READING PSALM 139 AS A LITERARY UNIT: A BODILY INTERPRETATION FROM THE PERSPECTIVE OF SPACE

by

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DECLARATION

I, Lodewyk Sutton, hereby declare that the dissertation

“Reading Psalm 139 as a literary unit:
A bodily interpretation from the perspective of space”

reflects my own understanding and research on the above title, that all resources used and quoted are referenced to in full, and that appropriate acknowledgements are given.

Lodewyk Sutton
October 2018

DEDICATION

I dedicate this dissertation to my Aunt Hermien Swart (1952-2016), a true teacher, a giving heart and a wonderful godmother. I miss you dearly.

To my Uncle Adrianus Swart, thank you for demonstrating the meaning of survival.

PSALM 139

Could it be that you
sit where I sit
think what I think
dream what I dream
With me?

I remember a dream in which I was
Trying to remove you from my room
Forcibly, fruitlessly.

You, unmoved, unmovable
Would not reveal your face
But you looked from behind
    like I looked as a child.

I was in Cluny, I remember,
When I had that dream
As far from home as I'd ever been
    and as alone.

My pack was heavy and my
Boots were soaked with sweat
and Cold December rain

And a French woman with no English
Gave me with no French a warm room
A hot meal and good wine that night.

Could it be?
I come to
the end —
   you are still
With me.

Timothy M. Slemmons[1]

[1] In 2001, Slemmons (2001:221), an ordained minister in the Presbyterian Church (United States of America), published this poem on Psalm 139.

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ABBREVIATIONS

The following abbreviations are used in this dissertation:

- Standard Latin abbreviations
- The Bible, *New International Version* (NIV), is used as a reference for biblical abbreviations

In addition to these, the following abbreviations are also used:

BCE	Before Common Era
BHS	*Biblia Hebraica Stuttgartensia*
CCL	*Catalogus Codicum Latinorum*
Cf.	Compare
CE	Common Era
Ed./Eds	Editor/Editors
Jdt.	Judith
LXX	Septuagint
M	Meter (a measure of length)
Macc.	Maccabees
NA27	*Novum Testamentum Graece*
NIV	*New International Version*
Sir.	Sirach
V.	Verse
VV.	Verses

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CHAPTER 1
INTRODUCTION

1.1 Introduction

The Book of Psalms is probably one of the books in the Old Testament that is read and quoted the most, not only by scholars, but also by people, in general. One of the key aspects that make the Book of Psalms so popular is that people can identify with the contents of the psalms and their personal character (Burden & Prinsloo, 1987:9). The writers of the psalms convey emotions of, among others, love, hate, joy, happiness, sadness, loneliness, and anxiety. The questions raised thousands of years ago are still relevant in human minds nowadays. This conveyance of true human nature makes the psalms and their content so relevant for contemporary readers that scholars dedicate their lives to studying them. Psalm 139 is one of the psalms that truly represents and expresses all the above statements. It is echoed as a model in many poetical compositions and has, according to Weiser (1962:801), become part of the treasure of Christian hymns.[2]

Time has shown that, as one of the psalms in the Book of Psalms, the interpretation of Psalm 139 has been the subject of much debate. One of the key problems of Psalm 139 is its structure. Different elements can be used to divide the psalm into stanzas and strophes.[3] Traditionally, Psalm 139 is divided into four strophes, the contents of which support the themes of God's omniscience (vv. 1-6), omnipresence (vv. 7-12), and omnificence (vv. 13-18) (Weiser, 1962:802-807). The immediate problem that arises from this division and interpretation is that verses 19-24 are understood as a separate part and elicit a debate on the unity of the psalm. This prompts the question as to whether the unity of Psalm 139 can be better understood from another perspective?

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[2] In Jewish worship, Psalm 139 is used on the Day of Atonement or Yom Kippur, indicating that the psalm is not only important in Christian worship.

[3] The stanza and strophe reflect a specific line of thought or show a strong unity in their contents. There are different ways to make the divisions. Formal criteria, for example, would be to examine introduction formulas, closing formulas, and a change in the subject. Other criteria would be the content, where one would, for example, examine the change of space or time (Vriezen & Van der Woude, 1980:56-59; Gottwald, 1987:522-523).

According to Brueggemann (2003:277), the famous theologian Gerhard von Rad suggested that the Book of Psalms is a "response" to God's interventions as Creator. These are interventions in human life (not excluding nature).[4] Therefore, it is understandable that these "responses" by a man in the Psalms are expressed in several ways. It is important to understand that the Psalms give insight not only into God, but also into humankind on a deep anthropological level. Psalm 139 must be understood not only on a divine (theological) level, but also on an anthropological level. It would seem that, in order to gain a better understanding of God in this psalm, one must observe the nature and function of one's physical constitution (Wesselschmidt, 2007:383). One must also understand that Psalm 139 not only expresses human emotions. It is also one of the psalms in the Old Testament that richly describes physical human body parts, making this psalm even more interesting on an anthropological level. To distinguish between these levels of divine, human, physical, real, and imagined language, it would be worthwhile studying this psalm in the context of "*literary*" space,[5] in order to help form a bodily perspective of this psalm. It is thus clear that this psalm lends itself to further, more intensive study.

