

THE MEANING AND CONNOTATION OF THE

ROOT $\eta' n$ IN THE OLD TESTAMENT

A Thesis presented to the Faculty
of Divinity, Rhodes University

In Partial Fulfilment of the Requirements
for the Degree of Bachelor of Divinity

by

GLEN STUART CRAIG

November 1964

S U M M A R Y

In Chapter One, mention is made of certain features of Old Testament study which should be kept in view in any study such as this. e.g. The Old Testament is a book about God and His relation to man. It is essentially practical in its thought. The conception of Corporate Personality was very fully developed in Israel, and needs to be borne in mind, particularly for an understanding of pre-exilic Israel. Then, too, the Old Testament is not homogeneous in thought, but is virtually a library of books by different authors, written at different times, and in different circumstances.

Chapter Two begins with a brief survey of the relation of the Hebrew root $\eta' \eta$ to other Semitic languages with basic connotations. This is followed by a long and detailed analysis of the use of the root $\eta' \eta$ in the Old Testament. In this section, the use of the various grammatical forms - the Verb (Qal, Pi'el and Hiph'il), Adjective and Noun, are examined with reference to men and animals, in their metaphorical use and in certain set phrases. Throughout an attempt is made, according to the context, to differentiate between its use with the following connotations: being animated, purely physical existence, activity, revival from ill-health, revival from death, and general prosperity and welfare. The section is concluded with a brief analysis of some words used as parallels to the root $\eta' \eta$.

Bearing in mind that the main purpose of this Thesis is to try to discover whether, as used in the Old Testament, the root has any deeper significance, an examination is made in Chapter Three of its use in the context of

various relationships. After touching briefly on relationships of animals, a detailed study is made of relationships entered into by man; first in a general sense and then more specifically in the context of Election, Covenant, Cultus and Holy Places, as governed by the Torah and finally, as enjoined by wisdom teaching. Although relationships between men and other men, and between men and animals, are discussed, the main emphasis is always on the relationship between man and God. The conclusion drawn is that the root אָמ is used to denote an intimate relationship between God and man - a relationship though, in which God is by far the more senior partner.

Chapter Four is a brief study of the development of a belief in an After-Life in the Old Testament, emphasizing only those aspects which are relevant to the purpose of this Thesis. A brief description of early beliefs in an After-Life is followed by a discussion of the Prophetic influence and the resistance to any such belief until after the Exile. Post-exilic developments, which took the Hebrews almost to the point of belief in a life after death, are discussed under the headings: "The Problem of Reward and Retribution" and "The Religious need for God".

Finally a brief examination is made of the two late passages in the Old Testament where definite reference is made to a life after death. The Root אָמ, it is concluded, is used to describe the deepest of all experiences of men - everlasting fellowship with God.

C O N T E N T S

	<u>Page</u>
CHAPTER ONE	
Introduction	1
CHAPTER TWO	
An Analysis of the Occurrences of the root חיה in the Old Testament..	7
1. Relation of the Hebrew root to other Semitic languages with basic connotations	7
2. Meaning of the root חיה in the Old Testament	8
I. With reference to men and animals	8
A. Qal (חָיָה)	8
B. Pi'el (חָיַה)	15
C. Hiph'il (חָיָה)	20
D. Adjective (חַי)	24
E. Noun (חַיִּים)	26
II. Metaphorical use of the root חיה	31
A. Pi'el (חָיַה)	31
B. Adjective (חַי)	33
C. Other Forms	34
III. The use of the root חיה in certain set phrases	38
A. In the Qal (חָיָה)	38
B. With the Adjective (חַי)..	40
C. With the Noun (חַיִּים)	44
IV. A brief analysis of some words used as parallels to the root חיה	49
A. חַיִּים and חיה	49
B. Light (אור) and חיה ...	50
C. חַיִּים and חיה	50

CHAPTER THREE Life as a relationship 52

I. Relationships of Animals 53

 A. With God 53

 B. With other animals 55

II. Relationships entered into by Man 55

 A. With God 56

 B. With other men 61

 C. With animals 64

III. Relationships in the context of Election 65

 A. With God 65

 B. With other men 72

IV. Relationships in the context of Covenant 74

 A. With God 74

 B. With other men 83

V. Relationships in the context of the cultus and holy places 83

 A. Cultus 83

 B. Holy places 84

VI. Relationships governed by the TORAH 85

 A. With God 86

 B. With other men 88

VII. Relationships enjoined by Wisdom Teaching 88

 A. Proverbs 89

 B. Ecclesiastes 91

 C. Job 93

 D. Psalms 94

VIII. Miscellaneous 96

 A. Knowledge as a Relationship ... 96

 B. Relationship and Humility 98

IX. Conclusion 99

CHAPTER FOUR	The Development of a belief in an After-Life in the Old Testament...	101
	I. Early Beliefs	101
	II. Prophetic Influence	102
	III. The Role played by the concept of Corporate Personality	104
	IV. Changes brought about by the Exilic Experience	105
	V. The Problem of Reward and Retri- bution	106
	VI. The Religious need for God	107
	VII. Final Developments	109
GENERAL CONCLUSION		111
BIBLIOGRAPHY		113

CHAPTER ONE

INTRODUCTION

Before embarking on a study of any word or of any aspect of the Old Testament, it is necessary to bear in mind that the Old Testament arises out of a very different background and world from ours to-day. The thought-forms in which the Israelites expressed themselves - their ideas regarding God, man and their environment were very different from our thought-forms and ideas to-day. Even to-day, men from "Eastern" countries think in a very different way to those from the "West". The Israelites who wrote, edited and influenced the Old Testament were Semitic and therefore typically "Eastern". And yet in many ways they differed quite markedly from the other Eastern and even Semitic nations in their approach to what went on around them and in their thinking in general.

There are then certain features of Old Testament study which have to be kept in view in any study such as this.

1. Firstly the Old Testament is a book about God and His relation to man. God is the creator who has made man - formed him out of the dust. Like all the other animals man is a creature, and yet he is a special creature - Man has been created in the "image of God" (Gen. 1:26) - he has been given dominion over all other creatures (Gen. 1:26). Man is, in fact, as the Psalmist puts it, only "a little lower than the Elōhīm and crowned with glory and honour". (Ps. 8:5). Man, therefore, exists in a specially close relation to God and yet, paradoxically, at the same time, he is as far removed from God

as creature is from Creator. The initiative of this relation lies wholly with God. Man is a completely dependent "partner" - his sole function in the "partnership" is to do the Will of God. God, on the other hand, completely on his own initiative, maintains man in life, seeking always to bring about the best in and for him.

This relation between God and man could never be regarded as axiomatic - as inherent to the religion of the people of Israel. As the Old Testament itself bears witness, this relation is abandoned again and again in the religion of Israel because the people of Israel do not believe only in a God who is near, but think of Yahweh as far off (Exodus Ch. 32-34) and there is a recurring tendency to replace Him by other, nearer gods like the Baals. On the other hand, the popular religion is criticised because it brings Yahweh, the Holy One, too near;

"As I a God at hand, saith Yahweh, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith Yahweh.
Do I not fill heaven and earth? saith Yahweh."

(Jer. 23:23,24)

However, the relationship between God and man is so fundamental to Old Testament thought that almost none of its vocabulary can be understood apart from this relationship. Many words that we define in secular terms, or consider as independent entities, are Biblically unintelligible unless viewed as descriptive of some aspect of the divine-human relationship.

2. Secondly, the Old Testament is essentially practical.

Its thought-forms are functional rather than conceptual. The Israelites were not like the Greeks who had lofty and

wonderful "ideas" about the being and nature of God. They were essentially practical in their thinking - all their knowledge was built on experience. They never thought in abstract terms. To any concept, which to us would appear to require an abstract description, they gave a tangible, concrete and practical description. Hence metaphysical conceptions are completely foreign to the Old Testament. Everything is thought of and described only in terms of the concrete.

So in view of this, the Israelite's sole knowledge of God was built on his concrete experience of what he found God to be. He had no ideas or theories about God's nature or being.

This experience was not of any physical appearance or substance, but of God's activity in the world as it affected the Israelite himself and as God chose to reveal it to him. Sometimes this revelation came through great events like the Exodus - at other times through smaller, though nevertheless significant events, such as King David's desire for another man's wife. Then too, God revealed Himself through men - chiefly the Prophets, but also through Priest and King. He also revealed Himself through His manifestations in the Cult, in the Temple and Holy places and, of course, through the Torah.

Then again, unlike the Greek who divided the world into Spiritual and Material - and so man into a body and a soul, the Old Testament knows only of MAN - a single unity. His experience did not tell him of any dualism. God had created man by forming him out of the dust of the earth and breathing into him the "breath of life" so that he became "a living nephesh" (נֶפֶשׁ חַיָּה) he became

simply "a man"; a complete but complex unity of which each functional part was essential to the existence of the whole.

No contrast is ever made between the material and spiritual existing within an individual. However, when mention is made of a contrast between flesh or material and spirit, it is man or creation in general which is contrasted with God. Thus it is said:

"Now the Egyptians are men and not God; and their horses flesh and not spirit."

(Is. 31:3)

or in a psalm:

"In God have I put my trust, I will not fear what flesh can do unto me."

(Ps. 56:5)

3. Corporate Personality: Also to be borne in mind is the Old Testament conception of Corporate personality - the conception that personifies a social group such as the family or nation - wherein the individual feels that he is first and foremost a part of the said social unit, and only secondly, an individual in his own right. The man of Israel understood from his experience that God's concern was with the nation, Israel - which He had chosen from amongst all the other nations of the world. It was the nation which He had led out of Egypt; to the nation He had given the promised land. It was the nation that He led into war. It was the nation that He blessed or sent into exile. The Israelite saw his lot intimately tied up with that of the nation. His experience of life was merely a part of what the nation as a whole experienced. He realised, too, that for protection, food and other amenities, and for the continuance of his name

through his children, he was dependent on the community and in particular on the nation, Israel - God's elect.

An understanding of this concept in the Old Testament has thrown new light on many aspects previously obscure or completely misunderstood. However its importance can be over-exaggerated. The Old Testament does witness to the importance of the individual in his own right even before the time of the 6th century prophets. The Decalogue, for instance, is addressed in the second person singular, with the individual in mind. The welfare of the nation depends on the spontaneous and responsible participation of its individual members.

The Old Testament, in fact, knows neither the individualism of the early 20th Century, nor that collectivism which regards the individual as virtually meaningless - without any importance or rights whatever.

4. Finally one should remember that the Old Testament is not homogeneous in thought. It is virtually a library - consisting of books by different authors, written at different times, under the influence and pressures of different circumstances, both in the home sphere and in the international sphere. We find changes in its thought-forms and in its religious outlook - changes varying from a religious outlook akin to the other idolatrous, nature-centred semitic religions to a monotheistic, intensely spiritual religious outlook of some of the Psalms and of the great prophets. It is possible to trace through the books of the Old Testament an ever increasing experience of the revealed activity of God to man. Though at times there were periods of retrogression and back-slidings, taken as a whole, new light and meaning were constantly being thrown on the experiences of history -

reinterpreting them and making them more and more meaningful for present and future generations.

Keeping in view then these important aspects of Old Testament Study, it will be the purpose of this thesis to try to arrive at the meaning and connotation of the root א'ן , as it is found in the Old Testament. It may be found that no dogmatic meaning can be given - that just as there are many authors in the Old Testament so there are many meanings and connotations of this root.

In Chapter Two, the various applications of the root as they are found in the Old Testament will be listed and classified.

Chapter Three will be an attempt to delve into the deeper and fuller meaning of the root - using the evidence of Chapter Two, and particular attention will be given to the noun א'ן .

Chapter Four will trace the development in the Old Testament of a belief in the after-life.

CHAPTER TWO

AN ANALYSIS OF THE OCCURRENCES OF THE ROOT ׀׀׀ IN
THE OLD TESTAMENT

1. Relation of the Hebrew root to other Semitic languages with
basic connotations:

According to Koehler-Baumgartner,¹ related forms of the root ׀׀׀ are to be found in nearly all Semitic languages, but not in Accadian. They suggest that it has developed from an earlier root ׀׀׀ - a form supposed but not to be found in the texts. On the other hand, Hasting's Dictionary of the Bible traces it back to a root ׀׀׀ which is also given as the Phoenician root. Then again, Koehler-Baumgartner claim that the related Phoenician roots are ׀׀׀ and ׀׀׀ with the adjective ׀׀ and ׀׀׀ (life). They also give the Ugaritic as hwy (hyy) and the Old-South-Arabic as ׀׀׀.

The Aramaic equivalent is ׀׀׀ and similar forms occur in various Arabic dialects, Syrian and allied tongues.

As regards its original connotation, Martin-Achard quotes Michaeli as saying:

"The verb ׀׀׀ 'to live', seems in the Semitic languages originally to have had the sense of muscular contraction, in contrast with death, whose verbal root signifies to be stretched out, to be relaxed."²

We conclude, therefore, that its original significance seems to have implied "activity", "force" or "vitality" in contrast to "uselessness", "inactivity", "weakness", "sickness" and "death".

1. Koehler-Baumgartner (Lexicon in Veteris Testamenti Libros (Leiden 1958).)

2. F. Michaeli in Voc. bib, p.302. (See V. Martin-Achard From Death to Life p.5)

2. Meaning of the root חָיָה in the Old Testament.

I. With reference to men and animals.

A. Qal חָיָה:

(i) To be animated:

The Qal is used to describe the possession of that principle which is common to all God's creatures. It is that principle which differentiates them from inanimate objects.

This meaning of חָיָה is demonstrated in Ezekiel's story of the valley of dry bones. e.g.

"Thus saith the Lord God unto these bones:
Behold, I will cause breath to enter into you,
and ye shall live (חָיָה)."
(Ez. 37:5)

(ii) To exist physically:

(a) In relation to time, representing the continuance of the existence of men in possession of their varied activities. It is used in this connection either to denote the complete life-span: e.g.

"And Joseph dwelt in Egypt, he, and his father's house; and Joseph lived (חָיָה) an hundred and ten years."
(Gen. 50:22)

or more often to denote a portion of the life-span: e.g.

"And Noah lived (חָיָה) after the flood three hundred and fifty years."
(Gen. 9:28. See also many examples in the genealogies of Genesis Chapters 5 and 11.)

The use of חָיָה with חַיֵּי עוֹלָם (live for ever) will be discussed later. (See p. 38)

(b) In relation to its antithesis, physical death, or non-existence.

- (1) Concerning men and animals. When Yahweh commands Moses to set bounds around Mount Sinai, He says:

"No hand shall touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live ($\text{וְיָמוּת} \text{ } \times 3$)."
(Ex. 19:13)

- (2) Concerning men only. When Laban accuses Jacob of stealing his gods, Jacob answers:

"With whomsoever thou findest thy gods, he shall not live ($\text{וְיָמוּת} \text{ } \times 3$)."
(Gen. 31:32)

And in direct contrast to death, after Joseph had demanded that Benjamin be brought to him, Judah said to Israel, his father:

"..... Send the lad with me, and we will arise and go; that we may live ($\text{וְיָחִי} \text{ } \times 2$) and not die, both we and thou, and also our little ones."
(Gen. 43:8)

or as the Psalmist has it:

"What man is he that shall live ($\text{וְיָחִי} \text{ } \times 2$) and not see death, that shall deliver his nephesh from the hand of Sheol?"
(Ps. 89:49 Heb.)

- (c) In relation to the events which occur during one's life-span - the results of existence: e.g. conquering.

"And now, O Israel, Harken unto the statutes and unto the judgements, which I teach you, for to do them; that ye may live ($\text{וְיָחִי} \text{ } \times 2$) and go in and possess the land which the Lord, the God of your fathers, giveth you."
(Deut. 4:1)

e.g. eating.

"For there were that said, We, our sons and our daughters, are many: let us get corn, that we may eat and live ($\text{וְיָחִי} \text{ } \times 2$)."
(Lev. 5:2)

e.g. praising God.

"I shall not die, but live (אֲחַיֶּה),
And declare the works of Yahweh."
(Ps. 118:17)

(d) In relation to those with whom one exists:

"And if thy brother be waxen poor, and his
hand fail with thee; then thou shalt up-
hold him: as a stranger and a sojourner
shall he live with thee ($\text{אֲחַיֶּה לְךָ$)."
(Lev. 25:35)

(iii) To be active:

To the Hebrew, אֲחַיֶּה did not merely mean to exist.
As mentioned previously, the root אֲחַיֶּה derives from
older roots implying activity, and vitality in
contrast to weakness etc.

That this is essentially a physical aspect, is
demonstrated by the fact that it is usually asso-
ciated with the drinking of water. e.g. It was
said of Samson after an extremely strenuous con-
flict with the Philistines, that he was weak with
thirst,

"But God clave the hollow place that is in Levi,
and there came water thereout; and when he
had drunk, his ruach returned, and he lived.
(אֲחַיֶּה לְךָ)."

(Judges 15:19)

i.e. he was again filled with that vitality and
strength with which one automatically associates
the figure of Samson in the Old Testament.

It was not necessarily a physical medium that was
responsible for this revitalizing of men; good
news, too, could work in just the same way, as it
did for Jacob:

"They told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the ruach of Jacob, their father, revived (וְרוּחַ יַעֲקֹב)."
(Gen. 45:27)

It is interesting to note that this method of indicating "a clearly recognized ebb and flow in one's vitality may be reinforced by a reference to the absence or presence of ruach."¹

(iv) Recovery from ill-health:

This is really an extension of (iii) viz., to be active or full of strength. Disease, wounds, sickness or ill-health of any kind limit the activity of the nephesh. Recovery is a return to normal strength and activity.

(a) From Wounds:

It is said of Joshua's followers after they had been circumcised:

"And it came to pass, when they had done circumcising all the nation, that they abode in their places in the camp, till they recovered. (וַיִּשְׁבְּרוּ) (R.V. were whole)."
(Joshua 5:8)

i.e. until their wounds had healed and they could lead their normal active lives again.

