

Theological Lexicon of the Old Testament



Volume 2

חֶסֶד *hesed*

צִיּוֹן *siyyôn*

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חֶסֶד *hesed* kindness

§ 2617; BDB 338b; HALOT 1:336b; TDOT 5:44-64; TWOT 698a; NIDOTTE 287b

I. 1. The root occurs only in Hebr. and Aram. Although the positive meaning ("kindness, grace") dominates in Hebr. and the negative ("shame") occurs only in Lev 20:17 and Prov 14:34 (cf. also Sir 41:22, margin; IQM 6:6; *hsd* pi. "to abuse" Prov 25:10; Sir 14:2; on Psa 52:3, cf. C. Schedl, BZ 5 [1961]: 259), this negative sense dominates in Syr. (LS 245; understandably both options are available in Christ. Pal. Aram.; cf. F. Schulthess, *Lexicon syro-palaestinum* [1903], 67f.). The question remains open as to whether this duality is the result of reciprocal linguistic influence (Hebraisms or Aramaisms; so e.g., F. Schulthess, *Homonyme Wurzeln im Syrischen* [1900], 31; Nöldeke, NB 93; Wagner nos. 105f.), whether Hebr. and Aram. had both meanings from the beginning (U. Masing, "Der Begriff *ḤESED* im atl. Sprachgebrauch," FS Kopp 32), whether there were divergent developments of diathetical meanings of a single root (e.g., NB 93; cf. also R. Gordis, JQR [1936/37]: 58), or whether two different roots, which happened to be homonyms, have coalesced (Schulthess, op. cit. 32).

The etymology is obscure. A relationship to Arab. *ḥašada* "to gather to give aid" is possible (Schulthess, op. cit. 32; N. Glueck, *Das Wort *hesed* . . .* [1927], 67f. = id., *Hesed in the Bible* [1967], 106f.; HAL 323a), but not so certain that one may draw semantic conclusions from it (cf. the deliberations of Schulthess, Nöldeke, Masing, and the reference to the fact that a uniform conversion of *š* [corresponding to Arab. *š*] to *s* would be remarkable).

2. In addition to the subst. *hesed*, the OT has the adj. *ḥāsīd* (also attested once in Pn.: KAI no. 145.7; DISO 93; on the nom. form see IV/6b), as well as *ḥāsīdā* (v 11:19; Deut 14:18 in a list of unclean animals; Jer 8:7; Zech 5:9; Psa 104:17; v 39:13), customarily translated "stork," probably because of the qualities generally attributed to this animal (cf. F. S. Bodenheimer, *Animal and Man in the Bible Lands* [1960], 61; and G. R. Driver, PEQ 87 [1955]: 17); further, the denominative verb *hsd* hitp. "to behave as a *ḥāsīd*" (2 Sam 22:26 = Psa 18:26). PNs are *hesed* (1 Kgs 4:10), an abbreviation of *ḥāsadyā* (1 Chron 3:20; cf. 183; HAL 323b); on *yūšab-ḥesed* ("may grace be returned"), cf. Rudolph, T 21, 29f. (contra IP 245).

II. 1. *hesed* occurs 245x in the OT in the following distribution: Psa 127x, Gen 12x, Exod 11x, Prov and 2 Chron 10x, Isa 8x, Jer and Hos 6x; further in 1 Kgs, Neh, 1 Chron; 4x in Exod, 1 Sam; 3x in Deut, Josh, Mic, Job, Ruth, Ps; 2x in Num, Judg, Jonah, Lam, Esth, Dan; 1x in Joel and Zech.

Of eight occurrences in Isa fall to Deutero-Isa and three to Trito-Isa. Isa 16:5 is doubly authentically Isaianic and, in addition, it bears a wisdom character (cf. Prov 8:8) in its formulation, despite a messianic intention (cf. Isa 9:6).

Isa 20:6; 34:6f.; and Deut 5:9f. contain a marked formula, also echoed in Num 14:18f.; 2:13; Jonah 4:2; Mic 7:18; Neh 9:17; and with variations in Dan 9:4; Neh 13:22 probably also echoed in very abbreviated form in Mic 7:20).

1 Chron 17:13; 19:2(bis); 2 Chron 1:8; 6:14; 24:22 correspond to their originals (Sam-Kgs). 1 Chron 16:34, 41; 2 Chron 5:13; 6:42 (cf. Isa 55:3); 7:3; 20:21 bear a hymnic character (Ezra 3:11 too).

Thus the word is at home in the narrative literature and in wisdom, but esp. in the diction of the Ps. This distribution coincides to a degree, but not entirely, with its profane and religious usages, resp. It is absent from P and subsides to a surprising degree in the Prophets. It is theologically constitutive only in Hos, Jer, and, with altered connotations, in Deutero-Isa too.

2. The usage of *ḥāsīd* corresponds to this division with even clearer boundaries (32x, 25x in Ps; *ḥsd* hitp. 2x).

This term occurs 28x in psalmic prayers (incl. 1 Sam 2:9; 2 Sam 22:26 = Ps 18:26; 2 Chron 6:41). Closely related is the Levitical saying in the Mosaic blessing, Deut 33:8. The term occurs once in wisdom (Prov 2:8) and only twice in the Prophets (Jer 3:12 and Mic 7:2, used of God only here).

III. The word *hesed* (on *ḥāsīd* see IV/6) is only insufficiently rendered by the Eng. term "kindness." This insufficiency (summarized in III/8) is demonstrated both by observations—beginning with phrases involving *hesed* (III/1), in the context of the literature on the subject (III/2), concerning grammar and semantics (III/3), and the history of the meaning of *hesed* within its semantic field (III/4)—and by the examination of its profane (narrative literature, III/5; wisdom and Ps, III/6; Chron and related works, III/7) and theological usages (IV/1–5).

1. (a) *hesed* often accompanies ^c*met* "faithfulness" (→ ^{mn} E.III/2, 4; IV/2) in the phrase *hesed we^cmet*, or the like (Gen 24:27, 49; 32:11; 47:29; Exod 34:6; Josh 2:14; 2 Sam 2:6; 15:20; Ps 25:10; 40:11f.; 57:4; 61:8; 85:11; 86:15; 89:15; 115:1; 138:2; Prov 3:3; 14:22; 16:6; 20:28). But both words also occur in marked distinction from one another (Hos 4:1; Mic 7:20; Ps 26:3; 57:11; 69:14; 108:5; 117:2), so much so that they apply to different subjects (1 Kgs 3:6; Isa 16:5), and often, also usually in loose association, the cognate ^c*mūnā* takes the place of ^c*met* (for texts → ^{mn} D.III/8). With few exceptions (Hos 4:1; Mic 7:20, justified by the content; Ps 89:25), the sequence of the expressions is maintained.

Combination with → *b^crit* is not so common and is limited to a narrower selection of OT literature. It occurs in Deut 7:9, 12 and texts dependent upon it, 1 Kgs 8:23; Neh 1:5; 9:32; 2 Chron 6:14; and Dan 9:4. There is no fixed expression to serve as a model, so the sequence of the terms can vary (Ps 89:29; cf. also Isa 55:3).