The notions discussed in this dissertation are derived from anthropological, architectural, social, and theological discourses. They do not derive primarily from a theological discussion, but also have enormous theological implications and consequences in the interpretation and structure of Psalm 139.

1.2 Literature Review and Problem Statement

A literature review of Psalm 139 gives insight into how Psalm 139 has been interpreted and helps formulate a problem statement for this study. The literature review examines a "pre-

[4] Brueggemann (2003:277) states that "the Book of Psalms is an ancient mapping of Israel's life with YHWH, a mapping that has continued through the centuries to be the primal guide for faith and worship in both synagogue and the church".

[5] "*Literary*" space (*narrative space* or *theory*, *social space* and *ancient Near Eastern spatial orientation*) is the study of a literary text.

critical interpretation", a "historical-critical interpretation", as well as "literary readings" of Psalm 139.[6]

Although the interpretation of Psalm 139 is the subject of much debate, most theologians base ther arguments in support of the unity of the psalm on its thematic unity. A pre-critical study shows that theologians use Psalm 139 to convey such concepts as God's omnipresence, omniscience, and omnificence. These concepts can be observed throughout history in the interpretations by Clement of Rome (died 101 CE), Clement of Alexandria (150-215 CE), Origen (185-253 CE), Athanasius (296-373 CE), Cyril of Jerusalem (316-386 CE), Hilary of Poitiers (315-367 CE), Augustine of Hippo (354-430 CE), Cassiodorus (490-583 CE), Bede (673-735 CE), Haimo of Auxerre (died 856 CE), Richard of Saint Victor (died 1173 CE), John Calvin (1509-1564 CE), David Dickson (1583-1662 CE), John Owen (1616-1683 CE), Jonathan Edwards (1703-1753 CE) and Alexander Maclaren (1826-1910 CE).[7] The use of

[6] In recent years, Psalm 139 has been used to advocate the case against abortion (cf. Waltke, 1975:3-13; Banks, 2012:15-16) and to discuss the question of old age (cf. Dorgan, 2006:10-11; Shinn, 2006:8-9; Copenhaver, 2010:39-41).

[7] It can be noted that, in the early years after Jesus' death, commentators on the scriptures used the Old Testament as a commentary on the New Testament. Clement of Rome (died 101 CE) used Psalm 139 as a text to explain that we are all in the hands of God and that we must abandon all sin and evil, because there is no place to hide from God (Wesselschmidt, 2007:385). Clement of Alexandria (150-215 CE) is also a good example of this Christological interpretation. He views Psalm 139 as an indicator for Christians to live a morally good life, because God sees all (Ps. 139:7-10). In his interpretation, one can perceive the theme of an omnipresence God (Waltke and Houston, 2010:519). Origen (185-253 CE) focuses on the words "ineffability" and "intimacy" in his attempt to describe God's uniqueness and the personal nature of God. Psalm 139 is used as part of an argument about how one can have knowledge about God. Only when one has experienced God's "ineffability" and "intimacy", can one start to draw conclusions about God's eternal, invisible and unchanging character; these qualities are described by the themes of omnipresence, omniscience, and omnificence (Waltke and Houston, 2010:520-521). Athanasius (296-373 CE) uses Psalm 139:6 to describe God's ineffable character (Waltke and Houston, 2010:521). Cyril of Jerusalem (316-386 CE) takes Psalm 139:12 to describe the light and the darkness, when he notices candles burning on Saturday night and early Easter Sunday as part of the preparation for baptism. He views baptism as a form of "enlightenment". He also uses Psalm 139 as a critique against the Greeks who mentioned that God's power is limited to heaven. By doing so, Cyril also relates to the theme of omnipresence (Waltke and Houston, 2010:521-522). For the theologian Hilary of Poitiers (315-367 CE), God is so far from comprehension that the more "the infinite spirit would endeavour to encompass him to any degree, even though it be by an arbitrary assumption, the more the infinity of a measureless eternity would surpass the entire infinity of nature that pursues it" (Wesselschmidt, 2007:386). He draws this conclusion, after reading Psalm 139:7-10 and interpreting it that God is everywhere. Like Origen, he views God's character as eternal and infinite; therefore God must be a God

concepts such as God's omnipresence, omniscience, and omnificence illustrates the interpretation history of this psalm.

A historical-critical overview shows that scholars such as Weiser (1962), Dahood (1970), Blaiklock (1977), