

The practical expression of humility in terms of submissiveness to others and a willingness to serve them is to the fore in a Baraita which asserts that, "(The disciple of the wise) must be submissive to and beloved by all men, and lowly of spirit towards the members of his household".⁶³ The meaning here is much wider than that of exercising scholarly restraint and being willing to listen to another point of view: and the command to be 'lowly of spirit' 'towards' those who are one's dependents or social inferiors is a significant one. At the very least it is a recognition that privilege involves responsibility, and power implies service. The disciple is to teach the members of his household humility, for this leads to an open and hospitable house, and promotes trust and good relations among neighbours.⁶⁴

Finally we may quote a very interesting sentence from a Tanna which speaks of humility with others and unambiguously states that humility is to be practised in one's relations with one's fellows. Thus,

Ever let a man be humble in Torah and good works, humble with his parents, teacher and wife, with his children, with his household, with his kinsfolk near and far, even with the heathen in the street, so that he become beloved on high and desired on earth.⁶⁵

There can be no doubt that this saying refers to the third aspect of humility according to our definition, that in terms of personal relationships. Humility, a general term in this saying, is expected in all one's relationships, not only with one's superiors but also with one's inferiors and those of another religion.

Much of the Rabbinic literature is as we have seen taken up with the interpretation of Biblical texts or passages, and the way in which such texts are used may therefore illustrate not only the position of the expositor on the relevant subject but also the way in which a particular text was understood at that time. It is instructive for

Humility in the Old Testament

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TABLE OF CONTENTS.

Summary

Introduction

Chapter 1. Definition: Humility as a Virtue.

Chapter 2. Methodology.

Part I. Humility in early Jewish and Christian Literature.

Chapter 3. Humility in the Apocrypha.

Chapter 4. Humility in the Documents from Qumran.

Chapter 5. Humility in the New Testament.

Chapter 6. Humility in Talmud and Midrash.

Part II. Humility in the Old Testament.

Chapter 7. The Associative Field of עֲנָוָה , צָנוּת etc.

Chapter 8. Poverty: אֶבְיָרוֹ , עָנִי and עָנִי etc.

Chapter 9. Victimization: עָנִי , עֲנָוִים / עָנָו , עָנִי etc.

Chapter 10. Humiliation: שָׁפָל , שָׁחָה , עָנָה etc.

Chapter 11. Deference: הִשְׁתַּחֲוִיתָ etc.

Chapter 12. Pride, the opposite of humility.

Chapter 13. Humility: positive uses of עֲנָוָה etc.

Chapter 14. Conclusion.

Part III. Selected texts.

Chapter 15. Numbers 12:3.

Chapter 16. Isaiah 66:2, 57:15 and 61:1.

Chapter 17. Micah 6:8.

Chapter 18. Zephaniah 2:3 and 3:12.

Chapter 19. Zechariah 9:9.

Chapter 20. Psalm 131.

Chapter 21. Seven Proverbs: 3:34, 11:2, 15:33, 16:19, 18:12,
22:4, 29:23.

Conclusion.

Abbreviations.

Appendix 1: The Servant in Isaiah 40-55.

Appendix 2: More about the motif of pride and its vocabulary.

Notes.

Bibliography: General

Texts, Commentaries etc.,

Grammars, Dictionaries and Concordances.

SUMMARY.

This thesis begins from the observation that in both Jewish and Christian ethics humility has an accepted place among the virtues, despite the fact that not everyone would accept a positive evaluation of humility.

Humility as a virtue can be defined as that disposition which is the opposite of pride, and which has three mutually interacting aspects. Towards God it is a recognition of one's dependence upon him and a subjection of oneself to him. Towards oneself it is a realistic assessment of one's place and a curbing of undue ambition. Towards others it is a regard for them and a willingness to give oneself in service to them.

This positive understanding of humility can be illustrated from early Jewish literature, including the Apocrypha, the documents from Qumran, the Talmud and the Midrash and from the New Testament.

The Old Testament vocabulary of humility and the concept of humility in the Old Testament itself can be examined by plotting the associative field of the key words עֲנָוָה and צָנֻץ. This can be set out under the headings of Poverty (עָנִי, עָנִיּוֹת, עָנִיּוֹת etc), Victimization (דָּחַק, עָנָו, עָנָוִים, עָנָוִי etc), Humiliation (שָׁפָל, שָׁפָלוּ, עָנָה etc) and Deference (הִשְׁתַּכְּחָה etc). A discussion of the vocabulary of pride is relevant here. Finally the few occurrences of עֲנָוָה and צָנֻץ in the Old Testament are to be noted.

From this survey and examination a number of key texts can be isolated: Numbers 12:3, Isaiah 66:2, 57:15 and 61:1, Micah 6:8, Zephaniah 2:3 and 3:12, Zechariah 9:9, Psalm 131 and seven sayings in Proverbs. A study of these selected texts provides examples of the place and importance of humility as a virtue within the Old Testament, in each of the three aspects we have defined.

INTRODUCTION.

CHAPTER 1. DEFINITION: HUMILITY AS A VIRTUE.

Humility is defined by the Oxford English Dictionary (1933 ed.) as "the quality of being humble or having a lowly opinion of oneself". Three synonyms are given: meekness, lowliness and humbleness, but each of them is largely obsolete. Pride or haughtiness are given as the antonyms. The examples of usage which are given indicate that the word is used in a good sense.¹ 'Humility' is a recognisable and applaudable virtue. It is to be noted that the dictionary makes no mention of humility in the sense of reverence towards God.

That dictionary then gives a second definition which is based on a much wider though far less common usage. Humility is defined as "a humble or low condition, rank or estate", and the synonymous terms 'unpretentiousness' and 'humbleness' are offered.² This sense carries no approbation and is often used pejoratively.

This second meaning of humility is more prominent in the adjective 'humble', and yet more so in the verb 'to humble'. To humble someone is to lower them in dignity, position, condition or degree. Although the reflexive form of the verb maintains more of a good sense, especially in religious language, the verb most often denotes a lowering which is undesirable and a final state which is unpleasant.³ Today this negative sense is expressed frequently by the noun 'humiliation' and the verb 'to humiliate'.

The more particular sense of 'humility' is seen in the smallness of its Associative Field, which may be diagrammed:

| | | |
|-------------------|----------|------------------|
| 1. Meekness | | 6. Pride |
| Lowliness | | Haughtiness |
| Modesty | | Arrogance |
| 2. Self-Knowledge | | 5. Fear of God |
| Self-Depreciation | | Obedience to God |
| Self-Effacement | HUMILITY | Reverence to God |
| Self-Restraint | | Piety |
| 3. Self-Sacrifice | | 4. Condescension |
| Self-Giving | | Courtesy |

4

The antonyms (Group 6) are clear: but the synonyms suggested in Group 1 are difficult. The first two are not in common use, and the first when used today has very different associations.⁵ 'Modesty' is only a very partial synonym. The compounds in Group 2 are cumbersome though helpful, however. The fifth group consists of the terms with which humility is associated in the specialised field of religious discourse.

It must be recognised that in modern usage 'humility' occurs only in certain limited contexts, which deal with moral values, virtue and character, and even here not all would agree that it is a good thing.

On the other hand the cognate adjective 'humble' has a much larger Associative Field:

| | | | |
|----------------------|-----------|----------------|---------------|
| 1. Modest | 11. Great | 10. Strong | 9. Proud |
| Lowly | Good | Splendid | Haughty |
| Meek | High | Honourable | Arrogant |
| Unpretentious | | Powerful | |
| | | Self-confident | |
| | | Self-assertive | |
| 2. Self-depreciating | | | 8. Poor |
| Self-effacing | | | Mean |
| Self-restraining | | | Inadequate |
| | | | Low |
| HUMBLE (adj.) | | | |
| 3. Self-sacrificing | | | 7. Obsequious |
| Self-giving | | | Servile |
| | | | Ingratiating |
| | | | Truckling |
| 4. Courteous | 5. Pious | 6. Grovelling | |
| Gentle | Reverent | Spineless | |
| Inoffensive | Obedient | Weak | |
| Harmless | | | |

Groups 1-4 and 6-7 refer to character but convey very different value judgements. Groups 6 and 7 clearly regard a humble man as being worthy of contempt, and even the terms in Groups 1 and 4 would not be used as compliments by all in modern society. Group 5 is a specialised usage in religious contexts. The terms in Group 8 and the usage of 'humble' in the same setting have no reference to moral character. The antonyms in Groups 10 and 11 indicate also the negative sense in which 'humble' is sometimes used. This wide variety of meanings and numerous associations of the adjective 'humble' is also a feature of the Greek and especially the Hebrew terms with which we shall be concerned.

Even at this stage of our study it would appear that the definition given above of humility as, " the quality of being humble or having a low opinion of oneself ", is a purely self-ward understanding of the attitude, is somewhat inadequate. From our plotting of the associative fields of 'humility' and 'humble' it appears that we must include two other elements in any definition of humility as an aspect of character, namely that of an attitude of consideration towards others, and that of subservience to or dependence on God, other-ward and God-ward aspects respectively. ⁶

The negative sense which sometimes attaches to the adjective 'humble' when this is used of character illustrates the ambiguity of the term, and confirms that humility would not be defined by all as " a recognisable and applaudable virtue ". There is nothing good or attractive in the humility of Uriah Heep, and even when the caricature is removed humility can be regarded as a defect and something of a form

of weakness of character. In a society which values a "macho" image, and in which self-reliance and self-assertiveness are regarded as commendable attitudes, then self-effacement and modesty will almost inevitably be devalued. It is therefore not self-evident that humility will be regarded as a virtue.⁷

This is no new phenomenon. Aristotle, for example, in his classic discussion of ethics in the Nicomachean Ethics makes no mention of humility.

He defines virtues as dispositions, the choice of that attitude which enables a person to function well. He then proceeds to examine every disposition and to note its excess and its deficiency. These two extremes are to be avoided, and the mean between them is the virtue to be cultivated. Thus,

Virtue is a settled disposition of the mind as regards the choice of actions and feelings, consisting essentially in the observance of the mean relative to us.⁸

And further: "It (i.e. virtue) is a mean state between two vices, one of excess and one of defect".⁹

Aristotle does not consider humility to be a virtue but three parts of his discussion are relevant at this point.

a) He devotes considerable attention to the "crowning ornament of the virtues" which he calls, "Greatness of Soul", practised by the

"great-souled" man (μεγαλοψυχος).¹⁰ The area in which this virtue is seen is that of honour. This virtue is only open to one who is important, who has wealth and status in society, though to these must be added the qualification of moral goodness. 'Greatness of soul' is the sober recognition of the honour which is one's due. Thus the man with greatness of soul may appear haughty because he accepts honour shown to him as a right, despises those who make claims above themselves and is reluctant to receive aid from others. He renders aid willingly however, is not ambitious and is courteous to those below his station. The excess of this disposition is the vice of vanity, and the deficiency is 'smallness of soul' (μικροψυχος). The small-souled man "deprives himself of the good things that he deserves", and is "too retiring".¹¹ Aristotle thus recognises that there is a reasonable or appropriate modesty as there is a reasonable pride. The vice lies in undervaluing or overvaluing oneself.¹²

b) In his discussion of anger, Aristotle regards gentleness, πραως , as the virtue midway between the vices of Irascibility and Spiritlessness.¹³ It appears however, that gentleness seems to incline towards the deficiency because, for example, the gentle person is inclined to forgive wrongs done to him rather than to seek redress. It is servile to suffer insults and to put up with them as the person lacking in spirit does.¹⁴ There is some ambivalence here for elsewhere he says,

To gentleness belongs ability to bear reproaches and slights with moderation and not to embark on revenge quickly, and not to be easily provoked to anger, but free from bitterness and contentiousness, having tranquility and stability in the spirit.¹⁵

There is therefore some overlap between what Aristotle understood by the virtue of 'gentleness' and what has been understood as the virtue of humility.¹⁶ The greek word πραως later has the meaning

of 'humble' but in Aristotle's usage the older sense of 'gentleness' is the only one present.

c) Finally there are two small matters. Aristotle does praise modesty: "Though modesty is not a virtue, it is praised, and so is the modest man".¹⁷ He regards it as a feeling somewhat akin to shame and as especially appropriate to the young.¹⁸ He lists it among the accompaniments of sobriety of mind with orderliness, regularity and caution.¹⁹ Modesty (αἰσχύνη) is the middle way between Shamelessness and Bashfulness, and the modest person is one who pays regard to the opinion of those who appear to be good.²⁰

ταπεινότης, "self-abasement" he regards as thoroughly despicable. It is one of a number of bad things which accompany "smallmindedness", such as pettiness, querulousness and pessimism.²¹

Thus Aristotle does not include humility among the virtues which he enumerates, though he does include certain attitudes such as gentleness and modesty which may be closely associated with it.

A significant change can be seen in the discussions of ethics by St. Thomas Aquinas. Though he takes the work of Aristotle as his basis and quotes copiously from it, on the question of humility he introduces considerable new material aimed at establishing the position of humility among the virtues.²²

His discussion begins from the point established by Aristotle, that modesty is important. Aquinas goes further by concluding that modesty is that virtue which denotes the practice of moderation, and therefore it is an important element in every other virtue.²³ Having established that he introduces his discussion of humility as one of the 'species' of modesty.²⁴ He notes that the philosophers do not

regard humility as a virtue and suggests that in the case of Aristotle it is because Aristotle was dealing with those virtues which appertained to civic life, whereas humility is a special virtue which deals chiefly with man's subjection to God.²⁵ He does not, however, pursue this definition of humility. In the rest of his discussions he understands humility almost entirely in terms of the inner struggle of a person against his 'inordinate desires', or in terms of one's relationships with one's fellows, and hardly ever in terms of one's relation of reverence or subjection to God.²⁶ Later on he quotes Origen to the effect that when the philosophers refer to modesty or temperence, particularly to *μετρεσις*, 'measure', 'moderation', they are to be understood as meaning humility.²⁷

In his article entitled, 'Whether humility is a virtue?', Aquinas quotes Origen, "One of the virtues, humility, is particularly commended in Holy Writ; for our Saviour said, 'Learn of me, because I am meek and humble of heart'".²⁸ He then defines humility as that virtue which 'tempers and restrains the mind as it rightly strives after high things: humility is a safeguard against 'immoderation'. He recognises that a person may be humbled by external forces, that even when a person humbles himself this may not necessarily be good and that in some humility there is much pretence: but concludes that, properly understood, humility is indeed a virtue.²⁹

In the second article he concludes that humility is not to be confined to any one aspect of character or area of life. Humility is seen when in every respect a person restrains himself from seeking after that which is above him.

He goes on to discuss whether humility implies a subjection to other people, and concludes with many reservations and without much enthusiasm that it does. He warns that we must be careful lest our

deferring to other people leads them into the sin of pride, but argues that because humility is really subjection to God then we must esteem what God has given to our neighbour.³⁰

He attempts to place humility in the scale of virtues and does so by countering the arguments that humility is in fact the greatest of the virtues.³¹ For him charity is the greatest virtue of all, followed by the other two 'theological virtues' faith and hope: next come the intellectual virtues plus justice: then humility before all the others.

Finally, he considers the possibility of accepting twelve 'degrees' of humility as set down in the Rule of the Blessed Benedict.³² He agrees that some of the actions and attitudes set out by St. Benedict have a certain value as illustrations of humility as do other classifications suggested by other teachers.

For Aquinas the essence of humility is "the restraint of the impetuosity of (one's) soul, from tending inordinately to great things".³³ The incentive for such restraint comes from an appreciation of one's negligible standing before God and an awareness of what God requires.³⁴

This leads him immediately into a discussion of pride, which he defines as a desire for exaltation above what is fitting, "a desire for inordinate exaltation".³⁵ Pride is a sin, and is the first and most grievous of sins.³⁶ He quotes Gregory with approval,

Pride, the queen of vices, when it has vanquished and captured the heart, forthwith delivers it into the hands of its lieutenants the seven principal vices, that they may despoil it and produce vices of all kinds.³⁷

In the following question he continues this theme, regarding the sin of Adam and Eve as that of pride, an inordinate coveting.³⁸

Thus Aquinas contrasts pride and humility: pride is a sin and a vice, and consists in man's refusal to be subject to God, whereas humility is a virtue and consists in the proper subjection of man to God.³⁹ The positive evaluation of humility and the emphasis placed on it as a virtue by Aquinas is notably different from that of his mentor Aristotle.

4. It must be acknowledged that though there has been considerable discussion in recent years of social ethics, interest in personal ethics has waned.⁴⁰ Such discussion as there has been among Christian ethicists has been largely confined to those of Roman Catholic (Haring⁴¹, Lobo⁴², Waddams⁴³, Jacques⁴⁴) or evangelical (Ramsey⁴⁵, White⁴⁶) positions, and even there the subject of humility has been mostly treated in passing. Barth however devoted a section to humility in his Ethics⁴⁷, and modern dictionaries of Christian ethics and Judaism include sections on humility.⁴⁸

Among these writers the importance of humility is stressed. It is seen as one of the most important signs of that imitation of Christ which is the essence of Christian personal morality.⁴⁹ Its importance is also stressed in recent Jewish writing.⁵⁰ It is also recognised that there are several varieties of false humility which are harmful to faith and inimical to true humanity.⁵¹ True humility, with faith, obedience and gratitude are seen to mark the genuine Christian character, and to be signs of an authentic response to God's graciousness.⁵² Such humility expresses itself in love for one's neighbour, and is seen as the precondition for such love.⁵³ Humility is recognised as having three aspects, as an attitude towards God, towards self and towards others,⁵⁴ and as being essentially positive and life-affirming.⁵⁵

On the other side it can be seen that the status of humility as a virtue is still dismissed. To note only one example, Mackie asserts

that both Christians and humanists have fostered the view that the good life for people is one of universal brotherly love and the selfless pursuit of the general happiness.⁵⁶ He notes that humility is to be understood within that framework (incidentally confirming both the social and positive elements we have seen in humility), but concludes that the whole set of these values is quite impractical, and has little to commend it even as an ideal.⁵⁷ The association he sees here between Christian and Humanist values is significant, and his dismissal of humility is entirely consistent with both Aristotle and those writers who assert that humility can be seen as a virtue only within a theistic or more particularly a Judaio-Christian frame of reference.⁵⁸

It must be firmly asserted at this point that there is no conflict between understanding humility to be a virtue, and sharing the concerns of such modern Christian movements as Political Theology, Liberation Theology or Feminist Theology. Each of these theologies attempts, in its own ways, to recover the proper valuation of people in society, and thus encourages action to claim due "rights". Such programmes are only opposed to those false senses of humility that we have already noted, such as servility, acceptance of an unjust status-quo and acquiescence in any state less than that of the full humanity which is God's purpose for all. To claim one's rightful place is not inconsistent with attempting to practice the virtue of humility.⁵⁹ It could be argued, further, that much of the influence of the practitioners of Liberation Theology in Latin America has been due to their personal humility, in life-style, character and attitude, and the same could be said about other recent influential leaders.⁶⁰ Perhaps the legitimate concerns of Feminist Theology would have fared better if presented at times with less stridency and aggression? Militancy and humility are to be held together, and when they are not the militancy risks ceasing to be that of genuine Christian concern.

In Christian moral tradition pride has been considered to be a vice, and has been numbered among the Seven Deadly / Capital / Root Sins, if not actually considered to be the chief of them.⁶¹ The Biblical terminology of pride is noted below, and we shall see that the Old Testament especially regards pride as a serious vice.⁶² As with humility it must be recognised that the vice of pride must be carefully distinguished from such legitimate attitudes as pride in one's job, self-respect, 'commendable self-value' (Hume) and 'reasonable self-love' (Butler).⁶³ Pride as a vice can be seen to be that attitude which refuses to acknowledge the sovereignty of God, and which is seen in arrogant behaviour towards others and in an overweening opinion of one's own qualities or attainment. Such an attitude is anti-social in its outlook and destructive in its results.⁶⁴

In this study we shall follow Aquinas and both Christian and Jewish tradition in understanding humility to be a virtue. We shall define humility as that disposition which is the opposite of pride and arrogance, and which has three mutually interacting aspects. Towards God it is a recognition of one's dependence upon him, and a subjection of oneself to him.⁶⁵ Towards oneself it is a realistic assessment of one's place, and a curbing of undue ambition.⁶⁶ Towards one's fellows it is a regard for them, and a willingness to give oneself in service to them.⁶⁷ There is necessarily an element of vagueness in this definition, and here Aristotle's method of defining a virtue is helpful. In each case we may regard humility as the mid-point between the deficiency of servile obsequience before God, lack of self-respect and self-value and a shrinking from any relationship with others, and the excess which is the vice of pride seen in practical atheism, total self-reliance and haughtiness towards others. The first aspect of humility is presupposed in most religious traditions, and in Jewish and Christian tradition the second two follow from it, and our attention will focus on these two.

Thus we shall consider humility to be an important virtue, not an isolated character trait but a positive force leading to constructive action, encompassing and orienting the whole of a person's thought and behaviour.⁶⁸

The following chapter will demonstrate that humility is regarded as a virtue in Christian thought as it is expressed in the New Testament writings, and in Jewish thought from at least the time of the writings of Jesus ben Sirach. The main part of our study will examine the Old Testament concept of humility in the light of these interpretations.

CHAPTER 2. METHODOLOGY.

Any study of concept or theme in the Old Testament must concentrate on those passages, whether single sentences, paragraphs or even complete books, which explicitly refer to it. It is not possible to conduct such a study solely on the basis of the vocabulary of the topic. This has been recognised since Barr's epoch-making, The Semantics of Biblical Language, in which the conclusions of modern semantic theory were forcefully brought to the attention of Biblical scholarship.¹ The core of this study is therefore an examination of those verses or longer units of the Old Testament which speak of humility as a virtue. There can be no by-passing this basic task of exegesis despite the problems inherent in it.² In this respect the general principles of the traditio-historical method are by no means redundant even in a survey which is predominantly synchronic in its approach, as again Barr has more recently shown.³ In our examination of each occurrence of the humility theme in the Old Testament we shall therefore notice where possible every context of that occurrence, social, political and historical as well as literary, in order to see what can be learned of the overtones of the words or phrases used. We shall not attempt to account for the development of the concept of humility in the Old Testament, for though there is a place for such a historical and diachronic survey it is probable that there is insufficient data in respect of this particular concept.

It is also widely recognised that a theme may be present in a textual unit despite the absence of any of the vocabulary usually associated with it. We shall therefore examine such passages on the theme of humility, as the introductory and vocabulary studies give body to the concept.

Before any of this is possible it is necessary to outline the area to be studied and to isolate the relevant texts. The value of the Concordance in this process cannot be denied.⁴ And it is at this point also that the 'word-study' has its place when the insights of semantics are borne in mind.⁵ By the plotting of an 'Associative Field' of a key term it is possible to see both the meaning of that term and the full range of other terms associated with it. The meaning of the key term can be clarified when it is examined in the light of other terms closely related to it, and these correlations, oppositions and relationships noted. By this it is possible to see the 'core-meaning' of the word in question. In such a study attention must focus on the ways in which the terms are actually used. The Old Testament itself does not always provide sufficient data for such a study, and insight may usefully be gained from the usage of the words in question in later Hebrew.⁶

As it is now recognised that words do not stand alone but belong in sentences or longer units, so too is it now becoming recognised that the various parts of the Old Testament belong together, and that the Old Testament itself belongs to a continuum of tradition.⁷ Thus valuable light may be thrown on earlier aspects of the tradition by the ways themes are used and understood later on. In this sense therefore a study of the Rabbinic literature, the New Testament, and the writings from Qumran has an important part to play in Old Testament scholarship.

The basis of this study will therefore be an examination of the concept of humility in the final form of the Hebrew Bible represented by the Massoretic Text. Its core will be the exegesis of verses or passages which refer to the virtue of humility. Before this is possible the parameters of the subject must be established by a word-study of a key term and by the identification of a key term from the later tradition.

We have already noted the difficulty of defining the term in English and attempted a definition. It is by no means clear that humility is to be considered a virtue, as we have seen in the different valuation placed on humility by Aristotle,⁸ Aquinas⁹ and in modern Christian ethics (Chapter 1). The former sees little merit in the attitude, but for the latter it is an important virtue. We shall accept as our basic definition that humility is the opposite of pride and arrogance, and that it consists of three aspects: a recognition of one's dependence on God and a willingness to submit oneself to him, a realistic assessment of one's own place and a curbing of one's ambition, and a regard for others with a willingness to give oneself in service to them. As such humility has an important place as a virtue in Christian thought.

We shall not attempt to trace the development of the importance of humility in Christian tradition, from the origins of the theme in the Old Testament to its established place in the Summa Theologica: but in Chapters 3-6 we shall examine the place of the idea in early Jewish and Christian literature. We shall do this for two reasons: to confirm the accuracy of the definition of humility which we have adopted, and, more importantly, to see what words or phrases are used to express the idea and what Old Testament incidents, texts or personalities are referred to in this context.

We shall look at humility in the Apocrypha, especially in Ben Sira who has much to say both against the vice of pride and in favour of the virtue of humility, Chapter 3.

A study of humility in the writings from Qumran (Chapter 4) also notes the importance of the virtue there, and that there is no uniformity

of vocabulary used to express it. Especially valuable here is the occurrence of the expression **הָיָה לִי חֵן**, a hapax legomenon in the Old Testament at Micah 6:8.

An examination of humility in the New Testament (Chapter 5) shows the importance of humility for the first Christians. Reference to the Old Testament on the subject is limited though Proverbs 3:34 is quoted. This study notes the use of **ὑμῖς** and compounds of **ταπεινός** in this setting.

Finally in a study of humility in Talmud and Midrash (Chapter 6) we shall note that several Old Testament texts frequently recur (especially Psalm 51:19, Isaiah 57:15, Zephaniah 2:3, Micah 6:8 and Numbers 12:3); that certain personalities especially Moses and David are regarded as exemplars of humility and that there is no single technical term used for humility though **הָיָה לִי חֵן** occurs frequently.

From this examination of humility in Jewish tradition we are able, in addition to seeing the importance of humility in that tradition and confirming that our definition is adequate, to draw up a list of texts which are prominent on this theme in the tradition, and a list of words and phrases used to denote humility. The way in which the texts are used in the tradition will throw light on their meaning which will be more fully explored later (in chapters 15ff) and the vocabulary noted will provide the starting point for identifying the vocabulary of humility in the Old Testament (Chapters 8-14).

Thus the vocabulary of humility will be presented in the form of an Associative Field of the term **הָיָה לִי חֵן**, for this is the most frequently occurring word denoting humility in the tradition. The plotting of this field will enable us to see the range of the

associations of the word (Chapter 7). From this study six groupings of terms are found:

1. terms denoting a socio-economic condition.
2. terms denoting a state of affliction and distress to which the sufferer is reduced by victimisation.
3. terms denoting humiliation, abasement and disgrace.
4. terms denoting a religious response of worship and homage.
5. the antonyms pride and arrogance.
6. terms denoting the virtue of humility.

This is followed by a detailed examination of the usages of these terms (Chapters 8-13). It will be seen that Group 6 consists of only הִלָּל itself plus the difficult terms אֲנָח and עָנָה : but that a number of other words or expressions belonging to some of the other groups are used on occasion to express the virtue of humility. These occurrences will be noted.

The study of the antonyms will be conducted in less detail: but it will be demonstrated that the Old Testament does regard pride as a vice.

In all of these discussions the most interesting and important Old Testament texts referred to will be isolated and noted.

The third part of the study will be an examination of the concept of humility itself in the Old Testament as it is found in the verses which have been identified. The verses or passages for study in detail (in Chapters 15-21) will be seen to be: Numbers 12:3, Isaiah 66:2 with 57:15 and 61:1, Micah 6:8, Zephaniah 2:3 and 3:12, Zechariah 9:9, Psalm 131 and seven sayings from Proverbs (3:34, 11:2, 15:33, 16:19, 18:12, 22:4 and 29:23). It will be seen that

all of these passages clarify the three aspects of humility according to our original working definition.

It will therefore be seen that the concept of humility so clearly and so radically (even disquietingly or disgustingly according to taste) recognised as a virtue in Jewish and Christian thought, has its roots in the Old Testament.

Before going further we may note that whilst our investigation covers a wide area, much of which has been travelled before, there has nevertheless been little attempt to isolate and discuss the Old Testament's understanding of humility as a virtue. In summary of the research to date we may briefly note two of the relevant wider areas, before going on to see the little that has been done on the specific topic.

The overlapping area of the Old Testament's concern with poverty and piety has been exhaustively discussed. Considerable attention has been given to the key term ^{אֲנִי} and its main associated terms ^{אֲנִי} and ^{אֲנִי}. The modern debate began with Rahlfs.¹⁰ He recognised that these terms were often used metaphorically, and no longer had in every case any sociological reference to actual or relative poverty. He argued that in their post-exilic usage they designated a party within the nation, which was characterised by the fidelity of its members to Yahweh. His view received much support and gave rise to considerable debate.¹¹

In general however his view was rejected. Mowinckel observed that when these terms are used in the Psalter, they are used of people under real threat from 'enemies'.¹² He argued that these terms are used for the victims of sorcery: but Birkeland in a definitive study concluded that

the nature of the suffering of the **אִי־לֵוָּה** etc., could not be specified.¹³ The terms denote individuals or groups, he argued, who were actually suffering victimisation in one form or another. He defined the **לֵוָּה** as one who "found himself in a state of decreased capacity, vigour and value" assulted by ills of several kinds.¹⁴ Such a person recognised his dependence upon God and called upon him for help, though no particular form or level of piety was implied.

Subsequent discussion, mostly confined to entries in dictionaries and to occasional articles, has followed Birkeland's lead. Kushke¹⁵ pointed out that **לֵוָּה** does not usually have any negative connotation. He notes that the terms **לֵוָּה**, **אִי־לֵוָּה** and **בֵּדֵל** are used of the one who is poor or unfortunate as a result of oppression and injustice: but **שָׁדָד**, **מַסָּכִין** or **קָטָן** for the one who has brought his misfortune on himself.¹⁶ He also argues that in the later Old Testament period **לֵוָּה** and its associated terms increasingly have a religious sense, denoting the one who is aware of his dependence upon God. He concludes with a strong warning however, against any simplistic assumptions about 'Godless Rich' oppressing 'Faithful Poor'.

van der Ploeg similarly reviews the relevant texts and vocabulary in an exploration of the relationship between religion and poverty in Israel.¹⁷ His conclusions support those of Kushke.

In a short monograph Gelin follows Kushke and van der Ploeg. He traces the changes of meaning in the poverty vocabulary, and the use of **אִי־לֵוָּה** in particular to denote the faithful followers of Yahweh. He illustrates the development of this spirituality of "Spiritual poverty" in later Judaism and Christianity.¹⁸

In a shorter discussion of the word **אִי־לֵוָּה** Humbert traces a similar development of meaning.¹⁹ From denoting a person suffering the lowest conditions of human misery, the word comes to have a strong

religious sense, denoting those who look to God for help with an eager and confident expectation.

H-J. Kraus in a brief excursus reviews the debate up to 1961 and notes that the worshippers in the Temple designate themselves as 'The Poor' to denote their innocence, to reinforce their appeal for God's help, and to express their joyful certainty of actually experiencing the 'salvation' for which they appeal.²⁰

Martin-Achard notes that many questions remain unanswered, and attempts to deal with the question of how far the various terms continue to denote socio-economic distress, or whether they denote a 'spiritual' attitude of humility and meekness.²¹ He points out that the אֲבִיּוֹת cry out to God impatiently for deliverance from their various bonds, and do experience the joy of liberation. Theirs is no spirit of resignation and submission.

The position in 1966 was summarised by A. George in a dictionary entry.²² He notes that in the Old Testament poverty is firstly a social fact of political and economic circumstances, which then gives rise to religious reflection. He examines the vocabulary of the Massoretic Text and of the Septuagint, noting associations and developments. He discusses the social situation and the different attitudes to poverty taken in the Old Testament under the three headings of punishment, scandal and ideal. He suggests that these three are in chronological order of development, with the process of 'spiritualisation' being clearly marked in the Septuagint and at Qumran.

The developing theme of poverty and humility is seen by Jocz as the motif which provides the continuity between ancient Israel and both modern Christianity and contemporary Judaism.²³ This may

possibly be so; but his article lacks the detailed and painstaking analysis of vocabulary and texts which have characterised all other discussion mentioned.

Much of the relevant discussion to date is summed up in the appropriate articles in T.D.N.T. and in the gradually-appearing T.D.O.T. series. In the former the ground is covered in four articles on the Greek words $\pi\epsilon\nu\eta\varsigma$,²⁴ $\pi\tau\omega\chi\omicron\varsigma$,²⁵ $\pi\rho\alpha\upsilon\varsigma$ ²⁶ and $\tau\alpha\pi\epsilon\nu\omicron\varsigma$.²⁷ The fullest discussion is in the article by Bammel²⁸ who provides a full survey of the use of עָנִי and its associated terms in the Old Testament, plus an analysis of the ways in which attitudes towards the poor changed in Israel in changed historical circumstances. A useful section on "Humility in Judaism" is provided by Grundmann.²⁹ His article, though overlapping with the other three to some extent, provides a wider discussion, for it is not confined to an examination of the vocabulary of poverty and the issues raised directly by this. The Hebrew terms עָנִי ,³⁰ אֲדָמָה ³¹ and בָּטָל ³² and their cognates are fully discussed in T.D.O.T.³³

Thus there has been considerable discussion of the various words for poverty and the poor in the Old Testament, principally עָנִי , עָנִי etc., אֲדָמָה , בָּטָל and אֲדָמָה and of the main terms by which these were translated in the Septuagint, $\pi\tau\omega\chi\omicron\varsigma$, $\pi\epsilon\nu\eta\varsigma$, $\tau\alpha\pi\epsilon\nu\omicron\varsigma$ and $\pi\rho\alpha\upsilon\varsigma$. It must be said however, that a definitive study remains to be done which would take into account contemporary developments in the field of linguistics.³⁴

The discussion has established a change of meaning in most of the terms during the evolution of the Old Testament itself. Originally much of this vocabulary had a socio-economic reference, but especially in the exilic and post-exilic periods a 'religious' sense begins to be attached to many of the terms. Poverty and 'humble circumstances'

are seen to be contrary to the will of God, and the result of violence and oppression. Therefore the poor seek deliverance by God and cry out to him in anguish, for he is the only source of help they have. It must not be concluded from this however, as it sometimes has been, that there is any particular piety on the part of the poor and oppressed. Nor, on the same grounds, that poverty is to be sought for its religious or devotional value. The religious sense which therefore comes to be attached to much of the vocabulary of poverty is two-fold: it involves a recognition of one's own helplessness and thus of one's total dependence upon God, and it involves an assurance that such an appeal to God will be answered.

Justice for the Poor is, of course, one of the major concerns of Liberation Theology, particularly in its Latin American form. The vast literature produced dwells repeatedly on God's concern for the poor and makes much use of the Exodus theme from the Old Testament and Jesus' sermon at Nazareth from the New to illustrate this point. Careful scholarship is a feature of Gutierrez's attempt to present his reflections on the movement, and he bases much of his understanding of the 'Poor' on the work of Gelin.³⁵ He notes that in Roman Catholic circles especially the term 'poverty' is ambiguous, and he follows Gelin in carefully distinguishing two different though related understandings of poverty in the Bible, that of poverty as a scandalous material condition and that of it as 'spiritual childhood'. He is at pains to point out that the Bible nowhere idealises poverty and to correct suggestions sometimes made that the poor are blessed as such.

A discussion of the Old Testament's view of pride is obviously relevant to a study of its teachings on humility. However, apart from Dictionary entries and an occasional article there has been little or none.

Bertram in two brief articles discusses ὑβρις and ὑπερηφανος but devotes only a few pages to the Old Testament background.³⁶ The discussions on נָחַץ and תִּלַּח are equally brief in T.D.O.T.³⁷ The verb יָבַח has been dealt with by H.N. Richardson and Barth.³⁸ The only monograph mentioned in bibliographies in these entries is that by Steiner.³⁹ There are small problems raised concerning the meaning of one or two of the terms in a small number of contexts (notably with יָבַח): but in general the vocabulary of pride has not presented the range of problems nor generated the theological interest of the humility vocabulary. Thus there has been no debate corresponding to that stimulated by Rahlfs on the identity and spirituality of the אִיָּצִיץ.⁴⁰ That pride, variously but straightforwardly defined, is a vice appears to be seen as a truism in Old Testament study.

Full-length studies of Old Testament Ethics have been few.⁴¹ The most recent by W.C. Kaiser Jr., offers both an essay on methodology and a discussion of the most important features of Old Testament ethics such as holiness and the Decalogue: but despite going into considerable detail at times he offers no comment on humility, pride or any of the key verses we shall discuss.⁴² The same is true of recent dictionary articles on the subject of Old Testament ethics, and also of such classic studies of aspects of man's relationship with God as seen in the Old Testament as Snaith and von Rad's Theology, vol. 2.⁴³ Only in Eichrodt's Theology does humility get a mention.⁴⁴ He notes that it was the prophetic movement which provided a new impetus for morality in Israel, and led to a renewed awareness of the inwardness of morality. At the same time it was the prophets, he argues, who changed the values of the people from those based on strength (for example the warrior-values of proud independence, enthusiasm for war, daring, contempt for opponents) to those based on responsibility and compassion, and he notes the important place of

humility in this framework.⁴⁵ In recent monographs on Old Testament theology, if humility is mentioned at all it is in the context of Old Testament religion, and the God-ward aspect of the attitude is the one discussed.⁴⁶ Shorter discussions of aspects of Old Testament ethics have appeared recently: some primarily concerned with methodology⁴⁷ and others with the ethical teaching of particular groups and its background.⁴⁸ None have focussed on humility, though the importance of this virtue was noted in the conclusion to a recent study of the ethics of Isaiah of Jerusalem.⁴⁹

In his study, Magnanimité: 'Ideal de la Grandeur dans Philosophie païenne et dans la Theologie chretienne,⁵⁰ R.A. Gauthier devoted a section to humility in the Old Testament.⁵¹ He noted that Jesus promulgated the ideal of humility, and that he did so as heir to a long tradition in Israel. His study traces the development and he regrets in passing that this important subject has yet to be scientifically and comprehensively dealt with.⁵² He discusses the relationship between humility and poverty noting the changes in the meaning of those words which we have noted above. Those who are humiliated and oppressed, he argues, develop an inner attitude of resignation and acceptance, and thus the ideal of meekness and humility develops. The attitude of the prophets who announce judgement on the oppressors, the proud, facilitates this development: and it reaches its zenith in the Psalms. The oppressors are above all the godless and irreligious: the oppressed are those who are loyal in their allegiance to Yahweh. Humility thus becomes a religious as well as a moral ideal. The ethical dimension of humility is brought out in the Wisdom literature, especially in Ben Sirach where the link with the oppressed social classes is broken so that humility becomes a virtue which can be expected of all people, regardless of their status.

The overall plausibility of Gauthier's reconstruction of the development of the ideal of humility has not been denied. His discussion of the terminology is similar to that which we have noted, and suffers from the same drawback, that several key passages receive no or only passing reference.⁵³ This however is only to be expected in a general study.

We have already mentioned the principal word-studies in which there is some, though usually not very much, discussion of the vocabulary of humility.⁵⁴

Dictionary articles on 'humility' are found in most biblical and theological dictionaries and are necessarily brief, with any discussion of the Old Testament briefer still. Some however, are not unimportant as summaries of the important questions and conclusions.⁵⁵

It remains lastly to note the discussion of important Old Testament passages dealing with humility, and here too the notable feature is their scarcity. Of the various verses which deal in a significant way with humility only two have articles devoted to them, namely Numbers 12:3 and Micah 6:8.

Numbers 12:3 has been discussed recently by Schildenberger⁵⁶ and Coats.⁵⁷ Schildenberger notes that the verse is an editorial addition from an editor who belongs to the prophetic circles around Elijah and Elisha, who is concerned to portray Moses as the prophetic ideal. The chapter as a whole functions as a warning to all prophets not to exalt themselves simply because they have been empowered by God's spirit. He notes with approval that Gelin translated 139
here by demutig, and asserts that one need not accept Gressman's view of the origin of the verse as a storyteller's insertion to agree with his conclusion that the verse is an illustration of Moses' humility

a theme found also in Numbers 11 and Exodus 32. Moses is portrayed as the super-prophet. He stands in the closest possible relationship with God, talking with him 'face to face' and being entirely submissive to him. He is entirely dependent upon God, though forced at times, as are the **אֲנִי** of the Psalter, to cry out to God with desperate urgency. Towards his fellows he exhibits patience and generosity of spirit (Numbers 12:26-29). Moses exemplifies the virtue of **שְׂמִיךְ**.

Coats, in keeping with the aim of the collection in which he writes, notes that in its present form Numbers 12 is a legend extolling the virtue of Moses, and v.3 is the central and thematic verse, notwithstanding that the verse has long been recognised as an intrusion. We observe that one part of the Old Testament tradition about Moses is that of his virtues, for example his integrity and steadfastness under trial, and that Numbers 12:3 plays a crucial role in clarifying his virtues. He recognises also however, that the unprecedented masculine singular form

אֲנִי creates problems and concludes that the traditional translations 'meek' or 'humble' are inadequate and that the traditional derivation of the word from **אָנָה** (iii), 'to be afflicted' is wrong. He regards the derivation of the word as coming from **אָנָה** (i), 'to answer', and the word as denoting Moses' responsiveness to God.

Thus Moses is the loyal and obedient servant par excellence, a man of exemplary honourableness and integrity.

That Numbers 12 makes that point cannot be denied, but the price to be paid for this innocuous conclusion is that the term **אֲנִי** in v.3 is drained of any serious content. Coats' derivation of the term is both weak and suspect, and seems to be based on little more than the assumption that in English 'meek' means 'deficient in spirit and courage' or 'submissive'.⁵⁸ Of course Moses was neither of those, and equally obviously he was supremely responsive to God: but that

having been said Coats fails to give any satisfactory answer to what is meant by יָדָה at Numbers 12:3 and why that word is used at all.

In this respect however, Coats is little different from the majority of modern commentators on Numbers, themselves rather few in number, who usually go no further than observing that v.3 is a later gloss. Older commentators such as Holzinger⁵⁹ and Gray⁶⁰ state the problem that יָדָה here is a hapax legomenon, and that the meanings given to its cognate terms in the Old Testament can hardly be applied to the character of Moses as he is presented in the tradition. Among recent commentators only N.H. Snaith⁶¹ attempts, in the necessarily brief compass available, to suggest a solution.

Micah 6:8 has been the subject of considerable recent discussion on a number of counts. Some of this debate has centred on the meaning of the phrase לֹא יִצְבֹּג לְפָנָי, which has traditionally been understood to refer to humility.

The questions of the form, unity and origin of Micah 6:1-8 have received renewed attention, and the situation up to the mid-seventies is reviewed by Renaud.⁶² Subsequent work has emphasised that the passage must be seen as a 'Lawsuit'.⁶³ As such vv.1-8 are to be seen as a single unit, with v.8 as the climax to the whole. Agreed conclusions as to date, provenance, Sitz im Leben etc., have not however, been reached.⁶⁴

The narrower but equally intractable question of the meaning of the hapax legomenon לֹא יִצְבֹּג לְפָנָי in v.8 has also been fully discussed. Articles have been written by D.W. Thomas,⁶⁵ Hyatt,⁶⁶ Stoebe⁶⁷ and P. Watson;⁶⁸ and passing reference has been made in the articles by G.W. Anderson,⁶⁹ Deissler⁷⁰ and Lescow⁷¹ as well as in commentaries and other studies.⁷² The Septuagint and other versions

do not appear to have understood the phrase in that way, and the verb

יָגַד does not often have the sense of humility in later Hebrew or in other Semitic languages. Nevertheless the etymological debate has proved inconclusive, and the traditional reference to 'walking humbly' has been retained by all the major new translations except New English Bible.⁷³

Notwithstanding the attention devoted to the correct meaning of the phrase, and no-one denies that it has something to do with humility in its widest sense however it is translated, little attention has been given to the wider issues raised by Micah 6:8. For example the question of what this behaviour or attitude is in practical terms, the questions raised by the juxtaposition of this obscure term with two well-known technical terms in a statement which purports to be a reminder of what is already commonly accepted, or the question of the link between this verse and others about humility in the Old Testament.

CHAPTER 3. HUMILITY IN THE APOCRYPHA.

In the Apocrypha humility is also considered to be a virtue, and the practice of it is commended accordingly. This is in addition to the condemnation of pride as a vice. The Wisdom of Jesus Ben Sira provides the best example of this treatment, though there are significant examples elsewhere.¹

In Ben Sira the condemnation of pride is a frequent theme, and in this respect as in so many this work can be seen to be a continuation of that tradition of Wisdom writing which is represented in the Old Testament by Proverbs. Especially noteworthy are the warnings against pride in 9:17 - 10:18, which is a section dealing with the qualities required in a ruler.² A king must remember his mortality (10:9f), and above all be wise (10:1f). Pride is condemned as the most damaging manifestation of unwisdom. ὑπερηφάνια (ἡ ἰ-ἡ-ἡ) is hateful in the sight of God: it is sin (10:13) and an aberration (10:18).³ It arises from a refusal to recognise God and give him his due place (10:12), and so the whole social order is overturned (10:4f). It manifests itself in injustice (ἀδικία , 10:7f), and violence or insolence (ὕβρις , 10:8; Hebrew הַלְּאָלָה). If he wishes to avoid the destruction which God inflicts as the punishment for pride (10:13-17), the ruler must not "do the works of ὕβρις (, הַלְּאָלָה 10:6)".

The repeated ἀρχὴ ὑπερηφανίας of 10:12-13 is a deliberate reversal of the classic wisdom motif of Proverbs 1:7 etc, found echoed frequently elsewhere in Ben Sira especially at 10:21 and 19:18.⁴ In this passage the general term ὑπερηφάνια is preferred throughout for pride: ὕβρις is used twice (10:6, 10:8) with what appears to

be a more specific sense, denoting an act of insolence or aggression.⁵

This contrast is not so easy to establish however between the two

Hebrew terms used: יִטְט translated by ὑπερηφανία here, and

נִלְחַל translated by ὑβρις .

Elsewhere in Ben Sira the word ὑπερηφανία is used in a number of settings which function as warnings against pride. In 15:1-8 the familiar figure of Lady Wisdom is found. She approaches the "one who fears the Lord", and who "holds fast to the Law", and offers to exalt him to a respected and honoured position in society.⁶ By contrast she distances herself from the "proud men" (ὑπερηφανίαις , Hebrew יִטְט שֹׁאֵל), and "liars" know nothing of her (15:8). ὑπερηφανία is thus the antithesis of "the fear of the Lord", and the "proud" are also "fools" (ἀνθρώποι ἀσύνετοι) and "sinners" (ἀνδρες ἁμαρτωλοὶ) v.7.

In 16:6-14 there is a recital of examples taken from Israel's history of disobedience and rebellion against God which resulted in God's punishment. The neighbours of Lot are condemned for their ὑπερηφανία (נִלְחַל), probably in reference to their deliberate contempt for the laws of hospitality (16:8). In verse 7 reference is made to the "giants" who are condemned for their misuse of power.

Single proverbs at 27:15 and 27:28 link ὑπερηφανία with mockery and abuse, 13:1 warns against association with the scoffer and sceptic (Hebrew גִּבּוֹר) and 26:26 contrasts the proud wife who refuses to accept her husband's authority with the modest and virtuous one who does. The modest and virtuous woman is one who knows her place and keeps to it.

In these passages and in others Ben Sira adopts the view found

in Proverbs that pride is a vice which the wise man will avoid. Pride is seen both as a refusal to be subject to God and pay due attention to him, and as a wrong attitude towards others which refuses to take serious account of them and asserts one's own superiority over them. The one wrong is seen to lead to the other, and the consequences for both the individual and society are serious. Pride and the "fear of the Lord" which is the basis of all true wisdom are inimical to each other.⁷

In the rest of the Apocrypha condemnations of pride are more thinly spread though familiar themes reappear. The most conspicuous of these is the condemnation of foreign nations and their kings for aggression against Israel. This aggression is seen as a manifestation of pride and arrogance.⁸ In the Wisdom of Solomon pride is predicated of the giants of old (14:6), and of the sinners who see the salvation of the righteous (5:8). In the Additions to Esther much is made of the queen's renunciation of pride, in contrast to Haman's surfeit of it (13:12,14, 14:16). Finally in Tobit 4:13, an instruction of a son by his father, pride is warned against as resulting in ruin and confusion. In all of these instances the Greek term used is *ὑπερηφάνεια*. This term and its cognates occur often in the Apocrypha whilst *ὑβρις* and its cognates are used much less often, and usually with a more specific meaning.⁹

It is not however, in these condemnations of pride that Ben Sira makes a particularly distinctive contribution: but rather in its commendation of the virtue of humility.

3:17-31 is an instruction on the theme of humility.¹⁰ The form of the address using the second person is maintained until verse 23: but the remaining verses continue the theme. The key

opening instruction in verse 17 is that the person who would be wise must act in *πραυτης* (*הַיָּיִט*).¹¹ Such behaviour promotes good relations and wins approval from God and those who heed him. The higher one is in the social order, the more necessary it is to act in this way (v.18). In verse 18 the verb *ταπεινεν* is used to refer to this attitude.¹² At this point some manuscripts add what was originally clearly a gloss, to point out that such behaviour is in fact completely contrary to 'normal' practice.¹³ God does not value the *ὑψηλοι και επιδοξοι* but reveals himself to the *πραεις*.¹⁴ The same point is made using the same vocabulary at 10:14. The idea is repeated in verse 20 (Hebrew v.19) but those who are approved by God are there referred to as *ταπεινοι* (*אֲנִי יָיִט*). The idea which is commended here is spelled out in verses 21-23 (compare also verse 29) in terms of intellectual reticence. He who is humble recognises the limits of thought beyond which he cannot go, and accepts the finitude of his reasoning abilities. Thus the instruction in 3:17-31 uses the terms *πραυς* and *ταπεινος* and their cognates, translating the Hebrew terms *הַיָּיִט* and *אֲנִי יָיִט* to denote the humility which should characterise the follower of the way of wisdom.

The verb *ταπεινεν* is used twice with *ψυχη* as its direct object for an attitude which is commendable in the sight of God. 2:15-17 is a series of three sayings which begin with "Those who fear the Lord ...", and which proceed to inculcate the need for obedience to God. The first two contain a parallelism using the phrase, "Those who love God" (*οἱ ἀγαπῶντες αὐτον*); but the second half of verse 17 reads, " *και ενωπιον αὐτου ταπεινωσουσιν τας ψυχας αὐτων* ". The only sense possible for *ταπεινεν* here is that of 'humble', and the qualifying *τας ψυχας αὐτων* functions to make the sense reflexive. To "prepare their hearts" (v.17a) and to "humble themselves" (v.17b) are thus expressions

signifying delight in God's will and obedience to his law, as in the preceding sayings.

The same construction is found at 7:17 with the addition of the emphatic *σφοδρα*, where the Hebrew reads *הִלָּלְךָ בְּפִשְׁתֶּךָ*. This is one of a number of commendations expressed positively found in a series of commendations generally expressed negatively.

The form of the verb suggests that failure to "humble oneself greatly" is characteristic of the "ungodly" (*ἀσεβεις*). It is possible that the meaning here is repentance (compare v.16) a specific form of humility before God, but v.15 would suggest a more general sense of humility, and had repentance been the meaning required then *μετανοω* would have been available to express the point unambiguously.

There are five more occurrences of the noun *πραυτης* (4:8, 10:28, 36:23 and 45:4 in that form, and 1:27 in the form *πραοτης*). Three sayings on the theme of self-evaluation are gathered together at 10:26-28 extolling modesty and warning against boasting. In the last the disciple (*τεκνον*) is instructed, *ἐν πραυτητι δοξασον την ψυχην σου* (*הַשְׁפִּיל דַּבְּרֵי הַלֵּל בְּיָדְךָ*) which is perhaps rendered best by the Jerusalem Bible, "My son, be modest in your self-esteem". The parallel in the second line is *κατα την ἀξίαν αὐτης*, "at (its) proper worth".¹⁵

The phrase *ἐλεος και πραυτης* occurs at 36:28(36:23) which is one of a number of sayings on the virtues which make a good wife. The wife whose speech is marked by *ἐλεος και πραυτης* is an asset to her husband. The wisdom literature often points out that one's speech reveals one's character, and that boasting is a major sign of pride: this verse joins with

others in recognising that the opposite is also true, that kindness (*ἐλεος*) and modesty in speech is a sign of humility. *ἐν πραυτητι* , (*הַיָּוָד*), is used adverbially with another verb of speaking, *ἀποκρίνω* , at 4:8 where the adverb *εἰρηνικὰ* is also used. The wise man will listen to the *πτωχός* and respond to him 'peaceably' and "humbly" or "gently".¹⁶

πραυτης is linked with *πιστις* at 1:27 and 45:4. In 1:27 we have a definition of the behaviour which is required by God: "For the fear of the Lord is wisdom and discipline; fidelity and gentleness are his delight," (New English Bible). Four virtues are thus set out: *σοφία* , wisdom; *παιδεία* , discipline; *πιστις* , faithfulness and *πραυτης* , humility: and the inclusion of *πραυτης* in this summary of the essence of morality is noteworthy. 45:4 is part of a paean in praise of Moses (45:1-5). After noting the greatness and glory God gave to Moses we read: "For his loyalty and humility, he consecrated him, choosing him out of all mankind", (New English Bible),

ἐν πιστει καὶ πραυτητι αὐτοῦ ἡγάσεν,

ἐξελεξάτο αὐτὸν ἐκ πάσης σαρκος . The Hebrew reads

וַיִּבְרַח אֶת מֹשֶׁה מִכָּל בְּנֵי יִשְׂרָאֵל

This verse is clearly dependent on Numbers 12:3. The virtues for which Moses was given such pre-eminence are again *πιστις* and *πραυτης*.

The classical sense of *πραυτης* , 'gentleness', 'mildness',¹⁷ is possible in every one of the occurrences of the term and some of the translations prefer it.¹⁸ Such a sense is also possible for

הַיָּוָד , used for *πραυς* and *πραυτης* at 3:17, 4:8, 10:28 and 45:4. However, in all the sayings discussed except 1:27 there is in their immediate literary context if not actually in the sayings themselves, a reference to pride. For that reason the more general

terms 'humility', and 'humbly' are probably better translations than the more specific terms 'gentleness/gently' and 'kindness/kindly'.

The term **ταπεινότης** occurs only once in the Greek Bible at Sirach 13:20, and even here there is a textual problem.¹⁹ This proverb is one of a number on the theme of "Mix with your equals".²⁰ The first line reads, **βδελυγμα ὑπερηφάνω ταπεινότης**, (Hebrew: **הַיָּדָוָה הַיָּדָוָה הַיָּדָוָה 13:19**). In classical usage **ταπεινότης** means "baseness" or "vileness". However, **ὑπερηφάνος** has a good connotation only rarely in classical usage and never in Ben Sira, and as its antithesis here **ταπεινότης** is probably to be translated as 'humility'.²¹ In the surrounding proverbs and in the second line of this one reference is made to the contrast between the rich and the poor, **ταπεινός** being used for the poor in vv. 21 and 27 (EVV 23) (**בָּיִת** and **בָּיִת**), **πενός** in v. 18 (**עָנִי**) and **πτωχός** in vv. 19, 20b, 24 and 29 (EVV 23) (**עָנִי** and **עָנִי**) whereas **πλούσιος** is used in each case for the rich. v. 20 thus exemplifies a frequent Old Testament theme, the identification of the humble and the poor on the one hand, and the rich and the proud on the other.

We must note the use on three occasions of the adjective **ἀισχυντερός - α - ον**, 'modest', in a good sense. 34:12-35:13 (EVV 31:12-32:13) is a long discourse on the proper way for a guest to behave at a banquet. He is to be considerate towards his fellow-diners, careful about his table manners and generally unobtrusive. Towards the end an observation with a proverbial ring about it says, "Lightning speeds before thunder, and approval goes before a modest (**ἀισχυντερός** , **עָנִי**) man" (35:10, EVV. 32:10). The point appears to be that just as when one sees the lightning one knows that thunder is shortly to follow, so when one sees a man who is well-

respected and loved (*χαρις*) one knows that he is a modest man, for such respect and standing in the community is accorded to the modest and denied to the proud who seek it. At 26:15 modesty on the part of a wife is said to be a great asset, whereas the 'shameless' woman is a disgrace. It is possible, on the basis of what is said about the modest daughter in 26:24b that such modesty may be little more than prudery: but another view is possible.

The cognate verb *αἰσχυροῦν* occurs ten times and usually is found with its common meaning, in the middle or passive 'to be ashamed'. However, at 21:22 it is possible that a positive sense is found, where the verb is used of 'polite' and 'restrained' behaviour (compare Revised Standard Version, New English Bible and Jerusalem Bible).²²

The noun *αἰσχυνή* is similarly negative in its connotations in the majority of its occurrences in classical Greek and in the Septuagint, including its eleven occurrences in Ben Sira. But at 4:21 we read: "For there is a shame which brings sin, and there is a shame which is glory and favour" (Revised Standard Version). The New English Bible uses "modesty" to translate the word and renders the second line as, "as well as a modesty which brings honour and favour". We may therefore conclude that Ben Sira recognises the virtue of modesty, at least as far as servants and women are concerned.

It has been seen therefore that Ben Sira recognises that humility is a virtue which the wise man will seek to cultivate.²³ It is an awareness of one's intellectual limits and a refusal to challenge the authority of God. It is a curbing of one's own ambition and a recognition of the rights and freedoms of others, at least of one's peers. There is every indication however that Ben Sira sees no conflict between this understanding and a somewhat arrogant attitude towards women, servants and other inferiors. His understanding does

not exclude a recognition of his own proper place in society and a determination that social positions be maintained.

Two other texts may be mentioned in this context. An echo of Psalm 51:19(17) is found in the Prayer of Azariah v.16 (Septuagint Daniel 3:39). Azariah prays that he and his companions in the fiery furnace may offer themselves to God "with a contrite heart and a humble spirit", (ἐν ψυχῇ συντετριμμένῃ καὶ πνεύματι τεταπεινωμένῳ). Such an attitude is, he believes, equivalent to the most generous sacrifice of animals in the Temple. After their deliverance he blesses God and calls on creation to join him in praise. Towards the end of his appeal he calls on the congregation as the "holy and humble in heart" (ὁσίοι καὶ ταπεινοὶ τῇ καρδίᾳ) to join in God's praise. The use of ταπεινός / ταπεινεῖν with the qualifiers πνεῦμα and καρδία here indicates an attitude towards God, though whether this is humility in general or something more specific such as repentance it is not possible to say.

Finally reference must be made to 2 Maccabees 15.²⁴ The recital of the Maccabean War in this book contains many fanciful elements, as does this final chapter which describes the defeat of Nicanor. Nicanor is described as arrogant and boastful (vv.5,6,32), and his defeat is attributed to the power of God who had inspired the Jewish soldiers especially through a dream of Judas (vv.12-16). The dream was about the intercession of the martyred High Priest Onias, and the intervention of the long-dead prophet, Jeremiah. Of concern here is the extended encomium which Onias receives from the writer (15:12). He is described as being καλὸν καὶ ἀγαθόν, "noble and good" (Revised Standard Version, "a paragon of men" (Jerusalem Bible)). He is αἰδούμενα μὲν τὸν ἀπαντήσιν, modest in bearing and πραεὶς δὲ τὸν τρόπον, humble/gentle in manner. There follows a

reference to his speech which was *πρεπεντος* , "fitting", "seemly" before a concluding comment that from childhood he had been trained to practice every virtue, *παντα της ἀρετης* . As well as being a model example of the accomplished wise man, Onias was the model High Priest interceding for his people (v.15c). The contrast between Nicanor and Onias is plain, and Onias's virtuous humility is stressed. The commendation of humility as a virtue here is to be noted, not least because it is one of those asides which reveal a great deal about what an author takes for granted as being important.

Conclusion.

The extra material in the Greek Bible especially the Wisdom of Jesus Ben Sira expresses the view that pride (most often *ὑπερηφανια*) is a dangerous vice. The significant feature of these texts is that humility (most often *πραυτης* , *πλ119*) is explicitly regarded as a virtue. Significant also is the fact that in this literature scriptural characters, incidents and occasionally texts are quoted in support of these positions.

The wise man is marked by humility before God. He recognises his dependence upon God and especially his intellectual distance from him. He subjects himself to God and refuses to act, speak or think presumptuously. In this literature, especially in Ben Sira, the first two aspects of humility according to our definition are quite finely developed.

It must be recognised however that our third element, which we will observe to be present in the New Testament materials and to a lesser extent in the teaching of the Rabbis, is almost entirely absent here. The wise man appears to see no need to give himself away in the service of others, or to put others' interests before his own,

especially in the case of inferiors. Ben Sira may possibly show an awareness of the need for a humble consideration towards others of one's own class or status: but his attitude towards inferiors such as servants and women contains no such consideration. They are expected to know their place and to keep to it, such is the demand that humility makes upon them. Neither does Ben Sira seem to be aware of the incongruity here, that his humility towards God and even his humble estimate of himself does not lead to humility towards others.

Chapter 4. Humility in the documents from Qumran.

It can be seen that all three aspects of humility, according to the definition we have adopted, are found in the literature from Qumran, though the first and second are the most prominent. We shall look first at the Community in general and the terms which are used to refer to it and its members in its own literature, before going on to look in detail at parts of the Community Rule.

In the Qumran writings one of the titles of honour which the community gives itself is 'The Poor', אֲנִי בְּיָדָא .¹ Another is 'The Humble' or 'The Afflicted', אֲנִי בְּיָדָא .² Both of these terms are inherited from the canonical Psalter, and will be discussed more fully later.³ It may be that these titles were originally used to reflect the community's sense of dependence upon God and of its inability to help itself in time of crisis.⁴ Too much should not be made of this however, because these titles are only two out of many, and their use in the literature may be simply conventional.⁵

The weakness and powerlessness of the Community is a frequent theme in much of its literature, especially in the War Rule. The Sons of Light need not fear, however, because God himself will bring them victory against all odds. The phrase אֲנִי בְּיָדָא at 1QM 14:7 must be understood in this sense. The text is fragmentary but the 'humble' here appear to be contrasted with the 'hard-hearted', and the members of the community are referred to in the parallelism as the 'perfect of way' (אֲנִי בְּיָדָא), who are also 'feeble', 'trembling at the knees' and 'smitten'.⁶

In a number of the Psalms of Thanksgiving from Qumran the psalmist, possibly the Teacher of Righteousness,⁷ expresses his sense of

dependence upon God in traditional language. He speaks of himself as **עֲבָדִי** (1QH 5:13), **עַבְדִּי** (1QH 2:32, 3:25, 5:16, 5:18), **עַבְדִּי** (1QH 5:20) and **עַבְדִּי עֲבָדִי** (1QH 2:34, 5:14), as well as numbering himself among the **עַבְדֵי יְהוָה** (1QH 5:21). In the canonical Psalter these terms often retain a socio-economic reference, but in the Qumran psalms they are clearly metaphorical expressing the psalmist's sense of dependence on God and his awareness of his real position before God. In addition the psalmist at Qumran often speaks of himself as a guilty sinner and recognises that his inclination is evil, whereas such sentiments are not common in the scriptural Psalter.

A similar point is made by the frequent use of the term 'servant', **עַבְדִּי**, in the Qumran psalms. A particularly interesting example of this is found at 1 QH 17:4-end. The psalmist refers to himself five times as God's servant.⁸ He acknowledges that he has sinned and that God has punished him, and that he is totally reliant on God rather than on his own weak spirituality for salvation. In line 22 there is a reference to the psalmist's **עַבְדִּי**, but it is difficult to establish whether the sense is that of his humility or his affliction. As God's 'servant' the psalmist is aware of his absolute dependence upon God.⁹

Thus in the liturgical material from Qumran references can be found to illustrate the God-ward and the self-ward aspects of humility.

This same awareness can be seen in the Damascus Rule. The whole document is essentially an exhortation to choose what pleases God and reject what he hates. It is addressed to "those who know righteousness and consider the works of God", in contrast to those who "despise God", "the Scoffers", **הַלְצִי**, who have been led astray by "The Scoffer", **הַלְצִי**.¹⁰ He has brought all the

problems of the world into being, by causing people to "walk in the stubbornness of their heart(s)", **בְּשִׁרְיוֹת הַלֵּב**, a phrase which occurs six times in this work.¹¹ The Heavenly Watchers did this and fell (CD 2:17), Israel did it in Egypt and brought their troubles on themselves (CD 3:5), and it is a present temptation to members of the Community if they insist on going their own way (CD 3:12) and 'acting arrogantly' (**וְהָיָה דַּבָּר**), (CD 8:8). The contrasting group are those who hold fast to the precepts of the Community, live according to the Law, defer to the Teacher and confess their sins before God.¹² Such 'humility' is their hallmark, as pride is that of all the apostates.

Much of the Qumran literature is inevitably concerned with the organisation and administration of the Community, and one element of this is the other-ward or relational aspect of humility. The Messianic Rule sets out the strictly hierarchical structure of the Community. The members are to assemble "in the order of (their) dignity".¹³ Each one is to recognise his due place and to honour his superiors, whilst among equals greater respect is to be accorded to greater competence and holiness.¹⁴ To be among the 'men of renown' who are "called to the Council of the Community", over which the Messiah presides, is the ambition of every wise and able man. Whilst nothing is said about one's attitude and relationships towards inferiors, and a definitely negative attitude is taken which excludes the infirm from positions of leadership, it must be noted that membership of the Council brings considerable responsibility for the life of the Community, and demands commitment to the service of the Community, on the part of the leaders. Greater seniority and honour implies greater responsibility and service. Such an implication suggests that it was recognised at Qumran that to some extent at least humility is a prerequisite for any successful community living, in that one must not only defer to one's superiors

but also have regard for and be willing to give oneself in service to others, including inferiors. Clarification on this point must depend on a closer examination of the Community Rule.

The Community Rule contains extracts from the Community's liturgies including a sermon, statutes concerned with many areas of the Community's life and finally a poetic discourse on the duties of the Master of the Community and of his disciples. In it we find recurring many of the themes which we have already noted: but of particular interest for our purpose is the occurrence of the phrase **הַצִּבְרִי לְכָת** three times, and that of the word **יְהִי** seven times.¹⁵

The requirements of those who join the Community are set out in 2:24ff. In particular four virtues are obligatory for all members of the Community to demonstrate, whatever their place in the hierarchy, namely: **אֱמֶת**, **עֲבֹת לֵב**, **אֶהְיֶה קָדֹר** and **מִחֲשַׁבְתָּ צֶדֶק**.¹⁶ In these construct phrases the second term in each case is used adjectivally.¹⁷ That **עֲבֹת** here refers to a virtue is clear from the context, and the qualifier **לֵב** removes any further ambiguity. The following sentences point out that the one who "walks in the stubbornness of his heart", "despising the precepts of God", is to be excluded from the Community (3:1ff). The practice of truth, humility, love and thoughtfulness is thus understood inter alia, in terms of a willingness to submit oneself to God, to the rules of the Community and to one another.

The Community Rule works on the assumption that man is a sinner, alienated from God and hostile to the teaching and ways of the sect. However, the way is open for such a sinner to change his ways and live in the light. By purification with water and the 'humbling of his soul' (**יְהַלֵּל וְיִשְׁכַּח**) 'to all the precepts of God' (1 QS 3:8)

a sinner is made clean, able thereafter to 'walk perfectly'. The spirit of 'uprightness and humility' (יִשְׁרָאֵל וְעֲנָוָה) or 'holiness' (קִדְּשׁ) which he adopts and demonstrates makes atonement for him (1 QS 3:7). Here 'humility' is understood in general terms, is valued on a par with 'uprightness' and 'holiness', and is then more narrowly defined in terms of submission to the laws of God.

A similar general sense of הַנְּיָנוּ is found in 1 QS 4:3-5, where a catalogue of virtues begins with the phrase רוּחַ הַנְּיָנוּ "the spirit of humility". Fourteen items are included in the list, and a contrasting list of vices follows.¹⁸ The details of the two lists do not correspond: but the list of vices includes "haughtiness and pride" (גִּבּוֹר וְעֲבָרָה) and understands man's sin in terms of his determination to have his own way.

The thirteenth phrase in the list of virtues is, כֹּחַ הַנְּיָנוּ.¹⁹ The second half of the phrase has two possible senses, the one being that of 'in all prudence', 'perceptively' or 'circumspectly' etc.²⁰ נְיָנוּ is however used of the serpent at Genesis 3:1 and the sense of 'subtlety' or 'craftiness' is found in later Hebrew too.²¹ The use of an expression for humility here in association with הַנְּיָנוּ is therefore reminiscent of the possibly traditional expression about the 'innocence' or 'helplessness' of doves and the 'subtlety' or cunning of serpents.²² In both cases however little help is given in the interpretation of כֹּחַ הַנְּיָנוּ here. The possible meanings of 'skilfulness', 'prudence', 'circumspection' are probably ruled out because they are supplied by the qualifying כֹּחַ הַנְּיָנוּ, and the meanings of 'secretiveness' and 'purity' are probably to be ruled out by the fact that these virtues are dealt with in items fourteen and twelve in the list. If the phrase as a whole does correspond to the

doves/snakes comparison, then **הַצִּנֹּעַ לֵבָב** must denote simplicity or innocence or the like, meanings not found elsewhere in the use of the expression. The thirteenth expression in full must be taken to refer to some more particular aspect of humility than that in the general expression **עֲנָוָה רִיחַ** at the head of the list: but it is unclear what that more particular sense is.²³ The possibility of 'modesty' is rather ruled out by the qualifier used. Equally it remains unclear what **הַצִּנֹּעַ לֵבָב** itself means here.

The same two expressions occur in a shorter list at 1 QS 5:3ff, which is similarly followed by a restatement in the negative.²⁴ The men of the Community are to practice **עֲנָוָה** and **אַמִּתּוּת יָחִיד**; **הַצִּנֹּעַ לֵבָב** and **אַהֲבַת חֶסֶד, מִשְׁפָּל** and **צִדְקָה** "in all their ways". The syntax of the body of the list is not certain.²⁵ Neither is it clear whether the final phrase, **בְּכָל דְּרָכֵיהֶם** is to be understood as applying to all the virtues commanded or only to the last one. In this saying it is as difficult to make distinctions between **עֲנָוָה** and **הַצִּנֹּעַ לֵבָב** as it is between **צִדְקָה** and **מִשְׁפָּל**. Such behaviour is the opposite of acting **בְּשִׂרְיוֹת לֵב** 'with a stubborn heart', (1 QS 5:4).

This shorter list is repeated with the omission of **עֲנָוָה** at 1 QS 8:2 where the character required of the fifteen members of the Council of the Community is set out. In obedience to the Torah they shall practice **אַהֲבַת חֶסֶד, מִשְׁפָּל, צִדְקָה, אֱמִתּוּת** and **הַצִּנֹּעַ לֵבָב**. They shall preserve the Faith with steadfastness (**יִצְרַר קְדָמוֹן**) and meekness (**רוּחַ נִשְׁבָּרָה**), atoning for sin by the practice of **מִשְׁפָּל** and "suffering affliction". In this saying it is **הַצִּנֹּעַ לֵבָב** which seems to have the general sense, with **רוּחַ נִשְׁבָּרָה** having a more particular one.

Practical examples of what is meant by these virtues are found at 1 QS 5:26f and 1 QS 11:1. Each year the members of the Community shall be examined and their progress or regress noted, and their place in the Community adjusted accordingly. In this process they are to rebuke one another in **אַגָּוָה**, **עֲנָוָה**, and **אַהֲבַת חֵסֶד**.²⁶ This attitude rules out 'anger', 'bad temper', 'obduracy' and 'envy', (1 QS 5:26f). The 'weaker' members of the Community are to be taught and encouraged so that they may defend themselves against the arrogant (**רִיחַ לִגְיָי**) who wrongfully accuse them (1 QS 11:1f). They are to answer them 'humbly' **עֲנָוָה** and 'meekly' (**בְּרִיחַ בְּשִׁבְקָה**), where the two terms are in parallel.

Thus three terms are used in the Community Rule to denote humility: **עֲנָוָה**, **הֶצְנֵעַ לִפְנֵי**, and **בְּשִׁבְקָה**. In no passage can their meanings be clearly distinguished. In 1 QS 2:24f and 4:3ff **עֲנָוָה** seems to be used in a general sense and **הֶצְנֵעַ לִפְנֵי** in a more particular one: but in the similar though shorter list at 1 QS 8:2 **הֶצְנֵעַ לִפְנֵי** is the general term used with **בְּשִׁבְקָה** as the particular one. Exact parallels occur between **עֲנָוָה** and **בְּשִׁבְקָה** at 1 QS 11:2 and if the two lists at 1 QS 2:24f and 1 QS 8:2 are compared and equated, then the parallel is between **הֶצְנֵעַ לִפְנֵי** and **עֲנָוָה**. It is therefore perhaps best to conclude that in the Community Rule these three terms are near-synonyms.²⁷

Thus the Community Rule recognises the importance of humility, understood in terms of one's attitude to and relationship with one's fellows, for the life of the community.²⁸ Humility, understood in this general sense, is necessary on the part of both leaders (1 QS 8:2) and led (1 QS 2:24f) if the Community is to function effectively. As one would expect in a rigidly hierarchical and

authoritarian society, this is sometimes understood only in terms of deference to one's superiors and of knowing and keeping one's place (1 QS 5:24ff). In general however, it is regarded as more than this, and is seen in terms of a loving regard for and a generous attitude towards one's fellow members of the community, without which wholesome community life is not possible.²⁹

Conclusion.

The members of the Community are expected to surrender to God and to conform to his will, and to know their own place in the community and to keep it. Characteristic of the Community is its hierarchical structure, and much is made of the need to defer to one's superiors. This plainly contrasts with the teaching of Jesus about relationships among his disciples. However, particularly in the Community Rule, the attitude of humility towards one's fellows is developed in a wider and richer way. There it is seen as a mutuality which is necessary for the unity of the Community in much the same way as it is in the New Testament epistles. Each of the three aspects of humility which we have delineated features in the character which it is hoped members of the Community will develop and exhibit. There is no uniformity in the vocabulary used to express this: but it does appear that humility, in the full sense of our definition, was considered to be a virtue in the ethics of the Qumran community.

Chapter 5. Humility in the New Testament.

Even from the brief examination possible here it will be clear that the New Testament does regard humility as a virtue. The first aspect of humility as we defined it is presupposed, as it is in almost all religious literature; and the second and third aspects are plainly represented. These writings present Jesus as the exemplar of all aspects of humility. Through his teaching and that of other early Christian leaders the practice of such humility is then urged on every believer.

1. Humility as a realistic assessment of one's place,
and a curbing of one's ambition.

I. Jesus as the exemplar of such humility.

We may begin with Matthew 11:29, "Take my yoke upon yourselves and learn from me; for I am gentle (*πραυς*) and humble in heart (*ταπεινός τῇ καρδίᾳ*) ..."

This sentence, unique to Matthew, is part of a saying (vv. 28-30) in which Jesus invites those carrying heavy loads to put them down and find 'rest' and a lighter load under his leadership. To encourage them to do so he speaks of himself as being *πραυς* and *ταπεινός τῇ καρδίᾳ*.

The first term, *πραυς*, is translated 'gentle' in most recent translations.¹ This is in keeping with the usage of the term in classical Greek, and we have noted that Aristotle places the cognate noun *πραυτης* among his lists of virtues, and by it understands the virtue of 'gentleness'.² The Authorised Version however, renders it

here by 'meek' in keeping with the sense it developed in the Septuagint.³ The word occurs three times elsewhere in the New Testament (Matthew 5:5, 21:5 and 1 Peter 3:4), though the cognate *πραυτης* is more frequent. In most instances of both words it is difficult to decide whether the particular meaning, 'kind/kindness' or the general one, 'humble/humility' is uppermost.

The second expression *ταπεινος τη καρδια* refers without doubt to humility, strange though such a reference may seem to be in this setting. *ταπεινος*, with reference to people usually means simply 'poor' in an economic sense or 'low' in terms of social position; and often in classical Greek has the nuance of blameworthiness.⁴ In the Septuagint *ταπεινος* and its cognates are used mostly to denote the poor and needy who are at the bottom of society: but they are used occasionally to refer to a person who is humble, repentant or aware of his need for and dependence upon God.⁵ The use of the qualifier *τη καρδια* points to an attitude or disposition and is reminiscent of the frequent use of *לב* in this way in the Old Testament.⁶ The full expression here is unique in the New Testament, though the phrase *πρωτοι τω πνευματι* at Matthew 5:3 is analogous.⁷

The precise relation between the two terms *πραυς* and *ταπεινος τη καρδια* here is not clear, though the fact that in the whole parallel structure of the saying these two together form one arm of a parallelism suggests that they are a hendiadys.⁸ Possibly, however, *πραυς* may be particular ('gentle') and *ταπεινος τη καρδια* general ('humble'), or the former denoting the outer working (in gentleness towards others) of the inner disposition (humility).

In Matthew 11:29 Jesus is seen as the paradigm of the good Church Leader. His teaching is to be followed because he is not arrogant or

self-seeking, but self-effacing and concerned for the welfare of the disciple. It is not however, only the Church Leader who must "learn from" this example, it is everyone who comes as a disciple under the 'yoke' of Christ.

Direct reference to events in the life and ministry of Jesus, to aspects of his character or to his remembered words are notoriously scarce in the Epistles in the New Testament.⁹ One such direct reference must be considered here, 2 Corinthians 10:1.¹⁰

"I, Paul, beg you by the meekness (*πραυτης*) and magnanimity (*ἐπιεικεια*) of Christ ..."

Paul uses this reference to the 'meekness and magnanimity of Christ' to give added force to his entreaty to the Corinthians to change their attitude towards himself. Hurtful things had been said at Corinth against Paul and his ministry. v.1b would indicate that Paul had been particularly offended by the accusation that though he is full of confidence when he deals with them from a distance, when he is with them he is inadequate and even 'obsequious' (n.b. *ταπεινός*).¹¹ Paul appeals to the Corinthians to heed his previous teaching, lest when he visits them next he is forced to show just how assertive he can be. In what follows he uses strong if not reckless language to justify himself to his hearers. This context of Paul's use of the expression must be remembered.¹²

The noun *πραυτης* in the New Testament shares the range of meaning which we noted in the adjective, *πραυς*.¹³ It may be used generally to mean 'humility', or more particularly, to mean 'gentleness': and it occurs often, as we shall see, in the lists of virtues which are found in the Epistles.¹⁴ This humility and gentleness is often expressed in "a patient submissiveness to offence, free from malice and desire for revenge".¹⁵

ἐπιεικής (beneficent authority, clemency or mildness) is in classical Greek a virtue usually associated with rulers.¹⁶ The Septuagint and the New Testament often use the term with this sense, but in the New Testament the virtue is to be practised by all, regardless of status.¹⁷

The two terms perhaps form a conventional pair.¹⁸

Opinions differ as to what Paul was saying about Jesus. It is possible that he is alluding to the self-emptying of Jesus, as he does in Philippians 2:6-11. Thus Christ's "meekness and magnanimity" may be taken to refer to the Incarnation, the humble circumstances of Christ's life and to his death on the cross.¹⁹ In the light of that, Paul's humble state, ταπεινός, is a sign of his participation in the continuing work of God.²⁰

The traditional view is that Paul was alluding to the teaching about Jesus's actual character or to his remembered words.²¹ In which case Paul is reminding the Corinthians that he had been among them just as Jesus had been, of little status and of a humble bearing.

The distinction between these two views must not be over-emphasised.²² Paul is dealing with a many-faceted problem at Corinth. He is concerned with the attitudes and behaviour of the Corinthians, and stresses the need for "sweet reasonableness".²³ He is concerned with his own standing and the misconceptions apparently held by the Corinthians about leadership in the church, and stresses that humility is not to be mistaken for weakness. Humility is, on the example of Christ, the proper attitude for all Christians to show and the appropriate style for all Christian leadership.²⁴

Finally we may note Matthew's narrative of the Triumphal Entry into Jerusalem.²⁵

Matthew quotes part of an ancient Messianic text, Zechariah 9:9:

Say to the daughter of Zion,
'See your King comes to you,
humble and riding on an ass,
and on a colt, a donkey's foal', Matthew 21:5.²⁶

This incident is found in all four Gospels: but only the fourth Gospel also quotes this verse and it does so in an abbreviated form (John 12:15). Matthew alone retains the word *πρᾶτος* in his quotation.²⁷ It is probable that the picture of Jesus riding on an 'ass' is used to convey his humility.²⁸

The triumphal entry marks the beginning of the climax of Jesus's ministry, and appears to be a deliberate publication of his Messiahship. Jesus is welcomed as he enters the Royal City by an acclamation that he is King in the Davidic line, though an element of ambiguity remains even then.²⁹ What is enacted is Jesus's changed concept of Messiahship. He begins to take up his royal power, but such an act involves his suffering and death.³⁰ The lesson is taught again, with Jesus as the paradigm, that in God's realm things are not as they are in human empires.

II. Such humility is to be practised by all who would follow Jesus.

We may note here the use made of the example of Christ by Paul in Philipians 2.

In verses 6-11 Paul is quoting the words of a hymn which celebrates Christ's Lordship.³¹ The hymn focusses on Christ's incarnation, death and subsequent exaltation, and speaks of Christ "humbling himself" and becoming "obedient unto death", using the verb *ταπεινω* to express this. There is no suggestion in the hymn itself that Christ's humble character is meant.³²

However, though the hymn itself does not refer to Christ as the exemplar of humility, Paul quotes it in order to reinforce his demand that the Philippians practice humility.

It may be that his intention was to remind the Philippians about how they came to be "in Christ", and thus motivate them to live out their new status in their acts and attitudes. However, it seems intrinsically likely that the reference to *ταπεινὸς* in the hymn would have been interpreted from the first, if not actually intended by Paul to be so interpreted, in the light of the *ταπεινοφροσύνη* of such prominent place a few sentences earlier.³³ Thus the *ταπεινωσις* of Christ may well have been understood by the Philippians in a way other than or additional to the sense it had in the hymn in isolation.³⁴

Paul is appealing to his readers to be unselfish and devoid of conceit, *κενοδοξία*, v.3. They are to consider each other and in humility, *ταπεινοφροσύνη*, to regard others as better than themselves.³⁵ Only so can the Christian community enjoy that harmony which is essential to its true growth. Paul reminds them that they must live in humility because they are Christ's people, and urges them to do so by quoting the hymn.³⁶

Secondly, there are a number of passages in which the evangelists present the teaching of Jesus about such humility.

Matthew 5:3 parallel Luke 6:20.³⁷

Blessed are the poor in spirit, because the Kingdom of Heaven is theirs, Matthew 5:3.

Blessed are you poor for the Kingdom of God is yours, Luke 6:20.

The Beatitudes in Matthew are a series of exclamations which declare the happiness which is experienced by those of a certain character or

outlook.³⁸ Taken as a whole they add up to a forceful statement of "Kingdom values". The Beatitudes and corresponding Woes of Luke however, do not have the same overt reference to character, and this is clearly seen in this the first Beatitude in both lists.

Matthew's phrase, 'poor in spirit', *οἱ πτωχοὶ τῷ πνεύματι* is rendered unambiguous by the qualifier it contains. *πτωχός* denotes a poor man, possibly one who is at fault in being so.³⁹ The use of the qualifier however, makes clear that the persons who are intended here are those of a certain character or 'spiritual quality'.⁴⁰ It is possible that as this is the first of the Beatitudes this quality is to be understood in a general sense, that those who recognise their need are happy, because they are the only ones in a position to receive God's rule and the blessings it brings. If this is so then the third Beatitude can be understood to refer to a specific virtue and not to be a possible duplicate.⁴¹ In any case the meaning of 'poor in spirit' must be general, and the Beatitude understood to be a commendation of those who know their need and acknowledge their dependence on God.

Luke's version contrasts the blessedness of the poor with the woe of the rich (v.24). A major safeguard against understanding Luke to be pronouncing the poor in general to be blessed is that he uses the second person address and directs his words pointedly to the disciples (v.20).⁴²

A second is the recognition that in Jewish tradition "the poor", whatever the actual vocabulary used, could and often did designate those of a good pious or moral standing rather than those of a low economic state.⁴³ It is possible that Luke should be understood to mean precisely what he says, in which case this saying stands as another example of the reversal of values in the Kingdom of God: but it is perhaps more likely that a religious rather than an economic position is the point at issue.⁴⁴

Whether or not these two sayings mean precisely the same thing, they both would have been understood in their context to point to the happiness of the person who recognises that he is wholly dependant upon God.

Matthew 5:5

"Blessed are the meek, for they will inherit the land." This third Beatitude, which has no parallel in Luke is reminiscent of Psalm 37:11.⁴⁵ The difficulties of giving a precise equivalent for the Greek term *πραυς* have already been noted.⁴⁶ The promise which is given to the disciples here may be seen as another example of the revolutionary nature of the Kingdom of God, ("The first shall be last, and the last first" etc.). It is not the aggressive, self-confident and self-assertive who will succeed: but those who do not push themselves forward, the gentle, the humble and those of no account.

"Whoever exalts himself will be humbled, and whoever humbles himself will be exalted".

Matthew 23:12, Luke 14:11, Luke 18:14 and compare Matthew 18:4.⁴⁷

This saying occurs three times with minimal differences in three completely different settings. In each case it occurs as the generalising conclusion to a portion of teaching.⁴⁸

Matthew 23:12.

This concludes teaching directed against the Scribes and Pharisees who, among other things, are condemned for their desire to win public applause and recognition, and for their pursuit of status, vv.5-7. By contrast, among the disciples greatness is to be measured by willingness to be the servant of all (*δουλος*), v.11. The point is emphasised

that the accepted distinctions and titles of honour in contemporary society are not appropriate among the disciples.⁴⁹

Luke 14:11.

In Luke 14:1-24 four pericopae are linked together in the setting of a meal with a leading Pharisee. The second of these (vv. 7-11) begins from the observation that such supper-parties are often marked by competition among the guests for places of honour, and ends with this saying.

At one level Jesus's teaching here is little more than a witty expansion of Proverbs 25:6-7.⁵⁰ That Luke intends much more to be understood from this teaching is indicated by the fact that he refers to it as a 'parable'.⁵¹ As such its theme is again the great reversal of fortunes and values in the Kingdom of God, a theme which continues through the two following units. This theme includes, but is by no means exhausted by the recognition that a humble attitude is approved by God, and that pride and ambition lead to a fall, a frequent theme in Proverbs.⁵²

Luke 18:14.

The saying functions here as the conclusion to the Parable of the Pharisee and the Tax-Collector, Luke 18:9-14.⁵³ This parable is an attack on the self-righteous, whose confidence in their own good standing before God is contrasted unfavourably with the dejection and guilt of the Tax-Collector.

In this setting the humbling of oneself which is commended is that involved in having a realistic sense of one's own position before God. The Tax-Collector was, and knew himself to be, a sinner: and he acknowledged this before God by staying at a distance, "beating his breast" and confessing it. He "knew himself" and threw himself on God's

Matthew 18:4.

"Whoever humbles himself like this child, he is the greatest in the Kingdom of Heaven."

This saying, which is a variant on the full saying just discussed, forms the conclusion to yet more teaching of Jesus drawn out by the disciples' question about their status, vv. 1-4. Their question is phrased in general terms about precedence within the Kingdom of Heaven, v.1. Their real question is recognised by Jesus who answers them in the second person and sternly rebukes them, v.3. He takes a child and uses him as an object lesson in humility, with specific reference to the disciples' own ambitions for power and precedence. Whatever else may be implied in the choice of a child to prove this point, it is clear that the child is considered to be a person of no account. The disciples must humble themselves as much as that, making themselves also of no account, if they want to enter the Kingdom.

We note therefore that the saying of Jesus that, "Whoever exalts himself will be humbled, and whoever humbles himself will be exalted" occurs in three different settings, and with different nuances in each. In Matthew 23:12 it is a condemnation of the pride of the Scribes and Pharisees and a warning to the disciples not to follow their example in their capacity as leaders (compare also Matthew 18:4). At Luke 14:11 it is a statement of the reversal which the Kingdom of God brings to all "worldly" values. In Luke 18:14 it is a word of assurance and exhortation pointing out the need for and efficacy of an awareness of one's true state before God as a 'sinner'. In each case specific manifestations of pride are condemned and specific manifestations of humility are commended. The saying's triple use in the tradition of

Jesus's teaching may be seen to reinforce the point already made, that in that teaching the promulgation of the virtue of humility had a significant part.

2. Humility as a regard for one's fellows and a willingness to give oneself in service to them.

I. Jesus as the exemplar of such humility.

Although none of the vocabulary of humility is used in the Johannine story of Jesus washing his disciples' feet (John 13:1-20), it is clear that one important function of the story is to teach about humility. The Master performs the duties of a slave and washes the feet of his disciples (vv.6-11); a dialogue with Simon Peter is used to teach about Baptism (vv.6-11), and the incident is concluded with general teaching about humility (vv.12-20).

We need not be concerned with the question of the historicity of the incident, nor with any discussion of the interpretation of the incident in terms of Baptism or the Eucharist. Neither need we attempt to establish whether the "sacramental" interpretation (vv.6-11) or the "ethical" interpretation (vv.12-20) is primary. We may simply note the final form of the text representing Johannine tradition.

The incident is striking. Jesus acts as a *δουλος*, servant, among his disciples, and we are reminded of his frequent teaching on this subject in the Synoptic tradition.⁵⁵ The teaching given in vv.12-20 regards the incident as an example of Jesus's humility which the disciples, and hence the Church, are to copy, especially v.15.⁵⁶ It is no doubt true that the humility of Jesus illustrated in this incident is not confined to it in John's thought, but extends to the ultimate humiliation of the cross.⁵⁷ None-the-less, dramatically and unambiguously,

the incident is presented in the gospel to teach the lesson of humility, particularly though not exclusively to those in positions of responsibility and power within the church.

It is possible that the story just considered from John's Gospel is a Johannine construction based on the synoptic tradition of Jesus as *ὁ δακνους*.⁵⁸ In any case, that tradition must be considered here, because it too presents Jesus as the exemplar of humility.

The tradition is found in two forms. The Markan form is seen at Mark 10:45, and used by Matthew at Matthew 20:28; and the Lukan form is seen at Luke 22:27b:

For even the Son of Man did not come to be served (*διακονηθῆναι*) but to serve (*διακονῆσαι*); and to give his life as a ransom for many. Mark 10:45.⁵⁹

... but I am among you as the servant, (*ὁ δακνους*) Luke 22:27b.

In each gospel the saying occurs to conclude teaching of Jesus on precedence and status among the disciples which had itself been necessitated by disputes among them on that subject.⁶⁰

In this teaching on leadership Jesus rejects the style of the world powers, and points to himself as exemplifying the pattern which the disciples must follow. It appears that he is pointing to his style of leadership as a whole, and not to any specific instance of service to others. The meaning of the sayings is plain enough, that the new Christian way is radically different from all other "world economies". It demands self-giving in service to others, and a recognition that true greatness lies in self-denial rather than in self-advancement. This message is repeated elsewhere in the teaching of Jesus: but the important point to note in this saying is that Jesus is considered the paradigm of this new attitude and set of values. Jesus uses his own example to teach the disciples a lesson in humility with specific

reference to their own ambitions and relations.

We may note here that in early Christian interpretation Jesus' life and ministry was understood in part in relation to the Servant Songs of Deutero - Isaiah.⁶¹ At Matthew 12:18 Jesus is seen as the *messiah* and Isaiah 42:1-4 is quoted. Actual quotations from the Servant Songs occur elsewhere in the gospels at Matthew 8:17, Luke 22:37 and John 12:38. (also Acts 3:13,26, 4:27,30, 8:32).⁶²

II Such humility is to be practised by all who would follow Jesus.

A The teaching of the Gospels.

"The first shall be last, and the last shall be first."

This saying may be referred to briefly because it is the classic example of the teaching of Jesus about the reversal of values which the Kingdom of God brings, a general theme which we have noted as including a commendation of the un-worldly virtue of humility.

The saying occurs at Mark 10:31 (parallels, Matthew 19:30 and Luke 13:30) in contexts where the theme of discipleship is prominent. The disciples are among those whom the world would regard as being 'last', but in God's sight things are different. With this we may compare Luke 1:51-53 which is part of Mary's Song which provides one of Luke's key themes. The proud, mighty and rich, who are 'first' in "worldly" terms are not so in God's terms.

The phrase occurs again at Matthew 20:16 where it is used to describe the different reactions to Jesus's teaching. His message is received by those whom one would not have expected to do so.

In Proverbs 25:21f (compare v.15) there is reference to behaviour designed to appease or disarm one's possible opponents, and to win friends and support. This is rather similar to humility as a form of practical self-interest as in the advice in Proverbs 25:6f quoted above.

In the teaching of Jesus there is much that on first glance appears to be reminiscent of this, especially the reference to "loving one's enemy" (Matthew 5:44 parallel Luke 6:27f, Luke 6:35) and "turning the other cheek" (Matthew 5:39b parallel Luke 6:29). The disciple is forbidden to retaliate when wronged (Matthew 5:39a) and he is to give way to the claims or demands of others (Matthew 5:40-42 parallel Luke 6:29f). It may be doubted however whether the 'wise man' would consider it was wise to go this far, and also it does appear that the motivation is completely different. The disciple of Jesus lives this way and responds to others in this way not out of self-interest, however refined, but in response to the way that God has treated him. God has dealt generously with him, and not as he deserved, and hence he is freed and enabled to deal so with others (Luke 6:35f, 2 Corinthians 8:9).

We may include here the saying at Matthew 10:16. In their mission to a hostile world the disciples are to be "wise as snakes and innocent (*ἀκραιος*) as doves", a phrase taken up by Paul at Romans 16:19 and possibly also at Philippians 2:15. The instruction commands the disciples to be both shrewd and guileless, employing every skill and exploiting every opportunity yet in a prudent and tactful way. *ἀκραιος* occurs in the New Testament only in these three places and only rarely in the Septuagint, and in each case the classical Greek sense of 'pure', 'innocent', 'perfect in integrity', is fitting. It is the purity or simplicity / guilelessness of the dove which is

intended here: and in Biblical imagery elsewhere the dove does not stand for gentleness.⁶³

Finally, it is somewhat surprising that there is only one mention, explicitly, of the vice of pride in the teaching of Jesus. In Mark 7:21f Jesus is quoted as listing the "evil things" which come from a person's heart and "defile" him, and in that list is *ὕπερηφάνια*, pride. The parallel list in Matthew 15:19 is shorter and makes no mention of pride.

B The teaching of the Epistles.

We may note first the use of the noun *ταπεινοφροσύνη* and other compounds of *ταπεινός*.⁶⁴ This noun occurs seven times in the New Testament, and in five of these it has a good sense.⁶⁵ The word does not seem to have been used in this way before, and in its very infrequent occurrence in classical Greek it has the bad sense of 'basemindedness', 'grovelling'.⁶⁶

At Colossians 2:18 and 2:23 the word is used for some sort of devotional practice which the writer considers to be both unnecessary and demeaning. At Acts 20:19 Paul is quoted as having served the Lord "with all humility", and in the context there something of the negative sense of the word may possibly be present. In the remaining four instances, however, the word is used with a good sense, denoting humility as a virtue to be cultivated by the churches to which the epistles are addressed.

At Philippians 2:3 Paul exhorts the Philippians to act towards each other in *ταπεινοφροσύνη*, and we discussed above his use of the hymn to reinforce his appeal.⁶⁷ Here *ταπεινοφροσύνη* is

contrasted with ἐπιθία, selfish ambition and κενοδοξία, vanity, conceit. Paul exhorts the Philippian Christians to submit to one another, to put one another's interests first, and to serve one another in this spirit of humility and self-giving.⁶⁸ Such an attitude is the only appropriate one for those who are "in Christ", v.6.

In Colossians 3:12-17 the writer presents a list of virtues to be cultivated in contrast to the list of vices he had warned against in vv.5-9.⁶⁹ In this list we find both ταπεινοφροσύνη and πραυτης. It is possible that the overall impression of the total list is more important than a detailed definition of each of its components: but if it is necessary to attempt some demarcation, we may be correct to give the general sense of 'humility' to the first term and the more specific sense of 'gentleness' to the second. In this list the writer emphasises that, among others, the virtue of humility is to characterise God's chosen people, v.12a.

Ephesians 4:2 may be dependent in some way on this passage.⁷⁰ The Ephesians are urged to act "with all ταπεινοφροσύνη and πραυτης". This is necessary not simply because these are distinctive Christian virtues, but also because there can be no real Christian community without them, a point emphatically made by Paul to the Philippians as we have seen. The emphasis of Ephesians 4:1-17 is that the 'Body of Christ' can only work effectively when it does so harmoniously, and that humility and the due recognition of the value of one's fellows (v.2b) are a prerequisite of this harmony.

The metaphor of "clothing oneself" occurs again at 1 Peter 5:5. The writer addresses the younger members of the church and instructs them to subordinate themselves to the Church Elders, v.5a. He follows this with the instruction to them all to, "Clothe (them) selves with

humility, (ταπεινοφροσύνη), towards each other", v.5b: reinforcing that with a quotation of Proverbs 3:34. The change of address so bluntly from the 'younger ones' to 'everyone' may be an indication of the writer's awareness of the temptation to pride on the part of the Elders when all others are subordinate to them, and we noted above that in the teaching of Jesus his exhortations to humility were frequently addressed to those in positions of power. The humility which is urged upon the Christians in 1 Peter 5:5 is specifically defined as "humility towards each other" (ἑλληλοῖς).⁷¹

Proverbs 3:34 is then quoted to support the writer's exhortation: "God opposes the proud, but shows favour to the humble". The term translated 'humble' is ταπεινοί, and that this is the correct translation is seen from the antithetical parallel in the first half of the proverb with ὑπερηφάνοι, 'the proud'.

Thus in four very similar settings ταπεινοφροσύνη, is set out as a virtue to be cultivated. This humility is an attitude of respect and deference to one's fellows, and a willingness to put one's own interest second to theirs. Such mutuality is essential for any growth in Christian community.

A similar meaning is seen in the cognate compound ταπεινοφρων which occurs only once in the New Testament at 1 Peter 3:8.⁷² Following a series of comments to different groups within the church the writer concludes with a comment to them all: "Be of one mind (ὁμοφρονης), sympathetic, loving towards one another, tender hearted, humble (ταπεινοφρονης), not paying back evil for evil ...". Their relations with each other must include being of 'one mind' (ὁμοφρων) which is necessarily a 'humble mind' (ταπεινοφρων), and this must

express itself in practical ways such as a refusal to be vindictive, vv.10f.⁷³

Finally at Romans 12:16 Paul says, "Live harmoniously with one another; do not be haughty, but associate with the lowly, and never be conceited".

Sandwiched between two plain negatives is the somewhat problematic phrase "associate with the lowly" (ταπεινός). The majority of translations render the phrase in this way, though there is a possibility that "humble duties" rather than "people of low estate" is meant.⁷⁴ It is also a possibility that the ambiguity is deliberate, both attitudes being necessary for the harmony which is Paul's concern.⁷⁵

The two negatives reinforce the appeal already made in v.3, each one using the verb φρονεῖν as a key term. Paul regarded having an exaggerated sense of one's own importance (ὑπερφρονεῖν, v.3) as being destructive of good relations within the church, and an example of those 'worldly' values to which the Christian should no longer conform (vv.1-2). The second negative in v.16 is a quote from Proverbs 3:4 (Septuagint). The social distinctions which some consider so important are not to be so regarded in the church, and the vanity and haughtiness which bolster such distinctions are to be avoided; pride is sin.

We observe in conclusion that ταπεινοφροσύνη and ταπεινοφρών occur in the New Testament Epistles to denote humility as a virtue to be cultivated by all Christians, and without it healthy Christian relations cannot flourish. In these Epistles the cognate noun and verb retain their more traditional senses of either 'being low' or 'of low estate' or, in a religious sense, being aware of one's dependence on God or being repentant. This too, of course, is a form of humility.

It does appear however, that in the life of the early Christian churches there was a real recognition of the man-ward aspect of humility as a virtue, which led to the greatly increased use of the compound terms by which this aspect of humility could be expressed.

Secondly we may note the occurrences of the word *πραυτης* and the one occurrence of *πραυς* in the Epistles.

The difficulty we have already seen in establishing the precise meaning of both of these terms is also present in some but by no means all of the nine occurrences of *πραυτης* and the one of *πραυς* in the Epistles.⁷⁶

In Galatians 5:22f Paul sets out the "Fruit of the Spirit" as being, "love, joy, peace, patience, kindness, faithfulness, *πραυτης* and self-control", in contrast to the "works of the flesh" he had already listed (vv.19-21). Regretably, the two lists do not correspond and therefore no help is forthcoming from the previous list of vices, where neither "harshness" or "pride" are listed. The classical sense, "gentleness" is appropriate here as in all the other occurrences of the term in the New Testament, but so also is the Septuagint usage with the meaning of "humility". In any case there are considerable areas of overlap between the meanings of all the words in the list, and what is being presented is an overall picture of Christian character in which none of the virtues can be isolated and seen as an end in itself.

At Galatians 6:1 Paul advises that those who are "spiritual" should set right any brother who goes wrong, and that this should be done in a gentle or humble way (*ἐν πνεύματι πραυτητος*).⁷⁷ The fact that he immediately follows this advice with a warning to them to "Watch (them)-selves because (they) may be tempted too", rather

suggests that what he has in mind is that they should guard against any proud or superior attitude on their part towards the malefactor and not simply that they should go about their correcting in a kindly way.

We have already noted the collocation of *πραυτης* and *ταπεινοφροσυνη* at both Colossians 3:12 and Ephesians 4:2.⁷⁸

In Titus 3:2, Titus is instructed to tell "them", and it is not clear whether this means all the Cretan Christians or just the 'Elders', about the relations they should have with the state authorities. They are to be submissive and obedient, and to be 'moderate', or 'gentle', *ἐπιεικεῖς*.⁷⁹ The instruction ends by saying that they must show *πραυτης* to all people. It is possible that these two instructions add up to little more than advice to be courteous and polite.⁸⁰ The context however, would favour interpreting '*πραυτης*' here in terms of humility, submission, a refusal to insist on one's own will rather than in terms of gentleness, an idea already expressed by *ἐπιεικεῖς*.

We simply note however that the Christians are to be marked by humility (and/or gentleness) in their relations with each other and in their relations with those outside the church.

The same setting of correcting others is that of the occurrence of *πραυτης* at 2 Timothy 2:25, where the term is parallel to *ἡπιος*, 'gentle, mild, kind' and *ἀνεξίκακος*, 'patient, long-suffering' and contrasted with *μαχεσθαι*, 'being quarrelsome', or 'determined to gain mastery'.

There is no such ambiguity about the use of the term at James 1:21. The writer begs his readers to turn from their wickedness and "*ἐν πραυτητι*" accept the message which has already been implanted in their hearts. Translations of the term vary, but the sense here appears

to be that of graciously submitting themselves to the truth.⁸¹

At James 3:13 *πραυτης* is said to come from *σοφια*, 'wisdom'. The wise man shows his wisdom in the good works he does, and these good works are done in the humility or gentleness which comes from wisdom.⁸² The classical sense 'gentleness' would be perfectly appropriate here, and the sentiment would have been one which Aristotle himself would have applauded. However, the reference to 'boasting' in 3:5 which introduces the strong warnings in vv.6-12, and again in v.14 where such boasting is linked with 'selfish ambition', would suggest that the translation 'humility' is to be preferred.⁸³

At 1 Peter 3:8-17 the writer is dealing with the question of how the Christian should react to those outside the church. To his fellow Christians he should show love and foster unity, having, among other things, a humble heart, (*ταπεινοφρων*) as we have noted. To those outside he should not be vindictive (v.9), but should be zealous to do right, and willing to suffer for such zeal if need be (vv.13-17). Part of this zeal is a willingness to speak out in defence of one's beliefs (v.15a). The writer immediately qualifies this by noting that such speaking-out must be done *μετα πραυτητος και φοβου*. The collocation of these two terms may suggest that 'humility' is to be preferred to 'gentleness' for the first, in keeping with 'respect' for the second for perhaps the danger to be avoided is insolence, especially if those who are enquiring are making an official examination in legal proceedings.⁸⁴

Finally, we may note the use of *πρως* at 1 Peter 3:4, on the correct behaviour of Christian wives. Such wives are reminded of the need to be submissive to their husbands and to set a good example by their reverent and chaste lives. They are assured that outward appearance

matters much less than inward qualities, and that a 'humble' and 'quiet' (*ἡσυχίος*) spirit is a woman's real crowning glory. Although the modern translations prefer 'gentle' to 'humble' as the translation of *πραύς* here, the context suggests that the overtones of modesty and submissiveness are uppermost in the passage, contrasting with the vanity which women often show (v.3) and possibly also with their reluctance to obey their husbands as they should (v.6).⁸⁵

We note in conclusion therefore that *πραῦν* and *πραύς* are found in the New Testament Epistles denoting a virtue to be cultivated (Galatians 5:22, Colossians 3:12, Ephesians 4:2) or an attitude to be shown by all Christians, to each other and to those outside the church (Galatians 6:1, Titus 3:2, 2 Timothy 2:25, James 3:13, 1 Peter 3:15). At 1 Peter 3:4 it is said to be a special characteristic of the Christian wife, and at James 1:21 it has a narrower sense of repentance or a willingness to submit to God through his 'word'. In all of these occurrences except that at James 1:21 the sense of 'gentle' or 'humble' are both possibilities: but at Titus 3:2, 2 Timothy 2:25, James 3:13 and 1 Peter 3:15 the meaning 'humble' perhaps has a better claim in the context. All of these passages however, witness to the fact that the writers of these epistles expect those Christians to whom they are writing to exhibit humility or gentleness in their attitudes both towards their fellow Christians and towards those outside the church.

Finally, we may briefly note some other verses or passages from the Epistles which illustrate the value placed on humility by those Epistles, without using any of the specific humility vocabulary.

In his famous "Hymn to love" in 1 Corinthians 13, Paul gives a brief summary of the characteristics of love in vv.4-7. The characteristics set out there can all be regarded as facets of humility.

Love is patient (μακροθυμος), kind (χρηστος), not jealous (ζηλος), boastful (περπερος), arrogant (φυσιος) or rude (ασχημονος). It does not seek its own will, nor is easily provoked (παροξυνος) or keeps a score of wrong done to itself. (New English Bible).

Teaching about the distinctive style of Christian leadership marked by humility is found at 1 Corinthians 1:17, 2:3f, 4:9ff, 16:16, 2 Corinthians 4:7f, 6:3ff, Ephesians 3:8, Philippians 4:11-13, 2 Thessalonians 3:7f, 1 Timothy 3:1ff, 5:1 and 1 Peter 5:3f.

The ultimate reversal of all human values, the cross of Christ and the preaching about it as central to the faith, is Paul's theme at 1 Corinthians 1:18-31.

The theme of humility expressed in non-retaliation and love for one's enemies is found at Romans 12:14, 17, 19, 20, 1 Corinthians 6:7, 2 Corinthians 2:5ff, and 1 Peter 2:18f.

Humility as a disavowal of all ambition and an acceptance of one's lot is seen in 1 Corinthians 3:18, 1 Thessalonians 4:10-12, 1 Timothy 6:6ff, Hebrews 13:5 and 1 John 2:15-17.

Submission and service to one's fellow Christians and the need to place one's own interests last is a frequently expressed theme, for example, Romans 13:5, 15:2 and the question of the 'Weaker Brother' in Romans 14:4ff, 1 Corinthians 9:19, 10:33 and the teaching of the church as a 'Body' in 1 Corinthians 12, Galatians 6:2f, Ephesians 4:32, 5:21, 1 Timothy 6:1f, Titus 3:1ff, 1 Peter 2:13-17.

There is also the tendency in the epistles to level everyone to an equal position before God. The Church does not ultimately recognise the differences of status accepted in society as a whole

(Galatians 3:28). It expects a mutuality to be demonstrated in all relationships, and while wives are to submit to their husbands, husbands are to love and respect their wives (1 Peter 3:1-7, Ephesians 5:22-28, Colossians 3:18f). Likewise between parents and children (Ephesians 6:1-4, Colossians 3:20f) and masters and slaves (Ephesians 6:5-9, Colossians 3:22, 4).

Finally, explicit condemnations of pride and arrogance are frequent in the Epistles. Such vices are not only found among the godless (Romans 1:30, 2 Timothy 3:4, 2 Peter 2:18) but also among the Christians, (1 Corinthians 4:18f, 5:2, 6, 8:1-3, Galatians 5:26, James 4:16, Romans 14:10) where the church leadership is specifically warned against them (1 Timothy 3:6, 6:4, 17 Titus 1:7).

Conclusion.

There is a considerable element of paradox in the traditions of the early church about Jesus. Indeed it could be said on the basis of the hymn in Philippians 2 that the paradox of Jesus constitutes the whole point of the gospel. He is presented as a figure of power and authority and yet as one of little influence or status.⁸⁶ He is presented as Cosmic Lord, who was crucified.⁸⁷ He is presented as the Messiah who was anointed as a servant and not as a ruler.⁸⁸ He is presented as the Warrior, who is a pacifist.⁸⁹

One side of this paradox can be seen to feature Jesus' humility: his low social position, his humiliation, his willingness to serve. He is presented in the Gospels as eschewing all worldly power and ambition. He belongs to the poorer classes and spends much of his ministry in rural areas, and is little concerned with possessions or other marks of security or status (for example Luke 9:58). These features emerge

at the beginning of both Matthew and Luke's presentations of Jesus in their Birth Stories. Luke stresses that Jesus was born as a poor person among the poor, that from the beginning he shared their disadvantages, and that it was other poor people who recognised him. Perhaps the paradox emerges no more clearly than in Luke 2:11-12. Matthew, in quite different vein, introduces the life of Jesus in a similar way. Though he is the legitimate King of the Jews, he is forced to become a refugee, and he lives in Nazareth only as an exile. All four gospels paint a consistent picture of Jesus living in humble circumstances surrounded in the main by the poor and disadvantaged and giving himself freely in service to them. As "The Man for Others" he is a paradigm of humility, demonstrating a loving regard for others and a willingness to give himself in service to them. We have discussed the most important instances where this aspect of the paradox is seen in the New Testament.

There is also, of course, the other side to the picture. Jesus is presented as the Teacher who expects and demands the total and unquestioned allegiance of his disciples, whose invitation to them has a strong element of demand about it, and who only warms towards them once their allegiance has been proved (John 15:15). He teaches with complete authority, and demonstrates his power by his deeds. Especially towards the Scribes and the Pharisees, he is scathing to the point of arrogance (particularly so in Johannine tradition). He treats the civil authorities with disdain. There is nothing humble about the one who cleanses the Temple. In the Epistles Jesus is presented as the Son of God, sitting at God's right hand, risen and ascended in power and glory, the Judge, a figure of power and authority. The same picture is powerfully painted in Revelation where Jesus is seen as the Warrior-King (Revelation 19:11ff), and the Lamb-Messiah (Revelation 6:16, 7:17, 14:1-5, 14, 22:1ff compare John 1:29, 36). The latter is a telling figure,

for, though the picture of a lamb may suggest helplessness and possibly meekness (compare Isaiah 53:7 and its quotation in the New Testament especially at Acts 8:32), in Revelation no such nuances are to be found.⁹⁰

The essence of a paradox is that two views which are opposed must be held together with neither view being allowed to invalidate the other. The New Testament picture of Jesus is paradoxical in various ways, and no doubt it might be possible to remove some of the paradoxes by a redaction-critical analysis. The fact remains however that in the Christian tradition as expressed in the New Testament there is a paradox about the figure of Jesus. It has been amply demonstrated that Jesus is considered to be an exemplar of the virtue of humility, which the Christian is to follow. Paul's use of Jesus as an example of humility in his entreaty to the Corinthians indicates that for both he and they the humility of Jesus was an important feature of the tradition about him that they both shared.⁹¹

It has been demonstrated that the teaching of Jesus as it is presented in the four Gospels contains explicit teaching which commends humility to the disciples as a virtue to be cultivated, and which condemns pride as a vice to be shunned. It has also been shown that there is in the ethical teaching of the Epistles an awareness that humility is a virtue, and that it is to be cultivated by all Christians. Specific groups within the church, notably its leaders, are under special obligation to set the right example because for them pride is a real temptation, but each Christian community needs to encourage humility amongst all its members, for humility is a prerequisite for any harmonious community life, as well as an essential part of Christian character.

The relationship between the ethical teaching of the Epistles and

that of the Gospels is a complex one, and Paul's ethics, for example, no doubt also show a debt to his Hellenistic environment.⁹² It is clear however that the New Testament does regard humility as a virtue.

In the New Testament there is no uniformity of vocabulary expressing humility, and no systematic discussion of what humility is. General principles are enunciated, or specific advice is given on particular occasions or in singular situations to defined hearers: the understanding being that the humility which is required of all should be worked out by each one in his own situation. A variety of terms are in use, principally *ταπεινοφροσύνη*, *πραύτης*, *πραῦς*, and *ταπεινός* with certain qualifiers. It has frequently been asserted that the use of these terms in the New Testament to denote the virtue of humility is a marked departure from their usage in classical Greek, marking a new and higher evaluation of humility.⁹³ Be that as it may these terms in the New Testament do refer to humility as a virtue, and do so quite frequently.

No attempt is made within the New Testament to draw up a definitive list of Christian virtues, or to put relative values on different accepted virtues.

In one sense it could be said that the New Testament presents an ethic of love, in which all the virtues may be summed up in love as all the commandments of the Old Testament were summed up in the commands to love God and neighbour. As such humility can be regarded as a facet of love: with our first aspect of humility as a recognition of one's dependence on God and a subjection of oneself to him presupposed throughout the New Testament and corresponding to the first of those two great commandments. Our second and third aspects relate to the second great commandment and point up other facets of it. If all the virtues

are facets of love it becomes difficult at times to differentiate between them, as for example in the case of such a list of virtues in Galatians 5:22-23. It may be possible to divide the list of nine into three groups of three; but it is very difficult to differentiate in the second group for example between *χρηστότης* and *ἀγαθωσύνη*.⁹⁴ All that can be said is that humility, in every aspect of our definition, is seen in the New Testament to be a facet of love.