(b) Another aspect of *hesed*'s semantic range is underscored when it is used in a more limited (Jer 16:5; Hos 2:21; Zech 7:9; Ps 25:6; 40:12; 103:4; Dan 1:9) or loose manner (Ps 69:17; Lam 3:22 txt?; cf. v 32 *rḥm* pi.) with *rah^amīm* "mercy" (→ *rḥm*). This phenomenon is characteristically limited to a narrow sample; it is absent from both the wisdom and narrative literatures. Despite pars. in content with *rah^amīm* (see III/4), *hesed* is distinct from it in that *hesed* is not only unilateral (an act of the superior toward the weaker/child/sinner) but also bilateral, so that even in some theological statements, admittedly

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An indisputable reference work in Theologisches Testament in English and in these volumes in-depth and the historical meanings of Well-organized articles analyze Old Testament work can serve professors and students of the little or no knowledge it profitably.

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very limited, the human being can demonstrate *hesed* toward God (see IV/3; fundamentally different, A. Jepsen, *KerD* 7 [1961]: 269).

(c) In contrast to → *hēn* "goodwill," *hesed* occurs with pron. as well as (less frequent) nom. complements in the gen. (e.g., 1 Sam 20:14; Psa 21:8; 52:10), always indicating the one doing *hesed* (the text of Psa 59:11, 18 is to be emended [cf., however, J. Weingreen, *VT* 4 (1954): 55], as is Psa 144:2). Thus the two words are not used synonymously; when the two occur together, a distinction should be made (contra Masing, op. cit. 50) between the style of address (*hēn*) and the content of the request (*hesed*).

The single exception is Esth 2:17, "She (Esther) gained his favor and affection"; however, this is a later, leveled usage of *hesed*, already perceptible in v 9, where *hesed* appears alone in an expression using the verb *ns'* "to carry away, gain."

2. (a) Constructions with *ʿemet*, *ʿmūnā*, and *rah^amīm*, as well as the pronounced demarcation of texts in which they, as well as the word *hesed* alone, appear, underscore the theological weight of the term. Accordingly, the literature concerning *hesed*, its history, and the development of its meaning is extensive. The discussion since N. Glueck (op. cit. [Ger. original 1927]) has been presented in the Eng. ed. (1967), with extensive references, by G. A. Larue ("Recent Studies in *Hesed*," 1–32).

According to Glueck, *hesed* does not refer to a spontaneous, ultimately unmotivated kindness, but to a mode of behavior that arises from a relationship defined by rights and obligations (husband-wife, parent-child, prince-subjects). When *hesed* is attributed to God, it concerns the realization of the promises inherent in the covenant. When *hesed* does assume connotations of kindness, it is the result of a secondary assimilation to *rah^amīm* ([1967], 83f.). Furthermore, this view means that the formulation *hesed weʿemet* should be construed as a hendiadys (p. 102).

(b) This position, in which Glueck was preceded by I. Elbogen ("*h^sd*, Verpflichtung, Verheissung, Bekräftigung," FS Haupt 43–46), was very influential, esp. owing to its emphasis on the covenant idea (cf. e.g., K. Galling, *TLZ* 53 [1928]: 561f.; W. F. Lofthouse, "Hēn and Hēsed in the OT," *ZAW* 51 [1933]: 29–35; Eichrodt 1:232–39; R. Bultmann, *TDNT* 2:479–82; Köhler, *Theol.*, 183, 250n.148; KBL 318; J. A. Montgomery, "Hebrew *Hesed* and Greek *Charis*," *HTR* 32 [1939]: 97–102; N. H. Snaith, *Distinctive Ideas of the OT* [1944], 94–130; A. Neher, *Prophetic Existence* [1969], 262–73; A. R. Johnson, FS Mowinckel 100–112; E. E. Flack, "Concept of Grace in Biblical Thought," FS Alleman, 137–54; K. Koch, "Wesen und Ursprung der 'Gemeinschaftstreue' im Israel der Königszeit," *ZEE* 5 [1961]: 72–90; cf. the exegeses of individual texts too). It did not go uncontested, however (cf. e.g., F. Asensio, *Misericordia et Veritas, el Hēsed y'Emet divinos, su influjo religioso-social en la historia de Israel* [1949]; independently, H. J. Stoebe, "Gottes hingebende Güte und Treue: Bedeutung und Geschichte des Begriffes Hēsed" [diss., Münster, 1950]; id., "Die Bedeutung des Wortes *hāsād* im AT," *VT* 2 [1952]: 244–54; R. J. Kahn, *Religion in Life* 25 [1955–56]: 574–81; A. Jepsen, "Gnade und Barmherzigkeit im AT," *KerD* 7 [1961]: 261–71; finally, U. Masing, "Der Begriff HESSED im atl. Sprachgebrauch," FS Kopp 27–63).

(c) Now it is certainly true that *hesed* necessarily involves community to the extent that it is interpersonal. This observation, however, does not yet contribute to an understanding of the requirements for the origination of or the essence of *hesed* itself. It seems that the term "community" has been formalistically overvalued here—a danger that exists elsewhere as well—and thus ultimately becomes rigid.

One must always remember that the undisputed necessity for establishing structures for life and law, which distinguish between past and present, occupy only a very broad framework that must be filled by the human element, which does not so clearly distinguish between past and present (cf. Jepsen, op. cit. 267; Masing, op. cit. 45). The universal human conviction that the distinctive features of modern life formerly would have been simply unthinkable seems here, indeed, unconsciously, to stand in the background.

This assessment means that individual texts may be polyvalent according to the formal presupposition one uses in exegesis. Consequently, in view of the term's shades of meaning, one must attempt a few sufficiently objective semasiological observations at the outset (on this question, cf. esp. Stoebe, diss. 6ff.). Naturally, one may expect no assured results from this effort, but only aids and criteria for exegesis.

3. (a) The noun occurs in the sg. and the pl. To the extent that one can arrange the passages chronologically, the pl. forms are of exilic and post-exilic origin (Isa 55:3; 63:7[bis]; Psa 17:7; 25:6; 89:2, 50; 106:7, 45; 107:43; 119:41; Lam 3:22, 32; Neh 13:14; 2 Chron 6:42; 32:32).

Gen 32:11 J, "I am too insignificant for all the mercy (pl. of *hesed* with art.) and all the faithfulness (²*met*) that you have done for your servant," constitutes an exception. In this passage, *hesed* does not appear in a formula, yet it is closely tied to ²*met*. This combination is indeed unusual, but it is qualified here by *kōl* "all." The suggestion that the phrase results from dittography of the following *ūmikkōl* (O. Procksch, *Gen*, KAT [1924³], 191; as well as Stoebe, diss. 139) does not seem convincing. More likely, one must reckon with the possibility that these statements have been transformed in harmony with a later understanding and in accord with their confessional character.

This phenomenon may be construed as an indication that *hesed* is a more comprehensive concept manifest in individual ways. It must be observed in this regard that sg. and pl. can parallel one another even in the Psa (e.g., Psa 106:1, 7, 45). This comprehensiveness does not mean, however, that *hesed* is a characteristic or even an attitude. Even the sg. can be determined with the art., a phenomenon that indicates specific content, the prerequisite for the pl. forms.