Then the Amalekite says of the grievously wounded Saul:

"So I stood beside him and slew him because I was sure that he could not recover (וְלֹא יִחְיֶה) (R.V. live) after that he was fallen"
(II. Sam. 1:10)

Though in this case, the thought of survival from death tends to dominate, it is nevertheless in the sense of recovery from wounds that וְרוּחַ is used here.

1. A.R. Johnson: The Vitality of the Individual in the Thought of Ancient Israel (p.96)

(b) From disease or sickness:

When Hezekiah fell sick, he called on Isaiah for help:

"And Isaiah said, Take a cake of figs. And they took and laid it on the boil, and he recovered. (חַיִּים)."
(II.Kings 20:7. See also the parallel passage, Isaiah 38:9,21)

It is also used in the same sense in connection with the illness of Ahaziah (II.Kings 1:2) and the illness of Benhadad (II.Kings 8:8).

So also of the illness of David's first child by Bath-sheba:

"And he said, While the child was yet alive, I fasted and wept: for I said, who knoweth whether Yahweh will not be gracious to me, that the child may recover (חַיִּים) (E.V. live)."
(II. Sam. 12:22)

Again in this case, although the Qal is used, in the sense of recovery from illness, it tends to be over-shadowed by the thought of survival from death. In this respect, see also some references in connection with the illness of Benhadad (II.Kings 8:10,14) and the illness of Hezekiah (II.Kings 20:1 and Isa. 38:1) where this idea of survival dominates the plea for recovery from illness.

The prophet Ezekiel uses חַיִּים as a parallel to רָפָא (be healed).

"And it shall come to pass that every living creature which swarmeth, in every place whither the rivers come, shall live (חַיִּים); and there shall be a very great multitude of fish: for these waters are come thither that all things may be healed (רָפָא) and live (חַיִּים) whithersoever the river cometh."
(Ezek. 47:9)

(v) Revival from death:

In Hebrew thought there is no clear-cut line of demarcation between revival from death and recovery from illness. It is simply a case of degree.

Thus when the Israelites were attacked by poisonous snakes, they were regarded as virtually dead once they were bitten; until Moses turned to Yahweh and asked Him to save them.

"And Yahweh said unto Moses, make thee a fiery serpent (saraph) and set it upon a standard: and it will come to pass that everyone that is bitten, when he seeth it, shall live (׀ִן)."

And Moses made a serpent of brass and set it upon the standard; and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived (׀ִן)."
(Num. 21:8-9)

Then the qal is used, too, to express the revival when Elishah brings back to life the son of the widow:

"And Yahweh hearkend unto the voice of Elishah; and the perpesh of the child returned to his corpse and he revived. (׀ִן)."
(I.Kings 17:22)

And when the bones of Elishah perform a miracle even after his death:

"And it came to pass, as they were burying a man, that, behold, they spied a band; and they cast the man into the sepulchre of Elishah; and as soon as the man touched the bones of Elishah, he revived, (׀ִן) and stood upon his feet."
(II.Kings 13:21)

(vi) General Prosperity:

When ׀ִן is used in this sense, it implies not only physical existence, or even the possession of

a healthy, active body, but also includes the possession of property and goods - a family, with sons to continue one's name - it includes in fact all that the world offers as a contribution to a man's happiness and enjoyment. Such a life, is life lived to the full. e.g.

"In that I command thee this day to love Yahweh, thy God, to walk in His ways, and to keep His commandments and His statutes and His judgements, that thou mayest live (חַיִּים) and multiply, and that Yahweh thy God may bless thee in the land whither thou goest in to possess it."
(Deut. 30:16)

Apart from being associated with having many children (multiply) and possessing land, to live here also means to receive God's blessing which, the Deuteronomist informs us, includes fruitfulness of body, the fruitfulness of one's cattle and the fruitfulness of the soil together with rain in its season, outstanding success in commercial dealings, and a safe deliverance from every threat to the national well-being. (See Deut. 28:1-14).

It is interesting, too, to compare the blessings which Isaac gave his two sons. After Jacob's deceit, Esau could only receive a second-best blessing which amounted almost to a curse. In it, Isaac describes how Esau shall live:

"And by thy sword shalt thou live (חַיִּים)..."
(Gen. 27:40)

Although the blessing conferred on Jacob does not mention the root חַיִּים , it certainly implies that he will lead the ideal life, in contrast to a life lived by the sword.

(2) by men:

The Deuteronomist records a command regarding the cities of the Hittites, Amorites, Canaanites etc.:

"But of the cities of these peoples, which Yahweh thy God giveth thee for an inheritance, thou shalt save alive (וְיָצִיטְךָ) nothing that breatheth."
(Deut. 20:16)

(b) of men only:(1) by God:

According to the prophet Jeremiah; thus saith Yahweh:

"Leave thy fatherless children, I will preserve them alive (וְיָצִיטְךָ): and let thy widows trust in me."
(Jer. 49:11)

(2) by men:

In the Yahwist's story of Abraham passing off Sarah as his sister,

"And it shall come to pass, when the Egyptians shall see thee, that they shall say, this is his wife: and they will kill me, but they will save thee alive (וְיָצִיטְךָ)."
(Gen. 12:12)

or the Elohist's story where the Pi'el is used for the midwives preserving or saving the lives of the Hebrew baby boys.

"But the midwives feared God, and did not as the king of Egypt commanded them, but they saved the male children alive (וְיָצִיטְךָ)." (Ex. 1:17)

whereas in the previous verse,

"And he (the king of Egypt) said, when ye do the office of a midwife to the Hebrew women and see them upon the birthstool; if it be a son, then ye shall kill him; but if it be a daughter, then she shall live (וַיִּחְיֶה)."

(Ex. 1:16)

the Qal is sufficient to express the command of the king that daughters would be allowed to continue existing, but in verse 17, the Pi'el is used to express the intensive idea of the Hebrew midwives, at the risk of their own lives, actively bringing about the preservation of the lives of the baby boys. (cf. also vs. 18 and 22 and Num. 31:15 and Joshua 9:15).

(ii) to foster or enhance life:

(a) by reproduction:

(1) of animals:

Noah was instructed by God, to take into the ark,

"Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean, two, the male and his female;

Of the fowl also of the air, seven and seven, male and female: to keep seed alive (לְדַבְּרֵי חַיִּים) upon the face of all the earth."

(Gen. 7:2-3)

(2) of men:

The two daughters of Lot plot to ensure that their father has male offspring:

"Come, let us make our father drink wine,
and we will lie with him, that we may
preserve seed ($\eta^{\prime}\eta^{\prime}\eta^{\prime}$) of our father."
(Gen. 19:32. See
also Gen. 19:34)

(b) by husbandry:

(1) of animals:

e.g. in Nathan's parable to king David:

"But the poor man had nothing, save one
little ewe lamb which he had bought and
nourished up ($\eta^{\prime}\eta^{\prime}\eta^{\prime}$) ..."
(II. Sam. 12:3)

and Isaiah tells king Ahaz,

"And it shall come to pass in that day,
that a man shall nourish ($\eta^{\prime}\eta^{\prime}\eta^{\prime}$) a
young cow, and two sheep;"
(Is. 7:21)

(2) of plants:

With reference to the growing of corn:

"They that dwell under his shadow shall
return. They shall flourish ($\eta^{\prime}\eta^{\prime}\eta^{\prime}$)
as the corn, and blossom as the vine..."
(Hosea 14:7)

This is one of the few places where the root

$\eta^{\prime}\eta^{\prime}$ is used in connection with plants.

Even here it is really with reference to the
people, who will "flourish like the corn."

At any rate, the Pi'el serves to convey the
intensive meaning of the "shadow of Israel"
enhancing and fostering increased vitality.

(iii) Revival from adversity.

Here, the Pi'el is used of restoring life -
involving not so much restoration from death in
the narrow sense, but deliverance from adversity

of any kind. e.g. When the Psalmist pleads with Yahweh for deliverance from the assaults of his enemies by saying:

"For thy Name's sake Yahweh, do thou cause me to live! (יְיָ הוֹשִׁיעַ). In thy righteousness free thou my nephesh from distress!"
(Ps. 143:11)

Here the parallelism shows the force of the Pi'el; but it can be made even more clear by comparing the earlier words of the Psalmist in vs. 3.

"For the enemy hath persecuted my nephesh;
He hath smitten my life (יְיָ הוֹשִׁיעַ) to the ground.
He hath made me to dwell in dark places like them that have been long dead."
(Ps. 143:3)

(iv) General prosperity:

More than mere physical existence is implied by the Psalmist, who sees joy and gladness as the result of being quickened:

"Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
Wilt thou not quicken us again (יְיָ הוֹשִׁיעַ):
That thy people may be glad in thee?"
(Ps. 85: 4-5)

Vs. 12 of the same psalm shows that general prosperity is associated with this gladness in being quickened.

"Yea, the Lord shall give that which is good;
And our land shall yield her increase."
(Ps. 85:12)

Taken in its context, we can see that the Deuteronomist uses the Pi'el of יְיָ הוֹשִׁיעַ to mean more than mere preservation of physical existence when he writes:

"And Yahweh commanded us to do all these statutes, to fear Yahweh our God, for our good always, that He might preserve us alive (וַיִּצַדְנוּ), as at this day."
(Deut. 6:24)

It implies a life freed from the slavery of Egypt, possession of their own promised land, and all the good things in life that they had experienced as a result of Yahweh's goodness to them.

C. Hiph'il (וַיִּצַדְנוּ):

The root וַיִּצַדְנוּ is not used in the Hiph'il nearly so often (only 19 times) as in the Qal (± 160 times) or Pi'el (± 60 times). It is customarily used to express the causative sense of the word.

(i) To exist physically:

It is used mostly in the physical causative sense of to allow to live, or to preserve or to save.

(a) of animals:

The priestly writer uses it in the story of the Flood.

"And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee (וַיִּצַדְנוּ); they shall be male and female."
(Gen. 6:19)

(b) of men:

The Yahwist uses it in the sense of to save, in the words of Lot:

"Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shown unto me in saving my nephesh; (וַיִּצַדְנוּ) . . ."
(Gen. 19:19. See also Joshua 2:13)

Then as a direct contrast to putting to death:

"And he (David) smote Moab, and measured them with the line, making them to lie down on the ground; and he measured two lines to put to death, and one full line to keep alive ($\text{וַיִּמְדוּ$) and the Moabites became servants to David, and brought presents." (II. Sam. 8:2)

That וַיִּמְדוּ is used in a sense that means little more than physical existence is shown here by the fact that they (the Moabites who have been allowed to live), lose their freedom and become tributaries to David.

So also regarding the Gibeonites, who deceived Joshua and his men into making a covenant;

"This we will do to them, and let them live ($\text{וַיִּחְיוּ} \text{ } \text{וְיִחְיוּ}$), lest wrath be upon us, because of the oath which we swore unto them.

And the princes said unto them (all the congregation), let them live ($\text{וַיִּחְיוּ} \text{ } \text{וְיִחְיוּ}$ -qal): so they became hewers of wood and drawers of water unto all the congregation; as the princes had spoken unto them." (Joshua 9:20-21)

That the qal is used for the same phrase implies that the Hiph'il bears no special significance.

(c) with respect to time:

Joshua refers to the time he has spent in Yahweh's service:

"And now, behold, Yahweh hath kept me alive ($\text{וַיִּחְיוּ} \text{ } \text{וְיִחְיוּ}$), as he spake, these forty and five years, from the time that Yahweh spake this word unto Moses, while Israel walked in the wilderness: and now, lo, I am this day four score and five years old." (Joshua 14:10)

In the light of the fact that Joshua led the people and was always most active in war, particularly, this use of הָיָה אִישׁוֹ could well carry the idea of being active and full of vitality and strength: his vitality begins to diminish at the ripe old age of eighty five.

(ii) Revival from ill-health:

According to the story where Naaman, the Syrian, sought the help of the king of Israel that he might be cured of his leprosy;

"It came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill (אֵלֹהִים) and to make alive (חַיִּים) that this man doth send unto me to recover a man of his leprosy? ..."
(II.Kings 5:7)

(iii) Revival from death:

It is used in the sense of restoring to life, one who has ceased to breathe. e.g. When Gehazi, the servant of Elisha, was telling the king of his master's miraculous powers:

"And it came to pass, as he was telling the king how he had restored to life (חַיִּים) him that was dead, (See Chap. 4:8-37), behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life."

(II.Kings 8:5. See also vs. 1)

(iv) General prosperity:

The Hiph'il too is used in the broader sense of revival to a fuller life, those who are humble and of a contrite heart. The great prophet of the exile, Deutero-Isaiah, writes:

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in a high and holy place, with him also that is of a contrite and humble ruach; to revive (וְיִחַיֶּה) the ruach, of the humble (וְיִשְׁפָּל) and to revive the heart of the contrite ones (וְיִחַיֶּה לְהַיְיבִים)."
(Isa. 57:15)

Here, the humble and contrite in spirit (literally the lowly and crushed in spirit) are, as the Interpreter's Bible¹ puts it,

"those who have indeed experienced affliction, all the cares and disappointments and sorrows of life, the disdain and contumely of men ..."

It is from this that the Holy God takes them and enables them to live a full life.

That more than merely general prosperity is implied in this passage, it is not our purpose to discuss at this stage. (See below p.99.)

It is interesting to note that the Dead Sea Scroll reads the Qal instead of the Hiph'fl infinitive as we have it in the M.T.

When Hezekiah wrote of his sickness:

"O Lord, by these things men live,
And wholly therein is the life of my spirit:
Wherefore, recover thou me, and make me to
live (וְיִחַיֶּה)."
(Isaiah 38:16)

His plea to be able to live implies more than a wish for restoration from illness - rather it includes freedom from oppression (vs. 14), to be able to praise God and declare His wonderful works (vs. 18-20), as well as all that is implied in the phrase "let the king live." (See section on recurring phrases - p.38)

1. Interpreter's Bible : (Article on Isa. 57:15)

D. The Adjective (חַי):

חַי is used in the Old Testament mostly in a metaphorical sense, or in set phrases which had acquired specific meaning. Nevertheless, it is the ordinary word for living, either of men or animals, and as such, is used in a variety of senses.

(1) To be animated:

It is used to describe that quality common to all animals (including men) as against inanimate objects. e.g. According to the J-creation story:

"Yahweh Elōhīm formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living being (חַיָּוִי)." (Gen. 2:7)

Then after the flood waters had subsided, Noah made a sacrifice,

"And Yahweh smelled the sweet savour; and Yahweh said in His heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living (חַיָּוִי), as I have done." (Gen. 8:21 See also Gen. 6:19)

The reason for the name given by Adam to his wife, Eve, is interesting in this connection.

"And the man called his wife's name Eve (חַוָּה), because she was the mother of all living (חַיָּוִי)." (Gen. 3:20)

Under section 1 of this chapter, חַיָּוִי was mentioned as one of the roots from which חַי developed.

(ii) Physical existence:

In this sense, חַיִּים is used primarily to express being alive, as against being dead.

(a) of animals only:

e.g. according to the Law.

"If one man's ox hurt another's so that he die; then they shall sell the live ox (אֶת־הַחַיִּים וְאֶת־הַמֵּתִים), and divide the price of it; and the dead also they shall divide." (Ex. 21:35. See also Lev. 14:6 and 16:20)

And then qohelah tells us:

To him that is joined with all the living there is hope; for a living (חַיִּים) dog is better than a dead lion." (Ecc. 9:4)

(b) of men only:

The contrast between death and life is vividly portrayed in the story of the death of David's child by the wife of Uriah.

"And it came to pass on the seventh day, that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold while the child was alive (בְּחַיָּוֹתָו), we spoke unto him, and he hearkened not unto our voice; how will he then vex himself, if we tell him that the child is dead?" (II. Sam. 12:18. See also Gen. 43:7, Ex. 4:18 and Num. 17:13 (A.V. 16:48).)

With regard to taking prisoners in war.

"And he (Saul) took Agag the king of the Amalekites alive (חַיִּים), but utterly destroyed all the people with the edge of the sword." (I. Sam. 15:8. See also Joshua 8:23, II. Chron. 25:12)

(iii) Activity:

That the adjective 'ח is used in the sense of activity, is shown by its frequent metaphorical use in the expression "the living water". For this, see the section on the Metaphorical use of the root ח'ח - p. 33 .

See also the section on the set phrase "the Living God," - p.40 .

(iv) General prosperity:

For the same reasons described under the Hiph'il, section C(iv), it can be demonstrated that 'ח is used in this fuller sense. e.g.

"The living, the living ('ח 'ח)¹, he shall praise thee, as I do this day: The father to the children shall make known thy truth."
(Isa. 38:19)

E. The Noun (ח'ח):

The noun of the root ח'ח exists in the masculine plural form. It is an intensive plural, which, says the Encyclopaedia of Religion and Ethics, denotes "diversity in unity". Just as the plural form ח'ח'ס~~ס~~ seems to express the conception of one God with many manifestations, so ח'ח expresses the noun, life in its many manifestations and modes.

(i) To be animated:(a) animals and men:

e.g. from the story of the flood;

"And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life (ח'ח ח'ח), from under heaven; everything that is in the earth shall die."

(Gen. 6:17. See also Gen. 7:15 and 22)

1. Koehler-Baumgartner : op. cit. translate this as "whosoever is alive".

(b) men only:

According to the J-creation story,

"Yahweh Elohim formed man of the dust of the ground, and breathed into his nostrils the breath of life (וַיִּפְּחֵם אֱלֹהִים אֶת-רוּחַ חַיָּה), and man became a living nephesh."

(Gen. 2:7)

(ii) Physical Existence:(a) in relation to time:

(1) with respect to animals:

e.g.

"And Yahweh Elohim said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life (כָּפֹרֶיךָ תֵּלֵךְ וְעֹפֹרֶת תֹּאכַל כָּל-יְמֵי חַיֶּיךָ)."