It is not possible to go further and attempt to place humility in any hierarchy of New Testament values, for none such exists. It certainly cannot be argued that the New Testament regards humility as an eminent virtue: but neither can its place among the virtues be ignored or its importance minimised. The fact remains, however it is to be explained, and whatever value-judgement we place upon it, that the New Testament does regard humility, as we have defined it, as a virtue.⁹⁵

CHAPTER 6. HUMILITY IN TALMUD AND MIDRASH.

Space will permit little more here than a brief notice of some of the more important references to humility in the sayings of the Rabbis and early Judaism. Many of these references are expositions or interpretations of Scriptural texts, incidents or traditions. As such they throw light not only on the principles and methods of Jewish interpretation but also on the meaning of the canonical texts themselves.¹

It is accepted in Rabbinic literature that humility is to be listed among the virtues. Thus in the saying of R. Phineas b. Jair which has become well-known as "The Saint's Progress",²

Heedfulness leads to cleanliness, cleanliness to purity, purity to abstinence, abstinence to holiness, holiness to humility, (עֲנָוָה), humility to the shunning of sin, (יִרְאַת חַטָּא), the shunning of sin to saintliness, (קִדְּוָה), saintliness to the (gift of the) Holy Spirit, and the Holy Spirit to the resurrection of the dead. And the resurrection of the dead shall come through Elijah of blessed memory. Amen.³

There are differences between the number of links in the chain in some of the versions of this saying: but in each case the order from holiness onwards is the same.⁴ Humility is the link between holiness (קִדְּוָה) and the 'fear of sin'.

In some of its settings this saying is quoted to illustrate the link between thought and resultant action, and in particular to warn against the dangers of impure, i.e., sexual thought.⁵ The first four links in the chain have this connotation.⁶ It is possible therefore

to understand **הַיָּדָוָה** in this list in terms of sexual self-restraint, the complete submission of one's self to God that eradicates the 'base desires' of immorality. By contrast the haughty man is also the immoral man, and the haughty woman yet more so.⁷ However, in other settings such as that in the Mishnah itself these connotations are not so obvious and all the terms may have a more general sense, and taken in isolation the saying itself is sufficiently general to be capable of various specific applications.

Elsewhere in the Mishnah a number of sayings about humility are found in Aboth. In a series of numerical sayings in chapter 5 we find, "He in whom are these three things is of the disciples of Abraham our Father: but in whom are three other things is of the disciples of Balaam the wicked. A good eye and a humble spirit (**רוּחַ נְגִיזָה**) and a lowly soul (**נֶפֶשׁ שְׂפִלָּה**) - (they in whom are these) are of the disciples of Abraham our Father. An evil eye, a haughty spirit (**רוּחַ גְּבוּהָה**) and a proud soul (**נֶפֶשׁ דִּקְדֻּבָּה**) - (they in whom are these) are of the disciples of Balaam the wicked."⁸

The vocabulary used in these sayings varies, **עֲבֻהָה** and **שִׁפְלָה** being found in canonical texts on the theme but **נֶפֶשׁ שְׂפִלָּה** and **רוּחַ נְגִיזָה** not having any direct Scriptural antecedents. In no case is it possible to give precise definitions of meaning, but the contrast is plainly made between humility as a virtue and pride as a vice, and the saying is clearly general in nature. We may compare the second element in the contrasting pair with a trio of more specific vices condemned by R. Eleazar ha-Kappar: "Jealousy (**קִנְיָאָה**), lust (**תַּאֲוָה**) and ambition (**קִבְיָוָה**) put a man out of the world."⁹

In a long list of forty-eight qualities needed in one who would learn Torah we find **הַיָּוָד** as the eighth.¹⁰

Humility is given a place in a list of virtues by which "God acquires man", a phrase which probably means that when these virtues are practised man truly serves God and does his will. The list reads, ... love, brotherliness, reverence, amity, truth, peace, lowliness and humility, study, through little worldly business, attendance on scholars and discussion with pupils, gladness of heart, seemly behaviour and by man's nay being nay and his yea being yea.¹¹

The equal importance of wisdom, the fear of the Lord and humility is baldly stated at one point.¹² These three are again linked in a somewhat enigmatic statement, "That fear of the Lord, which wisdom makes the crown of her head, humility makes the imprint of her shoe".¹³

Thus humility, understood in general terms, is listed among the virtues in Rabbinic literature, as are more specific facets of humility such as modesty, "seemly behaviour" and unpretentiousness.

It is possible to quote some authorities who would in fact regard humility as the most important of all the virtues.

The version of the Saint's Progress at Abodah Zarah 20b continues with the statement that saintliness is the greatest virtue of them all, quoting Psalm 89:20 in support. The paragraph ends there however with the opinion of R. Joshua b. Levy that humility is the greatest with Isaiah 61:1 quoted. The abbreviated and anonymous version in Kallah Rabbathi 52a ends at humility, and concludes that humility is the greatest of them all, quoting the same verse though without naming the author of the saying.¹⁴

We may add a second quotation from R. Joshua, who observes on the basis of Psalm 51:19 that Scripture regards the one who is humble, (**שפלה**), in spirit, "as though he had brought all the offerings" for the most costly Temple sacrifice.¹⁵

In an important passage wisdom and humility (**שפלה**), literally 'of lowly knee') are designated the two characteristics to be looked for in those appointed as local judges. This is followed by the wider question, "Who is destined for the world to come?" The answer is given, "He who is meek (**עני**), humble (**שפלה**), stooping on entering and going out, and a constant student of the Torah without claiming merit therefor".¹⁶

The point is frequently made that pride is an anti-social vice, and that it is to be rejected on that score is a point made in Kallah Rabbathi 52b. The passage reads in full,

It is written in the book of Ben Sira:¹⁷ Love peace for on it the world is based. Love all people and be warned against pride because it is unbecoming to any man. For (pride) kindles anger and uproots the threshold and builds up woes ...¹⁸

The contrast between pride and love and the practical implications of each is particularly interesting here.

The same passage notes that "pride is despised and contemptible before God", and therefore one should "love humility so that you come not to poverty".¹⁹ The sentiments of the first quotation are commonplace, but those of the second are noteworthy in view of the frequent association in the tradition of humility and poverty.

A long warning against haughtiness of spirit expounding Proverbs 29:23 is found in Numbers Rabbah 13:3 on Numbers 7:12.²⁰ In this midrash five examples are given from Scripture of those who were 'brought low'

by their pride, and in each case a contrasting example is given of someone who was honoured because of his lowliness of spirit. The contrasting pairs are:

1. Adam, whose pride prevented him from repenting when God gave him the chance, and Abraham who did repent (Genesis 18:27).
2. Pharaoh, who refused to acknowledge the sovereignty of Israel's God (Exodus 5:2), and Moses who did as God commanded him (Exodus 8:5, 9:29).
3. Amalek who blasphemed against God and Joshua who killed him.
4. Mounts Tabor and Carmel who boasted of their height, and Mount Sinai which acknowledged her lack of it.²¹
5. Joseph who ostentatiously displayed his authority, and Judah who humbled himself before him for his brother Benjamin's sake.²²

A long section in the tractate Sotah is devoted to a passionate warning against "haughtiness of spirit", in which eleven different points are made about the one who has this vice.²³ The first links it with sexual immorality, while the second compares such an attitude to idolatry; and they all point out that the life of the haughty person will end badly. Amid these condemnations of pride there are also commendations of humility. Isaiah 57:15 and Psalm 138:6 are quoted to make the point that God is only with the contrite and lowly and the section ends with a demonstration from Psalm 51:19 of "how great are the lowly of spirit in the esteem of the Holy One".²⁴ As a further illustration of this point God's choice of the lowly Mount Sinai is cited, a theme which is found elsewhere in the Rabbinic literature.

Elsewhere in the Talmud condemnations of pride are frequent but brief and the following few may be singled out. The prophetesses Deborah and Huldah are singled out by R. Nahman as good examples of what women should not be. He said, "Haughtiness does not befit women. There were two haughty women, and their names are hateful, one being

called a hornet (Deborah) and the other a weasel (Hulda)".²⁵

The connection made, especially by the prophets, between pride and aggression against Israel on the part of surrounding nations is surprisingly muted in the Talmud. One section which does deal with this theme records a saying of R. Judah haNasi that, "Ten Kabs of arrogance came down into the world of which Elam took nine and the rest of the world one".²⁶

That leprosy is the result of pride is frequently asserted by the Rabbis.²⁷ This idea is combined with the 'reversal' theme and with that of the haughtiness of cedars.²⁸ The result is the saying, "...when a man is haughty like the cedar, he is smitten with leprosy; when he humbles himself like the hyssop, he is healed", with reference to Leviticus 14:4, 6.²⁹

The humiliation of the proud is found also in a saying of R. Berechiah who cites Nebuchadnezzar and Sennacherib as examples.³⁰ They are the proud, "whose spirit is overbearing, who raise themselves and deify themselves": and these three clarifications of pride are noteworthy.

In religious literature one would expect that humility would be understood in terms of a recognition of one's dependence upon God and a subjection of oneself to him, and this first aspect of humility as we defined it is presupposed throughout the Rabbinic material.

The second aspect of humility as we defined it, a realistic assessment of one's place and a curbing of one's ambition, receives frequent mention in this literature. Such humility is regarded as

essential in every scholar and teacher. Lack of it invalidates the teaching of a Rabbi however learned he may be.

An important paragraph in Sotah 9:15 opens with a list of the losses to the world on the death of various Rabbis, and the thirteenth and last in the list is Rabbi himself, (R. Judah haNasi), of whom it is said, "When Rabbi died, humility (יָנִיּוּת) and the fear of sin (פֶּחַח וְיִרְאָה) ceased".³¹

Much is said in 'Aboth of the need for humility on the part of the Rabbi. R. Meir advised, "Engage not overmuch in business but occupy thyself with the Law, and be lowly of spirit (שָׂפֵל רוּחַ) before all men".³²

Several passages in the Talmud point out that humility is one of the basic requirements needed in anyone who wishes to study the Torah. The School of Shammai went so far as to say that, "A master should teach only those who are wise, meek, of good family and wealthy".³³ R. Judah haNasi however, concentrated on the moral qualifications, "The way of the disciples of the wise is to be meek and lowly of spirit".³⁴ The accompanying Gemara explains this with reference to Zechariah 2:3 and also quotes the saying of R. Levitas mentioned above.³⁵ Those who are proud find that the words of the Torah leave them, for they can only stay with the humble.³⁶ The scholar must seek "righteous humility" (יָנִיּוּת צְדִיקָה) to safeguard himself against conceit, because if he is boastful his learning is taken away.³⁷ Thus humility is to be shown by all students of Torah, The adornment of (knowledge of) Torah is wisdom, the adornment of wisdom is humility, the adornment of humility is fear (of God), the adornment of the fear (of God) is the performance of meritorious deeds, the adornment of the performance of meritorious deeds is modesty.³⁸

Humility closely associated here with both wisdom and the 'fear of the Lord' as it is for example in Proverbs, is demonstrated in practical terms by modesty, which is clarified later in the same section:

A scholar must be modest (עניו) in eating, drinking, washing, anointing, putting his shoes on, walking, his attire, his voice, expectorating and good works.³⁹

In an important statement on the value of the study of Torah R. Meir says that such study, among many other benefits, "clothes (the student) with meekness and reverence".⁴⁰ It also gives him "sovereignty, dominion and greatness", and an important position of power and influence in the community.⁴¹ At the same time he is "modest, patient and forgiving of insults directed at him".⁴² The correlation between modesty, patience and forgiveness is to be noted, as is the recognition that humility and greatness are not incompatible but rather belong together.

The School of Hillel as a whole was seen to demonstrate the virtue of humility, and because of this, it is said, its rulings were preferred at times to those of its opponents.⁴³ Individual scholars are also mentioned as being special examples of humility: R. Abbahu,⁴⁴ R. Gamaliel⁴⁵ and R. 'Ulla b. Abba.⁴⁶

The practice of humility is not, of course, enjoined upon the wise and their disciples alone: but the Talmud does recognise that pride is a particular snare to anyone in a position of leadership, as the scholars were, and that they should take special pains to cultivate humility. The Rabbi is warned not to "Keep aloof from the congregation" and not to let his learning and his position become a source of pride.⁴⁷ One notes here a similar emphasis to that at Qumran, that humility is to be worked at especially hard by those who are recognised as leaders in the community, not least because pride is their particular temptation.

Three other admonitions about humility may also be noted which are not specifically addressed to leaders. R. Levitas of Jabneh is quoted as urging, "Be exceeding lowly of spirit (בְּיָדָיִם בְּשֹׁפְלִים), for the hope of man is but the worm", a quotation from Ben Sirach 7:17.⁴⁸ Similar sentiments are put in the form of a numerical saying by R. Akabya b. Mahalateel.⁴⁹

The simile of the doorstep is used three times. We may quote another saying of R. Eleazar ha Kappar,

Be not like the top lintel of a doorway which is out of reach of a man's hand, nor like the top of the door-frame which can injure the face, nor like the middle of the door-frame which can hurt the legs; but be like the threshold below upon which all tread, and when the entire building is demolished it remains in its place.⁵⁰

An anonymous Baraita expresses the same point, and its accompanying Gemara adds, "... so must you be meek. Even if you possess all other virtues but lack humility, you are a defective person".⁵¹ The explanation gives a new twist on an old theme in its last sentence, "Raba said, 'in the same way that the sill guides the doors to close and open, so humility is a fence to wisdom'".⁵²

c) Our third aspect of humility, that towards one's fellows, seen in a regard for them and a willingness to give oneself in service to them, is also regarded as important by the Rabbis and is clearly present in their teaching. This is seen in the unusual sayings about the humility of God, where it is strongly implied that his example should be followed. Thus R. Johanan's saying preserved at Megillah 31a

Wherever you find (mentioned in the Scripture) the power of the Holy One, blessed be He, you also find his ^{וְיָדָיו} mentioned. This fact is stated in the Torah (i.e. at Deuteronomy 10:7), repeated in the Prophets (i.e. at

Isaiah 57:15) and stated a third time in the Writings (i.e. at Psalm 68:5).⁵³

The enigmatic verse, "and your **יְבֹרַךְ** has made me great" (Psalm 18:36) is the subject of much attention in Exodus Rabbah 41:4.⁵⁴ It is taken to refer to God ("for is there anyone more humble than he?")⁵⁵ and **יְבֹרַךְ** is understood to mean humility. In the discussion of God "standing in attendance" on Abraham rather than vice versa (Genesis 18:2f), Simeon Ben 'Azzai again quotes the verse adding, "See how humble God is".⁵⁶ A further explanation of the verse shows that God is even preparing to bless his people with the life-giving Torah though they are rebelling against him, while an earthly king would take very different action in such circumstances.⁵⁷ That explanation concludes with the question, "Is there greater humility than this?".⁵⁸ Similarly the six explanations of the phrase in the Midrash on the Psalms itself all understand

יְבֹרַךְ to mean humility, rather than 'gentleness', and all in different ways note that the idea is a radical one.⁵⁹

On the basis of this verse Abba bar Aha asks, "Is there anyone more humble than God?" He cites Deuteronomy 1:6 to show that whereas the disciple apologises for wearying his master, it is God who apologises for making Israel sit too long at one session to learn the Torah.⁶⁰

We may also note here the reference to God's 'modesty' in Numbers Rabbah 1:3.⁶¹ This is seen in God's willingness to speak to Moses in the Tent of Meeting, and Micah 6:8c is quoted. God is said to think to himself, "Modesty is a beautiful thing".

Such modesty and outward-going humility is expected of the Rabbi.⁶²

The practical expression of humility in terms of submissiveness to others and a willingness to serve them is to the fore in a Baraita which asserts that, "(The disciple of the wise) must be submissive to and beloved by all men, and lowly of spirit towards the members of his household".⁶³ The meaning here is much wider than that of exercising scholarly restraint and being willing to listen to another point of view: and the command to be 'lowly of spirit' 'towards' those who are one's dependents or social inferiors is a significant one. At the very least it is a recognition that privilege involves responsibility, and power implies service. The disciple is to teach the members of his household humility, for this leads to an open and hospitable house, and promotes trust and good relations among neighbours.⁶⁴

Finally we may quote a very interesting sentence from a Tanna which speaks of humility with others and unambiguously states that humility is to be practised in one's relations with one's fellows. Thus,

Ever let a man be humble in Torah and good works, humble with his parents, teacher and wife, with his children, with his household, with his kinsfolk near and far, even with the heathen in the street, so that he become beloved on high and desired on earth.⁶⁵

There can be no doubt that this saying refers to the third aspect of humility according to our definition, that in terms of personal relationships. Humility, a general term in this saying, is expected in all one's relationships, not only with one's superiors but also with one's inferiors and those of another religion.

Much of the Rabbinic literature is as we have seen taken up with the interpretation of Biblical texts or passages, and the way in which such texts are used may therefore illustrate not only the position of the expositor on the relevant subject but also the way in which a particular text was understood at that time. It is instructive for

example, that the Rabbinic use of Micah-6:8, involved or even eccentric as this sometimes appears to be, always assumes that the sense of the difficult term וַיֵּלֶךְ is that of humility usually, though not always, in the specific sense of 'modesty'. Of course the variety and complexity of the methods of Rabbinic exegesis would warn against a facile and straightforward reading off of the original meaning of the text itself.

It can be seen that in the Rabbinic teaching on humility certain texts recur, especially Micah 6:8, Psalm 18:36, Psalm 45:4 and Isaiah 57:15, whilst Proverbs 18:12 and 29:23 have also provided a recurrent motif while not often being directly quoted. Significant use is also made of Psalms 51:19 and 131, Zephaniah 2:3 and Isaiah 66:1. David and Moses are often cited as paradigms of humility, with many different aspects of their lives drawn in as illustrations, and Mount Sinai too features as such a paradigm.

The last of the three commandments in Micah 6:8 is given a very practical interpretation in a saying of R. Eleazar which occurs twice.⁶⁶ There "walking humbly" is understood in terms of taking part in wedding and funeral processions. The meaning of this is not clear. The reference may be to the need for rabbis, in particular, to be involved with the ordinary lives of ordinary people,⁶⁷ or to the need for charity in helping the poorer members of society to be able to afford to fulfil their various obligations at such crucial times.⁶⁸ In any case that is not the main point being made. The verse is cited to demonstrate the need for modesty in every part of life. Thus, "if in matters that are not generally performed in private the Torah enjoins 'walking humbly', is it not ever so much more requisite in matters that usually call for modesty?"⁶⁹ However this rather involved exegesis is understood, the demand for complete subjection to God in every aspect of

one's life is plain enough, and the association of humility with sexual scrupulousness is probably intended here.

Moses is regarded in the Talmud as a paragon of humility, as possibly the most humble person who has ever lived, and Numbers 12:3 features in this debate.⁷⁰ This is also quoted by Ben Zoma who advises everyone to follow Moses' example of humility, and who himself can probably be understood to regard Moses as "the humblest of the humble" (*תנא ר' זמא*).⁷¹ R. Johanan is quoted as saying that God causes his divine presence to rest only on the one who is "strong, wealthy, wise and meek", and all these qualifications are deduced from the character of Moses, Numbers 12:3 being given as the proof for the fourth.⁷²

Moses is again set out as an exemplar of humility in a passage in the Tanhuma.⁷³ Numbers 12:3 is quoted with Exodus 3:6, a reference to his 'fear of God'. The passage continues:

Hence for three acts of humility he was accorded three marks of distinction. Because he 'hid his face' (Exodus 3:6), his face shone (Exodus 34:29); because he feared to approach God, the people feared to approach him (Exodus 34:30); because he refrained from gazing at God (Exodus 3:6), he was granted a vision of the divine similitude (Numbers 12:8). So because Moses was humble, he was worthy to receive the Torah.

In a discussion of Psalm 45:4, itself an important text in this study, it is said that,

'In thy majesty ride prosperously' alludes to Moses, who went up to heaven riding on a cloud. By virtue of what? By virtue of the truth and meekness and righteousness he had.

Numbers 12:3 is quoted in support.⁷⁴

Strangely Numbers 12:3 is itself passed over without comment in the exposition of that chapter in Numbers Rabbah.

It is said of David that, "no man in Israel abased himself for the sake of the commandments more than (he)", Psalm 131:1f is quoted and various incidents from David's life are given as illustrations.⁷⁵

It is also said that he showed the same humility during his reign as he had in his youth, "humbling himself before anyone who was his superior in wisdom".⁷⁶ This point is repeated in a discussion of the virtues of Tamar in Sotah 10b.⁷⁷ It is pointed out there that David is one of her descendents, and as she was modest so was he.

The same point is made in an explanation of the term **אֲנָחְנִי** in the title of Psalm 56. It is said that this term refers to David because he was both meek (**אָנָּח**) and perfect (**אֲנָח**). Another, unrelated explanation of the term is given, followed by a third which refers to David's humility in the presence of those with a greater knowledge of Torah. The understanding of **אֲנָחְנִי** as an epithet of David was taken up by Aquila and Symmachus.⁷⁸ We see here the way in which rabbinic ingenuity could utilise even the letters of a word to make an expository point.⁷⁹

Israel as a whole is said to demonstrate humility before God, and for this reason is loved by him in a unique way.⁸⁰ The other nations by their pride misused the greatness God had given them, and the examples of Nimrod, Pharaoh, Sennacherib, Nebuchadnezzar and Hiram are given.⁸¹ It is the leaders in Israel who have set the tone by their own personal humility: Abraham, Moses and Aaron and David being cited.⁸² In a saying of uncertain origin it is then asserted that the saying about Moses and Aaron is the most significant.⁸³

At a number of points in the Talmud there are variations on the theme of Proverbs 18:12 and 29:23, though without direct quotation, that pride results in humiliation but humility brings

exaltation.⁸⁴ This is also found in a saying of R. Hillel, "My humiliation is my elevation, my elevation is my humiliation".⁸⁵

Conclusion.

One cannot expect a systematic presentation or a uniform point of view from the Rabbinic literature, and in terms of its sheer bulk it is doubtless possible to find sayings relevant to almost any view on any topic. However it does seem clear that a positive evaluation of humility is sustained in it.⁸⁶

Each aspect of humility as we have defined it has been seen to be represented.

An important development in the Talmud in particular is the increasing quotation of Scripture to support the opinions held, and we have noted that this procedure is followed on the topic of humility. In particular Psalm 51:19, Isaiah 57:15, Zephaniah 2:3, Micah 6:8 and especially Numbers 12:3 are quoted, whilst Proverbs 18:12 and 29:23 though not quoted are alluded to several times. Similarly Biblical characters or incidents are drawn on to illustrate the theme.

It can be concluded that the rabbis regarded humility, in every sense of our definition, as an important virtue, and drew upon Biblical material to express and support their view. Attacks on pride are commonplace in their writings: but it has been demonstrated that important commendations of humility are also found. This virtue is urged on all who would be "disciples of Abraham", but it is to be worked at with special diligence by all who have taken on themselves the responsibility of leadership in the community.

CHAPTER 7. THE ASSOCIATIVE FIELD OF הָיָה , יָנִיץ ETC.

The study of any concept must include more than simply an examination of the vocabulary used to express it: but the examination of such vocabulary is necessary and forms a clear point at which to begin. We have noted that in the tradition which stems from the Old Testament the noun הָיָה , and to a lesser extent the adjective יָנִיץ and its cognates, are used to denote the virtue of humility.

Perhaps the most useful way of ascertaining the meaning of a word is by plotting its Associative Field.¹ Such a field includes all the words associated with the term in question, not only synonyms but also antonyms and words occurring in the same contexts or with the same or similar referents or applications.² A detailed examination of the relationships between all the words included then enables the meaning of the term to be clarified. We shall thus plot the Associative Field of הָיָה , as far as its meaning in the Old Testament is concerned. It is important to be precise about the literary context being investigated in any semantic study, and for our purposes that context is the final form of the text as preserved in masoretic tradition, and available to us in the Biblia Hebraica Stuttgartensia.³ Other contexts, such as the 'original', could equally be used except that the Masoretic Text is by far the most easily accessible and least open to question. 'Original' meanings, or the context of the original speaker, the understanding and use of the term by editors or redactors, later understandings of translators or interpreters plus the meanings of terms as understood by modern Hebrew users all have a part to play

in semantic analysis: but each of these is a precise question of its own and needs to be recognised as such.⁴ We shall thus use the context of the masoretic tradition for our analysis.

We are not however concerned only with the meaning of עֲנָוָה : but with the wider question of the concept of humility in the Old Testament. If the plotting of an Associative Field is helpful in understanding the meaning of עֲנָוָה , it is essential for our wider quest, for it will enable us to see the total range of vocabulary used to talk about humility, and thus to establish the outline of the concept in a different but complementary way to that already discovered.⁵

The principle tool used in plotting the Associative Field of עֲנָוָה was the concordance, because such a field is plotted on the basis of the usages of words in association with עֲנָוָה in the text, in sentences or longer units of the Hebrew Bible.⁶

The Associative Field of עֲנָוָה and צְנוּעַ may be set out thus:

1. Poverty

אֲבִיוֹן
עָנִי
דָּל
קָשֶׁה
מָהֵר
מְסֻפֵּן
חֲלָפָה

Pride

רִימָה etc
גִּיּוּה etc
גִּבּוּר etc
לֵץ
נָד etc

6. Humility

עֲנָוָה
צְנוּעַ

2. Victimisation

זֶה etc
עָבוֹ / עָנוּיָם
עָנִי

4. Deference

הִשְׁתַּחֲוֶה
קִדָּד
קִגֵּד
פִּלָּה
קִפֵּל
עֲבָד etc
הִלָּךְ
קִבֵּץ
קִפֵּץ
נִכְבֵּץ

3. Humiliation

שִׁפֵּל
שִׁחָה
עֲנָה etc

The words collected on the basis of their association with

הַיָּסוּד may be grouped together according to their meanings.

Each of these groupings constitutes a "Semantic Field" of its own, thus allowing the attempt to be made to demarcate the meanings of the individual terms with the group.⁷ Due however to the limited number of occurrences of the words in the somewhat limited corpus of the Hebrew Bible, the results of such study remain necessarily tentative.⁸

The semantic-fields or lexical groups found for the associative field of הַיָּסוּד are thus:-

Group 1 : consisting of words which are applied to those suffering material need or poverty, and which denote a socio-economic condition.

Group 2 : consisting of those which apply to those living in a state of affliction or distress, to which they have been reduced by victimisation.

Group 3 : consisting of words applied to those who are humiliated, abased or disgraced as a result of their own folly or sin.

Group 4 : consisting of words belonging to the setting of worship or commitment, denoting actions of bowing down in homage or respect.

Group 5 : consisting of terms for the vice of pride.

One of the easiest groups to identify is that of the antonyms of הַיָּסוּד (Group 5). This is made particularly easy in Hebrew because of the stylistic device of antithetical parallelism.

Similarly, partial or complete synonyms are made more readily recognisable in Hebrew because of the frequent use of synonymous

parallelism in the poetry of the Old Testament.

Another important basis for grouping the words in a particular lexical group is that they are all used to identify the same referent or referents, that is, are applied to the same people or things.⁹ In Group 1, for example, the common words אֲנִי , אֲנִי , and אֲנִי all refer to those who are poor, while in Group 4 the words listed are verbs which all apply to actions performed in worship or greeting which express homage. Few of the terms listed are complete synonyms, though there may be some.¹⁰ In the following chapters each group is examined and an attempt is made to see the distinctions in meaning, but identity of application is an important guide to the close associations of the words within a particular group.

Translation has frequently been thought of as one of the principal ways of semantic analysis, though the shortcomings of this method are increasingly being recognised.¹¹ Nonetheless, judicious use of the earliest Greek translations in particular remains useful in confirming groupings already detected from a study of usage in the Hebrew Bible, or in tentatively pointing to such associations which might otherwise be overlooked. In this associative field, for example, traditional commentators would regard אֲנִי and אֲנִי as being very close in meaning and belonging to the same lexical group. A study of their usage in actual texts does not enable clear conclusions to be drawn: but an examination of the Greek translations is revealing, πτωχος and πενος predominate for אֲנִי , but ταπεινος and even πρηνος are preferred for אֲנִי . Taken with the other facts such evidence is valuable.

It must be stressed that the groupings made in the field of אֲנִי given above are based on the usage of the terms given

in actual sentences etc., in the Hebrew Bible, with synonyms or antonyms or other relationships actually found in the text providing the justification for the groupings.¹²

It must also be remembered that these groupings are at best only a guide. There are examples of metaphorical transference or idiomatic usage in almost every case, so these groupings do not define how a word must be used but illustrate how the word is characteristically used. Sometimes the change of meaning is clearly marked by the use of a qualifier of one kind or another, whereas at other times the wider linguistic or other context may be the indication or there may be deliberate or accidental ambiguity.

In particular we shall pay attention in this study to occurrences of any of these terms to denote the virtue of humility, that is, to those instances where the meaning of a word from Groups 1-4 corresponds to that of **עָנָה** from Group 6.

It will also be immediately noticed that words formed from the root **עָנָה** occur in four of the six groups. This is not the place to discuss the question of 'root meanings' in Hebrew, but the fact that four words with the consonantal sequence **ע-נ-ה** occur in three lexical groups associated with **עָנָה** indicates at the very least that there is an association.¹³ It would be tempting to say that that association is a semantic one, that one usage of that consonantal system denotes 'humbling' or the like. On the other hand we must note that the five different words occur in four different groups. Thus the condition of the **עָנָה** is not that they are suffering from **עָנָה**, and neither are those designated as **עָנָה** to be credited with exhibiting the virtue of **עָנָה**. The latter two terms are not related to each other as cognate noun and

adjective, at least in their usage in the Old Testament, and despite the fact that such respective forms often indicate that relationship in other pairs of Hebrew words.¹⁴ An examination of the usage of these words in the Old Testament indicates that though there may be a very general semantic link, these words are not related closely and do not belong to the same semantic field. Thus, for example, the difference in meaning between לֵב and לֵבָב is more than a grammatical one.

In the following chapters we shall examine each lexical group and attempt to see the distinctions in meaning between the words in the group. It is important, for example to see why one word is chosen instead of another, and to note possible degrees of synonymy between frequently associated terms. We shall also note the frequency of metaphorical transference and the use of idiomatic expressions. We shall attempt also to note degrees of 'vagueness' in the meaning of some terms, and to see which are found with a general and which with a specific sense. All of these factors will be kept in mind in an attempt to fix the nuance of a given term as it is actually used in the sentence in question.¹⁵

CHAPTER 8. POVERTY: עֲנִי, עֲנִיָּה, עֲנִיּוֹת ETC.

The 'humble' as those who live in material need and poverty:

the vocabulary of a socio-economic condition.

1. עֲנִיָּה

a) Data.

i) Distribution.

| Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives |
|------------------------------|---------------------------------|------------------------------|------------------------------|---------------------|
| Amos 5 x ¹ | Exodus 23 2 x | 1 Samuel 2:8 | Psalms 3 x ⁷ | Esther 9:22 |
| Isaiah 5 x ² | Deuteronomy 7 x ⁵ | Psalter 20 x ⁶ | Proverbs 4 x ⁸ | |
| Jeremiah 4 x ³ | | | Job 6 x ⁹ | |
| Ezekiel 3 x ⁴ | | | | |
| = 17 x | = 9 x | = 21 x | = 13 x | = 1 x ¹⁰ |

Poetry 51 x : prose 10 x

ii) Collocations:

Synonymous parallel with עֲנִיָּה 7 x¹¹

עֲנִי 7 x¹²

עֲנִיּוֹת 4 x¹³

Stereotyped expression עֲנִי / עֲנִיָּה 14 x¹⁴

Compare עֲנִי / עֲנִיָּה 2 x¹⁵

Associations עֲנִי 29 x עֲנִיָּה / עֲנִיּוֹת / עֲנִיָּה 6 x

עֲנִי 10 x

Antonyms: עֲשִׂירִי at Psalm 47:3(2), and generally with rich and powerful

iii) Septuagint translations.

πτωχος 11 x,¹⁶

πενος 29 x,¹⁷

ταπεινος 2 x,¹⁸

iv) Later Hebrew¹⁹

Two meanings: piety,²⁰ poverty.²¹

b) Meaning.

The poverty-context of אֶבְיָוֶת is clear in a large number of cases. Examining those passages where there are no allied terms, but where there is some description of the condition of the one who is referred to as an אֶבְיָוֶת, it appears that the אֶבְיָוֶת lacks clothing (Job 31:19) or food (Psalm 132:15) and lives a hard life (Job 30:25), dependent on charity or alms of various kinds (Exodus 23:11, Esther 9:22) for which he does not hesitate to beg (Deuteronomy 15:8). Such a condition was widespread (Deuteronomy 15:11). These needs make a man vulnerable, and he is subject to injustice and exploitation even when he seeks to maintain his rights through the courts (Exodus 23:6). Other passages fill out this picture as they multiply examples, and give others such as oppression (Amos passim, Psalm 72:4), insecurity (Isaiah 14:30) and neglect (Psalm 9:19(18)). The plight of the man whose life lacks the basic necessities, is often made worse by emotional stresses (so he is אֶבְיָוֶת). Thus the אֶבְיָוֶת is one who is experiencing acute material need and lacking the basic necessities of life. The term may be used in this sense not only of individuals but also of groups or 'classes' within society, or even of the nation itself (Isaiah 14:30, Psalm 9:19(18)).

A considerable number of the occurrences of the term are in cultic songs, both laments and thanksgivings.²² The אֶבְיָוֶת are seen in the prophets generally and the Torah to have a special

claim on Yahweh's help because their state is seen as a blight on his purposes, which he has shown himself eager to remove. He takes action on their behalf and makes special provision for them, as well as setting himself against their oppressors. So the **יִצְחָק** praises God for his deliverance, or else urgently and confidently appeals to him for it.²³

In a small number of cases the use of **יִצְחָק** may carry a sense of the piety of the group or individual referred to: but this is incidental. The **יִצְחָק** appeals to God on the grounds of his need, and receives help because Yahweh is concerned with need qua need, as his past actions have shown. There is no significant element of piety associated with this term in its use in the Old Testament. It should be noted that the element of the piety of the poor is a minor one in Rabbinic use also. The main sense there is of acute need; the **יִצְחָק** must beg, especially when he has neither family nor friends to support him. It is a duty and obligation of the religious man to aid him with charity and alms.²⁴

The development of the religious sense of the term can be illustrated from its use to denote an early Christian sect. There is little reliable data about the origins of the 'Ebionites', and they appear to have been a poor community which encouraged asceticism.²⁵ It is not clear what the title 'Ebionites' was chosen to suggest, it being apposite to both their poverty and their piety: but its use as a title of a religious group would have enhanced the development of the religious sense of the word.

Attempts have been made to define the term more precisely.²⁶

It may be possible to see from the usage that **יִצְחָק** denotes need in general whilst **בָּי** specifies need in terms of shortage of

money: but any other suggestion must be seen to fail because of lack of evidence. Most of the attempts made depend heavily on supposed etymology.²⁷ We may best conclude that **אֲבִיּוֹן**, is a general term.

2. **אֲבִיּוֹן**.

a) Data.

i) Distribution

| Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives |
|--------------------------------|----------------------------------|------------------------------|-------------------------------|----------------------|
| Isaiah 12 x ²⁸ | Deuteronomy 4 x ³¹ | 2 Samuel 22:28 | Psalms 37:14 | |
| Jeremiah 22:16 | | Psalms 28 x ³³ | Proverbs 5 x ³⁴ | |
| Ezekiel 4 x ²⁹ | Leviticus 2 x ³² | | Job 7 x ³⁵ | |
| Amos 8:4 | | | | |
| Zechariah 4 x ³⁰ | Exodus 22:24(25) | | Ecclesiastes 6:8 | |
| Zephaniah 3:12 | | | | |
| Habakkuk 3:14 | | | | |
| = 24 x | = 7 x | = 29 x | = 14 x | = 74 x ³⁶ |

Poetry 66 x : prose 8 x

ii) Collocations.

Synonymous parallel with **אֲבִיּוֹן** 7 x³⁷
אֲבִיּוֹן 5 x³⁸
 Stereotyped expression **אֲבִיּוֹן** 14 x
 Associations **אֲבִיּוֹן** 29 x, **עַלְמָנָה** 9 x
 No regularly occurring or specific antonyms.³⁹

iii) Septuagints translations.

πενος 14 x (+ πενυχρος once), πτωχος 38 x,
ταπεινος 10 x ⁴⁰, πρμος (Isaiah 26:6, Zechariah 3:12,
Zephaniah 9:9, Qere at Job 24:4).⁴¹

iv) Later Hebrew.

Common (Jastrow p. 1094): meaning 'poor' predominates.

Modern Hebrew retains the word which develops a pejorative sense in certain phrases for example אִי־דָעַת, ignorant.

b) Meaning.

אִי־דָעַת occurs most frequently in texts which refer to material poverty: here the אִי־דָעַת is materially poor, for example he needs to be paid promptly for each day's work (Deuteronomy 24:15). He cannot afford to pay interest on loans (Exodus 22:24(25)) and possesses only one outer cloak (Deuteronomy 24:12). He holds no land of his own and so must labour for others and rely on the gleanings of field and vineyard (Leviticus 19:10, 23:22) or on charity (Proverbs 14:21, 31:20, Job 29:12, Ezekiel 18:17, Isaiah 58:7).⁴² His life is difficult (Proverbs 15:15). His position in society is akin to that of the orphan (Job 24:9, 29:12, Zechariah 7:10) or such other fringe members of Israelite society as the widow and the 'resident alien' (Zechariah 7:10).

However, the poverty of the אִי־דָעַת leads to worse things than being at the bottom of the social ladder, and the אִי־דָעַת is a victim of abuse and violence (for example Isaiah 3:14, 15, Proverbs 30:14, Job 34:28, Ezekiel 18:12, Psalm 10:2). He is made homeless (Isaiah 58:7) and reduced to a state of great distress (Psalm 109:16).

and 22). His position is such that even in the courts his plight is made worse by exploitation (Proverbs 22:22, Isaiah 10:2 compare Proverbs 31:9 and Jeremiah 22:16). So badly is he treated that he is in pain (Isaiah 69:30(29)). Hence the word is used for the poor as one who is not only poor but also afflicted, the victim of the evil of others.

In three places where the element of affliction is uppermost, it is even possible to ascribe that affliction to God who has been punishing the one concerned. Isaiah 51:21 and 54:11 thus refer to the experiences of Exile, while Psalm 88:16(15) speaks of personal illness. Here the element of socio-economic description has faded quite away. Twice elsewhere the **אֲנִי** referred to is the suffering community of Israel as a whole (Isaiah 49:13 and Psalm 68:11(10)) and twice the redeemed remnant of Israel (Isaiah 14:32 and Zephaniah 3:12).⁴³

As with **אֲנִי**, this condition often leads to an appeal to God for help (for example Psalms 10:12, 25:16, 69:30, 74:19 and 21, 86:1 and 102:1); and to the **אֲנִי** being regarded as special in the sight of God and under his care (for example Job 36:6, Isaiah 14:32, 41:17, Habakkuk 3:14, Psalms 9:13(12), 14:6, 22:25(24) etc.).⁴⁴ This care should be exercised, among other ways, by the King's safeguarding of the civil rights of the **אֲנִי** (Jeremiah 22:16, Psalm 72:2, 4 and 12). In all these occurrences no special piety or moral qualities are attributed to the **אֲנִי**, he may appeal to God simply because his affliction is an aberration in Israel which Israel's God has shown himself concerned to remove.⁴⁵

There are however some occurrences of **אֲנִי** where there are clear moral or spiritual virtues implied in the term:

The subject of this psalm is the important theological question of the prosperity of the wicked.⁴⁶ This is approached by constantly pointing up the contrast between the success and prosperity of the wicked, **וְשִׁשְׁיָהּ**,⁴⁷ and the problems and sufferings of those who trust in God. The author consoles these sufferers and answers their doubts about God's governance of the world by pointing out that this present state of affairs is only transient. The true state of things, in which the righteous are blessed and the wicked fail is soon to be restored.

Verse 14 is part of a two-verse unit (the stanza of the acrostic headed by the letter **מ**), in which the contrast is also seen. It deals with the violence of the **וְשִׁשְׁיָהּ** towards the **וְיָגִי וְיָגִי** and the **וְשִׁשְׁיָהּ**. This violence, so the pupil is reassured, will rebound on the wicked and destroy them, verse 15.⁴⁸

"The wicked (**וְשִׁשְׁיָהּ**) draw their swords and bend their bows to bring down the poor and needy, (**וְיָגִי וְיָגִי**) to destroy those who walk uprightly (**וְשִׁשְׁיָהּ**).

There is a prima facie case that these terms used for the opponents and victims of the **וְשִׁשְׁיָהּ** must be given a theological sense, to match the other terms used of them in the psalm. The one who is being addressed clearly belongs to this group and the teacher-psalmist exhorts him to continue in that way.⁴⁹

Those who are contrasted with the **וְשִׁשְׁיָהּ** are usually called **צַדִּיק** or **צַדִּיקִים** (verses 12, 16, 17, 21, 25, (28), 29, 30, 32, 39). The psalm uses singular and plural forms for both groups apparently indiscriminately. The **צַדִּיקִים** are also referred to as the 'blameless' (**תָּמִים**, v. 18, compare v. 37), 'loyal'

(מְבֹרָכִים , v. 28), 'those blessed by God' (בְּרָכָה , v. 22),
 'upright' (צַדִּיק , v. 37, compare v. 14), 'men of peace'
 (מְשַׁלְּמֵי , v. 37) and 'those who take refuge in God' (v. 39, 40).

All these terms express a relationship between the people so referred to and God, and are used in a plainly theological sense. These people are the ones who Yahweh 'delivers' and who will 'possess the land' (verses 3, 9, 11, 22, 27, 29, 34).

In verse 11 these people are also referred to as מְשַׁלְּמֵי . We have seen previously that this word is used later for people who stand in a special relationship with God, the 'pious who wait humbly upon God', though who are also suffering misfortune and distress.⁵⁰ That is clearly the sense the term has here, and this is confirmed by the rendering of מְשַׁלְּמֵי here by πρᾶσις (πρᾶσις) in the Septuagint.

מְשַׁלְּמֵי .⁵¹
 In Ezekiel and the Psalter the Septuagint translates the phrase by πρᾶσις καὶ πένος , with πρᾶσις always in the singular but the plural of πένος at Ezekiel 18:12 and 22:29 and at Psalms 35:10 and 37:14. Its translations of the other occurrences all vary and it does not translate the phrase at all at Job 24:14.

From these occurrences we can see an established pre-exilic usage of this idiom in the Jerusalem cult.⁵² In four of these occurrences an individual speaker refers to himself as being מְשַׁלְּמֵי (40:18(17)= 70:6(5), 86:1, 109:22), and in each case it is probable that the speaker was the king.⁵³ In Psalm 35:10 the reference is to a class or group of people, but to one group rather than two.⁵⁴

In Deuteronomy 24:14 the phrase also refers to one person.⁵⁵

A distinction in the usage of the phrase can be made between its usage in the Psalter and elsewhere. In the seven occurrences outside the Psalter the socio-economic sense is present, and the phrase refers to people who are poor and needy in material terms, and so often in an anxious or distressed state of mind. In the Psalter however, this sense does not seem to be present, emphatically not in Psalms 40, 70, 86 and 109 if these are accepted as Royal Psalms. Psalm 35 is also probably to be seen in this category, and the group sense of this phrase in verse 10 may be regarded as including the king in his suffering.⁵⁶ The phrase is used in Psalm 74:21 in this same figurative way, denoting the worshippers of God in their anxiety and dependence: but not in their material poverty.

The setting of Psalm 37:14 makes a figurative sense of the phrase more likely and this can be established by an examination of what

else is said about the opponents of the אֲדִי־יָשׁוּׁר in this psalm.

They are not penniless but have 'a little' (v. 16), enough to give away (v. 21) or to lend (v. 26), and they are not reduced to

beggary (v. 25). They are suffering cruelly from the oppression of

the אֲדִי־יָשׁוּׁר (verses 12, 14, 32f, 40) but they are not completely

destroyed (verses 24 and 31). They have lost much that was rightfully

theirs and are in need of vindication,⁵⁷ v. 6. They have been

brought to doubt and fear (verses 1, 7 and 8). All this, together

with the reference to 'swords' and 'bows' in 37:14a, suggests that

the phrase is used metaphorically.⁵⁸

In other psalms where this idiom is used there is much less variety in other terms for such individuals or groups. In each case

the אֲדִי־יָשׁוּׁר is opposed by enemies who slander or malign

him (Psalm 35:11, 15f, 20f, 40:14f, 70:2f, 74:10, 18, 22, 86:14f, 109:2f, 17f, 20, 28f).⁵⁹ This is accompanied by other troubles in some of these psalms: unspecified trouble in Psalm 86:1-7, sickness (?) in Psalm 40:2, and the anxiety and fears caused by the sight of the destruction and profanation of the sanctuary in Psalm 74. None of these correlations suggest that the phrase is being used in a socio-economic sense.

It is difficult to draw fine distinctions between the nuances of this phrase at 37:14 and those of the word **יְיָ יִשְׁמְרֵנִי** used of the same people at verse 11. Perhaps the close parallel between the latter word and the expression **יְיָ יִשְׁמְרֵנִי**, 'those who wait confidently and hopefully on the Lord' in verse 10, indicates that the element of piety may be more prominent in **יְיָ יִשְׁמְרֵנִי**. These are always to be found depending on God and humbly trusting him for protection. By contrast the expression **יְיָ יִשְׁמְרֵנִי** is used to convey (at least in the other psalms mentioned above) a sense of urgency and immediate need, out of which appeal is made to God. This phrase may be a liturgical one used specifically in laments indicating the appellant's present, and hopefully temporary, position. It contains a recognition of the helplessness of the one to whom it refers, and of his sense of dependence upon God: but it does not necessarily imply any habitual piety.⁶⁰

יְיָ יִשְׁמְרֵנִי, 'those who walk uprightly'.

The adjective **יָשָׁר** is one which occurs often with a metaphorical sense, especially in construct with the noun **יָשָׁר** (Psalm 11:2 etc.). It is common as a substantive meaning the 'upright' and used especially in the Wisdom literature for those who are 'on the right way'.⁶¹ The singular form occurs with **יָשָׁר**

at Proverbs 29:27 and the plural form with that noun here. At Proverbs 29:27 the contrast is with the **אִישׁ יָשָׁר** 'unjust man'. The expression denotes moral integrity and honesty.⁶²

The phrase **אֲנִי יָשָׁר** at Psalm 37:14 therefore must be taken to refer to a group or class of people, referred to elsewhere in this psalm most often as the **צָדִיקִים**, who are at the present being sorely tried by the **רָשָׁעִים**. This phrase, probably an example of handiads, refers to these people as feeling anxious and helpless. They have been humbled by what they have seen and experienced, and possibly been the actual victims of violence, and their distress is compounded with anger (verse 8). The phrase in no way refers to physical poverty or material need, or to obsequious mildness. It is used here in stereotyped liturgical and theological usage. It denotes a recognition of dependence upon God on the part of those so referred to, out of which a call is made for God's help.⁶³

Psalm 86:1.

This psalm opens with an appeal to God, "Listen to me, O Lord, answer me (**אֲנִי יָשָׁר**), for I am poor and needy (**אֲנִי יָשָׁר**)."⁶⁴

The psalmist then expresses both his need of God's help and his confidence that such help will be forthcoming, verses 1-7. The particle, **ki** is used six times to give the grounds for the psalmist's appeal and his confidence; and the first is that his state as **אֲנִי יָשָׁר** is sufficient reason for God to listen to him and answer him. This verse contains both word-play and alliteration, **אֲנִי יָשָׁר** and **אֲנִי יָשָׁר**.

We concluded in our previous discussion that the phrase **אֲנִי יָשָׁר** at least in the Psalter, is a conventional liturgical

expression used in laments to identify the speaker as one who is dependent on God. That is its usage here.

We also concluded that the phrase had lost all reference in this usage to a socio-economic state and to material poverty. If Psalm 86 is a Royal Psalm then that conclusion is emphatically confirmed: but in any case there is no reference elsewhere in the psalm to the psalmist's troubles having anything to do with poverty or material needs.

The immediate parallel to this phrase is **דָּבָר** in the second plea (verse 2.) This important word is difficult to define precisely and is translated here by a wide range of terms.⁶⁵ The plural, **דְּבָרִים** is used for people who are faithful to God, often despite persecution or opposition, and who meet as the loyal congregation to worship him.⁶⁶ In Psalm 37:28 the plural is used for those who are opposed by the **דְּשָׁמַיִם**, who are also referred to in that psalm by the expression **עָנִי וְאֶבְיֹן**. The word **דָּבָר** therefore denotes the loyalty and faithfulness of the person so referred to, though perhaps it also suggests his good character expressed in his kindness.⁶⁷

The psalmist next registers a plea without using **דָּבָר**. He speaks of himself as God's 'servant' (**עַבְדְּךָ**), and of God as 'his' God (**אֱלֹהֵי אֲדָמָה**).⁶⁸ He is the one who pre-eminently puts his trust in God (note the definite article on the participle **הַמִּתְבַּטֵּחַ**). Here we see a particularising tendency which fits well with the picture of the king as the one who has a specially close relationship with God. The use of the expression **עַבְדְּךָ** may simply be one of deference in liturgical settings, comparable to its conventional use in polite address.⁶⁹ Its application to David in the titles of Psalms 18 and 36, and its reference to him in other psalms (78:70,

89:3, 20, 132:10, 144:10) may however suggest that the word has a special reference to the Davidic king.⁷⁰ Similarly, though the term

אֱלֹהֵי is widely used in the Psalter it may best be thought of as being particularly apt in addresses to God by the king.⁷¹

From the rest of the psalm it can be seen that the problem facing the speaker is that the אֱלֹהֵי have risen against him and are threatening his life, verse 14. The pictures of enemies attacking the king is a common one in the psalms, and so the situation depicted here does not prevent us from assuming that the speaker here is the king.⁷² In fact, the use of אֱלֹהֵי also enhances that possibility, denoting as it so often does, refusal to accept legitimate authority.⁷³

Attacked by the אֱלֹהֵי who are also אֱלֹהֵי, ruthless and violent, the speaker appeals as one who is אֱלֹהֵי, humble and helpless.⁷⁴

The phrase is being used figuratively, and carries no sense of material poverty and need. It refers to the distress of the speaker and his helplessness, and is used to add weight to the appeal to God. His humility is contrasted with the self-assertiveness of the אֱלֹהֵי, and perhaps his quiet good character contrasted with that of the אֱלֹהֵי. He needs the strength which God can give in order to be able to survive, verse 16.

The use of אֱלֹהֵי at Psalm 86:1 confirms that it should be regarded as a liturgical formula expressing dependence upon God, and used in appeals for his help. In this psalm the one who makes the appeal is a victim of the אֱלֹהֵי and אֱלֹהֵי, and also a loyal and faithful worshipper who has experienced God's salvation in previous difficulties.

The expression is used figuratively. It has no reference whatever to poverty, even if the speaker is someone other than the Davidic king. It has a close association with piety, and indicates need and anxiety. To refer to oneself in this way is to admit helplessness and dependence, and to eschew any suggestion of self-assertiveness.

Psalm 109:22, 16.

Psalm 109 is probably an individual lament and much of it is in the style of the prayer of an accused man.⁷⁵

Verse 22 presents little difficulty. The speaker has been accused by enemies and makes an urgent appeal to God for help using the liturgical formula. He calls out for God's aid (verse 21), and gives his grounds for expecting such help by saying, **כִּי עָנִי וְאֶבְיֹן אֲנִי**.⁷⁶ There follows a fuller description of his condition. His heart (**לֵב**) is 'pierced' (**חָלַל**),⁷⁷ he is fading away like a shadow at dusk (verse 23a), he is as weak as a locust so easily knocked off a stick (verse 23b). His fasting has sapped his strength and made him an object of scorn, rather than brought him any deliverance (verses 24-25), and his plea expresses his despair and his dependence on God (compare also verse 21). The metaphors in these verses are vivid and unusual, especially in verse 23; though the ideas are stereotyped.⁷⁸

Verse 16, however, presents problems of various kinds.

"For he did not honour his obligation to maintain loyalty, and relentlessly pursued one who was poor and needy

(**וְיָנִי אֶהְיֶה לֵבָבִי**) and broken-hearted (**אֵי שֶׁלֵּב עָנִי וְאֶבְיֹן**)."

The main difficulty here, at least for our purposes, is in deciding to whom the verse refers. Two answers are given:

This verse is part of an extensive imprecation (verses 6-20) in which the singular is used for the object of the cursing. In the rest of the psalm the enemies of the psalmist are always referred to in the plural. Thus it has been suggested that the imprecation here is directed against the psalmist himself and is quoted by him to show the evil which is being directed against him. His main crime, of which he maintains his innocence, is that he has failed to maintain (or remember זָכַר) חֶסֶד and has relentlessly pursued

עָנִי וְאֶבְיֹן .⁷⁹ Thus the עָנִי וְאֶבְיֹן of verse 16, on this interpretation refers to the victim of the psalmist's alleged brutality.

The second interpretation regards the whole imprecation as that of the psalmist himself directed against his accusers, using the singular form to perhaps single out their leader. In this case the עָנִי וְאֶבְיֹן of verse 16 refers most naturally to the psalmist himself.⁸⁰

The phrase in verse 16b is itself unusual, adding אִישׁ to the expression עָנִי וְאֶבְיֹן . The most likely explanation for this is that עָנִי וְאֶבְיֹן is being used in apposition. The man who has been pursued is, in fact, 'poor and needy', even 'broken-hearted', though it is crime enough to pursue anyone. This renders the first understanding of the reference even more difficult.⁸¹ The use of

אִישׁ here also renders a collective understanding of these terms most unlikely.⁸² Had that been the author's intention the expression

עָנִי וְאֶבְיֹן by itself would have served adequately as in Psalm 35:10 and 37:14 (compare also Psalm 74:21 and six of the other seven occurrences of the phrase).

We may conclude that the phrase $\text{עָנִי וְאֶבְיֹן אִישׁ}$ is to

be taken as applying to the speaker himself, depicting him as a helpless and defenceless victim. The following phrase בְּצָרָה לִּי confirms that the sense of the reference is to the psalmist's need and distress of mind rather than to any poverty or material need.⁸³

Psalm 18:28 and 2 Samuel 22:28.

The theme of the psalm is God's deliverance of the king, as is made plain in the title.⁸⁴ In this liturgical composition it is not necessary to try to identify the precise 'enemy' from which the king has been delivered as he testifies.⁸⁵ In verse 28(27) the king is generalising from his own experience and giving testimony to the fact that as God has delivered him, so God will deliver all who become like him. At the same time he is reminded that his own deliverance was a work of grace, and though he is the king he must remember his dependence on God.⁸⁶ He thus numbers himself among the 'humble', and repudiates any place at all in his kingdom for the 'proud'.

Throughout vv. 21-30, there runs the contrast between those whom God delivers because they are on his side, and those who act against him and so incur his wrath. In this section the former are referred to as 'loyal' (אֱמֻנָה , v. 26), the man of integrity (אִישׁ יָשָׁר 2 Samuel 22:26 אִישׁ יָשָׁר , Psalm 18:26(25)), the pure (טָהוֹר v. 27(26)), a humble people (עַמُّ יָבִישׁ , v. 28(27) and 'those who take refuge in' God (v. 30(29)). The king is the representative of these people, and he is said to be righteous (צַדִּיק Psalm 18:21(20) and 25(24); צַדִּיק 2 Samuel 22:21) and to have 'clean hands' (v. 21(20) and v. 25(24)); he has kept the ways (דְּרָכָיו) of God (v. 22(21)), his ordinances (מִשְׁפָּטָיו v. 23(22)) and statutes (חֻקָּיו , v. 24(23)); he has maintained his integrity (אֱמֻנָה v. 24(23)) and avoided evil. By contrast those who do evil, which

the king has refused to do (v. 22(21)) are seen as 'crooked' (v. 27(26)) and proud ('having haughty eyes', Psalm 18:28(27); 'haughty ones' 2 Samuel 22:28).

The king praises God for his deliverance, having been vindicated as a righteous man (vv. 21-25).⁸⁷ In verses 26-28 he witnesses to

the people that there is a lesson in this for all.⁸⁸ He praises God:

'Indeed you are the one who saves a humble people, (עַם - עָנִי) but brings down eyes that are haughty (עֵינַיִם גְּבוּהִים). Psalm

18:28(27). 'And you save a humble people (עַם - עָנִי), but

your eyes are on haughty ones (עֵינַיִם גְּבוּהִים) to bring them

down' 2 Samuel 22:28.⁸⁹

The context of the word at Psalm 18:28(27) and 2 Samuel 22:28, its use by the king and its collocations seen above rule out any socio-economic understanding of the adjective עָנִי in this verse.⁹⁰

The עָנִי עַם here are contrasted with the proud, and identified with all those who God delivers. All the other terms for such people in this section are moral or theological ones.⁹¹

עָנִי as an adjective is used with עַם only in these two verses and at Zephaniah 3:12 (in the phrase עָנִי וְגִבּוֹר). The plural form is used at Isaiah 49:13 where God's people are also called

עָנִי, 'his afflicted' (Revised Standard Version). A segment of the people are referred to in the phrase עָנִי עַם at Isaiah 10:2 and 14:32.⁹²

In all these occurrences the element of socio-economic description is plainly missing, and the word denotes those who are in a special relationship with God. The people so referred to are not necessarily pious, but they are those who recognise their dependence on God, and so receive his deliverance.⁹³

In this verse therefore the phrase must be taken to mean

'humble people', in contrast to the 'proud'.⁹⁴ Their humility is

their sense of need and their dependence on God, their recognition of their impotence to help themselves. The king counts himself among them, for he too must seek the shelter and protection of God.

This understanding of **עַלְיוֹנִי** is confirmed by an examination of the antithetical parallelism in the following line:

עַלְיוֹנִי קָמָה, Psalm 18; **קָמָה** 2 Samuel.

The wording varies in the second half of the verse although the sense is the same in both versions. In the text of the Psalter it is said that God 'brings down eyes that are haughty': but in 2 Samuel the noun **עַלְיוֹנִי** refers to God's eyes which are said to be on or against (**עַל**) high or haughty people to 'bring (them) down'.

עַלְיוֹנִי קָמָה. We shall note this phrase later in our discussion of Psalm 131 but in Psalm 18:28(27) it is used opposite the term **עַלְיוֹנִי** as an example of metonymy for 'the proud'.⁹⁵ The Septuagint here uses **ὑπερηφάνος**, the proud or arrogant.

The substantive **קָמָה** is used in 2 Samuel 22:28, and this occurrence is one of many in the Old Testament where the verb is used to speak of that self-exaltation which is regarded as a serious sin. The Septuagint renders the word by **μεγαλυνώμενος**, the overbearing or presumptuous ones.

The extended title of Psalm 18 roots the psalm in the life and experience of David, as a humble one who has known God's deliverance he commends this delivering God to others, and exhorts others to follow the way of humility. The version in 2 Samuel forms a retrospect on David's whole life with the same aims in view on the

part of the redactor. David, from his humble origins has always maintained his humility and sense of his dependence on God. We have already seen how in the tradition David is an exemplar of humility. The requirement of humility on the part of the king is a point to which we shall return.

Thus the sense of ¹⁹ at Psalm 18:28(27) and 2 Samuel 22:28 does not belong to the poverty-context, but belongs instead to a moral or spiritual one.

Zechariah 9:9.

The frequency with which this verse is quoted in the tradition in support of the virtue of humility, and the fact that in it ¹⁹ is predicated of the king, clearly indicates that ¹⁹ here does not refer to poverty. We may therefore set this verse aside for fuller discussion later.

Zephaniah 3:12.

Similarly those who are referred to as ¹⁹ and ²⁰ in Zephaniah 3:12 are shown in the next verse to exhibit pronounced moral qualities. We will defer discussion of this verse until later.

In conclusion we may note that ¹⁹ in the majority of its occurrences belongs to the poverty-context and carries a socio-economic reference. It denotes the poor, which it suggests are living in an undesirable state. Hence the apt definition of Birkeland that the ¹⁹ is, "the man who finds himself in a state of decreased capacity, vigour and value".⁹⁶ This poor state leads to other and worse afflictions, from which the sufferer appeals to God.

Beside this usage, however, there seems to be another which

begins from the urgent appeal to God for help and so thinks of the

עָנִי as pious or at least humbly reliant on God, in contrast to the זָכָיִם of the wicked who are oppressing him. The socio-economic element remains, however, in all but a few occurrences. The

עָנִי is poor, and as such, unfortunate, and it is this latter note of distress which perhaps distinguishes עָנִי from אֶבְיָרָה and עָנִי which designate the same general status and condition and that this is made worse because it is undeserved distinguishes עָנִי from עָשִׁיר .

3. עָנִי

a) Data.

i) Distribution.

| Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives |
|-------------------------------|---------------------------|------------------------------|---------------------------------|-----------------------|
| Amos 4 x ⁹⁷ | Exodus 23:3, 30:15 | 1 Samuel 2:8 | Proverbs 15 x ¹⁰¹ | Judges 6:15 |
| Isaiah 5 x ⁹⁸ | | Psalms 5 x ¹⁰⁰ | Job 6 x ¹⁰² | 2 Samuel 3:1, 13 |
| Jeremiah 2 x ⁹⁹ | Leviticus 14:21, 19:15 | | | Genesis 41:9 |
| Zephaniah 3:12 | | | | Ruth 3:10 |
| = 12 x | = 4 x | = 6 x | = 21 x | = 5 x |
| | | | | = 48 x ¹⁰³ |

Poetry 37 x : prose 11 x

ii) Collocations.

Parallel with אֶבְיָרָה 7 x¹⁰⁴ Associations אֶבְיָרָה 10 x

עָנִי 5 x¹⁰⁵ עָנִי / עָשִׁיר / עָנִי 1 x

Contrasted with 'rich' 6 x¹⁰⁶

iii) Septuagint translations.¹⁰⁷

πενος 10 x (+ πενιχρος once), πτωχος 21 x,
ταπεινος 5 x¹⁰⁹ ἀσθενος 3 x, ἀδυνατος 2 x.

iv) Later Hebrew.

In Rabbinic usage בִּי occurs almost solely with a literal meaning, Jastrow p. 318. In later use a pejorative sense increases.¹⁰⁹

b) Meaning.

בִּי is used to describe the poor physical condition and appearance of the cows in Pharaoh's dream (Genesis 41:19, referred to as נִיבִי as the dream unfolds in vv. 3f) and the state to which Amnon was reduced by his lovesickness in 2 Samuel 13:4. It is used by Gideon to describe his clan's low position in the social ladder (Judges 6:15) in what is probably to be seen as a "formula of modesty".¹¹⁰ The Greek translator's use of ταπεινος appears to be based on this understanding.¹¹¹ בִּי is used to record the declining status and fortune of the House of Saul (2 Samuel 3:1). Mostly, however, it is used to refer to the lower classes or to individuals in some sort of need, occasionally in a pejorative way (as at Jeremiah 5:4 and Proverbs 10:15).¹¹²

From Jeremiah 39:10 it can be seen that the בִּי is one who "has nothing" and from Leviticus 14:21 that it is explicitly money which he lacks. Shortage of cash is also suggested by Proverbs 19:4 and 22:16, and Job 20:10 and 34:19, and by the occurrence of words for wealth as antonyms. Such people are in need of material help of many kinds, and further become victims of exploitation and injustice in the courts and elsewhere. Because of their need they can look to

God for his special concern: but we should also note Exodus 23:3 and Leviticus 19:15. Their appeals for financial help were not always heeded by others (Proverbs 19:4, 21:13). The nuance of acute financial need is perhaps also recognised by the frequent use of $\pi\tau\omega\chi\epsilon\varsigma$ in the Septuagint for בָּרָא .

We noted above that Zephaniah 3:12 must be given separate consideration for the context there demands a metaphorical understanding of בָּרָא .

בָּרָא refers to the one who is brought low, or who lives in low and unfortunate circumstances, and as such the term can extend beyond the plight of the individual and have a class or group reference. The בָּרָא shares the suffering of the אֲנָשִׁים because they are both in material need, but in the case of בָּרָא it appears that we may define that need more closely, his 'low estate' is due to and specified by his financial difficulties. Unlike both אֲנָשִׁים and עָנִי , בָּרָא is rarely used in appeals to God.

4. שָׁרָא .

a) Data.

1) Distribution.

| Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives | |
|-----------------|----------------|--------------|------------------------------|---------------------|-----------------------|
| | | Psalms 82:3 | Proverbs 14 x ¹¹³ | 1 Samuel 18:23 | |
| | | | Ecclesiastes 4:14, 5:7 | 2 Samuel 12:1, 3, 4 | |
| | | | = 16 x ¹¹⁴ | = 4 x | = 21 x ¹¹⁵ |

Poetry 17 x : prose 4 x. Nb occurrences in Wisdom literature.

ii) Collocations.

No regularly occurring relationships except to antonym $\psi\eta$ 9 x¹¹⁶

iii) Septuagint translations.

$\pi\epsilon\nu\eta\varsigma$ 4 x (+ all variants in Proverbs) $\pi\tau\omega\chi\omicron\varsigma$ 10 x,

$\tau\alpha\pi\epsilon\iota\nu\omicron\varsigma$ once¹¹⁷

iv) Later Hebrew.

$\psi\eta$ is found in Rabbinic literature with the meaning of being dispossessed of property and with figurative meanings such as 'uneducated'. In modern Hebrew the word means penury, destitution.

b) Meaning.

In Nathan's parable the man who is $\psi\eta$ lives at a very basic level: he has enough to meet his needs but none to spare, he is 'poor' in its basic sense. The 'young lions' of Psalm 34:11(10) are not starving but they are 'poor' because they have no reserves and so must hunt for food as required: thus they are contrasted with those who seek the Lord, who 'lack no good thing'. David calls himself $\psi\eta$ when contrasting his humble origins with the status of the royal house of Saul (1 Samuel 18:23), but no doubt there is some exaggeration here for the House of Jesse did not live at the same level as the small-farmer of Nathan's sermon. In Proverbs this element of plain poverty is maintained (for example 10:4 and 14:20, and the frequency of the contrast with the $\psi\eta$), and there is awareness of the unpleasant reality of that position in society (13:8, 14:20, 17:5, 18:23 and 22:7), but in some places the word takes on a stronger sense and is used to describe a state which is worse than poverty,

the שָׂרָף is a beggar (Proverbs 19:7). However, although the שָׂרָף is vulnerable to oppression (Proverbs 13:23, 29:13) and contempt (Proverbs 18:23), and although his state is neither pleasant nor desirable, it is not clear that he can be regarded as destitute.¹¹⁸ It is noteworthy too that the state of being שָׂרָף is not cause for appeal to God, although God is, of course, concerned about the שָׂרָף when he is abused (Proverbs 17:5 or in danger of losing his civil rights, Psalm 82:3, and especially Nathan's parable). Thus שָׂרָף refers to those in a certain social position, the poor, who live at the lowest acceptable level, and whose position leaves them vulnerable to exploitation or oppression. But in contrast to אֶבְיֹן or לַעֲנִי does not suggest dire need. שָׂרָף and its cognates occur only in the poverty-context in the Old Testament and it has no religious connotation at all.¹¹⁹

There remain three words, of very limited occurrence within the Old Testament, which must be included here for they too refer to the poor in the social and economic sense: they are, אֶבְיֹן , לַעֲנִי and הַלְלָה .

5. אֶבְיֹן .

a) Data.

i) Distribution.

5 x in Leviticus: at 25:25, 35, and 39 in the expression

אֶבְיֹן אֶבְיֹן , and with אֶבְיֹן as subject also at v. 47; compare also 27:8.

ii) Collocations.

At Leviticus 25:47 the man who is אֶבְיֹן is contrasted with the

one who has enough, (לֵךְ לְשִׂמְךָ לְפָנָיו), and that expression is also used at v. 26 to describe the one who was אֶלֶם but has now come into a position to be able to buy back what he had formerly been forced to sell.

With אֶלֶם at v. 35, לְשִׂמְךָ at vv. 35, 40, 47 and at v. 40.

iii) Septuagint translations.

πενος 2 x, ταπεινος 2 x.

iv) Later Hebrew.

Adjective used of that which is low geographically or in size or volume.

On the interpretation of אֶלֶם see p. 44 above.

אֶלֶם , 'a lowly spirit' occurs at Aboth 5:19 and אֶלֶם , 'the humble' at Sotah 5b.¹²⁰

b) Meaning.

אֶלֶם is possibly a legal or technical term, and it is used in Leviticus to denote a 'brother' who can no longer maintain himself and who is therefore forced to sell part of his patrimony or himself; specifically it appears to refer to that brother's financial problems, which lead him to be reduced to the status of a stranger, resident alien or hired labourer.

In later Hebrew the word and its cognates may denote humility: but there is no sign of that sense in its usage in the Old Testament.¹²¹

6.

אֶבְיָוֶת

a) Data.

i) Distribution.

4 x in Ecclesiastes: at 4:13, 9:15, 15, 16.

Cognate אֶבְיָוֶת is a hapax legomenon at Deuteronomy 8:9.

ii) Collocations.

At Ecclesiastes 4:13 the 'young and poor man' is set in antithetical parallelism to the 'old and foolish king', and at v. 14 the same man is described as אֶבְיָוֶת.

At 9:15f the אֶבְיָוֶת is spoken of as 'wise'.

iii) Septuagint translation.

πενος 4 x : אֶבְיָוֶת by πτωχός.

iv) Later Hebrew.

Frequent, for poverty in general and particularly of that need which is despicable and brings the needy one into contempt.

Sympathetic as well as pejorative sense in Modern Hebrew, for example 'poor thing'.¹²²

b) Meaning.

It is impossible to see any precise nuance for אֶבְיָוֶת from its restricted use in Ecclesiastes, and certainly its possible use

there to designate the 'poor wise' is not taken up later, nor can that be derived from any Akkadian use if the form is in fact a loan word.¹²³ It is common in Aramaic and late Hebrew where the overtones are of the contemptibility of the **מְזִיזִין**. The word is never used anywhere as part of an appeal to God, nor is there ever any 'spiritualising' of this term. In this respect it is akin to **שָׁז**. The use of these two terms in close proximity at Ecclesiastes 4:13 and 4:14 to describe the same man may indicate that there is a subtle difference between the two terms, or it may be explained as a stylistic device to avoid repetition: but if the former is the case, we can no longer recover that subtlety unless it be a hint of wisdom or of contemptibility.

Both in Biblical and later Hebrew the term is found only in the poverty-context; used with a social sense.¹²⁴

7. מִלְכָּה

a) Data.

i) Distribution.

3 x at Psalm 10:8, 10, 14.

ii) Collocations.

שָׁז, **מְזִיזִין**, **מִלְכָּה**, and **מְזִיזִין** all occur in the psalm.¹²⁵

iii) Septuagint translations.

μετὸν at v. 8 and **μετῶχος** at v. 14.

iv) Later Hebrew.

In Modern Hebrew the word occurs with the meaning, 'poor, wretched, miserable, unfortunate, dejected'.¹²⁶

b) Meaning.

B.D.B. notes that, "in all the text and meaning are dubious" (p.319): but from its use in Psalm 10 the word can be seen to belong with עני and אֶלְמָנָה, referring to those in a low and vulnerable position in society.

Conclusion.

אֶלְמָנָה, עני, שָׁד and עני have been seen to be frequently collocated with each other in a variety of different types of Old Testament literature, and the primary reference of these common words, together with that of the infrequent אֶלְמָנָה,

אֶלְמָנָה and אֶלְמָנָה, has been seen to be to the socio-economic state of poverty and to those who experience it.¹²⁷ All these are general terms denoting the 'poor', specific groups of whom are the widows, orphans and אֶלְמָנָה, and we have noted the associations between all of these terms.¹²⁸

It has been possible to attempt to suggest different shades of meaning between these allied words, although the conclusions must be tentative as the evidence upon which to base such fine distinctions is limited. Hence we may think of אֶלְמָנָה as stressing the needs of the poor man, with עני going further and specifying that need as financial. אֶלְמָנָה may be a legal or technical term to speak of the financial trouble of the Israelite farmer, bankruptcy. שָׁד may be used to denote poverty as life at a very basic level, while

אֲדָמָה may be used to suggest that that poor man is so as a result of his own error or lack of effort. The use of עָנִי introduces the emotional element that this poverty is distressing to the one who lives in it, who is therefore to be regarded as unfortunate.¹²⁹

It has also been possible to see that some of these terms seem to be used in preferred settings. עָנִי, for example, is used often in the Wisdom literature, in contexts where אֲדָמָה would probably be used in other poetic passages. אֲדָמָה is probably a legal term. אֲדָמָה and עָנִי however appear in the same settings and often seem to be used as synonyms.

The person who is called עָנִי or אֲדָמָה does not look to God for relief, whereas the other terms do suggest a poverty which is neither the individual sufferer's fault nor a state of affairs which is to be regarded as natural: God may be called upon to remedy and relieve it.¹³⁰ This does not mean, however, that those who call on God for help are in any special sense pious or devout.

In a few instances it was observed that אֲדָמָה, עָנִי and אֲדָמָה are used in a religious or moral sense. We discussed the clearest instances of this in the sense of the phrase

אֲדָמָה, עָנִי at Psalm 37:14, 86:1 and 109:16 and 22 and עָנִי at Psalm 18:28 and 2 Samuel 22:28. There can be no doubt that עָנִי at Zechariah 9:9 and both עָנִי and אֲדָמָה at Zephaniah 3:12 are subject to such transference, and that the reference of these terms in those contexts is to some moral or spiritual quality. The suggestion, however, that there is a close association between these terms and אֲדָמָה, and that they are all used from Zephaniah onwards to designate the devout followers of Yahweh, or to refer to

a particular style of piety, is too sweeping to be sustained.¹³¹

We may conclude that the adjectives אֲבִיּוֹן , עָנִי ,
עָבֵר , רָשׁ , אֶלֶן , אֶסְכֵּן and חֵלְכָה are used
in the Old Testament almost entirely within the poverty-context.
This is confirmed by an examination of the terms which are used to
translate them in the Greek Bible. The synonyms πτωχος and
πενος are overwhelmingly predominant. πρσς is used only
at Zechariah 9:9 and Zephaniah 3:12, and ταπεινος , which in
some occurrences in the Greek Bible does denote humility rather than
a 'low estate' of other kinds, only rarely has that sense when used
to translate these terms. Similarly in later Hebrew these terms are
used in the poverty-context in the main, with only occasional examples
of a religious sense being found.¹³²

The 'humble' as those who are afflicted and distressed:
the vocabulary of oppression.

1. הָרָעָה etc.

a) Data.

i) Distribution.

| Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives |
|-----------------------------------|------------------|------------------|-------------------|------------|
| הָרָעָה 7 x ¹ | Deuteronomy 23:2 | 7 x ² | 7 x ³ | 22 x |
| הָרָעָה 4 | | 6 x ⁵ | 1 x ⁴ | 6 x |
| הָרָעָה | | 3 x ⁶ | Proverbs 26:28 | 4 x |

ii) Collocations.

No regularly occurring combinations, parallels or antonyms.⁷

Qualified by לֵב at Psalm 51:19(17) and Isaiah 57:15, and נַפְשׁוֹ at Isaiah 57:15 and Psalm 34:19(18).

iii) Septuagint translations.

καταταπεινω 8 x for הָרָעָה , 4 x for הָרָעָה , 2 x for הָרָעָה
In most of these the verb retains its classical Greek sense of 'laying low', 'abasing'.

iv) Later Hebrew.

"Crushing" and "Breaking" in both literal and figurative senses, compare Modern Hebrew where used with reference to people in despair.⁸

b) Meaning.

The verb **דָּכָא** and the adjective **דָּכָא** are never used literally. Often the verb is used to express the actions of the strong upon the weak, as in the perversion of justice in the court (Proverbs 22:22, Job 5:4), but it can also be used of God's or the king's victorious power over his enemies or rebellious subjects (Isaiah 19:10, Psalm 72:4, 89:11(10), Job 4:19 (compare 6:9) and 34:25). Thus, although many references are to those who are unjustly oppressed or exploited (for example Isaiah 3:15, Proverbs 22:22, Job 22:9, Psalms 94:5 and 143:3) or to those who are crushed in war (Lamentations 3:34) there are also overtones that some of this suffering is the punishment which the sufferers deserve for their own misdeeds.

In two places these terms are used with qualifiers which change their meaning to that approaching the virtue of humility. The usage at Isaiah 57:15 is discussed in Chapter 16.

Psalm 51:19(17).⁹

"The best sacrifice in the sight of God is a broken spirit
(**לֵב-נִשְׁבָּר וְנִדְכָּה**); a heart broken and crushed (**רוּחַ נִשְׁבָּרָה**),
O God, you will not despise".¹⁰

The psalm may be divided up in slightly different ways but the spirit of urgent repentance and contrition is maintained throughout, as also is the mood of complete dependence upon God.¹¹

In the vow the psalmist reflects on what God requires from those who are penitent, and concludes that he does not require

(**לֹא יִחַפֵּץ** , does not 'delight in') **זֶבַח** , sacrifice (v. 18(16)).

What he does require is the attitude on the part of the worshipper

of a 'broken spirit' (**רוּחַ נִשְׁבָּרָה**) and a 'broken and crushed heart' (**לֵב נִשְׁבָּר וְנִדְכָּה**). At least in its final form however, the psalm cannot be regarded as completely denying the place of sacrifice in worship as v. 21(19) makes clear. Even apart from this v. 19(17) may perhaps better be seen as stressing the right attitude which should accompany worship, rather than an interiorisation which totally replaces ritual forms.¹²

In this vow the psalmist generalises, widening the question from that of sin (for which the appropriate sacrifices were the **זִבְחֵי חַטָּאת** or the **זִבְחֵי עֹלָה**¹³ to that of sacrifice in general (**זִבְחֵי**) and naming explicitly the multi-purpose **עֹלָה**.¹⁴ Certainly in the last verse it is the full round of worship in the (rebuilt?) temple which is intended.

רוּחַ נִשְׁבָּרָה

The common verb **שָׁבַר**, to break, is found in the expression **רוּחַ נִשְׁבָּרָה** only here. **רוּחַ**, is often used of man's attitude and disposition: but it also denotes his will, vitality and driving force.¹⁵ Therefore a 'broken spirit' may mean a humble and repentant attitude, but equally an abject and hopeless state in which all self-confidence is lost. The Septuagint uses the equally general term **συντριβω** for **שָׁבַר** here.

The cognate noun **שִׁבְרָה** is found in construct with **רוּחַ** at Isaiah 65:14, and also there parallel to the phrase **כָּאֵב לֵב**, the two phrases refer to anguish and despair. At Proverbs 15:4

שִׁבְרָה בְּרוּחַ is the result of **סִלְכָּךְ**, 'crookedness', in the tongue, in contrast to the wholesome prosperity which results from a **רַחֵם** (soothing, healing, gentle¹⁶) one. This wholesome

prosperity is expressed in the picture of an עץ חיים, 'tree of life', a source of vitality to others. By contrast to be שֶׁבֶר בְּרוּחַ is to lose one's élan-vital and to suffer disintegration of personality.¹⁷ In Isaiah 65:14 and Proverbs 15:4 the states intended are completely negative and there is no suggestion of penitence or contrition.

לב - נִשְׁבֵּר וְנִדְפָּה.

שֶׁבֶר is found in the Old Testament with לב seven times.¹⁸

In Ezekiel 6:9 the לב of the people is said to be זוֹנוֹה 'wanton', 'prostituted', as are their eyes, and thus God will break it in the punishment of exile. Psalm 69:21(20) is part of a lament in which the Psalmist says that 'insults' (הִקְדָּפֹה) have 'broken' his heart and now he despairs. (Revised Standard Version) or is sick (נוֹשֵׁא).¹⁹ Jeremiah used these words of himself, to indicate his deep despair as he sees the sinfulness of his people: though it is also possible that the phrase refers to the deep hurt he feels as God exiles the people in punishment, (23:9).

The other four passages give no indication of how this state has come about.

In Psalm 147:3 God himself is said to heal the שְׁבוּרֵי לב and bind up their hurts (עֲצִיבוֹתָם). These brokenhearted ones are the 'outcasts of Israel' (נִדְחֵי שְׂרָאֵל). In Psalm 34:19(18) it is said that the Lord is near to the נִשְׁבֵּרֵי לב and the phrase is paralleled by the expression דִּכְאֵי רוּחַ 'crushed in spirit'. Those who are in this state are the צִדִּיקִים (vv. 15, 17, 19). The usage at Isaiah 61:1 can be compared with this.²⁰

Thus in five of its occurrences, **לֵב** plus a form of the verb **שָׁבַר** denotes a sad and unpleasant state which evokes God's pity, and help, a loss or lack of will-power and drive, a confusion of one's reasoning and understanding, an experience of futility and despair.²¹ Except in Psalm 34:19(18) and Psalm 51:19(17) this is caused by some external force.

The adjective **נִשְׁבָּר** is supplemented with the participle, **נִדְּכָה**.²²

דָּכָה is found at v. 10(8), "let the bones you have crushed/broken rejoice", the subject of the verb being God. A literal sense is here almost impossible, but two figurative interpretations are put forward. One sees the phrase referring to the illness which the psalmist is suffering, as in Psalms 6:2 and Psalm 102:3 where **עָצָמוֹתַי** is also found.²² The second sees the phrase referring to the anguish and distress of the psalmist, as in the use of **דָּכָה** at Psalm 38:9.²³ In both cases **עָצָמוֹתַי** stands for the psalmist's whole being (as at Psalms 32:3 and 35:10). God has brought this upon the sufferer (compare the use of **דָּכָה** in Psalm 44:20(19)). The element of remorse does not seem to be present in Psalm 51:10(8). The Septuagint uses the verb **καταπαύω** for **דָּכָה** at both places in the psalm and in each place uses the same form, the passive participle of the perfect tense.

The verbs **דָּכָה** and **נִדְּכָה** are found in association with **לֵב**, **רוּחַ** or **שִׁבְר** also at Psalm 34:19(18) and Isaiah 57:15.²⁴ In none of these is it easy to disentangle the sense of these closely linked terms:-

In Psalm 34:19(18) the expressions **נִשְׁבָּר לֵב** and

נִדְּכָה רוּחַ are in parallel and are apparently synonymous terms.

In Isaiah 57:15 God, referred to in a string of phrases emphasising his transcendent majesty, is said to be with (**אִתּוֹ**), the **לִבְךָ וְשִׁפְלֵיךָ** in order to revive (**לְהַחְיֶיךָ**) the **לִבְךָ וְשִׁפְלֵיךָ** and the **נְדָכָיִים**.

The general sense of all the terms in these three verses is different. In Psalm 51 the terms have to do with an attitude towards sin: contrition, shame or renunciation possibly. In Psalm 34 the terms are synonymous with **צָדִיקִים** and stress the afflictions the righteous are suffering: but there is no association with sin at all. In Isaiah 57 the terms seem to refer to humility and need, possibly depression and hopelessness are to the fore.

In Psalm 51 the phrase refers to an attitude on the part of the one who has sinned and is confessing his sin. This attitude is seen to be acceptable to God, whereas sacrifices by themselves are not. As with all sacrifices this attitude is costly. If the phrase can be taken to sum up all the psalmist's repentance expressed so forcefully in the rest of the psalm, then we can see just how costly in terms of his anguish and spiritual suffering.

This verse has a pattern of chiasmus, and the two phrases **לִבְךָ וְשִׁפְלֵיךָ** and **נְדָכָיִים** appear to be synonymous.²⁵ Is it possible to say more precisely what they mean in this verse? Commentators on this verse focus on one of four distinguishable interpretations.²⁶

The first is clearly represented by the quotation of this verse in Numbers Rabbah on Numbers 7:30f (Soncino ed. p. 544), where the verse is used to illustrate the point that penitence is equal to all the sacrifices of a sinner combined. The two phrases refer to the state of penitence. This view is reflected in the translation of

the second phrase as 'a broken and contrite' heart.²⁷ Support for this comes from the fact that the psalm as a whole is a penitential one, and in it the individual in many ways expresses his sorrow for his sin.²⁸ This generalising theological conclusion is therefore

pointing out that such penitence is the most important requirement in the sight of God.

The second interpretation is to see the phrase as referring simply to the affliction and distress which the psalmist is suffering. His heart has been broken, he is now without hope or physical strength and all because of affliction.²⁹ God does this in punishment (compare Psalm 44:20(19)) but to say that he requires brokenness and affliction, per se, on the part of his worshippers is at the very least unusual in Old Testament thought.

Others interpret the expression in terms of self-discipline.

The psalmist asserts that God requires his worshipper to have so disciplined himself that his 'Evil Inclination' is destroyed (compare Psalm 131:2).³⁰

Others regard this verse as indicating that what God requires is a humility which recognises its own emptiness and total dependence on God. 'The one whose mind is lowly' is the one who is accepted.³¹ Such humility is marked by a quiet acceptance of adversity and a freedom from pride and rebellion.³²

The Septuagint translates the phrases in question with καρδία συντετριμμένην καὶ τεταπεινωμένην, in keeping with its preferences to render all the cognates of נָצַף with those of ταπεινώ. The sense of τεταπεινωμένην is not clear at this point, and it throws no light on which interpretation of the phrase is to be preferred.³³

The possibility is that Psalm 51 is to be regarded as a Royal Psalm.³⁴ As such it may have been used in the annual royal rituals to remind the king of his lowliness in the sight of God, or as part of the king's work of atonement.³⁵ Considering Psalm 51 as a Royal Psalm however, also offers little help in elucidating a more precise sense to the terms in v. 19(17).

Conclusion.

1. Psalm 51:19(17) is a generalising observation, on the subject of what God requires from those who worship him, and in this is reminiscent of Micah 6:8 and Psalm 131.

2. The phrase **לֵב נִשְׁבַּר וְנִדְבָה** is used in parallel to the expression **רוּחַ נִשְׁבָּר** and both refer to an attitude on the part of a person. What attitude is intended by these metaphors is difficult to say. The psalm as a whole is an expression of penitence, but these expressions may have a wider meaning than that, a general sense rather than a specific one of contrition. If a general sense of humility is present here, it is a humility characterised by self-abandonment and trust in God, rather than humility as an ethical ideal.

Psalm 34:19(18).³⁶

"The Lord is near to those whose heart is broken (**לֵב נִשְׁבַּר**), and saves those whose spirit is crushed (**רוּחַ נִשְׁבָּר**)."

In the Personal Testimony³⁷ the psalmist refers to himself as **עָנִי**, in the phrase **זֶה עָנִי**, "This poor man" (Revised Standard Version), "Here was a poor wretch" (New English Bible), "Here is a humble man" (Weiser).³⁸

He calls on those around him to join him in the praise of God. The words used, **לְהַלֵּל** in v. 3(2) and **לְהַגְדִּיל** plus **ל** in parallel to **לְהַלֵּל** with **לְהַגְדִּיל** in v. 4(3) are perhaps deliberately chosen to stress the psalmist's desire to exalt God and efface himself.³⁹ The grounds for praise are that God answered him, **וַיַּשְׁמַע** v. 5(4), (playing on **וַיִּשְׁמַע** ?) when he called and sought for him in a time of fears and troubles, verses 5(4) and 7(6). God delivered him from his plight (**וַיִּצִלֵּנִי**) v. 5(4); **וַיִּצִלֵּנִי** v. 7(6).

It is not possible however to specify what his plight was.

Whatever the circumstances of the original composition, the psalm has been part of the liturgical resources of the Temple and was doubtless used as a Thanksgiving by a variety of individuals grateful to God for his help in any number of different problems.⁴⁰

This occurrence of **וַיִּשְׁמַע** is interesting. There is no indication in the psalm that the speaker is materially poor and disadvantaged, which is the most frequently found meaning of **וַיִּשְׁמַע**.⁴¹ The term is sometimes used in appeals to God to indicate both the urgency of the sense of need and the depth of the sense of reliance on God felt by a worshipper. This is clearly the usage here. The worshipper stands before God and the congregation and announces himself as **וַיִּשְׁמַע**, and that is all, in this situation, that he can say he is. He pleads neither status, piety nor, as elsewhere, the depths of his acute distress: but places himself before God and the congregation only as **וַיִּשְׁמַע**. In this setting the term is used to convey the utter emptiness of the speaker, and thus to stress the wonder of God's grace.

In the rest of the psalm he offers his own experience of salvation as an encouragement to others in need, and addresses them first as **וַיִּשְׁמַע**, v. 3(2), that is, those who are in some sort

of distress and who call to God for help with a humble confidence. The Septuagint recognises the element of humility involved by translating the word here by $\alpha\rho\epsilon\iota\sigma\iota\varsigma$ ($\alpha\rho\alpha\upsilon\varsigma$). They are then referred to as 'those who fear (the Lord)' at verses 8(7), 10(9) (compare v. 12(11));⁴² the צִדִּיקִים at verses 16(15) and 20(19);⁴³ his קִדְּשֵׁי יְיָ at v. 10(9); his מִבְּרָכָיו at v. 23(22), 'those who seek him' ($\text{יְהִי עֲשֵׂי יְהוָה}$) at v. 11(10) and 'those who take refuge in him' (בְּיְהוָה חֲסִים) at verses 9(8) and 23(22).

They too are experiencing troubles (v. 18(17); v. 20(19)) and are hated by the wicked (רָשָׁעִים v. 22(21)). These enemies are called עֲשֵׂי רָע , 'evil-doers' at v. 17(16). The psalmist assures the צִדִּיקִים that no harm will come to them in any way (verses 5, 6, 7, 8, 11, 18, 20, 21, 23 (English Version 4, 5, 6, 7, 10, 17, 19, 20, 22), whereas their opponents are doomed (verses 17(16), 22(21)). Even so they must not forget their obligations v. 12-15(11-14). The psalm as a whole makes the point that 'the fear of the Lord' leads to prosperity, which is also seen in Proverbs 15:33, 18:12, 29:23 but especially 22:4. The psalm makes clear however, that the צִדִּיקִים can and do experience affliction, and thus a "naive belief in immediate material rewards for righteousness" is not intended.⁴⁴

V. 19(18) must be seen in this total literary context which makes mention both of the psalmist and those with whom he identifies himself and of their afflictions.

This verse assures the בְּשִׁבְרֵי לֵב that the Lord is near (קָרוֹב) to them, and that he saves (הוֹשִׁיעַ) the קָרוֹב יְהוָה לִי . In Psalm 145:18f the phrase קָרוֹב יְהוָה לִי occurs again, with 'those who call on him' as its continuation. The verb הוֹשִׁיעַ is found at the end of the following verse which forms a unit with the same meaning as Psalm 34:19(18).

Thus this verse functions as a word of assurance to the

לֵב וְשִׁבְרֵי לֵב and דִּכְכִּי - רִנָּה God is with them in their present plight, and will save them.

The two phrases וְשִׁבְרֵי לֵב and דִּכְכִּי - רִנָּה are used here in synonymous parallel. The verse itself is structured as a chiasmus.

לֵב וְשִׁבְרֵי לֵב . The use of שִׁבַּר with לֵב

has already been discussed in general terms in connection with Psalm 51:19(17).⁴⁵ The identical phrase is found at Isaiah 61:1, and the Qal passive participle plural is used in the construct to give the same meaning at Psalm 147:3. In these three places the phrase is used to describe a group or class of people, 'those whose heart is broken'. In each case the Septuagint gives a literal rendering and translates the phrase with the appropriate form of συντρυμμένοι τὴν καρδίαν.

The parallel phrase here is דִּכְכִּי - רִנָּה which the Septuagint renders with ταπεινὸς τὸ πνεῦμα, the 'lowly in spirit'.⁴⁶

As with the terms in Psalm 51:19(17) it is difficult to determine with precision what these two phrases mean here. They refer to the psalmist and all who have been or are in such a situation as his. Elsewhere in the psalm such people are most often called

צַדִּיקִים, as in the two verses surrounding this one. Commentators see four possible meanings here:

That of repentance and contrition, often citing Psalm 51:19(17) as a parallel. This sense however can be completely ruled out here for there is no suggestion in the psalm as a whole of any consciousness of sin on the part of the psalmist or his friends.⁴⁷

Some see the phrases referring to the distress or affliction which may be experienced by the צָדִיקִים.⁴⁸ Support for this comes from the fact that in v. 18(17) the psalmist mentions this distress (צָרָה), and refers to it again in v. 20(19) (צָרָה). Thus v. 19(18) may be seen as an encouragement to all those in distress, the terms for which are deliberately vague.

We observed in our study of Psalm 51:19(17) that some commentators understood the similar phraseology there to refer to self-discipline. The 'evil inclination' must be rooted out of the heart of the one who worships God. This sense may possibly be present here.⁴⁹

Most commentators however see these phrases in a positive light as referring to the attitude and character of the צָדִיקִים. It is suggested that through their afflictions such people have been tried and tested, and in the process have lost all self-reliance and pride, and have emerged with a humble disposition and a quiet confidence in God.⁵⁰ In any new suffering which these people experience this quiet confidence will be their strength and they will continue to experience the nearness of God. It is possible that this trustful attitude to God is opposite to that denoted by the term 'stoney heart' at Ezekiel 11:19 and 36:26.⁵¹

Humility is mentioned as a part of the character of the צָדִיקִים built up in this composite picture. It is possible however that it should be given a more prominent place in the meaning of these two terms, especially perhaps that of צָדִיקִים - רַחֲמִים, which the Septuagint renders by ταπεινός τῷ πνεύματι. Further support for this comes from the occurrence of עָנָה at v. 7(6) and

עָנָה, v. 3(2), and from the Psalm's repeated emphasis on

'fearing the Lord', a phrase with clear connotations of humility in the wisdom material.

(Clearly, none of these interpretations are mutually exclusive, and the last is broad enough to include all the others. It may be that such vagueness is an important part of the meaning of the two terms **לֵב יִשְׁבֹּג** and **יִפְּאֵי - רִנָּה**.

The synonymous expressions **לֵב יִשְׁבֹּג** and **יִפְּאֵי - רִנָּה** at Psalm 34:19(18) are used to refer to those elsewhere in the psalm referred to mostly as **יִפְּאֵי - רִנָּה**. These two phrases are probably best thought of as indicating the character and attitude of the

יִפְּאֵי - רִנָּה in terms of their lack of self-reliance and their humble trust in God. They are general terms and positive in their evaluation.⁵²

Conclusion.

In two places we noted that these words are used with a qualifier to denote a wholesome attitude towards God and a right relationship with him. **יִפְּאֵי - רִנָּה** is used only in laments where it describes the state of those who are calling out to God for assistance, seeking deliverance from oppression or divine punishment (as at Psalm 44:20 and Psalm 51:10(8)). Here too there is a dispositional reference (Psalm 51:19(17)). **יִפְּאֵי - רִנָּה** is used of those who are crushed by oppression and who call on God for support, and here we must note the parallels to the socio-economic terms.

These words are used to designate a person who is suffering badly and in a distressing and distraught situation can call out to God for aid. The person in this state, or the community referred to by these terms, may also be in economic difficulties or belong to the poorer classes but need not necessarily be so. הָצָרָה is used to express a state of affliction and distress in which the sufferer feels victimised and weighed down by the sheer power of circumstances, an enemy or God.⁵³

2. $\text{צָרָה} / \text{צָרָה}$

a) Data.

i) Distribution.

| Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives |
|-------------------|----------------|--------------------|-------------------------------|----------------------|
| 5 x ⁵⁴ | | 11 x ⁵⁵ | Proverbs ⁵⁶ 3 x | Numbers 12:3 21 x |

N.B. Numbers 12:3 is the only occurrence of the singular form, and the only occurrence in a prose passage.⁵⁷

ii) Collocations.

Parallel with צָרָה once and צָרָה twice.⁵⁸

Parallel with צָרָה and צָרָה at Psalm 10:17.

No clear antonyms.

iii) Septuagint translations.

πρωτος 4 x, ταπεινος 5 x⁵⁹, πενος 3 x but N.B. πρωτος 9 x.

iv) Later Hebrew.

In Rabbinic usage the **אֲנָשִׁים יְדִיּוֹת** are the 'submissive, meek, kind, patient', who are the pious, the true disciples of Abraham (Berakoth 6b, Kiddushin 71a), who are also chaste.⁶⁰

Modern Hebrew continues this development, the **אֲנָשִׁים יְדִיּוֹת** are the 'modest, humble, unassuming' and 'the pious', though the meaning of 'oppressed, humbled' is also found.⁶¹

b) Meaning.

The use of **πρᾶτος** as the most frequent translation for **יְדִיּוֹת** by the Septuagint indicates that we are right in concluding that

יְדִיּוֹת and **אֲנָשִׁים יְדִיּוֹת** belong to different lists: **יְדִיּוֹת** denotes a state or disposition whereas **אֲנָשִׁים יְדִיּוֹת** refers to a status or position. Certainly by the time of the Talmud the pietistic sense of **יְדִיּוֹת** is well established.⁶²

That **יְדִיּוֹת** does not refer to a socio-economic group, at least in some later usages, is confirmed by its application to Moses at Numbers 12:3, and its use to describe the devout followers of Yahweh at Zephaniah 2:3, Psalm 69:33(32) and Psalm 149:4 (compare Psalms 25:9, 9 and 37:11). Thus in some occurrences, possibly as many as eight in six different Psalms, and in the Numbers and Zephaniah passages just noted, there seems to be a religious or pious element as the **אֲנָשִׁים יְדִיּוֹת** stand in some sort of special relationship to God.⁶³

The parallels to **יְדִיּוֹת** and **אֲנָשִׁים יְדִיּוֹת** and the confusion with

אֲנָשִׁים יְדִיּוֹת may however be taken to indicate a strong overlap of the terms **אֲנָשִׁים יְדִיּוֹת** and **יְדִיּוֹת** at least at some stage in their history.

It is even possible that the two forms are variants of the same word.⁶⁴
 At the very least, the נִיָּנִי share with the נִיָּנִי a
 distressing plight as the victims of oppression.

This note of affliction and distress is not silenced entirely,
 except possibly in the reference to Moses in Numbers and in Psalm 149:4.
 The נִיָּנִי may well be the pious who wait humbly upon God, but
 they do so while suffering considerable misfortune and distress. Their
 special relationship with God does not prevent them from being
 victimised and suffering distress. Neither does it make them meek or
 patient.⁶⁵ They call out to God with a clear conscience, knowing that
 God hears them and will answer them, simply because they need help
 and know that God helps the helpless. Their state as נִיָּנִי is
 their claim on his benevolence.⁶⁶

Thus נִיָּנִי is used of those who are afflicted and distressed.
 They may be, and no doubt often are economically poor, but not
 necessarily so: what does distinguish them, at least in the later
 use of the term, is their relationship with God.⁶⁷ The use of the
 term applied to Moses must be reserved for later discussion.

3. נִיָּנִי

a) Data.

1) Distribution.

| Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives | |
|--------------------|-------------------|--------------------|----------------------|--------------------|----------------------|
| Isaiah 48:10 | | 15 x ⁶⁸ | 7 x ⁶⁹ | 14 x ⁷⁰ | = 37 x ⁷¹ |

Poetry 23 x : prose 15 x.

ii) Collocations.

No regularly occurring synonyms or antonyms.⁷²

iii) Septuagint translations.

ταπεινός 19 x, πτωχός 10 x : NB contrast with translations of לָצַד.

iv) Later Hebrew.

In Modern Hebrew the meanings of 'poverty, misery, privation' and 'suffering, oppression' are found.⁷³

b) Meaning.

The word is used six times for the oppression and maltreatment of the Israelite slaves in Egypt, six times for the affliction of the nation in the Exile and its attendant circumstances and once for oppression in the Northern Kingdom under their own king, Jeroboam, and to these should also be added the unspecified affliction which called forth the Community Lament of Psalm 44.⁷³

It is also used of family tensions, especially of the misfortune of the second wife or the barren woman.⁷⁴ It refers to harsh circumstances more generally in Genesis 31:42 and 41:52, as they apply to an individual.

In Job, Proverbs and Psalms it is used of personal suffering, always graphically portrayed, which seems to include both acute physical pain and anguish of mind or spirit.

On eighteen occasions, God is said to be taking special interest and notice, or he is appealed to to do so, נָחַם is used 15 times,

שָׁמַיִם twice and זָכַר once. But none of these passages carry any idea that those making the appeal, or receiving God's help are especially pious. We note here that אָרָם is never used for אָרָם.

Thus the noun אָרָם is distinguished from the adjective אָרָם by its lack of pietistic reference, and also by its use at times to apply to the whole community or nation. אָרָם denotes hardship and suffering, either communal or individual, a state of distress at worst, and at best of some difficulty and strain. It is undeserved and the one who suffers it may rely upon the aid of God. It is clear from its use regarding individuals that it is used to convey a mental state of anxiety as well as a physical one of hardship, hence the predominant use of ἀνάσσειν by the Septuagint.

4. אָרָם.

It is probably at this point that we should also note the hapax legomenon אָרָם at Psalm 22:25(24), in the phrase אָרָם אָרָם which is rendered in the Revised Standard Version as, 'the affliction of the afflicted'.

אָרָם is listed under the derivatives of אָרָם meaning 'affliction' etc., by B.D.B. (p. 776) but even there a textual amendment is suggested.⁷⁵ We have noted above that אָרָם is used of the poor as a socio-economic group, or of the individual who belongs to such a group. The use of אָרָם in construct with

אָרָם at this point suggests a distinction between the two terms with the former giving an attribute to the person who is אָרָם.⁷⁶

In this verse the suffering of the poor man has not been 'despised' or 'abhorred' by God, but has been such that it has attracted the divine attention and received divine help. The precise nature of the

suffering meant throughout the psalm is nowhere clear but it is such that the sufferer turns to Yahweh for help. Thus it seems that the word should be included in this section, though it is not possible to attempt any detailed definition of its meaning.

Conclusion.

Thus the terms לָצָר , לְעָנָו and לְעָנָה though at times applied to those who are also described by words conveying a socio-economic description, are to be distinguished from such words, because these three terms do not describe a socio-economic condition or class. Instead they refer to those of any social group who suffer and live in a state of affliction or distress, often but not always as the result of oppression. This distinction has been seen not only in an examination of the usage of the terms in the Old Testament: but also clearly in the different ways in which the Septuagint translates the terms: τῶνος and τῶνος are used much less often whereas τῶνος and τῶνος are prominent. These three terms point up the distress, both physical and mental, to which an individual or group may be subjected. This experience, however, leads the sufferer to cry out to God in expectation of assistance and a happy outcome out of all his sorrows. The experience, negative and destructive though it really is, carries no pejorative sense: even when the sufferer has brought his plight upon himself by his sin, the use of these terms suggests that there is yet a way for normality to be restored.

It is possible to suggest distinctions between these three words, though they must remain somewhat tentative. לָצָר emphasises the suffering which is experienced as a breaking and crushing, that of a victim who cannot withstand the power and abuse used against him by a stronger. לְעָנָו dwells on the distraught mental state which

sometimes accompanies an acute physical condition but at times itself constitutes a real suffering; and ¹¹⁹ carries a noticeable overtone of piety on the part of the one who suffers, and who thus bears his troubles more easily because of his confidence in God. In each case we are dealing with a word which is used of a state of affliction and distress, a crisis in which the sufferer is a victim of powers stronger than he is. ⁷⁷

We have noted however, as with certain words from the vocabulary of poverty, that these terms are on occasion subject to metaphorical transference, and when used with the qualifiers ^{לב} and ^{רע} denote humility. Two such occurrences have been discussed and a third deferred for fuller discussion.

In the next Chapter, we shall discuss another group of words which have a lot in common with these, but an essential difference remains. These three words maintain to the end a positive approach which enables the sufferer to look to God for aid: whereas in the words to be discussed next the emphasis falls on the suffering as a humiliation, a shame and a disgrace.

CHAPTER 10. HUMILIATION: שָׁפָּל , שָׁחָה , עָנָה ETC.

The "humble" as those who are humiliated, abased and disgraced:
the vocabulary of punishment.

The words discussed in this chapter, predominantly verbs, have much in common with those discussed in the previous one. They all describe a mental state, a 'spiritual' condition or a physical plight which is one of distress, anxiety and at times even pain, a real suffering, affliction and calamity. However, the words may be subdivided as we have done, on the grounds that the words in the previous chapter are used of a suffering which, though acute, is innocent and which can be used as the basis of an appeal to God for help; whilst the words to be discussed here describe a suffering which is blameworthy and not infrequently brought about by God himself as a punishment on the sufferer.

1. שָׁפָּל .¹

a) Data.

i) Distribution.

| | Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives | |
|---------------------------------|---|------------------|------------------|-------------------|------------------|----------------------------------|
| שָׁפָּל (verb) | 19 x ² predominantly Isaiah | | 6 x ³ | 5 x ⁴ | | 30 x All poetry |
| שָׁפָּל (adjective) | 9 x ⁵ | 4 x ⁶ | Psalms 138:6 | 3 x ⁷ | 2 Samuel 6:22 | 18 x 13 x poetry 5 x prose |

ii) Collocations and idioms.

שָׁפַל is closely associated with **שָׁחַל** 9 x⁸.

Antonyms **שָׁפַל** verb: **רָוַח** 6 x⁹

שָׁפַל, **שָׁפַל**, **שָׁפַל**, **שָׁפַל**, 10 x¹⁰

שָׁפַל, **שָׁפַל**, **שָׁפַל**, 7 x¹¹

שָׁפַל adjective : **רָוַח** at Psalm 138:6 .

שָׁפַל at Ezekiel 17:24, 21:31(26) .

שָׁפַל at Proverbs 29:33, **שָׁפַל** at

Proverbs 16:19.

שָׁפַל-רוּחַ : Isaiah 57:15, Proverbs 16:19, 29:23.

iii) Septuagint translations.

שָׁפַל is translated by **ταπεινω** 23 x.

שָׁפַל (adjective) is translated by **ταπεινός** 10 x¹²

iv) Later Hebrew.

Literal and metaphorical senses are found in the Rabbis.¹³

Modern Hebrew : degradation, disgrace, baseness.¹⁴

b) Meaning.

The verb **שָׁפַל** is used of bringing down walls (Isaiah 25:12), or a whole city (Isaiah 26:5), of reducing hills and mountains to the level of a plain (Isaiah 40:4), or of a reduced level of sound traditionally interpreted as an allegory for the reduced capacity of hearing which is a feature of old age (Ecclesiastes 12:4).¹⁵ In Psalm 113:6 it is used to describe the action of God, as he stoops down to examine heaven and earth, or as he demeans himself to consider his creation. It is mostly used, however, with human beings as its

object and God as its subject, to speak of the humiliation and abasement of those who need to be brought down from the heights of arrogance, pride and haughtiness. It is used in this way on eighteen occasions, on which God's judgement is declared on these evil attitudes. The result of this action is that those who once were 'high' are now reduced to a humiliating and degrading position.

The adjective, **בִּזְיוֹן**, is used of the depth of possibly leprous patches in the skin (Leviticus 13:20 etc.,) or in the walls of houses (Leviticus 14:37); and of low-hanging branches of trees or vines (Ezekiel 17:6, 24). It is also used of a humiliating spectacle (2 Samuel 6:22, Malachi 2:9), and for what is simply small or insignificant (Ezekiel 29:14, 15), or for those who are 'low' and receive God's blessing (Psalm 138:6, Job 5:11).

The adjective has a good sense when used with the qualifier, **נָחָל**. Proverbs 16:19 and 29:23 will be discussed later, for clearly the disposition of humility is intended here. The ambiguous case of Isaiah 57:15 is discussed in Chapter 16.

That a good sense is also possible in a few places elsewhere can be seen from Psalm 138:6.¹⁶

The Lord is exalted on high, and indeed keeps aloof from the haughty:

yet he gives loving attention to the lowly.

In the psalm the greatness and power of Yahweh is asserted, and his deliverance of the psalmist is cited as an example of this. But a polemic note also runs through the psalm warning against any attempt to usurp that power and greatness on the part of gods or men.

This is seen in the opening verse where the psalmist offers his testimony of praise before the **אֱלֹהִים**, and here the Heavenly

Court of lesser gods is plainly intended, as in Psalm 82.¹⁷ These lesser gods are prone to deny the sovereignty of Yahweh and to assert their own powers (Psalm 82:2-7; 58:2(1)) and are implicitly warned against this in this psalm by the example of the Davidic King's total submission to Yahweh.¹⁸

The king makes ritual prostration to God before his temple v. 2, and acknowledges God's pre-eminence, v. 2b,¹⁹ God has answered the king in his time of need, and the Massoretic Text expresses this very vividly with the verb **קָדַח**. God has made the psalmist's life, **נָפַח**, powerfully throb with strength, where before he was in need of some kind and thus at v. 3 the king thanks God that he has filled his **נָפַח** with such abundant vitality.²⁰ There is a verbal association here with the name of the Chaos Monster, Rahab, a name associated with violent storm and rebellion against Yahweh, and applied also to the nation Egypt.²¹ Here however the point is firmly made that Yahweh is in control, and that really boisterous power is in his gift alone; those who attempt to claim it by their own strength do not succeed. Again the **אֱלֹהִים** must take the hint.

In v.4 it is said that "all the kings of the earth" will follow the example of the Davidic King in praising God, because the **גְּבוּרָתוֹ** of Yahweh is seen to be **גָּדוֹל**, great.

In v. 7 the king acknowledges that he holds his very life from God (line a), and that it is by the hand of God alone that he survives. Thus the psalm ends with a prayer that God's will be done as the king pleads for God's continuing support (v. 8).

We observe throughout the psalm the king's willingness to express his need of God and his trust in God's help, a position which all of

the world's rulers should emulate, both earthly kings and gods. Yahweh alone is exalted. In broad outline this understanding of the drift of the psalm remains true if the speaker is an 'ordinary Israelite'. If the psalm is a Royal Psalm however, this theme of pride and humility is most forcefully set out. Against this background we should interpret v. 6.

v. 6 consists of a statement about God followed by two conclusions in antithetical parallelism.²²

'The Lord is exalted on high':

כִּי-גָדוֹל יְהוָה

This statement of the Lord's supremacy follows immediately on the phrase כִּי-גָדוֹל יְהוָה of v. 5. גָּדַל is used to describe Yahweh in his manifestation in the Temple in Isaiah 6:1 in the phrase וַיִּגְדַּל יְהוָה (also Isaiah 57:15), and the theme is developed in Psalm 113:4-8. We shall note later that in some usages this verb suggests pride, an illegitimate self-exaltation. This verse may therefore be understood as a declaration that Yahweh is the one who alone can be exalted, and a warning against any other attempting to become גָּדוֹל.

'and indeed keeps aloof from the haughty':

וְיִבְרַח מִן-הַגָּדוֹלִים

The form of the verb in this phrase is unusual. It may be that the common verb יָדַע, to know, is intended here, in which case the strange form can be explained as a textual error of one sort or another,²³ or as a deliberate variation.²⁴ It is possible however that another word is meant, with the explicit sense of 'he humbles'.²⁵

The force of this is rather stronger and does not make such an equal parallel with the verb **קָצַח** in the other line, and therefore perhaps for this reason it is best to regard the form as an anomalous one from the common verb **קָצַח**.²⁶ However it is not a crucial matter to decide between these two major alternatives.

קָצַח can denote relationships such as that of God's choice of Israel (Amos 3:2) or of sexual intimacy between individuals. In this verse the term is used of the relationship between God and the

קָצַח, a relationship which is qualified by the term **מֵרֶחֱקִים** 'from a distance'.²⁷

מֵרֶחֱקִים is used mainly in association with places and refers to physical distance, but here and at Isaiah 30:27 it is used adverbially of an action of God.²⁸ The related verb **קָצַח** is used at times of God's remoteness but not in a simply descriptive sense. It suggests his refusal to help (for example Psalm 22:12, 20; 35:22; 38:22; 71:12 compare Lamentations 1:16, Isaiah 46:13).²⁹ Therefore we should perhaps think here of God's refusal to help the

קָצַח (compare Proverbs 15:29), rather than simply his observance of them from afar.³⁰ The phrase **מֵרֶחֱקִים יֵדָע** no doubt reinforces awareness of Yahweh's transcendence, but in this verse it is parallel to the verb **קָצַח** which, as we shall see below, denotes careful attention and not mere sight. Thus the phrase can be translated 'to keep aloof from' rather than the literal 'know from afar'. (Revised Standard Version, New International Version).

We shall note later the use of **קָצַח** in a negative sense to mean 'haughty', and here it is used in parallel to **שָׁפַל** denoting 'the haughty' and 'the lowly' respectively.³¹ This line is quoted only once in the Talmud, supporting the statement that,

"Over every man in whom is haughtiness of spirit the Shechinah laments".³²

הַגָּבִי is used as a title for God in post-Biblical texts, but the Old Testament usage of the adjective is entirely negative.³³ The context of this verse makes the **שָׁפֵל / הַגָּבִי** antithesis more likely.

'Yet he gives loving attention to the lowly',
שָׁפֵל יִקְרֶה

The verb **קָרָה** is used with Yahweh as subject with the meaning 'pay attention to' or 'take a special interest in' on a number of occasions, and especially frequently the object of this interest is the 'affliction' of his people.³⁴ Here the parallel is with **יִדַּע**. To express this parallelism in terms of attention to the one and indifference or aloofness to the other is reminiscent of Proverbs 15:29 and 3:34 and similar to the ideas in the wisdom material that God grants success to the humble but leaves the proud to fall by their own pride (compare Proverbs 11:2, 16:8, 18:12 and 29:23 to be discussed later). Psalm 34:16-23(15-22) puts it much more strongly, that Yahweh 'saves' the 'righteous' (including v. 17(18) the **שְׁפִילִים** and **דַּבְּרֵי רֵיחַ** to whom Yahweh is **קָרִיב**) but destroys 'the wicked'.