Of the passages with the art., Gen 21:23; 2 Sam 2:5; 1 Kgs 3:6; and 2 Chron 24:22 refer to a previously demonstrated *hesed*; in Jer 16:5 the art. replaces the poss. pron.; Psa 130:7; Prov 20:28; and Isa 16:5 remain undetermined. It may be particularly characteristic that the art. occurs when *hesed* appears with *b'rīt* (Deut 7:9, 12, etc.).

(b) The noun is often constructed with the verb *śh* "to do." This construction occurs primarily in the older narrative literature, but is not entirely absent from the Prophets and the Psa, even though it abates (Gen 19:19; 20:13; 21:23; 24:12, 14, 49; 32:11; 40:14; 47:29; Exod 20:6; Deut 5:10; Josh 2:12[bis], 14; Judg 1:24; 8:35; 1 Sam 15:6; 20:8, 14; 2 Sam 2:5f.; 3:8; 9:1, 3, 7;

10:2[bis] = 1 Chron 19:2[bis]; 1 Kgs 2:7; 3:6 = 2 Chron 1:8; Jer 9:23; 32:18; Zech 7:9; Psa 18:51 = 2 Sam 22:51; Psa 119:124; Job 10:12; Ruth 1:8). This distribution indicates the concreteness of the concept associated with *hesed*, but it transcends the individual deed through the regularly accompanying *im* "to, with." Thus the semantic range of the word reaches beyond this specificity. The expression "to keep (*nšr*) *hesed*" (Exod 34:7; formulated negatively in 2 Sam 7:15) shifts the weight more heavily to the side of the promise inherent in an attitude.

The phrase with *met* characteristic of this context elsewhere is absent from Exod 34:7. Passages with *šmr* "to keep" may also be mentioned here (Deut 7:9, 12; 1 Kgs 8:23 = 2 Chron 6:14; Hos 12:7; Psa 89:29 [*šmr* par. *mn* ni.]; Neh 1:5; 9:32).

(c) *hesed* as an attitude is expressed with special clarity by means of a prep. designating it as the criterion of a hope or expectation (with *k* "according to": Gen 21:23; Psa 25:7; 51:3; 109:26; 119:88, 124, 149, 159; cf. Num 14:19 "according to your great goodness"; with *l'ma'an* "for the sake of": Psa 6:5; 44:27; with *al* "on account of": Psa 138:2; finally, the *b* "in" of Exod 15:13; Psa 31:17; 143:12 belongs here too).

In reality, of course, the two aspects should not be as keenly distinguished as they have been here for the sake of illustration. An attitude that is not demonstrated remains theoretical; any pronouncement that does not characterize the essence of that which it expresses remains a contingency that does not affect the human sphere. The Eng. "kindness" offers an analogy. This word also encompasses both the demonstration and its precondition (cf. Stoebe, diss. 49; Jepsen, op. cit. 266).

4. (a) This special nuance explains the juxtaposition of *hesed* with *rah'mim* "mercy" (cf. III/1b), with *hesed* as the initial term (Psa 40:12 is the only apparent exception), and the whole phrase should be read as an indication that the *rah'mim* acts are the manifestation of a *hesed* attitude, as the par. *šedeq ūmišpāt* "right and justice" makes apparent. In this meaning of *rah'mim*, then, the pl. form *h'sādīm* itself appears, apparently in later times (see III/3a). When it is associated with *rah'mim* (Psa 25:6; Isa 63:7), *rah'mim* assumes the leading position. Even though this basis is relatively limited, one may still recognize that *rah'mim* is now perceived as the stronger, governing term.

(b) To the extent, then, that one can speak of a blurring of the linguistic boundaries between *hesed* and *rah'mim*, it seems to have resulted in more of a limitation than an expansion of meaning. This limitation may also explain why *hesed* is often augmented and underscored by *tūb* "goodness" or → *tōb* "good" only in the later texts (cf. Exod 33:19 with 34:6; Isa 63:7; Psa 69:17 read *k'tūb* for *kī tōb*; cf. Kraus, Psa, CC, 2:58f). The two expressions accompany each other in Psa 25:7 too, although *tūb* as good gift does not seem to limit the essential meaning of *hesed* here. By contrast, *hesed* becomes one of the expressions of Yahweh's being, describing his goodness in the regularly recurring liturgical formula "for he is good (*tōb*), his kindness (*hesed*) endures forever," etc. (Psa 100:5; 106:1; 107:1; 118:1-4, 29; 136:1-26; Ezra 3:11; 1 Chron 16:34, 41; 2 Chron 5:13; 7:3, 6; 20:21). This usage is further characterized by

the fact that *l'ôlām ḥasdô* "his *hesed* endures forever" apparently represents *ʿmet*, both formally as well as substantively, in the formula *hesed weʿmet*.

Although the Tg. and the Syr. consistently render *rahʿmīm* with the same root, the Tg. retains the *hesed* of its original in only about 50 cases (Syr. only some 12x). The translation *rahʿmīm* plays some role (Tg. less frequently, Syr. 36x); but in most cases *hesed* is rendered by a derivative of *ṭāb* (about 130x each), for which, however, no governing principles can be identified. Here, too, there is a coincidence of sg. and pl. forms; version and original, however, do not always agree as to number (Stoebe, diss. 54ff.).

5. (a) The observations offered to this point concerning the occurrence of the term, its development and delimitation, and elucidating supplementations of it allow the conclusion, for the present still indefinite, that *hesed* means some special reciprocal behavior, something that exceeds the matter of course. This conclusion may be demonstrated and substantively illustrated in detail by a survey of passages, esp. in narrative literature, in which *hesed* is exercised in the interpersonal realm.

In this regard, one must first ask whether *hesed* has such a "profane" usage in the proper sense. The word is already used in the oldest texts for God's attitude toward humans, so that alternating influences are altogether possible. This reciprocity does not mean, however, that what at first could be said exclusively of God was extended to the purely human realm (so, apparently, Jepsen, op. cit. 269), because the so-called profane usage dominates in older narrative historiography itself (Stoebe, VT 2 [1952]: 248).

Of the 11 occurrences in Gen, 6 characterize a human action (Gen 20:13; 21:23; 24:49; 39:21; 40:14; 47:29), 5 a divine action (19:19; 24:12, 14, 27; 32:11). One may say with a degree of confidence that the latter passages are exclusively Yahwistic.

(b) 1 Kgs 20:31 seems to be relatively free of such influence. Here *hesed* is indisputably the unexpected, which one may not properly count on. Indeed, it permits the realization of a treaty but is not itself a provision or condition of this treaty. 2 Sam 2:5, an old, unreflected tradition, points in the same direction. The determination of *hesed* already characterizes the Jabeshites' action as something extraordinary that exceeds "repayment" (so Glueck, op. cit. 53f.) and that, in terms of the difficulty and danger involved, expresses a deep humanity (as Neher, op. cit. 263, correctly observes); it is certainly rooted in thankfulness but is something entirely distinct.