(Gen. 3:14)

(2) with respect to men:

It is used with days:

In the same passage as above, the punishment meted out to Adam is:

" cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life (כָּפֹרֶיךָ תֵּלֵךְ וְעֹפֹרֶת תֹּאכַל)."

(Gen. 3:17. See also

Deut. 6:2, I.Sam. 7:15, I.Kings 4:21 and many others)

and also with years:

"And the life of Sarah was an hundred and seven and twenty years: these were the years of the life of Sarah (וְהַיְמֵי חַיֵּי שָׂרָה)."

(Gen. 23:1. See also

Gen. 25:7, Ex. 6:16 etc.)

and with days and years:

"And Pharoah said unto Jacob, How many
are the days of the years of thy life
(כַּיְמֵי שָׁנֵי חַיֶּיךָ)?" (Gen. 47:8. See also
47:9)

For further discussion of these phrases
see p. 44.

(3) with respect to a particular date:

"In the six hundredth year of Noah's life
(שֵׁשׁ מֵאוֹת שָׁנָיִם) in the second month, on the
seventeenth day of the month, on the same
day were all the fountains of the great
deep broken up, and the windows of heaven
were opened."
(Gen. 7:11)

(b) In relation to its antithesis, physical death,
or non-existence.

e.g.
"And Ittai answered the king (David), and
said, as Yahweh liveth, and as my lord the
king liveth, surely in what place my lord
the king shall be, whether for death or for
life (אִם מָוֶת אִם חַיִּים), even there
also will thy servant be."
(II. Sam. 15:21)

or as Jonah in his disappointment says:

"Therefore now O Yahweh, take, I beseech thee,
my nepheesh from me; for my death is better
than my life (כִּי טוֹב מוֹתִי מִחַיִּי)."
(Jonah 4:3)

(c) In relation to events which occur during one's
life-span:

e.g. marriage:

"And thou shalt not take a women to her
sister, to be a rival to her to uncover her
nakedness, beside the other in her life
(לֹא תִקַּח אִשָּׁה לְאִשָּׁתָּה) (N.V. life-time)".
(Lev. 18:18)

deeds of valour:

"And Samson said; Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life (וְיָמָיו)."

(Judges 16:30)

singing God's praises:

"I will sing unto Yahweh during my life (וְיָמָיו) (i.e. as long as I live). I will sing praises to my God while I have any being (וְיָמָיו)."

(Ps. 104:33)

(iii) General Prosperity:

That the Psalmist was feeling far from prosperous and contented is shown in these two verses:

"For my soul is full of troubles, and my life (וְיָמָיו) draweth nigh unto Sheol.

I am counted with them that go down into the pit. I am as a man that hath no help."
(Ps. 86:3,4)

i.e. when the Hebrew felt depressed and dejected because of his circumstances, there was very little life in him and he regarded himself as good as dead.

Then the Israelite sages often use וְיָמָיו as a parallel to riches and honour and general well-being: e.g.

"The reward of humility and the fear of Yahweh is riches, and honour and life (וְיָמָיו)."
(Prov. 22:6)

This sense of וְיָמָיו is described by the Psalmist:

"..... men of the world, whose portion is in life (וְיָמָיו),
And whose belly thou fillest with thy treasure,
They are satisfied with children,
And leave the rest of their substance to their babes."

(Ps. 17:14)

So prosperous is life for them that there is sufficient left over for their children. The implications in the context from which the above quotation was taken, that there is a higher stage of life, will be discussed later.

Again, the Psalmist links וְיָשָׁר with contentment and prosperity - being the blessing of God.

"Sing praises unto Yahweh,
O ye saints of his,
And give thanks to His holy name,
For His anger is but for a moment;
In His favour is life (וְיָשָׁר)
Weeping may tarry for the night,
But joy cometh in the morning.
As for me, I said in my prosperity,
I shall never be moved."
(Ps. 30: 4-6)

Finally, as with the verb and adjective, so the Deuteronomist uses the noun וְיָשָׁר to mean not only physical existence and length of days, but that fullness of life, which includes the possession of the promised land, the promise of many children and general prosperity - in fact all that is included in the blessing of Yahweh. (cf. Deut. 28:1-14)

"I call upon heaven and earth to witness against you this day, that I have set before thee life (וְיָשָׁר) and death, the blessing and the curse; therefore choose life (וְיָשָׁר), that thou mayest live; thou and thy seed;
To love Yahweh thy God, to obey His voice, and to cleave unto Him: for He is thy life (וְיָשָׁר) and the length of thy days: that thou mayest dwell in the land which Yahweh swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them."
(Deut. 30:19-20)

II. Metaphorical use of the root $\eta\eta\eta$.

A. The $\eta\eta\eta$ ($\eta\eta\eta$):

Of all the verbal forms, the $\eta\eta\eta$ appears to lend itself most to the metaphorical use of the root $\eta\eta\eta$.

(1) Revival:

(a) of buildings:

A city in ruins is said to be a lifeless thing, but when it is rebuilt and its scattered people return, then the city is said to be brought to life again.

Thus when king David rebuilt part of Jerusalem, the Chronicler says:

"And he built the city round about, from Silo even round about: and Joab revived ($\eta\eta\eta$) (R.V. repaired) the rest of the city."

(I.Chron. 11:8)

And Nehemiah also tells us, that as long as the stones of a town lie scattered, they are dead, but when the town is rebuilt, the stones are made to live.

"And he (Sanballat) spoke before his brethren and the army of Samaria, and said, What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive ($\eta\eta\eta$) the stones of the heaps of rubbish seeing they are burned?"

(Neh.3:34(R.V.4:2).)

"Life", says Pedersen in this connection,

"means to have a definite stamp, to work in a definite form, and the stones act according to their peculiarity, when they are being built into a wall."¹

A.F. Johnson mentions that the integration which is thus implied by the use of the 𐤀𐤃𐤁 is emphasized by W.F. Albright¹ when he suggests that its basic meaning is "to gather together". This seems to emphasize that life is only to be found in the ordered functioning of the whole - be it animal, man, city or nation.

"Disorder is weakness and weakness, death, whereas unity is power, and power is life."²

(b) of a nation:

In time of adversity, whether through famine or enemy attack, the condition of a nation is bound to be at a low ebb. Thus when public prayer is made, e.g., in the Psalms, it is deliverance from death and restoration to greater vitality and the general well-being of the nation which is sought.

"Wilt thou be angry with us for ever
 Extending thy wrath to every generation?
 Wilt thou not cause us to live (𐤁𐤏𐤁 𐤏𐤁𐤏)
 again,
 That thy people may be glad in thee?"
 (Ps. 85:6-7 Heb.)

Because the Israelite was so bound up in the nation as a whole, and because of the conception of corporate personality, it is difficult to know whether such a use of the root is really metaphorical or not. (See also Pss. 71:20 and 80:18)

Hosea, speaking for the nation, says:

1. W.F. Albright: J.B.L. lxiii (1944) p.222 - See A.F. Johnson: The Vitality of the Individual and the Thought of Ancient Israel (p.99)

2. A.F. Johnson: op. cit. p.99

"Come, and let us return unto Yahweh; for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us (וַיִּחַיֵּנוּ); on the third day He will raise us up; and we shall live before Him."

(Hos. 6:1-2)

This passage brings out very well the idea of the revival of a torn and smitten nation.

(ii) accomplishment:

Extending the idea that when something is an ordered whole, it is said to live, so an undertaking is made to live by finishing it.

Thus Habakkuk prays:

"O Yahweh, I have heard the report of thee and am afraid.

O Yahweh, accomplish (וַיִּשְׁלֵם)¹ Thy work in the midst of the years, in the midst of the years make it known ..."

(Hab. 3:2)

B. Adjective ('D):

(1) Activity:

(a) of diseased flesh:

When a leper went to a priest,

"The priest shall look, and, behold, if there be a white rising in the skin, and it have turned the hair white and there be quick raw flesh (וַיִּשְׂרַח)² in the rising, it is an old leprosy in the skin of his flesh and the priest shall pronounce him unclean: he shall not shut him up; for he is unclean."
(Lev. 13:10,11)

(b) of water:

The fact that freshly flowing water, as compared with the static water of a cistern, for example, is known as living water, brings out the idea of activity.

1. R.V. revive - Koehler-Baumgartner. op. cit. - realize.

2. Koehler-Baumgartner translate this as "proud flesh".

"And Isaac's servants digged in the valley and found there a well of living water (אֲיִן־חַיִּים). (R.V. Springing Water)."¹
(Gen. 26:19. See also Lev. 14:5,6,50,51; 15:13 and Num. 19:17)

Pedersen² contends that when running water is called living, it is not really "the motion which justifies this appellation, but the fact that it is the nature of the water to be running."

The examples in which Yahweh is described as a fountain of living water, will be discussed under the section on Set phrases. (See p. 42.)

(ii) Revival:

Time is said to revive, when a particular season comes round again - usually to do with childbirth.
e.g.

"Is anything too hard for Yahweh?
At the set time I will return unto thee,
when the season revives (אֲיִן־חַיִּים)
(R.V. cometh round), and Sarah shall have a son."
(Gen. 18:14)

Koehler-Baumgartner³ translate this as "according to the reviving time = next year at this time" and compare it with the Aramaic כ'ן־ב'שנא which means "in the following year" or "a lease-deed".
(cf. also II.Kings 4:16 and 17)

C. Other forms:

(i) in relation to a family or kin group:

Pedersen⁴ shows that אֲיִן־חַיִּים is used sometimes instead of אֲיִן־חַיִּים (family) signifying those related as a community of life. "For", he explains:

-
1. Koehler-Baumgartner translate it as "flowing water".
 2. J. Pedersen: op. cit. (p.155)
 3. Koehler-Baumgartner : op. cit.
 4. J. Pedersen : op. cit. (p.50)

"the family is the source from which all life springs and those who are one in kin, have community of life."

He cites for example:

"And three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam; and the troop (אֶלְיָוָה) of the Philistines were encamped in the valley of Rephaim."

(II. Sam. 23:13)

also:

"And Jair the son of Manassah went and took the town thereof, and called them Havvoth-jair (אֶלְיָוָה אֶרְיָוָה)."

(Num. 33:31. See also Deut. 3:14, Joshua 13:30, Judges 10:4 and I.Kings 4:13 all concerning this city-community of Jair in Northern Gilead.)

Pedersen² explains that אֶלְיָוָה and אֶרְיָוָה both mean the same and are very closely related. The idea that what a man possesses is part of his life, is brought out here in that Jair captures the towns and they then become virtually part of him. Blood vengeance is an application of this conception. When a member of one's family is killed, then one must retrieve that part of one's life that has been taken away by taking the life of the "thief". e.g. In the Book of Judges, it is told how Gideon succeeds in catching the two Midianite chiefs who had killed his brothers. Gideon says to them:

"They were my brethren, the sons of my mother; as Yahweh liveth, if ye had saved them alive, I would not slay you."

(Judges 8:19)

-
1. Koehler-Baumgartner translate in all these examples as tentcamp or tentvillage.
 2. J. Pedersen: op. cit. (p.505, No. 50)

Under other circumstances, Gideon might have set them free, but now he cannot let them go, charged with life which they have taken from him. He must take it back, and thus himself become whole once more.

Pedersen¹ also shows that אֲנִי is:

"And David said unto Saul, who am I, and what is my life (אֲנִי) (F.V. margin - who are my kinsfolk) or my father's family in Israel, that I should be son-in-law to the king?"
(I.Sam. 18:18)

is used in this sense of family. He points out how some scholars omit אֲנִי אֲנִי as a gloss and read only אֲנִי - "what is my father's family in Israel?"

(ii) Activity:

(a) of women:

A.R. Johnson,² in explaining that the root אִי implies "a high degree of vitality", draws attention to the Hebrew women during the sojourn in Egypt, of whom it was said that they were so "alive" (i.e. full of vitality) that they regularly gave birth to their babies before the midwife could get there.

"And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively (אִי) and are delivered ere the midwife come unto them."
(Ex. 1:19)

According to Koehler-Baumgartner, אִי is the feminine plural of אִי and means having the vigour of life or bearing easily.

1. J. Pedersen : op. cit. p.505, No. 50

2. A.R. Johnson: The Vitality of the Individual in the Thought of Ancient Israel - p.101

(b) of animals:

This same idea of activity and vitality can be applied to the feminine form נִפְּנָה which is used of creatures - inevitably creatures that are wild, large and dangerous.¹ In other words, they are full of vitality in contrast to the tame and, therefore, comparatively life-less animals.

(111) Miscellaneous:(a) Appetite:

Koehler-Baumgartner give a second meaning to נִפְּנָה as the life used as a parallel to nephesh (see below p. 49), and under the same heading, they give one example where נִפְּנָה is used to express greed or appetite.

"Wilt thou hunt the prey for the lioness?
Or satisfy the appetite of the young lions
(נִפְּנָה קִפְּיָהּ יָמָא),
When they couch in their dens,
And abide in the covert to lie in wait?"
(Job 38:39-40)

(b) In widowhood of life:

An unusual use of the root is the word נִפְּנָה which we find in the second book of Samuel.

"And David came to his house at Jerusalem;
and the king took the ten women, his concu-
bines, whom he had left to keep the house,
and put them inward, and provided them with
sustenance, but went not in unto them. So
they were shut up unto the day of their
death in widowhood of life (as R.V. Margin)
(נִפְּנָה נִפְּנָה יָמָא)."
(II. Sam. 20:3)

Used as it is with נִפְּנָה יָמָא, it means, to quote Koehler-Baumgartner, "widows whose husband is alive, but withholds his sexual intercourse from his wife."² Perhaps a better translation would be "living widowhood."

1. Koehler-Baumgartner: op. cit.

(c) Subsistence:

A proverb mentions goat's milk for food and
 מִנְיָן.

"And there will be goat's milk enough for
 thy food, for the food of thy household
 And מִנְיָן (R.V. maintenance) for thy maidens."
 (Prov. 27:27)

This is the only example of this usage in the
 Old Testament.

III. The use of the root מִנְיָן in certain set phrases:A. In the Cal (מִנְיָן):

Let the King live (מִנְיָן יְיָ)

e.g.

"And Samuel said to all the people,
 See ye him (Saul) whom Yahweh hath chosen, that
 there is none like him among all the people?
 And all the people shouted and said, Let the
 king live (מִנְיָן יְיָ)." (R.V. God save the
 king) (I. Sam. 10:24. See also II. Sam. 16:16,
 I.Kings 1:25,34,39; II.Kings 11:12 and II.Chron.23:11)

Most commentaries emphasize, in this respect, that
 this acclamation by the people does not only ask
 that their king be granted a long life, but it means
 that they desire that the king should be so full of
 vitality, strength and intelligence that he can lead
 his people to victory; that he will be rich in
 everything that a man's heart could desire.

A.R. Johnson¹ says that this expression is really
 equivalent to our toasting the king's "health".

Sometimes the word מִנְיָן is added to this phrase;

e.g.

1. A.R. Johnson : op. cit. p.96.

"Then Bath-sheba bowed her face to the earth, and did obeisance to the king, and said, Let my lord king David live for ever ($\text{וְיִחְיֶה דָּוִד מְלִיכָנוּ לְעוֹלָם}$)."
 (I. Kings 1:31. See also Dan. 2:4; 3:9; 5:10; 6:7,22 and Neh. 2:3)

The Interpreter's Bible¹ points out that the Hebrew had no idea of infinity as we think of it, and that by וְיִחְיֶה he meant a great many years. Pedersen says of וְיִחְיֶה ,

"It is 'time' without subdivision which displays itself through all times. That the throne of David is to remain eternally, means that it must be raised above or, rather, pervade the changing periods, in that it has its foot in primeval time itself the stock from which all time flows."²

Whereas Koehler-Baumgartner³ translate it as

"a long time, long duration, all (future) time (eternally, sternity, but not to be understood philosophically.)"

Also implied in $(\text{וְיִחְיֶה}) \text{וְיִחְיֶה}$ is that

- (1) because the king will be so great, he will live on in the memory of the people because of the great person he is;
- (2) he might live on through the generations of his sons - i.e. a long dynasty. Thus after his physical death, his name is taken over by his son, with all his great achievements, wealth, blessing and honour. Everything which made him a great king lives on in his son. It can never be an insult to a king that a son makes his name greater, because it is the king's own honour which is increased by it.⁴

These thoughts are not the prerogative of the king only; every man desired that he would live on through people remembering him, and through his name living on in his sons.

1. See Commentary on Psalm 133:3
 2. J. Pedersen: op. cit. p.491
 3. Koehler-Baumgartner: op. cit.
 4. See also Koehler-Baumgartner: op. cit. p.491

B. With the adjective (יה):(1) The living God:

(a) יה אלהים

"And Joshua said, Hereby ye shall know that the living God (יה אלהים) is among you, and that He will without fail, drive out from before you the Canaanite, and the Hittite, and the Hivite

(Joshua 3:10. See also Psa. 42:3; 84:3 and Mos.2:1(R.V. 1:10))

(b) יה יהוה אלהים

"It may be Yahweh thy God will hear all the words of Rabshakeh, whom the king of Assyria, his master, hath sent to reproach the living God (יהוה אלהים) and will rebuke the words which Yahweh thy God hath heard: wherefore lift up thy prayer for the remnant that is left."

(II.Kings 19:4. See also vs. 16 and the parallel in Isaiah 37:4,17)

(c) יהוה אלהים יהים

Jeremiah, after describing silver and gold idols, says:

"But Yahweh is the true God; He is the living God (יהוה אלהים יהים), and an everlasting king: at His wrath the earth trembleth, and the nations are not able to abide His indignation."

(Jer. 10:10. See also Deut. 5:26, I. Sam. 17:26,36; Jer.13:36)

From these three examples alone, it can be seen that there was a wealth of meaning in this description of Yahweh as the living God. Not only did it mean that Yahweh was alive, in contrast to the inanimate idols, which were false and, therefore, non-existent gods, but He played an active part in the lives of the people - in history as a whole. He was, in fact, very much involved in the life (in the full sense) of both the individual and the people.