שָׁפֵל, 'the lowly'. In this verse **שָׁפֵל** highlights two contrasts and has a double meaning. In terms of the antithesis **שָׁפֵל / הַגָּבִי**, the psalmist regards the **שָׁפֵל** as those who are of no account, the least significant of people, lacking in power and status. The term is used in this sense also at Job 5:11. In terms of the **הַגָּבִי / שָׁפֵל** antithesis **שָׁפֵל** denotes those of a certain disposition and character, the 'humble' or 'lowly'. The Septuagint maintains the double contrast by translating **שָׁפֵל**

with $\tau\alpha \tau\alpha\pi\epsilon\iota\nu\alpha$, $\alpha\gamma$ with $\acute{\upsilon}\psi\eta\lambda\omicron\varsigma$ and $\alpha\gamma$ with $\tau\alpha \acute{\upsilon}\psi\eta\lambda\alpha$. The statement that Yahweh takes a special interest in the poor, the insignificant and the downtrodden is often made in the Old Testament and that view is reflected here: but in this verse the stress appears to be on the second antithesis. The verse is a commendation of humility and a warning against pride.

Thus:

1. This psalm makes an explicit contrast between $\acute{\upsilon}\psi\eta\lambda\omicron\varsigma$ and $\alpha\gamma$. It asserts that God looks favourably on the lowly, but not so on the haughty. Throughout the psalm it is recognised that there is something unnatural or unusual in this.³⁵ Humility is set out here as a disposition to cultivate, however irrational the idea may appear to be.

2. The cultic setting of this psalm sees humility as a pre-requisite for any meaningful relationship with God, and for receiving his help. Lowliness includes both a sense of one's need and a trust in God.

3. If Psalm 138 is a Royal Psalm we note again the occurrence of the theme of humility in such a context. The king is to be an example of 'humility', as he is so often reminded.

In general conclusion we may note that the verb $\acute{\upsilon}\psi\eta\lambda\omicron\varsigma$ is used to denote the action of bringing-low and humiliating those who were formerly exalted, at least in their own esteem. It is often the action of God done to the proud and arrogant, and their resulting state is despicable, unpleasant and without hope. The same sense often attaches to the adjective $\acute{\upsilon}\psi\eta\lambda\omicron\varsigma$, though a different sense is found when the qualifier $\alpha\gamma$ is used. In

certain other contexts too this different sense may apply to the adjective alone, as we have seen it to do at Psalm 138:6.

2. כָּשָׁה.

a) Data.

i) Distribution.

| Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives |
|--------------------------|----------------|---|-------------------|------------|
| Isaiah 8 x ³⁶ | | Psalms 8 x ³⁷ Habakkuk 3:6 Lamentations 3:20 | 4 x ³⁸ | |

= 22 x

All poetry

ii) Collocations and idioms.

Closely associated with כָּשָׁה 9 x,³⁹ compare the single occurrence of the adjective כָּשָׁה at Job 22:29, where it too is associated with כָּשָׁה.

Qualified by כָּשָׁה 5 x.⁴⁰

iii) Septuagint translations.

κατακλιθεῖς 8 x, considerable variety of other translations.

iv) Later Hebrew.

Assimilation to כָּשָׁה, Jastrow p. 1546.

Modern Hebrew, 'bent, bowed, crushed, degraded'.

b) Meaning.

The verb is used of the pulling-down of fortified towers (Isaiah 25:12), and of the crouching of young lions in their den (Job 38:40), or for loss of faculties in old age (Ecclesiastes 12:4). It occurs five times with **שָׁפַל** indicating that depression which gives rise to the lament, and twice in similar vein with **קָדַח** 'mourning' in the laments at Psalm 35:14 and 38:7(6). It is used in the Psalm 107:39, to show the plight of the people who trust in God who suffer from oppression (**עָצַר**), evil (**רָעָה**) and sorrow (**יָגַר**) before God delivers them: and in Proverbs 14:19 to speak of the attitude of the wicked before the righteous (compare Isaiah 60:14 for a similar reversal). In the theophany which is the subject of the psalm in Habbakuk 3 it is used to show the effect of the manifested power of God on the natural world (v. 3), and similarly in Job 9:13 it is used to describe the effect of God's anger on his enemies. The seven uses in Isaiah of Jerusalem exactly parallel that of **שָׁפַל**, which denote God's power in judgement and the reversal of fortune this brings on his enemies, the arrogant and proud.

We note a distinction from **שָׁפַל** in that this verb can be used in a lament as a basis of appeal to God (as it is eight times), and that in Psalm 107 it is used to speak of innocent suffering, hence there is a more positive element than was found in **שָׁפַל**. But at least as far as the use of the two terms in Isaiah is concerned, they appear to be synonymous, speaking of the abasement which is coming upon the proud.

הִקְלִיף is used then to denote the action of God in reducing the proud, and for the abject state of the person so treated, which in Isaiah is a state without hope but elsewhere (especially but not

only where the qualifier **נָפֹשׁ** (is used) is a state for which relief may be sought from God.

The phrase **שֶׁהָעֵינַיִם** at Job 22:29, 'lowly of eyes' has a positive dispositional sense. It denotes the lowly who are saved in contrast to the proud (**גִּזְוָה**) who are brought low (**שִׁפּוּל**) by God.⁴¹

3. **עֲנָה** etc.

a) Data.

1) Distribution.

| | Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives | |
|-------------------|----------------------|--------------------|-----------------------|-------------------|-----------------------------------|---------------------------------------|
| עֲנָה | 9 x ⁴² | 12 x ⁴³ | 10 x ⁴⁴ | Job 30:11 & 37:23 | 25 x ⁴⁵ | (Poetry 21 x Prose 37 x) = 58 x |
| Compare | | | | | | |
| עֲנָה | 3 x | | 2 x | | | = 5 x ⁴⁶ |
| נִעְנָה | Isaiah 53:7 58:10 | | Psalms 119:107 | | Exodus 10:3 | = 4 x |
| עֲנָה | Isaiah 53:4 | Leviticus 23:29 | Psalms 119:7 132:1 | | | = 4 x |
| הִתְעַנָּה | | | Psalms 110:17 | | 5 x ⁴⁷ | = 6 x |
| הִעֲנָה | | | Psalms 55:20 | | 1 Kings 8:35 2 Chronicles 6:10 | = 3 x |

ii) Collocations and idioms.

No regularly occurring parallels, combinations or antonyms.

הָיָה + שָׁפַח is a technical term for fasting 8 x.⁴⁸

iii) Septuagint translations.

κατακλινομαι is used for all of the above 45 x, and κακωω 22 x.

N.B. the use of κατακλινομαι at Psalm 132:1.

iv) Later Hebrew.

Piel predominates.⁴⁹

b) Meaning.

There does not appear to be any difference in meaning between the various stems other than the grammatical ones which are to be expected. In general the verb has an intensive force by reason of the Piel stem employed, and often elsewhere this force is highlighted by the use of an adverb (Psalm 116:10, 119:107).

There are two areas of reference. First, it is used of bowing down in humility or abasement before a superior. This is what Pharaoh refused to do (Exodus 10:13) and what Hagar is ordered to do (Genesis 16:9). In the cultic sphere this nuance is seen in the use of the verb with qualifiers as a technical term for fasting. This seems to be the sense in which the Septuagint understood the term at Psalm 132:1.

The second and numerically much more frequent use of the verb is to denote an unpleasant experience which one person forces upon another. Thus it is used of Sarah's maltreatment of Hagar (Genesis 16:6),

of Joseph's experience as a slave (Psalm 105:18) and of Samson at the hands of Delilah and the Philistines (Judges 16:5, 6, 19). Jacob is warned by his father-in-law against treating his daughters in this way (Genesis 31:50). Then on 13 occasions it is used for rape or other humiliating sexual malpractices. The word may be applied to groups as well as to individuals. So it is used of the action of the Egyptians against the Israelite slaves (Genesis 15:13, Exodus 1:11, 12, Deuteronomy 26:6 compare the Septuagint at 1 Samuel 12:8), or of the misfortune of Israel in the Exile (2 Kings 17:20, Isaiah 60:14, Zephaniah 3:19) or at time of the Settlement (2 Samuel 7:10), similarly of the troubles of other nations (Numbers 24:24). It is also used of the unspecified suffering of classes or groups within Israel at the hands of the wicked, violent, rich or powerful (Psalm 94:5, 89:23(22), 107:17, Zechariah 10:2, Isaiah 58:10, Psalm 119:107), which actions are specifically forbidden in Exodus 22:21-22.

It is similarly used of an unspecified misfortune suffered by an individual, such as that by Abiathar (1 Kings 2:26), Job (30:11) or the 'Suffering Servant' (Isaiah 53:4, 7), (compare that of the psalmist in Psalm 116:10). The sufferings of the Servant and of Job referred to in these verses are ascribed to the action of God, and he is the subject of the verb also when it is applied to the destruction of Nineveh (Nahum 1:12), the Exile, the hunger during the Exodus (Deuteronomy 8:2, 3, 16) or to a calamity befalling the Royal House (1 Kings 11:39), as well as to the sufferings of other nameless individuals (Psalm 88:8(7), 119:75). In all these cases the experience is severe and painful, either as a punishment for sin, or as a goad to repentance: except in the cases of Job and the Servant where no reasons are clear.

We have noticed however, that as with **לָקַח** plus certain qualifiers, so with **נָחַץ** plus **נָחַץ** a significantly

different meaning is produced, in this case one that could be included in our next chapter. It is also possible that this qualified meaning influences the meaning of the term when the qualifiers are not present (as with **שָׁפַל** at Psalm 138:6) particularly at Psalm 132:1.

In general however, **עָנָה** is used to denote a negative and painful experience, which is often though not always, viewed as the sufferer's own fault.

Conclusion.

The verbs **שָׁפַל**, **שָׁחַח** and **עָנָה**, (to which could also be added the verbs **קָלַה**, **לָלַץ** and **יָגַה** and their related terms) refer to an action which humiliates and pains the recipient and which results in a sad and hopeless state, or they refer to that state itself. They all point to the experience of humiliation and abasement, occasionally undeserved, sometimes brought about by the sufferer's own folly or sin, which is painful to experience and totally destructive of self-respect.

It is possible however, to observe distinctions between these verbs, except perhaps in the case of **שָׁפַל** and **שָׁחַח**.

Both of these have the basic sense of bringing down and reducing and certainly in Isaiah they appear to be complete synonyms: but **שָׁחַח** occurs in laments as a basis of appeal to God and in this usage at least relates to the terms discussed in the previous chapter, and as such contains an element of hope for a good outcome. **עָנָה** stresses the element of mental anguish, 'affliction', which comes on the one who is degraded or abused by another. Both **קָלַה** and

לָלַץ emphasise the status of the humiliated person in his own eyes or the eyes of another, he is disgraceful and of no account,

even accursed. **בִּלְעָד** is similar though perhaps not so strong a disapprobation. **הִגִּיף** primarily denotes the suffering and pain of the humiliating experience.

We have noted with some of these verbs that the qualifiers **רָחַם** or **שָׁפַח** introduce a clear change of sense, and often with these verbs they introduce a positive and hopeful element. The opposite is the case with **חִלַּשׁ** plus **שָׁפַח**, whilst **עָנָה** plus

שָׁפַח is a cultic term expressing voluntary abasement before God in fasting, a usage which belongs with the terms in the following chapter. Humility is the meaning of the unqualified **שָׁפַח** at Psalm 138:6 and possibly also at Psalm 132:1 for **עָנִיתוֹ** in relation to David.

Except in these cases **שָׁפַח**, **חִלַּשׁ** and **עָנָה** are rendered in the Septuagint by **ταπεινω** in the large majority of their occurrences. The use of **ταπεινω** or its cognates is absent except for the questionable Hebrew of Psalm 132:1, by contrast to its use for the terms noted in the previous chapter.

These terms denote an experience of humiliation, abasement and disgrace which the sufferer feels as an alienation from God and from which the observer draws conclusions that the sufferer has only himself to blame. The value judgement inherent in these terms is negative.

The 'humble' as those who bow down in homage, worship or respect: the vocabulary of obeisance.

1. הַשְׁתַּחֲוָה¹

a) Data.

i) Distribution.

| Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives | |
|-----------------|----------------|-------------------|-------------------|------------|-------------|
| 31 x | 11 x | 18 x ² | Job 1:20 | 109 x | = 170 x |
| | | | | | Prose 118 x |
| | | | | | Poetry 52 x |

ii) Collocations.

Followed by לִּפְנֵי 102 x, and לְפָנָי 8 x.

+ אֶרְצָה etc., 19 x³

Associated with קָדַד 15 x, עָבַד 28 x, פָּרַע 7 x,

נָפַל • שָׁנִית, 6 x, קָלָה. אֶהְרִי 11 x.

iii) Septuagint translations.

προσκυνω 164 x.

iv) Later Hebrew.

Found as a general term in Qumran,⁴ the Talmud⁵, and Modern Hebrew where an unflattering sense creeps in in addition to the traditional ones.⁶

b) Meaning.

הִשָּׁתַּחֲוָה is used of the gesture of prostration, which brings the body down to the ground (note the use of אָרַץ).⁷ This action may be done by individuals, whole groups and even, an anthropomorphism, by the gods.

The action is done in front of another person or a divine being, or before a place or object which symbolises such. Thus in the Old Testament it occurs frequently as a gesture of greeting and in it the younger, junior or generally inferior bows before the older and senior, and this is the appropriate gesture when meeting the king or his representative. It may imply far more than simply respect, and is used as a gesture of appeal (Genesis 23:7, 1 Samuel 2:36 and 1 Kings 1:53), submission (Genesis 33:3, Joshua 5:14 and 1 Samuel 24:9), gratitude (2 Samuel 9:8, 16:4 and Ruth 2:10) or great joy as (for example in David's prostrating himself three times before Jonathan (1 Samuel 20:41)).⁸

The Israelites are forbidden to do this before an alien god or an idol or are condemned for having done so. The word may be used in this context for a specific liturgical gesture (for example as one item in the list in Joshua 23:7) or for the act of worship in general (for example in 2 Kings 5:18 and Isaiah 37:38 where it is used of foreigners worshipping their own gods and carries no hint of disapprobation).⁹

The term is used for the worship of Yahweh in the same two senses: for the act of worship in general (for example Genesis 22:5, 1 Samuel 1:19 and Isaiah 27:13) and for a specific liturgical gesture (for example 1 Samuel 1:3, 2 Kings 17:36 and 2 Chronicles 7:3).¹⁰

It has been suggested that the verb conveys information about attitude as well as simply denoting a gesture.¹¹ We have noted that when the word is used of prostration before a human superior it may suggest different attitudes on the part of the one who prostrates himself, but equally it may have been performed perfunctorily and simply out of habit or custom as etiquette demanded. It is possible to identify emotions when the action was done before God in worship, for example in Genesis 24:52 a sense of relief and gratitude, in Exodus 34:8 an urgency of supplication and of faithful resignation in Job 1:20; and it is possible too to see something of the varieties of moods and feelings experienced in and expressed in worship by the different varieties of psalms in which the word occurs.¹² But even worship may be offered with no feelings at all as a routine or custom, and liturgical actions may be no more than a 'going through the motions'. It is perhaps significant that none of the words which we have encountered as qualifiers relating more general terms explicitly to attitudes occur with הִשְׁתַּחֲוֶה. No doubt all kinds of emotions or dispositions may be present in the one who prostrates himself, including that of humility, but the term expresses the action only and makes no explicit statement about the spirit in which it is done.

Similarly it cannot be assumed that the term is another of the expressions for prayer, although prayer accompanies the gesture explicitly in Isaiah 44:17 and 45:14 (הִשְׁתַּחֲוֶה), and entreaty to God or thanksgiving to him are clearly implied in other places.¹³ We have seen already that prostration could be used in entreaty, submission or gratitude, both to a human superior or a divine benefactor, and in relation to the letter the gesture was expressive of prayer if not an actual part of the prayer itself: but it does not follow from this, and Old Testament usage counts strongly against it, that the term הִשְׁתַּחֲוֶה itself can ever be rendered simply

as 'pray'. And it certainly does not follow that we can say anything about the 'inward religious attitude' of the person who performs the action, other than what we may conclude from the context.

The word does not refer to any inward attitude. It refers to an action of bowing down as a gesture before a superior or a ritual prostration, or even to the larger action of worship; the emotion which accompanies the action is not indicated in the word itself.

2. יָרַד.

a) Data.

i) Distribution.

15 x always in narratives.¹⁴

ii) Collocations.

Always with **יָרַד וַיִּשְׁתַּחֲוֶה** and always the first of the two terms, in seven instances joined by **וְ** and possibly a hendiadys.¹⁵

With **יָרַד אֶל** etc., 5 x.¹⁶

iii) Septuagint translations.

κύνει 10 x.

iv) Later Hebrew.

Not common. In Modern Hebrew, 'to bow, bend, curtsy'.

b) Meaning.

יָרַד is always found in the Old Testament with **הִשְׁתַּחֲוֶה** and the two together are used to denote bowing down before a superior

or bowing down in worship before Yahweh, six times in the former sense and ten in the latter (1 Chronicles 29:20 conveying both senses). The combined phrase is never used for bowing down in worship before foreign gods, false gods or their representations. Because **שָׁחָה** never occurs alone it is impossible from its usage in the Old Testament to draw any conclusions about its nuances in relation to those of **הִשְׁתַּחֲוָה**.

3. **שָׁחָה** and **הִשְׁתַּחֲוָה**.

a) Data.

i) Distribution.

| | Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives | |
|----------------------|-------------------|----------------|--------------|-------------------|---------------------------|--------|
| שָׁחָה | 4 x ¹⁷ | | | | Daniel 12 x ¹⁸ | = 16 x |
| הִשְׁתַּחֲוָה | | | | | Daniel 9 x ¹⁹ | = 9 x |

ii) Collocations and idioms.

שָׁחָה is associated with **הִשְׁתַּחֲוָה** 3 x, and **הִשְׁתַּחֲוָה** 4 x, and used parallel to **שָׁחָה** 7 x.

iii) Septuagint translations.

שָׁחָה is translated by **προσκυνέω** 12 x.

הִשְׁתַּחֲוָה is translated by **λατρεύω** 7 x (and the substantive at Ezra 7:24 by **λαειτουργος**).

The technical sense of **λατρεύω** is that of serving God with prayers and sacrifices, and as such it is a more specific term than **προσκυνέω**.²⁰

iv) Later Hebrew.

תָּלַד is used predominantly for bowing to and worshipping idols, and **חָלַף** is used for this and for priestly service of God in the temple.

b) Meaning.

תָּלַד is never used in connection with Yahweh, but always in connection with worship of idols.²¹ In Daniel 3 where the word is one of the key ones in the chapter it designates an action which is visible to all and which is used as a test of allegiance, and it may be that it designates only the outward action. In its use in Deutero-Isaiah also **תָּלַד** indicates a gesture performed before an idol, and in the context the writer clearly intends to pour scorn on the whole affair of the 'worship' of idols, of which this gesture is a part, and not necessarily only a token part. But as with our conclusions about **הִשְׁתַּחֲוָה** nothing more can be said about the inward attitude of the one who performs the action. **תָּלַד** is not used in the wider sense of 'worship' as **הִשְׁתַּחֲוָה** was.

חָלַף is said to mean 'give reverence to' (for example B.D.B. p. 1108), and it is used elsewhere in Daniel to describe an action before Yahweh or before his people as his representatives. It is used by the three exemplary Jews to describe their allegiance to Yahweh in 3:17, whereas in the other four occurrences in that chapter it is used with **תָּלַד** to denote the acknowledgement of the golden image which they refuse to make. In 6:17 and 6:21 Nebuchadnezzar recognises that Daniel does this to Yahweh alone, and in 7:14 and 7:27 it is said that all will do this before the Son of Man and then all the nations before the saints of God. Used without

תָּלַד it refers to a worthy action or attitude, and appears to

be a more general term for religious allegiance, though the use of $\lambda\alpha\tau\rho\epsilon\upsilon\omega$ by the Septuagint keeps it anchored within the sphere of worship. This term is not used for a specific liturgical action, as is the case of הִשְׁתַּחֲוֶה , קָרַד and רָגַז , though it is used for religious allegiance in general as it receives its expression in some liturgical form, which can be observed and commented upon. Of all the terms so far discussed in this section, this is the only one which may be said to contain any indication of the attitude of the person involved, and even then, only tentatively.

4. נָפַל .

The common verb נָפַל is sometimes used in the Qal to indicate a gesture before a superior or before God, though only twice for one before any other god than the God of Israel. It is used 15 times of an action before a man or men, and in eight of these instances it is associated with הִשְׁתַּחֲוֶה which is always the second verb in the phrase.²² It is used with a variety of prepositions to denote the dramatic action of falling in respect before a superior, usually with a request, plea or appeal.²³

It is used of a gesture before God or his representative on 21 occasions expressing awe, homage or worship.²⁴

Homage and respect before a superior is also conveyed by נָפַל in 1 Samuel 5 v. 3-4, where the god 'Dagon' is twice discovered fallen 'on his face' (לְפָנָיו) 'on the ground' (אֶרֶץ) 'before the ark of Yahweh' (לְפָנָיו). The irony is strengthened by the use of the participle suggesting that this is the ordinary continuing state of affairs.

The use of **הִתְנַחֵף** is much less common and is found four times in the context of an action performed before God.²⁵

The Septuagint renders almost every occurrence of **הִתְנַחֵף** in this context with the equally general term **προσκύπτω**. The element of begging and request in **הִתְנַחֵף** is seen in its rendering of the Deuteronomy references by **προσκύπτω** and the Ezra occurrence by **προσπεσέμεναι**. In later Hebrew the term is used for prostrating oneself in prayer (for example Deuteronomy Rabbah s.2), and in Modern Hebrew this is one of its many uses (Alcalay col. 1664).

There is little doubt that the use of this term began as an accurate description of the worshipper really falling down in terror before a manifestation of his god (as is graphically seen at 1 Kings 18:39 or even in the late text of Leviticus 9:24), or the action of the terrified peasant before a warrior prince; and although the action was stylised and refined in the course of time as a gesture of greeting or a liturgical act, the use of **הִתְנַחֵף** (as with **προσκύπτω** in the Greek) still conveys an element of the dramatic and urgent.

5. הִתְנַחֵף אֶת־יְהוָה יִצְבֹּד

Brief mention may be made of other common words which have developed into almost technical theological expressions denoting either religious allegiance in general, or the performing of religious duties: the verb **יִצְבֹּד** and its cognate nouns **יִצְבֻּדָּה** and **יִצְבֻּדָּה** and the phrase **הִתְנַחֵף אֶת־יְהוָה יִצְבֹּד**.

We noted that **יִצְבֹּד** is found closely linked with **הִתְנַחֵף אֶת־יְהוָה יִצְבֹּד** on 28 occasions where religious allegiance or liturgical action is meant. It occurs in the context of the worship of idols twice, the

worship of foreign gods 21 times, and the worship of celestial bodies 5 times; never is עֲבַד used with הַשְׁתַּבַּחַת to denote the worship of Yahweh, though by itself עֲבַד is so used on occasions. It is found with הַשְׁתַּבַּחַת in a good sense at Genesis 27:29 and Psalm 72:11 which speak of the nations doing this before Israel or Israel's king. Likewise we noted that הִלַּךְ אֲחֵרִי occurs with הַשְׁתַּבַּחַת six times, and on five of those occasions the verb עֲבַד is present too (Deuteronomy 8:19, Judges 2:19 and Jeremiah 8:2, 13:10 and 25:6), and the remaining instance in Judges 2:12 is not far away.

עֲבַד and עָבַד have many uses. B.D.B. (pp. 712-716) notes a range of these for the verb from 'work' and labour in general to 'working for another', to giving 'service as a subject' to one's chief or king, thence to 'service of God' and to an ecclesiological technicality, 'performing Levitical service'. As regards the noun there is an equal range from 'slave or servant', to 'subject', to 'servant of God, worshipper', to special groups of such devotees. The sense of the word in Isaiah 40-55 is the subject of an appendix to this chapter. In addition there is its use as a form of polite address to equals or superiors. The noun עֲבָדָה ranges in use from work in general, to the work of slaves or servants, the labour performed by captives or the service of God.

עֲבָדָה is the form used in both polite address and in addressing God in prayer when the speaker refers to himself.²⁶ It appears to be a conventional formula and represents the attitude of obeisance, possibly accompanying a gesture of respect and submission. This ceremonial usage is translated in the Septuagint by both πᾶς and δούλος.²⁷

Such formulae are common in the cultures of the Ancient Near

East.²⁸ We noted that Gideon protested his fitness to be chosen for an important task (Judges 16:14f), and other examples are well known.²⁹

It appears that there was a social-etiquette of modesty represented by both 'demurrer-speeches' and the use of such phraseology as

עָבַדָּהּ.³⁰

הֵלֵךְ is used of coming and going, walking and travelling:

but it also has a rich variety of figurative uses such as 'dying',

or 'living' in general and especially in regard to moral and spiritual

life (B.D.B. p. 234). In its association with הִשְׁתַּחֲוֶה and

עָבַד the phrase always has a bad sense as it always refers to allegiance to other gods than the God of Israel though it is elsewhere

used of following him. The phrase may be Deuteronomistic.³¹ הֵלֵךְ is often used with הֵלֵךְ in expressing the life-style of the believer.

עָבַד and הֵלֵךְ אֲחֵרִי do not express a particular liturgical gesture as do הִשְׁתַּחֲוֶה and קִידָה, even some uses of נָפַל, but rather allegiance in more general terms. It is not wise in so brief a discussion to attempt to define distinctions between these two expressions: but it may be suggested that

הֵלֵךְ אֲחֵרִי conveys the meaning of an outward expression of allegiance, a real going to another place to worship for example, a practical and visible demonstration of allegiance or the change of allegiance: whereas עָבַד denotes more of the inner if not deeper dedication which leads the worshipper to put himself under the control of the god he obeys.

6. שָׁרַף

a) Data.

i) Distribution.

| Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives | |
|-------------------|----------------|--------------------|-------------------|--------------------|-------------|
| 5 x ³² | | 13 x ³³ | 3 x ³⁴ | 15 x ³⁵ | = 36 x |
| | | | | | Poetry 21 x |
| | | | | | Prose 15 x |

ii) Collocations.

With שָׁרַף 7 x.

Associations with the knees or kneeling 9 x.³⁶

iii) Septuagint translations.

καίω and compounds 6 x, καίω and compounds 6 x,

καίω 5 x.

iv) Later Hebrew.

Bowing in prayer.³⁷

b) Meaning.

שָׁרַף is used of the action of bending, for example to drink from a stream (Judges 7:5 and 6), to bending or squatting in childbirth (1 Samuel 4:19, and of animals Job 39:3), or before intercourse (Job 31:10) and of animals crouching or lying down (Genesis 49:9, Numbers 24:9). It is also used of collapsing in death or weakness (three times in Judges 5:27, 2 Kings 9:4, Job 4:4).

It is used of bending or bowing in worship (1 Kings 8:54, 19:18; Isaiah 45:23; Psalm 95:6 and Ezra 9:5 for example) or in homage and respect before a superior (2 Kings 1:13, Esther 3:2 and 3:5). It is also used of bowing in submission following defeat in war (2 Samuel 22:40, Isaiah 10:4 and 65:12). From this latter use a figurative use develops so that the idols can be said to do this, presumably before the power or action of Yahweh (Isaiah 46:1 and 2), and also Yahweh's enemies in general are said to bow down before him (Psalm 22:30(29), 72:9 and elsewhere). The use of this verb at Judges 11:35 to express great sorrow is another figurative use.

It is used of performing a liturgical action or of worship in general eight times, and as a gesture of respect or homage before a superior four times.³⁸ In these contexts it is closely related to

הִשְׁתַּחֲוָה . The frequency with which this verb is used with words for knees or kneeling, which are not noticeably associated with הִשְׁתַּחֲוָה , קָדַד , קָדַד or נָפַל is significant. Possibly קָדַד originally referred to the action of moving the knees or of getting into a kneeling position, and this association remains at times (for example at Isaiah 45:23 and 1 Kings 19:18 the knees are the subject of the verb). However, it is difficult to say anything more specific about the actual gesture meant by קָדַד , as a liturgical term, or to decide when it is being used of a specific liturgical act or as a general term for worship as a whole.

7. הִשְׁתַּחֲוָה

The four Qal occurrences of this verb have been noted in chapter four: but the single occurrence of the Niphal at Micah 6:6 belongs here as it refers to bowing down before God in worship.³⁹

In Micah 6:6 the word retains its general sense of bowing, or bending as a gesture of submission, and is used in the context of worship and the approach of the worshipper to the Most High God (with the preposition **לפני**). It is used in parallel to the verb **הִתְקַדַּשׁ**, 'to meet', also a word with no developed technical liturgical sense in the Old Testament. The sentences which follow indicate how such a submissive attitude may be expressed when the worshipper meets God in the liturgical action of offering sacrifice (**זִבְחֵי**). The nuance of this term in this verse may therefore be that of submission and self-humiliation.⁴⁰

8. **זָכַר**.

a) Data.

i) Distribution.

| Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives | |
|-----------------|-----------------|----------------------------------|-------------------|--------------------|------------------------------------|
| Isaiah 25:5 | Leviticus 26:41 | Psalms 81:15 106:42 107:12 | Job 40:12 | 30 x ⁴¹ | = 36 x Prose 31 x Poetry 5 x |

ii) Collocations and idioms.

No regular combinations or associations.

iii) Septuagint translations.

ἀναμνησκω 14 x, **ἐντρύπτω** 8 x.

iv) Later Hebrew.

The verb is used at Qumran, and occurs five times in the War

Scroll in its sense of the Sons of Light humbling the Sons of Darkness.⁴²

The participle is used to mean the 'humble ones' who are parallel to the despairing, wandering of spirit and discontented (Community Rule 11:1). The participle is used for the 'depressed' and 'mournful', and the causative root to mean 'to lower oneself', 'humble oneself' before a superior in salutation or in penance.⁴³ In modern Hebrew the verb is used for submitting and surrendering.⁴⁴

b) Meaning.

In its use in the Hiphil and in the transitive use of the Niphal **נִיבַל** is always used in the Old Testament of God's defeating his enemies and the enemies of his people. They are humbled, rendered impotent and even harassed to the point of death (Judges 4:23-4).

In its intransitive use the Niphal seems to have two meanings. It is used of an act of submission, for example, King Zedekiah refuses to accept the word of Jeremiah and to 'humble himself' before the prophet. In 2 Chronicles 30:11 only the men of Asher, Manasseh and Zebulun accepted the decree of the messengers and submitted themselves to it. Elsewhere it is used for the act and attitude of submission to God, often in the sense of repentance. It is said with approval that the Kings Ahab, Josiah, Hezekiah and even Manasseh made this act before God. Submission was expressed in different ways: in fasting (1 Kings 21:27), in the rending of one's garments in mourning (2 Chronicles 34:27, 2 Kings 22:19), in weeping (2 Kings 22:19c), in prayer and visiting the sanctuary (?) (2 Chronicles 7:14) or the temple (2 Chronicles 12:12 seem to be parallel to v. 11). By these outward actions the contrite kings expressed their sorrow over their former sinful ways and failings, and submitted themselves to the authority of God. In many cases the context is worship but

2 Chronicles 12:6-7 illustrates that the change of mind and heart can happen anywhere and need not be accompanied by any form of worship. This verse forms a bridge between these two senses, acceptance of the authority and decision of God is the essence of repentance, though naturally powerful emotions and remorse express themselves in dramatic and emotive gestures.

Thus **נָחַם**, in its Hiphil and transitive Niphal uses, speaks of God's subjecting of his enemies who are humiliated and made powerless before him, and thus these usages may be added to those of chapter 5. The rest of the usages of **נָחַם**, the 18 intransitive occurrences of the Niphal, describe the response made before God when an individual submits to his authority, acknowledges his power and changes his ways accordingly. This repentance may be accompanied by prayer, fasting and worship: but the emphasis in **נָחַם** appears to be on the attitude rather than the gesture, as is further suggested by the reflexive form.

9. **צָוַם**, and other terms for fasting.

Before we conclude a discussion of the vocabulary of deference and worship, it is necessary to look briefly at the ancient and widespread practice of fasting as it was practised in the Old Testament period in Israel.

נִצַּח.

a) Data.

i) Distribution.

| | Prophetic texts | Legal material | Cultic Songs | Wisdom Literature | Narratives | |
|------------------|--------------------|----------------|-------------------|-------------------|--------------------|--------------------------------------|
| נִצַּח (verb) | 7 x ⁴⁵ | | | | 14 x ⁴⁶ | = 21 x |
| נִצַּח (noun) | 13 x ⁴⁷ | | 3 x ⁴⁸ | | 8 x ⁴⁹ | + Daniel 9:3 = 25 x ⁵⁰ |

ii) Collocations.

Parallel to נִצַּח at Isaiah 58:3, compare v.5 and Psalm 35:13. For other verbs of gestures etc., accompanying this see below.

iii) Septuagint translations.

νηστεύω 20 x for the verb and νηστεια 23 x for the noun.⁵¹

iv) Later Hebrew.

נִצַּח is the technical term used by the Rabbis for fasting.⁵²

b) Meaning.

נִצַּח denotes a deliberate abstention from food undertaken in a variety of circumstances but usually with the aim of making an impression on God which will bring about a change in circumstances. Only as an expression of grief does this ulterior motive seem lacking (1 Samuel 31:13, 2 Samuel 1:12). Elsewhere the act has the aim of attracting God's attention (as seen in Jeremiah 14:12 and Isaiah

58:3-4), and reinforcing urgent prayers for help, as in times of national danger such as invasion (2 Chronicles 20:3) or defeat (Judges 20:26, 1 Samuel 7:6), natural disaster (Joel 1:14, 2:12 and 2:15) or other threats (Daniel 9:3, Esther 4:3), or in times of great personal need such as sickness (2 Samuel 12:16, 21, 22 and 23, Psalm 35:13) or prior to difficult and dangerous tasks (for example Esther 4:16 where the fasting is said to be by Esther and Ezra 8:21, 23). It was also used to accompany repentance and demonstrate submission to God, as in the case of King Ahab (1 Kings 21:27) and the king, people and animals of Nineveh at Jonah 3:5.

This act of abstinence from food was accompanied by other actions such as prayer (mentioned in close connection with fast 13 times), weeping (8 times), mourning (6 times), offering of sacrifices or libations (3 times), the rending of ones clothes (3 times), putting on of sack-cloth (10 times), sprinkling oneself with ashes (4 times) and attendance at the sanctuary or assembly (7 times) when a fast had been publically proclaimed. Fasting could be spontaneous or planned, personal and private or corporate and national: only in the post-exilic period do we find that regular days of fasting have become traditional (Zechariah 8:19).

We should note from the prophetic strictures about fasting in Isaiah 58:3-6 that the performance of outward actions is no guarantee of right motives or true faith and that true submission to God is demonstrated in compassion for the people who have been humbled by adversity or corruption (v. 6-7).

Conclusion.

We have discussed a number of verbs which, among other usages, denote a gesture of deference to a human superior. The most frequently

occurring one is **הִשְׁתַּחֲוָה** which indicates a prostration before a superior, not only in greeting but also in appeal, submission or gratitude. **קָדַד** is used with **הִשְׁתַּחֲוָה** in this context six times and is always the first verb of the two. It may indicate the first part of a two-part action, the bending down which is followed by a prostration, or it may indicate the gesture while **הִשְׁתַּחֲוָה** conveys the meaning of the act, or the two may be an example of hendiadys. It is not possible to be any more definite as **קָדַד** is never found independently in the Old Testament.

נָפַל is also found in close association with **הִשְׁתַּחֲוָה** and it too is always the first word, and this common word is probably to be taken literally as referring to the gesture of falling to the ground, while **הִשְׁתַּחֲוָה** may refer to another gesture to complete the whole or the attitude involved.

סָרַע is used occasionally of bending in homage before a superior, and it probably indicates the gesture of genuflection rather than full prostration.

נָכַן used on three occasions in this context, expresses submission to the other person.

הִשְׁתַּחֲוָה is also the most frequently used term for bowing down in worship before God or the gods, though here too the precise nature of the action is not clear. It is also used in a wider sense to signify worship itself: but it does not convey any information about the attitude or disposition of the one who performs the action, and it should not be taken to refer to prayer. **קָדַד** is used here too and the same difficulty is found in drawing distinctions between the two terms. **נָפַל** is used twenty times of falling down before God, only three of which are associated with **הִשְׁתַּחֲוָה**.

and there is little doubt that the verb here conveys the full force of the dramatic gesture.

The later term **קָנָה**, which also means bowing or bending, is used in the Old Testament only of the action done before an idol, never before Yahweh, and seems to indicate a visible gesture which symbolises allegiance and submission to the god before whose representation the action is performed.

שָׁרַף is used both of a liturgical action and of worship in general, and it seems to retain the idea of an action involving the knees.

There are other terms which also convey the giving of religious allegiance, though without any indication of particular actions by which this is expressed. The late verb **קָנָה**, associated with **קָנָה**, appears to be a general term for this. The common verbs **קָנָה** and **קָנָה** are also often used in this way. They do not refer to specific liturgical gestures, nor even to worship itself, but rather to that allegiance which worship and liturgical action express. **קָנָה** may point up the submission and obedience involved in giving one's allegiance to God, while **קָנָה** may speak of the life-style which follows. The cognate noun **קָנָה** is used in both secular and religious contexts for those whose allegiance is pledged to a superior or to God.

There are also the two terms used for fasting. **צוּם** appears to be a more general term for the act itself, whilst **עֵינָה נִפְּשָׁה** indicates the inner anguish and discipline of fasting. The general term **נִכְנָה**, used in many ways, at times refers to the attitude of the worshipper as one who submits himself to God and repents of his former ways.

All these words, whether referring to specific actions within cultic worship, to specific actions performed towards God outside the cult, or to worship or religious allegiance in general, indicate the idea of deference and respect to God or to human superiors. The majority of the terms we have discussed indicate specific actions, even though we cannot always describe the action or unravel the relationships between all the verbs.

It is not possible to draw conclusions about the attitudes involved from the words themselves, though it may be from their contexts. We have seen however that bowing down in salutation and greeting before a superior was a frequent act in Ancient Israel, and that Israel's worship contained various elements in which the worshipper bowed before God or otherwise submitted to him. He knew what it meant to 'humble himself'.

CHAPTER 12. PRIDE, THE OPPOSITE OF HUMILITY.

The vocabulary of pride.

1. זָרַח and cognates.¹

a) Data.

i) Distribution.

זָרַח (verb) 130 x : all groups, all periods.

זָרַח (noun) 6 x : poetry.²

זָרַח : used figuratively of evil actions at Psalm 56:3(2)

and 73:8.

זָרַח at Micah 2:3.

ii) Collocations and idioms.

Both noun and verb are used with words for part of the body to denote attitudes:-

With

זָרַח

8 x,³

זָרַח,⁴

זָרַח,⁵

זָרַח,⁶

זָרַח,⁷

and compare

זָרַח.⁸

Various similar idioms occur.⁹

Opposite to

זָרַח

at 2 Samuel 22:28,

זָרַח

2 Samuel 22:28,

Isaiah 2:17, compare 2:12,¹⁰

זָרַח

at Isaiah 2:11.

With

זָרַח

and

זָרַח.¹¹

iii) Septuagint translations.

In the 19 occurrences where the verb is used in a bad sense, it is translated 11 x by $\psi\alpha\lambda\lambda\omicron$ / $\psi\alpha\lambda\lambda\omicron$, 4 x by

$\psi\alpha\lambda\lambda\omicron$

and once by $\psi\alpha\lambda\lambda\omicron$.

The noun is rendered 3 x by $\psi\alpha\lambda\lambda\omicron$

and once by $\psi\alpha\lambda\lambda\omicron$.

iv) Later Hebrew.

Both verb and noun are widely used in a variety of senses.¹²

b) Meaning.

The verb is used in the Qal in the literal sense for that which is high or elevated, for example for the height of mountains, trees, the heavens or people. It is used with parts of the body to give a figurative sense in such idioms as 'a raised voice' (Deuteronomy 27:14), 'a high hand' (Deuteronomy 32:27) and a 'lifted heart' (Hosea 13:6). Other figurative senses include being raised in honour and esteem. The Polel is used transitively for the raising of children (Isaiah 1:2), the erecting of the Temple (Ezra 9:9) and the action of waves rising in a storm (Psalm 107:25), and in this stem too the idea of exaltation in honour and respect is found. The Hiphil is used transitively for the lifting of parts of the body or of objects generally, and so a technical use developed for making offerings in worship (a sense preserved in the related הִלָּף and הִלֵּף).

In all these usages there are good, bad and neutral senses.

In 19 of its occurrences the verb is used with a bad sense. In Psalm 66:7 it is used in an aside with a strong warning tone of the action of the 'rebellious', hence the Revised Standard Version, "Let not the rebellious exalt themselves". At Psalm 75:5(4) and Psalm 140:9 this action is done by the wicked: in the former verse they are warned against lifting up their רִגְלָם, which is the same as boasting and 'speaking with an arrogant neck'. The sense of the latter verse is not clear but that the wicked are wrong in doing this action the Psalmist is convinced.¹³ Job 38:15 also uses the verb to describe the action of the wicked in raising their 'arm' in some gesture of power.

We noted the use of the verb with words for various parts of the body. To act with a 'high hand' (Numbers 15:30) may be to commit sin deliberately or it may be to maintain a persistently unrepentant attitude once sin has been committed. The heart which is 'lifted up' is in danger of forgetting its obligations to and dependence upon God (Deuteronomy 8:14, Hosea 13:6), as well as threatening the social order blessed by him (Deuteronomy 17:20); if not actually rebelling against and ignoring him (Ezekiel 31:10). Thus the psalmist pleads for divine hearing and approaches God with some confidence because his 'eyes have not been raised', (*לֹא־רָאָה עֵינָי*) nor his heart 'lifted up', (*לֹא־נִשְׁבָּה לִּי הַלֵּב*) (Psalm 131:1). The wickedness of 'raised eyes' is noted in the two lists in Proverbs 6:17 and 30:13. The aggression of Assyria against Judah, and the implied scorn of Israel's God on the part of the Assyrians is referred to as their "raising their voice" (*רָוַם* plus *קוֹל*) and "haughtily lifting their eyes" (*וַיִּשְׁאֲלֵם בְּרֹם עֵינָיו*), 2 Kings 19:22.

In the important passage Isaiah 2:12-19, which takes up the theme of verses 6-11, the Lord is said to be against everything which is 'high' or proud (*גִּבּוֹר* v. 12), compare the use of *גִּבּוֹר* in 2 Samuel 22:28. Finally we may note the use of *הִתְרַוַּם* at Daniel 11:36 which speaks of the king who exalts himself and magnifies himself (*הִתְרַוַּם*) above every God and against the God of Gods.

In these passages and expressions (and possibly in some others such as Exodus 14:8 and Numbers 33:3) it is clear that the verb is being used either alone or with qualifiers to denote attitudes and actions which the writers regard as bad and characteristic of the wicked who act against God. This bad sense is made plain by the Septuagint in five places where it uses the charged negative

verb ὑπερφανεύω and the adjective ὑβριστός.

The negative sense of the noun זָלַל is confirmed by its

rendering in the Septuagint. The 'high eyes' of the King of Assyria (Isaiah 10:12) are to be punished, and Proverbs 21:4 plainly labels such an attitude as sin. The Septuagint paraphrases this last verse but even if it does not render this noun by ὑβρις, that term covers both Hebrew phrases as a generalisation. Jeremiah 48:29 condemns the זָלַל of heart of Moab and the זָלַל of men generally is said in Isaiah 2:11 and 2:17 to be about to be humbled and brought low, and the Septuagint renders v. 17 with ὑβρις.

It may be concluded that when a man exalts himself, either in an overt action or only in an inner attitude, this brings him into disfavour with God. The verb זָלַל is used in good senses to denote the honour and esteem which rightly may be given to men at times, but in this context denotes that lifting up of man which can be condemned as sin, and which characterises that man as belonging to the wicked.

2. זָלַל and cognates.

a) Data.

1) Distribution.

| | Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives | |
|-------|-----------------|-----------------|--------------|-------------------|------------|--------------------|
| זָלַל | 7 x 14 | | 9 x 15 | 3 x 16 | | 19 x all poetry |
| זָלַל | 3 x 17 | | 3 x 18 | 4 x 19 | | 10 x all poetry |
| זָלַל | 39 x 20 | Leviticus 26:19 | 4 x 21 | 6 x 22 | | 50 x |

ii) Collocations and idioms.

N.B. The cluster of terms at Isaiah 16:6 = Jeremiah 48:29f, and Isaiah 2:12-17.

a) הִלָּל.

In 13 of its 19 occurrences there is association with speaking.²³

Parallels הִלָּל, הַלְלֵה, הִלְלֵה.²⁴

Associated with הִלְלֵה 3 x,²⁵ הִלְלֵה 5 x.²⁶

Object of verb הִלָּל : Isaiah 13:11, 25:11 and Proverbs 29:23.

b) הִלָּל.

Contrasted with הִלָּל, הִלָּל, and object of verb הִלָּל.²⁷

Associated with הִלָּל and הִלָּל.²⁸

c) הִלָּל.

Frequently found in the construct with names of countries or people, and parallel to words denoting power or glory.²⁹

iii) Septuagint translations.

a) הִלָּל : ὑβρις 5 x, ὑπερηφανία 6 x.

b) הִלָּל : ὑβρις 6 x, ὑπερηφανία 4 x.

c) הִלָּל : ὑβρις 22 x, ὑπερηφανία 7 x.

iv) Later Hebrew.

a) הִלָּל : both good and bad senses.³⁰

b) הִלָּל : both senses also found.³¹

c) הִלָּל : predominantly a good sense in later usage.³²

b) Meaning.

1) הַיָּגֵל.

In the Blessing of Moses הַיָּגֵל is used twice to denote Yahweh's majestic splendour and power which he has demonstrated on behalf of his people and for their deliverance. Similarly Psalm 68:35(34) celebrates God's הַיָּגֵל over (עַל) Israel and the power which he demonstrates in the skies. In these three occurrences הַיָּגֵל is attributed to God, and connotes the majesty and splendour of his power.

The phrase הַיָּגֵל יִגְדֹּל occurs at Isaiah 13:3 and Zephaniah 3:11, though the suffixes on the final noun are different in the two passages. In Isaiah the 'mighty men' are God's and act as his agents in his wrathful judgement: whereas the second person singular pronominal suffix in the Zephaniah verse identifies the men here as belonging to Israel and who will be removed from Israel's midst for their presumptuous actions. Perhaps we see here something of the ambivalence of pride: in the right circumstances it is praiseworthy to be called a 'proudly exulting one': but in other situations the term carries opprobrium.

Twice the noun is associated with natural phenomena, with mountains which tremble at the roaring of the storm waters of chaos (Psalm 46:4(3)) and with Leviathan (Job 41:7(15)). In both of these cases the language is highly charged with symbolism.

Elsewhere, in fact whenever the noun is applied to people, it carries a bad sense, as at Zephaniah 3:11. The people of Moab (Isaiah 16:6, Jeremiah 48:29, Isaiah 25:11), Babylon (Isaiah 13:11), Ephraim and Samaria (Isaiah 9:8) are all condemned for having had this

attitude and demonstrated this fault. The evil group in Judah (Zephaniah 3:11) and the wicked in general act with **הִלָּזְזוּ**. Such people are fools and can only expect dishonour (Proverbs 14:3 and 29:23).

In 13 of its 19 occurrences, and in every occurrence when it is used with reference to people, **הִלָּזְזוּ** conveys a bad sense: it is a characteristic of the wicked or foolish that they speak and act with **הִלָּזְזוּ**. The unpleasant nature of such action is clearly recognised by the Septuagint with its rendering by **ὕβρις** and **ὑπερηφάνεια**.

ii) הִלָּזְזוּ

Those who are called **הִלָּזְזוּ** are regarded as God's enemies, and seen to threaten the social order by their speech and actions: they are exalted and will be brought low (Job 40:11, 12, Isaiah 2:12). The adjective denotes those who exhibit a specific form of wickedness, a pride and arrogance which expresses itself in destructive action. The Septuagint captures this with its renderings by **ὕβρις** and **ὑπερηφάνος**, arrogant and overreaching action which harms others, brags of its position and acts violently against both divine and human law.

iii) הִלָּזְזוּ

In 31 of its 50 occurrences **הִלָּזְזוּ** is used in a bad sense, denoting arrogant pride. Three such occurrences can be singled out for discussion:

Isaiah 13:11.

וְהָיָה כְּשֶׁיִּהְיֶה יוֹם הַחֲשֵׁמֶת וְהָיָה כְּשֶׁיִּהְיֶה יוֹם הַחֲשֵׁמֶת
וְהָיָה כְּשֶׁיִּהְיֶה יוֹם הַחֲשֵׁמֶת וְהָיָה כְּשֶׁיִּהְיֶה יוֹם הַחֲשֵׁמֶת

"And I will punish the world for its evil and the wicked for their sin, and I will put an end to the pride of the insolent and lay low the arrogance of the ruthless".

The first half of the verse is a statement in general terms of God's intention to act against the sin of the world.

יְהוָה יִצְבֹּץ אוֹתוֹ musters his troops (v. 2-3, 4-5) and their attack marks the Day of the Lord. The ideas are reminiscent of Isaiah 2:12-19 but here the judgement is worldwide and accompanied by cosmic signs (vv. 10, 13) as in later Day of the Lord passages such as Zephaniah 1:14-18, Joel 2:10f and Isaiah 24 (compare Jeremiah 4:23ff).

As the Day in Isaiah 2:12-19 is a Day against all that is exalted, so that theme is present in this oracle (especially in v. 11). A further parallel is possible in that vv. 2-16 may imply that Babylon was God's original agent of judgement on his Day, but that it (like Assyria) overstepped the mark and now merits punishment.

The second half of the verse identifies more specifically the sin of which the **קְשִׁיעוּת** and the whole world is guilty. Two phrases are used in parallel: **גִּזְלֵי זֵדִים** and **עֲרֵיצוֹת עֲרֵיצִים**, the verbs **שָׁבַת** and **שָׁפַל** being used in parallel to refer to God's actions against these sins.

גִּזְלֵי זֵדִים. This phrase occurs only here in the Old Testament.

גִּזְלֵי זֵדִים is that arrogant pride which God condemns in Israel and, as here, universally. The **זֵדִים** are those who reject God's rule or direction, the insolent in life as well as speech who go their own way and 'do their own thing'. The Septuagint captures this sense

now here exactly with the phrase **גִּאְיוֹן**, 'the pride of the lawless'.

גִּאְיוֹן This phrase also occurs only here in the Old Testament.

גִּאְיוֹן occurs five times in Isaiah (9:8, 13:3, 11, 16:6, 25:11) and in four of these occurrences it has a bad sense, and is always used of foreign nations. Only at Isaiah 13:3 in the phrase

גִּאְיוֹן is the word used positively. If 13:2-3 refers to the call of the Babylonians as Yahweh's agents then we can see how that fall from grace occurs as the oracle proceeds.

The Septuagint regards **גִּאְיוֹן** and **גִּאְיוֹה** in this verse as synonymous and renders both by **ὑβρις**.

Isaiah 13:11 thus speaks of the judgement which God will inflict on the whole world (**כָּל בָּשָׂר**) for its sin, and in particular it specifies the sin of pride (**גִּאְיוֹן**) on the part of insolent and ruthless men (**עֲרִיצִים**). The following verse indicates that those who are free of this vice are few.

Proverbs 8:13.

**יִרְאַת יְהוָה שְׁנֵי אֲתָרִים
גִּאְיוֹן וְגִאְיוֹן וְדָקָה קָע
וְפִי יִתְחַפֵּּק שְׁנֵי אֲתָרִים**

This verse is part of a long and self-contained speech which has been the subject of much discussion.³³

The first line of the verse appears to interrupt the flow of the

speech in the first person. None the less the thought of 13a fits well into the context of both v. 12 and v. 13b-c. v. 12 itself is obscure in part, but in it wisdom is linked with the practical virtues of

דַּעַת (shrewdness, prudence, intelligence, compare v. 5), **דַּעַת** (knowledge) and **מַחְשָׁבָה** (resourcefulness, purposefulness: though

often the word has a bad sense intrigue, plotting). v. 13 gives an antithesis to this, that wisdom is the opposite of the practical vices of **גִּזְלָה**, **גִּבּוֹן**, **דַּקְדָּקָה** and **יִתְקַפְּכוּת**.

These are aspects of **רָעָה**, a general term for the way of life which wisdom rejects. **רָעָה** means both evil contrasted with good in an

ethical sense (for example Amos 5:14, 15; Deuteronomy 30:15), and evil as distress, calamity, injury in an aesthetic sense (for example

Jeremiah 42:6, Amos 6:3, Isaiah 59:7, Proverbs 21:12). In traditional

Old Testament thought the one leads to the other. As **טוֹב** means not only good behaviour and its benefits but also wholesomeness of every kind, so **רָעָה** denotes both bad behaviour and its painful

consequences and everything which is mean, ugly and unpleasant.³⁴ To

choose good and reject evil is the fundamental choice of morality in

the Old Testament (Amos 5:15, Psalm 97:10). The one who 'fears the

Lord' is the one who honours and obeys him by making the right choice,

and the importance of the expression **יִרְאָה יְהוָה** in the context of humility is discussed below in connection with Proverbs 15:33.

The second half of the verse resumes the first person speech characteristic of the whole poem. Proverbs 8 is a passionate counter-appeal by 'Lady' Wisdom to the seductive speech of the

Temptress in Proverbs 7:6-27. This woman is often presented in

Proverbs 1-9 as a great danger to all young men who want to be wise

and so find life (2:16-19, 5:3-6, 6:24-29, 9:13-18). In 8:13b Wisdom

announces her hatred of four examples of wrong attitudes or bad

behaviour. The love/hate imagery is even more significant in this

setting, as Wisdom as benefactress or 'goddess' appeals to her admirers to do what she wants rather than follow the way of her rival.

Thus 8:13b-c notes the attitudes which Wisdom rejects or hates, and v. 17 observes those she approves or loves, namely those who also love or choose her (v. 21). The poem ends with the warning that to reject or hate Wisdom is to choose or love death (v. 36).

הַאֲזִי

This word is a hapax legomenon in the Old Testament, though it is related to the adjective הַאֲזִי, haughty, and the other words having the root הֶאָז. The Septuagint renders it by ὕβρις. Toy notes (p. 165) that the two words here, הַאֲזִי and הִאֲזִי are 'identical in meaning'. Gesenius suggests that the juxtaposition of the masculine and feminine forms of the same stem 'serves sometimes to express entirety', and cites this verse and also Isaiah 16:6 as examples.³⁵

הִאֲזִי

הִאֲזִי is found most often with a bad sense to denote the vice of pride, particularly but not exclusively national pride, which manifests itself in the rejection of authority and consequently in lawless behaviour. It can however have a good sense, though the collocations rule that out here, as does the translation of the term in the Septuagint by ὕπερηφανία here.

These two terms are probably to be taken together. הַאֲזִי וְהִאֲזִי

expresses the whole range of attitudes covered by 'pride' and its partial equivalents, arrogance, haughtiness and conceit. This attitude is clearly and emphatically pointed out as unwise, and in the final

form of the poem the Yahwistic condemnation of it as wrong and sinful (anti-Yahweh) is clear.

דָּרַךְ is used often in the Old Testament in the sense of conduct or behaviour, and there is no doubt that that is the sense here. Wisdom appeals to her hearers to walk 'in (her) ways', (דָּרַכִּי), v. 32; as she herself walks in the 'way (דֶּרֶךְ) of righteousness and the paths (נִתְּיָבוֹת) of justice', v. 20. v. 13 is one of the few explicitly negative verses in the poem, and gives a warning against the wrong path. The listener is reminded that there is another דָּרַךְ, though the sense of the word at v. 13 is less in terms of destination than in terms of the way that here and now one moves through the journey of life. Evil conduct, דָּרַךְ רָע, is one of the ways by which one moves along the road to death.

פִּי תִהְיֶה כֹחַ.

The final term, פִּי תִהְיֶה כֹחַ, refers to speech, and takes up a theme already developed in the poem at verses 6-9. There Wisdom announces that she speaks the truth plainly and honestly. She repudiates all twisted, נִפְתָּל, or crooked, שֶׁנֶּגַע, use of words. At v. 13 she announces her total rejection of twisted or perverse speech on the part of men. Nine occurrences of this term out of the total of ten in the Old Testament are found in Proverbs, and of these four are related to speech (8:13 plus 2:12, 10:31, 32), and all to behaviour which is deemed wrong by the wisdom writers.

In the final form of the verse we can see two statements in parallel: 'To fear the Lord is to hate evil: pride, arrogance, evil conduct and twisted speech I hate'. In this construction we

see that the general term **צָדִיק** of the first line, is expanded into three, or four, of its parts in the second. This shows that **הַצִּדִּיק** and **צִדִּיק** are seen as examples or instances of **צָדִיק**, and as such have no place at all in the conduct and attitude which are denoted by the phrase **יִרְאַת יְהוָה**.

c) Proverbs 16:18.

לִפְנֵי - שֹׁכֵד גִּאון
וּלְפָנַי כְּשֹׁלֹן גִּבְיָה כְּוִיחַ :

"Pride goes before destruction, and haughtiness before a fall."

The theme of this proverb is also found in similar language in Proverbs 18:12a, to which should also be compared Proverbs 11:2a and 17:19b, and reflects the view often found in the Wisdom literature of the bad end coming on the wicked and the 'foolish', with whom the proud are to be numbered.

It is not often possible to see any arrangement in the ordering of these wisdom sentences. In this case, however this proverb is clearly linked with the following one which speaks of humility and its rewards. This theme is then continued in v. 20. A link with the preceding verses is less certain but still possible. v. 16 talks of the advantages brought by wisdom, and v. 17 of the successful life of the upright, to which v. 18 points the contrast. vv. 16-20 are therefore joined somewhat loosely together by a common theme, and this fact may be useful in the interpretation of certain words in these verses.

'Pride goes before destruction'.

שֶׁבַע, 'breaking', 'fracture' is used figuratively for the crash of a nation destroyed by its enemies; this breaking up of society involves not only destruction but also disgrace. It is used of the disintegration and destruction of individuals in Proverbs 16:18, 17:19 and 18:12.³⁶

'Before destruction comes יִאֲזִי, pride'.

The Septuagint renders this term here by ὑβρις. Both the Hebrew and the Greek terms denote pride with the nuance of a refusal to accept authority, a self-confidence which spurns all advice, and which is almost physical in its force.

In the context of old Wisdom, such an attitude expresses itself in a refusal to listen to reason or to accept discipline which renders a person unteachable and so doomed to reap the rewards of his own ignorance.

In later Jewish tradition, this proverb is quoted in the Talmud in a discussion about why Esther invited Haman to the banquet (Esther 5:4). Haman was obviously regarded as a good example of this vice, whose downfall confirmed the truth of the proverb (Megillah 15b).

יִאֲזִי is related to שֶׁבַע as cause to effect.

וְהִיָּאֲזִי, 'and haughtiness before a fall'.

The noun שֶׁבַע, stumbling, occurs only here, though the related verb is in common use. The metaphor of 'walking' in the

'way' of Wisdom is a frequent one in the Wisdom literature, and so the figure of 'stumbling' on the path of life on the part of one who

is not 'walking wisely' is apt (compare Proverbs 4:19, 24:16f where **לִשְׁכֵּל** is used, also 3:23 and the frequent occurrence of **נָפַל** in Proverbs).

One stumbles because of **גִּבְיוֹת**, haughtiness.

גִּבְיוֹת is used most often in the Old Testament for the dimension of height: but with the qualifiers **גָּבִי** (2 Chronicles 32:26, compare Ezekiel 31:10) and **גִּבְיוֹת** it refers to attitudes or dispositions.³⁷ Hezekiah is accused of this evil, but he humbles himself (**יִשְׁפֹּל**) and is forgiven. This character trait is also intended in the use of the word without a qualifier at Jeremiah 48:29, where the nation of Moab is condemned. The cognate form **גִּבְיוֹת** is used in construct with **גָּבִי** at Proverbs 16:5, where the attitude so denoted is seen as an abomination to God which will be punished.

The noun **נֶפֶשׁ** is of course very common and used with a variety of meanings in the Old Testament. When it is used with reference to people it means 'breath' or 'spirit', and so refers to man's energy and driving force. It is frequently used to refer to aspects of a person's character or emotions. The use of the word to indicate character is perhaps most forcefully expressed at Malachi 2:15f. It may refer to bad character such as jealousy (Numbers 5:14), hasty temper (Proverbs 14:29, Ecclesiastes 7:9), pride (Ecclesiastes 7:8, Proverbs 16:18) or unfaithfulness (Hosea 5:4) according to the qualifiers used. More often it denotes good character such as wisdom (Deuteronomy 34:9, Isaiah 11:2), humility (Proverbs 16:19, 29:23), compassion (Zechariah 12:10) or discernment (Isaiah 28:6), as well as a contrite and repentant attitude (Psalm 34:19(18), Isaiah 66:2, Psalm 51:19(17), Isaiah 57:15). B.D.B. observes that the word is used especially of moral character and cites the usage at Proverbs 16:18

here as an example.³⁸ In his discussion of the word as an anthropological term Wolff notes that the meaning here is 'arrogant attitude'.³⁹ The opposite disposition is that of the one who is **שפלות - רוח** as seen in the following verse.

The complete phrase may therefore be translated 'haughtiness', that is, man's proud, rebellious and possibly volatile disposition. The Septuagint here uses the compound word **κακοφροσυνη**, a hapax legomenon meaning 'evil-intention'.

רוח can be used of the majesty of God (Exodus 15:7, Isaiah 2:10, 19, 21, Job 37:4), of natural prosperity (Isaiah 4:2) or of the promised splendour of restored Jerusalem (Isaiah 60:15), and we noted above its use as a revered title in later Judaism.⁴⁰ It can also be used in a neutral sense as a geographical term (Jeremiah 12:5, 49:19, 50:44). In the majority of its occurrences, however, the bad sense noted at Isaiah 13:11 and Proverbs 8:13 and 16:18 is to be found.

רוח is a vice.⁴¹

3. **רוח** and cognates.

a) Data.

1) Distribution.

| | Prophetic texts | Legal material | Cultic songs | Wisdom literature | Narratives | |
|------------|--------------------|----------------|-------------------|-------------------|-------------------|--------------------------------------|
| רוח | 20 x ⁴² | | 3 x ⁴³ | 6 x ⁴⁴ | 6 x ⁴⁵ | 35 x (29 in poetry) |
| רוח | 17 x ⁴⁶ | | 5 x ⁴⁷ | 7 x ⁴⁸ | 8 x ⁴⁹ | 40 x ⁵⁰ (28 in poetry) |
| רוח | 9 x ⁵¹ | | Psalms 10:4 | 4 x ⁵² | 3 x ⁵³ | 17 x (14 in poetry) |

ii) Collocations and idioms.

- a) $\text{נָשָׂא} + \text{קוֹמָה} 5 \times$ ⁵⁴
 $+ \text{לֵב} 8 \times$ ⁵⁵

Associated with the verbs נָשָׂא , קוֹמָה , לֵב , עָלָז , רָמָה , נָשָׂא

and with others denoting boastful and assertive behaviour.

Associated with גִּדּוֹן , גִּיּוֹן , גִּיּוֹה , גִּיּוֹה , גִּיּוֹה , גִּיּוֹה ⁵⁷

Antonyms עֲנִיָּה , הִשְׁתַּחֲוָה , שָׁפָל ⁵⁸

- b) $\text{נָשָׂא} + \text{עָלָז}$ at Isaiah 5:15 and Psalm 101:5,
 $+ \text{לֵב}$ at Proverbs 16:5, $+ \text{רָמָה}$ at Ecclesiastes 7:8.

Associated with other terms for height. ⁵⁹

Antonym שָׁפָל : Isaiah 5:15, 10:33, Ezekiel 17:24, 21:31(26),

Psalm 138:6.

- c) נָשָׂא : Used in cluster of terms at Jeremiah 48:29: also
 associated with נָשָׂא at Job 40:10(5) and Proverbs 16:18, and נָשָׂא
 at Ezekiel 31:10.

$+ \text{לֵב}$ at 2 Chronicles 32:26, compare Ezekiel 31:10.

$+ \text{רָמָה}$ at Proverbs 16:18.

Associated with other terms for dimensions. ⁶⁰

iii) Septuagint translations.

- a) נָשָׂא : ὑψω 25 x : ὑβριζω and
 ὑπερφαντω never.

- b) נָשָׂא : ὑψηλος or cognates 34 x : ὑπερφαντος
 only at Psalm 101:5.

- c) נָשָׂא : ὑψος 11 x.

iv) Later Hebrew.

a) נָּבָז : non-literal meanings are both good and bad.⁶¹

b) נָּבָז : qualified by נָּבָז or נָּבָז it denotes ambition, or haughtiness: used for height: with definite article as a title for God.⁶²

c) נָּבָז : both good and bad senses.⁶³

b) Meaning.

i) נָּבָז :

The general meaning of this verb is one of being high or raised (compare the Greek ὑψω).⁶⁴

In some of its occurrences it refers to individuals or groups and conveys a negative judgement. The 'daughters of Jerusalem' (Isaiah 3:16), the Kings Uzziah (2 Chronicles 26:16*) and Hezekiah (2 Chronicles 32:25*), the 'Prince of Tyre' (Ezekiel 28:2, 5, 17*), Sodom (Ezekiel 16:50) and unspecified people (Jeremiah 13:15, Zephaniah 3:11, Proverbs 17:19 and 18:12*) are either condemned for this attitude or act, or strongly urged against it. In the references marked *, the

נָּבָז of the people concerned is the subject of the verb. At Psalm 131:1 the Psalmist opens his plea to God by protesting his innocence, and one of the expressions he uses is that his heart has not been 'lifted up'.

Thus, as with נָּבָז and נָּבָז we may distinguish different nuances in this word according to its different referents; it is used with good, bad and neutral connotations. In contrast

however to the use of those terms, **נָזַף** may be used in a good sense when its referent is man, even, in one instance, man's **נָזַף**. Further, the Septuagint never translates this verb by **ὑβρίσκει** or **ὑπερηφανεύει**, which it uses in the majority of instances for the negative sense of those terms. With **נָזַף** the good and neutral sense of the word predominates in the Old Testament, for 23 out of its 35 occurrences are of these kinds.

ii) **נָזַף**

Contrary to the use of the verb the adjective is never used in the Old Testament with reference to God or with reference to people in a good sense.⁶⁵ It is used with a neutral sense at times.⁶⁶ But on eight occasions it has a clear negative sense, denoting arrogant speech at 1 Samuel 2:3 (twice) and arrogant behaviour at Isaiah 5:15, Ezekiel 21:31, Psalm 101:5 and 138:6, Proverbs 16:5 and Ecclesiastes 7:8.

iii) **נָזַף**

נָזַף is used most often for the dimension of height, of people, trees, of the Temple and its features and of the heavens. It is used metaphorically of pride in a bad sense at Jeremiah 48:29 (Moab), Ezekiel 19:11 and 31:10 (Pharaoh), 2 Chronicles 32:26 (Hezekiah) and Proverbs 16:18. The reference to Hezekiah may be singled out for fuller discussion here.⁶⁷

2 Chronicles 32:26.

"And Hezekiah repented (**וַיִּנָּזֶף**) of his pride (**וַיִּנָּזֶף**), both he and the inhabitants of Jerusalem, and the Lord's anger did not come upon them in the days of Hezekiah".

2 Chronicles 32:24-26 is a summary of the material about Hezekiah found in 2 Kings 20:1-11 and Isaiah 38:1-21. It omits all reference to Isaiah and all detail concerning the sign of recovery that Hezekiah was given, but adds statements about Hezekiah's pride not found in the two longer accounts.

וַיִּשְׁתַּחֲוֶה וַיִּתְּנֵם וַיִּתְּנֵם וַיִּתְּנֵם
'and he repented'.

This word is particularly frequent in Chronicles.⁶⁹ In the Niphal it is used for the response made before God by an individual who submits to his authority, acknowledges his power and changes his ways accordingly. Thus it may be translated 'humbled himself' or 'repented'.⁷⁰ The Septuagint uses ὑποτασσάμενος here. The preposition ל is used here to specify the action. Hezekiah humbled himself in respect of the "pride of his heart".⁷¹

Hezekiah's fault is referred to in the phrase לְבַב הַגָּדֹל , 'the height of his heart'. The verb נָחַם had been used with

לְבַב as subject in v. 25, the same construction being used in the same sense of King Uzziah at 2 Chronicles 26:16. The Septuagint here follows the Hebrew in using a spatial term, ἀπὸ τοῦ ὕψους τῆς καρδίας . Hezekiah's fault is his pride.

The following phrase וְיִשְׂרָאֵל וְיִהוּדָה וְיִרְיָהוּ , includes 'the inhabitants of Jerusalem' with him in the repentance indicated by

וַיִּשְׁתַּחֲוֶה , for the Lord's anger had fallen on Judah and Jerusalem as a result of Hezekiah's pride (v. 25).

The verse concludes with a statement in very similar phraseology to v. 25, that because of the repentance of Hezekiah and the people the Lord's anger did not fall again on them in Hezekiah's time.

In v. 25-26 the Chronicler observes that Hezekiah committed the sin of pride, was punished for it and repented of it. Is it possible to delineate this pride in any more detail from the narrative?

The incident which caused Hezekiah's pride to be seen is given in v. 25a, but the verse is difficult, "Hezekiah did not make return according to the benefit done to him" (Revised Standard Version). The allusion is, no doubt, to his healing and to the sign given to him (2 Kings 20:8-11, Isaiah 38:7f). Thus Hezekiah's pride is seen in his refusal to make an appropriate response to his healing, and this interpretation is taken up in the only quotation of this verse in the Midrash. Hezekiah's pride showed itself in his refusal to offer a hymn of praise for his healing.⁷²

Many commentators however, see in these verses a reference to Hezekiah's proud demonstration of his treasures to the envoys of Merodach - baladan (2 Kings 20:12-15, Isaiah 39:1-4, compare 2 Chronicles 32:31).⁷³ However, 2 Chronicles 32:31 suggests that this is a separate incident and a separate test of Hezekiah's character from that in verses 24-26, and the Chronicler makes no evaluation of Hezekiah's actions there.

We may conclude somewhat tentatively, that the pride which clouds Hezekiah's character here is a refusal to honour God and show gratitude to him.

Thus the most frequently attested meaning of גִּבּוֹר in the Old Testament is the dimension of height, but metaphorical and negative senses also feature, while a metaphorical and positive sense is rare.

Thus the majority of the 92 occurrences of the three words use the words with the literal sense of height (57 occurrences),

referring most often to the height of people, buildings, trees, mountains and the flight of birds. Non-literal meanings are found. All three words are used with the meaning of arrogance, presumption and assertive behaviour, and have this ethically negative sense in 28 occurrences. This sense is especially common when the qualifiers **גָּבִיחַ** and **גָּבִיחַ** are used (15 times). What exactly is meant

by this attitude and constitutes this behaviour is not spelled out. Any hostile act against Israel on the part of her neighbours is viewed in these terms, and Moab, Edom, Sodom, Tyre and Egypt are all accused of it. Within Israel this attitude is a characteristic of the rich and powerful (for example Isaiah 3:16), and expresses itself particularly in speech (1 Samuel 2:3), and it may be regarded at times as the deliberate refusal to hear God's word and obey him (Jeremiah 13:5, 2 Chronicles 26:16, 32:25) and the setting oneself up in a position which usurps the authority which rightly belongs to God (Ezekiel 28:2, Psalm 131:1).

On five occasions the verb **גָּבַח** is used of God, and the noun **גִּבּוּר** is used of him once; they express his exaltation in glory and power. But the common use of these words in divine titles in later Hebrew is without precedent in the Old Testament.

The verb is used metaphorically in a good sense about men in three places. It means 'exaltation' on two of those occasions, and on the third it is used with the qualifier **גָּבִיחַ** to denote an attitude leading to a very meritorious action on the part of King Jehoshaphat.

However when these terms are applied to men they assume an ethically negative sense in the large majority of their occurrences in the Old Testament. Proverbs 16:5 is both plain and severe. They refer to actions and attitudes which are socially destructive and

which fall under the condemnation of God.

4. לִצְבֹּן.

a) Data.

i) Distribution.

| | Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives | |
|-----------------|-------------------|----------------|--------------------------|---------------------------|---|---------------------------|
| <u>לִצְבֹּן</u> | 4 x ⁷⁴ | | Psalms 1:1, 119:51 | 20 x ⁷⁵ | Genesis 42:23 2 Chronicles 32:31 | 28 x 26 x in poetry |
| <u>לִצְבֹּן</u> | Isaiah 28:14 | | | Proverbs 1:22, 29:8 | | 3 x |

ii) Collocations and idioms.

Parallel to לִצְבֹּן, לִצְבֹּן, לִצְבֹּן.⁷⁶

Antithetical parallelism to לִצְבֹּן (Proverbs 3:34) and לִצְבֹּן (Proverbs 9:8, 12; 13:11; 15:2; 20:1; and the noun at 29:8), and לִצְבֹּן (Proverbs 14:6; 19:25).

Associated with לִצְבֹּן at Psalm 119:51.

iii) Septuagint translations.

λεῖμος 5 x, κακος 4 x, ἀκολαστος 3 x,
ὑπερηφάνος 2 x, ἄφρονος 2 x.

לִצְבֹּן is rendered by ὑβρις at Proverbs 1:22.

iv) Later Hebrew.

Neutral ('talker', 'interpreter') and bad ('scorner', 'scoffer') senses are found.⁷⁷

b) Meaning.

The verb is used at Genesis 42:23 to mean 'interpreter' (the Septuagint *ἐρμηνεύων*) or possibly 'intermediary'.⁷⁸ 'Mediator' fits the context well at Job 33:23 (parallel to מְלִאֲכָה), and similarly 'envoy' at 2 Chronicles 32:31. In all of these passages the people who are referred to by the use of this verb 'speak for' someone, and this is taken up in the later Hebrew 'interpreter'. Isaiah 43:27 should probably also be included here for the word is used there for people in some high official position in society, though exactly what is not clear. Perhaps this sense is also present, with the ethically negative sense which we shall discuss in a moment, at Hosea 7:5, and in the use of the noun at Isaiah 28:14, enabling the speakers to play on the double sense of the word?

Elsewhere the word is always used in a bad sense. Those who behave like this or who are called מְלִאֲכָה belong to the bad element of society, and are to be numbered with the transgressors, as can be seen in the list of parallels. They are to be clearly differentiated from the socially acceptable, the מְלִאֲכָה and the מְלִאֲכָה, but what attracted so much opprobrium from the circle of the wise in particular is not easy to say. Traditionally the מְלִאֲכָה have been seen as 'scoffers' but this translation, with that of 'scorners' may be only a guess.⁷⁹ 'To talk big or freely' may be a more preferable translation.⁸⁰ The one who 'babbles on' shows himself unable to listen to advice from men or God, and in his self-sufficiency is guilty of both 'intellectual arrogance',⁸¹ and anti-social behaviour. He sets himself against God and incurs God's disfavour. His garrulity and inability to listen to advice contrasts with the reserve and teachability which characterises the wise man.

זָד יִהְיֶה לֵץ שְׂמִי
עוֹשֶׂה בְּעִצְּרוֹת זָדוֹן :

"A scornful man is really an inordinately conceited man, who acts with unbelievable arrogance."

This proverb is difficult to translate because its syntax is uncertain. There are two broad possibilities:

To regard לֵץ, a 'scornful man', as the subject of the whole proverb, of whom two, or possibly three attitudes or actions are predicated (for example Revised Standard Version, New English Bible, McKane and the translation above).

To regard the two or three terms in the first line as denoting one person, of whom the action in the second line is predicated (for example Scott, New International Version, Good News Bible and McKane's alternative).

The former is probably to be preferred for the latter runs the risk of becoming a tautology defining proud (זָד) by pride (זָדוֹן).

The proverb may therefore possibly be a definition of לֵץ.⁸² Whether this is so or not, it certainly seems to be aimed at giving לֵץ a negative evaluation.

'A scornful man is really an inordinately conceited man',

לֵץ, a 'scornful man'. In Proverbs this word is

used often and always with a bad sense, and the contrast is often made between the **לַצִּי** and the **חָכָם**.⁸³ The term designates a reprehensible type of person, but what his failing was is hard to say. The later meaning of the word is 'scorner' or 'scoffer', especially one who scoffs at Torah and those who are obedient to it, and there the term is redolent of impiety.⁸⁴ However, in its earliest uses, it is not clear that any kind of verbal action is intended, and it is possible that the term is a general one denoting an arrogant, proud person.⁸⁵ In the earliest usages, as here, the sense is always secular.

The Septuagint here uses **λοιμος**, a pest, 'a man dangerous to the public weal'.⁸⁶ This is suggestive of arrogance in general rather than scoffing in particular.

The syntax suggests that this proverb is an attempt to define the term **לַצִּי** in a deliberately negative way, or at least that it is attempting to revalue the word downwards. From the frequency and

vehemence with which the word is used in Proverbs it is clear that

the wise men regarded the **לַצִּי** as a particularly dangerous person.

It is at least possible that one of the reasons behind their attacks on the people they call **לַצִּי** was that certain sections in

society regarded such people with approval. Such a person was clever with words, and his self-assurance and skill gave him an ability to

scorn or scoff at established values which his admirers found amusing.

Or it may simply be that the vice of the **לַצִּי** was that of

having and using "ill-disciplined tongues", thus marking them off as

the opposite of the wise who were characterised by temperate language used only when necessary.

'an inordinately conceited man', **גָּד יִהְיֶה**.

יִהְיֶה is a rare word in the Old Testament, though

common in later Hebrew as the adjective meaning, 'showy, boastful'.⁸⁷
 The word is either to be regarded as a qualifier here, 'excessively',
 'to excess',⁸⁸ as in the translation above, or as a substantive, 'a
 haughty man', as in the Revised Standard Version. Scott regards it
 as the latter, and sees all three terms in the first lines as synonyms.⁸⁹

תַּי . This word is used elsewhere in the Old Testament
 only in the plural form תַּיִם , 'insolent' or 'presumptuous'. In
 particular it has the sense of a determination to act contrary to
 advice, notably to God's instruction in the Torah. The occurrence
 here is the only one in the Wisdom literature, and the singular form
 תַּי may be by analogy with the form תַּיִם .

The term should not be taken here to refer to the one who rejects
 the moral law as expressed in the Torah. Rather in this wisdom context
 a wider reference must be given: this proud or self-assured person
 rejects all authority, guidance or norms for living other than those
 of his own choosing. Not only does he reject 'educational discipline',
 but discipline of every kind. Perhaps this provides the key, together
 with the use of תַּיִם in the obscure Habakkuk 2:5, to the quoting
 of this proverb in the Midrash Rabbah on Numbers, section 10:2, where

תַּיִם is understood as 'drunkard', one who is in no state to accept
 or understand any advice?

Thus one who is described as תַּיִם תַּיִם is one who
 is so self-opinionated that everyone can recognise that the bounds
 of reason have been passed. The phrase is loaded with negative
 emotive sense.

The Septuagint translation of the verse is not very
 helpful for it is a somewhat free translation and adds several
 elements: 'A bold (*ἄσπερος*), self-willed (*αὐθαγής*)

and insolent (ἄλσων) man is called a pest (λοιμός): and he who remembers injuries is a transgressor'.

'who acts with unbelievable arrogance'.

'Unbelievable' here translates the construct form עֲבָרָה, from the noun עֲבָרָה meaning 'overflow, arrogance, fury'⁹¹ or 'excess, arrogance'.⁹² The noun also occurs at Proverbs 22:8. The use here may be adjectival in parallel to that of יְהִיר.

יִדְּוֹ, arrogance. The general sense of 'pride' or 'arrogance is fitting here, together with the nuances of disobedience and anti-social behaviour.

To act with יִדְּוֹ is bad, but the use of the qualifier intends to show that the person who acts in this unspeakably bad way, that is the לֵץ, is again beyond all bounds.

The whole proverb may therefore be seen less as a definition of the לֵץ, than as an attempt to give a negative emotive meaning to the term. The precise meanings of יִדְּוֹ and יְהִיר are unclear, but the emotive meanings are unmistakable. Thus the proverb does not say exactly what a לֵץ is or what he does: but it says exactly how such a person should be regarded.

In this proverb the three substantives לֵץ, יִדְּוֹ and יְהִיר all refer to the same person and his actions. Possibly he is also called יְהִיר. The definition of each of these terms is imprecise, though they all belong to the vocabulary of pride. The negative emotive sense of all three is strong.

The subject of this proverb is the לֵץ. It is

possible that the first half of the proverb dwells on the $\gamma\text{ב}$ as one who talks 'big' or scoffs (ט״ז) while the second half dwells on his actions more generally (יִטְז). In any case the proverb shows him to be a thoroughly reprehensible character. All his actions are bad because they arise out of unacceptable attitudes and do harm to society.

The proverb is perhaps a deliberate attempt on the part of the wise to counter a popular feeling of admiration for the one who is so clever with his words, and who shows this in his disdain for traditional authority and values.

This proverb forcefully confirms that pride, in any of its manifestations, is strongly deprecated by the wisdom literature.

5. ט״ז and cognates.

a) Data.

i) Distribution.

| | Prophetic texts | Legal material | Cultic Songs | Wisdom literature | Narratives | |
|------------------------|-------------------|-----------------|-------------------|-------------------|-------------------|-----------------------|
| ט״ז (verb) | Jeremiah 50:29 | Exodus 21:14 | | | 8 x ⁹³ | 10 x 9 x in prose |
| ט״ז | 4 x | | 8 x ⁹⁵ | Proverbs 21:24 | | 13 x All in poetry |
| יִטְז | 5 x ⁹⁶ | | | 3 x ⁹⁷ | 3 x ⁹⁸ | 11 x 8 in poetry |

ii) Collocations and idioms.

a) ט״ז : used with terms denoting disobedience 5 x.⁹⁹

b) ט״ז : used in a cluster of terms at Proverbs 21:24.

Associated with אִי־צִדִּיק , יִצְחָק ,

חִלְזָה at Isaiah 13:1, compare Psalm 86:14 : with evil-doing
at Malachi 3:15, Psalms 9:14(13) and 119:21.

c) חִלְזָה : + לֵב at Jeremiah 49:16 = Obadiah v. 3.

Used in the cluster at Proverbs 21:24.

With verbs of speaking or acting at Deuteronomy 17:12,

18:22 and Proverbs 13:10.

iii) Septuagint translations.

a) חִלְזָה : no consistently preferred term : ὑπερηφανεύω 2 x.

b) חִלְזָה : ὑπερηφανός 5 x

c) חִלְזָה : ὑβρις 5 x, ὑπερηφανία 3 x.

iv) Later Hebrew.

a) חִלְזָה : to cook, boil; to plan evil, act with premeditation
act arrogantly.¹⁰⁰

b) חִלְזָה : wicked, insolent, presumptuous etc.¹⁰¹

c) חִלְזָה : deliberate, premeditated evil action.¹⁰²

b) Meaning.

1) חִלְזָה .

In Genesis 25:29 the verb is used for Jacob's 'boiling' or
'seething' his pan of חִלְזָה , 'pottage'. This may be relevant to
the other meanings of the term: but as its precise sense is not clear
(and neither is the meaning of the cognate חִלְזָה) too much
should not be made of this.

All the other occurrences show that the verb has a bad sense: it denotes Egypt's action against Israel prior to the Exodus (Exodus 18:11, Nehemiah 9:10) and Babylon's action against Israel in the sixth century which is rather seen as its acting against Yahweh (Jeremiah 50:29). It is used of Israel's refusing to obey the commands of God (Deuteronomy 1:43, Nehemiah 9:16 and 29; compare Deuteronomy 17:13). Of individuals it denotes the decision of a man which leads to a criminal act against another (Exodus 21:4), and it is used of the prophet who speaks without having been given a word from God to speak (Deuteronomy 18:20).

The verb is used three times in the sermon of Ezra which makes up most of Nehemiah 9. The theme of this sermon is the faithfulness of God which contrasts so starkly with the repeated rebellion of Israel, and it ends in a challenge to the hearers to be faithful which is couched in the form of a prayer to God (verses 32-37). The verb is used three times to speak of Israel's rebellious acts and rebellious nature, and in verse 29 its meaning is brought out in the five expressions which follow it. In an attempt to bring them back to his law God had already warned them (verse 29a) but they had 'acted presumptuously' (Revised Standard Version). This is seen as not obeying God's commandments and sinning against his ordinances, pictured metaphorically as 'turning stubborn shoulders and stiffening their necks' and concluding with another reference to disobeying. Thus

𐤔𐤕 suggests an attitude of wilful disobedience to God compounded with stubborn self-will, and the same holds good when the verb is applied to nations.

ii) 𐤔𐤕 .

The word is always used of people, with the possible exception of Psalm 19:4,¹⁰³ and with the exception of Proverbs 21:24 it always

occurs in the masculine plural form as a substantive. The people it denotes are evil and are described as such under a variety of terms, indicating both the wicked things they do, and the good which they fail to do. Perhaps their mildest fault is indicated at Jeremiah 43:2 where they are guilty of determination to act contrary to Jeremiah's advice. Especially in Psalm 119 the element of refusing to heed God and his law features strongly: hence the meaning 'insolent' and 'presumptuous',¹⁰⁴ and the use of *ὑπερηφανος* by the Septuagint.

iii) *יִתְּ*.

This noun is used twice with reference to Edom (Jeremiah 49:16 = Obadiah 3) and twice with reference to Babylon (Jeremiah 50:31-2). In Ezekiel 7:10 the 'budding' of *יִתְּ* in Jerusalem is given as one of the reasons for the judgement which is coming upon the city. In all of these cases the reference is to violent acts against God's people.

When the word is used about individuals it denotes deliberate disobedience (Deuteronomy 17:12, compare 1 Samuel 17:28) or speaking 'presumptuously', without authority (Deuteronomy 18:22); an attitude opposite to that of those who are modest and willing to listen to advice and who therefore become wise (Proverbs 11:2, 13:10). The word occurs among several other terms in Proverbs 21:24 referring to a thoroughly undesirable character.

These words are only used concerning people, never concerning God or natural phenomena.¹⁰⁵ They are always used with a bad sense, though rarely with the qualifiers *בָּל* or *רָחֵק* which feature so prominently in some of the words with similar meanings. Individuals, foreign nations and Israel itself may be referred to by these terms.

These words have the general sense of doing something evil and failing to obey God's instructions. Disobedience is a frequent fault of the **אֲשֵׁר** but it is also associated with the noun **יִטֵּל** twice (Deuteronomy 17:12, Proverbs 13:10) and with the verb four times (Deuteronomy 1:43, 17:13, Nehemiah 9:16 and 29), particularly in Deuteronomic tradition. However, these people are not only disobedient, they are also self-assertive and quick to substitute their own will for that of the one they reject; hence the translation by 'insolent' to which the Septuagint use of **ὑπερηφάνος** and **ὑβρῖς** lends weight. The verb denotes presumptuous or arrogant action of one kind or another, and in its religious use in Deuteronomic circles it denotes offences against God.

We must conclude that it is very difficult to specify the meaning of these three words, beyond saying that they signify wilful disobedience to God and the bad behaviour which follows from and illustrates such an attitude. Pride, arrogance, haughtiness are involved: but so are other anti-social attitudes. It may be that the term **אֲשֵׁר** is as vague a generalisation as the term 'evil-doer' with which it is sometimes parallel, and it is clearly as equally loaded with negative evaluation.

Conclusion.

It is possible to see some distinctions between the words we have discussed:

יָבֵל seems to have particular reference to speech, though it is not possible to define its nuances with precision. Those who are called **לִצְיָן** are regarded with disapproval in the Biblical writings, for their attitude and actions, in contrast to the **אֲשֵׁר**.

In the Wisdom literature of both Israel and Egypt the wise man is portrayed as being quiet, a man of few and measured words, in contrast to the immature who talk too much.¹⁰⁸ These are the **לְבָבִים**, whose garrulity is also a sign of their pride and arrogance.

The noun **יָדָה** and its cognates always refer to people, especially to those who are disobedient to God and quick to assert their own mastery of their lives, with damaging effects on those around them. In particular the substantive **יָדָה** has almost become a generalisation; the **יָדָה** = the 'wicked' (**יָדָה יָדָה**) = the 'evil-doers' (**יָדָה יָדָה**). The basic sense appears to be impudence, that disobedience to God which knows no shame and brazenly asserts its own freedom.

It is apparent that the usages of **יָדָה** and **הַגָּדֹל** and their cognates overlap to a considerable extent. They occur in the same literary contexts over the same period of time and are usually translated by **ὑψος** or its cognates in the Septuagint. Both sets of terms are general and denote in their literal sense the dimension of height. **הַגָּדֹל** and its cognates may be differentiated from these others in that it denotes power and majesty rather than simple dimensions, and by the fact that the Septuagint translates **הַגָּדֹל** and its cognates predominantly by **ὑβρις** and **ὑπερηφανία** and rarely by **ὑψος**.

However, when these words are used in their negative senses it is very difficult to draw distinctions between their meanings. They refer to that self-exaltation of man, both in his inner attitude and outward behaviour, which leads to selfish and socially-destructive action and which renders him subject to God's disapproval. The fact that several of these words are sometimes found clustered together

referring to the same person or group (as at Isaiah 16:6 = Jeremiah 49:29f, compare Proverbs 21:24) would suggest that there are real distinctions in meaning between them: but the fact that in one of those instances one of the words actually occurs twice (יִצְחָק) and that the Septuagint offers a general paraphrase, may suggest that the six words used of Moab (there are slight differences between the two versions) are being juxtaposed for effect, to emphasise the heinousness of Moab's behaviour. It appears therefore that these words may be used synonymously.

We have noted that some of these terms, especially גָּדָל and its cognates and כְּבוֹד and its cognates have a good sense at times. There is a legitimate pride and a true glory both of which are appropriate to people. Human achievement is not necessarily bad and to be minimised, nor is human greatness to be automatically denigrated. Man has been given power and dominion, and when this is properly exercised there is a pride and glory attaching to man and his works.

However, we have noted that this power is often abused and such abuse is condemned. Man rises out of his proper place into elevated and assertive audacity. The 'uplifted heart' forgets its obligations to and dependence upon God, if not actually rebels against him, and so the whole social order is threatened. It is characteristic of the wicked that they speak and act like this, bragging of their power and over-reaching themselves to act violently against both divine and human law. The association between human pride, the sin of refusing to be subject to God, and the violence which destroys society has been frequently noted. Isaiah 2:9-19 perhaps more passionately than anywhere else illustrates that self-assertion which is illegitimate, and as such stands condemned. This theme is an important one throughout Isaiah, as can be seen in Appendix 2.

In this chapter we have discussed only the principal terms in the vocabulary of pride in the Old Testament. There are other words which occur collocationally with those we have discussed, certain Hithpaël forms and other words from the field of dimensions which are also used in a non-literal way, which must be considered in any full study of the vocabulary of pride in the Old Testament. A brief discussion of these terms also forms part of Appendix 2.

We may conclude therefore that there is a significant vocabulary of pride in the Old Testament with the meaning of pride clearly understood by the Greek translators and also preserved in later and modern Hebrew. Arrogance, to use a less ambiguous word, by whatever word or phrase it is denoted is always regarded as a sin which brings God's punishment on the arrogant person, in one way or another. Individuals, groups or nations who are arrogant are all alike under condemnation.

The Old Testament regards pride, best defined as inordinate self-regard and self-assertion, in whatever manifestation it appears and denoted by a wide variety of terms, as a sin and a vice.¹⁰⁹ It condemns these numerous manifestations with equal rigour, and this condemnation can be seen too in passages where none of the pride vocabulary is present, as for example in the narrative of Genesis 1-11, which is also noted in Appendix 2. A condemnation of pride is not necessarily a commendation of humility, but the ubiquity and strength of the Old Testament's condemnations of pride leave no doubt about its concern for this area of attitudes and behaviour.

CHAPTER 13. HUMILITY: POSITIVE USES OF עֲנָוָה ETC.

The vocabulary of humility.

We noted that in Ben Sira, at Qumran and in the writings of the Rabbis that עֲנָוָה is the word most often used to denote the virtue of humility, and that the phrase הִזָּנֵנִי לְכָבוֹד or cognates of the word עֲנָוָה are also used in this sense.¹ The latter phrase only occurs in the Old Testament at Micah 6:8 and the word עֲנָוָה at Proverbs 11:2, while עֲנָוָה occurs six times. These words or phrases will now be briefly discussed.

1. עֲנָוָה .

Almost every one of the six occurrences of this word in the Old Testament is problematic.² The meaning 'humility' is found in the use of עֲנָוָה at Zephaniah 2:3 and at Proverbs 15:33, 18:12 and 22:4 and these passages will be discussed in detail later.

The two remaining occurrences (Psalm 18:36(35) and Psalm 45:5(4)) are particularly difficult.

Psalm 18:36(35).³

The expression which concerns us is in the third part of the verse:

'and your gentleness (עֲנָוָתְךָ) has made me great'

(Psalm version),

'and your help (עֲנִיְתְךָ) has made me great'

(2 Samuel 22:36 version).

עֲנִיְתְךָ is the Qal Infinitive Construct of עָנָה, to answer, and its rendering by 'your help' is quite in keeping with its usage elsewhere and makes quite unexceptionable sense.⁴ The

rendering of Psalm 18:36(35) is much more difficult.

The Septuagint omits the third line entirely at 2 Kings (Samuel) 22:36. At Psalm 17(18):36 it adds a fourth line, repeating at its beginning the opening words of line three, *וְדָוִד אֵלֶיךָ יְיָ*, 'and your instruction (or 'discipline' or 'training')'.⁵

The literal translation of the Masoretic text at this point would be, 'your humility', which many commentators regard as dubious if not impossible.⁶ Among suggestions offered are that the reading of 2 Samuel 22:36 should be adopted at Psalm 18:36, hence, 'your answering', that is 'your help'.⁷ Or that the word be regarded as coming from the root *לָבַד*, 'to conquer', and therefore read as your 'triumph'.⁸ Or that the text should be emended in some way.⁹ All of these suggestions make good sense of the verse and align its meaning to that of the version in 2 Samuel 22. None of them however, explains why the Masoretic text, either originally or subsequently, or whether by design or accident, plainly reads as it does, which is the feminine noun *הַיָּגִל* with a pronominal suffix. This word would normally be rendered by 'your humility' or 'your gentleness' or such like.¹⁰

Before concluding that some emendation of the text or revocalisation is necessary it must be established that the form as found is impossible, or its meaning nonsensical: but both the form of the word here and its meaning are by no means that.

At Zephaniah 2:3 and in its three occurrences in Proverbs *הַיָּגִל* denotes a virtue practised by individuals, as it does in later Hebrew. There the outward-going aspect of this virtue is seen in the use of the word at Aboth d'Rabbi Nathan chapter 8, where the members of

a household are to be taught to do this or be this to strangers, and the translation given to the word there is 'kind'.¹¹

A related word, **נִיָּצָוּת** is used of God and translated as 'condescension', 'patience', 'kindness' or 'humility'.¹² Thus it is not impossible for the word here to have an active nuance, that which goes out towards another, nor that **נִיָּצָוּת** should be predicated of God.

Secondly, this verse is quoted in three places in the Midrashim, and has the meaning of condescension or humility.¹³ It is quoted to point out the difference in behaviour between God and any reigning king. A king expects to be honoured even before he actually does anything for the benefit of his people, whereas God acted for his people's benefit before he so much as announced his name, such is his humility.¹⁴ In a more straightforward exegesis of Genesis 18:1 the verse is quoted to demonstrate God's humility or condescension in making Abraham great. Such is God's humility that he permits Abraham to sit in honour, whilst the Shekinah stands.¹⁵ The verse is quoted four times in the exegesis of Exodus 31:18 to demonstrate the point that there is no one more humble than God.¹⁶ If we include the quotation of the verse with the same sense in the Midrash on Psalms we could multiply examples of this usage.¹⁷

In all of these instances the psalm is quoted with the sense of humility presupposed for **נִיָּצָוּת**, otherwise the quotation would not serve its purpose. There the term is attributed to God, and it refers to an action of his in blessing his people.

Thirdly, the idea of God's humility and condescension is found elsewhere in the Jerusalem traditions: though he is high and

lifted up, yet he comes down to the depths to aid the needy (Psalm 113:5ff, Isaiah 57:15). The idea of God's kindness is, of course, almost a commonplace. The humility of God himself is reflected in that of his Messiah (Zechariah 9:9).

Thus though the use of **הִלָּל** at Psalm 18:36(35) looks odd, it is not impossible, and even the translation 'your humility' is feasible though probably 'your condescension' or 'your gentleness' may be better.¹⁸ The king has cried out to God in his acute need, and God has heard him and 'come down' to answer him, stooping to conquer his enemies. The first two parts of the verse speak of this as God giving the king a shield and support. To render the third part of the verse by translating this key term by 'your help' is fully in keeping with this: but one is left feeling that it is too easy and rather bland.

This verse is of a piece with many passages in the Old Testament which speak of God's care for the downtrodden, the weak and the outcasts. God, it appears, concerns himself with the welfare of the insignificant and gets involved to save them and to this the king testifies. Whatever the word used in Psalm 18:36(35) may be or have originally been, it is not inappropriate to associate our term 'humility' with God in the light of this.

הִלָּל here denotes an attribute of God, and the humility of which it speaks must be seen as something dynamic, involving a seeking and promoting of the welfare of the other, especially of the one in need, without regard for one's own image. We note here therefore a possible confirmation of what we have already glimpsed, that there is no incompatibility between humility and power, if both God (as in this verse) and the king (as in verse 28(27)) are exemplars of humility.

"May your glory prosper and advance, for the sake of truth and righteous humility, (**עַל-דָּבָר - אֱמֶת וְעֶנְיָה - צִדִּיק**) so that your right hand may show you wonderful things."²⁰

עַל-דָּבָר : 'for the sake of', 'therefore'.

This phrase indicates the purpose which the king's glorious prosperity is to serve. He is not to advance and prosper for his own sake, but for the sake of **אֱמֶת וְעֶנְיָה - צִדִּיק**

אֱמֶת and its related terms form an important part of the theological vocabulary of the Old Testament, though of course the terms are also used in ordinary, secular contexts. The Septuagint translates **אֱמֶת** here, as usual, with **ἀληθεια**.²¹ The word is used here, in conjunction with the difficult phrase **עֶנְיָה - צִדִּיק**, to express the ideal after which the king should strive, and may be plainly translated 'truth'. This should supply his supreme motive.²²

וְעֶנְיָה - צִדִּיק

עֶנְיָה. This form occurs only here in the Old Testament, and it is usually taken to be a variant of **עֲנִיָּה**.²³ The Septuagint translates it with **πικρυνοτος**, confirming this understanding.

Others however regard the phrase as corrupt, and some of these amend **צִדִּיק** to **הַצִּדִּיק** and therefore read **עֲנִי**, 'the poor, afflicted': hence "defend the poor".²⁴ Others amend the word to **וְעֵינָי**, "and for the cause of" in parallel to the

phrase **על-דבר** in the first half of the line.²⁵

צדק. The noun **צדק** and its cognates are also among the most important theological terms in the Old Testament.²⁶

In this verse the word has its general ethical sense, but also retains something of its more specific forensic meaning.²⁷ The king is to live in such a way that 'righteousness' is advanced and increased, rather than the reverse.²⁸ In verse 7(6) it is said that the king's reign should uphold **גִּישׁוֹר**, uprightness; which involves promoting **צדק** and opposing **רָשָׁע**.

צדק - עֲנִיָּה. Various suggestions are made about the relation between the two terms in this phrase.

Some suggest that **עֲנִיָּה** is to be thought of as a Construct.²⁹ This however is unlikely on the grounds of both form and meaning.

The simplest and best supported suggestion is to insert a **!** between the two terms, a reading suggested by the Septuagint and other ancient versions.³⁰

GK suggests that this may be an example of the collocation of a person or thing and its attribute, thus referring to that humility which is righteous.³¹

Possibly the two terms have been put together for "a double name for an ideal of godliness".³²

The presence of **עֲנִיָּה** in this context is suggestive even though the syntax of the line is difficult. It may be that the virtue of humility is being added to the other two in a triad of

ideals (compare the Septuagint etc.); or that **לְדָק** is being modified in some way by humility: but we cannot be sure. What remains important however, is that, in the Masoretic text at least, humility is a virtue which is associated with the king.

The first line of the verse refers to an increase and advance in the king's splendour. The second line then introduces a conditional or warning element. Any advance in glory and splendour must be 'for the sake of **לְדָק - וְעֲנִיָּה אֶפְרַיִם**, and not for the king's own sake. The passage as a whole speaks of the king in the most exalted terms,³³ and such has been the case in verse three. The king needs to be reminded of his dependent status, and warned against self-glorification.³⁴

In the third line there is the problem of understanding the first word **וְתִזְכֹּר**. If this is a Hiphil form of the verb **זָכַר** then the **וְ** is best seen as a **וְ** of purpose or intention, probably also introducing a conditional element.³⁵ The king will, by his power (= **יְמִינֵהוּ**, (his) right hand) see **נִזְאֹת**, providing he is acting for the sake of the ideals of line two rather than for the sake of his own glory. The use of **נִזְאֹת** is significant here. We shall see below that this term is used almost exclusively with God as its subject. Anyone else doing or attempting **נִזְאֹת**, 'wonderful' or 'dread' deeds, is guilty of presumption.³⁶ Here the king is legitimately to see or do them, but only, by implication, by God's power and grace and as a result of the king's own faithfulness.

The verse as a whole asserts that the king will only achieve a successful reign if he makes **לְדָק - וְעֲנִיָּה אֶפְרַיִם** his aim and goal, and lives in the light of these ideals.

Any conclusion regarding humility which may be drawn from the use of **עֲנָה** at Psalm 45:5(4) must be tentative due to the textual and syntactical problems present in the verse. If the Masoretic text is accepted then we may note that **עֲנָה** is found with reference to the action and behaviour which is urged upon the king. It is set out with **אֲנִי** and **צֶדֶק** as the ideal which he should follow. Whether it should be regarded as the second of three terms expressing ideals, or as in some way compounded with **צֶדֶק** it is not possible to say.

This verse makes a contribution to the theology of kingship in the Old Testament by expressing the view that the king's glory and splendour must not be allowed to increase for their own sake. Rather, the king is always dependent on and subordinate to God, and as long as the king realizes this, acting for the sake of the ideal of **אֲנִי - עֲנָה - צֶדֶק**, then he will find real and lasting glory. The verse carries an implicit warning against pride on the part of the king.

עֲנָה occurs only rarely in the Old Testament, and its only occurrence which is free of difficulty is that at Proverbs 18:12. This, and the occurrences at Zephaniah 2:3 and Proverbs 15:33 and 22:4 do however have the sense of 'humility' and will be discussed in detail later. This sense is not impossible at the two occurrences at Psalm 18:36(35) and Psalm 45:5(4) as we have seen. The paucity of occurrences and the difficulties found when the term does occur do however make any attempt at precise definition impossible.

The words צניעות and הצניע occur only once each in the Old Testament, at Proverbs 11:2 and Micah 6:8 respectively.

At Proverbs 11:2 the adjective צנוע is used as a substantive, and it is said that wisdom (חָכְמָה) is with the צנוע, in contrast to the disgrace (קְלוֹמָה) which attends those who are arrogant and presumptuous (זָדוֹן). The point being made appears to be that the wise man is marked by a reticence which deprecates self-advertisement and by a deliberate curbing of self-assertiveness, in contrast to the immoderate behaviour which marks the worthless person.³⁷ The term may therefore be translated as 'the modest'.³⁸ The Septuagint renders the term by a fuller expression στομα δὲ ταπεινόν, which confirms that the term refers to an attitude or disposition which is revealed by a person's actions, and in particular by the way he speaks. The ταπεινοί are contrasted in this verse in the Septuagint with those whose attitude is one of ὕβρις.

At Micah 6:8 it is agreed that the form הצניע is a Hiphil Infinitive Absolute which is functioning in the sentence as an adverb. It is used to qualify the verb קַלַּה in the expression קַלַּה אֵם לַכֹּחַ אֵם לַשְׁפָּה, which is the last of three phrases used to describe the good which God requires all people to do. The other two requirements in the list are the practising of אֲשָׁפֵה and the loving of חֶסֶד, though the syntax of the sentence poses problems as to whether the infinitive וַשְׁחֹת belongs with אֲשָׁפֵה alone, in which case all the three requirements are introduced with infinitives, or whether it stands as the heading to the list of all three requirements, all of which may then be in the form of substantives.³⁹ The use of הצניע as an adverb here

suggests that it indicates the disposition or attitude which constitutes the appropriate walking with God which is regarded as good. It is however, far from clear as to how the word should be translated. The Septuagint renders the phrase by *ἐτοιμον εἶναι τοῦ πορεύεσθαι*, to be ready or prepared to walk with God. The Vulgate renders the adverb by solicitem, carefully, punctiliously, anxiously; and the Peshitta by *ܡܠܝܢܐ* prepared, ready. All of these are somewhat different from the traditional English translation of 'humbly'.

There are four terms in Ben Sira which are related to this root, and they occur at 16:23(25), 32:3, 31:22 and 42:8, though at each point the Septuagint uses a different term. In 16:23(25) the adverb is used to describe how the teacher's knowledge and instruction may be handed on, and it may be translated 'carefully', 'accurately' or 'skilfully': the Greek has *ἀκριβοῶς*, with exactness. In 31:22 the adjective is used to describe how a person should work in order to keep poverty away, and it is rendered by *ἐνταχός*, industriously, quickly. At 32:3 it is used to qualify the noun *בִּצְוָה* and is rendered by *ἐν ἀκριβείᾳ ἐπιστομῇ*, and describes the way in which an older person should conduct himself, especially in speaking. In 42:8 it is rendered by *βεβηκισμενός*, approved, and seems to refer to the prudent skill of the man who can give guidance and correction to others without also giving offence. All these occurrences in Ecclesiastes convey the idea of carefulness and skill, and this corresponds closely to the uses of the related root in Syriac in which it means 'clever, skilful'. The other Syriac use of the root to mean 'guile' and 'craftiness' has no corresponding usage in Hebrew at any period.⁴⁰

The root is used in the literature from Qumran for the wise and prudent attitude and manner of those who are devoted to God, and the

full phrase from Micah 6:8 occurs with the second of the phrases from the prophet in two lists of virtues in the Manual of Discipline (1 QS 5:4, 8:2). At times the word has become almost a synonym for wisdom itself, as it includes all the virtues which follow from study and knowledge of the Torah.⁴¹

In later Hebrew there are several words formed from this root in common use. **יָיִץ** is used as an adjective to describe the lifestyle of the modest woman (Jerusalem Targum on Exodus 38:8, Sabbath 140b) or the reserved man (Menahoth 43a). The feminine noun **יָיִץ** refers to secrecy or privacy, such as that which belongs to the Tabernacle (Numbers Rabbah s. 1), and applied to people means chastity and discretion (Megillah 13b). Similarly the Aramaic **ܝܝܥܝܬܐ** refers to chastity (Baba Kamma 82a) and privacy (Erubin 26a). The verb **יָיַץ** occurs in a number of stems: the Qal passive participle is used of the keeping of the chest containing the Torah scrolls in a special place in the synagogue (Taanith 16a), which is called 'reverential retirement' by Jastrow p. 1292. The Hiphil is used of setting things aside for future use, and applied to women again means chastity. The Niel is used to mean 'restrain' or imprison (Betsah 5:63a). The Aramaic verb is used actively of guarding sheep (Baba Kamma 23b) and in the passive voice of being guarded or reserved in conduct, hence for being chaste. The Aphel form is found frequently and used for putting something aside for future use or hiding things from thieves or enemies. The Pael is used of restraining someone, making a person respect authority (Niddah 36b) and even for a mild form of excommunication (Kiddushin 25a). Finally there is the noun **יָיִץ** with the meaning of 'secrecy' or 'privacy'. Moed Katon 12b uses this term in its discussion of how necessary work should be done on the Sabbath or during a Festival, and it is opposite to an expression denoting frankness or publicity.⁴² Allied terms occur

often in modern Hebrew and convey the same range of meanings but that of modesty comes to the fore.⁴³ Thus we find three shades of meaning in the words from this root in Hebrew and Aramaic:

1. humility, lowliness, modesty
2. purity, chastity
3. secrecy, privacy, discretion, reservedness

To these Hyatt adds a fourth from the Syriac use of the root: skill, accuracy or craftiness,⁴⁴ and Thomas adds a fifth which is derived from the South Semitic: strong, which is seen in the modern Hebrew expression **מְצֻיָּא מְקוֹם**, a well-guarded place, a stronghold.⁴⁵

It is therefore suggested that the term **מְצֻיָּא** at Micah 6:8 should be translated by some such expression as 'guardedly', 'cautiously' or 'attentively' indicating 'something of a measured and careful conduct',⁴⁶ 'thoughtful, accurate, moderate', though both Stoebe and Hyatt note that the traditional rendering 'humbly' need not be totally disregarded as long as the fuller meaning and wider range of the term is kept in mind.⁴⁷ It is interesting, however, that despite the use of the root to indicate chastity in many places, this meaning is not suggested for Micah 6:8.⁴⁸ We have already noted that the sense of moderation, thoughtfulness and caution is clear in the use of **מְצֻיָּא** at Proverbs 11:2.

Thus the root **מְצֻיָּא** occurs only twice in the Old Testament, and presents some problems as to its precise meaning. In both its appearances it describes a virtue or an attitude which is opposite to pride and ostentation, and unlike many of the words in this study it has no socio-economic reference or connection at all. In Rabbinic and later Hebrew the use of words from this root is frequent and its meaning revolves around the idea of being hidden, guarded and restrained: thus it is used to speak of the virtues of modesty,

discretion and chastity. Both its instances in the Old Testament will be discussed more fully later.

Conclusion.

The noun **הַיָּגִל** is only of limited occurrence in the Old Testament, although by the time of the Rabbis it has become a technical term for the virtue of humility. Two of its six occurrences in the Old Testament are highly problematic: though the other four seem to anticipate its later usages.

Terms from the root **עצ** are similarly placed. Words from this root occur frequently in later Hebrew in ethical contexts denoting the virtue of humility and more particularly modesty and chastity. This sense is present at Proverbs 11:2, and although certainty is not possible about the sense of **הַיָּגִל** at Micah 6:8, the context there is plainly an ethical one.

It is clear that the use of **עָנָה** at Zephaniah 2:3 and Proverbs 15:33, 18:12 and 22:4, with that of **עָנָה** at Proverbs 11:2 and **הַיָּגִל** at Micah 6:8 belong in the context of ethics. These words form part of the vocabulary of humility as a virtue, and are, in fact, the only ones which belong exclusively to that vocabulary. Other expressions are used in the Old Testament, as we have noted: but these terms alone have that primary sense.

CHAPTER 14. CONCLUSION.

This section has been concerned with an examination of the terminology used in the Old Testament in connection with the concept of humility. In the Introduction an Associative Field was set out for the key term **הַיָּנֻץ** and the root **נָצַח**, both of which had been seen to be important in this sense in Rabbinic and later Hebrew. That Associative Field has now been discussed in detail and certain conclusions may be drawn.

First we may conclude that our original listing of terms in groups belonging to different contexts has been shown to be correct in a general way. Excluding the antonyms and **הַיָּנֻץ** itself four contexts were listed: that of the socio-economic condition of poverty, that of victimisation, that of punishment and that of obeisance. The suggested terms belonging to each context were examined and it was shown that they can be seen to belong to the context given by their usage in that sense in the Old Testament, by their frequent occurrence in the Old Testament collocationally with other terms from the same context, by their translation in similar ways by the Septuagint and in their usage in later Hebrew. In each case the primary method has been to examine the occurrence of every term in question in the Old Testament and to note its usage there, and conclusions based on projected etymologies have been avoided.

Thus we have noted, for example, the frequent collocation of **אֲנִי**, **לֵב** and **נִצַּח** in the context of poverty; and that of **אֲנִי**, **נִצַּח** and **נִצַּח** in the sometimes situationally related but distinct context of suffering and affliction. Any confusion between the contexts of these terms has usually been

able to be clarified by reference to the Greek, which renders the first group predominantly by $\piτωχος$ and $πενος$, but the second predominantly by $τλιπτινος$ and $πρσος$.

Secondly we may conclude that it has also been possible at times to draw distinctions in meaning between closely related terms from the same context, and so to attempt to pinpoint the nuances of a term and offer a closer definition of its meaning. For example it was possible in the words from the context of poverty to distinguish between $אֶבְיֹן$ and $עָנִי$ on the one hand, and $שָׁרָף$ and $אֶבְיֹן$ on the other, in that the former were used in appeals to God for aid but the latter were not. Also it was possible to note that $אֶבְיֹן$ and $עָנִי$ were general terms while $שָׁרָף$ was a specific one, or that $עָנִי$ registers an element of distress not found in $שָׁרָף$ or $אֶבְיֹן$. Or for example in the context of victimisation it was possible to illustrate a difference in meaning between $עָנִי$ and $עָנִי$ in that the latter lacks any religious overtones. Also we have been able to identify certain terms as being probably technical ones (for example $מִן$ in its usage in Leviticus, or $עָנִי + שָׁרָף$ in liturgical language) or terms belonging to preferred settings (for example $שָׁרָף$ in the Wisdom literature) or having a specialised sense (for example $אֶבְיֹן$ in the Psalter). It must be emphasised however that such conclusions are only tentative, for the number of occurrences of even the most common of these terms in the Old Testament is not great.

Thirdly we have noticed that there are at times overlappings between terms in the different contexts, and thus that our listing is at best a generalisation and a guideline only. We have noticed that when qualifiers are used there may be a significant change of meaning, which may also take place when words are used in combination:

and that these changed meanings may occasionally influence the sense of the original word when neither qualifier or combination is present. Thus we noticed that the phrase **וְיָנִי וְיָנִי**, at least in certain occurrences has a meaning different from the sum of its parts, a meaning which belongs in the contexts of affliction, obeisance or virtue rather than that of poverty. In particular the qualifiers **וְיָנִי**, **וְיָנִי** and **וְיָנִי** have been seen to be used with various words from the contexts of poverty, affliction or even punishment to denote humility. Another example is the use of **וְיָנִי** with the verb **וְיָנִי** in a transparent phrase meaning 'fasting'.

