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The Prophetic Concept of [tsedaqah]

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THE PROPHETIC CONCEPT OF צדקה

by

Loren E. Arnett

A thesis submitted in parital fulfillment of the
requirements for the degree of Master of Arts

Division of Graduate Instruction
Butler University
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LIST OF ABBREVIATIONS

BC	- Before Christ
BDB	- Francis Brown, S. R. Driver, Charles A. Briggs, <u>Hebrew and English Lexicon of the Old Testament</u> (Oxford: Clarendon Press, 1907).
c.	- About
cf.	- Compare
Deut.	- Deuteronomy
Ezek.	- Ezekiel
Gal.	- Galatians
Heb.	- Hebrews
Hos.	- Hosea
Ibid.	- In the same place
i.e.	- That is
Isa.	- Isaiah
Jer.	- Jeremiah
LXX	- Septuagint
Op. cit.	- In the work cited
Rom.	- Romans
Vol.	- Volume
Zech.	- Zechariah
Zeph.	- Zephaniah

CHAPTER I

INTRODUCTION

A. Significance of the study

The concept of תְּצַדִּיק (tsedaqah) is a cardinal feature of the prophetic preaching. A study of the prophetic literature in the Old Testament reveals that the Hebrew word תְּצַדִּיק and cognate words appear about one hundred and sixty times. This frequent usage emphasizes the significant place the concept of תְּצַדִּיק had in the thinking and preaching of the prophets. The impact of the prophet's declarations is greatly diminished for many readers, however, by the wide range of diversity in the Greek and English translations of תְּצַדִּיק and its cognate words. The LXX, in an effort to translate the concept expressed by תְּצַדִּיק and other related words, uses the following words: $\delta\iota\kappa\alpha\iota\omicron\varsigma$ (righteous), $\kappa\rho\iota\sigma\iota\varsigma$ (a separating, judgement), $\epsilon\upsilon\phi\rho\omicron\sigma\upsilon\nu\chi$ (good cheer, joy, gladness), $\epsilon\lambda\epsilon\eta\mu\omicron\sigma\upsilon\nu\eta$ (mercy, pity), $\epsilon\upsilon\sigma\epsilon\beta\epsilon\iota\alpha$ (pious) and $\alpha\lambda\eta\theta\epsilon\iota\alpha$ (truth). English translators translate תְּצַדִּיק as righteousness, righteous, right, justice, just, triumph, victory, deliverance, true, lawful, vindication, uprightness, saving, honest, healing, sincerity, justify, acquit, and innocent.

This divergency in the translation of תְּצַדִּיק indicates that the translators had no clear understanding of this

complex and difficult concept advocated by the prophets. A part of this variety is caused by the ever-present difficulty of being precise when one translates from one language into another. "It is the old problem of ben Sira's grandson...that things originally spoken in one language have not the same force when they are translated into another."¹ But even this difficulty cannot be solely responsible for the wide range of inconsistency encountered in the translation of $\eta\pi\tau\gamma$.

B. The nature of prophecy

One of the pre-requisites of this study of $\eta\pi\tau\gamma$ in the prophetic literature is an understanding of the nature of prophecy. Until recent years the prophetic literature was largely ignored. Wallis points out in reference to the prophets that

They have been treated in a mechanical way, as minor incidents, not vitally related to Bible history. As a consequence, the prophets have not figured much in the thought of Christian people. They have been treated as men who were chiefly interested in the future. It has been supposed that "prophecy" was the equivalent of "prediction." It has been taken for granted that the prophets were mostly talking about "things to come," and that their main value and significance lay in foretelling the birth and life of Jesus.²

The use of the prophetic literature by the Gospel writers seems to indicate that the prophets were regarded as foretellers of the advent and life of Jesus. In succeeding years, Rowley points out, the prophets were regarded as not only foretellers of the life of Jesus, but, in addition to this, they

¹Gerhard Kittel, Bible Key Words, Gottfried Quell and Gottlob Schrenk, "Righteousness" (London: Adam and Charles Black, 1935), p. vii.

²Louis Wallis, Sociological Study of the Bible (Chicago: University of Chicago Press, 1912), p. 147.

were regarded as foretellers of events to the end of time. Some people still cling to this view and see the happenings of today as the fulfillment of prophetic utterances.¹ To hold such a position must be embarrassing when many people use a single prophecy as applicable to a number of events or when their "prediction," which is based upon a prophecy, fails to materialize.

Reaction against this emphasis produced a school of thought which minimized or totally denied the predictive element in prophecy. Instead, the prophets were depicted as "preachers of righteousness, social reformers, or statesmen."² While this may be true, in their attempt to combat those who over-emphasize the predictive element in prophecy, this school has overlooked the fact that the fulfillment of prophecy was one of the marks of a true prophet.³

Other students have advocated that the prophets were chiefly proponents of ethical conduct. The appearance of the prophets inaugurated a new era in the religious life of the Hebrews. The prophets were idealists and they endeavored unceasingly to make these ideals vital in the life of the community.⁴ While this emphasis is valid it is not complete. These prophets did not make ethics their fundamental stress. They were

¹H. H. Rowley, The Re-Discovery of the Old Testament (London: James Clarke & Co., Ltd., 1946), p. 94.

²Ibid., p. 95.

³Deut. 18:21-22.

⁴J. M. P. Smith, The Moral Life of the Hebrews (Chicago: University of Chicago Press, 1923), p. 73.

religious prophets and ethics was a product of their religious emphasis.

Snaith declares that their teaching was

not based upon any notion of the best human conduct, nor upon any theories of "the good for man." Their insistence upon the necessity of humanitarian virtues did not rest upon any theory of the equality of man, nor upon any conviction as to the brotherhood or solidarity of mankind.. the standard by which they judged was not an ethical code. Their standard was what they themselves knew of the very nature of God Himself. It was because they were so passionately religious that they were so insistently ethical.¹

Snaith further notes that a clue to the truth that the prophets were "religious" first is seen in their concept of sin. If their primary stress was upon ethics then they would regard sin as a transgression of a code. Instead of this the prophets regarded sin as "theofugal" i.e., rebellion against God.² This concept that sin is fundamentally a matter of transgression against God supports the religious emphasis of their preaching. Thus human rights, justice, and righteousness were demanded by the prophets but these demands were made, not because of what man was in himself, but because they originated in the will and nature of Yahweh.³

Related to this religious stress of the prophets were a variety of emphases. The prophets warned of the immanent downfall of the nations and they recognized that the impending crisis was not the result of the larger armies of the enemy but the sentence of God because of their sensuality, corruption, and infidelity.

¹N. Snaith, Distinctive Ideas of the Old Testament (Philadelphia: Westminster Press, 1946), pp. 74-75.

²Ibid., pp. 75-76.

³Rowley, op. cit., p. 108.

These preachers demanded a circumcision of the heart.¹ They also expressed a hostility to the traditional religion. The prophets spoke unreservedly against the corruption of the true worship and advocated obedience to the voice of Yahweh in the place of a ritual that had become meaningless.²

The source of the prophet's message was his intimacy with the spirit of God. Some have contended that the message was wholly of God and that the personality of the prophet is not evident. The prophet is no more important to the context of the message than a wireless set.³ Others cling to the opposite extreme and say that the prophet's message can be traced no further than the prophet himself. A synthesis of these two views seems to be more valid in light of the Bible.

C. What is a prophet?

A look at the Hebrew word נָבִיא which is translated "prophet" will enlighten one with reference to the true nature of the prophetic movement. Pfeiffer points out the vague and varied connotations current today relative to the word נָבִיא and notes that "even in the Old Testament several types of religious functionaries and lay practitioners have been erroneously identified with the prophets: clairvoyants (I Samuel 9:9), prognosticators (II Samuel 24:11), and musicians

¹Jer. 4:3-4.

²Adolphe Lods, The Prophets and the Rise of Judaism, translated by S. H. Hooke (New York: E. P. Dutton & Co., 1937), pp. 67-68.

³Rowley, op. cit., p. 105.

(I Chronicles 25:1-3) are called prophets."¹ Much disagreement has arisen with reference to the meaning of the word prophet when it appears in the Old Testament. The prophet has been described as one who foretells the future, one who speaks for God, one who speaks forth, one who announces, one who is inspired and one who has been called to an office.

Some students seeking to find the meaning of the word prophet go to the Greek word *προφήτης*. Cohon says, "The very word 'prophet' in its native Greek means one who speaks for or in behalf of another. He is the proclaimer of a revelation; he is the instrument, at times the unwilling instrument, in the hands of the Ruler of men and nations."² Smith advances the same emphasis when he says that prophet is from the Greek word *προφήτης* and connotes "one who speaks for, or on behalf of another."³ While this may be true, it is inadequate when one is seeking to discern the significance of the word prophet in the Old Testament. The only avenue to a discovery of the meaning is an examination of the word נָבִיא and even a study of this word will end in a degree of uncertainty.

Most students who declare that נָבִיא means "speaker, announcer," connect it with the Arabic nabb'a which means "announce, inform." Guillaume is one who maintains that נָבִיא is a derivative of the Arabic word nabba'a. He cites Exodus 4:16--

&

¹Robert Pfeiffer, "The Growth of Old Testament Religion," Shane Quarterly, Vol. VIII, January 1947, p. 14.

²Beryl Cohon, The Prophets (New York: Charles Scribners, 1939), p. 1.

³J. M. P. Smith, The Prophets and Their Times (Chicago: University of Chicago Press, 1925), p. 3.

"And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him as God." He also points to Exodus 7:1--"And Jehovah said unto Moses, See, I have made thee as God to Pharoah; and Aaron thy brother shall be thy prophet." Guillaume says that this is an indication that "it was the function of the prophet to deliver a message."¹ He goes on to say that "philologically the nabhi' is one who is in the state of announcing a message which has been given to him."²

Closely related to this meaning is the catchy formula that the prophets were "forthtellers rather than foretellers." Guillaume states that it is doubtful if one can fully substantiate such a statement, for while it does emphasize the truth that the prophets "for the most part spoke in the name of God as men declaring his will and purpose," it disregards the prophetic ability to predict the future.³

Albright believes that one must turn to the Accadian (Assyro-Babylonian) to find the clue to the meaning of נָבִי. Again and again in Accadian inscriptions from about 2600 BC one finds the cognate verb nabu which commonly means "to call (someone by name, for some purpose)."⁴ From this he surmises that the correct etymological meaning for the word nabi should be "one who is called (by a god), one who has a vocation (from

¹Alfred Guillaume, Prophecy and Divination (New York: Harpers, 1938), p. 112.

²Ibid., p. 112.

³Ibid., p. 111.

⁴William Albright, "The Archaeological Background of the Hebrew Prophets of the Eighth Century," The Journal of Bible and Religion, Vol. VIII, August 1940, p. 133.

a god).¹ As a further demonstration Albright notes that the discovery of Ugarit and Mari has shown that Northwest Semitic and Accadian shared most of their vocabularies. As a consequence the difference of meaning of cognate words was smaller than they were destined to become. He concludes that "there can be no doubt that the meaning 'one called (by God)' fits extremely well into the picture of Old Testament prophecy."²

Meek traces $\text{𐎧} \text{𐎠} \text{𐎢}$ to the same Accadian root. Unlike Albright, he regards it in the active state instead of the passive state. Thus Meek says that it means a speaker or a spokesman (of God).³ Rowley points out that König reaches the same conclusion regarding the root word but feels that "an announcer" is the best translation.⁴

Others have traced the origin of the word $\aleph' \beth$ to the Hebrew root $\beth \beth$ which means "to bubble forth." From this it was assumed that the $\aleph' \beth$ was one who was excited by inspiration. This view, however, has gained very little acceptance.⁵

Pfeiffer thinks that the word for prophet is the passive form of the verb $\text{K}|\text{U}$, ("to enter"). Consequently

¹Ibid., p. 133.

²Ibid., p. 133. cf. Isa. 6:5-8; Amos 7:14-15.

³Theophile J. Meek, Hebrew Origins (New York: Harpers, 1936), p. 180.

⁴H. H. Rowley, "The Nature of Prophecy in the Light of Recent Study," Harvard Theological Review, Vol. XXXVIII, January 1945, p. 7.

⁵Guillaume, op. cit., p. 112.

a נָבִיא is one who has been entered or one who has been possessed by the spirit of deity.¹ Fisch's view is closely allied to Pfeiffer's and he says that nabi means an "inspired speaker."²

Arguing that the verb נָבִיא, נָבִיא commonly means "to behave in an uncontrolled manner" (I Samuel 10:6, 19:24, I Kings 18:28f), Theodore Robinson maintains that נָבִיא implies ecstatic behaviour. BDB gives "prophecy under influence of divine spirit" as the connotation of the Hithpael form of נָבִיא. Rowley does not deny the ecstatic emphasis totally, however, but he feels that it is a secondary emphasis which is based upon the ecstatic traits of the early prophets.³

A position that has gained little acceptance is that a נָבִיא was a foreteller. This is probably the most popularly accepted view among the average Sunday School pupils. MacDonald says that "forseeing...was the very essence of prophecy from the beginning to end. The Hebrew prophets, whether as mouthpieces of Jehovah or as interpreters of his way to men, were foretellers."⁴

Now from these varied viewpoints, what is a נָבִיא?

¹Pfeiffer, op. cit., p. 15.

²S. Fisch, "Ezekiel," The Soncino Books of the Bible, ed. A. Cohen (London: Soncino Press, 1950), p. xii.

³Rowley, "The Nature of Prophecy in the Light of Recent Study," pp. 6-7.

⁴D. B. MacDonald, The Hebrew Literary Genius (Princeton: Princeton University Press, 1933), p. 85.

The meaning, of course, cannot be narrowed down to one simple definition. The widespread disagreement among scholars is indicative of this. In part the נ'ן is a foreteller, a speaker, an announcer, and an ecstatic. But many men could be regarded as prophets if these were the only marks of a prophet. The true significance of נ'ן goes beyond these: he seems to be identified by one special characteristic. That is, the נ'ן is one who has been called out by God—"Called by God for a special mission in which his will is subordinated to the will of God which was communicated to him by direct inspiration."¹

D. The method of procedure in the study

The first task was to secure from Mandelkern's concordance a list which included all occurrences of נבא and cognate words as they occurred in the prophetic literature.² Proceeding from this list, the writer made a study of these words in the Hebrew text to see how they were used by the prophets. Following this study the LXX was examined to discover how נבא and cognate words were translated into Greek. Finally, a study was made of the four basic English texts--the King James Version, the American Revised Version, the American Translation, and the Revised Standard Version--to find out how נבא has been translated in the English texts.

¹William Albright, From the Stone Age to Christianity (Baltimore: The John Hopkins Press, 1940), p. 232.

²Solomon Mandelkern, Veteris Testamenti Concordantiae Hebraicae Atque Chaldaicae, Editio Altera Locupletissime Aucta Et Emendata Apud F. Margolin, 1925.

Another step in the study was an examination of the work of reputable scholars to determine how they interpreted the various passages which use the word נָבִיא . This investigation also provided a clearer understanding of the political, social, and religious conditions which confronted the prophets.

A further step which seemed imperative to this study of נָבִיא in the prophetic literature was pursued in an investigation of the nature of prophecy and the word נָבִיא which is translated "prophet" in the English texts. An understanding of these is fundamental to an adequate interpretation of the prophetic message.

The Hebrew text used in all of the study was Biblia Hebraica which was edited by R. Kittel and re-edited and corrected by P. Kahle. All references to biblical passages refer to the Hebrew text versification. In instances where the English versification differs from the Hebrew, the English versification is noted in parenthesis.

All biblical passages in English that are quoted in the text of the dissertation are from the American Revised Version unless otherwise indicated.

E. Goal of the study

The goal of the study is primarily a correct understanding of the prophetic literature based upon a more accurate knowledge of the concepts underlying the use of נָבִיא . It will also provide an adequate background for a comprehension of the New Testament concept of righteousness which is so vital to Christians.

CHAPTER II

הַקָּדָשׁ IN THE PROPHETIC LITERATURE

This chapter will be based upon a study of הַקָּדָשׁ and cognate words in the prophetic literature. The prophetic books will be treated in the sequence found in the Hebrew Bible. Taking the words in context will allow one to arrive at the most adequate meaning of הַקָּדָשׁ.

A. Isaiah

Isaiah, the son of Amoz, was born about 770-760 BC and died about 700 BC.¹ It is usually assumed that Isaiah was a native of Jerusalem. Pfeiffer points out many verses to show that Isaiah was a resident of that city.

His imagery is derived from scenes in Jerusalem and the vineyards of its immediate vicinity. He is familiar with the Temple (6:1-7 cf. 1:12, 8:18, 28:16) and its ritual (1:11-15), and the waters of Shiloah (8:6) emptying into the pools at the foot of Zion (7:3). He has walked through the vineyards (1:8, 5:1-6) and the orchards (1:8) outside the city walls and has seen donkeys and oxen in their stables (1:3).²

Wallis agrees with this view. He ascertains that Isaiah was not a freeman who toiled upon the land but a man of inherited social position. He stood high enough that he could

¹Robert H. Pfeiffer, Introduction to the Old Testament (New York: Harper and Brothers, 1941), p. 422

²Ibid., p. 422.

communicate with the high priest and royalty and had time for literary pursuits.¹

Regardless of these and other arguments, there is no conclusive scriptural basis for these theories. Any prophet living outside of Jerusalem may have frequented the city and made prophecies about it.

