

Theological Lexicon of the Old Testament



Volume 2

חסד *ḥesed*

צִיּוֹן *ṣiyyôn*

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לב *lēb* heart

S 3820; BDB 524a; HALOT 2:513b; TDOT 7:399–437; TWOT 1071a; NIDOTTE 4213

1. The word **libb-* is common Sem. (Berg., *Intro.* 214; P. Fronzaroli, *AANLR* 8/19 [1964]: 272, 279); the meaning "heart" is widely represented (Akk. *libbu* "interior," reduced to a prep. expression, cf. *AHW* 549–51; Arab. *lubb* "interior, core, mind," etc.; cf. Wehr 854). For the older NWSem. specimens, cf. *WUS* no. 1434; *UT* no. 1348; *DISO* 134.

In OT Hebr. (and Aram.) *lēb* (**libb-*) occurs alongside *lēbāb* (**libab-*, Aram. *l'bab*); the chronological sequence of the two terms may not be determined (contra C. A. Briggs, "A Study of the Use of LEB and LEBAB," *FS Kohut* 94–105; cf. F. H. von Meyenfeldt, *Het Hart (LEB, LEBAB) in het OT* [1950], 207–12); J seems to use only the form *lēb* (a source distinction in Exod 14:5); E, to the contrary, *lēbāb*; Isa uses predominantly *lēbāb*, Deut and Dtr almost exclusively *lēbāb*; Deutero-Isa, however, almost exclusively *lēb*, etc.

libbā appears in Ezek 16:30 as a fem. form. G. R. Driver (*JTS* 29 [1928]: 393; 32 [1931]: 366) calls attention to Akk. *libbātu* (pl. only) "rage" (*AHW* 548b, in addition to *labābu* "to rage," *ibid.* 521b), a meaning he then assumes for Ezek 16:30 (followed by KBL 471b). Are Akk. *libbu* and *labābu* related, however? Ezek 16:30 probably refers to the heart as the seat of desires (cf. F. Stummer, *VT* 4 [1954]: 34–40).

A verb *lbb* is a denominative from *lēb*: ni. "to become insightful" (Job 11:12) and pi. "to gain understanding" (Song Sol 4:9[bis]).

2. *lēb* and *lēbāb* occur 853x (resp., 601x and 252x, 7 and 1x in pl.; cf. the tables in von Meyenfeldt, *op. cit.* 209f., which should read 24x instead of 2x for Chron), *libbā* 1x, *lbb* ni. 1x, and pi. 2x. In addition, Bibl. Aram. has *lēb* 1x and *l'bab* 7x (all in Dan).

Particular concentrations appear in Deut, Jer, Ezek, Psa, Prov, Eccl, and Chron (*lēb*, *lēbāb*, resp.): Psa 102x, 35x; Prov 97x, 2x; Jer 58x, 8x; Deut 4x, 47x; Isa 31x, 18x; Exod 46x, 1x; Ezek 41x, 6x; 2 Chron 16x, 28x; and Eccl 41x, 1x.

3. (a) *lēb* originally signified the bodily organ. Thus Israel knew of the "heart attack" (1 Sam 25:37), without deeper medical knowledge concerning the heart (as was the case in surrounding cultures; cf. J. Hempel, *NAWG* [1958]: 253f.). The heartbeat was regarded a sign of excitement (Psa 38:11). Discussions of cardiac injuries (2 Sam 18:14 = Psa 22:15; Psa 3:7, etc.; Hos 13:8 mentions a *s'gôr lēb*, properly a "covering of the heart" = rib cage?) refer not specifically to the heart but to the heart region, the "breast," for which Hebr. has no specific word (*hāzeh* only of sacrificial animals, 13x in P; Bibl. Aram. *h'dēh* "breast" in Dan 2:32; originally "anterior"; cf. Dhorme 105); this region can be indicated by *lēb* (Exod 28:29f.; P. Joüon, *Bib* 5 [1924]: 49ff., would also like to assume this meaning as original for the expression *'al-lēb*, e.g., in *šim 'al-lēb* "to take to heart" Deut 11:18, and in several similar expressions; cf., however, von Meyenfeldt, *op. cit.* 135ff.). According to H. L. Ginsberg (*FS Baumgartner* 80), *lēb* also means the throat as an organ of

speech; this suggestion is uncertain, however. The heart of the animal is also called *lēb* (2 Sam 17:10; Job 41:16, both times used fig. for the essence of the animal in question).