We have also noted that at times different stems from the same verbal root have had to be placed in different contexts. For example, the Hiphil and the transitive uses of the Niphal of **וְיָנִי** belong in the context of punishment, but the intransitive use of the Niphal belongs in the very different context of obeisance. Whether these differences are best described as grammatical or whether we should think in terms of different words remains an open question. Similarly we have dealt almost entirely with words as distinct from with roots, thus placing **וְיָנִי** in one context, **וְיָנִי** and **וְיָנִי** in another, **וְיָנִי** and **וְיָנִי** in a third and **וְיָנִי** in a fourth, whereas the lexica tend to give them all under the root **וְיָנִי**. Whether or not those three root letters do convey a 'root meaning' remains an open question, after all the six words are all within the humility 'field': but it has been made clear in our examination that those six words have distinctions of meaning as well as of form.

In our general discussion we have paused at times to concentrate on those terms which have either been qualified or been subject to such as metaphorical transference, so that in their actual usage in a particular verse they denote humility. Thus from the context of

poverty we have discussed the phrase **עָנִי וְאֶבְיֹן** at Psalms 37:14, 86:1 and 109:22, 16 and the use of **עָנִי** alone at Psalm 18:28(27) = 2 Samuel 22:28. From the context of affliction we have discussed the phrases **לֵב נִשְׁפָּר וְנִדְּכָה** at Psalm 51:19(17) and **לֹא תִקְדָּא - רִיחַ** at Psalm 34:19(18), and the meaning of **שָׁפַל** at Jeremiah 44:10. From the context of punishment we have examined the use of **שָׁפַל** at Psalm 138:6. In these instances it has been possible to see the beginnings of changes of meanings which have become established in later Hebrew. For example in Rabbinic Hebrew **אֶבְיֹן** and **עָנִי** belong to the vocabulary of piety and have lost their socio-economic reference, as has happened with **קָדָה** with no fortaste of this in the Old Testament. Other examples would be the use of **שָׁפַל** for humility in later Hebrew, or the assimilation there of **שָׁחָה** and **שָׁחָה** which in the Old Testament belong to different contexts.

The verses we have discussed in detail all illustrate humility in the three aspects we delineated in Chapter 1, though as we anticipated, the first aspect, that of a recognition of one's dependence upon God and a subjection of oneself to him is much the most clearly represented, as one would expect in religious literature from any source. That attitude was also seen to be present in the uses of all the terms belonging to the context of obeisance. Our other two aspects have, however, also been present in every case, at least in the wider literary context of the verses in question. It has also been seen that many of these verses have some reference to the king and the royal ideology.

The antonyms of **עָנִי וְאֶבְיֹן** were the subject of a separate and less detailed treatment. That examination confirmed that the Old Testament does regard pride as a vice, and enabled us to discern some

distinctions between the terms used to express it and in particular Isaiah 13:11 and Proverbs 8:13, 16:18 and 21:24 were discussed. We noted here also the importance of the qualifiers **לֵב** and **רוּחַ** for example in the phrase **לֵב גִּבּוֹר** at 2 Chronicles 32:26.

A number of verses were mentioned in passing which had a clear reference to humility, and which were therefore noted for closer examination later. The vocabulary in these cases was from the first three contexts we examined, and the verses in question are:

Zechariah 9:9 (**עֲנִי**)

Zephaniah 3:12 (**עֲנִי**)

Isaiah 66:2 (**עֲנִי**)

Numbers 12:3 (**עֲנִי**)

Proverbs 16:19 and 29:23 (**שָׁפֵל**).

In addition there are the other occurrences of **עֲנִי** at Zephaniah 2:3 and Proverbs 15:33, 18:12 and 22:4, with the occurrences of **לֵב גִּבּוֹר** at Micah 6:8 and **עֲנִי** at Proverbs 11:2.

Our primary purpose has been to examine the meaning of the word **עֲנִי** by plotting its Associative Field, and in so doing to outline the range of the concept of humility in the Old Testament. In doing this we have also looked in detail at some of the verses which use vocabulary from that field and which refer to humility. The use of the Associative Field has illustrated how broad the concept is and the range of contexts from which words are drawn to express it. This is not, of course, to say that every occurrence of **עֲנִי** or **שָׁפֵל**, for example, denotes humility: but it is to say that our understanding of the concept of humility is helped by the recognition that language belonging to various different contexts is used to express it at times. Clarification of the concept will finally

depend upon discussion of those verses which this field-study has identified.

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CHAPTER 15. NUMBERS 12:3.

In Part 111 we shall complete our examination of those Old Testament texts which speak of humility. In previous chapters various texts were noted or discussed briefly and others were marked for fuller consideration either because in later tradition they were understood to refer to humility or because they plainly do so within the Old Testament itself. These texts will now be examined in canonical order, beginning with Numbers 12:3.

וְהָיָה מֹשֶׁה עָנָו מֵכָל אֲדָמָה
הָאָדָמָה :

"Now the man Moses was the most humble of all the people on earth".

Numbers 12 tells of a double challenge to the leadership of Moses by Miriam and Aaron.¹ First they challenged him because he had taken a 'Cushite' wife (v. 1). This verse itself is cumbersome and the matter to which it refers is obscure.² Their second accusation is that Moses has arrogantly assumed the position of sole leader in the community, as if he were the only one through whom God was heard to speak (v. 2).³ The narrator, as it were, responds to this challenge by his assertion of Moses's humility in the verse in question.⁴ The rest of the chapter contains God's speeches and actions in defence of Moses and in punishment of Miriam.⁵

Numbers 12:3 is almost entirely free of problems of grammar and syntax. There is, however, an alternative reading in the Qere, עָנָו , "submissive, meek, kind, patient", a word denoting humility which is well attested in later Hebrew. The Qere form here.

is probably to be understood as an alternative spelling, which clarifies the word in question and guards against an erroneous reading.⁶

The Septuagint reads *ὑποταγῆς* here.

The singular form *יָיִן* occurs in the Old Testament only in the Kethib of this verse, though it occurs frequently in later Hebrew.⁷ In the Talmud it denotes a submissive, meek, humble, patient or kind person, as at Berakoth 6b where it occurs in parallel with 'the pious man' and 'the disciple of Abraham', and in Kiddushin 71a this person is said to be chaste.⁸ In modern Hebrew the word has three meanings: modest etc., humbled etc., and pious.⁹

Numbers 12:3 is clearly intended to refer to Moses's exemplary character, or to a special characteristic of his. The chapter as a whole is a legend extolling Moses's virtue, and verse 3 is central to this purpose.¹⁰ The vital question is, of what virtue is Moses here presented as the exemplar? Which meaning, of its three later ones, is *יָיִן* to be given here?¹¹

The translation 'meek' (Authorised Version, Revised Standard Version) is to be avoided if it suggests a patient submission to whatever injustices and sufferings life may bring. It is of course, possible that the narrator intended to attribute this characteristic to Moses: but from the traditions about him in the Torah one can hardly conclude that the narrator was right if that is what he thought. The older Moses appears as a man with a quick temper and forceful disposition, who is likely to respond to insult or challenge by aggression and counter-blast. Such examples as Exodus 32:19-29, Numbers 11:11-15 and 16:15ff contrast with the picture of Moses as the epitome of meekness.¹² In the rest of chapter 12 too there is little hint of Moses's meekness. In v. 8 God expresses some surprise that

Miriam and Aaron had dared to speak against Moses, and in v. 11 Aaron recognises that Moses has power to inflict punishment on them: this too suggests that Moses is being portrayed as a man of power and forcefulness. This does not rule out the sense of meekness, but it does show that patient submission to circumstances was hardly what was characteristic of Moses.¹³

The translation 'humble' is given by many recent versions.¹⁴ This is the obvious translation of the Greek term and accords with later Hebrew usage. The difference between 'meek' and 'humble' in English is that the former suggests mildness, gentleness and submissiveness, even weakness, whereas the latter suggests modesty and an unassuming disposition with no implied loss of power, strength or determination.

In the most important Talmud reference to this verse the translation 'humble' is the most apt. It is said to be the last of four virtues which qualify one to receive the divine presence, the others being strength, wealth and wisdom. All four are illustrated from the character of Moses.¹⁵

The context of v. 3 following the challenge of v. 2 is significant. The second challenge against Moses is phrased as an attack on his arrogance. He is accused of regarding himself as the only one through whom God speaks. v. 3 is the narrator's comment in defence of Moses against this accusation, and 'humble' is the most obvious meaning in this setting.

Rashi holds together the aspects of humility and patience here. He notes that לֵב יָבֹשׁ means בְּעָרְבָה, lowliness, humility and סָבִיר, patience.¹⁶ This is an important definition of לֵב יָבֹשׁ, but it also reveals an idealisation of the character of Moses.¹⁷

The later tradition of Moses as the exemplar of humility which can be seen as early as Ecclesiasticus 45:1ff can be seen to be rooted in the Old Testament picture of Moses. He is portrayed as the man of God,¹⁸ God's servant¹⁹ and prophet²⁰ par excellence. His was a unique relationship with God (compare Exodus 33:9-11, 13ff, 34:29ff) and a unique leadership in Israel as liberator and lawgiver. In all of this however, the tradition maintains a picture of one who refuses to be corrupted by this power, who has no personal ambition to fulfil and who faithfully submits to God in everything; and the result is a life marked by suffering.

This is seen, for example, in the stories about Moses' call in Exodus 3 and 6 and in the contrast made between Moses and Pharaoh in Exodus 10:3. In the story of the call of Moses at the Burning Bush, Moses is seen to demur four times at God's request (Exodus 3:11, 4:1, 10, 13), each time offering a different reason why God would be better served by someone else. Such resistance to a call from God is a recurring theme in the Old Testament.²¹ In the demand to go to Pharaoh in Exodus 6 Moses again demurs twice (vv. 12, 30) with different reasons given. However in response to both demands Moses is seen to overcome his reluctance and do what God requires (Exodus 4:29f, 7:6). As the story of the Plagues unfolds the willingness of Moses and Aaron to listen to God and do what he says is contrasted with Pharaoh's 'hardness of heart', a refusal to 'humble himself' (*לִּפְנֵי* , infinitive construct, Niphal probably; Exodus 10:3) before God. Thus Moses is pictured as one who submits himself to God as an obedient servant, overcoming every natural reluctance and shortcoming, and despite his natural reserve and modesty undertaking the immensely difficult task demanded of him.

Moses' unassuming nature is also seen in less important episodes. Exodus 11:3 notes his high standing in the eyes of the Egyptians, as

Exodus 2:1-15 explains his status: but Exodus 2:17ff shows him helping the daughters of Reuel in the mundane task of watering their flocks. Similarly when acknowledged as the leader of the people in the desert, Moses is shown to be willing to listen to advice and to act upon it by sharing his responsibility with others (Exodus 18:13-27, Deuteronomy 1:9f).

In the whole story Moses is presented as sacrificing his own position and ambition for the sake of the people and in response to God's call. He is the paradigm of the leader who gives himself away in the people's service. Thus at times he is frustrated and reduced to despair because of the people's faithlessness or complaining, their frequent 'murmuring' against him.²² Yet he stands with them and pleads for them in the prophetic rôle of intercessor on numerous occasions, risking the anger of God in the process and experiencing personal anguish.²³ He is willing to offer his own life for theirs on occasion (Exodus 32:32) and in the end does incur the wrath of God, partly on the people's account, and so dies outside the Promised Land.²⁴

Thus the traditions about Moses picture him as a leader without personal ambition for power and uncorrupted by it. He submits entirely to God's will for him, and spends his life in costly sacrifice for his people. He is pictured as a prophet who suffers because of his calling and his faithfulness in fulfilling it. Numbers 12:3 makes explicit reference to Moses's exemplary humility, and later tradition also praises it: but such humility is presented throughout the stories about him. He is set out in the tradition as the first and greatest of the prophets, whose life involved complete self-sacrifice and submission to God for and on behalf of the people.

There is thus strong support both in the immediate context of Numbers 12:3 and in the wider traditions about Moses, to understand this verse to be speaking of his humility, and to see in Moses each of the

three aspects of humility which we have identified. He submits to God and recognises, despite lapses, his complete dependence upon him. He gives himself away in service to others and is prepared, again with lapses, to humble himself on their behalf, curbing his own ambition and putting other's interests before his own.

There is less to support the meaning of אִי־אֵלֶּיךָ as 'afflicted man', although that is the most frequent sense in Biblical Hebrew of the plural form אִי־אֵלֶּיךָ . If this were correct then v. 3 would be less of an observation on Moses's character than on the events and experiences of his life. In the tradition Moses is often seen as the victim of unjust accusations (for example Exodus 17:2, Numbers 11:4, 14:2, 20:2, 21:5) who cries out to God for help or vengeance (for example Exodus 17:4, Numbers 20:6, compare 14:5, 16:4), much as the אִי־אֵלֶּיךָ do in the Psalter. In this sense the narrator is observing a particularly heinous attack on Moses which comes from those closest to him. On top of everything else which Moses has had to put up with comes this final insult! What other man has had to bear such affliction? This suggestion is attractive: but the Septuagint and later tradition reads this verse as a statement of Moses's good character and not of his misfortune. In any case, the affliction of the אִי־אֵלֶּיךָ in the Psalter is physical, tragic and unending, and compared with that Moses' frustration which leads to this narrator's insertion, or his life in total hardly merits the description of him as the "most afflicted" of the human race.

It is possible that v. 3 refers to Moses's intimacy with God, with אִי־אֵלֶּיךָ denoting his piety.²⁵ This suggests that we should think of his humility in terms of his utter dependence on God giving rise to his modesty and lack of self-assertiveness in this incident. There is no doubt that this is a feature of the tradition about Moses in the Torah (for example Exodus 33:11, Deuteronomy 34:10):

but it simply does not explain the choice of **לִיָּו** there.

Conclusion.

Numbers 12:3 contains the only instance in the Old Testament of the singular form **לִיָּו**. This term in that setting is applied to Moses and is a term of the highest approbation. This important fact must be noted, both with regard to the word itself for the plural form **לִיָּוִם** does not always carry such a positive emotive meaning, and with regard to the virtue it denotes. In Numbers 12:13 **לִיָּו** denotes humility, and this is emphasised as an important virtue. Numbers 12:3 is an important witness to the Old Testament's commendation of the virtue of humility, though in the commendation of this virtue in later Judaism and in setting Moses out as the exemplar of it, this verse features surprisingly little.²⁶

1. וְאֶל-זֶה אֶבְיט אֶמִּיט אֶל-עֲנִי
וְזָכֹא - רֵיחַ וְחִירָד עַל-דִּבְרֵי. Isaiah 66:2.

"But the man on whom I will look with favour is this: he who is humble, contrite and obedient to my word."

An uncertainty about this verse arises from its literary context. 66:1-2 is a unit in itself: but is also, by theme and position, closely linked to verses 3-4 which are marked off in the Masoretic Text as one oracle.¹

It is also argued that chapters 65 and 66 are deliberately set in parallel, each making the same points but 65 (at least verses 1-16) addressed to the faithful.² If this is so we may expect to learn something about 66:2b from its corresponding passage in the parallel, 65:2f. In general Isaiah 66 seems to be a collection of disparate elements.³

The Oracle of Isaiah 66:1-4 is an announcement of judgement on the unfaithful and of God's blessing on the 'עֲנִי etc. The opening of the oracle is on the same theme as Isaiah 57:15 and is an assertion of God's transcendence and of his immanence. Unlike Isaiah 57:14-21 the unfaithful ones are not simply referred to in Isaiah 66:1-4 by the general term אֶל-עֲנִי but their evil is specified. v. 1b suggests that theological ignorance is present on the part of those who are so concerned with the building of a temple. But the really wicked ones are seen in v. 4 to be guilty of deliberate disobedience, the forms of which have been graphically

detailed in v. 3. v. 1 uses the second person while verses 3-4 use the third: but probably the same people are addressed.

As in Isaiah 57:15 (and also Psalms 113:5-9 and 138:6) God's transcendence is stressed and then a paradoxical observation made about his attention to lowly people. In Isaiah 66:1-4 it is said that God looks on the lowly (v. 2) and the obedient (v. 4), whereas traditional cultic forms of attracting his attention are suspect (v. 3) and the whole Temple Project is misconceived (v. 1).

The oracle as a whole interprets the humility vocabulary of v. 2 in terms of obedience to God in the context of God's requirements in worship.⁴

God's transcendence is expressed in this oracle in terms of a king who has made **כָּל - הַשָּׁמַיִם**, the heaven and the earth of the first line, and therefore owns all the world's resources. Even the heavens are not his house but only his throne, and the earth is not a place where he rests but only a footrest for him. Building a temple for God is not necessarily a denial of his transcendence, as we see very well expressed in Solomon's Dedicatory Prayer (1 Kings 8).

It may be therefore that the oracle attacks not the rebuilding of the Temple in itself: but the fervent nationalistic pretensions which accompanied the project (for example Haggai 2:6-9, 20-23), or the assumption that the obedience which God demands as a precondition for blessing his people is only an external one like building the Temple or performing ritual actions.

אֲנִי - הָאֵל : '... but the man on whom I will look with favour is this'.

אֲנִי - הָאֵל brings the strophe to a climax introducing what God

does approve, in contrast to the clauses introduced by **אֵין - יָהּ** (v. 1) which questioned the people's understanding of this.

The verb **אִלַּץ** is one of several verbs for seeing, and it has the particular sense when used with God as subject of 'look with favour on', 'take an active interest in', even 'help' or 'accept'. This is seen in its frequent use in laments which appeal to God for him to do this.⁵

אֲנִי 'he who is humble'.⁶

The man who is acceptable to God and on whom God looks with favour is denoted by three expressions, the first of which is **אֲנִי**, and such a generic sense is parallel to the use of the term at Psalm 18:28 (= 2 Samuel 22:28) and in Proverbs 3:34 and 16:19. We have already discussed a number of texts where **אֲנִי** occurs (whether as a substantive or an adjective, in the singular or plural, alone or in combination with other terms) where the sociological and economic element, 'poor', has been seen to be absent or minimal. Their contexts and their literary associations suggest the sense of humility, in one form or another. This is true here also. There is no indication that

אֲנִי at Isaiah 66:2 connotes poverty, and the other two phrases support the view that **אֲנִי** here denotes a person of a certain attitude. One is especially impressed with the use of **אֲנִי** at Psalm 34:7(6) as a background and comparable setting to its use at Isaiah 66:2.⁷

אֲנִי - קָרִיב, 'contrite' is the second term, and it presents some difficulties. The adjective **קָרִיב** occurs only three times in the Old Testament: here and twice in the phrase **אֲנִי - קָרִיב** 'lame' (2 Samuel 4:4, 9:3). That expression is found in later Hebrew but **אֲנִי - קָרִיב** is not. The adjective is related to the common

verb **נָכַח** (root *נָכַח) to strike, wound.⁸ A literal translation of the expression would then be 'stricken of spirit' or 'wounded (as regards) spirit'. But what does that mean? The Septuagint translates the phrase with a hapax of its own, **ἡσυχίον**, quiet, tranquil, at rest. Recent translations offer 'contrite in spirit' (Revised Standard Version, New International Version), 'repentant' (Good News Bible), 'distressed' (New English Bible) and '(the man of) contrite spirit' (Jerusalem Bible).

Biblia Hebraica Stuttgartensia notes some variant readings in the manuscripts from Qumran and suggests reading a form from the verb to scourge, smite.⁹ On this basis the expression could then be compared with the phrase **נָכַח** at Proverbs 15:13, 17:22 and 18:14 and its meaning understood in terms of despondency and acute despair.¹⁰ Such an understanding is however possible without textual emendation.¹¹ Even so, that meaning does not easily fit the context here for a 'broken spirit' in the sense of the three proverbs quoted is an abject state devoid of anything good or any positive potential. At Isaiah 66:2 the future is bright for the **נָכַח** and even the present is blessed by God's loving care.

In the light of the two other expressions with **נָכַח** at Psalm 51:19(17) and 34:19(18) it is probably best to conclude that the phrase here means humility and possibly contrition rather than a physical or mental condition of despondency, though it is not possible to be any more precise.¹²

The third phrase is **עֹלֵי קוֹלִי**; 'the one who is obedient to my word'. The expression occurs again at v. 5 and also at Ezra 9:4 and 10:3 but does not develop, as one might have expected, into a theological technical term.¹³ The verb itself means

to tremble from fear (compare Judges 7:3 and 1 Samuel 4:13). The expression in Ezra clearly designates the faithful ones who are loyal to Yahweh, and therefore are appalled at some of the developments in Judah of which they have been informed. The element of fear and trembling forms a real part of their obedience. At Isaiah 66:5 the phrase is used of a group of people who have obviously incurred the wrath of another group which considers itself to be acting out of zeal for God. In this verse the phrase may refer to those who are really fearing what God will say to them. On the other hand if the sense of obedience is established by this stage, then the expression is part of God's word of comfort to his loyal adherents that though they find themselves persecuted by others in the very name of God, they need to have no fear for justice will soon be seen to be done, and their faithful obedience will be vindicated.

At Isaiah 66:2 the meaning is that of reverent awe before God's word, obedience but an obedience informed with the spirit of Hebrews 10:31.

If the suggestion that chapters 65 and 66 are in parallel is accepted then the above interpretation of the terms in 66:2 is confirmed. The opposite state is that of being 'rebellious', going one's own way and deliberately and openly disobeying God's will (65:2-3a). The reference in chapter 65 is to pride and in chapter 66 to humility, with no suggestion of poverty or despondency.

Conclusion.

This verse emphasises that though God is transcendent he also is present with the humble, and the statement is phrased as part of a polemic against the building of a temple for Yahweh.¹⁴

The three terms in Isaiah 66:2 refer to the attitude and disposition of humility, and ¹⁹ has no sociological or economic sense here at all. Neither are the phrases to be taken to refer to the despondency or dejection of the post-exilic returnees. The three terms may be distinguished insofar as the last denotes the humble person as one who is obedient to God in 'fear and trembling', and the first term is a general one for humility. The nuance of the second term cannot be decided, but contrition is a possibility.

We note the occurrence of humility in the context of a discussion about worship. Humility is of the essence of worship, whatever liturgical forms such worship may take. Without the prerequisite of humility, worship is not authentic.

2. Isaiah 57:15.

Reference was made in Chapter 6, p.92 to the use of this verse in later tradition as a reference to humility. The best example of this is in the 'Saint's Progress', where this verse is quoted in connection with holiness leading to humility (עֲנִיָּה) in the version in Song of Songs Rabbah.¹⁵ It is also quoted to illustrate the theme of God's humility or gentleness (עֲנִיָּה).¹⁶ It is also used to illustrate the lowliness of Mount Sinai.¹⁷ Elsewhere the verse is quoted to support contrition and piety.¹⁸ Only once is the verse quoted in the Talmud and Midrash with its Old Testament context in view, and that is in Lamentations Rabbah 23 where the reference is to the consolation of suffering Jerusalem.¹⁹ Thus the after-life of this verse in Jewish tradition places it firmly within the context of humility as a disposition and virtue. It is by no means clear, however, that that is how the verse is to be understood in its setting in Isaiah 57.

פִּי כֹה אָמַר רַם וְנִשָּׂא שֹׁכֵן עֵד
וְקָדוֹשׁ שְׁמוֹ גָּדוֹל וְקָדוֹשׁ אֲשֵׁרֵן
אֶת דַּכָּא וְשִׁפְלֵ-רֵחַ
לְהַחְיֹת לֵב וְדַכְּאִים.

"For thus says the High and Lofty one,
who lives for ever, and whose name is holy,
"I live in the high and holy place,
but also with the crushed and low of spirit,
to restore the spirit of the lowly
and to restore the heart of the crushed".

This verse in the style of the messenger formula opens the speech of God which constitutes the kernel of the oracle of salvation found in Isaiah 57:14-21.²⁰

This oracle is a reiteration of Isaiah 40:3ff. The age of blessing and prosperity promised by Deutero-Isaiah there and elsewhere had not dawned, and life in the new Jerusalem was hard. Inevitably questions were raised about God's goodness and his power, as they had been in Babylon, and now that of his reliability would also be heard. This oracle offers an explanation of why the salvation promised in Isaiah 40:3f has not materialised, a word of hope that it is near for those who will turn away from their sin, and a warning to those who won't.

This explanation involves a vigorous assertion that God's power and his love are both undiminished. In v.15 these two attributes are set side by side. God is **שֶׁכֶן עַד**, **וְנֶאֱמָר**, dwelling **וְנֶאֱמָר**, all statements asserting his transcendent majesty and sovereignty: but also his care for the despondent and lowly is radically stated by the use of **אֶל**, with.²¹ Verses 18f also take up this theme. Thus it is no failing of God's that the promised salvation has not arrived, and the fault lies with the people themselves and their continuing sinfulness, verse 17. The prophet calls them to 'build' and 'prepare the way' as in his 'text' Isaiah 40:3f but emphasises that to do so they must remove the **מַכְשֹׁל** 'obstacle', 'obstruction' which blocks the road to salvation, a reference to their persistent sinfulness.²²

His word of hope is that God's anger at the people's sin is almost at an end (v.16, that much is clear despite the obscurity of part of the verse), and that God will heal (**וְנֶאֱמָר**, vv. 18, 19) and grant **שְׁלֹמֶה** (v. 19).

The word of warning in verses 20-21 is addressed to the **וְנֶאֱמָר**. (There is no **שְׁלֹמֶה** for them. **וְנֶאֱמָר** here must refer to those who are unrepentant, who do not receive God's healing and who continue to be a **מַכְשֹׁל** to God's purpose and the people's welfare.

God's transcendence is emphasised in four expressions:-

נִשְׁבַּח is the primary designation of Yahweh used in the messenger formula in this verse. This designation for God occurs in the Old Testament only here and at Isaiah 6:1, where it forms part of the description of God or possibly of his throne.²³ It also occurs at Isaiah 52:13 with reference to the exaltation of God's servant.

The two verbs are used in parallel (also with **קוּם**) at Isaiah 33:10 where Yahweh announces that he will arise in Judgement and salvation. The verb **קוּם** is used similarly at Isaiah 30:18, compare 26:11.

נִשְׁבַּח is used of Yahweh's exaltation frequently in the Psalter. It is used in a general sense at Psalm 138:6 (compare 89:14), with reference to his exaltation over nations and peoples at Psalm 99:2, 46:11 and 113:4 and in terms of his victory in battle at Psalm 18:47, (= 2 Samuel 22:47). It is used also in a liturgical exclamation, "Be exalted, O God, above the heavens", **יְהוָה נִשְׁבַּח** at Psalm 57:6, 57:12 and 108:6 and in a similar phrase at Psalm 21:14.

נִשְׁבַּח is used only once elsewhere with reference to God. At Psalm 94:2 he is urged, as Judge, to rise up and give the **נִשְׁבַּח** what they deserve.

Secondly it is said that Yahweh is **עַד** **נִשְׁבַּח**, 'living for ever'. The verb is a common one and is used of people and animals as well as of God. It has a particular sense, 'taking up residence' or 'dwelling somewhere' and a general sense, 'living' or even 'continuing', and the latter is to be preferred here. This expression suggests Yahweh's uniqueness, as the being who alone lives for ever.

קדוש is the third expression building up the mosaic of God's transcendence. This term is a favourite one of the Isaiah corpus, and the theme of the heavenly chorus heard in his vision by Isaiah of Jerusalem, re-echoes throughout the scroll that bears his name. The Trisagion adds to the concept of God's transcendence a numinous and moral quality.

Whether Isaiah 6 is a "call-narrative" or not, it none the less sets the tone of the whole book.²⁴ Isaiah of Jerusalem sees **יְהוָה** (vv. 3, 5), enthroned in the Temple (v. 1) and surrounded by **שֶׁרָפִים** (v. 2).²⁵ He is **אֱלֹהִים** (v. 1) praised as **קדוש** (v. 3) and his **קְבוֹד** is said to fill the whole earth (v. 3). Yahweh is spoken of as the 'Lord' (**אֲדֹנָי**) vv. 1, 8, 11 and the king (**מֶלֶךְ**) v. 5. He speaks with power, v. 4. Isaiah's response to this vision is that of fear, awareness of moral unworthiness (v. 5) and then courage (v. 8) and confidence (v. 11).

Some thirty times in the book as a whole God is called 'the Holy One of Israel' **קדוש יִשְׂרָאֵל**, or various shortened forms of this. This compares with only six occurrences in the rest of the Old Testament.²⁶ This appears to be therefore a distinctive title for Yahweh in Isaiah and was probably an ancient cultic title taken over by him.²⁷

קדוש is central to the Old Testament's understanding of God. It denotes his complete otherness, inaccessibility, power, mysteriousness and unapproachableness.²⁸ He is the Wholly Other.²⁹ In addition the term has a moral connotation, thus when he experiences the holiness of God in his vision Isaiah is moved to penitence and not simply to fear.³⁰ Further, particularly from the eighth century prophets onwards, the term is linked with Yahweh's actions as their driving force and

motive.³¹ In this sense it is possible to see a development in meaning between the use in Isaiah, who is primarily aware of God's holiness as a threatening and destructive force on the nation, and Deutero-Isaiah who associates it with his salvation of his people.³²

Isaiah 57:15 belongs within this tradition, and the expression **יְהוָה יִשְׁכֵּן** can therefore be seen as a statement of God's transcendence with possibly the nuances of his moral goodness and of his action on behalf of his people.

יֵשְׁכֵן , "I live in the high and holy place".

This phrase begins the speech of Yahweh which the messenger has been sent to give, and each word in it picks up a theme from the preceding messenger formula. In the first person Yahweh asserts his lofty supremacy (**יְהוָה**) and his holiness (**יִשְׁכֵּן**).³³ It is possible that **יֵשְׁכֵן** here does have a locative sense, indicating the place where Yahweh dwells, and echoes the idea of God dwelling on a high mountain.³⁴ **יְהוָה** is used also at Isaiah 58:4, and the picture of Yahweh's transcendence in terms of his dwelling 'on high' is seen also at 63:15 and 66:1 (compare also 64:1, 3).

The speech of Yahweh which begins with an assertion of his transcendence continues with an abrupt and radical assertion of his immanence, **וְיִשְׁכֵּן עִמָּנוּ** . An adversative **וְ** with the proposition **עִמָּנוּ** introduces a second clause dependent on the verb **יֵשְׁכֵן** , "but also with the crushed and low of spirit". The extreme radicality of this idea has led some to doubt the construction here, and the Septuagint omits the phrase entirely.³⁵

It is true that this phraseology is without precedent in the Old Testament, but the thought is neither unparalleled nor unlikely. The

expression is hyperbolic and explicable in terms of the situation of the hearers, who were certainly despondent if not actually feeling completely hopeless, and the purpose of the oracle, which was to give them hope. The nearness of God to the **נִשְׁבָּרִי לֵב** and **דַּקְאֵי רִי** is the theme of Psalm 34:19(18), and to the **שֹׁפְלִים** that of Psalm 138:6. Both passages have been discussed above. God's dwelling in the midst of his people as their saviour as in the tent in the wilderness and in the temple of Zion, is a frequent theme in the Old Testament, and so is his especial care for the needy and the downtrodden. The two are juxtaposed here in a particularly challenging (to the **קִשְׁיִים**) and comforting (to the **שֹׁפְלִים** and **נִדְכָּאִים**) way.

This argument still stands even if the **שֹׁפְלִי רִי** and **דַּקְא** are to be differentiated from the despondent hearers of the oracle, and identified with the prophet and his followers or, more generally, with 'the humble'.

The adjective **דַּקְא** only occurs twice in the Old Testament and its occurrence at Psalm 34:19(18) has already been noted. In the psalm it is used in construct with **רִי**. Here it is associated with the expression **שֹׁפְלִי רִי**, and in the Psalm is parallel to the term **נִשְׁבָּרִי לֵב**. In both places the term may be translated literally as 'crushed': but what experience or state is implied is much more difficult to pinpoint.³⁶

The translation 'contrite' is possible for the related term **נִדְכָּה** at Psalm 51:19(17), but that is not required by the context at Psalm 34:19(18). In Isaiah 57:14-21 reference is made to the people's sin: **שׁוֹבֵב בְּדֶרֶךְ לֵבִי** and **עֵין בְּצֹר** (v. 14), **מִקְשׁוֹל** (v. 17) and more generally in verses 16 and 18. But there is no indication that God is expecting repentance on their part, rather the sense appears to be in line with the thought of Isaiah 40:2 that

the time for punishment is over and God is changing his stance towards the people (verses 14, 16, 18, 19). Thus the **קָשָׁם** of verses 20-21 are those who refuse to accept the offered salvation rather than those who do not repent. Therefore, the imprecise 'crushed' is to be preferred to the specific 'contrite'.³⁷

This expression, **וְשֹׁבֵל - רֹחַ**, occurs in Proverbs 16:19 and 29:23. In Proverbs 16:19 **וְשֹׁבֵל - רֹחַ** is an attitude characteristic of the **עֲנָוִים** contrasted with that of 'dividing spoil' seen as an attitude characteristic of the **אֲנָשִׁים**. In the previous verse the attitude of **גִּבּוֹר - רֹחַ** and **אֲזָן** had been mentioned. In Proverbs 29:23 the phrase occurs in contrast to **אֲזָן וְאֲזָן** and refers to the attitude of meekness and humility, or to the person who displays such a disposition.

However, in the context of Isaiah 57:15 the sense of 'humble' is unlikely. More likely is the sense of despondency or of humiliation: those designated by this term have suffered and are being addressed in their despair.³⁸

The purpose of Yahweh's presence with the **דָּפָא וְשֹׁבֵל - רֹחַ** is given in the rest of the sentence, **לְהַחְיֹת רֹחַ שְׁפִלִים**.

The Hiphil Infinitive Construct of **חָיָה** is used twice in this line. The verb is used at Isaiah 38:16 and 2 Kings 5:7 of restoring someone to health and at 2 Kings 8:1, 5 of restoring the dead to life. Elsewhere it occurs with the meaning of saving or preserving life. The context in this salvation oracle makes 'restore' or 'revive' the nuance here.

That which is to be restored or revived is first expressed as

רֹחַ - שְׁפִלִים.

This expression is only found here in the Old Testament. **קִיּוֹם** is probably best understood in the sense of 'power' or 'vital force'.³⁹ **שְׁפִלְיִים** refers here, as it often does elsewhere, to the downtrodden and those in life's poorest circumstances who are disconsolate and depressed.⁴⁰ The expression as a whole refers to God's giving of new power to the dejected Judaeans to whom the salvation oracle is addressed: the **שְׁפִלְיִים** including all of the nation except the **קִשְׁטִים**.

The same idea is found in the second parallel, and fully synonymous expression, that God is acting to revive or restore the

לֵב נִדְכָּאִים. This phrase only occurs here, and **לֵב** should probably be understood as the seat of the will, that which motivates and drives a person.⁴¹ The **נִדְכָּאִים** are those crushed by circumstances.⁴²

Conclusion.

This verse makes the startling assertion that though God is exalted he also 'dwells' with the **קִיּוֹם** and **שְׁפִלְיִים**. The expression of his concern for the **שְׁפִלְיִים** and the **נִדְכָּאִים** in this verse is not unusual: but the force of the statement of his sympathy with the downcast and downtrodden is striking.

Later tradition regards the terms in this verse as denoting humility, and sees the verse as a commendation of that virtue. The setting of the verse in Isaiah 57:15 makes such an understanding of the expressions difficult, their prima facie reference being to the despondency or the actual sufferings of the returned exiles.

3. Isaiah 61:1.

Having examined Isaiah 66:2 and 57:15, and seen the radical statement in these two verses of the care and attention of the transcendent God towards the humble, it is worthwhile to consider Isaiah 61:1.⁴³ These three verses are probably the best known today of all the sayings in Isaiah 56-66: but of the three it is the last which is the most quoted of all. Because of its use by Jesus as the text for his sermon at Nazareth at the beginning of his ministry, Isaiah 61:1 has assumed great importance in Christian eyes. Because of its message of 'good news' to the 'poor', 'captives' and 'oppressed' the verse in its form at Luke 4:18 has become almost the motto of Liberation Theology. It is therefore an interesting example of a saying with a considerable 'after-life' which gives it a new meaning in changed circumstances and different contextualisations.

Isaiah 61:1 was not, however, included in our list of passages about humility because it was not considered to contain any reference to humility. This conclusion can be confirmed even though two terms in Isaiah 61:1, נְשֻׁאֵי צָר and בְּיָמֵינוּ have occurred in our exegesis. In our general discussion in chapter 9 we discussed the meaning of נְשֻׁאֵי צָר and noted that it refers to people who are suffering affliction and distress, and suggests that they are innocent, in a close relation to God and confident of his blessing and support.⁴⁴ They are not necessarily poor and only in a general sense can they be described as pious. בְּיָמֵינוּ has no connotation of humility except in the most general sense as confidence or trust in God.

In our exegesis we shall have occasion to note the use of בְּיָמֵינוּ at Proverbs 3:34 and 16:19 with the meaning of humility, and we have already discussed the unique singular form יָמֵינוּ at Numbers 12:3

denoting Moses' humility. נִשְׁבַּעְתִּי - לֵב was seen at Psalm 34:19(18), and a similar expression לֵב נִשְׁבַּע וְנִדְּכָה at Psalm 51:19(17) to have the meaning of humility, though it was not possible at either place to be any more specific.⁴⁵ It was from the context of these expressions in those particular psalms that we were able to confirm our original tentative suggestion that these words mean humility at that point.

עֲנִיּוֹת is a term which occurs twenty-four times in the Old Testament but only three times is humility suggested. It occurs in the Isaiah corpus elsewhere only at 11:4, in parallel to עָלַל and 29:19 and 32:7 in parallel to אֶבְיֹן. The use at Isaiah 61:1 is in line with this.

לֵב plus שָׁבַר is a combination which does not often occur. נִשְׁבַּעְתִּי - לֵב occurs only at Psalm 34:19(18) and Isaiah 61:1 but the phrase שָׁבַעְתִּי - לֵב is found at Psalm 147:3 in a context which closely parallels Isaiah 61:1. לֵב and שָׁבַר are found together at Psalm 69:21 and Jeremiah 23:9 where the phrases refer to an individual's suffering and mental distress. In fact three different meanings are found in different contexts: Psalm 34:19(18) and Psalm 51:19(17) in Individual Laments, Psalm 147:3 and Isaiah 61:1 in passages referring to the exile or its consequences and Psalm 69:21 and Jeremiah 23:9 in passages denoting personal suffering.

At Isaiah 61:1 four terms are used for those to whom 'The Messiah' is sent: עֲנִיּוֹת, נִשְׁבַּעְתִּי - לֵב, שָׁבַעְתִּי, and אֶבְיֹן.⁴⁶ His mission is to bring good news (לְבַשֵּׁר), to bind up or comfort (לְחַבֵּשׁ), to announce liberty (לְקַרְא פְּקוּדָה - קוֹחַ) and to announce release (לְקַרְא דְּרוּר). In the Masoretic Text the last phrase is understood as announcing

release to the prisoners, with the hapax legomenon פָּקַח - קוֹחַ having a metaphorical sense rather than its literal one of opening eyes. The commission of the prophet in Isaiah 61:1ff can therefore be seen in terms of a ministry of hope and comfort to the returnees in Jerusalem when their fortunes were at their lowest ebb, a situation which is revealed in more detail in verses 2c-4. In its original setting the oracle promises real and tangible relief to the oppressed and depressed returnees.⁴⁷

Before going further we may note the translation problem caused by פָּקַח. I have suggested that it means 'afflicted' or 'distressed' with possibly an overtone of piety. 'Distressed' is probably the best popular translation because 'afflicted' is hardly a word in common use (though the Revised Standard Version uses it). Most modern translations however use 'poor' (Jerusalem Bible, Good News Bible, New International Version) with New English Bible offering 'humble'. But in modern English, 'afflicted', 'poor' and 'humble' with reference to people have no meaning in common. If one plots the associative fields of these three terms in ordinary English (as distinct from the English of Old Testament translations and Old Testament scholars) one sees that there is no link between them.⁴⁸ This contrasts with the associative field in Hebrew where פָּקַח is associated with עָנִי and אֲנָשִׁי, and with other terms for poverty and humility. Thus for the word at Isaiah 61:1 to be said to mean 'poor' = 'meek' = 'afflicted' (all in one sentence) appears to be a case of "illegitimate totality transfer" as regards the Hebrew and translationese as regards the English.⁴⁹

The different Greek translation of the fourth term can be accounted for in two ways.

If the Masoretic Text can be regarded as representing the same

text as that which lies behind the Greek at this point, then the translator understood **פָּקַח עֵינָיו**, which he knew to be related to the verb **פָּקַח**, to open someone's eyes, to be intended literally. He then regarded **אֶסְמְךָ** as being used figuratively, and so translated the phrase, 'and to the blind (to proclaim) recovery of sight', compare Isaiah 29:18 and 35:5.

It is possible however that the Greek used a Hebrew text with **סְנַלְיָם** or **עֵינָיו** at that point.⁵⁰ There is however no textual evidence for this, and it is difficult to see why, if this was the case, the Masoretic Text introduced the more difficult reading.

It seems best to conclude that the translator took a Hebrew metaphor too literally in producing a new metaphor of his own.

As regards the problematic **עֲנִי** the Greek used **πτῶχος**. We noted previously that the use of **ταπεινός**, **πτῶχος** and **μενός** is somewhat arbitrary.⁵¹ The use of **πτῶχος** for **עֲנִי** is not so casual, and it is therefore perhaps significant that by not using that term here the Septuagint translator is rejecting any hint of piety or humility at this point.

Turning to Isaiah 61:1 as it is quoted at Luke 4:18 we note that the second original element has dropped out, the Septuagint understanding of the fourth original element has been accepted, but the Masoretic Text's understanding of the fourth element has been reintroduced using something of the language of that element plus that of the omitted second element! The present fourth element is actually a quote from the Septuagint of Isaiah 58:6. We should also note however, that some manuscripts contain the second element from the Septuagint in full, probably due to assimilation to the Septuagint.⁵²

The interpretation of this verse in the context of the ministry of Jesus is interesting. Luke 7:22 (=Matthew 11:5) gives a kind of 'progress report' on the basis of which John the Baptist is to make up his mind whether Jesus is the 'coming one' or not. The preaching of good news to the poor and the giving of sight to the blind are both mentioned, together with other things taken from Isaiah 29:18f and 35:5f: but no reference is made to the liberation of *δὲ ἰσχυροὶ*. The first and third elements of Luke 4:18 are taken literally but the second is emphatically a metaphor, at least in the eyes of those who have mediated the words and deeds of Jesus to us. Despite many recent attempts it remains difficult to accept that Jesus was involved in any way with the liberation movements of his time. It is noteworthy that what is plainly a metaphor in Isaiah 61:1 in the Septuagint, namely the giving of sight to the blind is taken literally and developed by the gospel writers: whereas what may originally have been a literal statement about political, social and economic liberty is treated by them as metaphor. Here is a plain example of the 'horizon' of the interpreter leading to a new interpretation of the text. In the politically sensitive situation of first century A.D. Palestine, the salvation announced or brought about by the one who claimed to fulfil Isaiah 61:1 could include miracles of healing for individuals and 'spiritual renewal' or comfort for all (Luke 4:18d): but could have no communal or national political, social and economic dimension. The early church had little interest in these dimensions, and if suggestions about Jesus being an "eschatological prophet" are to be accepted, then even the hope or hint of such things in his ministry are ruled out.

Today, however, interpreters have different presuppositions in a totally different situation. Miracles of individual healing are either ruled out or played down, and individual piety is also something of a moot point. On the other hand political consciousness, an awareness

of the corporate nature of Christianity, and concern for social justice on an international scale have led to the use of Isaiah 61:1 by 'Theologians of Liberation', in a way which is much closer to the meaning of Trito-Isaiah than was the use by his early Christian interpreters. There is now a vast literature on the political, social and economic dimensions of Christian mission, and in most of it Luke 4:18 and Isaiah 61:1 are prominent. The 'poor' are seen as the oppressed and deprived victims of exploitation, and no doubt something of that was present in Trito-Isaiah's use of the word, though by no means all of it. The good news which is proclaimed to them is freedom from every kind of oppression and the text is used to encourage forms of action to achieve that end. Today's temptation is that this understanding of Isaiah 61:1 will spread to influence that of Isaiah 57:15 and 66:2, and the only safeguard against it is a rigorous attention to the context (linguistic, formal and historical) of each verse. In our present situation the word 'poor' is a very powerful one indeed, highly charged with feeling and thus able to draw other words into its orbit.

Conclusion.

We have seen something of the use of Isaiah 61:1 and its meaning in three different historical situations. Though detailed differences were seen, as each situation takes one part of Trito-Isaiah's language more literally and another part more metaphorically, none the less these differences can be seen to remain within bounds. The users of Isaiah 61:1 regard the author's intention as setting a limit to the interpretation of his words, and so avoid both extremes of giving his words a completely literal interpretation or a totally metaphorical one. On the basis then, of the author's intention insofar as it can be established we should hold Isaiah 61:1 to refer to the 'afflicted'.

(compare Isaiah 57:15) and 66:2 to the 'humble'. The former verses can be used in discussions of the Old Testament's approaches to 'social issues' and the latter verse in discussion of its approaches to questions of 'individual morality'.

קָגִיד לְךָ אָדָם מַה - לֵיב
וּמַה - יְיָהוָה דּוֹרֵשׁ מֵאָדָם
כִּי אִם - עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֵסֶד
וְהַצַּנֵּעַ לְכֹחַ עִם - אֱלֹהֶיךָ :

"You have been shown, man, what is good,
and what the Lord requires from you,
just this: to act justly, to love faithfully,
and to walk humbly with your God."

The importance of this verse has been frequently noted.¹ It is cited as a high point in the literature of Israel,² as a classic summary of the teaching of the eighth century prophets,³ and as a statement of great lasting and universal theological value.⁴ However, it contains uncertainties of meaning and interpretation, as well as problems of form, authorship and date.⁵

This verse gives the reply (not really the answer) to the question raised in vv. 6-7: What is the sinful worshipper to do to be restored to a right relationship with God? The form of the unit of vv. 6-8 is that of a Priestly Torah (or 'Torah Liturgy'), or rather of a prophetic imitation of such.⁶ It may be an example of the direction given by a "cult-prophet".⁷ Others see it as an example of an 'Entrance - Liturgy',⁸ or a dialogue.⁹ Verse 8 itself has been said to resemble a Catechism.¹⁰

The unit functions as the conclusion to the lawsuit of vv. 1-5,¹¹ in which Israel came to recognise its guilt and seek reconciliation.¹² In this final form vv. 1-8 forms a whole.¹³

Most commentators do not discuss the relationship between vv. 1-8 and what follows.¹⁴ v. 8 gives a broad statement of what Yahweh requires, but the controversy of Yahweh with his people continues from v. 9.¹⁵ The speaker insists that the requirement set out in v. 8 must be fulfilled in the details of daily living, and by threat and rebuke seeks to awaken the consciences of the hearers to that realisation. Thus the following section, especially vv. 10-12 and v. 16 may be regarded as an exposition and exhortation based on v. 8 and maintaining the momentum of v. 2.

וְהָיָה לְךָ , 'You have been shown'.

The text as it stands may be translated as an active, 'He has shown you', understanding the subject to be Yahweh.¹⁶ The lack of antecedent for the pronoun is a small matter in this vivid drama, when another change of speaker may be seen to be referring to Yahweh who has already spoken in the confrontation, and who has already been spoken of in the third person (vv. 1-2, וְהָיָה לְךָ in v. 5). However, an impersonal sense is also possible here,¹⁷ and this translates naturally as a passive.¹⁸ In the light of this it seems unnecessary to emend the text to וְהָיָה לְךָ.¹⁹

אָדָם , 'man'.²⁰ This word stands here as a striking vocative.²¹ In Ezekiel the word is used with the particularising term אָדָם to address an individual man: but the use of אָדָם as a vocative in an address to mankind as a whole is found only here.²² In the Old Testament אָדָם is often used to refer to an

individual (for example Leviticus 13:2, Joshua 14:15 and especially Proverbs 21:16), but in the majority of its occurrences it refers to man in general. This is seen most clearly in Genesis 1:26ff (compare Genesis 6:1ff, 9:5ff: also Psalm 8:4, Deuteronomy 4:32, Isaiah 13:12, Zephaniah 1:3). The usage in the introductory chapters of the Torah may be significant for understanding the use of the term at Micah 6:8, for there the term refers to mankind as a whole before any division into ethnic groups. Thus the address here may be to all mankind rather than to Israel alone (compare Amos 4:13).²³ But the individual is addressed as well, for he, whoever or wherever he may be is **יִי אֱלֹהִים**.²⁴ It is not necessary therefore to decide between an individualising or a collective interpretation, for both are included. Every hearer becomes the addressee. It is doubtful if any other nuances are present.²⁵

טוֹב, 'good'.

The general meaning of **טוֹב** is given by Hempel as that of conformity to an acknowledged standard,²⁶ and thus the word has a large number of meanings according to its referents. In this verse it is possible to see two nuances, the 'aesthetic' and the ethical. In its ethical sense **טוֹב** stands for that kind of behaviour which conforms to the standard set by Yahweh (as the second stichos makes explicit), and in this sense **טוֹב** seems to be a technical term among the prophets to sum up all that Yahweh requires (compare Isaiah 1:17, 5:20, Amos 5:14f, Micah 3:2). In the Wisdom literature

טוֹב is used for moral goodness in general without reference to the will of Yahweh, and also for the success and prosperity which is expected to accrue from moral veracity (for example Proverbs 13:15, 14:22, 19:8, Ecclesiastes 5:18).

The aesthetic sense is clearly seen in the refrain throughout

the Priestly Creation story. What is good is what is wholesome, beautiful and pleasant. At Deuteronomy 10:13 it is used for the result of obedience.²⁷ It is interesting to observe that the Greek text renders **יָשָׁר** at Micah 6:8 by **καλός** rather than the more usual **ἀγαθός**.²⁸

Thus **יָשָׁר** is used here to sum up the behaviour and lifestyle which is the mark of authentic religion: it stands for both moral uprightness and wholesomeness. This is accessible to and demanded of everyone.

'And what the Lord requires from you'.

This second stichos illuminates the first. What was referred to as **יָשָׁר**, is here defined as 'what Yahweh requires', and this is fully in keeping with the prophetic tradition as we observed.

The use of **שָׁמַר** plus **יְהוָה** here with God as the subject is suggestive of a formal legal meaning and a Deuteronomic background.²⁹ The phrase does not suggest a polite request for which **שְׁמַרְךָ** or **בִּשְׁמֶרְךָ** are more often used but an urgent and threatening demand.³⁰ Failure to obey is punishable.³¹

The reference to Yahweh here shows that he is to be taken as the subject of **יָשָׁר** in the first stichos: by whatever means the people have come to know how to behave well, and there are various possibilities, it is really through the work of Yahweh. Goodness is what he requires, and what he requires he has made known.

In the translation above I regard the second stichos as a statement.³² This entails reading the **וְיָשָׁר** of that stichos as in an indirect question and approximating in meaning to a simple relative,

and not as an interrogative, in line with its use as such in v. 5 and in the first stichos.³³ The conjunction אֲלֵכֶם , 'unless, except' is rendered by 'but' here in those translations which read the second stichos as a question, as it is to be rendered in the direct question at Deuteronomy 10:12. Following the second stichos as a statement the same conditional relationship between the two clauses is captured by 'just this' or the like.³⁴

But to what does the statement refer? Man has been shown what is good, and the demands of Yahweh are plain, even to those who have never heard of his name: but how? Mays observes, "To what proclamation and what setting the appeal to the past refers is difficult to say".³⁵

If אֲלֵכֶם is to be seen as an address to mankind in general, then the picture here is of Yahweh as the one who judges the behaviour of all men in the light of the generally accepted moral norms, or even 'Natural Law', by which they live and which in reality originates from him. A similar view may be seen behind Amos 1-2 and elsewhere.³⁶

If the address is primarily to 'Israelite man', then there are many possibilities. The reference may be to Mosaic traditions,³⁷ or to the 'covenant ideology',³⁸ possibly handed down through the traditions of the amphictyony³⁹ or the cult,⁴⁰ or to legal traditions⁴¹, or Wisdom circles,⁴² or to the work of Micah's immediate prophetic predecessors⁴³ or the prophetic movement more widely.⁴⁴ Or, surely more likely, to various combinations of these. We do not know enough about these traditions or their transmission to be at all specific.⁴⁵

The wording of the verse as a whole especially אֲלֵכֶם argues for the widest interpretation. In different ways and by means of

diverse traditions man has come to know how he should behave. The verse does not pause to allow itself to be sidetracked into debating the merits of varied traditions. Immediately it proceeds to emphasise (**וְכָל יִשְׂרָאֵל**), the contents of the goodness which everyone knows is expected of him.⁴⁶

The second half of the verse gives a triad of actions by which Yahweh's demand for goodness can be seen to be met. In general terms this triad can be said to be a useful and expressive summary of the teaching of the eighth century prophets, Amos, Hosea and Isaiah of Jerusalem.⁴⁷

The translation above regards all three verbs in the triad as infinitives, and all three qualifiers as adverbs, following the Jerusalem Bible.

The first member of the triad consists of the Infinitive Construct of the verb **וַיִּשְׁפָּט** followed by **וְכָל יִשְׂרָאֵל**, which may be taken either as the object of the verb or as an adverb.⁴⁸

The second member consists of either the Infinitive Construct of the verb **וַיִּשְׁפָּט**, or the construct form of the noun **וְכָל יִשְׂרָאֵל**,⁴⁹ followed by **וְכָל יִשְׂרָאֵל**, which may be taken either as the object of the verb or as an adverb if the first alternative for **וְכָל יִשְׂרָאֵל** is chosen, or as the governing noun of the phrase if the second alternative is preferred.⁵⁰

The third member comprises the Infinitive, usually regarded as the Infinitive Absolute, **וְכָל יִשְׂרָאֵל**, as an adverb before the Infinitive of **וְכָל יִשְׂרָאֵל** in the phrase **וְכָל יִשְׂרָאֵל**.⁵¹

Hyatt offers a more radical alignment, taking מִשְׁפָּט to govern the whole series which then consists of substantives; justice, faithful love and wise living in fellowship with God.⁵²

The translation offered above is fully in keeping with Old Testament usages, and has the advantage of consistency. The third member is accepted as an adverb plus verbal noun, and this may be allowed to set the pattern for the other two where there are other possibilities.⁵³

The author refers here to what people did know, or to what he thought they ought to know (v. 8a). It is therefore noteworthy that whilst he uses well-known vocabulary, even theological clichés possibly, in the first two members of this triad, the third member is complicated by the use of the hapax legomenon מִשְׁפָּט though the rest of the phrase is also standard.⁵⁴ It may, of course, be an accident that מִשְׁפָּט occurs only here.

iv. מִשְׁפָּט מִשְׁפָּט , 'to act justly'.

מִשְׁפָּט is a word belonging to the legal vocabulary of Ancient Israel. It is, "that order which establishes and preserves peace under the law... (which is) realised in practice through the legal decisions made in the gate".⁵⁵ It is used of the specific decision made in the court which becomes a precedent to guide the life of the community, "the tradition of values and guidelines which govern conduct in economic and social affairs and decisions of the courts of elders and heads which managed this realm of life".⁵⁶ More generally it denoted the declared will of Yahweh which guides the life of Israel.⁵⁷ Behind the noun lies the picture of the מִשְׁפָּט who acts to save the community in times of crisis,⁵⁸ or who protects and delivers the needy.⁵⁹ Undergirding this is the conviction that such activity

is ultimately derived from Yahweh who is the Deliverer of Israel and the guarantor of its wellbeing.⁶⁰

The command here to 'act justly' has therefore both a narrower and a wider meaning. The narrower one can be illustrated from the Book of Micah as a whole. It is concerned, among other things, with the legal malpractices which lead to a denial of justice to those who need it. The noun מִשְׁפָּט is used at 3:1 and 3:9, the verb מִשַּׁפֵּט at 3:11 and 7:3, note also 4:3 which may be from a later tradent, and the positive assertions in 3:8 and 7:9. The directive at 6:8 is to be seen therefore, at least in part, as addressed to those who have the power to rectify this abuse of the legal system.

The wider meaning of the word is the style of life which is lived according to the commands, precepts and guidance of God. When people live in good relationships with their fellows, attending to the needs of the unfortunate and taking seriously all of God's requirements, then they are 'acting justly'. It must be remembered that מִשְׁפָּט has a more concrete sense in Hebrew, and can mean 'act of justice' rather than 'justice' in a more abstract sense. The adverbial use of the term here, with the verb for 'acting' and 'doing' reinforces awareness that what is being demanded is action. The result for society is a vigorous wholeness of well-being. The wider meaning is a natural development of the other. A vivid description of such behaviour is that of Job in Job 29:2-25, especially vv. 14-16.

In the prophetic injunctions of Amos 5:24, Isaiah 1:17, Hosea 12:6 and Micah 6:8 to practice מִשְׁפָּט the demand is expressed primarily to the community's leaders for practical action to make the judicial machinery work properly, but the demand goes out more widely (compare כָּל־אִשְׁרֵי in v. 8a) and calls for the bringing of the whole of life into conformity with Yahweh's will.

וְיָדָהּ אֶת-יָדָהּ! , 'and to love faithfully'.

The verb אִלַּף in the Old Testament has virtually the same range of meaning which the verb 'to love' has in English: but in the Old Testament it is not normally forgotten that this action - cum - disposition - cum - emotion is capable of being controlled by its subject. Thus one can be commanded to 'love', as here.⁶¹ The verb is used with either God or man as its subject, and with people, things, virtues or God as object. It is often used as the opposite of אָבָה as at Micah 3:2, where Micah condemns the people for 'hating' אָבָה and 'loving' evil, and here אִלַּף suggests choice, and אָבָה rejection. At 6:8 אִלַּף expresses the focussing of attention, devotion of will and bestowing of affection 'faithfully' on an unspecified object, though the אָבָה of v. 8a is implied. Man is to be loyally passionate towards אָבָה in contrast to the passion for evil which is condemned at 3:2. אִלַּף is very difficult to translate;⁶² but the overall meaning is clear enough. It refers to a relationship between two people, and all that bonds them together. It has two constituent elements, the primary one being duty, obligation and loyalty, and the other affection, friendship and mutuality.⁶³ Each of these elements is important, and so the usual Revised Standard Version translation, 'steadfast love' has much to commend it. Like אִלַּף in many places however, אִלַּף has a quite concrete sense, and means an act of steadfast love, a charitable deed, a good work which can be seen (compare Zechariah 7:9f, Psalm 109:16, Nehemiah 13:14).⁶⁴ In later usage the term means "kindness" almost exclusively.⁶⁵

Whilst אִלַּף may be done by either God or man, and the adjective אִלָּף applied to either, much of the force of the words comes from the fact that they are used of Yahweh's persistence with and affection for Israel. He is the protector and deliverer who takes action out of his committed kindness to save his people, and who then

perseveres in grace and blessing despite Israel's repeated failure to match their חֲסִידָם with his. It is this element which features so largely in the message of Hosea, and in this context it is right to speak of חֲסִידָם as belonging to the vocabulary of 'the covenant'.⁶⁶

Related words are found at three other places in the book of Micah. At 7:2 it is observed that the חֲסִידָם has vanished from the land, and with his departure has gone that security which made life safe and happy. The book ends on a note of confident assurance that no matter what man may do in his evil ways, Yahweh is persistently faithful to his obligations, and his חֲסִידָם will have the last word, 7:18, 20.

We have translated חֲסִידָם here as an adverb.

No doubt the full richness of both words is present in v. 8, and would have been heard by the Israelite hearer: in the context of Yahweh's demand he would be left with little doubt about the full extent of his obligations. We have noted the double aspect of חֲסִידָם, both persistence and benevolence, and also its practical flavour. The same is also true of the verb אָהַב when used in commands, and the command to 'love faithfully' is demanding from the hearer that he gives to all his actions and relationships that quality of compassionate zeal and persistence which Yahweh himself has shown in his dealings with Israel.

וְלִלְכֹת בְּעִלְיוֹתָיִךְ, 'and to walk humbly with your God'.

The verb לָלַךְ is used twelve times in the Book of Micah⁶⁷ and reflects in its use there the variety of meaning and applications which it has in the Old Testament as a whole.⁶⁸ It is used four times in its literal or ordinary sense (1:8, 2:10, 4:2, 2) and eight times in

its figurative or theological sense (2:3, 7, 11, 4:2, 5, 5; 6:8, 16).⁶⁹

Excluding its use at 6:8 it is used three times to describe attitude and bearing (2:3, 2:7, 2:11)⁷⁰ and four times with reference to following the customs or directions of someone (twice of Yahweh, once of the gods of the nations and once of the Omride dynasty). Both of these nuances refer to practical lifestyle and behaviour, the former directing attention to the quality of life lived ('haughtily' v. 2:3, 'uprightly' v. 2:7, 'full of wind and deception' v. 2:11), while the latter focusses on the basis of that behaviour in terms of obedience.⁷¹ In those latter four occurrences the preposition **ל** is used.

The phrase **וְלֹא יִשְׁמַע** occurs elsewhere only at Leviticus 26 where it is found seven times, always qualified by the adverb **בְּקִי** referring to a relationship which has gone awry. It is used four times with the people as subject (vv. 21, 23, 27 and 40) and three times for the treatment which Yahweh will mete out to them as a consequence of their 'opposition' and 'contrariness' (vv. 24, 28 and 41).⁷² The phrase in Leviticus thus concentrates on the actions by which two parties relate to each other, and the New English Bible captures this with its translation of the phrase each time by "defy". Thus if we may omit the adverb we are left with the meaning of the phrase as 'to agree with', which applied to Israel means 'to obey', in the sense of behaving in a way which conforms to Yahweh's requirements.⁷³

This is certainly the sense of a similar expression used about Noah at Genesis 6:9. He is said to be an **אִישׁ צַדִּיק תָּם**, perfect (**תָּם וְיָשָׁר**) in his generation, who 'walked with God' (**וַיֵּלֶךְ אִתּוֹ אֱלֹהִים**). The phrase **וַיֵּלֶךְ אִתּוֹ אֱלֹהִים** is used of Enoch at Genesis 5:22, 24: but may not have any ethical sense there.⁷⁴ An ethical sense is certain for its only other occurrence in the Old Testament at Malachi 2:6 where it is used of Levi.

In the light of the universal address, **אֲדָמָה**, it may be that the use of **אֱלֹהֵי** is significant here. The God with whom the questioning worshipper is concerned is named as Yahweh or **יְהוָה - אֱלֹהֵי** (v. 6), and the proper name is used again in v. 7a and v. 8a. The question of v. 8b could fittingly have ended with **יְהוָה**. The use of the general term **אֱלֹהֵי**, may possibly be therefore of a universalising force, reinforcing that of **אֲדָמָה** and showing that Yahweh's demand applies to all men, regardless of which God they worship.

Thus we may conclude that the phrase **לִלְכוּת - אֱלֹהֵיךָ** means 'to walk with' God in the sense of 'to pay attention to', 'take heed of', 'co-operate with'; 'obey'. The element of communion as a kind of spiritual rapport between the devotees and Yahweh of an almost mystical intensity, which some see here,⁷⁵ features little in the Old Testament use of **לִלְכוּת**.⁷⁶ In any case, the tenor of v. 8 following on from vv. 6-7 indicates that here the emphasis is not on any such religious or cultic interpretations of man's responsibilities before God, and the two previous phrases in the triad point to an ethical rather than a pietistic understanding.

The verbal phrase here is qualified by the adverbial use of the Hiphil Infinitive Absolute, **לִלְכוּתְךָ**. The background to this hapax legomenon is discussed elsewhere.⁷⁷

The traditional translation of the whole phrase as 'to walk humbly with your God' has been called in question.⁷⁸ The root **אָלַץ** is used elsewhere in the Old Testament only at Proverbs 11:2, where the substantive **אִישׁ אָלִיץ** is used for the 'wise' who are 'marked by a reticence which deprecates self-advertisement and a deliberate curbing of self-assertiveness',⁷⁹ in contrast to the Hochmut

which brings disgrace.⁸⁰ These לִי יִשְׁמַח 'pay attention to God but the proud listen only to themselves.'⁸¹ In the sentence literature of Proverbs this theme occurs frequently. לִי יִשְׁמַח recurs at Proverbs 13:10 and 21:24, and especially seems to be used for pride and arrogance manifested in intemperate, forward or abusive speech.⁸² At Micah 6:8 the Greek has $\epsilon\tauοιμ\omicron\nu\epsilon\iota\nu\alpha\iota$, which suggests attentiveness to God, receptiveness and a readiness to discern and do his will. The one who does this is guarded in his language and reserved in his bearing.⁸³ This idea is maintained in Ben Sira where words from this root occur four times in the sense of 'carefulness' and 'guardedness' rather than 'humility' and 'lowliness' though the reconstruction of its Hebrew text is far from certain.⁸⁴ In the literature from Qumran they are used for the wise and prudent bearing of those who are devoted to God and who 'walk wisely' with their fellows, obeying the Community Rule and observing its conventions governing relationships between the members of the different orders.⁸⁵

Little support for the traditional translation is to be found in the other ancient versions. Aquila uses $\phi\rho\omicron\nu\tau\iota\zeta\epsilon\nu$, to be intent on, careful or concerned about. Theodotion uses $\sigma\phi\alpha\lambda\iota\varsigma\omicron\nu$ to guard or safeguard. The Septuagint reads in full, 'and to be ready to walk with your God'. Likewise the Peshitta has ܡܠܝܚܐ , prepared; and the Vulgate sollicitum ambulare, 'to walk attentively'.⁸⁷

For Micah 6:8 the following English translations are offered: 'to walk wisely before your God' (New English Bible), 'to walk wisely with your God' (Hillers), 'living wisely in fellowship with your God' (Hyatt), 'to walk circumspectly' (D. Winton Thomas), 'walk modestly' (Goldman), 'to walk carefully' (Allen), 'to walk heedfully' (Wolff compare Veilleumier and Keller) and 'to walk in purity' (T.H. Robinson),⁸⁸

as well as the traditional 'to walk humbly' (Authorised Version, Revised Version, Revised Standard Version, New International Version, Jerusalem Bible compare Good News Bible).⁸⁹

There is however, ancient authority for the traditional translation,⁹⁰ especially in the use of ταπεινός at Proverbs 11:2 by the Septuagint, which is rendered by humilitas in the Vulgate.⁹¹ B.D.B. (p. 857) supports the traditional translation on the basis of later Hebrew. Various words formed from this root are found in the Talmud. The Hiphil Infinitive itself occurs with the meaning of chastity.⁹² The verb speaks of the act of hiding something, keeping it in reserve (Hiphil) or restraining someone (Piel). The masculine noun means chastity or modesty, and a feminine noun adds decency and discretion to that sense, plus another meaning of secrecy or retirement.⁹³ The form יָחַד is cited by Jastrow as adverb and adjective meaning privately, without ostentation.⁹⁴ In Modern Hebrew the phrase יָחַד יָחַד means 'walk humbly', 'behave modestly'.⁹⁵ The only citation of Micah 6:8 in the Midrash Rabbah has the plain meaning of 'modesty'; and so does the use of the expression in the Midrash on Psalms 17:22; and elsewhere it also has this sense when quoted by the Rabbis, though sometimes the sense of chastity is paramount.⁹⁶ Stoebe and Hyatt both agree that the traditional translation need not be totally disregarded as long as the fuller meaning of יָחַד is borne in mind.⁹⁷

The word does not stand in isolation. It functions as an adverb to a verbal phrase whose meaning is plain, to pay attention to God by rendering him obedience. It is therefore an unnecessary duplication to render the word by 'circumspectly', 'heedfully' or 'carefully' or the like, for if emphasis was all that the writer required he could have chosen other and simpler forms to express it. The grammatical

form used here suggests that **וַיֵּלֶךְ** is making a statement about the mode or style of 'walking with God' which is more than solely emphasis. On the basis of this the translations 'modestly', 'in purity' and 'humbly' stand apart from the other suggestions.

Support for the traditional translation may come from Micah 2:3, which says that people will no longer walk (**וְלֹא יֵלֶכְוּ**). The reference may be to the evil behaviour condemned in verses 1-2, which is often seen in the prophets as an example of human pride (compare Amos 6:8, Isaiah 28:1, 3, Jeremiah 13:9, Zephaniah 3:11-13, Ezekiel 16:49f). The adverb **וּבְהִלָּה** occurs only here, but the cognate noun and verb **הִלָּה** are both used in a significant number of instances with the bad sense of pride and arrogance.⁹⁸ However, it may be that this reference at verse 3 is to conditions in the coming servitude where the people can no longer walk in the good pride of independence, but go around bound and ashamed.⁹⁹ If there is a strong link between the teaching of Micah and that of Isaiah, then this also would enhance the value of the traditional translation, for Isaiah is forceful in his condemnation of pride as we have seen.

The full expression may have been coined by Micah himself.¹⁰⁰ It may be that other Old Testament words for humility are shunned here because they have inappropriate overtones, such as material poverty or piety whereas the overtones of **וַיֵּלֶךְ** in the Wisdom traditions are more appropriate to the writer's intention. A form from the verb **וַיֵּלֶךְ** has been suggested.¹⁰¹ This verb is however probably late, and it has a strong association with worship. It often signifies the act of repentance, accompanied by appropriate gestures. What is required by the context at Micah 6:8 is a word which conveys the sense of an ongoing attitude rather than that of a single action. Further, in this verse the speaker is challenging a response to God which is

merely cultic, (compare verses 6-7), and עֲלֵז with its cultic associations could well have been avoided for that reason alone. These arguments also apply to the verb הִשְׁתַּחֲוֶה . Words such as the adjectives בָּרָא and עָנָו would have been avoided, certainly in the pre-exilic period, because of their clear reference to material poverty. They denote the poor, and often the poor who cry out in desperation to God because of their various afflictions. Micah regards poverty in all its forms as an aberration and a blight on the nation's life, and is on that score hardly likely to use any vocabulary which could encourage any acceptance of poverty. Also these words are essentially stative whereas the adverb required by the context at Micah 6:8 must be dynamic.¹⁰² Similarly עָנָו may have been avoided for its stative feel, and also because of the strong element of anguish and distress which it retains almost everywhere, or, if this verse is to be dated in the later period, because of its use to denote the pious who humbly wait upon God. Neither of those elements of piety or submission are appropriate at Micah 6:8. It is difficult to be any more precise because the dating of v. 8 and the changes in meaning of the 'humility' vocabulary cannot be charted with certainty.¹⁰³

In this third element of the trio the demand is for obedience to God, characterised by careful attentiveness to his will, personal modesty and due consideration of one's fellows. There is no place for pride, self-assertion or any other form of עֲלֵז in man's relation to God, his behaviour towards others or his understanding of himself. This is what it means to 'walk humbly with your God'.

What is the relation between the elements in the triad?

Is there an ascending movement from man's actions, through his attitude to his relationship with God?¹⁰⁴ Are the first two to be seen together as applying to man's relationship with his fellows, while the

third applies to his relationship with God?¹⁰⁵ These are possibilities, although the examination of each of the members of the triad above has shown that each has both a 'horizontal' and a 'vertical' application, and that each applies to both actions and attitudes. It may be best to think of all three as facets of the ^{2/4} of v. 8a, chosen as examples to illustrate that all-embracing term. This is supported by form-critical observations. Lists of virtues with three or more members appear elsewhere in the prophets at Amos 5:14-15, Hosea 12:6, Isaiah 1:16-17 and Zechariah 7:7-10 where they ^{are} used in exhortations, and exhortations to good behaviour containing two ideals are even more frequent. From a Wisdom background a similar long exhortation is Psalm 34:11-14. It is much more likely that the demand made in these exhortations is for an orientation of the whole person to do God's will rather than an appeal to keep three, four or more separate goals in view. The exhortations listed do not give individual commandments to be observed but general principles to be followed, and their effect is cumulative. This is confirmed by the recognition that vv. 6-8 has the form of a Torah, and is dealing with the same general question as the forms at Psalm 15:2-5, 24:3-6 and Isaiah 33:14-16, 'Who is worthy to worship Yahweh?' The answers to that question all vary in detail but in each case the questioner is made aware of the fact that there is only one requirement, namely, the quality of the worshipper's life.¹⁰⁶ The worshipper is therefore not encouraged to answer each part of the question asked, though he may be challenged with detailed specific questions at times, but he is expected to see the question as a whole and answer concerning the totality of his life. In the answer to the almost identical question of v. 8a at Deuteronomy 10:12, it is plain that all the five things mentioned in the reply are one, each viewing the one requirement from a different perspective. That one requirement is obedience.¹⁰⁷ The triad in Micah 6:8 is perhaps best understood in the same way.

It is possible that the third element in the series at Micah 6:8 is being emphasised. It is longer than the other two and contains what appears to be an unusual and possibly original expression. The reversal of verb and qualifier in the last member of the triad may also point to this. The concluding word of the series, וְיָחַדְתָּ, rounds off the whole of this *torah*, for the pronominal suffix refers back to the questioner of v. 6, and this term for God was the one he used in his question. However, an examination of series used in exhortations or other priestly *torah*, or of series and numerical sayings used in the Wisdom literature shows that in none of these can it be said that the last saying is the most important or emphatic. It may be so at times but it is neither necessarily nor often so.¹⁰⁸ That possibility is a real one here but cannot be categorically asserted.

Finally it must be observed that Micah 6:6-8 is not an attack on the place of the cult in religion. The traditional view which saw the prophets as opposed to the cult *per se* has now come to be regarded as too one-sided. These verses must be seen alongside such other prophetic statements as Amos 5:21-27, Hosea 6:6 and Isaiah 1:10-17, which are now more generally regarded as attempts to correct the imbalance in contemporary Israelite religion which stressed the importance of rituals but minimised the place of morality. The language is hyperbolic and does not imply a total rejection of all forms of cultic action.

Conclusion.

There is no theological technical term in the Old Testament for humility on a par with such theologically important terms as

לִשְׁפֹּל or לִשְׁפֹּל : but the expression, 'walk humbly with

your God' in the triad with 'act justly' and 'love faithfully' here is suggestive.

It is possible to talk about 'virtues' in the context of Old Testament thought. Yahweh demands goodness of all men, and this supreme demand may be met by 'acting justly', 'loving faithfully' and 'walking humbly with God'. ^{2/4} may be seen as the general term for virtuous living and humility as an aspect of goodness also as a virtue.¹⁰⁹

That humility which is here designated a virtue, expresses itself in action towards other people. The association here with ^{לִשְׁמֹרֶת} and ^{לְעֵינַי} is indicative of that. The humble person is aware of other people and attentive to them in practical ways, for 'walking with God' is also 'acting justly' and 'loving faithfully', for all these three are facets of the total goodness which God requires.

The humble person pays attention to God, and humility is a mark of true discipleship. As well as marking a relationship with others, humility is seen in receptiveness towards God, a willingness to listen quietly to him and let him direct one's way.

If the third term in this triad is in fact its climax then this verse offers the Old Testament's most powerful assertion of the importance of humility as a virtue. Even however if it is not the climax but simply on a par with the other two parts of the statement, the importance of humility cannot be denied.¹¹⁰

1. Zephaniah 2:3.

בְּקִשׁוֹ אֶת־יְהוָה כָּל־עֲנֻי הָאָרֶץ אֲשֶׁר
בְּקִשׁוֹ אֶת־יְהוָה אֲשֶׁר עָנָה אוֹלֵי הַדָּפְתָרוֹ בַּיּוֹם
אֲשֶׁר יִהְיֶה:

"Seek the Lord, all you afflicted of the land who do his will:
seek righteousness, seek humility; perhaps you may be hidden on the
day of the Lord's anger."

The unit of 2:1-4 begins the second series of oracles
according to the accepted divisions of the book.¹ This consists mainly
of oracles against the nations, for whom the coming Day of the Lord
will be one of judgement. The series opens, however, with an oracle
addressed to Israel in the form of an exhortation.²

The unit opens with a call to Israel to 'gather together'.³
The nation is addressed in startling fashion as **קָהָל**, a term
usually reserved for the other nations and often carrying a derogatory
sense. We are here reminded of Amos.⁴

The Hebrew is a little obscure but the threat against Israel is
clear. The Day of the Lord is coming, and it is characterised as a
Day of God's anger. Zephaniah is here using imagery which has become
traditional since Amos' first revolutionary twist of what was probably
an ancient theme.⁵

In the light of the coming catastrophe Zephaniah extends the
possibility (**יִפְּצֵהוּ** v. 3d) of an escape of sorts for some of

the people. Whether v. 3 and other expressions in similar contexts (for example Amos 5:6, 14f, 24; Hosea 14:1ff; Isaiah 1:16f, 18ff; Jeremiah 13:15ff) are genuine exhortations, or whether they are really announcements of irrevocable doom is a matter of continuing debate.⁶

'Seek the Lord',

שׁוּבָה, to seek, is used in many contexts, one of which is that of religious affiliation or purpose.⁷ To 'seek the Lord' is to desire to worship him or to find out about him in order to commit oneself to him (for example Jeremiah 50:4, Zechariah 8:21, 22, Deuteronomy 4:29). 'Seek (the Lord)' is a summons to worship (for example Psalm 27:8) and 'those who seek (the Lord)' often simply means "Yahweh's worshippers" (for example Psalm 40:17(16), 69:7(6), 24:6). These phrases may denote worship in a general sense (for example Hosea 5:16, 2 Chronicles 22:16, Zephaniah 1:6) or specific aspects of worship such as petition (2 Chronicles 20:4, Isaiah 51:1), inquiry (Exodus 33:7) or repentance (Hosea 3:5).

שׁוּבָה is often used in ethical exhortations or commands, for example at Psalm 34:15(14), Proverbs 11:27 and Jeremiah 5:1, as well as at Zephaniah 2:3. In these settings it means 'cultivate' or 'aim for'.⁸ A parallel set of uses can be seen in the near-synonym

שׁוּבָה of which the occurrences at Amos 5:4, 6, 14 are especially significant.

שׁוּבָה occurs three times in Zephaniah 2:3. Its first occurrence is in the phrase אֵלֶיךָ יְהוָה שׁוּבָה which functions as a call to pay attention to God. This parallels the call to assemble of 2:1, and is addressed to those who are already faithful to God. The second and third occurrences are with the ethical terms

אֲדָרְכָּךְ and שׁוּבָה and specify the kind of behaviour and

attitude which are urgently needed on the part of those who would listen to that call.

The addressees of this prophetic demand are **כָּל-עַמִּי קִיְּיָהּ**, who are further described as those who 'keep' (**שִׁמְרוּ**) God's **מִצְוֹתָיו**.

עַמִּי is the construct plural form of the noun **עַם** which we have noticed usually has the meaning of 'afflicted'. This phrase is found also at Isaiah 11:4 and Psalm 76:10, though **קִיְּיָהּ** is indefinite at those two places.

At Psalm 76:10 the expression applies to those whom God will deliver when he comes to 'judge' the earth, and at Isaiah 11:4 the term is found again in the setting of God 'judging', this time through the agency of his Messiah, and in parallel to **יְהוָה**.

At Zephaniah 2:3 the context of situation is a warning given to the **עַמִּי קִיְּיָהּ** which, if heeded, may enable them to escape the imminent catastrophe. Unlike Psalm 76:10 and Isaiah 11:4 the coming crisis is not for the benefit of the **עַמִּי קִיְּיָהּ** who are offered only a possibility of escape if they demonstrate commitment to Yahweh.

Before attempting any further clarification of what is implied in this address it may be helpful to see if it is possible to decide who the people are who are being addressed in this way. No comparable vocative is employed in the rest of the book. There are two possible understandings of who these people are. In the context of the oracle as a whole it is possible that the whole nation is being addressed by this term. In this case if **עַמִּי** has the connotation of humility (a possibility in the light of 3:12) then there is an

element of irony in the usage (compare 1:5f, 2:1). If the term has its usual sense of 'afflicted' then the meaning could be either proleptic, "you who are about to be afflicted of the land", afflicted by God (v. 2), or the reference could be to some national suffering otherwise unmentioned in the book: the former being much the more likely. In 3:12 however, reference is made to a group who will survive the coming catastrophe, the **בְּרִי יְיָ**, who will find their refuge in God. This verse is discussed below, but the existence of such a group within the nation is suggestive for understanding

אֲנִי יְיָ at 2:3, and the conclusion of that verse itself points to a recognition that those addressed by this term have a possibility of deliverance which is not open to the nation as a whole. In this understanding **אֲנִי יְיָ** maintains its common meaning of 'afflicted' and refers to those within the nation who may be poor but who are oppressed (and whose oppression is one of the sins for which the nation is to be punished, 1:8f, 3:1-5, 19) and who in their need cry out to God for help. The suggestion that this group are also the genuinely pious element of society is suspect in the light of the 'perhaps' of v. 3.⁹

The addressees are further described as those who do God's **דְּבַר יְיָ**, and if our understanding of the people addressed is correct there is no element of irony in this phrase.

דְּבַר יְיָ is here used as at Micah 6:8 as a general summary term for the declared will of Yahweh which is the guide for Israel's life, his standard to which all action must in practice conform.

The verb **עָשָׂה** with men as its subject is found usually with words for 'evil' as its object, and is used rarely of 'doing right'.¹⁰

Following the address **אֲנִי יְיָ** is used twice more in

two injunctions, juxtaposed without any conjunction and forceful in effect: **הַיָּנִיץ . בְּקִשְׁתְּךָ . צִדִּיק** .

צִדִּיק . בְּקִשְׁתְּךָ . In both of these injunctions **בְּקִשְׁתְּךָ** has the sense of 'practice'.¹¹

צִדִּיק as we have seen can have a general ethical sense, as it plainly does here.¹² **צִדִּיק** is behaviour which conforms to that of God and meets the demands he has set. It is not here defined any more closely, the term enunciates a general principle.¹³

The link with the message of Amos is plain at this point (compare Amos 5:14f, 24).

הַיָּנִיץ . בְּקִשְׁתְּךָ . We have observed that **הַיָּנִיץ** is an ethical term meaning 'humility'. The term is found in three proverbs (Proverbs 15:33, 18:12 and 22:4) which were current in Yahwistic circles and also in combination with **צִדִּיק** in the Royal Psalm 45:5(4). It stands here in parallel to **צִדִּיק** as a general principle to be arrived at and practised. The placing of **צִדִּיק** and **הַיָּנִיץ** together in the ethical injunction here removes any doubt about the general sense of **הַיָּנִיץ** , it denotes a virtue.

But again at this point the question is raised about any more precise definition of the term. Does the term here mean dependence on and commitment to God, or modesty and good relations with one's fellows, or both? Or does it mean repentance?

A general sense is possible and makes a fitting parallel to

צִדִּיק . Those who are the "afflicted of the land" and who in their distress look to God for aid, are hereby commanded by the prophet to do that with all sincerity and urgency, for in so doing they may be saved in the coming catastrophe.¹⁴ In just the same way the prophet

has recognised them to be those who do God's will, and urged them to strive to do so fully. Thus the oracle has two pairs of parallels:

{ עֲנִי קָאָרְךָ } parallel עֲנִי and הִשְׁפִּיל לִּי שִׁפְּטִי
 parallel עֲנִי

The more specific sense of repentance for עֲנִי is also a possibility, however.¹⁵ It is this contrition which would mark the עֲנִי קָאָרְךָ as being truly dependent upon God and which would then offer them a hope of deliverance.

Neither of these understandings however rule out the ethical sense of humility as a way of relating to others, and the antithesis of this to pride is seen in the context and the Book of Zephaniah as a whole.

Verse 4 is important. The coming of the Day of the Lord has been announced, and the consequences of this for the Philistines (vv. 4-7), Moab (vv. 8-11), the Ethiopians (v. 12) and the Assyrians (vv. 13-15) are spelled out in greater or lesser detail. The 'pride of Moab' is clearly a contemporary theme, and the oracle against Assyria (and also the obscure brief mention of the 'Cushites') is explicable in terms of the history of the period.¹⁶ But why the Philistine city-states should be singled out at this point in time, and why they should be given particular attention by being enumerated first and featuring in two oracles (that is the end of 2:1-4 and throughout 2:5-7) is not immediately clear. The suggestion is made that this is because Goliath, of Gath, is "the Old Testament's strongest illustration of arrogance and blasphemy against God".¹⁷

The motif of false and true pride runs through the whole of the book in its present form.

In addition to the two verses singled out for study (2:3 and 3:12), and to the 'pride of Moab' which is to be punished (2:8, 10), false pride is seen to lie behind Israel's disobedience (1:5-6, 3:1-2) and her trusting in her own strength (3:11). Reliance on other gods is an allied theme (1:4-6, 8 compare 2:11) and so is that of social injustice and oppression (1:8-13, 3:3-4, 19). In these respects Jerusalem is no better than Niniveh, itself a by-word for nationalistic pride and contemptuousness (2:15 compare Isaiah 10:12ff and Nahum passim). Indeed the opening of the oracle against Jerusalem (3:1) seems deliberately to blur the distinction between them as the prophet moves almost inevitably it seems, from addressing the one to addressing the other.

By contrast, when Jerusalem puts her confidence in God (3:14) then God himself is proud of her (3:17) and she will have real glory (3:20).¹⁸

There is therefore much in Zephaniah which picks up Isaiah's theme that the Day of the Lord is an attack on all forms of false pride, (Isaiah 2:12-19 and 10:12-19, see Appendix 1 to Chapter 7).

Finally we may note the similarity between Zephaniah 2:3 and Micah 6:8. Both are explicit injunctions to humility, the only clear ones in the Old Testament.¹⁹ The form of the two sayings is different. Micah 6:8 having the form of a priestly torah, and Zephaniah 2:3 that of an exhortation, and of course the humility vocabulary in the two sayings is different. None-the-less, the content of the sayings is very similar, both note that God requires humility on the part of those who worship him, and that this attitude must be present in those who try to keep God's commandments. In both instances there is a close association between humility and justice (אֱדָוָה).

Zephaniah 2:3 contains an important injunction to practice humility, and as such the parallel to Micah 6:8 is to be noted. Both verses note that humility is required by God from all who would worship him and keep his commands.

There is no doubt that the wordplay in Zephaniah 2:3 is intended to reinforce this awareness. The meaning of עֲנִי קָדָנִי is not entirely clear: but the phrase is used to designate those who do God's will, and who are God's worshippers. From them עֲנִי is to be expected. The double use of בִּקְשׁוּ underscores the wordplay on עֲנִי / עֲנִיָּה.

The people are urged to 'Seek the Lord' and this abstract command is then made more specific. To 'seek the Lord' means 'seeking righteousness and humility'. All of these terms, however, remain abstract rather than concrete, and it is not possible to specify which of the facets of humility is intended.

The association with צַדִּיק is to be noted: though it is again not possible to define the relationship between the two terms here. As with Micah 6:8 the presence of humility without question, argument or explanation in an ethical injunction is to be noted, especially its parallel to the important ethical technical term צַדִּיק.

2. Zephaniah 3:12.

וְהָשְׁאֵרְתִּי בְּקִרְיָה עַם עֲנִי וְדָל
וְחִסְדֵּי בְּשֵׁם יְהוָה:

"And I will leave in your midst a humble and lowly people, and they will find refuge in the name of the Lord."

Zephaniah 3:11-13 depicts the salvation which will be the final result of the Day of the Lord and is an oracle addressed to Jerusalem. She is assured of the good treatment which she will receive on 'that day' (v. 11). It is recognised that Jerusalem has committed evil deeds against Yahweh ($\text{עֲשֵׂהָ} \text{ with } \text{תִּבְהִי} \text{ })$ but none the less he will not be ashamed ($\text{שִׁבְיָא} \text{ })$ on that day. The reason for this is that God will divide her population into two, removing one set and leaving the other. Those to be left are the subject of v. 12, and those to be removed are called $\text{הַקִּיְאָה הַיִּבְהִיָּה$, '(her) proudly exultant ones'.

The phrase $\text{הַקִּיְאָה הַיִּבְהִיָּה}$ occurs also at Isaiah 13:3, with the first person singular pronominal suffix referring to God. In that oracle about the Day of the Lord there are many references to the arrogance of Jerusalem (especially v. 11): but the phrase in question is used of God's warriors who bring about his victory, and is parallel to his 'holy / consecrated ones', קִדְשֵׁי יְהוָה , and his 'mighty men', גִּבּוֹרֵי יְהוָה . The army here referred to is that of Babylon who will act as God's agent before itself coming under his judgement.

יִבְהִי , 'to rejoice' or 'exult', is used of individual merrymaking (Jeremiah 15:17) and drunkenness (Jeremiah 51:39). It can be used in a good sense for hearty rejoicing in God in worship or for rejoicing in victory in war.²⁰ It may be used also for the bustling busy-ness of a prosperous city, as it is of Jerusalem at Isaiah 23:12. The term is frequently associated, as at Zephaniah 2:15 and 3:11 with boasting (compare Psalm 94:3, Isaiah 5:14), and perhaps it is the nature of things that exuberance borders on the uncontrollable.

We have previously noted that הַקִּיְאָה has a predominantly bad sense in the Old Testament, meaning, 'pride' or 'haughtiness'.

At Zephaniah 3:11 the phrase as a whole has a pejorative sense, referring to those who will be removed by God from the 'new' Jerusalem. Such people have made a habit of being haughty on God's Holy Hill. In its concrete sense the verb **גָּדַל** has good or neutral meanings, depicting height; but its figurative sense, as here, is usually pejorative. If the question is pressed as to who these people are and what it is they have done, then various answers are given. They may be those whose wild exultation has "turned serious religious gatherings into carnivals",²¹ or all the religious officials who ignore Yahweh's requirements and 'rejoice in their own self-sufficiency'.²² The expression **קָדַשׁ קִדְּשׁוּ** certainly suggests a religious or cultic setting: their actions have been a flagrant affront to God.

The people who are left in Jerusalem are referred to as **עַם עָנִי וְדָל**, 'a people poor and low'.

We noted that both **עָנִי** and **דָּל** are terms belonging to the poverty-context; but that the expression **עָנִי וְדָל** at Psalm 18:28(27), its only other occurrence elsewhere in the Old Testament, has a figurative sense.

It is possible that the meaning of poverty is present here, that the terms are used to describe those left in Jerusalem as being left in poverty and despair, whose only hope for betterment will lie with God (v. 12b).²³

In the light of v. 11, however it appears that a proud/humble contrast is being made, and this is confirmed by the rendering of

עָנִי here in the Septuagint by **ἡμεῖς**, and **דָּל** by **ταπεινός**. The expression denotes humility, in contrast to the haughtiness of those who are removed from Jerusalem (v. 11). Such humble ones are dependent on God (v. 12b), honest in speech and deed

Zephaniah 3:11-12 gives a picture of the judgement coming on Jerusalem 'in that day'. Her population is divided into two groups, the proud with overtones of their power and prosperity and the humble with overtones of poverty and weakness. The proud (הַגִּבּוֹרִים 'הַבְּבוּרִים') have acted haughtily (הִגְבִּירוּ) and are to be expelled from the city. The remnant who are to be left (בְּיָמֵינוּ) are humble and also righteous (v. 13) and blessed. It is possible that the pride which led to the expulsion of the former had religious overtones (disobedience, disrespect or disreputable worship possibly). If so the humility which characterises the remnant may share such overtones (obedience and faithful worship). The reference to God's 'holy mountain' in v. 11 is probably an indication of a cultic malpractice or wrong attitude on the part of the proud, and so a cultic form and right attitude, such as ritual self-abasement may be meant. Precise definition is not possible.

Conclusion.

At 2:3 the word used for humility is הִנָּנּוּ, and this verse is the only ethical directive about humility to use that word in the Old Testament.

Those who are urged to practice הִנָּנּוּ are the עַמֵּי הָאָרֶץ, the 'afflicted of the land' or the 'humble of the land' (Revised Standard Version) in the sense of those who are in some way being victimised and humbled by others or by circumstances. An element of piety or of moral status may be intended in the term for these people are 'those who do (God's) commands': though the use of the latter expression could perhaps better be taken to indicate that עַמֵּי הָאָרֶץ is a purely descriptive and not an

evaluative expression.

At 3:12 the people who are contrasted with the proud are called **לִנְיָוִט** **לִנְיָוִט** **לִנְיָוִט**, and although both of these terms come from the context of poverty, in this instance their use seems to be metaphorical, with the words being used to denote those who are actually humble in character and not in physical condition.

At 3:12 the words **לִנְיָוִט** and **לִנְיָוִט** appear to have been drawn into the ambit of humility vocabulary: but the use of **לִנְיָוִט** at 2:3 remains ambiguous.

In both Zephaniah 2:3 and 3:12 humility is commended to the prophet's audience. In 2:3 we have a direct and unambiguous reference, and in 3:12 there is a contrast made between the proud who have rebelled against God and so been put to shame, and the humble whose lives are marked by dependence upon God and by a conformity to his will. In both cases it is not possible to define humility any more precisely: but God's desire for it on the part of his people is clearly understood.

גִּילִי מְאֹד בַּת-צִיּוֹן הִרְיֵעִי בַת יְרוּשָׁלַם
הִנֵּה מַלְכֶּךָ יָבוֹא לָךְ צַדִּיק וְנוֹשֵׁט הוּא
עָנִי וְרֹכֵב עַל-הָמָוֶה וְעַל-עֵיר בֶּן-אֲתִנּוֹת

"Rejoice greatly, daughter of Zion,
Shout for joy, daughter of Jerusalem; for your king comes to you,
he is victorious, saved by God, humble and riding on an ass,
on a colt, the foal of an ass."

Zechariah 9:9-10 probably forms the conclusion to a unit that begins at 9:1. God's judgement is pronounced on the nations which surround Israel: but Jerusalem can rejoice in God's salvation.

There is a suggestion of arrogant defiance of God in Tyre's "building herself a rampart", v. 3.¹ The sin of pride is however, explicit in the case of Philistia (פְּלִשְׁתִּים, v. 6).² In the case of Tyre arrogance seems to be associated with wealth (v. 4) and, with Philistia with idolatrous worship (v. 7) or military ambition directed against Israel (v. 8b). The deliverance of Jerusalem is associated with the coming of a victorious but humble Messiah (v. 9) and the dawn of an era of peace (v. 10).

Zechariah 9:9 opens with a call to worship in traditional style, "Rejoice ... shout for joy".³ The expressions בַּת-צִיּוֹן and בַּת יְרוּשָׁלַם are also traditional and address the city and all its people.

The reason for rejoicing is introduced by **הִנֵּה**, 'behold'.⁴ It is that Jerusalem's king is coming to the city. Here is one of the classic texts which illustrate the development of the 'Messianic Hope' in the late Old Testament period. Jerusalem, without a king since the exile, is promised the restoration of the Davidic monarchy (**מֶלֶךְ**, 'your' king). The promise is made in sober and traditional language reminiscent of the Psalter and the prophets, in contrast to the apocalyptic imagery which begins in chapter 11.

Four expressions are used of the coming king, arranged in two pairs of phrases: **עֲנִי וְלִכְבֹּד עַל-חַמְצִיר** and **צִדִּיק וְנוֹשֵׁעַ הוּא**.

צִדִּיק. We have already discussed the meaning of the noun **צִדִּיק** and some of its related forms,⁵ and noticed frequently the use of **צִדִּיקִים** especially in Psalms and Proverbs as a designation for those who do right, in contrast to those who do wrong who are most often referred to as **רְשָׁעִים**. The adjective

צִדִּיק is used of the Davidic king in two other places. At 2 Samuel 23:3 in the Last Words of David it is used of the king ruling

(**בְּצִדִּיק**) well over his people, and it is used in parallel to the expression **יֵרֵאָה גִּלְהָדִים**. Likewise at Jeremiah 23:5 it is used of a future Davidic king who will be **צִדִּיק וְנוֹשֵׁעַ**, 'a righteous Branch' in contrast to the present leadership of the nation.

In these two verses the term has a general ethical sense and can be translated as an adverb by 'well' and as an adjective by 'true' or 'real'. The general sense 'righteous, in the right' is possible at Zechariah 9:9 but another sense is rather more likely.

At times the word refers to those who have passed through a crisis in which their integrity has been in doubt. They have however, often by the **צִדִּיק** of God, been proved to be in the right. The

meaning of צדק in such cases is 'vindicated', for example at 2 Chronicles 6:23 and Isaiah 53:11. It is also necessary to note the parallel at Isaiah 45:8 between יְשׁוּעָה and צדקה and at Isaiah 62:1 between יְשׁוּעָה and צדקה, where 'righteousness' and 'salvation' are closely linked, and the use of the form צדק to mean 'victories', 'acts of deliverance' (for example Psalm 103:6, Judges 5:11, Micah 6:5). צדק can be used with reference to God with this sense of victorious, for example Isaiah 45:21 (in parallel to יְשׁוּעָה) and Psalms 7:9-11 and 129:4. Finally the parallel with יְשׁוּעָה at Zechariah 9:9 tips the scales in favour of this interpretation. The coming Messiah is not so much 'just' or 'in the right' as victorious.⁶

We need to note that here is another important link between צדק and יְשׁוּעָה. At Psalm 45:4 the pursuit of both צדקה and יְשׁוּעָה is enjoined upon the king, and at Zephaniah 2:3 both of these virtues are set before the community to be practised.⁷ Humility, if that is what is implied by יְשׁוּעָה at Zechariah 9:9b, is thus in no way inconsistent with power: the victorious and powerful king exhibits this virtue.

יְשׁוּעָה. This Niphal participle occurs only here at Psalm 33:16. There it is pointed out that the king is not 'saved' by his own strength, and in every one of the other eighteen occurrences of Niphal forms of this verb in the Old Testament except possibly that of Proverbs 28:18, there is reference to God. The meaning of this participle would therefore appear to be 'saved/delivered by God'. Thus at Zechariah 9:9 there is a combination of the active, צדק, with the passive, יְשׁוּעָה. The King is victorious, but his victory is due to the power of God.⁸

יְשׁוּעָה. We have noted the possible application of

this term to the King elsewhere, but here it becomes explicit.⁹ The meaning here may be 'humble' or possibly 'gentle' on the one hand, or 'poor' or 'afflicted' on the other, and the former is the sense understood by the Septuagint which uses *καταπνους*.¹⁰

Some commentators see here a similarity with the 'affliction' of the servant in Isaiah 53, and note other verbal links between the two passages.¹¹ On examination the links prove tenuous, and there is little evidence that the suffering servant was ever associated with the Messiah in pre-Christian thought.¹² Nevertheless the real parallels between the two pictures remain, both figures being saved by God and made to triumph but both retaining elements of suffering and humiliation, even if the latter is somewhat refined in the case of the King in Zechariah 9:9.

The use of *anani* here instead of *anani* needs to be explained. The latter adjective would have expressed the King's affliction as well as his humility, as it does at Numbers 12:2. *anani* primarily denotes poverty and in its literal use could not be applied to the King: but we noticed at Psalm 86:1 the metaphorical transfer of this term into the context of Kingship, and also that there are other such instances.¹³ The use of *anani* here must be explained in the light of its use for humility in the ideology of Kingship in Ancient Israel and possibly beyond.

In general terms the King in Ancient Israel was seen to be absolutely subordinate to Yahweh, and charged with the solemn obligation of carrying out God's wish for the protection and support of the poor and the defenceless.¹⁴ This was his own condition in the sight of God. Thus Mowinckel concludes, "It is, therefore, entirely in accord with the Israelite conception that the king's humility is emphasised. Just as it is the king's duty to sustain

the humble and the oppressed, so he must himself be humble and meek".¹⁵
There is also however some evidence that the Davidic king was made aware of his dependence upon God in some form or ritual humiliation, and that his was to some extent at least a real 'affliction'.¹⁶

It remains a possibility therefore that both senses are retained in the use of *anani* here. Mowinckel goes on to observe however that the king is at the same time regarded in a very special way as being somehow more than a man.¹⁷ To refer to the king as 'humble' is at once both inevitable and striking.¹⁸

We may briefly note here the parallel to this idea at Isaiah 11:2. The coming king is to be strengthened by God's Spirit and equipped for his royal task with wisdom, understanding, counsel, knowledge and strength of character: plus the 'fear of the Lord'. This latter virtue is regarded in the ^{Wisdom} literature as the source of all wise-living, and is, as we shall see, akin to humility. The coming king does not have the vices of Solomon and is not "a king like all the nations have": he 'fears the Lord'.¹⁹ Perhaps a similar point is also being made about the Servant at Isaiah 42:3. Though he goes out by the power of God's Spirit to bring *shalom* to the nations (42:1), he does so in a quiet and caring way (42:2f).²⁰

The final point made about the coming king is that he is *ro'eb*, 'riding on an ass'. This phrase must surely be significant in some way for the sense is repeated in the next line, *u'el*.²¹ The animal is a young and vigorous male, probably of pedigree stock,²² and it is quite wrong to think in terms of this necessarily being a poor man's animal or one normally used by the lower classes.²³ The ass was the royal mount of ancient times (Judges 5:10, 10:4, 12:14, compare 2 Samuel 16:2),

and may have been the animal ridden by the king in the festival processions.²⁴ Of itself therefore the symbolism of the ass does not necessarily signify humility on the part of the coming king, nor does it appear to signify any solidarity with the poor.

It is sometimes said that the ass symbolises not humility but peace.²⁵ Zechariah 9:9-13 is a powerful oracle of peace: the king enters a new Jerusalem from which the war-horse has been banished, and the whole country is at peace, victorious over all its enemies.²⁶ This picture may be a deliberate reference to the victory of Judah in the Testament of Jacob (Genesis 49:8-12). There Judah's animal is referred to in the poetic parallelism as an אֶשְׂרָא and a חֲמֹר, as at Zechariah 9:9b. Judah's future is to be victor over all his enemies, supreme among the Israelite tribes, and to enjoy an almost paradisaal prosperity.

In Jeremiah 17:25 and 22:4 Jerusalem's victory and prosperity are also spoken of: but there the picture is one of the Davidic kings and princes entering the city in chariots and on horses, albeit by the power and victory of God. Similarly there is much use of 'horse' imagery in later apocalyptic pictures of the Messianic victory.

The use of אֶשְׂרָא with the 'ass-imagery' is therefore perhaps best understood as a warning against the dangers inherent in such triumphalistic ways of thinking, and against the abuse of such a victory. The link between אֶשְׂרָא and the 'riding on an ass' is perhaps also to be seen as another example of the criticism of royal abuse of power which runs through the Old Testament. In the following verse the point is made explicit that the war-horse and the chariot are now obsolete. The new king, unlike his failed predecessors, does not multiply these things (Deuteronomy 17:16,

1 Samuel 8:11ff, compare 1 Kings 10:26). He depends on God rather than puts his trust in his own military skill and strength or diplomatic ability, again in contrast to his predecessors (Isaiah 31:1, Hosea 1:7, Psalm 20:7 etc.,).²⁷

This verse is quoted a number of times in the Talmud and Midrash of which we may note two. The Messiah rides an ass because Moses did, and the latter Redeemer shall be as the former one.²⁸ More significantly for our purposes, the ass-imagery is clearly taken by R. Joshua as indicating lowliness: but Messiah's lowliness is greater than any royal splendour.²⁹

Conclusion.

Zechariah 9:9 is unique in making an explicit application of the term יָדָו to the coming king, the Messiah. We have already noticed the use of יָדָו as a liturgical self-designation in several psalms which may well be of royal usage (Psalm 86:1, 109:22), the fact that the king is expected to practice יָדָו (Psalm 45:4), and the possible use of יָדָו at Psalm 18:36 in the context of kingship: but Zechariah 9:9 is the first and only explicit attribution of this virtue to the king. By such an attribution the virtue of humility is seen to be an important ideal, and its practice encouraged by all who look for the dawn of the new age. This conviction is not a new one but humility has not been conspicuous among the kings and leaders of Israel in the past. In the new age the Messiah will set the right example in this respect from the very beginning of his reign.

In Zechariah 9:9 יָדָו seems to be used in a general sense and denotes the virtue of humility rather than the suffering of affliction or humiliation. It is not possible to say which of

the three facets of humility we have defined are present here. The Messiah is dependent upon God for his victory, and now comes in peace, and thus all three aspects are relevant. The qualifying expressions about 'riding on an ass' do not clarify this point.

That the Messiah, whether the ruling Davidic king or the future coming-king, should recognise his complete dependence upon God, and should reject all the pretensions which normally accompany monarchy is, of course, a commonplace throughout the Old Testament. Equally commonplace is the awareness that most of the Judaeans kings have failed in this regard. What is perhaps most noteworthy about Zechariah 9:9 is the use of 'יָצָא' to express this right attitude on the part of the king.

שִׁיר הַמַּעֲלֹת - לְדָוִד
 הָיָה לֹא - גִבּוֹר לִבִּי וְלֹא - רַחוּמִי עֵינָי
 וְלֹא - הִפְכֵּתִי בְּגָדָלּוֹת וּבִנְפֻלָּאוֹת גָּמְנִי
 אֲמֵ - לֹא שִׁוִּיתִי וְדוֹמַמְתִּי נִפְשִׁי כְּגִמְלַת עֲלִי אֲמֵ
 כְּגִמְלַת עֲלִי נִפְשִׁי יִחַל יִשְׂרָאֵל אֲמֵ - הָיָה
 מֵעַתָּה וְעַד - עוֹלָם:

"A Song of Ascents. Of David.

O Lord, I am not proud or arrogant any longer,
 nor try to concern myself with matters too great or marvellous
 for me.

Truly I have calmed and quieted myself, like the weaned child
 on his mother's knee; my soul has become quiet in me like that.
 O Israel, trust in the Lord, now and for evermore.

This short psalm is important for the light it throws on the
 importance of humility in the context of piety and worship. It regards
 humility as the prerequisite for any approach to God in worship, and
 pride as that which disqualifies a person from offering worship.¹

This psalm belongs to the type of psalm known as a
 Psalm of Confidence or Trust, a genre which probably developed from the
 Lament and certainly contains something of that spirit.² The speaker

is leading the worship of the congregation and addresses himself first to God and then to the congregation.³ He appears to be drawing upon personal experience and offering it to the assembly as an example to follow.⁴ It is therefore not necessary to regard verse 3 as a gloss. It is in any case difficult to see what originally independent existence verses 1-2 could have had, for as an individual prayer of trust it is obviously incomplete.⁵

The title has two elements. The ascription **לְדָוִד** is not found in many manuscripts and is undoubtedly a later addition pointing up correspondences between the virtue enunciated in the psalm and that seen in the life and character of David.⁶ The significance of this will be explored below.

The second element in the title is **שִׁיר הַאֲעֻלֹת**, 'a Song of Ascents'. Various explanations have been offered for this title which is given, with one minor variation, to all the psalms numbered between Psalm 120 and 134. It seems that the two most preferred ones understand the term as meaning 'Pilgrim Song' or 'Song of the Steps'. The former understands these psalms as being sung by those 'going up' to Jerusalem for the festivals, and the latter regards them as songs 'used in the processions which formed part of the festivals themselves'. It is possible that the latter title should not be taken too literally, being an imaginative title given to the collection of the fifteen very similar psalms by the rabbis.⁷ In any case this psalm clearly concerns itself with the qualifications necessary for offering worship, and thus has affinities with the genre of the Entrance Liturgy such as we saw reflected in Micah 6:6-8.⁸

It is impossible now to place this psalm in its original setting in the worship of ancient Israel. In its present literary

context it has clear links with the preceding and following psalms. Psalm 130 is a cry to God in the form of an Individual Lament, the psalmist appeals to God for forgiveness and deliverance. Psalm 131 is then a statement of the worshipper's integrity which gives him confidence to wait for an answer (compare 130:7 and 131:3). Psalm 132 picks up the reference to David in the title of Psalm 131 and is an intercession by the psalmist on behalf of David and an answer to it.

The psalmist makes his appeal to God on the grounds that he has curbed his former ambition and arrogant attitude, and is now content to put complete trust in God. This 'before and after' contrast is made very clear in the Good News Bible and is reflected in the translation given above.

The structure of the psalm is a simple one. The present humility of the speaker is expressed negatively in verse 1 and positively in verse 2. In the first half of verse 1 two phrases are used, *לִבִּי לֹא גָבַח*, literally, 'my heart is not lifted up' and *עֵינַי לֹא גָדְלוּ*, 'my eyes are not raised'. The second half of the first verse has a longer phrase

לֹא הִלַּכְתִּי בְּגָדֵי לִבָּיִת וּבְגָדֵי לִבָּיִת,

literally, 'I have not concerned myself with great things and with things beyond me'. These three phrases may be in synonymous parallelism, or possibly the two phrases in the first half are paralleled by two in the second:

לִבִּי לֹא גָבַח parallel *בְּגָדֵי לִבָּיִת* and
עֵינַי לֹא גָדְלוּ parallel *בְּגָדֵי לִבָּיִת* (*לֹא הִלַּכְתִּי*).

Verse two expresses this idea in another way. The speaker says that he has 'calmed' (*שָׁנְנָה*) or levelled and smoothed, and 'quietened' (*דָּמָה*) or silenced and resigned his *שִׁפְטִי*,

and here this term could well be translated 'ambition'. This statement is then illustrated with the picture of a weaned child and its mother. Verse three is an appeal to the congregation and the nation to join him in such humble trust, 'waiting patiently but confidently' on God to respond.

לִבִּי לֹא מִּגְּבֹהַּ אֶלֶף, my heart is not lifted up, I am not proud.

This phrase occurs especially in connection with those in positions of authority who overstep the limits of their power and usurp that of God.⁹ This factor may have influenced the addition of the heading

לִמְלֶכֶת to this psalm, and it supports the view that the speaker of the psalm was the king.¹⁰ Thus from its use elsewhere we should

expect a meaning here in terms of actions or expectations "above the station" of the speaker, presumption. This is exactly what is found.

The first two phrases are filled out in verse 1b: the speaker has not 'concerned himself with' (or 'meddled in') מִלְּפָנֶיךָ or

מִלְּפָנֶיךָ, which are 'beyond' him (מִלְּפָנֶיךָ). Rather he has become as quietly content as a little child on his mother's knee,

verse 2.

וְעֵינַי לֹא מִּגְּבֹהַּ אֶלֶף, "and my eyes are not raised,"

"and I am not arrogant". In our general discussion of the verb מִּגְּבֹהַּ

we observed that when it is used with מִּגְּבֹהַּ the phrase always

gives a pejorative sense.¹¹ This contrasts with the use of מִּגְּבֹהַּ

plus the verb מִּשְׁבֵּחַ which has a good sense, meaning that the one

who does this is paying due attention to God or the gods prior to

offering worship (for example Psalm 123:1, Ezekiel 18:6 and frequently,

Deuteronomy 4:19).¹² The verb מִּגְּבֹהַּ is used with מִּגְּבֹהַּ at

Proverbs 6:17 and 30:13, on both occasions in lists of behaviour.

which is to be deplored. The first five out of the list of seven 'abominations to Yahweh' in Proverbs 6:16-19 are all phrases employing terms for parts of the body: eyes, tongue, hands, heart and feet.

עֵינָיו גָּדוֹל thus expresses some form of antisocial behaviour of a very serious kind. At Proverbs 30:11-14 there is a series of sentences beginning with **הִנֵּה**, the third of which deals with those with 'very high eyes' (**גָּדוֹל עֵינָיו**) who raise (**נִשְׁאָר**) their **עַפְפֵּי** (eyelids?, glances?). Unlike the other three items in the series this verse does not spell out the actions which follow from the attitude.¹³

The adverb **גָּדוֹל** is used with **נִשְׁאָר** and **עֵינָיו** at 2 Kings 19:22 = Isaiah 37:23 of the actions of the Assyrians whose invasion of Judah is a refusal to acknowledge Jerusalem's God and a direct insult to him (**אֲנִי הָיִיתִי וְהֵם לֹא יָדְעוּ**). The actions and attitudes of these Assyrians are also referred to by the phrase **גָּדוֹל עֵינָיו** at Isaiah 10:12, and verses 13f of that chapter illustrate the boasts which the Assyrian king has made. Verse 15 describes this as the axe 'vaunting itself' (**הִתְפַּאֵר**) over the one who uses it, or the saw 'glorifying itself' (**הִתְגַּבַּר**), which fits well with the sense of the phrase at Psalm 131:1.

גָּדוֹל עֵינָיו is joined to the phrase **לֵב גָּדוֹל**, a 'proud' or assertive heart, at Proverbs 21:4, together with the obscure **לֵב גָּדוֹל**, and labelled as **חַטָּאת**, sin.

At Psalm 131:1 the Septuagint renders **גָּדוֹל** by **μεγαλύνω**, to be overbearing or presumptuous.

Thus the phrase has a negative emotive force, the action or attitude intended is comparable to that of the notorious Assyrians

and their king, nothing less than an attack on God himself and a usurpation of his place.

In verse 1b the psalmist says the same thing in a different way. We note again a figurative use of **הִלֵּךְ**. Here the Piel stem is used, and with the preposition **עַל** the reference is to a mode of life, conduct and action. In the light of what follows the reference seems to be more specifically to intellectual attitudes and conducts.¹⁴

הִלֵּךְ as a noun is used especially of the 'great things' which pertain to God: his acts of deliverance in the Exodus (Psalm 136:4 Job 9:10 and 37:5) and more generally in Psalm 71:19 and Job 5:9. Jeremiah 33:3 uses the term to refer to the world's mysteries which only God can know. The 'tongue which speaks **הִלֵּךְ** (Psalm 12:4(3)) is therefore a tongue which 'boasts' (Revised Standard Version) by speaking of matters which are not really within its grasp (compare Daniel 7:8, 11 and 20 where the sense is clearly that of speaking as if the speaker were God, hence both making exaggerated claims and blasphemy). In Jeremiah 45:5 Baruch is warned against seeking **הִלֵּךְ** though the exact form of his ambition is not clear. The word occurs only here in association with the verb **הִלֵּךְ** and the preposition

עַל. Here the expression as a whole must be understood to mean that the speaker is now, whatever he may have been in the past, content to accept his limitations, especially those of an intellectual nature. He will no longer attempt to understand those matters which only God can comprehend, or to question God's actions.