Isaiah's ministry was influenced by his unusual call from Yahweh "in the year that King Uzziah died."² This vision from Yahweh resulted in a life that called the people to righteousness and obedience to the will of Yahweh.

קָרָא and its cognate words occur more frequently in Isaiah than in any of the other prophetic books. Mandelkern's concordance lists seventy nine occurrences of קָרָא.³

The feminine noun קָרָא occurs thirty five times in Isaiah.

1. קָרָא

Isaiah 10:22. This verse falls in a passage which deals with the remnant of Israel which will survive the destruction of that nation. This remnant will turn its back upon the foreign powers and alliances on which they formerly relied and they will put their trust in Yahweh. The קָרָא of Yahweh will be shown to them by their deliverance and by the destruction of the wicked in all of the earth.

¹Louis Wallis, God and the Social Process

²Isa. 6:1

³Mandelkern, op. cit.

Isaiah 28:17. קֶרֶן in this verse is a standard by which the nation will be judged. Isaiah was warning the people of Jerusalem who had said, "We have made lies our refuge and under falsehood have we hid ourselves."¹ Then, borrowing a metaphor from the builder's art, it is said that Yahweh will judge them by the "line of justice and the plummet of righteousness" (קֶרֶן).² Any deed that does not stand parallel to this divine standard will be crushed. קֶרֶן , then, is a standard demanded by Yahweh.

Isaiah 32:16. קֶרֶן is pictured as coming when the Spirit of Yahweh is poured out upon men. Isaiah has been warning the sensual women of Jerusalem of the catastrophe that will overtake them if they continue to be at ease.³ This, however, can be changed by an outpouring of the Spirit of Yahweh which will produce justice and קֶרֶן . Thus, קֶרֶן here seems to be dependent upon the presence of the Spirit of Yahweh among people.

Isaiah 33:5. קֶרֶן is again emphasized as a condition that will exist in the good days to come.

Isaiah 45:8. קֶרֶן in this text appears to be synonymous with deliverance and parallel to salvation (יִשׁוּעַ), Yahweh said, "Let the skies pour down righteousness (קֶרֶן): let the earth open, that it may bring forth salvation (יִשׁוּעַ), and let it cause righteousness (קֶרֶן) to spring up together." קֶרֶן appears to be in this verse a creation

¹Isa. 28:15b

²Isa. 28:17

³Isa. 32:9f

and gift of Yahweh. Baab notes that salvation and deliverance are brought together here and elsewhere "as inseparable parts of the same whole."¹

Isaiah 45:23. This verse is a part of a paragraph which deals with the power of God over the gods and idols of other nations. $\eta\pi\gamma\lambda$ is gone forth from my mouth, a word that shall not return." Here the connotation of $\eta\pi\gamma\lambda$ is apparently an affirmation or truth that originates from Yahweh.

Isaiah 56:1. "Keep judgement and do $\eta\pi\gamma\lambda$, for my salvation is near to come." The affirmation here is that man should do $\eta\pi\gamma\lambda$ because the salvation of Yahweh is near at hand. The inference is that the salvation of Yahweh is dependent upon man's $\eta\pi\gamma\lambda$.

Isaiah 58:2. A rebuke of hypocrisy is the emphasis of this passage. Although the people pretended to be delighted in Yahweh and though they were strict in their observance of the prescribed forms, they did not practice $\eta\pi\gamma\lambda$. What was the $\eta\pi\gamma\lambda$ that was expected of them? It was not their hypocritical practice of the ritual. "Is such the fast that I have chosen? The day for a man to afflict his soul? Is it to bow down his head as a rush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to Jehovah?"² $\eta\pi\gamma\lambda$ includes

¹Otto J. Baab, The Theology of the Old Testament, (New York: Abingdon-Cokesbury Press, 1949), p. 133.

²Isa. 58:5

to loose the bonds of wickedness to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that hide not thyself from thine own flesh?¹

Isaiah 59:9. The fifty ninth chapter is devoted to pointing out the national wickedness. Because their wickedness they have been continually disappointed in their expectation of light from Yahweh and צדקה remained far from them.

Isaiah 59:16-17. God's own צדקה is put forth as the element that upholds and sustains him. Then צדקה is beautifully paralleled to an impregnable coat of brass--the instrument of safety.

Isaiah 60:17. צדקה is depicted as officials who maintain the peace i.e., צדקה is the preliminary condition upon which peace depends.

Isaiah 61:10-11. Supreme joy as a product of צדקה is inferred in these verses when it is declared that צדקה is like a bridegroom's apparel.

2. בצדקה

Isaiah 1:27. Redemption for Zion is achieved in justice (צדק) and צדקה.

Isaiah 5:16. The emphasis of this passage is that the very nature of Yahweh is צדקה and that this is a distinguishing factor between Yahweh and man.² Yahweh maintains his holiness by executing judgement and demonstrating צדקה.

¹Isa. 58:6-7

²Lods, op. cit., p. 109. cf. Isa. 5:13-16

Isaiah 48:1. In rebuking the unfaithfulness of the people, the prophet castigates them for swearing by the name of Yahweh--but not in truth or צדקה . That is, they call upon the name of Yahweh but their conduct belies their profession of trust in Him.

Isaiah 54:14. Again Yahweh spoke to those who were "afflicted, tossed with tempest, and not comforted."¹ He promised them a future day when they would be established in צדקה and it would serve them as a remedy for oppression, fear, and terror.

Isaiah 63:1. Yahweh is represented as the one who repeatedly spoke to the people in צדקה . Here צדקה is not as much the subject of His utterances but the norm or standard of His speech.

3. הצדקה

Isaiah 32:17. This is the only appearance of צדקה with the definite article ה in the prophetic literature. It is a significant verse, though, because the products of צדקה are enumerated--"and the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." Only the צדקה can produce peace.

4. ובעצרתה

Isaiah 9:6 (7). In this famous Messianic passage the kingdom spoken of will be sustained with justice and with צדקה. These are the foundation stones of his rule and are essential in the establishment of the Messianic kingdom.

¹Isa. 54:11

5. קרצ

Isaiah 5:7. One discovers something of the nature of קרצ here by seeing the opposite of קרצ -- a cry (of oppression). Coming in search of קרצ, Yahweh finds only oppression and rebellion.

Isaiah 46:12. "Far from קרצ" were the auditors of this message. Slotki affirms that קרצ "often in this section of the Book, signifies 'victory,' and the phrase means 'far from believing in the possibility of a victory by God over the Babylonians.'"¹ It is more probable that they were far from a conformity to the will of Yahweh.

6. קרצו

Isaiah 5:23. This verse concludes a series of woes pronounced upon the wicked and denounces those who take away the קרצ of the righteous or the innocent.

7. 'קרצ

Isaiah 46:13 speaks of "my righteousness" (קרצ) and the usage gives evidence that קרצ here is synonymous with salvation. "I bring near my righteousness ('קרצ), it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory."²

8. 'קרצו

Isaiah 51:6,8. Again in both of these verses "my קרצ" is synonymous with salvation. "...my salvation shall be forever, and my righteousness (קרצו) shall not be abolished."

¹The Soncino Books of the Bible, ed. A. Cohon, I. W. Slotki, "Isaiah" (London: Soncino Press, 1949), p. 229.

²Isa. 46:13.

"...my righteousness (וְצִדְקָתִי) shall be forever, and my salvation unto all generations."

9. וְצִדְקָתִי

Isaiah 48:18. The peace of the people would be as a river and their righteousness (וְצִדְקָתִי) as the waves of the sea if they would listen to the commandments of God. Obedience to His will produces a צִדְקָה that is as great and as constant as the waves of the sea.

10. וְצִדְקָתִי

Isaiah 59:16. Depicting the near approach of Yahweh's judgement, the prophet notes that Yahweh can find no man who is on His side. In this plight Yahweh's own צִדְקָה upholds him.

11. וְצִדְקָתִי

Isaiah 54:17. The source of צִדְקָה is revealed in this verse—"...for their righteousness (וְצִדְקָתִי) which is of me, saith Jehovah." The servants of Yahweh have this inheritance of צִדְקָה from Him and nothing is able to withstand it.

12. צִדְקָתִי

Isaiah 33:6. He that walketh righteously (צִדְקָתִי) is recognized by Yahweh. Such conduct warrants God's favor. "He shall dwell on high; his place of defence shall be the munitions of rocks; his bread shall be given him; his waters shall be sure."¹

13. צִדְקָתִי

Isaiah 64:5 (6). In the prophet's prayer he confesses

¹Isa. 33:6

the national sin and bemoans the fact that "all our righteousness (צדקותיהם) are as polluted garments." Their former glory was gone and the absence of צדקה left them unclean and they became as withered leaves which are swept away by the wind.

The masculine noun צדקה occurs twenty six times in Isaiah.

1. צדקה

Isaiah 1:21. This passage falls in a lament of Yahweh which was motivated by the rebellion of His people. צדקה had passed away and in its place stood unfaithfulness and murder. Again one can see a clue to the significance of צדקה by being introduced to that which is opposed or opposite to צדקה .

Isaiah 11:5. From the stock of Jesse will come one who is blessed by the spirit of Yahweh and he shall be clothed with צדקה .¹ This quality seems to be grounded in the fact what "the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of Jehovah."²

Isaiah 16:5. News of the good times to come again bursts forth in this passage. The one who shall sit upon the throne will seek justice and be swift to do צדקה . Once more צדקה is represented as the hope of the nation.

Isaiah 26:9-10. These verses form a part of a song which would be sung in Judah when the rule of Yahweh is estab-

¹Isa. 11:1-2

²Isa. 11:2

lished. In that day, when the judgements of Yahweh are known in the earth, man will learn $\rho\tau\lambda$.

Isaiah 45:19. Yahweh declares what is $\rho\tau\lambda$. His declarations are $\rho\tau\lambda$.

Isaiah 51:1. This chapter of Isaiah announces the impending deliverance of the faithful; and Yahweh is seeking the attention of those who pursue $\rho\tau\lambda$ and who continually seek Him, for to them will come salvation.

Attend unto me, O my people; and give ear unto me, O my nation; for a law shall go forth from me, and I will establish my justice for a light of the peoples. My righteousness is near, my salvation is gone forth, and mine arms shall judge the peoples; the isles shall wait for me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished.¹

Isaiah 51:7. In the same context as the previous passage, it is announced here that those who know $\rho\tau\lambda$ are "the people in whose heart is my law." These will receive salvation.

Isaiah 58:2. The nation is criticized for seeking $\rho\tau\lambda$ 'בצדק (righteous judgements) of God as if they were a nation that did $\rho\tau\lambda$. Their infidelity can not bring righteous judgements. This can come only when they know $\rho\tau\lambda$.

Is not this the fast that I have chosen: to loose the bonds of wickedness, to undo the bands of the yoke, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy

¹Isa. 51:4-6

light break forth as the morning, and thy healing shall spring forth speedily; and thy righteousness shall go before thee; the glory of Jehovah shall be thy reward.¹

2. פִּי צִדִּיק

Isaiah 1:26. Again פִּי צִדִּיק is linked with the idea of faithfulness and redemption. The redeemed city of Zion (1:27) shall be called the city of the פִּי צִדִּיק , the faithful city.

Isaiah 61:3. The redeemed of Yahweh are called the "oaks of פִּי צִדִּיק " which Yahweh continuously plants for his own glorification. So again פִּי צִדִּיק refers to the redeemed people—redeemed by Yahweh for His own glorification.

3. פִּי צִדִּיק

Isaiah 11:4. פִּי צִדִּיק is used here as a quality with which the "root of Jesse" will judge the poor. פִּי צִדִּיק will spring from him because the spirit of Yahweh rests upon him and because he fears Yahweh.²

Isaiah 42:6. The servant of Yahweh is called in פִּי צִדִּיק or according to Yahweh's set purpose.³

Isaiah 45:13. This Messianic prophecy announces that one will be raised up in righteousness (פִּי צִדִּיק) by Yahweh and all of his ways will be made straight. The fruit of his work will be a re-built city and freedom for the exiles. All of their anxieties melt in the פִּי צִדִּיק of the Messiah.

¹Isa. 58:6-8

²Isa. 11:2-3

³Slotki, op. cit., p. 200.

Isaiah 59:4. A part of the iniquity which had separated the nation from Yahweh was that no one calls in $\text{p} \gamma \lambda$ or pleads in truthfulness.¹ An absence of $\text{p} \gamma \lambda$ causes separation from Yahweh.

4. $\text{p} \gamma \lambda \varsigma$

Isaiah 32:1. One of the most blessed results of the new era will be the appearance of a king who inaugurates a righteous government, i.e., one who rules in $\text{p} \gamma \lambda$.

5. $\gamma \text{p} \gamma \lambda$

Isaiah 41:10. Israel is here assured of God's help i.e., He will uphold them with the right hand of His $\text{p} \gamma \lambda$. Here the emphasis seems to be upon power of Yahweh to deliver them. Baab translates $\text{p} \gamma \lambda$ here with "victorious" to signify the power of God directed toward the conquest of evil and the triumph of the righteous. The righteous God is the victorious God, fully competent to save his people...² It seems more adequate to say simply that the ultimate help that they will have from Yahweh will be the product of His $\text{p} \gamma \lambda$.

Isaiah 51:5. Again "my righteousness" ($\gamma \text{p} \gamma \lambda$) is equated with "my salvation."³

6. $\gamma \text{p} \gamma \lambda$ (masculine)

Isaiah 58:8. This verse and the ninth verse are the conclusion of the passage aimed against vain religion formalism.

¹Isa. 59:2ff.

²op. cit., p. 132

³cf. Ernest G. Wright, The Old Testament Against Its Environment (London: SCM Press, 1950), p. 60.

Among the signal blessings that they will receive if they revert to true worship is this—"and thy righteousness (צדקה) shall go before thee." צדק is the mark of the true worshipper, not the hypocrite.

7. צדקה (feminine)

Isaiah 62:2. In the new era all nations will see your righteousness (צדקה). Slotki thinks that the concept to be conveyed here is that in the great day all nations will see "your triumph" o.e., the triumph that Yahweh will give.¹

8. צדק

Isaiah 42:21. צדק is again applied to Yahweh. It pleased Him to see men magnify His law for the sake of His

צדק .

9. צדקה

Isaiah 62:1. The nation at present is bound by darkness, but the day is approaching when her צדק will go forth like a light. Until this transpires Yahweh cannot rest.

צדק is a light that dispels the night.

The adjective צדיק occurs thirteen times in Isaiah.

1. צדיק

Isaiah 3:10. צדיק here represents the man who is opposite to רשע (wicked). This is a familiar contrast in the Old Testament, and it is a key to the understanding of צדקה .

Isaiah 26:2. In this song the צדיק (righteous)

¹Slotki, op. cit., p. 302.

nation is equated with the faithful nation. The $\text{p}'\text{7}\text{Y}$ nation is invited to enter into the restored city of Zion.

Isaiah 26:7. $\text{p}'\text{7}\text{Y}$ occurs two times in this verse--once with the preposition S as a prefix. The path of the $\text{p}'\text{7}\text{Y}$ is level and straight.

Isaiah 29:21. In this verse which refers to "gate of judgement", three kinds of people are to be punished: (1) those who bear false witness against another man, (2) those who lay a snare for those in the place of judgement, and (3) those who turn away from the $\text{p}'\text{7}\text{Y}$.

Isaiah 41:26. He that declares the coming of the Messiah is $\text{p}'\text{7}\text{Y}$.

Isaiah 45:21. $\text{p}'\text{7}\text{Y}$ is an adjective here that describes Yahweh: "...and there is no God else besides me, a just ($\text{p}'\text{7}\text{Y}$) God and a Saviour." Yahweh is contrasted with the graven images of the heathen that cannot save¹...Yahweh is God and He is just and He can save.²

Isaiah 49:24. This verse asks the question of whether or not the $\text{p}'\text{7}\text{Y}$ captives shall be delivered. Verses 25 and 26 answer the query and assure them that those who are $\text{p}'\text{7}\text{Y}$ will be saved from the mighty and the terrible.³ Again $\text{p}'\text{7}\text{Y}$ is a pre-requisite of deliverance by Yahweh.

Isaiah 53:11. $\text{p}'\text{7}\text{Y}$ is used here to describe the servant of Yahweh.

2. $\text{p}'\text{7}\text{Y}\text{H}$

Isaiah 57:1. $\text{p}'\text{7}\text{Y}\text{H}$ appears two times in this

¹Isa. 45:20

²Isa. 45:22

³Isa. 49:25.

verse. Men have become so calloused by their rebellion against Yahweh that when the $\text{p}'\gamma\lambda$ dies and is taken away no one gives it a thought. Opposed to the $\text{p}'\gamma\lambda$ are "sons of the sorceress, the seed of the adulterer and the harlot."

3. $\text{p}'\gamma\lambda\}$

Isaiah 24:16. The use of $\text{p}'\gamma\lambda$ in this verse with the preposition $\}$ is discussed above.

