverty was never viewed as a religious ideal in the Old Testament. The thesis of van der Ploeg is in many ways confirmed by the findings of Gelin, Les pauvres de Yahvé.

book of the living¹; he is enrolled among the righteous (v. 29). While the oppressor comes² not into Yahweh's righteousness³, he who has cast himself upon Yahweh shall know his salvation and be glad (vv. 28, 30).

Ps. 106 is of particular interest to us because it presents the šēdākā of a man in a setting different from those which we have examined thus far. It has further significance for our study because it is modeled on Gen. 15:6 which is a key for understanding 'faith' and SDK in the Old Testament⁴. Ps. 106, like Ps. 78 and Ps. 105, calls to remembrance the earlier history of Israel with perhaps the ultimate purpose of being a song of penitence in the cult⁵. The part of the psalm which is of interest to us follows:

- 28 Then they joined themselves to the Baal of Peor,
and ate the sacrifices of the dead⁶.
- 29 And they provoked him to anger with their doings,
and a plague broke out among them.
- 30 Then Phinehas stood up and executed judgment,
and the plague was stayed.
- 31 And that was reckoned to him for righteousness
(הַפְּדָתָא) from generation to generation for ever.

1. The book of the living (not 'life'; cf. LXX, Baethgen, Die Psalmen, p. 217; Gunkel, Die Psalmen, p. 299) may have been a book in which a record was kept of those living as opposed to those dead (cf. Anderson, op. cit., 373d) and may have been connected with holy places (cf. Kraus, op. cit., p. 484). Cf. further Exod. 32:32ff; Isa. 4:3; 56:5; Dan. 12:1). For the association of 'righteousness' with 'life', see von Rad, "'Gerechtigkeit' und 'Leben' in der Kultsprache der Psalmen", Bertholet Festschrift, pp. 418-437. Briggs, op. cit., II, p. 120, unjustifiably concludes that v. 29 ends the psalm and that the verses which follow come from the hand of a Maccabean period editor.

2. A number of scholars emend וַיִּשְׂכַּח to וַיִּשְׂכַּח in v. 28 and render schauen (so Gunkel, Die Psalmen, p. 295; Kittel, op. cit., p. 234; see Mic. 7:9). Van der Weijden, Die 'Gerechtigkeit' in den Psalmen, p. 189, argues that the MT can be retained and interpreted figuratively.

3. The meaning of šēdākā here leads in the direction of salvation, and perhaps more specifically refers to Yahweh's covenant salvation of his people. šēdākā is rendered 'salvation' by Weiser, The Psalms, p. 492, and Heil by Kraus, op. cit., p. 479. The latter scholar, following Koch, op. cit., pp. 35ff, and von Rad, Theology, I, p. 376, understands by Heil a sphere (Heilsbereich) into which man can enter and receive Yahweh's salvation. Gunkel, Die Psalmen, p. 295, and van der Weijden, op. cit., p. 221, render Gnade. Schmidt, Die Psalmen, p. 131, on the assumption that we have the prayer of a falsely accused person on trial, renders Freispruch and this is taken up by the RSV ('acquittal'). Baethgen, op. cit., p. 217, translates with Rechtfertigung.

4. Cf. von Rad, Theology, I, p. 171.

5. Weiser, op. cit., p. 679, is probably right in relating this psalm to the Autumn Festival.

6. The RSV renders, 'and ate the sacrifices offered to the dead'.

These verses are an account of the events reported in Num. 25, where we learn that while Israel dwelt in Shittim the people yoked themselves to the women of Moab and began to worship other gods (vv. 1-2). When one of the idolatrous Israelites brought his Midianite woman to the tent of meeting, Phinehas was so angry and jealous for Yahweh that he seized a spear and killed both of them and thus stayed the plague which had come upon Israel (vv. 6-9). What Phinehas did was, according to the poet of Ps. 106:31, 'reckoned to him for šēdākā'. The verb 'reckoned' (נָשָׂא) immediately recalls Gen. 15:6 where it is said of Abraham that

he believed Yahweh; and he reckoned (נָשָׂא)
it to him as righteousness (הִפְרָתוֹ).

In the opening verses of Gen. 15 we are informed that Yahweh told Abraham that his heir would not be Eliezer, his servant, but his own son and that, further, his descendants would be beyond numbering. Abraham believed Yahweh and this was 'reckoned' to him as righteousness. In order to understand this verse, we must understand what is meant by 'to believe' and 'to reckon'. H.W. Heidland¹ has shown that נָשָׂא does not mean 'to repay' in any sense, so that šēdākā can not be thought of as the reward for Abraham's belief. On the contrary, the word means a judgment of the value (Werturteil) of Abraham's belief. Taking up where Heidland left off, von Rad² called attention to the use of נָשָׂא in a cultic setting. On the basis of usage in Lev. 7:18b, 17:4, and numerous other passages in that book, von Rad concluded that נָשָׂא was a term used by the priest to designate his acceptance or rejection of peace offerings. This is to say that the priest, as Yahweh's spokesman, judged the value of a sacrifice and, if it were acceptable, he 'reckoned' it as a valid one. von Rad further found that נָשָׂא was also employed by the priest in declarations regarding a man's righteousness when he came to the cult³. Thus in Ezek. 18:5-9, the ten commandments are set forth and at the end there is a priestly declaratory formula:

He is righteous, he shall live.

Hence, the original background of Gen. 15:6 was cultic. When, according to von Rad, the Elohist imposed his changes on this cultic background, the result

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1. Die Anrechnung des Glaubens zur Gerechtigkeit.
 2. 'Die Anrechnung des Glaubens zur Gerechtigkeit', TLZ, LXXVI(1951)cols. 129-132.
 3. Cf. Ps. 15; 24.

was revolutionary and seemingly polemic:

Der Vorgang der "Anrechnung" ist ja jetzt in den Raum eines freien und ganz persönlichen Verhältnisse Jahwes zu Abraham hinaus verlagert.¹

Gone is the purely cultic background of the verb and all reference to a righteousness set in the context of action. Now Abraham does no more than accept Yahweh's promise, which is his belief, and this is 'reckoned' to him as righteousness. In contrast with Ezek. 18, Gen. 15:6 ignores not only the cultic declaration of man's righteousness but the whole area of social action. Abraham is reckoned to be righteous because he 'believed', and having 'believed', brought himself under the plan of Yahweh².

It is in light of these thoughts that we may seek to understand Ps. 106:31. In this verse šēdāqâ is not a reward³, but the fulfillment of the obligations which Phinehas' relationship with Yahweh demanded of him in the historical setting in which he found himself⁴. The value-judgment which the poet places on Phinehas' zeal for Yahweh is that of šēdāqâ. Like Abraham, Phinehas, having discerned the will of God, sought to conform himself, and, in turn, his people, to that will⁵.

This explains why the story of Phinehas' deep commitment to Yahweh fits so well into the theme of Ps. 106, which is first set forth in remarkable clarity in v. 3:

Blessed are they who observe justice,
who do righteousness (יָדָבַר יְשׁוּעָה) at all times.

Israel's past, according to the poet of this psalm, is one long history of unrighteousness and disobedience to the will of Yahweh. She did not remember Yahweh's wonderful works (vv. 7, 12, 13, 21-22, 43) or believe his unfailing Word (v. 24) and therefore never yielded to his plan and rule. With Abraham and Phinehas, Israel's response to her lord should have been an unqualified 'yes' to his purposes for her in history. Should she have believed Yahweh and placed herself at his disposal, she, too, would have been reckoned as righteous.

Not only the individual but the whole people of God come into the divine

1. von Rad, 'Die Anrechnung des Glaubens zur Gerechtigkeit', col. 132.

2. Skinner, Genesis, p. 280: 'יָדָבַר יְשׁוּעָה is here neither inherent moral character, nor piety in the subjective sense, but a right relation to God conferred by a divine sentence of approval'.

3. Cf. Gunkel, Die Psalmen, p. 467.

4. See Duhm, op. cit., p. 386.

5. We reject van der Weijden's interpretation (op. cit., pp. 107-108) that what Phinehas does outwardly corresponds to an inner righteousness which he possesses and that the act is righteous only because of the inward principle of righteousness.

presence to lament the state of affairs and pray for his deliverance. The understanding of the righteousness of the individual applies equally well when we turn to the nation and its righteousness. One psalm which brings out this point is Ps. 94. Its unity has been questioned by some scholars¹, but it is best taken as one psalm with two distinct parts: vv. 1-15 constitute a national lament while vv. 16-23 form the lament and thanksgiving of an individual². The setting for the laments appears to have been the temple³ of pre-exilic times⁴. In the national lament the people implore Yahweh to rise up against the proud and wicked men. Such men speak arrogant and boastful words (v. 4), crush and afflict the people (v. 5), and murder the helpless in the community (v. 6). All of this they do without the slightest fear of God's punishment, contenting themselves with the belief that God neither sees nor cares about what they do (v. 7). In contrast with the wicked, the righteous (v. 15)⁵ are clearly depicted as a people who have brought themselves under the discipline of Yahweh's law, the instruction given the covenant community. By living under the law⁶, they have upheld the covenant and fulfilled the demands of communal living and are thus saddîk. For this reason they are confident that Yahweh will not forsake his heritage (vv. 5, 14), the upright in heart (v. 15).

1. e.g., Schmidt, Die Psalmen, p. 175.

2. Cf. Anderson, op. cit., 378e; Gunkel, Die Psalmen, p. 413; Leslie, op. cit., pp. 253, 339; Taylor & McCullough, op. cit., p. 507; Weiser, op. cit., p. 623.

3. Weiser, op. cit., p. 623; Kraus, op. cit., p. 654.

4. Contra Kraus, op. cit., p. 654.

5. Reading saddîk with Symmachus and Syriac. See also the RSV. This emendation seems warranted by v. 21 as well as the difficulty of understanding the MT. This is also the position of Gunkel, Die Psalmen, p. 413; Duhm, op. cit., p. 351; Kissane, The Psalms, II, p. 117; Kraus, op. cit., p. 652. Explanations of the MT are numerous. Kittel, op. cit., p. 343, following Luther, renders: 'Recht muss doch Recht bleiben' and Baethgen, op. cit., p. 292, deviates only slightly with 'das Recht wird wieder Gerechtigkeit'. Schmidt, Die Psalmen, pp. 175-176, takes sedek as triumphing judgment (obsiegende Urteil) and renders: 'Es kehrt sich das Urteil zu siegendem Spruch'. van der Weijden, op. cit., p. 237, classes sedek under inanimate objects and thinks of it as mišpāt sedek, 'righteous judgment'. He accordingly interpretes the MT as meaning 'judgment is again a righteous judgment'.

6. Kraus, op. cit., pp. 656-657, speaks of the saddîk living in the powerful sphere of the tôrâh, where Yahweh gives himself to his people. In this sphere, there is life and protection. On this view, Kraus holds that וַיִּשְׁׁוּׁוּ describes a movement within the sphere of action where the saddîk encounters salvation. This bears remarkable resemblance to Koch, op. cit., pp. 35ff.

In the second part of the psalm (vv. 16-23), the poet gives expression to his own individual complaint. Wicked rulers have united against him and have devised mischief by perverting the law (v. 20)¹. He, an innocent man, has been condemned as guilty through such wicked processes (v. 21). Against such false charges, the poet maintains his innocence; he is 'in the right', saddîk (v. 21)². He has not failed to maintain the covenant with those who persecute him³. Further, he has submitted himself to the covenant lord. Alone and with no one to support him, the poet looks to God for help and salvation (vv. 16-18). Yahweh is his stronghold and the rock of his refuge (v. 22). Only by Yahweh's hesed can he withstand such times of great uncertainty. In addressing himself to Yahweh, in confessing that he alone is the only hope of the oppressed, the psalmist fulfills the covenant expectations and is therefore saddîk.

In Psalm 58 we have another picture of the whole people coming before Yahweh to lament the wickedness which has gained the upper hand in society. The psalmist, casting his utterances against the tyranny of the wicked in language that reminds us of the prophetic denunciation of evil, strikes out against those to whom the preservation of justice has been committed⁴. There is, he laments, a complete miscarriage of justice in the world. Evil men, who have been liars from their birth, devise wickedness and foster violence (vv. 3-4). So malicious are they that the poet likens them to a serpent which discharges its deadly poison in spite of the soothing voices of charmers (vv. 5-6). Against such ungodly men, the psalmist calls forth the judgment of God and his denunciation takes the form of a sevenfold curse⁵, which reveals the intense disturbance he feels concerning the prevailing wickedness (vv. 7-10). With the arrival of God's punishment, the righteous--among whom the poet numbers himself--will rejoice:

1. On the interpretation of this verse, cf. A. Allgeier, 'Psalm 93(94), 20', Bertholet Festschrift, pp. 15-28, especially pp. 24ff.

2. Cf. Exod. 23:7; Dt. 25:1; Isa. 5:23.

3. The wicked are Israelite rulers; cf. Anderson, op. cit., 378e. Mowinckel, PsSt., I, p. 122, holds the enemies to be Zauberer, but this does not seem a likely explanation in light of the context.

4. Briggs, op. cit., II, p. 43; Davison, op. cit., p. 288, take the address in v. 2 as referring to earthly judges or rulers of the people, but while this is partly true, there probably lies in the background the belief that divine beings had been charged with the responsibility of maintaining right order in society. Cf. Mowinckel, The Psalms in Israel's Worship, I, pp. 148-149.

5. Cf. Num. 5:21-31; Dt. 27:14-26.

- 11 The righteous (פ' ַי ַי) will rejoice when he sees the vengeance; he will wash his feet in the blood of the wicked.
 12 And men will say, Surely there is a reward for the righteous (פ' ַי ַי); surely there is a God who judges in the earth.

This account of the righteous at their vindication has been described as 'somewhat barbaric in its realism'¹. van der Weijden² speaks of the great shortcomings of this passage in the light of Christian ideals and Kissane³ seeks to correct such shortcomings by suggesting that the imagery of the righteous washing themselves in the blood of the wicked should be understood as their witnessing the complete overthrow of the wicked⁴. It is beyond our task, however, to make pronouncements about the relation of this text to Christian morality. We must rather ask in what sense the people are to be understood as saddîk. Weiser⁵ slides over the question when he speaks of the righteous as the God-fearing cultic community; but even if we think of the righteous in this sense, we must still decide how such a title came about and why it continued to be used. These are questions too complicated to be answered from the Psalter alone and we shall confine our investigation to the identity of the righteous in this particular psalm. Seen from the overall context, they are obviously men who stand for justice and right order in society. Their conviction that some members of the community are not living up to the standards required in corporate life is the immediate stimulus for their lament. By implication, we may assume them to be men who themselves stand in right relation to God, men who have given themselves over to his plan for human society and who are confident that he will not leave unpunished those who violate his will for the covenant community. In other words, the righteous are those who uphold the covenant and who look to God to vindicate their cause. They are righteous not because they can claim high standards of moral excellence, but because they have brought themselves under the plan of God for his people⁶.

1. Taylor & McCullough, op. cit., p. 305.

2. Op. cit., p. 29.

3. Op. cit., I, p. 252.

4. It is our view that this imagery should be interpreted in terms of the language of war. Cf. Ps. 68:23; Job 29:6.

5. Op. cit., p. 430.

6. This interpretation holds true for several psalms which we shall not mention in detail for the sake of avoiding repetition: 5:13; 7:10; 11:3, 5; 32:11; 33:1; 52:8; 58:11, 12; 64:11; 141:5.

In two psalms of lamentation, the poets plea to Yahweh to judge them according to their sedek:

7:9	שׁ כִּטְנִי הוֹה כִּצְדִקִּי
18:21	יְגַלְנִי הוֹה כִּצְדִקִּי
18:25	יְשׁוּבֵי-הוֹה לִי כִצְדִקִּי

A difficulty of interpretation is immediately felt when in Ps. 143:2 we hear the poet praying that he not be judged, for no man is righteous¹ or justified² (צְדִיק) in the presence of God. How are we to reconcile such seemingly diametrically opposed viewpoints regarding man's righteousness? In what sense can a man speak of 'my righteousness' and does such an expression presuppose moral perfection or sinlessness?

We may first examine Ps. 7, a psalm which we discussed in detail in connection with the SDK of Yahweh³. In v. 9 we encounter these words:

Yahweh judges the peoples;
judge me, O Yahweh, according to my righteousness
(צְדִיקִי) and according to my integrity (יִשְׁרָאֵל)
that is in me.

In this context, 'to judge' (שָׁפַט) means to set things in right order, to vindicate the psalmist by giving him a favorable decision⁴. The psalmist is therefore not so much interested in Yahweh's passing an impartial, objective judgment on him as he is in Yahweh's coming to his aid. In his plea for help, he bases his appeal on his sedek, which implies that he desires Yahweh to regard him as a member of the covenant community. The fact that the statement is made in the sanctuary means that the psalmist has already affirmed his loyalty to Yahweh at the temple gate and has been declared saddîk by the presiding priest⁵. Hence, his protestation of innocence before Yahweh inside the temple is an extension of his earlier declaration of loyalty at the temple gate. His prayer for deliverance, therefore, is founded not on moral excellence but on his faithfulness to his covenant relationship with the covenant lord. Sedek thus refers to covenant loyalty.

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1. So the ASV, RSV.
 2. So the AV, RV.
 3. See above, pp. 124ff.
 4. Cf. Ps. 26:1; 35:24; 43:1; 82:3.
 5. Cf. Ps. 15; 24.

This interpretation is attested further by the parallel phrase, 'according to my integrity'. The meaning of integrity is more readily seen in Ps. 26:1 where the psalmist calls on Yahweh to vindicate him because he has walked in 'integrity'. What is meant by integrity in this verse is immediately made clear when the poet says that he has trusted (נֹצַר) in Yahweh without wavering. This statement sums up all his righteous deeds: he has walked in faithfulness (v. 3), abstained from evildoers (vv. 4, 5, 9, 10), fulfilled worship duties (vv. 6, 7), and affirmed his love for Yahweh (v. 8). In this trust, manifested in fulfilling his covenant responsibilities, consists the psalmist's integrity. In Ps. 25:21 this same viewpoint is in the background when the psalmist professes that his preservation rests with his integrity. Again, in Ps. 41:13 the fulfillment of covenant demands is behind the poet's confession that he has been upheld by Yahweh because of his integrity. We may justifiably conclude that the core of the psalmist's integrity is a trusting relationship with Yahweh. All his actions are determined by this covenant relationship.

In Ps. 7:9, therefore, 'P 7 5 3' and 'K 2 3' can be regarded as sharing very deeply in the same meaning. Both terms recall the covenant and point to an unwavering loyalty in Yahweh. Both depict a holding fast to Yahweh, an idea more clearly seen in Job 27:5-6:

...til I die I will not put away my integrity from me. I hold fast my righteousness, and will not let it go....

In context, Job vows that he will not speak falsehood or utter deceit. His righteousness is thus given negative expression; and this conforms precisely to Ps. 7, where the psalmist asserts that he has not engaged in underhanded activities. He has not requited his friend with evil or plundered his enemy without cause (vv. 5-6).

The poet speaks of 'my' sedek and such an expression would appear to contradict our view that sedek must be understood in terms of a relationship. This manner of speaking of one's SDK is not confined to this psalm; we encounter 'my righteousness' in Ps. 18:21, 25 and Ps. 37:27, 'thy righteousness' in Ps. 37:6, and 'his righteousness' in Ps. 112:3, 9. van der Weijden¹ has argued that these instances illustrate that righteousness is something which belongs to man, some-

1. Op. cit., p. 96.

thing which dwells in him. We believe, however, as we have endeavored to show, that the psalmist always has in mind a relationship with Yahweh or man when he speaks in this manner. On our view, the pronominal suffixes which are attached to sedek in the examples mentioned refer not to some quality which the poet possesses, but rather to the relationship in which he stands. Thus, in Ps. 7, 'my sedek' means my covenant relationship, the one in which I participate. This point of view is also true of the use of the other pronominal suffixes which were mentioned above¹.

We are now in a position to examine Ps. 143:2:

And enter not into judgment with thy servant,
for no man living is righteous (P ַ י ך ')
in thy sight.

The psalmist is a man who has been falsely accused², and this accusation has caused him considerable suffering and possibly a prison sentence³. Now the psalmist is before Yahweh in the temple expectantly waiting for his lord to come to him in šedākā (vv. 1, 11) and to reveal to him his hesed (v. 8). Having suffered persecution and undoubtedly physical harm (v. 3), the poet has lost courage and fears that death is imminent (vv. 4, 7). In desperation, he thirsts for Yahweh (v. 6). Reflecting on Yahweh's past goodness (v. 5), he prays that Yahweh will reveal unto him even more of himself (v. 8), for Yahweh is his God (v. 10) and he is Yahweh's servant (vv. 2, 12).

It is in this context that the poet says that no man is righteous before Yahweh. In such a context what is meant by šādak? Gunkel⁴ rightly suggests that we must first decide whether šādak is to be understood in a religious-ethical sense or in a purely forensic sense; he tends to take the former understanding, venturing the guess that the poet's past sins may be in his thoughts. Weiser⁵ also sees an awareness of sinfulness on the part of the poet. The idea that man is sinful is, of course, common to the Psalter and other parts of the Old Testament. In Ps. 130:2 the psalmist declares that none would stand if Yahweh marked iniquities⁶ and man's unrighteousness is repeatedly stressed through-

1. The interpretation of Ps. 18:21, 25 generally conforms to that of Ps. 7 insofar as SDK is concerned. This psalm will be discussed in connection with SDK and the king.

2. Mowinckel, Ps. St., I, pp. 102, 154, contends that the poet is sick.

3. This is perhaps what is meant by sitting in darkness (v. 3); cf. Schmidt, Die Psalmen, p. 249; Leslie, op. cit., p. 359.

4. Die Psalmen, p. 602.

5. Op. cit., p. 819.

6. Cf. Ps. 14:3.

out the book of Job¹. This emphasis upon man's unrighteousness, according to von Rad², does not represent a contradiction with passages which speak of man's righteousness, but grows out of a lament situation filled with pessimism and serves to draw attention to man's predicament if he is thrown back upon himself. van der Weijden³ also finds no inconsistency between Ps. 7 and Ps. 143. Both psalms present the same mentality but with different emphases. In Ps. 7, man's appeal is based on his innocence, argues van der Weijden, while in Ps. 143, on the fact that he is Yahweh's servant. The poet's designation of himself as servant must be taken to indicate, according to van der Weijden, that he claims a certain degree of righteousness for himself.

However one ultimately reconciles Ps. 7 and Ps. 143--and we prefer von Rad's explanation--it is important to recognize that sādaḳ, like the nouns, ṣedeḳ and ṣēdāḳâ, and the adjective, saddîḳ, is a word which depicts a relationship. The poet of Ps. 143:2 means that no man living has satisfactorily met the demands of his relationship with Yahweh. Stated in its positive form, a man who is righteous stands in a relationship with Yahweh unbroken by sin or other obstacles to covenant fellowship.

It may again be emphasized, especially because of the modern tendency to associate righteous with moral perfection, that man's righteousness in ancient Israel was a matter of right relationship with God and fellowman and not a state of sinlessness⁴. It cannot be deduced from Ps. 143:2 that man has no righteousness before Yahweh because he has sinned and is unworthy, for other passages in the Old Testament preclude such an interpretation. The same Job whom Yahweh called righteous and who himself claimed to be righteous also confessed his sins⁵. Again, in Ps. 69:6, the poet claims for himself the title of saddîḳ (v. 29) and at the same time confesses his sins (v. 6)⁶. A man was righteous only because he had fulfilled the demands of the covenant relation-

1. 4:17; 9:2; 15:14; 25:4; 31:3.

2. Theology, I, pp. 382-383.

3. Op. cit., pp. 109ff.

4. Cf. Achtemeier, 'Righteousness in the OT', IDB, p. 83.

5. Job 1:1, 8, 22; 2:3; 6:10; 9:2; 12:5; 13:23; 16:11, 17; 17:2; 23:10ff; 27:2; 42:7.

6. Ps. 69:6: 'O God, thou knowest my foolishness; and my sins are not hid from thee'.

ship by acknowledging the lordship of Yahweh. This is the consistent picture we get from the prayers for deliverance in the Psalter. The righteous man looks solely to Yahweh for deliverance (Ps. 35:3, 9; 140:2, 8). Yahweh alone is his hope (Ps. 69:7; 71:5, 14; 146:5) and refuge (Ps. 14:6; 37:39-40; 52:9). In him he trusts (Ps. 31:7, 15; 37:3, 5; 52:10), forever watching (Ps. 5:4) and waiting (Ps. 37:7, 9, 34; 69:4) for him. Yahweh is his delight (Ps. 37:4).

Moreover, the prayers for deliverance to Yahweh are never based on the petitioner's individual worth but on his covenant relationship. Very often the appeal is to Yahweh's hesed, his covenant devotion, as in Ps. 31:17:

Let thy face shine on thy servant;
save me in thy hesed¹.

Similarly, the psalmists appeal to Yahweh's righteousness for their deliverance:

- 5:9 Lead me, O Yahweh, in thy šedāḳā
because of my enemies.
- 31:2 in thy šedāḳā deliver me.
- 35:24 Judge me, O Yahweh my God, according to
thy šedek.
- 36:11 O continue thy...šidkôth to the upright
in heart.
- 71:2 In thy šedāḳā deliver me and rescue me.
- 143:1 In thy ēmināh answer me, in thy šedāḳā.
- 143:11 In thy šedāḳā bring me out of trouble.

