

THE SIGNIFICANCE OF  $\tau\theta\eta$  IN THE OLD TESTAMENT

THE SIGNIFICANCE OF  $\tau\omicron\pi$  IN THE OLD TESTAMENT

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March, 1949

Louisville, Kentucky

Affectionately dedicated

to my wife,

Marian

whose patient and  
understanding love  
has contributed much  
to the furtherance  
of this study.

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## FOREWORD

## FOREWORD

The study of Biblical Hebrew was undertaken by this writer on the assumption that an understanding of the language would be necessary to a proper understanding of the Old Testament. During the few years in which that study has been pursued, the assumption has deepened into a conviction. The people who wrote the books found in the canon of the Hebrew Old Testament had within their grasp a language containing magnificent and imposing concepts. Many of them cannot be expressed in a concise English translation. If one is to understand them, he must be acquainted with the language in which the ideas are couched.

It is around such a concept that this dissertation will revolve.  $\text{חֶסֶד}$  is considered by most scholars in the field of Old Testament exegesis as one of the important ideas of the Hebrew Scriptures. However, only a meager amount of scholarly study of the term is available. The classic study in the field is that of Dr. Nelson Glueck, President of the Hebrew Union College, and an outstanding contemporary archaeologist. His study, comprising 68 pages, is entitled Das Wort Hesed. The only other lengthy work in this connection is the chapter titled "The Covenant-Love of God," pages 118-166 of The Distinctive Ideas of the Old Testament, by

Norman H. Snaith, Tutor in Old Testament Languages and Literature at Wesley College, Headingley, Leeds. Other than these works, only short sketches are to be found, some in theological or philological publications, others in theological books and commentaries on the Old Testament. This thesis, therefore, will be largely an inductive study.

An honest effort will be made to locate and to examine relevant books and studies. However, the author feels himself under no obligation to accept the conclusion of any scholar. This work is undertaken without a preconceived idea which the author would strive to prove. Conclusions will be drawn only on the basis of the facts revealed from the examination of the occurrences of the term in the Old Testament. The writer will endeavor to avoid being what the ancient Hebrews called "a donkey who carries books."

The translation of the verses from the Old Testament were made by the present writer. They are intended as a faithful rendition of the meaning of the Masoretic Text. They reflect a comparison of the Hahn and Kittel editions of that text. The meanings of the Hebrew words and their derivatives as listed in the body of this work, unless otherwise credited, are taken directly from the Robinson edition of Gesenius' Hebrew Lexicon. A conscious effort will be made to choose for examination those passages which will

be dependent for their meaning upon neither their human author nor the date of their composition.

Grateful acknowledgment is hereby expressed to all who have assisted the author in the furtherance of this study. Appreciation is expressed specifically to Dr. Leo T. Crismon, Associate-librarian of the Southern Baptist Theological Seminary, and to the Library Staff, for their consideration and helpfulness; to the Professors under whom the author has studied in Graduate Seminars, Dr. W. H. Davis, Dr. E. A. McDowell, Dr. O. T. Binkley, Dr. J. B. Weatherspoon, Dr. W. H. Morton, Dr. J. L. Green, and Dr. C. T. Francisco; and in particular to Dr. J. J. Owens, who first introduced the writer to the study of the language of the ancient Hebrews.

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## CHAPTER ONE

### INTRODUCTION

Biblical Hebrew is a language of moving pictures. On occasion, an author may display before his readers a single scene, which he will majestically describe by relating the various components of the view. At another time he may swiftly change the scene from one action to another, as he demonstrates how one response may spring from the other, and form in rapid-fire succession a lengthy chain of circumstances. In either event, the intent of the author is to evoke in the mind of his readers a vivid, concrete image.

Ancient Hebrews were not deeply concerned with philosophical reasoning. They were content to think in terms of the concrete rather than to speculate about the abstract. They did not conceive of their God simply as the all-pervasive spirit, but rather as

The one who formed the mountains,  
And the one who created the wind,  
And the one who reveals to man what is his mind,  
The one who turns dawn into the gloom of darkness  
And treads upon the high places of the earth,  
Jahweh, God of Hosts, is his name.<sup>1</sup>

It would have been utterly unnatural for such a nation to have developed a highly speculative and philosophical language.

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1. Amos 4:13.

The basic picture of a Hebrew concept is ordinarily contained in a verbal root. The translation of that verb, however, is another matter. The picturesqueness of Hebrew thought patterns demands a context before a proper translation can be derived. A single word, entirely apart from the scene of which it forms an integral part, is of little significance. It is possible for the verbal root to appear in any one of seven stems, Qal, Niphal, Piel, Pual, Hithpael, Hiphil, and Hophal. The peculiarities of these stems will give the verb a slightly different connotation. That meaning, however, will be but a variation of the basic idea, which will be evident in any appearance of the verb.

The context is equally important in the determination of the exact form of a substantive. Substantives are usually directly derived from verbal roots. Wherever a substantive is used, it reflects some of the quality of the basic concept of its root. However, the context in which that word is to be found will determine that aspect of the root idea which is to be employed. It must be re-emphasized, though, that the force of the root is never entirely absent from a Hebrew term. That force must always be taken into consideration when a translation is made.

The pictures drawn by the authors of the Old Testament are made particularly intriguing because of the shades of

meaning which may be accorded various words. This does in no way indicate that the same word is capable of meanings which are utterly unrelated. A language in which such a variation could occur would be unreliable and would thus be an unfit medium for the expression of accurate thought. The ancient Hebrews were able to express their thoughts distinctly through their written language. In order to effect such expression, certain terms developed niceties of meaning, varieties of the basic signification. These terms enhance the Hebrew, but at the same time they make translation difficult. They illustrate the importance which the context holds in the accurate rendition of the thought of a Hebrew author.

As an illustration of the variations in translation through which a Hebrew term may pass, one may examine the substantive  $\text{קִבְּוֹ}$ . Derived from the root  $\text{קָבַו}$ , to be heavy,  $\text{קִבְּוֹ}$  primarily means weight. However, it is hardly ever, if indeed it is at all, to be translated by its primary meaning. Rather it is represented by such words as abundance, wealth, honor, glory, or splendor. The choice of the term depends upon the context in which the word is found.

The closing section of Genesis 30 tells of the insight of Jacob into the methods of cattle-breeding, and how he came to have a large flock of sheep through the practice of



his theories. However, the sons of Laban seemed to think that Jacob was engaged in some sort of black magic, by which he had stolen sheep which rightfully belonged to their father, and thus to themselves. They remarked, "Jacob has taken all which was our father's, and from that which was our father's he has made all this  $\text{תִּירוֹשׁ}$ ."<sup>1</sup> Here the term is best understood as implying the possessions which Jacob had gained, and may be translated wealth. Such is much easier for a modern to understand than is the rendering of the Authorized Version: "And of that which was our father's hath he gotten all this glory."

The occurrence of  $\text{תִּירוֹשׁ}$  in Psalm 19:2 cannot logically be translated wealth or riches. The verse reads:

The heavens declare the  $\text{תִּירוֹשׁ}$  of God,  
And the work of his hands the  $\text{תִּירוֹשׁ}$  firmament reveals.

The Authorized Version is not incorrect here in reading "the glory of God."

In Isaiah 60:1,  $\text{תִּירוֹשׁ}$  has a slightly different connotation. "Arise, shine," said the prophet, "for your light has come,  $\text{וְיִירוֹשׁ} \text{תִּירוֹשׁ}$  upon you has arisen." Here the  $\text{וְיִירוֹשׁ} \text{תִּירוֹשׁ}$  means more than just the glory of Jahweh. It carries the idea of splendor or majesty. Gesenius says that it is "that fiery effulgence surrounded with dark clouds in which Jahweh is represented as appearing..."<sup>2</sup>

1. Gen. 31:1.

2. Gesenius, William, A Hebrew and English Lexicon of The Old Testament, p. 451.

In the three examples cited above, the same word has appeared. In each the context has been different. This difference in context has necessitated a slight change in English translation. The words used in the translations, wealth, glory, and splendor, all carry the connotation of weight, which is the primary signification of  $\text{נִשְׁבַּח}$ .

Another illustration of the variation in meaning according to the demands of the context is to be seen in the substantive  $\text{נְשִׁימָה}$ , breath, from the root  $\text{נָשַׁם}$ , to breathe, to respire. From this initial meaning,  $\text{נְשִׁימָה}$  comes to mean the principle of life, the seat of emotions, the body, and even to have a pronominal usage.

In Deuteronomy 12:23 is found the phrase,  $\text{נְשִׁימָהְךָ לֹא יִשְׂרָאֵל יֹאכַל וְלֹא יִשְׂרָאֵל יִשְׂתַּיֵּם$ . In this expression,  $\text{נְשִׁימָה}$  cannot possibly be translated breath, for it is explicitly stated that "the blood is the  $\text{נְשִׁימָה}$ ." The term here must mean that part of a person in which the life resides. It is the life-principle.

When Hannah appeared in the temple to pray for the birth of a son, Eli accused her of being intoxicated. However, she replied to him<sup>1</sup> that she was not addicted to wine and strong drink, but that she had poured out her  $\text{נְשִׁימָה}$  to Jahweh. It is obvious that she had not poured out her blood to her God. Rather, in this instance, one should

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1. 1 Sam. 1:15.

translate heart, meaning by that word the fulness of her emotions.

In Numbers 6:6 there is yet another usage of  $\psi\text{׃}1$ . "All the days of his separation to Jahweh he shall not approach to a  $\pi\text{׃} \psi\text{׃}1$ ." This verse is a portion of the instructions to be given to Nazirites. The context here demands that the words  $\pi\text{׃} \psi\text{׃}1$  be translated "a dead body."

In Isaiah 3:9  $\psi\text{׃}1$  has the same force as the English personal pronoun them. "Woe to them," cried the prophet, "For they deal (  $\square\psi\text{׃}1\text{׃}$  ) to themselves calamity."

Another pronominal usage of this word is seen in Amos 6:8: "The Lord Jahweh has sworn (  $i\psi\text{׃}11$  ) by himself."

The passages cited have illustrated several developments of the essential idea of  $\psi\text{׃}1$ , breath. Because breath is vitally related to life,  $\psi\text{׃}1$  came to have the connotation of the principle of life. Further progress of meaning is seen as  $\psi\text{׃}1$  came to denote the way in which a living person expresses himself, through affections and emotions. The term  $\psi\text{׃}1$  was used to indicate the center of such expression. Because a body is essential to life,  $\psi\text{׃}1$  was used to denote the house in which the life dwells. And in indicating that abode,  $\psi\text{׃}1$  came to have the pronominal usage. Note, however, that all of these translations are directly derived from the basic significance of  $\psi\text{׃}1$ .

$\text{טוֹן}$ , the substantive with which this study is most concerned, is another term enhanced by a variety of specific meanings. This is impressed upon one by the multitude of English words employed by the Authorized Version and the American Revised Version in the translation of the concept of  $\text{טוֹן}$ . Among these terms are loving-kindness, kindness, grace, mercy, good deeds, goodness, goodliness, reproach, and a shameful thing. The terms most commonly used are loving-kindness, grace, and mercy. These translations are complicated, however, by the fact that the ancient Hebrews had other terms at their command to express those ideas. This leads one to wonder if the English translators captured the true significance of  $\text{טוֹן}$ , in spite of all their attempts.

It is the purpose of this study to examine the significance of the concept of  $\text{טוֹן}$  in the Old Testament. An attempt will first be made to discover the true force of the root. Following this, the use of the term will be traced in the three great divisions of the history of the ancient Hebrews--Pre-exilic, Exilic, and Post-exilic. It is the hope of the author that this study of the word in its historical setting will shed light upon the significance which should be assigned to it in the variety of its specific usages. If at the close of the study there is adequate illumination to permit a more exact translation

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of the Hebrew concept into the English idiom, the writer will be more than gratified with the work.



## CHAPTER TWO

### PHILOLOGICAL STUDY

The study of the significance of  $\tau\omicron\pi$  begins in an examination of the root of the term. While  $\tau\omicron\pi$  may exhibit many shades of meaning in its contextual application, each variety must be developed directly from the primary root. Consequently, one aim of this chapter is the discovery of the primary meaning of the root  $\tau\omicron\pi$ , and the way in which that meaning finds expression in its context in the Old Testament. Another purpose is the realization of the value of the other derivatives of this root toward indicating the significance of  $\tau\omicron\pi$ . A further section will contain the examination of various words which are used in the Old Testament in conjunction with  $\tau\omicron\pi$ . These words will not be considered because of their own significance in the Old Testament, but because of the light which they might shed on the meaning of  $\tau\omicron\pi$ . While only one section of this chapter will deal directly with the word which is the primary concern of this dissertation, the writer trusts that these pages will not simply mark time, but will result in real progress toward an understanding of  $\tau\omicron\pi$ , by laying a solid philological foundation upon which the further study of the term in its historical context may be safely based.

1. The Primary Meaning of the Root  $\text{תִּוַּן}$ .

The fundamental force of a Hebrew root is usually to be found in the simple active stem, called Qal. Most verbs which appear in the Old Testament are used one or more times in this stem. This use greatly facilitates the work of lexicographers, for it presents the root in its context. Thus the Scriptures themselves aid in the understanding of the word. Some verbs, however, do not appear in the Qal stem in the Old Testament. One may be reasonably certain that those roots did have a meaning in the Qal, and that such was the primary signification. Often the original import of these verbs must be sought in a comparative study of the vocabulary of other Semitic languages, and in the use of similar or synonymous Hebrew roots. Even the most casual observer cannot fail to notice the number of times that such lexicographers as Gesenius and Brown, Driver, and Briggs avail themselves of such a comparative analysis, both to determine the essence of a root, and to support the sense as suggested by the context.

The verb  $\text{תִּוַּן}$  is not used in the Qal stem in the Old Testament. The student is thus deprived of the aid toward understanding which the context of Scripture might supply. However, the appreciation of this root will be greatly enhanced if a decision can be reached concerning the force which would be uppermost in the Qal. One must therefore



attempt to reach such a conclusion by a comparison of this root with other words.

Through the examination of various lexica, it is evident that several efforts have been made in this direction. A word which is most obviously akin to  $\text{TO}\Pi$  is the Aramaic verb  $\text{TO}\Pi$ , to be kind, mild, and hence, to beg; and to be put to shame. It is from this parallel that the Oxford Lexicon derives the meaning which is applied to this root: to be good, kind; and to be reproached, ashamed.<sup>1</sup> Gesenius feels that this root is synonymous in meaning to the Hebrew root  $\text{X}\Pi$ , "to be jealous, to envy, to be zealous towards any person or thing, to burn with zeal.... The primary idea seems to be that of eager and earnest desire, ardour, zeal, by which one is actuated...."<sup>2</sup> Delitzsch advances the theory of a biliteral root,  $\text{O}\Pi$ , as well as the Arabic equivalent,  $\text{س}$ . He defines the meaning of this root as "stringere, to strike, literally to feel oneself struck, i.e. strongly affected (cf. hiss, a sense-impression), said in Hebrew of a strong, ardent feeling of love."<sup>3</sup> Julius Fuerst, from whom one might expect the biliteral theory,

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1. Brown, Francis, S. R. Driver, and Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament, p. 338. (Herein called the Oxford Lexicon.)
  2. Gesenius, op. cit., p. 336 and 940.
  3. Delitzsch, Franz, A Commentary on the Book of Psalms, vol. 1, pp. 148-149. So also in his Commentary on Proverbs, vol. 1, p. 315.

does not here make such a suggestion, but rather maintains the triliteral root. As does the Oxford Lexicon, Fuerst distinguishes two different roots, though they contain the same radicals. The first root he compares with two Arabic words, *كعس*, to bend the neck, and *كعس*, to bow the neck. From these he determines that the transitive sense of  $\text{קעס}$  is to bend, to bow, to crook the neck, while the intransitive sense is to incline to, to turn to, and figuratively to be favorable, kind, gracious, and when the reference is to God, to be pious. The second root he traces to the Aramaic  $\text{קעס}$  and the Arabic *كعس*, which in the transitive usages mean to cut, especially to cut grain. Hence, this root comes to mean "to cut with sharp words, scindere, i.e., to abuse, to insult."<sup>1</sup> Parkhurst, in his little known lexicon, states that "Schultens, in his MS. Origenes Hebraicae, seems to have assigned the true idea of this root, namely succulent abundance, swelling out, as it were, and readily overflowing." The kindred word which Schultens used is the Arabic  $\text{كعس}$ , in which the shin is substituted for the Hebrew samech. This term denotes to flow together from all sides, to be confluent, affluent. The noun from this root is used to describe a camel which may be continually milked without going dry,

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1. Fuerst, Julius, A Hebrew and Chaldee Lexicon to the Old Testament. pp. 467-468.

and so  $\text{טוֹן} \text{ | } \text{טוֹן}$  "is a spring always flowing with fresh supplies of water." Parkhurst is not the least hesitant when he concludes that "it must be confessed that this interpretation well suits and reconciles the several scriptural applications of the Hebrew  $\text{טוֹן}$ ..."<sup>1</sup>

The principal lexicographers are not in absolute agreement. In the discussion presented immediately above, there are seen several expressions of the tenor of the word; to be good, to be reproached, to be ashamed, to be actuated by an eager and earnest desire, to be strongly affected; to bend, to bow, and thus to incline to, to be favorable to; to cut with sharp words, and thus to abuse, to insult; to have succulent abundance, to be swelling out, readily overflowing.

Have any of the above captured the total import of the root in their succinct definitions? If they have not, how may the substance of meaning be stated? Such questions as these are utterly obvious, and must be faced. On the basis of this investigation, it appears that no lexicon has stated the complete primary meaning of this root. The reason is perhaps to be found in the difficulty of compressing into a short statement of definition the varied shades of meaning which are present in the term.

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1. Parkhurst, John, An Hebrew and English Lexicon, pp. 226-228.

It does not seem necessary to distinguish two primary roots, each having the radicals  $\tau\text{O}\eta$ . It should be possible to find in one root the meaning which is basic to all of the words in the Old Testament which are derived from  $\tau\text{O}\eta$ . It appears to this writer that such a meaning is to be discovered in the combination of the definitions given by Gesenius and Schultens. Schultens presented the idea of an overflowing abundance. Gesenius described the motive, the eager and earnest desire or zeal, through which the abundant overflow takes place. Thus, the primary meaning of the root  $\tau\text{O}\eta$  may be defined as an overflowing abundance, made operative by eager and earnest desire or zeal. In the following sections of this thesis occasion shall arise to test this definition and to discover its merits and its faults.

## 2. The use of the Verb $\tau\text{O}\eta$ in the Old Testament.

As before noted, this verb does not appear in the Qal stem in the Old Testament. In fact, there are but three occurrences of the verb in the Hebrew Scriptures. On two occasions (2 Samuel 22:26 and Psalm 18:26) the verb is used in the Hithpael stem. These two references have practically the same wording. In the other occurrence, Proverbs 25:10, the verb is used in the Piel stem. There appears to be a different emphasis in the application of the root meaning brought about by the inflectional changes.

This difference in resultant meaning is important, for it has a bearing upon the resultant force of the noun. The ascertainment of this meaning necessitates an examination of the usages of this verb in the Old Testament.

(1) The use of  $\text{תִּפַּח}$  in the Hithpael.

The writer of 2 Samuel presents the entire twenty-second chapter as a song of victory which came from the mouth of David. The Psalm in which the verb is used is almost an exact quotation of this chapter. The song begins as a hymn of praise unto Jahweh, who is described with such appellatives as "my rock," ( $\text{צֶדֶק}$ ), "my deliverer" ( $\text{יְהוָה צְדִיקִי}$ ), "my shield" ( $\text{יְהוָה מִגְדָּלִי}$ ), and "the horn of my salvation" ( $\text{קַרְנֵי יְהוָה}$ ).<sup>1</sup> Next, the writer describes in vivid terms the characteristics of Jahweh through which deliverance came to David. Following this is an account of the personal righteousness of David, because of which he thought he merited whatever good things God gave him. The last section of the hymn describes the arts of war which David learned from his God, and the use to which he applied his knowledge, and closes with another word of praise to Jahweh.

The immediate context which is most related to this study is found in 2 Samuel 22:21-27. In this section the

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1. 2 Samuel 22:2-3.

author describes the personal merit of David. This goodness, he feels, obligates the Lord in favor of the righteous man. The case is forcefully presented in the words of the song:

- v.21 Jahweh customarily recompenses me according to my righteousness,  
According to the cleanness of my hands he rewards me.
22. For I have kept the ways of Jahweh,  
And I have not been impious against my God.
23. For all his judgments are before me,  
And as to his statutes, I am not accustomed to turn aside from them.
24. Therefore I shall habitually be upright before him,  
Therefore I shall keep myself from my iniquity.
25. Therefore Jahweh shall recompense to me according to my righteousness,  
According to my cleanness, (which is) before his eyes.
26. With the  $\text{ךָ} \text{וְעָלְמָךְ}$  you are accustomed to show yourself  $\text{וְעָלְמָךְ}$ ,  
And with the upright warrior you are accustomed to show yourself upright.
27. With the pure you are accustomed to show yourself pure,  
But with the perverse you are accustomed to show yourself perverse.