4. $\text{p}'\gamma\lambda\}$

Isaiah 5:23. $\text{p}'\gamma\lambda\}$ are again contrasted to the wicked in this verse. In verses 22 and 23 the man is condemned who is "mighty to drink wine" and justify the wicked man but "take away the righteousness of the righteous from him." Once more "wicked" and the $\text{p}'\gamma\lambda$ are presented as opposites.

Isaiah 60:21. In the glorious day that is promised to come, all people will have one common attribute— $\text{p}'\gamma\lambda$.

The verbal forms appear six times in the text of Isaiah.

1. $\text{p}\gamma\lambda\}$ Qal Imperfect, second person singular, masculine.

Isaiah 43:26. Declaring that "I am he that blotteth out they transgressions,"¹ Yahweh entreats the nation to put its case before him that they may be justified ($\text{p}\gamma\lambda\}$). It is quite obvious here that $\text{p}\gamma\lambda\}$ is related closely to Yahweh's act of blotting out transgression and His failure to remember sin.

2. $\text{p}\gamma\lambda\}$ Qal Imperfect, third person plural, masculine.

Isaiah 45:26. It is noted here that Yahweh is the source

¹Isa. 43:25.

of קָרַץ --" in Jehovah shall all the seed of Israel be justified" (קָרַץ). That is, all who join themselves to Yahweh shall be justified. Slotki thinks that it is better to translate קָרַץ "victorious" in this case.¹

Isaiah 43:9. The Qal Imperfect, third person plural masculine form of קָרַץ occurs in this verse with the conjunctive wa:w. The connotation here seems to be "make right" or to "justify."

3. קָרַץ Hifiyl Imperfect, third person singular, masculine.

Isaiah 53:11. The Hifiyl stem has a causative connotation. Hence in this verse it is declared that "by the knowledge of himself shall my righteous servant" cause many to be righteous (קָרַץ) or bring many to righteousness. It seems that the idea put forward is that the servant of Yahweh will cause many to participate in קָרַץ .

4. קָרַץ Hifiyl active participle.

Isaiah 50:8. Again Yahweh is declared the one who brings קָרַץ to men--"He is near that justifieth me." The man who has been so blessed by Yahweh is strengthened to such a degree that his adversaries cannot overcome him--"behold, they all shall wax old as a garment; the moth shall eat them up."

5. קָרַץ Hifiyl active participle.

Isaiah 5:23. In this pronouncement of woe, the man who justifies (קָרַץ) the wicked for a bribe is condemned. Here קָרַץ means to set free or to acquit.

¹Slotki, op. cit., p. 226

These are all of the occurrences of $\eta\pi\gamma\zeta$ and its cognate words in the book of Isaiah. From these one can make the following conclusions relative to $\eta\pi\gamma\zeta$.

1. $\eta\pi\gamma\zeta$ is essentially the creation and possession of Yahweh. cf. Isaiah 5:16; 41:10; 45:21, 23; 59:16-17; 63:1.
2. $\eta\pi\gamma\zeta$ is demanded by Yahweh. cf. Isaiah 48:1; 56:1.
3. $\eta\pi\gamma\zeta$ is an indication of God's blessing.
4. $\eta\pi\gamma\zeta$ is related to the Messianic rule and to salvation or deliverance. cf. Isaiah 1:26; 9:6; 10:22; 16:5; 26:9-10; 32:1; 33:5; 45:8,13; 49:24; 51:5,7; 56:1.
5. $\eta\pi\gamma\zeta$ is the opposite of wickedness and hypocrisy. cf. Isaiah 1:21; 3:10; 5:7,23; 28:17; 58:2; 59:9.
6. $\eta\pi\gamma\zeta$ is produced when the spirit of Yahweh is poured out upon men. cf. Isaiah 11:5; 32:16.
7. $\eta\pi\gamma\zeta$ produces joy and peace. cf. 32:17; 60:17; 61:10-11.
8. The absence of $\pi\gamma\zeta$ produces anarchy. cf. Isaiah 57:1; 59:4.
9. $\rho\gamma\zeta$, when appearing in the Hifiyl stem, indicates deliverance or vindication. cf. Isaiah 5:23; 50:8; 53:11.

B. Jeremiah

Jeremiah, the son of Hilkiah, was born about 645 BC and died about 586 BC.¹ He was called to the prophetic office

¹pfeiffer, Introduction to The Old Testament, p. 493

when he was still in his youth (Jeremiah 1:6) and his public ministry spanned about four decades. (626-586 BC).¹

The popular view that Jeremiah was the "weeping" prophet is difficult to validate. His very name has become synonymous with gloom, but as Freedman points out, nothing could be farther from the truth.² In reality he was no more pessimistic than the other prophets whose writings are in the Old Testament canon.

It is more correct to describe him as a realistic optimist: 'realistic,' because he would not be lulled, nor allow the people to be lulled, into a false sense of security; 'optimist,' because beyond the immediate blackness he saw brightness for his people, spiritually purified by their sufferings, restored to their homeland, a reunited nation living on their own soil.³

His ministry came during one of the blackest eras in the history of his people--the years immediately preceding the period of the Babylonian captivity. From this environment he cries out,

Thus saith Jehovah of hosts, the God of Israel: Add your burnt-offerings unto your sacrifices, and eat ye flesh. For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing I command them, saying, Hearken unto my voice, and I will be your God, and ye shall be my people; and walk ye in all the way that I command you, that it may be well with you.⁴

Freedman says that Jeremiah "combines the tenderness of Hosea, the fearlessness of Amos, and the stern majesty of

¹Ibid., p. 487

²H. Freedman, "Jeremiah," Soncino Books of the Bible, ed., A. Cohen (London: Soncino Press, 1949), p. xiv.

³Ibid., p. xiv.

⁴Jer. 7:21-23.

Isaiah. Like them, he is first of all a preacher of repentance.¹

צדקה and its cognate words occur seventeen times in the book of Jeremiah.

The feminine noun צדקה is found eight times in this book.

1. צדקה

Jeremiah 33:15. צדקה occurs two times in this verse--once with a wa:w (ו) prefixed. Like Isaiah, the prophet Jeremiah foretells the coming of a future ruler who shall practice צדקה and he shall be distinguished by צדקה i.e., he shall be a Branch of righteousness (צדקה).

2. צדקה

Jeremiah 9:23 (24). In this significant paragraph man is warned against boasting of his wisdom, his might, or his riches. The only basis for boasting is an understanding and a knowledge of Yahweh who practices lovingkindness (רחם), justice (צד), and righteousness (צדקה). When man conforms to this ideal and when these facets of Yahweh's nature are reproduced in man, it brings delight to Yahweh.²

Jeremiah 22:3. Here Yahweh exhorts King Jehoiakim saying, "Execute ye justice and righteousness." From what follows in the verse, it seems that executing justice and righteousness includes these acts: "deliver him that is robbed out of the hand of the oppressor: and do no wrong, do no violence, to the sojourner, to the fatherless, to the widow; neither shed innocent blood in this place."

¹Freedman, op. cit., p. xiv.

²cf. Mitchell, op. cit., p. 206.

Jeremiah 22:15. In this passage King Jehoiakim is denounced for building his house by unrighteousness--i.e., using forced labor and being concerned only with excessive luxury.¹ Jehoiakim was told to recall his father, King Josiah, who enjoyed luxuries of his regal status, but who also practiced justice and צדקה . In its use here, צדקה is the opposite of the injustice of forced labor and the excesses of Jehoiakim's wanton extravagance.

Jeremiah 23:5. The impact of this verse is quite similar to Jeremiah 33:15. The prophet tells of a future king who will execute צדקה in the land and who will be distinguished as a righteous (צדק) Branch.

Jeremiah 33:15. See above under 1. צדקה .

3. צדקתו

Jeremiah 4:2. If the nation would swear as Yahweh lives in truth, in justice and in righteousness (וּבְצִדְקָה), then the nations of the earth would bless themselves in Him.

4. צדקתו

Jeremiah 51:10. Yahweh is depicted here as the source of man's צדקה --"Jehovah hath brought forth our righteousness." Freedman prefers to translate צדקה as "vindication" in this verse.²

The masculine noun occurs six times in Jeremiah.

1. צדק

Jeremiah 11:20. In this prayer, Yahweh is said to deal righteously with men. This verse is difficult to trans-

¹Jer. 22:13.ff

²Freedman, op.cit., p. 337.

late because $\text{p}^{\prime}\gamma$ is a noun but it is used (and translated into English) as an adjective.

Jeremiah 22:13. See the discussion of Jeremiah 22:15 above.

Jeremiah 31:23. The prophet refers to the time of restoration when God will bring the exiles back to their own land. At the time the people will use these words in the land: Yahweh bless you, O home of righteousness ($\text{p}^{\prime}\gamma$), O holy hill. When Yahweh's people and ways are restored the land will be $\text{p}^{\prime}\gamma$.

Jeremiah 50:7. Yahweh is pointed out as the home of $\text{p}^{\prime}\gamma$. He is so much the fount of righteousness that He is its very habitation.¹

2. $\text{p}^{\prime}\gamma$

Jeremiah 23:6. $\text{p}^{\prime}\gamma$ —Yahweh is our righteousness. The day is approaching when Yahweh will raise up a king who will "execute justice righteousness in the land."² He will be called "Yahweh is our righteousness."

The adjective $\text{p}^{\prime}\gamma$ occurs three times in the text of Jeremiah.

Jeremiah 12:1. Jeremiah continues his emphasis that $\text{p}^{\prime}\gamma$ is an attribute of Yahweh.

Jeremiah 20:12. Yahweh is here depicted as the one who "triest the righteous."

Jeremiah 23:5. See the discussion of Jeremiah 23:6.

Only one form of the verb $\text{p}^{\prime}\gamma$ occurs in the

¹cf. ibid., p. 327

²Jeremiah 23:5.

the text of Jeremiah. It is the Piel perfect, third person, singular, feminine, $\eta\kappa\tau\zeta$ which is found in Jeremiah 3:11. Here it is declared that even backsliding Samaria seems righteous when compared to Judah.

Looking back over the occurrences of $\eta\kappa\tau\zeta$ and cognate words in Jeremiah, the following conclusions can be made relative to the meaning of these words.

1. $\eta\kappa\tau\zeta$ describes the future ruler of the people. cf. Jeremiah 23:5-6; 33:15-16.

2. $\eta\kappa\tau\zeta$ is a part of Yahweh's nature. cf. Jeremiah 9:23 (24).

3. $\eta\kappa\tau\zeta$ is demanded by Yahweh. cf. Jeremiah 22:3, 15.

4. $\eta\kappa\tau\zeta$ delights Yahweh. cf. Jeremiah 9:23 (24).

5. $\eta\kappa\tau\zeta$ originates in Yahweh. cf. Jeremiah 51:10.

6. $\kappa\tau\zeta$ is used to describe Zion. Zion is called the home of $\kappa\tau\zeta$. cf. Jeremiah 31:23.

7. $\kappa\tau\zeta$ is found in Yahweh. cf. Jeremiah 23:5; 50:7.

8. $\kappa\tau\zeta$ describes the future king. cf. Jeremiah 23:5-6; 33:16.

9. $\kappa'\tau\zeta$ is an attribute of Yahweh. cf. Jeremiah 12:1.

In Jeremiah $\eta\kappa\tau\kappa$ is used for both Yahweh and man, and when it is applied to man it designates Yahweh's will in

in practice. In every instance it is unmistakably obvious that one cannot have $\eta\rho\gamma\lambda$ without Yahweh.

C. Ezekiel

There is very little biographical material, in the book of Ezekiel, about this prophet who was the outstanding prophetic figure in the exilic period. It is known, however, that Ezekiel was the son of Buzi¹ who was a member of the priestly family of Zadok. The date of his birth is uncertain but Pfeiffer states that Ezekiel was probably born between 623 and 613 BC.²

Ezekiel received his call to the prophetic office when he was an exile by the river Chebar in the fifth year of the exile of King Jehoiakim.³ This was about 593 BC. Fisch says that there is no accurate record of the length of Ezekiel's ministry.⁴ Pfeiffer says, though, that the historical dates are marked exactly by the dates in the book and "by allusions to contemporary events." He dates the prophet's ministry from 593 to 571 BC.⁵

$\eta\rho\gamma\lambda$ and its cognate words occur in thirty-seven verses in the book of Ezekiel.

The feminine noun $\eta\rho\gamma\lambda$ occurs in twenty verses.

1. $\eta\rho\gamma\lambda$

Ezekiel 18:5. This is one of many verses in Ezekiel

¹Ezek. 1:3.

²Pfeiffer, Introduction to the Old Testament, p. 535.

³Ezek. 1:1-2.

⁴Fisch, op.cit., p. ix.

⁵Pfeiffer, Introduction to the Old Testament, p. 532.

where קִרְיָא and זֶשֶׁבֶט are used together. This verse also contains the adjective קִרְיָא . The prophet declares that the man who does what is קִרְיָא זֶשֶׁבֶט (lawful and right) is קִרְיָא (righteous). The subsequent verses go on to point out what is expected of the קִרְיָא man:

...hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, neither hath come near to a woman, in her impurity, and hath not wronged any, but hath restored to the debtor his pledge, hath taken nought by robbery, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon interest, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true justice between man and man, hath walked in my statutes, and hath kept mine ordinances, to deal truly; he is just, he shall surely live, saith the Lord Jehovah.¹

In this passage the righteous (קִרְיָא) man is the one who keeps Yahweh's ordinances and executes true justice between man and man.

Ezekiel 18:19. Ezekiel affirms that Yahweh deals justly with each individual. The people ask, "Wherefore doth not the son bear the iniquity of the father?" Yahweh replies, "When the son hath done what is lawful and just (קִרְיָא), and hath kept all my statutes and hath done them, he shall surely live." Apart from the truth that each individual is responsible to Yahweh, one sees in this verse that קִרְיָא is equated to "keeping all my statutes."

Ezekiel 18:21. This verse contains a grand promise addressed to the wicked man. "But if the wicked turn from all his sins that he hath committed, and keep all my statutes, and

¹Ezek. 18:6-9.

do that which is lawful and right, he shall surely live, he shall not die." If a man does זשׁוּם and קדקד he shall live--life is dependent upon these.

Ezekiel 18:27. The same emphasis continued in this verse i.e., the man who "is lawful and right (קדקד) shall save his soul alive."

Ezekiel 33:14. The promise of life to the repentant man is again advanced by the prophet. Once more the emphasis is made that קדקד includes "walk(ing) in the statutes of life."

Ezekiel 33:16. Again קדקד זשׁוּם appear and it is stated that "he (that) hath done that which is lawful and right...shall surely live."

Ezekiel 33:19. This passage repeats the truth that one who repents and does קדקד will surely live.

Ezekiel 45:9. Yahweh demands that the rulers of Israel turn from the ways of violence and do קדקד when they deal with Yahweh's people.

2. קדקד (construct).

Ezekiel 18:20. This is a continuation of the concept advanced in Ezekiel 18:19 i.e., individual accountability before Yahweh. Here it is stated that "the righteousness of the righteous (קדקד הַצַּדִּיק) shall be upon him, and the wickedness of the wicked shall be upon him." Just as in Isaiah,

קדקד is opposed to the wicked man (רשע).¹

Ezekiel 33:12. קדקד , הַצַּדִּיק , and קדקד

¹cf. Isa. 3:10.

all occur in this verse. Speaking for Yahweh, Ezekiel emphasizes that even the righteousness of the righteous will be insufficient to sustain life if the righteous man sins. Man cannot be satisfied with or dependent upon the righteousness of the past--only a continuing life of righteousness can satisfy Yahweh.

3. יקח

Ezekiel 33:13. This verse is a part of the same truth that pervades Ezekiel 33:12 i.e., "When I say to the righteous (יקח), that he shall surely live; if he trust to his righteousness (יקח), and commit iniquity, none of his righteous deeds יקח shall be remembered."

4. יקח

Ezekiel 18:22. See the discussion of Ezekiel 18:21 which appears above. None of the transgressions of the repentant man will be remembered but the righteousness which he does shall be remembered--and from Ezekiel 18:21 it is noted that righteousness infers "keeping all my statutes."

5. יקח

Ezekiel 18:24,26. See the discussion of Ezekiel 33:12, 13 which appears above.

Ezekiel 33:18. See the discussion of Ezekiel 33:12, 13 which appears above.

6. יקח

Ezekiel 14:14,20. Two affirmations are made in these verses relative to יקח: 1) a man's יקח will deliver him from death, and 2) a man's יקח will not deliver his

sons or daughters (or anyone else) from death. $\eta \rho \gamma \zeta$
 produces life—but only for the one who practices it daily.

7. $\iota \eta \rho \gamma \zeta$

Ezekiel 3:20. In this passage which emphasizes the responsibility of Yahweh's watchmen, it says that if the righteous ($\rho' \gamma \zeta$) man turns from his righteousness ($\iota \eta \rho \gamma \zeta \eta$) he will die and his righteousness ($\iota \eta \rho \gamma \zeta$) will not be remembered.¹

Ezekiel 18:24. See the discussion of Ezekiel 33:12,13 which appears above.

Ezekiel 33:13. See the discussion of this verse which appears above.

The masculine noun $\rho \gamma \zeta$ occurs only two times in the text of Ezekiel.