The prayer for help and deliverance is always, then, founded on Yahweh's covenant with his people. Man has no other claim upon Yahweh.

1. For the righteous man's appeal to Yahweh's hesed, see further Ps. 36:11; 40:12; 51:3; 143:8.

3. Hymns of Praise

In the Israelite's stance before Yahweh, nothing was more characteristic than his praise of Yahweh¹. In Jg. 5:11, the oldest SDK-passage in the Old Testament, we find Israel assembled in order to magnify the righteous deeds of Yahweh, their God. And throughout the Old Testament, particularly in the Psalter, this same note of thanksgiving and praise is the response of the righteous to the gracious coming of Yahweh into history. In this part of our thesis, we must attempt, therefore, to describe and to understand this response of the people of God. There are at our disposal many psalms which depict this aspect of Israel's existence before Yahweh.

To discuss a psalm which we have not previously considered and at the same time to see the element of praise in what is probably the oldest literary record in the Psalter, we may begin with Ps. 68. Although this psalm is not purely hymnal in character, it nevertheless has a strong hymnal element throughout². As has often been observed, it is perhaps the most difficult of all the psalms for the interpreter. The text is in part corrupted, the style is disconnected, and the meter is unusually irregular. These problems are further compounded by a lack of coherency as well as the occurrences of several words and forms which are not found elsewhere in the Old Testament. This situation has given rise to a multiplicity of theories and interpretations, not the least of which concerns the unity of the psalm. The psalm has, for example, been seen as a collection of phrases and sentences or even short independent songs or fragments of songs.³ Whatever the original source of the psalm, it likely

1. See von Rad, Theology, I, pp. 356ff; Westermann, Das Loben Gottes in den Psalmen.

2. Vv. 4-7, 20ff, 25-28, 35ff.

3. So Schmidt, Die Psalmen, pp. 125-131; Albright, 'A Catalogue of Early Hebrew Lyric Poems (Psalm LXVIII)', HUCA, XXIII(1950-1951)1-39. Albright sees in Ps. 68 a catalogue of lyrical poems consisting of thirty song pieces or incipits (Schmidt found sixteen short songs) which originated from old Canaanite poetry and date from the 13th-10th centuries B.C. Buttenwieser, 'The Oldest Psalm: Psalm 68B', JAOS, LI(1931)365; The Psalms, pp. 30-52, holds that the psalm was composed of two independent psalms, the author of one of these psalms being the same author of Jg. 5.

dates from the early period of the monarchy¹ and is best understood as a unity² in its present form. The Sitz im Leben of this psalm was probably the Autumn Festival³ celebrated in Jerusalem⁴.

For the purposes of our present inquiry two questions may be put to this psalm. First, who are the šaddîkîm and, second, why do they praise Yahweh?

The opening verses of the psalm introduce us to the šaddîkîm:

- 2 (When⁵) God arises, his enemies are scattered;
those who hate him flee before him.
- 3 As smoke is driven away, so drive (them) away⁶;
as wax melts before fire, so the wicked perish
before God.
- 4 But the righteous (׀ ׀ ׀ ׀) are glad;
they exult before God and rejoice with gladness.

1. Albright, op. cit., p. 10, suggests the Solomon period as the time when the collection was first written down. Büttenwieser, 'The Oldest Psalm: Psalm 68B', p. 365, assigns 68B to the period of the Judges. Mowinckel, Der achtundsechzigste Psalm, pp. 72ff; Real and Apparent Tricola in Hebrew Psalm Poetry, pp. 92ff, argues that the psalm is an adaptation of an old North Israelite psalm and was employed in the Jerusalem festival. von Rad, Theology, I, p. 47, holds that the psalm cannot be earlier than the monarchy while Weiser, op. cit., p. 483, places it in the pre-exilic period in general. Kirkpatrick, The Psalms, p. 375; Davison, op. cit., p. 325; Briggs, op. cit., I, p. 96; Wellhausen, The Book of Psalms, 1898, p. 191; Duhm, op. cit., p. 174; Taylor & McCullough, op. cit., p. 354, all assign the psalm to the postexilic period.

2. Mowinckel, Der achtundsechzigste Psalm, pp. 7ff; Johnson, Sacral Kingship, pp. 68ff; Weiser, op. cit., p. 481; Kraus, op. cit., p. 470; Anderson, op. cit., 373c.

3. Cf. Mowinckel, Ps. St., II, pp. 12, 332; Ps. St., IV, pp. 31,n.3, 38,n.9; Schmidt, Die Psalmen, p. 129; Weiser, op. cit., p. 482; Ringgren, The Faith of the Psalmists, p. 90; Anderson, op. cit., 373c.

4. Vv. 16, 29.

5. Many scholars treat the verbs in this section as jussives and render, 'Let God arise...', thus regarding these verses as a prayer (so AV, RSV; cf. Albright, op. cit., p. 36). Briggs, op. cit., II, p. 96, thinks an ode which was employed during the festival march from Horeb is involved and translates as we have. For support of our translation, cf. Johnson, op. cit., p. 69; Anderson, op. cit., 373c.

6. By vocalizing the text slightly differently, the translation may be 'As smoke is dispersed, so is their dispersal'; cf. Johnson, op. cit., p. 69; Albright, op. cit., p. 17.

- 5 Sing to God, sing praises to his name;
extol him who came riding through the desert¹,
his name is Yah² and exult before him.

The poet, in speaking of the saddîkîm, is doubtless thinking of the general cultic designation for the people of God; saddîkîm is 'ein Wort, das hier, wie fast immer im Psalter, die Israeliten als Jahwes Volk und Gemeinde bezeichnet'³. More specifically, they are the people who have kept the covenant with Yahweh and in this respect they are sharply contrasted with the enemies of God.

Why do the saddîkîm rejoice and praise God? The answer must be sought in the account of the psalm as a whole. In the first movement of the psalm, we have a description of what happens when God displays his power: enemies are destroyed and the righteous are made glad (vv. 1-4). In short movements and with almost cryptic style, the important events of Israel's history are then recalled, each concretely demonstrating God's victorious power and gracious love (vv. 6-19). Thus, the same God who crushes those who oppose his universal lordship also led

1. Many emend this phrase to רכב ענני , 'Rider of the clouds', on the basis of an epithet of Baal (rkb 'rpt) in Ugaritic. Cf. Gordon, Ugaritic Handbook, 51, III, 11, 18, V, 122; 67, II, 7; 1 Aqht, 43ff; 'nt, ii 40; Ginsberg in JBL, LXII(1943)112ff; Albright, op. cit., pp.18, 36. Further support for emendation is sought in v. 34, where mention is made of Yahweh's riding through the clouds (RSV='Heavens' and in the correspondence of an emended reading with the theophanic chariot of Ps. 18:11; 33:26. The context, however, is the Exodus-Conquest traditions and the text as it now stands would be suitable. Cf. Isa. 40:3; 47:14; 62:10. If the verse was used in the cult as an admonition for worshippers to make ready the way for Yahweh's appearance, the thought in the background may be the idea of the oriental monarch who sent ahead road-makers and road-menders (cf. Davies, The Psalms, p. 327). The MT is defended by Johnson, op. cit., p. 70, and Anderson, op. cit., 373c. Johnson gives the Ugaritic references mentioned above. Our retention of the text in no way diminishes our respect for Albright's linguistic approach and we would agree with him that the psalms should generally be understood in light of oriental parallels, a principle which Gunkel was quick to recognize. This principle is, of course, true of Hebrew religion generally, as Pedersen, 'Die Auffassung vom Alten Testament', ZAW, XLIX(1931)161ff, 180-181, established.

2. The LXX reads κύριος . Some argue that Yah, used about fifty times in the Old Testament and especially with the word 'Hallelujah', is the primitive form from which Yahweh developed, but it is more likely that Yah is a contraction for Yahweh, since here the allusion to the Exodus is meant (cf. Exod. 15:2; 17:16; Ps. 68:19; 118:5, 17ff; Isa. 12:2). The meaning of Yahweh is bound up with the Sinai revelation; cf. Zimmerli, 'Ich bin Jahwe', Alt Festschrift, pp. 179-209 (=Gesammelte Aufsätze, pp. 11-40).

3. Mowinckel, Der achtundsechzigste Psalm, p. 25.

Israel out of Egypt, through the wilderness, and culminated his gracious deeds in giving her a home in the land of promise, where again and again, Israel was witness to his mighty works, More than this, Yahweh chose to make his permanent abode among his people in the city of Mount Zion. Turning from the past to the present and future (vv. 20-36), the poet confesses that God's salvation is an ever-present reality for his people, and that the future shall see Yahweh's conquest of all foes and the establishment of his rule.

The scope of the psalm, then, covers the past, present, and future saving grace of Yahweh and in this the poet and all the saddîkîm rejoice. In this psalm the Heilsgeschichte of Yahweh is brought clearly to the fore and we see the great events which make it up: the exodus deliverance of an enslaved people, the gracious revelation at Mount Sinai¹, the sustaining help during the wilderness wanderings, and the victorious power of the conquest². These events form the basis for Israel's praise of Yahweh. God was a father to the fatherless, a protector of the widow, a guide to prosperity for the prisoner (vv. 6-7). He went before Israel in the desert and the needy knew an abundance of rain (vv. 8-11). Kings of armies he scattered (vv. 12-15)³ and victory he gave to his people. There is little wonder, therefore, that the righteous proclaim:

- 20 Blessed be the lord who daily bears us up;
God is our salvation.
21 Our God is a God of salvation;
and to Yahweh, the lord, belongs escape
from death.

The righteous know Yahweh as victorious lord over the enemies. Then he scatters (vv. 2, 31) as they flee before him (v. 2), driving them away like vanishing smoke (v. 3). He shatters the heads of those who walk in their guilty ways (v. 22), trampling them under foot (v. 31) and leaving them for the dogs to consume (v. 24). God is thus king of the world and at his appearance 'men face selection and separation'⁴. He comes in both power and love and in these two seemingly distant poles there is a 'unity of opposites'⁵. This fact is the occasion for the expression

1. This raises the question of whether von Rad is correct in his separation of the Exodus and Sinai traditions since they are joined in this very old psalm. See his Das formgeschichtliche Problem des Hexateuchs.

2. For the victory theme of this psalm, Westermann, op. cit., p. 68.

3. The metaphor in vv. 14-15 is most difficult; cf. O. Shroeder, 'Versuch einer Erklärung von Ps. 68:14b, 15', ZAW, XXXIV(1914)70-72; S. Iwry, 'Notes on Psalm 68', JBL, LXXI(1952)163-165.

4. Weiser, op. cit., p. 484.

5. Ringgren, op. cit., p. 47.

of praise by the righteous:

- 33 Sing to God, O kingdoms of the earth,
sing praises to the lord,
34 to him who rides on the heaven of the ancient
heavens;
lo, he sends forth his voice, a mighty voice.
35 Ascribe power to God;
his majesty is over Israel,
and his power is in the clouds.
36 Terrible is God in his sanctuary¹,
the God of Israel,
he gives power and strength to his people.

In the first of the collection of five hallelujah psalms which bring the Psalter to a close, we have another example of an Israelite² before Yahweh in praise. This psalm, Ps. 146, contains numerous Aramaic words as well as wisdom-like arrangement³, making it probable that it originated in postexilic times⁴.

The theme of the psalm concerns trust in Yahweh. It opens with a hymn of praise (vv. 1-2)⁵, followed by an exhortation to beware of false trust in men, even the best of them, since they are powerless and their lives are marked by transitoriness (vv. 3-4)⁶. The only reliable form of trust is that which is grounded in Yahweh alone, who was the God of Israel's forefathers⁷ and the creator of the world (vv. 5-6). This God is a God whose faithfulness and goodness find expression in his care of the needy (vv. 7-9) and whose reign will be founded on goodwill for all men (v. 10).

In vv. 7-9 we thus meet a theme common in the prophetic message as well as in earlier literature, namely, Yahweh's special concern for the oppressed in

1. This line is difficult in the Hebrew and we have followed the RSV, which seems to be more in keeping with the context than taking the line as a direct address to God (so AV, RV, ASV). The LXX supports the RSV.

2. Ps. 147-150 are congregational hymns, but this psalm appears to have been composed for individual use; cf. Taylor & McCullough, *op. cit.*, p. 745; Kraus, *op. cit.*, p. 952.

3. Cf. Ps. 1:6; 128:1-6; Prov. 3:13-17; 4:14-19. Vv. 3-4 are hortatory, vv. 5-7 are a kind of Beatitude, and vv. 8-9 are set forth in typical wisdom juxtaposition (the righteous versus the unrighteous).

4. Oesterley, *op. cit.*, p. 576; Taylor & McCullough, *op. cit.*, p. 746. Schmidt, *Die Psalmen*, p. 253, and Mowinckel, *The Psalms in Israel's Worship*, II, p. 98, place the psalm in the pre-exilic Enthronement Festival.

5. Cf. Ps. 103:1, 22; 104:1, 35.

6. Schmidt, *Die Psalmen*, p. 253, speaks of vv. 2-4 as a *Gelübdedank* and suggests that the psalm was used in connection with a thank offering.

7. This is our understanding of 'the God of Jacob'.

society¹. In these verses the poet, in short lines of three words each, delineates Yahweh's saving help², and in so doing mentions the name of Yahweh five times, making it amply clear that Yahweh alone is the author of social alleviation. He executes mišpāt for the oppressed³, feeds the hungry⁴, frees the captives⁵, gives sight to the blind⁶, lifts up those bowed down⁷ protects the sojourner⁸, cares for the fatherless and widows⁹, and perverts the way of the wicked¹⁰. And in the midst of the recital of these gracious acts, we read:

8 Yahweh loves the righteous (D' P' 7 3)¹¹.

The context of the psalm tells us that the poet is one of the righteous who has benefitted from the dealings of the God of Jacob. He has apparently both known personally and seen at work in his community Yahweh's helping hand, and this has formed the basis for his trust in an unfailing God and has occasioned his praise. The picture we thus see of the saddîk is a man who stands in need and whose low position in human society has attracted to him the special concern and love of Yahweh. He is a man who has said 'Yes' to the kingship of Yahweh and in humble trust has staked his hope on the God of Zion. Towards such a man who lifts his soul in thankful praise Yahweh directs his love. He makes crooked¹² the way of the wicked who would do him harm. He loves the righteous

1. Cf. Ps. 10:14ff; 72:1ff.

2. Cf. Ps. 107. See Schmidt, Das Gebet der Angeklagten im A.T., pp. 7-9.

3. This theme is especially prevalent in Deutero-Isaiah and the pre-exilic prophets.

4. Cf. Ps. 33:19; 37:19; 104:27; 107:9; 136:25; 145:15.

5. Cf. Ps. 68:6; 105:20; 107:14; Isa. 42:7.

6. Cf. Dt. 28:29; Isa. 42:7; 59:9ff.

7. Cf. Ps. 145:4; see Ps. 57:6.

8. Cf. Ps. 94:6; Lev. 19:10; Dt. 10:18, 19.

9. Cf. Ps. 68:5; 94:6; Exod. 22:22; Dt. 10:18.

10. Cf. Ps. 1:6; Ec. 7:13; Job 8:3; 34:12.

11. Taylor & McCullough, op. cit., p. 748, following Gunkel, Die Psalmen, p. 612, and Duhm, op. cit., p. 476, places 8c after 9b 'in the interest of logical sequence'. Cf. Ps. 75:10. Such a modifying of the text is uncalled for, we believe. While it is true that the saddîkîm and reša'im are often coupled and contrasted in the same verse, the juxtaposition is just as valid in the form in which we have it in vv. 8-9. Why the poet should have chosen this arrangement rather than the more usual parallelism cannot be known, but it does indicate that the cultic forms were not followed nearly so rigidly as it is sometimes thought.

12. The same form is also in Ps. 1:6, but there the verb is 7 7 N'R while here it is 7 7 7. There is no reason to alter the text, however.

because he loves righteousness¹:

The way of the wicked is an abomination to Yahweh,
but he loves him who pursues righteousness (יִרְאֵהוּ)2.

Throughout Ps. 146, then, it is Yahweh's love and saving help which move the righteous to praise.

The 'God of Jacob' is again the object of praise in the community hymn of thanksgiving³, Ps. 75. Called by Gunkel a 'prophetische Liturgie'⁴, this psalm is rooted in the cult⁵ and provides a telling account of the judging activities of Yahweh which give rise to the praise of the righteous. The psalm begins with a note of thanksgiving and there is at once evident a spirit of confident trust⁶ (v. 2). The following verses take the form of an oracle which forecasts the impending judgment of Yahweh that will see equity established (vv. 3-4). In the part of the psalm which follows the speaker is doubtless a cultic official, who, speaking in the name of Yahweh, announces the warning and doom of the *rāṣā'im*. Those who boast and take comfort in their well-being (v. 5)⁷ shall see themselves cut off from their security (v. 11), for the great judge of the earth will 'pour a draught' (RSV) from the cup in his hand which will consume them (v. 9).

It is in Yahweh's triumph over the wicked and the establishment of his lordship over the world that the righteous⁸ rejoice and give thanks. They recount his wonderful deeds of the past (v. 2) and this forms the basis for their assurance of his exaltation over the wicked. The setting right of human order and the establishing of Yahweh's saving rule is therefore the setting which motivates the praise of the righteous in Ps. 75.

1. Cf. Ps. 11:7; 33:5; 37:28; 45:8; 99:4; Isa. 61:8; Mal. 2:11.

2. Prov. 15:9. Schmidt, *Die Psalmen*, p. 253: '...vor allem aber die Grundüberzeugung israelitischer Religion, dass Jahwe "den Gerechten liebt" und dem "Frevler den Weg vertritt"'.
3. *Contra Weiser*, *op. cit.*, p. 521.

4. Gunkel, *Die Psalmen*, p. 327.

5. Cf. Quell, *Das kultische Problem der Psalmen*, p. 105. Mowinckel, *Ps. St.*, III, p. 49; *The Psalms in Israel's Worship*, I, p. 142, assigns the psalm to the Enthronement Festival.

6. Gunkel, *Einleitung*, p. 39.

7. The lifting up of the horn (vv. 5-6) refers to success or well-being; cf. Johnson, *The Cultic Prophet*, p. 70, n.3. For the view that the expression means 'to be arrogant', cf. Anderson, *op. cit.*, 374c.

8. Vv. 10-11, which are cast in the first person, were uttered by a cultic leader in behalf of the congregation and must, therefore, be understood collectively. There is no reason to read *saddikim* in v. 11 with Baethgen, *op. cit.*, p. 237; Gunkel, *Die Psalmen*, p. 329.

Ps. 32 is the prayer of thanksgiving of a man whose sins have been forgiven by God. Perhaps employed with a thank-offering in the forecourt of the temple¹, the psalm combines the testimony of Yahweh's forgiveness with admonition and instruction directed to those who are assembled. Perhaps the psalmist has undergone some physical sickness², but the thought foremost in his mind is the forgiveness of sin which he has experienced from the God of his deliverance (v. 7). His sin has been 'forgiven', 'covered', and no longer 'imputed' against him³ (vv. 1-2). Past are the agonizing days and nights of living with a sense of divine disapproval and now the psalmist knows the blessedness of a man who stands in right relationship with his God. Because of this intense encounter with Yahweh, the poet feels moved to tell his fellow worshippers of his experience:

It is as if the deliverance was vouchsafed to the individual only in order that he should pass it on to the community, as if it belonged not to the man himself, but to the community⁴.

Yahweh preserves his people from trouble and surrounds them with his deliverance (v. 7). To him who trusts, who confesses his rebellion, who begs forgiveness and humbly acknowledges the lordship of Yahweh over his covenant people, to him Yahweh manifests his hesed (v. 10). Yahweh is a faithful and forgiving God and in this truth the saddikim⁵ shout for joy (v. 11)⁶.

Even in the psalms of lamentation we find man not only praying for deliverance but also praising Yahweh. Thus, in Ps. 7:18 the righteous man offers the thanksgiving and praise due the sedek of Yahweh, the Most High. The poet of Ps. 35 vows that he will thank Yahweh in the great congregation and praise him among the mighty throng (v. 18); indeed, his tongue will proclaim the sedek and praise of Yahweh all the day long (v. 28). Again, in Ps. 140 the same man who knows that Yahweh upholds his covenant with the afflicted and needy is confident that

1. Schmidt, Die Psalmen, p. 60; cf. Mowinckel, Religion und Kultus, p. 89.

2. Mowinckel, The Psalms in Israel's Worship, II, pp. 2, 36; Kittel, Die Psalmen, p. 120.

3. For יָשַׁח, see above, pp. 202ff.

4. von Rad, Theology, I, p. 359.

5. The saddikim are not, as Baethgen, op. cit., p. 91, maintains, the Israelites in general, but those who trust in Yahweh (v. 10).

6. B. Childs, Memory and Tradition in Israel, p. 41: 'The chief object of Israel's praise centres on Yahweh's faithfulness in remembering his covenant'.

the righteous will offer thanks to the name of Yahweh, the strong deliverer (vv. 8, 13, 14). The substance of every act of praise throughout these laments is the assertion that Yahweh is 'in the right' in the conduct of his affairs toward men¹. Why these laments should end with a note of thanksgiving may be explained by the cultic procedure which provides that the priest, following the lament, would assure the worshipper that Yahweh had heard and would answer his prayer and the worshipper would then respond with a hymn of praise².

In Ps. 142 the poet, lamenting his situation and ~~im~~plying Yahweh's deliverance, prays:

Bring me out of prison,
that I may give thanks to thy name (v. 8).

It should not be thought that the psalmist is here offering Yahweh the terms on which his praise may be had. His prayer is rather an acknowledgment that deliverance naturally leads to the praise of him who delivers. His prayer, therefore, is best understood as a vow which he pledges himself to fulfill when his supplication has been answered.

In the Psalter, then, we have seen that the righteous praised Yahweh above all else for his mighty deeds on their behalf. These gracious deeds are almost always mentioned in general terms, but this in no way hides the deep feelings of gratitude which the people of God experienced and which issued forth into thanksgiving. The usual way in which the righteous praised Yahweh was by describing what he had done for them. It is in these descriptions that we encounter Israel as she was intended to be in the eternal purposes of God her creator. Behind such praise stands a people possessed of a spirit of humble submission to Yahweh's lordship over history and a will to see his kingly rule established over all the ends of the earth. In this stance of praise Israel supremely fulfilled the covenant relationship which existed between her and the covenant lord. In this stance Israel was a righteous people.

1. von Rad, *Theology*, I, p. 359.
2. Cf. Ringgren, *op. cit.*, p. 76.

4. Man and the Law

In this section we wish to consider the relation of man and the law and, in particular, to answer the important question of whether a man was regarded as saddîk in the Psalter because of his obedience to the law. The necessity of deciding this question arises not only from the psalms concerned with the law but also from previous studies on the righteousness of man in the Old Testament. Thus, a statement such as one by R. Smend¹ requires from any research in the area of SDK in the Old Testament either an answer of approval or disapproval:

Die von Gott geforderte Gerechtigkeit besteht für die
Juden vielfach in der Erfüllung des Gesetzes.

In order to establish the meaning of the SDK of man in relation to the law, we must first examine the nature of the law in the Old Testament. Without a correct understanding of the law it would be impossible to give any satisfactory answer to the question which this chapter raises. Before proceeding with this inquiry, we must, however, make one further point of clarification concerning the purpose of this discussion. It is not our intention to determine the meaning of SDK as it applies to Yahweh's judgments, statutes, and so forth. This aspect of the law will be taken up in a later consideration of SDK in relation to inanimate things. Only the one question of man's SDK in relation to the law of God--the question of righteousness and obedience--is dealt with here².

a. The Law in the Old Testament

The meaning and significance of law³ in the Old Testament can be

1. Lehrbuch der alttestamentlichen Religionsgeschichte, p. 417.

2. The law, of course, concerns man not only before Yahweh but also in the community, as we shall have occasion to observe in the next section.

3. von Rad, Theology, I, p. 200, maintains that the word 'law' is no longer a useful term for Old Testament theology. Behind his statement is his conviction, shared by many students of the Old Testament, that the term 'law' does not adequately represent the family of terms in the Hebrew which it purports to represent. We agree entirely with von Rad on this particular point and our use of the term 'law' is very much like his use of the word 'commandments' (pp. 190ff). We retain the use of the term, however, because it connects our present discussion with former and present studies dealing with the same subject and, in addition, seems the most effective term for underlining the theological problem that is raised in this section of our thesis. We would emphasize that our use of the term is radically different from its modern usage.

grasped only in the light of Yahweh's grace. It was he who first delivered Israel from bondage in Egypt and adopted her into his own household, providing for her a land 'flowing with milk and honey' (Num. 13:27). Having elected her and having inaugurated his covenant with her, Yahweh delivered her his law, the 'Ten Words' (Exod. 34:28; Dt. 4:13; 10:4), as guides for covenant living¹. The law was thus intended to instruct Israel in the will of the covenant lord². Not the law, therefore, but the covenant formed the basis of Yahweh's relationship with his people. Apart from the covenant the law had no meaning³. We learn, for instance, from Exod. 19:4ff and Dt. 6 that the proclamation of the law was preceded by reminders of election and covenant⁴. This fact has led some scholars to speak of the law as 'covenant law'⁵. It was, in fact, precisely because of its connection with the covenant that the law became a central factor in the religion of Israel from its beginning⁶.