To them He reveals Himself as a living person, who speaks, acts, sees and hears. It is perhaps the title of God that comes nearest in significance to the name Yahweh, and it seems to have been used at times of great emotion as a substitute for it, particularly when the name Yahweh had disappeared from popular use.¹

The deeper implications of this phrase will be discussed more fully in chapter 3 - "Life as a Relationship."

(11) Oaths:

(a) Men swearing by God:

The expression יְהוָה חַי וְקַי is a typical formula, used about forty times in the Old Testament. It is employed in the swearing of oaths, the abuse of which explains the third commandment, e.g. Saul swears concerning him that had sinned:

"For, as Yahweh liveth (יְהוָה חַי וְקַי), which saveth Israel, though it be in Jonathan, my son, he shall surely die"
(I. Sam. 14:39)

יְהוָה חַי וְקַי is actually an abbreviated form, and should be translated as "God shall not be alive if" or "as true as God is alive."² This emphasizes the Israelite's belief that his God was a living God, as explained above.

In the same sense, יְהוָה or its dissimilated form יְהוֹ is also used with כִּי (once only), $\text{כִּי יְהוֹ שֶׁכֶּן}$ (once), $\text{כִּי יְהוֹ שֶׁכֶּן}$ (once), $\text{כִּי יְהוֹ שֶׁכֶּן}$ (once) and $\text{כִּי יְהוֹ שֶׁכֶּן}$ (once).

1. Hastings's Dictionary of Christ and the Gospels. Art. on Life.

2. Koehler-Baumgartner ; op. cit.

(b) God swearing:

Often, Yahweh swears that He will, or will not, do something. e.g.

"But in very deed as I live (אֲנִי חַי) and as all the earth shall be filled with the glory of Yahweh, Surely they shall not see the land which I swore unto their fathers, neither shall any of them that despised me, see it."

(Num. 14:21-23 and twenty-one times.)

In this sense it is used only once (in the Deuteronomic song of Moses) in the phrase

אֲנִי חַי וְאַתָּה יְיָ.

(c) Men swearing by men:

In this connection the most common phrase is

יְיָ אֱלֹהֵי עָלְיָ (ten times).

e.g. Hannah swears to Eli,

"And she said, Oh my lord, as thy nephesh liveth (יְיָ אֱלֹהֵי עָלְיָ), my lord, I am the woman that stood by thee here, praying unto Yahweh."
(1. Sam. 1:26)

It is also used once with אֱלֹהֵי אֲבֹתַי and once with

יְיָ אֱלֹהֵי אֲבֹתַי.

(iii) Fountain of living waters: (עֲקוּרַיִם חַיִּים)

Jeremiah uses this expression to describe Yahweh.

"For my people have committed two evils; they have forsaken me the fountain of living waters (עֲקוּרַיִם חַיִּים), and hewed them out cisterns, broken cisterns that can hold no water."
(Jer. 2:13. See also 17:13)

There is wonderful imagery in this verse; Yahweh, the fountain of living waters, is contrasted with the man-made articles that at best, hold only dead water - but even these may be broken and hold no water at all.

Water in those Eastern countries, was a symbol of life - it was necessary for existence. Men knew what it was like to be without water - it meant death. It is not surprising then, that rains, wells, fountains, rivers and even dews, have a prominent place in the Old Testament. Its presence means plenty, healing - in fact, life in all its senses. Its absence means drought, fruitlessness, famine and death. As Martin-Achard¹ puts it, "the lot of Israel is, in point of fact, bound up with the water that Yahweh grants or withholds."

In the Hebrew mind, water is virtually equated with life. It was pointed out earlier (see pp. 33 and 34) how living water implies activity. To describe Yahweh as the fountain of living waters, means that He is not only the source of all life, but that He actively maintains life. He, too, is responsible for everything that makes life worth living.

(iv) Land of the Living (אֶרֶץ חַיִּים)

This expression is used to describe the life in this world in contrast to the weak, shadow-like existence in the underworld of Sheol, where the dead are Sheph'aim. e.g. The Psalmist says:

"God shall likewise destroy thee for ever,
He shall take thee up, and pluck thee out of
thy tent,
And root thee out of the land of the living
(אֶרֶץ חַיִּים)."

(Ps. 52:7 (N.V.
vs. 5). See also Isaiah 38:11, 53:8, Jer. 11:19
etc.)

1. E. Martin-Achard: From Death to Life p.10.

In another Psalm it is associated with the blessing or goodness of Yahweh.

"I had fainted, unless I had believed to see the goodness of Yahweh
In the land of the living (בְּאֶרֶץ חַיִּים)."
(Ps. 27:13. See also Ps. 142:6)

(v) Book of the living (סֵפֶר חַיִּים):

This is a heavenly book in which the names of the righteous - appointed to live, are inscribed, and from which the names of the wicked, those appointed for death, are erased. e.g. the Psalmist says of the wicked:

"Let them be blotted out of the book of the living (סֵפֶר חַיִּים),
And not be written with the righteous."
(Ps. 69:29 Heb)

C. With the Noun (שֵׁנָה):

(i) Days and/or years of life:

Examples of these expressions have been given on pp. 27 and 28 regarding the use of the noun שֵׁנָה with respect to time. יָמֵי and/or שָׁנָה with שֵׁנָה are used to denote the life-span of men. It is interesting to note that the antediluvian generations lived, according to tradition, to exceptional ages. Life to the Hebrew was a privilege and the more of it he could experience, the better. The heroes of the past were thus exalted above their more mundane descendants by having a very long life attributed to them. It should be noted that the idea of time in these expressions is borne by the words, days or years, whereas שֵׁנָה even here,

denotes strength, activity, freedom from disease and general prosperity. Without these, a man would not have had a life worth mentioning.

(ii) Breath of life:

(a) רוּחַ חַיִּים

The J-creation story uses this phrase to describe that which transformed man from inanimate dust to a רוּחַ חַיִּים (living being).

"And Yahweh Elōhīm formed man of the dust of the ground, and breathed into his nostrils the breath of life (רוּחַ חַיִּים); and man became a living nephesh."
(Gen. 2:7)

As this verse implies, it is something from outside that God gives to man. No psychological function - neither feeling, nor thinking, nor willing - is ascribed to it. "It is altogether", as C. Ryder Smith puts it, "what we call 'a physical phenomenon'."¹

(b) רוּחַ חַיִּים

This expression is used to describe the same animating principle as above. The two words רוּחַ חַיִּים and רוּחַ חַיִּים seem to mean the same thing.

It is used of all creatures in the story of the flood.

"And I, behold I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life (רוּחַ חַיִּים), from under heaven; everything that is in the earth shall die."
(Gen. 6:17)

Then in the same story, the two words are used together with רוּחַ חַיִּים.

"All in whose nostrils was the breath of the spirit of life (רוּחַ חַיִּים) of all that was in the dry land, died." (Gen. 7:22)

1. C. Ryder Smith: The Bible Doctrine of Man p.6.

Both expressions then may be translated - the breath ensuring life.¹ To the Hebrew, the most noticeable feature of the end of life was the cessation of breathing.

(iii) Fountain of Life (מַקְוֵי חַיִּים):

This expression is really a synonym for the description of Yahweh as "a fountain of living waters (see above p.42). This meaning is brought out well by the psalmist in the context of the following two verses:

"They shall be abundantly satisfied with the fatness of thy house;
And thou shalt make them drink of the river of thy pleasures.

For with thee is the fountain of life (מַקְוֵי חַיִּים):
In thy light shall we see light."

(Ps. 36:9,10 Heb.)

See also the Book of Proverbs, e.g. 13:14 etc.)

(iv) Tree of Life (עֵץ חַיִּים):

In the Genesis story of Paradise and the Fall, we read:

"And Yahweh ELOhim said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life (עֵץ חַיִּים), and eat, and live for ever:"

(Gen. 3:22)

Koehler-Baumgartner translate this expression as "the tree, the fruits of which, ensure life".

That "life" in this expression does not mean mere physical existence is obvious, because Adam and Eve were living beings (even above the animals), before they ever touched the fruit of this tree of life.

The implications of this expression will be discussed in the following chapters.

1. Koehler-Baumgartner : op. cit.

According to Oesterley¹ the use of this expression in the Book of Proverbs has no connection at all with the tree of life in Genesis. When Wisdom is described as a tree of life, it merely means, Oesterley contends, that she prolongs life to those who partake of her fruits. e.g.

"She is a tree of life (עֵץ חַיִּים) to those who grasp her
And happy is everyone that retaineth her."
(Prov. 3:18)

However the present writer feels that more than longevity are meant by this expression - even if it be admitted that it has not the same implications as in the Genesis story. At least it means general prosperity, welfare and happiness. (See discussion on עֵץ חַיִּים and חַיִּים p. 50)

(v) The Light of Life:

This expression is used as a contrast to the darkness of death. Sheol, the place of the dead, was a dark and murky place, whereas the Land of the Living was full of the light of life. e.g.

"For thou hast delivered my nephesh from death;
my feet from falling
That I may walk before God in the light of life
(עֵץ חַיִּים)." (Ps. 56:14. See
also Job. 33:30)

For further discussion on Light and Life, see below, p. 50.

(vi) Paths of Life and Way of Life:

There are two senses in which these two expressions are used in the Old Testament.

1. W.O.E. Oesterley : The Book of Proverbs -(Commentary on 3:18)

- (a) In a sense equivalent to land of the living (see p.43). e.g. Jeremiah uses the expression, way of life, in a purely physical sense simply as a contrast to dying by the sword etc.

"And unto this people thou shalt say, Thus saith Yahweh: Behold, I set before you the way of life (אֶת־הַיָּשָׁרִים הַחַיִּים) and the way of death (אֶת־הַיָּשָׁרִים הַמָּוֶת). He that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth away to the Chaldeans that besiege you, he shall live"

(Jer. 21:8-9)

Using the expression in a fuller sense, the Psalmist says:

"For thou dost not give me up to Sheol,
or let thy godly one see the Pit.
Thou dost show me the path of life
(אֶת־הַיָּשָׁרִים הַחַיִּים);
in thy presence there is fullness of joy,
in thy right hand are pleasures אֶת־הַיָּשָׁרִים הַחַיִּים."
(Ps. 16:10-11)

In these verses the path of life is contrasted with descent to Sheol, and it is used as a parallel to fullness of joy and pleasures - i.e. the full life.

- (b) As a moral code which leads to life in its fullness.

In this sense it is used by the Sages in the Book of Proverbs. e.g.

"For the commandment is a lamp; and the Law (תּוֹרָה) is light;
And reproofs of discipline are the way of life (אֶת־הַיָּשָׁרִים הַחַיִּים)."
(Prov. 6:23. See also Prov. 2:19; 5:6; 15:24 for the use of אֶת־הַיָּשָׁרִים in this sense. c.f. also with Ezek. 33:15 אֶת־הַיָּשָׁרִים הַחַיִּים - statutes of life)

IV. A brief analysis of some words used as parallels to the root $\eta\eta$.

A. $\omega\eta$ and $\eta\eta$:

It is usually in the form of $\eta\eta$ that the root is used as a parallel to $\omega\eta$. e.g.

"So that his life ($\eta\eta$) abhorreth bread,
And his nephesh ($\omega\eta$) dainty meat."
(Job. 33:20)

and again two verses later,

"Yea, his nephesh ($\omega\eta$) draweth near unto the
pit,
And his life ($\eta\eta$) to the destroyers."
(Job. 33:22)

and the Psalmist says of the Egyptians:

"He levelled a path for his anger;
He spared not their nephesh ($\omega\eta$) from death,
But gave their life ($\eta\eta$) over to the
pestilence."
(Ps. 78:50)

According to Driver and Gray¹ $\eta\eta$ is a late synonym for $\omega\eta$ and probably properly an adjective - the living one. Pedersen² says,

"the difference between the two ideas is the veriest nuance. The nephesh is life in its distinctive form; $\eta\eta$ is the strength and peculiarity formed in the nephesh."

Because of this, the two words are often used interchangeably. e.g. It is said,

"Yahweh my God, thou hast brought up my life ($\eta\eta$)
from the pit."
(Jonah 2:7 Heb.)

Nephesh is generally used in this context.

The close connection between the meanings of these two roots is demonstrated in the creation story where they are used together in a single phrase.

1. International Critical Commentary on Job 33:18
2. J. Pedersen : op. cit. p.156

"And Yahweh Elōhīm formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living nephesh (נִפְשׁוֹ)."
(Gen. 2:7)

B. Light (אֵל) and חַיָּה.

It is interesting to note that in the P-creation story, light was created before life. Light is essential to life. Where there is darkness, there can only be death. To live is the same as to see light. Thus Job complains:

"Wherefore is light (אֵל) given to him that is in misery
And life (חַיָּה) unto the bitter in nephesh?"
(Job. 3:20)

In this verse both light and life are used in the physical sense of existence.

However, they are used to denote that fullness of life which means general prosperity and happiness. e.g.

"In the light (אֵל) of a king's countenance there is life (חַיָּה).
And his favour is like the clouds that bring the spring rain."
(Prov. 16:15)

i.e. the king's favour heralded prosperity to the fortunate courtier, just as the cloud announced the coming rain which would impart fruitfulness to the sprouting corn.

C. שָׁלוֹם and חַיָּה.

Most commentators point out that שָׁלוֹם is somewhat inadequately rendered by the English word, "peace". Rather, it has a more active meaning which is conveyed by the term "welfare".¹

וַיִּשְׁפָּר is growth and expansion, fertility in husbandry and family, health and strength throughout life (cf. Job 5:19-26), as well as freedom from fighting and hurt. e.g. An israelite sage says of wisdom:

"Length of days is in her right hand;
 In her left hand are riches and honour.
 Her ways are ways of pleasantness,
 And all her paths are וַיִּשְׁפָּר (H.V. Peace).
 She is a tree of life (עֵץ חַיִּים)¹ to those
 who grasp her:
 And happy is everyone that retaineth her."
 (Prov. 3:16-18)

The post-exilic prophet, whose work is known as Malachi, also uses these two words to describe Yahweh's covenant with the Levites as implying life and general well-being of the Levitical order.

"My covenant was with him (Levi) of life (עֵץ חַיִּים)
 and וַיִּשְׁפָּר; and I gave them to him that he
 might fear, and he feared Me, and stood in awe of
 My name."
 (Malachi 2:5)

From the context it is clear that the reference is not merely to the continued existence of the Levitical order, but to its being active, flourishing and effective in the life of the community.

1. See discussion on Tree of Life in Proverbs (p.47)

CHAPTER THREE

LIFE AS A RELATIONSHIP

Arising out of the original connotation of the root חַי and its varied use in the Old Testament, it is clear that its basic meaning is activity and strength, as opposed to inactivity and weakness. It is used to describe that principle which differentiates animals from inanimate objects; to describe physical existence as opposed to death. To live is also to be full of strength, healthy and active, in contrast to exhaustion, ill-health, and weakness or limitation of any kind - all of which are associated with death. Finally, the strength and activity (i.e. the life) of a man is dependent on his general welfare: wealth, family, property, happiness and contentment are all necessary for a man to live in the full sense of the word.

It has been pointed out earlier (see p.1) that the Old Testament is a book about God and His relation to man and that none of its vocabulary can be understood apart from this relationship. This is no less true of the root חַי in its various forms than of any other word in the Old Testament.

Subordinate to, and dependent on this God-man relationship, is the relation between all God's creatures, including particularly that of man and man.

The purpose of this chapter is to examine the use of חַי in the context of these relationships and to find if there is a deeper meaning of the root. It should be borne in mind, that as God revealed more and more of His plan and purpose for man to the Israelites, so their understanding of these relationships developed and changed, and

new light was thrown on past experience of His revelation. These changes in understanding, whether sudden and dramatic, or gradual and hardly noticeable at the time, significantly affected the Israelitic understanding of life.

I. Relationships of Animals:

A. With God.

(1) as source of life:

The story of creation by the Priestly writer in the book of Genesis, explains meticulously that God is the source of all life on the earth. All animals are dependent on God for their existence.

"And God said, Let the waters swarm with swarms of living creatures (וַיִּצְרַף אֱלֹהִים) and let fowl fly above the earth in the open firmament of heaven.

And God created the great sea monsters, and every living creature that moveth (וַיִּבְרָא אֱלֹהִים אֶת הַבְּהֵמָה הַגְּדוֹלָה וְאֶת כָּל הַחַי הַרֹמֵשׁ בַּיָּם וְאֶת כָּל הַצִּוְּתוֹת הַשָּׁמַיִם), which the waters brought forth abundantly, after their kinds, and every winged fowl after its kind: and God saw that it was good."

(Gen. 1:20-21)

and again:

"And God said, Let the earth bring forth the living creature (וַיִּצְרַף אֱלֹהִים) after its kind, cattle and creeping thing, and beast of the earth after its kind: and it was so."

(Gen. 1:24)

This absolute dependence of animals on God for their existence is shown in the story of the Flood where God tells Noah that He will destroy all creatures:

"And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life (וְאֶת כָּל הַחַי הַבֵּשָׂר אֲשֶׁר בַּיָּם וְאֶת כָּל הַחַי הָאָרֶץ אֲשֶׁר בָּהֶם נְשָׁמַת חַיִּים), from under heaven: everything that is in the earth shall die."

(Gen. 6:17)

(ii) as maintainer in life:

God not only creates life but He maintains life. Animals are supplied with nourishment that they may continue to live and multiply upon the face of the earth.