Similarly, the burial of one's father is self-evidently a filial duty (L. J. Kuyper, *Int* 18 [1964]: 4); in Gen 47:29, however, Jacob asks for a kindness that exceeds this duty. Saul does not call his warning to the Kenites *hesed* (1 Sam 15:6); the *hesed* to which he refers was a kindness directed to him; not a duty. Likewise in 2 Sam 10:2, where the word is even used of both sides, it can mean nothing other than to repay kindness with kindness; that David's behavior can be misunderstood shows how unexpected it was. In 2 Sam 3:8, Abner represents his care for the weak Ishbaal as pure kindness that would be difficult to justify under the circumstances. One can naturally ask whether 2 Sam 16:17 refers to sacrificial kindness or loyalty. But even here, Absalom's charge should be understood as biting irony: You are a fine friend! David has his special friendship with Barzillai in mind in 1 Kgs 2:7 when he demands *hesed* for his sons. His gratitude to the father is so great that it results in kindness to the sons.

Gen 39:21 is instructive. Yahweh directs *hesed* to Joseph—not Yahweh's own *hesed*, of course (it would not be expressed by *nḥi* hi.), but that of other people; their hearts fall to Joseph, he finds goodwill. The special consideration (*hēn*, → *hnn* 3a) of the jailer is separate from this *hesed*. Similarly, no duty exists in Gen 40:14 for the cupbearer to mention Joseph, for Joseph did him no actual service by interpreting his dream (thus, correctly, Neher, op. cit. 263). The tenor of Gen 20:13 is precisely that by asking for *hesed*, Abraham requests something that exceeds a wife's duty. If he reminded Sarah only of her duty, the entire statement would be superfluous (see the analogy in Gen 24:49).

In Josh 2:12, Rahab describes her assistance to the spies as *hesed*; if one thinks here of the duties of hospitality, then a severe tension results, for Rahab violates the vital interests of the city, whose toleration and protection she enjoys. She justifies her actions theologically too, then (vv 9–11). Here *hesed* is a helpful kindness in the hope that it will be reciprocated (the situation in Judg 1:24 is similar, where *hesed* is promised as a reward). An obligation arises only (subsequently!) through the oath. Likewise, Abimelech's freely exhibited *hesed* in Gen 21:23 is a prerequisite for the oath demanded of Abraham, not vice versa (so too Jepsen, op. cit. 265).

1 Sam 20:8, which indeed relates *hesed* to a Yahweh *b^crit*, is indisputably difficult (cf. also v 14 *hesed yhw*). 2 Sam 9:1, 3, 7, where v 3 speaks directly of a *hesed* *lōhīm*, refers to this covenant again. The danger is particularly imminent of overvaluing this instance formalistically (Glueck, op. cit. 46f.). Finally, *hesed* describes here, too, the spontaneous demonstration of a sincerely friendly attitude. The addition of the divine name (1 Sam 20:14; 2 Sam 9:3) should be understood in terms of the scope of the means involved that actually exceed human capability (cf. D. W. Thomas, VT 3 [1953]: 209ff.).

The combination of *hesed* with *gdl* hi. "to cause to become great" in Gen 19:19 is unusual. Glueck's explanation (op. cit. 43f.), that Lot calls his action self-evidently "great" because he recognized his guests to be angels, is insufficient. Rather, in this way *hesed* is distanced from any resemblance to human behavior. The story presupposes the duties of hospitality. The guests were certainly also obligated to protect the host if possible; this protection took the form of blinding the Sodomites. Deliverance from imminent destruction is grace and lies on another plane.

Judg 8:35 does not permit one to say whether an aspect of obligation is included in unexercised gratitude. Ruth 3:10 is generally, even if not universally (Kuyper, op. cit. 5), interpreted as an act of devoted love. It is also noteworthy that *met* joins *hesed* in three passages (Gen 24:49; 47:29; Josh 2:14), namely where the demonstration is expected in the future or at least includes the future.

6. (a) *hesed* is also used mostly of interpersonal relations in wisdom. The difficulty lies in the fact that the gnomic statements reflect no realizable situation.

It is clear to some extent, when Prov 31:26 even praises the clever wife for it, that *tōrat-hesed* is on her lips (par. "in wisdom"). One must see this as a self-denying generosity of speech. The translation "lovely speech" (assimilation of *hesed* to *hēn*) in a relatively late text is improbable from the outset in view of v 30; the interpretation "loving" remains the sole possibility.

Likewise, the *is hesed* in Prov 11:17 opposes the *akzārī*, the "cruel"; he is the one who can show consideration and take interest in others, who does not pursue his own advantage. 20:6 places *hesed* beside *is minim*, "faithful person"; many people speak of their kindness, but the trustworthy person who has kindness is truly rare (apparently the intention is to paraphrase *hesed we^{met}*).

In Prov 19:22 *hesed* must mean uprightness of heart and true humanity. This is the characteristic that one seeks in a person, and a poor person who has it is therefore better than a liar, who certainly does not have it. It cannot be directly shown that an understanding of egocentricity as the root of lies is developing here. In 21:12 *š'dāqā* accompanies *hesed*, yet the statement generalizes. Even more general are 3:3 and 14:22; it is nevertheless clear that *hesed we'emet* refers to a human behavior (likewise 16:6, where "guilt is atoned through goodness and faithfulness" does not conform to any schema). In 20:28 (cf. Isa 16:5), the king's *hesed* is certainly more than his righteousness, more likely his geniality, which is an additional support for his throne. The first half of the verse could deal with a divine activity, but it more likely deals here too with a hypostatized independent activity.

(b) In later proverbial wisdom (Sir), *hesed* almost exclusively characterizes religious circumstances. Sir 7:33 and 37:11 are the only exceptions.

(c) In the Psa, *hesed* is likewise rarely used for human behavior and is then similarly shaped by wisdom; hence Psa 141:5, where a blow delivered by a righteous individual is no offense but a kindness.

Psa 109:12 certainly does not speak of grace beyond death, but of a reprieve, even of a propitious credit, in antithetical parallelism to "usurer" (v 11). Because the curse corresponds to the omission of a duty or the commission of a crime, *hesed* in v 16 is to be understood in the same way.

Finally, Job 6:14 should be mentioned in this context despite several ambiguities. Here too *hesed* seems to be a common human attitude (kindness, sympathy, readiness to listen to someone) that exceeds the customary requirements of ordered social life (fear of God).

7. The few passages to be considered in Chron and related texts offer nothing new. 2 Chron 24:22 is reminiscent of Judg 8:35, and Ezra 7:28 and 9:9 of Gen 39:21. Noteworthy are the pl. forms in 2 Chron 32:32 and 35:26, which approve of the reigns of Hezekiah and Josiah (similarly, Neh 13:14).

Of course, a blurring of the semantic boundaries of *hesed* is evident. With respect to construction, it resembles *hēn* in Esth 2:9, 17 and *rah'mim* in Dan 1:9.

8. It is not possible to convey precisely *hesed*'s semantic range as encountered in profane usage with one Eng. word. *hesed* is not "grace," and the often suggested "favor" is insufficient. First, *hesed* occurs tangibly in concrete situations and at the same time transcends the individual demonstration and envisions the actor. In this regard, the term exhibits affinities with Eng. "kindness," and with "goodness" as well (see 3c). *hesed* does occur in relation to particular social forms; its configuration may even be governed by them, but it is never the obvious, the obligatory. It is a human demeanor that alone can fill a form with life and is in some cases (not always) the very requirement for the birth of a community. Jepsen (op. cit. 269) attempted to describe the intention as good will that becomes good deed. This notion is certainly included but is alone insufficient. I suggest an expression for magnanimity, for a sacrificial, humane willingness to be there for the other (Stoebe, diss. 67; id., VT 2 [1952]: 248). It is a given that *hesed* always has to do in some way with the life of the other, and that one expects and hopes from the recipient of such *hesed* a similar willingness that in turn surpasses the obligatory.