The fact that the law was covenant law brings out one very important point, namely, that Yahweh was the lord of the covenant and the law was his claim to that lordship⁷. For this reason, the law can never be understood apart from Yahweh. Far from being a natural law for all men⁸, the law revealed Yahweh's

1. It has been pointed out by F. Hesse, "Gebot" und "Gesetz" und das Alte Testament', Evangelische-lutherisch Kirchenzeitung, XIII(1959)122, that 'Art, Form, Gestalt und Inhalt der Gebote naturgemäss wesentlich abhängen von dem Wesen der Heilstat, mit der sie verküpft sind'.

2. Hence, Koehler, op. cit., p. 208, can speak of the purpose of the law as being 'pedagogical'. The law, however, should not be thought of as constitutive of an ethic, since, as von Rad, Theology, I, p. 195, has noted, 'they contain no maximum demands of Jahweh'. von Rad continues: 'In fact the reverse could more easily be maintained--it is only in negatives, that is, from the angle of what is absolutely displeasing to Jahweh, that the marks of him who belongs to Jahweh are described. Within the sphere of life thus circumscribed by the commandments there lies a wide field of moral action which remains completely unregulated....'

3. Östborn, Tōrā in the Old Testament, p. 1: 'The ideas "covenant" and "law" are inseparable'. Cf. further Zimmerli, Das Gesetz und die Propheten, pp. 55ff.

4. von Rad, Theology, I, p. 194, has rightly called attention to the fact that the existence of the covenant was in no way conditioned by obedience to the commandments. First the covenant was made and then the commandments were given. Cf. Dt. 27:9-10.

5. B.W. Anderson, The Living World of the Old Testament, pp. 89-91.

6. So Alt, 'Die Ursprünge des israelitischen Rechts', KS, I, pp. 278-332; Noth, 'Die Gesetze im Pentateuch', Gesammelte Studien, pp. 9-141.

7. Koehler, op. cit., p. 202.

8. F. Horst, 'Naturrecht und Altes Testament', Gesammelte Studien, p. 258, has concluded that Israel never knew a natural law.

will to his covenant people. In this revelation, Israel met Yahweh himself. The law was the Word of Yahweh operative in the midst of the covenant community in salvation and judgment¹.

b. The Righteous Man and the Law in the Psalter

Running from beginning to end in the Psalter is the picture of man encountering his God and this picture is perhaps nowhere better seen than in the meeting point of the law. Man's encounter with the law is set forth in the first psalm of the Psalter, a wisdom psalm which probably dates from post-exilic times and, unlike so many of the psalms, reflects no cultic setting². Constituting probably the advice of one of the wisdom teachers to his followers³, the poem describes the righteous man, first in the negative sense of one who keeps himself from evil and then in the positive sense of one who observes the law. The psalm may be translated as follows:

- 1 Blessed is the man who walks not in the counsel of the wicked,
nor stands in the way of sinners,
nor sits in the seat of the scornful.
- 2 But his delight is in the law of Yahweh;
and on his law he meditates day and night.
- 3 And he is like a tree planted by the streams of water,
that brings forth its fruit in its season,
and its leaf does not wither.
- 4 The wicked are not so;
but are like the chaff which the wind drives away.
- 5 Therefore the wicked will not stand in the judgment,
nor sinners in the congregation of the righteous (וְיִשְׁרָאֵל).
- 6 For Yahweh knows the way of the righteous (וְיִשְׁרָאֵל),
but the way of the wicked will perish.

The righteous man delights in the law day and night and, for this reason, he grows and prospers in all things. In fact, this love for the law is the distinguishing feature of the righteous man in this psalm. The reason he prospers,

1. Cf. Kraus, 'Freude an Gottes Gesetz', *EvTh*, X(1950-1951)338ff.

2. See Kraus, *Psalmen*, p. 3. Engnell, 'Planted by the Streams of Water', *Studia Orientalia Ioanni Pedersen dedicata*, pp. 85-93, has come up with the interesting, but completely unfounded, theory that the trees being planted by the water reflects a cultic setting of the psalm in which the duties of the king were called to his attention.

3. von Rad, *Theology*, pp. 380-381, has perhaps overstated the case when he speaks of a complete break by the righteous man with the community in this psalm and in Ps. 73 and Ps. 119. We do encounter a strong spirit of individualism in these wisdom poems, but even so, it seem to us that they belong in the context of covenant and community.

however, is not because he is obedient to the law itself, but because in submitting himself to the law he at the same time submits himself to the lordship of Yahweh. In the law he meets Yahweh who draws near to him and cares for him¹. Hence, to bring oneself under the law is to bring oneself into a relationship with the source of all life.

This same viewpoint prevails in Ps. 119, a psalm of mixed *Gattungen* comprised of 'ein individuelles Klagelied mit Unschulds- und hymnischen Motiven'². Like Ps. 1, this psalm appears to represent a postexilic way of thinking³ separated from a cultic setting⁴. From beginning to end, the poet is concerned with God⁵ and his law⁶. Far from being the outpouring of empty legalism⁷, this acrostic is the prayer of an afflicted and oppressed man⁸ who is convinced that in the law he meets the God of comfort and life. For him⁹ the law is not something static and impersonal but the life-creating power of God himself at work in his covenant community. This is why the poet stores the law of Yahweh in his heart (v. 11), never forgetting it (v. 16), meditating on its value for his

1. Cf. Ps. 34:16ff.

2. Mowinckel, *Ps. St.*, I, p. 122.

3. Deissler, *Psalm 119(118) und seine Theologie*, p. 287. Koch, in a review of Deissler's work in *TLZ*, III(1958)186ff, holds up the possibility that Ps. 119 may derive from exilic Deuteronomic theological circles. On the Deuteronomic background of the law, see Kraus, 'Gesetz und Geschichte', *EvTh*, XI(1951-1952) 415-428.

4. Mowinckel, *The Psalms in Israel's Worship*, II, p. 78, n.9.

5. God is either addressed or referred to in every one of the 176 verses in this psalm.

6. The law is mentioned in all but seven verses (vv. 84, 90, 121, 122, 132, 149, 156). On the various terms for the law, see Deissler, *op. cit.*, pp. 75ff; on the meaning of the *tôrâh*, Kraus, *Psalmen*, pp. 821-823; Östborn, *op. cit.*

7. So Schmidt, *Die Psalmen*, pp. 219ff.

8. Vv. 22, 23, 25, 61, 69, 78, 84ff, 110, *et. al.*

9. In Ps. 119 there is no mention of the righteous man as such and it may be wondered why we have included it in our present inquiry. It will be recalled that we are dealing in this section with the *saddîk* and the law and we are attempting to answer the question of whether a man was ever *saddîk* because he obeyed the law. The answer involves the larger question of man's relation to the law in general and any material relating to the law is, therefore, valid for our investigation. Two further points justify our investigation: (a) Ps. 1 leaves no doubt that in the postexilic period the righteous and the law were spoken of in the same breath; (b) Ps. 119 identifies the psalmist as the servant (vv. 17, 23, 38, 49, 65, 76, 84, 91, 122, 124, 125, 135, 140, 176) and we have already seen that the servant is often an interchangeable term for the righteous. In light of this close relationship and in light of connections of both the servant and the righteous with the law, we regard Ps. 119 as relevant to our study.

life almost continually (vv. 15, 48, 78, 97). It is his one real delight (vv. 24, 70, 77, 174) and from it he gains counsel (v. 24), understanding (vv. 34, 130, 169) and wisdom (vv. 98-100). To the law he gives his love (vv. 47, 48, 97, 113, 159, 163, 167) and on it he places all of his hope (vv. 43, 49, 81, 114, 147) and trust (v. 42). It is the joy of his heart (v. 111) and he treasures it more than silver and gold (v. 72). He remains stayed on the law in spite of godless men who encourage him to do otherwise (v. 51) and finds in it a lamp unto his feet and a light unto his path (v. 105). But perhaps above all else, he finds in it life (vv. 25, 40, 50, 107, 116, 144). It is his comfort (vv. 50, 52) and deliverance. In short, he meets in the law his God, who is his portion in all of life (v. 57). Manifested in this law is always God's Word to his people, the most distinctive feature of which is that it is a saving word. This is ultimately what is meant when the law is described by the psalmist as being righteous.

Again in Ps. 19 we find a view of the law and the righteous man similar to the ones we have encountered in Ps. 1 and Ps. 119. The first seven verses of this psalm constitute a great confession of God's revelation of himself in the realm of nature, in his creation¹. Then the poet focuses attention on the

1. For the creation motif in this psalm, see J. Morgenstern, 'Ps. 8 and 19A', HUCA, XIX(1945-1946)517ff.

law and the benefits bestowed by it¹. The verses which present the psalmist's view of the law and which, consequently, reflect his relation to it, are as follows:

- 8 The law of Yahweh is perfect, reviving the soul;
the testimony of Yahweh is sure, making wise the simple.
- 9 The statutes of Yahweh are right, rejoicing the heart;
the commandment of Yahweh is pure, enlightening the eyes.
- 10 The fear² of Yahweh is clean, enduring for ever;
the judgments of Yahweh are true and righteous (יִשְׁרָאֵל) altogether.
- 11 More to be desired are they than gold, even much fine gold;
sweeter also than honey and drippings of the honeycomb.
- 12 Moreover by them is thy servant warned;
in keeping them there is great reward.

1. It is widely held that Ps. 19 is comprised of what were originally two independent psalms, one consisting of vv. 1-7 and the other of vv. 8-15 (cf. Delitzsch, *op. cit.*, I, pp. 345-346; Duhm, *op. cit.*, p. 80; Schmidt, *Die Psalmen*, pp. 30-32; Kittel, *op. cit.*, p. 68; Briggs, *op. cit.*, I, p. 163; Kirkpatrick, *op. cit.*, p. 101; Oesterley, *op. cit.*, pp. 167-168; Morgenstern, *op. cit.*, pp. 506ff; Taylor & McCullough, *op. cit.*, p. 101; von Rad, *Theology*, I, p. 447; Kraus, *Psalmen*, p. 153; Mowinckel, *The Psalms in Israel's Worship*, II, p. 267; *Ps.St.*, I, p. 120. It is probable that 19A was an old hymn which was used by the author of the psalm. Israel very early conceived of Yahweh as the creator of the world (cf. von Rad, *Theology*, I, p. 136) and there is no reason to doubt that the creation motif and law theme came to be associated in the early stages of her history. Dürr, 'Zur Frage nach der Einheit von Ps. 19', *Sellin Festschrift*, pp. 37ff, shows that the combination of these two ideas existed among Israel's neighbors (see also G.W. Anderson, *op. cit.*, 365a; *ANET*, pp. 378ff). He argues that in the Orient nature, creation, and the sun belonged together with law, and its natural implication, justice (pp. 43ff). He further suggests that an association of the sun or light with justice or righteousness is found in Ps. 19 (as well as in Ps. 37:6; Isa. 58:8; 61:2; Mal. 3:20), a suggestion rejected in the case of Ps. 19 by Mowinckel, *The Psalms in Israel's Worship*, II, p. 267. One other question concerning this psalm is how and why 19A and 19B were brought together. There has been much speculation on this point. Von Rad, *Theology*, I, p. 362, sees behind the union the theological problem of a double witness to Yahweh in 'nature and in history'; Mowinckel suggests that a common theme gave rise to the union of material (*The Psalms in Israel's Worship*, I, p. 92); and Weiser, *op. cit.*, p. 201, holds that a synthesis was produced in public worship. In the final analysis, a conclusive answer cannot be found.

2. It is often suggested by commentators that the text be emended to read אֱלֹהֵי אֱמֶת as in Ps. 119:38, but this is probably a case in which the harder reading is preferable.

For the poet the law revives his entire life, imparting to him wisdom and enlightenment and joy. Behind the law, in the law, and through the law, he sees Yahweh, and this is precisely why he stands before it in such awe and wonder and why he can rejoice over it with such enthusiasm¹. In the law he finds the very center of life, for it has to do with the very essence of things, with the whole order and structure of reality². Far from being a set of difficult duties to be performed by man, the law is tôrāh--'instruction', 'guidance', a 'showing the way'³ through the difficult walks of life. It is God coming to man, the gracious illumination of himself for man's good and general well-being⁴. It is a divine event which confronts the poet in his own hic et nunc.

Now with regard to the psalms which we have considered, it would be inconsistent to ascribe to them a view of the law that embraces any form of 'legalism'⁵, the view that one can please Yahweh by strict obedience to the law without really bringing one's whole self under his lordship. The true spirit of these psalms is one of love; the faithful Israelite loves the law and desires above all else to obey it because of his love for the law-giver, Yahweh. He views himself as a servant whose main concern is that he execute the wishes of his master. He sees himself as a member of the community whose chief end is to accept and follow the guidance offered him by the covenant lord. It is plain, therefore, that when the psalmists bring themselves under the law, they do so not in order to be justified, ṣaddîq, but because they love Yahweh and desire to serve him. As elsewhere in the Psalter, their righteousness consists in fulfilling their relationship with Yahweh, which means submitting to his lordship, saying 'Yes' to his revelation of himself in his law⁶.

1. Similarly, in vv. 1-7 nature is not praised in itself, but only as it points to Yahweh the creator; cf. Ringgren, op. cit., p. 36.

2. The law is, according to Mowinckel, The Psalms in Israel's Worship, I, p. 91, 'a revelation, full of grace, of that fundamental law of all existence which lies in the plan of creation, which must be followed if one is not to collide with the basic laws of life and perish'.

3. Östborn, op. cit., p. 9; cf. Engnell, Israel and the Law.

4. Cf. Noth, op. cit., p. 127; Kraus, Psalmen, p. 158.

5. Mowinckel, The Psalms in Israel's Worship, II, p. 155: 'It is significant that no very deep traces can be found in the Psalter of the religion of the law so characteristic of Jewish times'.

6. It is our view that this is the correct understanding that should apply to a number of passages outside the Psalter where obedience to the law seems to be equated with righteousness (Dt. 6:25; Isa. 56:1-8; 58:2; Ezek. 3:20-21; 13:22; 14:14, 20; 18:5ff; 21:8-9; 23:12ff; Dan. 9:3-19; Ec. 7:15).

Throughout the psalms mentioned, it is important to notice that the demand for obedience to the law is always issued within the context of the covenant. Thus, unless one has first submitted to Yahweh's covenant lordship, obedience to the law is not possible. Always the main stress of the law is the lordship of Yahweh and the call for obedience to it is designed to preserve that lordship.

In several psalms obedience to the law stands in close relation to man's submission in trust to Yahweh. In Ps. 40:1-12¹, the psalmist's trust (v. 4) is defined as the confession of Yahweh's lordship over the whole span of historical events (v. 6); and, in turn, this trust is manifested in his submission to God's will and law (v. 9). In Ps. 18, a psalm which we shall more fully discuss in connection with SDK and the king, the psalmist claims that Yahweh has rewarded him according to his righteousness (vv. 21, 25), for he has kept the law (v. 23) and was blameless (v. 24). Yet, this seemingly rigid view of righteousness through the law is set in the larger context of a man who loves Yahweh (v. 2) and takes refuge in him (vv. 3, 31) and who calls upon him for salvation and deliverance (vv. 3, 18-19, 36, 47, 49). Thus, obedience to the law is again within the framework of man's submission to Yahweh's covenant lordship. Ps. 103² is a further illustration of this point. The man who fears Yahweh stands in a father-child relationship with him and knows his hesed and ṣedāqā (vv. 11, 13, 17) and, further, obeys his law (v. 18). Here obedience to the law is a matter of maintaining the covenant with Yahweh, which, in the larger context of the psalm, involves the acknowledgment of Yahweh's kingly rule (v. 19).

We see, then, that obedience to the law was never understood by the psalmists as constituting man's righteousness before God. A.B. Davidson was right when he said³:

The law was given to the people in covenant. It was a rule of life, not of justification; it was guide to the man who was already right in God's esteem in virtue of his general attitude towards the covenant.

The law constituted the demand which Yahweh made upon those who stood in relationship with him and obedience to the law fulfilled the demands of that rela-

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1. For a fuller discussion of this psalm, see above, pp. 98ff.
 2. For a fuller discussion of this psalm, see above, pp. 77ff.
 3. Theology, p. 280.

tionship. This involved an attitude of trust¹ and confidence in him who originated and moulded the character of that relationship.

It has often been maintained that the saddîqîm were a postexilic party within Israel who were characterized by their personal piety and zeal for keeping the law². In opposition to the saddîqîm were the râšâ'îm, the apostate and ungodly Jews of the upper class, noted for being lax in the law and too much concerned with the affairs of this world. While it is certainly true that the distinguishing mark of the saddîqîm, as opposed to the râšâ'îm, is their obedience to the law in such psalms as Ps. 1³, we find no sufficient reason to regard them as conflicting religious parties, or, to use the expression of Pfeiffer⁴, 'two mutually hostile camps'. The fact that in some psalms the saddîqîm must be seen as the whole nation over against gentiles⁵ is a crucial blow to a narrow party theory.

The foregoing discussion places us in a position to understand the so-called tôrâh-liturgies, Ps. 15 and Ps. 24. These psalms were employed as liturgies at the outer forecourt gate of the pre-exilic⁶ temple⁷. As the people assembled at the gate of the temple for worship⁸, they asked the priest, who was Yahweh's spokesman in such situations, what the requirements were for entrance into the temple. The question put in Ps. 15 is substantially the same as that of Ps. 24:

15:1 O Yahweh, who shall sojourn in thy tent?
who shall dwell on thy holy hill?

24:3 Who shall ascend the hill of Yahweh?
and who shall stand in his holy place?

1. Jacob, Theology, p. 273, argues that faith is required to understand the law.

2. The party theory is old, perhaps owing its origin to Rahlfs, op. cit. It has been set forth in the course of Old Testament scholarship by countless scholars in almost every conceivable form. Pfeiffer, Introduction to the Old Testament, pp. 637-638; Religion in the Old Testament, pp. 213ff, is representative of the view that the saddîqîm were zealous law-observers. See above, p. 197.

3. See Mowinckel, The Psalms in Israel's Worship, I, p. 207.

4. Introduction, p. 638.

5. See Birkeland, op. cit., p. 73.

6. Eissfeldt, Einleitung, 1934, p. 80, holds that a postexilic dating should be assigned the psalm on the grounds of its catechetical character. For a pre-exilic dating of the psalm, see the commentaries.

7. Cf. von Rad, Theology, I, p. 377; "Gerechtigkeit" und "Leben", Bertholet Festschrift, p. 425.

8. This doubtless involved a procession (cf. Mowinckel, The Psalms in Israel's Worship, II, p. 51, for a possible reconstruction) with the ark being borne (cf. G.W. Anderson, op. cit., 366b).

The priest's answer to the question of the worshippers before him shows us that the law, or at least a part of it, was proclaimed to them¹. Implicit in this proclamation was the demand that those who desired to participate in the temple worship should avow their obedience to the law and, hence, their loyalty to Yahweh². The priestly proclamation³ of the demand of Yahweh differs very little in the two psalms⁴:

- 15:2 He who walks uprightly and does righteousness
(פָּרָאִי)⁵, and speaks truth in his heart;
3 who does not backbite with his tongue,
and does no evil to his neighbor;
nor takes up a reproach against his neighbor;
4 in whose eyes a vile person is condemned,
but he honors those who fear Yahweh,
who swears to his own hurt and does not change;
5 who does not put out his money to usury,
nor takes a reward against the innocent.
He who has done these things shall never be moved.
- 24:4 He who has clean hands and a pure heart,
who does not lift up his soul to what is false,
and does not swear deceitfully.
5 He will receive the blessing of Yahweh,
and righteousness (יְשׁוּעָה) from the God of his
salvation.
6 Such is the generation of those who seek him,
who seek thy face, O Jacob.

It is striking that the question put in Ps. 15:1 is for all practical purposes answered in v. 2: hôlek tāmîm; ûpo'el sedek; wédöbër 'emet. In these three expressions the entire relation of man with his fellowman is concisely summed up, and the rest of the strophe in which they occur merely amplifies and expands

1. von Rad, Theology, I, p. 378.

2. Koch, 'Tempeleinlassliturgien und Dekaloge', Studien zur Theologie der alttestamentlichen Überlieferungen, pp. 55ff, has shown the close relation of Ps. 15 to the decalogue tradition; cf. Dt. 26:13ff; Isa. 33:14-16; Mic. 6:6-8; Ezek. 18:5-9. He makes it clear that the identical number of commandments and requirements for entrance in the temple is no mere accident. For the connection between the tôrâh liturgies and the decalogue, see also Mowinckel, Le Décalogue, pp. 142-156; The Psalms in Israel's Worship, I, p. 179.

3. Taylor & McCullough, op. cit., p. 133, hold that Ps. 24:3-6 was a conversation between two priests. Slotki, 'The Text and the Ancient Form of Recital of Psalm 24 and Psalm 124', JBL, LI(1932)221ff, suggests that two persons took turns reciting every other line. These theories cannot be sustained.

4. Koch, 'Tempeleinlassliturgien und Dekaloge', p. 52, contends that Ps. 24 is younger in its present form than Ps. 15.

5. The proposed alteration of this line ('He that walketh perfect in his righteousness') on the grounds of meter by Briggs, op. cit., I, p. 112, is untenable.

these thoughts¹. We are especially interested in ûpo'el sedek². What does this expression mean in this context? It means living in conformity to the covenant guide, the law, which ought to determine the order of the society³. To do sedek surely means also to bring oneself into conformity with the cultic life of ancient Israel by fulfilling its moral requirements in every sphere of human activities⁴. This meant that in order to receive Yahweh's blessing (Ps. 15:5; 24:5)⁵, one had first to present himself with clean hands. What this involved is set forth so clearly in both of these psalms under consideration that detailed comments are wholly unnecessary.

One might ask whether an Israelite could in fact fulfill the demands placed upon him by Yahweh, that is, whether he could be obedient to the law. von Rad has advanced the view that 'the commandments were regarded as perfectly capable of being fulfilled, and indeed as easy to fulfill'⁶. Generally speaking, this seems to be an accurate assessment of the Hebrew view of obedience to the law. It assumes that such obedience involved not a stern moral code but the acknowledgment that Yahweh is lord of his covenant people. We should not be willing, however, to argue that the law was 'easy' to fulfill, for it seems to us that such an assertion oversimplifies the moral and ethical involvement. But the very fact that the question was asked of those wishing to enter Yahweh's

1. Koch, 'Templeinlassliturgien und Dekaloge', pp. 49-50, has drawn attention to the similarity in form of Ps. 15:3, 5ab and that of the declaration of innocence in Dt. 26:13ff. He suggests that the latter passage is also a tôrâh liturgy and differs from Ps. 15 in that it is cast in the imperfect while the psalm is in the perfect.

2. For ûpo'el sedek, see Ezek. 18:5-7; Isa. 1:16ff; Jer. 7:22ff; Hos. 6:6. Because of this and other such similarities with the prophets, Gunkel, Die Psalmen, p. 48; Kittel, op. cit., p. 46; and Mowinckel, Le Décalogue, p. 146, have suggested that Ps. 15 manifests prophetic influence.

3. van der Weijden, op. cit., p. 99, holds the meaning of 'doing righteousness' in v. 2 to be good conduct and thinks it concerns what he calls the psalmist's general view of good and evil in the world. We find no such general view of righteousness in the Psalter. The poet conceived of sedek only in terms of the covenant.

4. Cf. Weiser, op. cit., p. 168; Ringgren, op. cit., p. 121.

5. J.D. Smart, 'The Eschatological Interpretation of Psalm 24', JBL, LII(1933) 175-180, argues that vv. 3-6 should be interpreted eschatologically and compares them with Isa. 33:10ff, where such a view is unquestionably present.

6. von Rad, Theology, I, pp. 195, 378. Eichrodt, Theology, p. 255, also speaks of the law as not having been a burden.

house indicates that the possibility of its fulfillment existed, and the further fact that many Israelites were able to respond in the affirmative to the question requires that we allow for a very broad understanding of the nature of obedience to the law. Moreover, it seems clear that one was considered either righteous or unrighteous; there was no middle ground. von Rad¹ is correct in his assertion that

War man P' 7 4 , so war man es nicht inchoativ und nicht approximativ, sondern man war es ganz.

Perhaps the most important point which emerges from Ps. 15 and Ps. 24 is that the righteous man is ultimately declared saddîk by Yahweh alone. He set the requirements for entrance into the temple and he, through his cultic representative, determined who could or could not enter it. To be sure, the worshipper was called upon to make his declaration of loyalty (Loyalitätserklärung), but the decision to accept that confession was Yahweh's. The last word always rested with Yahweh; and this is the final meaning of his lordship, which the law protected and preserved and the acknowledgment of which comprised the righteousness of man.

1. von Rad, "Gerechtigkeit" und "Leben", Bertholet Festschrift, p. 424.