1. $\rho \gamma \zeta$

Ezekiel 45:10. $\rho \gamma \zeta$ is found three times in this one verse and each times it modifies either weights or measures— $\rho \gamma \zeta$ balances, $\rho \gamma \zeta$ ephah, and $\rho \gamma \zeta$ bath.²
 Here $\rho \gamma \zeta$ is used in the sense of correctness.

2. $\iota \rho \gamma \zeta \eta$

Ezekiel 3:20. See the discussion of this verse which appears above.

The adjective $\rho' \gamma \zeta$ occurs fifteen times in the book of Ezekiel.

1. $\rho' \gamma \zeta$

¹cf. Ezek. 33:12,13.

²Webster's New International Dictionary of the English Language says that an ephah is 1.05 bushel and a bath is 9.8 gallons.

Ezekiel 3:20. See the discussion of this verse which appears above.

Ezekiel 13:22. This verse appears in a paragraph which denounces false prophets. They are criticized because they grieved or disheartened the righteous ($\text{p}' \neg \text{y}$) and encouraged the wicked man that he should not repent. As a consequence these prophets would "no more see false visions, nor divine divinations."¹ It should be noticed that once again $\text{p}' \neg \text{y}$ and $\text{y} \psi \neg$ are opposed to one another.

Ezekiel 18:5,24,26. These verses, in which $\text{p}' \neg \text{y}$ occurs, have already been discussed above.

Ezekiel 18:9. This is the concluding verse in a paragraph which describes a righteous ($\text{p}' \neg \text{y}$) man.² Seven elements are found in the righteous man:

1. He must do what is lawful and right.
2. He must maintain religious purity.
3. He must maintain moral purity.
4. He must be honest.
5. He must be benevolent.
6. He must not be greedy.
7. He must practice justice between man and man.

If he does these he is righteous ($\text{p}' \neg \text{y}$) and he will live.

Ezekiel 33:18. This verse has already been discussed above.

Ezekiel 21:8 (3), 9 (4). $\text{p}' \neg \text{y}$ is used in both of these verses and in each instance it is contrasted to

¹Ezek. 13:23

²See the discussion of Ezek. 18:5 on pages 33-34.

עוֹשֵׂי רָעָה (wicked). The prophet foretells an invasion when all people-- עוֹשֵׂי רָעָה and עוֹשֵׂי רָעָה --will be cut off.

2. עוֹשֵׂי רָעָה

Ezekiel 33:12. The discussion of this verse appears above.

3. עוֹשֵׂי רָעָה

Ezekiel 18:20, 33:12. The discussion of these verses appears above.

4. עוֹשֵׂי רָעָה

Ezekiel 33:13. The discussion of this verse appears above.

5. אֲעוֹשֵׂי רָעָה

Ezekiel 23:45. This allegorical chapter decries the harlotry of Oholah (Samaria) and Oholibah (Jerusalem) and announces the punishment that will be brought upon them. In the verse under consideration, Ezekiel announces that righteous men (עוֹשֵׂי רָעָה) will judge the harlots.

Various forms of the verb עוֹשֵׂי occur three times in the book of Ezekiel. All three forms appear in the sixteenth chapter of Ezekiel. To humiliate Judea further for her sin, the prophet classes the nation with sinful Samaria and Sodom. Then if this is not enough, the prophet declares that Judea is more sinful than either of these other nations.

1. תַּעֲשֶׂינָה עוֹשֵׂי רָעָה Qal imperfect, third person, plural, feminine.

Ezekiel 16:52. Samaria and Sodom are justified more than Judah regardless of their sin.

2. תַּעֲשֶׂינָה עוֹשֵׂי רָעָה Piel imperfect, second person, singular,

feminine.

Ezekiel 16:51. Samaria and Sodom appear relatively righteous when they are compared with the nation of Judah.

3. צדקה

Ezekiel 16:52. Continuing in the same line of thinking, it is finally said that Judah has justified these nations herself by her great sinfulness.

In Ezekiel the meaning of צדקה and its derivative words are these:

1. צדקה is frequently combined with טובה to describe human action that is favorable to Yahweh. cf. Ezekiel 18:19, 21, 27; 33:14, 16, 19.

2. צדקה saves a righteous man from Yahweh's punishment (cf. Ezekiel 18:20; 33:12) and produces life. cf. 18:21, 27; 33:14, 16.

3. צדקה is synonymous with keeping Yahweh's ordinances. cf. Ezekiel 18:9.

4. צדקה is demanded of rulers by Yahweh. cf. Ezekiel 45:9.

5. צדק is used to mean correctness. cf. Ezekiel 45:10.

6. צדק describes the man who is religiously and morally right in the eyes of Yahweh. cf. Ezekiel 18:5-9.

7. צדק is contrasted to רשע (wicked). cf. Ezekiel 21:8-9.

8. The צדק may be cut off by Yahweh if they turn from צדקה. cf. Ezekiel 33:12-13.

D. Hosea

Hosea, the son of Beerī, was summoned to the prophetic office "in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel."¹ He was a native of Israel and directed his prophecies to his own people.

Hosea's ministry centered in a denunciation of Israel's unfaithfulness to Yahweh--and underlying his message was his own tragic marital experience. His experience with Gomer vividly depicted to him the agony that Yahweh continually suffers as He views the unfaithfulness of Israel.

Hosea's prophecies...are emphatic in denunciation of rulers and people sunk in vice and corruption, who sought vainly to escape their just doom by making treaties of friendship with alien aggressive powers. The faithlessness of the people to God would be punished. They would be purged in captivity, where they would reflect in suffering upon their guilt and the loss of blessings they had failed to appreciate. One of the most intimate documents of the Bible ends on a tender and passionate note. Let the people return to God and all would yet be well.²

This prophet who thunders "against moral, religious, and political abominations"--which he regards as offenses against Yahweh--uses the word קִרְיָא four times.

The feminine noun קִרְיָא occurs just one time in the text of Hosea and it is prefixed by the preposition בְּ .

Hosea 10:12. Here the nation of Israel is exhorted to "sow for yourselves קִרְיָא ." The nation had plowed iniquity and reaped injustice⁴ until the only course of action

¹Hos. 1:1.

²"The Twelve Prophets," The Soncino Books of the Bible, ed. A. Cohen (London: Soncino Press, 1948), p. 2.

³Pfeiffer, Introduction to the Old Testament, p. 571.

⁴Hos. 10:13.

for Yahweh was to destroy them--unless they would sow which would produce רֹחַם (kindness). Mitchell says that רַחֵם is a word that is "constantly" used of benevolent activity and "the gist of the passage, therefore, is that the fundamental requirement of social ethics is a good-will that reveals itself in a corresponding activity for the common well-being."¹ Such a view, though partially correct falls short of the real significance of רַחֵם . The whole prophecy of Hosea denounces unfaithfulness of Israel to the will of Yahweh--not just a failure in "benevolent activity"--and the only way to correct their failure is to sow רַחֵם . In the light of the entire book this would mean obedience to the will of Yahweh.

The masculine noun רַחֵם occurs two times in the text of Hosea.

1. רַחֵם

Hosea 10:12. See the discussion of this verse which appears above. The prophet here exhorts the nation to seek Yahweh that He may come and "rain" רַחֵם upon them. One emphasis here is that רַחֵם cannot come until people seek Yahweh.

2. רַחֵם

Hosea 2:21(19). This verse is in a paragraph which depicts the fruits of obedience to Yahweh. When the nation responds to the love of Yahweh they will be blessed "in righteousness (רַחֵם)", and in justice, and in lovingkindness,

¹Mitchel, op.cit., p. 132.

and in mercies." Hosea is emphatic that piety produces its reward and if prosperity is absent it is a sure indication that piety is absent.¹

The adjective $\text{p}^{\prime} \gamma \lambda$ occurs only one time in Hosea.

Hosea 14:10(9). One simple affirmation is made in the closing verse of the book--the ways of Yahweh are right "and the righteous ($\text{א} \text{p}^{\prime} \gamma \lambda \text{I}$)" walk in them and the wicked stumble in them.

From these four verses the following conclusions can be made relative to the meaning of $\text{p} \gamma \lambda$ in Hosea:

1. $\text{p} \gamma \lambda$ produces the favor of Yahweh. (cf. Hosea 10:12).

2. $\text{p} \gamma \lambda$ comes only when people seek Yahweh.

3. $\text{p}^{\prime} \gamma \lambda$ describes the ways of Yahweh. (cf. Hosea 14:10).

E. Joel

Apart from the name of the prophet and the name of his father (Pethuel) nothing is known about this prophet. The date of the prophecy is uncertain and has been the subject of much speculation. Lehrman says that he prophesied before 800 BC or after 500 BC. These dates are assigned by Lehrman because the prophet does not mention Assyria, which rose to power about 760 BC, or Babylon, which had fallen by 537 BC.² Pfeiffer dates the book around 350 BC.³

¹Smith, Moral Life of the Hebrews, p. 86

²Lehrman, op. cit., p. 57.

³Pfeiffer, Introduction to the Old Testament, p. 575.

Joel uses the word קָרָא only one time in his prophecy. It is found in Joel 2:23 and is prefixed with the preposition בְּ . The use of קָרָא here is unusual but when it is examined in the light of the context it seems to connote regularity.

F. Amos

Prior to his call to the prophetic office "in the days of Uzziah King of Judah, and in the days of Jeroboam the son of Joash king of Israel,"¹ Amos was a shepherd and keeper of sycamore trees in the area of Tekoa. While pursuing these menial tasks he received the call from Yahweh to warn Israel of the punishment that would overtake them if they did not repent of their wickedness—and so forceful were his warnings that "the land was unable to endure all his words."²

The period in which Amos lived was corrupt because of a great increase in prosperity which was produced by the successful military exploits of Jeroboam. Revelling in their new-found riches, the rich oppressed the poor, the judges were quick to take a bribe, and moral standards reached a new low. In the face of these conditions, Amos warned the nation that God's covenant was not dissoluble and if they insist upon breaking the covenant they will be destroyed by Yahweh who demands justice and righteousness. True, Israel was his chosen people, "but the complement of privilege is obligation."³

¹Amos 1:1.

²Amos 7:10.

³Lehrman, op. cit., p. 81.

Many titles have been applied to Amos--social reformer, prophet of righteousness, and ethical monotheist--but like all other prophets his primary emphasis was obedience to the will of Yahweh.

קִרְצַ and cognate words occur five times in the text of Amos.

The feminine noun קִרְצַ occurs three times.

1. קִרְצַ

Amos 6:12. Condemnation is heaped upon the nation for the deterioration that was devouring it. One of the charges against the nation was this--"ye have turned...the fruit of righteousness (קִרְצַ) into wormwood." Employing the imagery that is so poignant in all the book, Amos says that their attitude toward justice (צִדְקָה) and righteousness (קִרְצַ) is as unreasonable as horses running upon rocks or plowing the sea with oxen.

2. קִרְצַ

Amos 5:7. The nation is denounced in this passage in terms similar to the rebuke in Amos 6:12, i.e., "Ye who turn justice to wormwood, and cast down righteousness to the earth."

Amos 5:24. The degeneration that is pointed out in the book can be overcome if the nation will allow justice (צִדְקָה) to roll down as waters and קִרְצַ as an overflowing stream.

Vos' interpretation of this verse is quite unique. He says that it should not be interpreted as a demand for

righteousness in Israel. Being as corrupt as Israel was, it is unlikely that Yahweh would ask for a sudden flow of righteousness. The idea to be emphasized is that there is nothing left but divine judgement rushing down and sweeping sinners away.¹ While Vos' view may be valid, it seems more harmonious to the context to interpret this verse as a demand for national repentance which will be exhibited in the practice of צדקה and קדש .

The adjective קדש occurs two times in Amos.

Amos 2:6. The paragraph in which this verse appears condemns the attitude of the wealthy toward the poor. The day of Amos was a time of prosperity and wealth which had brought an endless stream of vice. From this environment, Amos, the "protagonist of the poor,"² denounces the wealthy for having "sold the righteous (קדש) for silver, and the needy for a pair of shoes."

Amos 5:12. This verse enumerates three of the transgressions of Israel. They are: 1) The people oppress the righteous (קדש); 2) They take a bribe; and 3) they turn the needy aside in the gate.

Looking back upon these five verses in Amos, קדש and its derivative words have the following meaning:

1. The loss of קדש produces religious degeneration. cf. Amos 5:24.
2. קדש is the means of spiritual re-generation.
3. To mistreat the man who is קדש is a sin. cf.

¹Gehardus Vos, Old and New Testament Biblical Theology (Toronto: Toronto Baptist Seminary, 1947), p. 162.

²Smith, The Moral Life of the Hebrews, p. 81.

Amos 2:6; 5:12.

G. Micah.

Little biographical data are known concerning Micah. From the text, however, two assertions can be made relative to this prophet: 1) he was a Morashtite and 2) he prophesied "in the days of Jotham, Ahaz and Hezekiah, kings of Judah."¹ This was about 735-690 BC. He was, therefore, a younger contemporary of two other great prophets--Hosea and Isaiah. His prophecies are aimed at the same religious and political conditions which these two prophets faced.² In this environment he pleaded for the need of social justice and equality based upon a true religious faith.

נָקַד occurs two times in the book of Micah.

1. נִקְדָּה

Micah 7:9. This verse pictures a man who had sinned against Yahweh but who was ready to suffer the indignation of Yahweh. He is confident that Yahweh will bring him forth to the light and that he will behold the righteousness of Yahweh.

2. נִקְדָּה

Micah 6:5. "Remember" is the emphasis of this verse--remember Yahweh's past blessings in order that they may know the righteousness (נִקְדָּה) of Yahweh.

In each of these verses in Micah, נָקַד is represented as an act of Yahweh.

H. Habakkuk

Biographical data concerning the prophet Habakkuk is

¹Micah 1:1

²"The Twelve Prophets," op. cit., p. 153.

conspicuously absent. The date of the book is uncertain. Lehrman says, "The main reason for the difficulty in the accurate dating of the book is that the opening verses do not make it clear who were the wicked whom the prophet denounces."¹ He continues to say that the most probable date is about 600 BC.² Although Torrey dates the book in 331 BC and Hoppel dates it about 170 BC, most scholars have dated the book between 610-600 BC.³

Habakkuk's pre-prophetical activities are unknown although some have suggested that he was a singer in the Temple choir and therefore a Levite.⁴

The adjective $\text{p}^{\prime} \text{r} \text{y}$ occurs three times in the book of Habakkuk.

1. $\text{p}^{\prime} \text{r} \text{y}$

Habakkuk 1:13. This verse deals with the age-long dilemma of humanity--why is Yahweh silent when the wicked overcomes a man who is righteous? $\text{p}^{\prime} \text{r} \text{y}$ is here contrasted to the wicked man.

2. $\text{p}^{\prime} \text{r} \text{y} \text{ l}$

Habakkuk 2:4. This oft-quoted verse⁵ is a part of Yahweh's answer to Habakkuk's complaint. Yahweh replies that He takes no pleasure in the wicked and that the righteous ($\text{p}^{\prime} \text{r} \text{y}$) shall live by his faith ($\text{b}^{\prime} \text{a} \text{y} \text{ l}$). Lehrman says that the word $\text{b}^{\prime} \text{a} \text{y} \text{ l}$ does not signify faith in

¹"The Twelve Prophets," op. cit., p. 211.

²Ibid., p. 211.

³Pfeiffer, Introduction to the Old Testament, p. 599.

⁴"The Twelve Prophets," op. cit., p. 211.

⁵cf. Rom. 1:17, Gal. 3:11, Heb. 10:38.

the Bible. Instead it means "steadfastness, faithfulness." It is the same word used of Moses' uplifted hands which were steady (Exodus 17:12). As a consequence, the intended meaning is that the man who remains true to the moral precepts shall live.¹

3. ה'קלח

Habakkuk 1:4. This verse makes the same query that is found in Habakkuk 1:13--why do the wicked surround the ה'קלח ? The law is ineffective and justice is perverted because of this condition.

From the above discussion the following observations may be made:

1. ה'קלח is contrasted to the wicked. cf. Habakkuk 1:13.
2. The ה'קלח shall live by his faith. cf. Habakkuk 2:4.
3. When the ה'קלח is suppressed the law is ineffective and the will of Yahweh is perverted. cf. Habakkuk 1:4.

J. Zephaniah

The prophet Zephaniah is thought to be a descendent of King Hezekiah although some scholars think that the Hezekiah mentioned in Zephaniah 1:1 was someone other than the king of that name.² It is generally agreed, however, that Zephaniah

¹"The Twelve Prophets," op. cit., p. 219.

²Ibid., p. 231.

came from a distinguished family. As a consequence he knew the luxury of Manasseh and Amon and viewed the dishonesty of political leaders.¹

Because the prophet frequently condemns the idolatry of the nation, it is generally accepted that he prophesied before the reform of Josiah in 621 BC. This would place him in the same century with Habakkuk who prophesied shortly after the reform of Josiah and the reform would be a point of separation between the two prophets.² The chief concern of Zephaniah "was the downfall of the wicked nations, Judah included, and the salvation of the remnant of Israel who would continue to forge the golden chain of Israel's survival."³

In his stress upon "sincerity, integrity, humility and unflinching loyalty to God," Zephaniah used the word

פָּרַח one time and the word פָּרַח one time.