IV. The religious usage of *hesed* will be examined in the narrative literature (IV/1), in the divine predication of Exod 34:6 (IV/2), in the Prophets (IV/3); in Deut and dependent literature (IV/4), and finally in the Psa (IV/5). A treatment of the adj. *hāsīd* follows (IV/6).

1. (a) Narrative literature rarely employs the word to describe God's behavior toward people (see III/5a). The basis is unfortunately too limited to permit one to decide whether this usage may be a constitutive concept for the theology of the Yahwist (so Stoebe, diss. 135). It certainly expresses a vital experience of faith, although it is also theologically risky, for none of the almost metaphysical concepts associated with → *hnn* or with → *rh̄m* is appropriate to this term, so that it represents an anthropomorphism in the proper sense; nonetheless, it also permits the most condensed theological statement.

(b) This risk, at the same time an endeavor to secure the concept of God, is found in the combination of *hesed* with ^{2c}*met*. It is not entirely absent from profane usage (see III/5b on Gen 24:49; 47:29; Josh 2:14), but subsides in comparison to the religious usage. Its central usage is in the divine predication in Exod 34:6 (see IV/2), although it occurs not only in liturgical diction but also as a common term in colloquial speech. Here too it is very early.

2 Sam 15:20, surely an old tradition, uses *hesed we^{2c}met* as a greeting, which may correspond to the Eng. "God be with you"; it suggests that this expression came to indicate an essential characteristic of God quite early. The brevity of this expression (LXX supplements accordingly) is determined by the situation. 2 Sam 2:6 has the fuller form. At any rate, Yahweh should be regarded as the subj., not David (so A. B. Ehrlich, *Randglossen zur hebräischen Bibel* [1910], 3:313, who wants to see this as a "farewell"). These two passages also confirm that ^{2c}*met* is not a wish for a willingness on God's part that will be exhausted in a brief moment, which would certainly be a very pronounced anthropomorphism.

In Gen 24, Abraham's servant expects God's cordial assistance in the immediate situation (vv 12, 14, *hesed*); in the manifestation of this aid he perceives that Yahweh has not neglected (ʿzb; cf. *nšr* "to keep" Exod 34:7) his willingness, also demonstrated earlier, to aid Abraham (v 27 *hesed we^{2c}met*). That he solicits *hesed* from the God of his master Abraham does not mean that he is laying claim to this *hesed*. The household slave turns to the God of the fathers because this God is responsible for demonstrations of kindness toward his master.

Jacob's prayer in Gen 32:11 (on the pl. see III/3a) expresses more than his humility. It is a confession to Yahweh, who was there for him during the entire period of his sojourn despite his sin and did not withhold his help. Vv 9–11 are properly regarded as the Yahwist's own conception (W. Elliger, *ZTK* 48 [1951]: 18; H. J. Stoebe, *EvT* 14 [1954]: 470). Here he expresses his theological conviction that Yahweh secretly accompanies even the sinful world and brings it to its destination. The term *hesed* appears as an appropriate medium for the expression of this conviction. *hesed* is plainly a summary of what is expressed in Gen 50:20 (E2): "You intended it for evil, but God intended it for good."

2. (a) The divine predication in Exod 34:6, "a merciful and gracious God, patient and rich in *hesed we^{2c}met*," is a liturgical formula (cf. J. Scharbert, *Bib* 38 [1957]: 130–50), which may certainly have been expanded under Yahwistic influence (Stoebe, *VT* 2 [1952]: 250; still, the warning of W. Beyerlin, *Origin and History of the Oldest Sinaitic Traditions* [1965], 138n.603, should be noted).

We will first follow the analysis of Scharbert and will for the present regard v 6aβ,b as an independent prayer formula (echoed in whole or in part in Num 14:18; Joel 2:13; Jonah 4:2; Psa 86:15; 103:8; 145:8; Neh 9:17).

To some degree, *rahûm w'hannûn* "merciful and gracious" makes a static statement concerning Yahweh's relationship to his people; it does not take into account that this relationship can be imperiled by human conduct. Consequently, the succeeding expansions establish that Yahweh's accessibility to his people continues even beyond their failure. In this respect, *ʔerek ʔappayim* means the "patience" that does not react impulsively but waits (on this theme cf. the picturesque speech of Isa 42:14). This more negative definition is positively explicated through *rab ḥesed weʔemet*, the promise of the dependable, lasting willingness to act in the interest of the people (on this passage, esp. regarding the centrality of *hesed* here, cf. Asensio, op. cit. 77f.).

V 7 continues the thought, surprisingly, with "who keeps grace to the thousandth generation," which produces a tautology with *ʔemet* (cf. Psa 40:12 and 61:8 with a characteristic modification of the notion; *hesed weʔemet*, which preserve the supplicant, have almost become hypostases of God). This continuation could signal the presence of an older, independent formula (Scharbert, op. cit. 137), yet sharp distinctions are impossible. One should probably reckon with an expansion of the basic tradition that seeks to formulate thoroughly a tenet of faith. The *hesed* promised here cannot ignore human sinfulness; rather it presupposes and consists in the willingness to forgive sins. It seeks to express a truth that surpasses human conception. God's comprehensive goodness does not exclude his sovereignty. The conceptual tension is seen in the parenthetical remark, "who does not, however, leave totally unpunished" (v 7b), which almost invalidates the previous statement.

(b) Individual elements of the formula occur in Exod 20:5f. and Deut 5:9f., significantly in reverse order. These texts make it clear that confidence in God's grace and generosity dominated in Israelite faith; moreover, that *hesed* refers to something included in common conceptions of rights and duties.

The relationship of *hesed* and forgiveness (cf. Exod 34:7a) finds varied expression in later piety, esp. when → *slh* "to forgive" is added to the predication (Psa 86:5; Neh 9:17; cf. Psa 130:7; in a broken form in Psa 6:5; 25:10f.; 85:8; 103:3f.). In 2 Sam 7:14f. *hesed* includes punishment in the sphere of human experience. The notion here is influenced by the father-son analogy (→ *rhûm*).

At first, no thought is given to human response to God's *hesed*; it is implied in the general demand for obedience. In a way, however, the statement "those who love me" (Exod 20:6; Deut 5:10) already surpasses this general demand. But this statement is a secondary assurance, not a basic clarification.

3. (a) The preaching of Hosea fills this gap. Hos 2:21 concerns Yahweh's covenant with his people, presented under the figure of marriage, not as a natural relationship but as a volitionally defined association: "I will betroth you to me in righteousness and justice, in goodness and mercy, . . . in faithfulness." The behaviors mentioned are the husband's bride-price, his gift to the wife, because they directly benefit her. The sequence of the terms represents an inner logic: behavior in accordance with the norm; justice and morals form the framework filled with *hesed w'rahûmîm*, the operation of affection and mercy that exceeds the norm; *ʔmûnâ* "faithfulness" under-

scores the constancy and dependability already implicit in "forever." These gifts characterize a free inclination of the heart and, as such, are foundations of community from various perspectives. Consequently, God expects people to have the same willingness to act for him (*hesed*), not as repayment but as thankful recognition of what God has already done, as confirmation and realization of the covenant given by him.