(b) *lēb* signifies fig. not only the "heart" but also the "midst," esp. in the expressions *b^elēb-yām* (Exod 15:8; Prov 23:34; 30:19), *b^elēb yammīm* (Ezek 27:4, 25-27; 28:2, 8; Psa 46:3; cf. Jonah 2:4) "in the midst of the sea"; cf. also *lēb haššamayim* "in the midst of heaven" (Deut 4:11).

(c) Physical, psychological, and intellectual functions are attributed to the human *lēb*. *lēb* signifies "vitality" in the expression *s^cd lēb* "to support the heart" in the sense of "to eat" (Gen 18:5; Judg 19:5, 8; Psa 104:15). Similarly, the *lēb* is an organ of sexual might and desire (Hos 4:11; Job 31:9; Prov 6:25 with *hmd* "to desire"; cf. also Ezek 16:30; see 1).

(d) The psychological aspect of the *lēb* is evidenced in that it accommodates the most varied emotions: pain (1 Sam 1:8; Isa 1:5; 57:15; Jer 4:18; 8:18; Psa 13:3; 34:19, etc.; the Psa texts belong to the lament category), joy (Exod 4:14; Judg 16:25; Isa 24:7; Jer 15:16; Psa 4:8; Prov 14:10, etc.), fear (Deut 20:3, 8; Josh 2:11; Isa 7:2; Psa 25:17, etc.), doubt (Eccl 2:20; cf. 1:20), courage (Psa 40:13), etc. Emotionally accentuated appeals based on trust made to a person by God or by another person make ready use of the word (e.g., *ḏbr pi. ʿal-lēb* "to speak to" Gen 34:3; Isa 40:2, etc.; also *šim ʿal-lēb*; see 3a).

(e) The intellectual functions of the *lēb* include, first of all, perception. Various verbs with a prep. and *lēb* can express "to take note (of a thing)" (*šit* Exod 7:23; 1 Sam 4:20; *šim* Exod 9:21; 1 Sam 21:13; *ntn* Eccl 1:13, 17). Recognition or remembrance also occurs in the *lēb* (Deut 4:9; Isa 33:18; 65:17; Jer 3:16; Psa 31:13). This function of the *lēb* can be further specified by the depiction of the artisan's skills as a matter of the *lēb* (in the expression *h^akam lēb* "skilled"—therefore not to be understood as a wisdom expression—Exod 28:3; 31:6; 35:10, etc.).

Strictly intellectual capacities are also a matter of the *lēb*: insight (Deut 8:5; Job 17:4; Prov 2:2; Eccl 7:2), the capacity to evaluate a matter critically (Josh 14:7; Judg 5:15f.; Eccl 2:1, 3, 15), and juristic equilibrium (1 Kgs 3:9; 2 Chron 19:9). This aspect of the *lēb* is esp. significant for wisdom thought: the *lēb* is the organ of *hokmā* (Prov 2:10; 14:33; 16:23; Eccl 1:16; cf. 1 Kgs 10:24). The *lēb* of the sage enables sound speech (Prov 16:23; 23:15f.). Egyptian wisdom joins Israelite wisdom in attributing this significance to the heart (cf. H. Brunner, "Das hörende Herz," *TLZ* 79 [1954]: 697-700; C. Kayatz, *Studien zu Proverbien* 1-9 [1966], 43-47; on other aspects of the Eg. view of the heart, see A. Hermann, *Altägyptische Liebesdichtung* [1959], 95-97, with bibliog.).