These seven verses are replete with verbs--a dozen in all. Only two,  $\text{יָשַׁבְתִּי} \text{וְיָשַׁבְתִּי}$  and  $\text{יָשַׁבְתִּי} \text{וְיָשַׁבְתִּי}$ , are perfects, while the remainder are imperfects.  $\text{יָשַׁבְתִּי}$ ,  $\text{יָשַׁבְתִּי}$ , and  $\text{יָשַׁבְתִּי}$  are Qal.  $\text{יָשַׁבְתִּי}$  and  $\text{יָשַׁבְתִּי}$  are Hiphil.  $\text{יָשַׁבְתִּי}$ ,  $\text{יָשַׁבְתִּי}$ ,  $\text{יָשַׁבְתִּי}$ , and  $\text{יָשַׁבְתִּי}$  are Hithpael. Verbs in the imperfect state represent incomplete actions. These are probably frequentative imperfects. They are incomplete in the sense that the actions are frequently repeated. They are customary responses. In the midst of these un-

finished actions are found two verbs in the perfect, which represent completed states or actions. They stand in sharp contrast to the imperfects. By them, the author represents David as abiding in the state of having kept the laws of Jahweh.

יָשַׁלְּחֵם is the Qal imperfect of the verb שָׁלַח, to do good or evil to another. In this context it has the idea of rewarding or recompensing in kind. Both יָשַׁלְּחֵם and יָשׁוּבֵם are Hiphil imperfect 3 m. s. from the verb שָׁבַע, to turn about, turn back, return. In the Hiphil, the causative idea is brought to the fore, and the verb may be translated to cause to return, to lead or bring back, and thus to restore, reward, recompense. It is seen to be closely synonymous with the preceding verb. יָשַׁלְּחֵם and יָשׁוּבֵם are formed from שָׁבַע, to keep, watch, guard. The Hithpael exhibits the reflexive usage of the verb, to guard or to keep oneself from an action or attitude. The basic meaning of שָׁבַע, of which יָשַׁלְּחֵם is the Qal perfect 1 c. s., is to cause disturbance, to make noise and tumult. This meaning is usually represented in translation by such expressions as to do evil, to be wicked or impious, or to have an unjust cause, and so to be guilty. The root שָׁבַע means to be complete, to perfect, to finish. The primary idea seems to be that of closing, shutting up or off. The force of the Hithpael is to show oneself complete, i.e.,

upright, and thus to deal uprightly.  $\text{רָרַן}$  is the Hithpael from the root  $\text{רָרַן}$ , to separate, sever, and thus to cleanse, purge, by separating and removing filth. This verb is also found in the Niphal participle,  $\text{רָרַן}$ , the cleansed, the purged, the pure. The Niphal, as well as the Hithpael, has a reflexive sense, to purify oneself, to be clean. The Hithpael carries with it the connotation of action which is in accord with purity of motive and conduct.  $\text{רָרַן}$ , according to strict rules of grammar, is an impossible form. Gesenius explains it by saying that "it seems to have arisen by transposing  $\text{רָרַן}$  into  $\text{רָרַן}$ , and then contracting into  $\text{רָרַן}$ ."<sup>1</sup>  $\text{רָרַן}$  does not appear in the Qal stem. In the Niphal it means to be twisted or crooked, and in the Hithpael to show oneself perverse, crooked, crafty.

$\text{רָרַן}$  and  $\text{רָרַן}$  are substantives derived from the verb  $\text{רָרַן}$ , to be right, straight, and so to be just, righteous, to have a just cause. It is the opposite of  $\text{רָרַן}$ . As a substantive,  $\text{רָרַן}$  has both the physical sense of rightness, straightness, and the moral sense of rectitude, right, that which is just and right. It also contains the concept of justice, righteousness, uprightness, and integrity. Later writers employed  $\text{רָרַן}$  with the connotation

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1. Gesenius, op. cit., p. 886.



of deliverance, prosperity, or happiness.  $\text{רַב}$ , from the verb  $\text{רָבַד}$ , signifies the abstract idea of clearness, pureness, cleanness, and also the agent which clarifies or purges, such as lye. The use of this noun with  $\text{יָד}$ , hand, is an idiom which is equivalent to the English idea of innocence.  $\text{דַּרְכֵי יְהוָה}$ , from the root  $\text{דָּרַךְ}$ , to tread, to go, is primarily the act of treading, walking, or going, and thus a going, a way, a journey. It also denotes the route which one follows on the journey. From this develops the metaphorical sense of the term--the course or manner according to which one walks or lives.  $\text{דַּרְכֵי יְהוָה}$  are the paths of life which Jahweh ordains. One who guides his life accordingly seeks to live in the will of Jahweh.  $\text{שֹׁפֵט}$  is synonymous with the moral sense of  $\text{צְדָקָה}$ . It is derived from  $\text{שָׁפַט}$ , to judge. It may be translated with such terms as judgment, justice, right.  $\text{רֶצֶף}$  is the verb from which the substantive  $\text{רֶצֶף}$  is formed. The root means to cut in, to hew, and thus to appoint, to ordain, to decree. The noun represents an appointed portion, a task, an allowance, or an appointed boundary or limit. The term thus assumes the character of a limit upon conduct, a prescribed statute, an ordinance, or a law.  $\text{תָּמִיד}$  is a masculine adjective used as a noun. It is derived from the root  $\text{תָּמַד}$ , and signifies that which is complete, perfect, whole, sound, without blemish. It also has a moral aspect,

in which it suggests one who is whole-minded, upright, innocent, blameless, good. Antithetic parallelism with  $\text{וְיָשָׁר}$  is seen in the word  $\text{וְיָשָׁר}$ , perverseness, wrong.  $\text{וְיָשָׁר}$  also denotes the iniquity which is the product of perverseness. The root,  $\text{וְיָשָׁר}$ , signifies primarily to bend or to curve.  $\text{וְיָשָׁר}$  is action which deviates from the straight course. Synonymous with one who commits  $\text{וְיָשָׁר}$ , and opposite to  $\text{וְיָשָׁר}$ , is the adjective  $\text{וְיָשָׁר}$ . It is derived from  $\text{וְיָשָׁר}$ , to twist, to pervert, to wrest. In this context it is used as a noun to indicate a class of perverted people.

Verse 26 is an example of synonymous parallelism, in which the second line repeats the meaning of the first.  $\text{וְיָשָׁר}$ , which is parallel<sup>1</sup> and synonymous with  $\text{וְיָשָׁר}$ , might possibly be construed as having a bad meaning, such as a violent person, an oppressor, a tyrant. The primary force, however, is such as strong, mighty, valiant, impetuous. It is used like the English words warrior, leader in war, or war chieftain. The word  $\text{וְיָשָׁר}$ , which is used instead of  $\text{וְיָשָׁר}$  in Psalm 18:26, is never used in the bad sense. Both terms are developed from the root  $\text{וְיָשָׁר}$ , the primary idea of which is that of binding together. It comes to mean to be or to become strong or mighty, and so to prevail.  $\text{וְיָשָׁר}$ , which is, of course, derived from  $\text{וְיָשָׁר}$ , is

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1. In this study, parallel does not mean synonymous. The term refers to that characteristic of Hebrew literature known as parallelism.

thus seen to have a significance similar to that of  $\text{נִצָּח}$  and  $\text{נִצָּח}$ . The man who is  $\text{נִצָּח}$  is firm in his practice of  $\text{נִצָּח}$ .<sup>1</sup>

The Hithpael of  $\text{נִצָּח}$  is used in close connection with three other verbs in verses 26 and 27. It is in synonymous parallelism with  $\text{נִצָּח}$ , to show oneself upright, and  $\text{נִצָּח}$ , to show oneself pure, and in antithetic parallelism with  $\text{נִצָּח}$ , to show oneself perverse. The obvious conclusion is that the root  $\text{נִצָּח}$ , when it appears in the Hithpael, possesses a moral content, and is to be understood in a pleasant sense. As a development from the primary force of the Qal, it seems that the original significance of the Hithpael usage is passionately to fill oneself with an overflowing abundance of desire to demonstrate  $\text{נִצָּח}$ .

(2) The use of  $\text{נִצָּח}$  in the Piel.

There is only a short context, Proverbs 25:8-10, from which assistance can be gained toward the understanding of the force of  $\text{נִצָּח}$  in the Piel. It is set in the midst of a group of warnings and instructions called "Proverbs of

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1. Snaitch, N. H., The Distinctive Ideas of the Old Testament, p. 157, points out that  $\text{נִצָּח}$  is not to be translated as "the merciful man." However, his statement that the term "is used in conjunction with the word yashar" in this verse is obviously incorrect, inasmuch as the term yashar does not occur in 2 Sam. 22. He perhaps had reference here to the term  $\text{נִצָּח}$ , which is used, as has been seen, in parallel with  $\text{נִצָּח}$  in this verse.

Solomon" ( וְהָיָה כִּי יִשְׁפָּט הָעָם ) which the men of Hezekiah transcribed ( וְהָיָה כִּי יִשְׁפָּט הָעָם ).<sup>1</sup> The date and authorship of this passage is at the present open to considerable question. However, since neither the date nor the authorship is the primary concern of this study, the passage may be viewed in the light of its content.

- v.8 Go not out quickly to argue  
 Lest (you know not) what you shall do at the end of it,  
 When your fellow-citizen humiliates you.  
 9. Your argument argue with your fellow-citizen,  
 And your deliberation to another do not reveal,  
 10. Lest a hearer reproach you,  
 And your evil report will not begin to turn away.

These verses contain some important and interesting constructions. לֹא יֵצֵא is the Qal imperfect 3 f.s. of the verb יָצָא, to go or come out or forth. When used with לֹא, it indicates a negative command. The prohibition is not so strong, however, as it would have been if the negative particle were אַל instead of לֹא. וְהָיָה is the Qal infinitive construct plus the preposition כִּי, from the root וָהָה, to strive, quarrel, argue, or contend. The noun וָהָה is a quarrel, a strife, or a contention. וְהָיָה is strictly the Piel infinitive absolute of the verb וָהָה, to hasten, to be quick, prompt, or apt. In this context it is used abverbially to mean quickly or speedily. The conjunction וְ has the force of removing, prohibiting, or hindering. From the root וָהָה, to turn, to remove, to destroy, it may be translated that, not, or lest. This conjunction provides a core of meaning for the

1. Proverbs 25:1

second line of the verse, from which the implication would otherwise be absent.  $\text{לְאַחֲרָיִם}$  is the Qal imperfect 2 m. s. of the verb  $\text{לָאָחַז}$ , to do or to make.  $\text{אַחֲרָיִם}$  is derived from the verb  $\text{לָאָחַז}$ , which signifies to be behind or after. It denotes the last or the extreme part, such as the end of a period, the outcome of a situation, or the latter state of an individual or nation. It may indicate the after-time, the future, either indefinite or specified. Concretely, the noun represents those who come after, the descendants or posterity. The adjective from the same root,  $\text{אַחֲרָיִם}$ , properly signifies one coming behind, and thus it comes to mean another person or thing.  $\text{אַחֲרָיִם}$  is the Hiphil infinitive construct plus the preposition  $\text{אַחֲרַיִם}$ , from the root  $\text{אָחַז}$ . Gesenius determines the primary meaning of the root as "to wound."<sup>1</sup> The Oxford Lexicon suggests as the original significance the meaning to humiliate, (in the Hiphil), and to be humiliated, (in the Niphal and Hophal).<sup>2</sup> The noun  $\text{אָחִיב}$  is from the verb  $\text{אָחִיב}$ , to associate with.  $\text{אָחִיב}$  is a friend, companion, acquaintance, or paramour. It may also mean simply a neighbor or a fellow citizen. Gesenius and the Oxford Lexicon are not in full agreement as to the root of  $\text{אָחִיב}$ . Gesenius derives the noun from the verb  $\text{אָחִיב}$ ,

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1. Gesenius, *op. cit.*, p. 477.  
 2. Oxford Lexicon, p. 483.

to set, put, place, appoint.<sup>1</sup> The Oxford Lexicon, however, traces the derivation to the verb  $\text{תָּו}$ , to converse.<sup>2</sup> The noun has several meanings--a council, assembly, company; familiar intercourse or intimacy; deliberation, consultation or counsel; or a secret. In this context it concerns information relative to a quarrel, and thus is translated deliberation.  $\text{לֹא־תִגְלוּ}$  is the Qal imperfect 2 m. s. of the verb  $\text{גָּלַה}$ , to uncover, remove, reveal. It is the jussive form, used with the negative particle  $\text{לֹא}$  to express a prohibition.  $\text{שֹׁמֵר}$  is the Qal active participle of the root  $\text{שָׁמַר}$ , to hear. The nominal character of the participle is uppermost in this verse.  $\text{שֹׁמֵר}$  is the subject of the verb  $\text{תִּגְזַרְזַר}$ , which is the Piel imperfect of  $\text{גָּזַר}$ .  $\text{גְּזַרְזָר}$  is an evil report, a defamation, slanderous gossip, a whispering campaign. The meaning develops from the force of the root  $\text{גָּזַר}$ , to move gently, to glide, to glide over.

It is clear from the examination of this passage that the verb  $\text{תִּגְזַרְזַר}$  is intended as a parallel with the verb  $\text{לֹא־תִגְזַרְזַר}$ , though the former is Piel imperfect and the latter is the Hiphil infinitive construct. Gesenius remarks that  $\text{לֹא־תִגְזַרְזַר}$  "is always referred to threats, reproaches, injury, like other words of pricking, piercing, cutting....." This verb is synonymous with  $\text{וַיִּגְזַרְזַר}$ , but it is a stronger word.<sup>3</sup>

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1. Gesenius, op. cit., p. 721.  
 2. Oxford Lexicon, p. 691.  
 3. Gesenius, op. cit., p. 477.

Since the verb  $\text{פָּזַח}$  can never be used as a synonym for the meaning which has been demonstrated for the Hithpael usage of  $\text{פָּזַח}$ , another meaning must be discovered for the Piel. This meaning must be parallel with to humiliate. The primary signification of this verb in the Piel would then appear to be to overflow passionately with a bent toward evil.

Because the context demands this meaning, it may appear to some that the force of the term may not be an inherent feature of the verb, but rather an accomodation to the context. However, one must consider that the writer of the Proverbs possessed in his vocabulary other terms which were parallel with  $\text{פָּזַח}$ . One of these synonyms was  $\text{וִיחַ}$ , as was pointed out in the preceding paragraph. Another was  $\text{קָטַח}$ , the primary meaning of which is to use cutting words. In the Piel, the meaning is to reproach, to revile, or to blaspheme. Yet another is  $\text{קָרַח}$ , and the kindred  $\text{קָרַח}$ , both of which originally signify to hollow out, and come to mean to curse or to blaspheme. Still another is the verb  $\text{קָטַח}$ , to pull, to pluck, and so to upbraid or to reproach. The writer of this passage did not face the necessity of imposing by means of the context a new meaning upon the verb  $\text{פָּזַח}$ . He had other words at his disposal which he could have employed. It is therefore seen to be highly improbable that he would have used  $\text{פָּזַח}$  in such a

context unless there was in that verb a meaning which was suited to the context.

### 3. The Basic significance of $\text{חֶסֶד}$ .

The translation of  $\text{חֶסֶד}$  has proved itself to be a most arduous task. "It is one of the greatest words of the Hebrew language, and no one word in English will carry its full meaning."<sup>1</sup> "Our language, unhappily, fails to supply an adequate equivalent for  $\text{חֶסֶד}$ ....."<sup>2</sup> It is true that no single English term can be used in every context to convey the full significance of  $\text{חֶסֶד}$ . Montgomery stated a truth when he said, "Every word has its own personality; a translation is but a mask."<sup>3</sup> However, there lies within the term a basic signification, which is at the heart of the English translation of every appearance of the term in the Old Testament. The purpose of this section of the study is to arrive at a conclusion as to that expression which will present the essence of meaning to be found in  $\text{חֶסֶד}$ .

(1) A review of the various attempts to define the term.

One of the earliest attempts to express the meaning

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1. Robinson, T. H., The Psalmists, p. 36.
  2. Cheyne, T. K., Origin of the Psalter, p. 36.
  3. Montgomery, J. A., "Hebrew Hesed and Greek Charis," The Harvard Theological Review, Vol. 32, No. 2, p.101.



of  $\tau\omicron\pi$  in the English language was made by Coverdale in his translation of the Bible. He was unable to find a term which suited his definition of  $\tau\omicron\pi$ , so he coined a term, by uniting the words loving and kindness, and thus introduced to the English tongue the word lovingkindness, which has long been accepted as a Biblical translation for  $\tau\omicron\pi$ . The term lovingkindness may be defined as "affectionate tenderness and consideration; kindness arising from a deep personal love, as the active love of God for his creatures."<sup>1</sup>

The translation suggested by Coverdale has been widely followed. Both the Authorized Version and the American Revised Version of the Bible frequently use the term lovingkindness, particularly in the Psalms. Other authors and commentators have used the term, with various adaptations. H. Wheeler Robinson defines  $\tau\omicron\pi$  as "the loyalty of love which binds a man to help his fellow in difficulties, and binds God to redeem Israel out of all her afflictions."<sup>2</sup>

Oesterley remarks that

if there were any one word in English which could express the meaning of this word it would be 'love', with all that love involves; but even this does

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1. The Oxford English Dictionary, vol. 6, pt. 1, p. 470.
  2. Robinson, H. W., Redemption and Revelation, p. 227.

not convey the full meaning of chesed.... Compassion, graciousness, longsuffering, and truth, are all attributes of love.....<sup>1</sup>

Steven T. Byington would make this love more definite than is the term lovingkindness. He says that אָהַב means friendship and friendliness. Lovingkindness, he remarks, is "an oversweetened translation."<sup>2</sup> W. R. Harper recognizes love as the primary meaning of אָהַב. By love he means both man's love for God and for fellow-man.<sup>3</sup> Cheyne defines lovingkindness as "that gracious quality which knits together the members of a community and the parties of a covenant; it is therefore not inconsistent with justice: indeed it is one form of justice."<sup>4</sup> Davison says that אָהַב indicates both the covenant-love of God to His people, and the response made to it by men who are faithful to the terms of that gracious covenant. This mutual relation clothes the various uses of the word with great beauty and suggestiveness, but it makes it particularly difficult to translate.<sup>5</sup>

The translation offered by the Oxford Lexicon,<sup>6</sup> goodness, kindness, is another direct descendant of the Coverdale translation.

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1. Oesterley, W. O. E., Fresh Approach to the Psalms, p. 228-229.
  2. Byington, Steven, "Hebrew Marginalia," Journal of Biblical Literature, 60:282-283.
  3. Harper, W. R., Amos and Hosea, pp. 250, 286, 355.
  4. Cheyne, T. K., The Book of Psalms, A New Translation with Commentary, as quoted by Davison, p. 125-26.
  5. Davison, W. T., The Praises of Israel, p. 126
  6. Oxford Lexicon, p. 338.

In the lexicon of Parkhurst, the basic significance of  $\tau\omicron\pi$  is defined as turgescence, turgidity, affluence, or prosperity.<sup>1</sup> Taylor, following Parkhurst, maintains that the term is employed to describe that which is "abundant, extraordinary, or uncommon."<sup>2</sup>

Gesenius, in accord with the meaning which he assigns to the root, translates  $\tau\omicron\pi$  as "desire, ardour, zeal."<sup>3</sup> Snaith, who agrees with Gesenius as to the root meaning, nevertheless feels that the basic significance of  $\tau\omicron\pi$  is strength, steadfastness, or reliability.<sup>4</sup> In practical usage, he feels this basic signification is developed almost solely in the direction of covenant-love. In fact, his chapter in which he discusses  $\tau\omicron\pi$  is titled "The Covenant-Love of God." He states that  $\tau\omicron\pi$  is, "primarily, determined faithfulness to a Covenant."<sup>5</sup>

Dr. Nelson Glueck, after a thorough study of the term, developed the idea of a mutual relationship which is almost always to be found in the term. " $\tau\omicron\pi$ ," he says, "ist die einem Rechts-Pflicht-Verhältnis entsprechende Verhaltensweise,"--the manner of behavior corresponding to a privilege-duty relationship.<sup>6</sup> Montgomery, who is obviously

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1. Parkhurst, Lexicon, p. 226-228.
  2. Taylor, John, Concordance, vol. 1, p. 612.
  3. Gesenius, op. cit., p. 337.
  4. Snaith, N. H., op. cit., p. 124-126.
  5. Loc. cit.
  6. Glueck, Nelson, Das Wort Hesed, p. 6.

following the analysis of Glueck, is less inclusive in his definition than is Glueck. He feels that  $\tau\omicron\pi$  means

the moral relation lying between two parties that is entailed in, but lies beyond, the concrete legal requirements, as in the relations between parent and child (e.g. "pius Aeneas," or the Father and the Prodigal Son in the Parable), man and wife, host and guest or client.....<sup>1</sup>

For the translation of the term into English, he prefers the word kindness, "as signifying the moral obligation along with or even beyond the law."<sup>2</sup> Cheyne expressed somewhat this same idea when he said that  $\tau\omicron\pi$  indicates "right action as the flower of right feeling."<sup>3</sup>

## (2) Conclusion.

The search for the basic signification of  $\tau\omicron\pi$  has taken five different directions, which may be simply expressed as follows: lovingkindness, turgescence, desire, strength, and moral and dutiful relations. It seems to the author of this thesis that the primary meaning of  $\tau\omicron\pi$  is to be found in a union of the definitions given by Gesenius and Snaith. This basic significance of  $\tau\omicron\pi$  may be described as a constant warmth of feeling.

4. Terms used in the Old Testament, other than  $\tau\omicron\pi$ , which are derived from  $\tau\omicron\pi$ .

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1. Montgomery, J., op. cit., p. 98.
  2. Ibid., p. 101.
  3. Cheyne, T. K., op. cit., p. 378.

$\tau\dot{o}\ddot{\eta}$  is used much more frequently in the Old Testament than other substantives derived from  $\tau\dot{o}\ddot{\eta}$ . Indeed, the vocabulary of the Hebrew Scriptures contains few terms which are directly derived from this verb. Only one besides  $\tau\dot{o}\ddot{\eta}$  is of any real degree of importance in it, and its chief usage is in the Psalter. However, each of the terms shall be considered in the following pages, in order to discover the illumination which they might shed in the search for the English translation of  $\tau\dot{o}\ddot{\eta}$ .