D. Man Among Men

1. General

Having set forth the SDK of man before Yahweh, we may now turn to the SDK of man among men¹. In ancient Israel social ethics were never separated from divine demand² and the Old Testament makes it amply clear that the God-man relation is determinative for all that follows in man's dealings with his neighbor³. The social context was always one permeated by the fact that Yahweh is the giver and sustainer of all in life. When, therefore, we attempt to understand the SDK of man in relation to other men, we must do so in the larger framework of the divine activity in human history.

In reconstructing the righteous man's role in his community, it is necessary that we form our picture from psalms which are primarily concerned with man before Yahweh. For this reason, our view of this aspect of the righteous man will be incomplete. In fact, if it were not for Ps. 37 and Ps. 112, we should indeed find it difficult to discuss the righteous man in society at all, at least as far as the Psalter is concerned.

2. The Righteous Man in the Israelite Community

We turn first to Ps. 37, one of the wisdom poems, which sheds considerable light on the present discussion. The literary structure of this psalm, presented in an alphabetical arrangement, resembles very much what Weiser⁴ has called a 'collection of proverbs'. As such, it was probably delivered by a wisdom teacher to his young disciples with the purpose of encouraging them to hold fast to their trust in Yahweh in spite of the frequent temporal setbacks in life. Although cast in terms of an admonition, the psalm affords us a real picture of the character of the righteous man in ancient Israel⁵. While the

1. It has been customary to follow this or a similar distinction in discussions of SDK in the Old Testament. Cf. Fahlgren, Ṣedākā im A.T.; van der Weijden, Die 'Gerechtigkeit' in den Psalmen, pp. 21ff; von Rad, Theology, I, p. 374; Achtemeier, The Gospel of Righteousness; Koch, Sdg im A.T.

2. Cf. Hempel, Gott und Mensch im A.T., pp. 21ff; 87ff; 229ff; 274ff; Eichrodt, Theologie III, pp. 44ff; Vriezen, Theology, pp. 315-342.

3. Procksch, Theologie, pp. 677ff.

4. The Psalms, p. 315. See also Delitzsch, Biblical Commentary on the Psalms, II, p. 11.

5. Oesterley, The Psalms, p. 222, suggests that the psalmist is simply voicing an optimism far removed from actual realities. This may have been true insofar as the immediate situation of the psalmist was concerned; but we should not fail to see that the psalmist is reflecting ancient covenant ideas of the righteous man.

psalm may date from postexilic times¹, an earlier dating cannot be dismissed²; and whatever the case, there can be no doubt that the view of the saddîk which is here set forth is the same which existed in earlier times.

In Ps. 37 we note that the righteous man is one who exercises great self-discipline, for he is able to refrain from anger and to forsake wrath (v. 8). The poet, in this particular context, is probably referring to attitudes which might easily be adopted by his listeners toward evildoers who incite trouble. But seen in a larger framework, the poet is reflecting one of the oldest traditions in the Old Testament about the righteous man. In his study of sēdāqâ in the Old Testament, Fahlgren³, who defined this noun as the community-norm, called attention to the 'negative side' of the root SDK. There is a remarkable absence of sedek/sēdāqâ in the older literature of the Old Testament, and Fahlgren attempts to explain this absence in terms of a negative concept of righteousness which he believes was a dominant aspect of Israelite thought in early times. On his view, it was enough for early Israel to express her concept of sēdāqâ in negative formulations. The main attempt of the commandments forbidding theft, murder, and so forth was to set up a negative regulator which would prevent the individual from disrupting the community norm⁴. In other words, early Israel was predominantly a community in character and there existed little need for an individual concept of sēdāqâ. As the individual eventually came to occupy a more important place, however, the positive side of sēdāqâ developed. A concept of the righteous individual emerged. If Fahlgren is right, then we have before us in Ps. 37 in the admonition of the poet the culmination of the ancient tradition. Negative assertions still linger⁵, but there is a very clear picture of the positive formulation of SDK and all of its implications for the individual.

The righteous man is further described as a man who utters wisdom and whose tongue speaks mišpāt (v. 30). In this respect, he is the very opposite of the wicked⁶, who constantly flatters himself (Ps. 36:2) and whose tongue,

1. Cf. Briggs, The Psalms, I, p. 325; Oesterley, op. cit., p. 222.

2. Weiser, op. cit., p. 316.

3. Fahlgren, op. cit., pp. 89-90.

4. Cf. Gen. 26:29.

5. Vv. 8, 31.

6. On this point, see van der Weijden, op. cit., pp. 16ff.

when directed towards others, is like a sharp razor with its cutting words of mischief, deceit, and treachery (Ps. 36:3; 52:3). The wisdom spoken by the righteous is the fear and knowledge of Yahweh (cf. Prov. 2:6), the intelligence in life which derives from God alone; mišpāt refers to the life-order which corresponds to Yahweh's will¹.

Again, the righteous is a man who does good (v. 3). Good embraces not only abstinence from the kind of activity which characterizes the wicked (v. 1), but a positive contribution to the community in which he lives. He is a man who gives liberally of his substance and lends his money to those in need (vv. 21, 26), a marked contrast with the wicked who borrow and do not pay back (v. 21). In every sphere of communal life, he is an immovable factor for good.

We learn from v. 37 that the righteous is a man of peace. Here we may pause to recall the rich and wide range of meaning tied up in šālôm. The opposite of enmity, šālôm is the undisturbed wholeness of the community², the existence of harmonious equilibrium among members of the society. When, therefore, there is rest and certainty between two parties, there is šālôm (Jg. 4:17). To inquire of the šālôm of a man is to ask whether all is well with him and his family and relatives (Gen. 43:27-28; I Kg. 2:13; II Kg. 5:21-22). A man of šālôm has everything in life. In šālôm, he has the freedom to come and go wherever he wishes (Gen. 28:21; Jg. 8:9; I Sam. 1:17), and in šālôm he lies down to sleep (Ps. 4:9). In fact, šālôm is so all-embracing that a man can wish it for not only himself, but his friends and possessions (Gen. 37:14; I Sam. 25:6). Thus, one who has šālôm is whole and completely undivided, a man who lives in harmonious relations with his fellowman.

It is especially interesting that Ps. 37 presents the righteous man as one who prospers. By fulfilling the demands of the relationships with other members of the covenant community, by maintaining community šālôm, the righteous man creates a situation which has beneficial effects upon not only his neighbor but

1. Kraus, Psalmen, pp. 290-291.

2. In this meaning šālôm comes close to the meaning of bêrit (Dt. 23:7; Ezek. 9:12). See Fahlgren, *op. cit.*, p. 149. Noth, 'Das alttestamentliche Bundschliessen im Lichte eines Mari-Textes', *Gesammelte Studien*, pp. 148-149, has proposed that šālôm be understood as 'reconciliation', 'agreement', based on its use in connection with covenant-making in the Mari texts.

also himself. He possesses the land¹ and enjoys abundant prosperity (v. 11; cf. vv. 3, 9, 18-19, 22, 29, 34) as well as posterity. He sees his children enjoying security (v. 25) and they are a blessing to him (v. 26). In short, he is a man who knows šālôm.

Many of these ideas regarding the righteous man have parallels throughout the Psalter. Thus, Ps. 1, another wisdom poem, speaks of the righteous as a man who dissociates himself from the company of the wicked (v. 1) and, in turn, prospers in all that he does (v. 3). Ps. 34, an individual hymn of thanksgiving, reinforces this thought. In this psalm, vv. 12-15 are particularly relevant and it is striking that they, like Ps. 37, are in the style of the wisdom literature². The righteous (v. 16) are men who guard their tongues from evil speech (v. 14)³, avoid evil, do good, and seek peace (v. 15).

Ps. 112 calls for special consideration because of the good insights it affords us into the manner of life of the righteous man among other men. This psalm belongs with Ps. 111 and may be thought of as a sequel to it. Ps. 111⁴ is concerned with the praise of Yahweh; Ps. 112 deals with the righteous who fear him. Mowinkel⁵ connected Ps. 112 to the cult, and Schmidt⁶ went further and related it to a Gelübdebringungs-fest. Moreover, Kraus⁷ argued that it must be seen in light of the postexilic tôrâh-piety traditions of Ps. 1, 19B, and 119⁸. The psalm runs as follows:

- 1 Blessed is the man who fears Yahweh,
who greatly delights in his commandments.
- 2 His seed shall be mighty in the earth;
the generation of the upright shall be blessed.
- 3 Wealth and riches are in his house;
and his righteousness (וְצַדִּיקוֹ) endures forever.

1. For the connection of this idea with the Jebusite El Elyon cult, see Clements, 'Temple and Land', Transactions of the Glasgow University Oriental Society, XIX(1963)24.

2. von Rad, Theology, I, p. 359, points out that the appeal to the community often carries with it a teaching aspect; cf. Ps. 32:6ff; 40:5; 41:2; Jon. 2:9.

3. Cf. further Ps. 49:4; 51:8; 90:12; 110:10; Prov. 10:21, 31ff; 24:2.

4. For a discussion of this psalm, see above, pp. 82ff.

5. Ps.St., VI, pp. 33, 36.

6. Die Psalmen, p. 206.

7. Op. cit., p. 772.

8. Gunkel, Die Psalmen, p. 490; Einleitung, parag. 10, classifies this psalm as a wisdom poem.

- 4 Light rises in the darkness for the upright;
he is gracious (רַחֵם) and merciful (רַחֵם)
and righteous (צַדִּיק)¹.
- 5 It is well with the man who deals graciously and lends,
who maintains his cause with justice.
- 6 For he shall never be moved;
the righteous (צַדִּיק) will be remembered forever.
- 7 He is not afraid of evil tidings;
his heart is firm, trusting in Yahweh.
- 8 His heart is established, he will not be afraid,
until he sees (his desire) on his adversaries.
- 9 He has given freely, he has given to the poor;
his righteousness (צַדִּיק) endures forever;
his horn is exalted in honor.
- 10 The wicked sees it and is grieved;
he gnashes his teeth and melts away;
the desire of the wicked perishes.

In this psalm the yāsār (v. 4) and ṣaddīq (v. 6) are obviously the same person. He is blessed (v. 1), that is, happy and contented, in his family and community life, and his descendants are certain to become men of community standing and influence (v. 2). He is a man who enjoys great prosperity, a sign

1. The text of this verse does not lend itself to easy interpretation since the adjectives are set in apposition to light. It has been maintained that 4b refers to God. Thus the ASV reads, 'He is gracious....' and the RSV inserts 'The Lord is gracious....' This view finds support in the fact that Ps. 11:4; 116:5, and 145:8 describe Yahweh as 'gracious and merciful'. That God is the subject of the last three adjectives has not, however, been the prevailing opinion. In both the AV, RV, and LXX, 4b is taken as a reference to man, and our translation, which inserts 'he is', reflects this understanding. Another proposal is to eliminate the copula waw attached to ṣaddīq (so BH, Syriac) and thus render, 'gracious and merciful is the righteous'. This is the solution adopted by Gunkel, Die Psalmen, p. 489; Briggs, op. cit., II, p. 385; Schmidt, Die Psalmen, p. 205; Kraus, op. cit., p. 777; and Oesterley, op. cit., p. 467; see also D.W. Thomas, The Text of the Revised Psalter, p. 47. Others propose to rearrange or insert words in the verse. Thus, Kirkpatrick, The Psalms, p. 675, renders, 'There ariseth a light in the darkness for the upright,/(For him that is) gracious, compassionate, and righteous'. Similarly, Davies, The Psalms, p. 230, inserts a dash between 4a and 4b to indicate that the three adjectives concluding the verse refer back to the upright. Baethgen, Die Psalmen, p. 338, has a slightly different translation: 'Als ein Licht geht er im Dunkel den Frommen auf,/Ein barmherziger und gnädiger und gerechter'. Still another rendering is offered by van der Weijden, op. cit., p. 3: 'Den Recht-schaffenen erstrahlt im Dunkel als Licht, der gnädig, barmherzig und gerecht'. Finally, mention may be made of the proposed translation of Weiser, op. cit., p. 702: 'To those who fear God he is like a light that shines in darkness; he is merciful, gracious and righteous'.

of the divine blessing¹, and his sēdākā endures forever (v. 3). The meaning of sēdākā in this verse has been widely interpreted. While 'righteous deeds', suggesting man's conduct toward his neighbor, has been proposed², most commentators³ regard sēdākā as the blessing and prosperity which is the reward of faithfulness⁴. Kraus⁵, pointing out that Fahlgren and Koch reject this interpretation⁶, sets sēdākā in the covenant context. We see no reason to regard these interpretations as opposing each other. Certainly sēdākā is descriptive of the poet's relationship with the covenant community, of which Yahweh is the founder and sustainer. Developing out of this relationship is the blessing of 'wealth and riches' and so when the poet says that the righteous man's relationship with Yahweh, whom he fears (v. 1), will last forever, his thought includes the material welfare deriving from such a relationship. We thus see the broad area of life with which sēdākā is concerned.

Moreover, light rises in the darkness for the upright and righteous man. Nötscher⁷ suggests that light in this verse refers to Yahweh⁸, but this is a conjecture unwarranted by the text. More probably, as S. Aalen has shown⁹, the light should be understood in terms of man's happiness¹⁰. That light carries the idea of well-being in the Old Testament is attested in a number of passages. Light is always related to the concept of life. It is used sometimes as a synonym of health (Isa. 58:8) and of salvation (Ps. 27:1; Mic. 7:8; Isa. 60:1, 3). We meet with statements similar to the one we have before us in Ps. 97, a psalm

1. Cf. Dt. 28; I Kg. 3:13; Prov. 3:10, 16; 13:18; 22:4.

2. Taylor & McCullough, The Psalms, p. 597.

3. So Kittel, Die Psalmen, p. 361; Baethgen, Die Psalmen, p. 388; Duhm, Die p. 402; Gunkel, Die Psalmen, p. 400; Kirkpatrick, op. cit., p. 675; Briggs, op. cit., II, p. 386; see also Descamps, 'Justice et Justification', Supplément, Dictionnaire de la Bible, VI(1949)col. 1433; van der Weijden, op. cit., pp. 88-89.

4. The Targum reads 'meritum eius'. Cf. Ps. 24:5; Prov. 8:18; Isa. 58:8; Ezek. 18:20; Jl. 2:23.

5. Op. cit., p. 773.

6. Kraus has misread Fahlgren, op. cit., p. 97, whose remarks on this psalm are confined to vv. 9, 10.

7. Die Psalmen, p. 23.

8. Yahweh is pictured in terms of light in Job 29:3; Ps. 27:1; 36:10; Isa. 9:1; 10:17; Mic. 7:8.

9. Die Begriffe 'Licht' und 'Finsternis' im A.T., pp. 63ff.

10. See further Ps. 97:11; Am. 5:18.

which we considered in our discussion of the SDK of Yahweh¹. In 97:11 light rises for the righteous and in context there is little doubt that it carries the idea of well-being². There is every reason, therefore, to assume that in Ps. 112:4 the light denotes man's good fortune and prosperity. In the wider sense, the prosperity of the righteous man is a constant witness in the community to the goodness of God³.

In the latter part of v. 4, it is said that the righteous man is 'gracious and merciful', words used in Ps. 111:4 of Yahweh. What this means becomes apparent in the following verse and in v. 9, for in these verses we see the righteous man (cf. Ps. 37:21, 26) as one who practices generosity with his possessions. This is, of course, precisely what is done by Yahweh in Ps. 111. In other words, the poet is here presenting the righteous man as a person who is the embodiment of Yahweh's grace and mercy in the covenant community. Yahweh's generosity is seen as the grounds for the generosity of the righteous man. Snaitch, in concluding his study of the righteousness of God, speaks of sedek/sēdākā as possessing a 'persistent tendency to topple over into benevolence'⁴. This is, generally speaking, certainly true; but it would be incorrect to think of sēdākā in v. 9 of the psalm under consideration as a technical name for benevolence and alms-giving, even if we should regard the psalm as deriving from the post-exilic period. It is well-known that sēdākā took on such a meaning in post-Biblical Hebrew and Aramaic⁵. From his studies of SDK in Arabic, South Arabic,

1. See above, pp. 64-65, 151-154.

2. Kittel, *op. cit.*, p. 320, suggests that the fire which burned up Yahweh's adversaries in v. 3 has become the bright appearance of mercy in the light of v. 11.

3. Weiser, *op. cit.*, p. 703: 'Like a light in the darkness he shines as an example to these other people; he becomes himself a living testimony to and an indication of God's mercy, grace, and righteousness'. Kraus, *op. cit.*, p. 773: 'Im weitesten Sinne wird also der פ'רז wie von der Sonne--vom Lebensglück überstrahlt. Er empfängt in alledem Jahwes persönliche Heilszuwendung'.

4. *Distinctive Ideas*, p. 77.

5. Cf. Ps. 33:5; Ezek. 18:19, 21; Dan. 4:27, where sēdākā is translated in the LXX by ελεημοσύνη.

Akkadian, and Aramaic, Rosenthal¹ concluded that although the fusion of sedek with the idea of charity began in the period of the Babylonian exile, it was not until the 5th century B.C. that it formally came to mean charity. But while šedākā in v. 9 does not mean charity in the strict sense, it nonetheless includes in its larger meaning the idea of care for the poor and needy². In so meeting the needs of his neighbor, the righteous man maintains the community mišpāt (v. 5), and thereby fulfills the demands of the covenant. Because he upholds the community it is not surprising that such a man is 'exalted in honor' (v. 9).

It is in light of what has been said thus far that we can understand the reference to the righteous man in Ps. 142:8. This psalm is the lament of a man who likens his distress to being in a prison³. The exact nature of his trouble is not revealed; he says only that he suffers persecution (v. 7)⁴. There is reason to believe that he has taken asylum in the temple⁵. In his petition to Yahweh, the poet asks that he may be delivered from his difficulties in order that he may praise⁶ Yahweh and he adds, as his thoughts are projected to that completed deliverance:

1. 'Sedaka, Charity', HUCA, XXIII(1950-1951)430. The use of šedākā in this way occurs in the Elephantine papyri (5th century B.C.) as well as the Hebrew Sirach; cf. Moore, Judaism, II, p.171. On the late meaning of šedākā, see Bousset-Gressman, Die Religion des Judentums im späthellenischen Zeitalter, p. 380; Vincent, La religion de Judeo-araméens d'Elephantine, pp. 173-181; Volz, Die Eschatologie der jüdischen Gemeinde im neutestamentlichen Zeitalter, pp. 79ff; Dalman, Jesus-Jeshua, p. 68.

2. We are in general agreement with Snaith, op. cit., p. 71, when he observes that SDK carried the idea of benevolence even in the Old Testament, although to a much lesser extent than in Aramaic and Urdu. Speaking of the later development, he says: 'The meaning "benevolence" could not have been fathered on to just any word'. We believe the use of šedākā in v. 9 moves in the direction of benevolence.

3. The reference to prison in v. 8 should be taken figuratively. See Kirkpatrick, op. cit., p. 803; Anderson, The Psalms, 387f. It is regarded as a literal prison by Weiser, op. cit., p. 813; Kissane, The Psalms, II, p. 308.

4. Mowinckel, op. cit., I, pp. 102, 124, suggests that the poet is suffering from sickness.

5. This is suggested by the cultic expression 'Thou art my refuge' (v. 6); cf. Kraus, op. cit., p. 933.

6. This should not be taken as the poet bargaining with Yahweh, but rather his recognizing that by his vow a history between Yahweh and himself is set in motion; cf. Westermann, Das Loben Gottes in den Psalmen, pp. 54ff.

- 7b The righteous (ד'ק'י'ג'י'ג'י)¹ will surround me²;
for thou wilt deal bountifully with me.

In other words, the righteous are men who are blessings in the community in which they live, and, for this reason, the poet can speak of Yahweh dealing graciously with him by allowing him to dwell in their midst³.

There is one final psalm which we may mention in connection with the well-being of the righteous, and that is Ps. 92. The psalmist has come to the temple to praise Yahweh for delivering him from past troubles. Having offered his thanksgiving, he speaks of the righteous:

- 13 The righteous (ד'ק'י'ג'י'ג'י) flourishes like the palm tree and grows like a cedar in Lebanon.
14 Those planted in the house of Yahweh flourish in the courts of our God.
15 They still bring forth fruit in old age, they are fat and flourishing,
16 to show that Yahweh is upright; he is my rock and there is no unrighteousness in him.

Here again we see the righteous depicted as a man who enjoys well-being, and the permanence of his well-being is emphasized in the simile of the righteous and the tree⁴. The palm tree is remarkable for its fruitfulness and longevity⁵; the cedar is known for its strength and durability (II Kg. 14:9; 19:23); and both trees are characterized by their vigorous growth. These features depict the righteous man in a way which corresponds to what we have learned of him in other psalms. He continues to be a blessing to his community even in his years of old age (v. 14)

3. Conclusion

To sum up what we have said in this section, we have found the man who is righteous to be a person in the community who strives for and, in a sense, creates⁶, a condition of šālôm. This he achieves not by isolating himself from

1. Oesterley, op. cit., p. 564, wrongly emends šaddîkîm to šedākā.

2. The rendering of the LXX ('The righteous will wait for me, til thou hast recompensed me') is improbable (Kirkpatrick, op. cit., p. 803) as is that of Davies, op. cit., p. 343 ('For the righteous will glorify (thee) when thou showest kindness to me').

3. Weiser, op. cit., p. 816, holds the righteous to be the godly community interested in the poet's destiny. Our view of the righteous as men in the community does not contradict Weiser, but is a matter of different emphasis. Kittel, op. cit., p. 427, says: 'Die Errettung des Einen wird als Sieg aller empfunden und gefeiert'.

4. For the tree and the righteous, see Ps. 1:3; 52:8; Isa. 61:3; Jer. 17:8.

5. Some palm trees reach 200 years of age (Davies, op. cit., p. 140).

6. Ultimately, only Yahweh can create right order in society.

the evil forces at work in the social order, but by becoming a positive factor for good. He is thus a staunch supporter of social justice and equality, a man of great personal integrity who desires that honesty and fairness may prevail in his community. He is concerned for those who lack the necessities of every-day life and he is quick to share what he has with them. In other words, he is a man who is bent on upholding the covenant community at every turn and in every sphere in life. By upholding his fellowman, the righteous man fulfills the demands of the relationship in which he is a participant and this is why he is ṣaddīq.

E. The King1. General

In ancient Israel the SDK of man was centered in the person of the king¹. This phenomenon is to be understood above all else in terms of the primitive view of corporate personality. Thanks to the works of H. Wheeler Robinson² and J. Pedersen³ and others, this feature of Hebrew thought has been brought to light and we are now able to appreciate the important relation between the Israelite community and its leader. An illustration of the extent of solidarity of the community life is the commonly held belief that the whole community was blessed or cursed on the basis of the behavior of its members⁴. Such solidarity was particularly important in the case of the king and his actions since the political, social, and religious character of his office embraced practically all of the affairs of the nation and brought him into contact with large numbers of the people, making his influence for good or bad much more acute. This being so, it is not surprising that the SDK of the king bore an intimate relationship with that of the people. Mowinckel,⁵ echoing Pedersen⁶, puts this point very well:

In der ṣedāqā des Königs hat somit die ṣedāqā des Volkes ihren Kern; kraft seiner Gerechtigkeit trägt und behauptet er die "Ganzheit" indem er den Bund, auf dem sie beruht, behauptet. Die Kraft der "Gerechtigkeit", durch die sie sich behauptet und entfaltet, ist der "Segen", die berāchā. Die Segen des Volkes beruht auf dem Segen des Königs, draft dessen er mit seiner "Gerechtigkeit" den Bund und den Frieden, die Ganzheit und die Unverzehrtheit, behaupt.

There existed, then, in ancient Israel an inseparable relationship between the total life of the people and the king⁷. But it is not enough for our present

1. von Rad, Theology, I, p. 375: 'In what the Old Testament has to say about righteousness, focal points came to be occupied by the king and the monarchy'.

2. 'The Hebrew Conception of Corporate Personality', Werden und Wesen des Alten Testaments (BZAW, 66), pp. 49ff.

3. Israel, I-IV.

4. e.g., Jos. 7; II Sam. 21; Dt. 25:5ff.

5. Ps.St., II, pp. 300-301.

6. Op. cit., I-II, pp. 67-134; 201-239; 260-293.

7. Mowinckel, The Psalms in Israel's Worship, I, p. 44: 'Within the nation the king is the representative of the whole. Israel is his "house" and he is its father. The covenant between Yahweh and Israel and between Yahweh and David is one and the same thing'. Cf. further Johnson, Sacral Kingship, pp. 2ff.

purposes to limit our considerations to the relationship of the king and his people, for it is of great importance that we also gain an insight into the king's relationship with Yahweh. The relation between the king and the gods has been a subject much discussed by students of the ancient Near East in recent years¹. We know from oriental literature that it was common among Israel's neighbors to regard the king as a divine being². In Egypt the king was thought to be one of the gods incarnate whose life-time of royal activity was designed for the protection and furtherance of self-interest and the interest of other gods. It is little wonder that after this life the king became identified with Osiris³. In Mesopotamia, not the king himself but the office of kingship was regarded as having had superhuman origin⁴. The king was chosen by the gods and 'was a mortal made to carry a superhuman charge which the gods could remove at any time to bestow it upon another'⁵. But in common with the Egyptian king, the king in Mesopotamia, as long as he occupied the office of kingship, was viewed as divine. While the conception of kingship in Israel bears extraordinary similarities with those of the ancient Near East⁶, there is no evidence that the king there was regarded as divine in the same sense as were the kings of Egypt and Mesopotamia⁷. Not only the religion of Yahwism

1. e.g., Frankfort, Kingship and the Gods; Gadd, Ideas of Divine Rule in the Ancient East.