Finally, the *lēb* is also the seat of the will and deliberation (2 Sam 7:3; 1 Kgs 8:17; Isa 10:7; Jer 22:17; Psa 20:5; 21:3, etc.).

(f) The *lēb*, then, encompasses all dimensions of human existence (cf. Dhorme 109-28 on the rich Akk. and Hebr. materials; W. H. Schmidt, "Anthropologische Begriffe im AT," *EvT* 24 [1964]: 374-88, esp. 383ff.). Statements can be made concerning it, therefore, that refer to the entire person: the *lēb* staggers (*mūg* Ezek 21:20), it "melts" (*mss ni*, Deut 20:8; Josh 2:11; 5:1; 7:5; Isa 13:7; 19:1; Ezek 21:12, etc.), it is "agitated" (*raggāz* Deut

28:65), and one can "disquiet" it (*k'c* hi. Ezek 32:9). The *lēb* can also indicate the person in a thoroughly attenuated sense and can almost become a replacement for a per. pron. (par. to such a pron. e.g., in Psa 22:15; 27:3; 33:21; 45:2). Yet the word can indicate that the essence of the person lies precisely in the *lēb* (Judg 16:15, 17f.; 1 Sam 9:19; this too is a notion that is not limited to Israel; cf. H. Brunner, "Das Herz als Sitz des Lebensgeheimnisses," *AfO* 17 [1954/55]: 140f.). The expression *b'lēb* (with a per. suf.) and a verb of thought or speech (e.g., Gen 17:17; 27:41; Deut 7:17; Psa 4:5, etc.) indicates thoughts that one keeps to oneself and does not wish to communicate. The dream too, which reveals the most hidden and inaccessible regions of a person, plays out in the *lēb* (Song Sol 5:2). Thus wisdom is aware of the unfathomability of the *lēb* (Jer 17:9; Psa 64:7; Prov 20:5). To the extent that the person decides and responds in the *lēb*, the word should often be understood in the sense of "conscience" (Gen 20:5f.; 1 Sam 24:6, etc.; cf. Köhler, *Theol.* 202).

Because the OT does not usually regard human existence individualistically, it can discuss not only the *lēb* of an individual but also of an entire group (Gen 18:5; 42:28; Ezek 35:29; cf. Köhler, *Theol.* 161).

(g) Par. terms supplement the image. The following are frequent: → *nepeš* (originally "gullet," then "vital force," "person," with a range of meaning similar to *lēb* in Psa 13:3; 84:3; Prov 2:10; 19:8, etc.), → *rūah* (originally "breath," then "wind," on the one hand, and "vital force," "spirit," on the other; cf. Exod 35:21; Deut 2:30; Josh 2:11; 5:1; Isa 65:14; Psa 34:19, etc.). *qereb*, "interior, midst," etc., appears less often (Jer 31:33; Prov 14:33). In addition to *kābēd* "liver" (→ *kbd*), particular reference should be made to *k'lāyôt* "kidneys," which often parallels the "heart," indicating the most private, hidden being of a person, accessible only to God (Jer 11:20; 12:2; 17:10; 20:12; Psa 7:10; 16:7; 26:2; 73:21; 139:13; Job 16:13; 19:27; Prov 23:16; Lam 3:13; an additional 16x in Exod-Lev as a sacrificial animal's body part; also Deut 32:14; Isa 34:6; cf. → *bḥn* 3a; Dhorme 131).

4. Naturally, such a major anthropological term serves to describe the relationship between God and person.

(a) The word *lēb* has theological significance in the psalms of lament, particularly as a term either for the clear conscience of the one lamenting (frequent are the expressions *yīšrē lēb* "the upright of heart," Psa 7:11; 11:2, etc.; [→ *yšr* 3b], *bar lēbāb* "pure of heart," Psa 24:4 in an entrance liturgy; 73:1; wisdom influence is clear in many passages) or for the penitence of the worshiper confessing his/her unrighteousness (*nišbar lēb* "broken of heart" Psa 34:19; 51:19).