"And to every beast of the earth, and to every fowl of the air and to every thing that creepeth upon the earth, wherein there is a living nephesh (נֶפֶשׁ חַיָּה) I have given every green herb for meat: and it was so."
(Gen. 1:30)

When God decides to bring the Flood over the earth to destroy everything in which is the breath of life, He makes provision to preserve or maintain the various animal species in existence. God orders Noah:

"And of every living thing (חַיָּה - נֶפֶשׁ חַיָּה) of all flesh, two of every sort shalt thou bring into the ark, to keep them alive (אֲרֹכֵם) with thee; they shall be male and female."
(Gen. 6:19)

and then goes on to make provision for their nourishment:

"And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them (the animals)."
(Gen. 6:21)

Nehemiah summarizes both these aspects of the relation between God and His creatures when he records the Levites as saying:

"Thou art Yahweh, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and thou preservest (אֲרֹכֵם) them all; and the host of heaven worshippeth thee."
(Neh. 9:6)

The use of the root נ׳ן in its intensive form - the נִ׳עַל emphasizes that God does not keep His creatures alive simply as a matter of course; but rather it is a purposeful action on the part of God.

B. With other animals:

Animals are dependent on each other, primarily to preserve the species. God has created some of them male and some female, that they may reproduce. Thus when He commands Noah to bring the various species of animals into the ark, God says, according to the Priestly writer:

"Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean, two, the male and his female:

Of the fowl also of the air, seven and seven, male and female: to keep seed alive (לְדוֹר וָדוֹר), upon the face of the earth."

(Gen. 7:2-3. See also the Yahwist's version - Gen. 6:19-20)

Again the use of the נִ׳עַל conveys the idea of a purposeful action in the relationship.

II. Relationships entered into by Man:

In many ways man is like the animals; they have bodies much the same as his, they move about as he does, they require food, they reproduce and when their bodies are divided it is found that their internal organs are similar to his. The words חַיָּוָיִם used for animals (e.g. Gen. 1:20,24 as quoted above) are also used to describe man (e.g. "and man became a חַיָּוָיִם Gen. 2:7)

The Hebrew thus classed man with the animals. But he stands at their head - he is different from all other animals. This difference is shown in his relationship with God, with other men, and with other species of animals.

A. With God:(1) Through Creation:

Like all other creatures, man is dependent on God for his existence. But that the creation of man is special is shown by the following:

(a) God's method of creating man is special:

The Priestly writer records that when God created the animals,

"God said, let the earth bring forth the living nephesh after its kind"
(Gen. 1:24)

but when God created man,

"God said, let us make man (נַפְשׁוֹת אֱנוֹשׁ)
....."
(Gen. 1:26)

Whether the use of the plural here is an unintentional error acquired in borrowing from Polytheistic mythology, or intentional, to express intensity, is not really important. What is important is that when man is created, it is the direct action of God, whereas other animals are indirectly brought forth by the earth, at the command of God.

The Yahwist also differentiates between the way God created the animals and man. Of animals he records:

"And out of the ground Yahweh Elōhīm formed every beast of the field, and every fowl of the air; and brought them unto the man"
(Gen. 2:19)

Whereas of man he writes:

"And Yahweh Elōhim formed man of the dust of the ground and breathed into his nostrils the breath of life (נִשְׁמַת חַיִּים); and man became a living nephesh."
(Gen. 2:7)

Although animals are said to have נִשְׁמַת חַיִּים

e.g.

" of all flesh wherein is the breath of life (נִשְׁמַת חַיִּים)."
(Gen. 7:15)

It is not said of them that this was breathed into them by God at creation.

These examples show that merely by the manner in which he was created, man existed in a higher relationship to God than the other animals.

(b) The likeness of created man is special:

The Old Testament tells us that man, in spite of his creatureliness, has been created with a relationship to God which marks him out from the rest of creation. He, therefore, cannot be classed with other creatures, though he is part of the created world.

"And God said, Let us make man in our image, after our likeness

And God created man in His own image, in the image of God created He him ..."
(Gen. 1:26-27)

Thus the Priestly writer of Genesis ingeniously sets the stage for the rest of the Old Testament narrative. Man is created in such a relation to God, that communication is possible between

the two, despite the vast difference between Creator and creature. This difference is admirably portrayed all through the second chapter of Isaiah. e.g.

"Enter into the rock, and hide thee in the dust, from before the terror of Yahweh, and from the glory of His majesty."
(Isaiah 2:10)

The Psalmist puts these two aspects into perspective when he says:

"What is man that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him but a little lower than ElShim, and crowned him with glory and honour."
(Ps. 8:4-5)

The poet admirably reflects the teaching of Genesis - he knows both the dignity and the frailty of man at the same time. What is man, that God has anything to do with him? And yet He has made him a little lower than ElShim. In the Psalmist's question, the answer is already posited: what is man? - a small, frail creature. Yet God visits him and raises him to fellowship with Himself. As Jocz¹ says:

"Herein lies man's dignity and significance. It is within God's original design that man should occupy such a position."

It is essential to the understanding of this relationship, that man, despite his lofty position, nevertheless stands under the authority of God. This is the key to the Israelitic understanding of Life as a Relationship.

1. J. Jocz : The Spiritual History of Israel p.39

(ii) Man jeopardizes this relationship:

After narrating the wonders of creation and the importance of man, the Genesis story dramatically focuses attention on the moral weakness and frailty of man. With creation had come life and a wonderful relationship with God, the Creator. Now with disobedience - and the breaking of that ideal relationship comes death.

"But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. ($\text{לֹא תֹאכַל מִפְּרִי הָעֵץ הַזֶּה וְלֹא תִמָּסְוּ אֹתוֹ}$)." (Gen. 3:3)

The immediate consequence of this broken relationship are guilt and fear (Gen. 3:10), followed by sorrow, pain and subjugation (vs. 16) bitter toil (vs. 17), disappointment (vs. 18) and finally physical death itself (vs. 19).

Contrast this description of the broken relationship with the unbroken relationship, i.e. with Life in all its aspects - prosperity, health, general welfare (וַיִּשְׁבְּ), contentment and happiness, as described in Chapter II. above.

The employment of the Tree of Life in the story of man's Fall and banishment from the garden, throws interesting light on the relationship between God and man. Bearing in mind that this story is not an invention of the Biblical writer, but is derived from the oriental mythological data¹, and that the Old Testament knows nothing of man possessing the inherent quality of immortality,² one can see that

1. H.Th. Obbink - Essay on "The Tree of Life in Eden" in Old Testament Essays p.26.

2. J. Jecz : op. cit. p.39.

the Old Testament writer has shifted the focus away from the typical mythological pattern in which God fears lest man seek to gain immortality by eating of the tree. Instead he has placed the emphasis fully on man's disobedience as the cause of his plight.

The tree has, in fact, merely become a setting for the real action between God and man. True life is gained not through a magical tree, but through a proper relationship with God. This story in Genesis is, to quote Childs¹

"a Theological etiology explaining man's separation from God and the loss of the full life."

G.A. Cooke² describes a parallel story in Ezekiel, Chapter 28. In this story, there is Eden, the Garden, where God's presence was near and familiar; there is an act of transgression on the part of man, and he is expelled from the garden and prevented from returning by the cherubic sword. However, there are some differences as Cooke points out, chief of which is that the sin of man in the Ezekiel story is pride aiming to be equal with God (cf. The Tower of Babel story - Gen. 11:1-9) whereas in Genesis it is curiosity, desiring to know what is forbidden and consequent rebellion.

Jocz³ describes the fall of man as "man's sickness". (cf. the discussion in Chapter 2 where "sickness" is associated with the absence of life, and equated with death.) The extent of man's

-
1. B.S. Childs : Art. Tree of Life in Interpreter's Dictionary of the Bible
 2. G.A. Cooke : Essay on "Paradise Story of Ezekiel xxviii" in Old Testament Essays - p.39
 3. J. Jocz : op. cit. p.41.

"sickness" is seen in what follows the story of the Fall, viz. fratricide, the art of warfare, moral decadence etc. Hence the stories of the flood, of Sodom and Gomorrah, the sin of Lot, and the story of Jacob. This broken relationship between man and God is well summarized by the writer of Genesis:

"Yahweh saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And Yahweh was sorry that He had made man on the earth, and it grieved Him in His heart."

(Gen. 6:5-6)

This extreme pessimism is not an isolated instance but a frequent recurrence in the Old Testament. God's contention with man is virtually the theme of the Old Testament. Yet this broken relationship, man's "sickness", does not mar God's original purpose. God is greater than man. Although man has introduced a harsh dissonance into the otherwise harmonious universe, God does not leave man to himself. Immediately His voice is heard. "Where art thou?" (Gen. 3:9) "What hast thou done?" (Gen. 4:10)

These two questions in various forms and context are repeated again and again throughout the Old Testament as God's call to repentance, a renewal of the relationship and Life.

B. With Other men:

Like everything else in his experience, man's relation with his fellow-men was dependent on his relation with God.

(1) the marriage-bond:

For purposes of reproduction, animals were simply created male and female, but according to the Yahwist, woman, man's wife, had to be a companion to man - someone suitable for him (Gen. 2:18) .

The special process of the creation of woman is explained in comparative detail (vs. 21-22). The woman is of such a close relationship to the man, that he says of her:

"..... This is now bone of my bones, and flesh of my flesh. Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh."
(vs. 23-24)

So close is the relationship that their lives, as it were, become fused into one.

However, just as man breaks his relationship with God, so this relationship - the marriage bond, may be broken and laws have to be made regarding husband-wife relationships (See below p. 88.).

(ii) necessary for Physical existence in contrast to physical death.

The Old Testament is full of examples showing that good relations between men, whether individuals or nations, mean a continuance of physical life, whereas a break in relations means either murder, fighting, or war, and so physical death for at least one of the parties.

e.g. Because there was no relation between the wandering tribes and the people of Jericho, all its inhabitants were killed by the followers of Joshua - all that is, except Rahab and her family who were in a relationship with the three spies.

"And they burnt the city with fire, and all that was therein: only the silver and the gold and the vessels of brass and of iron, they put into the treasury of the house of Yahweh.

But Rahab the harlot, and her father's household, and all that she had, did Joshua save alive (וְרַחָב); and she dwelt in the midst of Israel, unto this day; because she hid the messengers which Joshua sent to spy out Jericho."
(Joshua 6:24-25)

The Psalmist says of his enemy - a man with whom he has no relationship;

"For the enemy has pursued me, he has crushed my life to the ground: he has made me sit in darkness like those long dead."
(Ps. 143:3)

(iii) necessary for the full life:

Every courtier in the palace, in fact every subject, knew that if he could get into a right relationship with the king, he would become prosperous and have shalōn, whereas when such a relationship is broken - only misery and death result.

Thus a proverb says:

"A king's wrath is a messenger of death and a wise man will appease it. In the light of a king's face there is life and his favour is like the clouds that bring the spring rain."
(Prov. 16:14-15)

The children of Israel, sojourning in Egypt, knew the difference between being in a right relationship with the Pharaoh, and a broken relationship. Under the Pharaoh, who knew Joseph, they lived in peace and prosperity, but,

"there arose a new king of Egypt, which knew not Joseph."
(Ex. 1:8)

"And the Egyptians made the children of Israel to serve with rigour:

And they made their lives (וְיָמֵיהֶם) bitter with hard service"
(Ex. 1:13-14)

C. With Animals:

Both the Priestly writer and the Yahwist in their accounts of the Creation, explicitly emphasize the superiority of man in relation to the animals.

According to the Priestly writer,

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."
(Gen. 1:26)

The Yahwist portrays this dominion of man over the animals by explaining that man gave names to the animals

"And out of the ground, Yahweh Elohim formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof."
(Gen. 2:19)

According to oriental custom, only a superior could call an inferior by name. To know someone's name meant to have power over him. Hence the reason why, at the burning bush, God would not reveal His name to Moses.

That this relationship between man and the animals is dependent on God is shown by the fact that God "brought the animals to man."

However, just as relationships between men were broken down when man broke his relationship with God at the Fall, so the relationship between man and the animals was spoilt.

After man's disobedience through the subtlety of the serpent, God says to the serpent:

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."
(Gen. 3:15)

Contrast this with Isaiah's picture of the ideal future,

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of Yahweh, as the waters cover the sea."
(Isaiah 11:8-9)

when through the restoration of the relationship between God and man, all creatures live together in a right relationship.

III. Relationships in the context of Election:

A. With God:

(1) As God's purpose for man:

It is interesting to set the doctrine of election in the total plan of history as portrayed by the Yahwist. Following the Fall of man, and his deeper and deeper involvement in Sin - culminating in the Tower of Babel story, we are immediately informed of the election of Abraham. Considering the coherent nature of the Yahwist's presentation one must assume that the two are closely related - that the election of Israel through Abraham is God's answer to the plight of man.

God is the sovereign ruler of the universe. He created man for a purpose - not to be thwarted by man's disobedience and breaking of the relationship.

Implied in the sovereign power of God is His freedom to act. Out of this arises the concept of election, which is "the uncovering of God's pre-determined council within the dimension of time."¹ It is, therefore, related to revelation; both concepts relate to man's original vocation - to be in the image of God. Election thus originates with God's choice of a piece of clay to be man with all that it implies. Election means that God persists in His choice. He could destroy it or abandon it as worthless, but this is not according to His purpose, which is that man should be a true person in God's presence, with a will, an intellect and power of decision, and enter into an I-Thou relationship with Him.

Election, therefore, does not arise out of the righteousness of particular men, or out of any special aptitude in them, for God, but out of the broken relationship. Election is God's way of restoring the broken relationship; of reviving man from death to life.

Nehemiah links the election of Abraham and the other patriarchs with God's intention of preserving life when he records the Levites as saying:

"Thou art Yahweh, even thou alone; thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them and thou preservest them all (מִשְׁמַלְמֶלֶךְ הַשָּׁמַיִם וְהָאָרֶץ); and the host of heaven worshippeth thee.

Thou art Yahweh Elōhīm, who didst choose (אֶבְרָם) Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name Abraham."

(Neh. 9:6-7)

1. J. Jocz : op. cit. p.60.

(ii) Through obedience:

Concomitant with Election is obedience to the will of God. It is as though God were giving man another chance to cancel out the sin of the Fall; to renew the relationship and so to live - implying a great name, prosperity, many children, a new land and all that God's blessing entails.

God commands Abram:

"Now Yahweh said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:"

(Gen. 12:1-2)

And Abram obeys:

"So Abram went, as Yahweh had spoken unto him;.." (Gen. 12:4)

And again, later on in his life, God tests Abraham's willingness to obey:

"And it came to pass after these things, that God did prove Abraham"

And He said, Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt offering"

And Abraham rose early in the morning" and took Isaac, his son" and went to the place of which God had told him."

(Gen. 22:1-3)

"..... and he bound Isaac, his son, and laid him on the altar, upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son."

(Gen. 22:9-10)

Thus Abraham, having stood the test of election, viz. obedience, is again promised all the blessings of God - his life will extend through his seed to countless numbers and will influence all nations (cf. Gen. 22:17-18).

(iii) Through redemption:

It was said above, that Election means that God persists in His purpose for mankind. This fact is demonstrated again and again throughout the Old Testament. In practice, God elects individuals through whom He persists in challenging men to obey Him and live. Through Moses He reveals to them again His purpose for His chosen people and redeems them from the misery and despair of slavery to freedom, the promised land and prosperity; i.e. from death to life.

This redemptive activity of God in the Exodus was the nucleus of all the prophets' preaching. Again and again they reminded the Israelites that they were an elect nation - that they were supposed to be living in a special relationship with Yahweh, the God of Creation and of their Fathers.

The prophets were well aware that a break in this relationship meant death, suffering and banishment. This, despite Jeremiah's heroic efforts, eventually happened and the story of the Fall was repeated in the Babylonian Exile. The Israelites were banished from Jerusalem - from the presence of God - from the tree of life.

Yet God persisted and followed Israel into exile and said through His prophet, Ezekiel:

"Say unto them, As I live (אֲנִי־חַיִּים), saith Yahweh Elōhim, I have no pleasure in the death (מָוֶת) of the wicked; but that the wicked turn from his way and live (חַיִּים): turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

(Ezek. 33:11)

The root חַיִּים in this verse must mean more than physical subsistence - more even than prosperity and material blessings, as described in Chapter Two; in Babylon the Israelites dwelt in comparative comfort - some of them did so well that they stayed on.

The word חַיִּים in this verse surely means a life in peace with God. But it must also be understood in the sense of redemption, or deliverance from the grasp of sin.

Ezekiel's well-known parable of the valley of dry bones also teaches that Life is a relationship with God, whereas to be cut off from God is death.

After telling how Yahweh caused the dry, dead bones to live, Ezekiel goes on:

"Then He (Yahweh) said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off.

Therefore prophesy and say unto them, Thus saith Yahweh Adōnai I will put my ruach in you, and ye shall live (חַיִּים)"

(Ezek. 37:11-14)

No doubt the prophet is thinking primarily of restoration to the Holy land, but in view of the Israelite's very close association of God with Jerusalem and the Holy land, this can be taken to mean that Yahweh, true to His election promises, will restore Israel to Himself. Banishment and

death were the consequences of a broken relationship. The result of restoration of the broken relationship is life. And what this life means, Ezekiel expresses by saying that what were formerly disjointed, uncorrelated, dry bones, are now a compact "exceeding great army" (אֲרָמָה אֲרָמָה זִיָּא זִיָּה) i.e. a living, active, fighting force capable of fighting Yahweh's battle; carrying out His plan of salvation for the world.

The persistence of God to fulfil His purpose for men through Election, reaches its height in the Old Testament in the great prophet of the exile - Deutero-Isaiah. He visualizes the Servant of Yahweh reclaiming men by his vicarious suffering.

Bearing in mind that to heal and to live are virtually synonymous (see Chapter Two) - Deutero-Isaiah shows how, through the sufferings of the Servant, men will live (be healed).

"But he was wounded for our transgression; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

(Isaiah 53:5)

It is obvious from the context that this healing is not from any physical disease or wounds, but from transgression and iniquities - i.e. sin. Through the suffering of the Servant, the broken relationship with God is restored - made whole, and men live again in a right relationship with God. The "healing" mission of the Servant becomes clearer still when we compare it with what was said by Isaiah of Jerusalem regarding Hezekiah's recovery from his mortal illness. It is in this sense, too, that Hezekiah thinks of life when he says:

"O Lord, by these things men live (אֲנִי חַיִּים),
 And wholly therein is the life of my spirit
 (חַיִּי רִיחַי):
 Wherefore recover Thou me, and make me to live
 (חַיִּי חַיִּים)."