הִלֵּךְ is similarly used almost exclusively of the 'wonderful acts' of God in history or in nature. But at Daniel 11:36 the king speaks **הִלֵּךְ** against the God of Gods, and at Job 42:3

Job confesses that he has uttered **דברים אשר מעל ראשי**, 'things beyond (him)', and this is immediately defined there as a lack of knowledge, ignorance on his part. So here too the speaker admits that no longer will he speak presumptuously about those matters which are above his station.¹⁵

In verse 2 the speaker expresses the same thoughts positively, introducing his statement with the strong asseveration **אכן - אמת**, 'indeed', 'truly'.

In this verse he uses the picture of a child, comparing the relationship of his **שִׁדְדִי** to himself to that of a weaned child with its mother. The picture of the weaned child with its mother is probably to be understood in terms of such a child being happy to sit quietly on its mother's knee without agitating and struggling for her breast, in contrast to the fretful and demanding behaviour of the unweaned child. It needs to be remembered that he is speaking of a culture which delays weaning until the child is two or three years old.¹⁶

To this contented state the psalmist says he has brought his own **שִׁדְדִי**, using that term to refer to his passions, desires and strong needs.¹⁷ The process has been as hard as that of the farmer preparing ground for sowing (**הִשְׁדִּד**, Piel, Compare Isaiah 28:25).

The Septuagint reads this verse differently whilst retaining the sense of the original as a powerful statement of the need for humility. It uses the verb **ταπεινοφρονέω**, to be of a humble mind, in the reading, 'If I have not been humble-minded, but have exalted (**ὑψώω**) my soul, then as a weaned child by his mother so will my soul be treated by God'.

In the third verse the speaker turns from addressing God

to address the assembled congregation. He appeals to them to leave aside their ambitions and simply to trust in God to give them whatever he wishes. Such humility is urged upon the congregation and Israel as a whole, and it seems to be necessary to interpret this in political terms. The nation is being called upon to give up grandiose nationalistic ambitions.¹⁸

The Davidic Interpretation. The addition of **לְדָוִד** to the title in later manuscripts may be seen as part of the developing tradition of regarding the Psalter as the work of David, and each psalm as arising out of a specific event in his personal life.¹⁹ This interpretation of Psalm 131 is found fully formed in the Midrash Rabbah of the Book of Numbers which supplies a situation in David's life to each of the four verbs in verse 1, namely, when he was anointed king by Samuel, when he killed Goliath, when he was restored to his kingdom and when he brought the Ark up to Jerusalem. Thus, "no man in Israel abased himself for the commandments more than David".²⁰

Conclusion.

Humility on the part of an individual is a prerequisite for his being able to worship God, and arrogance in any form is a bar to such worship.

The last verse extends humility into national dimensions, and by inference suggests a pacifist course for Israel. At the very least it attempts to curb aggressive nationalist tendencies in favour of a quietist political line; though it is hardly fair to single Israel out as finding such political humility unnatural.²¹

The Psalm is a condemnation of pride, and refers to that

vice under three expressions. It is not really possible to see any differences in meaning between the first two expressions, having a 'lifted' heart and having 'raised' eyes, and they may be rendered in translation by the near synonyms 'proud' and 'arrogant'. The third and longer expression in verse 1b is much more specific, and interprets pride as a usurpation of God's place or a questioning of his rule, concerning oneself in an improper way with matters that belong only to him. There is here a plainly intellectual nuance. Pride is any self-aggrandisement at the expense of God, and has an undertone of intellectual arrogance (compare Sirach 3:17-31, especially verses 21-23).

By contrast humility results in a right relationship with God, and is an acknowledgement of dependence upon him (as in the personal picture in verse 2, and as pleaded for at national level in verse 3). It is a refusal to be proud or arrogant in general, and specifically a willingness to accept the limitations of one's own setting or capabilities, again with intellectual undertones.

Humility is achieved by hard work (verse 2a). It is the result of discipline and an act of will. The impression given by this Psalm is that humility is not so much a response to God's grace as an achievement of a disciplined ²⁵.

Postscript : Humility in the Psalter.

In different chapters and under a number of different headings we have paid close attention to a number of verses from eight different psalms, as well as examining Psalm 131 as a whole. These were Psalms 18 (v. 28(27) and v. 36(35)), 34 (v. 19(18)), 37 (v. 14), 45 (v. 5(4)), 51 (v. 19(17)), 86 (v. 1), 109 (vv. 16, 22) and 138 (v. 6).

The Psalter is a collection of liturgical texts, and the majority of psalms belonged to that broad genre from the beginning. Among the nine psalms we have discussed only Psalm 37 may have originated in another milieu, that of wisdom poetry. It is a matter for regret that we cannot reconstruct the rituals and gestures which would originally have accompanied these texts, for they would throw considerable light on the texts themselves.

As would be expected in the context of worship, all nine of the psalms discussed see humility and pride in terms of man's relationship with God. The conceptual framework is that of the transcendence, power and grace of God. Humility is therefore seen as a prerequisite for worshipping God and for receiving divine aid, whereas pride makes the worshipper unacceptable to God and evokes his wrath. Humility is expressed variously as sincere trust in God, repentance or the recognition of complete dependence upon him in one's helplessness. By contrast pride is seen in one's self-confidence and self-reliance.

It can be seen that the picture of humility in worship in these psalms supplements that in Chapter 6 where the vocabulary of deference and worship was briefly examined.

The aspect of humility as an ethical term, predominant in

Proverbs, as we shall see, is much played down in the Psalter, though not absent entirely. A rather puzzling fact is that the humility vocabulary is not used in the psalms in connection with obedience to the commandments.

In the Psalter a division is frequently made between those who are acceptable to God and those who are not, the former being referred to most often as the **צַדִּיקִים** and the latter as the **שֹׁנְאִים**. Among other denominatives used for the **צַדִּיקִים** in these nine psalms are **יְשִׁיעִי - פִּקְדֹנִי**, **נִצְרִים**, **יְשִׁיעִי - פִּקְדֹנִי**, **יְשִׁיעִי - פִּקְדֹנִי**, **יְשִׁיעִי - פִּקְדֹנִי**, and **יְשִׁיעִי - פִּקְדֹנִי**, and for the **שֹׁנְאִים** are **יְשִׁיעִי - פִּקְדֹנִי**, **יְשִׁיעִי - פִּקְדֹנִי** and **יְשִׁיעִי - פִּקְדֹנִי**. The **צַדִּיקִים** are referred to by the terms **שֹׁנְאִים**, **יְשִׁיעִי - פִּקְדֹנִי** and **יְשִׁיעִי - פִּקְדֹנִי** when the element of their humility is being highlighted, and the **שֹׁנְאִים**, by **יְשִׁיעִי - פִּקְדֹנִי** and **יְשִׁיעִי - פִּקְדֹנִי** when their pride is to the fore. Humility as a characteristic of the **צַדִּיקִים** is expressed in a variety of ways, as is the pride which is characteristic of the **שֹׁנְאִים**.

These two categories are parallel to the "Two Ways" which we shall observe in Proverbs to be a feature of the Wisdom literature.

A variety of terms are used for pride and humility in these nine psalms.

Pride..

The verb **נִצַּח** is used twice with **עֵינַי**, eye, to suggest pride. At Psalm 131:1 it is the second part of a three-fold disavowal of pride on the psalmist's part. It may be that the expression came originally from recognition of the haughty, disdainful or contemptuous glance, and still refers here to pride in its visible

manifestation in a person's bearing. In Psalm 18:28(27) however the phrase **גָּבִיר יִנְיָ** is used opposite to **עַלְיוֹן** and does not refer simply to an outward act which demonstrates disposition but is used to denote the whole class of people who are proud.

The first expression for pride in Psalm 131:1 is **גָּבִיר נַפְשִׁי**. We have seen that **גָּבִיר** often indicates an attitude or disposition and the phrase here therefore may refer to pride as an attitude. If **גָּבִיר** here is used however of the will, the sense may be rather that of impetuous and high-handed refusal to heed advice. In either case the emphasis is on inner disposition.

The third disavowal in Psalm 131:1 is that the psalmist has not 'walked' (**לֹא הֵלַכְתִּי**) in **תִּבְיָטָא** and **תִּשְׁבָּחָא**. Elsewhere these terms are seen to be appropriate only with reference to God and his actions, and thus to walk in **תִּבְיָטָא** and **תִּשְׁבָּחָא** is to be presumptuous, possibly in an intellectual sense.

The contrast to these three in Psalm 131 is to have 'calmed' (**שָׁנַנְתִּי**) and 'quieted' (**נִדְּמַנְתִּי**) oneself (**נַפְשִׁי**). The third phrase carries a distinct sense, but the nuances of the other two are hard to distinguish.

In the duplicate of Psalm 18:28(27) at 2 Samuel 22:28 the form **נִדְּמַנְתִּי** is used without qualification to denote the opposite of **עַלְיוֹן**. God will bring them down, **יְהוָה יִשְׁבֹּטָם**. The sense here is general.

Equally general is the designation of the proud collectively in Psalm 138:6 by the term **גָּבִירִים** in contrast to the humble who are referred to by **עַלְיוֹנִים**.

The Septuagint uses ὑψω for הַגָּדֹל (Psalm 130:1) and ὑψηλ for הַגָּדֹל (Psalm 137:6); with μετεωρῖσμαι for הַגָּדֹל (Psalm 130:1) and μετεωροι for הַגָּדֹל (2 Kings 22:28) but ὑπερφανος for הַגָּדֹל (Psalm 17:27).

Humility.

A number of expressions are used which are formed with the important anthropological terms שָׁפָל , גָּבַל and הָיָה.

In Psalm 131 the psalmist says that he has 'calmed' (הָיָה) and 'quietened' (גָּבַל) his שָׁפָל , and the expression seems to refer to a curbing of ambition which now allows him to quietly trust in God. The Septuagint captures this with ταπεινοφρονεω.

גָּבַל is qualified by forms from the verb גָּבַל at Psalm 51:19(17) and 34:19(18) and by the verb הָיָה in Psalm 51, and at both places the parallel is with הָיָה also qualified by a form from גָּבַל in Psalm 51 and by a form from הָיָה in Psalm 34. The phrase גָּבַל הָיָה is found at Psalm 109:16. The expressions in Psalm 51 and Psalm 34 respectively appear to be used synonymously, but their meaning in those two contexts is not clear in detail, and neither is it clear that the two pairs of synonyms have the same meaning in both those psalms.

In Psalm 51 these expressions refer to an attitude on the part of the worshipper which is regarded as the very essence of worship itself. In Psalm 34 the phrases denote to whom the Lord is near. The sense of repentance is possible in Psalm 51, though far from certain, but unlikely in Psalm 34.

The expression **עֲנִי וְיָגוֹן** occurs four times in these psalms, (Psalms 37:14, 86:1, 109:16, 22). In Psalms 86 and 109 the expression seems to be a stereotyped liturgical formula used in these and other laments in appeal to God. The sense is figurative and general. In Psalm 37 the element of appeal is lacking but the figurative and general senses remain: **עֲנִי וְיָגוֹן** is parallel to **שִׁפְּיָהּ - דָּקָה** and both terms denote those who are victims of the **קִשְׁפֵּי מָוֶת**.

עֲנִי מָוֶת, Psalm 18:28(27) = 2 Samuel 22:28, is used opposite **עֲנִי מָוֶת** (Psalm 18) or **קִשְׁפֵּי מָוֶת** (2 Samuel). It is used of those whom God will save and in this context refers to character rather than to social status or economic conditions.

At Psalm 138:6 **לִפְנֵי** is used opposite to **גִּבּוֹר** to contrast the humble and the proud.

עֲנִי is used of God's action in saving the psalmist in Psalm 18:36(35): but the uncertainties of this verse make further conclusions hazardous.

Similarly **עֲנִי** at Psalm 45:5(4) is surrounded by too many uncertainties to permit firm conclusions to be drawn. It is associated there with **קִשְׁפֵּי מָוֶת** and **קִשְׁפֵּי מָוֶת** as a virtue to be cultivated and an ideal to be set before the king.

We can see therefore that **עֲנִי**, **עֲנִי מָוֶת** and the phrase **עֲנִי וְיָגוֹן** are all used to refer to the **שִׁפְּיָהּ** but it is difficult to delineate the different nuances of the terms. Their meaning is to be seen in terms of humility rather than economic conditions or social status.

The expressions above formed with שָׁפָּלָה , $\text{בָּיָה$ and הִתְעַלֶּה denote the character of the מִקְדָּשׁ in terms of humility.

The two occurrences of הִתְעַלֶּה at Psalms 18:36(35) and 45:5(4) are problematic but interesting, denoting Yahweh's condescension on the one hand and on the other representing part of the ideal which the king is to follow and promote.

It is surely not without significance that six of the nine psalms discussed are probably to be classed as Royal Psalms and that eight of the nine have a reference to David in their title, the only exception being the undeniably Royal Psalm 45.

In these psalms the king is usually the speaker, or else he is addressed. This suggests that humility is a significant theme in the theology of kingship. The king refers to himself as, for example

אֲנִי מִדָּבָר and this indicates that humility and powerlessness or humility and poverty are not to be so naively equated as is sometimes the case.

The king is seen as a paradigm of humility, and as having the responsibility for promoting the cultivation of humility among his people. The king's responsibility in the sphere of national morals includes humility. This is not an easy or a natural task for it involves a reversal of normal attitudes and values, hence the emphasis given to humility in some of these psalms.

Thus from the Psalter the picture emerges of the loyal and faithful worshipper of Yahweh, the מִקְדָּשׁ , one of whose characteristics is humility before God. In the Temple humility before

God is an essential prerequisite for worship: but these psalms also make clear that the requirement of humility extends beyond the setting of worship and into daily life.

CHAPTER 21. SEVEN PROVERBS.

Seven verses have been singled out for further exegesis from Proverbs on the grounds either of vocabulary or of their occurrence in Jewish tradition in the context of humility. They are 3:34, 11:2, 15:33, 18:12, 22:4 and 29:23.

1. Proverbs 3:34.

אֵלֹהִים לֹא יִשְׁחָק אֶת הַלְּצָנִים
וְלַעֲלֵפִים יִשְׁמַח אֱלֹהִים

Q. מוֹדֵעַ

"Indeed he scorns the scornful, but shows favour to the humble".¹

The disciple is urged in this Discourse to practice capability, **יָשָׁר**, and resourcefulness, **מְצָאֵה**, v. 21. Six prohibitions are addressed to him, and by observing them he may stay on the right path. He is to avoid anti-social actions (vv. 26-30) and negative emotions (vv. 25, 31).

In vv. 32-35 these Prohibitions are followed by a series of four sayings which function as an extended motive clause (following the **וְעַתָּה** of v. 32), reinforcing the original exhortation and concluding the whole Discourse. The verse under discussion is the third in this series of sayings, and like all the others uses "antithetical balance" to make its point.² They contrast the fate of the one who heeds the teacher's advice with that of the 'man of

violence' (אִישׁ חַזָּק , v. 31).

These four sayings encourage the disciple by quoting the good example of the people who are designated as יָשָׁר (‘upright’, v. 32), צַדִּיק (‘righteous’ v. 33), or עָנָו (‘humble’ v. 34) and חָכָם (‘wise’ v. 35), and their ensuing blessed fate. By contrast the outcome of the life of the one who is נָכַח (‘perverse’ v. 32), and who can also be said to belong to the רָשָׁע (‘wicked’ v. 33), חָצֵל (‘scornful’ v. 34) and the כְּסִיף (‘fools’ v. 35) is held up as a warning. Yahweh is on the side of the former and their future is bright: the latter’s prospects are not.

The picture of the faithful disciple of the sage in these verses is consistent. In verse 32 he is said to be יָשָׁר, a term which is especially common in the Wisdom literature, and denotes moral uprightness, integrity and honesty. The noun צַדִּיק belongs to the theological vocabulary of the Old Testament and denotes those who are righteous and just in conduct and character, whose lives are ‘in order’.³ The final term of the quartet numbers the diligent student among the חָכָם, the ‘wise’, those whose receptiveness and perceptiveness has resulted in their becoming truly mature and educated, and in their possessing all the virtues taught by the Wisdom movement.⁴ The man who is upright, just and wise receives both Yahweh’s blessing and recognition within the community (v. 35a). It is not necessary here to attempt to make distinctions between, for example, the moral and the religious aspects of the picture presented: the man described is a whole man.⁵ The way to such wholeness is set out both in general terms (v. 21) and in detail (vv. 27-31).

The picture of the opposite destiny and those who share it is equally consistent. Such a man is called a ‘man of violence’,

אִישׁ חַזָּק , v. 31. He is prosperous and his life is enviable

(v. 31a), but his position has only been attained by "cold blooded and unscrupulous infringement of the personal rights of others". His motivation is "greed and hate", and his methods often include physical violence and brutality.⁶ Such a person is then described as יִבְיָ 'devious', 'crooked', a word found mostly in the Old Testament within the Wisdom traditions. He is also one of the רָשָׁעִים, the 'wicked' (v. 33, compare v. 25), and the בְּלִיַּיִם, 'fools'. This latter is one of the terms used in the Wisdom literature for the antitype of the אֲנָשִׁים: such men are those who refuse all instruction and so walk in their own paths to disintegration.⁷ They are the

אֲנָשִׁים, 'untutored'. At best they are stupid, dull or intransigent: but usually the word has clear overtones of immorality and unethical behaviour. Examples of the conduct of such people are given in the Prohibitions in verses 27-30. Their example is to be avoided unless one wishes to share the miserable fate which soon overtakes them.

Into these two contrasting portraits must be fitted v. 34. Here the good man is referred to as one of the אֲנָשִׁים whereas his opposite belongs to the בְּלִיַּיִם.

In our discussion of the root * יָבַ we noted that the verb is used mainly in a bad sense, though its nuances are difficult to define further.⁸ The one who is called a יָבַ may be a scorner or scoffer, as the traditional translations render the term;⁹ or one who talks too much, too readily or too 'big' as others suggest.¹⁰ The verb certainly seems to refer to a 'verbal action', but "the mouth reveals the man" and shows him to be guilty of intellectual arrogance, stupid self-sufficiency and anti-social behaviour.¹¹ The Septuagint encapsulates all this in its rendering of the participle here by ὕπερφανος.

In this verse however, the imperfect of the Qal of the verb is also used, and its subject is Yahweh.¹² This is the only place in the Old Testament where such a usage occurs, and its use here is an example of that graphic or unusual use of words which characterises a good proverb. The **אֲשֶׁל** will find themselves treated as they usually treat others, and the one who will do it is one whose words have real power. This idea of retribution is found often in the Wisdom tradition.¹³ Here, though the language is plainly Yahwistic the meaning is traditional.¹⁴

Thus within the first half of the proverb another contrast is made. The **אֲשֶׁל** are to be surprised when their usual position is overturned, they are now the objects of disdainful behaviour rather than the perpetrators.

In the second half of the verse the wise and good man is numbered among the **אֲשֶׁל**, a term which refers to those who are afflicted and distressed, and who know themselves to be dependent upon God. Thus they call on God urgently and impatiently for help.¹⁵ This is one of the nine instances in the Old Testament of scribal corrections involving the terms **אֲשֶׁל** and **אֲשֶׁל**.¹⁶

From its context in Proverbs 3:34, both in terms of the contrast within the verse with **אֲשֶׁל**, and the parallels with **אֲשֶׁל**, **אֲשֶׁל** and **אֲשֶׁל**, the scribal change seen in the Qere is sound. The reference here is to people of a certain character, outlook and ethical standing and not to people in a particular socio-economic bracket. They are the 'humble', not the 'poor', a conclusion supported by the Septuagintal rendering, **ταπεινός**.

That the element of affliction and distress, characteristic of **אֲשֶׁל**, is still present in the term here is seen in the

fact that those who are called by these four nouns are in a position where they are envious of the powerful man who achieves his ends (v. 31), and from time to time they come under threat (v. 25). They need to be encouraged to be steadfast, and are encouraged by the teacher who points out the unpleasant end of those they may be tempted to emulate (vv. 31-35). In particular the אֲנִי־יָדָע are here promised that they will receive Yahweh's favour, יְהוָה .

In Proverbs 3:34 it is also a possibility that something else is being said about the character of the אֲנִי־יָדָע . In the first half of the verse we noted the use of the indicative and participle of the same verb to express the idea that the אֲנִי־יָדָע were to receive from God the treatment they had meted out to others, and that such may be the style of divine retribution. It is possible that this idea continues in the second half of the verse, not only in general terms as it clearly does, but also in the specific relationship between the אֲנִי־יָדָע and what they receive. It may be that the יְהוָה which they will receive is what they have habitually given to others. As the אֲנִי־יָדָע , the scornful, are treated with scorn as they have treated others, so may the humble and somehow unhappy ones receive the generous goodwill which they have showed to others.

Conclusion.

Proverbs 3:34 gives a positive evaluation to the term אֲנִי־יָדָע . Those who are thus designated share with the יְהוָה , אֲנִי־יָדָע and אֲנִי־יָדָע the assurance of God's blessing and approval. The term must be taken as referring to individuals who have a certain character, rather than to any group, party or class.¹⁷

The Instruction in Proverbs 3:1-12 and 21-35 is emphatically Yahwistic, and the four terms in vv. 33-35 must be understood as Yahwistic terms. The character intended by them all is therefore the opposite of the pragmatism characteristic of earlier Wisdom.

The **אִלְיָו** who are promised God's favour are contrasted in terms of character and behaviour with the **אִלְכָּבֵד**. These are scornful of others and confident of their own lack of any need for advice: the speech, attitudes and actions which result are condemned as wrong. By contrast the **אִלְיָו** receive God's approval, possibly in terms of a reciprocation of their own goodwill and kindness.

The verse is part of an Instruction, and the passage was probably originally addressed to well-to-do aristocrats, or even to those of royal status.¹⁸ However in its Yahwistic setting this Instruction is given a more general audience, and a role in a wider purpose of promoting Yahwistic piety.¹⁹ We note again however, that the virtue of humility is enjoined especially though not exclusively on those in positions of power and leadership.

2. Proverbs 11:2.

בָּא זָדוֹן וַיָּבֹא קִלְיוֹן
וְאֵת צִנּוּתִים חֲכָמָה

" 'Comes arrogance, comes disgrace', but with the modest is wisdom."

The first half of this Wisdom sentence has a timeless

and universal quality and appears to be a colloquial saying, possibly used as a retort to a contemptuous or arrogant person.²⁰

The first half is similar in language to Proverbs 18:3, and expresses similar ideas to Proverbs 16:18 and 18:12 and 29:23, that pride leads to a fall, and the whole sentence is very similar to Proverbs 13:10.

'Arrogance' here translates the noun יִתְצָר.²¹ The noun occurs six times in this usage. At Deuteronomy 17:12 the man who refuses to accept the verdict or jurisdiction of the court is said to be acting יִתְצָר, such an action is seen as an evil (עָוֹן) which must be purged from the land (v. 13). At Deuteronomy 18:22 the prophet who speaks what he has not been commanded by Yahweh to speak, or who speaks in the name of another god, is said to speak יִתְצָר (compare the use of the verb יָצַר at verse 20). In 1 Samuel 17:28 the boy David is accused of this by his brother Eliab, who refers to the same action as the evil (עָוֹן) of David's heart: by this Eliab seems to mean David's disobedience of his father's orders, his speaking out of turn to the soldiers and his blood-thirstiness in wanting to see a battle. These three occurrences of the word apply to specific people in definite and clear circumstances, either hypothetical or historical. They show that יִתְצָר may be either a mode of speech (Deuteronomy 18:22) or a mode of action (Deuteronomy 17:12), and that it is an act of the will (1 Samuel 17:28, compare Jeremiah 49:16 = Obadiah v. 3: יִתְצָר).

The other three occurrences of the noun are general, referring to an attitude rather than to a specific act. These are found in Proverbs 11:2, 13:10 and 21:24. At Proverbs 13:10 it is said that

the **קֶבֶד** ('empty-head', McKane; the 'vain man', Scott, reading **קֶבֶד**) by **יִדְּוֹן** produces strife.²² This contrasts with the behaviour of 'those who take advice' (**אֲנֵי יוֹעֵץ**) whose actions result in **הַרְחֵקָה**, compare 11:2. Proverbs 21:24 is a complex verse which we have already noted.²³ There the man who is **יִדְּוֹן**, **הַיִּהָרֵר** and **לֹא יִשְׁמָע** is said to act with the arrogance of **יִדְּוֹן** and here it may be that some form of speech is intended. At Proverbs 11:2 the colloquial saying tersely observes that **יִדְּוֹן** produces **קֶבֶד**, in contrast to the wholesome state of affairs (**הַרְחֵקָה**) produced by the behaviour of the **אֲנֵי יוֹעֵץ**.

The Septuagint renders **יִדְּוֹן** at Proverbs 11:2 and 13:10 by **ὕβρις**, while it paraphrases 21:24. At Deuteronomy 17:12 and 1 Samuel 17:28 it uses **ὑπερηφανία**, using **ἐν ὑβρίδι** at Deuteronomy 18:22.

In later Hebrew the one who acts in or with **יִדְּוֹן** acts wilfully and maliciously, committing thereby deliberate and premeditated sin.²⁴ **יִדְּוֹן** signifies self-assertiveness to the point of insolence, a refusal to submit to authority, and a determination to go one's own way. The one who so acts is arrogant and presumptuous, and presents a serious threat to society.²⁵

In the Old Testament the cognate verb **יָדָוּ** indicates wilful disobedience powered by stubborn self-will, and the **אֲנֵי יָדָוּ** are those who are insolent and arrogant in refusing to heed God's law. This is clearly seen in Psalm 119 where the term occurs six times (vv. 21, 51, 61, 78, 85, 112: all but the fifth of these are translated by **ὑπερηφανος** in the Septuagint) and in Psalm 86:14. In Isaiah 13:11 these people act with **יִדְּוֹן**, and are also designated as the wicked and the ruthless. Jeremiah 43:2 names certain individuals as **אֲנֵי יָדָוּ**, in that they refuse to heed his

advice. We have seen above the use of the singular at Proverbs 21:24. Only at Psalm 19:14(13) does the plural form לִי־נִי־יָיִן possibly carry an abstract sense akin to לִי־נִי־יָיִן , though here too its reference to a group of people characterised by a certain type of behaviour is also possible.

Thus we may conclude that לִי־נִי־יָיִן at Proverbs 11:2 denotes pride and arrogance though the specific form in which this is manifested is not given.²⁶ McKane concludes that the word here suggests, "The man who behaves arrogantly and who is disproportionately self-assertive ...", who grasps at power, and whose "unbridled egotism is disproportionate to (his) intrinsic worth and ability".²⁷

Such behaviour results in בִּזְיוֹן , ignominy, dishonour, disgrace. This word is used in the Old Testament both for national disgrace (Hosea 4:7, Habakkuk 2:16, Psalm 83:17) and personal dishonour, and this latter use is found almost entirely in Proverbs. To be in a state designated as בִּזְיוֹן is to be in the opposite state to that designated by כְּבוֹד , honour, esteem, glory, (Proverbs 3:35, compare 18:3). The adulterer ends up in this state, with physical bruising added to his shame (Proverbs 6:33), as does the one who refuses to be guided by instruction (Proverbs 13:18). The wise or good man can be made to feel בִּזְיוֹן by the abuse of scoffers or the wicked (Proverbs 9:7, 12:16, 22:10). The Septuagint renders the term at Proverbs 11:2 and usually elsewhere by αἰσχύνη .

This colloquial saying links pride and arrogance with disgrace and dishonour as a matter of cause and effect, the one brings the other in its train. Proverbs 13:18 makes the point that ignoring instruction has the same effect, compare Proverbs 3:55. This may indicate that the element of stubborn self-reliance is to the fore in לִי־נִי־יָיִן here.

The second half of the full sentence points the contrast, 'but with the צנועים is wisdom'. The opposite of קלון is here said to be חזקתה, wisdom. As קלון denotes the state of affairs which results from the attitude and practice designated by צדון, so חזקתה denotes that which results from the behaviour of the צנועים. חזקתה is used similarly at Proverbs 13:10 to denote the desirable state of affairs which results from a readiness to take advice.

However, the two halves of the sentence in Proverbs 11:2 are not in strict parallel, and חזקתה may also be seen as the mode or style of the behaviour of the צנועים as well as its result. The behaviour of these people not only results in wisdom (defined here as 'good sense in worldly relations' by Toy) but is itself wise: חזקתה thus designates a state of being held in honour and respect in contrast to the state of קלון but also overlaps with the opposite of צדון as the means whereby this state is achieved.

The modest, צנועים.²⁸

At Proverbs 11:2 the adjective צנוים is used in the masculine plural to describe the people with whom חזקתה is found. We have seen above that these people are the opposite of those who display צדון, and as such enjoy the opposite fate of being חזקתה rather than קלון.

The Septuagint enlarges the second half of the verse to read, 'but the mouth of the ταπεινοὶ cultivates wisdom', giving it an explicit reference to speech.

ταπεινοὶ and its cognates occur more often in the

Septuagint than in Greek literature generally, and do not carry the largely negative connotation which they do in that literature as a whole. They are used especially with *πτωχος*, *πενος*, *πρως* and their cognates to refer to a wide range of conditions from material poverty, through affliction and distress to humility as a virtue, variously translating the terms which formed the substance of our discussion in Chapters 3-8. *ταπεινος* itself is the only one of these four to translate Hebrew terms from all along that spectrum of meaning.²⁹ Elsewhere in Proverbs the noun is used to translate expressions denoting humility (at 3:34, 15:33), the verb at 18:12 and 29:23 and the form *ταπεινωσις* at 16:19: and for poverty at 24:37, 10:4 and 13:7 whilst the verb is used to mean 'humiliate' at 25:7. It is clearly the sense of humility which the word must be given at 11:2.

At Proverbs 11:2 the meaning of 'modest' for *אִשְׁתִּיכּוּל* is suggested by the Septuagint and found in many recent translations.³⁰ The use of this term in contrast to *יִדְּ* suggests however, that the meaning of modesty should be filled out a little. McKane defines modesty here as 'a deprecation of self-advertisement and a deliberate curbing of self-assertiveness', and adds that here the term *אִשְׁתִּיכּוּל* suggests 'intellectual reticence and reserve' which waits for the right time to speak.³¹ Such reserve is often praised in the wisdom literature.³²

We have already noted the affinity of Proverbs 11:2 with 13:10. The noun *יִדְּ* appears in both, and in both an opposite attitude to this is said to be or to lead to *הִקְדָּח*. Those who exhibit this attitude in Proverbs 13:10 are called *אִשְׁתִּיכּוּל*. Whether this term is to be translated as 'those who confer' (McKane compare New English Bible) or as 'those who take advice' (Revised Standard Version,

compare Scott) hardly matters for our purposes, both indicate a willingness to listen to the views of others, that is, intellectual modesty. The Septuagint translation, 'those who judge themselves', ἐπιγινώσκουσιν, supports this understanding. Toy goes so far as to consider this verse as 'perhaps a designed variation of ... 11:2', and translates the term here as, 'the humble!', the unassuming, p. 267. Whether Toy is correct or not this verse strongly supports the translation 'modest' for מִי־שֶׁנִּיבֵן at 11:2.

Thus the addition to the colloquial saying, whilst not forming an exact parallel, contrasts those who exhibit יִי־טָף with the מִי־שֶׁנִּיבֵן, the arrogant with the modest, and their opposite fates as קִלְיוֹן and הִנָּחֻץ, ignominy and honour.

Conclusion.

This proverb deals with actions or attitudes and their consequences. The old colloquial saying preserved in the first half of the verse observes that it is in the very nature of things that 'pride comes before a fall'; an idea found elsewhere in Proverbs, though not always borne out in reality. To this a later hand has added the antithesis, that modesty is the way to success.

The word used for the undesirable attitude with the inevitably unpleasant consequence is יִי־טָף, a word which belongs to the vocabulary of pride. Other words from this vocabulary are used in the similar proverbs, and this one is probably nuanced with reference to a particular sort of arrogance, that of forward, intemperate and abusive speech (compare Proverbs 21:24).

By contrast the second half of the full saying suggests,

also somewhat idealistically, that the **אֲנִי יָדָע** are the ones who really achieve what the man who is **יֹדֵעַ** is seeking. Modesty is both a sign of good manners, intellectually a willingness to listen to others, and the reward of such behaviour, **קִצְרֵי דָבָר**. The general term 'the modest' is perhaps best for **אֲנִי יָדָע** here in contrast to arrogance: but the nuance of careful and reserved manners and speech is not to be forgotten.

This verse portrays no Yahwistic influence and this perhaps explains why **אֲנִי יָדָע** is preferred to **אֲנִי יָדָע** in the saying, the latter has strong connotations of dependence upon God and denotes humility before him, whereas **אֲנִי יָדָע** does not appear to have any religious overtones either in this verse or in later Hebrew.

3. Proverbs 15:33.

יִרְאַת יְהוָה בִּיטָר חֲכָמָה
וּלְפָנַי כְּבוֹד עֲנָוָה:

"The fear of the Lord is the training which brings wisdom,
as humility goes before honour."³³

The theme of this proverb is the same as that of Proverbs 22:4, that the 'fear of the Lord' and **עֲנָוָה** bring tangible rewards in this life (compare also 29:23). The antithesis to this, that pride leads to misfortune was seen in Proverbs 11:2 and the other proverbs noted in our discussion there.

In so far as the 'fear of the Lord' and **עֲנָוָה** are identified with Wisdom, this theme can be seen as one of the main ones

of the Wisdom literature (compare Proverbs 1:8-33, 8:1-21, 32-36, 24:3-6 also 21:21); the adverse fate of the 'fool' and the proud is seen in that wider context too (Proverbs 2:16-22, Job 5:2-5).

In this respect the teaching of the Wisdom movement and that of orthodox Yahwism, as expressed for example by the Deuteronomic school, are in perfect harmony.

The second half of the verse is repeated verbatim as the second couplet in Proverbs 18:12. Apart from the conjunction ! the phrase is complete in itself, and may have been a traditional maxim.

'The fear of the Lord is the training which brings wisdom'.

'The fear of the Lord', **יְהוָה יִירָא**.

This expression occurs in Proverbs 8:13 on the theme of pride and in Proverbs 22:4 about humility, as well as in this saying about humility. It is found 14 times in Proverbs,³⁴ twice in other wisdom material³⁵ and five times elsewhere.³⁶ The noun occurs in the Construct form with other divine names six times³⁷ and with suffixes which clearly refer to God eight times.³⁸ The Absolute form at Job 15:4 must also be noted.³⁹ The use of the verb **יָרָא** with God as object is more frequent, and occurs in a wider spread of Old Testament traditions and with a more general meaning, as will be noted. The phrase **יְהוָה יִירָא** can be seen to be a technical term of the Wisdom tradition.⁴⁰

A small number of occurrences of the noun **יִירָא**, fear, convey the sense of real physical fear with a readily identifiable and natural focus, for example fear of enemies (Deuteronomy 2:25, Ezekiel 30:13) or of a raging storm (Jonah 1:10, 16). Fear of 'briars

and thorns', Isaiah 7:25 is a weaker use. The references in Jonah 1 however, also indicate another dimension; the sailors not only fear the storm and its threat to their lives, they also fear the anger of the gods which they believe to have caused the storm, and which they decide is directed primarily at Jonah.

Other occurrences illustrate this element, and in cultic contexts the phrase is used for the feelings of the worshipper in the presence of such ultimate realities as death (Psalm 55:6) or God's manifestation in theophany (Exodus 20:20, Psalms 2:11, 5:7, 90:11, 119:38).

In the remaining references, which constitute the majority, the element of physical fear has been considerably reduced, though not entirely eliminated and the word with whatever qualifier (mostly

יָהוָה), has come to have the sense of respect or obedience. Thus אֶל־הַיְיָ at 2 Samuel 23:3 and Nehemiah 5:15 (compare also v. 9) means the attitude of respect on the part of a ruler for the yet higher power to which he sees himself answerable. The same phrase at Genesis 20:11 is really equivalent to 'respect for life', 'common decency' or 'normal civilised standards' to which the people of Gerar no longer seem to feel bound, at least in Abraham's opinion. Similarly at Job 15:4 where the Absolute form of the noun occurs without qualification. Eliphaz accuses Job of having no 'fear', by which he means that Job is bordering on the blasphemous in his argument but also by such lack of respect threatening not only the possibility of sensible discussion but also the very fabric of civilised society. The element of obedience is seen at Isaiah 63:17 where 'to fear God' is the opposite of 'to have a hard heart', compare Jeremiah 32:40. At Job 6:14 it is said that to fail in one's duty is to 'forsake' the

In a somewhat similar vein **יְהוָה יִרְאֶה** is necessary for those engaged in safeguarding or recreating the stability of society by the administration of justice. The leading Levites who are charged with this responsibility must act in the **יְהוָה יִרְאֶה**, and also in **אֲמִינָה** and in **לִשְׁבֹּב שִׁלֹּם**, 2 Chronicles 19:9. The 'Shoot from the root of Jesse' whose task is national reconstruction will 'delight' in the 'fear of the Lord' (Isaiah 11:3), which will be one of the gifts he receives at his anointing (v. 2). Isaiah 33:6 also understands the 'fear of the Lord' in terms of community wellbeing.

The remaining occurrences of the phrase, all in the Wisdom literature or literature showing considerable wisdom influence, and all except Job 4:4 and 28:28 having the divine element in the form of **יְהוָה**, refer to an attitude to be learned and fostered by one who wishes to be wise.⁴¹ This attitude is the foundation for successful living (Proverbs 10:27, 14:26, 27, 19:23, 22:4), and consists in thoughtful openness to instruction and readiness to receive guidance (Psalm 34:12(11), Proverbs 1:29, 2:5, 9:10, 1:7, 15:33), an intelligent and sober appraisal of one's own ability and place (Proverbs 15:33, 16:6, 22:4), and a careful avoidance of all evil ways (Proverbs 1:29, 8:13, 16:6, 23:7).⁴² This attitude is contrasted with that of fools (**כְּסִיף**, **כְּסִיף**), the scornful (**לִצְלֵ**), the untutored (**כְּסִיף**), sinners (**כְּסִיף**) the proud and arrogant (**כְּסִיף**) and those who are **כְּסִיף** and the wicked (**רָשָׁע**). Hence at times the phrase becomes a catch-all, meaning 'true piety' or simply 'Yahwism', as at Job 4:4.⁴³ In this context the following phrases occur in association with the expression: loyalty, devotion, (**אֱמֻנָה**), Proverbs 16:6, 19:22: humility, (**עֲנָוָה**), Proverbs 15:33, 22:4: knowledge, (**דַּעַת**), Proverbs 1:7, 29: Knowledge of God, (**יְהוָה / אֱלֹהִים**), Proverbs 1:9, 27: counsel, (**נִסְיָא**), Proverbs 1:30: understanding, (**בִּינָה**),

Proverbs 2:5, (**יָדָעַתְּ**) 2:5, (**בִּינְיָן**), Psalm 111:10: insight, (**הַיָּדָעָה**), Proverbs 9:10, Job 28:28: instruction, (**תְּבוּנָה**), Proverbs 1:7, 15:33: faithfulness, (**אֱמוּנָה**), Proverbs 16:6.

Thus in the Yahwistic reinterpretation of wisdom, the fear of the Lord becomes both the essential motivation for wise living and also its real content: wisdom is now defined as 'the fear of the Lord'. Conversely the 'fear of the Lord' in the Wisdom literature is that attitude and way of living which the wise man practices as a result of his willingness to listen to others and learn to submit himself to the guidance of his peers and his God. It thus becomes a stereotyped expression for the practice of wisdom in its fullest sense.

A variation on this usage is found in Psalm 19:8-11(7-10). This is a song in praise of God who has made his will known, and so enabled his people to live in fulness of life. In a list of six expressions for the manifestations of God's will, the fifth is **יִרְאָה יְהוָה**. The others are by means of Yahweh's law (**תּוֹרַת יְהוָה**), his testimonies (**עֲדוּת יְהוָה**), precepts (**פְּקֻדֹת יְהוָה**), commandment (**צִוִּי יְהוָה**) and ordinances (**מִשְׁפָּטֵי יְהוָה**). Here the phrase does not refer to an attitude on the part of man, but to the authority of God, or a specific example of that authority (the Torah?) which commands respect, demands obedience or evokes the response of commitment or discipleship. This sense is also possible at Psalm 111:10 and Proverbs 1:7 and 9:10.

It should be noted that the English translations, "The fear of the Lord is" at Psalm 111:10 and Proverbs 1:7, 8:13, 9:10, 14:27 and 15:33 and the identical translations of Psalm 111:10a and Proverbs 9:10a by the Revised Standard Version, among others, is misleading.

None of these six verses has the same vocabulary or word order in the Hebrew. For this reason it is perhaps better to see these six

statements as a theme of the Wisdom literature than as a motto, this word suggesting verbal uniformity.⁴⁴

There are therefore several possible interpretations of the phrase at Proverbs 15:33. It may be that it is being used in its general, 'catch-all' sense, meaning 'Yahwism' or 'true religion'; hence suggesting that the real training which brings wisdom is that of religion. In this sense the verse offers a corrective to 15:32.⁴⁵ It must be stressed however that there is no suggestion in the use of this phrase in the Wisdom literature as a whole that it means piety either in the sense of cultic observance or of personal religious devotion. It is nowhere suggested that he who would be wise should pray! The true religion which is the foundation for successful living, according to the Yahwistic outlook, is that of obedience to the Torah, which includes prayer and worship but also much else.

The second possibility is that the phrase refers to a specific ethical stance or attitude on the part of the one who must be wise, possibly obedience. This is suggested by the parallel in the second half of the verse, where **הַיָּשׁוּר** is commended as the way to the goal.⁴⁶ The problem here is to be specific, and decide which virtue is being singled out to parallel the equally uncertain **הַיָּשׁוּר** for this commendation.

It is also possible that the proverb is operating at both of these levels and so both interpretations are applicable.

The word translated 'training' here is **תִּשְׁבָּר**.⁴⁷ This word is common in Proverbs where it means 'instruction' or 'discipline', at times it is used synonymously with other terms (for example **תִּשְׁבָּר** and **תִּשְׁבָּר** at 1:7, **תִּשְׁבָּר**, **תִּשְׁבָּר** and **תִּשְׁבָּר** at 23:23, compare 1:2, 12:1) for the goal of the

disciple's pursuit, and at other times designating the means to that end (for example 4:13, 5:12, 23, 10:17, 13:1, 18, 15:5, 19:20 compare 6:23). The expression **חָכְמָה בְּיָדָיו** occurs only here, and indicates the rigorous discipline, especially with regard to being obedient to one's teacher, which is necessary to be undergone in the pursuit of wisdom.

חָכְמָה, wisdom. The result of training in the discipline of **יְהוָה** is that one becomes wise. The picture of the wise man is painted in Proverbs 2:6-19: he is source of knowledge and understanding for those around him and a help to those in need; his own inner life is characterised by discretion, stability and self-control, and is contrasted with the disintegration experienced by the dissolute. Aspects of this picture are constantly held before the disciple in Proverbs 1-9 to encourage him in his education.

חָכְמָה is paralleled by **דָּבָר** in line two. Wisdom is not only good in itself (compare Proverbs 3:13-18), but it is also recognised by others as good and brings honour on the one who possesses it. The usage here is similar to that in Proverbs 11:2.

Thus the first line of this proverb asserts that Yahwism in general, or a specific moral stance of it is the effective discipline or training which results in a person becoming wise and being honoured as a wise man. The Septuagint inserts **καὶ** between **σοφία** and **τιμή** and makes the point even more emphatically.

'as humility goes before honour'.

This phrase is found in identical form at Proverbs 18:12b.

דָּבָר always has a good sense in the Old Testament, 'honour',

'glory'.

הַיָּנֻץ, humility.⁴⁸

In all three of its occurrences in Proverbs (15:33, 18:12, 22:4)

הַיָּנֻץ is seen as leading to **דִּבְרֵי**, social status and recognition. The antithesis is seen at 18:12, where a man's **לֵב**, heart or will, is said to be haughty, **הִגְבִּה**, before **שֹׁבֵר**, destruction and social disgrace.

In 15:33 **הַיָּנֻץ** is parallel to the phrase 'the fear of the Lord', and in 22:4 the two expressions are juxtaposed, **הַיָּנֻץ** and 'the fear of the Lord' is honour, wealth and 'life'.

The Septuagint offers little help in clarifying the meaning of the word at 15:33. The standard text has, "The fear of the Lord is instruction and wisdom, and the highest honour answers it", apparently understanding the form to be from the verb **יָנַץ**, to answer. The Alexandrine text reads the second line as, "and the humble (**ταπεινός**) advance in honour", with manuscript variants reading **ταπεινός**. The verb **ταπεινώνω** is used by the Septuagint for **הַיָּנֻץ** at Proverbs 18:12, but the word is not translated in 22:4.

On the basis of this information, limited though it is, we may translate **הַיָּנֻץ** in these three proverbs by 'humility'. But is it possible to be any more precise?

Three different nuances are suggested. McKane regards all these three proverbs as being examples of the reinterpretation of old Wisdom by Yahwism, and therefore concludes that **הַיָּנֻץ** is pious submission to God, 'pious humility' (which) is a prerequisite of

תִּבְיָא. ⁴⁹ The discipline which produces wisdom is that of
 piety (תִּבְיָא, תִּבְיָא). ⁵⁰ The second nuance is that which McKane
 calls 'intellectual humility'. ⁵¹ The third is another non-religious
 sense, תִּבְיָא is a humble demeanour which is a social virtue.
 Toy mentions this possibility for 22:4 and notes that at 15:33 and
 18:12, "honour is declared to be the reward of non-religious humility",
 and that in these two verses it is "the natural social law that is
 here contemplated". ⁵² In his conclusion for 15:33 he suggests that
 both the religious and non-religious conceptions of תִּבְיָא are
 being held together.

The key to any further clarification of the meaning of תִּבְיָא
 at least in these proverbs, seems to lie in a closer definition of
 the phrase, 'the fear of the Lord', but this is itself highly
 problematic as we have noted. The Yahwistic background of these three
 proverbs, seen in the use of this phrase and other vocabulary, is
 beyond dispute: but it is far from clear what the implications of
 this are for our understanding of תִּבְיָא. McKane's view that
 proverbs of this type are 'expressive of a moralism which derives
 from Yahwistic piety', ⁵³ gives only the most general framework for
 understanding such terms as this. The traditional concerns of the
 Wisdom material are practical and 'secular', dealing with attitudes
 and behaviour and their effects. In later Hebrew תִּבְיָא
 undoubtedly is used in this area referring to the attitude of humility
 and to modest behaviour. Those who have that attitude and behave in
 that way may do so, no doubt, because of their faith: or because it
 is to their advantage. The parallel with 'the fear of the Lord'
 here does not rule out an interpretation of תִּבְיָא in terms of
 humble behaviour in a 'secular' way. On the basis of these proverbs
 and later Hebrew, the burden of proof must lie with those who suggest
 that תִּבְיָא means 'pious submission to God', as also with them

lies the need to say what that means in practical terms.

Conclusion.

This proverb belongs to a Yahwistic environment, though it appears to be making the same point that we have already encountered in the older secular wisdom, that professional success depends upon humility.

The contrast between the fate of the proud and that of the humble is implicit here, but made explicit in the similar proverb at 18:12.

Whatever the precise sense of **יָנִיּוּ** here, the parallel with the phrase 'the fear of the Lord' indicates that the mark of the one who fears God is humility. One's attitude and bearing towards others is part of one's religious commitment.

The precise nature of the humility indicated by **יָנִיּוּ** is difficult to pinpoint. It may refer to intellectual reticence, a teachableness and willingness to submit to the guidance of others. It may indicate a modesty of character to which others can relate easily, or, somewhat vaguely, it may refer to a humble submission to God. Any, or all of these may be implied in the use of the term here, though in later Hebrew the second sense is to the fore.

The use of **יָנִיּוּ** with **יְהוָה** here and elsewhere is significant, and suggests that the phrase in some occurrences at least itself means 'humility', with particular but not exclusive emphasis on humility as a stance of deference before God.

This proverb as a whole well illustrates the theme of the virtue of 'the silent man' found in other ancient wisdom writings

as well as those of Israel.⁵⁴

4. Proverbs 16:19.

לֹב שָׁפֵל - רֵוִחַ אֶת - עֲנָיִים

מִחֶלֶק שָׁלֵל אֶת - גִּאִים :

Q. 19

"It is better to be lowly of spirit with the humble, than to divide spoil with the proud."⁵⁵

We noted in our discussion of Proverbs 16:18 that vv. 16-20 form a series containing contrasts between two opposing 'ways'. v. 19 is the only one in the series to contain an antithesis within the single proverb.

The proverb here is of the kind which makes a comparison, using the form לֹב ... מִחֶלֶק, a common type in the sentence literature.⁵⁶

This proverb presents special difficulties as almost all of its key terms are ambiguous, and its structure is capable of two different delineations. Toy regards this parable as chiasmic in structure, giving the form

עֲנָיִים : שָׁפֵל - רֵוִחַ :: גִּאִים : מִחֶלֶק שָׁלֵל

⁵⁷ The alternative is to regard the form as one of antithetical parallelism, giving שָׁפֵל - רֵוִחַ parallel גִּאִים and מִחֶלֶק שָׁלֵל parallel עֲנָיִים .

The latter is the more likely as the comparison form does not lend itself easily to chiasmus. The use of אֶת with a substantive at the same point in each half sentence also favours this view.

'It is better to be lowly of spirit with the humble ...'

לַיָּדָוָה - לְפָנָיו is here translated 'lowly of spirit', and it is the least ambiguous of the main terms used, due mainly to its transparency.

The phrase is identical in form to that of לַיָּדָוָה - לְפָנָיו in v. 18. This suggests a reference here to character, meekness in contrast to haughtiness. This is strongly supported by the Septuagint which uses πραυθυμος, 'of a gentle mind' (Liddell and Scott), which should be compared to its use at Proverbs 14:30.

The use of לַיָּדָוָה is strongly suggestive of a reference to attitude. The phrase occurs also at Isaiah 57:15 and Proverbs 29:23b and in the latter it denotes humility, meekness.

If the structure is chiastic then the opposite attitude is that of the דָּאֵלָה, the proud.

If the structure is parallel, which is the more likely, then this phrase is used opposite that of 'dividing the spoil'. This may suggest the reference in this phrase is to material poverty, 'low-estate'. The verb לָפַן can be used in this sense (as in Proverbs 29:23a): and the phrase לַיָּדָוָה - לְפָנָיו has this sense at Isaiah 57:15. On the other hand, it may be that whilst the structure is that of parallelism, the parallels are not exact or precise.

'With the humble', דָּאֵלָה - לְפָנָיו. 58

The sense of material poverty is suggested for this term, if the structure is chiastic. The people intended are the poor in contrast to those who 'divide the spoil', the rich.⁵⁹ If the Kethib reading is taken in this way, the reference of the half verse as a whole is

to the humility of the poor. This idea is not impossible but it is difficult, as the poor are not idealised in any way in the Wisdom literature (see below), and it is hardly an idea based on observation.⁶⁰

The Qere form, אֲנִי־יָצָר , those who are distressed and afflicted and who therefore wait humbly upon God, has more to commend it. If the proverb is an example of antithetical parallelism, then these people are contrasted with the אֲנִי־זָר , the proud. The use in the Septuagint of the noun ταπεινότης in the expression μετὰ ταπεινότητος , 'with lowliness' supports this. The half-sentence does not thereby become a tautology as Toy suggests, for the relation of the two terms is that of a particular term (אֲנִי־זָר - אֲנִי־יָצָר) to a general one.

On this interpretation this line stresses the importance of meekness and lowliness, אֲנִי־זָר - אֲנִי־יָצָר . This particular characteristic of the אֲנִי־יָצָר is advocated as being preferable to the attitude which is cited in the second line. All those who are called אֲנִי־יָצָר may be expected to display the attitude of אֲנִי־זָר - אֲנִי־יָצָר : but the proverb calls for others to cultivate this virtue too.

'... than to divide the spoil with the proud'.

The expression, 'to divide the spoil', חֵלֶק שָׁבַח , comes from the terminology of warfare. The victors profit from their victory (Judges 5:30, Psalm 68:13), and may do so greedily (Genesis 49:27), vengefully (Exodus 15:9) or simply happily (Isaiah 9:2). To be given the chance to do this after victory is an honour (Isaiah 53:12). In none of these occurrences does the expression have a derogatory sense, but it bears one in the very different atmosphere of the Wisdom

literature here. This may be seen in the use of בְּשֹׁשֶׁן at Proverbs 1:13, where filling their homes with this is something which the 'sinners' do and which the disciple is warned against.⁶¹

If the sentence is chiasmic then this expression contrasts the rich, who have everything they choose to take, with the poor who have nothing or the distressed whose lot is barren. If the structure is parallel then this phrase is opposite to בְּשֹׁשֶׁן - חֵן , and so perhaps indicates the greed and avarice rather than the prosperity which goes with 'dividing spoil', compare 1:13.

The expression is a vivid one which should not be too rigidly defined.

The proud, אֲנִיִּים , are those who live in defiance of God's law, their arrogance leading to anti-social behaviour.⁶²

The Septuagint uses ὕβρις or ὕπερηφανία to translate אֲנִיִּים , the former here.

Again, the different possibilities in the structure of the proverb make for different associations. If the structure is chiasmic the אֲנִיִּים are those who are proud, in contrast to those who demonstrate a בְּשֹׁשֶׁן - חֵן ; if in antithetical parallelism they are contrasted with the אֲנִיִּים , and so are the privileged and powerful: though in both cases the basic sense of the proud remains.

At this point however, we must examine in more detail the possibility that the proverb is referring to wealth and poverty. In the Wisdom literature as a whole a favourable attitude is taken to wealth and the wealthy, in comparison with an often hostile attitude to poverty and the poor.⁶³ Wealth is seen as one of the blessings brought about by wise living, and possessions are regarded as some of

the good things of life (Proverbs 22:44, 24:3f). Wealth is not, of course, the supreme good, and its blessings are sometimes mixed (Proverbs 8:11, 19, 16:16, 22:1, 23:4, 27:23f, 30:8). The temptations of wealth must be guarded against, and the power which it brings must not be abused (Proverbs 11:28, 18:23, 28:11, 30:9). Certain ways by which it is acquired are roundly condemned (Proverbs 10:2, 13:11, 15:27, 20:21, 22:16, 28:8, 22). However, in general the rich man is highly regarded; riches are good, and to enjoy them is one of life's legitimate pleasures (Proverbs 10:15, 21:20). The rich man is expected to use his wealth charitably and responsibly (Proverbs 11:24f, 14:31, 19:17, 22:9, 28:27, 31:20), and so be further blessed in the same way. Here again we see a position very close to that of orthodox Yahwism.

By contrast, poverty is not a happy state. Lack of money and material goods are evils from which the study of wisdom should deliver the student (Proverbs 13:18, compare v. 2, 21:17). Poverty brings with it a host of related problems (Proverbs 10:15, 13:23, 14:20, 19:4, 7, 22:22, 30:9). The Wisdom literature is often unsympathetic to the poor man because it sees much poverty as the result of laziness or folly (Proverbs 6:10f, 10:4, 21:17, 20:4, 13, 23:21, 24:30-34, 28:19).⁶⁴ Even without such suspicions, the life of the poor has little to commend it and the Wisdom literature never regards poverty as in any way virtuous (even at Proverbs 15:16).

Proverbs 22:29 makes a significant point here, that 'obscurity' is not a happy or virtuous state. The wise man by his skill and hard work (צִדִּיק) achieves a prominent position as a senior civil servant. The one who does not work like that will find himself employed only by the אֲדָמָה , the second-rate and mediocre employers of the lower levels of the business hierarchy. This

hapax legomenon is probably best translated by 'obscure' or 'common'.⁶⁵

The humble man merits success, and humility is not the same as low social status.

Against this background it is possible that Proverbs 16:19 is a warning against too much self-reliance on the part of the wealthy: after the pattern of Proverbs 15:16. So Proverbs 16:16 in the same series is a reminder to the hearer that wealth is not all-important, and v. 20 is on a similar theme. But in addition to the internal indicators we have already noticed, the total context rules out an attack on wealth per se, or an outright advocacy of poverty.

The proverb then, must be regarded as dealing with the theme of humility and pride, a message which the wealthy certainly need to hear (vv. 16, 20). The proverb asserts that meekness with those in humble circumstances is to be preferred to wealth and power with the proud: but poverty itself is not commended and neither are the poor exempt from the challenge of its message.

Conclusion.

Despite ambivalence in its language and structure, this proverb is about humility and pride. Humility is approved as a much more desirable way to life.

Humility is seen here as a specific and particular aspect of the general outlook and character of the **עַנְיָיִם**. The required virtue is that of modesty, meekness (**שְׂפֹלִיּוֹת**), in contrast to haughtiness (**גִּבּוֹהִיּוֹת**).

The context of the proverb suggests that it is addressed especially to the wealthy. Pride is one of the temptations to which

they are particularly exposed, and therefore they must pay even greater attention to the cultivation of humility. The proverb also suggests that it is better to be virtuous than to be rich, though it is best of all to be both. Once more we note the familiar practical note, that humility pays: but pride doesn't.

5. Proverbs 18:12.

לִפְנֵי - שֹׁבֵר יִגְבֶּה לֵב - אִישׁ
לִפְנֵי כְבוֹד עֲנֹה :

"Arrogance goes before destruction, as humility goes before honour."

This saying is on the same theme as Proverbs 11:2, 15:33, 16:18 and 29:23 (compare also 17:19). The second line is found verbatim at 15:33b.

"Arrogance goes before destruction".⁶⁶

Destruction, שֹׁבֵר , is also said to be the result of 'making one's door (?) high' in the obscure phrase in Proverbs 17:19.

At Proverbs 16:18 it is said to be גִּבּוֹר which goes before שֹׁבֵר . Here the cause of it is said to be that man's heart is high, גִּבּוֹה .

The adjective גִּבּוֹה was used in Proverbs 16:18 in the phrase גִּבּוֹה - רֵיחַ , here the verb in the Qal imperfect. The verb is used with man's לֵב as subject in eight of its 34 occurrences.⁶⁷

In seven of these it has a bad sense, the exception being at 2 Chronicles 17:6. In five more instances the verb is used alone of an action which evokes a negative judgement.

The opposite of this attitude is הָיָה , which we have already discussed in connection with Proverbs 15:33. A modest and humble attitude leads to success and recognition. The Septuagint makes the contrast clear by making καρδία the subject of the contrasting verbs ὕψω and ταπεινω . Thus the first half of the verse asserts that the one whose heart is lifted up, that is the one who is haughty, taking an attitude above what is fitting for him, acting with conceit, is going to meet with אֲשֶׁר , a loss of all his hopes and a fall into disgrace.

'As humility goes before honour'.

See the discussion on Proverbs 15:33b above.⁶⁸

Conclusion.

The negative consequences of pride are the subject of this proverb. The use of the verb אֲשֶׁר with בָּיִת as its subject suggests that this warning is addressed especially to those in positions of power and responsibility. They are warned against the abuse of their power, especially against thinking that they themselves are all-powerful or all-important.

By contrast the way of humility is commended. This attitude is the one which brings honour, and this attitude appears to be one of a sober evaluation of one's own importance and a willingness to accept advice. As we saw with the use of הָיָה in Proverbs 15:33, it is not clear that this word conveys any particular religious sense.

עֲקֹב עֲנָוָה יִרְאַת יְהוָה
עֲשֵׂר וְכָבוֹד וְחַיִּים :

"The reward of humility, the fear of the Lord, is wealth, honour and life."

The theme of this proverb is the same, that the way of wisdom leads to success in life. It expands the terse saying of Proverbs 15:33b and 18:12b, and is found in a group of proverbs dwelling on the contrast between the success of the wise and the failure of the foolish.

'The reward of humility.'

'Reward' translates עֲקֹב, 'consequence', hence 'gain, reward' or 'result'.⁶⁹ This word is related to the noun עֲקֵב 'heel', and this proverb is translated, 'The fear of the Lord is the heel of humility' in the Midrash Rabbah on the Song of Songs 1:9 with reference to a saying, 'Humility has made a shoe for her foot'.⁷⁰

We concluded above that עֲנָוָה, which occurs parallel to the phrase 'the fear of the Lord' at Proverbs 15:33 must be understood there in its 'secular' sense of humble, modest behaviour and an unassuming disposition. Toy regards this interpretation as certain for the use of the term at Proverbs 15:33 and 18:12, and as quite possible for this verse too.⁷¹

The fear of the Lord.

Here this expression may be used in this general sense, or more specifically of a particular ethical stance or attitude. Neither in Proverbs 8:13, 15:33, here or anywhere in Proverbs does the element of piety figure in any significant way in the use of this term. Here the surrounding verses are plainly 'secular'.

There is a syntactical problem in the first line concerning the relationship between these two elements 'humility' (**עֲנָוָה**) and 'the fear of the Lord' (**יִרְאָה יְהוָה**). The possibilities may be summarised as follows:

The two expressions may be in apposition, hence **עֲנָוָה** is being clarified or defined as **יִרְאָה יְהוָה**.⁷²

The two phrases have the same referent and are synonymous, and so the conjunction 'and' should be used.⁷³

The latter phrase is predicated of **עֲנָוָה**, and is therefore the first of a total of four such predicates in the proverb.⁷⁴ This is the least likely for it is out of step with the use elsewhere in Proverbs of the phrase **יִרְאָה יְהוָה**, and also because of its identification of wealth etc., with the 'fear of the Lord'.⁷⁵

The two are set side by side for comparison, as the two terms are in Proverbs 15:33. In this case the familiar theme that humility brings reward is quoted, and then the 'fear of the Lord' is added with the assurance that the same rewards accrue.

The meanings of the two terms are closely related, that can be established from their use in synonymous parallel in Proverbs 15:33. This proverb confirms it. Regretably however, this syntactical uncertainty prevents us from being able to clarify that relationship.

'is wealth, honour and life'.

The rewards that follow from the practice of humility and 'the fear of the Lord' are tangible, considerable and this-worldly (compare 15:33, 18:12, 3:2, 16 etc.,) a familiar theme in the Wisdom writers. The link between the attitude and the reward is that of cause and effect, the reward is the consequence which flows naturally from the good attitude of the wise man.

Conclusion.

עֲנָוָה and יִרְאַת יְהוָה may be synonymous, though a firm conclusion is impossible. They are certainly closely related and have the same consequences.

עֲנָוָה and יִרְאַת יְהוָה are here seen as virtues which are socially approved and socially useful, in contrast to the way of life of the פֶּדָאִים or the man who is טֶגֶן v. 3, 5.

Humility and an honoured position in society are in no way incompatible, whereas humility and poverty do not belong together according to this proverb. עֲנָוָה here clearly has no connection with either poverty (עָנִי, עֲנִיִּים) or distress (עָנָו, עֲנָוִים), in terms of its meaning.

This proverb repeats the theme repeatedly noted, that pride leads to a fall but humility leads to success.

7. Proverbs 29:23.

גִּבְיוֹת אֶדְוָה וְשֹׁפְטִים יִלְגְּלוּ
וְשֹׁפְטֵי-רִיחַ יִדְמָה פֶּבַיִר :

"A man's pride will bring him low, but the lowly of spirit will obtain honour."

This proverb uses the style of antithetical parallelism effectively to express the common theme of the success of the wise and the failure of the foolish. The wise are here regarded as those who are modest in contrast to the proud and conceited.

The first line is similar in thought to Proverbs 11:2a and 16:18 and the second to Proverbs 15:33b and 22:4. The whole proverb is akin to the Yahwistic proverb Proverbs 18:12, and also to Proverbs 3:34 and 16:19 among the proverbs we have already discussed.

'A man's pride will bring him low'.

אִישׁ בְּגִבּוֹרָתוֹ יִשְׁתַּלָּח

אִישׁ here must be understood in an individual sense. The proverb generalises on the human condition, and observes that pride is a vice, possibly even suggesting that mankind as a whole has a proclivity towards this failing: but the challenge of the proverb is addressed to each individual. On the choice that each one makes, and on the way of life he chooses, his personal fate depends.

גִּבּוֹרָה, pride. We noted previously that when this word occurs with reference to people it always has a bad sense, and that it is often associated with speaking aggressively or insolently.

It is characteristic of the wicked and the foolish that they act with גִּבּוֹרָה. The Septuagint recognises this bad sense with

its translation of the term in most instances by ὑβρις or

ὑπερηφανία, the former in this case, which suggests over-reaching and arrogant actions which harm others.

In this proverb there is no obvious association with speaking. This attitude on the part of a person is said to lead to his downfall and humiliation (the verb **בִּשְׁפָּל**). **גִּזְלָן** here means pride or haughtiness. When it refers to God or to natural phenomena it has the good sense of 'majesty'. Perhaps therefore the nuance here is that the man who over-reaches himself arrogating to himself in some way a position proper to God alone (the very attitude of the 'fool' in Psalm 14:1 = (53:1), Proverbs 1:22, 12:15 and 14:9) is doomed to suffer ignominy instead of the success for which he strives.

'A man's pride will 'bring him low', **וְגִזְלָן יִשְׁפָּל**, Septuagint **ταπεινω**. In our previous discussion of the verb **בִּשְׁפָּל** we observed that it is used most often with God as subject and human beings as its object to speak of, 'the humiliation and abasement of those who need to be brought down from the heights of arrogance, pride and haughtiness'.⁷⁶ That is clearly the meaning here, though in this proverb the humiliation is seen as the result not of the direct action of God, but as the effect of the pride of the man himself.

Thus this first half of the proverb covers familiar ground, that pride is ultimately self-destructive; the proud man by his own attitude and actions ensures his own downfall.

'but the lowly of spirit will obtain honour'.

The phrase **שֹׁפֵל - רֵוָה** also occurs in Proverbs 16:19 where it denotes the attitude of the **רֵוָה** in contrast to that of the **שֹׁפֵל**. In this proverb the contrast is made between the attitudes **שֹׁפֵל - רֵוָה** and **גִּזְלָן**.

In this verse there is also a play on the words **לֹא־בִצְדִיק** and **לֹא־בְצִדִיק**, the first using the verb **בִצַּדֵק** in its common negative sense, and the second using the adjective **בִצְדִיק** in a good sense (as at Proverbs 16:19). The same play is made in the Septuagint using **τῷ δίκαιῳ** in the first line and **τῷ δικόφρονος** in the second.

Thus the phrase here denotes one who is modest, humble-minded, of a lowly disposition.

We have already noted the meaning of **לֹא־בְצִדִיק** in terms of success and status in connection with Proverbs 15:33b = (18:12b), and 22:4. We can compare Proverbs 11:16a for the use of **לֹא־בְצִדִיק** with **לֹא־בְצִדִיק**.

This proverb is quoted and expounded in the Midrash Rabbah on Numbers 7:12 as an explanation of why it was that a man from Judah should be chosen to present his offering first.⁷⁷ Here five expositions are given which all contrast one who is brought low because of some kind of pride with one who is exalted because of his humility. The first contrasts Adam who refused to repent when God gave him the opportunity to do so, with Abraham who did humble himself in penitence. The second contrasts the haughtiness of Pharaoh towards Moses' God with Moses' own obedience, and similarly the third contrasts Amalek's disrespect to Israel's God which led to his death at the hand of Joshua with Joshua's attitude which brought him the victory. The fourth exposition shows that Mounts Tabor and Carmel were not chosen by God because they boasted of their height, whereas Mount Sinai admitted that it was low, and so was chosen. The last one contrasts the ostentatious display of his authority by Joseph, the grand vizier, with the attitude of Judah who humbled himself

before him on behalf of his brother Benjamin. The choice of the man of Judah to offer the first sacrifice on the first day was the way that Judah was honoured, so concludes the explanation.

Conclusion.

We observe again the antithesis between pride and humility, even though it is not possible to be precise about the nuances of either of the terms used. Pride is condemned, humility commended.

Again we find the assertion that pride is self-defeating, whereas the future is bright for the humble person.

The link is clearly established between a man's attitude and his success or failure in life. One's future is determined by one's attitude. There is here no element of God's providence, and no suggestion that the humility which is advocated is any kind of piety.

General Conclusion.

By its very nature the Book of Proverbs is concerned with ethics, and with specific examples of vices and virtues. Both the Instructions and the Sentence Literature are addressed to individuals as advice on conduct, and they elaborate on what attitudes, values and behaviour to avoid and what to cultivate.

A characteristic of the Book of Proverbs is its presentation of life in terms of a choice between two different ways: the Way of Wisdom (or of Righteousness in the Yahwistic setting) and the Way of Folly (or Wickedness in the Yahwistic setting). Among the vices of the Way of Folly an important place is given to pride,

and of the proverbs on this theme we have discussed eight (3:34, 8:13, 11:2, 16:18, 16:19, 18:12, 21:24 and 29:23). By contrast the virtue of humility is mentioned less often, only in seven proverbs explicitly and all of these have been discussed (3:34, 11:2, 15:33, 16:19, 18:12, 22:4 and 29:23 five of these also refer to pride).

A common theme in the proverbs we have discussed is that pride has negative results, whereas the way of humility leads to success. This interpretation of life is part of the important theme of the Wisdom literature in general, that discipleship to wisdom will bring one to a good and prosperous time. The Book of Proverbs sees no incompatibility between humility and a position of honour and esteem in society. Neither does it understand humility in terms of poverty and self-denial in material terms. The paradox is neatly put in a Rabbinic aphorism quoted by Cohen: "He who runs after honour, honour flees from him, he who shuns honour, honour pursues him".⁷⁸

To this we may compare the view of orthodox Yahwism that righteousness is rewarded and wickedness is punished in terms of success and failure in life.

Those who are following the Way of Wisdom and in particular are practicing the virtue of humility are referred to in a number of ways. They are called the **עֲנָוִים** (3:34, 16:19), **צַדִּיקִים** (11:2). They practice **יִרְאָה** (15:33, 18:12, 22:4) and the 'fear of the Lord' (15:33, 22:4, compare 3:34) and they are **שֹׁפְלֵי רֵיחַ** (16:19, 29:23). Some of these terms may be synonymous. The nuances of these terms are not easy to define, but may be set out somewhat tentatively:

עֲנָוִים. This word refers in the proverbs we have examined to people of a certain character, and not to people in

circumstances of material poverty or distress. These people are contrasted with the **אֲנָשִׁים** (3:34) and the **אֲנָשִׁים** (16:19). One of their specific characteristics is to be **אֲנָשִׁים**, of a lowly and unassuming disposition (16:19). They receive divine approval but perhaps not necessarily success (16:19).

אֲנָשִׁים. This difficult term refers also to people of a certain attitude or disposition, and who because of this disposition are recognised as wise and accorded respect. The nuance appears to be those who are humble in the sense of unassuming or reserved, the modest who are contrasted with those who behave with **אֲנָשִׁים**.

The 'fear of the Lord' is a phrase referring to a general attitude and way of life. This attitude, carefully pursued, produces wisdom. The phrase is parallel with **אֲנָשִׁים** at Proverbs 15:33 though it is not clear if they are synonymous there, or whether the 'fear of the Lord' is a general statement (as at 8:13) and **אֲנָשִׁים** a particular one. The two are juxtaposed at 22:4.

This term, despite its reference to Yahweh, does not necessarily suggest piety or humility as a 'religious attitude', submission to God or the like.

The opposite to this is a love of evil, **אֲנָשִׁים** which manifests itself in various ways including pride (8:13). This suggests that our term is a general one for conduct and attitudes of a socially- and religiously-approved kind.

אֲנָשִׁים. This attitude is parallel to that of the 'fear of the Lord' at 15:33, and juxtaposed to it at 22:4. The one who has this finds respect and approval from his peers. It is an

opposite attitude to that of the person who can be haughty, having a heart which is **קִבְּצָה** (18:12). The term seems to be a general one.

The phrase **לִפְנֵי-רִיחַ** is transparent and particular, referring to something specific on the part of the **יְהוָה**,

and contrasting with the attitude of haughtiness, **קִבְּצָה** (16:18f).

In 29:23 the opposite attitude is man's **הִתְקַבְּצָה**.

The difficulty of giving precise nuances to these terms is

also seen in the way that the Septuagint translates **יְהוָה**,

צְנוּיָה, **יְהוָה** (in the Alexandrian text at 15:33) and

לִפְנֵי-רִיחַ (at 29:23) with **ταπεινὸς** or its cognates.

Only at 16:19 for **לִפְנֵי-רִיחַ** does it use another term

(**καταστροφῆς**).

An equally large medley of terms are used to denote the vice of pride. Those who are on this way to failure are called

לִצְחָה (3:34, 21:24) and **לִצְחָה** (16:19). They 'act proudly'

(**קִבְּצָה**) (18:12), exhibit **יִצְחָה** (8:13, 16:18), **יִצְחָה**

(11:2, 21:24), **קִבְּצָה** (16:18), **הִתְקַבְּצָה** (29:23), **הִתְקַבְּצָה**

(8:13) and so are **לִצְחָה** (21:24). The meanings of these terms

may be summarised:

A **לִצְחָה** is one who talks too much in too self-

opinionated a way, and the term is used to convey derision. Wider

conclusions can be drawn about a person's character from their

speech (21:24), such a one is also **לִצְחָה**, and acts with **יִצְחָה**

and is to be contrasted with the **יְהוָה** (3:34).

לִצְחָה suggests that pride which leads to and is

seen in anti-social behaviour, in contrast to the behaviour of the

חֲלִילָהּ (16:19). This attitude (חֲלִילָהּ, 29:23) leads to disgrace. חֲלִילָהּ and חֲלִילָהּ are aspects of evil which are condemned, but the relationship between the two terms is not clear. They seem to be less general than the term חֲלִילָהּ, but not as specific as evil acts or perverted speech (8:13). חֲלִילָהּ is parallel to חֲלִילָהּ - חֲלִילָהּ at 16:18.

The verb חֲלִילָהּ suggests abuse of power on the part of those in positions of privilege (18:12), and the adjective seems to have the same sense at 16:18. This attitude contrasts with that of חֲלִילָהּ (18:12).

חֲלִילָהּ and חֲלִילָהּ suggest self-assertiveness and insolence, a refusal to submit to authority and a determination to go one's ^{own} way (11:2, 21:24). This contrasts with the attitude which enables someone to be numbered among the חֲלִילָהּ (11:2) and is also seen in the person who is called a חֲלִילָהּ (21:24). חֲלִילָהּ appears to have a nuance of forward, intemperate or abusive speech.

As with the humility vocabulary, precise nuances are difficult to give here. In this respect also the Septuagint is instructive, in that it renders these terms in the main with ὑβρις etc (חֲלִילָהּ 8:13, חֲלִילָהּ 11:2, חֲלִילָהּ 16:18, חֲלִילָהּ 16:19, חֲלִילָהּ 29:23) or ὑπερηφανία etc (חֲלִילָהּ 3:34, חֲלִילָהּ 8:13). It is difficult to differentiate the terms in the translation of 21:24.

Thus in the Book of Proverbs as a whole a picture emerges of the good or wise man, whose life is successful in terms of both material prosperity and social recognition. Among the virtues of this man is humility. By contrast the vice of pride marks the bad

or foolish man and contributes to his failure to achieve either social recognition or prosperity. Such social realities as the affluence of the proud are not ignored (see Proverbs 16:19), but they are not allowed to intrude into the writer's picture of life as it ought to be. Humility is a virtue to be cultivated, and its cultivation will bring real rewards.

CONCLUSION.

In Jewish and Christian thought humility has been regarded as a virtue. This humility can be defined as an attitude towards God, self and others which is positive and life-affirming, but which emphatically places concern for others before self-interest and self-regard. The opposite of humility is pride, regarded as a serious vice in Jewish and Christian thought, and seen to be destructive both socially and of authentic personality.

Humility consists of a recognition of one's dependence upon God and a willingness to submit oneself to him, a realistic assessment of one's own character and ability with a curbing of undue ambition and a regard for others in every way with a willingness to give oneself in service to them. The humble person can then be described as one who acknowledges the sovereignty of God, is not boastful or domineering and attempts to live sacrificially for the good of others. By contrast pride consists of a refusal to recognise the claims of God or to admit dependence of any sort upon him, a total self-reliance with an exaggerated assessment of one's worth and an overbearing attitude towards others which places concern for them considerably behind concern for self. The proud person puts self first and despises God and neighbour, the humble person puts God and neighbour first, but does not despise self in the process.

There is an ambivalence about both humility and pride. Servile obsequiousness before God and others may be taken for humility, but its innate lack of self-respect and its demeaning of self-worth clearly indicates that there is nothing positive about such an attitude and that it cannot be regarded as a virtue. Equally, self-respect and a sense of achievement, ambition and a desire to make

the most of one's capabilities, or a refusal to be cowed by the demands or assertiveness of others may be taken for pride, but such realistic and life-enhancing attitudes cannot be regarded as aspects of a vice. There is therefore inevitably an element of vagueness in our definitions of both humility and pride: but not such as to prevent us from recognising the vice and virtue in each.

It must be admitted that not everyone would accept that humility, even in its positive form, is to be valued as a virtue, though more would probably regard the negative forms of pride as a vice. We have noted that Aristotle did not number humility among the virtues, and in our increasingly self-reliant society with its emphasis on individual responsibility and achievement and with its promotion of the "macho" image there are many who would agree with his evaluation. The attitude which we have defined as humility is in a real sense an un-natural one, contrary in many ways to our natural inclinations and material interests, and demanding a self-denial which is never easy. Nonetheless, and fully recognising this, both Judaism and Christianity have advocated this radical and alternative approach.

Not only is humility considered a virtue in Jewish and Christian thought, but it is regarded as an important virtue, and it is represented as such in the early documents of both religions. As might be expected in such documents the God-ward aspect of humility receives most attention, man is to remember his creatureliness and thence his distance from the transcendent God, to be constantly aware of his sinfulness and hence his need for forgiveness from a holy God, and to acknowledge his general dependence and need and thus look to aid from the God of power and might. This consciousness is cultivated and the help of God received in Rabbinic thought through study of the Torah, and in early Christian thought it is awareness of the grace of God in Christ which responds to and

further awakens such attitudes.

To some extent the self-ward aspect of humility follows on from this, but in both religions goes further. Avoidance of personal pride, the curbing of ambition and the need for intellectual modesty in particular is regarded by the Rabbis as being especially necessary on the part of those with responsibilities for leadership, not least themselves. The same points feature frequently in the teaching of Jesus to his disciples and in the advice of Paul to his churches. That power corrupts was recognised long before this, and both Talmud and New Testament see pride as a significant part of that corruption, which must be countered by the cultivation and practice of humility.

The other-ward aspect of humility is present in these writings too, perhaps stimulated in both places by a theology of grace. Not only do the Rabbis speak frequently about the love of God to his people; especially in giving them the gift of the Torah for their wellbeing, and of the help given to them constantly through their history: but at times they use the term **הַיְיָ** for God's attitude to them. His "humility" or "condescension", has made them great. In early Christianity this same awareness focusses on Jesus Christ, who gave up all he had to save those who could not help themselves. Paul explicitly uses this idea to provide the incentive and illustration of the attitude and behaviour which he thereby expects the Philipians to have towards one another. Rabbis and Apostles both command their adherents to be humble towards others, though they also seem to recognise the difficulty of the demand.

Thus humility in each of the aspects we have delineated is enjoined upon those who wish to do the will of God, but in each case such humility is seen to be more than an individualistic or personal ethic. Humility is regarded as a prerequisite for social cohesion

and for effective community life. At one level this may be little more than a means of social control, where the members of a community are encouraged to know their place and stay in it, showing due respect to elders and betters, and the use of humility terminology in the documents from Qumran may possibly illustrate this negative side.

But on the whole the New Testament and the Rabbis show a much more positive view of humility, not least in the way that the virtue is attributed to honoured leaders whose self-giving won the hearts of succeeding generations.

There is no uniformity of vocabulary for humility in either the Rabbis or the New Testament, and none of the various words used has established itself as a technical term.

In the Talmud the noun **עָנָוָּת** predominates as it does also at Qumran and in Ben Sira, and it functions as a general term covering all the aspects of humility we have noted. **הַצָּנִיעוּת לְקָדָשׁ** features also in those two places as it does in the Talmud, where phrases using **לְבָב** and **כִּינִי** also occur, the most common being **שֹׁפְלָה כִּינִי**. In the Talmud the noun **שֹׁפְלָה** is also used without any qualifier for a humble person.

In the New Testament **ταπεινός** and the compounds **ταπεινοφροσύνη** and **ταπεινοφρων** are the terms most often used for humility. It is frequently said that the New Testament and Christianity is responsible for the upward revaluation of this word, which was of largely negative emotive meaning in classical Greek. The New Testament may have been partly responsible for this, but the word is used in the Septuagint to translate humility vocabulary and has a positive evaluation in that setting too. The revaluation of the word goes hand in hand with the revaluation of the attitude to which it is applied, and in that revaluation too it is simply not

the case that the New Testament is innovative.

Humility, expressed in a variety of terms, is valued as a virtue in both Christianity and Judaism and in early documents of both religions, the New Testament for the one, the writings of Ben Sira, the Qumran texts and the Talmud for the other. The debt of all of these to the Old Testament has not been adequately acknowledged.

It must be admitted however that overt references to the virtue of humility in the Old Testament are not plentiful, though condemnations of pride are almost commonplace. Man's propensity to go his own way, thwarting the will of God and refusing to acknowledge any need for or dependence upon him is seen throughout the Old Testament to be a recurring theme. Such an attitude whether on the part of individuals or wider communities such as whole nations is regarded as being wholly negative in its effects, and responsible for the disrupted state of relationships between people and the unhappy condition of much of human life. Indeed, the recurring proverbial theme that pride leads to destruction could almost be used as a title for the Old Testament's narration of the history of the people of Israel's relationship with their God.

Explicit references to humility are few by contrast. The noun

הַלְוָה occurs only six times, and two of these are highly problematic, whilst the phrase הַלְוָה לַיהוָה is a hapax legomenon in the Old Testament at Micah 6:8 and the meaning of

הַלְוָה לַיהוָה which only occurs three times varies quite considerably in its different settings. While the Old Testament is concerned throughout with man's relationship with God and with others and with the question of man's place and status, words which later formed the humility vocabulary are not readily used in its exploration of

these themes in story, liturgy, proverb or injunction.

That being said however, an examination of the Associative Field of the word אֲנִי־יָדָע in its usage in the Old Testament reveals the wide range of its associations and the ways in which vocabulary from a number of different contexts can be seen to have a relationship to the narrower humility vocabulary.

Considerable attention is given in the Old Testament to the plight of the poor. These people were particularly vulnerable and their care and protection is demanded in almost every genre within the Old Testament. Greater strength and poignancy is given to this demand by the recognition on the part of those who make it and those who hear it that the nation itself had its origin in poverty and deprivation, and owed its existence to the care of God for the poor. The words most often used to denote these poor people are אֲנִי־יָדָע and אֲנִי־יָדָע , and these must be distinguished from a few other words which are used for those who are poor as a result of their own folly or sin. The אֲנִי־יָדָע etc., are experiencing material need, and it is the duty of all to help them, and in so doing to follow the example of their supreme benefactor, the God of Israel himself. Those who are אֲנִי־יָדָע , אֲנִי־יָדָע and אֲנִי־יָדָע recognise their need of God's help and urgently cry out to him for it, and thus in the Psalter in particular the liturgical use of these terms can be seen to give them religious overtones which are more fully developed later in such usages as the designation of the Qumran community as, among others, אֲנִי־יָדָע and in the title of the Christian group, the Ebionites. These terms take on a moral aspect at times in the Old Testament, and express that sense of dependence upon God which we took to be an aspect of humility, and do so almost entirely within

the liturgical and prophetic traditions. Thus an appellant can refer to himself as **אֲנִי עָנִי** even when his urgent need is not that of poverty and he himself is not necessarily poor, and that is the usage of the phrase at Psalms 37:14, 86:1 and 109:16 and 22. The same sense can attach to **אֲנִי עָנִי** used at Psalm 18:28 = 2 Samuel 22:28 and Isaiah 66:2 for example, and to both **אֲנִי עָנִי** and **אֲנִי עָנִי** at Zephaniah 3:12. The clearest example however is the description of the coming King as **אֲנִי עָנִי** in Zechariah 9:9 where every socio-economic nuance has been removed. In these cases the second aspect of humility is also present, as the speaker uses this language to express his own inability to help himself, and to express this liturgically and publically could no doubt be a demeaning or humbling experience on top of circumstances which were already so.

At times the suffering of the poor went further than their poverty, and the poor were the victims of oppression and injustice, just as other people could at times be. The Old Testament bears eloquent witness that the oppressed, as are the poor, are the special concern of the God of Israel who had delivered his people out of slavery in Egypt. Such people in their distress and anguish also cry out to God in the sure knowledge that their cry is heard. These are the **אֲנִי עָנִי** of the Psalter, possibly but not necessarily poor, and certainly not meek, submissive or patient. They are otherwise described as **אֲנִי עָנִי** and their suffering is that of maltreatment and oppression, **אֲנִי עָנִי**.

אֲנִי עָנִי in the Psalter has a similar sense to **אֲנִי עָנִי** in that those who refer to themselves by these terms are expressing their sense of need and helplessness and are crying out to God for aid. The Hebrew Bible is, however, at pains to maintain the

distinction between them, probably the nuance is of material poverty on the one hand and of victimisation on the other.

The adjective **לַבְיָא** in the singular occurs in the Old Testament only at Numbers 12:3 with reference to Moses, and here there must be some element of metaphorical transference for the passage is speaking about Moses' virtuous character and not about any of the unfortunate experiences of his life. Similarly the use of the qualifiers **לַב** and **לַיָּהּ** in the expressions **לַב נִשְׁבָּר וְנִדְכָּה** and **לַיָּהּ נִדְכָּה** at Psalm 51:19(17) and Psalm 34:19(18) give these words from the context of victimisation a spiritual or moral sense. Here again we see these terms denoting a sense of dependence upon God and a sense of realistically recognising one's position, though the sense of none of these terms can be precisely stated. It may be that the very specific sense of contrition or repentance is the one at Psalm 51:19(17).

A different group of words is used to denote those who are undergoing humiliating experiences as a punishment for sin or as a consequence of misbehaviour. These people are in no position to seek God's aid, and are often being punished by him. The verbs **שָׁפַל**, **שָׁפַל** and **שָׁפַל** are the main ones here. Such however is the power of the qualifier **לַיָּהּ** that the expression **לַיָּהּ שָׁפַל** has a good sense, a general figurative one at Isaiah 57:15 and a moral one at Proverbs 16:19 and 29:23. The noun **שָׁפַל** appears in the same way at Psalm 138:6 where it denotes the 'lowly' on whom God looks with favour.

It must also be noted that at least the first aspect of humility is presupposed in the context of deference to God, whose vocabulary is extensive in the Old Testament; though such an understanding of man's relationship to God is probably little more

than a commonplace in any religious literature.

The contexts of poverty, oppression and humiliation are distinct from each other, though there is an inevitable overlap. In the Old Testament the first two themes are important and powerful, for the nation's consciousness of its beginnings in the Exodus from Egypt gave it a belief in God as Saviour and Deliverer of the poor and oppressed. In terms of history the nation as a whole was often poor and frequently oppressed, and as such called upon God for help. Groups and individuals did the same. In this setting it is perhaps inevitable that the words used liturgically in urgent appeal to God, should develop a metaphorical sense and continue to be used to express reliance upon God in a situation of worship. As such they had the power to draw into their orbit words from the less-likely context of humiliation. It might not be an exaggeration to say that an Associative Field of the word ⁷¹¹⁹ would probably include all the significant words of Old Testament theology, religion and ethics. Be that as it may, there are associations with ⁷¹¹⁹ which show that the humility vocabulary of the Old Testament is wider than would at first appear.

It must be emphasised that the three aspects of humility which we have delineated are not separate attitudes which can be clearly marked off from each other, but are facets of the one character. Thus it is not possible to divide the humility vocabulary which can be identified on the basis of the Associative Field of ⁷¹¹⁹ into three groups, each relating to one of these aspects of humility. None the less it is possible to illustrate the three aspects from the passages where this vocabulary occurs.

The sense of humility as a recognition of one's dependence upon God is plainly to the fore in such liturgical expressions as

עָנִי (at Psalms 37:14, 86:1 and 109:16, 22) and in the use of עָנִי at Psalm 18:28 (= 2 Samuel 22:28) and Isaiah 66:2.

More detailed aspects of man's standing before God may be meant by the expressions נִשְׁתַּבַּח וְנִדְבָּקָה and נִשְׁתַּבַּח לֵב at Psalm 51:19(17) and עָנִי with נִשְׁתַּבַּח לֵב and נִדְבָּקָה in Psalm 34, perhaps repentance and contrition.

The use of שָׁפְלִים at Psalm 138:6 for those who acknowledge dependence on God is to be noted here. Psalm 131 is a recognition that humility before God is a prerequisite for worship, and the same point is made in Micah 6:8, where the relevant phrase is

הַצִּנְיָ לִבְךָ אֱלֹהֵי יֵהוָה, and in Zephaniah 2:3 where worshippers are commanded to 'seek' עֲנִיָּה and are addressed as

פֶּלֶא - עֲנִיָּה הֶאֱרָן. Such an emphasis is not generally to be found in the Wisdom literature but the expression

יִהְיֶה יָדְךָ יְהוָה occurs in proverbs about humility such as Proverbs 8:13, 15:33 and 22:4 and this phrase must be seen as denoting this aspect of humility.

The self-ward aspect of humility is present in each of those passages too for to recognise one's need of God and one's dependence upon him involves accepting one's own impotence in the circumstances of the appeal and admitting one's own helplessness. Psalm 131 is perhaps the clearest example of this attitude. A recognition of one's real and limited ability and thus a recognition of one's limitations and the folly of false pride is the way that this aspect of humility is commended in the Wisdom literature in such general sayings as Proverbs 15:33, 16:19, 18:12, 22:4 and 29:23. Intellectual humility is the characteristic of the wise man. There is little that is specific about Proverbs 11:2 but the modest are highly regarded, as in the Wisdom literature generally and the way of pride is seen for what it is and where it leads, it is folly and leads to

destruction. Finally, this aspect of humility is to the fore in the commendation of Moses in Numbers 12:3 and in Zechariah 9:9 where such humility is predicated of the coming Messiah.

The Old Testament is, of course, much concerned with interpersonal relationships and with questions of personal behaviour and responsibility in community living. Israelites are expected to love their neighbours and to demonstrate above all in those relationships the **אֲנָחָה** which God has already demonstrated towards them. The other-ward aspect of humility must be seen in this general setting. The radical though questioned use of **יָרָד** of God's action at Psalm 18:36(35), which is taken up in later exegesis is significant here: God sets the pattern for Israelite behaviour in taking the initiative to 'come down' and help the one in need, and the elements of condescension (in a positive sense) and gentleness are both present. We have seen also the number of humility references which are associated with the King and with those in leadership positions: their role is that of serving and helping the needy. Finally the association between humility vocabulary and the important concepts of **אֲנָחָה** and **אֲנָחָה** at Micah 6:8, and **אֲנָחָה** at Zephaniah 2:3 and Psalm 45:4 reinforces this awareness.

To support these observations we also noted that the Old Testament's forceful condemnation of pride also has a threefold thrust. Pride is an "uplifted heart" which forgets its obligation to and dependence upon God and rejoices in its own self-sufficiency. Pride is an exaggerated sense of one's importance and one's power. Pride leads to the exploitation or abuse of others in the pursuit of self-interest, and its effect is negative in every way.

The definition given by Szubin (p. 17 and note 68 to chapter 1) is exact for both humility and pride, that they are not

individual or separable character traits but lifestyles encompassing and structuring every aspect of thought and behaviour. None of the aspects of humility which we delineated can be isolated from the others, and the virtue of humility encompasses them all.

Important verses on the theme of humility have been discussed in detail:

Numbers 12:3 and its ascription of humility to Moses illustrates clearly the use of **עָנָו** as a term of the highest approbation, and it also shows that no incompatibility is seen between being humble, exercising power and having responsibility.

Isaiah 66:2 is one of a number of verses which stress the importance of humility as a prerequisite for worship (compare Psalm 131, Micah 6:8, Zephaniah 2:3). Without humility authentic worship is not possible.

Micah 6:8 is a significant verse in a variety of ways, and although in connection with humility the interpretation of the key phrase **עָנָו לַיהוָה** is open to question it nonetheless represents an important statement of the place of humility in ethical living. The association of **עָנָו לַיהוָה** with the technical terms **יִשְׁכַּח** and **מִשְׁפָּח** in a triad which sums up the behaviour, attitude and relationships which God requires of all people is unparalleled in the Old Testament, though frequently found later.

Zephaniah 2:3 places humility without question, argument or explanation in an ethical injunction parallel to **יִשְׁכַּח** expecting the worshipper of God to exhibit these two virtues.

'Zechariah' 9:9 predicates the virtue of humility of the coming Messiah, and this verse can perhaps be used to sum up other less clear but not infrequent passages which expect the King above all to be the exemplar of humility.

Psalm 131 regards humility as the supreme prerequisite for worship, extends that virtue into national dimensions and observes that it is to be cultivated by self-discipline. Humility is no sign of weakness and it is certainly no soft-option.

Seven proverbs deal with humility in general terms and with specific reference to it as a practical attitude to be shown, as befits the form and function of a proverb. All give humility a positive evaluation. Humility is seen to be socially valuable (Proverbs 15:33, 22:4, 29:23), and the way to real personal fulfillment (Proverbs 16:19, 18:12, 22:4), in contrast to pride which leads to nowhere except personal failure and the disintegration of society (Proverbs 3:34, 11:2, 18:12, 29:23).

These studies illustrate that there is a high evaluation of humility as a virtue within the Old Testament itself. It may well be that the New Testament or the teaching of the Rabbis give this evaluation a further boost and give this virtue a higher priority compared with others: but the commonly made assertion that the establishment of humility as a virtue was the responsibility of Christianity is untenable. We have seen the practice of humility advocated in the writings of Ben Sira, at Qumran and by the Rabbis, as well as by Jesus and the Early Church, and in each case important contributions were made: but the idea can be seen to be present in the Old Testament itself.

No attempt has been made in this study to find the origin of the high valuation placed on humility or to see when and by whom humility has been first placed among the virtues. It has been seen to be regarded as such in proverbs which are representative of "old wisdom" such as Proverbs 3:34, 11:2, 18:12 and 29:23 and in early prophetic texts such as Micah 6:8 and Zephaniah 2:3, as well as in a number of pre-exilic psalms, notably Psalm 131. There is no certainty however about the dating of any of these.

The liturgical reference of Micah 6:8 and Zephaniah 2:3 has been noted, and the prevalence of the humility theme in the Psalter frequently observed. This milieu no doubt played an important role in handing on and promoting awareness of the virtue of humility, in all of its aspects and not just its God-ward one: but the origin of the idea within the cult itself seems unlikely. Similarly we have noted that often this virtue is expected of the King, and we have discussed Ancient Israel's distinctive ideology of Kingship from this perspective: but here too it is difficult to see that the idea of humility as a virtue originated within the royal traditions of Jerusalem, though it was transmitted, encouraged and illustrated within them.

The origins of the notion are lost in obscurity. It is tempting to speculate that this valuation of humility developed in response to reflection on Israel's own obscure beginnings, its own insignificant and uncertain status and existence as a nation and its sense that it therefore owed everything to God. By his grace he had made those who once were no people into a people, overthrowing or ignoring much greater world powers to do so, and demonstrating a radical bias to the poor in so doing. He had shown himself to be a god praised by "babes and sucklings", whilst the rich and powerful are "sent empty away". Could it be that awareness of humility as a virtue

comes from a recognition of God as Saviour? Is humility a response to grace?

Central to the Old Testament and inherited by both Judaism and Christianity is the awareness that belief and behaviour go together, and that a certain lifestyle is required of the one who would worship God. In the Old Testament this conviction lies at the heart of the Torah, is reinforced by prophetic addresses and the sayings of the wise men and is expressed in worship in the Psalter.

It may be as difficult to write a systematic account of the ethics of the Old Testament as it is to write one of its theology: but that is not because the Old Testament is not interested in ethics or theology, it is rather because of the multiplicity of its concerns with both issues.

What has been demonstrated here is one aspect of Old Testament ethics, namely, that humility is regarded as a virtue. There may be no clear definition of what humility is, there may be false forms of it to cloud the picture, and there may be few who practice it or value it: but the Old Testament makes it clear that humility is a necessity in individual discipleship, in community living and social development if wholeness is to be achieved.

What does the Lord require

For praise and offering?

What sacrifice desire,

Or tribute bid you bring?

Do justly;

Love mercy;

Walk humbly with your God.

Rulers of earth, give ear!

Should you not justice know?

Will God your pleading hear,

While crime and cruelty grow?

Do justly;

Love mercy;

Walk humbly with your God.

All who gain wealth by trade,
For whom the worker toils,
Think not to win God's aid,
If greed your commerce soils:
Do justly;
Love mercy;
Walk humbly with your God.

Still down the ages ring
The prophet's stern commands:
To merchant, worker, king,
He brings God's high demands:
Do justly;
Love mercy;
Walk humbly with your God.

How shall our life fulfil
God's law so hard and high?
Let Christ endue our will
With grace to fortify;
Then justly,
In mercy,
We'll humbly walk with God.

(Albert F. Bayly
Hymns and Psalms No. 414).

ABBREVIATIONS.

| | |
|-------------------|--|
| ANET | Ancient Near Eastern Texts, ed. J.B.Pritchard. |
| AV | Authorised Version. |
| BDB | Hebrew and English Lexicon of the Old Testament, ed. F.Brown, S.R.Driver and C.A.Briggs. |
| BHS | Biblia Hebraica Stuttgartensia. |
| Bib. Theol. Bull. | Biblical Theology Bulletin. |
| BKAT | Biblischer Kommentar zum Alten Testament. |
| BZAW | Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft. |
| CBQ | Catholic Biblical Quarterly. |
| ERE | Encyclopaedia of Religion and Ethics, ed. J.Hastings. |
| GNB | Good News Bible. |
| IB | Interpreters Bible. |
| IDB | Interpreters Dictionary of the Bible. |
| JB | Jerusalem Bible. |
| JBL | Journal of Biblical Literature. |
| JJS | Journal of Jewish Studies. |
| JNES | Journal of Near Eastern Studies. |
| JSOT | Journal for the Study of the Old Testament. |
| JSS | Journal of Semitic Studies. |
| JTS | Journal of Theological Studies. |
| LXX | The Septuagint. |
| MT | Masoretic Text. |
| NEB | New English Bible. |
| NIDNTT | New International Dictionary of New Testament Theology. |
| NIV | New International Version. |
| Nov. Test. | Novum Testamentum. |
| NTS | New Testament Studies. |
| RSV | Revised Standard Version. |
| SJT | Scottish Journal of Theology. |

| | |
|-------|---|
| Supp. | Supplement. |
| SVT | Supplements to Vetus Testamentum. |
| TDNT | Theological Dictionary of the New Testament. |
| TDOT | Theological Dictionary of the Old Testament. |
| TGUOS | Transactions of the Glasgow University Oriental Society. |
| THAT | Theologisches Handwörterbuch zum Alten Testament, ed. Jenni and Westermann. |
| ThZ | Theologische Zeitschrift. |
| TWAT | Theologisches Wörterbuch zum Alten Testament, ed. Botterweck. |
| TWOT | Theological Wordbook of the Old Testament, ed. Harris, Archer and Waltke. |
| VT | Vetus Testamentum. |
| WuD | Wort und Deist, Jahrbuch der theologischen Hochschule, Bethel. |
| ZAW | Zeitschrift für die altestamentliche Wissenschaft. |
| ZNW | Zeitschrift für die neutestamentliche Wissenschaft. |

The noun **עַבְדִּי** in the singular occurs twenty times in these chapters, and these occurrences can be divided into three groups:-

Eleven of these occurrences refer to the people of God, the nation of Israel, as being God's servant.² The nation is referred to nine times in divine speeches as "my servant".³ At Isaiah 41:8, 44:1 and 45:4 this is accompanied by a statement that God has 'chosen' (**בָּחַר**) Israel as such, and each time the nation is referred to by both the terms 'Israel' and 'Jacob', (compare also 44:21). At Isaiah 42:19, **עַבְדִּי** is paralleled by 'my messenger' (**רֹשְׁתִּי**) and in the second line 'servant of YHWH' is paralleled by the difficult **אֲשֶׁר עָבַד**.⁴ At Isaiah 43:10 the people are referred to as 'my witnesses', (**עֵדִי** plural) and 'my servant' (**עַבְדִּי** singular). "Chosen from the womb" language is used of the nation at Isaiah 44:1f, compare verse 21.

The role that the nation is to fulfil as God's servant is briefly mentioned. Israel is God's witness (43:10) called to proclaim God's mighty forthcoming act of deliverance (48:20); but perhaps above all called simply to have faith in God (43:10b). In this respect the nation is seen to have failed, and as God's servant has been both blind and deaf (42:19, compare Isaiah 6:10).

The title of 'Servant of God' for the nation stresses the point of the nation of Israel's particular relationship with God, and indicates that this is one of unique dependence upon him. Israel as servant owes its existence to God (41:8f, 44:2), is now being punished by him (42:18ff) and will soon be delivered by him (41:8ff, 44:21, 45:4, 48:20). Israel is God's chosen people, subject to him, and dependent upon him.

Two of the occurrences of **עַבְדִּי** in these chapters refer to prophets.

Isaiah 44:26 is part of a divine speech in which God outlines his plans and asserts his power to fulfil them. To illustrate his faithfulness and reliability he points to the fact that he 'confirms' the messages

of his 'servant' and messengers (v. 26a). If this line is taken with the preceding verse it has a backward look, referring to what God has been seen to do often enough in the past: but if it is taken with the following lines it has a forward look towards Cyrus and a return to prosperity in Jerusalem. If the latter is the case then the reference may possibly be to the prophet who is speaking the words: but the plural used for messengers indicates a general rather than specific reference.

At Isaiah 50:10 the same ambivalence is found. The meaning may be that the people of Israel habitually fail to 'fear the Lord' and to listen to the words of God's servants the prophets: but here a specific reference fits the context better. The people are accused of not listening to a particular message and messenger. The messenger in question is the one who has been speaking in verses 4-9. If this is so then the expression 'his servant' on the lips of the speaking prophet is another example of a polite circumlocution instead of the arrogant sounding 'my voice'.

There is considerable difference of opinion about who is referred to in the second half of the verse as 'walking in darkness without light', and about the grammar of the final phrase concerning trusting in God.⁵ Both phrases may refer to the servant's experience, his reliance on God despite enduring a 'dark night of the soul': but verse 10 suggests that it may be the hearers who are walking in darkness, and who are urged to trust in God rather than make their own lights to walk by (compare Jerusalem Bible, New International Version). In the latter case these phrases cannot indicate a bad experience of the servant endured because of faithfulness to God and comparable to that of Jeremiah.

Verses 4-9, however, may be understood in that way. In these verses the prophet recounts his experience. He is called, sent and equipped by God (vv. 4-5a). In his obedience he has suffered torture and ridicule (vv. 5b-6), but he is confident of God's help and ultimate vindication (vv. 7-9). This prophet has endured suffering in faithfully carrying out his commission, as did Jeremiah: though there is nothing in these verses (except possibly v. 10b) to indicate that he plumbed Jeremiah's depths of despair.

We note therefore these two references to prophets in general or to the unknown speaking prophet himself as the 'servant' or 'servants'

of God. Such a prophet is completely dependent on God for his message, and may be forced to endure humiliation in the faithful fulfilment of his task: but even then he remains sure of God's help as he faithfully proclaims God's word. The suffering he endures is for the sake of his hearers, that they may continue to hear his word. Personal comfort and security is given up in dedicated service to God.

The reference of the remaining occurrences of **עַבְדִּי** in these chapters (42:1, 49:3, 5, 6, 7, 52:13 and 53:11) is far from clear. The passages in which they occur have traditionally been called "Servant Songs", as has Isaiah 50:4-9 which we have just discussed: but that title presumes a unity between the passages and an identity of the usage of **עַבְדִּי** in each case, which is by no means certain.⁶ Attempts to identify 'the Servant' of these 'Songs' has proved notoriously inconclusive. It may be that as with Isaiah 50:10 the reference throughout is to the prophet Deutero-Isaiah himself, and all the references therefore taken to illustrate the motif of the suffering prophet: but that is not certain.⁷ We shall therefore examine each occurrence in its context and note the way that the servant imagery is used.

Isaiah 42:1 is the opening of a unit (42:1-4) in which Yahweh introduces his servant and outlines his task. His servant has a mission to the whole world (vv. 1b, 4) to establish **מִשְׁפָּט**, justice (vv. 1b, 3, 4), and for that task he is equipped with God's spirit (v.1).

Verses 2f are usually understood to refer to the style of his ministry which is emphasised as being gentle (compare Isaiah 11:2-4 and Zechariah 9:9). He will not 'cry out' (**קָרָא**), and though this word often occurs with the sense of crying out in distress, the context on this understanding suggests no element of that. The servant will quietly encourage God's people who need hope and comfort in their distress and despair in exile (v. 3), for he himself by God's spirit will not despair or be distressed (v. 4).⁸ Alternatively verses 2f may refer to the result of the servant's work, that he will be effective in establishing justice so that no-one will any longer cry out in distress.⁹

Perhaps the best interpretation of this unit is to see it as the call account of the prophet Deutero-Isaiah himself, and thus to see a contrast being made between his positive commission as a prophet of hope and that of his authentic predecessors as harsh prophets of doom. Be that as it may, the servant is here portrayed as fulfilling a ministry

towards others characterised by gentleness and care.

The term 'servant' occurs three times in the prophetic speech in Isaiah 49:1-6, and again in verse 7 whose relation to vv. 1-6 is not clear.¹⁰

Verses 1-4 are a first person speech on the part of the servant, and take up elements from 42:1-4. The reference to "Israel" in verse 3 does not preclude an individual interpretation, and the links with 42:1-4 suggest that the same understanding of the servant as the prophet Deutero-Isaiah applies here. The servant has been made ready to be used by God, v. 2.¹¹ However, he has been frustrated in his mission and overcome by a sense of futility (v. 4a), though without yet doubting his final success (v. 4b).

Verses 5-6 speak of God recommissioning his servant for a greater task. His first call as God's servant (v.5) had been to his own people to bring them back to God: but now he was to be God's servant (v. 6) as a light to the nations, that God's salvation might be worldwide. What is intended here is not so much a universal mission as a successful one in relation to Israel's restoration which all the nations will see and acknowledge (compare v. 7 and 52:10). The servant, already despairing about a lesser task, is to sacrifice himself further in a greater one.

Isaiah 49:7 is difficult.¹² In this verse God addresses the one whom he has chosen, and announces somewhat enigmatically, that the world rulers will indeed eventually have to acknowledge what he, the Lord, has done. The logical connection with verse 6 is obvious.

The chosen one is addressed as **גִּזְלָהּ - נִפְשָׁהּ**, "deeply despised",¹³ **מְהִינָה בְּגוֹיִם**, "abhorred by nations",¹⁴ and **עֲבָד מַלְכִּים**, "servant of rulers". The natural understanding of these terms in the verse alone would be to see them as referring to the humiliation of the nation of Israel in the eyes of the world, and thus **עֲבָד** would be best translated here as 'slave': but the present context favours an individual interpretation. In which case the first two phrases add elements of humiliation to the servant's despair of v.4: but there is no indication of suffering as such. In this setting it is not at all clear what "servant of rulers" can mean.¹⁵

The prosperity and success of God's servant in contrast to his previous state is the subject of the oracle in Isaiah 52:13-15, in which the surprise of the surrounding nations is noted. The relationship between this oracle and the following chapter is not clear. If this oracle is considered separately the servant in question here is probably the nation; but the proximity to chapter 53 would encourage an individual interpretation. In any case the misfortune experienced by the servant is not specified, and it is not necessarily to be understood as suffering in the sense of either Isaiah 50:6 or 53:3f. The oracle stresses the exaltation of the servant, and uses three verbs we have discussed, *אִלֵּף*, *שָׁפַח* and *הִנָּחֵם*; the servant's exaltation is appropriate and legitimate, in contrast to that self-exaltation which is the sin of pride.¹⁶

The servant reference in Isaiah 53:11 identifies the sufferer of the whole chapter as God's servant, who is also the 'righteous one', *צַדִּיק*.¹⁶

This chapter is notoriously problematic in many ways, and has been the subject of endless discussion and proposed emendations: however for our purposes the salient points are clear.

The servant of God, whoever or whatever that servant may have been, has been faithful to God throughout everything that has happened. Thus the servant is *צַדִּיק* (verse 11), and rewarded with blessing by God (verse 12). The servant has suffered in a variety of ways (vv. 4-5, 6, 8, 10, 12), and to an appalling extent, though it is probable that the metaphors used imply acute suffering rather than actual death.¹⁷ This suffering was a part of the servant's mission (vv. 6, 10-12) and was endured because he was faithful to his task: it was not suffering because of his failure or sin. The point is repeatedly made in a variety of ways that the suffering of the servant brings benefit to others (vv. 4-6, 8, 11-12), a fact that they did not recognise at first (vv. 1ff, 8). His suffering was for the benefit of others: but not 'on their behalf' in any vicarious sense.¹⁸

The identification of the servant of this chapter as the prophet Deutero-Isaiah himself makes good sense, particularly in the light of the suffering prophet theme in Jeremiah and to a lesser extent in Ezekiel, and against the historical background of the period.¹⁹ However, the point remains whatever the identity, that in this chapter there

is a strong portrayal of God's faithful servant whose faithfulness to God involves him in complete self-giving with no hope of personal fulfilment, and in both physical and mental suffering for the sake of other people. This is that humility as a complete self-giving for others that we have delineated.

In our consideration of the use of **729** in Isaiah 40-55, we have seen that at times the nation is referred to as God's servant, with the responsibility of witnessing to him among the nations. At other times the prophets generally, or Deutero-Isaiah in particular are called God's servant with the same role. In other passages it is impossible to identify who is referred to by the term, but the servant's mission is clearly delineated. In Isaiah 53 the cost of faithfulness in mission is spelled out in terms of suffering. Throughout it is emphasised that God's servant has a job to do which over-rides personal ambition and security, and which involves sacrifice. The servant subjects himself to God and in obedience gives himself away for the sake of others. This is certainly an extreme example of submission to God and of complete dependence upon him, and also of that complete self-giving to God which expresses itself in selfless and costly action for the benefit of others, both of which we have seen to be significant elements of humility.

The use of **729** in these chapters with a variety of applications certainly illustrates such significant aspects of the God/worshipper, Master/Servant relationship as the call to forfeit one's own life and ambitions in the service of others, and thus provides a needed corrective to triumphalistic and fulfilment-oriented understandings of religion. Such insights are germane to an understanding of humility.

APPENDIX 2. MORE ABOUT THE MOTIF OF PRIDE AND ITS VOCABULARY.

1. The vocabulary of pride.

There are a number of other words which occur collocationally with those we discussed in Chapter 12, and which may be briefly noted:

The verb **רָאָה**. This common verb has the meaning 'to raise', and is used most often in the Qal and Niphal stems with both literal and non-literal meanings. It occurs in the Qal with some of the bodily parts as its direct object to indicate attitudes: for example with **רֹאשׁ**, 'head' the expression may mean boldness, independence, or self-assertion when the subject of the verb raises his own head (Psalm 83:3(2)). At 2 Kings 19:22 = Isaiah 37:23 it is eyes which are raised (the parallel expression is 'raising their voices', with **קוֹל**) denoting defiance of God. The verb is used with **לֵב** at 2 Kings 14:10 (compare 2 Chronicles 25:19) to express King Amaziah's presumption in challenging the superior might of Israel. The Niphal is used with 'eyelids' as object (**עַל עֵינָיו**) in parallel to the raising (**קוֹל**) of eyes at Proverbs 30:13, to speak of rapacious acts against the **עֵינָיו** and the **לֵב**. The Hithpael stem is used nine times in the Old Testament: at 1 Kings 1:5 it is used for Adonijah putting himself forward to be king, at Numbers 16:3 Moses and Aaron are accused of doing this over (**בְּ**) the whole assembly by a group of elders, at Proverbs 30:32 it is a form of foolishness which brings unpleasant consequences, and at Ezekiel 29:15 it is said that Egypt will do this no more. In Daniel 11:14 the 'men of violence' do this to realise their ambition. Elsewhere this stem carries a more general sense of nations rising up in war (Numbers 23:4, 24:7) and of God's glorification (1 Chronicles 29:11). Especially significant is Ezekiel 17:14 where the subject is the Judaeian kingdom. Here 'glorifying itself' is seen as opposite to 'being humble' (**עָנָה**), and the practical test is keeping the Covenant.

Jastrow (p. 938) notes the Hithpael as meaning, amongst others, 'exalt oneself', 'boast'. Alcalay notes the use of the Qal with the qualifiers **גָּדוֹל** and **גָּדוֹל** to denote boasting and being proud, as well as the negative senses of the Hithpael (columns 1695f). We may note therefore that this common word is used occasionally, especially when qualified by **גָּדוֹל**, **רָאָה** and 'eyes', and when used in the Hithpael to denote actions and attitudes akin to those we have already discussed, and which may be designated under the general term 'pride'.

Similarly the common verb **בָּרַךְ** and its cognates **בָּרַךְ** and **נִבְרַךְ** should be mentioned. The substantive **בָּרַךְ** occurs thirteen times in the Old Testament, and in eight of those occurrences refers to God and means his greatness. But five references are to men, and these references carry a pronounced negative evaluation on two occasions. At Isaiah 9:8(9) it is said that the people of Ephraim and Samaria speak 'in pride' (**בְּגִבּוֹר** plus **בָּרַךְ**) and in (**בְּ**) **בָּרַךְ** of heart (**בְּ**). In Isaiah 10:12 the King of Assyria is to be punished in or for the **בָּרַךְ** of his heart (**בְּ**) and the 'height' (**גִּבּוֹר**) of his eyes. The other three occurrences are in Ezekiel 31 (verses 2, 7 and 18) and these are not so easy to evaluate. The sense of the chapter is plain: Egypt has overreached herself and is to be destroyed, but it is not plain that **בָּרַךְ** here carries a negative and pejorative meaning even though the word is used of Egypt. It is true that the whole thrust of the chapter is against the magnificence of Egypt in general and its Pharaoh in particular, and this is what **בָּרַךְ** stands for in verse 2. However in the tree in the parable in verse 7 we see a splendid and beautiful Lebanon cedar, and in verse 18 **בָּרַךְ** is used with **דָּבָר** which is never used in a negative sense. The greatness of Egypt has been corrupted (verses 10-11) but the taint of corruption does not necessarily affect the word **בָּרַךְ**.