2. In addition to Frankfort and Gadd (see n.1), cf. Gressman, Der Messias, pp. 42ff; A. Jirku, Altorientalischer Kommentar zum A.T., p. 226.

3. Frankfort, op. cit., p. 111; cf. Gadd, op. cit., pp. 45ff; H.W. Fairman, 'The Kingship Rituals of Egypt', Myth, Ritual, and Kingship, S.H. Hooke, ed., pp. 75ff.

4. Frankfort, op. cit., p. 237.

5. Ibid, p. 238; cf. Gadd, op. cit., p. 48.

6. Mowinckel, The Psalms in Israel's Worship, I, p. 50: 'The conception of the king held in Israel was fundamentally the same as the rest of the ancient East'.

7. See Mowinckel, He That Cometh, p. 162. For the differences in the conceptions of kingship in Israel and in those of Egypt and Mesopotamia, see Frankfort, op. cit., pp. 337-344; Gadd, op. cit., pp. 33-62. The evidence for the conception of divine kingship among the Babylonians, Assyrians, and Hittites, as well as in Palestine and Syria, has been questioned by de Vaux, Ancient Israel, pp. 111-112. Engnell, Studies in Divine Kingship, p. 173, holds that the Ugaritic texts support a conception of divine kingship, but this view has been questioned by R. de Langhe, 'Myth, Ritual, and Kingship in the Ras Shamra Tablets', Myth, Ritual, and Kingship, S.H. Hooke, ed., pp. 142ff.

but also the ancient Bedouin tribal idea of a chieftain whose authority rested on democratic principles rather than on his connection with the gods was determinative for the Israelite understanding of kingship¹. Further, the Israelites were firmly committed to the practice of hereditary kingship.

Within Israel the king enjoyed a unique relationship with Yahweh². He was Yahweh's anointed (I Sam. 9:27; 10:1; 16:12ff; I Kg. 1:32-40; II Kg. 9:7; Ps. 89:21), which meant, among other things, that he was Yahweh's vicegerent, empowered by his Spirit (I Sam. 10:6ff, 9ff; 11:6ff; 16:13³; II Sam. 23:1-7). He was chosen by Yahweh (I Sam. 10:24; II Sam. 7:8; Ps. 45:8; 89:21), called to be his servant (Ps. 89:4, 21; 132:10). With him Yahweh made an everlasting covenant (Ps. 89:31-35). This close relationship with Yahweh assured him of his well-being. The arm of Yahweh strengthened him (Ps. 89:22), delivering him from all manner of trials (Ps. 18:3ff) and giving him mighty victories (Ps. 20:7). He was the son of God (Ps. 2:7) and his throne was like the throne of God (Ps. 45:7).

The references in Ps. 2 and Ps. 45, both royal psalms⁴, raise one of the most basic questions concerning the king's relationship with Yahweh. Resorting to the examples of divine kingship in Egypt and Mesopotamia, some scholars argue that these psalms attest divine kingship in Israel⁵. The problem is perhaps most clearly seen--and at the same time most readily solved--in the interpretation of Ps. 45:7. The problem is v. 7 is how to understand the expression $\text{כִּסְאוֹ אֱלֹהִים וְיְהוָה יֹשֵׁב בְּרָאשִׁית}$. There have been many suggestions offered. On the assumption that the name 'Yahweh' has been freely substituted with the name 'Elohim' in the Elohist collection of the Psalter, which includes this psalm under consideration, Wellhausen, Duhm, Marti, and a host of other scholars argued that the text originally read $\text{יְהוָה יֹשֵׁב בְּרָאשִׁית}$, which was mistaken by a re-

1. Mowinckel, The Psalms in Israel's Worship, I, pp. 52, 57.

2. Cf. Johnson, op. cit., pp. 12ff; Mowinckel, The Psalms in Israel's Worship, I, pp. 53ff.

3. On the question of the historicity of this passage as reflecting ancient Israelite traditions, see Johnson, Sacral Kingship, pp. 13ff; 'Hebrew Conceptions of Kingship', Myth, Ritual, and Kingship, S.H. Hooke, ed., p. 208.

4. The royal psalms include 2, 18, 20, 21, 45, 72, 89, 101, 110, and 132. This list was expanded beyond all recognition by Birkeland, Die Feinde des Individuums in der israelitischen Psalmenliteratur; The Evildoers in the Book of Psalms, who argued that the greater part of the psalms must be understood as royal psalms. Cf. Mowinckel, The Psalms in Israel's Worship, I, pp. 77, 80. Another attempt to enlarge the number was made by Bentzen, King and Messiah, p. 25.

5. e.g., Pedersen, op. cit., III-IV, p. 84 and see the discussion on p. 86.

dactor for יהוה' and changed to Elohim. The text would thus have originally been, 'Thy throne shall be....' On the principle that the harder reading is preferable, this proposal carries little persuasion¹. With the exception of Briggs², who found no solution satisfactory and eliminated this verse and part of the next entirely from the text, most scholars have attempted to explain the text as it stands. Kirkpatrick³ thought everything would be in order if we retain the text and read with the RV margin, 'Thy throne (is the throne of) God'. Similar to this is a proposal by G.R. Driver⁴, approvingly embraced by C.R. North⁵, M. Noth⁶, A.R. Johnson⁷, and G.W. Anderson⁸. Driver's view is that a shortened form of comparison is involved and the meaning is 'Thy throne is like God's throne'. Another way of handling the verse is suggested by the RSV translation⁹, which takes Elohim as an adjective, 'Thy divine throne....' Still another treatment of the verse, set forth by Gunkel¹⁰, holds the vocative to be determinative for Elohim and translates 'Thy throne of God'¹¹. All in all, it seems to us that Driver's view agrees best with the Old Testament view of the great gulf between God and man¹². Even if the king is actually being called Elohim, it does not mean that he is being likened to Yahweh in the strict sense¹³. 'Elohim' referred to any divine being in the ancient world¹⁴. Probably what is

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1. So too North, 'The Religious Aspects of Hebrew Kingship', ZAW, L(1932)29.
 2. Briggs, The Psalms, I, p. 387.
 3. The Psalms, p. 248.
 4. 'The Psalms in the Light of Babylonian Research', The Psalmists, p. 124.
 5. Op. cit., p. 30.
 6. 'Gott, König, Volk im Alten Testament', ZThK, XLVII(1950)188.
 7. Op. cit., p. 27, n.l.
 8. The Psalms, 369c.
 9. So too Vriezen, Theology, p. 220, n.l.
 10. Die Psalmen, pp. 190, 194; What Remains of the Old Testament, p. 92.
 11. Gunkel, Die Psalmen, p. 194: 'Alle Versionen fassen יהוה richtig als Vokativ; angeredet kann niemand anders sein als der König; gegen die Konstr. des Satzes ist nichts einzuwenden vgl Threni 5:19'.
 12. Noth, op. cit., pp. 188-189, cautions that this passage cannot be viewed in isolation from the rest of the Old Testament.
 13. North, op. cit., p. 30, wisely points out that even if we admit that the king is called 'God' in Ps. 45:7, this one passage does not make 'divine kingship' an established belief in the Old Testament.
 14. See Nowinckel, The Psalms in Israel's Worship, I, p. 57; de Vaux, Ancient Israel, p. 112.

involved here, as in Ps. 2:7, is a formula of adoption¹.

While the king was adopted by Yahweh and called to stand in a special relationship with him, that relationship was not strictly a private one. It was always, from beginning to end, a relationship which existed within the context of the covenant². Since corporate considerations were of such immense importance in ancient Israel, it was expected that all the activities of the king should benefit the community. In this connection, the king's relationship with Yahweh and his subjects was essentially determined by SDK. So much so was this true that Pedersen speaks of righteousness as a 'kingly virtue'³.

In Ps. 72:1 it is made quite clear that the SDK of the king, like his strength in general, comes from Yahweh. Here is a remarkable distinction between the Israelite conception of kingship and those of Egypt and Mesopotamia. In those lands the gods were seen as righteous and therefore the kings, also divine beings, were believed to be righteous. In Israel, however, while Yahweh was consistently regarded as righteous, man, including the king, was always considered unrighteous until he was rightly related to Yahweh, until he received Yahweh's righteousness⁴. The king in Israel stood in constant need of Yahweh's power and Spirit⁵ and behind his sedek was Yahweh's ṣedāqā⁶. As the throne of David was also the throne of Yahweh (I Chr. 28:5; II Chr. 9:8; Ps. 110:1), so the SDK of the human king was not separate from the SDK of Yahweh⁷.

So, then, Yahweh blessed his anointed with his own ṣedāqā and poured his grace upon him in order that he might represent the cause of truth, meekness, and sedek (Ps. 45:3, 5). With these gifts it fell to the king to uphold the covenant community. Indeed, the maintenance of the covenant people was perhaps

1. Ps. 2:7 is, according to de Vaux, *op. cit.*, p. 112, paralleled in the Code of Hammurabi where it is used as a formula of adoption. Cf. Eichrodt, *Theology*, I, p. 125; Bentzen, *op. cit.*, pp. 19-20; Mowinckel, *The Psalms in Israel's Worship*, I, p. 58. Weiser, *The Psalms*, p. 363, holds that the divine designation of the king merely refers to the 'function of the king as the righteous ruler rather than a specific quality'.

2. Pedersen, *op. cit.*, III-IV, pp. 80ff.

3. *Op. cit.*, I-II, p. 344.

4. The reception of divine righteousness was an event which took place in royal circles outside Israel. Examples are given by Kraus, *Psalmen*, p. 497.

5. The example of Israel's first king, Saul, well illustrates the extent to which kingship was dependent upon Yahweh's Spirit. The fact that the divine Spirit could and did depart from Saul is further proof that the Israelite king was only a man like other men.

6. See von Rad, *op. cit.*, p. 375.

7. Koch, *Sdq im A.T.*, p. 19, argues that the sedek/ṣedāqā of David was regarded in Israel as God's sedek/sedaka on earth.

the primary responsibility of the king in ancient Israel¹. This task involved him in the most far-reaching activities.

2. Guardian of Justice

In the community's internal affairs, the king was the guardian of justice, a responsibility related to the royal office throughout the ancient Near East². We read, for example, in the Prologue (V. 15ff) of the Code of Hammurabi (ca. 1728-1689) the following account³:

When Marduk commissioned me to guide the people aright,
to direct the land,
I established the law and justice in the language of the land,
thereby promoting the welfare of the people.

In the Epilogue (rev. XXIV, 59ff) to the same document this same point is illustrated further⁴:

In order that the strong might not oppress the weak,
that justice might be dealt the orphan (and) the widow,
in Babylon, the city whose head Anum and Enlil raised aloft,
in Esagila, the temple whose foundations stand firm like
heaven and earth,
I wrote my precious words on my stela,
and in the presence of my statue as the king of justice
I set (it) up in order to administer the law
of the land,
to prescribe the ordinances of the land,
to give justice to the oppressed.

To this last picture may be added a Fourteenth Century example from the Ras Shamra Tablets (KRT 127:45-54)⁵:

Thou hast let thy hand fall into negligence
Thou dost not judge the case of the widow
Nor adjudicate the cause of the broken in spirit
Nor drive away those who prey upon the poor!
Before thee thou dost not feed the fatherless
Nor behind thy back the widow.
For thou art a brother of the bed of sickness
Yea a companion of the bed of disease.
Descend from the kingship that I may rule
From thy sovereignty that I may be enthroned thereon!

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1. Pedersen, op. cit., I-II, p. 344.
 2. Cf. von Rad, op. cit., p. 375.
 3. ANET, p. 165.
 4. ANET, p. 178.
 5. Gordon, Ugaritic Literature, pp. 82-83.

The responsibility for justice was no less a royal function in Israel than in other lands. It has been shown by Koehler¹ that in Israel the people had the right to appeal beyond the decisions made at the gate to the king himself and, further, that the king could choose to make any case his own and decide the matter². Baudissin³ also found that one of the basic responsibilities of the king in ancient Israel was to act as judge in legal disputes. The judicial activity of the king has subsequently been upheld by a large number of scholars, among whom mention may be made of Smend,⁴ Pedersen,⁵ and Johnson⁶. A notable exception to this line of thinking is O. Grether⁷, who maintained that the king never held the office of šōpēt and, in fact, that he had little at all to do with legal proceedings. The king had no authority to hear and decide cases and the most he could do was exert his influence upon those charged with the administration of legal matters. On the whole, however, the position of Grether is not convincing when we consider a number of important passages in the Old Testament. The telling account of the woman of Tekoa (II Sam. 14:1-20), the narrative of Absalom's conspiracy (II Sam. 15:1-6), the tale of Solomon's arbitration between the two harlots (I Kg. 3:16-28), and the account of his 'Hall of Judgment' (I Kg. 7:7)—all of these instances go to show that the king was no stranger to the judicial proceedings of the land⁸. Indeed, the king was expected not only to be a final court of appeal but also to restore rights to those members of the community who had lost them. He was to insure mišpāṭ and šedek/šedāka to the poor and needy and champion their cause throughout the land. Nowhere in the Psalter is this aspect of the royal activity better demonstrated than in Ps. 72, the intercessional prayer⁹ of an Israelite congregation for one

1. Die hebräische Rechtsgemeinde, p. 8.

2. Koehler, op. cit., pp. 14-15, arrived at his views on the basis of II Sam. 1-6; 14:1-11; 15:1-6; I Sam. 8:20.

3. Baudissin, Kyrios als Gottesname, III, pp. 380-381.

4. Smend, Lehrbuch der alttestamentlichen Religionsgeschichte, p. 411.

5. Pedersen, op. cit., I-II, pp. 409-410; III-IV, p. 80.

6. Johnson, op. cit., p. 4; 'Hebrew Conceptions of Kingship', p. 207.

7. Grether, 'Die Bezeichnung "Richter" für die charismatischen Helden der vorstaatlichen Zeit', ZAW, LXVII(1939)117.

8. Cf. further II Sam. 23:1-7; II Kg. 6:26-28; 15:5; Isa. 9:5ff; 11:1-5; Jer. 33:15; and especially Prov. 31:1-9; Ec. 5:7-8; Jer. 22:3, 15, 16. See also Johnson, 'Hebrew Conceptions of Kingship', p. 207; Porteous, 'Royal Wisdom', Rowley Festschrift, p. 248.

9. von Rad, op. cit., p. 323: 'Nowhere in the Old Testament does intercession unfold itself so richly as in the prayers of the anointed'. See also Ps. 20; 28: 8ff; 61:7; 72; 84:9ff; 89; 132.

of its kings¹. This poem, which was perhaps uttered by an officiating priest in the Autumn Festival², reflects in a most remarkable way the royal ideology of the ancient East. Here we see clearly what was hoped for, and to some extent expected of, the monarch by the people³. Couched in language reminiscent of the traditional forms of the court style of the ancient East⁴, the prayer of the psalmist is that the king may actualize the royal ideal:

- 1 O God, give thy justice⁵ to the king and thy righteousness (פִּי אֱלֹהִים) to the son of the king.
- 2 May he judge thy people with righteousness (צְדָקָה) and thy poor with justice (צְדָקָה).
- 3 Let the mountains bring prosperity (שָׁלוֹם)⁶ for the people, and the hills righteousness (צְדָקָה)⁷.
- 4 May he give justice to the poor among the people, may he give deliverance to the needy.
- 5 May he live⁸ as long as the sun and as long as the moon through all generations.

1. The proposal by van der Weijden, Die 'Gerechtigheit' in den Psalmen, pp. 191ff, that this psalm be seen as descriptive of the end-time when the Messiah comes to reign cannot be accepted. This is a prayer for a living king, although the seeds of eschatology may certainly be detected. We would agree with Johnson, 'Hebrew Conceptions of Kingship', p. 234, when he says that the royal psalms are 'eschatological in their orientation' and may be thought of as "Messianic" in what is now the established eschatological sense of this term'. But while this is true, it cannot be held that the eschatological sense is determinative for interpreting this psalm; the primary reference is to a living king (cf. Mowinckel, The Psalms in Israel's Worship, I, p. 68; Oesterley, The Psalms, p. 340; Weiser, op. cit., p. 502).

2. Mowinckel, The Psalms in Israel's Worship, I, pp. 62ff.

3. Porteous, op. cit., p. 250: 'There were certainly those in Judah who made it their business to remind the king of his covenantal responsibility for the righteous government of the people'. Weiser, op. cit., p. 503, who thinks this psalm commemorates the accession of a new king to his throne, believes it would have been appropriate for this psalm to have been recited when the divine ordinances, the maintenance of which belonged to the king, were presented to the king.

4. Cf. Ps. 20; 21. See Weiser, op. cit., p. 502; Kraus, op. cit., p. 499.

5. Reading with the LXX, Syriac, and Jerome פִּי אֱלֹהִים .

6. Koehler, Theology, p. 240: 'To translate שָׁלוֹם "peace" is a makeshift; prosperity would be better'. Cf. Koehler, Lexicon, pp. 973-974. Johnson, Sacral Kingship, p. 7, renders 'welfare' in the verse under consideration; and of שָׁלוֹם in general he says that 'it denotes an ordered or harmonious functioning of the whole personality, individual or collective, and may be rendered more appropriately "welfare" (The Cultic Prophet, p. 49).

7. Dropping the preposition with the LXX; cf. Gunkel, Die Psalmen, p. 300.

8. The MT reads פִּי אֱלֹהִים , 'May they fear thee', but this hardly fits the context, so read with the LXX פִּי אֱלֹהִים . Cf. I Sam. 10:24; II Sam. 16:16. 'Live' may carry the meaning 'flourish'; cf. Johnson, Sacral Kingship, p. 10.

- 6 May he be as the rain that falls on the mown grass,
as showers that water¹ the earth.
7 May righteousness² flourish in his days
and prosperity abound till the moon be no more.

Passing over a few verses we come to a part of this psalm which gives a vivid description of the work of the king:

- 12 For he will deliver the needy when he cries,
the poor also, and him who has no helper.
13 He will have pity on the poor and needy,
and save the lives of the needy.
14 He will protect³ their lives from deceit and violence;
and precious will be their blood in his sight.

Running throughout this entire psalm is the prayer that God will grant the king a reign filled with righteousness and justice⁴ that will manifest itself in the king's diligent care for his people⁵. The poor and needy were members of the community whose covenant rights were very often denied them because they lacked social standing and influence, and so it was to be the first responsibility of the righteous king to create social structures which guaranteed every Israelite his basic rights and liberties⁶. Such an undertaking must surely have involved the king in judicial and other domestic activities throughout his kingdom. Through his interest and influence as well as through direct legal rulings, he is to deliver the less fortunate members of the society from the deceit and violence which they had suffered at the hands of their oppressors (vv. 2, 4, 12-14).

This picture of the righteous king is presented throughout the royal psalms. He is to exclude from his presence deceivers and liars (Ps. 101:7). He will de-

1. The MT has דִּי־רִי־רִי , 'dripping', which is a hapax legomenon. Briggs, op. cit., II, p. 138, assuming that the text presupposed a participle plural, treats the text as transposed and reads רִי־רִי־דִּי . A more plausible explanation is offered by BDB and Koehler, Lexicon, namely, to read the imperfect hiphil $\text{וַיִּפֹּרֵר־וַיִּשְׁקֵר}$, 'to cause to drip' or 'to water'. Another proposal is to be seen in the translation of Michel, Tempora und Satzstellung, p. 158: 'Er möge herabkommen, wie Regen auf die Schur (herabfällt), wie Regengüsse als Nutzung des Landes'.

2. Reading with LXX, Syriac, and Jerome רִי־יִשְׁרָאֵל for רִי־יִשְׂרָאֵל . Cf. vv. 1, 2, and 3 where the noun is consistently employed as well as the parallelism with וַיִּשְׁקֵר .

3. Cf. Johnson, Sacral Kingship, p. 10; 'The Primary Meaning of $\sqrt{\text{זכר}}$ ', SVT, I(1953)67-77.

4. The controlling words in this psalm, as Johnson, Sacral Kingship, p. 7, has noted, are sedek, sedāka, and mišpāt.

5. For the king's desire to uphold Yahweh's statutes, see Dt. 17:18-20; I Chr. 22:12-13; Jer. 22:15-16.

6. Cf. the Egyptian parallel concerning 'The Instruction for King Meri-ka-re', ANET, pp. 414-415.

stroy all who have slandered their neighbors, and those who have walked about with a high look and proud heart he will not tolerate (Ps. 101:5). He will make his royal scepter stand for equity throughout the land (Ps. 45:7) and set it against all the wicked and evildoers (Ps. 101:8). Because the king loves sedek and hates wickedness (Ps. 45:8), he will set a strong example for good by personally avoiding all evil (Ps. 101:4) and letting his hatred be known for those who have turned aside from the covenant (Ps. 101:3). In short, he will judge the people with sedek (Ps. 72:2)¹. He will become the helper of the poor and needy everywhere (Ps. 72:12-14).

3. Guarantor of Life in All Its Fulness

In addition to upholding the community by safeguarding the liberties of its members, the king also was the guarantor of life in all its fulness². From earliest times in the ancient Orient it was believed that the good fortunes of a country or people depended on the king³. In Egypt, for example, a hymn celebrating the accession of Mer-ne-Ptah of the Nineteenth Dynasty (ca. 1234-1222), depicts such a belief⁴:

Be glad of heart, the entire land! The goodly
times are come!
A lord--life, prosperity, health!--is given in all
lands.....
.....
All ye righteous, come that ye may see! Right has
banished wrong.
Evildoers have fallen (upon) their faces. All the
rapacious are ignored.

Another hymn portrays the joy at the enthronement of Ramses IV⁵:

1. Isa. 16:5 is a good parallel to this: 'Then a throne will be established in hesed and on it will sit in faithfulness in the tent of David one who judges and seeks mispāt and is swift to do sedek'.

2. Cf. Gadd, *op. cit.*, p. 44, who suggests that 'a beneficent king is indistinct or absent in the Old Testament'. He argues that such an idea is inconsistent with the supposed tradition which views the establishment of kingship in Israel as an act of insubordination. He further writes: 'The programme of qualifications for a king (Deut. XVII.14ff), beyond forbidding him covetousness of horses, women, and precious metal, does not concern itself with duty to benefit the people, save in so far as that follows from his being enjoined to study the law. There are references to kings judging Israel, but not to their promoting good laws or behaving with magnanimity; even the judgments of Solomon are not recorded with any purpose of displaying him as a father of his people'. It is hoped that this section will clearly discount this view.

3. See Engnell, *op. cit.*, p. 176.

4. ANET, p. 378.

5. ANET, pp. 378-379.

A happy day! Heaven and earth are in joy, for thou art the great lord of Egypt.
 They who were fled have come (back) to their towns; they who were hidden have come forth (again).
 They who were hungry are sated and gay; they who were thirsty are drunken.
 They who were naked are clothed in fine linen; they who were dirty are clad in white.
 They who were in prison are set free; they who were fettered are in joy. The troublemakers in this land have become peaceful.

In a prayer of Ashurbanipal to the Sun-God we see that righteousness and prosperity share the same meaning¹:

In abundance and righteousness may he rule over the people of Enlil.

One final illustration, a letter from Adad-shum-usur, a priest, to the king, Assurbanipal, may be noted²:

Shamash and Adad...have destined for my lord the king... good government, days of justice, years of righteousness, abundant rains, powerful floods, good commerce...; those who have been ill for many days are cured. The hungry are satisfied, the starved grow fat...Women give birth, and in their joy tell their children: our lord the king has brought you alive.

The examples from the ancient Near East leave no doubt that kingship and the well-being of the people belong together. Israel is no exception in this respect. The welfare of the covenant community is completely bound up with the king (Ps. 18:28; 20). For the people, the king is like a radiant star (Num. 24:17) or as the sun shining forth upon a cloudless morning (II Sam. 23:4). He is the very breath of his people's nostrils (Lam. 4:20). 'Figuratively speaking he is the channel through which the blessings of the deity flow to the people'³. This is why the supposed rejection of the king in Ps. 89 is so much of a crisis for Israel. The material blessings which the people experienced were conceived of as blessings inherent in the king himself, although such thinking always made allowance for the fact that these blessings ultimately had their origin in Yahweh. When, therefore, the king judges with sedek (Ps. 72:6), material blessings abound. The king is like the rain that falls on the grass, impregnating the earth with growth and fertility (Ps. 72:6). Every-

1. ANET, p. 387.

2. de Vaux, op. cit., p. 110.

3. Mowinckel, The Psalms in Israel's Worship, I, p. 60.

where the mountain sides are filled with flourishing pastures and productive fields, so much so that they are likened to the plenitude of Lebanon. The people are blessed with šālôm and prosperity (Ps. 72:3)¹. All nature is brought into harmony with the good of man². There is even a miraculous increase of the people³.

The sedek which the king receives from Yahweh, therefore, leads to a right ordering of the entire Israelite society⁴. It leads to a reign of prosperity, peace, happiness, and posterity for the people. By creating such well-being among the people, the king fulfills the demands laid upon him by the covenant and is thus saddîk. Righteousness is a relationship through which flow the incomprehensible blessings of Yahweh to his people. These blessings are mediated to the people through the king, but this takes place only so long as the king himself is righteous⁵. Everything hinges on his complete and uncompromis-

1. In speaking of the šālôm of Zech. 9:10, Mowinckel, He That Cometh, p. 177, offers a definition that could well apply here: 'all good fortune and well-being, safety and security, good order and morality in the nation, fellowship ('wholeness') and brotherhood, in short whatever may be described as material well-being and sound social and moral conditions'. See further Isa. 45:8; Jl. 2:23.

2. Cf. Johnson, 'The Role of the King in the Jerusalem Cultus', pp. 76ff; Ringgren, The Messiah in the Old Testament, p. 16. Frankfort, Kingship and the Gods, p. 343, argues that the transcendentalism of Hebrew religion excluded 'the king's being instrumental in the integration of society and nature' and that 'the ancient bond between man and nature was destroyed'. While we agree with Frankfort that Israel viewed nature not as something which man has to be brought into harmony with because the gods were in nature, but as something created by God who is above and in control of it, we think he has neglected to show the Hebrew understanding of kingship within this view of nature. Since God controlled nature, those who were rightly related to him (=SDK) could enjoy the blessings of nature. But it should never be forgotten that the appeal for this blessing, as well as the dispensing of it, involved the king, as we have attempted to show.

3. Ps. 72:16. See the RSV for this understanding. Johnson, Sacral Kingship, p. 11, by vocalizing ר' י' ט' to ר' ע' ט' on the analogy of Arabic usage, interpretes this verse as referring to the previous verse and renders: 'May they flower on the summit like the grass of the earth'.

4. The reign of the good king which results in material blessings is seen in Ezek. 34:23ff. Yahweh will place over his people his servant (cf. II Sam. 3:18; 7:5; II Kg. 8:19; Ps. 89:4, 21) who is to rule them and feed them like a shepherd. Wild beasts are to be eliminated and complete peace throughout the wilderness and woods is to prevail. The people will know the richness of Yahweh's blessing. Hunger in the land is to be banished by the increase of tree and field alike. They shall indeed be a well-kept flock.

5. Johnson, Sacral Kingship, p. 11: 'The nation cannot be expected to be righteous and therefore prosperous, if the king does not prove to be righteous'.

ing obedience to the covenant demands imposed upon him by Yahweh.

4. Defender of the People

The maintenance of right order--the liberties of individuals, fair dealings throughout the land, and prosperity of the people--can be achieved only as the external relations of Israel with other peoples are also kept in order. When the well-being of the people was threatened by foreign enemies, it fell upon the king, therefore, to take command of the country's defense. Leadership in times of national crisis was perhaps the most important of all of the responsibilities converging upon the king¹. Indeed, it was a national crisis which first gave rise to the creation of kingship in Israel², and all down through the period of the monarchy he was repeatedly called on to defend land and people. The king as a military warrior manifested his righteousness by securing peace for the country and saving the people from defeat and oppression³. Thus, Pedersen can speak of SDK as 'the power of victory, the blessing of the warrior in his fight against the enemy, a royal virtue'⁴.

The same picture of a victorious king forms a part of the wedding psalm, Ps. 45. Far from being the ideal of a future messianic age⁵, this psalm owes its origin to the period of the kingdom⁶ and was doubtless composed for the marriage

1. Cf. Johnson, 'Hebrew Conceptions of Kingship', Myth, Ritual, and Kingship, S.H. Hooke, ed., p. 205.

2. I Sam. 11.

3. I Sam. 9:16; 10:1; I Chr. 18:14; Ps. 2:8ff; 18:43-45; 110:6. For the role of the king as defender of the land, Mowinckel, He That Cometh, p. 176, who remarks: 'The righteousness of the Messiah consists in his saving his people: righteousness and salvation are identical' (p. 309).

4. Israel, I-II, p. 360.

5. The psalm probably owes its place in the canon to the early messianic interpretation which it was given. This is the view expressed in the Targum, where the king is regarded as the Messiah and Israel as the bride.

6. See Eissfeldt, Einleitung, p. 115; Taylor & McCullough, The Psalms, p. 235; Buttenwieser, The Psalms, pp. 84ff.

of a king¹ to a foreign princess². So secular in tone that Weiser³ has called it 'the only example of a profane lyric in the Psalter'⁴, the psalm is highly stereotyped⁵, being saturated with language reminiscent of oriental court style. It may be thought of as a 'wedding benediction'⁶, although as a literary entity it should probably be associated with the cultic blessing⁷.

In the psalm, the poet 'mingles counsel with compliment'⁸. It opens with a prophetic-type introduction⁹, followed by a song of praise of the king (vv. 2-10), which is not unlike hymns throughout the Near East¹⁰. In vv. 11ff, the psalmist turns his attention to the bride¹¹ and advises her to forget her people and pay homage to her new king. This counsel is followed by a description of what appears to have been a royal procession. The psalm is climaxed by the blessing on the royal couple. We are particularly interested in vv. 4-6:

1. Suggestions have included Ahab, Jehu, Jeroboam II, Solomon, and Joram, but none of these proposals can claim conclusive support from the Old Testament.

2. Th. Gaster, 'Psalm 45', JBL, LXXIV(1955)239, suggests that an ordinary bridal couple going through the routines of a conventional wedding are here being described and treated as though they were royalty. He argues that the practice of treating the bride and groom as royalty was common in the ancient Near East. Although interesting, Gaster's theory cannot be taken seriously because this interpretation does not fully account for all the details involved in this psalm.

3. Op. cit., p. 361.

4. Mowinckel, Ps.St., III, p. 96, also speaks of the psalm as a weltliches Lied (following Gunkel) but cautions that such a designation without qualification is misleading. He accordingly calls the psalm a kultisches Lied, a religiöses Lied.

5. This can be seen from what is said of 'beauty'; cf. von Rad, op. cit., p. 322; Weiser, op. cit., p. 362. For the style and structure of the psalm, see Ridderbos, 'The Psalms: Style-Figure and Structure', OTS, XIII(1963)69-76.

6. Bentzen, Introduction to the Old Testament, p. 129.

7. Mowinckel, The Psalms in Israel's Worship, I, p. 74. See Gen. 24:60; Ru. 4:11.

8. Taylor & McCullough, op. cit., p. 234.

9. Mowinckel, Ps.St., III, p. 101, calls the psalm a prophetic Kultlied and in his The Psalms in Israel's Worship, II, p. 61, he observes that the psalm was delivered by a cultic prophet.

10. Cf. Engnell, op. cit., p. 45; ANET, pp. 373ff.

11. That so much is said about the king and so little about the bride is typically oriental; see Mowinckel, The Psalms in Israel's Worship, I, p. 73.

- 4 Gird thy sword upon thine thigh,
O mighty one,
thy glory and thy majesty.
- 5 And in thy majesty ride forth successfully for the
cause of truth and meekness and righteousness¹ and
thy right hand shall teach thee terrible things.
- 6 Thine arrows are sharp,
the people fall under thee,
in the heart of the king's enemies.

Whether this psalm belonged to the Autumn Festival² and, if it did³, what its relation was to that festival, are questions which cannot be answered with certainty. It is of interest to us that the king is pictured as the champion of the cause of 'truth and meekness and righteousness'. From Ps. 21:6 we learn that the king's glory is great because of the help which Yahweh gives and the splendor and majesty which he bestows on him. It follows, therefore, that the military victory which it is hoped the king will experience derives ultimately from Yahweh. It must not be thought that the poet is here encouraging the king to embark upon campaigns of war, for 'warlike passions are at once curbed by the moral responsibility which sets limits to every war policy'⁴. Far from encouraging war, the poet extols the king's heroic virtues and expresses confidence that Yahweh will uphold him. The king is to combat his enemies in order to uphold the sedek of the community and to insure protection for all the people⁵.

5. Leader in the Cult

The king as the guardian of justice, the guarantor of the wholeness of the community life, and the protector of the people relates to his function in the cult. That the king occupied a place of great importance in the cult is suggested by his associations with it in the historical texts of the Old Testament. Thus we read that David transferred the ark to Jerusalem (II Sam. 6), established an altar for Yahweh there (II Sam. 24:25), and lay plans for his temple (II Sam. 7:2-3; I Chr. 22-29). Solomon built and dedicated this same

1. Reading with the LXX, Jerome, and Targum $\text{לְעֵלְוֵי הַיְשׁוּעָה וְלְעֵלְוֵי הַיְשׁוּעָה}$. The RSV translation, 'for the cause of the truth and to defend the right' is unacceptable.

2. Kraus, *op. cit.*, p. 333; Widengren, *Sakrales Königtum*, p. 78.

3. Pedersen, 'Die Krt-Legende', pp. 63ff; Engnell, *The Text II K from Ras Shamra*, pp. 1ff, have argued that the Krt legend contains an account of an annual royal marriage involving a cultic and mythical enthronement.

4. Weiser, *op. cit.*, p. 363.

5. Cf. Ps. 72:2; Isa. 11:2ff. On the destruction of the enemy, see Ps. 2:9; 21:9ff, 13.

temple (I Kg. 5:8); and after him, when the kingdom had divided, Jeroboam set up the Bethel sanctuary (I Kg. 12:26-33). In addition, throughout the history of the kingdom, the king was responsible for selecting the chief priest (II Sam. 8:17; 20:25; I Kg. 2:26-27; 4:2). And at least one major reform in Israelite worship was the result of the efforts of a king, namely Josiah (II Kg. 23). We hear also of the king offering sacrifices (I Sam. 13:9-10; II Sam. 6:13, 17, 18; 24:25; I Kg. 3:4, 15; 8:5, 62-64; II Kg. 16:12-15) Both David and Solomon are said to have blessed the congregation (II Sam. 6:18; I Kg. 8:14), an act normally carried out by the priest (Num. 6:22-27). Finally, David, girded with a linen ephod, the vestment of a priest, danced before Yahweh (II Sam. 6:14). Johnson thus has every reason to observe that¹

throughout the 400 years of Davidic dynasty, from the time when David brought the Ark to his new capital city of Jerusalem until that of Josiah's attempt at religious reform, the king is to be found superintending the organization of worship in all its forms.

In addition to the historical evidence which we have examined concerning the king and the cult, there are a series of liturgical texts, namely the royal psalms, which give us valuable insights into the king's cultic role. The interpretation of these psalms with respect to the king's cultic activities has been much discussed in studies dealing with the Psalter in recent years. Gunkel², the first to see these psalms as a separate Gattung, relates them to important occasions in the life of the king. On this view, Ps. 132 commemorated the anniversary of the election of the Davidic dynasty and Yahweh's sanctuary on Mount Zion; Ps. 2, 101, and 110, the king's coronation; Ps. 21 and 72, the anniversary of that coronation or possibly some other significant events experienced by him; Ps. 45, the king's wedding; Ps. 20 and 144:1-11, the king's prayer for Yahweh's support in a pending military undertaking; Ps. 18, the thanksgiving rendered by the victorious monarch on his return following the battle.

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1. 'Hebrew Conceptions of Kingship', pp. 211-212.
 2. Einleitung, pp. 140-171; Die Psalmen, p. ix.

In his Psalmenstudien¹, Mowinckel, while embracing the general point of view advanced by Gunkel concerning the royal psalms, greatly increased the number of psalms² belonging to this Gattung³. Whereas Gunkel had been content to regard ideas found in these psalms (e.g., the world-wide revolt of the nations and the designation of the king as the 'son of Yahweh') as poetical imagery due to the influence of Near Eastern court style (Hofstil), Mowinckel took them to be cultic realities which were intended to express Israel's religious faith⁴, and, in the case of the latter idea, to point to belief in a form of sacral kingship. Apart from Ps. 132, however, Mowinckel made remarkably little use of these psalms in reconstructing his New Year Festival⁵.

Hans Schmidt⁶, taking up the line suggested by Mowinckel, underlined the place which the king occupied in the cult. He emphasized that the king was a channel of blessing for the people (Ps. 132) and found special significance in his participation in the procession, and, in this connection, the sacrifices which he offered (Ps. 121). Like Gunkel and Mowinckel, he viewed Ps. 2 and 110 as enthronement psalms, but paid more attention to the king's sacramental drink (Ps. 110:7) than had his predecessors.

Building especially on the studies of Mowinckel, A.R. Johnson placed the whole investigation on a new level of importance, first in his now famous essay in The Labyrinth in 1935⁷, then in an article in The Expository Times in 1950⁸, again in expanded form in his Sacral Kingship in 1955⁹, and finally in a contribution to Myth, Ritual, and Kingship in 1958¹⁰. Perhaps his chief contri-

1. Vol. II, pp. 107-114; 298-304.

2. Ps. 2; 18; 20; 21; 28; 44; 45; 60; 61; 63; 66; 68; 72; 80; 83; 84; 89; 101; 118; 132; 144; cf. also I Sam. 2:1-10; II Sam. 23:1-7.

3. In the strict sense, the royal psalms do not constitute a separate Gattung; see Johnson, 'Divine Kingship and the Old Testament', ET, LXII(1950-1951)36-37.

4. See Johnson, 'Hebrew Conceptions of Kingship', pp. 219ff.

5. See the Stellenregister in Ps.St., II, pp. 344-346. In his The Psalms in Israel's Worship, I, pp. 42-80, Mowinckel correct this situation to some extent.

6. Die Thronfahrt Jahwes, pp. 36-42.

7. 'The Role of the King in the Jerusalem Cultus', The Labyrinth, S.H. Hooke, ed., pp. 71-111.

8. 'Divine Kingship and the Old Testament', ET, LXII(1950-1951)36-42.

9. Pp. 97-118.

10. 'Hebrew Conceptions of Kingship', Myth, Ritual, and Kingship, S.H. Hooke, ed., pp. 204-235.

bution concerns the view that there existed in the Autumn Festival a ritual drama in which the king suffered humiliation at the hands of the enemies and descended into the underworld, from which he was delivered by Yahweh. This act, as Johnson saw it, portrayed God's victory over Death and assured the cultic community of Yahweh's good disposition toward them for the coming year.

Johnson's emphasis upon the suffering servant, Yahweh's anointed Messiah, as a clue to the explanation of much of the festival, gained the attention of the Scandinavian school¹ which, under the leadership of Engnell and Widengren, developed the theory that the king in the drama played the role of a dying and rising deity following the pattern of the Tammuz god of Mesopotamia². In addition, attempts were made by this school to interpret the king as the 'Primal Man'³ and to find a place in the festival for a sacral marriage⁴.

Meanwhile, A. Bentzen⁵, a Scandinavian who, like Mowinckel, has been a strong critic of the Uppsala school, issued his own findings on the cultic drama. Attempts to see the royal psalms in their political and historical setting are almost completely abandoned in favor of the cultic interpretation of them as reflecting ritual events. Beginning with the conclusions concerning Ps. 110 reached by L. Dürr⁶, Bentzen held that the ritual combat⁷ involved three main stages. First was the king's preparation for battle, to which belong such scenes as the king's coronation and Yahweh's promise to give the king what he

1. For the general approach of this school, see G.W. Anderson, 'Some Aspects of the Uppsala School of Old Testament Study', *HTR*, XLIII(1950)239-256. For a criticism of the Uppsala school, see Johnson, 'Divine Kingship in the Old Testament', pp. 40-41.

2. Engnell, *Divine Kingship*, pp. 78; 149; Widengren, *Psalm 110*, pp. 7ff. For the Tammuz cult, see Frankfort, *op. cit.*, pp. 288-289; 315.

3. Cf. Widengren, *Sakrales Königtum*, pp. 48ff.

4. *Ibid*, pp. 76ff.

5. *King and Messiah*, pp. 11-32.

6. *Psalm 110 im Lichte der neueren altorientalischen Forschung*, pp. 11ff. Dürr finds these cultic acts behind Ps. 110: (a) the enthronement (v. 1); (b) the investiture (v. 2); (c) the acclamation (v. 3); (d) the ordination as priest (v. 4); (e) promise of victory over the enemies (vv. 5-6); (f) sacramental cup of water from the holy well (v. 7).

7. Bentzen holds the background of this combat to be the primeval fight of the God-king with the powers of evil.

needed for his task (Ps. 2; 20; 21; 110; and possibly also 52; 54; 55; 57; 58; 59). Second, there came the actual combat, which involved the king's fight against his enemies (Ps. 22), his suffering (Ps. 3; 11; 12; 13; 14)¹, and his eventual deliverance from Sheol by Yahweh (Ps. 18). To this part of the combat belong also Ps. 27; 28; 42; 69; and 89. Third was the conclusion of the combat, which depicts Yahweh's victorious return from the land of the Philistines and David's going before him to prepare the way for the divine entry into the sanctuary (Ps. 132; cf. Ps. 24)².

These, then, are the main interpretation which have emerged from the discussion of the royal psalms. This discussion has produced a number of ideas which are relevant to our present study. Of primary important is the understanding that there was, as a part of the Autumn Festival, a ritual in which

1. Bentzen insists, however, that this did not involve the king's death, as has sometimes been proposed on the basis of Ps. 30 and Ps. 88.

2. See further Bentzen, 'The Cultic Use of the Story of the Ark in Samuel', *JBL*, LXVII(1948)37-53.

the king played the leading role¹. It is of further significance for our work that the king, in this ritual, suffered defeat and humiliation in the course of his combat with the powers of evil (given expression on the historical plane by the nations) but later experienced the deliverance of Yahweh. Moreover, this drama, the highlight of which was the salvation of the king, and, in turn, the whole people he embodied, was designated to convey to the people the assurance of God's blessing for the future.

We are now in a position to consider the implications of the king's activities in the cult for our understanding of SDK as it is associated with him. Johnson, whose writings repeatedly demonstrate a keen interest in SDK, offers

1. Not infrequently it has been suggested that the king was, in fact, a priest. This suggestion, however, can be defended only insofar as the term 'priest' is defined and qualified, for the king was certainly no priest in the commonly accepted understanding of that term. By virtue of his unique relationship with Yahweh, he naturally was the representative of the people before God. As such, he, on special occasions, engaged in those cultic activities which were associated with the function of the temple priests (cf. Gunkel, *Die Psalmen*, pp. 484-485). Nevertheless, it would be a gross misunderstanding to think of the king as a priest like the priests who performed daily duties in the sanctuary. It may be thought that the king's anointing carried with it the implications of a priestly office, but this has been shown to be otherwise by de Vaux, *op. cit.*, p. 114, who has pointed out that the priests were never anointed during the monarchy (see pp. 105; 399-400). Cf. also Gadd, *op. cit.*, pp. 40-41. It is true that in Ps. 110 the king is expressly called a priest (this is also true of Sumerian, Babylonian, and Assyrian kings, who, oddly enough, preferred the title of priest over king in earlier times; cf. Gadd, *op. cit.*, p. 39), but the meaning of this designation is so obscured by the ancient Melchisedek tradition that little of certainty can be deduced from it concerning this point (cf. Rowley, 'Melchizedek and Zadok', *Bertholet Festschrift*, p. 470), although it may be added that Johnson in *The Labyrinth*, p. 110, takes the reference as indicating the king's assumption of the priesthood of Melchisedek. It is probable that von Rad, *op. cit.*, p. 323, is correct when he asserts that 'no Judean king had a priestly function to exercise in the programmatic and ultimate sense affirmed in Ps. CX'. von Rad explains the designation of the king as priest as an attempt on the part of the Jerusalem court theologians to legitimize the office of king by pointing to ancient Jerusalemite traditions. He excludes the possibility that the king was ever a cultic official and in this view he has the support of Frankfort, *op. cit.*, p. 342. Contending that the Hebrew king usually operated not in the sacral but the profane sphere, Frankfort holds that his responsibility went only so far as to provide a situation conducive for worship. See also Noth, *op. cit.*, pp. 157ff. While we prefer to think of the king as being not a priest in the narrow sense of the word, we should not be willing to sacrifice the valuable findings of Johnson by excluding from his activities his leadership in the cult from time to time.

in his Sacral Kingship¹ an extremely valuable statement concerning this matter. In order to mould Israel into 'the tribal brotherhood in covenant relationship with Yahweh'², the festival recalled Yahweh's past deliverance and election of Israel. In electing Israel, Yahweh revealed his intention to create a universal kingdom characterized by righteousness and peace. To this end he established his covenant with David 'to insure righteousness within Israel and thus make righteousness safe for the world'³. In recalling the Davidic covenant the festival endeavored to make good the purpose for which Israel was chosen by calling upon her to actualize the social ideal conveyed in the drama. The festival thus summoned both king and people not only to renew their commitment to Yahweh but to renew their faith. Johnson, therefore, finds in the king's participation in the cult the fulcrum of both Israel's righteousness and that of the world at large.

With Johnson's penetrating insights which we have mentioned, we find ourselves in complete agreement. Indeed, it will suffice for our purposes simply to underline some of the thoughts which he has set forth. The festival, above all else, crystalized the relationship between the participants and Yahweh--a relationship which we have indicated throughout this thesis by SDK. The relation between God and his people was essentially a saving one. Although Israel, represented by the king, played the role of a humiliated, suffering servant, the final word of the drama was the great salvation wrought by Yahweh. From Ps. 18 we further learn that this act of salvation was the outcome of the covenant bond between the covenant lord and his chosen people. Covenant salvation--this is the most characteristic way we have come to think of the SDK relationship. Inherent in and growing out of this relationship was the motivation for Israel to address herself to the nations. Because she stood in a right relationship with Yahweh, one which carried with it the assurance of her total well-being in life, she was to call upon all people to enter into such a relationship. All mankind related to God in SDK was the ultimate order of creation depicted by the festival, and in the dramatic presentation of this vision the king played no small part. In his person we discern the quintessence of the SDK relationship with Yahweh and with man.

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1. See especially pp. 127ff.
 2. Sacral Kingship, p. 128.
 3. Ibid, p. 129.

We previously observed that the deliverance of the king, and the people whom he represented, rested on his faithfulness to Yahweh's covenant demands. This we see most clearly in Ps. 18, a psalm which occurs also in II Sam. 22¹. This psalm is best understood against the background of the Autumn Festival, which we have been discussing, and it throws a great deal of light on the combat ritual. It falls into two main parts, a fact which has led many scholars to argue that two distinct psalms are involved². If it is seen in terms of its cultic background, however, there is no convincing reason why it cannot be regarded as a unity.

The psalm opens with the king praising Yahweh for strength and protection and salvation (vv. 1-4) and in v. 3 the theme of the whole psalm is set forth:

Yahweh is my rock, and my fortress, and my deliverer,
my God, my strength, in whom I trust, my shield, and
the horn of my salvation, my high tower.

There follows a moving description of the fate and near disaster which befell the king. The very cords of death lay hold of him and he lost all hope of victory. His cry to Yahweh for help is presented as the prelude to the sudden appearance of Yahweh in vv. 8-16. Yahweh's coming is described in terms of a theophany³: the earth rocked, the mountains trembled, and, with smoke and fire pouring forth from nostrils and mouth, the Most High made his appearance and at once the enemies were scattered and routed (v. 14). In the second part of the psalm, the enemies are finally destroyed (v. 40) and the king is established as ruler over the nations.

1. Weiser, *op. cit.*, p. 185, regards the form of II Sam. 22 as being later than Ps. 18, but maintains that it goes back to an earlier manuscript than that used for Ps. 18. On the other hand, Kirkpatrick, *op. cit.*, p. 87, suggests that the text of Samuel is to be preferred over the revised text of the Psalter, although he feels that the former often needs correction from the text of the latter. Cross and Freedman, 'A Royal Psalm of Thanksgiving: II Samuel 22-Psalm 18', *JBL*, LXXII(1953)15-16, hold that both texts have been revised, but that II Samuel preserves a number of archaic readings which point to the 9th-8th centuries B.C.

2. So Schmidt, *Die Psalmen*, pp. 26, 29; Taylor & McCullough, *op. cit.*, p. 92. The latter scholars make Ps. 18A a thanksgiving hymn of an individual delivered from false accusers and Ps. 18B the hymn of a triumphant king. E. Baumann, 'Struktur-Untersuchungen im Psalter I', *ZAW*, LXI(1945-1948)131-136, argues that vv. 1-31 are voiced by an ordinary man.

3. This is a characteristic description of Old Testament theophanies; cf. Jg. 5:4ff; Dt. 33:2ff; Isa. 30:27ff; Hab. 3:4ff; Ps. 97:2ff.

In vv. 21-25 we learn that the deliverance of Yahweh came to the king because of his sedek¹:

- 21 Yahweh rewarded² me according to my righteousness³ (יָֽרַ֑יְתִי); according to the cleanness of my hands he recompensed me.
- 22 For I have kept the way of Yahweh and have not wickedly departed from my God.
- 23 For all his ordinances were before me and his statutes I did not turn from me.
- 24 For I was faultless before him and I kept myself from guilt.
- 25 Therefore Yahweh has recompensed me according to my righteousness (יָֽרַ֑יְתִי), according to the cleanness of my hands⁵ in his sight.