Behold, it was for my shalôm that I had great
 bitterness;
 But Thou hast loved my soul out of the pit of
 destruction;
 For Thou hast cast all my sins behind Thy back."
 (Isaiah 38:16-17)

The love of God made Him cure Hezekiah of his
 physical illness; but the Election-love of God
 persists and redeems the king from sin and des-
 truction, to life.

It is important to note, that in all the examples
 mentioned above, it is God who pursues, who for-
 gives, who redeems and restores the broken relation-
 ship. The words ascribed to Yahweh by the
 Deuteronomist in the Song of Moses explain this
 very neatly.

"See now that I, even I, am He,
 And there is no God beside Me.
 I, even I, cause to die and I make to live
 (אֲנִי אֲחַיֵּם וְאֲמִית)
 If I have smitten, it is I who must heal;
 And there is none that can deliver out of My hand
 For I lift up My hand to heaven,
 And say, As I live for ever (אֲנִי חַיִּים לְעוֹלָם)."
 (Deut. 32:39-40)

Just as God the Creator gives physical life, so
 God the Redeemer is the source of life in this
 deeper sense of being in the image of God - in a
 right relationship with Him.

In the light of all this, we can better appreciate
 the full implication of what it means for the prophets
 to speak of Yahweh as the Living God (see also p.40).

Hosea preaches the Election-love of God and says:

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, in the place where it was said unto them, Ye are not my people, it shall be said unto them, Ye are the sons of the living God (יְהוָה אֱלֹהֵינוּ)."
(Hosea 2:1 Heb.)

or the Fountain of Living Waters (see also p.42)

"O Yahweh, the hope of Israel, all that forsake Thee shall be ashamed; they that depart from Thee shall be written in the earth (i.e. die), because they have forsaken Yahweh, the fountain of living waters (מְצִיחַ מַיִם חַיִּים)."

Heal me O Yahweh, and I shall be healed; save me and I shall be saved: for Thou art my praise."
(Jer. 17:13-14)

Yahweh, as the fountain of living waters, is always actively restoring men, who have forsaken Him, to a life with Him, who is Life.

B. With other men:

There were those in the Old Testament who regarded Election as meaning that God chose in order to give special privileges to His favourites; those whom He did not choose were thus good-for-nothing. In this distorted view of Election, there existed no relationship at all between the elected and those not chosen.

It was possibly such thoughts as these that prompted Abigail to say to David:

"And though man be risen up to pursue thee, and to seek thy nephash, yet the nephash of my lord shall be bound in the bundle of life (מְצִיחַת חַיִּים), with Yahweh thy God; and the nephash of thine enemies, them shall He sling out, as from the hollow of a sling."

(1. Sam. 25:29)

On the other hand, there were those who realised that Election carried great responsibilities along with its privileges. God does not choose Abraham for Abraham's enjoyment. The purpose of his election is

that all the families of the earth may be blessed (Gen. 12:3). The same applies to Israel as a people: Israel's election is for the blessing of mankind - that God might bring all peoples into the "bundle of life" with Him.

Deutero-Isaiah says:

"I, Yahweh, have called thee in righteousness,
and will hold thine hand, and will keep thee,
and give thee for a covenant of the people,
for a light to the Gentiles." (Isaiah 40:6)

In view of the close association between light and life in the mind of the Hebrew (see p.50) we can paraphrase this verse as follows: I, Yahweh, have elected thee and will sustain thee with Me, that the Gentiles too may have life (i.e. live in a right relationship with their Creator).

It is self-evident that when all nations have returned to Yahweh, there will be no more war, bloodshed and bitterness - all of which resulted from the Fall and the broken relationship with God.

Micah, speaking of the restoration of the relationship of the new Life with God, says:

"In the latter days it shall come to pass that the mountain of Yahweh's house shall be established at the top of the mountains, and it shall be exalted above the hills; and all peoples shall flow unto it.

And many nations shall go and say,
Come ye, and let us go up to the mountain of Yahweh
..... and they shall beat their swords into
plowshares, and their spears into pruninghooks;
nation shall not lift up sword against nation,
neither shall they learn war any more."
(Micah 4:1-3)

Election, then, is fundamentally for service, though it also, and necessarily, brings the privilege of life for those who are chosen.

IV. Relationships in the context of Covenant.

A. With God:

Covenants are God's means of putting His purpose, through Election, into effect. They are used by God to reveal to men His purpose for them; that purpose being to live in right relationship with God.

(i) The Noachian Covenant:

After the Flood has subsided, God makes a covenant with Noah and all His creatures, that He will never again destroy them as He did through the Flood.

"And I, behold, I establish My covenant with you, and with your seed after you;

And with every living creature (נְדָמָה וְכָל-בְּהֵמָה וְכָל-רֶמֶשׂ) that is with you

neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth."
(Gen. 9:9-11)

The punishment for the wickedness and evil of men in breaking the relationship, had been physical death for all creatures. In this Covenant, God promises that He will renew His relationship with His creation and allow them to live. No more than mere physical life is implied in this covenant relationship.

(ii) The Covenant with Abraham:

Through this Covenant, God narrows down His Election purposes to Abraham and to his seed after him.

"And when Abram was ninety years old and nine, Yahweh appeared to Abram and said unto him, I am El Shaddai; walk before Me and be thou perfect. And I will make My covenant between Me and thee, and will multiply thee exceedingly."
(Gen. 17:1-2)

The conditions of the covenant are that Abraham should "walk before" God and "be perfect". The results of the relationship, of which the covenant is a seal, are all the blessings of God - to be father of a multitude of nations (vs. 4) - to be exceedingly fruitful (vs. 6) - to possess a land (vs. 8) - in fact to have a really full life in the sense of prosperity and general welfare.

That this covenanted relationship was honoured by God is shown, for instance, by the writer of Kings, who refers to it in a situation taking place hundreds of years later, when Hazael, king of Syria, oppressed the Israelites during the reign of Jehoram.

"But Yahweh was gracious unto them, and had compassion on them, and had respect unto them, because of His covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast He them from His presence until now."
(II.Kings 13:23)

(iii) The Mosaic Covenant:

This Covenant is by far the most important in the Old Testament. Whenever reference is made to the Covenant, it is the Mosaic Covenant that is intended.

In this Covenant, God first of all reveals who He is:

"I am Yahweh thy God, which brought thee out of the land of Egypt, out of the house of bondage."
(Ex. 20:2)

This revelation is two-fold. First, it stresses that God is One who acts in specific events in history. Second, it reveals His character. One who has compassion on those in need. He has redeemed them from the misery and death of slavery in Egypt, to freedom and life.

Thereafter, He declares what He expects of His people ("Thou shalt" Ex. 20). Israel, by its response, shows whether it is willing to be the Holy Nation, that is, whether it accepts or rejects the life that the Holy God offers it. In other words, the Covenant is Israel's response to her election.

However, it cannot be over-emphasized that the initiative in this covenant relationship lies wholly with God. In this respect Buber¹ perhaps oversteps the mark when he suggests that this relation is a "dialogue-situation", in which God's creature, man, is a real partner in his own right with God, and who, of his own free will, and independently speaks his own word. "This", says Vriezen, "smacks too much of modern individualism."²

In the Old Testament, Yahweh is always the subject of the verb used to indicate the making of the Covenant. This clearly shows that Yahweh and Israel are not coequal partners: everything originates with Yahweh. It is He who states the terms of the Covenant. Life as a covenant relationship is thus entirely dependent on God.

1. Buber : Kampf um Israel, p.32 (See Th.C.Vriezen. An Outline of Old Testament Theology p.134)

2. Th. C. Vriezen : op. cit. p.134

Wheeler Robinson¹, however, points out that the covenant implies conditions on both sides. This is explicitly brought out in the form it assumes in Deuteronomy,

"Thou hast acknowledged Yahweh this day to be thy God, and that thou shouldst walk in His ways ...

And Yahweh hath acknowledged thee this day to be a peculiar people unto Himself as He hath promised thee."

(Deut. 26:17-18)

The Covenant then, knows not only of a demand, but also of a promise. In this way, it provides life with a goal; and life in the sense of history, with a meaning. Because of this, the fear that constantly haunts the pagan world, the fear of arbitrariness and caprice in the Godhead, is excluded. In the covenantal relationship with Yahweh, men know exactly where they stand; an atmosphere of trust and security is created, in which they find both the strength for a willing surrender to the will of God and joyful courage to grapple with the problems of life.

The importance of the Covenant in the life of Israel was stressed again and again by the great prophets of the 8th century. They themselves had experienced both the overwhelming holiness of God and His immanence. They saw that God had kept His promise; but they also saw that Israel's response to God's demands was very poor and was deteriorating rapidly. The breach between God and man was widening because man was forgetting the Covenant Yahweh had made with him on Sinai. They saw, too, that this moral decadence was going to lead to the destruction of the people, for they knew that only in the keeping of Yahweh's demands in the Covenant could the nation, which He had elected, live.

1. H. Wheeler Robinson : The Religious Ideas of the Old Testament p.188

Hosea preaches the covenant-love of Yahweh - that if men will only repent of their evil ways, God will restore them to Himself and they will live again.

"Come, and let us return unto Yahweh: for He hath torn, and He will heal us; He hath smitten and He will bind us up.

After two days will He revive us (וַיִּחַיֵּנוּ); on the third day He will raise us up, and we shall live before Him ($\text{וַיִּחַיֵּנוּ בְּפָנָיו}$);

And let us know, let us follow on to know Yahweh;"

(Hosea 6:1-3)

(That to know God means to have communion with Him, see below p.96.)

Isaiah of Jerusalem, paints a terrible picture of the world that has forsaken the Covenant.

"The earth shall be utterly emptied, and utterly spoiled; for Yahweh hath spoken His word

The earth also is polluted under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

(Isaiah 24:3-5)

This insistence of the prophets on the ethical responsibilities of the covenant relationship had a marked influence on the Deuteronomist who compiled the Book of the Law, discovered during the reign of Josiah.

"See, I have set before thee this day life (חַיִּים) and good, death (מוֹת) and evil;

In that I command thee this day to love Yahweh thy God, to walk in His ways, and to keep His commandments and His statutes and His judgements, that thou mayest live (וַיִּחַיֵּנוּ) and multiply and that Yahweh thy God may bless thee in the land whither thou goest in to possess it."

(Deut. 30:15-16)

Obedience to God's commandments i.e. accepting the demands of the Covenant ensures life, coupled with possession of the promised land. Failure on the part of men to obey the demands of the covenant immediately breaks the relationship, so bringing death, destruction, the loss of the promised land and the curse.

"But if thine heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

I denounce unto you this day, that ye shall surely perish; ye shall not prolong your days upon the land, whither thou passest over Jordan to possess it."

(Deut. 30:17-18)

The intimacy of this relationship of life as seen by the Deuteronomist is expressed by the frequent use of the word love (אהב). That this requires the effort of one's whole being, is expressed in the following verse.

"And Yahweh thy God will circumcise thine heart, and the heart of thy seed to love Yahweh thy God with all thine heart and with all thy nephesh, that thou mayest live (אהבך בלבבך וכל נפשך)."

(Deut. 30:6)

Of all prophets, Jeremiah was perhaps most conscious of the consequences of breaking the covenant relationship with Yahweh.

"..... the house of Israel and the house of Judah have broken My covenant which I made with their fathers.

Therefore thus saith Yahweh, Behold, I will bring evil upon them, which they shall not be able to escape; and they shall cry unto Me, but I will not hearken unto them."

(Jer. 11:10-11)

Then in chapter 22 after describing the destruction and desolation that will come to Jerusalem because of the wickedness of the people, he continues:

"And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath Yahweh done thus unto this great city?"

Then they shall answer, Because they forsook the covenant of Yahweh their God, and worshipped other gods and served them."

(Jer. 22:8-9)

The effect of the exile and the apparent destruction of the Jewish nation, was to shift the emphasis of moral responsibility from the corporate personality of Israel, to the individual.

Ezekiel, referring to the individual who performs the demands of the covenant relationship, says,

"He who hath walked in My statutes and hath kept My judgements, to deal truly, he is just, he shall surely live (*וְהַיִּיטֵב יִחְיֶה וְיִשְׁמַר אֶת-מִצְוֹתַי*) saith Yahweh Adonai."

(Ezek. 18:9)

In another passage, Ezekiel goes so far as to refer to the demands of the Covenant as the statutes of life.

"If the wicked restore the pledge, give again that he had taken by robbery, walk in the statutes of life (*וְיִשְׁמַר אֶת-מִצְוֹתַי*), committing no iniquity; he shall surely live (*וְיִחְיֶה וְיִשְׁמַר אֶת-מִצְוֹתַי*), he shall not die (*וְיִחְיֶה וְיִשְׁמַר אֶת-מִצְוֹתַי*)."

(Ezek. 33:15)

It is generally agreed that the post-exilic Priestly writers derived much of their inspiration from Ezekiel. They, too, speak of God's statutes as the means to life - to the relationship with God.

"Ye shall therefore keep My statutes which, if a man do, he shall live by them (*וְיִחְיֶה בָּהֶן*): I am Yahweh."

(Lev. 18:5)

And in Exodus, we read:

"Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me from among all peoples: for all the earth is Mine."

(Ex. 19:5)

Even in the Book of Proverbs, reference is made to the Covenant as implying life. The sage says that the strange woman "forgetteth the covenant of her God" (Prov. 2:17); Her ways therefore lead to death (vs. 18) and those who go to her "do not attain unto the paths of life." (vs.19).

In the context of the Covenant - of God's promise and demand, and of man's faith and obedience, life achieved its true meaning. Furthermore, this sense of relatedness and obligation furnished the means by which the events of life were to be interpreted. The alternation of success and failure, of joy and hate, of happiness and unhappiness, of peace and war, of security and insecurity, could only be understood in relation to God's promise of blessing and cursing, grace and judgement, love and wrath - in fact life and death. Thus a profound conception of sin as rebellion against God and a breach of the covenant, came into being. To this rebellion, God's response was one of punishment - death in one of its varying degrees. Yet a thorough-going repentance usually meant that God would also "repent": i.e. He would not then do what previously He had said He would do, when the people were in sin. This living relation of man with God in the covenant focused attention on sin, repentance and forgiveness, in a manner and in a depth entirely unknown in other religions.

(iv) The New Covenant:

Jeremiah, sensing that the national relation with God was in imminent peril of dissolution, was the first to prophesy a new covenant which Yahweh will make with Israel and Judah.

"Behold the days come, saith Yahweh that I will make a new covenant with the house of Israel, and with the house of Judah."

(Jer. 31:31)

This new covenant does not involve any new demands. That would be unnecessary, for the old covenant made at Sinai contained all the ethical demands. This covenant will be new in that it will confer a new, inward motivation and power for fulfilling the demands already known. The promised forgiveness of sin and the knowledge of Yahweh, will give to men a new incentive for obeying Yahweh and His ethical demands. Although this new relationship is to be with the nation, it nevertheless carries implications for a personal religion, since the law must be written upon the hearts of individual men (vs. 33). This new covenant brings restoration of the fellowship with God, which was broken when the old covenant was broken.

Ezekiel speaks of a new covenant which Yahweh will make with those whom He has revived from the "dead bones" of the old Israel.

"Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will place them, and multiply them and will set My sanctuary in the midst of them for evermore."

(Ezek. 37:26)

Deutero-Isaiah also speaks of a new covenant which will be more enduring than the old. This covenant is very closely linked with the life of obedience.

"Incline your ear, and come to me; hear that your nepehesh may live ('נִפְּשׁוּ); and I will make with you an everlasting covenant; My steadfast, sure love for David."
(Isaiah 55:3)

To those who accept God's freely given grace, the gift of new life is assured. This new relationship (life) will be initiated and instituted as an act of His unmotivated grace.

B. With other men:

Periodically throughout the Old Testament, men make covenants with each other in the sense of coming to an agreement regarding disputed rights. e.g. Abraham and Abimelech (Gen. 21:27) or Jacob and Laban (Gen. 31:44). These covenants are not very important for the purposes of this Thesis, but they do demonstrate an improved relationship between the parties, and thus a happier, more peaceful life.

V. Relationships in the Context of the Cultus and Holy Places:

In the Old Testament, both the Cultus and the Holy Places are institutions given by God to integrate the relationship between God and man; which God has instituted in His Covenant.

A. The Cultus.

When cultic sacrifice was made, life, in the form of the animal's blood, was offered to Yahweh for

renewal of life.¹ The relationship between Yahweh and man was thus restored and he who offered, whether an individual or the nation, through the priest, received newness of life in its fullness as described in Chapter Two.

The cultic, cleanliness laws were also means by which men were kept holy and so in a right relationship with Yahweh. The fact that they were essential to the maintenance of life, is shown by the breach of them being punishable by death.

e.g. Moses was commanded by Yahweh to say to Aaron and his sons:

"Whosoever he be of all your seed throughout your generation, that approacheth unto the holy things which the children of Israel hallow unto Yahweh, having his uncleanness upon him, that nephech shall be cut off from before me: I am Yahweh."
(Lev. 22:3)

B. Holy Places:

The Holy Places in the Old Testament were those particular places where God manifested Himself to men, and revealed to them His purpose for them. They thus played an important role in the relationship between God and man.

The Deuteronomic reform boosted the importance of the Temple at Jerusalem. It was here that God's Name dwelt, thus overcoming the problem of the transcendence and omnipresence of God. It was here that God revealed His will to men, through His servants, the priests. After the Exile, the Temple, God's sanctuary, became the dominating centre of Jewish religion - influencing all facets of life.

1. J. Pedersen : Israel Vol. III.-IV. pp.322 - 323

Ezekiel, who played an important role in propagating the importance of the Temple in the life of the Hebrews, quotes Yahweh as saying regarding the new, everlasting covenant,

"..... I will set My sanctuary in the midst of them for evermore.