Jepsen (op. cit. 269) denies this possibility and relates every prophetic demand for *hesed* to the purely human realm. Yet one can see here esp. that an understanding of *hesed* simply as readiness to help is too constricted.

Concerning the question of the reciprocity of *hesed*, one should first of all refer to Hos 10:12: "Sow righteousness and harvest *hesed*." *š'dāqā* and *hesed* will be given by God, on the one hand, and are, on the other, to be actualized by people, so that God's *hesed* is both requirement and example of the proper human attitude toward him; cf. also C. Wiéner, *Recherches sur l'amour pour Dieu dans l'AT* (1957), 20.

Hos 12:7 belongs here too. The demand "practice *hesed* and justice" is included in a call to return to God and should be understood in this context. Although the emphasis here seems to lie more pronouncedly on the behavior of people toward each other, the two are still not to be strictly distinguished. Hos 6:6 also demonstrates this duality in its juxtaposition of *hesed* and sacrifice (cf. 1 Sam 15:22). The alternative of *hesed* toward God or only among people is falsely posed because, for the OT, both belong together. That *hesed* and the sacrificial cult are so juxtaposed should be understood against the background of the fact that sacrifice need not exclude human devotion, but that it can also be understood as a duty with necessary consequences for behavior toward others too (cf. Amos 8:4-6).

Esp. interesting in this respect is Hos 4:1. The reversal of the sequence in which the terms from 2:21f. appear in the demand directed at people is intentional: they form a descending climax. Yahweh contends on his own behalf: if the people have no constancy, they should at least have *hesed* devotion; if this, too, is lacking, they should at least have an awareness of what Yahweh has done and given. Hos 6:4 illustrates that these thoughts are not otherwise unknown to Hosea. The influence of God's punitive act engenders something like a *hesed* attitude (contra Jepsen, op. cit. 269). One at least takes him into account. But this attitude has as little duration as dew or morning fog.

(b) The same notion occurs in a slight modification very much later in Isa 40:6 (cf. H. J. Stoebe, *WD* 2 [1950]: 122-28; the translation of *hasdō* with "his majesty, might" analogous to Psa 103:15f. envisions an amalgamation of *hesed* and *hēn* that is unlikely for this period; see III/1c; cf., however, Elliger, *BK* II, 23f.); such a message would have seemed senseless, because the people had lost the willingness to hear God, but the word of God victoriously overcame this deep resignation.

In 2 Chron 32:32 and 35:26, the pl. of the word also refers to the piety that these kings have demonstrated in their reform efforts; the same is true of Neh 13:14 and probably also of 2 Chron 6:42. This reorientation to the cultic realm is certainly a forceful limitation in contrast to Hosea's intention.

(c) Finally, Mic 6:8 may be classified here despite a few ambiguities (cf. → *šn' hi.* and H. J. Stoebe, *WD* 6 [1959]: 180-94). A precise demarcation of the sphere in which *hesed* is applicable is not possible, perhaps not even intended. In contrast to "to exercise justice," which, like "to exercise *hesed*" in Zech 7:9,

points to an act in human society, "to love *hesed*" (obj. gen., not an adv. acc.) refers to God's *hesed* toward people, with the implied notion of love as a human response to this *hesed*.

Mic 7:18 (not authentic) paraphrases and expands the known predication and contains nothing essentially new. V 20 exhibits a formally strange allocation of *hesed* and *ʾahab* to the patriarchs (one could certainly consider this intentional, for this *hesed* was first promised to Abraham, and it then preserved Jacob despite everything).

(d) Similarities between Jer and Hos are also evident in the use of the *hesed* concept. Esp. impressive is Jer 2:2, where the *hesed* of youth parallels the love of the bridal period. Consequently, *hesed* here cannot be rendered "faithfulness" (so, following Glueck, Rudolph, HAT 12, 14f.; Weiser, ATD 20, 17); rather, it signifies the limitless trust, the devotion, with which the young Israel followed Yahweh in the wilderness. Here too *hesed* is not the prerequisite for special relationship, but the response to God's declaration.

Jer 31:3 more clearly expresses that God's *hesed* precedes the people's *hesed*. Here too *ʾahab* and *hesed* parallel each other. There is no basis for the covenant preserved through apostasy except God's love.

Jer 9:23 is reminiscent of Hos 2:21. Here too the issue is knowledge of God, yet the sequence of terms varies. The juxtaposition of human self-awareness (v 22) underscores the gift character. Those who are aware of this gift are expected to reciprocate.

Jer 16:5 consolidates *hesed* and *rah'mim* in the controlling term *šālôm* "peace, well-being." God's removal of it means death. The asceticism commanded of Jeremiah is a symbolic act; thus the note of participatory willingness resounds even in this perspective.

4. (a) The relationship between covenant and grace is consciously reflected in Deut, although without achieving uniform terminological definition. The word *hesed* occurs, outside 5:10 (see IV/2b), only in 7:9, 12, where 5:10 and Exod 34:6 are paraphrased such that *hesed* preceded by *b'rît* depends upon *šmr* (see III/3b). The contention that *hesed* is consequently a behavior resulting from the covenant (Glueck, op. cit. 73) is formally correct but too narrow. Even the older portions of Deut subordinate *b'rît* to the promise to the patriarchs, thus anchoring it in Yahweh's free decision and lending it a promissory character (von Rad, *Gottesvolk* 69).

Deut 7:8 also presupposes God's love; indeed, in distinction from Hos. *ʾahab* "to love" seems to have become an equivalent for *hesed*, even in reference to human love for God. One could ask whether the formula "to love with all your heart, etc." (e.g., Deut 6:5; 10:12; 11:13; 13:4; 30:6) means to express the unreserved devotion implied by *hesed*.

(b) These concepts continue to be active with several variations and limitations in literature influenced by Deut.

The prayer dedicating the temple in 1 Kgs 8:23 departs from the norm in that *b'rît* in v 21 is the proclamation of the duties of a historical covenant, which naturally also limits the statement of v 23. The replacement of *ne'man* "faithful" in Deut 7:9 with *nôrāʾ* "frightful" in Neh 1:5; 9:32; Dan 9:4 also lies along these lines.

The Davidic promise in Psa 89:29 should be classified here. "My covenant with him shall continue" is an independent clause, but it is still logically subordinate to "I will always maintain my *hesed* for him." The promised covenant exists on the basis of *hesed*;

the enactment of the covenant in v 4 follows this promise in v 3. Vv 25, 34, 40 also elucidate the character of the promise.

Isa 55:3b consigns the *h'sādīm* promised to David, which have not been invalidated by events, to the whole people as an eternal covenant (an unconditional promise). The relationship between eternal *hesed* and the covenant of peace, which shall not become invalid, is similar (Isa 54:8, 10). On the pl. forms and their relationship to *rah'mūm*, see III/3a, 4a; cf. → *rhīm*. In Isa 57:1, *ʾanšē hesed* are tantamount to *h'sādīm* (see IV/6).