One is immediately struck by the line of Deuteronomic theology and language which runs through these verses. Indeed, Baumann⁶ argues that vv. 21ff constitute a reflection of Deuteronomy. Gunkel⁷ points out that behind the confession of righteousness was the Deuteronomic idea that times of misfortune were indications of Yahweh's punishment and times of fortune, his vindication. While the psalm has obvious similarities with the Book of Deuteronomy, it is impossible to trace the relationship between the two in terms of priority. What seems certain is that we have an ancient cultic formula⁸ which was doubtless employed many times⁹.

It is important to note what the king professes in terms of his sedek. He has been rewarded because of the 'cleanness of my hands' (יָֽרַ֑יְתִי).

1. For the text of the psalm, see Cross and Freedman, op. cit., pp. 15-34; Michel, op. cit., pp. 41-51.

2. How to translate the perfect and imperfect in the psalms is a problem that remains to be solved. See Michel, op. cit., chapters 1-2 for a recent discussion of the problem and pp. 47-49 of the same work for a discussion of the present passage.

3. Schmidt, Die Psalmen, p. 27, on the theory that Ps. 18A is the prayer of a falsely accused, translates 'innocent'.

4. II Sam. 22 has יָֽרַ֑יְתִי for both here and v. 25.

5. II Sam. 22 has יָֽרַ֑יְתִי, 'according to my cleanness'.

6. Baumann, op. cit., p. 140.

7. Die Psalmen, p. 64.

8. This psalm is very old. Albright, Archaeology and the Religion of Israel, p. 129, dates it in the 10th century B.C. and his students, Cross and Freedman, op. cit., p. 20, hold that it, in its present form, is not later than the 9th-8th centuries B.C. Eissfeldt, Einleitung, p. 555, contends that it could have been written by David; and Gunkel, Die Psalmen, p. 67, places it in the time of Josiah.

9. See Weiser, Bertholet Festschrift, p. 530.

He has kept the 'way of Yahweh' (דֶּרֶכִי יְהוָה) and has not deserted his 'ordinances' (טִשְׁבֹּט) and 'statutes' (חֻקֵי). He has been 'faultless' (נֹמֵן) and without 'guilt' (טְעוֹנוֹ). It is striking that such a profession bears remarkable resemblance to the so-called gate liturgies¹ which were a part of the entry into the temple. Since, however, this psalm was employed inside the temple, this confession indicates that a declaration of righteousness, here conceived in terms of loyalty to the covenant law, was not unknown even inside the temple walls. Significantly, it is the king who declares himself, and the people he represents, to be righteous. Without such sedek, according to Ps. 18, there would have been no deliverance, no recompense. But because the king has fulfilled his relationship with Yahweh by living up to the covenant revelation, he is rewarded, saved from his enemies (v. 4), and made the head of the nations (v. 44).

Justice, peace, prosperity, salvation, victory, exultation—these are the meanings which SDK assumes when it is found in association with the king.

1. Cf. von Rad, op. cit., pp. 377ff.

F. The Priest

1. General

Since so many of the psalms originated in the cult or came later to be employed in cultic worship after a history of usage by individuals, one might expect SDK to be closely associated with the priests. This is all the more true since SDK describes an intimate, personal relationship between Yahweh and his elect and since the priests stood in special relation to Yahweh as his set-apart servants. But in the Psalter the very opposite is the case. Of the total of sixty-three psalms in which SDK occurs, only in one do we find SDK connected with the priests and this is a royal psalm, Ps. 132¹.

2. Ps. 132

This psalm may be divided into two principal parts: the first consists of a supplication in which Yahweh's favor is sought for the royal house of David (vv. 1-10); the second half of the psalm concerns the promise of assurance that Yahweh will keep his covenant promise and bless the line of David (vv. 11-18)². Our particular interest is in the first movement of the psalm:

- 1 Remember, O Yahweh, for David³,
all his afflictions;
- 2 How he swore to Yahweh
vowed to the Mighty One of Jacob,
- 3 I will not enter into the tent which is my
house or go up to the couch which is my bed;
- 4 I will not give sleep to my eyes
or slumber to my eyelids
- 5 Until I find a place for Yahweh
a dwelling for the Mighty One of Jacob.
- 6 Lo, we heard of it in Ephrathah,
we found it in the fields of Ja'ar⁴.

1. This situation is radically reversed by the time of the Qumran community. The well-known 'teacher of righteousness' (or 'righteous teacher') was a priest (1 Qp Hab 2:8; 4 Qp Ps. 37 II, 15.1 QM 17:2-3). See F.M. Cross, The Ancient Library of Qumran and Modern Biblical Studies, pp. 75, 96ff, 116. A complete listing of SDK in Qumran texts is provided in Konkordanz zu den Qumrantexten, K.G. Kuhn, ed., pp. 184-186. In the commentary on Ps. 37 the psalmist is seen as the teacher of righteousness (cf. G. Jeremias, Der Lehrer der Gerechtigkeit, pp. 147ff).

2. Schmidt, Die Psalmen, p. 234, divides the psalm into vv. 1-7 and vv. 8-18 and views the main movement as beginning with the phrase, 'Arise, O Yahweh....'

3. The RSV translates 'in David's favor'.

4. The meaning of this line is unclear, but the context suggests that the ark is meant. Schmidt, op. cit., p. 233, suggests that a part of the psalm is lost.

- 7 Let us enter his dwelling,
let us worship at his footstool.
- 8 Arise, O Yahweh, to thy resting place,
thou and the ark of thy might.
- 9 Let the priests be clothed with right-
eousness (פָּרָשׁוּ - יִשְׂרָאֵל)¹ and let thy
devoted ones² shout for joy.
- 10 For the sake of thy servant David
turn not the face of thy anointed.

In former times it was common to assign this psalm to historical persons and events, ranging from the reign of David to the time of Nehemiah, and even as late as the Maccabean period³. The content and cultic forms of the psalm best place it in the pre-exilic period in the Autumn Festival. It probably originated in the cult. The psalm as such embodies a fusion of several independent traditions⁴, each of which existed as a separate unit at one stage of development but which are now held together in the form of a cultic type of confession, the result of a long history of theological reflection and inter-

1. Because of the parallel of v. 16 ('Her priests I will clothe with yēša') and the almost identical passage in II Chr. 6:41 ('Let thy priests, O Yahweh God, be clothed with yēša''), numerous scholars emend the text to read yēša'; this is done by Duhm, Die Psalmen, p. 446; Weiser, The Psalms, p. 778; Kraus, Psalmen, p. 876.

2. Johnson, Sacral Kingship, p. 19, and Briggs, The Psalms, II, p. 468, translate 'and let thy votaries rejoice'. There is, as has been frequently pointed out, no satisfactory English equivalent for hesed. Here the term refers to one who is devoted or loyal, not only in the subjective area of feelings and attitudes, but also in the outward expression of obedience in the maintenance of the covenant.

3. Kirkpatrick, The Psalms, p. 763, dates the psalm in the age of Nehemiah; see also Davies, The Psalms, p. 308. The objection to a late date rests on the fact that the psalm itself alludes to a Davidic king. The argument that a Hasmonaean king is meant cannot be accepted because the Hasmonaean kings were not of Davidic stock.

4. In addition to the Zion tradition (perhaps here cast with the intention of explaining how Zion came to be the dwelling place of Yahweh and the ark), there is the Davidic dynasty tradition, and also an older northern tradition about the God of the patriarchs, as indicated by the expression 'Mighty One of Jacob'. This latter expression is most interesting; cf. Gen. 49:24; Isa. 49:26; 60:16. In Isa. 1:24 it occurs in a modified form, 'Mighty One of Israel'. Cf. Albright, From the Stone Age to Christianity, pp. 188-189, who takes it to mean the 'Champion of Jacob'. See further Alt, 'Der Gott der Vater', KS, I, pp. 19-29.

pretation. The main tradition tells of the bringing of the ark to Jerusalem¹, which has been described by Pedersen² as David's 'crowning act'. In the Autumn Festival, this act was recalled and the founding of Yahweh's sanctuary on Mount Zion as well as the establishing of the Davidic dynasty were celebrated.

It is noteworthy that in a festival in which the king played the prominent role, sedek is not associated with him but with the priests. What is meant by the expression 'let the priests be clothed with sedek'? Some scholars, notably Delitzsch³ and Davies⁴, suggest an ethical interpretation, which makes the text imply that the priests are 'to be righteous'. This approach to the problem, however, seems to adopt a metaphorical meaning without taking seriously the literal meaning. Other scholars seek to understand the text from a cultic standpoint. Thus, Schmidt⁵, Oesterley⁶ and Kissane⁷ hold the meaning to be that the priests are to wear clothing that is fitting and appropriate for a sacred festal occasion. Similar to this is the proposal of Kittel that the priests are to be prepared (presumably this would include dress) to offer sacrifice in a correct way⁸. Briggs' view is slightly different, but nevertheless falls within the bounds of a cultic interpretation. He thinks sedek refers to the sanctification that the priest must undergo in order to bear the ark (cf. I Chr. 15:12, 14)⁹. While the details of these interpretations lack textual support and are untenable, they all point in a general way in the right direction for an understanding of sedek, namely the cult. A third main proposal, advocated by Duhm¹⁰, Weiser¹¹,

1. Cf. II Sam. 6 & 7. Weiser, *op. cit.*, p. 779, who places the psalm in the Autumn Festival, relates the psalm more precisely to the dedication of the Jerusalem temple by Solomon and cites as support for this conclusion II Chr. 6:4lff, which embodies vv. 8-10 of this psalm. II Chr. 6:4lff is, however, late and dependent on Ps. 132.

2. *Israel*, III-IV, p. 229. In this connection, Pedersen writes (p. 524): 'Among the many political achievements of David the greatest was perhaps that of getting the ark of the covenant safely installed on Zion. By that act he appropriated the whole history of Israel for the new monarchy and established the identity of its God with the ancient God of the people'.

3. *Biblical Commentary on the Psalms*, III, p. 311.

4. *Op. cit.*, p. 311.

5. *Op. cit.*, p. 233.

6. *The Psalms*, p. 530.

7. *The Psalms*, II, p. 271.

8. Kittel, *Die Psalmen*, 1914, p. 457, who writes: '...die Priester sollen im Gegensatz zu den Elisöhnen 1 Sam 2 das Opfer richtig handhaben...'

9. Briggs, *op. cit.*, II, p. 471.

10. *Op. cit.*, p. 446.

11. *Op. cit.*, p. 778.

and Kraus¹, is to emend the text so that the priests are clothed with 'salvation'. Hence, the priests are Heilsträger², since they are entrusted with the oracles of salvation and dispense sedek in the name of Yahweh³. There is much in this view that is plausible, but the emendation of the text to produce this interpretation is not necessary, for sedek carries the idea of salvation in many texts in the Psalter⁴.

In order to discover the real meaning of sedek in this psalm, we may examine three other places in the Old Testament where sedek and sedākā are used in connection with the articles which are worn by persons. In Isa. 11 the 'shoot from the stump of Jesse' is being described. He shall possess the Spirit of Yahweh, which will endow him with wisdom and understanding, and he will be able to judge (šāpat) the poor with sedek and the meek with equity. Indeed, 'sedek shall be the girdle of his waist and faithfulness (ʿemūnāh) the girdle of his loins' (v. 5). In context, the determination of the Messiah to help the poor and meek is manifested in salvation for those who are oppressed and destruction for the wicked. These are the emphatic implications of his 'judging'. Even the metaphorical description of the Messiah's clothing testifies to his redeeming mission in behalf of Israel. In this sense, sedek is related to salvation.

In Isa. 61 the Spirit of Yahweh is again upon one of his servants, who proclaims the year of the Lord's favor and the day of his vengeance. The sorrowful shall be comforted, the people of God shall be priests to the nations, and there is to be great rejoicing, for the lord will give to his people a double portion. In short, the reign of righteousness is come. That will be, for the speaker of vv. 10ff, a great occasion for rejoicing, for God will clothe him with the 'garments of salvation (yēša')' and cover him with the 'robe of sedākā' (v. 10). Here, unquestionably, yēša' and sedākā share the same meaning⁵; they have special reference to the comfort and emancipation mentioned in vv. 1-3 and to the position of favor and deliverance that is spoken of in vv. 4ff.

1. Op. cit., p. 876.

2. Ibid., p. 886.

3. Weiser, op. cit., p. 781, expresses this point in a slightly different way. He thinks the priests are sedek in that they receive Yahweh's salvation and convey it to the congregation by means of the blessing they pronounce.

4. See above, pp. 89-109.

5. So too Skinner, Isaiah XL-LXVI, p. 208.

A third instance of this usage is found in Isa. 59 where it, unlike the other cases, refers to Yahweh. This chapter tells of Israel's breach of the covenant and her subsequent longing for salvation, which, in turn, issues into her confession of sin. In vv. 15ff, there is anticipation of deliverance, followed by a fascinating description of Yahweh clothing himself as a warrior; in the concluding part of the chapter, we read of Yahweh's divine intervention, which results in destruction for the enemies and salvation for Zion. The affinity of šedākā and yěšû'â is again evident. In the passage which speaks of Yahweh preparing himself for battle, it is said that he puts on 'šedākā as a breastplate, and a helmet of yěšû'â upon his head' (v. 17). Like Isa. 11, the figurative dress of Yahweh proclaims his mission, namely, the salvation of Zion. It is, therefore, evident from these three uses of šedek/šedākā that its meaning, when used of things worn, is to be found in the idea of salvation. This gives us a basis for understanding Ps. 132. šedek in v. 9 is definitely a synonym of yěša' in v. 16, and they both express predominantly the idea of salvation¹.

Moreover, we learn another important point from these comparisons. In Isa. 11:5, šedek is the girdle of the Messiah; in Isa. 59:17 šedākā is the breastplate of Yahweh. The prophet is clad in a robe of šedākā in Isa. 61:10 and in Ps. 132 the priests are to be clothed with šedek. We thus see that the wearing of šedek/šedākā is not confined to the priests, but extends to the Messiah, the prophet, and Yahweh. And, further, not only those who bring in the righteous age but also those who live and serve and worship in it wear šedek/šedākā.

The expression, then, in Ps. 132 is neither peculiar to the priests nor to the priestly function. The priests are here singled out simply because the occasion for which the psalm was composed was a cultic one. Had the situation been elsewhere, any Israelite who lived in the realized presence of Yahweh could have been described as 'clothed with šedek'. It is possible that the idea

1. This also explains why the use of těšû'â was freely substituted for šedek in II Chr. 6:41. Perhaps the Chronicler was quoting from memory and, realizing that the two words share the same meaning in this particular usage, arbitrarily selected těšû'â.

of being 'clothed with ṣedeq' reflects ancient thought¹ and merely finds expression here and further enlargement in Deutero-Isaiah. It may be also that in the cult this expression became a stylized formula for those who stand in right relation to Yahweh and long to experience anew his salvation. The hope voiced in Ps. 132 would be that the priest, and through him the people, may experience once again the same salvation which Israel experienced when Yahweh's ark accompanied her in battle and Yahweh's servant, David, led her to victory. In this way ṣedeq/ṣēdāqā belongs to the commemoration of the traditions about Mount Zion and the Davidic dynasties, for it has a long history of association with the mighty acts which Yahweh accomplished in behalf of his people.

1. This cannot be demonstrated from the Old Testament, as an examination of lapeš will indicate; see BDB, p. 527.

EXCURSUS CTHE ENEMIES IN THE PSALTER

In our discussion of the saddîkîm and related words we observed that the view has often been advanced that these terms represent social or religious classes in many of the psalms. This theory involves the larger question of how to interpret not only the doers of righteousness but also the workers of evil who are the enemies of the saddîkîm in the Psalter. In fact, the interpretation which is given the enemies may be determinative for one's understanding of the saddîkîm. We, therefore, turn our attention now to the various interpretations of the enemies in the Psalter.

There was a time when critical scholarship was almost unanimous in regarding the enemies in the individual psalms of lamentation as persons within Israel itself¹. It was held that in the postexilic period two groups stood in sharp contrast and in strong opposition to one another. On the one hand there were the pious and oppressed Jews who were represented by the speaker of the psalms. On the other hand there were the evildoers, the godless oppressors of the pious. This view of the enemies as an internal anti-social and anti-religious faction within the nation prevailed until the advent of modern studies of the Psalter². In fact, even Gunkel, who pioneered many of the ideas which govern present work in the Psalter, accepted this view in a general sense³.

In 1921 S. Mowinckel published an important study of the term 'āwen' in the individual psalms of lamentation⁴ which challenged past theories concerning the enemies. He was particularly attracted to the phrase לְעֹשֵׂי רָעָה, commonly rendered in English as 'workers of iniquity'; and, on the basis of etymology,

1. So Ewald, Smend, Baethgen, Buhl, etc. This position is surveyed by Mowinckel, Ps.St., I, pp. 76-77.

2. So Rahlfs, Wellhausen, Stade, Smend, Duhm, Cheyne, Staerk, etc. Reported by Mowinckel. Rahlfs was probably the first to lay down the theory that these groups constituted parties, a view echoed by Pfeiffer, Introduction to the Old Testament, pp. 52, 639.

3. Einleitung, parag. 4, 6, where practically all of the psalms of lamentation are considered as having domestic enemies.

4. Ps.St., I: Āwan und die Individuellen Klagepsalmen, pp. 1-58. Johnson, 'The Psalms', OTMS, pp. 197-203, has a careful and judicious survey of the problem of the enemies, including an assessment of Mowinckel's position.

he concluded that 'āwen originally meant 'power' (Macht, Kraft)¹. Taking up Gunkel's suggestion that many of the psalms of lamentation are to be explained as Krankheitspsalmen², Mowinckel argued that the psalmists in the individual laments attributed their sickness to powers of evil which derived from sorcerers who worked magic. On this view, po'ālê 'āwen is understood as 'workers of magic'. When the poets, therefore, petition God's help, they are, in effect, asking him to break the occult power cast upon their lives³.

Although Mowinckel's insights into the original meaning of 'āwen have been accepted by some scholars⁴, his theory of the po'ālê 'āwen has fallen under heavy attack. Gunkel very early labeled it as being too one-sided⁵ and Mowinckel himself has since acknowledged that he initially overstated his case⁶. The principal weaknesses of Mowinckel's view are, first, that the religious thought of the psalms as a whole suggest something different; and, second, that a magical meaning of 'āwen is often forced on texts in which the simple metaphorical connotation would have been more appropriate⁷.

In 1928 H. Schmidt offered another explanation of the enemies⁸. He saw the poet in the individual laments as a person who had been falsely accused and who, having failed in his attempt to establish his innocence by ordinary legal means, had brought his case to the priest in the temple. The priest, in turn, presented the appeal directly to Yahweh, from whom the accused hoped for a verdict which would clear his name. The laments of the psalmists were, therefore, protestations of innocence before Yahweh; and, correspondingly, the enemies were false accusers.

1. Ps.St., I, p. 31.

2. Gunkel, op. cit., parag. 6, 8. See, however, Mowinckel's criticism of Gunkel's inclusion of so many psalms in the category of psalms of sickness in The Psalms in Israel's Worship, II, p. 250.

3. Mowinckel, Religion und Kultus, p. 119, points out that while many of the psalms were originally composed for the group, they were also used in the cult by individuals. This raises the question of whether the psalms underwent a democratization; cf. Stamm in ThR, XXIII(1955)53.

4. Pedersen, Israel, I-II, pp. 320, 431, 539; Koehler, Lexicon, p. 20; Kraus, Psalmen, p. 42. See Johnson in OTMS, p. 199.

5. Op. cit., pp. 196ff. See Johnson, op. cit., p. 200.

6. The Psalms in Israel's Worship, II, p. 250.

7. See Gunkel, op. cit., pp. 196-203. Hempel, 'Die israelitischen Anschauungen von Segen und Fluch im Lichte altorientalischer Parallelen', ZDMG, LXXIX(1925)20-110, argues that magical notions had been sublimated into religious concepts by the early monarchial period.

8. Das Gebet der Angeklagten im Alten Testament. See Johnson in OTMS, pp. 197ff.

There can be little doubt that Schmidt's point of view gives a reasonable explanation for many of the individual laments in the Psalter and, therefore, can not be lightly dismissed¹. Its obvious shortcoming, however, is that it encounters serious difficulties when forced upon every psalm of lamentation, for in some of these psalms other interpretations of the enemies are preferable.

An important work issued in 1933 by H. Birkeland² also calls for comment. He made a detailed investigation of the terms 'āni and 'ānāw and confirmed Mowinckel's earlier contention that these words do not reflect a religious party of the postexilic period. In the same year, Birkeland issued another study³ which contained views that departed from Mowinckel's position. He advanced the theory that the enemies in the individual laments and songs of thanksgiving were essentially the same as those of the national psalms of lamentation and thanksgiving⁴, namely, foreign gentiles. The clue to Birkeland's interpretation is to be found in his understanding of the speakers in the psalms under consideration. He contended that the speaker in pre-exilic psalms was often the king or head of the army and in postexilic psalms, a national leader, such as the governor or high priest. The psalmist's⁵ suffering had been caused by impending war or defeat in war or by oppression due to alien occupation. In 1955 Birkeland produced yet a third study⁶ in which he reassessed and reaffirmed his position. In this work he alleges that his view of the enemies as foreigners

1. Schmidt's position has been taken up by Bentzen, Det sakrale kongedømme, Bemaerkninger i en løbende diskussion om de gammeltestamentlige Salmer; Leslie, The Psalms.

2. 'ani und 'anaw in den Psalmen.

3. Die Feinde des Individuums in der israelitischen Psalmenliteratur.

4. It may be noted in passing that Westermann in ZAW, LXVI(1954)65, draws a distinction between the enemies of the national and individual psalms. In the former, the enemies are seen as political and in the latter they are accusers. Birkeland criticizes Westermann's view in The Evildoers, p. 11, n.2. Westermann's position is partially supported by Widengren, The Accadian and Hebrew Psalms of Lamentation, pp. 197ff. See further Kraus, Psalmen, pp. 40ff.

5. Birkeland always sees the speaker as a real individual. By combining the individual and corporate views, Birkeland strikes a medium between Smend, 'Über das Ich der Psalmen', ZAW, VIII(1888)49-147, and Balla, Das Ich der Psalmen.

6. The Evildoers in the Book of Psalms.

is founded on the similarities between the poet's descriptions of distress and the general picture of the enemies in the Psalter¹. He also includes more of the psalms of lamentation under his theory.

It need hardly be mentioned that Birkeland, like Mowinckel and Schmidt before him, overstated his case². His theory of the enemies will not fit nearly as many of the psalms as are proposed by him. Moreover, it is to be expected that similarities between descriptions of distress and the enemies would exist since both are colored by stereotyped form and content from cultic tradition³. Nevertheless, Birkeland's explanation commends itself in at least two senses⁴: it fits the language of some of the psalms which are so unsuitable for an individual and the interpretation in these psalms of the I as the nation accords with the strong Hebrew consciousness of corporate personality. The views of Birkeland have been in part accepted by Mowinckel⁵ and their value acknowledged by Johnson⁶. In fact, Johnson⁷ and Engnell⁸ found in them material for their cultic interpretation of the psalms⁹.

One further study, that of N.H. Ridderbos¹⁰, must be mentioned. He made an extensive examination of the conclusions of Mowinckel and, for the most part, rejected them, although he conceded a magical meaning for a few psalms. On the question of the enemies, he allowed for a range of interpretations, depending

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1. The Evildoers, p. 45.
 2. See Johnson in OTMS, p. 203; Mowinckel, The Psalms in Israel's Worship, II, p. 250.
 3. Mowinckel, The Psalms in Israel's Worship, II, p. 255.
 4. See Johnson in OTMS, p. 203. Birkeland's earlier position is reviewed by Munch, 'Einige Bemerkungen zu den 'anijjim und den resaim in den Psalmen', Le Monde Oriental, XXX(1936)13-26, who finds much in Birkeland's thesis which favorably impresses him.
 5. The Psalms in Israel's Worship, II, pp. 250, 255.
 6. 'Divine Kingship and the Old Testament', ET, LXII(1950-1951)39.
 7. 'The Role of the King in the Jerusalem Cultus', The Labyrinth, pp. 71ff.
 8. Studies in Divine Kingship, pp. 170,n.4; 210.
 9. The cultic interpretation has been rejected by Birkeland, The Evildoers, p. 16, on the grounds that the enemies are real persons, whose suffering has been caused by actual historical events. He allows for the description of the enemies being 'colored' by mythical ideology, but thinks that this in no way necessitates a cultic view of suffering. See also Mowinckel, The Psalms in Israel's Worship, II, pp. 253-255, where Johnson's position is considered and criticized.
 10. De "Werkers der Ongerechtigheid" in de individuelle Psalmen. A German summary appears on pp. 350-355.

upon the situation of each psalm. In nine psalms, provision is made for the enemies being external, but in the remainder they are seen as Israelites.

Both Mowinckel and Birkeland have been critical of Ridderbos' work. Mowinckel finds the work too polemic to be of much help and accuses Ridderbos of having failed to understand the meaning which 'āwen originally held in terms of a total complex¹. Birkeland sees Ridderbos' thesis as a complete departure from previous interpretations which have been in agreement in regarding the enemies as a collective body or type and holds that Ridderbos, in establishing seven different groups of enemies, has engaged in 'mere guesswork'. According to Birkeland, Ridderbos' work is imbued with a methodology too determined by isolated unities to grasp the total picture of the enemies in the Psalter².