(1) The use of  $\tau^{\circ}\dot{o}\ddot{\eta}$  in the Old Testament.

The substantive  $\tau^{\circ}\dot{o}\ddot{\eta}$  appears in the Old Testament both as a noun and as an adjective. The adjectival usage is much more limited than is the nominal.

a.  $\tau^{\circ}\dot{o}\ddot{\eta}$  used as an adjective.

When used as an adjective,  $\tau^{\circ}\dot{o}\ddot{\eta}$  appears to have slightly different connotations. The context in which the term is used determines the special force to be applied. To illustrate the adjectival use of this term, three passages will be studied: Psalms 43:1; 145:17, and Jeremiah 3:12.

(a) An exegesis of Psalm 43:1.

Judge me, O God, and plead my cause against a  
 nation that is not  $\tau^{\circ}\dot{o}\ddot{\eta}$ .  
 From the man of deceit and injustice deliver me.

שִׁיבֵנִי is the Qal imperative 2 m. s. plus the 1 com.  
 s. suffix of the root שִׁבַּע, to judge, govern, rule. The  
 noun שִׁבְיָא means a people, a nation. When used in poetic  
 passages, it may sometimes refer to flights or troops  
 of birds or animals. Sometimes שִׁבְיָא approaches nearly  
 to the nature of a proper name, Gentiles. The meaning  
 of the root, שִׁבַּע, is open to question. Gesenius says  
 that it has "the same general force as שִׁבַּע, i.e. to be  
rising, gibbous, like a back or belly."<sup>1</sup> The Oxford Lexicon  
 is not certain as to the meaning of this root, but lists  
 it as possibly signifying to project, to be convex.<sup>2</sup>

שִׁיבֵנִי is the noun שִׁבְיָא, plus the preposition בְּ.  
 It signifies a man, either as definite or as impersonal.  
 The root of the term is שִׁבַּע. Gesenius states that שִׁבְיָא  
 is "primitive, yet softened from the harsher form שִׁבַּע."  
 He defines the root שִׁבַּע as meaning "to be sick, ill at  
 ease."<sup>3</sup> The Oxford Lexicon also recognizes that this is  
 the primary connotation of the root שִׁבַּע, but derives  
 שִׁבְיָא, man, mankind, from the root שִׁבַּע (II), to be  
 inclined to, friendly, social.<sup>4</sup> However, it derives the

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1. Gesenius, op. cit., p. 187.
  2. Oxford Lexicon, p. 146.
  3. Gesenius, op. cit., pp. 46 and 60.
  4. Oxford Lexicon, p. 60.

noun  $\psi'x$  from an assumed root,  $\psi'x$ , to be strong.<sup>1</sup>  
 In this synthetic parallelism,  $\psi'x$  may be considered as having a more definite meaning than  $'l$ . The latter refers to a nation of people, in general, while the former presents the idea of an individual oppressor.

$\pi\eta\eta\eta$  means deceit or fraud. The root,  $\pi\eta\eta\eta$ , signifies in the Qal to cast, to throw, to shoot, and in the Piel to deceive.  $\pi\eta\eta\eta$ , evil, wickedness, iniquity, is synonymous with  $\pi\eta\eta\eta$ . The Oxford Lexicon<sup>2</sup> defines this noun as injustice, unrighteousness, wrong. It is derived from the root  $\eta\eta\eta$ , to turn away, to distort, and thus to be perverse, evil, wicked. The words  $\pi\eta\eta\eta$  and  $\pi\eta\eta\eta$  represent a progression in meaning from the  $\tau'op\eta - x'z$  of the former clause. Just as  $\psi'x$  is more specific than  $'l$ , so are these terms more specific than  $\tau'op\eta - x'z$ . The nation as a whole is characterized by its lack of  $\tau'op\eta$ , but the individuals within the nation are full of deceit and injustice. These acts of cruelty and inhumanity are to be found in the nation because its people do not honor and obey the true God. Here there is seen a glimpse of the belief that one can be kind and merciful to his fellows only if he is pious in his attitude toward the one true God. Were this nation  $\tau'op\eta$  in relation to Jahweh, its people would be filled with the desire to do justice toward their fellow men.

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1. Ibid., p. 35.  
 2. Ibid., p. 732.

וְיִשְׁׁוּׁׁ֑֨ is the Piel imperfect 2 m. s. (jussive) from the verb שׁוּׁׁ֑֨, to be smooth, slippery. The verb came to have the significance of slipping away, escaping, and also of allowing to escape or delivering. The Piel meaning is the intensification of the Qal, and thus may be understood here as a plea for full deliverance.

This verse presents a splendid illustration of the meaning of טָׁׁׁׁ֨֨ when used as an adjective. The author makes use of synthetic parallelism, in which the second clause advances the meaning of the first. The first clause gives the term used to describe a large group of people, a nation; while the second throws into the foreground the one specific individual. The first clause states the underlying factor which brings on the deceit and injustice mentioned in the second. טָׁׁׁׁ֨֨ is therefore the anti-thesis to the attitude which brings on deceit. It is evident that טָׁׁׁׁ֨֨ reflects the same basic idea which has been seen in טָׁׁׁׁ֨֨. This nation, described by the Psalmist as טָׁׁׁׁ֨֨ לֹאׁׁ֨, does not possess that constant warmth of feeling toward either God or man. If it did contain such a feeling, it would be marked by deeds which would honor God and benefit mankind.

(b) An exegesis of Psalm 145:17.



Righteous is Jahweh in all his ways,  
And  $\tau' \text{ו} \text{ו}$  in all his doings.

In this verse there is another instance of the frequently occurring synonymous parallelism. The only difference in the lines is the appearance of the proper name  $\text{ו} \text{ו} \text{ו}$ , in the first line, while in the second is found the third person pronominal suffix.  $\text{ו} \text{ו} \text{ו} \text{ו} \text{ו}$  is presented as being almost synonymous with  $\text{ו} \text{ו} \text{ו} \text{ו} \text{ו}$ , although the differences in meaning are rather obvious. The former indicates the attitudes which characterize Jahweh. The latter brings to mind the things which Jahweh does, because of what he is.

In much the same fashion, the adjective  $\text{ו} \text{ו} \text{ו}$  is parallel with  $\tau' \text{ו} \text{ו}$ .  $\text{ו} \text{ו} \text{ו}$  is an adjective derived from the root  $\text{ו} \text{ו} \text{ו}$ , which has been noted previously in this chapter. The adjective is descriptive of one who is just, righteous, one who does justice. The term is used in speaking of a judge who dispenses justice and defends the right. It is employed very often to describe God as the righteous judge. God is righteous in his attitudes. Because he is of the essence of righteousness, the things which he does are good. He deals with his people not only in justice, but also in mercy.  $\tau' \text{ו} \text{ו}$ , viewed as a constant warmth of feeling, reflects many of the ideas seen in  $\text{ו} \text{ו} \text{ו}$ . One who is constantly favorable

in his attitudes toward others is just, righteous, and even more. His desire goes beyond the demands of strict justice, and seeks the good of the one who merits only justice. His is that attitude of loyal friendship which, surmounting all difficulties, compels one to be true to his friend.

(c) An exegesis of Jeremiah 3:12.

Go, and cry out these words toward the North,  
and say  
Return, O apostate Israel, (It is an oracle of Jahweh).  
I shall not cause my countenance to fall against you,  
For I am  $\tau'q\eta$ , (an oracle of Jahweh).  
I shall not keep (my anger) forever.

$\eta\eta\eta$  is the Qal infinitive absolute of the verb  $\eta\eta$ , to go, to walk, and specifically to go away. In the metaphorical sense it means to pursue a way of life. Rarely,  $\eta\eta$  means to come instead of to go. In this verse it has the force of an imperative, though the emphasis is upon the basic idea of the verb.  $\eta\eta\eta!$  is the Qal perfect 2 m. s. of  $\eta\eta$ , to cry out or to call out.  $\eta\eta\eta!$  is the same form, but of the verb  $\eta\eta$ , to say, to speak, to command. The presence of the waw on these verbs indicates a close affinity with  $\eta\eta$ . The correlative relationship places each of these three verbs in the same relative time context. They picture one action, the going, of which the calling out and the saying are integral parts. The force of the line is "Go--and in that

going cry out these words to the North, and say" (at the same time) these things.

$\text{כִּבּוּטִים}$  is a feminine noun derived from the root  $\text{כ.ו.ט}$ , to turn. The form is fully written with shurek instead of kibbuts. It means a turning away, a defection, an apostasy. In this context, it is an adjective, describing the spiritual condition of Israel.

$\text{לֹא יִפְּלוּ$  is the Hiphil imperfect 1 c. s. of  $\text{פ.ל}$ , plus the negative particle  $\text{לֹא}$ . The force of  $\text{לֹא}$  is to strengthen the prohibition, which is more emphatic than if the particle were  $\text{לֹא}$ .  $\text{פ.ל}$  means to fall, to throw, or to cast oneself down. In the Hiphil the causative sense is uppermost, to cause to fall or to permit to fall.

$\text{לֹא יִשְׁמְרוּ$  is the Qal imperfect plus the negative particle, of the verb  $\text{ש.מ.ר}$ , to guard or keep. This verb has an idiomatic sense when used in this context. Though it has no subject expressed, the idiom supplies the meaning of continuing one's anger.

In this verse there is a further enumeration of the opposites of  $\text{פָּנָיו}$ . Since Jahweh is  $\text{פָּנָיו}$ , he can neither allow his countenance to be downcast toward Israel nor can he keep the fervor of his anger. He must forgive them, even though they have lapsed into apostasy. He must allow them to return to him. Yea, he must even invite their return, for he loves them. He loves them and wills

to forgive them because he is  $\text{ט'ֹֿנִן}$ , and not because of any good thing which they might have done. He is  $\text{ט'ֹֿנִן}$ , i.e., he has a constant warmth of feeling in their behalf.

In the exegesis of these three passages representative examples of the use of this word in the Old Testament have been examined. The latter two passages are the only ones in the Scriptures which refer to Jahweh as  $\text{ט'ֹֿנִן}$ . The other credits man with being  $\text{ט'ֹֿנִן}$ . On the basis of these three studies, two general observations may be deduced. When  $\text{ט'ֹֿנִן}$  is used as an adjective to describe a person it speaks of that person as having a constant warmth of favorable feeling toward another. When  $\text{ט'ֹֿנִן}$  is used as an adjective to describe Jahweh, it speaks of God's constant warmth of feeling on behalf of his people. This attitude produces his love, which pleads for the return of his apostate people.  $\text{ט'ֹֿנִן}$  presents in vivid fashion the grace of God, which will allow him to forgive a traitorous people. It is that attitude of God which causes him to respond to the needs of his people according to the expectations of loyal friendship.

b.  $\text{ט'ֹֿנִן}$  used as a noun.

As has just been indicated,  $\text{ט'ֹֿנִן}$  may be used as an adjective, to describe or limit another substantive. The term also is to be found in the Old Testament as a noun.

There are some who hold that  $\text{מְרַחֵם}$  when used in this fashion is in reality the passive participle of  $\text{רָחַם}$ . James Wells, who is one of this school, states that  $\text{מְרַחֵם}$  "literally means be-mercied, mercy-made, a receiver of mercy, steeped in or saturated with mercy, one in whom mercy has done all its blessed work."<sup>1</sup> Professor Kirkpatrick points out that the term occurs twenty-five times in the Psalter, and elsewhere only in Dt. 33:8, 1 Sam. 2:9, Prov. 2:8, Jer. 3:12, Mic. 7:2, 2 Sam. 22:26, and 2 Chr. 6:41. Since  $\text{רָחַם}$  is used primarily in the Psalter to refer to the  $\text{רָחַם}$  of God, he prefers for the meaning of  $\text{מְרַחֵם}$  "one who is the object" of Jahweh's  $\text{רָחַם}$ .<sup>2</sup> However, the word is not vocalized as one should expect a passive participle to be vocalized. Delitzsch has correctly pointed out that the term is not passive in meaning. It is a substantive, formed on the same analogy as  $\text{מְרַחֵם}$ , violent, rapacious, an oppressor, a tyrant, from the root  $\text{רָחַם}$ , to break or tear down, to demolish. "It is accordingly not the one who experiences  $\text{רָחַם}$  (he to whom grace or favor is shown, the beloved) that is so called; but he who shows  $\text{רָחַם}$  ....., who in accordance with God's will makes his fellow men and God himself ... the objects of his love."<sup>3</sup> Schechter states that  $\text{מְרַחֵם}$  is "the best Hebrew equivalent for the term

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1. Wells, James, "Mercy, an exegetical study," The Expository Times, XI:560.
  2. Kirkpatrick, A. F., The Book of Psalms, p. 835.
  3. Delitzsch, F., The Psalms, vol. 1, p. 148.

saint" and suggests that the most appropriate translation is "beautiful souls."<sup>1</sup>

One appearance of this term as a noun has been previously presented in the exegesis of 2 Samuel 22:26.<sup>2</sup> There are two other passages which clamor for an examination, Micah 7:2 and Psalm 149:1,5a,9.

(a) An exegesis of Micah 7:2.

This verse is found in a section of the prophecy of Micah about the authorship of which there have been many disputations. The present writer recognizes this fact. He is, however, of the conviction that the authorship has nothing to do with the significance of the term as it is found in the verse. Therefore, there is no hesitation in selecting this passage for study.

The context<sup>3</sup> of the verse which is most relevant to this dissertation presents a lamentable situation. The prophet, regardless of his identity, is quite disturbed about his country, "whose princes are full of violence."<sup>4</sup> One can neither trust an intimate friend nor reveal his thoughts to his own wife.<sup>5</sup> "The enemies of a man are men of his

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1. Schechter, Solomon, Studies in Judaism, Second Series, p. 151.
  2. See above, pp. 15 ff.
  3. Micah 6:9--7:6.
  4. Micah 6:12.
  5. Micah 7:5.

own house."<sup>1</sup> As a result of this rampant wickedness, a terrible calamity will come upon the country.<sup>2</sup>

The basic cause of all of the injustice which so affects the heart of this prophet is to be found in the first section of 7:2:

ט'ִּוּן has perished from the earth;  
And there is an absence of integrity among mankind.

טַלַּח is the simple Qal perfect of the verb טַלַּח. It properly signifies to lose oneself by wandering astray. It is used to describe the fate of a sheep which has been separated from the flock and is lost. Thus, the root has the idea of perishing. It will be noted that the prophet here used the verb in the perfect, which serves to emphasize the completeness of the action. So far as the prophet is concerned, ט'ִּוּן and טַלַּח are so noticeable by their absence that they may as well be considered things of the remote past.

טַיִם is a feminine adjective from the root טַיִם, to be straight, right; or to be even, level. When used personally, it means straight or right. It often appears in the plural to denote the upright, the righteous. When used impersonally, as it must be here, the meaning is uprightness, integrity. This usage is also to be found in Psalms 37:37 and 111:8.

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1. Micah 7:6.

2. Micah 6:13-16.

$\square\overline{\tau}\overline{\lambda'}\overline{\tau}$  is a masculine noun, plus the preposition  $\overline{\tau}$ , from the root  $\square\overline{\tau}\overline{\lambda'}$ , to be red, ruddy. It may signify humanity (male or female) properly as red or ruddy. It refers, in some contexts, to a man, as distinct from woman. In other places, it has the indefinite usage, indicating any one or any man. This noun has neither a plural nor a construct form. It is frequently used in the collective sense, and as such it denotes man in general, mankind. This appears to be its use in this verse. That the noun is to be considered definite is indicated by the use of the vowel gamets with the preposition.

$\overline{\tau}\overline{\lambda'}$  is a substantive, properly indicating nothingness, emptiness, vacuity. It came to have a softer significance than this, such as might be indicated by the expression, an absence of. It does not always indicate that there is an absolute lack of the quality in question, but that it is extremely scarce.

It is clear that  $\overline{\tau}\overline{\lambda'}$  is in this verse to be considered synonymous with  $\overline{\tau}\overline{\lambda'}$ . As has been demonstrated, the context of this passage demands the impersonal use of the adjective  $\overline{\tau}\overline{\lambda'}$ . This usage requires an English noun in the attempt to translate the verse. Thus, this use of  $\overline{\tau}\overline{\lambda'}$  would properly be termed nominal.<sup>1</sup>  $\overline{\tau}\overline{\lambda'}$  is parallel

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1. See also Ps. 12:2, where masculine plural, from

$\square\overline{\tau}\overline{\lambda'}$  may be a noun,  $\overline{\tau}\overline{\lambda'}$ , faithfulness.



to  $\gamma\psi\tau$ . The translation of this term also requires the use of an English noun. Snaith is right when he says that the translation of  $\tau^{\circ}\theta\pi$  here by the term merciful is "neither accurate nor adequate."<sup>1</sup> However, the word also seems to demand more than is to be found in the terms faithful or dutiful, which he suggests. The context demands that the translation of  $\tau^{\circ}\theta\pi$  be with a synonym of integrity. "Honesty" is a word which might possibly be used to translate  $\tau^{\circ}\theta\pi$  in this context.

Honesty is that quality of man that shows him fair and truthful in speech, above cheating, stealing, misrepresentation, or any other fraudulent action.... Integrity emphasizes the wholeness of a man's moral nature; he is sound, incorruptible, and particularly strict about fulfilling the trusts reposed in him by others.<sup>2</sup>

However, this word, and probably no other English word, extracts the full content of meaning which is contained in  $\tau^{\circ}\theta\pi$ . There is a constancy about the term which is not contained in the word honesty. However, both honesty and integrity do indicate a portion of the meaning. To these terms must be added the idea of constancy and the emotional quality which  $\tau^{\circ}\theta\pi$  received from its root.

(b) An exegesis of Psalm 149:1,5a,9.

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1. Snaith, *op. cit.*, p. 157.

2. The Winston Dictionary, College Edition, p. 464.

## v.1 Praise Jahweh.

Sing to Jahweh a new song;  
His praise in the congregation of the  $\square' \tau' o \square$ .

5a. Let the  $\square' \tau' o \square$  exult in glory.

9. To do among them the judgment recorded:  
This is the honor given to all his  $\square' \tau' o \square$ .  
Praise Jahweh.

$\text{וְשִׂשְׂבִיז}$  is the Piel imperative, masculine plural of  $\text{שִׂשְׂבִיז}$ . The root is an onomatopoetic word, signifying to give a clear, sharp sound. In the Piel the meaning is to praise or to celebrate. It is used mostly of praise rendered unto Jahweh. "Hallelujah" is one of those rare instances in which a Hebrew expression has been directly transliterated and then assimilated into the English vocabulary.

The verb of verse 5a is  $\text{וְיִשְׂבֹּחַ}$ , the Qal imperfect of  $\text{יִשְׂבַּח}$ , to exult or to triumph. Its primary reference is to a cry or shout of exultation.

Verse 9 contains two important words which have not been previously studied.  $\text{כָּתוּב}$  is the Qal passive participle of  $\text{כָּתַב}$ , to write, to inscribe, or to record a sentence, edict, or decree. The passive participle indicates that which is written or recorded.  $\text{גָּדְלוֹת}$  is a masculine noun from the root  $\text{גָּדַל}$ , to swell or to cause to swell, and thus to be swollen with pride, to be haughty. It is synonymous with  $\text{קִדְרוֹת}$ , which appears in verse 5. It signifies an ornament, a decoration, a splendor, or an honor.

The three occurrences of  $\square^{\prime} \gamma^{\prime} \circ \square$  in this Psalm definitely refer to a group of people. The first verse implies that these people had organized themselves into an assembly or congregation, and that they met together to praise and to worship Jahweh. It may be inferred from verse 9 that the author of this Psalm considered that this group was charged with the responsibility of executing divine judgment against the unrighteous. Thus, it seems clear that the term in this Psalm refers to the Party of the Pious,<sup>1</sup> the Chasidim, "those who love Jehovah because he first loved Israel...., and who show forth their love in action."<sup>2</sup>

### c. Conclusion.

In the examples cited above, it has been demonstrated that  $\gamma^{\prime} \circ \square$  is used in the Hebrew Scriptures both as an adjective and as a noun. The adjective is used to describe both God and man. The noun is used only of men and human qualities. In one instance, it refers to one man's  $\gamma^{\prime} \circ \square$  toward another. The connotation in another place is that of honesty in the relations of men, especially in business transactions. The other use of the word is to refer to that party of the Jews who seemed to feel that in themselves

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1. Briggs, C. A. and E. G., The Psalms, v. 1, p. 33. So also on Ps. 116:15.
  2. Cheyne, Origin of the Psalter, op. cit., p. 370.

they embodied the virtues latent in the term  $\text{ט'וֹן}$ , the Chasidim, "the most mystical, earnest, and fanatical of their race."<sup>1</sup>

(2) The use of  $\text{ט'וֹן}$  in the Old Testament.

The substantive which is translated stork,  $\text{ט'וֹן}$ , occurs but six times in the Old Testament.<sup>2</sup> The term, and also the bird, is of interest in this study solely because of the derivation of the name from the root  $\text{טוֹן}$ .

The stork was so named by the Hebrews because of the care which it gave to its young. James Montgomery equates the name with pia mater, "for her tender care of her young, building the great nest in the trees for their home, for by nature....she needs only to lay her eggs..."<sup>3</sup>

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1. Wells, James, op. cit., p. 560.