(b) Wisdom literature strongly accentuates God's awareness of the emotions of the human *lēb* (Prov 17:3; 21:2) and holds firm to the observation that Yahweh's will rather than the plans of the human *lēb* are realized (Prov 16:1; 19:21).

(c) The *lēb* acquires special theological significance when the focus is on anthropological issues.

Such is the case in Deut. Persons are called here to hear and act "with the whole heart and the whole soul" (Deut 4:29; 6:5; 10:12; 11:13). One's knowledge of Yahweh's deeds should be preserved in the heart (4:9, 39; 6:6; 8:5, etc.). The rite of circumcision (*mûl* "to circumcise") is spiritualized and

applied to the heart (Deut 10:16; 30:6; cf. Lev 26:41; Jer 4:4; Ezek 44:7, 9 with *ārel* "uncircumcised" in reference to the heart; see H.-J. Hermisson, *Sprache and Ritus im altisraelitischen Kult* [1965], 64-76). This insistence on the participation of the entire *lēb* has its place in a period of a new consciousness of the original relationship between God and his people on the one hand and incipient individualization on the other.

Conditions are similar in Jer and Ezek, whose theological interests in this respect coincide with those of Deut. Jeremiah too demands the *lēb* of those who hear him (Jer 3:10; 4:4, adaptation of the Dtn motif of circumcision of the heart; see above; 29:13, etc.). Yet he speaks very clearly of the "obstinacy of the heart" (*š'rirūt lēb* 3:17; 7:24; 9:13; 11:8, etc.). The difficulty of the obedience required by legal parenesis is clear to the prophet. Such a renewal of the relationship between God and person can no longer be expected, therefore, in the present, and thus becomes the object of future hopes (Jer 31:31ff.; 32:38f.); covenant and law shall be incorporated entirely into the *lēb* (cf. von Rad, *Theol.* 2:211ff.).

Ezekiel thinks very similarly. He too has experienced the obstinacy of the *lēb* of his audience (Ezek 2:4; 3:7); he too awaits a future in which God will replace the human "heart of stone" (*lēb hā'eben*) with a "heart of flesh" (*lēb bāsār*) (Ezek 36:26ff.).

Consequently, the prophetic concept of the obstinacy of the human *lēb* (which, in all these cases and in contrast to the "hardening of the heart" mentioned below, results from human free will) is also taken up elsewhere (Zech 7:12; Psa 95:8, both passages in Dtr diction).

(d) According to Israelite faith, Yahweh grants the human *lēb* its choices (so e.g., Psa 51:12); he can also limit these choices. This motif of "hardening the heart" has one setting in the exodus tradition. The Yahwist (Exod 8:11, 28; 9:34; 10:1) formulates with *kbd hi. lēb* "to cause the heart (of the pharaoh) to become heavy." The subj. is either Yahweh or the pharaoh himself. In contrast, the author of P differentiates more precisely: Yahweh hardened the heart of the pharaoh (→ *h̄zq pi. lēb* Exod 9:12; 10:20, 27; 11:10, etc.; also *qšh hi. lēb* "to make the heart hard" Exod 7:3), and the heart of the pharaoh becomes hard (*h̄zq qal* Exod 7:13, 22; 8:15, etc.). Thus P consistently contends that only Yahweh is active. The theological significance of hardening in P is most clearly seen in Exod 14:4. The motif occurs also in Exod 4:21 (in an older addition) and is applied in Deut to an episode of the conquest (Deut 2:30, *qšh hi. and m̄š pi.*).