What, then, can be said about the enemies in the Psalter? Even from the brief review of the chief studies of the problem which we have sketched, it is not difficult to see that a single view of the enemies cannot be made to fit all of the psalms³. To at least some extent, the enemies differ with different kinds or types of psalms. In the royal psalms they are, in all probability, foreign powers. The enemies are domestic in many of the psalms of lamentation⁴. Each situation, therefore, requires special consideration and no one theory can do justice to all of the diversified descriptions of the enemies which we encounter in the Psalter⁵. By implication, this fact means that we have strengthened our case that the saddikim are not to be understood as a social or religious group within Israel.

1. The Psalms in Israel's Worship, II, pp. 250-251.

2. The Evildoers, p. 9, n.l.

3. See Johnson in OTMS, p. 203; Weiser, The Psalms, p. 79.

4. See Pedersen, Israel, I-II, p. 446.

5. Cf. further Marschall, Die "Gottlosen" des ersten Psalmbuches; Paukko, 'Die Feinde in den alttestamentlichen Psalmen', OTS, VIII(1950)47-65.

CHAPTER VI

THE SDK OF INANIMATE THINGSA. Introduction

The interpretation of SDK as applied to inanimate things has long been a problem for those engaged in the work of exegesis. So many theories exist that even a simple summary of the positions involved becomes a major undertaking. The large number of views is surpassed only by the larger number of inconsistencies in the interpretations which have been offered for the various occurrences of SDK in relation to sacrifices, gates, and so forth. There has emerged, however, from past studies on this subject, at least one principle of basic importance and it is this: the interpretation of SDK as applied to inanimate things may be expected to correspond with one's interpretation of SDK as applied to persons. With respect to persons, both in the case of Yahweh and man, our interpretation has been in terms of the fulfilling of a covenant relationship and we have now to ask how such a view can be related to the interpretation of inanimate things.

B. Sacrifices

We may begin our inquiry by an examination of two psalms which speak of 'sacrifices of righteousness'. In Ps. 4 we have the prayer of a man who seeks God's help for his present troubles and who, on the basis of past experiences, is confident that Yahweh will hear and answer his prayer. Completely convinced of Yahweh's wonderful kindness, he turns to those with him¹ and says:

6 Offer the sacrifices of righteousness (זָבַח יְשׁוּעָה)²
and put your trust in Yahweh.

The context of the psalm shows that the situation has to do with covenant relationships. The poet's relationship with Yahweh, the God who gives his sedek, salvation, and vindication, as well as his standing in the com-

1. If the psalmist is a falsely accused man, then he would probably be addressing his accusers; cf. Leslie, The Psalms, p. 349.

2. The RSV has 'right sacrifices'. Our translation is supported by the LXX, AV, and ASV.

munity, are in jeopardy and he has come to the sanctuary to ask Yahweh to set right the present injustice which threatens him and to restore to him his honor (v. 3). V. 6 is essentially an address to those responsible for his present distress. In interpreting this verse, however, many scholars have failed to understand it in relation to the whole psalm. Thus we have the suggestions that פָּרָשׁ - 'פָּרָשׁ' refers to a sacrifice proper to the occasion¹, or to one which is as it ought to be (i.e., a real animal offering)², or to one which conforms to the accustomed rite³, or the law,⁴ or to one which is presented with due form or solemnity⁵. Other scholars have found the interpretative point of reference not in the sacrifice per se but in the sacrificer. Hence the expression is taken to mean a sacrifice offered in the right spirit⁶ or with faith⁷ and trust⁸, or with pure hands (i.e., innocent)⁹ or in a way that corresponds to one's inner righteousness¹⁰. In our view, the context and parallelism in v. 6 favor the interpretation which takes into account the sacrificer. The poet is concerned with a relationship of trust, a relationship in which man submits himself in utter dependence upon the lord of the covenant, the God of his vindication¹¹. This kind of relationship is what the poet wishes for all men. But surrounding him are those who love vain words and seek after lies (v. 3) and who do not stand in right relationship with Yahweh. It is to such men that the poet addresses himself, calling upon them to place themselves under the rule and lordship of Yahweh by paying homage to him with sacrifices¹². To sacrifice to Yahweh is to fulfill one's relationship with him. To offer to

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1. Taylor & McCullough, The Psalms, p. 33. The RP has 'in their appointed seasons'.
 2. Baethgen, Die Psalmen, p. 10.
 3. Jacob, Theology, p. 95.
 4. Briggs, The Psalms, I, p. 31; Duhm, Die Psalmen, p. 18.
 5. Kissane, The Psalms, I, pp. 15-16.
 6. Girdlestone, Synonyms of the Old Testament, p. 165; Delitzsch, The Psalms, I, p. 150; Kirkpatrick, The Psalms, p. 19.
 7. Kittel, Die Psalmen, pp. 15-16.
 8. Gunkel, Die Psalmen, pp. 15-16.
 9. Schmidt, Die Psalmen, pp. 7-8; cf. Barnes, The Psalms, I, p. 19.
 10. van der Weijden, Die 'Gerechtigheit' in den Psalmen, p. 237.
 11. Cf. Briggs, The Psalms, I, p. 30; Davison, The Psalms, p. 56; Weiser, The Psalms, p. 119; Anderson, The Psalms, 36ld. van der Weijden, op. cit., p. 209, argues for an understanding of the text as 'my righteous God'.
 12. R. de Vaux, Ancient Israel, p. 451. In speaking of sacrifices, de Vaux remarks: 'it is essential that the external action should express the true inward feelings of man'.

him a part of what one possesses is to acknowledge that all that one has belongs to Yahweh. It is what the sacrifice represents, what de Vaux has called its religious significance¹, which allows it to be described as sedek, as a means of fulfilling one's relationship with the covenant lord.

Like Ps. 4:6, Ps. 51:21 also speaks of sacrifices and it too has attracted a multiplicity of theories. Perhaps the most common view is to regard the sacrifices as right or valid ones² or those which are lawful³. The text runs thus:

21 Then wilt thou delight in sacrifices of righteousness (שֶׁדֶק - זְבִיחַ)⁴,
in burnt offerings and whole burnt offerings;
then they shall offer bullocks upon thy altar.

Again the relationship is in the foreground of this psalm. The sacrifice which is acceptable to God is in the final analysis a broken spirit and a contrite heart (v. 19) and this is precisely what is demanded by Yahweh in his relation with his covenant people. A sacrifice of sedek is thus a sacrifice which is offered not simply in accordance with a prescribed cultic format⁵ but one which expresses the life of a man who has been obedient to Yahweh by fulfilling the demands of his covenant.

C. Gates

Ps. 118, like Ps. 15 and Ps. 24, has to do with the entrance into the temple of the worshippers of Yahweh. Such persons have come to the temple in a procession, and, having declared their loyalty to Yahweh (Ps. 15, 24), they voice their desire to enter through its gates. Their leader, possibly the king, calls to the gate keeper⁶:

19 Open to me the gates of righteousness (שַׁעַר צְדָקָה),
I shall go through them and I shall give thanks to Yah.
20 This gate of Yahweh--the righteous (בֵּית יְהוָה צְדָקָה) shall
enter through it.

1. Op. cit., p. 447.

2. Gunkel, Die Psalmen, p. 221; Kittel, Die Psalmen, p. 194; Kraus, Psalmen, p. 383; Stoebe, Gott, sei mir Sünder gnädig, p. 104; Thomas, The Text of the Revised Psalter, p. 1.

3. Kissane, The Psalms, I, p. 226; Dalglisch, Psalm Fifty-One, p. 207, who cites the usage of a lawful wife in the KRT legend as support for this view (cf. Gordon, Ugaritic Handbook, p. 184).

4. The RSV has 'right sacrifices'.

5. This may well be a part of the meaning, but the emphasis is on the sacrificer.

6. Leslie, The Psalms, p. 114, holds that the choir sang to the gate keeper.

In this context, what is meant by the gates of sedek? As in the case of sacrifices of sedek, the expression 'gates of sedek' has been interpreted in a variety of ways. One view is that it means gates which are in harmony with the norm, the ideal gate¹. Others think sedek denotes the gates where the the righteous God dwells², while one scholar³ holds that sedek is here the name of the ancient holy city⁴. Still another theory is that the gates are sedek because Yahweh's salvation and victory came through them⁵. On the analogy of Babylonian parallels, it has also been maintained that sedek is the special name of the gate⁶ and indicates the blessing which can be received by entering through it⁷. Yet another theory is that the expression signifies that the sanctuary is legitimate⁸. The view most convincing to us is that these gates are so-called because the righteous enter through them after they have declared their allegiance to Yahweh⁹. This view has the advantage of fitting into the total context of the psalm. It also agrees with the parallel statement in v. 20.

D. Paths

In Ps. 23 we again meet with the use of sedek in connection with inanimate things. How this psalm should be interpreted is a question upon which there is no general agreement. One problem is knowing whether the poet intended to portray two or three pictures. Briggs¹⁰ holds that three images--the shepherd (vv. 1-2), the wanderer (vv. 3-4) and the guest (vv. 5-6)--are involved, but it seems more likely that we should understand the psalm in two parts: vv.

1. Fahlgren, Sēdākā im A.T., pp. 87-88. See, however, van der Weijden, op. cit., p. 236, who argues against taking sedek as a description of the physical properties of the gates.

2. Kirkpatrick, op. cit., p. 697; Taylor & McCullough, op. cit., p. 619.

3. Briggs, op. cit., II, p. 403.

4. In this connection one thinks also of the god Sedek.

5. Baethgen, op. cit., p. 354; Davies, The Psalms, p. 249.

6. Weiser, op. cit., p. 728.

7. Mowinckel, The Psalms in Israel's Worship, I, p. 180. Mowinckel points out that in Babylon there were gates named the 'Gate of Allegiance', 'Gate of Salvation', 'Gate of Life', 'Gate of Grace', and so forth.

8. Kissane, op. cit., II, p. 221.

9. Oesterley, The Psalms, p. 484; von Rad, Theology, I, p. 378; Johnson, Sacral Kingship, p. 116.

10. Op. cit., I, p. 207.

1-4 and vv. 5-6¹. Another problem concerns the Sitz im Leben of the psalm. Have we here a Dankopferfestmahl² or the hymn of a man acquitted of false charges following a sacrificial offering³? In fact, it may be asked whether the psalm is to be connected with a temple service at all⁴. In our opinion, these questions cannot be answered in any final sense and the precise setting of the psalm must remain unknown. But what is important for our purposes is that we have a psalm which depicts a man who trusts in Yahweh and is firmly convinced of his everlasting goodness. In the light of this we may now consider v. 3:

He restores my soul,
he leads me in the paths of right-
eousness (פְּתֵי צְדָקָה) for his
name's sake.

One way of viewing the expression, 'paths of righteousness' is based on one of the meanings of the Arabic root, namely 'straight'⁶. Hence, the common interpretation of 'straight paths'⁷. Similar to this is the view that the paths are sedek because they are true, sure, or right and lead to their goal⁸, or because they are free of danger⁹ or are the best¹⁰ and most direct¹¹ paths. Others make

1. Koehler, 'Psalm 23', ZAW, LXVIII(1956)227-234; Kraus, op. cit., pp. 187-188; Oesterley, op. cit., p. 183; Anderson, op. cit., 366a.

2. Mowinckel, Ps.St., I, pp. 126, 131.

3. E. Vogt, 'The "Place in Life" of Ps. 23', Biblica, XXXIV(1953)195-211.

4. Morgenstern, 'Psalm 23', JBL, LXV(1946)24, holds that it is not while Weiser, op. cit., p. 228, believes the psalm expresses the psalmist's experiences in a divine service. Schmidt, Die Psalmen, p. 40, suggests that the poet is a priest or temple servant. For the view that the dwellers of v. 6 are those who have come to the temple to worship. see Clements, 'Temple and Land. A Significant Aspect of Israel's Worship', Glasgow University Oriental Society Transactions, XIX(1963)16-28.

5. The RSV marginal reading is 'right paths'.

6. See above, pp. 23ff.

7. Delitzsch, op. cit., I, p. 405, is fairly representative of such interpreters. See above, pp. 23ff. Both Kirkpatrick, op. cit., p. 126, and Davison, op. cit., p. 123, reject this view.

8. Kautzsch, Die Derivate, pp. 29ff; Dalman, Arbeit und Sitte in Palästina, VI, p. 254; Gunkel, op. cit., pp. 98-99; Baethgen, op. cit., p. 68. See also the Rp.

9. Duhm, op. cit., p. 99; cf. Barnes, op. cit., I, p. 117; Anderson, op. cit., 366a.

10. Koehler, op. cit., p. 231.

11. Morgenstern, op. cit., p. 24.

the meaning ethical and moral. Thus, paths of sedek lead to life and peace and happiness¹, representing the true way of life² and salvation³.

We would again insist that what is essentially involved here is a relationship between the poet and his God. Behind the imagery of the shepherd leading his sheep lay the psalmist's strong belief that Yahweh fulfills his covenant relationship with his covenant people. According to this view, Yahweh leads the poet in a way of life which upholds the covenant relationship, and, in the context of the community over which he stands as lord, gives him the blessings which he bestows upon those rightly related to him.

E. Law

The understanding of SDK as applied to sacrifices, gates, and paths holds also for abstract terms such as the law⁴. In Ps. 19:10 we read:

The fear⁵ of Yahweh is clean, enduring for ever;
the judgments of Yahweh are true and righteous
(. | P 7 5) altogether.

Contrary to Kautzsch, who maintained that these mišpāṭîm are righteous because they conform to what is right, with the facts⁶, we hold that in the mišpāṭîm is revealed a personal and living God, who, in giving his revelation to Israel, affirms his loyalty to his covenant relationship with her⁷. Having established his covenant with his people, Yahweh fulfills the demands of the relationship into which he has entered with Israel by delivering to her his mišpāṭîm so that she may know him and his will for her. It is, then, from the standpoint of what the mišpāṭîm do with respect to the relationship between the lord and his servants that enables the poet to speak of them as being righteous.

Again, in Ps. 119⁸ the same understanding of SDK is predominant. In this psalm the following combinations of SDK and Yahweh's law occur:

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1. Taylor & McCullough, op. cit., pp. 126-127; cf. Oesterley, op. cit., p. 183; Kissane, op. cit., I, p. 104.
 2. Vogt, op. cit., p. 207.
 3. Weiser, op. cit., p. 229.
 4. See above, pp. 221ff.
 5. See above, p. 226, n. 2.
 6. Kautzsch, op. cit., p. 10. The interpretation of inanimate objects in terms of 'conformity to a norm' is also the view of Snaith, Distinctive Ideas, p. 73; Mercy and Sacrifice, p. 71.
 7. von Rad, op. cit., p. 196.
 8. See above, pp. 221ff.

<u>דְּבַר יְשׁוּעָתְךָ אֱמִתּוֹת</u>	thy righteous word ¹ (v. 123)
<u>דְּבַר יְשׁוּעָתְךָ וְשׁוֹפְרוֹת</u>	thy righteous judgments ² (vv. 7, 62, 106, 164)
<u>דְּבַר יְשׁוּעָתְךָ אֱמִתּוֹת</u>	thy judgments are righteous ³ (v. 75)
<u>דְּבַר יְשׁוּעָתְךָ אֱמִתּוֹת</u>	thy testimonies are righteous ⁴ (vv. 138, 144)
<u>דְּבַר יְשׁוּעָתְךָ אֱמִתּוֹת</u>	all thy judgments are righteous ⁵ (v. 160)
<u>אֵת כָּל דְּבַר יְשׁוּעָתְךָ אֱמִתּוֹת</u>	all thy commandments are righteous ⁶ (v. 172)

It is remarkable how little past interpreters of this psalm have sought a consistent meaning for SDK in the passages which we have mentioned⁷. The law, as we have had occasion to point out in more than one discussion in this thesis, belongs in the context of the covenant and must be understood as the means by which Yahweh revealed himself in his relationship with Israel. Thus, his righteous word (v. 123) describes his saving relationship with his covenant people. His righteous judgments fulfill the demands of his covenant and this is why the poet is filled with praise of them (vv. 7, 62, 164) and swears to submit himself to them (v. 106). Even when Yahweh's judgments mean affliction for the poet, he knows that they are true and everlasting (v. 160) and that they uphold the covenant relationship (v. 75). Yahweh's testimonies bear witness to his faithfulness (v. 138) and impart to his servant understanding and life (v. 144). There is every reason for the poet to sing in joy that all of Yahweh's commandments are righteous (v. 172), for they fulfill the demands emerging from the relationship between Yahweh and his covenant people.

1. So too the ASV; the AV has 'the word of thy righteousness'; the RSV, 'thy righteous promise'.

2. So too AV, ASV; the RSV has 'thy righteous ordinances'.

3. The AV, RSV have 'thy judgments are right'; the ASV, 'thy judgments are righteous'.

4. So too ASV, RSV; the AV has 'the righteousness of thy testimonies'.

5. The AV, ASV have 'every one of thy righteous judgments'; the RSV, 'every one of thy righteous ordinances'.

6. The AV, ASV have 'all thy commandments are righteousness'; the RSV has 'all thy commandments are right'.

7. It would be too large an undertaking to document this statement fully, but one may take the recent work of Deissler, Psalm 119 (118) und seine Theologie, as a case in point. He understands 'righteous word' in v. 123 as a word of Yahweh's mercy and salvation (p. 222) while 'righteous testimonies' in v. 138 is taken to mean those testimonies which correspond to the norm of the perfect lawgiver (pp. 175-176).

CONCLUSION

It remains for us to summarize the principal findings of this thesis and to state some of their implications. The kernel of our argument is that SDK is always used in the Psalter as a term denoting personal relationship, whether it be concerned with the relationship between God and man, between men, or with inanimate things. As a concept of relationship, therefore, SDK was involved in every area of divine activity and human existence. In so defining SDK, we have built upon the understanding of this Hebrew root which was first propounded by Hermann Cremer in 1893.

In the Psalter the SDK of Yahweh is referred to with a frequency which is by no means common to the rest of the Old Testament. In fact, the use of SDK in the Psalter is never secular but always ultimately related to Israel's religion. Further, no occurrence of SDK in the Psalter can be shown to be the name of a west-Canaanite deity in spite of the arguments of some scholars to the contrary. This exclusively religious use of SDK is seen in the close link between SDK and the covenant.

In descriptions of Yahweh's faithfulness to covenant responsibilities towards Israel, his SDK is used as a covenant-fulfilling concept. Specifically, Yahweh fulfilled his covenant by saving his people from multiple situations of human distress on every plane of history. At times the whole creation was even brought under SDK, Yahweh's salvation being thought of as the purpose behind his creative act.

Further, Yahweh related himself to Israel as judge and king, offices which were primarily redemptive in character. However, the SDK of Yahweh, when manifested in his capacity as judge, at times included the punishment of his enemies, a fact most clearly apparent in Ps. 7 and Ps. 9. In the other occurrences of Yahweh's SDK, the main emphasis is overwhelmingly that of his saving action.

In contrast, man's SDK consisted in accepting and acknowledging what Yahweh had done on his behalf. This involved, above all else, submission to the lordship of Yahweh over his covenant people. When man appealed to his God for deliverance, therefore, the appeal was based not on his own moral

perfection but on the conviction that Yahweh would faithfully hear and answer those who were his own. When man presented himself before Yahweh in praise, the same awareness of Yahweh as lord shaped the nature of his thanksgiving. This was equally true for his obedience to the law. Far from being strict compliance to a stern code of morality, man's conformity to the law was considered righteousness only insofar as such obedience was a recognition of Yahweh's covenant lordship.

Man was righteous with regard to his fellowmen because he fulfilled the demands arising from his relationships with them. One of the most important of these demands was that šālôm be preserved in the community, and it became one of the distinguishing features of the righteous that he was a man who upheld communal living by maintaining šālôm.

ŠDK had a unique association with the king in Israel, whose šedek/šedākā consisted in his being the protector of the people, the guardian of all their rights and liberties, and the guarantor of a full life of šālôm. Through his actions in the cultic drama, the significance of ŠDK as an intimate covenant relationship was fully realized and the meaning of covenant faithfulness as a basis for Yahweh's deliverance and blessing was vividly portrayed.

ŠDK as related to inanimate things in the Psalter is best understood in terms of personal relationships. Sacrifices, gates, and other inanimate things were righteous because they were the means by which the demands which existed between those persons who used them were fulfilled.

The implications developing out of these findings are far-reaching and only those which seem to us most important can be mentioned:

1. The character of Old Testament theology is more easily discerned when one has correctly understood the meaning of ŠDK. A study of ŠDK, for instance, makes it clear that the covenant is of supreme importance for grasping the theology of the Old Testament. The God-man relationship and, indeed, the whole life of Israel was completely dependent upon the gracious condescension of Yahweh to man.

2. If our conclusions about ŠDK are correct, then the possibility of our understanding the family of related concepts and words in the Psalter in terms of relationships--personal and covenant relationships--is greatly increased.

3. By understanding SDK in relation to the law, one finds the way open to a greater appreciation of the Old Testament as a book which bear witness not to a legalistic religion but to a dynamic encounter between a gracious God and his covenant people.

4. The meaning of SDK as the fulfilling of covenant relationships might also apply to and shed new light upon some New Testament passages dealing with righteousness.

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LXX	TIMES	ENGLISH EQUIVALENTS	BIBLICAL PASSAGES	OTHER HEBREW WORDS TRANS- LATED BY THIS GREEK WORD
LXX δικαιοῦν	22	Righteous Just Upright	Gen. 38:26; 44:16; Exod. 23: 7; Dt. 25:1; II Kg. 15:4; III Kg. 8:32-II Chr. 6:23; Ps. 18 (19):9; 50(51):4; 81(82):3; 142(143):2; Isa. 5:23; 43:9, 26; 45:26(25); 50:8; 53:11; Job 33:32; Jer. 3:11; Ezek. 16:51, 52 (twice)	י צ ד ; י צ ד ; פ ר י ז י צ ד ; י צ ד ; פ ר י ז
δικαιος εἶναι	10	To be righteous	Job 9:2, 15, 20; 10:15; 11: 2; 15:14; 25:4; 33:12; 34:5; 35:7	None
δικαιος ἀναφαινεσθαι	2	To be declared righteous	Job 13:18; 40:3(8)	None
δικαιον ἀποφαινειν	2	To declare righteous	Job 27:5; 32:2	None
δικαιον κρίνειν	1	To adjudge righteous	Prov. 17:15	None
ἀμεμπτος	1	Blameless Faultless	Job 22:3	ר ע ז ; י צ ד ; י צ ד ; י צ ד ; ר ע ז ; י צ ד ; י צ ד ; י צ ד ; ר ע ז ; י צ ד ; י צ ד ; י צ ד ; ר ע ז ; י צ ד ; י צ ד ; י צ ד ;
καθαρίσειν	1	To make clean To purify To consecrate	Dan. LXX 8:14	ר ע ז ; י צ ד ; י צ ד ; י צ ד ; ר ע ז ; י צ ד ; י צ ד ; י צ ד ; ר ע ז ; י צ ד ; י צ ד ; י צ ד ; ר ע ז ; י צ ד ; י צ ד ; י צ ד ;
καθαρὸς εἶναι	1	To be clean To be pure	Job 4:17	None

APPENDIX ETHE DISTRIBUTION OF SDK IN THE PSALTER

The Hebrew root SDK is found in the Psalter a total of 140 times. The noun occurs 84 times: 50 times as sedek, the noun masculine, and 34 times as šedākâ, the noun feminine. šaddîk, the adjective, appears 52 times and sādaḳ, the verb, 4 times. The following is a list of these occurrences:

sedek 4:2, 6; 7:9, 18; 9:5, 9; 15:2; 17:1, 15;
18:21, 25; 23:3; 35:24, 27, 28; 37:6; 40:10; 45:
5, 8; 48:11; 50:6; 51:21; 52:5; 58:2; 65:6; 72:2;
85:11, 12, 14; 89:15; 94:15; 96:13; 97:2, 6; 98:
9; 110:4; 118:19; 119:7, 62, 75, 106, 121, 123,
138, 142, 144, 160, 164, 172; 132:9.

šedākâ 5:9; 11:7; 22:32; 24:5; 31:2; 33:5; 36:
7, 11; 40:11; 51:16; 69:28; 71:2, 15, 16, 19, 24;
72:1, 3; 88:13; 89:17; 98:2; 99:4; 103:6, 17; 106:
3, 31; 111:3; 112:3, 9; 119:40, 142; 143:1, 11;
145:7.

šaddîk 1:5, 6; 5:13; 7:10 (twice), 12; 11:3, 5,
7; 14:5; 31:19; 32:11; 33:1; 34:16, 20, 22; 37:
12, 16, 17, 21, 25, 29, 30, 32, 39; 52:8; 55:23;
58:11, 12; 64:11; 68:4; 69:29; 72:7; 75:11; 92:
13; 94:21; 97:11, 12; 112:4, 6; 116:5; 118:15, 20;
119:137; 125:3 (twice); 129:4; 140:14; 141:5; 142:
8; 145:17; 146:8.

sādaḳ 19:10; 51:6; 82:3; 143:2.