My tabernacle also shall be with them; and I will be their God, and they shall be My people.

And nations shall know that I am Yahweh that sanctify Israel, when My sanctuary shall be in the midst of them for evermore."

(Ezek. 37:26-28)

In a vision, Ezekiel sees rivers of living waters issuing forth from under the threshold of the temple (Ezek. 47). These rivers are very deep; i.e. influential (vs. 5). They have the power of giving health or restoring to life (vs. 3). Wherever the rivers go, they will have this restoring power (vs.9). They will also bring unprecedented prosperity (vs.12).

The importance of the temple in the life of men is often sung by the Psalmists: e.g. In Psalm 84, the pilgrim longs for the temple wherein God's presence is to be found. He even envies the birds that nest in the temple grounds (vs. 3). Those that dwell in it are blessed (vs. 4 and 5) and receive strength (vs. 7). In other words he longs for that close relationship with God which to him is the only life worth living. One day of such a life, which the temple affords (vs.10), is better than a thousand days away from God's presence.

That such a life involves a moral standard as well, is also implied in vs. 10.

"I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness."

VI. Relationships governed by the Torah.

A. With God:

Torah (תּוֹרָה) in the Old Testament is distinguished from the commandments (מצְוֵי), judgements (שְׁפָטִים) and statutes (חֻקֵּי) of God. In these the initiative is with God, i.e. God lays down commandments, judgements and statutes. But in the case of Torah, it is with man who seeks to know the will of God.¹ When man is uncertain of how to act in the daily ethical, ritual, or juridical life, he can receive instructions (Torah) from God; for that purpose he goes to the priest or the prophet and asks for a decision in the name of God in a particular matter. The Torah, then, is an admission of the lordship or sovereignty of God in life - an additional proof of the relationship with God of which men are conscious. This intercourse between God and man in the Torah is, of course, dependent on the relationship that exists because of Israel's election by God and because of the covenant He has made with His chosen people. The Torah is the concrete effect of the election and covenant relationships. In a very real way, the Torah shows that God is concerned with every detail in the life of both the individual and the nation as a whole.

In the course of time, Torah came to mean all God's "words of revelation"² as we find them in the Pentateuch, words of warning, prediction or aid in many a situation as well as instruction and education for life in general.

1. L. Koehler : Old Testament Theology p.205.

2. Th. C. Vriezen : op. cit. p.256.

The importance of these "words of revelation" in the life of the Israelites is neatly summarized by the Deuteronomist, when he says:

"..... man doth not live (חַיִּים) by bread only, but by every word that proceedeth out of the mouth of Yahweh doth man live (חַיִּים)." (Deut. 8:3)

In a similar vein, Yahweh, after promising Joshua, who had taken over from Moses, that He would "be with" him, says:

"Only be strong and very courageous to observe to do according to all the Torah, which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.

This book of the Torah shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

(Joshua 1:7-8)

In other words, obeying the Torah resulted in life - in the sense of prosperity and general welfare.

Again the Deuteronomist records Moses as saying,

"..... Set your heart unto all the words which I testify unto you this day; which he shall command your children to observe, to do all the words of this Torah.

For it is no vain thing for you, because it is your life (חַיִּים), and through this thing ye shall prolong your days upon the land, whither ye go over Jordan to possess it."

(Deut. 32:46-47)

On the surface this appears merely to mean that only by obeying the Torah of Yahweh will the Israelites survive all the difficulties that will be encountered on the other side of Jordan. However, it should be noted that possession of the promised land was equivalent to being in the presence of Yahweh, of

being in a right relationship with Him. Such a relationship, gained by observing His Torah, was life to the Israelite.

B. With other men:

As was said above, the Toroth of God were given for all sorts of situations, not least of which was for relations between human beings. Thus we get Toroth for marriage relationships, for relationships with foreigners, for relationships with slaves etc.

A good example, in which the root ׀'ן plays an important role, is the following, regarding family relationships:

"And if thy brother be waxen poor, and his hand fail with thee, then thou shalt uphold him: as a stranger and a sojourner shall he live with thee (׀'ן ׀'ן)."

Take thou no usury of him or increase; but fear thy God: that thy brother may live with thee (׀'ן ׀'ן)."

(Lev. 25:35-36)

The above example also demonstrates that the relationship with God is a prerequisite to the relationship with the other man. We see also from this, that failing to heed God's Torah concerning another man, is not only sin against that man, but also against God.

VII. Relationships enjoined by Wisdom Teaching.

The Wisdom literature reflects a very late stage in Hebrew thinking. It is all post-exilic and bears the wider influence of neighbouring cultures and thought-forms as well as the imprint of the exilic experience and the great prophets of the exile.

The four books which are usually classed under this heading differ widely in their approach to life; but one thing they all have in common - the need for righteousness.

A. Proverbs:

It is generally agreed that most of the sayings in the Book of Proverbs are derived from, or at any rate are closely connected with, an international pool of wisdom teaching. Cesterley¹ contends that there are two main streams of teaching in the Book of Proverbs; the one purely secular and rationalistic, and the other, religiously orientated. However, the present writer feels that all the teaching in the book should be viewed through the mind of the final editor of the book, who placed right at the beginning of the collection, the following maxims:

"The fear of Yahweh is the basis of knowledge:"
(Prov. 1:7)

Knowledge - the ability to discern good and evil, was the highest goal of the Hakamim; this arose out of religion - or a close relationship with God. With this in view, the final editor of the collection included even those meshalim which do not seem religiously orientated on the surface. The book as a whole then, teaches that even in the mundane acts of daily life, men need to realize that they cannot separate themselves from the relationship which exists between God, the Creator and maintainer of life, and themselves. The Sages never tire of

1. W.O.E. Cesterley : The Book of Proverbs - Westminster Commentaries. Excursus IV, p.lxi.

emphasizing the terrible consequences of ignoring this relationship. God is concerned with every act and with every thought of men. Just as in the teaching of the Prophets, and in the Torah of the Priests, ethics and a right relationship with Yahweh are inseparable.

Life, then, in the Book of Proverbs, is more than length of days, or even temporal prosperity,¹ as Oesterley would have it. It implies a right relationship with Yahweh - which, while it resulted in length of days, prosperity and general welfare, also resulted in a deep trust and hope in God, that means more than material wealth.

The idea of life as a relationship with God is brought out in a number of proverbs. e.g.

"The labour of the righteous leads to life (חַיִּים),
but the gain of the wicked is sin (אֵיךְ פְּחָד)."
(Prov. 10:16)

Here, life is the antithesis of Sin, which is rebellion against God and a breaking of the relationship. As is common throughout the Old Testament, life is closely connected with ethics.

Personified Wisdom says:

"For whoso findeth me, findeth life (חַיִּים)
And shall obtain favour of Yahweh."
(Prov. 8:35)

where life is used synonymously with "being in favour" with God.

Throughout the Old Testament, sin and death are regarded as being states divorced from God, whereas righteousness and life are always closely linked with God. Thus a Proverb puts it:

1. W.O.E. Oesterley: op. cit. p.98.

"He that is steadfast in righteousness shall attain unto life (אִתְּחַיֶּה),
But he that pursueth evil pursueth it to his own death (יָמוּת)."

(Prov. 11:19)

In the same sense, the root חַי is used throughout the Book of Proverbs in such expressions as tree of life,

"The fruit of the righteous is a tree of life (אֵיל חַיִּים)."

(Prov. 11:30)

Fountain of Life,

"The fear of Yahweh is a fountain of life (מְקוֹר חַיִּים)
that one may avoid the snares of death (מִלִּפְתָּיִם)."

(Prov. 14:27)

path of life,

It is said of the "strange woman",

"Her feet go down to death;
Her steps take hold on Sheol
So that she does not weigh the level path of
life (אֵיל חַיִּים);
Her ways are unstable and she knoweth it not."

(Prov. 5:6)

B. Ecclesiastes:

Qoheleth's conception of God was radically different from that of the prophets, who received instructions from God and declared them; who also, because of their faith in God, sought to strengthen among their fellow-men, faith in God's purpose and promote obedience to the divine commands. Qoheleth taught neither faith nor obedience. He claimed only to present as a result of reflection and research, that which man must accept as truth for the guidance of life.

Qoheleth was very conscious of the gulf between the infinite and the finite, between God and the world of humanity:

"God is in Heaven, and you upon earth; therefore let your words be few."

(Ecc1. 5:2)

This develops into deterministic beliefs which have been ordained of old and there is nothing man can do about it. He is completely at the mercy of the transcendent God.

"Whatever happens has been determined long ago, and what man is has been ordained of old; he cannot argue with One mightier than himself, and lavish talk about it only means more folly."

(Ecc1. 6:10-11 Moffat)

For Qoheleth, God is a person, but He is remote; He is the determining power.

Just as life in its physical sense is the gift of God, so the possession of goods and the ability to enjoy them, are God's gift. e.g.

"A man to whom God giveth riches, wealth and honour, so that he lacketh nothing for his nephash of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity, and it is an evil disease."

(Ecc1. 6:2)

and again:

"Live joyfully (וְהֵאֱלֵה מְחֵיָה) with the wife whom you love all the days of your vain life (כָּל-יְמֵי חַיֵּיךָ הַבְּטָלִים), which He has given you under the sun, because that is your portion in life (כִּי הִיא חֵלְקְךָ בַחַיִּים) and in your toil at which you toil under the sun."

(Ecc1. 9:9)

The fact that Qoheleth did not regard life as a relationship with God except that it was given by God, is shown in the following verse:

"Therefore I hated life (וְהִיטֵלְתִּי מִחַיִּים) because what is done under the sun is grievous to me: for all is vanity and a striving after wind."

(Ecc1. 2:17)

And yet life was better than death because there were some enjoyments in life.

"For to him that is joined with all the living ($\text{D}^{\prime}\text{D}^{\prime}\text{D}^{\prime}-\text{S}^{\prime}\text{D}^{\prime}$) there is hope; for a living ('D) dog is better than a dead ($\text{D}^{\prime}\text{D}^{\prime}\text{D}^{\prime}$) lion."
(Ecc. 9:4)

So he is able to advocate wisdom as having a purpose.

"For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life ($\text{D}^{\prime}\text{D}^{\prime}\text{D}^{\prime}$) of him that hath it."
(Ecc. 7:12)

(Note the use of the intensive Pi'el)

Life for Qohelah, while not meaning the same as it did for the Prophets and the Sages of the Book of Proverbs, was dependent on God, but in a very remote way. There was for him no intimate relationship with God that resulted in hope, trust and deep happiness.

C. Job:

The Book of Job is a work that tries to solve the problem of why the righteous suffer. Like Qohelah, its God is transcendent and remote. God is mighty, and man has no right to ask questions about His conduct. He is so far above man and so distinct from him that His righteousness is as of a different kind; it is folly to suppose, much less demand, that He is righteous by human standards. And yet, throughout the book we see the pathetic figure of the man, Job, groping for some ground of faith in the God he had known in former days. He moves under the spur of the taunts of his friends,

"first into deep pessimism and rebellion, then gradually to a dawning hope which through notable apprehensions of faith, comes to clarity in his great affirmation,

'He knows the way I take; when He has tried me, I shall come forth as gold.' (23:10) "1

Although the Book of Job belongs to the category of Wisdom, it is nevertheless firmly based on the rest of the Old Testament teaching and tradition. As a summary of Old Testament ethics, chapter thirty-one, for instance, is preferable even to the Decalogue.² There lies behind this chapter a wonderful conception of human life as a relationship between God and man - a relationship conceived almost throughout in purely moral terms. That Job realizes this, despite his sufferings and disease, lays a foundation for belief in a life with God after physical death. God is righteous and will ultimately reward righteousness with life. That Job stopped short of a life after death was due only to the limitations of Old Testament thought to the experiences of this world.

D. Psalms:

In the so-called Wisdom and Didactic Psalms, we find the fundamental religious ideas of the tradition of the Covenant continually prevailing over the general tendency of Wisdom teaching to concentrate upon the more practical aspects of man's temporal existence.³ We find, too, the lofty heights of the prophetic teaching emphasizing the righteousness of God and the need for an ethical life. Repentance and the forgiveness of God too are very important.

-
1. W.A. Irwin : Art. on The Wisdom Literature in The Interpreter's Bible Vol. I. p.217.
 2. H. Wheeler Robinson: The Religious Ideas of the Old Testament. p.155
 3. A. Weiser : The Psalms. p.89.

The religious doubts which the problem of suffering creates regarding belief in God, are discussed. Here, too, the living impact of the presence and nearness of God, experienced in the Cultus, transforms the thought-forms borrowed from the language of the Wisdom literature, and so the idea is developed that the problem of the suffering of the righteous is not theoretically solved by means of abstract discussion, but that the affliction caused by suffering is overcome in a practical way through a personal relationship with God, made by faith.

Thus, after expressing such doubts, the poet says:

"Whom have I in heaven but Thee?
And there is none upon earth that I desire
beside Thee."

(Psalm 73:25)

and another says:

"Better is a little that the righteous hath than
the abundance of many wicked.

For the arms of the wicked shall be broken:
But Yahweh upholdeth the righteous."

(Psalm 37:16-17)

The ideal life of a relationship with God is shown in the following Psalm:

"Thou dost show me the path of life (אַרְבַּח חַיִּים),
In Thy presence there is fullness of joy
In Thy right hand are pleasures for evermore."

(Psalm 16:11)

The whole of the well-known twenty-third Psalm describes this life with Yahweh in its aspects of ethical righteousness (vs. 3), deliverance from the shadow of death (vs. 4) and abundant prosperity (vs.5). Over this all is the attentive care of Yahweh, the Shepherd, to dwell in whose presence is the climax of life (vs. 6).

VIII. Miscellaneous:A. Knowledge as a Relationship:

The Old Testament use of the root יָדַע in the sense of knowing somebody or some thing, is quite unlike that of our occidental world, influenced as it is by Greek philosophy. For us, knowledge means grasping things by reason, seeing things in their connection of cause and effect and understanding the component factors of something.

"The Westerner says that he knows a thing when he has analysed it fully and when he can explain all the factors which it involves or from which it arose, i.e. when he can give it a place in the whole of his range of ideas."¹

In the Old Testament, sexual intercourse is called "knowing", and יָדַע אֱלֹהִים (the knowledge of God) and יָדַע אֱלֹהִים (which means solidarity, joint liability, loyalty or communion²) are used as parallels. e.g.

"For I desire hesed and not sacrifice;
and the knowledge of God more than burnt offerings."

(Hosea 6:6)

Knowledge is therefore to live in a close relationship with somebody or something. Thus to have knowledge of God is to live in a close relationship with Him. It is something altogether different from intellectual knowledge in which one has a conception of God and defines His nature. "Knowledge of God is not ontological, but existential:"³ it is life in an intimate relationship with God. In the Old Testament knowing God is the first demand of life. Thus Hosea says:

-
1. Th. C. Vriezen : An outline of Old Testament Theology p.129.
 2. Koehler-Baumgartner: Lexicon in Veteris Testamenti Libros (Leiden 1958)
 3. Th. C. Vriezen : op. cit. p.129.

"Come and let us return to Yahweh

After two days will He revive us (וַיִּחְיֶינָּהּ): on the third day He will raise us up, and we shall live before Him (וַיִּחְיֶינָּהּ).

And let us know, let us follow on to know Yahweh (וַיִּחְיֶינָּהּ): His going forth is sure as the morning: and He shall come unto us as the rain, as the latter rain that watereth the earth." (Hosea 6:1-3)

In other words, living before Yahweh, is equivalent to knowing Him - being in an intimate relation with Him.

Jeremiah uses the expression to describe the ideal life under the new Covenant (see above p.82).

"And they shall teach no more every man his neighbour, and every man his brother, saying, Know Yahweh (וַיִּחְיֶינָּהּ), for they shall all know me (וַיִּחְיֶינָּהּ), from the least of them unto the greatest of them, saith Yahweh: for I will forgive their iniquity, and their sin will I remember no more."

(Jer. 31:34)

Deutero-Isaiah is throughout one great appeal to know God and to stand in faith on the ground of this living knowledge of God.

It is interesting to compare two mashalim from the Book of Proverbs,

"The fear of Yahweh is the basis of knowledge (וַיִּחְיֶינָּהּ)."

(Prov. 1:7)

and

"The fear of Yahweh leads to life (וַיִּחְיֶינָּהּ)."

(Prov. 19:23)

where it would seem that life and knowledge are equivalent, both stemming from religion (וַיִּחְיֶינָּהּ).

B. Relationship and Humility:

Throughout this chapter, it has been emphasized that in the relationship between God and man, God is by far the superior partner. When men rebel against God, and deny their dependence on Him, this relationship is broken down, and where there was life, death takes its place.

Thus in the story of the Fall, when man attempts to "become as God" (Gen. 3:5 cf. also Gen. 3:22), the relationship is broken, and man is denied the true life (see above p.60). And when man attempted to make himself equal with God by building a tower to reach to heaven (Gen. 11), the relationship was broken and God punished him; confounding his language.

It is according to God's purpose that man should be dependent on Him and be humble in His presence.

Because of the humility of the prophets, God used them to bring about His purpose for mankind. Through their humility before the Holy God, they lived in an intimate relationship with Him.

Thus we read in Proverbs:

"The reward for humility and fear of Yahweh is riches and honour and life (חַיִּים)." (Prov. 22:4)

and Deutero-Isaiah puts it vividly when he says:

"For thus saith the high and lofty One who inhabits eternity, whose name is Holy:
I dwell in the high and holy place, and also with him who is of a contrite and humble spirit, to revive (חַיִּים) the ruach of the humble, and to revive (חַיִּים) the heart of the contrite."
(Isaiah 57:15)

The impressive oracular formula emphasizes the transcendence of God, preparing the way for what is to follow: that this high and lofty God, will dwell also with the contrite and humble in ruach; literally "the crushed and lowly in ruach".¹

Yet it is not only His presence among them that is emphasized, but He actively causes them to live (Hiph'il of נ'ן) in all the pregnant meaning of the root.