2. Lev. 11:19, Dt. 14:18, Ps. 104:17, Job. 39:13, Jer. 8:7, and Zech. 5:9. The reference in Job is open to some question. Gesenius (p. 338) states that the term here "does not stand for the stork, but as an adj. fem. pia, pious, affectionate, in allusion however to the stork." The verse is easily capable of an interpretation which will allow the term to refer to the stork (as the Masoretic text would indicate.) The first half of the verse tells how proud the ostrich feels because of the beauty of its plumage. However, to the human observer, that beauty is offset by the way in which the ostrich treats her young. This leads the author of Job to inquire if such actions will even allow the comparison of the plumage of the ostrich and the stork. The stork glorifies her plumage and herself by her characteristic care of her young.

3. Montgomery, J. A., op. cit., p. 98.

Gesenius points out that the name properly means "the pious, avis pia, so called from its affection and tenderness toward its parents and its young, for which it was celebrated in antiquity..."<sup>1</sup> Snaith also feels that the name is due to the way in which the mother bird cared for her young, but that she received the name "not because of her kindness... but because that kindness was persistent and never failing."<sup>2</sup>

The appearances of this term in the Scriptures give a brief description of the stork. The bird was ceremonially unclean, and thus unfit for human consumption, according to Lev. 11:19 and Deut. 14:18. It was accustomed to nest in trees, and seemed to have a preference for fir trees (Ps. 104:17). It had an annual migration (Jer. 8:7), and always reappeared in Palestine at its regular season. It was perhaps not so beautiful as some birds (Job 39:13), but the care which it gave to its young made it appear beautiful to any who might observe its actions.

### (3) Proper Names in the Old Testament derived from טֹפֵן.

There are three proper names in the Old Testament which are directly derived from the root טֹפֵן. טֹפֵן־יָדָי, "Son of טֹפֵן," was one of the twelve officers who had the responsibility of keeping Solomon's court well supplied with

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1. Gesenius, op. cit., p. 338.

2. Snaith, N. H., op. cit., p. 156.

food (1 Kings 4:10). Two of the sons of Zerubbabel bore such names (1 Chr. 3:20):  $\text{יָהּ יְהוָה}$ , "Jah is  $\text{יְהוָה}$ ," and  $\text{יְהוָה יְשׁוּב}$ , " $\text{יְהוָה}$  shall be recompensed."

5. Words used in connection with  $\text{יְהוָה}$  in the Old Testament.

A man, it is said, is known by the company he keeps. In like manner, the significance of a word may be at least partially denoted by its synonyms. There are several terms used in parallel with  $\text{יְהוָה}$ , some of which are synonymous. They will be examined briefly, to see what aid they can supply toward the understanding of the significance of  $\text{יְהוָה}$ .<sup>1</sup>

(1)  $\text{נֶחֱמֵץ}$ .

The root of  $\text{נֶחֱמֵץ}$  is the verb  $\text{נָחַץ}$ , which properly means to prop, to stay, or to support. The intransitive usage carries the meaning to be stayed up, supported, and so comes to have the idea of being firm or stable enough to support the weight of a person. The metaphorical sense, in which the term is frequently used, means to be faithful. The substantive continues the sense of the metaphorical usage. It may be translated with such words as firmness, stability, perpetuity; faithfulness, fidelity, truth; good faith, uprightness, integrity.

The expression  $\text{נֶחֱמֵץ יְהוָה}$  is rather common in the Old Testament.  $\text{יְהוָה}$  is used as a parallel with  $\text{נֶחֱמֵץ}$  more

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1. See in this connection the discussion in Snaith, N.H., op. cit., pp. 126-134.

often than it is with any other word. Glueck points out that when the words are joined by the conjunction, as above, many times they may be considered as an hendiadys.<sup>1</sup> The latter term assumes the force of a descriptive adjective. It serves to emphasize the idea of fidelity which is already latent in  $\tau\text{וּן}$ . As such, it does not demand the separate translation which is suggested by Gesenius. Rather the two terms may be translated "true  $\tau\text{וּן}$ ."

(2)  $\pi\text{וּן} \text{וּן}$ .

This term is derived from  $\text{וּן}$ , the same root from which  $\pi\text{וּן}$  developed. It is synonymous with  $\pi\text{וּן}$ , and is to be translated by the same terms. However, it is not found in the peculiar relationship which is shared by  $\tau\text{וּן}$  and  $\pi\text{וּן}$ . Its use in parallel with  $\tau\text{וּן}$  is to be found solely in the Psalter.

(3)  $\pi\text{וּן} \text{וּן}$ .

$\pi\text{וּן} \text{וּן}$  is derived from the verb  $\pi\text{וּן}$ , to cut or to cut asunder; to eat; and to select or choose out. It reflects the primary idea of the root. It represents the covenant or league made between men or nations, and in particular the condition of the covenant of Jahweh with Israel. It perhaps

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1. Glueck, Nelson, op. cit., pp. 20-21.

arose from the tradition of offering a sacrifice at the conclusion of a pact. The victim of the sacrifice was cut into several pieces, and the parties of the agreement walked between the severed parts, in affirming the agreement. Some suggest that the term represents nothing more than a banquet. However, among Orientals, to eat together at a banquet was almost the same as to make a pact of friendship. The tradition of the Hebrews was to celebrate the conclusion of a covenant with a banquet.<sup>1</sup>

Wheeler Robinson feels that the term covenant is not a good word to use in translating  $\text{ברית}$ . He remarks that "a 'covenant' in the Hebrew sense is a ceremony which establishes or expresses some 'binding' relation."<sup>2</sup> The term does not represent, he points out, the idea of a legalized contract, which very probably did not enter into the Hebrew interpretation of religion. In his conclusions, Professor Robinson is supported by the etymology of the term.

$\text{ברית}$  and  $\text{ברית}$  are closely related. However, they are not to be considered as synonymous. The former is that feeling between two people which lies at the basis of their covenant. The latter is conditional upon the former and grows out of it.<sup>3</sup>

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1. See discussion of this in Gesenius, op. cit., pp. 162-163.
  2. Robinson, H. Wheeler, op. cit., p. 226.
  3. Glueck, op. cit., p. 33.



(4)  $\text{רָחֵם רַחֲמָנִים}$ .

The root of  $\text{רָחֵם רַחֲמָנִים}$  is the verb  $\text{רָחַם}$ , to be soft. From this primary signification, the verb takes on the meaning to soften, to soothe, and also to be fond of or to cherish. In the Piel it means to have mercy or compassion upon another, to pity. The substantive above is properly the plural form of  $\text{רַחֲמָנִים}$ , the womb, used poetically to represent a maiden. The physical and primary meaning of the noun is the inwards or the bowels, so called because of the softness of those organs. It is used specifically as the seat of affection and compassion. From this it has the idea of affection or tenderness toward one's kindred; and pity, compassion, or mercy toward the needy. The distinction between  $\text{רָחַם}$  and  $\text{רָחֵם רַחֲמָנִים}$  according to Glueck is the content of duty in  $\text{רָחַם}$ , which is not to be found in  $\text{רָחֵם רַחֲמָנִים}$ .<sup>1</sup>

(5)  $\text{שָׁפַט שֹׁפְטִים}$ .

$\text{שָׁפַט שֹׁפְטִים}$  is derived from the verb  $\text{שָׁפַט}$ , to judge. The verb does not occur in the other Semitic dialects. It is probable that the primary force of the verb is to set upright, to erect.  $\text{שָׁפַט שֹׁפְטִים}$  is employed in three different fashions. Its primary meaning is judgment, either the act

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1. Ibid., p. 27.

of judgment, or the place in which judgment is meted out. It may also refer to the sentence which is imposed. The second general development in meaning indicates that on which judgment is passed, a law-suit or a crime. The other meaning is that which is just, lawful, conformable to law. This is the more abstract meaning of right, rectitude, or justice.

There is a close relationship existing between  $\text{שׁוֹפֵר}$  and  $\text{דָּוָה}$ . The chief difference seems to be that the one who lives according to that constant warmth of feeling indicated by  $\text{דָּוָה}$ , is willing to go beyond justice in extending grace or mercy. He is just but he also desires to be friendly and to fulfil the obligations of loyal friendship.

(6)  $\text{יָרַח}$ .

The verb  $\text{יָרַח}$  is the root from which  $\text{יָרַח}$  and  $\text{יָרַח}$  are derived. The root means to be right, straight, and so to be just, righteous, and to have a just cause. Both of the substantives reflect some of the physical sense of the root, though the former is more frequently used in such a connection. The latter usually represents that which is right and just. It is synonymous in meaning with the last development of  $\text{שׁוֹפֵר}$ , discussed immediately above. When it is used to describe individuals,  $\text{יָרַח}$  refers to their righteousness, integrity, virtue, or piety. It is also used

with the idea of deliverance, prosperity, or happiness.

Professor Delitzsch distinguishes between  $\text{לְרַחֵם}$  and  $\text{לְרַחֵם}$  by stating that  $\text{לְרַחֵם}$  "is conduct proceeding from the principle of self-denying compassionate love, which is the essence of the law," while  $\text{לְרַחֵם}$  "is conduct proceeding from sympathy, which, placing itself in the room of another, perceives what will benefit him, and sets about doing it."<sup>1</sup> Montgomery, in making the same distinction, holds that  $\text{לְרַחֵם}$  is the legal obligation which one person has toward another while  $\text{לְרַחֵם}$  is the moral obligation.<sup>2</sup>

(7)  $\text{טוֹב}$ .

$\text{טוֹב}$ , good, is derived from the verb  $\text{טוֹב}$ , to be good or well. As an adjective,  $\text{טוֹב}$  represents that which is pleasant to the senses, well adapted to a particular purpose, abundant in quantity, or good in a moral sense. As a noun,  $\text{טוֹב}$  is the good which one does, the right, or the good which one receives. It also has an adverbial usage, in which it is still to be translated by good or well.

Its most frequent usage in connection with  $\text{טוֹב}$  is as an adjective, to describe the  $\text{טוֹב}$  as a desirable characteristic.

(8)  $\text{לֵב}$  and  $\text{לֵב}$ .

Both of these terms are derived from the verb  $\text{לֵב}$ ,

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1. Delitzsch, F., Proverbs, op. cit., vol. 2, p. 76.  
2. Montgomery, J., op. cit., p. 99, note 4.

to incline to or to be favorably disposed toward, and hence to regard with favor, to be gracious or merciful, to be compassionate.  $\text{חַנּוּן}$  is the Qal active participle of the verb.  $\text{חַן}$  is a substantive, of which the primary meaning is grace. This meaning found further development in two directions, as favor, kindness, or compassion; and as gracefulness, beauty, or elegance. These terms are thus seen to be very similar in force to  $\text{חַיִּיב}$ . As in the former case, the difference here is also in the concept of duty which is associated with  $\text{חַיִּיב}$ , though it is not in the verb  $\text{חָנַן}$ .

(9)  $\text{מִיִּלְחָמָה}$ .

This term is the Niphal participle, feminine plural, of the root  $\text{לָחַם}$ , to separate or to distinguish. In the Niphal the verb means to be distinguished, wonderful, or marvelous. The participle is used as a substantive to mean wonderful works, marvelous deed, or miracles. It is used particularly to describe those actions by which Jahweh demonstrated his  $\text{חַסְדּוֹ}$  toward Israel. God's constant, warm friendship for Israel led him to perform  $\text{מִיִּלְחָמָה}$ .

(10)  $\text{יָדַע}$ .

$\text{יָדַע}$  is properly the Qal infinitive construct from the root  $\text{יָדַע}$ , to know. It also is used as a substantive,

and means a knowing, a knowledge; or intelligence, understanding, insight, wisdom. The term is used in connection with  $\text{טוֹן}$  only as a component of the phrase  $\text{אֵינְיָן לַיְיָ}$ , the knowledge of God. When  $\text{טוֹן}$  is used with this phrase, the  $\text{טוֹן}$  of man is indicated. The difference between the  $\text{טוֹן}$  and the knowledge seems to be the difference between intellect and emotion.  $\text{אֵינְיָן לַיְיָ}$  is the intellectual appreciation of God.  $\text{טוֹן}$  is the warmth of emotion through which God's will is performed by man.

(11)  $\text{אֲוִיב}$ .

$\text{אֲוִיב}$  is a substantive derived from the root  $\text{אָוַב}$ . The verb has the primary idea of breathing, regarded as a demonstration of life. It is translated to live. The noun properly means life, in the sense of living, recreation, welfare, prosperity, or happiness. In Job 10:12 the terms are joined by the conjunction:  $\text{טוֹן } \text{אֲוִיב}$ . In Psalm 63:4  $\text{טוֹן}$  is described as better than life. The writer of Job viewed both life and  $\text{טוֹן}$  as gifts of God. This Psalmist seemed to feel that the gift of life is one expression of the  $\text{טוֹן}$  of God to his people.

(12)  $\\text{קָדַשׁ}$ .

This term is a feminine noun derived from the verb  $\text{קָדַשׁ}$ , to cut, and so to ransom or redeem. It indicates

a division, a distinction, or a deliverance. Its lone occurrence with  $\tau\dot{o}\ddot{\eta}$  is found in Psalm 130:7:

Let Israel hope in Jahweh,  
For with Jahweh is the  $\tau\dot{o}\ddot{\eta}$   
And abundantly with him is  $\eta\dot{\iota}\tau\dot{\zeta}$ .

In the verse,  $\tau\dot{o}\ddot{\eta}$  is parallel with  $\eta\dot{\iota}\tau\dot{\zeta}$ . However, it is not synonymous.  $\eta\dot{\iota}\tau\dot{\zeta}$  is present with God because of his warmth of favorable feeling toward his erring people.

(13)  $\eta\dot{\iota}\tau\dot{\zeta}\eta$ .

$\eta\dot{\iota}\tau\dot{\zeta}\eta$  is derived from the verb  $\tau\dot{\iota}\zeta$ , to lie in wait. It may mean the net of a hunter or the prey which is taken by the net. Again, it may signify a fortress, a castle, or a stronghold. In Psalm 144:2, the only place in which this term is used in parallel with  $\tau\dot{o}\ddot{\eta}$ , it refers to Jahweh as the defender or protector of his people.  $\tau\dot{o}\ddot{\eta}$  has in this verse a parallel meaning. However, the emotional concept of  $\tau\dot{o}\ddot{\eta}$  is not to be found in  $\eta\dot{\iota}\tau\dot{\zeta}\eta$ . "My  $\tau\dot{o}\ddot{\eta}$ " is one who delivers or protects because of his friendship toward the one who is oppressed.

From the above, it is seen that the idea of firmness occurs more frequently than any other in the words which are used as synonyms of  $\tau\dot{o}\ddot{\eta}$ . However, one must not overlook the other meanings. By way of summary, those meanings are: fortress, covenant, affection, judgment, rectitude, deliverance, goodness, grace, wonderful works, knowledge of God, and life.

## 6. Summary.

The general purpose of this chapter has been the examination of  $\tau\overset{\circ}{\underset{\circ}{\text{Q}}}\Pi$  from the philological point of view. In the course of the study, several conclusions were reached and stated. These conclusions may now be reviewed in the following manner.

The substantive  $\tau\overset{\circ}{\underset{\circ}{\text{Q}}}\Pi$  is derived from the verb  $\tau\overset{\circ}{\underset{\circ}{\text{Q}}}\Pi$ , which in turn is based upon the biliteral root  $\text{O}\Pi$ . The root means to strike. The verb signifies an overflowing abundance, made operative by eager and earnest desire or zeal. This zeal may be either favorable or unfavorable, and so may have either a bad or a good connotation. When used in the Hithpael, the verb has the good sense. When it appears in the Piel, it carries the bad meaning. The basic meaning of the substantive is a constant warmth of feeling. As was true with the verb, this feeling may be either in the direction of goodness or of evil.

Two other substantives are directly derived from this verb,  $\Pi\tau'\overset{\circ}{\underset{\circ}{\text{Q}}}\Pi$  and  $\tau'\overset{\circ}{\underset{\circ}{\text{Q}}}\Pi$ . The latter is the more important in the Old Testament. When it is used as an adjective, it describes God or man as possessing that warmth of feeling which is seen in  $\tau\overset{\circ}{\underset{\circ}{\text{Q}}}\Pi$ . When it is employed as a noun, it personifies that feeling and presents it as a quality or characteristic of mankind.

In addition to the above, other terms are helpful in illustrating the basic meaning of  $\tau\theta\pi$ . These are the terms which are used synonymously with  $\tau\theta\pi$ , or which appear in parallel relationship with the term. Their chief value for the purposes of this study lies in demonstrating the various shades of meaning which are found in  $\tau\theta\pi$ . These variations in meaning, though they occur according to the demands of the context, never depart entirely from that unfailing warmth of feeling which is the basic concept of the term. That kernel of meaning is always present in the word, and it must be included in any accurate translation of the idea, though the emphasis of the translation may vary in order to remain in harmony with the context in which  $\tau\theta\pi$  is used.





## CHAPTER THREE

### PRE-EXILIC USAGE OF $\tau\omicron\pi$

The term  $\tau\omicron\pi$  appears in the literature which was produced during each of the three major periods of Old Testament history, Pre-exilic, Exilic, and Post-exilic. It is a word which has an ancient and an honorable history. If a work of this nature is to be accurate, it must take into consideration the historical context. It is not unusual for the same word to have an entirely different connotation at different periods of history. One of the many examples of this in the English language is seen in the word "prevent," which in 1611 meant to come before, but now means to hinder. This is clearly illustrated by a comparison of the manner in which the Authorized Version and the American Revised Version translate 1 Thessalonians 4:15. It is hoped that the following chapters will reveal whatever variation in meaning was placed upon  $\tau\omicron\pi$  by the passing of the centuries. The purpose of this present chapter is to examine a representative portion of the occurrences of the term in Pre-exilic literature.

#### 1. The $\tau\omicron\pi$ of God.

As has been before noted, the primary signification of the term  $\tau\omicron\pi$  is that of a constant warmth of feeling.

The  $\text{TO}^{\text{H}}$  of God, as the phrase will be employed in this thesis, indicates that constant warmth of feeling which is a characteristic of Jahweh, which he displays toward or on behalf of his people. The following studies will serve to illustrate this usage of the term during the Pre-exilic period.

(1) Exodus 15:13.

You have conducted in your  $\text{TO}^{\text{H}}$   
 People whom you have redeemed.  
 You have gently led (them) in your strength  
 Unto the habitation of your holiness.

In this ancient song, which Exodus 15:1 credits to Moses, verse 13 is most relevant to this study. Set in the midst of a song of praise, it speaks of that attitude on the part of Jahweh which led him to deliver Israel from Egyptian bondage. Lines one and three present a perfect parallelism. The verbs,  $\text{H}^{\text{H}}\text{H}^{\text{H}}$  and  $\text{H}^{\text{H}}\text{H}^{\text{H}}$ , are synonymous. The former has the force of leading, conducting, or guiding, and specifically that of leading out or away to a place. The latter presents in its primary sense the idea of motion such as that contained in the verb to flow. In the Piel, it means to conduct, to lead, and includes the idea of the protection of those who are led.  $\text{H}^{\text{H}}\text{H}^{\text{H}}$  and  $\text{H}^{\text{H}}\text{H}^{\text{H}}$  are likewise used as synonyms.  $\text{H}^{\text{H}}$  is a noun derived from  $\text{H}^{\text{H}}$ , to strengthen, and indicates the strength, might, or power of God. It also connotes the splendor and glory

which come as a result of might.

This verse will be of value in the decision as to the translation of the  $\text{TO}^{\text{N}}$  of God. The passage indicates that the term used in translation should have the basic idea of strength. At the same time, it must describe that attitude of God which was at least a portion of the motive which caused him to deliver Israel from their ignominious position as slaves in the country of Egypt.

(2) Genesis 24:12,14,27.

This section of the book of Genesis tells the story of Abraham's search for a wife for his son Isaac. The early patriarch did not want his son to marry one of the natives of Palestine. Therefore he sent a trusted servant, Eliezer, back into the country from which he had migrated. This servant was charged with the heavy responsibility of acting in the name of Abraham in the selection of Isaac's wife. When Eliezer reached the city of Nahor, he dismounted beside the public well, and communed thus with his God: "O Jahweh, God of my lord Abraham, send me good speed today; and show  $\text{TO}^{\text{N}}$  with my lord Abraham." He then proposed a test by which Jahweh might point out the prospective bride, and at the same time act in accord with his  $\text{TO}^{\text{N}}$  toward Abraham. The servant suggested that he would stand beside the well and ask a drink of water from every woman who came to draw water. The one who not only gave him a drink but

also offered to water his camels would be the one to be taken back to his master. "Thus," he said, "do you show  $\tau\theta\pi$  with my lord."

Hardly had he finished making such arrangements when Rebekah came to the well. She not only fulfilled the requirements which he had elaborated, but also invited him to spend the time of his visit in the city in the house of her father. When the servant had inquired as to her family, he was almost overwhelmed, for he realized that she was of the same lineage as was Isaac. On the spot he offered a prayer of thanks: "Blessed is Jahweh, God of my lord Abraham, who has not forsaken  $\text{יְהוָה אֱלֹהֵי אֲדֹנָי}$ ." This phrase, in which both terms are usually translated, is, as Dr. Glueck has pointed out, often to be considered an hendiadys.<sup>1</sup> The term  $\text{יְהוָה}$ , truth, takes the force of a descriptive adjective. The phrase, therefore, may be understood as meaning "true  $\tau\theta\pi$ ." The prayer has more force when one understands that such is the significance of this expression. The fact that Jahweh answered the prayer by revealing the right woman was considered by Abraham's servant as being an act brought on by Jahweh's true  $\tau\theta\pi$ .

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1. Glueck, Nelson, op. cit., pp. 66-67.

## (3) Exodus 20:5b-6.

For I, Jahweh your God, a jealous God,  
 One visiting iniquity of fathers upon sons,  
 And upon the third and fourth generations,  
 Of my enemies.  
 But, one showing  $\tau\omicron\eta$  to thousands,  
 To my friends, even to those who keep my commandments.