The feminine plural noun **נִבְרָה** is used of the great acts of God or of the great deeds of men, but at Psalm 12:4(3) it appears to have a bad sense: the tongue which speaks 'great things' is parallel to the 'flattering lips', and it is the Psalmist's prayer that God will end such boasting or exaggeration (compare the use of the Aramaic term at Daniel 7:8).

The meaning of the Hiphil form of the verb includes the dimension of haughtiness in a number of places; especially important is its use twice of Moab at Jeremiah 48:26 and 42, remembering all the other things which are predicated of that country, (compare also Obadiah 12 and Zephaniah 2:8 and 10). The verb is used of Mount Seir (Ezekiel 35:13), 'the northener' (Joel 2:20) and Babylon (though un-named) at Lamentations 1:9; while it occurs four times of the national symbols in the vision of Daniel 8. Job uses it of his friends (19:5) and the Psalmist of his enemies four times in Individual Laments (35:26, 38:17(16), 41:10(9) and 55:13(12)). Nine of these occurrences are followed by the preposition **בְּ**.

The meaning then is opposition to, and self-assertion against someone, pride as an act of self-assertion. It is used with **אָבַח** at Daniel 8:25, and this action of Moab and Edom is expressly identified as 'their **אָבַח**' at Zephaniah 2:10. The Hithpael is used three times in a bad sense, once in a good sense of God at Ezekiel 38:23. It is parallel to the Hitpol form of **אָבַח** at Daniel 11:36, and that of **אָבַח** at Isaiah 10:15.

Thus with certain referents and in certain usages these words may express aspects of pride.

We have observed certain occurrences of the Hithpael stem of the verbs **אָבַח** and **אָבַח** used to indicate self-regarding action in an intensive way. It is logical that verbs which mean any kind of lifting or raising should, if they are used in the Hithpael stem denote such a lifting in an especially forceful and self-focused way, especially when the Qal form of the verb is found. In the field of pride we may add the Hithpael forms of the following six verbs:

אָבַח. In the Qal this verb means 'to lift up', and is used of roads, garbage and songs. At Exodus 9:17 Moses accuses Pharaoh of doing this (Hithpael) against the Israelites (compare Sirach 39:24, 40:28).

אָבַח. This verb is used in the Qal with the meaning of honouring someone. It occurs in the Hithpael only once at Proverbs 25:6 and means 'glorify yourself', 'put yourself forward'.

אָבַח. The Hithpael of this very common word occurs only once at Psalm 94:4 where it is used of the way that the evil-doers (**אָבַח - אָבַח**) speak. It is the third verb in a series, the others being **אָבַח** and **אָבַח** plus **אָבַח**, and means 'boast'.

אָבַח. The Qal form **אָבַח** is used four times in the sense of 'boasting' (= evil-doers, **אָבַח - אָבַח**, at Psalm 5:6; = **אָבַח** at Psalm 73:3 and associated with them at Psalm 75:5 where **אָבַח** plus **אָבַח** also occurs). The Fiel form occurs often and means 'to praise', and in thirteen occurrences the corresponding Hithpael forms means 'to praise oneself', a bad thing indeed, 'to boast'. There is a legitimate boasting, Jeremiah 9:23 but mostly this word carries a negative sense, "(it) often denotes a self-glorying which is incompatible with trusting in God" (A.A. Anderson, Psalms p. 404).

גָּדַל . . . This verb is found in the Piel and the Hithpael only and its six occurrences in the Piel always have a good sense, of glorifying someone or something. The Hithpael is found four times with similar sense but three times with a negative one.

Precautions must be taken lest Israel glorifies herself instead of glorifying Yahweh after victory (Judges 7:2). It is found in parallel to the Hithpael of גָּדַל at Isaiah 10:15. It is used of Pharaoh at Exodus 8:5 though the meaning here is uncertain. In each of these three places it is followed by the preposition בְּ . The cognate noun גָּדְלוֹ occurs over fifty times and has the negative sense of 'pride' on a few occasions.

גָּדַל . . . The only occasion in which this verb is used in a bad sense is the Hithpael at Proverbs 12:9 'to play the great man'. The Hithpael is used twice in Nahum 3:15 of locusts increasing in size.

These examples of the use of the Hithpael stem of certain verbs to express self-exaltation in various forms also add to the evidence that such actions and attitudes were regarded in extremely bad light by the Biblical writers.

We have already noticed how often words from the vocabulary of pride are used adverbially with verbs of speech, and this is true especially of הִתְגַּדַּל . We also noted that the verb לִיִּי denotes speech.

The following other words denoting speech also have connotations of pride at times:

הִתְגַּדַּל . . . This plural noun occurs at Isaiah 16:6 = Jeremiah 48:30, near the conclusion of the string of offences ascribed to Moab and in the Jeremiah passage it is parallel to הִתְגַּדַּל , 'insolence'. In both passages it is said that Moab's הִתְגַּדַּל 'are false', הִתְגַּדַּל - לִיִּי , and in the Revised Standard Version הִתְגַּדַּל is translated as 'boasts'.

The word is used of the Chaldeans at Jeremiah 50:36, and in the arguments of the friends at Job 11:3 where it is parallel to לִיִּי 'to mock', Zophar uses it of Job's reasonings. The form is also found at Isaiah 44:25, and conjectured at Isaiah 58:13 and Psalm 141:6.

Modern Hebrew has **רֶגֶז**, a lie, fabrication, and **מִדְבָּר**, vain talk, idle chatter, empty words with **מְדַבְּרִים**, liars.

זָלַז. The verb **זָלַז** occurs twelve times with the sense of 'despise', and is found with such objects as one's parents or one's neighbour: but it also has the connotation of disregarding instruction, even God's (Proverbs 1:7, 13:13). The noun **זִלְזוּל** is more clearly associated with speech (especially Psalm 31:19(18)). It is associated with **הִלָּצָה** at Psalm 31:19(18) and 123:4, with the **מִדְבָּר** at Psalm 119:22, with **לָעַג** at Psalm 123:4 and with **פָּתַק** at Psalm 131:19(18).

The references outside of the Psalter carry the meaning of contempt towards others, or God's contemptuous treatment of his enemies (Job 12:21 = Psalm 107:40). The feminine noun **זִלְזוּלָה** occurs only at Nehemiah 3:36 (English versions 4:4), where it is used of the taunts (**תִּקְוֹת**) thrown at Nehemiah and his builders by Sanballat and Tobiah. In certain instances therefore, these words which mean 'despise' are associated with words involved when a man despises his neighbour or his God.

פָּתַק. B.D.B. (p. 801) derives four adjectives from the verb **פָּתַק** to move, proceed, advance. The adjective **פָּתִיק** occurs four times qualifying words for speech, three of them with the verb **דִּבֶּר** directly (Psalm 31:19(18), 75:6(5) and 94:4 and at 1 Samuel 2:3 still closely associated with it. In 1 Samuel 2:3 the noun **גִּבְהָה** occurs twice; **הִלָּצָה** and **זָלַז** are found in Psalm 31:19(18); **רִים** plus **קִנְיָן** at Psalm 75:6(5) and at Psalm 94:4 'speaking arrogantly', **פָּתִיק דִּבֶּר** is parallel to the verb **אֶצְחַק** used in the Hithpael and these acts are done by the wicked who are exulting, **עָלָז**. Thus this term is used adverbially to qualify the verb **דִּבֶּר**, and it denotes a speech act of a nasty sort done by evil people against God or their fellows. Modern Hebrew has the noun **פָּתִיק**, with meanings given as haughtiness, pride, arrogance, wantonness, superciliousness (Alcalay col. 1991).

The verb 'to scorn, mock, deride', **לָעַג** is collocated with the verb **זָלַז** on four of its eighteen occurrences and refers to filial disobedience (Proverbs 30:17), and to derision generally. It is found associated with the verb **שָׂחַק** to laugh, four times.

שׂוּחַ . This verb and its cognate noun refer to rejoicing, and mean merriment of both good and bad kinds according to the context. B.D.B. p. 970 lists fourteen occurrences of the verb in the sense of arrogant rejoicing over someone else's misfortune, or 'exulting at' the same. Edom is accused of doing this over Jerusalem at Obadiah 12 (compare the use of the noun at Ezekiel 35:15 and 36:5). It is found parallel to שׂוּחַ at 2 Samuel 1:20 and to שׂוּחַ at Job 22:19 and Proverbs 17:5.

We have noted that three of the important roots which have words with a non-literal meaning of pride also have a literal use for the dimension of height. The noun רָחֵב may therefore be briefly mentioned. This noun and its cognates refer to the dimension of width or breadth. On three occasions it is used with qualifiers to denote an attitude which is condemned by God. At Psalm 101:5 the phrase רָחֵב לֵב is used with רָחֵב לֵב, and the same phrase is used with רָחֵב לֵב and defined as a sin at Proverbs 21:4. At Proverbs 28:25 the expression רָחֵב לֵב is found, though here the sense is probably that of greed.

Finally two small points may be made. The word חָזָק is found four times (Job 22:29, 33:17, Jeremiah 13:17 and Daniel 4:34(37)). It is not certain whether this word is related to the root חָזָק. It is rendered twice by ὑπερηφανος and once by ὑβρις in the Septuagint.

The noun חָזָק and its cognate verb are often found qualified by the words for heart, neck, face and spirit to indicate stubbornness, and we have observed collocations which suggest that such stubbornness may be a manifestation of pride.

2. The theme of Pride in the Book of Isaiah.

In Chapter 16 we discussed a number of verses from the Book of Isaiah on the theme of humility, and made reference in passing to the motif in Isaiah of the transcendence of Yahweh, and in Chapter 12 we saw that The Book of Isaiah contains a number of denunciations of the sin of pride. Some commentators in fact conclude that Isaiah's statements on the transcendence of God and his attacks on the pride of men are closely linked to each other and form one of the most important parts of his message.¹ Isaiah 2:9-19 is the first of four especially powerful passages in which the pride of men is denounced (2:9-19, 10:12-19, 13:11 and 16:16 (= Jeremiah 48:29f)). These passages each contain a cluster of different terms for pride.

Isaiah 2:9-19.

These verses form part of the unit of 2:6-22, in which denunciations of idolatry and pride are interwoven. The unit is an oracle of judgement against Israel and takes the form of an announcement of the coming Day of the Lord which is going to be a day 'against' God's people.² In God's theophany on that Day every human pretention will be exposed, as will be the utter futility of the worship of idols. "Yahweh, alone, will be exalted in that day", (vv. 11, 17) forms one of the two refrains of the oracle.³ vv. 12-17 constitute the central threat of the oracle, with the opening and closing verses being especially significant.

The threat opens (v. 12) with the announcement

כִּי יוֹם לַיהוָה זָקָה וְזָקָה

עַל כָּל - גָּאֵה וְזָקָה

וְעַל כָּל - נִשְׁאָה וְנִשְׁאָה

"For the Lord of Hosts has a day against all that is proud and high, and against all that is lifted up and presumptuous".⁴

The Day of the Lord which is announced here is first said to be "against all that is proud and high". גָּאֵה occurs only here in the oracle and is translated in the Septuagint by ὑψηλός

(which also is only used here, though the noun זָרַח is used for the noun זָרַח at v. 17). זָרַח is clearly one of the keynotes of the unit, for the word occurs also in verses 13 and 14 with the related term זָרַח in v. 17 (and also in v. 11 which is probably a redactor's insertion).⁵ The singular form is found in v. 12 and is rendered by ὕψος in the Septuagint, and the plural form זָרַחִים is used in verses 13 and 14 of the cedars of Lebanon and the mountains respectively, in both cases the Septuagint translates with a form of ὕψος . The expression זָרַחִים זָרַחִים is found in verses 11 and 17, being rendered in the former by ὕψος in the Septuagint and in the latter by ὕψος .

We have already discussed the meaning of these words in general terms, and their setting in this threat shows that the sense of pride is uppermost here. The trees and the mountains are to feel the terror and destruction that God unleashes on his day, not simply because their height puts them in the way of God's sweeping storm, but because that height is seen as providing another example of power and greatness over against God. In man this same attitude is pride.

The second expression is also general, $\text{עַל-כֵּן נִשְׁבַּח וְנִשְׁתַּבַּח}$. The Niphal participle is used in v. 12 and translated ὕψων by the Septuagint, and also in v. 13 with זָרַחִים of the cedars of Lebanon where the Septuagint uses μετεωρον , and in v. 14 to qualify גְּבֻרִים , hills, the Septuagint ὕψων . This word here denotes height, but as with זָרַח in this setting the meaning is not simple height per se, but height which is suggestive of opposition to God. The picture in this threat is of Yahweh's jealousy and his intention to destroy every challenge to his own pre-eminence. It is possible that the cedars of Lebanon, the mountains and the hills with the 'oaks of Bashan' (v. 13b) are singled out in v. 13-14 because they have some connection with the idolatry which is part of the theme of the oracle as a whole (compare Hosea 4:13). More likely however is the fact that the height of the cedars has already become a traditional symbol of pride (compare Ezekiel 17:3ff).

The concluding verse of this threat (v. 17) deals specifically with human pride:

$\text{וְנִשְׁבַּח יְהוָה לְבַדּוֹ בְּיוֹם הַהוּא}$
 $\text{וְנִשְׁתַּבַּח יְהוָה לְבַדּוֹ בְּיוֹם הַהוּא}$

"And man's haughtiness will be humbled, and his pride brought low, for the Lord alone will be exalted in that day".⁶

The verb **שָׁחַח** is found in v. 9 and in the duplicate v. 11 as well as here. In all three verses it is found in parallel to the verb **שָׁפַל**.⁷ In v. 9 both verbs may be translated either as passives or reflexives. If the former is chosen as it must be in verses 11 and 17, the reference is to Yahweh humbling men and bringing them down in punishment for their idolatry. If the latter, then the verb indicates that idolatry is degrading to all who practice it.⁸

Two expressions are used in this verse for that which God brings down into utter disrepute on his day: **גִּבְהֵי אָדָם** and **רוֹם אֲנָשִׁים**. As these expressions occur in parallel and the verbs used with them are synonyms we may conclude that the two expressions themselves are synonyms. In the duplicate v. 11, the first expression is different, **עֵינֵי גִבְהֵי אָדָם**, "man's haughty eyes".

גִּבְהֵי occurs in the Old Testament only in these two verses. It is related to other words with the root **גָּבַהּ**, but its precise nuance here is impossible to define.⁹

The parallel expression **רוֹם אֲנָשִׁים** can only mean pride. It occurs in the Old Testament only in these two verses, and although the Septuagint translates them differently, **το ὑψος του ανθρωπου** at v. 11 and **ὑψις του ανθρωπου** at v. 17, the meaning is plain.

Apart from the terms for pride which occur in verses 12 and 17, and which are repeated in other verses, there remains one expression containing a word from the vocabulary of pride, **בִּגְדֵי מַגָּדָה** v. 15. This verse declares that God's Day will be directed against the fortified and secure cities. A **מַגָּדָה** is a tower. The adjective **בִּגְדָה** usually means 'high' in a simple spatial sense: but it can be used of people with the sense of 'pride'.¹⁰ In the context here it is possible that this nuance is present and the tower of the city is seen to represent some kind of power or splendour standing in opposition to God.¹¹

The Day of the Lord is a day directed against everything that is 'proud', 'high' and 'lifted up' (v. 12) and we have noticed that a number of words are used which have both spatial senses and the sense

of 'pride'. These words are used to refer to natural phenomena (the cedars of Lebanon, the mountains, the hills vv. 13, 14), man-made features (high tower v. 15) and the attitudes of men (pride and arrogance v. 17).

There remain four phrases denoting the objects of God's wrath on his Day which do not contain any word from the vocabulary of pride. Examination of these four phrases, however, confirms that each of these in different ways is suggestive of pride and opposition to God.

v. 13b, 'and against all the oaks of Bashan'. This expression is parallel to 'against all the cedars of Lebanon'. Even if the words

וְהַיְשָׁרִים וְהַקָּדָמִים are a redactor's addition, they bring out what was surely the original thrust of the verse and they apply also to the second of the two types of trees mentioned. The majestic oak like the mighty cedar is to be laid low, for only Yahweh can be exalted in that day.

v. 15b, 'and against every fortified wall' (וְכָל חוֹמָה בְּצוּרָה) is parallel to 'against every high tower'. The passive participle בְּצוּרָה used here as an adjective means 'inaccessible', 'fortified', compare Jeremiah 15:20 and Deuteronomy 28:52. The Septuagint makes the parallel between the two halves of the verse even more exact by rendering this term also with ὑψηλός.

The other two phrases are in v. 16, 'against all the ships of Tarshish and against all שְׂכֵינֹת הַיָּם וְכָל הַיָּם'. The first phrase כָּל-אֲנִיּוֹת תַּקְשִׁישׁ presents little difficulty except the identification of Tarshish. If the reference is to a place it is probably to the port in Spain, in which case the phrase would refer to the biggest and sturdiest ships of the day, plying their trade to the frontiers of the known world.¹² It is possible that the term in the phrase no longer refers to an actual place but the phrase itself simply means 'ocean-going vessels' or 'large trading ships'.¹³ In either case these ships are seen as examples of man's skill and power.

The second phrase in this verse is of uncertain meaning. שְׂכֵינֹת occurs only here.¹⁴ הַיָּם means 'desirable', 'delightful'.¹⁵ The parallelism in this unit has been consistent and one would therefore expect the phrase to refer to ships of some kind, and on the basis of an Egyptian term it is possible that the phrase means 'beautiful craft'

or the like.¹⁶

It is probable that the fortified city and the prosperous harbour scene are to be related to the picture of economic and military success already given in v. 7, and perhaps reflecting the conditions in Israel and Judah prior to 735 B.C.¹⁷ It is a commonplace in the thought of the eighth century prophets in particular that prosperity and peace are conducive to both idolatry and self-confidence (compare Amos 6:1-8, Hosea 2:5-8, 4:7, 8:14, 10:1f, Micah 2:1-6, 3:9-12: the theme is fully developed in Deuteronomy for example 6:10-25 and 8:11-20 etc.,).

Thus the economic prosperity mentioned in v. 7, accompanied as it is by imports of foreign goods and ideas, leads to self-satisfaction. They glory in their own possessions and achievements (v. 8). All of this, however, is coming under God's judgement and such faith in human achievement is fundamentally misplaced (v. 22). We have already noted the association between poverty and piety in the Old Testament, that those who have no other resource depend on God for help. The opposite can also be the case, and is especially seen to be so in prophetic rhetoric such as this: prosperity and pride are twinned.

All of these high and splendid things (the cedars of Lebanon and the oaks of Bashan, the high mountains and lofty hills, the great tower and the fortified city wall, the ships of Tarshish and the stately wessels, the haughtiness of man and his pride) are to be brought low ($\text{הָיָה$, שָׁפָל) by Yahweh on his day. By contrast he alone will be exalted, שָׁאֵל , as the refrain of v. 11 and v. 17 emphasises. God will 'rise', קָם , to terrify the earth and the 'glory of his majesty' will be seen (v. 19, v. 10, v. 21). 'Majesty' here translates כְּבוֹד which we have noted previously.¹⁸ God is the only legitimate possessor of this majesty or power: for anyone or anything else to act כְּבוֹד is a demonstration of presumption and arrogance. The Day of the Lord will establish his complete supremacy, while those who had worshipped idols and been full of confidence in themselves will be reduced to cowering in fear in holes and caves (vv. 10, 19, 20ff). The divine title used in the opening verse, יְהוָה אֱלֹהֵינוּ reinforces the point that there is only room in Israel for one transcendent Lord, and the passage ends with an instruction to give up all trust in man for such trust is misplaced. Man is ultimately powerless, despite all his pretensions. God himself is the only one in

whom trust may properly be put, for he alone possesses real power.

Thus the oracle as a whole is a warning against pride: nothing is too high or too splendid to stand against God, and self-reliance in any form is futile. The proudest and most self-confident of men will be forced to bow before Yahweh on his Day, rather than choosing to bow to idols of their own making.

On the basis of the parallels, collocations and the Septuagint translation of these Hebrew terms it seems impossible to draw any distinctions between them, as they are used in this passage.¹⁹

Isaiah 10:12-19.

Isaiah 10:5-19 is a unit which speaks of God's dealings with Assyria, and vv. 12ff focus on God's condemnation of Assyria's arrogance.

Isaiah 10:12

וְהָיָה כִּי יִבְצֹעַ אֲדֹנָי אֶת-כָּל-מַעֲשֵׂהוּ.
בְּהֵרָא צִיּוֹן וּבִירוּשָׁלַם אֶפְקָד עַל-פָּרִי-גִדָּל
לִבָּב מְלֶכֶה-אֲשֶׁר וְעַל-תַּפְאֲרוֹת רֹמֶם עֵינָיו:

"It will be that when the Lord has finished his work on Mount Zion and Jerusalem, then he will punish the King of Assyria for his boastful heart and his haughty eyes".²¹

The first of the two cumbersome expressions containing a reference to pride in this verse is פָּרִי-גִדָּל לִבָּב מְלֶכֶה-אֲשֶׁר.

פָּרִי, 'fruit', is used for the produce of both plants and animals and figuratively for the consequences of an action.²²

גִּדָּל לִבָּב occurs also at Isaiah 9:8(9) where the phrase is parallel to הָאֲזָנִי and used adjectivally of the speech of Ephraim and the people of Samaria. We have noted examples of

בָּבֶל plus words for height or size denoting pride. The Septuagint translates the expression at 9:8(9) with καὶ ὑψηλὴ καρδία but at 10:12 uses τὸν νοῦν τὸν μέγαν, 'the great mind'. At Daniel 8:15 the verb הָיָה is used with בָּבֶל plus בָּבֶל of the arrogance of the 'King of bold countenance, who understands riddles' (Antiochus Epiphanes). In modern Hebrew the expression denotes pride, disdain, vanity.²³ In the translation of the expression as a whole יָפֶה is regarded as redundant by most recent versions. Only New English Bible and Jerusalem Bible retain it with 'for this fruit of his pride' and 'what comes from the King of Assyria's boastful heart' respectively.

Revised Standard Version, Good News Bible and Jerusalem Bible understand the expression to refer to the King of Assyria's 'boasting' while New English Bible and New International Version understand it less specifically as his 'pride'. In so far as יָפֶה is not qualified here by יָפֶה or the like it seems best to think in general rather than particular terms, though the context of Isaiah 10:5-19 permits either understanding.²⁴

The second expression here is יָפֶה יָמֵי עֲנִיּוֹתָיו .

The noun יָפֶה occurs fifty-one times in the Old Testament and in the huge majority of occurrences it has a good sense and means beauty, glory, splendour. It is found only three times in a plainly bad sense: Isaiah 10:12, 13:19 (יָפֶה יָמֵי עֲנִיּוֹתָיו) and 20:5 (of Egypt), though it is also used of the decadent rich who are about to fall at Isaiah 3:18 and 28:1, 4.²⁵ Here it is parallel to יָפֶה and should probably be understood to denote the scale and extent of the King of Assyria's יָפֶה יָמֵי עֲנִיּוֹתָיו.

The phrase יָפֶה יָמֵי עֲנִיּוֹתָיו occurs also at Proverbs 21:4 where it is linked with יָפֶה יָמֵי עֲנִיּוֹתָיו and an obscure phrase in a proverb which describes these attitudes as יָפֶה יָמֵי עֲנִיּוֹתָיו, sin. The use of the verb יָפֶה with יָפֶה as an idiom with a pejorative sense has been noted and its meaning at Psalm 131:1 will be discussed below. The Septuagint translates the phrase literally here with τοῦ ὑψηλοῦ τῆς καρδίας αὐτοῦ.

Isaiah 10:12b thus refers to an attitude on the part of the King of Assyria which Yahweh will punish as soon as he has finished punishing Jerusalem and his own people. The Assyrian King has displayed pride,

and we noticed in 2:9-19 how Yahweh's own people were to be punished for that same sin.

In the rest of the oracle two verses in particular stand out as clarification or illustrations of the pride of Assyria's King, verses 13 and 15.

That v. 13 is an illustration of the attitude depicted in v. 12 is seen in the opening phrase of v. 13, *כִּי אָמַר*, 'for he said!'. Verses 13-14 are, as vv. 8b-11, set in the form of speeches of the Assyrian King himself. The element of boasting in this speech is predominant from the opening words, *בְּכֹחַ יְדִי*, 'By the strength of my hand I have acted', and then from the following references to his wisdom (*חָכְמָה*) and understanding. In v. 14 the King continues to stress his achievements (*יְדִי* occurs again in the first few words) and notes that no one was able to oppose him at all.

The speech in vv. 8b-11 contains the same element of confidence on the part of the King. Aware of his own power and confident in his military machine he boasts that 'his hand' (v. 10) will now follow up his other victories by taking "Jerusalem and her idols" (v. 11). No doubt this derogatory reference to Yahweh and his Holy City is intended also to show the extent of the Assyrians' arrogance.

According to Isaiah Yahweh is the Lord of History who is using Assyria to punish a rebellious Judah and Jerusalem (10:5f), but Assyria's ambition is greater than this (v. 7). The King of Assyria acknowledges no power greater than his own, and so in v. 15 Isaiah vividly illustrates the delusion under which he is acting. It is plainly preposterous and quite laughable, that an axe should regard itself as greater than its user, and in this and three other similes Isaiah scorns the King of Assyria. In v. 15a the Hithpael forms *הִתְפַּאֵר* and *הִתְגַּבַּר* are used and both of these can be used of pride as an act of false pretension.²⁶

This passage as a whole presupposes the military efficiency and power of the Assyrian King, state and army and condemns neither these institutions nor their power. What the passage does condemn is the abuse of power by the Assyrian King. This is seen in the passage in five ways:

In the King's ambition (v. 7).

In the King's boasting (vv. 8-11, 13-14).

In the King's confidence in his own strength (vv. 10f, 13, 14).

In the King's refusal to accept the authority of Yahweh (v. 15).

In the King's setting himself up as superior to the
recognised deities (vv. 10-11).

12b, neatly summarises these abuses of power in terms of pride,
and assures the reader that God will surely punish this unacceptable
attitude in whatever form it appears.

Isaiah 16:6 = Jeremiah 48:29f.

Isaiah 16:6

שְׁמַעְנוּ גִּאֲוֹן - מוֹאָב גִּאֲוָה
גִּאֲוָתוֹ וְגִאֲוֹנוֹ וְעִבְרָתוֹ לֹא-כֵן בְּדָיו :

"We have heard of Moab's pride, great pride;
his arrogance and his pride and his insolence,
but his boasts are empty."

Jeremiah 48:29f.

שְׁמַעְנוּ גִּאֲוֹן - מוֹאָב גִּאֲוָה
גִּבְהוֹת וְגִאֲוֹנוֹ וְגִאֲוָתוֹ וְקִם לְבָבוֹ :
אֲנִי יָדַעְתִּי וְעַתָּה יָהוָה יֵדַע וְלֹא-כֵן
בְּדָיו לֹא-כֵן עָשָׂה :

We have heard of Moab's pride, great pride;
his haughtiness and his pride and his arrogance and his conceitedness.
I know his insolence, says the Lord, and his boasts are empty,
they are nothing.

These two sayings about the pride of Moab are so similar that
they must be related, but whether that relationship is direct or indirect
cannot be ascertained.²⁷

The 'Oracle concerning Moab' in Isaiah 15:1-16:14 presents many problems. It is very difficult to date and to pinpoint its historical references; its structure and purpose are open to different constructions and at times its language is obscure.²⁸

v. 16:6 itself has often been seen as the reply of Zion to the appeals of the Moabites for help: but there are strong reasons to doubt this.²⁹ It appears to function as the introduction to the final lament over Moab of vv. 6-11, but whether this lament is sympathetic or taunting is also not clear.³⁰ This stands out because it is the only one in the whole oracle which makes reference to any fault on the part of Moab.

The oracles against foreign nations in the Book of Jeremiah are gathered together in chapters 46-51, with the whole of chapter 48 devoted to Moab. This oracle also contains a variety of material which has undergone a complicated history of transmission, and it is difficult to put dates on the origins or final form of the oracle.³¹

Jeremiah 48 contains laments and accusations against Moab on two grounds in particular, that of Moab's worship of Chemosh (vv. 7, 13, 35) and that of Moab's pride (vv. 7, 14, 18, 26f, 42 as well as vv. 29f). In Jeremiah's oracle too this saying (vv. 29f) forms part of an introduction to a lament but as in the Isaiah oracle its relation to its surrounding sayings is not clear.

Isaiah 16:6.

The speaker who comments on Moab's pride here cannot be determined.

וְיִצְחָק יִצְחָק . This construct expression occurs only here and in the parallel Jeremiah 48:29, and is rendered in both instances in the Septuagint by ὑβριν Μωαβ . It is possible that this phrase is to be understood as a generalisation about Moab's attitude, which is subsequently broken down into more specific comments: but the recurrence of יִצְחָק in the second line tells against this.

The second phrase יִצְחָק יִצְחָק contains a hapax legomenon. יִצְחָק may be a mistake for the construct of וְיִצְחָק which is found at Jeremiah 48:29.³² The Septuagint renders the phrase by ὑβριστὴς σφοδρῶς, very proud.

There follows in the second line of the saying three nouns with the third person singular pronominal suffix, each referring to Moab's pride: **יִתְגַּבֵּר**, **יִתְגַּבֵּר** and **יִתְגַּבֵּר**. The noun **יִתְגַּבֵּר** means 'overflow', 'fury', 'excess' and is used often in the Old Testament of Yahweh's anger. In four places it seems to be used with the meaning of arrogance: Isaiah 16:6 = Jeremiah 48:30, Proverbs 21:24 and 22:8. At Proverbs 22:8 both 'anger' and 'pride' are possible meanings.³³ Later Hebrew does not seem to preserve this usage. The meanings of **יִתְגַּבֵּר** and **יִתְגַּבֵּר** here are hard to distinguish: but **יִתְגַּבֵּר** may carry overtones of violence and aggression, self-assertiveness which overrides the claim of others.

The Septuagint does not provide much help for it sums up all three of these Hebrew terms in the one word **ὑπερηφανία**.

The saying concludes with the enigmatic **לֹא-יִדְבַּר**. **יִדְבַּר** is a word which occurs infrequently in the Old Testament and is used of false prophets at Isaiah 44:25 and Jeremiah 50:36.³⁴ At Job 11:3 and the two verses in question here it seems to mean idle, empty talk, or 'boasts'.³⁵

Isaiah 16:6 says strong things in condemnation of Moab. From the number of different words from the vocabulary of pride used in the verse there is no doubt about the seriousness of the condemnation nor of the general nature of Moab's offence. It is difficult however to go further and define that offence in more detail from the different words used, indeed the effect of clustering so many similar terms together here seems to be to heighten the sense of the heinousness of the offence, rather than to clarify its details. It is possible on the basis of **יִתְגַּבֵּר** and **יִדְבַּר** to surmise that Moab's boastfulness is an important part of what is intended, and some of the other terms are used to convey this at times: but these foundations might not be strong enough to support such a conclusion. What the different terms add up to and refer to in Moab's history is equally difficult to say, as will be noted below.

Jeremiah 48:29.

The two verses which speak of Moab's pride are set in a different framework from that of Isaiah 16:6. Jeremiah 48:28-33 is a lament over Moab by Yahweh who has himself punished the Kingdom. vv. 29f supply

the reason why God has acted in this way, as is seen in the **עַל-כֵּן** 'therefore' of v. 31. In each setting the saying about Moab's pride is followed by a reference to wailing and mourning, in Isaiah it is Moab who wails and mourns but in Jeremiah it is Yahweh who wails and mourns for Moab.

The saying in Jeremiah 48:29f expands that of Isaiah 16:6 and also alters the word-order in places.

In the first line Jeremiah 48:29 has **גִּבְיוֹ** instead of the hapax legomenon **גִּבְיוֹ**.

In the second line the Jeremiah saying omits **יִתְגַּבֵּר**, which it used in the next line, adds **יִהְיֶה** and **יִבְלֶה** and changes the word order: thus using four terms instead of the Isaianic version's three.

יִהְיֶה. The noun **גִּבְיוֹ** is used here of Moab without any qualifier, but the context demands that the meaning 'pride' be understood.

יִבְלֶה. Here also the context shows that this expression denotes pride.

The Septuagint paraphrases the second line and the second half of the first in such a way that it is not possible to decide which Greek term is used for what combination of Hebrew ones. It uses the verb **ὕβριζω** (qualified by the adverb **λίαν**) plus the cognate accusative **ὕβριν**, and then the noun **ὑπερηφάνεια** also in the accusative. It is not clear whether the **καὶ ὑπερηφάνειαν** is the second direct object of **ἠκούσα** or of **ὕβριζω**. None the less the Septuagint powerfully conveys the extent of the pride of which Moab is accused.

The third line changes to a first person speech of Yahweh, and uses the formula **יְהוָה יֹאמַר**. Here **יִתְגַּבֵּר** is singled out as the object of **יִדְעָה**. This brings this term into special prominence as the key term of the second half of the whole saying, paralleling the function of **יִגְזֹל** in the first. The Septuagint translates the term here with 'his work', 'action' or 'character'.

The fourth line is concluded with another emphatic negative, **עָשׂוּ כֵּן** which can be translated 'they do nothing' with the

The concluding paragraph above in the exegesis of Isaiah 16:6 is relevant here too. Jeremiah 48:29f expands the saying of Isaiah 16:6 but throws no more light on the differences between the terms used.

Neither in Isaiah 16:6 nor in Jeremiah 48:29f is any help provided by the context in establishing what is referred to by 'the pride of Moab'. In both settings these sayings are used without introduction or comment and have something of the character of a proverbial saying about them.³⁷

In the sayings about the pride of Assyria and Babylon (Isaiah 13:11) it was possible so see condemnations of the military ambitions and imperialistic power of these two great nations, and of the arrogance of the leaders of these nations which victory encouraged. Such ideas seem inherently unlikely in these oracles against Moab which was hardly a world power on the scale of the other two. Further, the oracles against Moab do not address Moab's King or leaders at all, only referring to him in passing in Jeremiah 48:18?, 25. The history of relations between Israel and Moab is quite obscure and when details are given in these oracles of place names or events it is often impossible to place or date them.³⁸

In Isaiah 25:11 there is another reference to Moab's pride using the word הִפְּרֹתָם : but the verse is difficult and it is hard to see whether Moab's pride is brought down (בְּשֵׁפֶט) by Yahweh or by Moab itself.³⁹ The use of בְּשֵׁפֶט again in parallel to הִפְּרֹתָם in the next verse of the destruction of Moab's fortified walls may suggest that הִפְּרֹתָם here is some form of military self-confidence.

In Zephaniah 2:8ff there are references to Moab's 'taunts' (בְּחִצּוֹתָם) and the 'revilings' of the Ammonites (בְּחִצּוֹתָם). These together constitute their הִפְּרֹתָם, v. 10, in that they taunted (הִפְּרֹתָם) and boasted (בְּחִצּוֹתָם) against God's people. The reference here is apparently to military campaigns against Judah, probably those of 602 B.C., rather than those which accompanied the fall of Jerusalem to the Babylonians in 586 B.C.⁴⁰

In the oracle concerning Moab in Jeremiah 48 there are four other hints at Moab's pride. In v. 7 it is noted that Moab put its trust in its own resources, בְּעֵצָתָם, 'your works' (though the Septuagint

reads 'strongholds') and **אֲצִיזוֹתַי** , 'your treasures'. v. 14 quotes a boast about Moab's military prowess. In v. 26 and v. 42 it is again said that Moab has 'defied' or 'magnified itself against' Yahweh, (**בַּגְּדָה בַּיְהוָה**). From the following verse it seems that this is another reference to Moab's scornfulness, but here it is directed also against Yahweh for an insult to Yahweh's people is an insult to him.

It is difficult to conclude that the references to Moab's pride at Isaiah 16:6 and 25:11 refer to Moab's military ambitions or successes against Israel, though that does appear to be the sense of Zephaniah 2:8ff. The general saying in Jeremiah 48:29f may have this sense also in the light of verses 7 and 14: but here too it seems better, in the light of verses 26f and 42 to see the saying in a more general way including a reference to Moab's scorn of Israel.⁴¹

The oracle concerning Moab differs from those concerning Babylon and Assyria in that it is always addressed to the whole nation without any specific reference to the King. The nation as a whole is accused of pride.

It is difficult to see what is meant by this general indictment. Military actions against Israel may be intended, or Moab's negative and hostile attitude towards Israel: but lack of information and the difficulties of dating these references make firm conclusions difficult. Boastfulness, however, certainly plays a part.

It is also very difficult to establish any oppositions between the clusters of terms for pride employed in Isaiah 16:6 and Jeremiah 48:29f. The Septuagint seems to regard all the different words as synonymous, or at least to regard them all as facets of the synonymous **ὕβρις** and **ὕπερηφανία**. It is possible that the function of these clustered terms for pride is to heighten the effect of the whole rather than to provide detailed information.

Thus the possible proverbial saying preserved in Isaiah 16:6 and Jeremiah 48:29f makes a general complaint about Moab's pride.⁴²

Conclusion.

These sample verses from Isaiah by no means exhaust the references to pride in the book of Isaiah as a whole.

A survey of the occurrence of the main words from the vocabulary of pride in Isaiah compared with that in the three other prophetic books and the rest of the Old Testament generally shows the following:

That of the 164 occurrences in the Old Testament of the most frequent words of the vocabulary of pride, 79 (48%) occur in the prophets compared with 33 (20%) in cultic songs, 23 (14%) in narratives, 27 (16½%) in wisdom literature and 2 (1¼%) in legal material.

Of the 79 which occur in the prophets 28 (35½%) are found in Isaiah 1-39, 16 (20%) in Jeremiah, 21 (26½%) in Ezekiel and 14 (18%) in the Twelve.

Of the Old Testament as a whole 33 (20%) occur in cultic songs, with Isaiah 1-39 in second place with 28 (17%).

For the statistics see the table in note 43.

We may therefore conclude that in terms of the Old Testament as a whole the Book of Isaiah shows a significant interest in pride, and that combating the vice of pride is an important part of the ethical teaching of the book.

Isaiah's concern with pride is not confined to the oracles against foreign nations. In the passages studied it is clear that Isaiah 2:9-19 is the most powerful and wide-ranging condemnation of pride and that is directed against Israel.

An examination of the place of pride in oracles against foreign nations in the Old Testament as a whole shows that a significant number of these oracles do contain pride vocabulary.⁴⁴ These oracles usually focus on the political and military acts of the nations concerned: but by no means solely on aggression against Israel. Among the features of the pride of these nations which is condemned can be included ambition, boasting and confidence in one's own strength. Only occasionally are there hints of deliberate disobedience to Yahweh or acts of deliberate effrontery to him.

It is certainly true in Isaiah as in the oracles on foreign nations generally that there is "satire and invective on foreign countries and their potentates whose *ὑβρις* is an intolerable affront to Yahweh's

order", and that this *ὕβρις* is seen in "consuming political and military ambitions".⁴⁵ In Isaiah however, and in all the prophets except Jeremiah who handle the theme, pride is confined to neither foreign nations, political leaders nor military and political matters.

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3. The theme of 'Pride' in Genesis 1-11.

The three aspects of humility which we have delineated correspond to three aspects of pride. A recognition of one's dependence upon God and a willingness to submit oneself to God is a characteristic of the humble man: the proud man is arrogantly self-reliant and ready to assert himself against God. Humility is a curbing of ambition and an acceptance of one's due place in society, manifested in such personal qualities as modesty and gentleness: Pride is unbridled ambition with a striving for supremacy, manifested in such personal characteristics as aggression and contempt for others. The humble person is aware of and concerned for others, willing to give himself in service to them: the proud person is indifferent to the sufferings of others and expects to be served and not to serve. Pride is thus sin, and leads to a fall and not to that personal fulfilment for which it so badly seeks: it is anti-social, destructive and unhealthy in the life of any community or organisation.

These aspects of pride and judgements upon it can also be found in passages in the Old Testament where the pride vocabulary does not occur, and we have selected one such extended passage to use as illustration: Genesis 1-11.

Genesis 1-11 can appropriately be called the Introduction to the Torah, because it sets the scene for the unfolding of God's purposes through Abraham and Israel.⁴⁶ As an introduction it deals with the universal questions of man's place in the created order and the nature of his being. Explanations are given about the origins of the world (1:1-2:4a), and in passing about such diverse facts of experience as man's power over animals but fear of snakes (1:26-28, 2:19f, 3:15), his ability to handle technology and create art (4:21f), and the diversity of languages among cultures which leads to friction (11:7f). Mankind is shown to be created by God as the climax and crown of his creation (1:26-31), endowed therefore with power and potential. In reality however, human life is a sorry story of failure, discord, pain, violence and alienation, so much so that the enterprise has to be aborted (6:5-7:24), and a new start attempted (9:1f). The end result is however the same. God is pictured as a purposeful creator who decides to continue with his plan for mankind despite its initial failure, and thus

the genealogy of Shem (11:10-32) is used to introduce Abram, through whom God's purpose will be achieved (12:1-3).

We have been considering humility and pride as attitudes towards God, self and others, and one of the recurring themes of Genesis 1-11 is that man's attitude in each of these respects is wrong. In particular pride is pointed to as one of the major causes of the misery in which man lives, and from which God seeks to redeem him.

We defined the first aspect of humility as a recognition of one's dependence on God and a subjection of oneself to him, pride being a refusal to do so and a setting-up of oneself in opposition to God. Man's true position vis-a-vis God is one of the themes of Genesis 1. Man is the climax of creation, and is entrusted with responsibility and power as the steward of the created world (1:26-31).⁴⁷

An important statement is made here that man is made in the "image of God" (**בְּצֶלְמֵ אֱלֹהִים**), vv. 26f. This phrase has occasioned considerable discussion, especially about what aspect of man's nature is being referred to.⁴⁸ However, there is strong reason to see this phrase as referring not to anything in man's nature but to his function and place within creation.⁴⁹ God appoints man as his agent, and entrusts him with the responsibility of continuing the work of creation.

That this is the correct interpretation can be established from a close examination of the context of the phrase in vv. 26-31.⁵⁰

v. 26 is a two-member sentence, with its two members in parallel. The first half of the sentence reads

וַיֵּאמֶר אֱלֹהִים וְנִשְׂאָה אָדָם בְּצֶלְמֵנוּ כִּדְמוּתֵנוּ

צֶלֶם, 'image', 'idol', is immediately clarified by a more conventional term, **דְּמוּת**, 'likeness', 'appearance'. What this means is then spelled out in the second half of the sentence: to be made in the image/likeness of God is to exercise 'dominion' over the rest of the animal kingdom.

In the pattern of the chapter an announcement of intention is followed by a statement that the planned move has been made, and v. 27 thus announces that humankind has been duly made in God's image. The sentence has three members, the first two are fully synonymous in thought and vocabulary:

1. וַיִּבְרָא אֱלֹהִים אֶת-הָאָדָם בְּצַלְמִי .
2. בְּצַלְמִי אֱלֹהִים בָּרָא אוֹתוֹ .

The third member introduces the note of sexual distinction:

זָכָר וּמְקַנָּה בָּרָא אֹתָם .

The reference to humankind being created male and female occurs without introduction, and yet despite the absence of a conjunction, there is no hiatus between the second and third members of the sentence. The third member is expanding or clarifying what has been previously said in the sentence. It follows from the fact that humankind is made in the image of God that it is made male and female. In the light of this something more must be intended than the simple recognition of sexual distinction, and even than the radically powerful statement of sexual equality.

v. 28 indicates what the reference to male and female means. God blesses the creature he has made in his own image, and the words of the blessing are significant. Man is instructed and empowered to "be fruitful and multiply, fill the earth and subdue it, and have dominion over everything". The fourth and fifth verbs refer back to the theme of v. 26; the first three verbs back to the theme of the previous verse. The reference to humankind being made male and female must be understood primarily as a reference to human creativity, in particular to the procreation of children.

Thus from vv. 26-28 it appears that man being created "in the image of God" must be understood to refer to the responsibility given to man for continuing the work of God in creation in the exercise of authority and stewardship.⁵¹ Man is God's agent in the continuing development of creation.

In the opening chapter of the Torah man is given his place. It is an important place as the crown of creation: but it is a place given to man by God, and subject to God's authorisation. Mankind has received great blessings which have conferred upon it great privileges and an exalted status: but such a blessing also confers responsibility.

We noticed that in the Old Testament and in later Jewish tradition there is a recognition that man is inclined to take his privileged position in creation, and understand that this is his by right, thence

to abuse it by all kinds of acts of *ὕβρις*. Man's pride can therefore be understood in terms of a desire to gain even more than the exalted position accorded to him, whereas humility consists in man's willingness to function as God intended, with power and authority, but within the overall framework established by God. Because of man's propensity towards pride, Jewish tradition takes up the point that man is created last in the order of creation to remind him of the need for humility.⁵² The point of Genesis 1:26f, therefore, is that man is the crown of creation: therein lies mankind's true glory, but also the seed of its failure.

The story of Eden in Genesis 2:46-3 tells of man's abuse of his position and power, and subsequent loss of it.

The story opens with the creation of the first man (*אָדָם*) made of dust (*עָפָר*) from the ground (*אֲדָמָה*), who is entirely dependent upon God for moulding him into shape, and then breathing life into him (v. 7). Two aspects of man's life are highlighted here and held together in tension, his creatureliness and weakness on the one hand, and his power on the other. The first is seen especially in the picture of man as a creature of dust. Dust is common, insubstantial and valueless, and that man is made of it indicates his frailty and insignificance (compare Genesis 18:27, Job 4:19). That man returns to dust at death is a reminder of both his mortality and his insignificance (Genesis 3:19, Ecclesiastes 12:7, Job 10:19, 34:15, Psalm 103:14). To use dust and ashes is both a symbol of repentance and a recognition of one's need (Job 30:19, 42:6). But on the other hand the creature of clay is given life by God's breath (*נְשֵׁמָה*) and becomes a "living being", *חַיָּה*. Both of these latter terms pulsate with vitality and power. In particular the adjective *חַיָּה*, applied as it is to God in many of its occurrences, denotes power and energy.⁵³ Man not only owes his being to God, he shares something of God's own vitality and energy.

Man is created by God, and is entirely dependent on him for his life: he is a creature of dust, but not 'only' a creature of dust, also one of power and potential in this story too.

As also in Genesis 1:26ff the man is given an important task which demonstrates this. He is entrusted with the care of the garden

(2:15), and then given authority to name, and hence to exercise dominion over, the newly-created animals (2:18ff). Limits are set, however, to his freedom of action within the garden: he is not to eat of the fruit of one of the trees (2:17).

The story unfolds to make the point that the man and his wife are not prepared to live within this limitation. The temptation comes to them to disobey the command, to eat of the fruit of that tree, and so become "like God" (**כְּאֱלֹהִים**), 3:5. This likeness is immediately clarified as 'knowing good and evil', compare 3:22; and as being 'wise' (3:6). What is meant exactly is not revealed in the story, there remains a strong element of mystery: but the cause of man's 'fall' is certainly portrayed as his desire to go beyond the limits set by God, his "Titanism". He has refused obedience and chosen independence.⁵⁴ We see this aspect of man's pride in such passages as Isaiah 2:9-19, 10:12-19, and Psalm 131. This over-reaching leads to alienation from God, disharmony with the environment and a changed relationship between man and woman. The sin of Adam, with its consequences for all mankind, was the sin of pride.⁵⁵

Part of the theme of Genesis 4-11 is that of the spread of sin, and the place of pride in that sinfulness is seen again in the arrogant boasting of Lamech in Genesis 4:23f. This ancient song of revenge highlights the "fierce self-assertiveness" which is destroying human community.⁵⁶

In Genesis 6:1-4 reference is made to the Nephilim, and to marriages between the "sons of God" and the "daughters of men", in what is clearly intended to be seen as another disastrous episode in the spread of sin and the story of mankind's over-reaching itself. The numerical increase of mankind is itself seen as a threat to God (6:1-2), made more threatening still because the union between the divine beings and women produced children who had greater power and longevity than God had intended (6:3-4). Man needs to be brought down to size.⁵⁷ Whilst this story does not explicitly condemn the actions of the 'Sons of God', it has been seen often in later tradition in the context of the rebellion and fall of angels, especially Satan.⁵⁸

A turning-point in the story comes at 6:5. The Lord sees that "man's wickedness is spread (**רַבָּה**) over the earth, and all

of his thoughts and intentions are completely corrupt". The experiment of creation in which God entrusted power and responsibility to man has come to a sorry end, and God regrets having initiated it at all (6:6f). Only in the person of Noah and his family is there any hope for the future, so God decides to obliterate the rest and make a new creation of mankind through them. After that destruction has taken place Noah is entrusted with the commission originally given to mankind (9:1ff) and blessed with the same blessing, having during the course of the flood demonstrated his faithfulness in preserving and safeguarding the life of creation.

After the Flood stories a genealogy of the sons of Noah is presented (10:1-32) illustrating the new spread of mankind across the earth and the development of civilisation throughout the world: man is again fulfilling the commandment to take control of the world.

However, the same 'fall' that took place after the original creation takes place after the recreation which follows the 'flood', and the motif of 'pride' is clearly present in the story of the Tower at Babel which illustrates the subsequent 'fall' of mankind.

The story in Genesis 11:1-9 is a complex one in which various themes are combined.⁵⁹ At one level it is an aetiology explaining the fact of the multitude of languages in the world. Its setting in the narrative as a whole however shows a much deeper intention. It is the climax of the story of the spread of sin, and also the link which enables the story to move to the world of Abraham, through whom God will be seen to address the problem of sin in a new way.

Central to the story of the building of the tower is the theme of mankind's ambition. The desire to "build a city and a tower, with its summit touching the heavens" (11:4a), with the effect of "making a name for (them)selves" (11:4b) is an expression of their "will to greatness" and desire for fame and recognition.⁶⁰ Older themes of assulting the heavens and taking the place of God are present in the background.⁶¹

Thus God is obliged to intervene to prevent this presumption (compare 3:22), vv. 6f. The building of the tower is the final illustration that humankind is not satisfied to live within the limits set for it by God, but attempts to over-reach itself and establish autonomy.⁶²

The result of such ambition, however, is negative. Pride, in whatever form, leads to division and discord, and the human condition is damaged rather than enhanced by it.

It has become clear from our brief examination of the "Primeval History" that man's pride is regarded as one of the major factors in producing the damaging and dangerous conditions which now affect all human life. However, by means of Abraham and his descendants that condition is to be righted, and the Old Testament looks forward to a glorious new age, the Messianic age, when primeval prosperity will be restored. We may therefore briefly note at this point, by way of contrast, the characteristics of that new age as they are depicted in Isaiah 11:1-9 and 65:17-25.

The coming Messiah is one upon whom the Spirit of the Lord 'rests' (11:2f).⁶³ This results in the Messiah being 'wise', a point stressed by the use of six different expressions highlighting the Messiah's wisdom (v. 2).⁶⁴ The Messiah is given wisdom as a gift from God: whereas the first man had sought it for himself and when he found it the results were disastrous (Genesis 3:6, 22). The Messiah is characterised by faithfulness and righteousness (Isaiah 11:5), whereas the first man was disobedient and rebellious (Genesis 3:17).

In Isaiah 11:6-9 there is a picture of paradise regained which clearly takes up features from the paradise lost story of Genesis 1-3. The new age is one of peace, harmony and well-being in which the original blessedness of creation is restored. Man's dominion over creation had led to discord and bloodshed: but in the new age a "little child" shall exercise a gentle authority over both domestic and wild animals (Isaiah 11:6). Every animal will be vegetarian (Isaiah 11:7) as they were intended to be (Genesis 1:30). There will be no more enmity between men and snakes (Isaiah 11:8 compare Genesis 3:15). There will be nothing hurtful or painful in the new age (Isaiah 11:9) when the earth will be full "of the knowledge of the Lord": by God's gift rather than by man's taking which caused all the disorder which characterised the old age.

In the paradise which is restored there is no aggression, no power-seeking and no imposition of power on others. Ambition and pride have no place. The poor and weak are protected, and leadership is in the hands of one who recognises his dependence upon God and who freely subjects himself to God.

These points are repeated in Isaiah 65:17-25, which is an even closer parallel to Genesis 1-3. God will create ($\times 72$) new heavens and a new earth (v. 17, compare Genesis 1:1), and the weeping and distress which characterised the old will have no place in the new (vv. 20ff). There will be joy and delight in children and fulfilment in work (v. 23 compare Genesis 3:16-19). God will be near to his people and responsive to them (v. 24 compare Genesis 3:8). The original harmony intended for creation will be restored (v. 25 compare Isaiah 11:6-9).

Conclusion.

In conclusion we may say that Genesis 1-11 sets the scene for the story of Man's redemption which begins with Abraham, dealing with the background question of why mankind needs to be redeemed and of what is wrong with the human condition. It makes the point, in a variety of ways, that one of those things which is wrong with the human condition is pride. The story shows that God has given man a high place and a privileged position within creation, but this great blessing has been turned by man's pride into a curse whose damaging effects now mar every aspect of life. Man has not been prepared to accept any limitations on his high position under God, and has overreached himself, disobeyed God and chosen to go his own way. The consequences are serious.

With reference to our definition of humility, it can be seen that in Genesis 1-11 man is portrayed as refusing to accept his total dependence upon God and to be subject to him. Further man has an overwhelming ambition which he does not curb, and his life is not marked by concern for his fellows in a way which leads to self-sacrifice on their behalf. The reverse is true, in that man's life is characterised by pride which refuses to be subject to God, shows itself in ambition and sets man in conflict with his neighbour. None of the vocabulary of pride or humility is used in these chapters: but the theme is emphatically present and important in them.

Isaiah 11:1-9 has been seen to present the picture of the Messianic age in terms of paradise restored. Here too pride and humility vocabulary is not used: but the theme is present. The Messiah is the opposite of the first man, dependent on God and obedient to him, and that faithfulness results in harmony being restored throughout creation, compare also Isaiah 65:17-25.

In Genesis 1-11 an important motif is that of the spread and seriousness of sin. At the root of sin is human pride, refusal to accept the authority of God, unbridled ambition and callous indifference towards others. The vice of pride is insidious, marring God's creation and preventing social harmony and development; and Genesis 1-11 can be seen as a powerful warning against it. A condemnation of pride is not, of course, necessarily a commendation of humility; but that Genesis 1-11 is such a condemnation is beyond doubt.

1. Oxford English Dictionary, Oxford 1933 vol. 5 p. 450.
2. Ibid. It must be recognised that this meaning of 'humility' is of only specialist interest, and is not found in common use.
3. See the examples of the use of the verb cited in Oxford English Dictionary, vol. 5 p.446.
4. The terms in groups 1 and 4 and the first two in group 2 are taken from the synonyms listed in Roget's Thesaurus entry No. 872, Group 9 the antonyms, are not given there.
5. Charles Wesley's children's hymn, "Gentle Jesus, meek and mild" (Methodist Hymn Book 842) appears in changed form in the new Methodist and ecumenical hymn book, Hymns and Psalms, with the traditional first verse omitted. No doubt there are a variety of reasons for this change, but one certain one is that the word 'meek' no longer has the meaning it had for Wesley. Today 'meekness' is almost completely synonymous with 'weakness' when used of a person's character. Compare Oxford English Dictionary vol. 6 p. 303 section C of the entry for 'meek' which cites examples of an unfavourable sense from the 14th Century on.
6. The breadth of this definition compares with that given by Szubin in Encyclopaedia Judaica 8 cols. 1072-3. He notes that humility, הַיָּסוּד is to be understood as "a humble estimate of one's qualities, decency of thought, speech and conduct"; and that it is not only an absence of pride but a positive force leading to constructive action. Thus "humility is not an isolated trait, but becomes a lifestyle, which encompasses and structures every aspect of human thought and behaviour." As such it "represents the peak of moral perfection."

7. Thus Waddams, A New Introduction to Moral Theology, p. 125 and Jacques, Ethics and the Christian Life, p. 60 both stress that the idea that humility is a virtue comes from the Christian tradition, and that it is an idea which would have been scornfully rejected by pre-Christian moralists. Compare also note 90 from Chapter 5. Jacques, p. 61, notes that there is more need than ever today to reinstate the virtue in Western culture where new respect for others and respect for the environment, both aspects of humility, is necessary for the survival of civilisation.
8. Aristotle, Nicomachean Ethics, Book 2, section 6:15 (p. 95). Aristotle's position is neatly summarised in Lillie pp. 319-322, and in Hudson pp. 43-65.
9. Ibid, section 6:16.
10. Nicomachean Ethics, Book 4, sections 3-4.
11. Ibid, section 3:35 (p. 227).
12. Ramsey suggests that a Christian understanding of humility does not necessarily disagree with that idea, and quotes the example of Winston Churchill with the comment that, "nothing in the nature of Christian humility requires a great man to make a mistake about himself and think less highly of himself than he ought to think, or pretend to do so" (Basic Christian Ethics pp. 221f). Compare also Lobo, Guide to Christian Living, pp. 164f who notes that in the past humility was often expressed in terms of self-depreciation: whereas true humility implies the acceptance of the reality about oneself both in terms of what is bad and what is good.
13. Thus Irascibility is the excess of 'anger' and Spiritlessness is the deficiency: the one who practices the middle way of 'gentleness', πραυτης, is morally virtuous: Nicomachean Ethics Book 2, section 7. The discussion is repeated in the Eudemian Ethics, Book 4, section 5, and briefly in On Virtues and Vices, Book 2. There is a discussion on 'mildness' (πραελυτος) in the Eudemian Ethics, Book 3, section 3 which is essentially the same, and this is summarised in On Virtues and Vices, Book 4.
14. Compare the Eudemian Ethics, Book 3, section 2, where Aristotle says that only the 'slavish', or spiritless man "readily undergoes insulting treatment and meets sleights with humility" (p. 333). The Greek expression is ταπεινους προς τας ὀλιγορίας.
15. On Virtues and Vices, Book 4, section 3 (p. 493).
16. In classical Greek πραυς and its cognates refer to the laudable virtue of 'gentleness/mildness', compare W. Bauder, N.I.D.N.T.T. vol. 2, pp. 256f, and F. Hauck and S. Schulz, T.D.N.T. vol. 6, pp. 645f. By contrast ταπεινος and its cognates usually has a negative evaluation in classical Greek, compare W. Grundmann, T.D.N.T. vol. 8, pp. 1-4, and H.H. Essar, N.I.D.N.T.T. vol. 2, pp. 259f. Only in the Septuagint and the New Testament are both sets of terms found in the positive sense of humility.
17. Nicomachean Ethics, Book 2, section 7:14 (p. 105).

18. Ibid, Book 4 section 9:1 (p. 249).

19. On Virtues and Vices, Book 4, section 5 (p. 493).

20. Eudemian Ethics, Book 3, section 7:3 (p. 351): the shameless person pays no attention to anyone's opinions while the bashful person pays attention to everybody's.

21. On Virtues and Vices, Book 7, section 14 (p. 501).

22. Compare Copplestone pp. 215-219, for a general discussion of Aquinas' use of Aristotle.

23. All the following quotations are from the Summa Theologica. These points are made in Question 160.

24. Question 161.

25. Question 161, article 1.

26. Compare 'Humility', Oxford Dictionary of the Christian Church p. 666. This article continues to show that the 'spiritual', God-ward, aspect of humility has tended to predominate in Christian thought.

27. Question 161, article 4.

28. Homily 8 on Luke's Gospel, re Luke 1:48.

29. Compare V.J. Bourke, Ethics, p. 309 who summarises Aquinas' definition of humility as, "a good habit of will restraining one's tendency to immoderation in the desire of higher things. Humility controls the immoderate craving to be outstanding".

30. Article 3.

31. Article 5.

32. Article 6. The twelve degrees recognised by St. Benedict are:

"The first is to be humble not only in heart, but also to show it in one's very person, one's eyes fixed on the ground;

the second is to speak few and sensible words; and not to be loud of voice;

the third is not to be easily moved, and disposed to laughter;

the fourth is to maintain silence until one is asked;

the fifth is to do nothing but what one is exhorted to by the common rule of the monastery;

the sixth is to believe and acknowledge oneself viler than all;

the seventh is to think oneself worthless and unprofitable for all purposes;

the eighth is to confess one's sin;

the ninth is to embrace patience by obeying under difficult and contrary circumstances;

the tenth is to subject oneself to a superior;

the eleventh is not to delight in fulfilling one's own desires;

the twelfth is to fear God and to be always mindful of everything that God has commanded.

33. Article 6, the first sentence of Aquinas' answer.

34. He quotes St. Benedict's twelfth degree as summing up the "root of humility", namely "that a man fear God and bear all his commandments in mind".

35. Question 162; article 1.
36. Ibid, articles 2, 5, 6 and 7.
37. Ibid, article 8.
38. Question 163, articles 1 and 2.
39. Question 162, article 5. The Thomist position is expanded and emphasised by Candice, Humility, passim.
40. White, The Changing Continuity of Christian Ethics, vol. 2, devotes the opening of his final chapter (18) to making this point, and much popular comment and discussion repeats it.
41. B. Haring: Free and Faithful in Christ, 3 vols.
42. G.V. Lobo: Guide to Christian Living.
43. H. Waddams, A New Introduction to Moral Theology.
44. J.H. Jacques, Ethics and the Christian Life.
45. P. Ramsey, Basic Christian Ethics.
46. See note 40.
47. Ethics, section 13, pp. 399-451. This book is structured in a threefold pattern on the basis of the Trinity, and his discussion of humility occurs in the second part, 'The Command of God the Reconciler'. He defines humility, for which he uses the ταπεινοφροσυνη of the New Testament, as the attitude of the sinner who knows that he is completely dependent upon God for forgiveness and so for life. He argues that this awareness leads to self-sacrifice and self-denial expressed in service to one's fellow-men.
48. Browne in A Dictionary of Christian Ethics, Stoger in Encyclopaedia of Biblical Theology, Szubin in Encyclopaedia Judaica and Gilleman in New Catholic Encyclopaedia.
49. White, op. cit. p. 370. Thus Stöger in his dictionary entry defines humility as complete dependence on God and readiness to serve him selflessly, and regards it as an important virtue (p. 385). Ottley notes that humility is both a personal and a social virtue in Christian thought (p. 871), and Gilleman goes so far as to say that, "Humility is the true greatness of a creature; it is liberation from its limited selfhood" (p. 235). It is the opposite of dehumanising pride in which man, having been created by God's love, prefers proud disobedience, breaks the bonds with his creator and destroys the harmony of creation (pp. 234f). Compare Candice passim.
50. In his article in Encyclopaedia Judaica Szubin notes that in Judaism humility "represents the peak of moral perfection" for it is a lifestyle which encompasses and structures every aspect of human thought and behaviour: it is a humble estimate of one's qualities, decency of thought, speech and conduct. A valuable review of humility in early Jewish literature is presented by Grundmann, T.D.N.T. 8 pp. 12-15. The value of humility is also emphasised by L. Jacobs in Jewish Values pp. 108-117, and in his quoting of a letter of Nahmanides in Jewish Ethics, Philosophy and Mysticism, pp. 19-21. Compare E. Schreiber in The Jewish Encyclopaedia, vol. 6 pp. 490-492, Baeck, The Essence of Judaism, pp. 135f.

51. For example the article by Browne begins with the statement that humility is not self-abnegation but self-affirmation of a healthy kind. Compare the statements of Ramsey and Lobo in note 12.
52. Ramsey, op. cit. pp. 129, 200-206; Jacques, op. cit. pp. 60f and Haring, vol. 1, pp. 202-205.
53. Ramsey, op. cit. p. 129; Lobo, op. cit. p. 165 and pp. 244f stresses that genuine Christian service is not possible without humility, and neither is it possible to love one's neighbour without that true love of self which is humility.
54. Browne, op. cit. p. 160.
55. Waddams pp. 126f, Haring *ibid*, Lobo *ibid*.
56. Mackie, Ethics, pp. 125-148, 169-172.
57. *Ibid* p. 171.
58. Waddams p. 125, Ramsey, op. cit. pp. 223f, Jacques p. 60.
59. Thus the recent study by Fiorenza, In Memory of Her, is offered as a contribution to women's struggle for liberation and equality, to the end that the Church might "share the vision of the people of God as the discipleship of equals", pp. xxiv, 351. The book is a survey of changes of perception which will have to be made to facilitate this new ecclesia: but in tone and intention it seeks to redress a balance and not to create a new and reverse oppression. The same ideals can be seen in Boff, Church, Charism and Power which sets out to illustrate changes in ecclesiology arising out of the Liberation Theology movements in Latin America, and in a more dispassionate way in Kirk, Liberation Theology, especially chapters 9 and 10 on the universal and total liberation and the place of man. The liberation of mankind will be into a new awareness of solidarity and concern, which traditional institutions of dominance have prevented, Boff chapter 12, Kirk pp. 136-140.
60. Particularly one could note the influence of Archbishops Helder Camara and Oscar Romares in Latin America, Martin Luther King Jr. in the U.S.A. and Bishop Desmond Tutu in South Africa.
61. Damant, 'Pride', in A Dictionary of Christian Ethics, p. 269; Williams in Soundings pp. 84f; Slack, The Seven Deadly Sins, chapter 2 and for a classic statement, Aquinas, Summa, questions 162f.
62. See the articles mentioned on pp. 27f and Chapter 12 *passim*.
63. Damant p. 269.
64. Slack, *ibid*, compare Midgley, Wickedness, chapter 7 and Haring op. cit. p. 204.
65. As in Group 5 in the diagram on p. 6. The importance and priority of this aspect of humility is stressed in almost all the dictionary entries which discuss it. Compare E.J. Cook, "Meekness in the Old Testament is used to describe primarily the proper attitude of complete dependence upon God, and secondly the attitude shown towards others by one who is meek towards God", I.D.B. vol. 3, p. 334; and G.E. Mendenhall, I.D.B. vol. 2, p. 659 who defines humility as "a situation of lowliness or affliction, and a characteristic way of acting toward God and man, opposite to pride,

arrogance and violence".

66. As in Group 2 in the diagram. That these are necessary and wholesome attitudes is stressed by Waddams, op.cit.pp.126f, "The right development of this inner self-hood is essential for the fulfilment of the personality, and its fulfilment is found in the opposite virtue to the capital vice of pride, namely humility. Humility is not an attitude which denigrates the self improperly; that is a false humility which can be dangerous. Humility is....a sure sense of perspective and proportion".
67. As in Groups 3 and 4 in the same diagram. In his contemporary and award-winning classic, Praying the Kingdom, Elliot uses the word 'gratuity' for the virtue of overwhelming love expressing itself in almost excessive generosity, the giving away of oneself in the service of others, pp.60f and passim. That is exactly what we mean by this third aspect of humility.
68. These three elements or aspects of humility which we have noted are also given by Cherbonnier in his article in the revised edition of Hastings' Dictionary; and we may note this significant sentence from p.406, "Within the Biblical frame of reference, humility is not primarily an attitude towards oneself at all but towards God and towards other persons".

1. Barr, The Semantics of Biblical Language. The general principles enunciated in this were worked out with reference to a specific theme in Biblical Words for Time, developed in Comparative Philology and the text of the Old Testament, and summarised in "Semitic Philology".
2. Nineham has most recently drawn attention to the problem of the 'culture-gap' which exists between the Biblical world and ours (The Use and Abuse of the Bible, and his Epilogue to The Myth of God Incarnate, ed. Hick, pp.186-204). His book deals with the New Testament but raises issues which apply also to the Old Testament. This problem is one of many: but elucidating them serves to illustrate the need for sound method rather than invalidating the whole process. The general problems have been discussed recently by Thiselton, The Two Horizons.
3. Barr, Holy Scripture: Canon, Authority, Criticism, especially chapter 4.
4. Barr, "Semitic Philology" p. 54.
5. These are neatly summarised in a short article by Thiselton, "Semantics and New Testament Interpretation". Many of the major insights are discussed also in Caird, The Language and Imagery of the Bible, parts 1 and 2; and in Semantics in Biblical Research, Sawyer provides both a statement of appropriate semantic theory and a demonstration of it applied to the Old Testament vocabulary of salvation.
6. Sawyer, "A Change of Emphasis in the study of the Prophets", especially pp.237-240. Compare also Barr, "Semitic Philology", pp. 57f.
7. This is perhaps the major contribution of the so-called "Canonical-criticism", associated with the name of Childs and expressed in his Introduction to the Old Testament as Scripture and other writings. Since then the term; "final-form", has become common parlance in writing on the Old Testament, and whether or not one accepts Childs' use of it one must be grateful to him for bringing this insight into vogue. Compare chapters 6 and 7 of Barton, Reading the Old Testament.
8. Nichomachean Ethics Books 2 and 4, Eudemian Ethics Book 3 and 4, and On Virtue and Vices, Books 2 and 4.
9. Summa Theologica, Questions 160-162.

10. A. Rahlfs, 'Ani und 'Anaw in den Psalmen.
11. Among those who followed his interpretation can be numbered A. Baudissin, Duhm, Kittel, Staerk, Gunkel and A. Causse. See Exkurs 3 in H.J. Kraus, Psalmen 1, BKAT XV pp. 82f.
12. Psalmstudien 1, pp. 113f, 6 p. 61.
13. 'Ani und 'Anaw in den Psalmen.
14. A. George, Pauvre.
15. A. Kushke, "Arm und reich im Alten Testamentum".
16. P. Donald, "The Semantic Field ..." supports Kushke's distinctions p. 30.
17. J. van der Floeg, "Les Pauvres d'Israel et leur Piete".
18. A. Gelin, The Poor of Yahweh. The attitude of the Old Testament to poverty is discussed in Chapter 1, and Zephaniah is credited with beginning to develop the spirituality of 'the poor' (Chapters 2f).
19. F. Humbert, "Le mot biblique 'Ebyon'".
20. See note 12 above.
21. R. Martin-Achard, "Yahwe et les 'anawim".
22. See note 14 above.
23. J. Jocz, "God's Poor People".
24. F. Hauck, T.D.N.T. 6 pp. 37-40.
25. E. Bammel, T.D.N.T. 6 pp. 885-915, see "The Poor in the Old Testament" pp. 888-894.
26. F. Hauck and S. Schulz, T.D.N.T. 6 pp. 645-651. The Old Testament material is dealt with on pp. 647-9.
27. W. Grundmann, T.D.N.T. 8 pp. 1-26. The use of the word group in the Septuagint is the subject of a section on pp. 6-12, and "Humility in Judaism" is discussed on pp. 12-15.
28. See note 25.
29. See note 27.
30. G.J. Botterweck, T.D.O.T. 1, pp. 27-41.
31. H.F. Fuhs, T.D.O.T. 3, pp. 195-208.
32. H-J. Fabry, T.D.O.T. 3, pp. 208-230.
33. At its current rate of production it may be a long wait before the article on 'anaw and its related words appears.

34. The two new Bible dictionaries which have recently appeared, N.I.D.N.T.T. (Exeter 1975) and Theological Wordbook of Old Testament (Chicago 1980) cover the same ground. There are also two articles by R. Leivestad which may be mentioned: 'ταπεινός - ταπεινοφρων' in Nov. Test. 8, 1965-6 pp. 36-47, and 'The Meekness and Gentleness of Christ: 2 Corinthians 10:1' in N.T.S. 13, 1965-6 pp. 156-164.
35. G. Gutierrez: A Theology of Liberation, London, 1974. Chapter 13 of this is entitled, "Poverty: Solidarity and Protest". For his appreciative reference to Gelin see note 11.
36. ὑβρις, T.D.N.T. 8, pp. 295-307 devotes pp. 299-302 to Old Testament usage. ὑπερηφανος, op. cit. pp. 525-9 devotes only pp. 526f to the Old Testament material.
37. D. Kellermann, תִּפְחֵף etc., T.D.O.T. 2, pp. 344-350. J. Scharbert, תִּפְחֵף etc., T.D.O.T. 4, pp. 46-51.
38. H.N. Richardson, 'Some notes on יָבַשׁ and its derivatives', and 'Two Addenda' to this article. Barth, יָבַשׁ, TWAT IV.
39. H. Steiner, Die Ge'im in den Psalmen, (diss. Lausanne, 1925).
40. The debate on the identity of the 'Enemies' in the Psalter stimulated by S. Mowinckel has been a much more general one, their 'pride' being only a very small part of their character.
41. Compare Clements, A Century of Old Testament Study, no references and W.C. Kaiser Jr., Toward Old Testament Ethics pp. xif and 1f.
42. W.C. Kaiser ibid. The same is true of the older studies by W.S. Bruce, The Ethics of the Old Testament and J.M.P. Smith, The Moral Life of the Hebrews. The smaller book by Muilenburg, The Way of Israel, does briefly note the importance of humility in the context of Kingship.
43. See the articles by Muilenburg in A Dictionary of Christian Ethics pp. 235f, Hempel in I.D.B. vol. 2 pp. 153-161 and Komfeld in Sacramentum Mundi vol. 4 pp. 280f. Snaith's important Distinctive Ideas of the Old Testament makes no reference to humility despite six references to Micah 6:8 though it discusses תִּפְחֵף and מִשְׁפָּחָה at length.
44. Theology of the Old Testament vol. 2 pp. 316-379, especially on pp. 328, 331, 360 and 372.
45. Op. Cit. p. 331.
46. Vriezen, An Outline of Old Testament Theology p. 313 notes that humility remains one of the most striking fundamentals of Israelite piety; that man is conscious of being nothing before God. He says nothing however about humility in the chapter on ethics which follows.
47. Compare Barton, Amos' Oracles against the Nations, 'Understanding Old Testament Ethics', 'Ethics in Isaiah of Jerusalem' and 'Natural Law and Poetic Justice in the Old Testament'.
48. For example Fensham, 'Widow, Orphan and the Poor', and Hammerschaimb, 'On the Ethics of the Old Testament Prophets'.
49. Davies, Prophecy and Ethics p. 119.

50. 1951, Paris.
51. Op. cit. pp. 375-396.
52. Op. cit. p. 375.
53. Particularly Micah 6:8 and Numbers 12:3.
54. See pp.26f above.
55. The following are particularly informative:-
 That by A. Stoger, in the Encyclopaedia of Biblical Theology,
 That by Z.H. Szubin in Encyclopaedia Judaica,
 That in the classic Hasting's Dictionary of the Bible, by W.O. Burrows.
56. J. Schildenberger, 'Moses als Idealgestalt eines Armen Jahves.'
57. G.W. Coats, 'Humility and Honour: A Moses Legend in Numbers 12:1', in
Art and Meaning: Rhetoric in Biblical Literature.
58. Op. cit. p. 100.
59. H. Holzinger, Kurzer Hand-Commentar Zum Alten Testament ed. D.K. Marti,
 vol. 4, Tübingen and Leipzig: 1903, pp. 47f.
60. G.B. Gray, Numbers pp. 123f.
61. N.H. Snaith, Leviticus and Numbers p. 235.
62. B. Renaud, La Formation du Livre de Michée, especially pp. 289-326.
63. Compare K. Neilsen, Yahweh as Prosecutor and Judge, especially pp. 12-16,
 89f. Compare L.C. Allen, Joel, Obadiah, Jonah and Micah, pp. 237-
 263, 363-375. Also D.R. Hillers, Micah pp. 75-79.
64. Compare D.R. Hillers, op. cit. pp. 7 and 79. See especially K. Jeppesen,
 'New Aspects of Micah Research' pp. 3-32, especially the conclusion.
65. D.W. Thomas, 'The root קדש in Hebrew and the meaning of קדש at
 Malachi 3:14'.
66. J.P. Hyatt, 'On the meaning and origin of Micah 6:8'.
67. H-J. Stoebe, 'Und demütig sein vor deinem Gott' Micah 6:8.
68. P. Watson, 'Form criticism and an exegesis of Micah 6:8'.
69. G.W. Anderson, 'A study of Micah 6:1-8'.
70. A. Deissler, 'Micah 6:1-8'.
71. T. Lescow, 'Micah 6:6-8, Studien zu Sprache, Stuttgart, 1976.
 Compare the review by J.T. Willis in V.T. 18, 1968, pp. 273-8.
72. Among the recent ones we may note especially that of Renaud pp.309f
 and more briefly Hillers p. 76.
73. New English Bible, "God has told you what is good; and what is it
 that the Lord asks of you? Only to act justly, to love loyalty,
 to walk wisely before your God".

Notes to Chapter 3.

1. von Rad, Wisdom in Israel, p. 259.
2. Oesterley, The Wisdom of Ben-Sirach (Ecclesiasticus) heads these verses "The Art of Ruling", p. 34.
3. The Hebrew translations given in brackets here and throughout this chapter are from Levi, The Hebrew text of the Book of Ecclesiasticus. Where no Hebrew is given in brackets, no Hebrew text is available for that Greek verse or phrase.
4. Both of these verses present textual problems and are omitted by Swete.
5. Compare also Sirach 21:4.
6. Compare Sirach 32:18b according to Oesterley, op. cit. "But the proud and scornful man will not accept the Law". This line contains textual problems however, and modern translations remove all reference to the Law.
7. von Rad, Wisdom in Israel, p. 259 and especially in footnote 26 notes the importance that Ben Sira attaches to 'the fear of God' and especially to humility, and that humility appears in Ben Sira in the most varied of contexts.
8. Examples of this are to be found in almost every book of the Apocrypha: Judith 6:19, 9:9f, Baruch 4:34, 2 Esdras 8:50, 11:43, Sirach 48:18, 1 Maccabees 1:21, 24, 2:47, 49, 3:20, 2 Maccabees 5:21, 7:36, 9:4, 7, 8, 11, 13:9, 15:6, 3 Maccabees 1:27, 2:3, 5, 17, 5:13, 6:4, 4 Maccabees 2:15, 4:15, 8:19, 24, 9:30. In all but seven of these references the greek term is ὑποταγή or a cognate: in the other seven there are a variety of terms used. 1 Maccabees 8:14 is interesting in that the writer carefully excludes the Romans from any such accusation: their democracy guards against their leaders becoming proud.
9. Contrast Bertram, T.D.N.T. 8, p. 301.
10. Note the familiar introductory formula, "My son ...". Oesterley regards the unit as comprising verses 17-25 only, and heads it simply, "Humility", op. cit. p. 20.
11. 'Mildness, gentleness' Liddell and Scott; 'Gentleness, meekness' Abbot Smith; see also Hauck and Schultz, T.D.N.T. 6, pp. 645-651, especially pp. 647f on Septuagint.
12. This verse presents problems because the Greek text and the Syriac text which is related to it, both diverge from the Hebrew at this point: Levi, op. cit. p. 2.
13. The theme of this is reminiscent of 1 Samuel 2:7f, Job 12:19f, Psalms 107:40f, 113:7f, Sirach 10:14f etc., and seen in the New Testament at Luke 1:52f. See also Oesterley, Ecclesiasticus, p. 23.
14. No Hebrew given in Levi, *ibid.*
15. The Hebrew is problematic, Levi, op. cit. p. 15.

16. Surely more is intended than simply the 'politely' of New English Bible and 'courteously' of Jerusalem Bible?
17. Liddell and Scott; Hauck and Schultz, op. cit. p. 646. See especially its use in Aristotle, Nicomachean Ethics, book IV, v.
18. Only 10:28 is not translated in this way by any of Revised Standard Version, Jerusalem Bible and New English Bible. 1:27 is rendered with 'gentleness' by New English Bible and Jerusalem Bible, 3:1, 7 by Jerusalem Bible, 4:8 by Revised Standard Version, 10:14 by New English Bible, 36:23 by New English Bible and Jerusalem Bible, 45:4 by Jerusalem Bible.
19. Some manuscripts, especially Codex Alexandrinus, read ταπεινότης.
20. The chapter is headed thus by Jerusalem Bible. Oesterley, op. cit. p. 42 heads 13:2-20, "Like consorteth with Like".
21. For 'vileness' and 'baseness' as the meaning of ταπεινότης in classical usage see Liddell and Scott, Arndt and Gingrich. In addition to these for ὕπερηφανος see Bertram T.D.N.T. 8, pp. 525f.
22. For the common meaning see Liddell and Scott etc., The Septuagint usage is discussed by Bultmann in T.D.N.T. 1, p. 189: but he does not mention this verse.
23. See note 1 above.
24. 2 Maccabees is set in the form of a letter from a Palestinian Jew to his co-religionists in Egypt, explaining the need for proper celebrations of the Feast of Dedication (2 Maccabees 1:9, 18, 2:16f). The core of the work as a whole is a summary of the five volume work of Jason of Cyrene centering on the story of Judas Maccabaeus (2 Maccabees 2:19f). See Eissfeldt, Introduction, pp. 579-581 and Brownlee, IDB 3, pp. 206-210.

Notes to Chapter 4.

1. Bammel, *πτωχος*, T.D.N.T. 6, pp. 896f; Grundmann, *πτωχός* T.D.N.T. 8, pp. 12f. See especially the triple reference to 'the Poor' in the Habakkuk Commentary (1 Qp. Hab.) col. 12, and twice in the Commentary on Psalm 37 (4 Qp. Ps. 37) on verses 11 and 21f respectively. Compare George, "Pauvre", cols. 394f.
2. Bammel, *ibid* and Grundmann, *ibid*. For *אֲנִי עָנִי* see especially the Hymns (1 QH) col. 5:21 and col. 18:14.
3. See Chapters 8 and 9 respectively.
4. Grundmann, *op. cit.* p. 12.
5. Keck urges great caution here, 'The Poor among the saints in Jewish Christianity and Qumran', especially pp. 68-77. He concludes, p. 76, that it cannot be proved and should not be too vigorously asserted that the 'the Poor' etc., was "a regular, technical, self-chosen, self-applied, name of the Qumran Community".
6. Vermes, *The Dead Sea Scrolls in English*, translates the phrase with 'the poor in spirit'. This is misleading. The phrase *עָנִי בְּרוּחַ* is used in the Old Testament at Proverbs 16:19, 29:23 and Isaiah 57:15 to mean 'humble', the sense which 'poor in spirit' has in English largely due to its use in the first Beatitude in Matthew. The phrase *עָנִי בְּרוּחַ* does not occur in the Old Testament. Secondly the immediate parallels suggest that the phrase must refer to the weakness and suffering of the community, rather than to its 'humility', compare the similar sense of *עָנִי בְּרוּחַ* at 1 QS 11:10 which Vermes accurately renders as 'the downcast of spirit'.
7. Bammel, *op. cit.*, p. 896 note 93.
8. The text is fragmentary. The figure quoted is taken from Vermes' translation and reconstruction, *op. cit.* pp. 198f.
9. A good example of this reminiscent of Psalm 131:1 is found in 1 QH 7: we may quote from Vermes' translation, *op. cit.* p. 174
 "For thou knowest the inclination of Thy servant,
 that I have not relied (upon the works of my hands)
 to raise up (my heart),
 nor have I sought refuge
 in my own strength,
 I have no fleshly refuge,
 (and Thy servant has) no righteous deeds
 to deliver him from the (Pit of no) forgiveness,
 But I lean on the (abundance of Thy mercies)
 and hope (for the greatness) of Thy grace,
 that Thou wilt bring (salvation) to flower
 and the branch to growth,
 providing refuge in (Thy) strength
 (and raising up my heart).
10. CD 1:14, the Hebrew text is taken from Rabin, *The Zadokite Documents*.
11. CD 2:17, 3:5, 3:12, 8:8, 9, 19.

12. Vermes op. cit. pp. 107f.
13. The phrase occurs four times.
14. Vermes, op. cit. p. 119, "And every head of family in the congregation who is chosen to hold office, (to go) and come before the congregation, shall strengthen his loins that he may perform his tasks among his brethren in accordance with his understanding and the perfection of his way. According to whether this is great or little, so shall one man be honoured more than another".
15. לִנְיָהּ occurs at 4:5, 5:4 and 8:11.
עֲנָוָה 'humility', occurs at 2:24, 3:8 (twice), 4:3, 5:3, 5:25 and 11:1. The word itself occurs also at 9:22 where its meaning is clearly different, 'a poor man'.
16. Vermes translates: "For according to the holy design, they shall all of them be in a Community of truth and virtuous humility, of lovingkindness and good intent one towards the other ...", op. cit. p. 74.
17. Brownlee, 'The Dead Sea Manual of Discipline, Translation and Notes', B.A.S.O.R. Supplementary Studies nos. 10-12, pp. 48f: quoted in Hyatt, 'On the Meaning and Origin of Micah 6:8', on pp. 233f.
18. Vermes translates the passage as follows, op. cit. p. 76: "These are their ways in the world for the enlightenment of the heart of man, and that all the paths of true righteousness may be made straight before him, and that fear of the laws of God may be instilled in his heart: a spirit of humility, patience, abundant charity, unending goodness, understanding, and intelligence; (a spirit of) mighty wisdom which trusts in all the deeds of God and leans on his great lovingkindness; a spirit of discernment in every purpose, of zeal for just laws, of holy intent with steadfastness of heart, of great charity towards all the sons of truth, of admirable purity which detests all unclean idols, of humble conduct sprung from an understanding of all things, and of faithful concealment of the mysteries of truth. These are the counsels of the spirit to the sons of truth in this world.
19. Hyatt, op. cit. p. 236 notes, "This is obscure, and difficult to render". It is translated by Vermes, op. cit. p. 76, as "(the spirit) of humble conduct sprung from an understanding of all things": but see the discussion following.
20. Compare Vermes's translation given in Note 18 above.
21. עֲנָוָה has two senses. The good sense of 'prudence' is seen at Proverbs 1:4, 8:5, 12, and the bad of 'craftiness' and 'deception' at Exodus 21:14 and Joshua 9:4 (BDB p. 791). The adjective is used of the snake at Genesis 3:1 and of people at Job 5:12 and 15:5 in this bad sense. Both meanings are found also in post-Biblical Hebrew, compare Jastrow p. 1120.
22. See pp. 66f below.
23. The general / particular distinction between the two expressions is not considered by Hyatt, op. cit. pp. 236f, who rules out the meaning of 'humility' here because of the occurrence of לִנְיָהּ in the same list.

24. "They shall practise truth and humility in common, and justice and uprightness and charity and modesty in all their ways. No man shall walk in the stubbornness of his heart so that he strays after his heart and eyes and evil inclination", Vermes, op. cit. p. 76. Hyatt, op. cit. p. 233, divides the sentences differently and sees their function as being different too.

25. There are at least three possibilities:-

- a) That the list consists of six separate items.
- b) That the list consists of three sets of paired items.
- c) That the list consists of four items:
 - i) אֱמֶת וְצִדִּיקָה
 - ii) צִדִּיקָה וְיִשְׁפּוּט
 - iii) אֱהָבָה וְחֶסֶד
 - iv) הַצְנִיעַ לְכָל

26. The text is unclear in the first word, reading only "and" but the reconstruction to אֱמֶת וְצִדִּיקָה seems universally agreed.

27. This conclusion necessarily throws into question Hyatt's remarks op. cit. p. 237, about the meaning of אֱהָבָה וְחֶסֶד. He does not make any allowance for the difference between general and particular meanings, and therefore concludes that if אֱמֶת וְצִדִּיקָה and אֱהָבָה וְחֶסֶד are both present in a list then the latter cannot refer to humility in any way because that element has already been mentioned. If these terms are in any way synonymous, then his 'process of elimination' is suspect.

28. Grundmann, T.D.N.T. 8, p. 12, "This humility is a disposition which members of the union should observe toward one another and which is essential to unity". He notes also that the meaning of אֱהָבָה in the Community Rule corresponds to that of ἀγαπήναι in the later New Testament writings.

29. Compare the associated terms in all the four lists discussed.

Notes to Chapter 5.

1. For example Revised Standard Version, Good News Bible, New English Bible, New International Version, Jerusalem Bible.
2. p. 10 above. Compare Bauder, N.I.D.N.T.T. pp. 256-9, especially pp. 256f; and Hauck and Schulz, T.D.N.T. 6 pp. 645-651, especially pp. 645f.
3. Bauder, op. cit. pp. 257f; Hauck and Schultz op. cit. pp. 647-649. See also the discussion of the use of the term especially in Ben Sira, pp. 37ff.
4. Thus Leivestad begins his article ("ταπεινός / ταπεινοφροσύνη"), with the recognition that it seems now a common-place to say that in classical Greek usage ταπεινός denotes a shortcoming or even a vice, op. cit. p. 36. Compare Grundmann, T.D.N.T. 8 pp. 1-3. ταπεινός can occasionally be used of people in a good sense in classical Greek, compare Grundmann op. cit. p. 4 and Liddell and Scott (4b): but this is not common.
5. Compare the discussions later of such verses as Proverbs 3:34, 11:2, 18:12, Psalms 18:28(27) and 138:6, Isaiah 66:2 and Zephaniah 2:3, 3:12.
6. Baumgartel, T.D.N.T. 3 pp. 606f. Compare Leivestad especially p. 45.
7. Leivestad, op. cit. p. 44. Compare also ταπεινός τῷ πνεύματι at Psalm 34:19(18) and ταπεινός τῇ καρδίᾳ at Daniel 3:87 in the Septuagint.
8. The parallel structure of the saying as a whole would appear to be:

| | |
|--|---|
| A. "Come unto me all who labour and are heavy laden". | B. "And I will give you rest". |
| A. "Take my yoke upon you and learn from me". | B. "For I am gentle and lowly in heart". |
| A. "And you will find rest for your souls". | B. "For my yoke is easy and my burden is light". |
9. For example V.P. Furnish, Theology and Ethics in Paul, pp. 51-67. Furnish notes the sparsity of Paul's references to Jesus' teaching and observes that Paul never refers to Jesus as "teacher", to Jesus' words as "teaching" or to Christians as "disciples" (p. 55). Unfortunately Furnish does not discuss 2 Corinthians 10:1.
10. Leivestad, "The Meekness and Gentleness of Christ" 2 Corinthians 10:1: discusses on pp. 156f the possibility that τοῦ Χριστοῦ here may be rendered simply as "Christian". He concludes that the reference must be to Christ himself. Compare Bruce, 2 Corinthians, p. 229 and the large majority of commentators.
11. Hering, 2 Corinthians, p. 69.
12. Strangely Good News Bible which rightly understands the context, omits the reference to the meekness and gentleness of Christ and simply maintains the form by using a modern form of appeal only.

13. See p. 53.

14. Compare Galatians 5:25, Ephesians 4:2, Colossians 3:12, Titus 3:1f and also 2 Timothy 2:24f.

15. Leivestad, "The Meekness and Gentleness of Christ", p. 159. Compare Hauck and Schulz op. cit. p. 650.

16. Compare Liddell and Scott. Preisker, T.D.N.T. 2, pp. 588-590. Despite Leivestad's strictures against Preisker's views, "The Meekness and Gentleness of Christ", pp. 158f the majority of occurrences of the term in the New Testament belong to this setting.

17. For example, James 3:7, Philippians 4:5, Titus 3:2.

18. Leivestad, "The Meekness and Gentleness of Christ", p. 159. Barratt, 2 Corinthians, cites three examples of such usage in Greek thought.

19. Leivestad, *ibid* pp. 161-164. Compare also 2 Corinthians 8:9.

20. Leivestad, *ibid* pp. 162f.

21. Bruce, op. cit. p. 229; Plummer, the Second Epistle of Paul the Apostle to the Corinthians, p. 273.

22. The two views may be described as the "Christological" and the "Ethical" respectively. The references to Christ's humility in the Philippians 2 passage may be similarly distinguished, see pp. 57ff. In both cases however, the use to which Paul puts these views is clearly ethical, and for that purpose either view is valid.

23. Matthew Arnold's phrase, often quoted by the commentators here.

24. Perhaps we could note here the similar sentiment of Acts 20:35 where Paul quotes an otherwise unknown saying of Jesus, and especially 2 Corinthians 8:9 where Paul again cites the example of Jesus to be followed.

25. The many problems of the historicity of this incident and the different forms of tradition being used by the evangelists need not concern us here.

26. Matthew understands that two animals were involved, v. 2: and the usual explanation that he misunderstood the parallelism of the verse from Zechariah which he was quoting seems far from convincing.

27. Compare the use of ἵππους at Matthew 11:29 as discussed above on pp. 53f, and the exegesis of Zechariah 9:9 in chapter 19.

28. Zechariah 9:9 is discussed below, where it is observed that the King riding on an ass would not have originally suggested his humility, but his entry in peace following victory or in joy in ceremonial procession. That the picture is open to several interpretations in changed situations is seen for example, in Taylor, The Gospel According to Saint Mark, p. 452 which quotes the words of R. Joshua ben Levi (c. 250 A.D.) that the Son of Man comes 'lowly, riding on an ass' because Israel is unworthy (Sanhedrin 98a).

29. Compare John 12:16 and also Matthew's refusal to quote the full text of Zechariah 9:9, omitting the phrase, "he is triumphant and victorious".
30. The Synoptic Gospels especially, are at pains to show that Jesus's Messiahship is different from that which the people of his day expected. Each in its own way makes and emphasises that point, which stands independent of all the critical theories to which it has given rise. The classical text for this is Mark 8:27-38 and parallels.
31. Martin, Carmen Christi, Compare Houlden, Paul's Letters from Prison, p. 68, Johnston, Ephesians, Philippians, Colossians and Philemon, pp. 39f and Martin's updated comment in Philippians pp. 89f.
32. Martin devotes a special Appendix in Carmen Christi (Appendix A, pp. 84-88) to supporting the view of Kasemann that the hymn sets out the soteriological drama, and brings the debate up to date in his commentary, pp. 92f. He asserts that the hymn shows how Christ's Lordship was established, and reminds the Philippians that they are now within Christ's domain. Thus, he says, modern exegesis has seriously questioned that the hymn "depicts (Christ's) example of humility and (makes) an appeal to its first readers to follow in his steps", Carmen Christi p. viii. The Christological Hymn is used in the Order of Evening Prayer in the Alternative Service Book, under the title, 'The Song of Christ's Glory'. In that isolated form v. 8 does not suggest Christ's humility at all.
33. Equally of course, the humility which Paul demands would be understood in terms of the full self-giving of Christ. The ταπεινοφροσυνη demanded of the Philippians is not merely good manners, but the total self-effacement which Christ had shown.
34. Compare also what was said above regarding 2 Corinthians 10:1, on pp. 55f.
35. On ταπεινοφροσυνη see pp. 67f.
36. Compare Houlden, op. cit. p. 68 who notes that whatever the original setting and meaning of the hymn, Paul uses it here in his ethical teaching, and presents Christ as an example of self-sacrificing, obedient and humble behaviour. Compare also Furnish, p. 218.
37. We shall make no attempt to discuss the provenance of either saying, to try to establish the priority of one or the other, or to fix either in the chronology of Jesus's ministry.
38. Compare the type of exclamation found in the Psalms which begins, "How happy are ...". For example Psalms 1:1, 32:1, 34:8, 40:4, 41:1, 65:4, 84:4 etc... Compare Proverbs 3:13.
39. Hauck, πρωτος etc., T.D.N.T. 6, pp. 886f, and Bammel *ibid*, pp. 902f.
40. T.H. Robinson, The Gospel of Matthew, p. 27. Bammel, op. cit. p. 904.
41. Bammel, *ibid*, is a representative of the many who consider the first and third Matthean Beatitudes to be duplicates.

42. Marshall, The Gospel of Luke, pp. 245f, compare Plummer, Luke, p. 180 and W. Manson, The Gospel of Luke, p. 64.
43. See the following chapters of this thesis. The material is marshalled with reference to these two texts in Marshall, op. cit. pp. 249f.
44. Jeremias, New Testament Theology, vol. 1 pp. 112f is one of the few New Testament scholars, as distinct from 'Liberation Theologians' who conclude that the differences between the two sayings are real.
45. This psalm is discussed more fully later in Chapter 10.
46. See the discussion on Matthew 11:29 and 21:5 above pp. 53 and 57.
47. There is also the D-text of Matthew 20:28, "But do you seek from little to become great, and from great to become less", Jeremias, The Parables of Jesus, p. 107, 191-3; Marshall, The Gospel of Luke, p. 581. This probably "represents a translation of the same Aramaic original" (Marshall).
48. Jeremias, op. cit. pp. 107f discusses this example of an application which has been applied to different parables. For our purposes it is not necessary however to attempt to decide which, if any, application is original.
49. Compare Matthew 20:28 = Mark 10:43f = Luke 22:26 discussed below.
50. For other examples of such developments see those cited in Strack-Billerbeck vol. 2 p. 204 which includes those in Leviticus Rabbah 1:5.
51. Marshall, op. cit. pp. 581-3.
52. See below.
53. Plummer, The Gospel of Luke, p. 420 asks a still pertinent question, "Why is it assumed that Jesus did not repeat his sayings?".
54. Grundmann, op. cit. p. 16.
55. Compare Luke 22:27, Matthew 20:25-28 and parallels etc.,
56. Barratt, The Gospel of John writes (p. 363): "The apostles, the disciples and servants of Jesus who is teacher and Lord, must follow his example: they must show the same humility, must in fact take up the cross and follow Jesus ... the church ... is obliged to copy his humility and service". Compare Lindars, John, "The teaching in vv. 16-20 draws out the implications of Jesus' example of humility for the theology of the church", (p. 447). Schnackenburg, The Gospel of John, vol. 3, also notes that the teaching in vv. 12-17 brings out "the exemplary aspect of Jesus' action", p. 23.
57. Hoskyns and Davey, pp. 436f stress this point, concluding that "a mere ethical lesson" is not within the horizon of the Fourth Gospel. Compare also Barratt, John, p. 363.
58. Barratt, John, p. 363: Compare Lindars, op. cit. p. 447.
59. The only difference between Mark 10:45 and Matthew 20:28 is in the opening conjunction, καὶ γὰρ in Mark and ὡς περ in Matthew.

60. In Luke the dispute takes place at the Last Supper, and this is precisely the setting at which John narrates the footwashing incident.
61. We may agree with Hooker, Jesus and the Servant, that this interpretation may not have been in the mind of Jesus himself: but clearly the figure of the Suffering Servant was important in the Early Church's interpretation of the life and death of Jesus. Compare also 1 Peter 2:21-24.
62. We may also refer to the picture of Jesus as the Lamb of God. In the quotation of Isaiah 53:7f at Acts 8:32 it is possible to see that some reference is being made not only to the fact of Jesus's suffering but also to the manner in which he faced it. Elsewhere however, at John 1:29, 36, 1 Peter 1:19 and in the numerous references to Jesus as the Lamb of God in the Book of Revelation, this latter element receives no emphasis. Jesus is the sacrificial victim: but nothing is said about the attitude in which he offered himself. We should not therefore see in the picture of Jesus as the Lamb of God any particular reference to his humility. Compare Jeremias, ἄμνος etc., T.D.N.T. 1, pp. 338-341. Compare Dodd, The Interpretation of the Fourth Gospel, pp. 230-238 who demonstrates that the phrase ἄμνος Θεοῦ is a Messianic title, thus denoting power, and comments, "The sentimental explanation which makes it refer to the innocence and gentleness of the character of Jesus cannot be taken seriously" (p. 230).
63. Good News Bible renders the second half of the phrase with "gentle as doves" which does not contrast too well with its "cautious as snakes" of the first half. For the sense of purity, guilelessness etc., see Kittel, T.D.N.T. 1, pp. 209f, Greeven, T.D.N.T. 6, p. 70. Song of Songs Rabbah 2:14 (Soncino ed. pp. 127-134) has much to say on Israel as a dove: none of which understands dove imagery in terms of gentleness or humility. The picture of innocence and the dove Israel is found in Exodus Rabbah 2:5 (Soncino ed. pp. 263f).
64. The compound is formed from ταπεινός, "low" and the adjective related to the verb φρονεῖν, "to think, to be minded in a certain way": hence "low-mindedness". Gelin, p. 110, goes so far as to suggest that Paul coined the term, though we should note the use of ταπεινοφρονεῖν at Psalm 130:2 and ταπεινοφρων at Proverbs 29:23 in the Septuagint.
65. Philippians 2:3, Colossians 3:12, Ephesians 4:2, 1 Peter 5:5 and (?) Acts 20:19. The two with a bad sense are at Colossians 2:18, 23.
66. Lightfoot, Philippians, p. 109.
67. See above p. 57. Both of the elements of the compound are taken up in that appeal, in the φρονεῖν of the introduction to it in v. 6 and in the ἐταπεινώσθαι in the hymn itself, v. 8.
68. Grundmann, op. cit, pp. 21f.
69. The Colossians are urged to "put on" these virtues, ἐνδύσασθε. Martin, Colossians and Philemon, p. 108f notes that this list is, "a list of affirmative virtues to be cultivated".
70. Compare Houlden, op. cit. p. 308.
71. Selwyn, 1 Peter, p. 234 notes that whether or not Aristotle and Plato can be brought in as supporters of the Christian view of humility, neither could have written ἄλλοις here! Moffatt, The General Epistles, p. 166 notes rather mischievously that it was said of Bishop Westcott that though he was humble to God he

was not exactly so to man. The same could be said, for example of Ben Sira.

72. It occurs in the Septuagint at Proverbs 29:23 as a translation of **יָחַל - חָפַז**. In classical Greek it has a bad sense, compare Abbot-Smith p. 439.

73. We must note however that the verb **ταπεινέω** and the noun **ταπεινός** when used without any qualifier do not have the meaning 'humble', except in Proverbs 3:34 and a few other verses in the Septuagint. The verb is used at 1 Peter 5:6 in another exhortation which follows the quotation of the proverb. The writer exhorts his readers to "humble themselves therefore under the mighty hand of God". Here the sense of submission and subjugation is prominent: the Christians are to recognise their dependence on God and to admit their own weakness and need. This sense is also found where Proverbs 3:34 is quoted again at James 4:6. James 4:1-10 is an impassioned appeal for repentance, ending with the confident declaration that the Lord will "exalt" (**ὑψέω**) those who do "humble themselves" (**ταπεινέω**) before him. In the appeal the writer has both pleaded with and accused his readers to bring them to the point of repentance, and as part of this (at v. 6) he quoted Proverbs 3:34 to which he alludes again in his concluding appeal in v. 10. The context here makes it clear that what is meant by **ταπεινέω** in both verses is not a humble attitude towards one's fellows but a repentant one before God.

74. Good News Bible is the only one of the modern translations to prefer the latter. The options are fully discussed by Cranfield, Romans, pp. 644f.

75. Barratt, Romans, pp. 241f.

76. The nine occurrences of **ὑπακούω** are at Galatians 5:22, 6:1, Colossians 3:12, Ephesians 4:2, 2 Timothy 2:25, Titus 3:2, James 1:21, 3:13, and 1 Peter 3:15. **ὑπακούω** occurs at 1 Peter 3:4.

77. 'Gentle' in all the major modern translations.

78. See above p. 68.

79. See above p. 56.

80. Compare Revised Standard Version, New English Bible, Good News Bible, and Jerusalem Bible.

81. "With meekness" (Revised Standard Version), "humbly" (New International Version), "quietly" (New English Bible), "submit" (Good News Bible and Jerusalem Bible).

82. "Meekness" (Revised Standard Version), "Modesty" (New English Bible), "Hukility" (New International Version). Good News Bible and Jerusalem Bible have "Humility and Wisdom".

83. Mitton, James, p. 135. "Here it (that is **ὑπακούω**) means the complete opposite of arrogance, self-importance and self-assertion ... It means unobtrusive, self-effacing goodness".

84. Beare, 1 Peter, p. 139.

85. 'Modesty', 1:6, is seen as the mark of Christian womanhood at 1 Timothy 2:9.

86. As, for example in the Birth Stories of both Matthew and Luke and in the Prologue to the Fourth Gospel, compare also Luke 4:18-30 and 9:57f.
87. In addition to the "Predictions of the the Passion" in the Gospels, compare Acts 2:36, 1 Corinthians 1:23f and 2 Corinthians 13:3f.
88. As instanced in the application of the ideas associated with the Suffering Servant of Deutero-Isaiah to Jesus by early Christian tradition if not actually by Jesus himself. Compare also Mark 8:27-33 and parallels.
89. Matthew 10:34 contrast Matthew 26:52f.
90. See note 62 with special reference to Dodd's argument.
91. Thus Gauthier, Magnanimité, p. 375: "It is Jesus who, as the Son of Man, solemnly promulgates the ideal of humility".
92. Compare Furnish pp. 44-51 and pp. 81-92 who concludes that Paul was both selective and critical in his use of traditional Hellenistic material, and that whatever traditional material he uses, Jewish or Greek, he does so in a distinctively Christian way.
93. Compare the following quotations selected out of many:

"This (i.e. ταπεινότης), 'a humble mind' at 1 Peter 3:8) represents a new quality of life which was introduced by Christianity into the Hellenistic world. In classical Greek the underlying word possessed the sense, 'base, mean'; in the Christian Faith it obtained a new meaning and signified a new virtue, 'humility'." Best, 1 Peter, p. 129.

On the same verse Selwyn comments, "The Christian use of the word is one of the plainest examples of the transvaluation of values achieved by Christianity," 1 Peter, p. 189.

Michael observes with reference to Philippians 2:3, "The exaltation of the adjective (i.e. ταπεινός) and its derivatives and cognates in the New Testament answers to the exaltation of the virtue itself by Christianity," Philippians, p. 81.

Ottley in E.R.E. p. 870 notes that, "The Greek word is one of those which ... have been rescued and ennobled by Christian ethics".

Finally, Lightfoot's comment on Philippians 2:3, "It was one great result of the life of Christ ... to raise 'humility' to its proper level", Philippians, p. 109.
94. Furnish pp. 87f.
95. In this examination of the New Testament we have focussed attention on the self-ward and even more so, the other-ward aspects of humility. It would be impossible in such a short space to include any discussion of the God-ward aspect in relation to Jesus' awareness of God and consciousness of mission. For this reason also all reference to Mary and in particular to the Magnificat has been avoided. Her total submission to God (Luke 1:38) may well mark a significantly high-point of such God-ward humility (compare Gelin, chapter 6): but the other two aspects are not conspicuously presented about her in the New Testament traditions.

Notes to Chapter 6.

1. Compare the second section of 'A change of emphasis in the study of the prophets', Sawyer pp. 237-240.
2. The 'Saint's Progress' is included at Sotah 9:15 in separate printed editions of the Mishnah, though many early copies omit it. The text is found in the Talmud at Abodah Zarah 20b (Soncino ed. London 1935 p. 106), Sotah 49b (Soncino ed. pp. 270f) and Midrash Rabbah Song of Songs 1:9 (Soncino ed. pp. 11f) and in abbreviated form at Kallah Rabbathi 52a (Soncino ed. p. 432). It is found also in other collections of sayings, compare Buchler, p.42 note 1.
3. Danby, pp. 306f.

| <u>Mishnah</u> | <u>Song of Songs</u> | <u>Abodah Zarah</u> |
|-------------------------------------|---|---------------------|
| <u>Sotah 9:15</u> | <u>Rabbah</u> | |
| Heedfulness | Zeal | Study |
| Cleanliness | Cleanliness | Precision |
| Purity | Purity | Zeal |
| Abstinence | Holiness | Cleanliness |
| Holiness | Humility | Restraint |
| Humility | Fear of sin | Purity |
| (<u>פנייה</u>) | | |
| Fear of sin | Saintliness | Holiness |
| (<u>אֵלֶּיךָ יְיָ אֱלֹהֵינוּ</u>) | | |
| Saintliness | Holy Spirit | Meekness |
| (<u>קִדְּוָה</u>) | | (<u>הִלָּצוּ</u>) |
| Holy Spirit | Resurrection | Fear of sin |
| | of the dead | |
| Resurrection | | Saintliness |
| of the dead | | Holy Spirit |
| | | Life eternal |
| <u>Compare Kallah Rabbathi</u> | | |
| Abstinence | The Mishnaic references are taken from Danby, <u>The Mishnah</u> . The Hebrew vocabulary is taken from Blackman <u>Mishnayoth</u> , vol. 3. | |
| Strictness | | |
| Zeal | | |
| Cleanliness | | |
| Purity | | |
| Piety | | |
| Humility | | |

5. Thus at Abodah Zarah 20b, Kallah Rabbathi 52a and Midrash Tannaim Deuteronomy 23:15, 148. This material is summarised conveniently in Moore, Judaism, vol. 2 chapter 6 pp. 267-275 which is devoted to the three linked virtues of Chastity, Modesty and Humility.
6. Compare Buchler, pp. 42-54.
7. Thus Buchler, pp. 53-55. On pp. 53f he gives many illustrations of "the intimate connection noticeable in rabbinic thought between the reverse of humility, haughtiness and immorality" (p. 53).
8. 'Aboth 5:19, Danby p. 458. Maimonides understands the three virtues to be contentedness, moderation and 'inordinate modesty', and the three vices as 'lust for acquiring money', 'excessive passion' and pride: Commentary to Mishnah Aboth, translated and edited by David, pp. 117f.

9. 'Aboth 4:21, Danby p. 455.
 . Compare also the saying at 6:5 (Danby p. 460):
 "Seek not greatness for thyself, and covet not honour ... and
 crave not after the table of Kings". This saying is repeated at
 Kallah Rabbathi 54a Soncino ed. p. 493.
10. 'Aboth 6:6, Danby p. 460.
11. Tanna de Be Eliyyahu p. 128: quoted in Montefiore and Loewe,
 A Rabbinic Anthology, paragraph 1012.
12. Derek 'Erez Rabbah 57a (Chapter 7, paragraph 5, Sincino ed. p. 554),
 "The following three things are of equal importance wisdom, fear
 (of God) and humility".
13. Sabbath 1:5 (Jerusalem Talmud). Quoted in Montefiore and Loewe
 paragraph 1015. Compare: "Humility is her (i.e. Torah's) imprint,
 and Godfearingness is her crown", Tanhuma Genesis section 1f, 6b,
 quoted in *ibid* paragraph 454.
14. Soncino ed. p. 432.
15. Sanhedrin 43b (Soncino ed. p. 283) and Sotah 5b (Soncino ed. p. 21).
16. Sanhedrin 88b, Soncino ed. p. 586. Thus Szubin notes that "humility
 is commended as an outstanding personal virtue and is a mandatory
 qualification (for leadership)" on the part of the Rabbis,
 Encyclopaedia Judaica 8 col. 1072.
17. Though the quotation is not found in the extant texts.
18. Soncino ed. p. 448.
19. Soncino ed. p. 449.
20. Soncino ed. pp. 506f. This exegesis is also found in Pesikta Rabbati,
 piska 7, Soncino ed. pp. 131f.
21. Compare Midrash on Psalm 68:9, Soncino ed. pp. 542f which explains
 that God chose Mount Sinai because of its lowly size, quoting
 Isaiah 57:15 and Psalm 138:6 in support, but rejected Carmel and
 Tabor because they were blemished by their arrogance.
22. Compare Sotah 13b (Soncino ed. p. 69) which explains that Joseph died
 before his brothers because he had given himself superior airs.
23. Sotah 4b-5a, Soncino ed. pp. 16-21.
24. This exposition by R. Joshua b. Levi is also found without the
 introduction at Sanhedrin 43b (Soncino ed. p. 283).
25. Megillah 14b, Soncino ed. p. 85. He supports his conclusions as
 follows: "of the hornet it is written, 'And she sent and called
 Barak' (Judges 4:6) instead of going to him. Of the weasel it is
 written, 'Say to the man!' (2 Kings 22:15) instead of 'Say to the
 King'".
26. Sanhedrin 24a, Soncino ed. p. 138.
27. Compare Ginzberg, The Legends of the Jews, vol. 3 pp. 213f, and the
 passages cited in note 413, vol. 6 p. 78.

28. Compare Ezekiel 31.
29. Pesikta Rabbati 60b, quoted in Montefiore and Loewe paragraph 1343.
30. Tanhuma B. Wa'era 12b, quoted in Montefiore and Loewe paragraph 1335.
31. Danby, p. 306: Blackman vol. 3 p. 382.
32. Aboth 4:10, Danby, p. 454.
33. 'Aboth d'Rabbi Nathan 19a, Sondino ed. p. 28.
34. Kallah Rabbathi 52b, Soncino ed. p. 442.
35. Ibid pp. 442f.
36. Compare the two quotations from Ta'anith 7a cited in Montefiore and Loewe paragraphs 1348 and 1349. Also Sotah 21b, R. Johanan said, "The words of the Torah abide only with him who regards himself as nothing".
37. Shabbath 63a, Soncino ed. p. 297: Pesahim 66a, Montefiore and Loewe number 1331.
38. Derek 'Eres Zuta 58b Chapter 5, Soncino ed. p. 581.
39. Derek 'Eres Zuta 58b Chapter 7, Soncino ed. p. 584.
40. Kallah Rabbathi 54a, Soncino ed. p. 49a.
41. Ibid.
42. Ibid.
43. 'Erubin 13b, Soncino ed. p. 86. Compare also 54a, Soncino ed. p. 378.
44. Sotah 40a, Soncino ed. p. 196.
45. Baba Mesia 85a, Soncino ed. pp. 485f.
46. Sanhedrin 88b, Soncino ed. p. 586.
47. 'Aboth 1:5, Danby p. 448 in a saying of R. Hillel, and 'Aboth 4:5, Danby p. 453 in a saying of R. Zadok and one of R. Hillel.
48. 'Aboth 4:4, Danby p. 453. This saying is repeated at Kallah Rabbathi 52b, Soncino ed. p. 443. Maimondes, op. cit. pp. 64-71 uses this saying as a 'text' around which to gather a number of sayings in praise of humility and in condemnation of pride.
49. 'Aboth 3:1, Danby p. 449: "Consider three things and thou wilt not fall into the hands of transgression. Know whence thou art come and whither thou art going and before whom thou art about to give account and reckoning. Whence thou art come - from a putrid drop. Whither thou art going - to the place of dust, worm and maggot. Before whom thou art about to give account and reckoning - before the King of Kings of Kings, the Holy One, blessed be He".
50. Aboth d'Rabbi Nathan 27b, Soncino ed. p. 131. The same saying is quoted without any attribution at Derek 'Erez Zuta 58b, Soncino ed. p. 577.