For those who are humble before God, there is a life that is beyond description, because it is an intimate communion with Him who inhabits eternity, whose name is Holy.

IX. Conclusion:

The purpose of this chapter was to examine the use of the root נ'ן in the context of various relationships - most important of which was that between God and man. All other relationships, such as those between men and other men, animals and God, and men and animals, were subordinate to or dependent on the God-man relationship.

It was discovered that not only was life (נ'ן), in the sense of physical existence, activity, health and prosperity, dependent on the relationship between God and man, but that it could be used in parallel with such a relationship, and was, in fact, synonymous with it.

In an examination of the relationship between God and man in the Old Testament, it became clear that God had initiated it for His purposes and that He was thus by

1. Art. On Isaiah 57:15 in Interpreter's Bible Vol. V.

far the more senior partner, who set the demands and boundaries of the relation.

From the point of view of man, however, this relationship was dependent on his response to God and obedience to His will. Life, therefore, had an ethical foundation which was fixed through the Covenant and in the Torah.

As the Hebrew experience of the revelation of God developed, we noticed that חַיִּים (life) (or the various grammatical forms of the root חָיָה) was used to denote a much closer and more intimate relationship with God. As the transcendence, Holiness and universality of God were revealed to men, they experienced the sheer wonder that such a God could be concerned with mere man. To be in an intimate communion with such a God meant peace and security, hope, trust and love (אָהַב) - this was life indeed.

CHAPTER FOUR

THE DEVELOPMENT OF A BELIEF IN AN AFTER-LIFE
IN THE OLD TESTAMENT

That the Old Testament is a literary deposit of a long social, political and religious development, was emphasized at the beginning of this Thesis (see p.5). It is very seldom that we are able to discern any consistent systematic doctrine or belief in its pages. This is so with Old Testament ideas on the ultimate destiny of man - of what happens to him after physical death. Whole books have been filled on this absorbing subject. However, this chapter will touch only on those aspects which are relevant to the purpose of this Thesis - viz. to try and discover any deeper meaning in which the root $\eta' n$ may be used.

I. Early Beliefs:

Only traces of such early beliefs in what happens to man after death, are to be found in the Old Testament. This is because they were superceded by the later beliefs of those who were responsible for putting Israel's ancient stories into writing.

Glimpses of these earlier beliefs are to be seen in the desire of the ancient Hebrews to be buried in the family grave. e.g. Jacob (Gen. 47:30) and Joseph (Gen.50:25). This was to maintain the solidarity of the family in the cultic worship. The cultic activity of the living descendants was necessary for the dead ancestors. Similarly the erection of a pillar by Jacob at the grave of Rachel (Gen. 38:20) was probably part of the

layout of a sanctuary and demonstrates the important part the dead played in the cultus of the times.

The most elucidating passage is the one describing the visit of Saul to the witch of Endor (I. Sam. 28) in order to acquire some special knowledge from the dead Samuel, who it seems, was understood to be in some kind of relation with Yahweh, in which he could gain knowledge of Yahweh's purpose, not accessible to the living. It was also believed that the dead were able to transmit this knowledge to the living. It is also important to note that the witch refers to the appearance of the dead Samuel as Elihin - implying that the dead were regarded as divine.

That these early Hebrews did believe in some sort of life after death is not surprising, as in most of the neighbouring cultures and religions, such a belief was a prominent feature. The Canaanites for instance, had their resurrection rites and the Egyptians, in particular, believed that "the dead awoke to real renewed life in full possession of their body and mind."¹ The Israelites came into very close contact with both the Canaanites and the Egyptians in their early history.

II. Prophetic Influence:

The advent of Elijah and of the great prophets of the 8th century, resulted in important changes regarding belief in a life after death. These prophets preached an absolute, uncompromising monotheism - insisting on the absolute sovereignty of Yahweh. It followed that any cultic practice which regarded the dead as Elihin

1. G.S. Rankin : Israel's Wisdom Literature p.163

(divine), was a rival to the worship of Yahweh, and so anathema. It was a transgression of the second commandment - "Thou shalt have no other gods before Me ..." - something which Israel's prophets, and legislators like the Deuteronomist, who were inspired by them, could not tolerate. Therefore, because of the superstitious practices of ancestor-worship and necromancy, a belief in any form of life after death was regarded as disloyalty to Yahweh.

Under these influences, the dead were stripped of all activity, strength, potentiality and substance,¹ i.e. life, and inhabited the underworld of Sheol. Their weakness and uselessness are shown in Isaiah's description of the greeting with which the king of the Babylonians is received in Sheol;

"Now thou art become weak as we are."
(Isaiah 14:10)

With the rise of the belief in Yahweh as the one and only God, the God of creation and life, and the concomitant decline in the power of the dead, Yahweh came to be more and more dissociated from Sheol. Whereas life was fellowship with the living God, death and Sheol were the complete opposite, where there was absolutely no relationship with God and so no life at all.

However, despite the strong influence of this prophetic teaching, cultic worship of the departed still continued in the popular religion of Israel, right until the time of Tobit, just before the Christian era. For instance, Isaiah in the 8th century, complains bitterly that people resort to wizards that chirp and mutter and on behalf of the living consult the dead instead of Yahweh (Isaiah 8:19). And in the 7th century, the Deuteronomist denounces these practices in no uncertain terms.

"..... or a charmer, or a consulter with a familiar spirit, or a knowing one, or a necromancer.

For whosoever doeth these things is an abomination unto Yahweh"

(Deut. 18:11-12)

Much later still, the Priestly writer finds it necessary to warn the people:

"Turn ye not unto the familiar spirits nor unto the knowing ones; seek them not out to be defiled by them: I am Yahweh your God."

(Lev. 19:31)

III. The Role played by the concept of Corporate Personality:

While it was the sense of corporateness of the family which was largely responsible for ancestor-worship in the early history of the Hebrews, the conception of the corporate personality of the nation, Israel, was one of the most important factors in delaying a belief in an after-life after the influence of the prophets, described above.

The Hebrews were very conscious of their existence as a nation. It was as a nation that Yahweh had brought them out of slavery in Egypt. As Yahweh's chosen nation, they had continued through the wilderness and inherited the promised land. It was through the nation that Yahweh fought His battles, and through the prophets that Yahweh spoke to the nation. The Hebrew thus had a very strong sense of the corporate personality of Israel. Now a people or nation does not die as an individual dies, but lives on through each generation of descendants. The Israelite believed, too, that, because of His election promises and covenant with His chosen people, Yahweh would cause Israel at least to

outlive any other nation in the world - he, in fact, believed in the immortality of his people, Yahweh's chosen nation.¹

As long as Israel endured, and his name and "seed" were reckoned among it, he continued to live (see also above p.39). The woman of Tekoa appeals to David to spare the life of her surviving son, who has slain his brother, because as she says:

"..... thus shall they quench my coal which is left, and shall leave to my husband neither name nor remainder ($\text{לֹא יִשְׁאֵר שְׁמִי וְעֵצְיָא}$) upon the face of the earth."

(II. Sam. 14:7)

IV. Changes brought about by the Exilic Experience:

The collapse of the nation as it went into exile - its separation from the ancestral soil and its break-up as a religious unit with the Temple at its centre, served to establish the traditional ideas about Sheol.

Ancestor-worship was now pointless.

The traditional doctrine of Sheol was accepted and taught by Jeremiah and by the great prophets of the exile. However, because of their wider vision of life as an intimate communion with God (See Chapter Three), coupled with their increasing experience of the omnipotence and Holiness of Yahweh, the teaching of these prophets set the stage for important inroads to be made into the traditional doctrine of Sheol, and to open the way for a belief in a life beyond death, of a very different quality from the shadow-like existence of the Nepha'im.

1. J.L. McKenzie - The Two-Edged Sword p.255

Then, too, the realization that Yahweh could be worshipped on foreign soil by small groups, and the religious and ethical responsibility of the individual after the collapse of the nation also served to prepare Israelites for a change in the traditional beliefs about death.

V. The Problem of Reward and Retribution:

The strict ethical preaching of all the great prophets from Amos to Deutero-Isaiah had been based on the presupposition that Yahweh punished evil and rewarded righteousness. All the events of history, national and international, were explained in terms of Yahweh's reward and retribution for righteousness and wickedness, respectively. The Deuteronomist formulated this belief into a code, the fall of which would have meant the collapse of Yahwism, as the prophets had built it up.¹ So this-worldly were the Hebrews in their thinking, that instead of this doctrine of reward and retribution leading at once to a belief in an after-life, when redress could be possible, it actually retarded the development of such a belief.²

However, after the Exilic prophets had shifted the emphasis in religion from the nation to the individual, men began to doubt the application of the theory of reward and retribution to the life of every single Israelite. Then, too, according to the old beliefs, the exile had been God's punishment for the sin of the past, and they should now be receiving their reward of life - in all the temporal meaning of the word; but

1. O.S. Rankin : op. cit. p.215

2. O.S. Rankin : op. cit. p.210

this was not so. Hardships, famine, disease and attacks from other people continued to assail them.

Men were faced with the problem of reconciling the sufferings of righteous men, with the righteousness of Yahweh. The Book of Job and many of the Psalms, are attempts to solve this problem. The dilemma in which they found themselves is pointed out by Gressmann.¹

They do not only state a moral problem of personal religion, but the deductions to be drawn from the personal problem would result in the dissolution of the whole prophetic standpoint. Although the author of Job and the Psalmists did not actually solve this problem, their enquiries and discussions brought them almost to the point of a belief in an after-life.

VI. The Religious need for God:

While the harsh ethical demands of reward and retribution of the prophets retarded the development of a belief in an after-life, their experience and teaching of an inner, intimate communion with God, led logically to such beliefs. The prophets, especially Jeremiah, had taught that an inner experience of a personal relationship with Yahweh was the supreme blessing to be enjoyed. Thus, especially after the exile, when all the concrete and visible signs of their religion had been destroyed, men yearned for a life, lived in fellowship with Yahweh that would not sooner or later be terminated by death.

In contrast to the blessing of such a life in fellowship with Yahweh, death and Sheol became more terrible

1. H. Gressmann: Israel's Spruchweisheit p.57 - cited from O.S. Rankin : op. cit. p.216

and something from which men shrank because it meant separation from God. Gradually the first glimmerings of a hope, that fellowship with the abiding God must lead to an abiding quality of life, made their appearance.

Thus a Psalmist cries,

"God will redeem my nephesh from the power of Sheol
For He shall receive me."

(Psalm 49:15)

The phrase is similar to others which express the hope of escape from imminent death; but the context here is not that of a petition for deliverance from danger. The Psalm is a meditation on the vanity of hope in wealth. No man, however rich, can meet the price of the ransom of his life. Only hope in Yahweh can ransom from death.

And in a famous and familiar passage, Job, who was normally held fast in the grip of the Sheol belief, reached out beyond it to the verge of a greater faith.

"I know that my vindicator (יִצְחָק) liveth (יָחַד)
and that he shall stand at the last upon the earth:
and after my skin hath been thus destroyed, from my
flesh (or without my flesh) shall I see God."

(Job 19:25-26)

These and many other texts, especially the Psalms, witness to a yearning desire for something more satisfying than Sheol could offer.

It is important to note that such a desire was not for a life of prosperity and temporal welfare, but for a life that should not be isolated from God. It was the faith that man, who was made for fellowship with God, "might continue to enjoy that fellowship, in which alone true life is found."¹

1. H.H. Rowley : The Re-Discovery of the Old Testament
p.159.

VII. Final Developments:

Only in the very latest parts of the Old Testament do we find two definite references to the resurrection of the dead. These are closely linked with the Messianic Promise.

The most obvious is to be found in the Book of Daniel, where it is the resurrection of some of the righteous and some of the wicked to reap the fruits of their deeds on earth.

"Many of them that sleep in the dust of the earth shall awake, some to everlasting life (נְשִׂימָה חַיִּים), and some to shame and everlasting contempt."
(Dan. 12:2)

"It was by the inner dynamic of his own earlier teaching that the author was carried to this hope."¹

In the time of the Maccabean persecution, he had encouraged men to resist the attack on their faith by Antiochus Epiphanes and the hellenizing Jewish circles. It was not only the living who would receive their reward, but those martyrs too, who had died in the struggle for the Faith.

The other example is found in the Book of Isaiah, in a passage which is not Isaianic, but part of an apocalypse, dating probably from the same time as the Book of Daniel.

"Thy dead shall live (תָּחִי); my dead bodies shall arise: Awake and sing ye that dwell in the dust: for thy dew is as the dew of lights, and the land of Rapha'im brings to birth."²

(Isaiah 26:19)

The context of this passage makes it clear that no resurrection of the unrighteous is implied, but only

1. H.H. Rowley : op. cit. p.160.

2. O.S. Rankin : op. cit. p.133 suggests that better sense is given if we read with LXX construct case of word for land, instead of the usual rendering - "the earth shall cast forth the Rapha'im" as in R.V.

of the righteous. It is certainly richer in content than the passage from Daniel, for it presents us, in the true Messianic tradition, with a future life that stands in an organic and living relation to the present life with God.

In conclusion, it may be said that belief in an after-life in the Old Testament developed despite the strong resistance inherent in the religion itself. This resistance could not block the persuasion of that greatest of all experiences - the intimate living relationship with God that could not end with death, but must abide even as the everlasting God abides, for ever. The root $\eta' \eta$ is thus used in the Old Testament to describe the deepest of all the experiences of man - living fellowship with God for ever.

GENERAL CONCLUSION

An analysis of the use of the root ח'ן in the Old Testament has shown that in its various grammatical forms, it has the following connotations: being animated, purely physical existence, health, vitality, material possessions and general welfare. However, implied in all these connotations of the root is the basic meaning of activity and wholeness. Because of these broad basic meanings, the root lent itself to metaphorical uses, and so was used to describe the motion of running water, the rebuilding of a destroyed city, etc.

The main purpose of this Thesis was to try to discover whether, as used in the Old Testament, the root has any deeper significance, particular attention being given to the noun ח'ן . An examination was made of its use in the context of the relationship between God and man, and it became clear that ח'ן was used to describe not only the Creator-creature relationship, but also man's relationship with God on the most intimate basis. In its use in this context, it was found to have also the connotation of the ethical demands made on man by a Holy and omnipotent God, and, in addition, the love (אהבה) and concern of God for man.

Life (ח'ן) is thus seen to be God's ultimate purpose for His special creature, man, when man "lives" in such a close relationship with God, he can be described as being "in the image of God".

It was this deeper meaning of life (חַיִּים) that cracked and finally broke the traditional Old Testament belief in a lifeless Sheol, cut off from Yahweh, to give men the hope that this wonderful experience of being in an intimate fellowship with God, would not come to an abrupt end with death, but continue for ever in further life, which follows the awakening from the sleep of death.

---oOo---

BIBLIOGRAPHY

- BARR J. : Semantics of Biblical language
- COOKE G.A. : Article on "Paradise Story of Ezekiel XXVIII." in Old Testament Essays.
- COSSER W. : Unpublished lecture notes on the Future Life.
- EICHRDIT W. : Man in the Old Testament
- Ibid. : Theology of the Old Testament Vol. I.
- DILLISTONE F.W. : The structure of the Divine Society
- JOCZ J. : The Spiritual History of Israel
- Ibid. : A Theology of Election
- JOHNSON A.R. : The Vitality of the Individual in the Thought of Ancient Israel
- Ibid. : The One and the Many in the Israelite Conception of God
- KOHLER L. : Old Testament Theology
- LODS A. : The Prophets and the Rise of Judaism
- MCKENZIE J.L. : The Two-Edged Sword
- MARTIN-ACHARD R. : From Death to Life
- ORBINK H.T. : Article on "The Tree of Life in Eden" in Old Testament Essays.
- PEDERSEN J. : Israel Vol. I.-II.
- Ibid. : Israel Vol. III.-IV.
- HANKIN O.S. : Israel's Wisdom Literature
- ROWLEY H.H. : The Biblical Doctrine of Election
- Ibid. : The Faith of Israel
- Ibid. : The Re-Discovery of the Old Testament
- RYDER SMITH C. : The Bible Doctrine of Man
- SNAITH N.H. : The Distinctive Ideas of the Old Testament
- TOOMBS L.E. : The Old Testament in Christian Preaching
- VRIEZEN T.C. : An Outline of Old Testament Theology
- WHEELER ROBINSON H. : The Religious Ideas of the Old Testament
- WRIGHT G.S. : The Old Testament against its Environment
- Ibid. : Article on "The Faith of Israel" in The Interpreter's Bible Vol. I.
- Ibid. : God Who Acts

Dictionaries and Concordances:

- ENCYCLOPAEDIA OF RELIGION
AND ETHICS :
- HASTINGS J. : Dictionary of Christ and the
Gospels
- Ibid. : Dictionary of the Bible
- INTERPRETER'S DICTIONARY
OF THE BIBLE :
- KOEHLER-BAUMGARTNER : Lexicon in Veteris Testamenti
Libros (Isiden 1958)
- TAYLOR F.J. : Theological Word Book of the
Bible
- YOUNG R. : Analytical Concordance to the
Bible

Commentaries:

- ABINGDON BIBLE COMMENTARY :
- DRIVER S.R. : Deuteronomy (International
Critical Commentary)
- DRIVER S.R. & C.A. BRIGGS : Psalms (International Critical
Commentary)
- DRIVER S.R. & G.B. GRAY : Job (International Critical
Commentary)
- INTERPRETER'S BIBLE : Vols. I.-VI.
- OSTERLEY W.O.E. : The Book of Proverbs (Westminster
Commentaries)
- PEAKE'S COMMENTARY ON THE
BIBLE :
- SKINNER J. : Genesis (International Critical
Commentary)
- SMITH H.P. : Samuel (International Critical
Commentary)
- TOY C.H. : Proverbs (International Critical
Commentary)