This passage, which is repeated in Deuteronomy 5:9b-10, occurs in explanation of the second commandment, "You shall not make for yourself a carved image."<sup>1</sup> In explaining the reason that Israel is not to make a carved image, Jahweh describes some of his own characteristics. He is a God who punishes the iniquity  $\text{׀} \text{׀} \text{׀} \text{׀} \text{׀}$ . This term is the Qal active participle of the verb  $\text{׀} \text{׀} \text{׀}$ , to hate, plus the preposition and the suffix. This participle, here used with the nominal force, means "those who hate me," and thus is best translated "my enemies." It is used in this verse in contrast with  $\text{׀} \text{׀} \text{׀} \text{׀}$ , Qal active participle from the root  $\text{׀} \text{׀} \text{׀}$ , to love, which by analogy is to be translated "my friends." In this passage, Jahweh really tells of two of his characteristics. Verse 5b speaks of his relation to his enemies. He will remember their sins, and will punish them. Verse 6 tells of his attitudes and actions toward his friends. To them, he will show  $\tau\omicron\eta$ .

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1. Ex. 20:3.

(4) Jeremiah 16:5.

The deplorable plight of Judah is dramatically pictured by the prophet in this verse:

For thus says Jahweh:  
 Enter not the house of wailing,  
 Go not to mourn; console them not.  
 Because I have gathered up my peace from this people,  
 (It is an oracle of Jahweh),  
 The  $\tau\dot{\rho}\ddot{\eta}$  and the mercies.

Judah is about to be carried into captivity. The doom seems to be inevitable. She has sinned against Jahweh. Now, he must punish her rebellion.

This punishment is figuratively represented by the expression "my peace." The prophet seems to include in the term all of the peace and prosperity which Judah has enjoyed. God is now going to remove all of his bounty. The use of the particle  $\eta\dot{\lambda}$ , the sign of the direct object, with the terms  $\square^{\prime}\dot{\rho}\ddot{\eta}\eta\tau\dot{\rho}\ddot{\eta}\eta\tau\dot{\rho}\ddot{\eta}\eta\tau\dot{\rho}\ddot{\eta}\eta\tau\dot{\rho}\ddot{\eta}\eta$  indicates that these two words are the component parts of  $\dot{\rho}\ddot{\eta}\eta\tau\dot{\rho}\ddot{\eta}\eta$ . The peace and prosperity which Judah has received from God have been but the concrete expression of his  $\tau\dot{\rho}\ddot{\eta}$  and his mercy.

2. The  $\tau\dot{\rho}\ddot{\eta}$  of Man, in the Secular Usage.

The term  $\tau\dot{\rho}\ddot{\eta}$  is frequently used in Pre-exilic literature to express an attitude or an action of one

individual toward another or toward a group of people. The reference in such instances is purely on a human level. Such is what is meant herein by the secular usage. The passages to be examined in this section are selected as representative illustrations of the usage of  $\tau\omicron\pi$  in this sense in Pre-exilic literature.

(1) Genesis 21:23.

Before the birth of Isaac, Abraham moved his household to Gerar, which was dominated at the time by Abimelech. Evidently Abimelech was quite interested in the family of this new settler, and in particular was he interested in Sarah. Abraham thought that perhaps he might be slaughtered if Abimelech desired Sarah as his wife, so he pledged Sarah to pass as his sister. This she did, and Abimelech did take her into his harem. However, he discovered her identity, and quickly returned her to Abraham, along with several costly gifts.<sup>1</sup>

Following such an experience, it is not difficult to imagine that Abimelech kept a watchful eye on Abraham. In so doing, he must have noticed the prosperity of Abraham. This could mean but one thing--his God was demonstrating favor in so blessing him. Therefore, Abimelech thought it might be wise for him to make a treaty with Abraham.

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1. This story is to be found in Genesis 20.



He approached the patriarch with this proposition:

God is with you in all that you are doing. And now, swear to me here by God, that you will not deceive me or my progeny. According to the  $\tau\omicron\pi$  which I have shown you, you shall do with me, and with the land in which you sojourn.

The following verses tell of the completion of this treaty. Abraham swore to it, and presented seven ewe lambs to Abimelech as a sign of his good faith. In return, Abraham claimed the return of the well, Beersheba, which had been seized by the followers of Abimelech.

The only association of Abraham and Abimelech prior to this pact which is related in Genesis is the story of Sarah. If there were other common experiences, they are not recorded. Therefore, it must be assumed that the  $\tau\omicron\pi$  to which Abimelech referred was his action in restoring Sarah, and the gifts which accompanied the return. What Abimelech sought from Abraham was a corresponding consideration. It is worthy of note that the  $\tau\omicron\pi$  between these two men was neither the treaty or covenant which they made nor the mark of allegiance to that covenant. It represents the attitude and actions which might develop from allegiance to such an agreement. The inspiration of the covenant was  $\tau\omicron\pi$ . The outcome expected from the covenant was  $\tau\omicron\pi$ .

(2) Genesis 40:14.

This familiar event of the saga of Joseph is the story of the dream of the cup-bearer (  $\text{ןןןןן}$ , Hiphil participle from  $\text{ןןןן}$ , to drink, to water) of the Pharaoh of Egypt and the interpretation of that dream as presented by Joseph. At the time of the dream, both Joseph and the cup-bearer were incarcerated. However, the dream of the cup-bearer, as interpreted by Joseph, was that the servant would within three days be restored to his former position.

Joseph was not one to pass up an opportunity. He had been in prison for some time. He had been elevated to the position of chief-trusty, and had some authority over the other prisoners. However, he knew that he had done nothing worthy of his punishment. He desired to be released. Therefore, he attempted to strike a bargain with the dreamer. He suggested an action which would reciprocate the good deeds which he had shown to this servant of the Pharaoh.

Now, keep me in your mind when things go well with you. Show unto me, will you please,  $\text{ןןןן}$ , and mention me unto Pharaoh, and deliver me from this house.

The remainder of the chapter describes the vindication of Joseph's interpretation of the dream. On Pharaoh's birthday, which came three days later, the cup-bearer was released from prison and restored to his position. However, the chapter is concluded with a rather laconic statement:

"And the captain of the cup-bearers did not remember Joseph, but proceeded to forget him." Joseph had acted in a friendly fashion toward the cup-bearer, and deserved treatment in kind. It was such an attitude and action from the servant of Pharoah which he desired when he asked for  $\tau\theta\eta$  from him.

(3) Joshua 2:12-14.

These verses present the account of another pact in which  $\tau\theta\eta$  is involved. The men who were dispatched by Joshua to examine the Promised Land found themselves in an embarrassing position. They had slipped into the city of Jericho, but the authorities knew of their whereabouts and were trying to capture them. Rahab, the woman in whose house they had taken shelter, was evidently convinced that her city could not withstand the might of the foe. She was willing to aid their escape from the city, but only on terms. Already she had shown  $\tau\theta\eta$  to them by secreting them from the authorities. To speed them on their way would be a further act of  $\tau\theta\eta$ . Yet, before she would undertake such a venture, she sought agreement to a contract.

And now swear to me by Jahweh: Since I have shown  $\tau\theta\eta$  unto you, so you also shall show  $\tau\theta\eta$  unto the house of my father, and give me a true sign. And you will save alive my father and my mother and my brothers and my sisters and all that they have, and you will deliver our lives from death.

Caught in such a situation, there was little which the men could do. To refuse the agreement was but to be captured, and to face the fate accorded to spies. There was but one answer which they could return to her proposition: "We will show  $\text{תִּוּן}$  to you." Again, it may be noted that  $\text{תִּוּן}$  here represents neither the covenant nor the faithfulness to that covenant, but rather the actions which would result from loyalty to the agreement.

(4) Judges 8:33-35.

The story of Gideon ends with a significant statement:

And it came to pass after the death of Gideon, that the children of Israel began to turn back and to go whoring after the Baalim. Then they began to make for themselves "Lord of a Covenant" as their God. The children of Israel did not remember Jahweh their God, their deliverer from all their enemies round about them. Neither had they shown  $\text{תִּוּן}$  to the house of Jerubbaal, Gideon, according to all the goodness which he had shown with Israel.

Gideon rendered a needed service to his people during his ministry as their deliverer. He had been true to his obligations, and had done his best to assure peace and independence and prosperity for those under his leadership. All of these accomplishments of Gideon are summarized by the expression  $\text{הַיְיָ אֱלֹהֵינוּ הוֹצִיאָנוּ מִיַּד מִצְרַיִם}$ . Because of this, his family had the right to expect  $\text{תִּוּן}$  from the people whom

he had led. What they did receive, however, was far from  $\text{טוֹן}$ . Abimelech, the son of Gideon by a concubine, led an insurrection against the house of his father, usurped his authority, and massacred the remaining sons of Gideon, with the lone exception of Jotham, who fled for his life.<sup>1</sup>

(5) 2 Samuel 2:5-6.

And then David sent messengers unto the men of Jabesh-gilead and said unto them, "Blessed are you of Jahweh, who have shown this  $\text{טוֹן}$  unto your lord, Saul, that you buried him. And now, may Jahweh show true  $\text{טוֹן}$  unto you, and I shall also show this goodness unto you, who have done this thing."

In these verses, as in the example just cited,  $\text{טוֹן}$  is parallel with  $\text{טוֹב}$ , goodness. However, the words do not bear the same meaning.  $\text{טוֹב}$ , as has been pointed out,<sup>2</sup> indicates the quality of being or doing good, or the results of such attitudes and actions.

The most striking thing in these verses is the difference in the way in which  $\text{טוֹן}$  is used. The first reference is the secular  $\text{טוֹן}$  which these men rendered to another, though the other were dead. The second appearance of the term is a prayer that Jahweh would demonstrate his  $\text{טוֹן}$  to those men. Almost in one breath, the messengers of David

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1. Judges 8:33--9:21.

2. See above, p. 53.

twice used the word  $\tau\omicron\pi$ , once of man and once of God. It is hardly likely that the word is here invested with two connotations. The verb  $\pi\psi\upsilon$  is used in both instances, though it is perfect in the former, and imperfect in the latter. The only apparent difference in the expressions is that David prayed that Jahweh would show  $\pi\chi\lambda\iota \tau\omicron\pi$  to them, while they had demonstrated only  $\tau\omicron\pi$ . It would therefore appear that the difference which exists between the secular  $\tau\omicron\pi$  of man and the  $\tau\omicron\pi$  of God is not in kind, but only in quantity. God has much more capacity to demonstrate  $\tau\omicron\pi$  than has man. However, the  $\tau\omicron\pi$  which God shows to Israel is of the same substance as that which one man can show to another--in fact, which one who is not a follower of Jahweh, such as Abimelech, King of Gerar, may demonstrate.

### 3. The $\tau\omicron\pi$ of Man, in the Religious Usage.

The  $\tau\omicron\pi$  of man as it is used in the prophetic and related literature, seems to take on a special significance.<sup>1</sup> The meaning is much more inclusive than is that of the secular  $\tau\omicron\pi$ , from which it is herein distinguished by the use of the phrase the religious usage of  $\tau\omicron\pi$ . Israel's great prophets preached that religion should permeate the whole of life. They were not satisfied with the

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1. On this usage of  $\tau\omicron\pi$ , see Glueck, Nelson, op. cit., p. 21.

mere outward form of religion. Sacrifices alone were not sufficient. In fact, sacrifices were not even to be considered as the heart of religion, or as even essential to one's proper relation to Jahweh.<sup>1</sup> This concept of life colored the content which the great writing prophets placed in  $\text{TO}\ddot{\text{N}}$ . The attitudes and actions represented by the term are still from man to man. However, they are not to be dissociated from the religious aspect. Man feels and acts in this fashion toward his fellows only because of his relation to Jahweh.<sup>2</sup>

This particular adaptation of the term  $\text{TO}\ddot{\text{N}}$  seems first to have entered the literature of Israel through the pen of Hosea. It is highly appropriate that one who had undergone such experiences as are recounted in his book should clothe  $\text{TO}\ddot{\text{N}}$  with this deeper significance. His preaching was heavily influenced by his desire to present the concern of God for his erring people, and the manner in which those people should respond to the wooing of their God.<sup>3</sup> The theme of his preaching centered around  $\text{TO}\ddot{\text{N}}$ .<sup>4</sup> Of the writing prophets of the eighth century B. C., only Hosea and Micah make use of this term with this special

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1. See Hosea 6:6 and Isaiah 1:11.
  2. Glueck, Nelson, *op. cit.*, pp. 30-31.
  3. Kruschwitz, The Problem of the Unity of Hosea, p. 1.
  4. Smith, G. A., The Book of the Twelve Prophets, vol. 1, p. 243.

religious signification. Amos does not use  $\text{TO}\ddot{\text{N}}$  in his book. The word appears but once in the first thirty-nine chapters of Isaiah,<sup>1</sup> and in that instance it is speaking of God's  $\text{TO}\ddot{\text{N}}$ . The ministry of Micah followed that of Hosea. The later prophet undoubtedly adopted the richer meaning of  $\text{TO}\ddot{\text{N}}$  which his predecessor had taught him to use. There is, at any rate, ample illustration of the use of the term in this particular manner in the prophecy of Hosea.

(1) Hosea 4:1-2.

Hear the word of Jahweh, children of Israel;  
 For Jahweh has a quarrel with the inhabitants  
 of the land,  
 For there is an absence of truth, an absence of  $\text{TO}\ddot{\text{N}}$ ,  
 and an absence of knowledge of God in the land.  
 Perjury and prevarication, murder and theft, and  
 adultery;  
 They have broken all bonds, and blood strikes upon  
 blood.

Verse two describes the horrors which were rampant in the northern kingdom at the time of Hosea. Such flagrant violation of the commands of God and the laws of human brotherhood and decency were harshly criticized by the true prophets. However, Hosea saw in these overt acts only the symptoms of a deeper and more dangerous disease.

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1. Isaiah 16:5.



These acts were but the expression of the underlying factor-- the absence of truth,  $\tau\theta\pi$ , and real knowledge of God. The particle  $\lambda$  does not necessarily indicate the total lack of a commodity. The primary signification is emptiness or vacuity. In such a context as this, it indicates that the qualities named are scarcely to be found in the whole land. While they may not be totally wanting, they are not plainly evident in the actions of the people.

In contrast to the absence of the qualities of truth,  $\tau\theta\pi$ , and true knowledge of God, swearing, lying, murdering, stealing, and committing adultery are evident on every hand. It is worthy of note that each member of this catalog of sins is a violation by one person of the rights of another. These sins against humanity come, however, because the sinners are not on right relations with Jahweh. "These elements of character and conduct are lacking, because there is lacking also the knowledge of God in which they take root."<sup>1</sup> If the people were characterized by a proper connection with God, the land would be full of truth,  $\tau\theta\pi$ , and knowledge of God. These traits would find expression in the service of God through bringing happiness to fellow men, even as their absence is demonstrated by acts which bring sorrow.

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1. Harper, W. R., op. cit., p. 250.

(2) Hosea 6:4,6.

What shall I do to you, Ephraim?  
 What shall I do to you, Judah?  
 For your  $\tau\omicron\pi$  is as the morning cloud,  
 And as the early dew,  
 Going away.....

For  $\tau\omicron\pi$  I have desired, and not sacrifice;  
 And knowledge of God more than burnt offerings.

Hosea here pictures Jahweh in a dilemma. He is, it seems, at a loss to know what to do next. It is his desire to lead them to repentance, so that he can shower his blessings upon them. However, they are incapable of repentance. "Their doings will not allow them to return unto their God."<sup>1</sup> In spite of all of the attempts of God to woo his people away from sin, "the sinfulness of Israel is without end. Every effort to redeem them only discovers more of it."<sup>2</sup> These iniquities include betrayal of God and rebellion against his covenant.<sup>3</sup> However, as Hosea pointed out in 4:1-2, sins against humanity are even more noticeable. Jahweh has expressed his desires for his people in sundry ways, but all to no avail. Now, he is incredulous that his acts have had no effect, and impatient with a people who will not respond to his love.<sup>4</sup>

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1. Hosea 5:4.
  2. Smith, G. A., op. cit., p. 286.
  3. Hosea 6:7.
  4. Smith, G. A., op. cit., p. 284.

This rebellion against God which expressed itself in inhumanity and immorality, transpired because the people had an imperfect perception of the character of Jahweh. They seemed to think that he was a God who could be satisfied by burnt offerings. Hosea and other true prophets of Jahweh knew better than that. God desired that his people should demonstrate  $\tau\omicron\pi$  and a true knowledge of himself. Such attributes were of far more importance than burnt offerings. However, the  $\tau\omicron\pi$  which God desired from his people was not manifest in them. Their  $\tau\omicron\pi$  was a temporary and vacillating emotion. It could be compared to the morning mist and the dew of early morning. Both the mist and the dew are characterized by the participle  $\rho\acute{\sigma}\iota\tau$ . They are not stable. When the warm rays of the sun beam upon them, they are quickly dissipated.

This  $\tau\omicron\pi$ , it is clear, has a wider reference than the secular  $\tau\omicron\pi$  of man. Yet, this type of  $\tau\omicron\pi$  also is demonstrated by man in contact with his fellows. As Harper shows, "this is not love for God as distinguished from love for one's fellow-men, but both....."<sup>1</sup> It is that  $\tau\omicron\pi$  which is shown towards one's fellow men, but it is demonstrated only because the one performing it is in the proper relation to Jahweh.

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1. Harper, W. R., op. cit., p. 286.

(3) Micah 6:8.

He has already declared to you, O man, what is good,  
 Even what Jahweh is continuously seeking from you:  
 (Nothing) except  
 Doing justice  
 And loving  $\overline{\text{TO}}\overline{\text{N}}$   
 And humbly walking with your God.

While the religious  $\overline{\text{TO}}\overline{\text{N}}$  of man first appeared in Hebrew literature in the book of Hosea, it remained for Micah to elevate it to the highest level. In this verse, which summarizes the spiritual message of the prophets and marks the high point of faith in the Old Testament, the writer expressed "an ideal of religion to which no subsequent century has been able to add either grandeur or tenderness."<sup>1</sup>

The verse is immediately preceded by four highly important questions:

With what shall I come before Jahweh,  
 Shall I appear before the God of height?  
 Shall I come before him with burnt offerings,  
 with yearling calves?  
 Will Jahweh be pleased with thousands of rams,  
 with tens of thousands of rivers of oil?  
 Shall I give my first-born for my rebellion,  
 the fruit of my body for the sin of my soul?

Each of these questions is introduced by some interrogative particle, the first by  $\overline{\text{H}}\overline{\text{N}}\overline{\text{N}}$  and the others by the  $\overline{\text{H}}$  interrogative. The first section of verse 8 is also usually treated as if it were a question,<sup>2</sup> possibly because of the

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1. Smith, G. A., *op. cit.*, p. 454.

2. So A.V., A.S.V., G.A. Smith, and Cheyne.

use of the participle  $\text{לֹמַד}$ . The Oxford Lexicon,<sup>1</sup> however, points out that in this verse  $\text{לֹמַד}$  "approximates in meaning" the simple relative pronoun. Moreover, this verse is introduced by  $\text{וְלֹמַד}$  and not by  $\text{לֹמַד}$ . The force of the Hiphil perfect is lost if the interrogation is continued. This perfect, which immediately follows four imperfects, is best considered as past perfect. It places the time context as prior to the time represented by the imperfects.<sup>2</sup> The questions in which the imperfects appear are the questions which Israel asked the prophet. The past perfect signifies that the answer was declared in its entirety prior to the appearance of the questions.

This declaration of Jahweh is summarized by the prophet in the expression  $\text{וְלֹמַד}$ . The words which follow are best understood as being in apposition with this phrase. Jahweh has declared what is good, and he is continually seeking the manifestation of such in the deeds of his people. It is relevant to note that the writer employed the participle instead of a finite verb to describe Jahweh's expectation. The participle,  $\text{וְלֹמַד}$ , represents the "action as continuing without interruption."<sup>3</sup> The idiom  $\text{וְלֹמַד}$ ,

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1. Oxford Lexicon, p. 552b.

2. Harper, W. R., Elements of Hebrew Syntax, p. 54.

3. Ibid., p. 60.

has a negative flavor.<sup>1</sup> In this context, it implies that nothing is required except what follows.

The love of  $\text{ḥ}^{\text{ḥ}}$  is therefore viewed by the prophet as one of the three essentials of real religion, along with the practice of justice and the humble walk with God. Both  $\text{ḥ}^{\text{ḥ}}$  and justice are demonstrated by men to other men, while the humble walk with God is purely between a man and his God. This humility lies, therefore, at the basis of the practice of justice and the love of  $\text{ḥ}^{\text{ḥ}}$ . One is able to practice justice toward his fellow men and to love  $\text{ḥ}^{\text{ḥ}}$  in relation to them only as he is engaged in the humble walk with God. This is a high conception of religion, particularly if it came from the pen of Micah, a possibility which even George Adam Smith admits.<sup>2</sup> It also gives one of the most clear-cut demonstrations of the use of this religious  $\text{ḥ}^{\text{ḥ}}$  of man.

#### 4. Summary.

It has been demonstrated in this section that  $\text{ḥ}^{\text{ḥ}}$  was used in three ways by the Pre-exilic Hebrew writers. In one aspect of the usage,  $\text{ḥ}^{\text{ḥ}}$  represents the constant warmth of feeling which Jahweh has for his people Israel, and the actions which spring from such an attitude. Another

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1. Oxford Lexicon, p. 474.