1. פָּרַח

Zephaniah 2:3. The humble of the land are admonished to seek Yahweh, to seek righteousness (פָּרַח) and to seek humility. The consequence of this quest will be this--"ye will be hid in the day of Jehovah's anger." Smith, in his commentary on Zephaniah, says that "seek פָּרַח" is parallel to "seek Yahweh" in this verse and that he who would seek Yahweh's favor will seek פָּרַח.⁴

¹Zeph. 1:8-9; 3:3.

²Pfeiffer, Introduction to the Old Testament, p. 600.

³"The Twelve Prophets," op. cit., p. 231

⁴J.M.P. Smith, W.H. Ward, J.A. Bewer, "Micah, Zephaniah, Nahum, Habakkuk, Obadiah, and Joel," The International Critical Commentary, ed. C.A. Briggs, S.R. Driver, A. Plummer (New York: Chas. Scribner's, 1911), p. 214.

2. Zephaniah 3:5. Contrasting Yahweh to the wicked nation, the prophet says that Yahweh is $\text{p}'\gamma\lambda$ and He does no wrong. Yahweh is consistently $\text{p}'\gamma\lambda$.

Zephaniah, then, uses these words in the following sense:

1. Seeking $\text{p}\gamma\lambda$ will produce a refuge in the day of Yahweh.

2. $\text{p}'\gamma\lambda$ is applied to Yahweh. He is consistently $\text{p}'\gamma\lambda$.

K. Zechariah.

Zechariah, the son of Berechiah and the grandson of Iddo, was one of the post-exilic prophets.¹ This prophet, who emphasized the importance of re-building the Temple, was probably a priest as well as a prophet for in Nehemiah 12:4 and 16, Iddo, the grandfather of Zechariah, is mentioned as one of the priests who returned from the exile. This might make Zechariah a priest.

The feminine noun $\text{p}\gamma\lambda$ occurs once in the text of Zechariah and the adjective $\text{p}'\gamma\lambda$ occurs once.

1. $\text{p}\gamma\lambda$

Zechariah 5:8. Referring to the remnant that Yahweh will save, this verse states that Yahweh will be their God "in truth and in righteousness." Faithfulness and righteousness will mark Yahweh's dealings with the nation.

2. $\text{p}'\gamma\lambda$

Zechariah 9:9. Zechariah applied the adjective to the future king—"he is just, and having salvation."

¹Zech. 1:1.

In this book הקדש is used in the following manner:

1. הקדש is definitive of Yahweh's dealings with the remnant. cf. Zechariah 8:8.

2. קדש describes the future king. cf. Zechariah 9:9.

L. Malachi

The prophecies of this book are from an anonymous prophet. The word Malachi means "my messenger." No specific dates are given in the book. The conditions that were prevalent, though, seem to point to a period shortly before the appearance of Ezra and Nehemiah. Cashdan dates the book between 500-400 BC.¹

This prophet's chief concern seems to be that of rekindling in the hearts of the people an enthusiasm for true religion and conformity to the will of Yahweh.

This unknown prophet uses the word הקדש and its derivative words three times in the text.

1. הקדש

Malachi 3:20 (4,2). The "sun of righteousness"

(הקדש) will rise upon those who fear the name of Yahweh.

2. קדש

Malachi 3:3. The offerings that are brought before Yahweh are to be offered "in righteousness." Nothing less will please Yahweh.²

3. קדש

Malachi 3:18. This is another verse where קדש

¹"The Twelve Prophets," op. cit., p. 336.

²Malachi 3:3.

is contrasted to wicked. The פ'רצ is the one who serves Yahweh--the wicked is the one who refuses to serve Yahweh.

These verses use הקרה in these ways:

1. הקרה will shine upon those who fear Yahweh. cf. Malachi 3:20 (4,2).
2. Yahweh demands offerings that are הקרה .
cf. Malachi 3:3.
3. פ'רצ is contrasted to "wicked." cf. Malachi 3:18.
4. The פ'רצ is the one who serves Yahweh. cf. Malachi 3:18.

CHAPTER III
IN THE GREEK AND ENGLISH VERSIONS

A. LXX

The oldest and most important version of the Hebrew Scriptures which was produced by the Jews is called the Septuagint or Interpretatio septuaginto virorum or Seniorum.¹ According to the Letter of Aristeas (c. 200 BC), the Pentateuch was translated into the Greek language at the time of Philadelphus, the second Ptolemy (285-247 BC).

Alexandrian tradition attributes the LXX to the work of seventy Jewish elders who worked together to produce the translation. Aristeas supports this view but most early Christian writers contradict this position. They say that the seventy elders worked separately and when the work of each elder was completed, and the manuscripts were compared, it was discovered that each was identical with the others. Jerome denies this by saying that it is inconsistent with earlier tradition.²

Aristeas says nothing about the translation of any book beyond the Pentateuch. About 132 BC, though, the grandson of ben Sira speaks of "the law, prophets, and the rest of the

¹Henry B. Swete, An Introduction to the Old Testament in Greek (Cambridge: Cambridge University Press, 1900), p. 9.

²Ibid., p. 14.

books" as though they were all translated into Greek.¹ While the evidence is fragmentary, it is probable that before the Christian era all, or nearly all, of the Hebrew Scriptures had been translated.

It is important in this study to discover what word or words were used by the LXX translators to convey the concept expressed by $\eta\rho\gamma$ and its derivative words. The importance of this investigation of the LXX is this--the Greek words used will show what meaning the Hebrew words conveyed to the Semitic mind²--or at least to the mind of the translator.

The most obvious result of this investigation of the LXX is that the Hebrew word $\eta\rho\gamma$ is translated by more than one Greek equivalent. At first thought this may seem incongruent but upon closer investigation it is reasonable. Swete says, "In some cases the change appears to be either arbitrary, or due to a desire of avoiding monotony." He goes on further to say that "in many other (cases) it may be ascribed to the circumstance that certain common Hebrew words take a special colouring from the contexts in which they occur."³ As he continues to explain the lack of uniformity in translating some Hebrew words, Swete says that the prophetic literature was translated with a lesser sense of responsibility than the Pentateuch.⁴ At other times the diversity of translation can be attributed to the fact there was more than one translator.⁵

¹Richard Gottheil, "Bible Translations," The Jewish Encyclopedia, ed. Isidore Singer (New York: Funk and Wagnalls, 1902), Vol. III, p. 186.

²Edwin Hatch, Essays in Biblical Greek (Oxford: Clarendon Press, 1889), p. 11.

³Swete, op. cit., p. 328

⁴Ibid., p. 317.

⁵Ibid. p. 317.

Then again, because the use of different Greek words is infrequent, it is logical to assume that they express different shades of meaning in the various contexts.¹

Summing up his explanation of the lack of uniformity in the LXX, Swete says that the translators, though loyal, were not slavish in adherence to the letter.

They often amplify and occasionally omit; they interpret, qualify or refine; they render the same Hebrew words by more than one Greek equivalent, even in the same context; they introduce metaphors or grammatical constructions which have no place in the Hebrew text and probably at no time had a place there or they abandon figures of speech where they exist in the original.²

While a certain degree of variation does exist in the translation of $\pi\rho\tau\gamma$ and its variant words in the LXX, the Greek word most frequently used is $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta$. $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta$ is used almost exclusively to translate $\pi\rho\tau\gamma$ in the LXX and only rarely is it used to translate other words such as $\zeta\epsilon\psi\epsilon$ and $\gamma\delta\pi$.

Liddell and Scott translate $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta$ in the following ways: righteousness, justice; fulfillment of law; just; having an appearance of justice; set right; hold or deem right, claim or demand as a right; do a man right or justice.³

$\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta$ is used in these verses to translate $\pi\rho\tau\gamma$.

¹Hatch, op. cit., p. 15.

²Swete, op. cit., p. 325.

³Henry G. Liddell and Robert Scott, A Greek and English Lexicon, revised by H.S. Jones (Oxford: The Clarendon Press, no date), Vol. I, p. 430.

Passage	Hebrew text	LXX
Isaiah 10:22	צדקה	δικαιοσύνη
45:23	צדקה	δικαιοσύνη
56:1	צדקה	δικαιοσύνη
58:2	צדקה	δικαιοσύνη
59:9	צדקה	δικαιοσύνη
59:17	צדקה	δικαιοσύνη
60:17	צדקה	δικαιοσύνη
61:11	צדקה	δικαιοσύνην
Amos 6:12	צדקה	δικαιοσύνης
Malachi 3:20	צדקה	δικαιοσύνης
Isaiah 32:16	וצדקה	και δικαιοσύνη
33:15	וצדקה	και δικαιοσύνης
48:5	וצדקה	και δικαιοσύνην
59:14	וצדקה	και δικαιοσύνη
Jeremiah 9:23	וצדקה	και δικαιοσύνην
22:13	וצדקה	και δικαιοσύνην
22:15	וצדקה	και δικαιοσύνην
23:5	וצדקה	και δικαιοσύνην
33:15	וצדקה	και δικαιοσύνην
Ezekiel 18:5	וצדקה	και δικαιοσύνην
18:21	וצדקה	και δικαιοσύνην
18:19	וצדקה	και δικαιοσύνην
18:27	וצדקה	και δικαιοσύνην
33:14	וצדקה	και δικαιοσύνην
33:16	וצדקה	και δικαιοσύνην
33:19	וצדקה	και δικαιοσύνην
45:9	וצדקה	και δικαιοσύνην

Amos 5:7	וצדקה	και δικαιοσυνην
5:24	וצדקה	και δικαιοσυνη
Isaiah 32:17	הצדקה	της δικαιοσυνης
5:16	בצדקה	εν δικαιοσυνη
48:1	בצדקה	μετα δικαιοσυνης
54:14	בצדקה	εν δικαιοσυνη
63:1	בצדקה	εν δικαιοσυνη
Malachi 3:3	בצדקה	εν δικαιοσυνη
Jeremiah 4:2	ובצדקה	και εν δικαιοσυνη
Zechariah 8:8	ובצדקה	και εν δικαιοσυνη
Isaiah 5:7	לצדקה	δικαιοσυνην
Hosea 10:12	לצדקה	εις δικαιοσυνην
Joel 2:23	לצדקה	εις δικαιοσυνην
Isaiah 46:12	לצדקה	απο της δικαιοσυνης
Ezekiel 18:20	צדקה	δικαιοσυνη
33:12	צדקה	σου δικαιοσυνη
Isaiah 46:13	צדקתי	την δικαιοσυνην μου
51:6	וצדקתי	η δε δικαιοσυνη μου
51:8	וצדקתי	η δε δικαιοσυνη μου
57:12	צדקיך	την δικαιοσυνην σου
48:18	וצדקיך	και η δικαιοσυνη σου
Ezekiel 33:13	צדקתי	τη δικαιοσυνη αυτου
18:12	בצדקתי	εν τη δικαιοσυνη αυτου
Micah 7:9	בצדקתי	την δικαιοσυνην αυτου
Ezekiel 18:24	לצדקתי	εκ της δικαιοσυνης αυτου
18:26	לצדקתי	εκ της δικαιοσυνης αυτου
33:18	לצדקתי	απο της δικαιοσυνης αυτου

Ezekiel 14:14	בצדק	εν τη δικαιοσυνη αυτων
14:20	בצדק	εν τη δικαιοσυνη αυτων
Isaiah 45:24	צדק	δικαιοσυνη
Micah 6:5	צדק	η δικαιοσυνη
Isaiah 64:5	צדק	η δικαιοσυνη ημων
Ezekiel 3:20	צדק	δικαιοσυναι αυτου
18:24	צדק	δικαιοσυναι αυτου
33:13	צדק	δικαιοσυναι αυτου

The noun δικαιοσυνη is used once to translate the Hebrew adjective צדק .

Isaiah 26:2 צדק δικαιοσυνην

The noun δικαιοσυνη is used twenty one times to translate the Hebrew noun צדק .

Isaiah 1:21	צדק	δικαιοσυνη
11:5	צדק	δικαιοσυνην
16:5	צדק	δικαιοσυνην
26:9	צדק	δικαιοσυνην
26:10	צדק	δικαιοσυνην
41:2	צדק	δικαιοσυνην
45:8	צדק	δικαιοσυνην
45:19	צדק	δικαιοσυνην
58:2	צדק	δικαιοσυνην
Jeremiah 22:13	צדק	δικαιοσυνης
Jeremiah 50:7	צדק	δικαιοσυνης
Hosea 10:12	צדק	δικαιοσυνην
Zephaniah 2:3	צדק	δικαιοσυνην
Isaiah 42:6	צדק	εν δικαιοσυνη

Isaiah 45:13	קצב	μετὰ δικαιοσύνης
1:26	קצה	δικαιοσύνης
Hosea 2:21	קצב	ἐν δικαιοσύνῃ
Isaiah 51:5(4)	קצה	ἡ δικαιοσύνη μου
58:8	קצה	ἡ δικαιοσύνη σου
62:2	קצה	ἡ δικαιοσύνη σου
62:1	קצה	δικαιοσύναι αὐτοῦ

The Greek adjective *δικαιος* is used thirty two two times to translate the Hebrew word קצה. Liddell and Scott give these meanings for this Greek word: observant of custom or rule, observant of duty to gods and men; righteous; equal, even, well-balanced; legally exact, precise; lawful, just.¹ *δικαιος* occurs in these verses.

Isaiah 3:10	קצה	τὸν δικαίον
29:21	קצה	δικαίον
45:21	קצה	δικαιος
53:11	קצה	δικαίον
Jeremiah 12:1	קצה	δικαιος
20:12	קצה	δικαία
23:5	קצה	δικαίων
Ezekiel 3:20	קצה	δικαίων
3:21	קצה	δικαίω
13:22	קצה	δικαίου
18:5	קצה	δικαιος
18:9	קצה	δικαιος
18:24	קצה	δικαίων

¹Liddell and Scott, op. cit., p. 429

Ezekiel 18:26

ר' צד

δικαιον

33:18

ר' צד

δικαιον

Amos 2:6

ר' צד

δικαιον

5:12

ר' צד

δικαιον

Habakkuk 1:13

ר' צד

δικαιον

Zephaniah 3:5

ר' צד

δικαιος

Zechariah 9:9

ר' צד

δικαιος

Malachi 3:18

ר' צד

δικαιου

Ezekiel 33:12

ר' צד

και δικαιος

Habakkuk 2:4

ר' צד

ο δε δικαιος

Isaiah 57:1

ר' צד

ο δικαιος

Ezekiel 18:20

ר' צד

δικαιω

33:12

ר' צד

δικαιον

Habakkuk 1:4

ר' צד

τον δικαιον

Ezekiel 33:13

ר' צד

τω δικαιω

Isaiah 5:23

ר' צד

του δικαιου

60:21

ר' צד

δικαιος

Ezekiel 23:45

ר' צד

δικαιοι αυτοι

Hosea 14:10

ר' צד

και δικαιοι

The Greek adjective δικαιος is used eight times
to translate the Hebrew word צד .

Isaiah 51:1

ר' צד

το δικαιον

64:4

ר' צד

το δικαιον

Jeremiah 11:20

ר' צד

δικαια

31:23

ר' צד

δικαιον

Ezekiel 45:10

ר' צד

δικαιον

Isaiah 59:4

ר' צד

δικαια

32:1

ר' צד

δικαιος

41:10

ר' צד

τη δικαία μου

This almost unanimous use of $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta$ to translate the concept expressed by $\eta\kappa\tau\alpha$ indicates that the translators were agreed that $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta$ would best convey the proper connotation to the reader. They felt that when the prophet used the word $\eta\kappa\tau\alpha$ he meant righteousness, fulfillment of law, set right or do right. When the prophet spoke of a person as $\rho' \eta\kappa\tau\alpha$ he meant that the person was one who observed custom or rule, who observed duty to gods and men. When a thing was $\rho' \eta\kappa\tau\alpha$ it was equal, well-balanced, precise.

It is interesting and significant to note, though, that the translators were not unanimous in their use of $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta$ when they translated $\eta\kappa\tau\alpha$. Other words were used even though such deviations were infrequent.

The Greek word $\kappa\rho\iota\sigma\iota\varsigma$ is used once to translate the Hebrew noun $\eta\kappa\tau\alpha$.

Isaiah 51:7

$\eta\kappa\tau\alpha$

$\kappa\rho\iota\sigma\iota\varsigma$

In this passage $\kappa\rho\iota\sigma\iota\varsigma$ is used with reference to divine judgement. The use of $\kappa\rho\iota\sigma\iota\varsigma$ here is apparently arbitrary because $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\nu\eta$ is used in other verses of similar context. This may be an instance where the variation in translation is the product of a single translator whose work differed from that of the other men engaged in the work of translating the LXX.

The Greek word $\epsilon\upsilon\phi\omicron\rho\omicron\sigma\upsilon\nu\eta$ is used one time to translate $\eta\kappa\tau\alpha$.