5. (a) In the Psa, *hesed* usually, but certainly not exclusively (see III/6c), characterizes an attitude of God. From the outset, the liturgically formulaic mode of expression allows for no sharp distinction of concepts. The living use of the Psa in prayer stimulated further abridgment and development of ideas. Characteristic of this evolution is the use of the formula *hesed weʿmet*, which can occur intact (Psa 25:10; 40:11f.; 57:4; 61:8; 86:15; 115:1; 138:2; with *ʿmūnā*: 89:25; 98:3; in a clear formula, yet without *ʿmet*, 145:8), but is just as often reduced (26:3; 36:6; 57:11; 85:11; 89:34; 92:3; 100:5; cf. also Mic 7:20). Both usages occur occasionally together (Psa 57; 89), hence this difference is hardly fundamental. The choice of verbs indicates quite clearly that *hesed* and *hesed weʿmet* are no longer understood so much as God's attitude of openness and attentiveness to people manifested in actions, but more as one of his characteristics.

hesed fills the earth (33:5; 119:64), is as high as the heavens (36:6; 57:11; 108:5), comes upon a person or becomes great toward a person (33:22; 86:13; 89:25; 117:2; 119:41), surrounds the God-fearing (32:10), follows a person (23:6), satisfies a person (90:14), and is precious (36:8); God offers it (42:9), lets it be heard (143:8), and takes it away (66:20; 77:9). 2 Sam 22:51 = Psa 18:51 still exhibits the old conventional form with *ʿsh*, "to demonstrate" *hesed*.

(b) The development results in the hypostatization of *hesed* (so perhaps in Psa 40:12; 57:4, an addition; 61:8; 85:11; 89:15). This development is indeed grounded in the old use of *hesed*, but it surpasses it and signifies a restriction of the original intention. This development is also expressed in the use of the pl. forms of *hesed* (see III/3a), and, finally, the related increased significance of *tūb* in conjunction with *hesed* (see III/4b).

In a broader sense see Psa 25:7; 86:5; 109:21; 145:8f., but esp. the fixed liturgical formula, "For he is benevolent, his goodness endures forever." The extreme fluidity of this development is illustrated by the fact that similar cases do not have *tōb* (25:6; 89:2f., 29; 103:17; 138:8).

(c) A strict distinction cannot be enforced, however; other statements are better understood as a gift of God, as when one trusts in *hesed* (Psa 13:6; 52:10), as one trusts in Yahweh himself or his name (e.g., 9:11; 33:21), when one awaits it (33:18; 52:10), rejoices in it (31:8), lauds, ponders, or praises it (48:10; 59:17; 88:12; 92:3; 101:1; 107:8, 15, 21, 31).

This concept is also esp. clear when—usually, if not exclusively, in the laments—the prayer is that God will act because of or in accordance with his *hesed* (see III/3c). In a broader sense, Psa 21:8; 31:17; and 143:12, as well as the combination "in/according to the fullness of your *hesed*" (5:8; 69:14; 106:45; cf. Isa 63:7; Lam 3:32) also belong in this category.

The request in the call for *hesed* is always for something essential: deliverance and assistance, life itself in the broadest sense. Also of special importance in this context is the combination of *hesed* with *slh* "to forgive" (see IV/2b).

Finally, reference may be made to the relationship between *hesed* and God's wonders; the two terms can also occur at some distance from one another (Psa 4:4 txt em; 17:7 txt em; 26:3, 7; 31:22; 77:9, 12; 86:5, 10; 88:12f.; 89:3f., 6; 98:1, 3; 106:7; 107:8, 15, 21; 136:1-3, 4).

(d) Passages that do not fit these categories and in which *hesed* is anchored more strongly in the behavior of the recipient are rare and, furthermore, somewhat ambiguous.

The juxtaposition in Psa 62:13, "For you requite according to all their work," could be based in the nature of the numerical saying. Although *hesed* relates to the fear of God in Psa 33:18; 103:11, 17; 147:11, the context indicates that it is not a prerequisite but a general expression of piety and is almost identical with the knowledge of God (cf. 36:11). 144:2 remains an exception. If it is not to be emended (cf. e.g., Kraus, *Psa*, CC, 2:539f.; *hosi* "my strength"), it could refer to the human attitude of faith (similarly, Elbogen, op. cit. 46: "my promise, my trust").

6. (a) The adj. *hāsīd*, usually translated "faithful, pious," describes practitioners of *hesed* (on frequency, primarily in the Psa, see II/2). The form without a succeeding gen. (sg.: Jer 3:12; Mic 7:2; Psa 4:4 txt?; 12:2 txt?; 18:26 = 2 Sam 22:26; Psa 32:6; 43:1; 86:2; 145:17; pl.: Psa 149:1, 5) decreases significantly in contrast to other expressions for pious speech (e.g., *yāsār*, *tāmīn*), where it is the rule (contra H. A. Brongers, *NedTT* 8 [1954]: 282). Pron. sufs. (1st, 2d, or 3d per.) refer without exception to Yahweh; the prayer character of the texts make it clear that they do not refer to Yahweh's *hāsīd*.

(b) The adj. can be either an act. or a pass. formation in accordance with the nom. form (BL 470; on the weight of the pass. aspect, cf. A. Jepsen, *Nabi* [1934], 5), for which an exact distinction is presumably not even possible. Jer 3:12 is unmistakably act.: God himself is *hāsīd* (similarly Psa 145:17 par. *šaddīq* "righteous"; cf. the expression *rah hesed*; see IV/2a).

(c) Otherwise, *hāsīd* exclusively characterizes a pious human attitude. L. Gulkowitsch (*Die Entwicklung des Begriffes hāsīd im AT* [1934], 22) concluded from the usage of the term that *hāsīd* may have originally been an explicitly collective term and may have signified membership in the community of Yahweh. This conclusion is certainly correct, although not in such a way that *hāsīd* was originally entirely neutral and must be more nearly defined by modifiers (op. cit. 28). The *hāsīdīm* are indeed entirely conscious of their special relationship to Yahweh (Brongers, op. cit. 291), yet this consciousness is true, in principle, of the whole nation and does not permit the inference of a separate group of the militantly pious in existence from the 8th/7th cent. into the Maccabean period (so B. D. Eerdmans, *OTS* 1 [1942]: 176-257).

Close relationship to Yahweh is expressed in various ways: Yahweh is near them (Psa 145:17) or they are near him (148:14); they pray to him (32:6), trust in him (86:2), love him (31:24); they rejoice in him and praise him (Psa 30:5; 52:11; 132:9, 16; 145:10; 148:14; 149:5; 2 Chron 6:41). Yahweh speaks to them in visions (89:20), forgives them (32:5), protects them (1 Sam 2:9; Psa 37:28; 86:2; 97:10; Prov 2:8), delivers them from death (Psa 16:10; 116:15; negatively in the lament, 79:2); they constitute his community (149:1), his people (85:9), and are his servants (79:2; 86:2; cf. 116:15f.).