2. Smith, G. A., op. cit., p. 395-396.

phase of the term represents that constant warmth of feeling which one individual has for others of the human race, and his conduct in view of this feeling. These two usages of  $\tau\omicron\pi$  appear in consecutive sentences in 2 Samuel 2:5-6, and their presence in the same context leads to the conclusion that they represent the same constant warmth of feeling. If there is a difference to be found, it is in quantity or capacity, rather than in quality or kind.<sup>1</sup> In the writings of the prophets,  $\tau\omicron\pi$  received a richer treatment, and was employed to indicate a moral and ethical relation of man to man, which developed from a proper relation to God.

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1. See above, pp. 70-71.

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## CHAPTER FOUR

### EXILIC USAGE OF $\text{תֹּֿרֹֿן}$

$\text{תֹּֿרֹֿן}$  appears only infrequently in Exilic literature. It is to be found only four times in that section of Isaiah which may be dated during the period of the Exile. The other great prophet of the Exile, Ezekiel, did not use the term in his writings. One must not be disturbed, however, by the scarcity of the term in the literature of this catastrophic period. It must be remembered that there are few books in the canon of the Old Testament which have been definitely established as products of the Exile. While the number of appearances of the term is small, it is sufficient to prove the existence of the word during the period. It is also sufficient to provide examples which are relevant to the purpose of this study.

#### 1. The $\text{תֹּֿרֹֿן}$ of God.

The experiences of the Exile raised severe questions, even among the faithful of Israel, in regard to God's  $\text{תֹּֿרֹֿן}$ . Did the Captivity mean that God had removed his  $\text{תֹּֿרֹֿן}$  from his Chosen People? Did the supremacy of Babylon over Israel represent the rejection of Israel by Jahweh? These and other such questions must have plagued thoughtful minds. The answers which they evolved were not always joyful.

## (1) Jeremiah 31:3.

Scholarship is not at all agreed on the date of this passage of Jeremiah. Some would ascribe it to a period prior to the Captivity. However, it is entirely in accord with the context to credit this passage to a time shortly after 586.<sup>1</sup> Jeremiah is speaking of a time of restoration, and such speech implies the Exile.

Jeremiah was prepared for the disillusionment of the Babylonian Captivity, and was able to keep his faith in Jahweh. Because of his confidence in Jahweh, he could still write such a verse as this:

From of old Jahweh has shown himself to me:  
Even with an eternal love I have loved you.  
Therefore I have prolonged  $\tau\phi\eta$  toward you.

The verb  $\tau\phi\eta$  is Qal perfect 1 c.s. plus the 2 m.s. suffix, from  $\tau\phi$ , to draw, to draw out, protract, prolong. It is better understood in this verse as indicating to prolong. The translators of the American Revised Version

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1. Pfeiffer, in his Introduction to the Old Testament, p. 517, dates the New Covenant, (31:31-34) during the period immediately following 586, and accepts the Jeremianic authorship. However, he does not hold to the unity of chapter 31. Peake, Jeremiah and Lamentations, vol. 2, p. 70, holds the unity of chapters 30-31, but considers them post-exilic. The logical and happy medium seems to be to hold the Jeremianic authorship and also the unity of the chapters, and to date them as immediately subsequent to 586.

give as the marginal reading of this verb "have I continued," although they follow the Authorized Version in retaining "have I drawn thee" in the body of the text. Had they inserted the marginal rendering in place of the traditional text, the verse would have been made more clear.

In the face of the bitter experience of Exile, this verse calls to mind the entire history of Israel as a nation. That history is studded with the evidences of the love which Jahweh has had for his chosen flock. As a shepherd he had shown his concern for them. Even in such calamity as Jeremiah faced, Jahweh would remind him of his love and the actions which grew from that love. That divine love is not identical with  $\tau\omicron\pi$ . It is rather the fountain from which  $\tau\omicron\pi$  flows. The product of the outpouring of that love on the people of Israel is God's  $\tau\omicron\pi$ .

(2) Psalm 90:14.

This Psalm is the production of one with the perspective of a younger contemporary of Jeremiah.<sup>1</sup> The author speaks as though he knew at first hand of the joys in Jerusalem before the Captivity. In fact, it is probably his reminiscence of those days which caused him to write. He recognizes that time is of little consequence to the Eternal. Even a

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1. Psalm 90 is considered Exilic by both Briggs and Kirkpatrick.

millennium seems but a short time in comparison with the duration of eternity (90:4). However, time is a highly relevant factor to humanity. Even the short span of seventy years is regarded as a lengthy existence upon earth (90:10). In view of this, the Psalmist desires to know (v. 13) how long it will be before Jahweh will come to the aid of Israel. To his question he joins a prayer:

O satisfy us in the morning with your  $\text{טֹֿרֶן}$   
 And we will give a cry of praise  
 And we will rejoice  
 During all our days.

$\text{יִשְׂבַּע}$ , the Piel imperative from  $\text{שָׂבַע}$ , to be satisfied, filled, in this stem means to satisfy, to satiate. It is here a prayer for a complete reversal of the policy with which God is dealing with Israel.  $\text{בְּרִבְרִיב}$ , in the morning, is a request for the rapid reversal of the policy. Instead of Captivity, which seemed to indicate God's displeasure with his people, and perhaps even his rejection of them, the need of the people was  $\text{טֹֿרֶן}$ . If they were surrounded by  $\text{טֹֿרֶן}$ , they could again rejoice.

(3) Psalm 89:2,3,15,25,29,34,50.

v. 2. Of the  $\text{אֲֿתֹֿרֶן}$  of Jahweh I shall sing forever  
 To generation and generation I shall make known  
 your faithfulness with my mouth.

3. For I have said  
 Forever shall  $\text{טֹֿרֶן}$  be built.  
 You will establish your faithfulness in the heavens.

15. Righteousness and justice, the establishment of  
your throne,  
True  $\tau\theta\eta$  is before your presence.
25. And my faithfulness and my  $\tau\theta\eta$  with him,  
And in my name his horn shall be lifted up.
29. To eternity will I keep for him my  $\tau\theta\eta$  ,  
And my covenant shall be faithful to him.
34. But my  $\tau\theta\eta$  I shall not abolish from him,  
Nor shall I be false to my pledge of faithfulness.
50. Where are your former  $\theta\tau\theta\eta$ , O Lord,  
Which you swore to David in your faithfulness?

This Psalm is usually recognized as a product of the Exile.<sup>1</sup> Probably as much as any other section of the Old Testament, it breathes the spirit of the Captivity. It sings of the benevolence with which Jahweh has regarded Israel. It recounts with joy the many promises of faithfulness which Israel's national God has accorded his people. With such, the Psalmist is almost unable to reconcile this experience of national calamity. At verse 39, the message of the song undergoes a drastic reversal.

But you, you have rejected and consequently you have  
begun to despise,  
You have shown overflowing wrath with your anointed.

Such a conclusion was inevitable to a person who viewed national prosperity as a mark of the favor of the national God, and national calamity as a mark of his disfavor.

The author of this Psalm, though an exile, is well-versed in the history of his race, and in particular in regard to the promises of Jahweh to David and his seed.

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1. So Battenwieser, Briggs, and Kirkpatrick.

In fact, he even quotes the promises of Jahweh, evidently by way of recalling them to the mind of the Almighty.

Standing high in his estimation of the vows of Jahweh is the assurance of the presence of  $\text{טֹֿנֶן}$ . In fact, in verse 50,  $\text{טֹֿנֶן}$  seems to be presented as the quintessence of all of the pledges of Jahweh to Israel.

In verses 25 and 34  $\text{טֹֿנֶן}$  and  $\text{אֶֿל־אֶֿלֶּיךָֿ אֶֿלֶּיךָֿ}$  are presented in parallel, and are to be considered as synonymous terms. There is a contrast, however, in the context which surrounds these verses. Verses 20-24 speak of God's selection of David, his exaltation over Israel, and the assurance given to him that his foes would be subdued under him by the power of Jahweh. Along with this, faithfulness and  $\text{טֹֿנֶן}$  will abide with him. Verses 31-33 recognize the necessity of Israel's loyalty to Jahweh. If the people prove disloyal, God is obligated to chastise them. This is the explanation of the Exile which this Psalmist reaches. However, even in the midst of this correction, the Psalmist relies upon the word of Jahweh that "my  $\text{טֹֿנֶן}$  I shall not abolish from him, nor shall I be false to my pledge of faithfulness."

$\text{אֶֿל־אֶֿלֶּיךָֿ}$  is the Hiphil imperfect from  $\text{אֶֿלֶּיךָֿ}$ , to break, break in pieces, to violate a covenant, and thus to annul, to abolish.  $\text{אֶֿל־אֶֿלֶּיךָֿ}$  is the Piel imperfect from  $\text{אֶֿלֶּיךָֿ}$ , to lie, from the primary idea of coloring, painting. The expression  $\text{אֶֿל־אֶֿלֶּיךָֿ אֶֿלֶּיךָֿ}$  is an idiom, signifying to be false to

one's faith, fidelity, and is thus herein translated:  
 "Nor shall I be false to my pledge of faithfulness."<sup>1</sup>

Thus, to the writer of this Psalm,  $\text{טֹֿוֹֿן}$  is similar in signification to faithfulness, and represents a summary of the pledged troth of Jahweh to Israel.

(4) Psalm 77:8-10.

The depth of exilic doubt in regard to God's  $\text{טֹֿוֹֿן}$  is expressed in Psalm 77:8-10. From the time of Jeremiah<sup>2</sup> that doubt had been developing. Psalm 90 records a prayer for the remanifestation of  $\text{טֹֿוֹֿן}$ .<sup>3</sup> The writer of Psalm 89 reached a low point of doubt when he asked, "Where are your former  $\text{אֲֿפֹֿרֹֿתַי}$ , O Lord?"<sup>4</sup> Yet, it remained for the author of Psalm 77 to sound the depth of Israel's doubt during the Exile.

v.8. Will the Lord reject to the eternities?  
 Will he never be favorable again?

9. Will his  $\text{טֹֿוֹֿן}$  cease forever?  
 His promise fail for generations and generations?

10. Has God forgotten to be gracious?  
 Has he shut up in anger his mercies?

In this expression of his doubt, the Psalmist presented several clues as to the significance which he attached

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1. So Gesenius, *op. cit.*, p. 1098.  
 2. Recall the discussion of Jeremiah 31:3.  
 3. Psalm 90:14.  
 4. Psalm 89:50.

to  $\text{טוֹן}$ . The term  $\text{רַחֵם}$  which in verse 9 is presented as synonymous with  $\text{טוֹן}$ , is from  $\text{רַחַם}$ , to say, and indicates a statement or a promise. It is not to be considered as equivalent to  $\text{נִרְצָה}$ . If the Psalmist had meant  $\text{נִרְצָה}$ , he would probably have used that term. The explanation of this  $\text{טוֹן}$ , this  $\text{רַחֵם}$ , is to be found in the terms  $\text{נִזְכָּר}$ , to be favorable,  $\text{נִיָּן}$ , to be gracious, and  $\text{נִחַם}$ , his mercies.  $\text{טוֹן}$ , to this Psalmist, is that attitude or characteristic of Jahweh which causes him to be favorable, gracious, and merciful to Israel.  $\text{טוֹן}$  is not equivalent with either of these qualities, but is a more inclusive term. It is the spring from which favor, grace, and mercy flow forth.

(5) Isaiah 54:7-10.

Near the close of the Captivity,<sup>1</sup> Deutero-Isaiah expressed a renewed faith in the  $\text{טוֹן}$  of Jahweh. True, the dark clouds of doubt had gathered about Israel's faith in Jahweh's  $\text{טוֹן}$ . The storm they foreshadowed broke and for a while raged in its majestic fury. However, by the time represented in Isaiah 54, it had practically run its course. Restoration appeared on the horizon, and

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1. Smith, G. A., Isaiah, vol. 2, p. 420.



its dim streaks of light held hope for a renewed faith in the manifestation of God's  $\tau\text{Q}\text{N}$ .

- v.7. For a little moment I have rejected you,  
But in my great mercies I shall begin to gather you.
8. With an outpouring of anger, I have for a moment  
hidden my face from you,  
But with everlasting  $\tau\text{Q}\text{N}$  have I had mercy on you,  
Says your Redeemer, Jahweh.
9. This is to me as the waters of Noah,  
As I have sworn that the waters of Noah shall not  
again overflow the earth,  
So have I sworn (off) from being angry against you,  
And from chiding you.
10. For the mountains may recede and the hills may totter,  
But my  $\tau\text{Q}\text{N}$  from you shall not recede,  
Nor shall my covenant of peace totter,  
Says your compassionater, Jahweh.

The great prophet of comfort considered the Captivity as a period of divine chastisement. True, for a short time Israel's God had rejected her. She had borne the fury of his anger, but it was in reality only one facet of his  $\tau\text{Q}\text{N}$ . The correction of an erring nation was a part of Jahweh's "everlasting  $\tau\text{Q}\text{N}$ ." Israel should never have lost faith in God's  $\tau\text{Q}\text{N}$ , which would soon result in the re-establishment of the covenant, an everlasting covenant, "the sure  $\square^{\tau}\text{Q}\text{N}$  of David," i.e. the same sort of  $\tau\text{Q}\text{N}$  which Jahweh had demonstrated in the past with David.<sup>1</sup>

The true note, as sounded by this outstanding prophet, is that Jahweh's  $\tau\text{Q}\text{N}$  is more firmly secured to his people

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1. Isaiah 55:3.

than are the mountains and hills firmly established.

תֹּֿפֿן appears in this context both in contrast and in parallel with other terms. In the eighth verse, תֹּֿפֿן is contrasted with אֶֿגְרֵֿ אֶֿגְרֵֿ שִׁבְיָֿ, which G. A. Smith renders as "an egre of anger," in an attempt to reproduce the recurring sound of the Hebrew.<sup>1</sup> In verse 10, תֹּֿפֿן and אֶֿגְרֵֿ שִׁבְיָֿ אֶֿגְרֵֿ are used in parallel. While the terms are not identical, they are closely related. The אֶֿגְרֵֿ שִׁבְיָֿ אֶֿגְרֵֿ is a product of God's תֹּֿפֿן.

## 2. The תֹּֿפֿן of man, in the Secular Usage.

There are no occurrences of this type of תֹּֿפֿן which can be definitely established as Exilic. That such a meaning was in the vocabulary of the Hebrews during the Exile may be inferred from its use in this sense both before and after the Babylonian Captivity. The explanation of its absence may be partially explained by two facts. The first is the relatively small amount of literature which may be dated during the period of the Exile. The second is that historical and related books, in which this significance of תֹּֿפֿן is most clearly noted, did not develop during the Exile. The exiles were evidently not interested in recording the history of the great exodus

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1. Smith, G. A., op. cit., p. 425. Egre = spate, flood, heavy downpour.

and the Captivity, except as some of the events were incidentally mentioned in the literature which the Exile produced. As Smith observes, "It is remarkable how completely the sound of the march from Jerusalem to Babylon has died out of Jewish history."<sup>1</sup> Perhaps the explanation to Smith's observation will at the same time be the explanation to the absence of the use of the secular  $\text{טֹן}$  of man during the Exilic period of Jewish history.

### 3. The $\text{טֹן}$ of man, in the Religious Usage.

Aside from the scroll of Deutero-Isaiah, there are no examples of the religious  $\text{טֹן}$  of man in Exilic literature. Even Ezekiel, with his emphasis upon personal responsibility, found no occasion for the use of  $\text{טֹן}$ , with all its moral and ethical connotations. Even in the second section of Isaiah there is but one passage, Isaiah 40:6-8, in which such  $\text{טֹן}$  is to be found.

6. Hark! One saying, "Call."  
And one says, "What shall I call?  
All the flesh is grass,  
And all its  $\text{טֹן}$  as the flower of the field.
7. Grass withers, flower fades,  
Because the wind of Jahweh has blown upon it.  
Surely the people are the grass.
8. Grass withers, flower fades,  
But the word of our God shall be standing forever."

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1. Ibid., p. 49.

Early in this Book of Comfort, the prophet presented a fact from which Israel, even in Exile, could gain comfort. The truth is presented in the form of a contrast between weakness and stability. The weakness is represented by the grass and the flower of the field. Both of them, while it is true that they are perennial, are none-the-less temporary. When winter's chill winds blow, life seems to depart from them. The figure of speech is clarified when the prophet definitely identifies the people with the grass. As seen in this sense,  $\text{TO}^{\text{!}}$  represents that quality of the people which is weak and vacillating, but which should be strong. It is readily apparent that the reference is to that same quality which was in the mind of Hosea when he lamented concerning Ephraim and Judah, "Your  $\text{TO}^{\text{!}}$  is as the morning cloud, and as the dew."<sup>1</sup>

In direct opposition to this weakness of the character of man is the word of God. It is characterized by the fact that it stands forever,  $\text{Q}^{\text{!}} \text{Y}^{\text{!}} \text{Q}^{\text{!}} \text{P}^{\text{?}}$ . The verb is the Qal imperfect from  $\text{Q}^{\text{!}} \text{P}^{\text{?}}$ , to rise up and so to stand. It is best understood as a characteristic imperfect. As such, it indicates that this quality of God is of the same duration as the other qualities of the Eternal.<sup>2</sup> Snaith is right in his conclusion that the sense of this passage is

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1. See above on Hosea 6:4, p. 75.

2. Owens, J. J., Syntax of Hebrew Verbs, p. 14.

that man "cannot be relied on, but the word of God is steadfast and sure."<sup>1</sup>

This verse has given considerable trouble to those translators and commentators who have not recognized the real intent of the passage. Both the Authorized Version and the American Revision translate יִטּוֹן with "the goodliness thereof." In these translations the reference is to the beauty of the grass and the flower instead of its stability. This rendering suggests no real contrast to the durability of the word of God. Nelson Glueck, who does suggest that יִטּוֹן might possibly be translated by Hilfe, Stütze, or Macht,<sup>2</sup> nevertheless feels that it is advisable to adopt the emendation suggested by Marti, and read יִצּוֹן, his strength or his riches, instead of the Masoretic reading.<sup>3</sup> Even G. A. Smith, who does recognize the import of the passage, nevertheless translates יִטּוֹן with "its grace."<sup>4</sup>

It seems to this writer that the sense of the verses is best understood in the light of the interpretation by Snaith, as presented above. With such a view, there is

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1. Snaith, N. H., "The Exegesis of Isaiah xl. 5,6," The Expository Times, LII, 10, p. 395.
  2. Hilfe=help, aid, succor, relief, redress, remedy.  
Stütze=prop, stay, support, shore, joint, sustainer, pillar. Macht=might, power, strength, force, potency.
  3. Glueck, Nelson, op. cit., p. 62.
  4. Smith, G. A., op. cit., p. 83.

no need to emend the text, which then makes good sense. Furthermore, the passage also yields assistance in the search for the true significance of  $\text{טֹן}$  in the Old Testament.

#### 4. Summary.

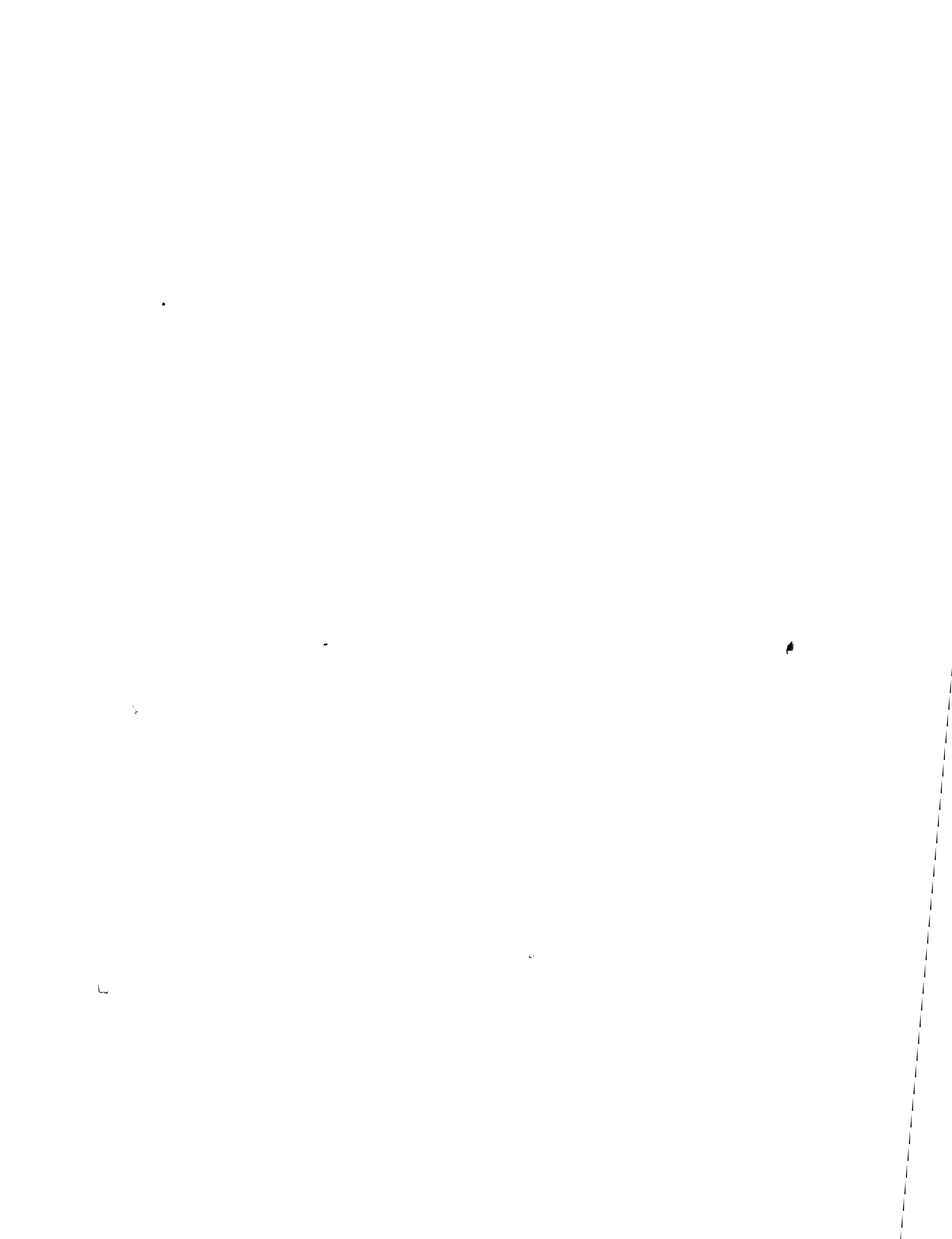
In this section, an attempt has been made to deal with most of the occurrences of  $\text{טֹן}$  in Exilic literature. These occurrences are extremely infrequent. There are, with the exception of those in the Psalms, but five verses in which the term appears in Exilic books--once in Jeremiah and four times in Deutero-Isaiah.<sup>1</sup> These verses, however, have been sufficient to illustrate that  $\text{טֹן}$  was not foreign to the vocabulary of the Exilic author, and that his failure to use it was one of the choice and not of necessity.