51. Kallah Rabbathi 53a (Soncino ed. p. 450).
52. Ibid.
53. Soncino ed. pp. 188f.
54. On Exodus 31:18, Soncino ed. pp. 472-474. A shorter discussion of the same theme is found in Genesis Rabbah 1:12, Soncino ed. p. 11: God's humility is seen in the fact that he creates the world before he makes his name known, whereas an earthly king insists on being honoured before he does anything for his subjects.
55. Ibid, Soncino ed. p. 472. After this note 4 adds, "A daring thought ..."
56. Ibid, Soncino ed. p. 473. The same point is made with reference to the same incident in Genesis Rabbah 48:1, Soncino ed. p. 486. Compare Tanhuma Wayera 2 for the same exegesis.
57. Ibid, Soncino ed. p. 473.
58. Ibid, Soncino ed. p. 474. Compare the contrast with earthly kings in note 54 above.
59. Midrash Psalms vol. 1, Psalm 18:29, on verse 36b, Soncino ed. pp. 260f.
60. Tanhuma B. Genesis 2a: cited in Montefiore and Loewe, paragraph 1350. Compare the same question with a different illustration in Tanhuma Wayera cited in note 56 above.
61. Soncino ed. p. 7.
62. As in the saying of R. Meir on p. 38, notes 40-42 above.
63. Kallah Rabbathi 52b, Soncino ed. p. 443.
64. 'Aboth d'Rabbi Nathan 21a, Soncino ed. pp. 51f.
65. Tanna de Be Eliyyahu p. 197, quoted in Montefiore and Loewe paragraph 1346.
66. Makkoth 24a, Soncino ed. pp. 172f and Sukkah 49b, Soncino ed. p. 232.
67. Compare, "Keep not aloof from the congregation", in note 47 above.
68. Compare footnote 13 to Sukkah 49b, Soncino ed. p. 232.
69. Makkoth 24b, Soncino ed. p. 173.
70. 'Aboth D'Rabbi Nathan 22a, Soncino ed. p. 61 concludes that the phrase in Numbers 12:3, "upon the face of the earth", limits Moses' superiority in this virtue to his own generation: but Hullin 89a, Soncino ed. p. 498 appraises him as being higher than the Patriarchs in this regard. Compare also the discussion in Sifre Numbers 101.
71. 'Aboth D'Rabbi Nathan 26b, Soncino ed. p. 116.
72. Nedarim 38a, Soncino ed. p. 119.
73. Tanhuma Genesis, section 1f, 6b quoted in Montefiore and Loewe paragraph 454.

74. Midrash Psalms on 45:4, Soncino ed. vol. 1, p. 453. These three virtues credited to Moses are taken from the next phrase in the verse.

75. Numbers Midrash 4:20, Soncino ed. p. 137; repeated in Psalms Midrash on Psalm 131, Soncino ed. vol. 2, p. 316.

76. Megillah 11a, Soncino ed. p. 63. Compare also L. Ginzburg op. cit. vol. 5, p. 263.

77. Soncino ed. p. 49.

78. Sawyer, "An analysis of the content and meaning of the Psalm - headings": p. 33.

79. A similar method is employed to explain the name of Joktan, the younger son of Eber (Genesis 10:25f). The Midrash takes the name to mean, "He belittles himself", playing on the Hiphil form of the verb *יִלְחַץ*, 'to be small', and understanding the sense to be a reflexive. Genesis Rabbah 37:7, quoted in Montefiore and Loewe paragraph 345. It notes that the text refers to his children but not to those of his elder brother, and explains that this is because Joktan "belittled himself and his affairs", and because he so humbled himself he was exalted by God. Jastrow p. 1350 considers the usage to be active and notes that it means that he "made his affairs small", i.e. was contented with subordinate services. The passage immediately proceeds to explain the exaltation of Ephraim (Genesis 48:14) on the same basis.

80. Hullin 89a, Soncino ed. p. 497.

81. Ibid. The Biblical verses quoted to support the conclusions are Genesis 11:4 re Nimrod, Exodus 5:2 re Pharaoh, 2 Kings 18:35 re Sennacherib, Isaiah 14:14 re Nebuchadnezzar and Ezekiel 28:2 re Hiram.

82. Ibid. The Biblical verses quoted are Genesis 18:27 re Abraham, Exodus 16:8 re Moses and Aaron, and Psalm 22:7 re David.

83. Soncino ed. p. 498.

84. For example Erubin 13b, "Him who humbles himself the Holy One, Blessed Be He, raises up; and him who exalts himself the Holy One, Blessed Be He, humbles. From him who seeks greatness, greatness flees, but him who flees from greatness, greatness follows", Soncino ed. p. 86. The point is made to illustrate the contrasting fortunes of the schools of Hillel and Shammai, but it is also given a wider reference. Compare also Aboth d'Rabbi Nathan 22b, Soncino ed. p. 68, where R. Jose is credited with a similar saying, and Derek 'Erez Zuta 59a, Soncino ed. p. 591.

85. Leviticus Rabbah 1:5, quoted and discussed by A. Buchler, op. cit. pp. 13f.

86. The wealth of material given in Ginzberg's work has been rarely mentioned here, because for the most part he cites stories, sayings and illustrations without giving their source. Most of the material noted in this chapter, and all of that concerning named people, is in fact mentioned, with much else besides. The list of those who he refers to as being regarded as exemplars of humility is considerably longer than any we have given and includes Noach (vol. 1 p. 75), Abraham (vol. 1 pp. 239, 288), Jacob (vol. 1 p. 319), Joseph (vol. 2 p. 69), Benjamin (vol. 2 p. 101), Ephraim (vol. 2 p. 137), Aaron (vol. 3 p. 328), Saul (vol. 4 p. 75),

Jonathon (vol. 4 p. 76), Jehoshaphat (vol. 4 p. 185), Esther (vol. 4 pp. 386, 389f) and Mordecai (vol. 4 p. 388).

Among noteworthy quotations not referred to in the chapter we may note these:-

- a) "... man's late appearance on earth is to convey an admonition to humility. Let him beware of becoming proud, lest he invite the retort that the gnat is older than he". (vol. 1 p. 49).
- b) In Joseph's address to his brothers he says, "And as for you; if ye will walk in the ways of chastity and purity in patience and humility of heart, the Lord will dwell among you, for he loveth a chaste life ..." (vol. 2 p. 180).
- c) In Gad's advice to his sons, "Righteousness banishes hatred, and humility kills it" (vol. 2 p. 217).
- d) Finally vol. 4 pp. 162-165 contains several humorous stories about how Solomon needed to be taught lessons in humility.

1. The terms "Associative Field" and "Semantic Field" must be carefully distinguished. The Associative Field of a word in question consists of all the words associated with the central term, and this intricate network of associations must be built up on the basis of linguistic methods such as the collecting of synonyms and antonyms, the recognition of terms which occur in the same literary contexts, and the noting of words which are similar in shape, sound or sense. Compare Ullmann, Semantics, pp. 238-243. A Semantic Field is, by contrast, a much wider association of meanings which form a recognisable sector of vocabulary, in which the different elements may be analysed in terms of their relations to each other. Compare Ullmann, op. cit., pp. 243-253. Thus הַיָּשׁוּר can be said to have an Associative Field; and to belong to a Semantic Field, that is, that of the Virtues, or more narrowly that of humility.
2. Lyons, Structural Semantics, p. 8 notes that "the notion of reference or denotation ... is ... essential in any satisfactory theory of semantics", and the abuse of the notion must not be allowed to lead to its rejection. To avoid confusion about the meaning of the term 'reference' and to guard against the abuse of the notion, he regards the term "application" as being particularly useful, op. cit. pp. 50, 55f, 89.
3. Compare the arguments of Sawyer, Semantics, pp. 10-16.
4. Compare Sawyer, op. cit. pp. 9f; also 'The Role of Jewish Studies' pp. 203-7, and for an exercise in seeing how the same verse has different meanings in different contexts, Sawyer, "Blessed be my people, Egypt", passim.
5. The use of Associative Fields and their application to the study of a particular Old Testament term is discussed by Sawyer, Semantics, chapter 111, pp. 29-48. The meaning of הַיָּשׁוּר is one question, the teaching of the Old Testament about humility a different and wider one which includes it: and the study of the Associative Field of הַיָּשׁוּר throws light on both questions, compare Sawyer, op. cit. pp. 32f. Sawyer's own study in Semantics is primarily concerned with the question of the meaning of his chosen words, our study with the wider question.
6. Compare Lyons, op. cit., pp. 28f; compare Sawyer, Semantics, pp. 28f.
7. Ullmann op. cit. p. 245. Lyons op. cit. p. 45 uses different expressions but points to the same practice. Sawyer uses the term 'lexical group', Semantics pp. 61f but compare pp. 3, 30ff.
8. Compare Sawyer, 'Role of Jewish Studies' p. 202, 'Root-Meanings in Hebrew' p. 39.
9. Lyons, op. cit. p. 55.
10. Ullmann, op. cit. pp. 141f, opposes the frequently repeated idea that complete synonymy does not exist.

11. Sawyer, 'The Role of Jewish Studies', pp. 201f; Semantics pp. 31f.
12. Ullmann speaks of the salutary warning given to all semanticists and lexicographers that, "the meaning of a word can only be ascertained by studying its use", and that there is no shortcutting the investigator's task of gathering an adequate sample of occurrences of the term in question: Semantics p. 67. In the Associative Field of נָגַל given on p. 96 every occurrence in the Hebrew Bible of every word listed has been examined, and the groupings made on the basis of that examination. Compare Lyons, op. cit. p. 23.
13. Compare Sawyer, 'Root-Meanings in Hebrew' pp. 40ff.
14. For example, נָגַל / נָגַלָה , חָכַם / חָכְמָה ,
שָׁפַל / שָׁפַלָה .
15. Compare the programme set out in Sawyer, Semantics pp. 49-59, and Thiselton, 'Semantics and New Testament Interpretation', part two.

Notes to Chapter 8.

1. Amos 2:6, 4:1, 5:12, 8:4, 8:6.
2. Isaiah 14:30, 25:4, 29:19, 32:7, 41:17.
3. Jeremiah 2:34, 5:28, 20:13, 22:16.
4. Ezekiel 16:49, 18:12, 22:29.
5. Exodus 23:6 and 23:11; Deuteronomy 15:4, 7(twice), 9, and twice in v. 11; Deuteronomy 24:14.
6. Psalms 9:19(18); 12:6(5); 35:10; 40:18(17); 69:34; 70:6(5); 72:4, 12, 13, 13; 74:21; 82:4; 86:1; 107:41; 109:16, 22, 31; 113:7; 132:15; 140:13(12).
7. Psalms 37:14; 49:3(2); 112:9.
8. Proverbs 14:31; 30:14; 31:9, 20.
9. Job 5:15; 24:4, 14; 29:16; 30:25; 31:19.
10. There is no evidence therefore that this term belongs to any particular tradition or group, and Weinfeld does not include the phrase in his list of Deuteronomic Phrases, (Appendix A in Deuteronomy and the Deuteronomic School.)
11. Proverbs 30:14; 31:20; Psalms 12:6(5); 35:10; 72:4, 12; 140:13(12). Compare also Amos 8:4; Psalm 9:19(18) and Job 24:4 where יָדָה is the Qere.
12. Amos 4:1, 8:6; Isaiah 14:30, 25:4; 1 Samuel 2:8; Proverbs 14:31; Psalm 113:7.
13. Isaiah 29:19, 32:7; Psalm 9:19; Job 24:4.
14. Deuteronomy 24:14; Jeremiah 22:16; Ezekiel 16:49, 18:12, 22:9; Psalm 35:10, 37:14, 40:18(17), 70:6(5), 74:21, 86:1, 109:22, Proverbs 31:9, Job 24:14. We may note also the phrase יָדָה at Psalm 109:16, and the plural form at Psalm 12:6(5) and Isaiah 41:17. The phrase is discussed on pp. 107f.
15. Psalm 72:13 and 82:4.
16. Botterweck (T.D.O.T. vol. 1) and George "Pauvre" col. 388 give 10. My counting agrees with that of R. Martin-Achard in T.H.A.T. col. 350.
17. πενος is predominant, but it appears that the translators use πενος and πτωχος as synonyms, Hauck, T.D.N.T. vol. 6 pp. 38f, footnote 8; compare George, *ibid* cols. 388f and Wurthwein, The text of the Old Testament, pp. 65-68. In classical Greek πενος denotes the man who has to work by hard physical labour to make a living, for he has no 'substance' or investment from which he can live. He therefore lives constantly on the edge of poverty and is always at risk, compare also Coenen, N.I.D.N.T.T. vol. 2 p. 820. πτωχος denotes one who is forced to beg because his need is so great, Bammel T.D.N.T. vol. 6 p. 886, George, *ibid* and Esser, N.I.D.N.T.T. vol. 2 p. 821. At times the translation appears to maintain the distinction, for example πτωχος is entirely appropriate at Exodus 23:11, 1 Samuel 2:8, Esther 9:22 and Psalm 132:15.

18. *ṭarṭivov* is found at Amos 8:6 and Isaiah 32:7. The second halves of Amos 2:6 and 8:6 are identical and *יִזְק* is found in the singular without the article: but the Greek translations differ slightly in that *יִזְק* is rendered by *πεννός* at 2:6 and *ṭarṭivov* at 8:6. There seems no reason why *πεννός* could not have been used at 8:6, unless that because of its use for *יִזְק* at 8:4 the translator preferred a new word (*ἄβυ* is rendered by *πρωχολ* in 8:6a) for a stylistic change. At Isaiah 32:7 the plural of *ṭarṭivov* is used twice, once for *אֲבִיבִים* and then for *יִזְק*, which seems to demonstrate that the translator regarded the two Hebrew terms as synonyms. At times in the Septuagint and certainly in the New Testament *ṭarṭivov*, as we have seen, denotes a virtuous man: but there is no indication that that is the sense at its two translations of *יִזְק*.
19. We noted above (p. 45) that *יִזְק* was used at Qumran as a description of the community and its members, but that the significance of this should not be over-estimated, for the term is only one of several and is far from being a 'self-designation' or any sort of key term, compare the comments of Keck in note 5 to Chapter 4.
20. Compare Botterweck p. 41. This tendency can be seen in Midrash Rabbah 71 on Genesis 29:31 quoting R. Johanan, (Soncino ed. p. 652), "Wherever 'poor', 'needy' or 'afflicted' occurs, Scripture refers to Israel". Compare the quotation in *Even Shoshan* p. 8 about the *אֲבִיבִים* as those who keep the Law of Moses.
21. This is the main sense, the *יִזְק* has acute needs for he is reduced to the despised depths of beggary, ed. Midrash Rabbah ibid, p. 657, "R. Samuel said, four are regarded as dead: the leper, the blind, he who is childless and he who has become impoverished". Compare also Modern Hebrew, Alcalay col. 9 and the expression 'beggar on horseback' for the *nouveaux riches*.
22. This liturgical use is found also at Qumran, see pp. 45 f above.
23. Compare Botterweck pp. 38-40, "Yahweh, deliverer of the 'ebhyonim'".
24. Midrash Rabbah 34:1-5 on Leviticus 25:25 (Soncino ed. pp. 426-431).
25. Keck, 'The Poor among the Saints in Jewish Christianity and Qumran' pp. 54f; *Oxford Dictionary of the Christian Church*, pp. 433f. In a previous article, 'The Poor among the Saints in the New Testament' Keck had argued that 'the Poor' was never a self-designation among the early Christians, compare Botterweck, op. cit. p. 41.
26. For example Coppes, pp. 4f, who concludes that *יִזְק* emphasises need, *עָנִי* poverty and *שָׁרָף* weakness. Kushke links *יִזְק*, *עָנִי* and *שָׁרָף* as three terms which are used with a positive content, denoting the poor as victims of oppression, in contrast to *שָׁרָף*, *רָעָב* and *יָבֵשׁ* which are purely socio-economic terms: but both his facts and his interpretations are challenged by van der Ploeg, pp. 257f, who is followed by Donald p. 30.
27. Prominent here is the attempt by Humbert in *Le mot Biblique 'ebyon* to establish the nuances of lack plus hope plus request for *יִזְק*. He deduces from its etymology that the term denotes poverty but that it is used to express the urgent desire of the poor man to be delivered from his state, and the confident expectation that he will be. The *יִזְק* is a beggar who expects help. Humbert

concludes that an examination of the Old Testament usages of **עָנִי** confirms this understanding. George, p. 387, follows him and quotes him with approval. Compare also Kushke pp. 53f and Bammell, T.D.N.T. vol. 6 pp. 888f.

28. Isaiah 3:14, 15; 10:2; 14:32; 26:6; 32:7; 41:17; 49:13; 51:21; 54:11; 58:7 and 66:2.

29. Ezekiel 16:49; 18:12, 17; 22:29.

30. Zechariah 7:10; 9:9; 11:7, 11.

31. Deuteronomy 15:11; 24:12, 14, 15.

32. Leviticus 19:10 and 23:22.

33. Psalms 9:19(18), 10:9, 9, 12; 12:6(5); 14:6; 18:28(27); 22:25(24); 25:16; 34:7(6); 35:10, 10; 40:18(17) = 70:6; 68:11(10); 69:30(29); 72:2, 4, 12; 74:19, 21; 82:3; 86:1; 88:16(15); 102:1; 109:16, 22; 140:13(12).

34. Proverbs 15:15; 22:22; 30:14; 31:9, 20.

35. Job 24:4, 9, 14; 29:12; 34:28; 36:6, 15.

36. On nine occasions **עָנִי** and **עֲנִי** are found in the Kethib and Qere, and this fact was one of those which led Birkeland to conclude that **עֲנִי** was probably only a later and secondary form of **עָנִי** (Bammell p. 888, van der Ploeg p. 243). Whether or not that was the case there remains the *prima facie* point that the two different words are found in Biblical Hebrew with distinct contexts, despite occasional confusion. In these statistics only the Qere forms are included. **עֲנִי** is the Qere at Amos 8:4, Isaiah 32:7, Psalm 9:19(18) and Job 24:4 and **עָנִי** at Psalm 9:13(12) and 10:12, Proverbs 3:34, 14:21 and 16:19.

37. See the references in note 11 above.

38. Isaiah 10:12; 26:6; Psalm 82:3; Job 34:28 and Proverbs 22:22.

39. The antonym **עָשִׁיר** is found four times (Job 34:28; 36:6; Psalm 37:14), and terms for the proud and haughty are used to denote those who oppress the **עָנִי** (for example Psalm 18:28(27) = 2 Samuel 22:28. There are various verbs used to describe the actions of these people towards the **עָנִי** who may be 'thrust aside' (**נָחַץ** Isaiah 10:2, Job 24:4), robbed, seized or torn away by force (**לָקַח**, Proverbs 22:2, Psalm 35:10, Isaiah 10:2, Job 24:9, Ezekiel 22:29, compare Isaiah 3:14), crushed (**דָּכָא** Isaiah 3:15, Proverbs 22:2, Psalm 72:4) or oppressed (**עָשָׂק** Deuteronomy 24:14, Zechariah 7:10, Ezekiel 22:29, Ezekiel 18:12 and 22:29).

40. Compare note 18 above. The ethical sense of **עָנִי** appears to be present at Isaiah 66:2 and Psalm 18:28(27); but all its other occurrences for **עָנִי** are clearly poverty-contexts.

41. The use of *ἡσυχία* for *שָׁלוֹם* is significant, for in classical Greek this term belongs explicitly to the vocabulary of the virtues, Hauck and Schultz, T.D.N.T. 6, Bauder, N.D.N.T.T. vol. 2. These occurrences are at Isaiah 26:6, Zechariah 3:12, Zephaniah 9:9, "and Job 24:4."
42. Hauck argues that in the first instance the *שָׁלוֹם* is one who has no patrimony and who therefore has to earn his living by working for others, T.D.N.T. vol. 6 p. 39. Compare Bammel *ibid* p. 888.
43. The majority of these references are post-exilic but Psalm 68 may be earlier. The Isaiah 14:32 usage may be no more than a socio-economic one.
44. Compare also the usage at Qumran, see p. 45 above.
45. Only to this extent therefore is it true that the term is used as a self-designation for the righteous (Hauck p. 39) or that it has a religious significance (Bammel p. 888). van der Ploeg pp. 246-8 and p. 270 and Kushke pp. 49f both warn against any simple equation of poverty and piety and conclude that although *שָׁלוֹם* does have a religious sense in some of its occurrences this should not be read into all of them.
46. Psalm 37 is recognized as a Wisdom Psalm (A.A. Anderson p. 292, Kirkpatrick p. 188, Dahood vol. 1 p. 227, Leslie p. 412, Weiser p. 315). It is an instruction from an older teacher (v. 25) to a disciple in which observations, proverbs and exhortations are arranged in an acrostic pattern (von Rad, Wisdom pp. 203f). There is no agreement about the date of the psalm (A.A. Anderson p. 292 notes that the majority of scholars prefer a late date, usually the fourth century or so. Weiser p. 316 admits the difficulties but notes that a pre-exilic date is not impossible. In fact in the light of recent developments in understanding the history of Wisdom in Israel an earlier date is more likely).
47. *שָׁלוֹם* or *שָׁלוֹם* at verses 10, 12, 14, 16, 17, 20, 21, 28, 32, 34, 35, 38 and 40; *שָׁלוֹם* at verses 1 and 9; *שָׁלוֹם* at verse 38 and other phrases elsewhere.
48. Kushke pp. 44f notes that the opposition between the *שָׁלוֹם* and the *שָׁלוֹם* stamps its impression on all the post-exilic literature.
49. See the use of the second person singular at verses 3f, 5f, 7f, 27, 34 and 37f. The one addressed trusts in God (*אֱלֹהִים* vv. 3, 5), delights in him (*אֱלֹהִים* v. 4), waits confidently for him (*אֱלֹהִים* vv. 9, 34, compare Psalm 131:3), and commits his way to him (v. 5). He is patient and still (*שָׁלוֹם* v. 7; compare Psalm 131:2) and departs from evil and does good, v. 27.
50. See p. 45 above.
51. For the occurrences of this phrase see note 14.
52. Bammel p. 889 regards this as a pre-Israelite expression, and notes that it is the regular expression in the Psalter for the attitude of the one who prays to God.
53. Eaton in Kingship and the Psalms numbers Psalms 40 and 70 in his list of 'clearly' Royal Psalms (pp. 42f and 53f), and Psalms 86 and 109 in his list of 'less clear' Royal Psalms (pp. 79f and 81).

54. As can be seen from the third person singular suffix on לְבַדָּה
which refers to the לְבַדָּה.
55. Attempts to distinguish differences in meaning between the two terms in this expression are almost entirely dependent on etymologising, compare Bammel p. 889 note 24.
56. For Psalm 35 as a Royal Psalm see Eaton, Kingship and the Psalms pp. 41f.
57. They no longer "possess the land". The sage's most frequent reassurance to them is that this loss will soon be rectified: verses 3, 9, 11, 22, 27, 29 and 34. Two different expressions are used but the meaning is the same. This phraseology must not however be taken literally to mean that these people are the poor engaged in a class struggle with the rich, see Mowinckel, Psalms in Israel's Worship, vol. 2, p. 113 footnote 32.
58. Therefore we cannot draw conclusions from this that the writer of the psalm was one of the poor landowners driven off his land etc. See von Rad, Wisdom, p. 203 and Weinfeld op. cit. p. 313f.
59. In the light of this, and of the metaphor of bending the tongue like a bow at Jeremiah 9:2, may it be possible that the first line of Psalm 37:14 is referring to slander and accusation?
60. In Psalms 86:1, 40:18(17) = 70:6(5) and 109:22 this phrase is used in an appeal to God for aid, whilst in Psalms 74:21 and 35:10 God is acknowledged as the deliverer of those who are לְבַדָּה. Only at Psalm 37:14 does this element of direct appeal not appear, and that is probably because this psalm is a Wisdom writing rather than a lament like the others.
61. B.D.B. p. 449. McKane, Proverbs p. 288. It occurs with this sense later in the psalm at verse 37.
62. Compare "slaughter honest men", New English Bible.
63. Is this verse being quoted by Jesus in Matthew 26:52? None of the standard commentaries on Matthew's Gospel raise the possibility, but it seems as plausible as some of the other suggestions made.
64. Psalm 86 is an Individual Lament (A.A. Anderson p. 613, Leslie p. 383, Weiser p. 576, Dahood vol. 2 p. 292). It is difficult to date, and has something of the quality of a mosaic of liturgical fragments (Kirkpatrick p. 514, A.A. Anderson *ibid*). This psalm was not included by Gunkel in his list of Royal Psalms: but some recent commentators have observed that there are features in this psalm which indicate that it should be regarded as a Royal Psalm. Dahood (vol. 2 p. 292) observes the use of the royal self-designation, 'Your Servant' and the vassal-style, 'My Lord', and comments that the speaker of verse 9 is no private citizen, neither are the dangers that beset him in verse 14 those which affect ordinary citizens. He also concludes that this psalm has 'marked similarities' with such other Royal Psalms as Psalms 20 and 54. In a fuller discussion Eaton (Kingship and the Psalms, p. 79) notes that the heading of the Psalm לְבַדָּה seems to indicate a royal supplication, and that in verses 2, 4 and 16 especially a special relationship with God is implied which most naturally accords with that of the king as seen from other Royal Psalms. Similarly, he argues, the enemies and their actions depicted here fit best into the setting of a Royal Psalm.

The designation of this psalm as a Royal Psalm is not certain, but it is a strong possibility, and if it is accepted has important consequences for understanding the phrase יְהוָה יִשְׁמַר.

65. The Greek has ἁγιος, 'pious', 'holy' compare Revised Standard Version, 'godly', Good News Bible, 'loyal', New English Bible, 'constant and true', Jerusalem Bible, 'devoted'. Johnson in Sacral Kingship, p. 19, footnote 2, suggests 'devotee' or 'votary' for יְהוָה, hence 'devout' for יְהוָה, and repeats that sense for this verse in The Cultic Prophet and Israel's Psalmody, p. 268.
66. B.D.B. p. 339 gives 17 such occurrences in the Psalter.
67. B.D.B. p. 339, S. Mowinckel, op. cit. vol. 1 pp. 210f.
68. This seems to pick up the element of loyalty from יְהוָה.
69. B.D.B. p. 714 section C; compare A.A. Anderson, op. cit. p. 225.
70. Eaton, op. cit. pp. 149-150. The expression occurs 30 times in the Psalter, 13 times in Psalm 119 alone. Of the rest it is used twice in Psalms described as Royal by Gunkel, 6 times in Psalms designated as 'clearly Royal' by Eaton, 7 times in Psalms which he regards as 'less clear' examples of the genre, and only twice elsewhere (Psalm 19:11, 13).
71. Eaton, op. cit. pp. 170-172. It is found 40 times in all: 4 of these are in Gunkel's Royal Psalms, 20 in Eaton's 'clearly' Royal group, 9 in his less-clear list and 11 elsewhere.
72. Eaton, op. cit. pp. 137-141.
73. See Chapter 12.
74. Thus Good News Bible's 'helpless and weak', New English Bible 'downtrodden and poor'.
75. A.A. Anderson pp. 758f, Kirkpatrick p. 651, Weiser p. 690. Others however regard it as a National Lament (Mowinckel, op. cit. vol. 1 p. 219) or a Royal Psalm, for which there is reasonable evidence. Thus Eaton (The Psalms pp. 209f; Kingship and the Psalms p. 81) includes this psalm in his list of 'less clear' examples of the genre, citing in support the close relationship between the speaker and God in verses 21 and 26 and the idea of covenant-breaking in verse 3; verse 30 he regards as an example of the king as a witness to God's grace. To this may be added the rôle of the king as intercessor in verse 4, and the source of good for the people in verse 5. There is little in the psalm to indicate a date.
76. Compare the use of יְהוָה and this phrase in Psalm 86:1.
77. The Masoretic Text has the Qal of יָסַח, its only occurrence in the Old Testament. Some suggest reading the Pual here, for example B.D.B. p. 319 and Dahood vol. 3 p. 107. Others follow the Septuagint, the Syriac and Jerome and read the form as the Pual from יָסַח, to writhe, for example Briggs p. 373.
78. Psalm 55:1-5 is a close parallel to vv. 20-25.

79. This view seems to have been held by some English scholars of last century, and is noted by both Cheyne, p. 298 and Kirkpatrick, pp. 653f as being difficult to substantiate. It has recently been revived and is held among other by Weiser pp. 690f; Leslie pp. 388f and G.W. Anderson p. 437; compare Cohen p. 366. Good News Bible, New English Bible, and Jerusalem Bible all read the verse in this way.
80. See the comments of Cheyne and Kirkpatrick in the references given in the previous note. Among recent commentators their views are endorsed by Eaton, Psalms p. 259, Kingship and the Psalms p. 81; Dahood vol. 3 pp. 105, 107; A.A. Anderson pp. 758f; compare Mowinckel vol. 2 p. 51.
81. The main argument in favour of the first understanding is the change from plural forms in the rest of the psalm to singular ones in the imprecation: but such changes are often met with in the psalms, and are a feature of Psalm 55 which is similar in many ways to Psalm 109, compare also the changes of person in Psalm 37. In favour of the second interpretation we may note the inherent unlikelihood of such a long and powerful curse being quoted so freely by the one against whom it is directed, not least in a lament against it.
82. Contrast Revised Standard Version, Good News Bible, Jerusalem Bible and New English Bible.
83. This is the way all the modern translations and commentators understand the phrase. However each of the three references to this verse in the Talmud suggest that the phrase points to the fact that the speaker had kept his inclinations under proper control (Abodah Zarah 4b, Sincino ed. p. 18; Berakoth 61b, Soncino ed. p. 385 and Baba Bathra 17a, Soncino ed. p. 86).
84. The Psalm has an extensive heading which places it at a particular point in David's life (Masoretic Text Psalm 18:1). The placing of the psalm at the end of his life in 2 Samuel as a more general thanksgiving for God's repeated deliverance indicates the way in which the story of David has become a pattern for understanding God's purposes. The thematic link with the Song of Hannah (1 Samuel 2:1-10) is strong, and these two songs may provide a key to interpreting the multifarious events referred to in the Books of Samuel (compare Childs, Introduction to the Old Testament as Scripture, p. 278). If the psalm is not of Davidic origin, its inclusion at 2 Samuel 22 shows at what an early stage the procedure had begun whereby David was regarded as the author of the psalms, and the psalms therefore to be seen as illustrating his faith and character (Ackroyd, The Second Book of Samuel, pp. 215f).
85. In this Individual Thanksgiving which is also a Royal Psalm the king gives thanks to God for delivering him from his enemies. We should probably regard the original Sitz im Leben as in one of the annual festivals in Jerusalem in which the king played an important part, rather than in an ad hoc celebration following victory in an actual battle. The broader cultic origin is asserted by Johnson, Sacral Kingship in Ancient Israel, p. 97 and pp. 107f, Eaton, Kingship and the Psalms, p. 115f, Weiser, p. 186 and Hertzberg, 1 & 2 Samuel p. 390. The post-victory celebration is preferred by Mowinckel vol. 1 p. 48, Leslie, p. 259 and Eissfeldt, Introduction p. 104. Recognition of the psalm as a Royal Psalm in such a cultic setting renders unnecessary older views of parts of the psalm including verses 25-27, as later

glosses. The date of the psalm cannot be fixed with certainty. It is said to exhibit archaic features, and it quite possibly belongs to the time of David to whom it is ascribed. Dahood vol. 1 p. 104 notes, "There is no internal evidence militating against such an attribution". Compare Weiser, p. 186 and Hertzberg, p. 390. In any case an earlier date seems most likely: A.A. Anderson, p. 153, Eaton, p. 114 and G.W. Anderson in Peake's Commentary p. 416.

86. Johnson, op. cit. p. 110, "It is for man, even when called to the highest office in the service of his Creator, to remember his place in the divine economy". Weiser, pp. 193f, "The people who humbly submit to the will of God experience that God is their helper. On the other hand, the people who arrogantly exalt themselves will be 'brought low' by him. The king finds that truth confirmed by what has happened to him personally".

87. Johnson, op. cit. pp. 110-112.

88. Eaton, op. cit. p. 114.

89. The second line is more difficult in the version of the psalm preserved in 2 Samuel 22, but the sense is the same in both versions. It is an overstatement to say that the second line in the 2 Samuel version 'gives no suitable sense', as H.P. Smith asserts, 2 Samuel, p. 380. Also Cross and Freeman, 'A Royal Song of Thanksgiving', JBL 72, 1953 pp. 15-34, p. 28. Briggs, Psalms vol. 1 p. 147 by contrast says that the rendering in the Psalms version is 'too easy' and does not explain the 2 Samuel one. The translation offered follows his suggestion, as does Revised Standard Version. It is surely misleading of Good News Bible and Jerusalem Bible to translate the two versions identically.

90. Kraus (Psalmen, pp. 82f) points out that the 'poor' in the Psalter are those who look to God for shelter and support. They do so from a variety of situations of need, and they above all others experience the wonder of his saving power, his יְשׁוּעָה. It is therefore natural that individuals seeking God's help should refer to themselves as 'poor' in making their appeal. The various words used, especially אֲנִי and אֲנִי, do not refer to any particular religious 'party' or denote any special piety on the part of those who so designate themselves. Thus the original socio-economic sense of the word אֲנִי is overlain with this other sense: the אֲנִי are those who put their trust in God and seek his help. Gauthier, pp. 377f, goes further and suggests that the distinction between the terms אֲנִי and אֲנִי is an entirely artificial one, compare the authorities cited in van der Ploeg, p. 243. Kraus continues that in this sense, therefore the king speaks in this verse as one who is אֲנִי to all others who are in that position of need: he is, in the famous phrase of D.T. Niles, 'one beggar telling other beggars where to get bread'. Kushke (pp. 52-3) notes that the term אֲנִי develops in the later period, especially by the influence of the prophets, a further religious sense. It designates a man who is humble and therefore pleasing to God. He cites Zephaniah 3:12, Numbers 12:3, Psalms 18:28 and 149:4, Zechariah 9:9, Zephaniah 2:3 and Proverbs 3:34, plus Psalms 70:15-18 = (40:14-18), 74:19, 76:10 and 86:4. In the earlier period, he argues, we must reject the equation of the poor with the pious: the אֲנִי is אֲנִי only in a relative sense, that by oppression he has been denied his rights and so can be called אֲנִי in contrast to his oppressor: but he is not 'righteous' in the full sense of that term. In the later period אֲנִי

can be used for the man who is in an ideal relationship with God, as Moses is so regarded at Numbers 12:2.

91. Thus Briggs, p. 146 notes that, "The antithesis compels the meaning 'humble' ... the earlier sense, 'poor, needy, afflicted' is not appropriate here". However, the two quotations of this verse in the Midrash (Exodus Rabbah 31:3, Soncino ed. p. 380 and Exodus Rabbah 31:13, Soncino ed. pp. 392f) both concentrate on the meaning 'poor', and the latter place reinforces this by introducing rich/poor comparisons.

92. The Septuagint uses a variety of translations for $\text{עָנִי} / \text{אֲנִי}$ in these verses, $\pi\tau\omega\chi\omicron\varsigma$ at Zephaniah 3:12, $\tau\alpha\pi\epsilon\iota\nu\omicron\varsigma$ at Isaiah 49:13 and 14:32, $\pi\epsilon\upsilon\upsilon\tau\omicron\varsigma$ at Isaiah 10:2.

93. For the strong link between deliverance and the $\text{עָנִי} / \text{אֲנִי}$ in the Psalter see Kraus, op. cit. pp. 82f.

94. With all the major modern translations: Revised Standard Version, New English Bible, Good News Bible, Jerusalem Bible, New International Version.

95. Dahood, p. 113.

96. Birkeland, "Ani und anaw in den Psalmen", quoted in George, p. 387.

97. Amos 2:7; 4:1; 5:11 and 8:6.

98. Isaiah 10:2; 11:4; 14:30; 25:4; 26:6 all probably from the eighth century.

99. Jeremiah 5:4, 39:10.

100. Psalms 41:2(1); 72:13; 82:3, 4; 113:7.

101. Seven times in the Second Collection: Proverbs 10:15, 14:31, 19:4, 17, 21:13, 22:9, 16 twice in one verse in the Third Collection at 22:22 and six times in the Fifth Collection: 28:3, 8, 11, 15; 29:7 and 14. All of these are to be dated in the pre-exilic period.

102. Job 5:16, 20:10, 19, 31:16, 34:19, 28.

103. Fabry, p. 215 observes that the overwhelming majority of occurrences of עָנִי are early and set in material from the period of the monarchy; there then follows a lull in its use before the term undergoes a renaissance in Ben Sira where it is found eleven times.

104. For the references see note 12 above.

105. For the references see note 38 above.

106. Four times the word used is עָנִי (Exodus 30:15, Proverbs 10:15, 28:11, Ruth 3:10), with אֲנִי at Proverbs 19:4 and עָנִי at Job 34:19.

107. The statistics differ in the various summaries. For example

| | | |
|----------|----------|--------|
| George | T.H.A.T. | Fabry |
| col. 388 | col. 350 | p. 216 |

| | | | |
|--|----|----|----|
| $\pi\tau\omega\chi\omicron\varsigma$ | 23 | 20 | 20 |
| $\pi\epsilon\upsilon\upsilon\tau\omicron\varsigma$ and $\pi\epsilon\upsilon\iota\chi\omicron\varsigma$ | 10 | 8 | 10 |
| $\tau\alpha\pi\epsilon\iota\nu\omicron\varsigma$ | 5 | 4 | 5 |
| אֲנִי | 5 | 3 | 3 |
| עָנִי | 3 | - | 3 |

The statistics given are from my own compilation.

108. The five occasions when **לֵבָב** is translated by **τῆρις** are all occasions when the poverty context is not clear, and it may be that in all of these verses **τῆρις** denotes the virtue of meekness. Judges 6:15, Isaiah 11:4 and Isaiah 25:4 are not certain, but the parallel with **ῥαυς** at Isaiah 26:6 and Zephaniah 3:12 seems to put the point beyond dispute in those verses, compare Bammel p. 888.
109. Alcalay cols. 438-440. The sense of financial need is not obliterated, and the word is used of appearance, for example 'thin', 'haggard', 'sparse'.
110. Fabry, p. 216.
111. In the context of Gideon's "demurrer-speech" **τῆρις** is probably to be set in the modesty-context rather than the poverty one, though the ambiguity may have been deliberate.
112. The cognate noun **לֵבָב** occurs five times and is used in a similar way. The term is used for the lowest social element which Nebuchadnezzar left behind to act as agricultural labourers around Jerusalem (Jeremiah 52:16, 2 Kings 24:5). The term may be pejorative, 'the lowest of the low', because they turned out to be apostates by the standards of later orthodoxy.
113. Proverbs 13:8, 23; 14:20; 17:5; 18:23; 19:1, 7, 22; 22:2, 7; 28:3, 6, 27 and 29:13.
114. Variants are also found in Proverbs: **לֵבָב** at 28:19 and 31:7, **לֵבָב** at 10:15; 13:18 and 24:34, **לֵבָב** at 6:11 and 30:8.
115. **לֵבָב** is noted in most dictionaries as being the participle of the verb * **לָבַב**, a qal form of which is cited at Psalm 34:11(10), a variant substantive form at Proverbs 10:4 and a reflexive participle at Proverbs 13:7.
116. 2 Samuel 12:1, 3, 4; Proverbs 13:8; 14:20; 18:23; 22:2, 7; 28:6. Compare also Proverbs 10:15 and 30:8 for the same antonym with variants **לֵבָב** and **לֵבָב**.
117. **τῆρις** is used also for the variants at Proverbs 10:4 and 13:7, and only at the latter is there any possibility of understanding it in any other sense than that of poverty.
118. Contrast White, Theological Wordbook of the Old Testament p. 840 and Coppes in the same book p. 190. Is the Revised Standard Version translation of **לֵבָב** by 'destitute' at Psalm 82:3 due to its having run out of alternatives?
119. George, p. 388, "Il indique toujours la pauvreté au sens social, sans nuance religieuse". But in the Psalmody of Qumran **לֵבָב** is used in the same way that **לֵבָב**, **לֵבָב** and **לֵבָב** are used in Old Testament psalmody, see p. 75.
120. Jastrow p. 913.
121. Kushke and van der Ploeg make no mention of **לֵבָב** at all in their discussions.
122. Jastrow pp. 807f; Alcalay col. 1396.

123. Koehler - Baumgartner suggests that it may be an Akkadian loan word, a form of the familiar muskenu, 'beggar', 'needy one' (p. 542, compare B.D.B. p. 587). Compare Kushke pp. 46f and Bammel p. 889.

124. Kushke pp. 46f.

125. Psalm 9-10 is usually regarded as one Psalm though of a mixed variety with Psalm 9 as a Thanksgiving and Psalm 10 a Lament. In the thanksgiving we note the familiar theme of the poor man who is giving thanks to God for his help.

126. Alcalay, col. 770, no references are given in Jastrow.

127. Kushke (pp. 45-53) includes all the major terms we have discussed in his discussion of the vocabulary of poverty in the Old Testament (and his listing is followed by Donald p. 30). In addition he adds a study of the form קָטָן and its derivatives. Kushke distinguishes between עָנִי, אֶבְיָטָא and אֶבְיָטָא which are used exclusively of a socio-economic state, and אֶבְיָטָא and אֶבְיָטָא which may be used at times with a moral and religious sense. The conclusions he draws from this distinction need not concern us; but his point that all these terms belong to one context at least originally or basically is significant. van der Ploeg (pp. 242f) disputes Kushke's interpretations of the data, but agrees with the listing of all these terms in the poverty-context. Compare Even Shoshan pp. 8, 1956.

128. Compare Fensham, 'Widow, Orphan and the poor', passim.

129. Compare Coppes, section 433, p. 190.

130. Compare Kushke pp. 45-48.

131. Gelin, The Poor of Yahweh, restates this view, noting that עָנִי "has the same basic meaning as אֶבְיָטָא" and that it "acquired religious resonances more easily than did" the other words we have discussed, p. 20. In chapter 2 he notes the importance of Zephaniah in developing "the church of the Poor" and in chapter 3 discusses the spirituality involved. The association between עָנִי, the key term of his thesis, and those terms discussed in this chapter, is assumed rather than demonstrated, and it is also assumed that its religious sense predominates. On the few occasions it is actually collocated with אֶבְיָטָא and אֶבְיָטָא (see chapter 9 note 74) there seems no religious sense, and it is not found in any of the verses where the poverty-vocabulary is used with a transferred sense.

132. Compare Bammel p. 894. Even Shoshan, *ibid*, notes the association between אֶבְיָטָא, עָנִי and אֶבְיָטָא, gives אֶבְיָטָא as the antonym of אֶבְיָטָא and notes that they all mean אֶבְיָטָא, 'the lack of everything'.

Notes to Chapter 9.

1. Isaiah 3:15, 19:10, 53:5, 10, 57:15, 15 and Jeremiah 44:10.
2. Lamentations 3:34, Psalms 34:19(18), 72:4, 89:11(10), 90:3, 94:5 and 143:3.
3. Proverbs 22:22 and Job 4:19, 5:4, 6:9, 19:2, 22:9 and 34:25.
4. Fuhs, pp. 195:7. He notes that הָדָב is identical with הָדָב , the different forms being due either to orthographic variations or to changes in formation due to the final weak consonant. He notes that הָדָב is the noun form of an inferred root הָדָב .
5. Psalms 10:10, 38:9(8), 44:20(19), 51:10(8), 19(17) and 93:3.
6. Psalms 9:10(9), 10:18, 74:21.
7. There are no regularly occurring antonyms. In seven out of the 22 occurrences of הָדָב the man who is crushed is contrasted to the one who is proud, rich, powerful or wicked: but in the rest of its occurrences it is rather suggested that the opposite state is that of the ordinary or normal man, and this is particularly clear in Isaiah 19:10, Jeremiah 44:10 and Job 5:4 and in those cases where the act of crushing is done by God. It is perhaps a little clearer in the cases of הָדָב and הָדָב that the opponents of those in this condition are the proud and violent.
8. In the light of all this the use of הָדָב at Sirach 35:10(32:10) to denote the modest man (The Septuagint μειχούτερος) is apparently quite exceptional.
9. Psalm 51 is one of the so-called Penitential Psalms, so named from their liturgical use from early Christian times, Oxford Dictionary of the Christian Church, p. 1246. The others are Psalms 6, 32, 38, 102, 130 and 143. (See also Snaith, The Seven Psalms). It is an individual lament of great depth and power. There is little doubt however, that it was also used in a national setting. The reference in verses 20-21(18-19) to rebuilding the walls of Jerusalem encouraged Briggs to regard it as a congregational psalm (vol. 2 pp. 3-4). Cohen notes that it has been adapted for congregational use, p. 161. Eaton argues further that it was a Royal Psalm, spoken by an individual on behalf of the nation: Psalms p. 139, Kingship and The Psalms pp. 71-2. Mowinckel regards it as a National/Communal lamentation in the 'I' form, The Psalms in Israel's Worship vol. 2 p. 17, compare D.R. Jones 'The Cessation of Sacrifice after the Destruction of the Temple - 586 B.C.' in J.T.S. 14, 1963 pp. 12-31. Its date of origin cannot be established. A full discussion of all the possibilities which have been suggested is found in Kirkpatrick, pp. 284-8; and in A.A. Anderson, pp. 389-391. Davidic authorship is largely discounted ("an edifying but unhistorical speculation", Eaton, Psalms p. 139), but equally so is a date as late as that of Nehemiah. It is largely recognised that the Psalm has been widely used and adapted from a pre-exilic original, the date of which cannot be ascertained. (Compare Weiser, p. 401f). Attention is often drawn to Theodore of Mopsuestia's view of the exilic origin of this Psalm (for example Cheyne p. 144f; Kirkpatrick p. 286; A.A. Anderson p. 390), and also to its close ties of language and thought with Deutero-Isaiah (for example Cheyne, Briggs p. 43, D.R. Jones).

10. The translation of זָבַח אֱלֹהִים (literally 'the sacrifice of God') in the sense of 'the sacrifices acceptable to God' is sometimes disputed. It is argued that the third person reference to God here fits badly with the second person address to him in line two. Thus some emend זָבַח to זָבַחִי "my sacrifice" (New English Bible, Good News Bible, Jerusalem Bible for example) and read אֱלֹהִים as a vocative in the first line also or omit it altogether. Others suggest that אֱלֹהִים here is a superlative and so translate, "the finest sacrifices" (for example Dahood). Others omit אֱלֹהִים entirely, and see the construct phrase as זָבַחִי רַבִּי (for example Briggs). Even if the phrase is allowed to stand the plural form of זָבַח here needs explanation, and it is perhaps best regarded as a plural of majesty or excellence. This explains the use of the singular forms in the rest of the sentence, hence the translation.
11. The Psalm begins with an Invocation, in which the psalmist calls for forgiveness, making special mention of God's רַחֲמֵי and רַב־רַחֲמֵי as the basis for his plea (v. 3(1)). He then makes a full confession of his sin, acknowledging his guilt (vv. 5-7 (3-5)). vv. 8-14(6-12) is a series of prayers for renewal, using a variety of different metaphors. In vv. 15-19(13-17) the psalmist makes his vow, promising what he will do if his prayer is answered. The final verses complete the note of assurance.
12. Compare Briggs p. 9f, Mowinckel pp. 20f. The older view is still seen in Weiser p. 409, and Leslie p. 401. Compare de Vaux, Ancient Israel pp. 454-456. A.A. Anderson pp. 317f. See also the argument of D.R. Jones op. cit. in the exegesis of Isaiah 66:2. For the attitude of the prophets to organised religion see the comments in chapter 18 below.
13. Gaster, 'Sacrifices' in I.D.B. 4 pp. 151f; Milgrom, 'Sacrifices', I.D.B. Sup. Vol. pp. 766-769f; de Vaux, op. cit. pp. 418-421, 429f. Ringgren, Israelite Religion pp. 171-4.
14. Rowley, op. cit. chapter 4, B.D.B. pp. 257f and 750, K.B. p. 249.
15. Wolff, Anthropology of the Old Testament pp. 34-9.
16. McKane, Proverbs p. 482f, B.D.B. p. 951.
17. McKane.
18. Three of these have the verb in the Qal (Psalm 69:21, Ezekiel 6:9, Psalm 147:3) and four in the Niphal (Jeremiah 23:9, Isaiah 61:1, Psalm 34:19 and here Psalm 51:19).
19. A hapax legomenon in the Old Testament. The text is possibly corrupt, B.D.B. p. 633. Sickness is understood by Delitzsch, vol. 2 p. 324 and Dahood p. 161.
20. Compare Chapter 16.
21. Although some regard the נִשְׁכַּח in this phrase as an example of dittography with the נִשְׁכַּח of the previous line, and dismiss it following the example of the Syriac. See Biblia Hebraica Stuttgartensia.
22. If the Psalm is a National lament then the phrase refers to the afflictions of the nation (Compare Lamentations 3:4, Psalm 22:14, Ezekiel 37), Eaton Psalms p. 140.

23. Dahood p. 7; Weiser p. 406; Delitzsch p. 160; Kirkpatrick p. 292.
24. These two passages are examined in more detail later.
25. A.A. Anderson p. 401; Rogerson and McKay vol. 2 p. 20.
26. Though perhaps only b) following is mutually exclusive. The other three interpretations are, to a greater or lesser extent compatible and may be held together.
27. Revised Standard Version and New International Version, Good News Bible, 'repentant'. - Compare the comments in Kirkpatrick p. 294, Delitzsch, p. 162, Weiser p. 409, Dahood p. 7, Cheyne p. 94 and p. 149, McKay and Rogerson p. 20. Barnes vol. 2 p. 258 and Whybray p. 210 explicitly reject this. Dalglish notes, "penitential brokenheartedness is the only true sacrifice acceptable to God" p. 201.
28. Mowinckel p. 214 notes that the psalm is a penitential lament "dominated by the motives of penitence, confession of sins and humility". Also vol. 2 p. 13.
29. Barnes vol. 2 p. 258.
30. Compare Leviticus Rabbah on 7:2 (Soncino ed. p. 91; Rodd, The Psalms vol. 1 p. 102, Snaith p. 64 and Briggs p. 10 "a heart crushed by divine discipline".
31. Sotah 5b (Soncino ed. p. 21) Sanhedrin 43b (Soncino ed. p. 283) noted on p. 34. Dalglish, "complete helplessness" p. 195.
32. Whybray p. 210; Leslie p. 401; Weiser p. 410; Cohen p. 164; A.A. Anderson p. 401. In Leviticus Rabbah 7:2 (Soncino ed. p. 91) this verse is also quoted to support the practice of the Reader bowing before the Ark at the mention of the Temple and its sacrifices during his reading.
33. We have frequently noted the ambiguity of תַּתְּנוּ in the Septuagint.
34. Eaton, Kingship and the Psalms p. 71f, Psalms p. 139; Dalglish p. 232.
35. Eaton, Kingship and the Psalms pp. 177-181.
36. Psalm 34 is an Individual Thanksgiving psalm in acrostic style: but as in Psalm 25 the acrostic pattern is slightly disarranged, having no verse beginning with א and two beginning with ב. For the psalm as an Individual Thanksgiving see A.A. Anderson, pp. 267f; Dahood vol. 1 p. 205 and Mowinckel, The Psalms in Israel's Worship vol. 1 p. 38; though Weiser p. 296 regards it as a thanksgiving of the gathered community. It is difficult to date, but its clear affinity with the Wisdom movement can no longer be regarded as indicating a necessarily late date, as was assumed by, for example Briggs vol. 1 p. 295 and more recently by Leslie p. 291. Mowinckel regards this psalm as an example of later 'learned psalmography' (op. cit. vol. 2 pp. 111f), a non-cultic psalm. The relevance of this psalm to the incident in the life of David indicated in the title is not clear, and this superscription must be regarded as a later addition, compare A.A. Anderson p. 268, Mowinckel op. cit. vol. 2 p. 100, but Kirkpatrick pp. 169-170 followed by Cohen p. 99 (who quotes him at length) regards the link as probably authentic. In any case the link with David made by the tradition is in itself significant, not least for the fact that in the tradition David is regarded as one of the great exemplars of humility.

37. The Psalm divides into three parts:-
 vv. 2-4 (English Version 1-3) Hymnic Introduction
 vv. 5-11 (English Version 4-10) Personal Testimony
 vv. 12-23 (English Version 11-22) Wisdom Teaching
 The didactic style of the third section is evident from v. 12(11), where the Psalmist addresses his hearers as ^{בְּנֵי} , sons, reminiscent of a common feature of wisdom style (compare ^{בְּנֵי} Proverbs 1:8, 10, 15 etc). The teaching may be further sub-divided, vv. 12-15 (English Version vv. 11-14) being in the form of an instruction and vv. 15-23 (English Version vv. 15-22) in the form of wisdom sentences (compare McKane Proverbs pp. 1-10, 262f).
38. Good News Bible however regards this verse as a generalisation in the style of the Wisdom sentences which follow; and reads, "the helpless". v. 6(5) is also a generalisation though its form raises problems, A.A. Anderson p. 270.
39. All these three verbs belong in some of their usages to the vocabulary of pride: see chapter 12. They may also be used in a good sense as here. Their occurrence here on the lips of one who refers to himself as ^{אֲנִי} cannot be coincidental.
40. Compare in general terms Mowinckel, op. cit. vol. 2 pp. 31-43, p. 205f: though he himself does not see Psalm 34 in this way. A.A. Anderson p. 30.
41. Chapter 8. Compare the exegesis of Psalm 18:28 and of Psalm 37:14 there. The Septuagint uses ^{κατακατα} here.
42. On the expression ^{הִנֵּנִי} see chapter 21.
43. On ^{צָדִיקִים} see the exegesis of Psalm 45:5(4) in Chapter 13.
44. G.W. Anderson, Peake's Commentary p. 420.
45. See the exegesis of Psalm 51:19(17) above.
46. See pp. 13 & above.
47. Contra Briggs vol. 1 p. 295; Leslie p. 293 and Mowinckel vol. 2 p. 13.
48. Thus Cheyne p. 94, interprets these phrases to mean despondency, compare Good News Bible, New English Bible. Also Briggs vol. 1 p. 299.
49. It is incorporated into the wider understanding of this verse shared by Kirkpatrick, pp. 174f and Eaton, Psalms p. 102, but in general their understandings belong to the fourth group below.
50. Kirkpatrick, *ibid*: Eaton, *ibid*: Cohen, pp. 101f, Weiser p. 299, Anderson p. 274. Some of the commentators who put this view forward seem to see a positive value in suffering itself. It is true that, for example, Psalm 119:71 does observe that good may come out of affliction: but that does not mean that affliction is to be desired in any way. The Psalter as a whole sees suffering as an aberration, a manifestation of ^{אֵלֹהִים} , or even as a sign of God's displeasure and punishment.
51. A.A. Anderson, *ibid*.

52. Jeremiah 44:10 is the only occurrence of the lual of the verb with a good sense, and its meaning in that verse is similar to that of the expressions discussed here. The people are castigated for failing to 'humble themselves', and for failing to 'fear (God)' and 'walk in his law and statutes'. These three expressions denote behaviour in obedience to God, the humility before him which was expected but which was refused.
53. Compare Midrash Proverbs chapter 22, "The poor man is called עָנִי because he is crushed".
54. Amos 2:7, Isaiah 11:4, 29:19, 61:1 and Zephaniah 2:3.
55. The occurrences in the cultic psalms are at Psalms 9:13(12), 10:12, 17, 22:27(26), 25:9, 9, 34:3, 69:33(32), 76:10(9), 147:6 and 149:4.
56. Proverbs 3:34, 14:21, 16:19.
57. There is a Kethib form also at Numbers 12:3.
58. Parallel to עָנִי at Isaiah 29:19 and to עָנִי at Amos 2:7 and Isaiah 11:4.
59. At Amos 2:7 עָנִי is parallel to עָנִי and the Greek terms are ταπεινός and ταπεινός respectively. At Isaiah 11:4 the same Hebrew parallels are found but the Greek translator uses ταπεινός for both terms, the singular for the first and the plural for the second. The other renderings by ταπεινός are at Zephaniah 2:3, Proverbs 3:34 and 16:19.
60. Jastrow p. 1094.
61. Alcalay col. 1927. Even Shoshan p.1955 gives both of these meanings.
62. In addition to the references noted in section iv, we may note the use of עָנִי in Ben Sira and at Qumran referred to on p. and p. above. Driver H.D.B. 44-p. 20 argues that עָנִי must be 'carefully distinguished' from עָנִי because the latter has an essentially moral and religious connotation; and he notes that the Septuagint preserves this distinction. But to say that the עָנִי are humble in character and disposition, voluntarily bowing under the hand of God and being submissive to the divine will", seems to go beyond the immediate evidence of the text.
63. This is the point emphasised by Martin-Achard, 'Yahweh et les 'anawim'. He notes the fact that in every Old Testament text which refers to the עָנִי there is concern expressed about their need of justice, and together with this a confidence that their distress is soon going to end. The עָנִי call confidently on God to deliver them, because the God of Israel and the עָנִי are united in a firm and constant bond (p. 355). Compare Gelin, The Poor of Yahweh, passim.
64. Compare B.D.B. p. 776 col. 2 lines 10-12. Kushke (p. 48) and van der Ploeg (pp. 243f) both agree that Birkeland has safely established that point. In most of the texts, concludes van der Ploeg, עָנִי is only a synonym for עָנִי, though where

- there is differentiation ^{לַיָּד} has a religious nuance (p. 244), compare Hauck and Schulz p. 647 and A.A. Anderson pp. 269f. That ^{לַיָּד} has occasionally been written for ^{לַיָּד} and vice versa is shown by the number of Qere occurrences: but equally that these Qere forms occur in both directions, as it were, indicates that the terms were regarded as distinct. The Septuagint regards the two terms differently as we have seen, as does Even Shoshan.
65. Gray writing on Numbers 12:3 (pp. 123f) points out that as Rahlfs quite rightly noticed, the ^{לַיָּד} in the Psalms are anything but patient, and do not 'bear wrongs' at all patiently.
66. Martin-Archard op. cit. pp. 355-357.
67. This point is also emphasised by Kraus in his excursus ^{לַיָּד} and ^{לַיָּד}. However, his statement that the five terms ^{לַיָּד}, ^{לַיָּד}, ^{לַיָּד}, ^{לַיָּד}, and ^{לַיָּד} are used without discrimination as a designation or self-description of those who rely on Yahweh and who then share in his salvation is open to question, and is not justified in the excursus itself. For a rejection of the view that any of these are ever used as a title or self-designation see the two articles by Keck already noted.
68. Psalms 9:14(13), 25:18, 31:8(7), 44:25, 88:10(9), 107:10(41) and 119:50, 92, 153. Lamentations 1:3, 7, 9; 3:1, 19.
69. Proverbs 31:5, Job 10:15, 30:16, 27, 36:8, 15, 21.
70. Genesis 16:11, 29:32, 31:42, 41:52, Exodus 3:7, 17, 4:31, Deuteronomy 16:3, 26:7, 1 Samuel 1:11, 2 Samuel 16:12, 2 Kings 14:26, Nehemiah 9:9 and 1 Chronicles 22:14.
71. This absence from the prophets is hard to explain, especially as one meaning of the word from at least the age of the Yahwist is the hardship which one person may force upon another (for example the cruelty of Sarah to Hagar, Genesis 16:11); and the condemnation of this kind of behaviour was among the main concerns of the eighth century prophets and their successors. It may be that the prophets were prevented from using this term by its communal overtones (for example its use five times in Exodus and Deuteronomy and at Psalm 22:25 for the affliction of the whole community at the hands of aliens) or possibly by its application to illness (for example in some of the psalms): but its omission is strange.
72. ^{לַיָּד} is used to denote the state of the ^{לַיָּד} at Psalm 104:41, but apart from there the word has no associations with any of the familiar words from our lists. It is used with toil, ^{לַיָּד} twice (Deuteronomy 26:7 and Psalm 25:18) and with oppression, ^{לַיָּד} three times (Deuteronomy 26:7, Job 36:15 and Psalm 44:25), and once each with distress, ^{לַיָּד} (Psalm 31:8) and disgrace, ^{לַיָּד} (Job 10:15). In Psalm 107:10 and Psalm 9:14(13) it is used for a dreadful state bordering on death.
73. Alcalay cols. 1928-9. Jastrow gives no references for this form. Exodus 3:7, 17, 4:31; Deuteronomy 16:3, 26:7; Nehemiah 9:9 for Egypt; Isaiah 48:10 and the five references in Lamentations for the Exile: 2 Kings 14:26 for the Northern Kingdom.

74. Genesis 16:11, 29:32; 1 Samuel 1:11; 2 Samuel 16:12 and possibly 1 Chronicles 22:14, compare also Psalm 107:41.
75. B.D.B. suggests that the original reading was צַעֲנָת , 'cry', of which the initial צ was lost by haplography following the final צ of the previous word. It suggests that this reading is supported by the Septuagint, Targum and Vulgate. Anderson p. 192, follows Dahood in deriving the word from the root צנח to sing, which also fits the ancient versions. Koehler-Baumgartner (p. 720) notes that it derives from ענה 'to cry, answer'. Both of these latter suggestions fit the context and easily relate to the ancient versions, without recourse to possible errors in transmission.
76. For this use of the construct see Gesenius, section 128h.
77. An exhaustive examination of the vocabulary of oppression would also concern itself with the verbs used for the act of oppression in its varied forms, for example לָחַץ , עָשָׂה , נָגַע , שָׁחַץ , פָּשַׁח , and קָצַץ . All of these terms are used to speak of a state of misfortune, crisis and oppression, which reduces the individual or group which experiences it to despair. The way remains open, however, for appeal to God. We have noted in passing some of the links between these terms and the ones under review, and it should be observed that none of the Greek terms used for the עָנָה etc., or for the vocabulary of poverty are found as translations of any of the forms of these terms. These terms may therefore be used only with caution to throw a little more light on the circumstances and conditions which could lead to despair and suffering, and for which the adjectives חָזָק and עָנָה and the noun עָנִי were used.

Notes to Chapter 10.

1. Six different words from this root are found in the Old Testament, one of which is the geographical term **בְּשָׁלָה** referring to the lowland west of the Judean hills, which need not concern us, and three more of which are of very infrequent use: **בִּשְׁוֹל** a masculine noun meaning "low estate" or condition found only twice, and the feminine nouns **בְּשִׁוּלָה** ("humiliation") and **בְּשִׁוּלָה** ("lowering") only once each (Ecclesiastes 10:6 and Psalm 136:23, Isaiah 32:19 and Ecclesiastes 10:18 respectively). We shall concentrate on the occurrences of the verb **בָּשַׁל** and the adjective **בָּשָׁל**.
2. Isaiah 2:9, 11, 12, 17, 5:15, 15, 10:33, 13:11, 25:11, 12, 26:5, 5, 29:4, 32:19, 40:4, 57:9; Jeremiah 13:18 and Ezekiel 17:24 and 21:31(26).
3. In the Song of Hannah - 1 Samuel 2:7; the song of David - 2 Samuel 22:28, in Psalm 18:28(27) the doublet of 2 Samuel 22:28, and in Psalms 75:8, 113:6 and 147:6.
4. Proverbs 25:7 and 29:23, Job 22:29 and 40:11, Ecclesiastes 12:4.
5. Isaiah 57:15, 15, Ezekiel 17:6, 14, 24, 21:31(26), 29:14, 15, Malachi 2:9.
6. Leviticus 13:20, 21, 26 and 14:37: all in leprosy regulations.
7. Proverbs 16:19 and 29:23; Job 5:11.
8. In Isaiah, five times in parallel (Isaiah 2:9, 11, 17, 5:15 and 29:4) and three times in close proximity (25:12, 26:5 twice) compare all Ecclesiastes 12:4.
9. 2 Samuel 22:28 = Psalm 18:28(27); Isaiah 2:11, 12, 17 and 26:5.
10. **בָּשָׁל** at Isaiah 2:11, 17 and 5:15; **בָּשָׁל** at Isaiah 5:15 and 10:33 and **בָּשָׁל** itself at Ezekiel 17:24 and 21:31(26), twice in each of those verses, and **בָּשָׁל** at Psalm 138:6.
11. **בָּשָׁל** at Isaiah 13:11 and 25:11 with Proverbs 29:23; **בָּשָׁל** at Isaiah 2:12, **בָּשָׁל** at Isaiah 13:11, **בָּשָׁל** at Job 22:29 and **בָּשָׁל** at Job 40:11.
12. The use of **ταπεινός** and its derivatives for **בָּשָׁל** and its cognates is entirely consonant with the meaning of these terms in classical Greek. The verb is used, as we have noted, of making something low or small, often with the sense of reducing its value or significance. The adjective **ταπεινός** when applied to people usually has a pejorative sense, 'base', 'mean', 'inadequate' though it can be purely descriptive. The majority of the occurrences of these terms as translations of **בָּשָׁל** etc., are found to have this sense. By contrast, of the three occurrences of the phrase **הוֹרֵם - בָּשָׁל** only one (Proverbs 29:23) uses **ταπεινός**. Proverbs 16:19 renders the phrase with **ὑπερβυμός**, Isaiah 57:15 summarizes the Hebrew considerably and at Proverbs 29:23 the compound **ταπεινοφρων** is used, a hapax legomenon in the Septuagint.

13. The verb is found in the Rabbis in a literal sense of going down or along, as in the way a duck walks with its head down, or of going to the end of a sentence in order to grasp its meaning (Jastrow p. 1617). In the Hiphil it is used of God humbling the people after their worship of the Golden Calf (Pesikta Rabbathi s. 10), and in a good sense of the people humbling themselves before God at Sirach 7:17. The noun **הִפְשָׁף** is found at Numbers Rabbah 4:20 for humble conduct before a king which is cited as a guide to a right bearing before God. The same noun is found in the saying of R. Joshua noted above (p. 84). This is significant, for the noun sums up the attitude of humility referred to in Psalm 51:19(17) whilst **הִפְשָׁף** itself does not occur in that text. Elsewhere it appears that it is only when certain qualifiers are used that the noun or adjective are used positively. Thus to have a **הִפְשָׁף נָפֶשׁ** is to have a virtuous disposition (see p. 82). The qualities of being **הִפְשָׁף - גִּבּוֹר** and **הִפְשָׁף - נָכוֹן** are desirable in leaders and ordinary folk alike (see pp. 88f.).
14. Alcalay cols. 2700f.
15. For a different interpretation see Sawyer, "The ruined house in Ecclesiastes 12", J.B.L. 94 No. 4, 1975, pp. 519-531.
16. Psalm 138 is an Individual Thanksgiving which is probably to be seen originally as a Royal Psalm. A.A. Anderson, pp. 901f notes that most scholars regard this psalm simply as an Individual Thanksgiving. The point is made emphatically by Weiser, p. 798 that the psalmist was, 'a simple member of the cult community', compare also Leslie, p. 308. However, the 'royal' nature of the psalm is asserted by Mowinckel, The Psalms in Israel's Worship vol. 2 pp. 29 and 36, Eaton, Psalms pp. 300f and Kingship and the Psalms p. 63 and Dahood vol. 3 p. 276, and among older scholars Cheyne, pp. 348f regards the speaker as Israel personified. Some manuscripts of the Septuagint add **Ἀγγέλου καὶ Ζαχαρίου** to the title of the psalm, and some commentators see the psalm therefore as a post-exilic Thanksgiving for return from exile (for example Kirkpatrick, pp. 783ff). Cohen, pp. 449f notes this and regards it as an example of the re-editing of the originally Davidic psalm for liturgical use. The poem divides into three parts, vv. 1-3 a thanksgiving for help received, vv. 4-6 a hymnic section praising the majesty and grace of God, and vv. 7-8 an affirmation of the psalmist's trust in and dependence on God.
17. On the Heavenly Court see Whybray, Isaiah 40-66 p. 48 and the literature cited there; A.A. Anderson, pp. 592f; Mowinckel, op.cit. vol. 1 pp. 148-152. Elsewhere in the Psalter this concept is found in Psalms 29:1, 58:2(1), 103:20f and 148:2, and probably also at 8:6(5). To interpret **בְּקִיָּה** here as an intensifier 'boldly' (New English Bible) is forced.
18. The picture of war in heaven and rebellious and fallen angels (Daniel 10:13 etc) is a later development of this theme, a combination of Heavenly Court symbolism and older views of Yahweh's primordial battle against chaos (Psalm 74:12-17, 89:9-14, Isaiah 51:9-11 etc) powerfully evoked by national crises, and flowering most profusely in the inter-testamental period.
19. The Massoretic Text reads, "for you have magnified (**הִגְדִּילָהּ**, Hiphil) your word (**דְּבָרְךָ**) over all your name (**שְׁמִיךָ**)". Perhaps this means that Yahweh's gracious deeds (using **הִגְדִּילָהּ**)

to sum up God's קִדְּוָה and אֲנִי of the first line) have exceeded in the psalmist's experience even what he could have expected from his previous experience of Yahweh: compare A.A. Anderson, op. cit. p. 902, Eaton, Psalms p. 300.

20. Compare Septuagint use of ἐν ὑψιστοῖς here. See especially Delitzsch, Psalms vol. 3 p. 340. The Revised Standard Version amendment which reads יְהוָה בְּרָא or יְהוָה בְּרָא seems unnecessary.
21. Job 9:13; Psalm 26:12, 89:11; Isaiah 51:9; Psalm 87:4; Isaiah 30:7.
22. The translation given above reverses the order of the two clauses. The meaning of the Hebrew sentence is conveyed adequately by the change, whereas to maintain the Hebrew order leads to clumsy English by the use of two adverbatives, for example, 'The Lord is exalted on high, yet gives loving attention to the lowly, but from the haughty he keeps aloof'.
23. Dittography, Briggs, Psalms vol. 2 p. 491: the old genitive ending of the previous word, Dahood, op. cit. p. 280. Bergmann notes the suggestion that the form here was originally from יָדָה TWAT 3, 4/5.
24. For emphasis, Delitzsch op. cit. vol. 3 p. 341. GK 69b, p. 187 notes that יָדָה is intended and gives other anomalous forms. Kimhi observes that the commentators explain יָדָה as meaning 'he will break' as in Judges 8:16, and regards it as a Hiphil conjugation. Kimhi on Psalms 120-150 edited by Baker and Nicholson, p. 87 Biblia Hebraica Stuttgartensia simply notes 'pro yeyda'.
25. Compare New English Bible and Jerusalem Bible. The suggestion seems to go back to Thomas, 'The Root יָדָה in Hebrew', JTS XXXV (1934) pp. 298-306 and the subsequent article, 'The Root יָדָה in Hebrew II' in JTS XXXVI (1935) pp. 409-412 which refers to Psalm 138:6 on p. 409. He notes that this explanation of יָדָה as the verb 'to become quiet, still, at rest' here not only best fits the context but also perhaps explains the peculiar grammatical form. In his The Text of the Revised Psalter, 1963, he simply suggests the form יָדָה, 'he humbleth them', and notes Psalm 14:5 as comparable and refers to the second of his articles in JTS.
26. יָדָה and יָדָה occur in parallel sixteen times according to Botterweck, TWAT 3 4/5 col. 491.
27. For the supporting sense of Yahweh knowing and so blessing and supporting see Psalm 1:6.
28. The Targum maintains the spatial reference here and interprets the phrase to mean, 'the distant heavens', A.A. Anderson, p. 903, compare Cohen p. 450.
29. Compare Proverbs 19:7 where it is used of a poor man's friends deliberately distancing themselves from him, parallel to יָדָה.
30. Good News Bible, 'and the proud cannot hide from you' seems to bring together the idea of God being able to see everything from his high vantage point, with that of God punishing the proud. The parallelism of the sentence does not really suggest this.

31. The Septuagint has $\tau\alpha \dot{\upsilon}\phi\alpha\lambda\alpha$, with $\dot{\upsilon}\phi\alpha\lambda\omicron\varsigma$ used of God in the first line.
32. Sotah 5a Soncino ed. p. 19. The other reference to this verse in the index is a misprint.
33. Jastrow p. 204. Dahood however regards the term here as another appellation of Yahweh, vol. 2 p. 279, and vol. 1 p. 62. He cites also Psalm 10:4, Job 22:12 and Ecclesiastes 5:7 as other examples of this usage.
34. For נִשְׁתַּחֲוֶה in this sense see Exodus 2:25 (+ וַיִּשְׁתַּחֲוֶה) Psalm 35:22, 1 Samuel 9:16, Job 40:12 and negatively Job 37:24. This is the sense understood in the quotation of the verse in the exposition of Rabbi Awira or Rabbi Eleazar. Unlike human behaviour in which the lofty 'take notice of' only the lofty, God 'takes notice of' the lowly, (Sotah 5a ibid). With affliction as object see Genesis 29:32, 1 Samuel 1:11, 2 Samuel 16:12, Exodus 3:7, 4:31, Deuteronomy 26:7, Psalm 25:18 and 106:44. Compare especially Psalm 113:6.
35. See the quotation from Sotah 5a in the previous note.
36. Isaiah 2:9, 11, 17, 5:15, 25:12, 26:5, 29:4 and 60:14.
37. Psalms 10:10, 35:14, 38:7(6), 42:6(5), 7(6), 12(11), 43:5, 107:39.
38. Proverbs 14:19, Job 9:13 and 38:40, Ecclesiastes 12:4.
39. See the references in note 8 above: though at Ecclesiastes 12:4 Sawyer, "The ruined house", p. 527, amends this to $\text{וְשִׁירֵי הַיָּעַר}$ of the 'talking' or chattering songbirds who sing on indifferent to the decay into which the house has fallen.
40. Psalm 42:6(5), 7(6), 12(11), 43:5 and Lamentations 3:20 in each case the disposition referred to in the phrase is a negative one, acute depression.
41. Contrast the phrase 'low in my eyes' at 2 Samuel 6:22 where there is a pejorative sense, and the use of expressions with נִשְׁתַּחֲוֶה and נִשְׁתַּחֲוֶה using 'eyes' at Isaiah 2:11, 5:15 and Psalm 18:28(27) where the disposition of pride is clearly meant.
42. Isaiah 58:3, 5, 60:14, 64:11, 12; Zephaniah 3:19; Ezekiel 22:10, 11; Nahum 1:12, 12.
43. Exodus 22:21(22), 22(23), 22(23); Leviticus 16:29, 31 and 23:27, 32; Numbers 29:7 and 30:14(13); Deuteronomy 21:44 and 22:24, 29.
44. Lamentations 3:33 and 5:11; Psalms 35:13, 88:8(7), 89:23(22), 90:15, 94:5, 102:24(23), 105:18, 119:75.
45. Genesis 15:3, 16:6, 31:50, 34:2; Exodus 1:11, 12; Numbers 24:24, 24; Deuteronomy 8:2, 3, 6, 26:6; Judges 16:5, 6, 19, 19:24, 20:5; 1 Samuel 12:8; 2 Samuel 7:10, 13:12, 14, 22, 32; 1 Kings 11:39 and 2 Kings 17:20.
46. Isaiah 25:5, 31:4, Zechariah 10:2 and Psalms 116:10 and 119:67.

47. Genesis 16:9, 1 Kings 2:26, Ezra 8:21 and Daniel 10:12.

48. Leviticus 16:29, 31 and 23:27, 32, Numbers 30:14(13) and 35:13 and Isaiah 58:3, 5. At Psalm 35:13 the longer expression **וְשָׁמַח בְּצִיּוֹן** seems to have the same meaning, and at Isaiah 58:5 the phrase is parallel to **צָיַד**, 'to fast'. Noth argues that this expression 'must certainly indicate something concrete and refer to fasting rather than general self-mortification, though he notes that **צָיַד** is a special and unambiguous word for fasting and concludes that we cannot now say anything about it (Leviticus pp. 173f). In his comment on Numbers 29:7 he suggests that the 'self-affliction' is presumably by means of certain abstentions which are not specifically described' (Numbers p. 223). In the light of the association of this phrase with the Day of Atonement (Leviticus 16:29ff, 23:27ff and Numbers 29:7) it is reasonable to suggest that the phrase **וְשָׁמַח בְּצִיּוֹן** emphasises the inner discipline, anguish and pain of fasting as an act of contrition in contrast to **צָיַד** which is of a more neutral nature.

49. The use of the Pi'el stem is also predominant in Rabbinic usage where the Old Testament meanings continue to be found. It is applied to the sufferings of proselytes (Yebamoth 48b), to fasting (Yoma 77b and elsewhere) and to sexual offences against women. The Niphal is used of the oppression of widows and orphans (for example Mekhilta 1c) or of humbling oneself generally (Berakoth 28a). The Hithpael is used of being afflicted and suffering and the Hiphil of becoming poor (Kethuboth 6:6, Berakoth 33a (Jastrow pp. 1093f)). The verb is also found in modern Hebrew with these usages (Alcalay col. 1926).

1. The older dictionaries and lexica explain the form **הִשְׁתַּחֲוֶה** as being a hitpa'lel form from the root **שׁוּח**, and note that it is akin to **שָׁח** and **שׁוּח**, for example B.D.B. p. 1005, Gesenius section 75kk and compare Koehler-Baumgartner p. 959. It is now suggested that this may not be the case, and it has been argued on the basis of the discovery of a form **הִשְׁוּח** in Ugaritic that there was once a Hebrew form of the same consonants, which, although it has vanished, has left behind the Hebrew verb as a "t-reflexive of the ancient causative shapel"; Freuss, in T.D.O.T. vol. 4 p. 249 and the discussion on pp. 249-250. This derivation is given without more ado in the recent comment in Joshua by Soggin p. 77 compare A.A. Anderson p. 235. Also Greenburg, Introduction to Hebrew (New Jersey, 1965), footnote 1 p. 141. The older lexica note the existence of a Qal form at Isaiah 51:23 and a Hiphil at Proverbs 12:25. If the argument of recent works is to be accepted these two forms are the only Biblical occurrences of the root **שׁוּח**, which should therefore be added to our list in chapter 5 as these two passages speak of a humiliating or unpleasant experience.
2. This is surprising as in the narratives it often appears a liturgical term, in 95 places it is used with God, other gods or liturgical objects as its indirect object, and in others of the 20 occurrences where there is no indirect object the context is clearly that of worship.
3. **הִשְׁתַּחֲוֶה** is used by itself with the verb 6 times, **אֶפְיָא** by itself once, the phrase **אֶפְיָא הִשְׁתַּחֲוֶה** occurs a further 12 times.
4. The word is used at Qumran of a gesture before idols (1 Qp Hab. 12:13) and in connection with Isaiah 60:14 of the bowing down of former oppressors in homage to Zion (1 QM 12:14). It is also found in the expression **בֵּית הַשְׁתַּחֲוֶה** (CD 11:24) although "it is not clear whether this 'house of prayer' refers to the temple, a place of assembly or a synagogue", Freuss p. 250.
5. With the meanings of prostrating oneself in worship, or before an idol or in respect before a superior, for example King Alexander does this before Simon the Righteous, Jastrow p. 1547.
6. It is used for 'genuflecting to get money' and being a pauper, with the sense of 'fawning', Alcalay col. 2579.
7. Opinions differ about the precise method of prostration, compare Freuss p. 250.
8. It is used for an action before another person 55 times in the Old Testament.
9. The verb is used 47 times with an alien god or an idol as its indirect object in the Old Testament.
10. There is only one passage in which the people do this before Yahweh which does not convey the sense of worship, and that is Psalm 22.30(29) where the 'fat ones of the earth' do this, and even at this point the idea of worship is still a possibility even though it may be the obeisance of fear rather than of a free and grateful response.

11. Thus Preuss, p. 249, "It comes also to refer to the inward attitude thus expressed". Compare Wainwright, Doxology p. 47, "In the Old Testament the verb covers both an oriental homage to one's human superiors and the attitude of reverence towards the Lord God".
12. It occurs in two Individual Laments (Psalms 5, 86) and in the Communal Lament Psalm 106, in the Individual Thanksgiving Psalm 138 and the Hymns (Psalms 29, 66), in the Royal Psalms 45 and 72 and the Enthronement Psalms 95, 96, 97 and 99 as well as in others which are not so readily labelled.
13. Herrman, T.D.N.T. 2 pp. 788f, expresses the view that הִשְׁתַּחֲוֶה "very quickly came to be used for the inward religious attitude", and is therefore one of the most important words for prayer. Ap. Thomas also asserts, wrongly if our statistics are correct, that the majority of occurrences of הִשְׁתַּחֲוֶה concern prayer to Yahweh, and that the term refers to 'probably the commonest posture of prayer' which is 'crouching', 'Notes on some terms relating to prayer' especially pp. 229f. He further argues that from this original sense of prayer develops the secondary one of 'worship' where the term "has really ceased to have any exclusive connexion with prayer", p. 230.
14. Genesis 24:26, 48 43:28; Exodus 4:31, 12:27, 34:8; Numbers 22:31; 1 Samuel 24:9(8) 28:14; 1 Kings 1:16, 31; 1 Chronicles 29:20; 2 Chronicles 20:18, 29:30 and Nehemiah 8:6.
15. Genesis 24:48, 43:28; Exodus 4:31; Numbers 22:31; Nehemiah 8:6; 1 Chronicles 29:20 and 2 Chronicles 29:30.
16. Exodus 34:8; 1 Samuel 24:9(8), 28:14; 2 Chronicles 20:18 and 1 Kings 1:31.
17. Isaiah 44:15, 17, 19 and 46:6. These passages are probably not the work of Deutero-Isaiah himself according to Whybray, Isaiah, pp. 98f, 115.
18. All in the Aramaic parts of the book: Daniel 2:46, 3:5, 6, 7, 10, 11, 12, 14, 15, 15, 18, 28.
19. All in the Aramaic parts of the book: Daniel 3:12, 14, 17, 18, 28, 6:17, 21, 7:14, 27: Compare the substantive at Ezra 7:24.
20. Liddell and Scott; compare Strathmann, T.D.N.T. 4 p. 60.
21. Thus Preuss' observation that the range of meaning conveyed by סָגַד as a religious term is the same as that covered by הִשְׁתַּחֲוֶה (T.D.N.T. 4 p. 249) is open to question.
22. Genesis 44:14 and 50:18, Numbers 14:5, 1 Samuel 25:24, 1 Kings 18:47, 49 and Esther 8:3 alone: with הִשְׁתַּחֲוֶה at 1 Samuel 20:41, 25:23, 2 Samuel 1:2, 9:6, 14:4, 22, 2 Kings 4:37 and Ruth 2:10.
23. With בְּפָנָיו five times and בְּ alone twice, with עַל plus פָּנָיו five times and אֵל plus פָּנָיו once, indicating the action of falling down with one's face to the ground; with עַל plus רַגְלָיו twice, indicating a falling down to clutch at the other person's legs in appeal, and once with no preposition. הִשְׁתַּחֲוֶה is found with various of these expressions six times.

24. Falling down before angels is seen at Joshua 5:14, 7:6 and 10, Judges 13:20, 1 Chronicles 21:16 and Daniel 8:17, though only at Joshua 7:6 is the preposition **לְפָנָיו** employed. In Ezekiel the phrase **לְפָנָיו** (which is the expression in 17 out of these 21 total occurrences) is used four times to indicate the response of the prophet before the 'glory of God' (1:28, 3:23, 43:3 and 44:4). Six other times it occurs in contexts which speak of a meeting between man and God (Genesis 17:3 and 17, Numbers 16:22 and 20:6, Ezekiel 9:8 and 11:13). At Job 1:20 it is associated with **הִשְׁתַּחֲוָה** (as it is also at Joshua 5:4 and 2 Chronicles 20:18) which as we have seen implies worship. Similarly at Leviticus 9:24 and 1 Kings 18:39 we are in the realm of worship and the cult. **הִשְׁתַּחֲוָה** is used with these expressions four times. In all of these occurrences except Genesis 17:17 the gesture expresses awe, homage or worship. In Genesis 17:17 the phrase is the usual **לְפָנָיו** (the three places where this is not used are Joshua 5:14 which has **לְפָנָיו**, Job 1:20 which has **לְפָנָיו** alone and 2 Chronicles 20:18) but it is not apparent that God is being honoured by this gesture, in which Abraham falls on his face and laughs. It may be that he falls down in joyful gratitude and laughs or smiles with pleasure at the grace of God: but that is not the sense conveyed in the following verses. Speiser, pp. 123 and 125, comes close to this interpretation, but the traditional view that Abraham laughed 'in incredulity' is seen in Driver, Genesis, p. 188. We may also note von Rad's comment in Genesis, pp. 202f.
25. It is used with **הִשְׁתַּחֲוָה** at Deuteronomy 9:18 and 25, and alone later in verse 25, to indicate the action of Moses lying prostrate in penance for forty days on account of the sin of his people with the Golden Calf, and with **לְפָנָיו** at Ezra 10:1 for Ezra falling down in prayer and confession with weeping too. The Revised Standard Version translation of the Ezra passage suggests agitated standing up and throwing himself down on the part of Ezra, whereas its translation of the passage in Deuteronomy envisages immobile prostration. In both cases however, the element of penance and intercession is significant, and relate not only to the activities of Moses and Aaron denoted by **לְפָנָיו** but also that of Joshua and the elders in Joshua 5:14, 7:6 and 10, Jehoshaphat and the people in 2 Chronicles 20:18, Ezekiel in 9:8 and 11:13 and David before the angel at 1 Chronicles 21:16. We noted also above the element of request and appeal which often accompanied the action when done before a human superior.
26. This formula occurs over 160 times in the singular and almost a hundred times in the plural in the Old Testament according to Mandelkern.
27. Rengstorff, T.D.N.T. 2 pp. 266ff.
28. See the "my Lord"/"your servant" phraseology used in conversation between individuals in the Old Testament, for example Genesis 19:2, 18, Numbers 12:11, Joshua 5:14, Ruth 2:13, and the frequent use of such language between men and women in public and especially in address to kings or those in authority. For their use in letters in the Ancient Near East see examples in A.N.E.T. pp. 623-632.
29. Compare 1 Samuel 9:20f, the prophetic "call" narratives of Isaiah 6 and Jeremiah 1, Exodus 3:11f and of Micah 5:1ff.

30. For comment on the conventional demurrer formula see Gottwald, The Tribes of Yahweh, pp. 260f.
31. Preuss pp. 254-6, Weinfeld, Deuteronomy and the Deuteronomic School pp. 320f.
32. Isaiah 10:4, 45:23, 46:1, 2, 65:12.
33. Psalms 17:13, 18:40(39) = 2 Samuel 22:40, 20:9(8), 22:30(29), 72:9, 78:31 and 95:6. It occurs in other ancient material which may well be cultic and which certainly are songs (The Song of Victory in Judges 5 where the verb is used three times in verse 27; the Song of Balaam (Numbers 24:9) and the Song of Jacob (Genesis 49:9)).
34. Job 4:4, 31:10, 39:3.
35. Judges 7:5, 6, 11:35, 35, 1 Samuel 4:19, 1 Kings 8:54, 19:18, 2 Kings 1:13, 9:24, Ezra 9:5, Esther 3:2, 2, 5 and 2 Chronicles 7:3, 29:29.
36. The Septuagint adds a tenth by reading ἐν τῇ γυνάκῃ αὐτοῦ at 2 Kings 9:24 where the Massoretic Text reads יִשְׁכַּב , 'in his chariot'.
37. The verb is found with the sense of bowing in prayer at Berakoth 12a and frequently elsewhere (Jastrow pp. 672-3), and the Hiphil has the sense of subduing and humiliating as in its use in the Old Testament (6 of the 36 occurrences of the root are Hiphil, the rest are in the Qal). The same range of meanings continue in Modern Hebrew (Alcalay col. 1068)).
38. For worship 1 Kings 8:54 and 19:18, Isaiah 45:23, Psalms 22:30(29) and 95:6, Ezra 9:5 and 2 Chronicles 7:3 and 29:29. For homage 2 Kings 1:13 and Esther 3:2, 2, 5.
39. Jastrow (p. 661) observes that the Niphal is used later in the general sense of being bent or bowed, as bodies under a load or as the curtains around the Ark in being moved to one side. In the reflexive aspect it can be used of bending oneself to a task, or submitting to another's will or authority. He notes no usage of the word to express a specific liturgical action.
40. Mays, Micah p. 139.
41. 1 Chronicles 17:10, 18:1 and 20:4, Nehemiah 9:24 and especially in 2 Chronicles (7:14, 12:6, 7, 7, 12, 13:18, 28:19, 30:11, 32:26, 33:12, 19, 23, 23, 34:27, 27 and 36:12). The remainder are in passages displaying much Deuteronomic influence (Deuteronomy 9:3, Judges 3:30, 4:23, 8:28 and 11:33, 1 Samuel 7:13) or in places where a date is difficult to give (2 Samuel 8:1, 1 Kings 21:29, 29, 2 Kings 22:19). Thus there is a strong indication that שָׁכַב is a word that appeared relatively late in the Old Testament period.
42. Wagner, T.W.A.T. IV, cols. 223-4.
43. Jastrow p. 650.
44. Alcalay col. 1041.
45. Isaiah 58:3, 4, 4, Jeremiah 12:12, Zephaniah 7:5, 5, 5.

46. Judges 20:26, 1 Samuel 7:6, 31:13, 2 Samuel 1:12, 12:16, 21, 22, 23, 1 Kings 21:27, Esther 4:16, 16, Ezra 8:23, Nehemiah 1:4 and 1 Chronicles 10:12.
47. Isaiah 58:3, 5, 6, Jeremiah 36:6, 9, Joel 1:14, 2:12, 15, Jonah 3:5, Zechariah 8:19(4 times).
48. Psalms 35:13, 69:11(10), 109:24.
49. 2 Samuel 12:16, 1 Kings 21:9, 12, Esther 4:3, 9:31, Ezra 8:21, Nehemiah 9:1, and 2 Chronicles 20:3.
50. The majority of the occurrences are in exilic or post-exilic writings, though it is wrong to conclude from this that fasting is a late phenomenon. Guthrie, 'Fasting' in I.D.B. 2 p. 241-244 especially p. 242 section 2.
51. This Greek term is a technical one 'with specific reference to intentional abstention from food on religious grounds', Behm T.D.N.T. 4, pp. 924-931. The quotation is from p. 925.
52. Behm, op. cit. p. 925, Jastrow pp. 1267f.

Notes to chapter 12.

1. B.D.B. pp. 927-929 lists 19 words under the root * **א.ל.ל** but we shall be concerned with only four. The other forms and words develop either the geographical meaning of height, the theological sense of the transcendence of God or refer to specific liturgical actions and need not concern us.
2. Isaiah 2:11, 2:17 and 10:12, at Jeremiah 48:29 where it is used in a clause not found in the doublet at Isaiah 16:6, and twice in Proverbs at 21:4 and 25:3: all of these poetic passages may well belong to the period of a century and a half prior to the destruction of Jerusalem in 586 B.C.
3. Used with **ל.ע**, the phrase always has a pejorative sense. The verb is so used at Psalm 131:1, Proverbs 6:17 and 30:13; the noun at Isaiah 10:12 and Proverbs 21:4, and the adjective at Psalm 18:28(27) and 2 Kings 19:22 (= Isaiah 37:23).
4. The verb is used with **י.ד**, hand, on a number of occasions and its subject may be an individual (as at Numbers 15:30), a group (Exodus 14:8, Numbers 33:3, Deuteronomy 32:27) or God himself (Isaiah 26:11, Psalm 89:14).
5. The verb and noun are both found with **ל.ב**, heart, and although the phrase carries a sense of that which is wrong or undesirable at Deuteronomy 8:14 and 17:20, Ezekiel 31:10 and Jeremiah 48:29, it does not necessarily do so at Hosea 13:6 or Daniel 11:12.
6. Job 38:15.
7. Hezekiah is accused of raising his voice, **ק.ל**, against Yahweh at 2 Kings 19:22 = Isaiah 37:23.
8. Psalm 75:5-6(4-5) and 89:25, and at 1 Samuel 2:1.
9. At Proverbs 30:13 the phrase **ו.ע.פ.ע.פ.ו. י.ע.ל.ו. י.ע.ל.ו.** 'they raise their eyelids' occurs alongside the phrase **ו.ע.ל.ו. ע.י.נ.ו.**. And parallel to the misdeed of Hezekiah which we noted above is the fact that he 'raised high his eyes', **ו.ע.ל.ו. ע.י.נ.ו. ע.ל.ו. ע.י.נ.ו.**. The verb **ו.ע.ל.** is also found in the expression **ו.ע.ל.ו. ע.י.נ.ו. ו.ע.ל.ו. ע.י.נ.ו.** which is parallel to the phrase **ו.ע.ל.ו. ע.י.נ.ו. ו.ע.ל.ו. ע.י.נ.ו.** in Isaiah 2:12. The use of **ו.ע.ל.** plus **ו.ע.ל.** usually has a good sense, denoting worship or the focussing of attention on God prior to worshipping him (for example Psalm 123:1, Deuteronomy 4:19, Ezekiel 18:6 and frequently). The phrase used pejoratively of Hezekiah is used in this good sense at Isaiah 40:26. In Psalm 131:1 the Psalmist pleads that neither his eyes were raised nor his heart lifted up (**ו.ע.ל.ו. ע.י.נ.ו.**). In Psalm 75:6(5) "to raise one's horn" is paralleled with "speak with an arrogant neck" (**ו.ע.ל.ו. ע.י.נ.ו. ו.ע.ל.ו. ע.י.נ.ו.**). Returning to Isaiah 2:12 and 2:17 the **ו.ע.ל.ו. ע.י.נ.ו.** in both of these verses is in parallel to the phrase **ו.ע.ל.ו. ע.י.נ.ו. ו.ע.ל.ו. ע.י.נ.ו.**.
10. Both Revised Standard Version and New English Bible ignore the problem of the presence of **ו.ע.ל.** in this verse, although in a footnote the Revised Standard Version does hint at a difficulty. Clements, Isaiah 1-39, p. 45 simply notes that the Hebrew cannot be correct.

11. The verb **זָבַח** is found parallel to the verb **הָלַל**, to boast, at Psalm 75:5(4), and alongside the Hithpael of the verb **הִתְהַלַּח** at Daniel 11:36. In Ezekiel 31:10 the verb occurs in parallel to the verb **הָלַל** and in the phrase **וְהִתְהַלַּח** with the related noun.
12. The only reference to any kind of negative use in the verb given in Jastrow is to the Ithpael stem of the Aramaic verb, which has the sense of being proud or haughty in the Targum to Proverbs 6:30 and 18:12 (Jastrow p. 1460) but note the expression **גִּידָהּ קִנְיָהּ** at Qumran (p. 47 above). In modern Hebrew the verb has as large a range of references as it does in the Old Testament. It is used with **זָבַח** and **הִתְהַלַּח** to mean 'boast, be arrogant, be haughty' and with **זָבַח** plus **עַל** to mean, 'to aggrandize oneself'. That some forms of pride may be good is recognised in the use of the verb with **וְהִתְהַלַּח בְּרֹאשׁוֹ** to mean, 'with one's head held high', (Alcalay cols. 2424-5). The noun also continues to be found in both neutral and bad senses, 'height and pride respectively' (Jastrow p. 1460, Alcalay col. 2425), compare **וְהִתְהַלַּח בְּרֹאשׁוֹ** at Qumran (p. 49 above).
13. The ending of this verse presents difficulties, A.A. Anderson, p. 916. Revised Standard Version transfers the verb to the beginning of verse 9 whereas Authorised Version and Revised Version follow the Masoretic Text and translate, 'lest they exalt themselves'. Dahood, vol. 3 p. 303 follows his penchant and sees the term as another divine name.
14. Isaiah 9:8(9), 13:3, 11, 16:6, and 25:11; Jeremiah 48:29 (= Isaiah 16:6) and Zephaniah 3:11.
15. Twice in the Blessing of Moses (Deuteronomy 33:26 and 29) and seven times in the Psalter (Psalms 10:2, 31:19(18) and 24(23), 36:12(11), 46:4(3), 68:35(34), and 73:60).
16. Job 41:7(15), Proverbs 14:3 and 29:23. Kellermann, T.D.O.T. vol. 2 pp. 344-350, says that the occurrences at Job 41:7(15) and Proverbs 14:3 should be discounted because **הָלַל**, back, should be read at these points.
17. Isaiah 2:12, 16:6 = Jeremiah 48:29, accepting **הָלַל** at Isaiah 16:6 as a scribal error for **הִתְהַלַּח**, B.D.B. p. 144, Kellermann p. 345.
18. Psalms 94:2, 123:5, 140:6(5). All laments.
19. Proverbs 15:25 and 16:19; Job 40:11, 12.
20. Isaiah 2:10, 19, 21, 4:2, 13:11, 19, 14:11, 16:6, 6, 23:9, 24:14 and 60:15; Jeremiah 12:5, 13:9, 9, 48:29, 29, 49:19 and 50:44; Ezekiel 7:20, 24, 16:49, 56, 24:21, 30:6, 18, 32:12 and 33:28; Hosea 5:5, 7:10; Amos 6:8, 8:7; Micah 5:3(4); Zephaniah 2:10; Nahum 2:3, 3 and Zechariah 9:6, 10:11 and 11:3. All the occurrences are in poetry except Leviticus 26:19. They may be dated as follows:
 Eighth century B.C.: 2 in Amos, 2 in Hosea, 11 in Isaiah and possibly Micah 5:3(4).
 Seventh century: 7 in Jeremiah, 1 in Zephaniah, 2 in Nahum.
 Sixth century: 9 in Ezekiel.
 The remainder are difficult to date. The three occurrences in Psalms and two in Proverbs probably belong to the period of the

monarchy, and the four in Job to the fourth century. The Song of the Sea is hard to date, as is Leviticus 26:19, Isaiah 60:15 and the three references in Zechariah.

21. Exodus 15:7, Psalms 47:5(4), 59:13(12) and 123:4 (Kethib).
22. Proverbs 8:13, 16:18; Job 35:12, 37:4, 38:11 and 40:10.
23. This is a direct one in Isaiah 9:8, Psalm 31:19 and Proverbs 14:3 and is suggested by the contexts in Isaiah 16:6 = Jeremiah 48:29, Zephaniah 3:11, Psalms 31:34, 36:12, 73:6, 10:2 and by wider considerations in Psalm 68:35 and 46:3 plus Isaiah 13:11. In Isaiah 16:6 (= Jeremiah 48:29) it occurs in a cluster of terms referring to Moab. **וְיָגֵז** and **וְיָגֵז** are found in both texts, **וְיָגֵז** and **וְיָגֵז** in Isaiah and **וְיָגֵז** and the phrase **וְיָגֵז** in Jeremiah in which **וְיָגֵז** is found in the following verse. In both of these verses Moab is taunted for its boasts, **וְיָגֵז**.
24. **וְיָגֵז** is also found parallel to **וְיָגֵז** at Isaiah 3:11, and with **וְיָגֵז** at Zephaniah 3:11. In Isaiah 9:8 it is found with the phrase **וְיָגֵז**. In Psalm 73:6 it is parallel to **וְיָגֵז**, violence, and associated with the verb **וְיָגֵז** to show contempt, at Psalm 31:19(18).
25. It occurs as the second member in a Construct phrase with **וְיָגֵז** at Isaiah 13:3 and Zephaniah 3:11, with **וְיָגֵז** at Psalm 36:12 and with **וְיָגֵז** at Deuteronomy 33:29. It is itself in the construct with **וְיָגֵז**, the ruthless, at Isaiah 13:11.
26. It is an attitude associated with the wicked at Isaiah 13:11, Psalms 31:19, 73:6, 10:2 and especially 36:12, and includes action against the righteous (Psalm 31:19) and the afflicted (Psalm 10:2). In Proverbs 29:23 this attitude is set in antithetical parallelism to that of being **וְיָגֵז**.
27. The **וְיָגֵז** are contrasted with the widow (Proverbs 15:5) and the **וְיָגֵז** (Qere, Proverbs 16:19), and are opposed by God (Isaiah 2:12, Psalm 94:2, Proverbs 15:25) who will destroy and abase them (**וְיָגֵז** and **וְיָגֵז** Job 40:11, 12; compare Psalm 94:2 and Proverbs 15:25).
28. The **וְיָגֵז** are also condemned as the wicked who 'exult' (**וְיָגֵז** Psalm 94:3). In Psalm 123:5 they are contemptuous (**וְיָגֵז**), and in Psalm 140:6(5) again identified with the wicked and violent (**וְיָגֵז**).
29. **וְיָגֵז** at Isaiah 13:19, **וְיָגֵז** at Isaiah 23:9, **וְיָגֵז** at Zephaniah 11:3 and **וְיָגֵז** at Job 40:10) and with others suggesting power (that of Egypt at Ezekiel 30:6, her dominion at Ezekiel 30:18 and her multitude at Ezekiel 32:12, of strongholds at Amos 6:8; with **וְיָגֵז** at Exodus 15:7, and the phrases 'our heritage' (Psalm 47:5), 'the sound of your harps' (Isaiah 14:11) and 'the delight of your eyes' (Ezekiel 24:21).
30. Y. Yoma 7:44b warns against any appearance of **וְיָגֵז** on the Day of Atonement, and Jastrow gives this as meaning haughtiness and pride (p. 201). Hagigah 5b refers to the **וְיָגֵז** of Israel which was lost and to the lost **וְיָגֵז** of the Temple which has been destroyed, and Jastrow renders this by 'glory' (ibid). Note also the references on pp. 34 ff. above. In modern Hebrew the bad sense predominates: pride, haughtiness, conceit etc., (Alcalay col. 306).

31. Jastrow (p. 201) observes both a good and bad sense in this word: lofty, ruler and Lord as in the 'majestic rulers in the animal kingdom' (Cant. R. to 3:10), and haughty or overbearing, as when slaves are raised to positions of power, Soferim 15:10. Alcalay (col. 305) gives no good sense at all, reflecting the negative sense the term has in its usage in the Old Testament.
32. Jastrow (p. 202) notes no bad sense at all for **יָמָא** in later Hebrew, giving its meaning as 'majesty, pride' and noting its use in the post-Talmudic period in the title of the leaders of the Babylonian academies, 'Gaon', 'Excellency'. Alcalay (cols. 306-7) notes this as a second usage: genius, learned, talented, and gives good, neutral and bad senses of the first meaning: glory, conceit, pride.
33. The relationship of chapter 8 to the rest of the material in Proverbs 1-9 is the subject of Whybray's monograph, Wisdom in Proverbs. He regards the chapter as a long appendix, one in purpose with other additions which can be readily identified throughout these chapters, which "expand and interpret the teaching of the discourses by identifying wisdom" (pp. 72-76). The unity of chapter 8 has itself been questioned, for example, Whybray, *ibid* p. 73, Toy pp. 159f but compare McKane p. 348.
34. For **זִמָּא** see the exegesis of Micah 6:8.
35. Section 122v. Hence our translation 'pride and arrogance'.
36. B.D.B. p. 991, Koehler-Baumgartner p. 946. McKane p. 490, suggests that it is the opposite of **זִמְּוּ**, wholeness, peace.
37. Hentschke, T.D.O.T. 2, p. 359.
38. p. 925.
39. Anthropology of the Old Testament pp. 36-39, especially p. 37.
40. See note 32.
41. The good senses are as follows:
It is used of Yahweh to denote the power by which he overthrew his enemies (Exodus 15:7), and which he will bring to bear on his own people in judgement (Isaiah 2:10, 19 and 21) or deliverance (Micah 5:3(4)), and which is manifest in his theophany (Job 37:4). In Job 40:10 it is used of one of the divine attributes which Job is (ironically?) invited to put on if he thinks he can do better than God in organising the universe.
It is also used in a good sense of the prosperity of nature which will follow God's victory (Isaiah 4:2), and that of the people of Israel as a whole (Isaiah 60:15, Nahum 2:3). The Temple is called 'the **יִמְּא** of Jacob' in Psalm 47:5(4), compare Ezekiel 24:21. The Septuagint renders three of these occurrences by **δοξα**, three by **ισχυος**, two by **δψω** and one each by **καλλονεν**, **αγαλλιαμα** and **φρουρα**. It uses **υβρις** at Nahum 2:3 and Job 37:4, interpreting the former in the opposite sense to the Hebrew and seeing it as an announcement of the forthcoming destruction of Jacob, while in the case of the latter the choice of **υβρις** may be determined by the fact that it vividly expresses the power and violence of God's anger.

יִצְחָק is used in a different but also probably approbatory sense five times, as the title of the inaccessible forested area along the banks of the Jordan river in its lower reaches (Jeremiah 12:5, 49:19, 50:44 and Zechariah 11:3), and as a description of the wayes of the sea (Job 38:11).

The phrase **יִצְחָק** occurs at Amos 6:8 and 8:7, and in the first case recent commentators are unanimous in seeing the meaning of **יִצְחָק** as pride, and the phrase summing up the 'arbitrariness, injustice, luxurious living and military self-confidence' (Wolff) elsewhere condemned by Amos: thus Mays, Amos pp. 118f; Wolff, Joel and Amos p. 282, Hammerschaimb p. 102. The second instance is problematic, for in 8:7 Yahweh is said to 'swear' 'by the pride of Jacob'. Mays (p. 145) and Hammerschaimb (p. 125) note this oath-formula and suggest that the phrase may be a divine title: Wolff, however, prefers to see the same sense as at 6:8 and to understand the oath as being full of irony (p. 328).

42. Isaiah 3:16, 5:16, 7:11, 52:13, 55:9, 9; Jeremiah 13:15, 49:16; Obadiah v. 4; Zephaniah 3:11 but predominantly in Ezekiel at 16:50, 17:24, 19:11, 21:31(26), 28:2, 5, 17 and 31:5, 10, 14.

43. Psalms 103:11, 113:5, 131:1.

44. Proverbs 17:19, 18:12; Job 5:7, 35:5, 36:7, 39:27.

45. 1 Samuel 10:23, 16:7; 2 Chronicles 17:6, 26:16, 32:25, 33:14.

46. Isaiah 2:5, 5:15, 10:33, 30:25, 40:9, 47:7; Jeremiah 2:20, 3:6, 17:2, 51:28; Ezekiel 17:22, 24, 21:31(26), 31:3, 40:2, 41:22 and Zephaniah 1:16.

47. 1 Samuel 2:3, 3; Psalms 101:5, 104:18, 138:6

48. Job 41:26(34), Proverbs 16:5 and Ecclesiastes 5:7(8), 7(8), 7(8), 7:8 and 12:5.

49. Genesis 7:19, Deuteronomy 3:5 and 28:52, 1 Samuel 9:2, 1 Kings 14:23, 2 Kings 17:10 and Esther 5:14 and 7:9.

50. The three occurrences not listed in these five categories are at Daniel 8:3.

51. Amos 2:9, 9; Jeremiah 48:29 and Ezekiel 1:18, 19:11, 31:10, 14, 40:42, and 41:8.

52. Proverbs 16:18; Job 11:8, 22:12, 40:10.

53. 1 Samuel 7:14, 2 Chronicles 3:4, 32:26.

54. It is used five times with the proposition **כִּי** in comparisons of height (1 Samuel 10:13, twice in Isaiah 55:9, Ezekiel 31:5, Job 35:5), and with **הַגָּבֹהַ**, 'height' at Ezekiel 19:11, 31:5, 10 and 14 and 1 Samuel 16:7.

55. On eight occasions the subject of the verb is man's **בְּנֵי אָדָם**: Ezekiel 28:2, 5, 17, Proverbs 18:12, Psalm 131:1, 2 Chronicles 17:6, 26:16, 32:25.

56. The verb is associated with the verbs: **יָצַח** (Psalm 103:11), **יָצַח** (Zephaniah 3:11) and **יָצַח** (Isaiah 52:13, Psalm 131:1, Job 39:27), **אָשַׁח** (Isaiah 52:13) and **אָשַׁח** (Isaiah 52:13) and with the boasting and assertive behaviour of Edom at Obadiah 4.

57. **גָּבַהּ** (Zephaniah 3:11), **גָּבַהּ** (Jeremiah 13:15), **גָּבַהּ** (Jeremiah 49:16) and **גָּבַהּ** (Ezekiel 16:50).
58. **גָּבַהּ** (Isaiah 5:16, Ezekiel 17:24, 21:31(26)), **הַשִּׁיחָה** (Isaiah 5:16) and the noun **גָּבַהּ** at Proverbs 18:12.
59. The verb **גָּבַהּ** at Isaiah 30:25 and 57:7, **גָּבַהּ** at Ezekiel 17:22 and **גָּבַהּ** at Ezekiel 31:3. At Isaiah 10:33 the phrase **הַקִּי קָמָה** occurs in parallel.
60. With **רָחֵב** ('breadth') and **אָרָץ** ('length') at Ezekiel 40:42, and opposite to **עֲמֻקָּה** ('depth') at Job 11:8, where it is used in the construct with **עֲמֻקָּה**, compare Job 22:12. We also note a very early use of this noun in the Siloam Inscription of c.700 B.C., where it means 'height', 'and a hundred cubits was the height of the rock above the heads of the stone cutters', B.D.B. p.147. For the translation see Winton Thomas, Documents from Old Testament Times, p. 210. For the Hebrew text see Eaton, First Steps in Biblical Hebrew, p. 129.
61. The verb is noted in Jastrow p. 204 with a number of non-literal meanings: with **גָּבַהּ** it indicates haughtiness, and in the Hithpael and Nithpael stems it means 'to be elated, boastful'. It is also used for being elated in a good sense, 'lifted up by God through prayer' (Ta'anith 23a, compare Sota 47b). This double aspect may be developed in teaching the kind of behaviour which God requires: whoever raises himself the Lord will lower, but whoever lowers himself the will raise; see note 84 to chapter 6. Modern Hebrew makes frequent use of the literal meaning of growing or being high or tall, raising something up, as well as retaining the same range of non-literal uses (Alcalay col. 310).
62. Jastrow p. 204, applied to the upper classes at Sota 5a. With the qualifiers **גָּבַהּ** and **גָּבַהּ** it gives the meaning of ambition (Sanhedrin 5b, Y. Shebi 6:36c) and haughtiness (Aboth 5:19 see p. 82 above). It is also used in a description of a tall man (Bekoroth 45b). With the definite article the phrase becomes a title for God, 'the Most High'. Alcalay col. 311 notes the same usages.
63. Jastrow p. 217 cites few references and gives two meanings, 'height, elevation' and 'thick, fleshy part (of the arm etc)', Alcalay cols. 310f gives the meaning as height etc., haughtiness, grandeur, pitch and depth; and illustrates its use to express altitude, the pitch of a sound, turning up one's nose at something and also rising to an occasion or making a bold stand.
64. It may refer to the height of people (1 Samuel 10:13, 16:7) of a wall (2 Chronicles 33:14), of trees (Ezekiel 19:11, 31:5, 10, 14), of the heavens with its clouds (Isaiah 7:11, 55:9; Psalm 103:11; Job 35:5), of rising sparks (Job 5:7) and of the flight or nests of eagles (Jeremiah 49:16; Obadiah 4; Job 39:27). Thus we note 15 occurrences where the meaning of the word is height, but even though the word is used literally with that meaning, often the whole phrase is metaphor, as in Isaiah 55:9 and Ezekiel's 'parables' especially. The verb is used of Yahweh's power and dominion (of Isaiah 55:9): he is 'exalted in justice' (**גָּבַהּ**) in Isaiah 5:16, and his ways are 'higher than the earth' (Isaiah 55:9 compare Psalm 113:5). As subject of the verb in its transitive state in the Hiphil stem: Yahweh is mighty in power, exalting the 'low tree' (Ezekiel 17:24, 21:31(36)).

The exaltation of Yahweh's 'Servant' is expressed with this verb (Isaiah 52:13), as is the glorification of the righteous (Job 36:7). The heart of Jehoshaphat is 'exalted' in the ways of the Lord, so that he removes the High Places from the land, and so some sort of meritorious faith and action is meant here.

In these eight occurrences we see the verb used in a good sense, it refers to God's exalted state and actions, and to men being raised legitimately and commendably to honour and prestige; and even the use with ²⁵ as its subject conveys the meaning that Jehoshaphat's action, however difficult it may be to say what precisely it was, was a highly regarded one.

65. Dahood again suggests a divine title at Psalm 138:6, vol. 3 p. 279. Compare its use in later Hebrew.

66. It is mostly used with the meaning of 'height' with reference to the dimensions of artifacts or natural phenomena, especially hills (12 times). It is used for the height of city walls, ram's horns, a gallows, trees and an altar. At 1 Samuel 9:2 it means the height of Saul. In Ezekiel 17:24 the word is used for the height of trees, and throughout that chapter the theme is the sole power of God who alone is the truly exalted one. At Ecclesiastes 5:7 it is used three times for rank and position in a hierarchy.

67. Jeremiah 48:29 and Proverbs 16:18 are discussed more fully below.

68. The completion of the Chronicler's work is to be dated towards the middle or end of the fourth century B.C. (Coggins, p. 4, Williamson, p. 16). It has been traditional to regard material which occurs in Chronicles alone as historically suspect (Curtis and Madsen pp. 14f; Coggins pp. 4-7). In this case the Chronicler's negative comments on Hezekiah in these verses, and even more glaringly his positive evaluation on Manasseh in 2 Chronicles 33:12-20 must be seen as his attempt to rewrite history in conformity with his theology of rewards and punishments (Coggins p. 288). Recent scholarship however, is not quite so sure (Williamson pp. 21f and on Hezekiah's reign in particular pp. 350f). What is clear is that the Chronicler's aim is to teach his contemporaries about the will of God for them, and that he uses history to this end. He is above all a theologian, compare Ackroyd, JSOT pp. 2ff.

69. Williamson (pp. 225f and p. 386) sees 2 Chronicles 7:14 as being of 'vital significance' in the Chronicler's theology and this verb there and elsewhere as one of the Chronicler's key themes.

70. See chapter II, pp. 180 ff.

71. Compare GK 119-1, m. The Septuagint uses ²⁶ in the same way, Arndt and Gingrich p. 86, section 3.

72. Song of Songs Rabbah 4:8 3, Soncino ed. p. 209.

73. Curtis and Madsen, p. 491; Myers, p. 192; Slotki, Chronicles pp. 319f; Ackroyd, p. 10; Elmslie, Interpreters Bible 3 p. 532, compare Williamson p. 386.