Apart from the more generally used expressions of piety paralleled with *hāsīd* ("upright" Psa 97:10; Prov 2:8; "just" Psa 97:10; "faithful" Psa 31:24; antithetically, "godless" 1 Sam 2:9; Psa 37:28; cf. 43:1), one may well maintain that the term intends no specifically ethical description of the *hāsīd* (Gulkowitsch, op. cit. 22). The *hāsīdīm* belong to the community, i.e., they live in the sphere of God's devoted grace (the pass. aspect of the nom. form); cf. *hāsīd* alongside the *hesed* of God in Psa 31:8, 17, 22, 24; 32:6, 10; 52:10f.; 85:8f., 11; 86:2, 5, 13, 15; 89:15, 20, 25, 29; 2 Chron 6:41f. The meaning of *hāsīd* seems well conveyed in the translation "companion in grace" ("Gunstgenosse," Brongers, op. cit. 294).

(d) Nuances that one may see in the term are also to be explained from this perspective. Mic 7:2 must be interpreted in terms of 6:8. God's willingness (*hesed*) creates the foundation for trust and life that permits and necessitates human *hesed* as a similar openness to God and people. Thus the *hāsīd* becomes the pious one who himself practices *hesed*. It is unnecessary to see an exceptional ethicization of the term (Gulkowitsch, op. cit. 22) marked by the adj. without suf. (see 6a). On the one hand, these forms are not associated with any distinctive characteristics; on the other hand, they are governed at least partly by their respective contexts.

(e) This more pronouncedly act. aspect is expressed in Psa 18:26 = 2 Sam 22:26, the only passage that uses *hšd* hitp. "to prove oneself to be *hāsīd*": "To the pious, you (Yahweh) prove yourself pious." Here the attitude of a *hāsīd* can be assumed as the requirement for God's *hesed*.

(f) Understandably, such a religiously loaded term underwent a limitation of meaning in the course of history and finally indicated a group, the "quiet in the land," which led to the *Asidaioi* of 1 Macc 2:42; 7:13; 2 Macc 14:6, who combined piety and readiness for battle (cf. H. W. Huppenbauer, *BHH* 1:298). The appropriation of the Hebr. word in transcription indicates that it has become the designation for a group.

V. I. Kuhn (*Konk.* 74f.) counts 58 occurrences of *hesed* in the published nonbibl. texts from Qumran and in CD, 15 in 1QS, 31 in 1QH, and 7 in 1QM (see also GCDS 257). Attention will be given here only to those passages in which one may note a use of *hesed* that further develops elements already present in the OT. In comparison to the OT, the pl. forms have become more frequent in relation to the sg. forms (32x pl., 26x sg.), although they do not consistently refer to "demonstrations of grace," but occasionally seem to represent pl. abstracts (i.e., 1QH 2:23; 4:37; 6:9; 9:7; 11:18).

That *hesed* has become distant from its original meaning and has lost independence is demonstrated by the fact that it accompanies other substs. as an attributive gen.

Characteristic of this usage is *hbt hsd*, 1QS 2:24; 5:4, 25; 8:2; 10:26 (also CD 13:18; cf. P. Hyatt, *ATR* 24 [1952]: 232), which, despite the same terminology, is substantially distinct from Mic 6:8 in syntax (P. Wernberg-Møller, *Manual of Discipline* [1957], 57). The phrase refers to the attitude that the members of the community assume toward one another.

One may also explain *bryt hsd* in 1QS 1:8 (cf. also 1Q35 7:7) in these terms; the community per se is also intended here. Thus the meaning of *hesed* is in flux, but the meaning of *hesed* as an act of God has priority, as the formula *hšwmr hsd lbrytw* in

IQM 14:4 (based upon Deut 7:9; cf. also CD 19:1) indicates. The formulation *bny hsd* in IQH 7:20 points in the same direction, and perhaps even more instructively, *ʿabywiny hsd* in IQH 5:22, which is surely meant to characterize the members of the covenant as favored poor (contra M. Mansoor, *Thanksgiving Hymns* [1961], 135).

2. The LXX predominantly translates *hesed* by *eleos*, *hāsīd* by *hosios*. On the impact of the term in the NT, see R. Bultmann, "ἐλεος," *TDNT* 2:477–87; E. Hauck, "ὁσιος," *TDNT* 5:489–93.

H. J. Stoebe

הסה *hsh* to take shelter

S 2620; BDB 340a; HALOT 1:337a; TDOT 5:64–75; TWOT 700; NIDOTTE 2879

1. Hebr. *hsh* "to take shelter," with the basic meaning "to hide oneself," belongs to a root used only moderately; it means "to cover, conceal" in Akk. (*hesû*; cf. *AHW* 342a; *CAD* H:176f.) and "to cover, hide" in Eth. (*hasawa*; Dillmann 93). On conjectural Arab. and Aram. pars., see L. Delekat, *VT* 14 (1964): 28f. (on Arab. *hasiya* "to be afraid," cf. also L. Kopf, *VT* 8 [1958]: 173).

Syr. *hasyā* "pious" and derivatives indicate possibilities for theological usage (*LS* 245; cf. also *DISO* 93; Palm. *hsy* pa., "to consecrate").

The word group has only two full-fledged members in the OT: the verb, which occurs only in the qal; and the noun *maḥseh* "refuge," formed with the *m*-preformative. The abstract form *hāsūt* appears only in Isa 30:3, par. to *māʿōz* "refuge," thus synonymous with *maḥseh*. The PNs *hōsā* (1 Chron 16:38; 26:10f., 16) and *maḥsēyā* ("Yahweh is a refuge," Jer 32:12; 51:59; cf. *IP* 57, 62, 158) contribute nothing essential to the semantic history of the root.

2. The verb and the noun are attested primarily in the liturgical literature; the distribution thus indicates a strong concentration of occurrences in the Psa: *hsh* qal 37x (Psa 25x, Isa 3x), *hāsūt* 1x (see 1), *maḥseh* 20x (Psa 12x, Isa 4x)—in all, 37 of 58 occurrences in the Psa.

3. With Delekat (op. cit. 28–31), "to hide in/with" should be seen as the fundamental meaning of the verb (cf. Judg 9:15; Isa 14:32). The OT knows a multitude of vivid par. expressions. e.g., → *ʿūz bʿ* "to take refuge with" (Isa 30:2), → *str ni. bʿ* "to hide in" (1 Sam 20:5; Isa 28:15), *ml̥ ni.* or → *nūs ʿel* (or with a suffixed *he* locale) "to flee to" (Gen 9:17–22; Exod 21:13; Num 35:6, 32; 1 Sam 22:1), *br̥h ʿel/lʿ* "to flee to" (1 Kgs 2:39; Neh 13:10), *pqd hi. nepeš bʿyād* "to entrust oneself to someone" (Psa 31:6), → *dbq bʿ/ʿim* "to cling to" (Ruth 1:14; 2:8; Deut 10:20), *yšb bʿ* or *l̥n hitpo. bʿ* "to lodge with" (Psa 91:1). *hsh* can often be found in the immediate vicinity of these expressions and thus means, either lit. or fig., the search for a secure place. Apart from two exceptions (Psa 62:8; 73:28) that indicate the transition to a subjectivized understanding (contra L. Delekat, *Asylie und Schutzorakel* [1967], 211), *maḥseh* indicates, directly or symbolically, the hiding place or that which gives