There are several facts which have appeared in the course of the investigation in this chapter. One is that the Hebrew authors during the Exile did not use  $\text{טֹן}$  to express the relation of one man to another, though they could have done so if they had desired. Another startling fact is that there is but one illustration of the religious  $\text{טֹן}$  of man during this period. Even this lone example has been questioned by some recognized

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1. Isaiah 40:6; 54:8,10; 55:3; Jeremiah 31:3.

commentators, and misunderstood by others. Yet, it refers to the same quality which Hosea indicated in his use of the term, and is to be understood as a direct continuation of the conception of Hosea. Again, it is evident that most of the usages of  $\text{ṬṬ}$  during the Exilic period refer to the  $\text{ṬṬ}$  of God. During the early years of Captivity, the exiles recalled the former evidences of God's  $\text{ṬṬ}$ , and longed for renewed demonstrations of it. However, as the years progressed and their captivity continued, many concluded that God had forsaken his  $\text{ṬṬ}$  toward Israel. Then, during the closing years of the Babylonian Captivity, Deutero-Isaiah's writings sparked a rekindling of faith in the everlasting quality of the  $\text{ṬṬ}$  of Jahweh. This  $\text{ṬṬ}$ , which represents that constant warmth of feeling which Jahweh has for his people Israel and the actions which are generated by that feeling, is substantially the same as the  $\text{ṬṬ}$  of God in Pre-exilic literature.





## CHAPTER FIVE

### POST-EXILIC USAGES OF $\text{אֱלֹהִים}$

The frequency with which  $\text{אֱלֹהִים}$  appears in the Post-exilic literature of Israel testifies to the resurgence of the faith of the Jews in their Deliverer. One should remember that  $\text{אֱלֹהִים}$  was used only a few times in Exilic literature. The secular  $\text{אֱלֹהִים}$  of man was never employed. However, after 536 B. C., Hebrew authors found occasion to use the term in each of the three categories which have been before noted, and even to add a further usage, which will be discussed later in this chapter.

#### 1. The $\text{אֱלֹהִים}$ of God.

During the Exile, as was noted in the preceding chapter, Israel's faith was sorely tried, and doubt often arose, particularly with reference to the demonstration of God's  $\text{אֱלֹהִים}$ . The return and reestablishment of the nation presented a new perspective. Jahweh had shown his power and had intervened again on the side of his Chosen People. Faith in him was reborn and given further strength. Consciousness of his  $\text{אֱלֹהִים}$  returned, and such a realization is to be found in the literature produced after the decree of Cyrus, permitting the return to the Land of Promise.

(1) Isaiah 63:7.

Shortly after the decree of Cyrus, between 536 and 520,<sup>1</sup> Deutero-Isaiah, in a prayer, recorded the desolation which met the eyes of the returning exiles. The climax of the devastation was the destruction of the imposing temple. This was a serious blow to organized Judaism. It is likely that this wise and discerning prophet saw that the religion of the Jews would never again be so thoroughly centralized in Jerusalem as it had been during the existence of the great temple. The ruins of that temple spoke much of the past, but held forth little encouragement for the future. Perhaps this was in the mind of the prophet when he wrote:

The  $\square^{\prime}\text{װ}^{\square}$  of Jahweh I shall keep in remembrance,  
 The praises of Jahweh,  
 According to all which Jahweh did for us,  
 And the abundant goodness to the house of Israel,  
 Which he did to them according to his mercies,  
 And according to the abundance of his  $\text{װ}^{\square}$ .

It may be inferred from the context of this verse (chs. 63 and 64) that the  $\text{װ}^{\square} \text{װ}^{\square}$  represent the totality of the favors which Jahweh had shown to Israel during her long history.  $\text{װ}^{\square}$  is the Hiphil imperfect from  $\text{װ}^{\square}$ , to remember, to recollect, to call to mind. In this stem it means to cause to remember, to bring to remembrance, to keep in remembrance. The implication is

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1. Francisco, C. T., The Authorship and Unity of Isaiah 40-66, p. 192.

that during the early years following the first return, the  $\text{ַּוְיָוֶה}$  of Jahweh was viewed more as a thing of the past than of the present. Yet, the devout follower of Jahweh was confident that God would again act toward Israel in accord with  $\text{ַּוְיָוֶה}$ .

$\text{ַּוְיָוֶה}$  is in this verse used with  $\text{וְיָוֶה}$ , goodness, and  $\text{וְיָוֶה}$ , mercy. In its first appearance in the verse, it is plural construct in form as is  $\text{וְיָוֶה}$ . In the second appearance, it is modified by  $\text{וְיָוֶה}$ , abundance, as is  $\text{וְיָוֶה}$ .  $\text{ַּוְיָוֶה}$ , then, is parallel with both of the terms. However, it is identical in force with neither. A translation which renders these different concepts with the same word does an injustice to both, and clarifies the understanding of neither.  $\text{ַּוְיָוֶה}$  is similar to both goodness and mercy, but has a breadth of meaning which is not fully comprehended by either.

(2) Daniel 9:4.

This verse marks the beginning of a prayer of confession, in which Jahweh is addressed as:

O Lord, the great and dreadful God,  
One who keeps the covenant and the  $\text{ַּוְיָוֶה}$ ,  
To his friends, even to those who keep his commandments.

It is apparent that to Daniel the recipients of the  $\text{ַּוְיָוֶה}$  of

God are the same type of folk as classified in Exodus 20,<sup>1</sup> the friends of Jahweh, that is, those who keep his commandments. The obvious inference is that the  $\text{אֱלֹהֵי}$  of Jahweh, to the mind of this Post-exilic author, is the same quality which was in the mind of the Pre-exilic Hebrews.

Jahweh is pictured as one who keeps not only  $\text{אֱלֹהֵי}$ , but also  $\text{אֱלֹהֵי}$ . Glueck points out that the terms are not to be considered synonymous, but as conditional, one upon the other.<sup>2</sup> It is clearly evident in this case that they are not synonymous. Two entirely different concepts are represented by the terms, both of which Jahweh keeps to his friends. However, the condition of his retention of these qualities does not hinge upon the qualities, but upon the reaction of his professed friends to his commandments. Unto his true friends, who observe his laws, he maintains both  $\text{אֱלֹהֵי}$  and  $\text{אֱלֹהֵי}$ . While this passage does not necessarily exclude the concept of covenant-love (the concept assigned by Snaith),<sup>3</sup> it is highly improbable that the writer of Daniel would be so redundant in his speech as to describe Jahweh as the "One who keeps the covenant

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1. See above, p. 63.

2. Glueck, Nelson, *op. cit.*, p. 63.

3. Snaith, N. H., *Distinctive Ideas*, *op. cit.*, pp. 117-166.  
It is noteworthy that Prof. Snaith does not consider this passage in his discussion.

and the covenant-love...." It is evident that if the covenant is kept, the covenant-love is likewise maintained. Contrary to the conclusion of Snaith, then, one must search for a term other than covenant-love to express the meaning of  $\text{ָּוּן}$ .<sup>1</sup>

(3) Nehemiah 9:17.

This section of the Levitical prayer has to do with the history of Israel during the wilderness wandering. In spite of the fact that God led them out of the slavery of Egypt, they rebelled at the hardness of their march toward Canaan. So strong was this rebellion that they chose a captain to lead them back to Egypt. However, the nature of Jahweh was such that he could overlook such rebellion. He proved himself to be a

God of forgivenesses, gracious and merciful,  
slow of anger, and of abundant  $\text{ָּוּן}$ .

These words are but a reiteration of the statement made in Exodus 34:6 and Numbers 14:18 (both J).<sup>2</sup> It is highly probable that the phrase had by the time of Nehemiah become a ritual expression. However, for the purpose of this thesis it is relevant to note that the same expression was used both before and after the Captivity.

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1. The phrase  $\text{ָּוּן} \text{ָּוּן} \text{ָּוּן} \text{ָּוּן} \text{ָּוּן}$  is repeated in Nehemiah 9:32 and 2 Chronicles 6:14.
  2. The words of the second line appear also in Joel 2:13, Jonah 4:2, and Psalms 86:15; 103:8; and 145:8.

In both instances the reference is to the character of God, which was not changed by the passing of time. Thus, the  $\text{טוֹן}$  of God carried the same idea to the Israelites during both the Pre-exilic period and the Post-exilic period.

## 2. The $\text{טוֹן}$ of man, in the Secular Usage.

The usage of  $\text{טוֹן}$  to indicate a purely human relationship was reborn in the writings after the Exile. While such usage was quenched during the Babylonian Captivity, it found its way even into two (possibly three) of the Post-exilic Psalms, the only occurrences of the term in the Psalter in which the direction of the  $\text{טוֹן}$  is other than from God to man. That the term would be so used by Psalmists indicates the importance which it obtained during this period of Jewish history. Due to the extraordinary import of the use of  $\text{טוֹן}$  in these Psalms, both of the definite passages shall receive attention in this section. Psalm 141:5, the other possible passage, shall not be discussed, due to the textual difficulties involved.<sup>1</sup>

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1. The emendation suggested by Kittel, and accepted by Oesterley, deserves serious consideration. He reads thus:  $\text{יְהוָה יִצְדִּיק כֹּסֵד יִנְכַּח נִי}$ , "let the righteous smite me, let the  $\text{כֹּסֵד}$  chastise me." The difficult Masoretic text reads:  $\text{יְהוָה יִצְדִּיק יִנְכַּח נִי כֹסֵד}$ , "Let the righteous smite me,  $\text{טוֹן}$ , and let him chastise me." The emendation seems to yield better sense, as well as indicating the parallelism which would ordinarily be expected.

(1) Psalm 101:1.

A psalm of David.

Of  $\text{זִדּוֹן}$  and justice I am determined to sing.

Unto you, O Jahweh, I am determined to sing praises.

In the classification of this Psalm, the present writer finds himself in the position of opposing Professor Kirkpatrick. That position is somewhat alleviated, however, by the support of Battenwieser and Briggs. Kirkpatrick is willing to accept the title verse of this Psalm as authentic, and thereby to understand that it came from the pen of King David.<sup>1</sup> Both Battenwieser<sup>2</sup> and Briggs<sup>3</sup> feel that this song is of Post-exilic origin.

Professor Kirkpatrick is also unwilling to admit that this  $\text{זִדּוֹן}$  is of the type which man demonstrates. He feels that this Psalm presents those

characteristics of the divine rule...which are to be reflected in the true human ruler... They are the fundamental principles of right life and conduct, the bond of fellowship between God and man...and between man and his fellow man.<sup>4</sup>

However, it seems to the author of this thesis that this  $\text{זִדּוֹן}$  is properly classified as the secular  $\text{זִדּוֹן}$  of man. The Psalm speaks about the character of a man. This individual is one who endeavors to live  $\text{כִּי יִשְׁפָּט בְּיָדוֹ וְיִשְׁפָּט בְּיָדוֹ}$ , in a perfect manner. He hates evil. He does not condone

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1. Kirkpatrick, A. F., op. cit., pp. 589-590.
  2. Battenwieser, Moses, The Psalms, pp. xv and 811-812.
  3. Briggs, C. A. and E. G., op. cit., v. 2, p. 314.
  4. Kirkpatrick, A. F. op. cit., p. 591.

pride or deceit. He keeps his attention focused "upon the faithful of the land." These actions are performed by man. Even Kirkpatrick is willing to admit that

If in these opening words the Psalmist is referring to the divine attributes which are the archetype and model for human conduct, he passes on at once to speak of their limitations and embodiment in his own life and the life of his courtiers.<sup>1</sup>

The Psalm does present the attributes which should be found in a king. The qualities are demonstrated, however, in his dealings with his subjects. These qualities, it may be noted, are described as  $\text{וְיִשְׁמְרֵם} - \text{לִפְנֵי}$ . It is probable that  $\text{לִפְנֵי}$  in this Psalm represents the same concept as it does in 2 Chronicles 32:32,

And the remainder of the deeds of Hezekiah and his  $\text{לִפְנֵי}$ , lo, they are recorded in the vision of Isaiah ben Amoz, the prophet, concerning the book of the kings of Judah and Israel.

The same idea is presented in 2 Chronicles 35:26 concerning "the rest of the deeds of Josiah and his  $\text{לִפְנֵי}$ ."

(2) Psalm 109:12,16.

12. Let there be none prolonging  $\text{לִפְנֵי}$  to him,  
Nor let there be a one being gracious to his  
orphaned children.
16. Because he did not remember to show  $\text{לִפְנֵי}$ ,  
But rather, he customarily pursued poor and  
needy men and the broken of heart,  
For the purpose of slaying them.

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1. Loc. cit.



In this imprecatory Psalm,  $\text{טֹרַף}$  can be properly interpreted only as the secular  $\text{טֹרַף}$  of man. The Psalm is a prayer directed against the enemies of Israel. The writer is in a vindictive mood, because (v. 5) the adversaries

have customarily laid upon me evil in exchange for good, hatred in exchange for my love.

The Psalmist places himself in the position of the "poor and needy" who were pursued by the foe. The enemy demonstrated neither humanity nor even common decency. He did not remember to show  $\text{טֹרַף}$ . Thus, the Psalmist prays that no one may show  $\text{טֹרַף}$  to him or to his family. He pleads that such ingratitude and evil may harvest the calamity of degradation and death.

An insight into the concept of  $\text{טֹרַף}$  is to be noted in verses 21-22 of this Psalm. Jahweh is presented in contrast with the adversary against whom the prayer is made. Unlike the foe, Jahweh is one who shows  $\text{טֹרַף}$  to the poor and the needy. It is obvious, therefore, that to the mind of this Post-exilic author, the  $\text{טֹרַף}$  of God and the  $\text{טֹרַף}$  of man had the same force. The difference between them, if indeed such did exist, was in quantity, not quality. This concept, as had been previously noted, was also prevalent in Pre-exilic writings.<sup>1</sup>

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1. See above, p. 71.

## (3) Esther 2:9-17.

9. And so the maiden became pleasing in his eyes,  
 And she received  $\text{טֹפֶן}$  from him.  
 Then he hastened to give her the purifications and  
 the portions, and the seven maidens suitable  
 to give her, from the house of the King.  
 Then he transferred her and her maidens to the best  
 place of the house of the women.
17. And so the King loved Esther more than all the women.  
 Consequently she received grace and  $\text{טֹפֶן}$  from him,  
 more than all the virgins.  
 And so, he put the crown of the kingdom on her head,  
 And so he made her queen instead of Vashti.

Esther possessed a splendid personality. Many of her traits are in evidence in the book which bears her name. One of the most striking of these is that which is seen in the verses quoted above. Esther entered the harem of the Persian king through necessity, and not through choice. She was placed, along with a multitude of young women, in a crude contest, the outcome of which would be the selection of a queen to replace the deposed Vashti. Even under such circumstances, she conducted herself in lady-like fashion. She was housed in a building along with the other women who had been brought to the palace for the same reason. However, there was something different about her. She became pleasing in the eyes of "Hegai, the keeper of the women." The verb is  $\text{טוֹבַן}$ , Qal imperfect 3 f.s. from  $\text{טוֹב}$ , to be good, well, pleasing. The imperfects in these two verses, each with the waw consecutive, emphasize that each of the favors granted to Esther is to be viewed

as a separate act. One follows in consequence of that which immediately precedes. The acts do not describe component parts of a single picture.

As a consequence of becoming pleasing in the eyes of Hegai, Esther received  $\overline{\text{TO}}\overline{\text{N}}$  from him. It is probable that the writer of this book meant to catalog in the remainder of the verse the events which occurred because she was the recipient of  $\overline{\text{TO}}\overline{\text{N}}$ . Hegai paid special attention to her. She speedily received the perfumes for her purification, and the servant girls to care for her. He gave her the best apartment in the building. The story implies that the other women in the contest were not so fortunate in the treatment which they received.

The same idea is presented in the acceptance which the king accorded to Esther. After she had spent the night with him, he loved her more than the others. As a consequence, she received grace (  $\overline{\text{N}}$  ) and  $\overline{\text{TO}}\overline{\text{N}}$  from him, more than was granted to the other women in the trial. Because she received  $\overline{\text{TO}}\overline{\text{N}}$  from him, he crowned her as his queen. Had she received no  $\overline{\text{TO}}\overline{\text{N}}$ , she would have been denied the throne.

### 3. The $\overline{\text{TO}}\overline{\text{N}}$ of man, in the Religious Usage.

Not all of the Post-exilic prophets availed themselves of this peculiar usage of  $\overline{\text{TO}}\overline{\text{N}}$ . There are, in fact, but

three verses in the writings of these prophets which employ the term in this sense. In addition to the books which are in the second division of the Hebrew Bible, there are three verses in the Proverbs which are best understood if placed in this category. These examples, though it must be admitted that there are at most six of them, are none-the-less sufficient to demonstrate that the term was used with this sense following the year 536 B. C. It may be hoped that these verses will also shed light upon the significance which is to be attached to the religious  $\text{טוֹן}$  of man.

(1) Isaiah 57:1a-b.

The righteous perish,  
And no one takes it to heart,  
And the men of  $\text{טוֹן}$  are removed,  
And no one observes it.

These two portions of Isaiah 57:1 present a perfect example of synonymous parallelism. Lines one and three contain the same thought in different words, as do lines two and four. There are four words in each couplet, and the corresponding words are exact synonyms.  $\text{רְשָׁעִים}$  is parallel and synonymous with  $\text{טוֹן} \text{ } ^\text{וְ} \text{ } \text{וְ} \text{ } \text{וְ} \text{ } \text{וְ}$ , which is but another way of saying  $\text{רְשָׁעִים}$ .  $\text{רְשָׁעִים}$ , here used with the definite article, is an adjective from the root  $\text{רָשָׁע}$ , to be right, straight, just. It appears in this verse to describe a class of people, those who are

just to their fellow men and obedient to the laws of God. They are the righteous, upright, virtuous, pious, good. "To the just and upright man the Hebrews also attributed kindness and liberality..., temperance and moderation..., love of truth..., (and) wisdom."<sup>1</sup> Men of  $\text{טוֹן}$  form a like body. They are men who practice  $\text{טוֹן}$  toward their fellow men and toward their God. They are characterized by their possession of the religion which the prophets preached. This was essentially a relationship of devotion to Jahweh, but it expressed itself in friendly concern for the welfare of mankind.

(2) Jonah 2:9.

Those who are paying regard to idols of vanity shall forsake their  $\text{טוֹן}$ .

This verse is difficult. The translation which appears in the American Revised Version does not yield a ready interpretation. It is true, however, that the participle  $\text{פֹּרְשֵׁי טוֹן}$  and the verb  $\text{פָּרַשׁ טוֹן}$  are perhaps the only words in the verse which are easy to translate. The Oxford Lexicon offers a treatment of the first line of this verse under the heading of each of its terms. In the discussion of  $\text{פֹּרְשֵׁי טוֹן}$ , the line is translated, "those paying regard to false vanities."<sup>2</sup> Under  $\text{פָּרַשׁ טוֹן}$ , the last two words are read "empty vanities."<sup>3</sup> These empty vanities are false gods.

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1. Gesenius, *op. cit.*, p. 893.  
 2. Oxford Lexicon, p. 1037.  
 3. *Ibid.*, p. 211.

Under the heading  $\chi\psi$ , this construct relation is understood to indicate idols.<sup>1</sup>  $\tau\tau\eta$ , vapor or breath, and so vanity, is used thirteen times in the plural in the Old Testament. In all but four of those occasions, the word refers to idol gods.<sup>2</sup> Thus, the logical reference in this verse is to heathen images.

There is also some discussion as to the reference of  $\square\tau\eta\eta$ . Snaith comments that one "can perhaps forsake his  $\tau\eta\eta$  to some one else, though the verb is not usual in this connection, but cannot forsake some one else's chesed to him...."<sup>3</sup> However, he suggests that idolaters forsake their God, their surety. Thus, he understands that  $\square\tau\eta\eta$  is not the  $\tau\eta\eta$  which man can demonstrate, but is a characteristic of God in relation to his covenant-people.<sup>4</sup> Glueck recognizes the possibility of such a translation, but suggests that the term is better understood as referring to "ihre Gemeinschaft mit Gott," their community with God.<sup>5</sup>

Regardless of the general opinion which one may have concerning the book of Jonah, it was written by an

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1. Ibid., p. 996.