74. Isaiah 28:22, 29:20, 43:27 and Hosea 7:5.

75. Job 16:20, 33:23; Proverbs 1:22, 3:24, 34, 9:7, 8, 12, 13:1, 14:6, 9, 15:12, 19:25, 28, 29, 20:1, 21:11, 24, 22:10 and 24:9).

76. שָׁמַיִם Psalm 1:1, Proverbs 9:7, 19:28, 3:34.
לִבִּי Proverbs 1:22, 19:29, 3:34.
פִּי Proverbs 1:22, and closely linked with it at 19:25 and 21:11.
77. Jastrow p. 716; Alcalay col. 1126. Compare the bad sense in Ben Sira, p. 35 and at Qumran p. 46.
78. Richardson, "Some notes on יָב and its derivatives", Vetus Testamentum 5, pp. 163-179, p. 167.
79. Richardson, p. 163.
80. Ibid. He notes that this strongly supports the meaning which was first suggested by Canney, in an article wrongly attributed to Albright in Koehler-Baumgartner p. 481. McKane finds this suggestion 'attractive', Proverbs p. 273.
81. McKane, op. cit. p. 464. Barth, T.W.A.T. IV col. 569 suggests that 'arrogance' is the original meaning and 'scoffer' a later development.
82. Whybray, Proverbs p. 122, Cohen p. 142, Toy p. 408, E. Jones p. 181.
83. T.W.A.T. Band 4, lief. 5 col. 569.
84. Ibid. col. 570. For example Psalm 1:1, Isaiah 29:20 and later Judaism.
85. Ibid. col. 569.
86. Arndt and Gingrich, Lexicon p. 480.
87. B.D.B. p. 397, K.B. p. 370.
88. McKane p. 550 quotes Ringren and Gemser in support of this.
89. p. 124. McKane cites this p. 550.
90. Soncino ed. p. 348.
91. B.D.B. p. 720. Compare 'overweening', New International Version, Jerusalem Bible.
92. K.B. p. 677.
93. Genesis 25:29; Exodus 18:11; Deuteronomy 1:43, 17:13; and 18:20; Nehemiah 9:10, 16, 29.
94. Isaiah 13:11, Jeremiah 43:2 and Malachi 3:13, 19(4:1).
95. Six are in the 'Torah Psalm' 119 (vv. 21, 51, 69, 78, 85 and 122), the others being at Psalms 19:14(13) and 86:14.
96. Jeremiah 49:16, 50:31 and 32, Obadiah v. 3 and Ezekiel 7:10.
97. Proverbs 11:2, 13:10 and 21:24.
98. Deuteronomy 17:12, 18:22 and 1 Samuel 17:28.
99. It occurs in antithetical parallelism or contradistinction to the phrase 'hearing/obeying' God (שָׁמַע) five times (Deuteronomy 1:43, 17:13, Nehemiah 9:16, 29 (twice)). At Nehemiah 9:16 the

phrase 'they stiffened their necks' is also found, whilst at verse 29 there are five expressions used in parallel, the two already mentioned (of which **נָקַדְתָּ** is used twice) plus 'making their shoulder stubborn' and 'sinning against God's ordinances' (**נִשְׁבָּרְתָּ** plus **וּ** and **וַיִּשְׁבָּרְתָּ**). This verb occurs parallel to the verb **וַיִּבְדְּ** 'rebel against', at Deuteronomy 1:43.

100. Jastrow p. 391; Alcalay col. 656.

101. Jastrow p. 380; Alcalay cols. 649f.

102. Jastrow p. 380 regards **וַיִּבְדְּ** as indicating deliberate, premeditated sin (compare Deuteronomy 17:12) and cites this usage in Aboth 4:13, Keriotot 25b and Sabbath 69a. In modern Hebrew the word is used with the preposition **וּ** to mean 'deliberately', 'wilfully, maliciously', and Alcalay cites the noun alone meaning 'wickedness, evil, insolence, malice, wantonness, arbitrariness' col. 650.

103. Revised Standard Version "presumptuous sins". Dahood vol. 1 p. 124, Kirkpatrick p. 106 and Barnes vol. 1 p. 96 all prefer "proud men".

104. Koehler-Baumgartner p. 250.

105. But **וַיִּבְדְּ** a hapax legomenon, is used of the raging of the sea at Psalm 124:5.

106. Scharbert pp. 47f.

107. Scharbert observes that these words are rare in contexts which also mention pride and haughtiness etc., and he cites only Isaiah 13:11 and Obadiah 3 as examples of these words occurring in such contexts in the Hebrew Old Testament (plus Daniel 5:20 in Aramaic). But his conclusion that this root does not suggest pride or haughtiness but rather the making of unjustified claims is seen to be questionable when Proverbs 21:24, Jeremiah 49:16 (= Obadiah 3) and the whole question of Edom, plus the Septuagint use of **ὑπερηφανος** and **ὑπερηφανος** are taken into account. Pride and haughtiness are certainly elements in the meaning of these words, as, no doubt, is also Scharbert's own suggestion.

108. McKane, Proverbs p. 273; compare The Teaching of Amenemope chapter 4, in Thomas, Documents from Old Testament Times, p. 178.

109. Compare Wharton, 'Pride', IDB 3 p. 876 who notes that some Old Testament passages point to pride as the root of all sin, a theme we noted earlier that was taken up by Aquinas.

1. For examples of its use in Ben Sira see pp. 37 - 41 above; at Qumran see pp. 48f and 50f above; and for its use by the Rabbis see pp. 81f and 90f above for example.
2. Psalms 18:36(35) and 45:5(4); Zephaniah 2:3 and Proverbs 15:33, 18:12 and 22:4.
3. For general introductory matters relating to this Psalm see pp. 148f above.
4. B.D.B. p. 772; Koehler-Baumgartner p. 718.
5. Some manuscripts read na'ama, and Codex Sinaiticus omits the end of line three and all of line four.
6. B.D.B. p. 776; A.A. Anderson p. 163; Ackroyd, 1 & 2 Samuel p. 214; Hertzberg p. 390. Cross and Friedman p. 31, assert that there is no reason to regard the ל in the Psalm version as original, and follow Albright in reading 'favour' or 'providence'.
7. A.A. Anderson p. 163; A.R. Johnson, Sacral Kingship p. 112.
8. Dahood p. 116.
9. Biblia Hebraica Stuttgartartensia offers the emendation "and your help", from the noun נֶזֶק.
10. 'Gentleness' - Authorised Version. Compare "You stoop down to make me great", New International Version.
11. See Jastrow p. 1092 and p. 91 above.
12. Jastrow p. 1092.
13. See p. 90 above.
14. Genesis Rabbah 1:12, Soncino ed. p. 11. The debate is on Genesis 1:1, and is an explanation of why the word 'God' comes after the verb אֵל.
15. Genesis Rabbah 48:1, Soncino ed. p. 406.
16. Exodus Rabbah 41:4, Soncino ed. pp. 472-4.
17. Midrash on Psalms, vol. 1 pp. 259-261 (Soncino ed.).
18. It is accepted by Cheyne p. 52, and Kirkpatrick p. 97, and more recently by Cohen p. 50 and Weiser p. 184 and p. 195.
19. Psalm 45 is a Royal Psalm to be used on the occasion of a Royal wedding (A.A. Anderson p. 346; Eaton p. 123; Dahood vol. 1 p. 270; Weiser pp. 361f; Cohen p. 140; Mowinckel vol. 1 pp. 73f). It is not possible to decide at which royal wedding it was originally used. Many suggestions are in fact made: The marriage of Solomon and his Egyptian bride (Kirkpatrick pp. 242-5) that of Ahab and Jezebel (Cohen p. 140, Elssfeldt, Introduction p. 99,

Cheyne pp. 122-4) that of Jehoram and Athaliah (Delitzsch, Psalms vol. 2 pp. 84-88); that of Jehu (Briggs pp. 383f) and others (see the discussions in Kirkpatrick, Delitzsch and G.W. Anderson Peake's Commentary p. 422): but this is condemned as 'pointless' by A.A. Anderson p. 346, compare Weiser p. 362 and G.W. Anderson in Peake's Commentary p. 422. Other suggestions include that of the psalm being used in an annual royal ritual after the annual re-enthronement of the king (Eaton, Kingship and the Psalms pp. 118-120, Psalms p. 123), or that it is not a royal wedding at all but a wedding of an ordinary couple who are treated as royalty on that day (Gaster, Journal of Biblical Literature 74 p. 239). It is probably to be seen with all the other Royal Psalms as belonging to the Jerusalem cultic tradition and reflecting the theology of the Davidic Kingship, although because of some of the allusions this psalm is sometimes regarded as being of North Israelite origin: Briggs pp. 384f, Weiser p. 362, but see Eaton, Kingship and the Psalms p. 118.

20. This verse presents numerous difficulties of which the phrase

עָנֵה נָדָה is only one:

a) In line 1 **הִנֵּה נָדָה** is sometimes omitted as an example of dittography, for the same word occurs at the end of v. 4(3). (Delitzsch p. 92, Briggs p. 386). Schedl, Vetus Testamentum (1964) p. 312 argues that it is not dittography but that it should be repointed as **הִנֵּה נָדָה**, the imperative Hiphil of **נָדָה**, 'to aim, strain, tread, march'. Biblia Hebraica Stuttgartensia suggests that the four words from **הִנֵּה נָדָה** in verse 4(3) have been corrupted.

b) Also in line 1 the two imperatives **עָנֵה** and **נָדָה** are simply juxtaposed, and the relation between them is not clear. (Dahood pp. 271f regards them as an example of hendiadys, "Ride triumphantly!" GK section 154a note 1a suggests that this may be an example of a **נָדָה** omitted from a series of verbs to heighten the effect, in this case that of urgency and power perhaps).

c) In line 3 the opening word **וְהִנֵּה** is capable of two different readings: as the Hiphil imperfect with suffix of the verb **נָדָה** to teach (B.D.B. p. 435, Delitzsch p. 94 etc.), or as the noun **נִדָּה**, 'bowstring' (Schedl, op. cit. p. 312; compare Jerusalem Bible). Leslie p. 265 offers another alternative and Biblia Hebraica Stuttgartensia suggests the reading **וְהִנֵּה**. For a variation taking **כִּוְנָה** as the subject of the verb see Dahood p. 272.

21. 107 times out of 126.

22. The dictionaries give four different nuances to the word: reliability or firmness, stability or constancy, faithfulness and truth (B.D.B. p. 54, K.B. p. 66). B.D.B. includes Psalm 45:5(4) under the list of references suggesting 'faithfulness' while K.B. includes it in the list of occurrences having the meaning 'truth' or 'reality'. The range of meaning of the term seems to correspond closely with that of the English word 'truth' (Barr, The Semantics of Biblical Language pp. 187-205, especially p. 199). The sense of 'reliability' is however sometimes preferred (Jepson, T.D.O.T. 1 pp. 309-316, especially the conclusion on p. 316).

אֱמֶת is used often with reference to God. God is **אֱמֶת** (Psalm 31:6(5), true or faithful: his words are so (2 Samuel 7:28), and often in the Psalter reference is made to God's **אֱמֶת** (frequently associated with his **חֵסֶד**) as that attribute which is active for man's salvation (Psalm 43:3, 57:3, 86:15; compare 61:7, 71:22 etc). God is **אֱמֶת** and does **אֱמֶת**.

With reference to a person's character **אֱמוּנָה** has the sense of trustworthiness, reliability, faithfulness (Exodus 18:21, Nehemiah 7:2). However when it refers to people it is mostly used in an ethical sense for the quality of their actions. It occurs three times with the verb **עָשָׂה** and a human subject and means action and behaviour which is honest and true, sincere: in each case the required type of action is referred to as **אֱמוּנָה וְדָרֵךְ** (Genesis 24:49, 47:29 and Joshua 2:14, compare 2 Chronicles 31:20). The word is used with clear moral reference in the phrase **אֱמוּנָה וְדָרֵךְ** where the king is instructed to do this before (**לְפָנַי**) God (1 Kings 2:4, 3:6, 2 Kings 20:3, Isaiah 38:3). **אֱמוּנָה** is the quality of a specific action in a number of occurrences, such as the administration of justice (Isaiah 42:3), the appointment of a king (Judges 9:16, 19 plus **בְּיָמָיו**) the king's care of the poor (Proverbs 29:14) or speech (Proverbs 12:19). It is also used in a general sense for an ethical ideal. In Proverbs 3:3 and 20:28 the phrase **אֱמוּנָה וְדָרֵךְ** is found for the ideal which the king should have constantly before him. McKane thinks of the meaning of the phrase **אֱמוּנָה וְדָרֵךְ** at Proverbs 3:3 in terms of solidarity within a covenant context, Proverbs p. 291. He also notes the importance of king's role in promoting this solidarity in his discussion of Proverbs 20:28, Proverbs p. 546. The same phrase occurs at Proverbs 16:6, and Hosea 4:1 bemoans the absence of **אֱמוּנָה** and also of **דָּרֵךְ** and **יְהוָה יֵצֵא מִן הָאָרֶץ** from the land. **אֱמוּנָה** is parallel to **חֶסֶד** at Psalm 51:8(6), summarising the right behaviour and attitude required by God. It is noteworthy how many of these references concern the king.

23. Delitzsch p. 93, Eaton Psalms p. 124, G.W. Anderson, Peake's Commentary p. 422, Kirkpatrick p. 247, G.K. section 131b.
24. Dahood p. 272; A.A. Anderson pp. 348f.
25. Biblia Hebraica Stuttgartensia suggests this, compare Schedl, op. cit. p. 312. Compare also Revised Standard Version, Good News Bible, and New English Bible. The recent suggestion of Whitley, p. 279 offers yet another possibility without emending the text.
26. von Rad, Theology of the Old Testament vol. 1 p. 370, and the whole section pp. 370-383. These terms are translated most often in the Septuagint as here by **δικαιοσύνη** and cognate words.
27. The noun **צֶדֶק** can be used of accurate weights and measures, of ethical behaviour, of God's attributes and actions, and of salvation itself B.D.B. pp. 841-2, K.B. p. 794. The feminine noun **צֶדֶקָה** covers a similar range and includes the meaning of material prosperity at two points, Proverbs 8:18 and Joshua 2:23 (BDB p. 842, K.B. p. 795). The verb **צָדַק** refers to doing justice in the setting of a law court, and it is probable that the wider meaning of these terms has developed by extension from this legal terminology. (Compare Sawyer, Semantics in Biblical Research pp. 54f). The adjective **צָדִיק** can be used of God, cases in law or dispute, or individuals, and in the latter case it may have ethical, forensic or soteriological nuances: B.D.B. p. 843, K.B. p. 793. Compare Snaith, Distinctive Ideas of the Old Testament pp. 72-4. With reference to God, **צָדִיק** refers to the relationship which God has with his people and with the whole of his creation (Hosea 2:21(19), Psalm 89:15(14) = Psalm 97:2, Psalm 9:9(8) etc.). It refers to the way in which he acts for the benefit of his people to bring about that which is good for them, and so his **צֶדֶק** may be translated 'his acts of deliverance or salvation' (Judges 5:11, Micah 6:5, 1 Samuel 12:17). To say therefore that God is **צָדִיק** is to assert his goodness and

- loving-care, which expresses itself in action to correct injustices and right wrongs (Psalm 65:6(5) note the association with **צדק** Psalm 96:13 = Psalm 98:9). **צדק** is therefore to be expected from all who act in the name of God, such as the king (Isaiah 32:1, 11:4, 5, Psalm 72:2 and Psalm 45:5), and the members of the judiciary (Leviticus 19:15 Deuteronomy 1:16, 16:18) but also every individual worshipper (Proverbs 8:8 of speech, Job 8:6, Isaiah 59:4). In this way these terms enter the ethical vocabulary of the Old Testament, and are used for behaviour in general which conforms to that of God, behaviour characterised by outgoing concern and active goodness B.D.B. p. 841 section 5; Snaith op. cit. pp. 68ff; von Rad op. cit. pp. 370-373, 377; Seebass N.I.D.N.T.T. III p. 355). These words belong especially to the realm of relationships: he who is called **צדק** is one who does what is required of him in the particular relationship implied in the context. To understand the word in terms of a cool and dispassionate legal understanding, as so often seems to be the case, is to seriously distort its meaning (von Rad op. cit., pp. 370f). A word which refers so often to the generous and active compassion of God for his people in trouble cannot be understood in that sense, and this is a serious drawback to translating these terms by 'righteousness' or 'justice' and their cognates even in forensic contexts.
28. For the king's responsibility to promote **צדק** see especially Psalm 72.
 29. Delitzsch p. 94 notes that in North Palestinian a construct form without the ending **ת** was not unknown, and such a form has been suggested here. He himself rejects the possibility here. Cheyne p. 126 similarly rejects such an understanding.
 30. A.A. Anderson pp. 348f, though he himself prefers to follow Dahood's suggestion in note 24 above. See also Kirkpatrick p. 247, Cheyne p. 126 and G.W. Anderson p. 422. Compare Jerusalem Bible and New International Version, Weiser p. 363.
 31. G.K. section 131b. Compare Delitzsch p. 93, who refers to Micah 1:11 as being similar in some ways.
 32. Eaton, Psalms p. 124 quoting Delitzsch p. 93.
 33. An example is the controversial and problematic **אֵלֶּיךָ** of v. 7(6).
 34. It is probable that **אֵלֶּיךָ** in v. 8(7) must also be seen as a warning device.
 35. Compare the "let your right hand teach you" of the Revised Standard Version, also New International Version.
 36. See exegesis of Psalm 131.
 37. See von Rad, Wisdom in Israel, p. 85 especially footnote 18, and McKane, Proverbs p. 226.
 38. With Whybray, Proverbs p. 67.
 39. Hyatt, 'On the meaning and origin of Micah 6:8', Anglican Theological Review 34 (1952) pp. 232-239, especially pp. 232-235.
 40. Winton Thomas, 'The root **צדק** in Hebrew, and the meaning of **צדק** in Malachi 3:14' in Journal of Jewish Studies, 1 (1948) pp. 182-188. Hyatt, op. cit. p. 237 concludes that

'skilfully, exactly, wisely' is the correct meaning of the term both at Micah 6:8 and in the Community Rule from Qumran.

41. Stoebe, 'Und demutig sein vor deinem Gott, Micah 6:8' in Wort und Deinst, Jahrbuch der Theologischen Schule Bethel (1959) p. 180-194, p. 193. Compare Hyatt op. cit. pp. 236f.
42. All these examples are taken from Jastrow pp. 1291-1293.
43. Alcalay, col. 2197.
44. Op. cit. p. 237.
45. Op. cit. p. 183.
46. The phrase is from Mays, Micah, London 1972, p. 142.
47. Stoebe op. cit. p. 192, Hyatt op. cit. p. 238.
48. Though the translation Reinheit is given by T.H. Robinson, p. 146.

1. The process by which the chapter reached its final form is not clear. The majority of verses are usually assigned to 'E', and verse 3 is often regarded as a later addition, compare Noth, Numbers p. 95, Holzinger p. 46, Coats, 'A Moses legend in Numbers 12' pp. 97f.
2. Noth pp. 93f, Gray pp. 120ff, Elliot-Binns pp. 75f.
3. A very similar accusation is made by Korah, Dathan, Abiram and On at Numbers 16:3.
4. Gray, p. 123 notes that the obliqueness of the reference to Moses here has long been noted. Good News Bible emphasises this by putting the verse in parenthesis.
5. Moses himself does not react to the accusations! Marsh, Interpreters Bible, vol. 2 p. 201, observes that Moses does not fight for his own status before men but is content to be God's servant. The story, he says, asserts that God justifies those who are meek towards him. Only Miriam is punished. Noth, pp. 92ff discusses the complex question of the respective role of Aaron and Miriam in the original incidents. Compare Snaith, Leviticus and Numbers, p. 145.
6. Jastrow p. 1094 notes יָנִי and יָנִי as alternative spellings of the same word, compare Even Shoshan p.1955.
7. We have already discussed the plural form יָנִי, noting that it is used for those suffering affliction and distress who cry out to God for help, Chapter 9, part 2. Gray, p. 123 cites Rahlfs that, "The יָנִי or 'meek ones' of the Psalms are anything but men who bear patiently wrongs inflicted on them by their fellow-men".
8. Jastrow p. 1094.
9. Alcalay col. 1927.
10. Coats, pp. 99f.
11. The suggestion made by Coats, pp. 100ff, that יָנִי must be understood here as denoting Moses's loyal obedience to God and connoting his personal honour cannot be sustained. This meaning has no support from the versions or later Hebrew. To make this point Coats appears to derive יָנִי from the verb עָנָה 1, 'to answer'; and resorts to etymologising. He also assumes but does not debate that v. 3 must be a parallel to v. 7. We have already shown that the sense of humility for יָנִי at 2 Samuel 22:36 = Psalm 18:36 and at Psalm 45:5 is by no means 'impossible' as Coats asserts.
12. Holzinger, pp. 47f, Coats, p. 100.
13. Among recent commentators Snaith (p. 235) suggests that the term denotes Moses's "modest and not self-assertive" disposition, compare Sturdy, p. 90. Davidson in a wider work, The Courage to Doubt, pp. 69f is surely nearer the mark in his observation that, "(the) picture of a Moses who questions, complains and objects runs right through the Book of Exodus", and, no doubt, the whole Torah. Compare also "(Moses), who could be self-assured and stern

when it touched a matter of God's glory, was silent to the undeserved reproaches they heaped upon him, knowing that upon God's bidding he had forsworn earthly pleasures. God therefore said, 'Moses is very meek, and pays no attention to the injustices meted out to him ... I will therefore stand by him', Ginzberg, Legends, vol. 3 p. 256, compare also p. 336.

14. New English Bible, Jerusalem Bible, Good News Bible, New International Version. Compare Snaith p. 145, Noth p. 95, Bauder, N.I.D.N.T.T. vol. 2 p. 257, Buber, Moses p. 166 and Wenham, Numbers pp. 111f.
15. Nedarim 38a, Soncino ed. p. 119.
16. Pentateuch with Rashi's Commentary, vol. 4 p. 59. Compare also Ginzberg, vol. 3 p. 396: Moses prays that his successor will have the right spirit for leadership, being meek rather than proud and patient rather than restive.
17. We have noted how Jewish tradition cites Moses as an exemplar of humility and modesty. In the traditions about Moses cited by Ginzberg (vol. 2 p. 304 - vol. 3 p. 396) there are many more examples given.
18. For example Deuteronomy 33:1, Joshua 14:6, 1 Chronicles 23:14, 2 Chronicles 30:16, Ezra 3:2, Psalm 90:1.
19. For example Exodus 14:31, Numbers 12:8, Deuteronomy 34:5, Joshua 1:1, 2, 7, 13, 15 and frequently, 1 Kings 8:53, 56, 2 Kings 18:12, 1 Chronicles 6:49, 2 Chronicles 1:3, Nehemiah 1:7f, 10:29, Psalm 105:26 and Malachi 4:4.
20. For example Deuteronomy 18:15-22, 34:10.
21. Childs Exodus pp. 73f; compare also Gottwald The Tribes of Yahweh pp. 260ff and our discussion of Gideon at p. 123, compare also the theme in Jeremiah 1:1-10, and Isaiah 6:1ff.
22. For example Exodus 14:11ff; 15:24; 16:2, 7ff, 20; 17:2; Numbers 11:1, 10ff; 14:2, 26; 16 passim; 20:3, 21:4, Deuteronomy 31:27, Psalms 106:16, 24. Compare the reference to him as אֱלֹהֵינוּ twice in Aboth D'Rabbi Nathan 26b which quote Numbers 12:3, see Note 71 to Ch.6.
23. For example Exodus 5:22, 14:15, 17:4, 32:11f, 30ff, 34:8ff; Numbers 11:2, 14:13f, 16:22, 46, 21:8; Deuteronomy 9:13f, 25f, 10:10f; Psalm 106:23; Jeremiah 15:1.
24. For example Exodus 16:28; Deuteronomy 1:37, 3:26, 32:51; Numbers 20:11ff (compare 27:14f) understands Moses's exclusion from the Promised Land to be the result of his own sin of presumption; but Psalm 106:32 notes that even then it was really the people's fault.
25. This is the point emphasised by Schildenberger throughout his article, compare also Hirsch, The Pentateuch, vol. 4 pp. 189f.
26. The five references to this verse in the Midrash Rabbah all dwell on the use of וְהָיָה in the sentence, and make no reference to humility. The verse is only quoted twice in the Talmud, and only the reference given in note 15 above refers to humility. The other reference is at Berakoth 54b, Soncino ed. p. 331. There is no comment on Numbers 12:3 itself in Numbers Rabbah. The verse is quoted twice in the Midrash on the Psalms. It is noted in connection with Psalm 10:17, where Moses is said to quote this

verse and to number himself among the meek; and in the comments on Psalm 45:4, which is taken to be an allusion to Moses. This latter reference at least confirms the association between עניו and עני in the mind of the interpreter of Psalm 45.

Notes to chapter 16.

1. The oracle begins at v. 1 with **כִּהְיֶה לַיהוָה**, and there is no formal ending. v. 5, however, begins a new oracle with the formula, **כִּהְיֶה לַיהוָה**. Compare the sections in Whybray, Isaiah 40-66 pp. 279-282; Westermann, Isaiah 40-66, pp. 411-414 and McKenzie, Second Isaiah pp. 202-204.
2. Jones, Isaiah 56-66 and Joel, pp. 104f, 115f..
3. Whybray, op. cit. p. 279.
4. v. 3 consists of 4 pairs of phrases juxtaposed without any indication of their relation, and the result has been disagreement about the meaning of the verse. Two views have been argued for by most recent commentators. The one sees the verse as an emphatic rejection of all cultic worship ('there is no difference between presenting a **זֶבֶחַ** and offering pig's blood, both are equally unacceptable', to paraphrase v. 3c). The other sees a condemnation of syncretism in the verse ('the man who presents a **זֶבֶחַ** and then goes and offers pig's blood: in so doing he shows that he is no true worshipper of YHWH'). On syntactical grounds both interpretations are possible. The former interpretation makes a better follow-on to verses 1-2: but the latter seems more likely in the light of other Old Testament passages in similar vein (Amos 5:21-25, Hosea 6:6 and especially Isaiah 1:12-17). Jones however, argues convincingly that both of these interpretations miss the point. The issue is, he claims, that of deliberate disobedience to God on the part of those who continued to offer sacrifices in the period 586-520 B.C., when God had put an end to such worship by the destruction of the Temple. The point is argued fully in his article, 'The Cessation of Sacrifice after the Destruction of the Temple in 685 B.C.'.
5. B.D.B. p. 613, K.B. p. 588. See especially Lamentations 1:11, 2:20, 4:16, 5:1, Isaiah 63:15, 64:8(9), Psalm 80:15, 84:10, 10:14, 13:4(3). Psalm 33:13 is especially significant in relation to vv. 18f of the same psalm, and also Isaiah 18:4 and Psalm 102:20. A cultic association at Amos 5:22 is interesting in the light of Isaiah 66:2-3.
6. Chapter 8:2.
7. The Septuagint here uses **τὰ νεκρά** but at Psalm 34:7(6) uses **νεκρά**.
8. B.D.B. pp. 645f; K.B. pp. 615f.
9. Compare McKenzie, op. cit. p. 202.
10. Compare New English Bible. See Wolff, op. cit. p. 45 and McKane, Proverbs p. 480f for this understanding.
11. B.D.B. p. 644 suggests that **כִּי יִהְיֶה** is an Aramaicised form of **כִּי**, and K.B. p. 615 gives it as a parallel form.
12. If that is the case then the same range of possibilities are open as we discussed for Psalm 91:19(17) and Psalm 34:19(18) but in the case of Isaiah 66:2 there are no quotations of this part of the verse in either Midrash or Talmud to help clarify the issue.

13. Jastrow, pp. 498f.
14. Compare Smart, Expository Times 46 (1934-5) pp. 420-424 who demonstrated that this verse is not incompatible with such pro-Temple verses as 65:7, 60:7 and 66:29f. In this verse the prophet does not oppose the rebuilding of the Temple per se, but rather the attitudes and expectations of such as Haggai.
15. See Note 4 to chapter 6.
16. Megilla 31a, Soncino ed. pp. 188f.
17. Sotah 5a, Soncino ed. p.18 and the Midrash On Psalms on Psalm 68:9, Soncino ed. p.543.
18. For example, Leviticus Rabbah 7:2, Soncino ed. p.92, and the Midrash on Psalms on Psalm 4:1, Soncino ed. p.67.
19. Soncino ed. p. 89.
20. Whybray, Isaiah 40-66 pp. 208-211; Westermann, Isaiah 40-66 pp. 326-331.
21. Westermann, op.cit. p.329 finds the juxtaposition "unparalleled" in the Old Testament and "quite unlikely", and therefore suggests supplying the verb לָקַח at the beginning of the second line and reading the אֲשֶׁר as the direct object indicator.
22. Whybray, op.cit. p. 209.
23. B.D.B. p. 926; Gray, Isaiah 1-39, p. 102.
24. It has been suggested that Chapter 6 represents a re-commissioning some time after Isaiah had begun to prophesy, a point of reorientation in his ministry (Kaplan, J.B.L. 45 (1926), pp.251-9; Milgrom, V.T. 14 (1964), pp.164-182. This view has received little support, see Clements, Isaiah 1-39, pp.71f.
25. The title אֲדָמָה occurs often in the Old Testament and is found over 40 times in Isaiah 1-39, and 3 times in Deutero-Isaiah. This compares with over 80 times in Jeremiah, about 75 times in Zechariah and Malachi, 14 times in Haggai and 9 in Amos: elsewhere in the prophets it is only found a handful of times. It occurs about 15 times in the Psalter and the same in the historical books. The title denotes power and sovereignty even if its original sense is not clear. It is probable that אֲדָמָה originally referred to the armies of Israel, and later was used for the 'heavenly host', B.W.Anderson, I.D.B. vol.2 pp. 654-656, compare von Rad, Theology of the Old Testament, vol.1 pp.18f.
26. Herbert, Isaiah 1-39, pp. 15f. The breakdown is 14 times in chapters 1-39 and 15 times in the remaining chapters. Compare Procksch, T.D.N.T. 1, pp. 91f.
27. Clements, op.cit. p. 31; Herbert, op.cit. p. 15. Contrast Procksch, ibid.
28. Herbert, op.cit. pp. 15, 79; Clements, op.cit. pp. 59, 74; Snaith, The Distinctive Ideas of the Old Testament, pp. 42-45; Vriezen, An Outline of Old Testament Theology, p.298.

29. Vriezen, *ibid*; Snaith, *op.cit.p.* 49; Clements, *op.cit.p.* 74.
30. Procksch, *op.cit.p.* 93; Herbert, *op.cit.p.* 16; Snaith, *op.cit.pp.* 50,53; Gray, *op.cit.pp.* lxxxix-xci; Vriezen, *op.cit.p.* 72; Eichrodt, Theology of the Old Testament vol.1 p. 280 and vol.2 p. 327.
31. Snaith, *op.cit.pp.* 46-50.
32. Procksch, *op.cit.pp.* 93f; Whybray, *op.cit.p.* 65.
33. Biblia Hebraica Stuttgartensia suggests reading שִׁקְיָא. Whybray notes this, *op.cit.p.* 210 but remarks that the meaning is unaffected.
34. McKenzie, Second Isaiah, p. 161.
35. It is asserted, for example by Westermann, that on the grounds of theological meaning it is most unlikely that אִתּוֹ here should be regarded as the preposition 'with, at the side of'. Such an understanding would be quite without parallel in the Old Testament, he observes, *op.cit.pp.* 328f. He notes that Psalm 113 is parallel to Isaiah 57:15 in meaning, and suggests that on that basis אִתּוֹ should be regarded as the direct object indicator and the verb הִקְיָא supplied. Contrast Mullenburg, Interpreters Bible 5, p.671 who calls the statement, "A remarkable summary of Biblical piety".
36. As was seen in the exegesis of Psalm 34:19(18) in chapter 9, pp. 140ff and in the discussion of הִקְיָא at Psalm 51:19(17) in the same chapter pp. 134ff.
37. Compare Whybray, *op.cit.p.* 210. The phrase is quoted in the Talmud at Sotah 5a, Soncino ed. p.18 with the sense of 'contrite'.
38. Whybray, *op.cit.p.* 210 suggests 'the humble attitude towards God which comes from the acceptance of adversity'; Jones, Isaiah 56-66 and Joel, p.50, speaks of dispiritedness and hopelessness. Other commentators can be ranged on either side.
39. Compare Wolff, Anthropology of the Old Testament, pp. 33-35.
40. On בִּשְׁמֵי see Chapter 10.
41. Wolff, *op.cit.pp.* 51-55. Compare New English Bible, 'courage', and Good News Bible.
42. On אִתּוֹ see Chapter 9.
43. It is instructive to note the following:

Masoretic Text. "...to bring good news to afflicted ones,
 (וּלְבָרְכֵי וְלְשִׁמְיָא)
 to bind up the broken hearted, (וּלְרִפְיָא בְּלִבֵּי שִׁבְרָא),
 to proclaim liberty to captives, (וּלְהַרְבֵּי חַיִּים בְּאֵזְרֵי חַיִּים),
 and release to prisoners(וּלְהַרְבֵּי חַיִּים בְּאֵזְרֵי חַיִּים)".

Greek Text. "...to preach good news to the poor,
 (εὐαγγελισαῖν πτωχοῖς)
 to heal the broken hearted, (ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν),
 to proclaim liberty to captives, (κηρυξαῖν αἰχμαλώτους ἄβροι),
 and recovery of sight to the blind....(τυφλοῖς ἀναβλεψιν)".

• Luke 4:18. "... to preach good news to the poor,
 (εὐαγγελισασθαι πτωχοῖς),
 to proclaim liberty to captives, (κηρυξαι δειχμαλωτας ἄφεςιν),
 and recovery of sight to the blind, (και τυφλοῖς ἀναβλεψιν),
 to set at liberty the broken....
 (ἀποστειλῃ τεθραυσμένους ἐν ἄφεσι)".

44. Chapter 9 pp. 147ff.

45. On Psalm 34 see Chapter 9 pp. 140ff and on Psalm 51 see pp. 134ff.

46. On אֲנִי־בָרָא and אֲנִי־בָרָא see below.

47. Jones, Isaiah 56-66 and Joel p. 75 and Peakes Commentary p. 532.
 Westermann, Isaiah 40-66 pp. 369f. Whybray, Isaiah 40-66 p. 241.
 McKenzie, Second Isaiah p. 181. Muilenburg Isaiah 40-66 in
Interpreters Dictionary of the Bible vol. 5 p. 414.

48. In Roget's Thesaurus, for example, there is only one overlap
 between 'affliction' and 'poverty'. Neither of the lists
 containing expressions for poverty or for affliction contain
 any overlap with terms from the lists for humility.

49. The culprit is Jones op. cit. p. 75. Whybray, op. cit. p. 241 is
 perhaps guilty too when he says that אֲנִי־בָרָא, "afflicted"
 may also be rendered 'humble' or 'poor'. Also Muilenburg,
 op. cit. p. 710.

50. Whybray, op. cit. p. 242 notes this view from some commentators
 though does not favour it himself.

51. Compare Hauck and Schulz, T.D.N.T. 6 p. 647.

52. Marshall, The Gospel of Luke p. 182.

1. This passage is referred to as, "the most important in the prophetic literature" in both G.A. Smith, The Book of the Twelve Prophets, vol. 1 p. 419, and the Century Bible Commentary by Horton, although neither names the source of their quotation. Mays, Micah p. 136, McKeating Amos, Hosea and Micah p. 186, Watson 'Form Criticism and an Exegesis of Micah 6:8' p. 62, Deissler, ('Micah 6:8') p. 229 and Goldman (The Twelve Prophets ed. Cohen) p. 178 express similar sentiments.
2. For example G.A. Smith p. 419, Horton p. 223 and J.M.P. Smith, Micah etc., p. 123.
3. Compare "In this single sentence the prophet sums up the legal, ethical and spiritual requirements of religion, and sounds the notes of Amos, Hosea and Isaiah", in The Oxford Annotated Bible p. 1129. Or, "...the prophet provides a comprehensive summary of the teaching of Amos, Hosea and Isaiah which is the finest guide to practical religion to be found in the Old Testament", Winton Thomas in his commentary in Peake's Commentary p. 633. Similar views are expressed by von Rad (Old Testament Theology vol. 2 pp. 186f) G.W. Anderson (A Study of Micah 6 v. 1-8 p. 191), B.W. Anderson (The Living World of the Old Testament p. 279), Vuilleumier and Keller p. 73 and Allen (Joel, Obadiah, Jonah and Micah p. 372). See also the introductory paragraph in Good News Bible. Robertson Smith closed his epochal lecture series of 1882 with quotation of this verse, published as 'The Prophets of Israel'.
4. In addition to the commentators already cited see Eissfeldt, Introduction p. 411 and Gemser, 'The Rib- or Controversy- Pattern in Hebrew Mentality' p. 130. Baeck, The Essence of Judaism p. 80.
5. Hyatt, 'On the meaning and origin of Micah 6:8', pp. 232-239. G.A. Smith's comment that this is a passage, "from which all obscurities of date and authorship disappear before the transparence and splendour of its contents", op. cit. p. 419, has been echoed by recent commentators for example Deissler p. 229, Lescow p. 190 and Kaiser (Introduction) p. 229. For a recent review of the arguments about date and authorship see Jeppesen pp. 3-32, van der Woude in Israel's Prophetic Tradition pp. 48-53, Hillers p. 79 and above all the detailed survey by Renaud, pp. 291-326.
6. Mays, p. 30, Eissfeldt p. 74, Fohrer (Introduction) p. 79, Bentzen (Introduction) pp. 188-190, Lescow ('redaktions-geschichtliche Analyse von Micha 6-7' p. 191), Weiser (Introduction) p. 49, Deissler p. 230 and T.H. Robinson, Micah, p. 146. Hillers (Micah) p. 78, notes that though the form is priestly the intention is to reject the cultic.
7. This is a possibility in the light of the general consensus concerning the role of prophets in the cult. See for a general statement Tradition and Interpretation p. 166, (McKane) and p. 261 (Eaton). Also Murray in Israel's Prophetic Tradition pp. 200-202.
8. See Mowinckel, The Psalms in Israel's Worship, vol. 1 p. 180, Kraus, Worship in Israel, pp. 93-101 and Allen p. 369. This is opposed by Lescow, pp. 187f: whose conclusions are refuted in detail by Renaud, pp. 308ff.

9. G.A. Smith, "... a series of conferences or arguments by several speakers", op. cit. p. 369. Mays p. 10 speaks of a "dialogue". Willis, 'Fundamental Issues in Contemporary Micah Studies', p. 88 sees vv. 6-8 as another dispute between Micah and his opponents as at 2:6-11. Hayes, Old Testament Form Criticism, p. 145 sees the Court Scene extending to v. 8 which is a direction spoken by a court official.
10. Winton Thomas p. 633, Pfeiffer (Introduction) p. 593, Weiser (Introduction) p. 255.
11. See Neilson, Yahweh as Prosecutor and Judge, pp. 1-2, 5-6. For a summary of the 'History of Criticism' of the Lawsuit form see pp. 5-26.
12. There are several problems of detail in the Lawsuit here. For example who is accusing whom? The party opposing Yahweh is addressed in both single and plural forms in vv. 1-5, but only in the singular in vv. 6-8.
13. Among the main advocates for regarding vv. 1-8 as originally a single unit must be included Watson, p. 68, Deissler, p. 229, Weiser, Das Buch der zwolf kleinen Phopheten p. 279, Hillers p. 77 and others cited in Mays p. 138.
14. See the strictures of Childs in Introduction to the Old Testament as Scripture p. 431. A recent exception is Mays. Willis also regards the Lawsuit as continuing to v. 15, p. 88 also in a review of Lescow in VT XVIII, 1968 pp. 273-278.
15. Note the repetition of לֵךְ at 1:2, 3:1, 3:9, 6:1 and 6:9.
16. Deissler p. 230 citing Jouon section 155d. Compare Revised Standard Version, New English Bible. Compare Hillers pp. 75f.
17. Allen, p. 326 footnote 6, suggests that the passive of the Septuagint may be "a natural paraphrase of an active indefinite". J.M.P. Smith p. 128 refers to Gesenius section 144d for "an indefinite subject expressed by the third masculine singular". Compare also Sawyer, A Modern Introduction to Biblical Hebrew, pp. 113f and Jones in Peake's Commentary p. 450 on Isaiah 42:2.
18. The Septuagint has ἀγαθὸν, Vulgate has indicabo. Compare Jerusalem Bible, "What is good has been explained to you, man".
19. As is suggested in the Apparatus Criticus in Biblia Hebraica Stuttgartensia, Kochler-Baumgartner, Mays p. 136, J.M.P. Smith p. 217 and T.H. Robinson p. 146.
20. The omission of any translation of this word in New English Bible and its footnote that the whole phrase is 'obscure' is an overstatement.
21. Deissler quotes Sellin's suggestion, "Has he told you, a mere man, what is good?"
22. The phrase לֵךְ occurs about 90 times in Ezekiel. It occurs elsewhere only at Daniel 8:17.
23. Maass (T.D.O.T. vol. 1) notes the universalism of the term לֵךְ p. 83. He also notes that, 'Micah 6:8 states the duty of all mankind' (p.81) and comments on the 'recurring universalistic expression לֵךְ in the Psalter (p. 82).

24. It is noteworthy that in Genesis 1:26ff the meaning of the term moves freely between 'mankind', 'a man' and the proper name Adam.
25. Such as that suggested by Deissler, p. 232 that the word may speak of man in his double nature as 'crown of creation' and insignificant sinner at the same time. Maass (T.D.O.T. 1, p. 75) suggests that any nuance other than the generic sense of man or mankind is hard to maintain. Hillers, p. 70 comments, "Such an address is too unusual to permit us to state the exact connotation".
26. I.D.B. vol. 2 p. 440.
27. The links between Micah 6:8 and Deuteronomy 10:12f will be frequently noted.
28. It may be that the two terms are used synonymously (as F. Beyreuther suggests 'Good, beautiful, kind' p. 103). But the sense of נחמד as 'pleasant, attractive, enjoyable, beneficial etc.', is pleasing here because it captures something of the warmth of רחמים, which is not reduced to the cool pursuit of legal rectitude.
29. Wagner, T.D.O.T. 3, pp. 293-307, especially p. 304. Also, נחמד plus אשר as a legal term, especially in the Deuteronomic traditions, suggesting man's answerability to God and God's demand upon man, for example Deuteronomy 18:19. Compare here Deuteronomy 10:12.
30. Contrast Deissler p. 232 who says that it is characteristic that the word 'requests' is used here, rather than 'orders'. נחמד has all the force of the latter at times.
31. The legal background of נחמד shows that the lawsuit form has not been forgotten.
32. With the Geneva Bible, Jerusalem Bible and Good News Bible, and in contrast to Authorised Version, Revised Standard Version, New International Version and New English Bible which read it as a question. The Septuagint reads the whole verse as a question.
33. See B.D.B. p. 552 Ib.
34. Compare the 'nothing but' of Gesenius section 163d, the 'surely' of the Geneva Bible and the 'only this' of Jerusalem Bible. For the whole verse compare Wolff, "He has shown you, O Man, what is good, and what Yahweh requires of you: nought but...", Anthropology of the Old Testament p. 225. Sawyer, A Modern Introduction to Biblical Hebrew p. 139. Compare Jouon, Grammaire de L'Hebreu Biblique p. 527.
35. Micah p. 141.
36. See especially the work of Barton on Amos and Isaiah: Amos' Oracles against the Nations, 'Understanding Old Testament Ethics' pp. 44-64, 'Natural Law and Poetic Justice in the Old Testament', pp. 1-14, and 'Ethics in Isaiah of Jerusalem' pp. 1-18.
37. Porteous, Living the Mystery, p. 137 in support of Beyerlin's view that Micah is appealing to the double tradition of Exodus and Covenant Law. Also Weiser p. 280 and Hammerschaimb, 'On the Ethics of the Old Testament Prophets', p. 100.

38. Herion, 'Pre-monarchic Covenant thought' in 'The Role of Historical Narrative in Biblical Thought', p. 42. Huffman refers to the Lawsuit here as a 'Covenant Lawsuit' in his, 'The Covenant Lawsuit in the Prophets', pp. 285-295 compare Wright 'The Lawsuit of God' p. 49. Also Soggin (Introduction) pp. 272f and Allen p. 372.
39. Mays p. 17, Porteous p. 153.
40. Especially Beyerlin, op. cit.
41. Childs, Memory and Tradition in Israel, p. 57.
42. Helfmeyer, T.D.O.T. 3 p. 395, Pfeiffer p. 593, Fohrer p. 446.
43. See the reference below.
44. Lescow p. 190.
45. Clements, Prophecy and Tradition p. 81 but chapter 6 passim.
46. Note Mays', "The declaration belongs to tradition and one needs only to be reminded", p. 141. And especially from the conclusion to Davies, Prophecy and Ethics p. 119, "Since the wisdom teacher, the law-giver and the prophets were often concerned with similar situations, it is hardly surprising that their vistas of thought and modes of expression should sometimes overlap. Moreover, these traditions were all grounded in a common faith and each recognised that the qualities which Yahweh demanded of men included a sense of compassion combined with humility, honesty and integrity".
47. See note 3 above. "This is the quintessence of the commandments as the prophets understood them" (von Rad pp. 186f), also Weiser, "The detailed definition of the demands of God by Micah may be regarded as the classical catechism of the prophetic ethos" p. 281.
48. As Authorised Version, New English Bible, New International Version and Jerusalem Bible. For a similar use of לִפְנֵי as a qualifier with the same verb see Genesis 18:25, Jeremiah 7:5 and 1 Kings 3:28.
49. B.D.B. p. 13. See also T.H. Robinson p. 146, who refers to Gesenius section 45d for this form.
50. For the use of לִפְנֵי as a qualifier with עָשָׂה see 2 Samuel 10:2 and parallel 1 Chronicles 19:2, Genesis 24:12 and 14, 2 Samuel 3:8, Judges 8:35; with God as subject see 2 Samuel 2:6. More generally compare Genesis 21:23, Joshua 2:12, Judges 1:24, 1 Samuel 15:6 and 2 Samuel 9:1 etc.
51. For לִפְנֵי as an Infinitive Absolute (Hiphil) see B.D.B. p. 857, K.B. p. 809 and J.M.P. Smith p. 128 and Stoebe 'Und demutig vor sein Gott', pp. 180-194, p. 180. Jastrow p. 364 notes the form simply as Infinitive Hiphil. For לִפְנֵי plus qualifiers used for man's relationship with God see B.D.B. (p. 234 section II 3b and c), Helfmeyer pp. 392-395 and vii below. לִפְנֵי does not often occur as the qualifier though.
52. In his article he points out the frequency with which the last two members of this triad particularly occur in the Manual of Discipline from Qumran, also often governed by the verb עָשָׂה. He uses these occurrences to decide on the best translation for לִפְנֵי.

His translation of the verse reads:
 "You have been told, O Man, what is good,
 and what the Lord requires of you:
 only to practice justice and faithful love
 and living wisely in fellowship with your God (p. 238).

In fact, 'wise living' would have served his purposes better in the last line.

53. The only difference then between the constructions of the three members is that the adverb in the third one precedes the verb, and this is probably because the verb itself there is part of a longer phrase, or else the second verb here is subordinated to the first (Davidson, Hebrew Syntax, sections 82a and 83a).
54. The use of לֵךְ as mentioned in note 51 instead of the more usual לֵךְ or לֵךְ is a minor point.
55. Wolff, Joel and Amos, p. 245.
56. Mays, Micah p. 19.
57. Snaith, The Distinctive Ideas of the Old Testament p. 76 "The primary idea according to usage is judgement by custom, for the function of a judge is to give decisions according to custom or precedent. But no judge, whether priest or prophet, could give any other judgements than those which are regarded as being the veritable word of God. It is therefore necessary to think of 'doing' לֵךְ (Micah 6:8) as meaning, 'doing God's will as it has been made clear in past experience'".
58. Both Snaith (p. 74) and Anderson (p. 193) observe that the idea of justice and judgement in the Old Testament is very different from that with which we are familiar. The clue to the difference may lie in the title of שֹׁפְטִים, which was given to those who delivered the infant nation from its enemies, for which the English rendering of 'Judges' is inadequate without explanation.
59. For example Lot in Genesis 19:9, the king in Proverbs 29:14 and Psalm 72:1-4. Compare Isaiah 11:3b-4, Jeremiah 5:28 and Psalm 82:3.
60. Psalm 72:1. Compare Psalm 10:18, Isaiah 33:22 and the frequent appeals to God in the Psalter to save and deliver which use the verb לֵךְ, for example 26:1 and 43:1; compare Lamentations 3:59. Snaith observes that the word can never be "wholly separated from God", p. 74.
61. As in these quotations from Wallis, T.D.O.T. 1 p. 105: "The word אֱהָבָה and its derivatives in the Old Testament have a strikingly pragmatic character", "Love that does not manifest itself in appropriate behaviour is condemned"; and p. 107: "Love and action are two sides of the same coin".
62. "The term אֱהָבָה is so plastic in usage that its exact definition is notoriously difficult", Mays p. 142, footnote. Many translation possibilities are on current offer for example mercy, steadfast love, devotion, loving kindness, constant love, loyalty, tenderness. All have a contribution to make: but all are deficient too.
63. "(The) blend of duty and affection which is the reflection of God's own אֱהָבָה towards his people", G.W. Anderson p. 195. Snaith refers to the "two essential elements of love and loyalty", p. 99.

64. See Zobel: **תָּבִיחַ**, T.W.A.T. Band III, Lieferung 1 p. 51-53, especially section 111. 1a and 111. 2a. Compare the interpretation of this phrase as 'rendering every kind of office' (Makkoth 24a, Soncino ed. p. 173) and 'acts of loving kindness' (Sukkah 49b, Soncino ed. p. 232), compare Jastrow p. 486.
65. Jastrow p. 486: grace, kindness, love charity.
66. Though it should be noted that Hosea nowhere uses **תָּבִיחַ** with God as its subject!
67. At 1:8, 2:3, 7, 10, 11, 4:2, 2, 2, 5, 5, 6:8, 16.
68. B.D.B. pp. 229-237 and Helfmeyer pp. 388-403.
69. Helfmeyer p. 391 notes that also at 4:2 the word has "more than merely spatial meaning" because of its sacral overtones in terms of visiting a sanctuary.
70. 2:11 is difficult. The reference to attitudes is preserved best by New English Bible.
71. Helfmeyer pp. 397f observes that this phrase is Deuteronomic, and its use in 4:1-5 reflects that tradition which is concerned with keeping the commands which Yahweh has given as a means of ensuring that one is going along the way of Yahweh.
72. B.D.B. p. 899. Revised Standard Version 'walk contrary to' would be better if 'behave' or 'act' were substituted for 'walk'.
73. This meaning is perhaps confirmed by the use of **תָּבִיחַ** with **לִפְנֵי** at the opening of the unit at 26:3.
74. Helfmeyer pp. 393-5 discusses these four occurrences and **תָּבִיחַ** at Micah 6:8: noting that the references to Enoch are capable of a number of interpretations. von Rad notes the 'isolated' quality of the phrases in Genesis 5 and 6 (Genesis pp. 71f and 126) and Spurrell notes that a clear distinction is to be made between these expressions and **אֲחֵרֵי** **תָּבִיחַ** and **תָּבִיחַ לִפְנֵי** (pp. 66f).
75. G.W. Anderson pp. 196f, Weiser p. 281, T.H. Robinson p. 147, Hillers op. cit. p. 79.
76. Helfmeyer notes that the sense of 'intimate relationship' and 'intimate companionship' is found in **תָּבִיחַ** only in association with Noah and possibly Enoch in the P tradition at Genesis 5:24, 6:9 etc., p. 393f.
77. Chapter 13 and the references there to the articles by Winton Thomas, Hyatt and Stoebe.
78. The translation 'humbly' seems to go back to Luther's demutig, Lescow p. 191, Hillers p. 76.
79. Chapter 13, p. 232.
80. Deissler p. 233.
81. Stoebe translates, "Wisdom is with those who are ready to heed advice" p. 181. Winton Thomas p. 183.

82. See exegesis of Proverbs 21:24 below.
83. So McKane, Proverbs p. 428 "It is not the timidity or the humility of the pious man which is indicated by שׁוֹבֵט : it is rather an intellectual reticence and reserve which are a mark of reasonableness and the ability to keep silence if the time for effective and well-considered utterance is not ripe". However the Syriac which he cites in support of this carries a bad sense (Payne Smith pp. 481f). The point of Proverbs 11:2 is the contrast between the שׁוֹבֵט and the people who exhibit יָדָה.
84. Winton Thomas pp. 183f, Stoebe pp. 184-188, Hyatt pp. 235-237. See Chapter 3.
85. Especially Hyatt pp. 237f, Stoebe pp. 193f. See Chapter 4.
86. ετοιμος has no technical or theological sense in the Septuagint. It occurs at Esther 3:14 and 8:13, 1 Maccabees 3:44, 4:35 and 13:37 and 2 Maccabees 7:2 with the meaning of preparing for war or action generally, or being ready for something.
87. Stoebe notes that there seem to be two distinct translation traditions here: that of the later Hebrew and the Aramaic which lead to Luther's demutig, and that of the Greek versions with the Arabic and Syriac which point to 'astuteness, circumspection', a distinction which he describes as that between 'passive' and 'active' interpretations, pp. 181-184. Renaud concludes that all this etymological research has led only to an impasse, p. 300.
88. Compare Hertz, p. 188. This translation however, as 'humbly', is out of step with the ancient versions.
89. 'Respect, reverence, awe' is suggested by Deissler in his Die Zwölf Propheten, who translates the line, "in ehrfurcht den weg gehen ...".
90. Winton Thomas p. 184.
91. There may be many reasons why the Septuagint uses two different words for the same Hebrew root at Micah 6:8 and Proverbs 11:2. ετοιμος would not have fitted at Proverbs 11:2 because it is no obvious antonym to υβρις or those who practice υβρις. Alternatively the Septuagint may have avoided the use of ταπεινος at Micah 6:8 because of overtones of piety or poverty which are inappropriate there: though a compound such as ταπεινοφροσυνη would have been possible. There is insufficient data to reach a conclusion.
92. Jastrow p. 364.
93. See chapter 13 and Jastrow pp. 1291-3.
94. Jastrow p. 1293.
95. Alcalay col. 2197, compare Even Shoshan p. 2247.
96. Numbers Rabbah 1:3, Soncino ed. p. 7: see Chapter 2 part 1 above. Midrash on Psalms 17a, section 22: Soncino ed. Book 1 p. 229. The line 'modesty' - 'delicacy' - 'chastity' is a clear one in the meaning of שׁוֹבֵט: Micah 6:8 is quoted with the meaning of 'delicacy of behaviour' at Piska 45:1 (Soncino ed. p. 783). Compare Montefiore etc., pp. 468 and 490f.

97. Stoebe p. 192, Hyatt p. 238.
98. See Chapter 12 section 1.
99. The Septuagint reads the verse in this way, as does Mays, Micah p. 60.
100. Mays, Micah p. 142. It has become traditional by the time of the Manual of Discipline, Hyatt p. 237.
101. Hertz, p. 188.
102. Compare Stoebe, pp. 181f.
103. Similarly, caution is necessary before dismissing a meaning of 'walk humbly' for לִלְכוּתָא בְּיָדָא on the grounds that a precise word for humility (that is יָנִיחַ) already exists in a series where this expression is used, as in the Community Rule at Qumran. Stoebe (pp. 193f) and Hyatt (p. 235) both do this: but we have noted other lists in Jewish tradition where such duplications, or rather particularising variations, undoubtedly occur.
104. Mays, Micah p. 142; G.W. Anderson p. 197. T.H. Robinson p. 146, speaks of each member going 'deeper' than the one before. Burrows, p. 437 observes that 'walking humbly with God' comes as the climax after the other two.
105. Lescow, p. 191, Wolff, p. 940, Allen, p. 374.
106. Mays, Micah pp. 136f.
107. von Rad, Deuteronomy p. 83, Driver, Deuteronomy p. 124.
108. Numerical sayings and series are discussed by McKane, Proverbs pp. 649-664. In some series it appears that the final item is the significant one (the view of Wunshe is cited in support of this on p. 657 and p. 663): but in the general discussion it is clear that this is not always the case. Examination of the other toroth mentioned in this paragraph shows that there is nothing in this form to suggest that the last item is stressed or most important. Likewise in the prophetic exhortations cited the last phrase cannot be regarded as climactic in any way, though Psalm 34:11-14 shows that it may be in individual cases.
109. Makkoth 24a says precisely this. It observes that Isaiah reduces the whole range of laws in the Torah to six virtues or principles, then that Micah reduces them to three. In quoting Micah 6:8 the three principles are emphatically actions, the meaning of 'to walk humbly before God' being given as "walking in funeral and bridal processions". At Sukkah 49b the same interpretation is spelled out a little more fully: 'to walk humbly before God' means "attending to funerals and dowering a bride for her wedding" = almsgiving?
110. Winton Thomas suggested in the article mentioned that the phrase לִלְכוּתָא בְּיָדָא at Micah 6:8 and the obscure לִלְכוּתָא בְּיָדָא at Malachi 3:14 meant basically much the same thing. His conclusions were based largely on the Arabic usages of the same roots which he took to mean 'guarded' or 'fortified', and he devoted little or no space to a discussion of the literary contexts of either phrase. We concluded that his suggestion that the phrase at Micah 6:8 means 'to walk carefully / heedfully before God' is not to be accepted, and an examination of

Malachi 3:14 will show that his suggestion 'to walk decently / discreetly' is equally difficult to sustain, though the New English Bible has 'to behave with deference'.

Malachi 3:13-15 is in the form of an accusation that God is making against his people, in which he quotes their own words to justify his case against them. The whole of Malachi reads like an extended accusation using this approach. In particular verse 14 appears to be quoting the waverers who are on the point of giving up their loyal allegiance to Yahweh because they have not benefitted from their obedience. Verse 16 may represent this group as they respond to God's accusation and draw back from their desertion, and in verse 16 this group are called, 'those who fear the Lord', a term which has overtones of humility as we shall see later.

In verse 14 this group is accused by God of saying that they are no longer going to 'keep God's לִשְׁמֹרֶת ' or 'walk לִדְרֹכֵי before him'. The latter phrase is unclear, but it must denote some praiseworthy attitude. The opposite attitude is that of the

לִדְרֹכֵי , for when they do evil they prosper (v. 15). There is a clear antithesis between the phrases לִשְׁמֹרֶת in verse 14 and לִדְרֹכֵי in verse 15: doing good and doing evil respectively. This suggests that the other two phrases, לִדְרֹכֵי in verse 15 and the adverbial phrase in verse 14 may be similarly antithetical, in content if not in form. The לִדְרֹכֵי , as we have frequently noted, are the proud or arrogant who go their own way regardless of God's will or purpose. There is therefore at least a prima facie case for thinking that the meaning of

לִדְרֹכֵי has some connection with humility. Traditionally this hapax legomenon has been understood to be related to Hebrew terms for 'black/darkness', and the phrase translated as 'walking in mourning' or the like (B.D.B. p. 871). The Septuagint uses the adverb ἐκτενέως , 'supplicating, entreating', which certainly fits the context and may be a very creditable guess. Presumably the Hebrew can be understood in terms of being aware of one's mortality and conscious of one's limitations, as well as more specific meanings such as contrition and repentance, or even, possibly, of fasting and other forms of self-discipline.

There is, however, little or nothing to prove any of this, other than some tenuous verbal links. One reference in the Talmud is none-the-less intriguingly suggestive. At Makkot 24a (Soncino ed. pp. 172f) Micah 6:8 is quoted, and explained in terms of walking in funeral and bridal processions, and it is not at all clear what that means or why that interpretation is given. One possibility is that it reflects an association between Micah 6:8 and Malachi 3:14. We may conclude therefore that Malachi 3:14 may possibly contain a reference to humility. The phrase לִדְרֹכֵי is certainly used to illustrate or specify what it means to keep God's לִשְׁמֹרֶת and such attitudes or behaviour have been found to be at the very least unprofitable, and it is indeed therefore tempting to see a link with Micah 6:8 as Winton Thomas did, though not for the same reasons or via the same connections.

1. It is largely agreed that the Book of Zephaniah is to be dated in the early years of the reign of Josiah, and understood against the background of the social conditions and religious practices of the period before Josiah's 'Reforms', Eaton, Obadiah, Nahum Habakkuk, Zephaniah pp. 122f; Watts, The Books of Joel, Obadiah, Jonah, Nahum, Habakkuk and Zephaniah pp. 153-155; J.M.P. Smith, Micah, Zephaniah, Nahum, Habakkuk, Obadiah and Joel pp. 166ff; Elssfeldt, Introduction pp. 423ff; Kaiser, Introduction pp. 229ff; Leslie, Interpreters Dictionary of the Bible vol. 4 pp. 951f; Fensham, Interpreters Dictionary of the Bible sup. vol. pp. 983f; Horst, Die zwölf Kleinen Propheten pp. 187ff; Elliger, Das Buch der zwölf Kleinen Propheten pp. 56f. But contrast Ryatt in Peake's Commentary p. 640 who revives an older view setting the book in the reign of Jehoiakim.
The book shows familiarity with the cultic traditions of Jerusalem and also with prophetic traditions going back to Isaiah and Amos, Eaton, op. cit. p. 122; Elliger op. cit. pp. 56f; Watts, op. cit. pp. 154f. Fensham op. cit. p. 984 also notes a link with the Wisdom movement.
2. Elssfeldt, op. cit. p. 423. Smith, op. cit. p. 211 regards the exhortation in v. 3 as secondary and deletes it, reading the unit therefore as directed against Philistia in line with the rest of the oracles against foreign nations in chapter 2.
3. שׁוּב in the Hithpoel and the Qal occurs only here. A Polel form is found occasionally with the meaning, 'to gather stubble', or 'collect wood'. K.B. pp. 860f. B.D.B. p. 905 gives the use in Zephaniah 2:3 separately and notes suggested emendations.
4. In his build up to his attack on Israel in chapters 1-2.
5. Amos 5:18ff, Isaiah 2:12ff, Hosea 9:5ff. For an up to date summary of the considered literature on the 'Day of the Lord' see Everson in Interpreters Dictionary of the Bible sup. vol. pp. 209ff, ed. G.W. Anderson, Tradition and Interpretation pp. 172 (McKane), 191-3 (Nicholson), 361 (Zimmerli). Kaiser Isaiah 1-12 p. 38, and von Rad, Old Testament Theology vol. 2 pp. 119-125.
6. Especially Hunter "Seek the Lord". A Study of the Meaning and Meaning and Function of the Exhortations in Amos, Hosea, Isaiah, Micah and Zephaniah". (1982). Compare the reviews of this by Barton, JSOT 27, 1983 pp. 119-122 and Crenshaw, Catholic Biblical Quarterly 45:3, 1983 pp. 459f.
7. Compare Wagner, T.D.O.T. 2 pp. 229-241, especially p. 231.
8. Wagner, p. 239 notes the expansion of the concept of seeking God beyond the realm of worship to "an internalising and deepening sense of Godliness which must be proved true by fulfilling ethical responsibilities". He cites Zephaniah 2:3 as the supreme expression of this and also Hosea 5:6, 15 and for comparison Deuteronomy 4:29, Jeremiah 29:13 and Isaiah 51:1.
9. Also if the phrase is to be translated, 'the meek of the earth' and understood to refer to those who know themselves to be poor before God and who are marked by that inner humility which is the basis of righteousness, as Eaton suggests, op. cit. pp. 136f, then the

two following imperatives lose some of their power. The oracle is then less of an 'exhortation' and more of an 'encouragement'. It is also noteworthy that the Septuagint uses *ταπεινός* here whereas it has a preference for translating *יָצַח* by *νικῶν*.

10. B.D.B. p. 821.
11. B.D.B. p. 134; K.B. p. 146 "aim at". Compare Good News Bible.
12. Exegesis of Psalm 45:5(4) pp. 228ff. Note there too the association between *יָצַח* and *יָצַח*. The other sense of *יָצַח* as 'deliverance', 'victory' is seen at Isaiah 51:1 where those who are seeking the Lord, " *יְהוָה יִצְחָק* ", are also said to be seeking deliverance, " *יְהוָה יִצְחָק* ".
יְהוָה יִצְחָק
13. J.M.P. Smith, p. 214.
14. Eaton, op. cit. p. 137, Watts, op. cit. p. 166, Elliger, op. cit. p. 68 and Horst, op. cit. p. 195 all suggest dependence upon God.
15. J.M.P. Smith, p. 215. Also this verse is quoted twice in the Talmud (Yebamot 78b, Soncino ed. p. 535; Hagigah 4b, Soncino ed. p. 17) and variously in the Midrash Rabbah. In each case the whole verse is understood in terms of repentance: and there is much weeping on the part of the Rabbis because there is so little certainty of forgiveness.
The Septuagint cannot be used to answer this question for it seems to understand *יָצַח* here as related to the verb *יָצַח* to answer, and thus translates the word with an imperfect of the verb *ἀποκρίνομαι*, "and answer them".
16. See the discussion of Isaiah 16:6 = Jeremiah 48:29f in Appendix 2. Compare also Zephaniah 2:8, 10.
17. Watts, op. cit. p. 166; Compare Eaton, op. cit. p. 137.
18. Lehrman in The Twelve Prophets gives an interpretation of Zephaniah 2:3 explicitly in terms of trusting God rather than foreign alliances, p. 241.
19. We argued above that Psalm 45:4 should be seen as an injunction to the King to practice humility. There, as in Zephaniah 2:3, there is an association between humility and *יָצַח*. It must be acknowledged however that Psalm 45:4 remains unclear.
20. In worship for example Psalms 28:7, 68:5, 149:5 Zephaniah 3:14.
In war for example Psalm 60:8, 2 Samuel 1:20, Jeremiah 50:11.
21. Watts, op. cit. p. 180.
22. J.M.P. Smith, op. cit. p. 251.
23. Compare Elliger, p. 80 and Lehrman p. 249.
24. Eaton, Obadiah etc., Watts, op. cit. p. 181, Davidson p. 133; Kapelrud pp. 32f notes that these references to humility in Zephaniah have caused some discussion: but says that there is scarcely any reason for it for such an appeal to seek humility is not surprising in Zephaniah for Amos and Micah have already focussed attention on the poor etc.

Notes to chapter 19.

1. On Tyre's pride see Isaiah 23:8f and Ezekiel 28:2ff.
2. On the pride of the Philistines see Zephaniah 2:4.
3. Compare Psalm 2:11, 32:11, 97:1, 68:4, 33:1, Zephaniah 3:14, 1 Chronicles 16:32, Isaiah 66:10.
4. 'See' and 'look' are preferred by the recent translations: New English Bible, Jerusalem Bible, Good News Bible, New International Version.
5. See exegesis of Psalm 45:5(4) (pp. 228ff).
6. Snaitch, Distinctive Ideas of the Old Testament p. 88; compare Revised Standard Version, New English Bible, Good News Bible and Jerusalem Bible.
7. On Psalm 45:4 see chapter 13 above, and on Zephaniah 2:3 see the preceding chapter.
8. The Septuagint renders the term by the active $\epsilon\omega\lambda\omicron\gamma\epsilon\iota$, and all recent translations translate the word with active verbs.
9. See the discussions on Psalm 18:28(27) and 86:1, and Isaiah 66:2. We may also note the Zakir Inscription in which King Zakir of Hamat and Lu'ath says of himself, "I am a humble man", A.N.E.T. p. 501.
10. 'humble': Authorized Version, Revised Standard Version, New English Bible, Good News Bible, Jerusalem Bible, New International Version has 'gentle', as does Horst, sanft, op. cit. p. 246. Elliger, op. cit. p. 149 prefers 'poor'.
11. For example G.A. Smith, The Twelve Prophets, pp. 466f, Baldwin, p. 165 and Mitchell p. 273.
12. The point is established by Mowinckel, He That Cometh, chapter 7 pp. 187-257 in a very full discussion, and also by Rowley, "The Suffering Servant and the Davidic Messiah" in The Servant of the Lord, pp. 61-93.
13. See note 9.
14. It is easy to exaggerate the uniqueness of the Israelite view in this respect, and to claim that the monarchies in Israel and Judah are radically different from those of the surrounding states, at least in theory if not in practice, but it was an important understanding of the King's role in Israel that he was the protector of the poor and needy. This can be seen as an ancient expression of the view brought out more fully in the New Testament that leadership involves service.
That this view was not unique to Israel can be seen in the texts about Keret (A.N.E.T. p. 149), Dan'el (ibid p. 151) and Hammurabi (ibid p. 178), and the discussions by Hammerschaimb ('On the ethics of the Old Testament Prophets') and Fensham ('Widow, Orphan and the Poor').
None the less in the Old Testament the point is repeatedly made, and we can see the negative expression of this in Deuteronomy 17:14ff. This is expressed positively at Psalm 72:1-4, 12-14 where the

prayer is offered that the King will, by God's help, be the defender and deliverer of the poor and needy. The same point is made about the place of power and the responsibility of the powerful in Psalm 82:3f (compare Proverbs 29:14).

Thus the King stands under God's laws and will be punished if he fails to uphold them (Psalm 89:30ff). He is under obligation to God to maintain the life of the community, and this involves not only being humble before God and putting his trust in him rather than in his own strength or other gods but also dealing fairly with all and taking special care of the vulnerable.

15. Mowinckel, *ibid* p. 94. He cites Zechariah 9:9f, Micah 5:3, 9f, Psalms 20:8 and 18:28 in support.
16. One should not claim too much from an attempted reconstruction of the royal rites in Jerusalem: but it is possible that as part of those rites the King was periodically humiliated, stripped of the insignia of his position and thus made to realise that everything he had owed to God. Mowinckel, Psalms in Israel's Worship vol. 1 p. 244 notes that this is possible but that there is nothing to prove it. The case is broadly set out by Johnson, Sacral Kingship chapter 5, and elaborated by Eaton, Kingship and the Psalms, pp. 109ff, and chapter III *passim*, also Festral Drama in Deutero-Isaiah, pp. 46, 65f.
 If this was not done liturgically such humiliation was forced upon the King by the circumstances of history, for the 'Royal Psalms' frequently contain urgent appeals to God for assistance and restoration (for example Psalms 3, 4, 9-10, 17, 22, 27, 35, 40, 41, 57, 59, 62, 69, 70, 71, 89, 94, 118, 140, 142). All these psalms are from Eaton's list of "Psalms with clearly royal content", Kingship and the Psalms, p. vii. Psalm 89 is important in this context, as it is explicitly royal in theme and deals with the question of the covenant with the Davidic House and the faithfulness of that royal line to its position (Eaton, Kingship pp. 56f, A.A. Anderson pp. 630f). Verses 38-45 are in the form of a lament that God has now apparently forgotten his covenant promise, and has allowed his 'servant', the King, (v. 39) to be humiliated. The imagery used for this humiliation is that of defeat in battle. This is followed by an appeal to God for help using somewhat stereotyped language (vv. 46-51). Use is made of the fact that the one in need is God's 'servant' (עַבְדְּךָ v. 50) and 'anointed' (מָשִׁיחַ v. 51) and God is urged to 'remember' him. The humiliation which the King is suffering is directly attributed to God, and in the appeal to him no consciousness of sin or failure is admitted by the speaker. The juxtaposition of the contrasting halves of the psalm, whilst throwing into relief the urgent questions posed by a King's humiliation to any understanding of God's faithfulness and justice, none the less emphasises the King's complete dependence upon God both for good and ill. This may be exactly the lesson that this psalm was designed to teach, perhaps to the accompaniment of an appropriate ritual; for the suggestion that the King's humiliation is due to his failure (compare vv. 30f) is ruled out because of the lack of penitential awareness in the appeal: the one who appeals is patently innocent. That this psalm can be best understood in terms of a ritual humiliation is plausible, and Eaton, Kingship, pp. 121f summarises the case. The King is God's servant (vv. 39, 50) who is now suffering and calling for help.
 Psalm 22 combines a lament in which the King cries to God for help (vv. 1-21) with a testimony to the help received (vv. 22-31), (Eaton, Kingship pp. 34f, A.A. Anderson p. 184). In the lament it is recognised that God is both holy and trustworthy (vv. 3-5),

and that he has the power to deliver the sufferer from his distress (vv. 19-21). A variety of metaphors are used to denote the afflictions of the King: he feels forsaken (vv. 1-2), scorned and mocked (vv. 6-8), attacked (vv. 12f), dissipated (vv. 14f), and caught like a hunted criminal (vv. 16-18). All of this is made worse by his previous experience of God's care for which familiar imagery is used (vv. 9f). The speaker knows that he can only rely on God for help (v. 11), but he despairs that God is far off (vv. 1f, 11, 19). Unlike in Psalm 89 there is no direct attribution of his suffering to God.

In vv. 22-31 the King witnesses to his deliverance. He testifies to the assembled congregation (vv. 22f, 25) that God has heard him and helped him, not overlooking his severe affliction (עֲנִיּוֹתַי v. 24). His deliverance is therefore a sign to all who are afflicted (עֲנִיּוֹתָם, v. 26) and a warning to all the powerful who afflict them (v. 29).

The liturgical setting for the testimony is plain, and it may be that the lament originally accompanied a ritual humiliation. In any case, the psalm registers the King's complete dependence upon God and sense of helplessness and powerlessness away from him. True dominion belongs only to God (v. 28) and he does deliver those who recognise their need.

Psalms 18, 118 and 144 are all thanksgivings on the same theme, recounting that God has delivered his servant from distress. We have already noted the humility vocabulary used in Psalm 18:28(27) and 36(35), and the psalm ends with the recognition that the King owes his triumph to God (v. 50). Psalm 118 is a processional psalm in which the victorious King is welcomed into the Temple: but its theme throughout is that the King owes the victory to God, in whose praise the King leads the whole congregation (v. 1-4). Psalm 144 similarly recognises that the King's victories belong to God (v. 10). The psalm opens with a recognition on the part of the King that such power and victory as he has is due to the training and support received from God, and that this power is considerable (v. 2). There follows immediately a warning against pride (vv. 3-4), which utilises a traditional phrase (compare Psalm 8:4, Job 7:17) and a traditional theme about the transitory nature of human life (compare Psalm 39:5, 11; 103:15; Job 8:9, Ecclesiastes 6:12 etc.). The King is reminded of his insignificance as well as of his power.

Eaton regards Psalms 18, 22, 89 and 144 as being particularly illustrative of a ritual humiliation of the King, Kingship, pp. 34f, 115, 122, 160.

17. Mowinckel, op. cit. pp. 94f.

18. Compare Johnson, Sacral Kingship in Ancient Israel footnote 3 p. 9 and Horst, op. cit. p. 247.

19. The 'fear of the Lord' is discussed more fully on pp. 339 - 343.

20. But see the comments in Appendix I.

21. This repetition seems to lie behind the confusion in Matthew 21:7 where Jesus rides on two animals. The וְ of the Septuagint is an explicative, not a conjunction.

22. וְ denotes a young and vigorous male ass, B.D.B. p. 747, and the use of וְ (he-ass) and וְ (she-ass) suggests pedigree. Baldwin, op. cit. p. 166 comes to this same conclusion from an interpretation of a Mari text.

23. Horst, op. cit. p. 248 quotes Feigin who refers to Accadian parallels, to the effect that only messengers, sick or poor people and children ride on asses. The Septuagint encourages this view with its translation *ὄνος*, a 'beast of burden', 'draught animal'.
24. This possibility is raised by Mowinckel, op. cit. p. 177, who cites ritual texts from Ugarit in support. There are several references to royal personages using asses in that literature, for example when the gods Ashirat, Baal and Anat go on a journey it is Ashirat who rides the available ass because she is of the highest rank (Beyerlin, Near Eastern Religious Texts relating to the Old Testament) but such evidence should be used with great caution. The significance of the ass as a royal animal is clearly seen in 1 Kings 1. The succession is in doubt and the ageing David instructs that Solomon is paraded around Jerusalem on his own ass, *אֲשֶׁר* (1 Kings 1:33, 38, 44). This royal procession leads to Gihon where Solomon is anointed (vv. 38f). *אֲשֶׁר* is not however, the term used at Zechariah 9:9.
25. Especially G.A. Smith pp. 466f.
26. As Mowinckel observes, *ibid*, the Messiah is the King of Peace because he has the power to banish the war-lords. The crowd who hailed Jesus on Palm Sunday were quite right to see in his act the beginning of a military struggle, and their disappointment when Jesus refused to carry it through is easily understandable.
27. There is in the Old Testament one viewpoint which is critical of the institution of monarchy per se, and the principal criticism is that Kings have ambitions which have anti-social consequences, that Kingship is necessarily identical with pride and that this is destructive of authentic community in the people of God. This viewpoint can be seen in Jotham's fable in Judges 9:7-15 which is spoken in response to Abimelech being made King in circumstances which clearly show the ruthless nature of ambition (Judges 9:1-6). In the fable the trees decide to appoint a king over themselves. (That such a decision is itself an act of disobedience and a refusal to accept the sovereignty of God is the theme of the anti-monarchy account of the setting up of the monarchy in 1 Samuel 8:4ff, and the same temptation had been refused by Gideon in Judges 8:22f). The olive, fig and vine, all highly-valued trees in the current culture, decline the request and the bramble accepts, exhibiting both arrogance ("come and shelter in my shade") and aggression (threatening them with a fire which will even consume the mighty cedars), verse 15. This bitter fable warns that monarchy is synonymous with pride, suggesting that anyone with the ambition to become King is automatically unfitted for the task, and that society which chooses monarchy will quickly come to regret that choice (Soggin, Judges, pp. 174-177, especially p. 177). Deuteronomy 17:14-20 is the classical statement of anti-monarchical feeling in the Old Testament, and at the centre of this is the awareness that the king is prone to pride (verse 20). This passage too notes that monarchy arises as the people's choice (verse 14b), and whilst this is not condemned as rebellion against God's rule, the setting of this request after a statement of God's beneficence towards Israel (verse 14a) suggests that the request is at best ungrateful. Written from hindsight with the failures and excesses of the monarchy in view, the passage points out that the king must curb his ambitions and guard against the temptations inherent in his office: "multiplying" (*וַיַּרְבֵּה*) horses, wives and

wealth (verses 16f). The King must realise, or be made to realise, that he is only King under God; and his power and success must not blind him to his dependence upon God, a facet of a theme which runs throughout Deuteronomy. Therefore he must read from the Book of the Law so that he may continue to remember to "fear the Lord his God" (verse 19). We discuss this phrase in some detail below and note the association between humility and 'the fear of the Lord'. That association is maintained here: by learning to live in 'the fear of the Lord', the king is deterred from both disobedience and asserting his position over his brothers in arrogance. By learning to 'fear the Lord his God' the King will be prevented from allowing his heart, (לֵב), to be lifted up ($\text{אֲרָאָה$) over ($\text{עַל$) his brothers, verse 20. We have frequently noted the use of ($\text{אֲרָאָה$) with verbs of raising or lifting to denote pride (compare Isaiah 10:12, Jeremiah 48:29, Psalm 131:1, Proverbs 18:12 and 2 Chronicles 32:26). The usage of אֲרָאָה with the verb אֲרָאָה is consistent with this. What is unusual here is the qualifying phrase, $\text{עַל אֶחָיו$ 'above his brothers'. What is intended here cannot be precisely ascertained. It may be that the King's exalted position is meant, that he should not have appreciably more horses, wives or wealth than his fellow Israelites. The use of אֲרָאָה here plus the immediate context of the expression with its reference to 'fearing God' suggests however that the phrase as a whole refers to the King's attitude rather than his position. The King is being warned here not simply against conspicuous wealth which threatens tribal solidarity but against pride and arrogance which are anti-God as well as anti-social. Such an attitude of arrogance on the part of one with the power of a King would have dire consequences. Thus the Deuteronomist warns that it is precisely when the King is enthroned (verse 18) that he must remind himself daily (verse 19) that his rule is subject to God.

28. Ecclesiastes Rabbah 1:9, Soncino ed. p. 33.

29. Sanhedrin 98a, Soncino ed. pp. 663f. R. Alexandri reports R. Joshua as setting Daniel 7:13 and Zechariah 9:9 together, and explaining that if the people are worthy then Messiah will come on the clouds of heaven: but if not he will come in lowliness on an ass. The Talmud follows this with a dialogue between King Shapur and Samuel in which the king offers to lend the Messiah his own white horse instead of the ass, to which Samuel replies to the effect that the Messiah's ass is a much more splendid animal than the most spectacular horse of any king.

1. G.W. Anderson calls this psalm, 'one of the neglected gems of the Psalter', Peakes Commentary p. 441. Compare Cohen, The Psalms p. 131 and Weiser, The Psalms p. 776.
2. A.A. Anderson, Psalms p. 878; Dahood, The Psalms vol. 3 p. 238.
3. Possibly the king, Dahood, at the New Year Festival (Leslie, The Psalms p. 411). Compare Eaton, The Psalms, p. 290f.
4. Eaton *ibid.* points out that this is entirely appropriate in a liturgical context.
5. Some commentators date the psalm in the post-exilic period; but several recent ones regard this psalm as part of the festal traditions of the monarchy period; for example Dahood, Leslie, Eaton and Mowinckel (Psalms in Israel's Worship, vol. 1 p. 186).
6. Delitzsch, Psalms vol. 3 pp. 301f; Kirkpatrick pp. 761f. We have noted the use of David in Jewish tradition as an exemplar of humility, and in particular the expression of this in the exegesis of the psalm-title לְדָוִד בְּעֵת הַמִּצְוָה : see p. 94.
7. Sawyer, 'An analysis of the content and meaning of the Psalm-headings' pp. 32f.
8. Koehler-Baumgartner, B.D.B., Briggs, Eissfeldt (Introduction p. 449), and Weiser favour 'Pilgrim songs, Mowinckel, Eaton and A.A. Anderson prefer the processional setting.
9. See chapter 12, and the exegesis of Proverbs 18:12, pp. 354 ff.
10. Compare Dahood *op. cit.* p. 238.
11. Chapter 12, p. 190.
12. The phrase לְדָוִד בְּעֵת הַמִּצְוָה plus עֵת has a pejorative sense only at 2 Kings 19:22 = Isaiah 37:33. A good sense at Isaiah 40:26.
13. Compare also the use of the phrase in Psalm 18:28(27) discussed in Chapter 8 above.
14. This is very clearly brought out in Rabbi David Kimhi's commentary on this psalm, ed. and translated by Baker and Nicholson, p. 41.
15. Compare Weinfeld, Deuteronomy and the Deuteronomistic School, pp. 258f.
16. Kirkpatrick p. 762, Delitzsch p. 303, Leslie p. 410, Eaton p. 291.
17. Barnes, Psalms, p. 611, Wolff, Anthropology of the Old Testament, chapter 2.
18. Kirkpatrick p. 761, Cohen p. 131, Delitzsch pp. 303f.
19. Childs, Introduction to the Old Testament as Scripture pp. 520-522. Mowinckel, Psalms in Israel's Worship, vol. 2 pp. 98-101.

20. Numbers Rabbah 4:20 Soncino edition p. 137.

21. "A humility not natural to Israel but born of penitence", Cheyne
p. 338, and quoted without identification by Kirkpatrick p. 761.

1. Various emendments are suggested for the two opening words, אֲנִי בִּלְבָבִי אֶשְׁמַח but the sense of the saying is clear, compare McKane, Proverbs p. 302 and Toy, Proverbs p. 83. The Fourth Discourse of the Book of Instruction which comprises Proverbs 1:1-9:18 consists of verses 21-35 of chapter 3. Verse 34 may be an expansion of the original discourse (Whybray, Wisdom in Proverbs, pp. 43f, 73).
2. McKane p. 302, Rylaarsdam, Peakes Commentary p. 446.
3. B.D.B. p. 843, section 3b. von Rad, Wisdom in Israel, p. 79.
4. Scott, Proverbs p. 26; von Rad, Wisdom in Israel p. 64, and compare Muller, T.D.O.T. 4 section 2a, pp. 373-5.
5. Elssfeldt, Introduction p. 477; Cohen, Proverbs p. xi; von Rad, Wisdom pp. 67f.
6. Haag, T.D.O.T. 4, p. 482.
7. von Rad, Wisdom pp. 64f.
8. See pp. 210-216 and D. Kidner, Proverbs pp. 41f.
9. Compare Toy p. 23, Scott p. 40.
10. See pp. 211 f. Also Muller, p. 372f. 'babbler'. "A foolish talker who values his opinions overmuch", Crenshaw p. 81.
11. McKane, p. 464, Cohen p. 6.
12. The אֵלֹהִים of this verse refers to Yahweh, the subject in the previous two verses.
13. Compare the classic expressions of this in the New Testament, Mark 4:24 and parallels, Galatians 6:7.
14. Compare Barton, 'Natural Law and Poetic Justice in the Old Testament', J.T.S. 30, part 1, pp. 1-14.
15. See pp. 146ff. This aspect is more fully developed in the article by Martin Achard, 'Yahwe et les 'Anawim'.
16. See note 36 to chapter 8.
17. That character is the opposite of that of the אֲנִי בִּלְבָבִי, and so the translations 'humble' (Revised Standard Version, Good News Bible, Scott, Jerusalem Bible, New International Version, McKane) or 'meek' (New English Bible) are appropriate.
18. Thus originally the word אֲנִי בִּלְבָבִי would obviously have had a metaphorical sense. Did the need for a Qere form arise when this original address was lost, and the danger of a literal interpretation of אֲנִי בִּלְבָבִי therefore arise? אֲנִי בִּלְבָבִי thus restores the original clarity.
19. McKane pp. 9ff.

20. Scott p. 87, p. xxix.
21. See chapter 12 pp. 217 ff.
22. B.D.B. p. 956 retains רָאָה in its usual use as an adverb with restrictive force: 'by pride there only cometh contention'.
23. Chapter 12 pp. 212 ff.
24. See chapter 12 p. 217.
25. Jastrow p. 380.
26. This conclusion contrasts with that of Scharbert, T.D.O.T. 4, pp. 46-51 who argues that the root * רָאָה does not suggest pride or haughtiness rather the making of unjustified claims; and that these words are rare in contexts which also mention pride or haughtiness (p. 51).
27. Proverbs p. 428.
28. The root רָאָה has already been briefly treated and the only other occurrence of a word from this root at Micah 6:8, already dealt with in the exegesis of that passage.
29. Grundmann, T.D.N.T. 8 pp. 1-26, especially p. 6.
30. The New English Bible reading 'sagacity' is regarded as less satisfactory than 'modest', by Whybray in the Cambridge Bible Commentary on the New English Bible text, p. 67. New International Version renders the term with 'humility', compare also Good News Bible; Jerusalem Bible and Revised Standard Version preserve the application of the term to the people who practice this disposition.
31. p. 428, where he is guided by the Syriac meaning of רָאָה. Compare Hyatt, 'On the meaning of Micah 6:8', p. 235f. However, Payne Smith's Syriac Dictionary always gives רָאָה a bad sense, pp. 481f.
32. McKane p. 273 etc., Whybray Wisdom in Proverbs pp. 66f, von Rad Wisdom in Israel pp. 85f.
33. Proverbs 15:33 is linked with the preceding Wisdom sentence for they are both concerned with רָאָה and its results. 15:32 is a piece of old Wisdom which observes that the one who ignores instruction becomes a failure in life. 15:33 employs a Yahwistic perspective and adds clarification as to what the truly effective רָאָה is.
34. 1:7, 29, 2:5, 8:13, 9:10, 10:27, 14:26, 27, 15:16, 33, 16:6, 19:23, 22:4 and 23:17.
35. Psalm 34:12(11) and Psalm 111:10.
36. Psalm 19:10, Isaiah 11:2, 3 and 33:6, 2 Chronicles 19:9.
37. רָאָה at Genesis 20:11, 2 Samuel 23:3, Nehemiah 5:15, 9. רָאָה at Job 6:14. רָאָה at Job 28:28.
38. Exodus 20:20, Psalm 5:8, 90:11 and 119:38, Isaiah 63:17, Jeremiah 32:40 and Job 4:6, 22:4.

39. B.D.B. p. 432 notes that 'of God' is supplied by the context.
40. Compare its use 22 times in Ben Sira.
41. Whybray, Wisdom in Proverbs p. 97 stresses the importance of this phrase in terms of education, compare Cohen p. 3, who quotes Aboth 3:18, 'Where there is no wisdom there is no fear of God, and where there is no fear of God there is no wisdom'.
42. McKane p. 264, Whybray p. 97f.
43. Whybray Proverbs p. 16 and Wisdom in Proverbs p. 96; von Rad, Genesis p. 23 and Wisdom in Israel p. 66; A.A. Anderson, Psalms p. 271. Compare G.W. Anderson in Peakes Commentary, p. 420, "The fear of the Lord: the Old Testament ideal of piety - reverent obedience to Yahweh". Also E. Jones op. cit. p. 51 and his quotation from Robinson, The Poetry of the Old Testament p. 169 that the phrase represents, "the nearest phrase in Hebrew to that which we call religion". The idea is an important one in Deuteronomy too, as is illustrated by Weinfeld in Deuteronomy and the Deuteronomistic School pp. 274-281. There it has the meaning of both general morality (= conscience) and of 'covenantal loyalty'. It means constant awareness of God. The chief obstacles to this are pride and affluence. Compare also Crenshaw, op. cit. pp. 95ff.
44. 'Motto' is used by Cohen p. 3, Scott p. 36, Toy p. 11, Whybray, Wisdom in Proverbs p. 98.
45. McKane p. 487. The point is made in more general terms by Whybray, Wisdom in Proverbs pp. 96ff and Cohen p. 102.
46. Toy p. 318 favours such an interpretation, and goes so far as to say that $\text{הָאֵלֹהִים} = \text{הָאֵלֹהִים}$.
47. The suggested emendation to הָאֵלֹהִים (compare Biblia Hebraica Stuttgartensia, Scott) has found little support.
48. See the general discussion on הָאֵלֹהִים in chapter 13.
49. Proverbs p. 487 compare pp. 521, 570.
50. p. 487.
51. p. 570.
52. pp. 415, 318.
53. pp. 11, 415.
54. Compare note 32 above, and especially in the Teaching of Amenemope, chapters 1, 4 and 21.
55. There is a Kethib form, הָאֵלֹהִים , 'the poor'.
56. Compare Proverbs 21:9, 19, 25:7, 24; Ecclesiastes 6:9, 7:2; Psalm 118:8f.
57. p. 328.

58. For the use of this form see the discussion on Proverbs 3:34 above.

59. Toy p. 328. Compare New English Bible, Revised Standard Version, and Good News Bible.

60. McKane, p. 498f, observes 'Poverty and humility are natural allies', which seems rather unworldly.

61. The other occurrence of בִּשְׁמֵי in Proverbs (31:11) is recognised as being difficult, and there the word cannot have its usual meaning of booty, spoil, loot. McKane p. 667, B.D.B. p. 1022. McKane gives the meaning at Proverbs 16:19 as "ill-gotten gain", p. 499.

62. Chapter 12, p. 194.

63. von Rad, Wisdom in Israel, p. 76.

64. Here the words עֲשֵׂה and קִיֵּם are most often used. See Kushke, 'Arm und Reich' especially pp. 45-48.

65. B.D.B. p. 365, K.B. p. 342. For 'obscure' see Jerusalem Bible, Revised Standard Version, New International Version and McKane p. 246. 'Common' is preferred by New English Bible.

66. See the discussion of the similar phrase in Proverbs 16:18 on pp. 200 f. above.

67. See chapter 12, pp. 202 f.

68. pp. 344 f. above.

69. B.D.B. p. 784, K.B. p. 729.

70. Soncino ed. p. 12. This saying is quoted above on p. 93.

71. pp. 318, 414f.

72. Toy p. 414f, Cohen p. 146. The Septuagint does not translate וְיִיֵּשׁ at all. Compare Good News Bible.

73. Compare Revised Standard Version, Authorised Version, New International Version, B.D.B. p. 784, McKane p. 570, Scott p. 127, Toy p. 414, Kidner p. 147.

74. Compare New English Bible, American Jewish Translation, Jerusalem Bible.

75. Cohen p. 146.

76. Chapter 10 pp. 154 f.

77. Numbers Rabbah 7:12, Soncino ed. pp. 506ff.

78. Op. cit. p. 198.

1. We shall not deal with any of the complex questions of the form and structure of those chapters, or of their authorship. Similarly we shall not confine our discussion to the so-called "Servant Songs", for in some ways that title represents an artificial distinction within the chapters as a whole, compare Mettinger, A Farewell to the Servant Songs.
2. Isaiah 41:8, 9, 42:19, 19, 43:10, 44:1, 2, 21, 21, 45:4 and 48:20.
3. 41:8, 9, 42:19, 43:10, 44:1, 2, 21, 21 and 45:4. Compare "his servant" at 48:20.
4. Whybray, Isaiah 40-66 p. 80 concludes that none of the attempts to explain this term can be unreservedly commended.
5. Whybray, p. 153; North The Second Isaiah, pp. 204f.
6. Mettinger, op. cit.
7. Despite the recent cogent advocacy of Whybray, op. cit. passim; Thanksgiving for a Liberated Prophet p. 25 and passim; The Second Isaiah pp. 65-78; "Two Recent Studies" pp. 113f.
8. Compare the use of the adjectives and cognate verbs פָּקַד and יָדָה about both the people and the servant in the consecutive verses.
9. D.R. Jones in Peakes Commentary p. 519, Sawyer, Hebrew Grammar pp. 113f.
10. Verse 7 is a divine speech introduced by a traditional formula, whereas the words of God of v. 6 which many take to be the end of the unit is introduced as a quotation of what God has said rather than God's direct speech through the mouth of the prophet as in verse 7.
11. The sense of readiness is to be preferred to that of aggressive militancy for these metaphors if the servant is the same as the gentle character of Isaiah 42:2f.
12. Both linguistically in parts, compare Whybray, Isaiah 40-66 pp. 140f, and in terms of its relation to the preceding verses as we noted above.
13. Masoretic Text is difficult. The Septuagint suggests the active participle but 1 Q 1 sa has the passive participle and that is supported by a number of versions and preferred by most recent commentators, for example Whybray, p. 141, Westermann p. 214, McKenzie p. 107.
14. Compare Revised Standard Version. This understands a passive participle as with the Septuagint, Vulgate and Targums for the verb, and the singular יָדָה as a collective.
15. Most commentators pass over this phrase in silence, only Westermann, p. 214, notes that it refers to the oppression that the nation has suffered.

16. B.H.S. suggests that פ'קז is out of place here and should be moved, and Whybray, Isaiah 40-66 (pp. 180f) notes that these lines are exceptionally difficult.
17. Whybray, Isaiah 40-66 pp. 177f, Thanksgiving part 2.
18. Whybray, Thanksgiving part 1.
19. Whybray, Thanksgiving, passim; The Second Isaiah pp. 74ff.

1. Ward, Amos and Isaiah pp. 169ff, Herbert p. 15. With reference to Isaiah's ethics the following passage may be noted from Barton, "Ethics in Isaiah of Jerusalem" p. 11, "Isaiah, then, begins with a picture of the world in which God is the creator and preserver of all things, and occupies by right the supreme position over all that he has made. The essence of morality is cooperation in maintaining the ordered structure which prevails, under God's guidance, in the natural constitution of things, and the keynote of the whole system is order, a proper submission to one's assigned place in the scheme of things and the avoidance of any action that would challenge the supremacy of God or seek to subvert the orders he has established. Such is the basic premiss from which all Isaiah's thinking about ethical obligations begins." (p. 11).
2. The oracle is in the spirit of Amos 5:18-20 and this picture of the Day of the Lord has already been noted, see exegesis of Zephaniah 2:3 pp. 270f and note 5. See also Clements Isaiah p. 45. The Day will be a manifestation of God's power against every other appearance of power, and this is forcefully expressed in the use ten times of by in v. 12-16. The other passages from Isaiah to be considered differ from this one in that they are all condemnations of the pride of other nations.
3. The other is, "From before the terror of Yahweh, and from the glory of his majesty" (vv. 10, 19, 21): Herbert, op. cit. p. 38.
4. Regrettably the last word of this key verse is problematic. The Masoretic Text has לֹא, "and low", which is surely wrong; compare Clements op. cit. p. 45. The Septuagint reads καὶ ἐν παντὶ ὕψει καὶ μέτρῳ, καὶ ταπεινώσεσιν which seems to be an attempt to make sense of לֹא while also recognising that it is a mistake.
5. Clements op. cit. p. 45.
6. Isaiah 2:9, 11 and 5:15 are all variations on this verse, and perhaps all are redactional additions and reapplications of the original at 2:17.
7. On לֹא and לֹא see chapter 10.
8. Compare Skinner, Isaiah 1-39 p. 21. Clements op. cit. p. 44 suggests that this verse has been added by a redactor to make the second point.
9. The Septuagint does not translate the word in v. 17, and in the Septuagint translation of v. 11 the word appears to be taken as an epithet for God, as it is in some later occurrences.
10. Compare Psalm 138:6.
11. The 'Tower of Babel' incident (Genesis 11:1-9) certainly has human pride as one of its themes, and the word used for the tower itself is also בָּבֶל.
12. Gray, Isaiah 1-39 p. 56, Clements op. cit. pp. 45f.
13. Herbert, Isaiah 1-39 p. 39 and New English Bible. Compare New International Version, Good News Bible.

14. B.D.B. p. 967, K.B. p. 921.
15. B.D.B. p. 326, K.B. p. 308. Herbert, op. cit. pp. 39f.
16. Revised Standard Version. Clements, op. cit. pp. 45f, Herbert, op. cit. pp. 39f and K.B. p. 921; Compare New International Version, Good News Bible. New English Bible has 'dhows of Arabia'. Only Jerusalem Bible opts for a translation taking no account of the parallel. For older suggestions see Gray, op. cit. p. 59. The Septuagint, 'every display of fine ships'. No other version however has an understanding of boat here, compare Barr, Comparative Philology and the text of Old Testament pp. 280f.
17. Compare Gray, op. cit. p. 54 and Kaiser, Isaiah 13-39 p. 35: but contrast Clements op. cit. p. 44 who regards vv. 7-8a as a secondary expansion probably from the time of Nehemiah.
18. Chapter 12, pp. 194ff.
19. If we examine only those terms which refer explicitly to people we note the following from verses 11 and 17:

| <u>Word</u> | <u>Place</u> | <u>Parallel</u> | <u>Collocations</u> | <u>Septuagint</u> |
|-------------|--------------|-----------------|---------------------------------------|-------------------|
| גְּבִיּוֹת | v. 11 | רִמֵּי | + מִדָּא + עֵינֵי + verb שָׁפַל | not |
| גְּבִיּוֹת | v. 17 | רִמֵּי | + מִדָּא + verb חָשַׁף | not |
| רִמֵּי | v. 11 | גְּבִיּוֹת | + מִנְּשִׁימָא + verb חָשַׁף | ὕψος |
| רִמֵּי | v. 17 | גְּבִיּוֹת | + מִנְּשִׁימָא + שָׁפַל | ὕψος |

If we examine the general terms in v. 12 we note the following:

| <u>Word</u> | <u>Parallel</u> | <u>Collocations</u> | <u>Septuagint</u> |
|-------------|-----------------|---------------------|-------------------|
| גִּבֹּרִים | נְשִׁימָא | רָמָא | ὕψιστος |
| רָמָא | גִּבֹּרִים | גִּבֹּרִים | ὕπερθευτος |
| נְשִׁימָא | גִּבֹּרִים | ? | ὕψηλος |

If we examine the terms used for natural phenomena and inanimate objects we note the following:

| <u>Word</u> | <u>Place</u> | <u>Parallel</u> (within the line) | <u>Collocations</u> | <u>Septuagint</u> |
|-------------|--------------|---|---------------------|-------------------|
| רָמָא | v. 13 | - | נְשִׁימָא | ὕψηλος |
| נְשִׁימָא | v. 13 | - | רָמָא | μετεωρος |
| רָמָא | v. 14 | נְשִׁימָא | - | ὕψηλος |
| נְשִׁימָא | v. 14 | רָמָא | - | ὕψηλος |
| גִּבֹּרִים | v. 15 | נְשִׁימָא | - | ὕψηλος |
| (נְשִׁימָא) | v. 15 | גִּבֹּרִים | - | ὕψηλος |

If we examine the unit of vv. 12-17 as a whole we note the parallel in the first strophe of each line as $\text{גָּאֵה הָאֵל} \quad \text{גָּאֵה הָאֵל}$ (v. 12), $\text{אֵל גָּאֵה} \quad \text{אֵל גָּאֵה}$ (v. 14), $\text{גָּאֵה הָאֵל} \quad \text{גָּאֵה הָאֵל}$ (v. 15) and $\text{גָּאֵה הָאֵל} \quad \text{גָּאֵה הָאֵל}$ (v. 17). In the second strophe the parallel is $\text{אֵל גָּאֵה} \quad \text{אֵל גָּאֵה}$ (v. 12), $\text{אֵל גָּאֵה} \quad \text{אֵל גָּאֵה}$ (v. 14), $\text{אֵל גָּאֵה} \quad \text{אֵל גָּאֵה}$ (v. 15) and $\text{אֵל גָּאֵה} \quad \text{אֵל גָּאֵה}$ (v. 17).

If the Septuagint translations are examined we note the following:

$\text{ὁψος} / \text{ὁψινος} / \text{ὁψινος}$ translate אֵל גָּאֵה twice, אֵל גָּאֵה three times, אֵל גָּאֵה once and אֵל גָּאֵה twice.

$\text{ὕβρις} / \text{ὕβριστος}$ translates אֵל גָּאֵה once and אֵל גָּאֵה once.

ὕπερηφανος translates אֵל גָּאֵה once.

μετωπος translates אֵל גָּאֵה once.

Seven Greek words translate six Hebrew ones, and they appear to do so indiscriminately.

20. The passage as whole appears to have undergone considerable development. It is generally agreed that vv. 16-19 are a later addition, compare Clements op. cit. p. 113, Kaiser pp. 145f. vv. 10-12 are in prose and possibly consist of two separate parts, vv. 10-11 and v. 12. Clements pp. 111f, Kaiser p. 142, Gray p. 195: though Schmidt regards these verses as being an original prose speech of Isaiah, see p. 9 in Skinner op. cit. The original oracle was probably delivered between 717 and 705 B.C. but the date given for v. 12 varies according to the different understandings of its literary history.
21. Reading אֵל גָּאֵה with the Septuagint instead of אֵל גָּאֵה .
22. B.D.B. p. 826, K.B. p. 778.
23. Alcalay col. 325f.
24. B.D.B.'s insistence (p. 826) on 'arrogant speech' is misleading, inserting Isaiah 10:12 between two sets of references which contain qualifiers clearly denoting speech whereas Isaiah 10:12 itself contains no such qualifier.
25. Compare Jeremiah 13:18, 48:17; Ezekiel 16:12, 17, 39, 23:26, 42. B.D.B. also sees negative senses at Ezekiel 24:35, Judges 4:9 and Proverbs 17:6, 19:11, 20:29 and possibly 28:12.
26. Compare p. 394 above.
27. Harrison, Jeremiah p. 176 and Nicholson, Jeremiah 26-52, p. 187 for example regard the Jeremiah version as being directly dependent on the Isaiah one. Freedman, Jeremiah p. 308 and Bright, Jeremiah p. 322 for example regard both versions as loose quotations or adaptations of a current saying.
28. See the summary of these problems in Kaiser, Isaiah 13-39 pp. 60-65.
29. Gray, op. cit. p. 291.
30. Sympathetic according to Herbert, op. cit. p. 111 and Gray, op. cit. p. 275: taunting according to Kaiser, op. cit. p. 73, compare Clements, op. cit. p. 155.
31. Bright, op. cit. pp. 322f.

32. Two manuscripts read גִּבּוֹר at Isaiah 16:6 according to the footnote in Biblia Hebraica Stuttgartensia. K.B. notes that we should read גִּבּוֹר p. 161. B.D.B. p. 144 calls it a 'scribal error' for גִּבּוֹר.
33. McKane, Proverbs p. 570 supports the views of Gemser and Ringren that עֲנִי is עֲנִי as in 21:24, and notes that this is the opposite of עֲנִי in 22:4.
34. Though K.B. p. 108 thinks that אֲנִי should be read at these two verses.
35. K.B. ibid, B.D.B. p. 95. Clements, op. cit. p. 155 supports the suggestion of Rabin, J.S.S. 18 (1973) pp. 57f that a better sense is "his strength". In either case the point being made is similar, that there is a gap between Moab's pretensions and its performance: the rendering "his strength" is more general than "his boastings" and does not limit that gap to Moab's verbalisations. The Septuagint provides no help here.
36. Compare Authorised Version, Good News Bible and New International Version. Revised Standard Version and New English Bible, compare Jerusalem Bible, read 'his deeds' for עֲשָׂו.
37. H. Freedman, op. cit. p. 308.
38. J.R. Bartlett, 'The Moabites and Edomites' in Wiseman, Peoples of the Old Testament Times pp. 228-258, makes these points repeatedly.
39. Clements, op. cit. p. 210.
40. Hyatt, Peakes Commentary p. 641.
41. Bartlett, op. cit. p. 242 sees all these references being to "the theme of Moab's military pride".
42. But surely Skinner, op. cit. p. 139, goes too far in speaking of the "arrogant spirit for which the nation was notorious" and citing the inscription of the Moabite Stone as an "enduring monument" to this. The latter is simply an example of grandiose claims made, almost conventionally, by all successful leaders. There are many narratives and references in the Old Testament to Moab and Moabites which do not suggest an arrogant spirit at all.
43. See chart, overleaf, The Pride Vocabulary in Isaiah and Elsewhere.
44. See chart, following, The Pride Motif in Oracles against Foreign Nations.
45. McKane in G.W. Anderson, 'Tradition and Interpretation' p. 242. Compare Clements, op. cit. p. 155 and Prophecy and Tradition pp. 60f.

The Pride Vocabulary in Isaiah and elsewhere.

| Word | Total Old Testament with sense of 'pride' | Sample verses from Isaiah | Elsewhere in Isaiah | Jeremiah |
|-----------------------------|--|------------------------------|------------------------|------------------|
| גִּאָה | 10 | 2:12, 16:6 | | 48:29 |
| גִּאֲוִית | 3 (8) | | 28:1, 3 | |
| גִּאֲוִן | 23 (50) | 16:6, 6, 13:11 | 14:11 | 48:29, 29 |
| גִּאֲוָה | 15 (19) | 13:11, 16:6 | 9:8, 13:3, 25:11 | 48:29 |
| גִּוָה | 4 | | | 13:17 |
| גִּבָּה <small>verb</small> | 15 (35) | | 3:16 | 13:15 |
| גִּבָּה | 7 (40) | | 5:15, 10:33 | |
| גִּבָּה | 5 (17) | | | 48:29 |
| גִּבְּהוּת | 2 | 2:11, 17 | | |
| גִּיד <small>verb</small> | 9 (10) | | | 50:29 |
| גִּיד | 13 | 13:11 | | 43:2 |
| גִּדּוֹן | 11 | | | 49:16, 50:31, 32 |
| גִּוֵּם <small>verb</small> | 21 (130) | 2:12 | 37:23 | |
| גִּוֵּם <small>noun</small> | 5 | 2:11, 17 10:12 | | 48:29 |
| גִּדָּל | 5 (13) | 10:12 | 9:8 | |
| הִגְדִּיל עַל | 9 | | | 48:26, 42 |
| הִתְגַּדֵּל | 3 (4) | | 10:15 | |
| עֲבָרָה | 4 (32) | 16:6 | | 48:30 |
| | 164 | 16 | 12 | 16 |

continued.....

| Word | Ezekiel | The Twelve | Elsewhere |
|------------|---|---|---|
| גִּאָה | | | Psalms 3, Job 2 Proverbs 2 |
| גִּאֲוִית | | | Psalms 1 |
| גִּאָן | 7:24, 16:49, 56, 30:6, 18, 32:12, 33:28 | Amos 6:8 Zephaniah 2:10 Zechariah 9:6, 10:11, 11:13 | Proverbs 2 Psalms 2 Job 1 |
| גִּאָה | | Zephaniah 3:11 | Psalms 5 Proverbs 2 Job 1 |
| גִּאָה | | | Job 2 Daniel 1 |
| גִּאָה | 16:50, 21:31, 28:2, 5, 17 | Zephaniah 3:11 Obadiah 4 | Psalms 1 Proverbs 2 2 Chronicles 3 |
| גִּבָּה | 21:31 | | Psalms 2 Proverbs 1 Ecclesiastes 1 |
| גִּבָּה | 31:10, 14 | | Proverbs 1 2 Chronicles 1 |
| גִּבָּהוּת | | | |
| גִּיד | | | Exodus 2 Daniel 3 Nehemiah 3 |
| גִּיד | | Malachi 3:15, 19 | Psalms 8 Proverbs 1 |
| גִּידוֹן | 7:10 | Obadiah 3 | Deuteronomy 2 1 Samuel 1 Proverbs 3 |
| גִּוּם | 31:10 | Hosea 13:6 | Numbers 2 Daniel 2 2 Samuel 1 Psalms 6 Proverbs 2 Daniel 1 2 Kings 1 Job 1 Exodus 1 |
| גִּוּם | | | Proverbs 1 |
| גִּידָל | 31:2, 7, 18 | | |
| קִגְיָל | 35:13 | Zephaniah 2:8, 10 | Psalms 4 |
| קִגְיָל | | | Daniel 2 |
| קִגְיָל | | | Proverbs 2 |
| | 21 | 14 | 85 |

| | Deascus Syria | Gaza Philippines | Tyre | Edom | Ammonites | Moab | Judah | Babylon | Cush | Egypt | Dumah | Arabia | Kedar Hazor | Elam | Sidon | Nineveh |
|------------------|------------------|---------------------|--------------------------|------------|-----------|--------------------------|-------|---------------------------|------|--|-------|--------|----------------|------|-------|------------------|
| Amos 1:1-2:5 | * | * | * | * | * | * | * | | | | | | | | | |
| Isaiah 13-25 | * | * | 23:77 23:97 23:127 | | | Compare 25:11 16:6 | | 13:11 14:12 | * | | * | * | | | | Compare 10:12 |
| Jeremiah 46-51 | * | * | | 49:16 | 49:4 | 48:29f | | 50:29, 31, 32 51:53 | | 46:7-87 | | | 49:317 | | | |
| Ezekiel 25-32 | | | 28:2 5f. 17 | | | | | | | 29:15 30:6, 18 31:2, 10ff 32:12 | | | | | | 532 |
| Nahum | | | | | | | | | | | | | | | | * |
| Joel | | | | | | | | | | | | | | | | |
| Obadiah | | | | V.3 V.4 | | | | | | | | | | | | |
| Zephaniah 3:8-20 | | | | | | | 3:11 | | | | | | | | | |

Total number of nations mentioned in these Oracles = 16, total number of Oracles = 38. Of the 38 some 10 have clear references to pride on the part of the nation concerned (usually one or other of main terms from pride vocabulary) and a further 3 have probable references to pride. 25 have no suggestions of pride.

* Indicates an oracle.

- 46 . von Rad pp. 23f, 152-155; Speiser Genesis pp. L111-LV111; Clines pp. 77ff; Gibson Genesis 1 pp. 3f; Westermann pp. 1ff.
- 47 . This statement of the privilege and exalted status of man is paralleled in the Old Testament only really at Psalm 8 and many commentators suggest links between the two passages.
- 48 . Westermann gives a comprehensive history of the exegesis of the phrase pp. 147-155. von Rad abruptly dismisses so much of this speculation, "The interpretations are to be rejected which proceed from an anthropology strange to the Old Testament and one-sidedly limit God's image to man's spiritual nature, relating it to man's 'dignity', his 'personality' or 'ability for moral decision' etc," p. 58.
- 49 . Compare von Rad pp. 57-61, Gibson pp. 73-77, especially succinctly Snaith, "The Image of God", and very fully Westermann pp. 155-161, also Schmidst, The Faith of the Old Testament, pp. 194-198.
- 50 . Westermann p. 156 remarks that little attempt has been made to find the meaning of the phrase from its context.
- 51 . von Rad p. 60 prefers to speak in terms of man as God's 'representative', linking this with אֱלֹהִים as 'representation'.
- 52 . Compare Ginzberg vol. 1 p. 49, "... man's late appearance on earth is to convey an admonition to humility. Let him beware of becoming proud, lest he invite the retort that the gnat is older than he".
- 53 . In 14 out of its 82 occurrences, compare Ringren, T.D.O.T. 4 pp. 337-340.
- 54 . von Rad pp. 89f and 97, compare Gibson p. 110. Westermann lists others holding this view on pp. 243f. His own conclusion is that "The promise 'to be like God' is concerned with a divine and unbridled ability to master one's existence" (p. 248). He rejects the idea that this transgression should be called וַיִּפְּסֶה.
- 55 . Numbers Rabbah 13:3, Soncino ed. p. 506, compare the view of Aquinas on p. 15 above.
- 56 . von Rad, p. 111. Compare Westermann pp. 336f.
- 57 . von Rad, p. 114, "Therefore God sets a maximum age beyond which man, who has increased his vital power in such an antigodly manner, cannot go". Compare Westermann pp. 381ff. Otzen etc., p. 58, notes that the theme of both Genesis 6 and 9 is Promethean, "man heedlessly arrogates to himself something of the nature of the gods, and is punished for it".
- 58 . For example Ezekiel 28:12-19 and Psalm 82:6f for other Biblical examples of this theme, and for its later and more fully developed form. In these traditions Isaiah 14:12-20 has been a prominent text, where the over-reaching ambition of the 'Day Star' to become like God and occupy his place led to his downfall. Isaiah uses this rich imagery in his taunt-song against the King of Babylon, though it originally may have been directed against the Assyrian King, compare Clements, Isaiah 1-39 pp. 139-145.

59. Westermann pp. 534-540.
60. Westermann p. 546, von Rad p. 149.
61. Westermann pp. 551ff.
62. Gibson p. 210, von Rad pp.151f, Westermann pp. 554f.
63. We discussed in Chapter 19 with reference to Zechariah 9:9 the theme of humility on the part of the Messiah and in the ideology of kingship.
64. Seven if v.3a is allowed to stand as authentic, contrast Clements Isaiah 1-39 p. 123 and the New English Bible.

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