Isaiah 61:10

$\eta\kappa\tau\alpha$

$\epsilon\upsilon\phi\omicron\rho\omicron\sigma\upsilon\nu\eta\varsigma$

Liddell and Scott give these meanings for *εὐφροσύνη* :
 mirth, merriment; good cheer, festivity.¹ It is not too
 difficult to see why the translator might use *εὐφροσύνη*
 in this passage. The prophet was saying that the emotions
 while the psalmist was clothed "with the garments of salvation"
 and "with the robe of righteousness (*εὐφροσύνη*) were
 identical with those of a bridegroom who "decketh himself with
 a garland" and a bride who "adorneth herself with jewels."
 Being clothed with righteousness produced in an individual a
 sense of mirth or good cheer.

The Greek word *ἐλεημοσύνη* is used three times to
 translate *חַסְדִּים*.

Isaiah 1:27	<i>חַסְדִּים</i>	<i>μετὰ ἐλεημοσύνης</i>
28:17	<i>חַסְדִּים</i>	<i>ἡ δὲ ἐλεημοσύνης μου</i>
59:16	<i>חַסְדִּים</i>	<i>καὶ τῇ ἐλεημοσίᾳ</i>

Liddell and Scott give these words as possible translations of
ἐλεημοσύνη : pity, mercy; charity, alms.² The use of
ἐλεημοσύνη in these verses has probably been influenced by
 rabbinical literature which often narrows the meaning of this
 word down to almsgiving. Undoubtedly *ἐλεημοσύνη* better
 expressed the implications of the text as the translators
 understood it.³ A closely related word, *ἐλεος*, is used to
 translate *חַסְדִּים* in Isaiah 56:1

¹Liddell and Scott, op. cit., p. 737.

²Ibid., p. 531.

³Quell and Schrenk, op. cit., p. 32. cf. George Foote
 Moore, Judaism (Cambridge: Harvard University Press, 1927),
 Vol. II, p. 171.

The Greek word *ευσεβεια* is used three times for the Hebrew adjective *פ'רצ*.

Isaiah 26:7	<i>פ'רצ</i>	<i>των ευσεβων</i>
26:7	<i>פ'רצ</i>	<i>ευσεβων</i>
24:16	<i>פ'רצ</i>	<i>τω ευσεβει</i>

Liddell and Scott translate *ευσεβεια* in this manner:

reverence toward the gods or parents; piety or filial respect, loyalty.¹ It seems, then, that in these verses the translators regarded the person who was *פ'רצ* as one who shows reverence to Yahweh or who is pious.

The Greek word *αληθεια* is used one time to translate the adjective *פ'רצ*.

Isaiah 41:26	<i>פ'רצ</i>	<i>αληθη</i>
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Liddell and Scott say that *αληθεια* may be translated as truth, opposity of lie or mere appearance; reality, true event; truthfulness, sincerity; of persons--truthful, honest; of oracles--true, unerring; of qualities or events--true, real, genuine.² In this passage the translators interpret the use of *פ'רצ* to mean that the one who announces the advent of the Messiah is truthful or honest. While this interpretation may be faithful and correct it is obvious that it cannot be termed a translation of the Hebrew text.

The word *αδικος* is used two times in Ezekiel to translate the word *פ'רצ*.

Ezekiel 21:8	<i>פ'רצ</i>	<i>αδικον</i>
21:9	<i>פ'רצ</i>	<i>αδικον</i>

¹Liddell and Scott, op. cit., p. 731.

²Ibid., p. 63-64

Liddell and Scott translate $\alpha\delta\iota\kappa\omicron\varsigma$ this way: of persons--wrongdoing, unrighteous, unjust, obstinate, unmanageable; of things--unrighteous, unjust.¹ This translation in the LXX is quite obviously the antithesis of the Hebrew word where it says that there will be an indiscriminate punishment of the righteous and the wicked. Fisch notes that this is not only in contradiction to Ezekiel's teaching,² but it is also contrary to the teaching found in Genesis 18:23, 25. Commenting further, Fisch says, "This difficulty did not escape the attention of the Rabbis. Commenting on the verse, they observe that the righteous spoken of here were not righteous in the full sense of the word, but were relatively so in comparison with the extreme wicked."³ The translators of the LXX were obviously aware of this apparent inconsistency and took the liberty of using $\alpha\delta\iota\kappa\omicron\varsigma$ in these verses. Notice, though, in interpreting this as an error and in using $\alpha\delta\iota\kappa\omicron\varsigma$ here, they have completely changed the meaning of the Hebrew text. They have stepped out of their role of translators and have become, in this instance, textual critics.

The adverb $\alpha\delta\iota\kappa\omega\nu$ is used once to translate $\text{p}^{\prime} \text{ } \gamma \text{ } \delta$.

Isaiah 49:24

$\text{p}^{\prime} \text{ } \gamma \text{ } \delta$

$\alpha\delta\iota\kappa\omega\nu$

The LXX again completely changes the meaning of the Hebrew word but it does not produce the drastic change in meaning that

¹Ibid., p.

²Ezek. 18:20.

³Fisch, op. cit., p. 133.

was found in their use of $\alpha\delta\iota\kappa\omicron\varsigma$ in Ezekiel 21:8-9. The Hebrew gives this connotation--shall...the righteous captives be delivered?" The LXX says, "...if one take a captive unlawfully, shall he be saved?"¹

In every instance in the Hebrew text where the verb פָּרַח occurs the LXX translators have used the Greek verb $\delta\iota\kappa\alpha\lambda\omega$.

Only with a few exceptions in the LXX, then, the translators were quite consistent in the use of $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\mu\eta$ or $\delta\iota\kappa\alpha\iota\omicron\varsigma$ to translate the concept intended by אֲדִיִּשׁ and its variant words. With reference to the use of these words Quell and Schrenk say that

a decisive change in the use of $\delta\iota\kappa\alpha\iota\omicron\varsigma$ took place in the LXX, in spite of what has been said about its conformity with ordinary Greek and Hellenistic usage, under the influence of Old Testament faith, which had the effect of linking it closely with the thought of the judgment of God. The idea of virtue gave place to the fundamental question of man's standing in light of that judgement, as made known in the law. The rest of Greek literature means by $\delta\iota\kappa\alpha\iota\omicron\varsigma$ one who does what is commonly thought to be right, fulfilling his duty as a citizen; here it means one who obeys God as a member of the theocratic community.²

Any variation from the use of $\delta\iota\kappa\alpha\iota\omicron\sigma\upsilon\mu\eta$ or $\delta\iota\kappa\alpha\iota\omicron\varsigma$ seems to be the result of the translator's attempt to convey special shades of meaning which he saw in a particular context or, as in the case of Ezekiel 21:8-9, the result of the translator's interpretation of what he thought the verse should mean.

B. English Translations

As already noted on page one, the English versions are

¹R.R. Ottley, The Book of Isaiah According to the Septuagint (London: C.J. Clay and Sons, 1904), p. 265.

²Quell and Schrenk, op. cit., p. 16. cf. Snaith, op. cit., p. 205.

far less consistent than the LXX in the translation of the word $\eta\pi\rho\gamma$ and its variants. At least nineteen different words have been employed in the four major English versions.¹ It is true that the English translators use the words right, righteous, and righteousness more frequently than other words to translate $\eta\pi\rho\gamma$ —but even this frequent use of these words does not approach the almost unanimous use of $\delta\iota\kappa\alpha\iota\omicron\upsilon\sigma\upsilon\eta$ and $\delta\iota\kappa\alpha\iota\omicron\varsigma$ by the translators of the LXX.

1. "King James" Version

The "King James" Version is quite consistent in its translation of $\eta\pi\rho\gamma$ and its variants. This version uses the following words almost exclusively in the prophetic literature to translate $\eta\pi\rho\gamma$: right, righteous, righteousness, just and justice. The Oxford Dictionary gives these meanings for righteous: of persons—just, upright, virtuous, guiltless and sinless; conforming to the standard of the divine or the moral law; acting right or justly; of actions—characterized by justice, uprightness; morally right or justifiable.² The meanings ascribed to the word just are these: what is morally right, righteous; righteous in the sight of God; upright and impartial in one's dealings; consonant with the principles of moral right or of equity, righteous, equitable, fair; of speech—ideas, opinions or arguments—in accordance

¹"King James" Version, American Revised Version, American Translation, and Revised Standard Version.

²The Oxford English Dictionary, (Oxford: Oxford University Press, 1933), Vol. VIII, p. 677.

with reason, truth or fact, right, true, or correct.¹ The same dictionary defines justice as uprightness, equity, vindication or right; the quality of being (morally) just or righteous; theologically it is the observance of divine law; righteousness, the state of being righteous or "just before God;" conformity to moral right, or to reason, truth or fact; the exercise of authority or power in the maintenance of right; vindication of right by assignment of punishment or reward.²

From the definitions given in the Oxford Dictionary it would seem that these five words used to translate הַצְדִּיק in the "King James" Version are almost synonymous for each is used to define the other. A study of the text gives little reason for the interchange of these words in the translation. However these observations should be noticed. 1) In each instance where the word justice is used to translate הַצְדִּיק it is preceded by the word judgement (דִּין).³ 2) The word justice is used in only three different chapters in Isaiah for the purpose of translating הַצְדִּיק i.e., 56:1, 58:2, 59:4, 59:9, and 59:14. 3) The word just is used only to translate the adjective צַדִּיק except in Ezekiel 45:10 where it is employed to translate the noun צֶדֶק which (in this verse) is used as an adjective. There is no obvious reason, though, to explain the use of righteous in one verse and justice in another. The translators apparently used the words synonymously or to designate what they felt was a slight difference in meaning. This lack of consistency proves to be

¹Ibid., Vol. V, p. 638

²Ibid., p. 640.

³Isa. 56:1, 59:9, 59:14; Jer. 22:15, 23:5; Ezek. 45:9.

very misleading because justice and just are usually used to translate the Hebrew word צדק . As a consequence, the reader of the English Bible is never sure if justice is being used to translate צדק or צדק —two Hebrew words which convey meanings quite different from one another. Snaith feels that righteousness is as accurate as any one word could be in the translation of צדק but its "weakness is that this rendering by no means contains the whole significance."¹

Two other words have been employed by the translators to convey the meaning expressed by צדק and צדק . In Joel 2:23 צדק is translated by the word moderately. The prophet uses the word צדק to describe the rainfall which fell upon the nation in former times. The translators interpret this to mean a "moderate" rainfall although the context seems to imply regularity.

In Isaiah 49:24 the word צדק is translated by the English word lawful. The basic sense of the passage remains unchanged in spite of the change of words here.

The translators who were responsible for the translation of the "King James" Version were quite agreed, apparently, that the concept expressed by the word צדק and its variants could best be conveyed into the English language by the words right, righteous, righteousness, just and justice.

2. American Revised Version

The American Revised Version is the most consistent of

¹Snaith, op. cit., p. 90.

the four English versions which the writer examined in its translation of הקדש and its derivative words. This version uses right, righteous, righteousness and just to translate קדש , הקדש , and קדוש in the prophetic literature. In Ezekiel 45:10 the word just is used to translate the noun קדש which connotes the idea of correctness or accurateness—"Ye shall have just balance, and a just ephah, and a just bath." In Joel 2:23—"...he giveth you the former rain in just measure."—it is obvious that the translation is an interpretation of the translator for the footnote is an indication that the translators preferred the word righteousness as a more accurate translation of הקדש .

Just as in the "King James" Version, the word just is more frequently used to translate the adjective קדוש than the word קדש . It is used eight times in the prophetic literature to translate קדוש and in each instance it was translated similarly in the "King James" Version. In addition to this, where the older version has used the words moderately¹ and lawful², the American Revised Version has used the word just.

Again, there is no obvious reason for the use of the word just in this version. In each instance the use of right, righteous, or righteousness would be equally valid. This would give the version a greater degree of consistency and it would help eliminate confusion caused by the use of the same English words to translate הקדש and זבוח .

¹Joel 2:23.

²Isa. 49:24.

3. The American Translation

To any person who may question the translators' reason for making this translation, the editor, Edgar J. Goodspeed, has said, "We have...sought to produce a new translation...., based upon the assured results of modern study, and put in the familiar language of the day. We do this in the hope that, through its usage, the literary appreciation, the historical understanding, and the religious influence of the Bible may be furthered in our generation."¹

In the preface to the Old Testament, Smith asserts that an attempt to "translate" the unintelligible" language of the older translations into the modern English while one reads the text "make the reading of the Bible a scholarly rather than a religious exercise."² Smith says further "that the first requirement of a translation is that it should reproduce as fully and as accurately as possible the meaning of the original document."³ It is possible that this has been achieved in the American Translation, but if so it has been done many times through interpretation rather than a strict word translation. This is evident by the fact that the American Translation uses seventeen words to translate the concept expressed by $\pi \rho \alpha \gamma \mu \alpha$ and its variants as they appear in the prophetic literature. In addition to the words right, righteous and righteousness, these words have been used: true, truth, sincerity, vindication, vindicator, triumph, just, justice, deliverance, honest, honestly, healing and innocent.

¹The Complete Bible, An American Translation, eds. J.M.P. Smith and Edgar J. Goodspeed (Chicago: University of Chicago Press, 1939), p. v.

²Ibid., p. xiv.

³Ibid., p. xiii.

In this translation, the prophetic literature was translated by Alex. R. Gordon and J. M. P. Smith. Gordon translated Isaiah, Jeremiah, Ezekiel and Daniel; Smith translated the other prophetic books. In the translation of רַחֲמָנִים Gordon deviated from the words right, righteous and righteousness twenty-one times and Smith used other words four times. It would seem from this that Gordon was the least consistent of the two in the translation of רַחֲמָנִים . However, because of the great number of occurrences of רַחֲמָנִים in Isaiah, Jeremiah and Ezekiel, Gordon was actually more consistent than Smith for רַחֲמָנִים occurs only twenty-one times in the prophetic books translated by Smith.

The word innocent is used five times to translate רַחֲמָנִים . In Isaiah 29:21 condemnation is brought upon those "who lay traps for the upholder of justice at the gate, and those who thrust aside the innocent on an empty plea."¹ The inference in this verse is that the gate is to be understood as the place where the court and council sessions are held² and he who thrusts aside the innocent in the gate shall be condemned. The use of innocent here may be logical and it may fit the context, but it is not consistent with the usual translation of רַחֲמָנִים . In Amos 2:6 and in Amos 5:12, the prophet condemns the mistreatment of the רַחֲמָנִים . Smith interprets רַחֲמָנִים to mean innocent in each of these verses. Isaiah 5:23 and Habakkuk 1:4, like Isaiah 29:21, speak out

¹Isa. 29:21 (American Translation).

²E.G. Hirsh, "Gate," Jewish Encyclopedia, op. cit., Vol. V, p. 574.

against the man who overcomes the one who is p' 7 8 -- innocent.

The word vindicated is employed in Zechariah 9:9 to translate p' 7 8 . The verse, which is a Messianic prophecy, describes the future king who shall be p' 7 8 -- vindicated. Closely related words--vindication and vindicator--are also used to translate h p 7 8 in Isaiah 54:17, 62:1, 62:2, 63:1, Jeremiah 23:6 and 33:16. In each of these passages where vindication or vindicator is used, it seems that h p 7 8 is synonymous with salvation or saviour i.e., the Lord is our vindicator. Because of this close relationship, Gordon apparently felt justified in using the words vindication and vindicator to express a shade of meaning he thought was present in the verse even though such a translation was not consistent with his usual translation of h p 7 8 .

p' 7 8 is translated by the word honest in Ezekiel 23:45.

The translators use truth, sincerity, vindication and triumph--in addition to right, righteous and righteousness--to translate h p 7 8 .

The word truth is employed one time--in Isaiah 45:23--to describe the nature of Yahweh's word.

In Isaiah 48:1 the nation is criticized for the manner in which they call upon the name of Yahweh. The prophet says that the people call upon Yahweh--but "not in good faith or sincerity (h p 7 8)."

Four times קָרָא is translated by the word triumph.¹ As in the verses where the translators used the word vindication, in each of these verses triumph is used as a synonym of salvation. While the context justifies the use of triumph, it is difficult to see why the translators use vindication and triumph interchangeably in the same context. Then again, as in the use of vindication, a consistent use of righteousness in these verses would be just as meaningful. Apparently to the translators the words vindication and triumph express a meaning which could not be expressed adequately by the word righteousness.

The words just, justice, vindicator, deliverance, honestly, true and healing are used to translate the noun קָרָא .

The use of just in Ezekiel 45:10 is consistent with the "King James" Version and the American Revised Version—"you shall have just scales, a just ephah, and a just bath."

The American Translation uses justice only three times to translate קָרָא in the prophetic literature.² This is a definite improvement of the "King James" Version because it helps eliminate the confusion that might arise by translating both קָרָא and צִדְקָה by the word justice. In the translation of Isaiah 16:5 one finds both קָרָא and צִדְקָה . Strangely enough, צִדְקָה is translated by the word right. Justice is probably used in Isaiah 11:4 to translate קָרָא because it describes the activities of the Messiah who is described as a judge.

¹Isa. 46:13, 51:6, 51:8, 56:1.

²Isa. 1:26, 11:4, 16:5.

Deliverance is used in Isaiah 51:1 and 51:5 to translate פרצ . Once more פרצ stands in a position that makes it synonymous with salvation and, as Gordon has interpreted to mean vindication or triumph in similar contexts, he now interprets פרצ to mean deliverance.