2. Ibid., p. 211.

3. Snaith, N. H., "The Meaning of  $\tau\eta\eta$ ," The Expository Times, LV, 4, 110.

4. Snaith, N. H., Distinctive Ideas, op. cit., pp. 133-134.

5. Glueck, Nelson, op. cit., p. 62.

individual who possessed real prophetic insight. It is correctly placed in the canon among the books of prophecy. As has already been demonstrated in this study, the prophets at times employed  $\text{707}$  in a way in which it does not appear in unrelated literature. It indicates the attitude which one individual has for mankind because he is on proper relations with Jahweh. It appears to the author of this dissertation that the term can best be understood in this fashion in this verse. Those who turn from the service of Jahweh to pay court to idols shall also turn their back upon this proper relation to their fellow-men.

(3) Zechariah 7:8-10.

8. Then the word of Jahweh came to Zechariah, saying
9. Thus says Jahweh of hosts, saying  
Judge true judgment,  
And show  $\text{707}$  and mercy every one to his brother.
10. Oppress neither widow nor orphan, sojourner nor poor man,  
Let no one in his heart plan evil against his brother.

In verses 8-14 of this chapter, Zechariah presents his explanation of the Captivity. It came as the result of the disobedience of the people of Israel to the express commands of Jahweh. Those commands are summarized in the section quoted immediately above. The words call to mind that high point in the prophecy of Micah in which he summarized the prophetic conception of religion.<sup>1</sup> Zechariah has simply

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1. See above on Micah 6:8, p. 77.

elaborated the terse statement of Micah. To walk humbly with God implies that one will treat his fellow men with respect, both in regard to his thought and his action.

תֹּנֵן is used here in connection with שֹׁשֶׁבֶת and אֲנִי אֶתְנֶנּוּ. The use of the zageph-gaton and the waw, however, indicate that תֹּנֵן is more closely joined to אֲנִי אֶתְנֶנּוּ. It is with this term that תֹּנֵן is parallel and not with שֹׁשֶׁבֶת. The fact that one treats his fellows as equals, neither oppressing them nor thinking evil against them, implies that אֲנִי אֶתְנֶנּוּ תֹּנֵן control his life. The connection between these two concepts is exceedingly close. The difference in this context seems to be that אֲנִי אֶתְנֶנּוּ is the passive attitude of one towards another, while תֹּנֵן stands for the positive actions of right which develop from that attitude. Both the attitude and the actions, it should be noticed, are grounded in a proper relation to Jahweh.

(4) Proverbs 16:6.

By true תֹּנֵן iniquity shall be covered,  
And by the fear of Jahweh he shall depart from evil.

Aside from the books which appear in the אֲנִי אֶתְנֶנּוּ, the present writer is unable to find any references to this religious תֹּנֵן of man with the exception of three verses in the Proverbs. In addition to these, Dr. Glueck also assigns Proverbs 31:26 and Psalm 101:1 to this category.<sup>1</sup>

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1. Glueck, Nelson, op. cit., pp. 30-31.



The verse which is quoted above is most definitely to be understood in this sense. Delitzsch points out that the second line of the verse indicates that  $\text{לִי אֱלֹהִים} \text{ לִי יִרְאָה}$  "are meant of virtues practiced from religious motives...."<sup>1</sup>

$\text{לִי אֱלֹהִים} \text{ לִי יִרְאָה}$  are in this verse parallel with  $\text{לִי יִרְאָה} \text{ לִי אֱלֹהִים}$ .  $\text{לִי יִרְאָה}$  is properly the infinitive construct from  $\text{יִרְאָה}$ , to fear, to reverence. However, it takes the force of a substantive, meaning fear, terror, or holy fear, reverence, piety. Especially is the latter connotation to be understood when the term is in annexion with  $\text{לִי יִרְאָה}$ . True  $\text{לִי יִרְאָה}$ , then, is synonymous with reverence or piety toward God, which expresses itself in humanitarian acts.

#### 4. The influence of Aramaic on $\text{לִי יִרְאָה}$ .

During the Babylonian exile, the spoken language of the Hebrews suffered great change. The speech of the Exiles came under the influence of Aramaic, sometimes erroneously called Chaldee. This effect was not just a temporary one, but ultimately resulted in the acceptance of Aramaic as the spoken language of the common people of Palestine. Under such circumstances, it would be surprising if this influence should not be reflected in the writings of the Hebrews of the Post-exilic period.

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1. Delitzsch, F., Proverbs, op. cit., Vol. 1, p. 339.

The influence of the Aramaic is felt in the use of the term  $\text{תִּוּן}$ . The common force of the root  $\text{תִּוּן}$  in Aramaic is "to reproach, insult with reproaches."<sup>1</sup> Whereas the development of the term in Hebrew expressed a warmth of feeling favorable to others, the development in Aramaic was to demonstrate a warmth of feeling against others. As has already been noted in this study, the Hebrew root is used in two stems in the Old Testament.<sup>2</sup> In the Hithpael it has the idea of a warmth of favorable feeling. In the Piel, it reflects the Aramaic development. It will be recalled that the use of the Piel is in Proverbs 25:10, which is now commonly recognized as Post-exilic.<sup>3</sup> There are also two places in which  $\text{תִּוּן}$  appears to have been derived from this stem.

(1) Leviticus 20:17.

If a man should take his sister, the daughter of his father or the daughter of his mother, and in so doing see her nakedness, and she should see his nakedness, it is  $\text{תִּוּן}$ . And at the same time they shall be cut off before the eyes of the children of their people. The nakedness of his sister he has revealed. He shall bear his iniquity.

The context of  $\text{תִּוּן}$  makes it clear that it cannot have the force which it usually presents. This verse most forcibly forbids incest.  $\text{תִּוּן}$  is clearly used as the

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1. Parkhurst, J., *op. cit.*, p. 228.

2. See above, p. 14.

3. See Cheyne, T. K., *Job and Solomon*, pp. 168-169.

term descriptive of incest and its accompanying evils. It is evidently considered as a parallel with  $\text{׀ׁ׃}$ , perverseness, wrong, from the root  $\text{׀ׁ׃׃}$ , to bend, curve, and also to make crooked, to distort.  $\text{׀ׁ׃}$  presents a vivid picture of perverted action, iniquity. The implication is that the action is the product of a distorted mind.

This verse is found in that section of the Old Testament known as the P Document. It is therefore probable that it came from the Post-exilic period,<sup>1</sup> after the influence of the Aramaic tongue had made itself felt in the Hebrew idiom. If this be accepted as a fact, it becomes much easier to explain the force which  $\text{׀ׁ׃׃}$  must obviously contain in such a text.

It should be noted, however, that some are unwilling to accept such a reading for this verse. John Miller feels that  $\text{׀ׁ׃׃}$  has its usual Hebrew connotation in this verse. He translates it with the word mercy. No one, of course, can deny that the verse has to do with the prohibition of incest. However, Miller translates the verse thus: "It is a real mercy (observe the pronoun) that they be cut off." Such a reading, of course, demands an explanation. By way of clarification, he states that it is a mercy for incestuous

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1. Hooke, S. H., In the Beginning, pp. 33-34.

people to be executed, because "the sin is so damning, and they are getting worse so fast."<sup>1</sup> It appears to the author of this study that Miller's conclusion is a bit far-fetched, particularly in view of the fact that the explanation of the term  $\text{טֹנִן}$  is greatly clarified by the recognition of the Aramaic influence on the Hebrew language.

(2) Proverbs 14:34.

Righteousness shall exalt a nation,  
But  $\text{טֹנִן}$  to a people is sinfulness.

Because of the obvious parallelism of  $\text{יָרָם}$  and  $\text{טֹנִן}$  in this verse, a serious problem confronts the translator and the commentator. The synonymous occurrence of the two terms has been previously noted.<sup>2</sup> Such is the usual meaning when they appear in parallel. John Miller, who, as was noted in the discussion of the verse just above, denies the Aramaic influence on  $\text{טֹנִן}$ , is representative of those translators who read the verse after this fashion:

Righteousness lifts up a people,  
And the mercy for nations is the Sin-Offering.<sup>3</sup>

This difficulty of translation and interpretation is found only in connection with the second line. The first line is easily understood.  $\text{יָרָם}$ , from the verb  $\text{יָרַם}$ ,

1. Miller, John, A Commentary on the Proverbs, p. 206.

2. See above, pp. 52-53.

3. Miller, J., op. cit., p. 48.

to err, to miss the mark, to sin, is used in the Old Testament to indicate both sin and sin-offering. The customary meaning, however, is sin, as might be expected because of the primary significance of the root. The Oxford Lexicon<sup>1</sup> points out that the term is to be rendered sin-offering only four times<sup>2</sup> (describing two events) in sections other than the P Document, the Code of Holiness, and the writings of Ezra. In Ezra,  $\text{מִנְחָה}$  is generally used in parallel with some other type of offering, so that the context demands the translation.

The fact that  $\text{מִנְחָה}$  is used to indicate a sin-offering demands that such a translation be considered here. Those who render the verse according to this sense, however, usually offer an explanation similar to the one presented by Miller.

The mercy of nations, as the words literally are, is not wealth or peace or a good king, or broad lands of plenty; but an interest in Christ "The Sin-Offering," and a home among the happy.<sup>3</sup>

To the present writer, such an interpretation of this Old Testament passage is utterly untenable.

$\text{מִנְחָה}$  is in parallel in this verse with  $\text{מִנְחָה}$ . The parallelism, however, is antithetic, not synonymous.  $\text{מִנְחָה}$  represents a concept which is the opposite of that contained in  $\text{מִנְחָה}$ . The practice of  $\text{מִנְחָה}$  lifts the

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1. Oxford Lexicon, p. 309.

2. 2 Kings 12:17 and 2 Chr. 29:21,23,24.

3. Miller, J., op. cit., p. 206.

standards of a nation and strengthens its moral fibre. On the other hand,  $\tau\omicron\pi$  is that which leads a people into the habit of sinning, and gnaws at the foundations of civilized society. This  $\tau\omicron\pi$ , it seems to the present writer, must reflect the attitude of warmth of feeling which is to be found in the common Aramaic designation of the term.

##### 5. Summary.

Post-exilic Hebrew authors used the term  $\tau\omicron\pi$  in every way in which their predecessors had employed it. To them, it carried (according to its context) the idea of the  $\tau\omicron\pi$  of God, the secular  $\tau\omicron\pi$  of man, and the religious  $\tau\omicron\pi$  of man. In addition to these usages which they had inherited from earlier writers, the lettered Hebrews of the Post-exilic period added another connotation to the term--that which they learned during the Babylonian Exile. In so doing, they indicated in a minor way the tremendous influence which the Aramaic tongue was to have upon the Hebrew language. The fact that this usage of  $\tau\omicron\pi$  is to be found in the Old Testament is not amazing. One should rather be surprised if the Post-exilic authors had not so employed the term.



## CHAPTER SIX

### SUMMARY AND CONCLUSION

From the foregoing study, it appears that  $\text{טֹן}$  in the Old Testament has four distinct references. Those four usages may be generally classified by the terms, the  $\text{טֹן}$  of God, the secular  $\text{טֹן}$  of man, the religious  $\text{טֹן}$  of man, and  $\text{טֹן}$  as influenced by the Aramaic force of the term. Of these, the  $\text{טֹן}$  of God is most in evidence. Such is practically the sole force of the term in the Psalter, in which are to be found more than one-half of the occurrences of the word in the Old Testament. The term is found with this meaning in each of the three historical periods which were studied. The secular  $\text{טֹן}$  of man, however, did not appear in the Exilic writings, though it had a use by both the Pre-exilic and the Post-exilic authors. It appears most commonly in those sections of the Old Testament which deal with historical narrative. The religious  $\text{טֹן}$  of man has a limited use. It appears in only one book besides those included in the prophetic section of the Hebrew Old Testament. It is to be found in the writings of each of the three periods of Jewish history studied, though only one verse written during the Exile contains this usage of  $\text{טֹן}$ . The Aramaic influence on the term is to be found only in the period following the Babylonian Exile. This



may be taken as indicating the growing importance of the Aramaic language in the lives of the people of Palestine.

$\text{ṬṬ}$  is derived ultimately from the bi-literal root  $\text{ṬṬ}$ , to strike, to feel oneself struck, strongly affected. The basic concept of the verb  $\text{ṬṬ}$  is that of eager and earnest desire by which one is actuated. The substantive thus comes to exhibit as its primary idea a constant warmth of feeling. The development of the term by the Hebrews was with the force of a constant warmth of favorable feeling towards others. The development in the Aramaic was in the opposite direction.

The secular  $\text{ṬṬ}$  of man was viewed by the ancient Hebrews primarily as the response of loyalty to an obligation of friendship. It was never grace or favor which was arbitrarily bestowed upon some unworthy recipient. That obligation of friendship could be because of family relations, or it could be established by mutual agreement, such as in a marriage or a covenant. The obligation could develop as a correlative measure, due to the fact that one individual showed  $\text{ṬṬ}$  to another, and thus deserved a reciprocal action.

The  $\text{ṬṬ}$  of God, in the mind of the writers of the Old Testament, was that constant warmth of feeling which God had for his people. God expressed his  $\text{ṬṬ}$  in several ways, but always that expression was for the good of his

people. God preserved life, delivered from distress, redeemed from sin, kept his covenants, and all as an expression of his  $\text{טוֹן}$ . Those who were the particular recipients of the  $\text{טוֹן}$  of Jahweh were classified as  $\text{יְדֻיָּאִים}$ , his friends, and further described as those who kept his commandments.

It is highly relevant to note that God limited his  $\text{טוֹן}$  to those who were his friends, to those who were bound by pledges of allegiance to him. Time and again the Hebrew authors reiterated their belief that God's  $\text{טוֹן}$  was directed to his friends,<sup>1</sup> to his servants,<sup>2</sup> to those who feared him,<sup>3</sup> to the house of Israel.<sup>4</sup> True, the earth is full of the  $\text{טוֹן}$  of God, but it is effective only to those who trust in him.<sup>5</sup> The only occurrence of the term which might seem to indicate otherwise is found in 2 Samuel 15:20. In this passage David attempted to send home Ittai the Gittite and his forces, and wished God's  $\text{טוֹן}$  upon them in the journey. Ittai was not a Jew, and thus not under the covenant. However, it must be recalled that he had obligated himself to David and thus to David's God. He had voluntarily departed from his own country, and cast his lot with Israel. In effect,

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1. Such as Dt. 5:10; 7:9,12; Dan. 9:4; Neh. 1:5.
  2. 1 Kings 8:23; 2 Chr. 6:14.
  3. Psalm 103:11,17.
  4. Isaiah 63:7; Psalm 98:3.
  5. Psalm 33:5,22.
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he had entered upon a private covenant of friendship with Israel and Jahweh. He proved that he could be counted on as a friend of Jahweh, in spite of his alien birth. God would not be going beyond the number of his friends by showing  $\text{רֵץ}$  to Ittai. God's  $\text{רֵץ}$ , in fact, was reserved for his friends, as was demonstrated in the exegesis of Exodus 20:5b-6.<sup>1</sup> That personal sin did not sever one's friendship with God is nobly set forth in Psalm 51:3. God could not be pleased with his friends when they sinned against him. Neither would he allow such sin to break the bonds of his friendship for them.

The secular  $\text{רֵץ}$  of man and the  $\text{רֵץ}$  of God are in reality of the same content. Both are the warmth of feeling of one toward another. Both are demonstrated to friends. The Hebrew could use both concepts in a single breath, and mean by them essentially the same thing. The only difference lay in the amount of  $\text{רֵץ}$  which could be demonstrated. The nature of God made it possible that he could demonstrate much more  $\text{רֵץ}$  to his friends than could a weak and fallible human. Yet, both of them express the same feeling, though to a different degree.

This feeling may be basically defined as loyal friendship. Loyal friendship is in essence a constant warmth of

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1. See above, p. 63.

favorable feeling toward another. The feeling, in order to remain strong and warm, must be mutual and reciprocal. It expresses itself in acts of friendship, which may be deemed kindnesses or favors. The conclusion of this writer is that the  $\tau\omicron\pi$  of God and the secular  $\tau\omicron\pi$  of man may be translated by loyal friendship and related terms. At times, according to the context, the emphasis is upon the friendship. At other times, the emphasis is upon the loyalty or the strength. Yet, both ideas are to be found in the term. The context is a safe and sure guide as to the point of emphasis. The translation will at some points require the use of the word friendship, while at other times the concept may be rendered by such words as loyal friendship, deeds of friendship, friendliness, and friend.

The religious  $\tau\omicron\pi$  of man is a constant warmth of feeling which has a dual direction. It is at once an attitude toward God and at the same time an attitude toward one's fellow men. It is a concept which is based upon the theory that the truly religious man is the one whose religious convictions control his entire life and color all of his actions. This type of  $\tau\omicron\pi$  can be demonstrated in reality only by those who possess the religion which the great prophets of Israel proclaimed. The right attitude toward mankind expressed in this  $\tau\omicron\pi$

is found in and grows out of the proper attitude and relation toward the one true God of mankind.

Dr. Glueck suggests that this religious  $\text{ṭṓ} \Pi$  of man may be translated by such terms as "Religiosität, pietas, Menschenfreundlichkeit, Menschenliebe,"--religiosity, piety, human friendship, love of mankind.<sup>1</sup> Religiosity, however, has a connotation in the English language which is far from the true expression of  $\text{ṭṓ} \Pi$ . This sort of  $\text{ṭṓ} \Pi$  includes more than just human friendship or humanitarianism. It expresses itself toward fellow men, but it comes only because the one who shows  $\text{ṭṓ} \Pi$  is on the right terms with Jahweh. Piety is a word which has been badly abused in English. However, it is possible that the term loyal piety will be a suitable translation for the religious  $\text{ṭṓ} \Pi$  of man, if it be understood that the piety is not just toward God, but is expressive of humanitarian acts which are born of real religious motives, inspired by the fatherhood of God and the brotherhood of man.

The Aramaic influence upon the term  $\text{ṭṓ} \Pi$  is to be felt definitely in only two places in the Old Testament. In both, it is descriptive of sin. In one place it describes a particular sin, incest. In the other it calls to mind the habit of sinning, or the general sinfulness of a

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1. Glueck, Nelson, op. cit., p. 34.

people. It is still a warmth of feeling, but it carries a vile connotation. The standard lexica have offered proper translations in the sense of reproach, shame, or insult.

The end of the study is at hand. Conclusions as to suitable translations for the term *טון*, in all of its varied implications, have been reached. The writer makes no claim that this study should be considered the last and authoritative word on the subject. Rather, he feels at this time but a deeper incentive to examine the concepts of the Old Testament from the standpoint of the Hebrew authors. It is his hope that the real product of this study may be the inspiration of himself and others to learn more of the truths which are to be found in the original language of the Old Testament. The study has to the author been exceedingly interesting, and has in itself repaid him for the labors which it demanded. He emerges from it feeling as did another that, "It was probably words like this which led Luther to say that he would not part with the little Hebrew he had for all the Turkish Empire."<sup>1</sup>

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1. Wells, James, op. cit., p. 506.



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APPENDIX A

THE OCCURRENCES OF  $\tau\omicron\pi$  IN THE OLD TESTAMENT

Genesis

19:19  
 20:13  
 21:23  
 24:12,14,27,49  
 32:11  
 39:21  
 40:14  
 47:29

2 Samuel

2:5,6  
 3:8  
 7:15  
 9:1,3,7  
 10:2,2  
 15:20  
 16:17  
 22:51

Exodus

15:13  
 20:6  
 34:6,7

1 Kings

2:7  
 3:6,6  
 8:23  
 20:31

Leviticus

20:17

Isaiah

16:5  
 40:6  
 54:8,10  
 55:3  
 57:1  
 63:7,7

Numbers

14:18,19

Deuteronomy

5:10  
 7:9,12

Jeremiah

2:2  
 9:23  
 16:5  
 31:3  
 32:18  
 33:11

Joshua

2:12,12,14

Judges

1:24  
 8:35

Hosea

2:21  
 4:1  
 6:4,6  
 10:12  
 12:7

1 Samuel

15:6  
 20:8,14,15



## Joel

2:13

## Jonah

2:9

4:2

## Micah

6:8

7:18,20

## Zechariah

7:9

## Psalm

5:8

6:5

13:6

17:7

18:51

21:8

23:6

25:6,7,10

26:3

31:8,17,22

32:10

33:5,18,22

36:6,8,11

40:11,12

42:9

44:27

48:10

51:3

52:3,10

57:4,11

59:11,17,18

61:8

62:13

63:4

66:20

69:14,17

77:9

85:8,11

## Psalm (continued)

86:5,13,15

88:12

89:2,3,15,25,29,34,50

90:14

92:3

94:18

98:3

100:5

101:1

103:4,8,11,17

106:1,7,45

107:1,8,15,21,31,43

108:5

109:12,16,21,26

115:1

117:2

118:1,2,3,4,29

119:41,64,76,88,124,149,159

130:7

136:1-26 (26 times)

138:2,8

141:5

143:8,12

144:2

145:8

147:11

## Proverbs

3:3

11:17

14:22,34

16:6

19:22

20:6,28,28

21:21

31:26

## Job

6:14

10:12

37:13

## Ruth

1:8  
2:20  
3:10

## Lamentations

3:22,32

## Esther

2:9,17

## Daniel

1:9  
9:4

## Ezra

3:11  
7:28  
9:9

## Nehemiah

1:5  
9:17,32  
13:14,22

## 1 Chronicles

16:34,41  
17:13  
19:2,2

## 2 Chronicles

1:8  
5:13  
6:14,42  
7:3,6  
20:21  
24:22  
32:32  
35:26

## APPENDIX B

BOOKS IN THE OLD TESTAMENT IN WHICH  $\tau\omicron\pi$  DOES NOT APPEAR

1. 2 Kings
2. Ezekiel
3. Amos
4. Obadiah
5. Nahum
6. Habakkuk
7. Zephaniah
8. Haggai
9. Malachi
10. Song of Songs
11. Ecclesiastes