According to both documentary sources, the content of the motif of hardening the heart in the exodus pericope is the fact that Yahweh deprives the pharaoh of the intellectual and psychological capacities to understand the significance of the plagues and to act accordingly. Its goal is to demonstrate Yahweh's historical power in its total compass: this power reaches even to his enemy's capacities for thought and perception.

The same motif returns in prophecy. The statement concerning the hardening of the heart now applies to Israel (without anthropological terminology already in 1 Kgs 22:21; with *šmn hi. lēb* "to fatten the heart" Isa

6:9f.; adapted in Deut 29:4). As in Jer and Ezek, the prophetic experience that Israel does not wish to hear is mirrored here. But this noncomprehension is interpreted as Yahweh's judgment; thus guilt and punishment coincide (cf. F. Hesse, *Das Verstockungsproblem im AT* [1955]; von Rad, *Theol.* 2:151ff.).

(e) The OT speaks not only of the human *lēb* but also of the divine *lēb* (von Meyenfeldt, op. cit. 193f.). Its functions remain the same: located in Yahweh's *lēb* are emotions (concern, Gen 6:6; compassion, Hos 11:8), recognition and memory (1 Kgs 9:3; Jer 44:21, etc.), and will and forethought (Gen 8:21; Jer 7:31, etc.). Jeremiah speaks particularly frequently of Yahweh's *lēb* (8x); the use of anthropomorphisms for God corresponds to the anthropological interests.

5. Early Jewish usage of *lēb* does not vary essentially from that of the OT (J. B. Bauer, "De 'cordis' notione biblica et judaica," *VD* 40 [1962]: 27–32). Yet anthropological and psychological interests increase further. In Qumran (more than 120x) the notion of the *š'rirūt lēb* "hardening of the heart" plays an essential role; it describes those who do not belong to the sect (1QS 1:6; 2:14, 26; 3:3, etc.). In contrast to OT usage, the introversion of the ungodly powers of the world into the heart is new; thus the "idols of the heart" (1QS 2:11) are mentioned; the spirits of wisdom and darkness do battle in the *lēb* (1QS 4:23), the pious must expel "Belial" from his/her *lēb* (1QS 10:21); the law is within one's *lēb* (1QH 4:10). Similar concepts appear in rabbinical speculations concerning the *yēšer ṭōb* and the *yēšer ra'*, the good and the evil impulse, both of which reside in the *lēb* and struggle with one another (StrB 4:466ff.). The apocalyptic variant of the concept appears in 4 Ezra 3 (esp. vv 20ff.).

On the NT usage of *kardia*, see F. Baumgärtel and J. Behm, "καρδία," *TDNT* 3:605–14.

F. Stolz

לבש *lbš* to clothe oneself

S 3847; BDB 527b; HALOT 2:519a; TDOT 7:457–68; TWOT 1075; NIDOTTE 4252

1. The root *lbš* "to clothe oneself" is common Sem. (Berg., *Intro.* 218). In the OT era it is well attested among Israel's neighbors (with the exception of Phoen.-Pun.), also in some metaphorical usages (Akk.: *AHw* 523f., 561; Ug.: *WUS* no. 1444; *UT* no. 1353; Can.: *EA* 369:9; cf. *DISO* 151; Aram.: *DISO* 135; *KBL* 1089f.).

lbš occurs in Hebr. in the qal (a stative pf. *lābēš* also in Lev 16:4; *Psa* 93:1[bis]; cf. Berg., *HG* 3:77, otherwise *lābaš*; on the pass. ptc. or verbal adj. *lābūš* "clothed," cf. Joüon §121o), pu. (ptcp. "clothed"), and hi. (causative "to clothe"), post-OT also in the hitp. (*Sir* 50:11 "to clothe oneself"). Nom. derivatives in the meaning "dress, clothing, garment" are *l'būš* (< **lubūš*; cf. Joüon §88Eh; contra *BL* 473: perhaps *la* + *būš* "for shame"), *malbūš*, and