In Isaiah 59:4 פרצ is translated by the word honestly--"there is none who sues honestly (פרצ).\" In Isaiah 41:10 פרצ is translated by the word true--"I will uphold you with my true right hand."

The American Translation uses a greater variety of words than either the "King James" Version or the American Revised Version in its translation of הפרצ . In spite of this the translation is quite consistent. Where such words as innocent, victorious, deliverance, and vindication have been injected into the text it is obvious that the translators have put a desire to make the translation more intelligible "to the average man of our day"¹ ahead of an interest in reproducing as accurately as possible the exact meaning of the Hebrew words or a consistent translation.

For the most part, this translation has done a good job in conveying the prophetic mind. With reference to הפרצ , though, the translators continue the confusion between הפרצ and צדק by the occasional use of just and justice to translate הפרצ .

¹The Complete Bible, An American Translation, p. xiii.

4. Revised Standard Version

Before discussing the translation of $\eta\pi\gamma\lambda$ in this version, some observations should be made from the preface to the Revised Standard Version. The task of producing this version was set in motion because of the change in English usage since 1611 when the "King James" Version was first produced. More important, however, for this study is the statement of the editors on pages v and vi.

The discovery of the meaning of the text, once the best readings have been established, is aided by many new resources for understanding the original languages. Much of the progress has been made in the historical and comparative study of these languages. A vast quantity of writings in related Semitic languages, some of them only recently discovered, has greatly enlarged our knowledge of the vocabulary and grammar of Biblical Hebrew and Aramaic. Sometimes the present translation will be found to render a Hebrew word in a sense quite different from that of the traditional interpretation. It has not been felt necessary in such cases to attach a footnote, because no change in the text is involved and it may be assumed that the new rendering was not adopted without convincing argument.

This is apparently the explanation for the use of eleven different words to translate $\eta\pi\gamma\lambda$ and its variants in this version. In addition to the three most common words--right, righteous and righteousness--these words have been employed by the translators: victory, deliverance, true, just, salvation, vindication, saving, triumphant and upright.

Victory is used to translate $\pi\gamma\lambda$ in Isaiah 41:2. The verse is referring to "one from the east" whom Yahweh will raise up and, according to this version, victory ($\pi\gamma\lambda$)

meets him at every step. This use of the word victory is probably an interpretation based upon Isaiah 41:2b-3 which reads, "He gives up nations before him, so that he tramples kings under foot; he makes them like dust with his sword, like driven stubble with his bow. He pursues them and passes on safely, by paths his feet have not trod." The whole context speaks of a great conquest executed by the power of Yahweh through this one from the east. Thus the translators interpreted פָּרָץ to be indicative of victory. Such a translation is subject to question since "there is no word in Hebrew that can be properly translated victory, and even the post-Biblical Hebrew word נִצְחָוּת has no basic sense of overcoming an enemy in battle. There should be no Bible in English containing the word victory, except in the New Testament in which the only victory is that over death."¹

Deliverance is used to translate both פָּרָץ and נִפְרָץ . In each instance² where deliverance is used it appears in a context which speaks of salvation by Yahweh.

This version remains consistent with the other three English versions which have been examined, in its translation of פָּרָץ in Ezekiel 45:10--"...just balance, a just ephah, and a just bath."

In Jeremiah 50:7 the noun פָּרָץ which is applied to Yahweh, is translated by the word true i.e., "their true habitation, the Lord."

¹ Toyozo W. Nakarai, "The Prophetic Concept of Righteousness" The Shane Quarterly, Vol. XIII, No. 2, p. 55.

² Isa. 46:12, 51:1, 5, Mic. 7:9.

The translators have interpreted פרצ to mean salvation in Hosea 10:12. In the same verse the people are told to "sow for yourselves righteousness (הפרצ), reap the fruit of steadfast love; break up your fallow ground, for it is time to seek the Lord, that he may come and rain salvation (פרצ) upon you." According to this translation, the end result of seeking Yahweh through the act of sowing הפרצ will be salvation (פרצ). Saving, a word that is closely akin to salvation, is used in Micah 6:5 to translate פרצ .

Vindication is also used to translate both פרצ and הפרצ .¹ As in the American Translation, this word occurs for פרצ and הפרצ only in passages which speak of the salvation which Yahweh will give to his people.

פרצ is translated by the word triumphant in Zechariah 9:9. It is used to describe a future king--"triumphant and victorious is he."

These are the words employed in the prophetic literature of the Revised Standard Version to translate the concept found in הפרצ . One of the most obvious facts about this translation is that it does not use the word justice to translate הפרצ . As a consequence the confusion between הפרצ and משפט is eliminated.

The use of vindication, salvation and deliverance is the result of the translators' attempt to convey a shade of meaning which they found in the context and which they felt could not

¹Isa. 62:1, 2, 63:1, Jer. 51:10, Joel 2:23.

adequately be expressed by the words right, righteous or righteousness. Such interpretations are valid but the translators' work would have been better if they had made marginal notes which would have indicated that these different words were used to translate a single Hebrew word.

The repeated use of right, righteous and righteousness seem to be an indication that the translators felt that these words most adequately expressed the connotation found in the Hebrew words צדק , צדקה and צדק' .

CHAPTER IV

הַקִּיּוֹם IN LIGHT OF THE PROPHETIC ENVIRONMENT

The prophets applied the principle of הַקִּיּוֹם to at least four different facets of their environment. They were 1) the political conditions, 2) the social conditions, 3) the religious conditions, and 4) the Day of Yahweh.

A. The political conditions

The task to which the prophet was called was essentially religious in nature. Nevertheless the prophets could not overlook the field of politics which often threatened to endanger the survival of the religion of Yahweh and Yahweh's people. In the affairs of politics the prophets had just one norm--the will of Yahweh.

The political conditions which confronted the prophets were quite complex and the little nations of Israel and Judah were little more than pawns in the shadow of such powers as Babylon, Assyria, Syria, and Egypt.

The prophets exhorted the people of both the Northern and the Southern Kingdoms to remain free from entangling alliances with these foreign powers and to put their trust in Yahweh. Hosea warned against alliances with Assyria because he feared this would aid in the introduction of Assyrian gods.¹ Isai'ah opposed the sending of an embassy to Assyria² and he ad-

¹Hos. 5:13, 8:11.

²Isa. 7:1f.

vised against becoming allies of Egypt or Babylon.¹ Habakkuk maintained that the rise of the Babylonians to power was ordained of Yahweh. Jeremiah warned that a rebellion against Nebuchadnezzar would lead to ultimate disaster.²

In the eighth century such Hebrew kings as Jeroboam II and Uzziah restored the lost territory. Geographically the kingdoms were quite similar to the nation under David and Solomon.³ Jeroboam II, the king who reigned during the ministry of Amos, was able to consolidate the kingdom of Israel and give to this nation an era of peace. The people felt more secure than at any time for more than a generation.⁴

However, this peaceful, prosperous era did not last long. Assyria regained its lost power about the time Jeroboam II died. In about 740 BC Tiglath-pileser III resumed the expansion of Assyria. He conquered Arpad and his dominion over Syria was established.⁵ His power became so overwhelming that Rezin of Damascus, Hiram of Tyre, and Menahem of Israel sent tribute money to Tiglath-pileser.⁶ Then after the assassination of Pekahiah, who had continued the pro-Assyrian policy of Menahem, King Pekah of Israel allied with Rezin to force an alliance with Judah against Assyria. Ahaz, the king of Judah, refused to be a part of the alliance and Judah was attacked by the allied forces of Damascus and Israel. Then, against the

¹Isa. 39:3f.

²Isa. 37:2-4.

³II Kings 14:22, 28.

⁴Adam C. Welch,

⁵Pfeiffer, Introduction to the Old Testament, p. 425.

⁶Welch, op. cit., p. 131. cf. II Kings 15:9f.

warnings of Isaiah,¹ who advocated trust in Yahweh, Ahaz sought an alliance with Assyria.² Assyria responded by attacking and defeating Israel and Damascus but in the process Judah became a vassal of Assyria.

The Northern Kingdom rebelled against Assyrian power following the death of Tiglath-pileser III in 727 BC, but Shalmaneser V and then Sargon II attacked and placed Israel under Assyrian governors.³ Subsequent to this conquest, 27,290 Israelites were deported according to Assyrian literature.

Near the end of the eighth century, Hezekiah, the king of Judah, joined in a league against Assyria. The Assyrians, under Sennacherib, advanced against his alliance and defeated each of the rebellious nations. Judah was no exception. In 701 BC Judah was invaded and Sennacherib captured and destroyed forty six walled cities of Judah and Hezekiah, realizing his futile position, surrendered.⁴

But it was not only the power of the Assyrians which gave trouble to Israel and Judah during the eighth century. Hosea spoke of people who flattered the political leaders of the land to gain special favors.⁵ Apparently this flattery was not unnoticed for the leaders succumbed to the temptation and became wholly unreliable.⁶ Almost all of the leaders were unworthy of their office and failed in their duties.⁷ The

¹Isa. 7:1-7.

²II Kings 16:7f.

³Pfeiffer, Introduction to the Old Testament, p. 426.

⁴Ibid., p. 426.

⁵Hos. 7:3.

⁶Hos. 8:4.

⁷Hos. 5:1.

kings of the land were for the most part irreligious and apparently only Jotham and Hezekiah believed in Yahweh.¹

Isaiah made these charges against the rulers: 1) they make edicts in vanity, 2) they write bad laws, 3) they turn the poor away from justice, 4) they make widows their own possession, and 5) they make orphans their prey.² In the same prophecy the prophet denounces the political spoils system which was prevalent and produced such conditions as these: "princes are rebellious, and companions of thieves; everyone loveth bribes, and followeth after rewards. They judge not the fatherless, neither doth the cause of the widow come unto them."³

Confronted with such abhorrent corruption, the prophets sought repentance on the part of the political leaders and advised the pursuance of צדקה.

The seventh century, like the eighth, was marked by general unrest and the military expeditions of Assyria against Egypt. In the last half of this century Josiah succeeded Amon as king of Judah (c. 738 BC). At the time of Josiah's ascension to the throne the power of Assyria was waning as a result of almost unceasing military exertion. One by one the subjugated people began to take advantage of this weakness and ultimately Assyria was vanquished.⁴

Egypt, attempting to aid Assyria, came through Judah; and Josiah, the king of Judah, was killed in battle. In the

¹II Kings 15:34, 18:3.

²Isa. 10:1-2.

³Isa. 1:23.

⁴Paul Heinisch, Theology of the Old Testament, trans., William Heidt (Collegeville, Minnesota: Liturgical Press, 1950), p. 261.

subsequent years Judah could not make up her mind whether to ally with Egypt or Babylon--or to stand politically independent.

The public officials who held power in Judah during the seventh century were as corrupt as those of the eighth century. The prophets Zephaniah and Habakkuk bitterly denounced these leaders. Zephaniah compared the princes to roaring lions, and the judges to evening wolves.¹ The prophet declared further that the only hope for the nation was for her people to seek Yahweh and to seek righteousness (צדקה).²

The sixth century was marked by the fall of Jerusalem and the prophecies of Jeremiah, a prophet of the late seventh and early sixth centuries.

Nebuchadnezzar was the crown prince of Babylon at the dawn of the sixth century. In 598 BC the king of Judah, Jehoiakim, refused to pay tribute money to Nebuchadnezzar who was then king.³ This prompted an invasion by the Babylonian forces and the fall of Jerusalem in 597 BC. With this conquest was the exile of "the Judean king and his court (cf. Jer. 22:24-30, 27:20, 29:2, and possibly 13:18f.), together with the 'man of valor' (landowners), the craftsmen, and the ironworkers."⁴

However, this defeat did not subdue the masses who remained in Jerusalem. Under Zedekiah they joined Tyre, Ammon

²Zeph. 2:3.

¹Zeph. 3:3.

³Jer. 12:7-17.

⁴Pfeiffer, Introduction to the Old Testament, p. 491.

and Egypt in revolting against Nebuchadnezzar and this led to another siege upon Jerusalem and its defeat in 586 BC. These Judeans who remained in Jerusalem following this defeat "lived miserable and dejectedly" until 444 BC when Nehemiah rebuilt the walls and restored the nation.¹

But, as in previous centuries, the problems in the political field did not arise only from the power of foreign invaders. The local leaders were irresponsible and continually rebelled against Yahweh.² Leaders were ambitious and ruthless. Kings were assassinated. Jeremiah was vehement in his rebuke of political leaders.³ He went so far as to say that the destruction of the city would be the result of that city's sin—"I have set my face upon this city for evil, and not for good."⁴ Then again he says, "I will punish you according to the fruit of your doings."⁵

Jeremiah also rebuked King Jehoiakim for the wrongful use of his power and exhorted him to be like his father who did justice and $\eta\pi\gamma\lambda$.⁶

These centuries were marked by repeated invasions, famines, and pestilence. The nations were almost continuously in the hands of unscrupulous leaders. The only hope for these nations, announced the prophets, was a repentance on the part of the leaders and the populace, and a diligent effort to fill the land with $\eta\pi\gamma\lambda$.

¹Ibid., p. 492.

³Jer. 21:4-7.

⁵Jer. 21:14.

²Jer. 2:8.

⁴Jer. 21:10.

⁶Jer. 21:13.

B. Social conditions

The prophets almost unanimously joined in a protest against the unsavory moral conditions of their era--"ungodliness, arrogance, exploitation of the poor, concentration of wealth, crowding out the small farmer, drunkenness, corrupt courts, bragging skepticism, willful confusion of moral values, degenerate priests, and callous, immoral women."¹ These stalked the nation like a deadly plague.

At the root of this social corruption seemed to be the unprecedented prosperity that had swept over the nation subsequent to the conquests of Jeroboam. Almost all of the literary prophets lashed out in violent attacks against abuses of prosperity--the very prosperity which seemed to the people to be a sure sign of their righteousness and Yahweh's favor.² Below the veneer of prosperity the prophets could see decay and the seeds of destruction. In the opinion of Amos, this deterioration was symbolized by the ridiculous luxury of the land where kings lived in palaces, lay on beds of ivory, and drank wine with a never-ending regularity.³ The women were charged with vicious excesses.⁴ All were accused of degrading the Nazirite and of succumbing to their own lusts.⁵ The land owners lived as richly as the culture permitted. They had summer and winter houses. They indulged in all sorts of license and their appetites knew no bounds.

¹Cohon, op. cit., p. 60. cf. Isa. 3:12-17.

²Peters, op. cit., p. 209 ³Amos 3:15, 6:8.

⁴Amos 4:1. ⁵Amos 2:12, 2:6.

The conditions which confronted Micah in the Southern Kingdom were closely parallel to those which faced Amos in the Northern Kingdom. The wealthy oppressed the poor.¹ The populace hated good and delighted in evil.² They sought to silence the true prophets.³ The false prophets led the people into error.⁴ The rulers of the nation knew no justice.⁵

Isaiah was equally incensed by these tragic moral conditions where prosperity only whetted the appetite for additional gains; where the spoil of the poor is in your houses, and the rich grind the face of the poor;⁶ and where everyone loveth bribes, and followeth after rewards.⁷

With all of their vigor the prophets insisted upon a readjustment of the social conditions which create poverty⁸-- they sought ןקלז.

Amos complained against the wealthy of the land because they did not regard business as related to religion. To the wealthy these two facets of life were in a totally different realm. Worshipping Yahweh was one thing--business was another. Most of them felt that religion was just an inconvenience with which they must live. Thus they grudgingly observed the Sabbath and anxiously awaited the passing of each Sabbath that they might once again ply their trade and acquire more ill-gotten gains.⁹ So lacking in scruples were the merchants that Hosea

¹Mic. 3:1f.

²Mic. 3:1f.

³Mic. 2:11.

⁴Mic. 3:5.

⁵Mic. 3:1.

⁶Isa. 3:14-15.

⁷Isa. 1:23.

⁸cf. Amos 2:7, 5:7, 10, 12.

⁹Amos 8:4-6, 8:14.

said that a merchant is one who likes to pervert things.¹

Though the religion of the wealthy was an inconvenience it could also become a convenience i.e., if their conscience bothered them, the unrighteous would simply go to the place of worship and make a sacrifice and "all would be well." This, of course, was the very antithesis of Yahweh's will and the purpose for which He had bidden the people to bring sacrifices.

Most of the prophets were emphatic in their claims for the poor. This is evident again and again in the writings of the prophets. Of course this did not mean that the poor were exempted from right action or that they were to be recipients of anything special. They were singled out by the prophets because their need was so obvious.² Jeremiah goes so far as to ascertain that there is not a single righteous man in Zion--rich or poor. All have transgressed Yahweh's will and have broken away from righteousness.³ However it seems that the needy stood above the others in קדש for in Amos 2:6 they are identified with righteousness--"thus saith Jehovah: for three transgressions of Israel, yea, for four, I will not turn away the punishment thereof: because they have sold the righteous for silver, and the needy for a pair of shoes."

If the merchants persisted in using faulty scales and sold a poor grade of wheat; if judges continued to accept

¹cf. Hos. 12:7.

²Snaith, op. cit., p. 86f.

³Jer. 5:1f.

bribes and turned aside the poor from his just claims; if greedy women caused their husbands to further oppress the poor in order to finance their wild living¹---then the nation would meet ruin. Their only hope was to turn from unrighteousness and fervently seek to do the will of Yahweh.

C. Religious conditions

To the less discerning eye, the nations of Israel and Judah may have seemed religious. The people had faith in the power of Yahweh and his purpose in exalting His people. They worshipped Him with frequent sacrifices and they faithfully kept the observances prescribed for the feast days.² But regardless of this, the prophets were quick to see the shallowness of this seeming piety. Amos sarcastically denounces their "religiousness"---

Come to Bethel, and transgress; to Gilgal and multiply transgression; and bring your sacrifices every morning and your tithes every three days; and offer a sacrifice of thanksgiving of that which is leavened, and proclaim free--will offerings and publish them: for this pleaseth you, O ye children of Israel, saith the Lord Jehovah.³

In this ironical way the prophet bids the people to observe their shallow ritual. How eagerly the prophet attempts to point out that their forms of worship "gives satisfaction only to those who practise it, but it is rejected by Yahweh who had often evinced His disapproval by means of drought and famine, pestilence and war, earthquake and fire."⁴

¹Amos 4:1

²The Soncino Books of the Bible, ed. A. Cohen, "The Twelve Prophets," (London: Soncino Press, 1948), p. 98.

³Amos 4:4-5.

⁴Henry T. Fowler, The Origin and Growth of the Hebrew Religion (Chicago: University of Chicago Press, 1916), p. 76.

At many times the prophets were quite outspoken in their condemnation of pretentious ritual.

What unto me is the multitude of your sacrifices?...I have enough of the burnt-offerings...I delight not in the blood of bullocks, or of lambs, or of he-goats...bring no more vain oblations; incense is an abomination unto me... your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them... wash you, make you clean; put away the evil of your doings from before me.¹

I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.²

Such passages as these have often been misinterpreted. Few prophetic utterances are as pronounced in hostility toward ritual as these. However one must not construe them to mean that the prophets advocated the abolishment of ritual and prayer.

Some scholars have persisted in saying that the prophets did advocate the overthrow of the ritual. Peters asserts that Amos denounced ritual altogether and that "his religion consists only of morality."³ Barton maintains that Amos proclaimed Yahweh the God of social righteousness. "The religion of Yahweh as conceived by Amos was not only socially ethical, but it was that alone. Ritual formed no part of it. Sacrifices and burnt-offerings had no part in it."⁴ Contending for the same viewpoint,

¹Isa. 1:11-16.

²Amos 5:21-23.

³Peters, op. cit., p. 216.

⁴George A. Barton, The Religion of Israel (New York: MacMillan Company, 1918), p. 97.

Mitchell points to the question advanced in Amos 5:25--"Did ye bring to me sacrifices in the desert forty years, O house of Israel?" He believes that the question is equivalent to a denial that the Hebrews observed such rites during the Exodus and a denial that they were an essential element in religion.¹

Oesterley and Robinson say, "Some go as far as to deny categorically that sacrifice was ordained at all in the nomadic period...all are agreed that Yahweh does not want these things, that He is sated with the blood of bulls and goats, that the music of the assemblies is noxious to Him, and that He will have no respect of the offerings that the people make."²

In spite of these views, it seems to be an error to say that the prophets wholly rejected the ritual and one must be on guard against misrepresenting the prophets. To eliminate sacrifice would put aside the only tangible worship known.³ The thing the prophets did oppose was the prevalent attitude which found the people satisfied with their offerings upon the altar and self-assured that these offerings pleased Yahweh. Did not the covenant guarantee His favor if Israel gave Him the firstlings of the flock and the first fruits?

As Smith has emphasized, the prophets were only hostile to the cultus in vogue, but it is an error to affirm that the prophets advocated the elimination of ritual and the substitution of good works. The entire emphasis is that the ritual is

¹Mitchell, op. cit., p. 95.

²W. O. E. Oesterley and H. W. Robinson, Hebrew Religion Its Origin and Development (London: Society for Promoting Christian Knowledge, 1930), p. 217.

³International Critical Commentary, W. R. Harper, "A Critical and Exegetical Commentary on Amos and Hosea," p. cxix.

worthless without an adequate moral foundation i.e., ceremonies, no matter how proper and elaborate, cannot replace righteous living.¹ Of course if one isolates such passages as Isaiah 1:10-17 and Amos 5:21-23 from context they can be readily used to "prove" that the prophets encouraged the overthrow of the sacrificial system. Other passages, however seem to testify that they made a place for ritual. So it would seem that the protest was not against the ritual itself but against a ritual that is substituted for ethical conduct and against the strange idea rooted deeply in the thinking of the people that "ritual religiousness" alone can satisfy Yahweh.² Observe ritual? "Yes," said the prophets--but more is demanded. The ritual was to be accompanied by קדש which flowed as a "mighty stream." Literally, קדש is to be as a "perennial stream" which does not run dry in the heat of summer, and without this never-failing rule of קדש religion is nothing more than a sham.³

Pfeiffer sums up the prophetic teaching upon ritual in this way.

The prophets sincerely believed that they were merely purifying the old religion from recent abominations or rather that they were merely advocating a return to the ancient simplicity and sincerity of heart, to the former fraternal relation within the tribe, to the early devotion of Jehovah. Consequently the prophets did not change the form of worship nor introduce new religious institutions: they simply shifted the emphasis from the acts of worship to the life of the worshipper; from forms to the

¹Smith, Moral Life of the Hebrews, p. 94.

²Jewish Encyclopedia, Emil Hirsch, "Right and Righteousness," Vol. X, p. 420.

³"The Twelve Prophets," p. 107.

substance; from ritual to character. They did not, as many believe advocate the abolition of sacrifice, but merely denounced offerings presented hypocritically--without repentance and thanksgiving--as bribes which the God of righteousness could only consider insults.¹

The corrupt system of ritual was not the only religious ill which plagued the land and which brought forth the scathing denunciations of the prophets. Not only did many substitute an elaborate ritual for a life of $\eta\pi\gamma\chi$, but they began to give their allegiance to two pagan deities--Baal, the lord of produce, and Asherah, the wife of Baal. Hosea spoke as though the normal faith of his own day was a type of Baalism and this is usually interpreted to mean that Yahweh was worshipped with Baalistic rites.² Pedersen remarks that "Yahweh had more or less become a Baal, and other Baalim are worshipped in company with him. Sometimes Hosea speaks as if the Israelites worshipped Baalim alone, their worship of Yahweh being a delusion."³

Bethel, one of the high places historically associated with Yahweh and the worship of Yahweh, became a sanctuary for the worship of Baal from the time of Jeroboam I.⁴ The worship of Baal was accomplished through attractive rituals which incorporated elaborate metal images and highly decorated trees. The rich people in particular were contributors to this attractive religion and kings entered into this degrading worship.⁵

¹Preiffer, "The Growth of Old Testament Religion," p. 16-17.

²Hos. 2:8, 13, 17, 11:2.

³Pedersen, op. cit., Vol. III-IV, p. 536.

⁴I Kings 12:28

⁵II Kings 15:4.

The religious prostitutes played an important role in the Baalistic worship. The Baals were symbols of the productive power of nature and as a consequence the worship was marked by sexual indulgence which was encouraged and legalized. This made the whole system seem indecent frenzy to the prophets and it has made the heart of the people a lewd spirit¹ which together with the wine drunk at the feasts steals the people's hearts.²

Thus the true meaning of Yahweh was lost to the people and Hosea predicted that they will be destroyed for they have not the knowledge i.e., the knowledge of Yahweh, and they forgot His teachings.³ Because they forgot Yahweh, Yahweh will forget them.

In the seventh century Zephaniah told of the degenerate conditions of worship. Some still worshipped Baal. Others worshipped Molech. Still others worshipped the sun, stars, and the moon.⁴ Because of this they would have to suffer foreign invasions and defeat.⁵ What could they do to remove this threat? Like Isaiah, Zephaniah told the nation to seek Yahweh and to seek righteousness.

It was obvious that the popular religion of the day could not control the temper which prosperity had engendered nor check the social evils which prevailed in the wake of prosperity. However, the prophets declared that Yahweh still loved Israel but, if the nations were to reap the full reward

¹cf. Hos. 5:4. ²cf. Hos. 4:11, Pedersen, op. cit., p. 537.

³cf. Hos. 6:6

⁴Zeph. 1:4-6.

⁵Zeph. 3:6.

of this love, they must seek $\zeta\psi\psi$ and $\eta\kappa\lambda$ which they had abandoned.¹ When they turn again to Him, they will have fertility in the land and will be free from their enemies.

D. The Day of Yahweh

Against this bleak background of degenerate conditions in political, social and religion life of the people the prophet could optimistically speak of the Day of Yahweh. This hope had rise in the assumption of the people that Yahweh would ultimately crush all foes of His people and that He would richly bless His chosen ones--this would be the Day of Yahweh. The nation regarded this moment only in terms of prosperity, happiness, and glory. It was awaited in eager anticipation for they expected restoration of the primeval paradise--or better.²

The prophets seized upon this expectation in their preaching, but they gave it a new interpretation. It was a part of the prophets message to insist upon the mistake of this common view. If the Hebrews loved good and hated evil they could rightly long for the day of Yahweh, but since they had persisted in offending Yahweh the outcome would be defeat and judgement rather than triumph and reward. "When Yahweh came it would not be to avenge His people on their foes, it would be to vindicate His own moral character by taking a final vengeance on His own people for their apostacy and immorality; it would mean the ruin of Israel, not her sal-

¹cf. Isa. 1:25-28, Amos 5:24.

²Smith, Moral Life of the Hebrews, p. 76.

vation."¹ Amos sounds this ominous note when he said,

Woe unto you that desire the day of Jehovah! Wherefore would ye have the day of Jehovah? It is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him. Shall not the day of Jehovah be darkness, and not light? even very dark, and no brightness in it?

Micah was confronted with this same optimism by the people. They could not imagine that Yahweh would ever abandon His people. The nation abhors justice, perverts equity, builds up Zion with blood; the prophets divine for money; the priests teach for hire--and still they say unhesitatingly, "Is not Jehovah in the midst of us? no evil shall come upon us."² They were unable to perceive anything but kindness from Yahweh because they kept the routine tenets of the cultus and were thus "guaranteed" divine favor.³

In his frontal attack upon the prevalent misconception concerning the Day of Yahweh, Amos announced that Yahweh is not unconcerned about other nations. Instead He is vitally concerned with all people and denounces every nation that violates the laws of decency. Israel had no special claim to divine favor. In truth, any favor given her by Yahweh only enlarged her responsibility.⁴

This picture of gloom was tempered by the many promises made by the prophets that the time of judgement would be followed by an era of Messianic blessing. Righteousness (צדקה) will be the key of this era.⁵ The citizens will

¹Oesterley and Robinson, op. cit., p. 228.

²Mic. 3:11b.

³Smith, Moral Life of the Hebrews, p. 97.

⁴Amos. 3:2, 9:7.

⁵Isa. 32:16f, 35:5-6, Jer. 31:23.

be those who walk righteously (צדקה).¹ Ezekiel pointed out that the Messianic rule would be marked by cleansing from sin,² a fruitful land,³ peace and prosperity,⁴ and an ingathering of Israel.⁵

The key to this upsurge of re-generate Israel will be a prince who will be characterized by צדקה.⁶

¹Ezek. 36:33

²Ezek. 36:34-35.

³Ezek. 11:18.

⁴Ezek. 11:17.

⁵Ezek. 11:17.

⁶Isa. 9:1f, Mic. 4:8-5:1, Amos 9:8, Hos. 14:1-9, Her. 23:5f.

CHAPTER V

CONCLUSION

The purpose of this study has been to gain a more accurate understanding of the concept expressed by the word צדקה in the prophetic literature of the Old Testament. The introductory chapter pointed out the significance of this investigation. Included in this discussion was a brief examination of the nature of prophecy and the prophet. The prophetic movement was basically religious and the prophets sought to lead men to a life that expressed conformity to the will of Yahweh. Thus their emphasis upon ethics, brotherhood, equality and reform were not an end in themselves but they were a means to an end i.e., conformity to Yahweh's will. The men who sought to accomplish this high purpose had one identifying characteristic--they were ones who were called by Yahweh.

In the second chapter the writer investigated the use of צדקה in the prophetic literature in an effort to determine the meaning of צדקה as it was used in this portion of the Hebrew scriptures. At the conclusion of this phase of the study these conclusions were made: צדקה produces joy and peace; is the opposite of wickedness and hypocrisy; is demanded by Yahweh; is a part of Yahweh's nature; describes

the future government and king of Zion; connotes correctness; saves a man from Yahweh's punishment; is synonymous with doing the ordinances of Yahweh; describes the man who is religiously and morally acceptable in the sight of Yahweh; is synonymous with salvation. Further, when $\eta\pi\tau\zeta$ is suppressed the will of Yahweh is perverted. Thus it may be said that $\eta\pi\tau\zeta$ finds expression in the man who has dedicated himself to Yahweh.

The third chapter dealt with the translation of $\eta\pi\tau\zeta$ in the LXX, the "King James" Version, the American Revised Version, the American Translation, and the Revised Standard Version. The translators responsible for the LXX were quite consistent in their use of $\delta\iota\kappa\alpha\iota\sigma\upsilon\nu\eta$ or $\delta\iota\kappa\alpha\iota\omicron\varsigma$ to express the concept contained in the Hebrew word $\eta\pi\tau\zeta$. This undoubtedly means that the translators were agreed that the prophets' use of $\eta\pi\tau\zeta$ connoted righteousness, fulfillment of law, set right or do right; that a thing which was $\rho\prime\tau\zeta$ was correct; and that a man who was $\rho\prime\tau\zeta$ was one who observed the will of Yahweh. The use of such words as $\epsilon\upsilon\phi\omicron\rho\omicron\sigma\upsilon\nu\eta$ (good cheer, joy, gladness), $\epsilon\lambda\epsilon\eta\mu\omicron\sigma\upsilon\nu\eta$ (mercy, pity), $\epsilon\upsilon\sigma\epsilon\beta\epsilon\iota\alpha$ (pious), and $\alpha\lambda\eta\theta\epsilon\iota\alpha$ (truth) are evidence that the translators recognized the presence of varying shades of meaning when $\eta\pi\tau\zeta$ appeared in certain contexts.

The English versions presented a much wider range of variation than the LXX in the translation of $\eta\pi\tau\zeta$ but there is still a quite consistent use of right, righteous, and righteousness in these versions.

The "King James" Version is misleading for it occasionally uses the words just and justice to translate דָּקָר , because these words are more regularly used to translate צָדִיק . This inconsistency is confusing because the reader of the English Bible is never certain if these words are being used to translate דָּקָר or צָדִיק .

The American Revised Version, in its translation of דָּקָר , was the most consistent of the four English translations which were examined by the writer. The only real weakness in translation is the use of the English word just to translate דָּקָר and צָדִיק . Elimination of the word justice as a translation of דָּקָר is a decided improvement over the "King James" Version.

The American Translation contains many evidences of interpretation in the place of a strict word translation. The use of such words as innocent, vindication, honest, truth, sincerity, and triumph are quite obviously indications of interpretation rather than strict translation. However in most instances the context justifies the interpretation even though the Hebrew words may not justify the translation. The end result is a sort of commentary which points out shades of meaning which the translators thought were present in the Hebrew text.

The Revised Standard Version, like the American Translation, has many evidences of the translators' interpretations in its use of such words as deliverance, true, salvation, vindication, saving, and triumphant. Again the use of these words is an indication that the translators were more concerned

with bringing to light the shades of meaning which they found in the Hebrew text than with a strict word translation. However, the use of the word victory to translate צדקה is questionable because such a concept is not to be found in Hebrew thinking.

Though they frequently used various words to translate צדקה, the translators were quite well agreed that the best translation of צדקה and its variants is to be found in the words right, righteous, and righteousness.

The fourth chapter gave attention to צדקה in the prophetic environment. Notice was given to the application of צדקה to political, social, and religious conditions and to the concept of the Day of Yahweh. The centuries through which the prophets preached were marked by a general decay in the political, social, and religious aspects of life. Rulers were corrupt and sought personal gain above national welfare. The nations of Israel and Judah put their trust in foreign alliances rather than in Yahweh. The rich oppressed the poor. Judges would give an unjust verdict for a bribe. Merchants used faulty scales and sold inferior grain. Most of the populace practiced a corrupt religion and the hypocrisy of their sacrifices were an abomination to Yahweh. In this environment the prophets emphasized the necessity of צדקה and declared צדקה to be a key to their deliverance as a nation.

To this the prophets added their interpretation of the Day of Yahweh. It would be a day of defeat and judgement for all who did not seek צדקה --not a day of joy and pros-

perity as the people supposed. Then the prophets spoke of the restored Zion when the king would be marked by $\overline{\text{א}}\overline{\text{פ}}\overline{\text{י}}\overline{\text{צ}}$ -- a righteous Branch--and when $\overline{\text{א}}\overline{\text{פ}}\overline{\text{י}}\overline{\text{צ}}$ i.e., the complete dedication of human life to the will of Yahweh would dominate all the people of the land.

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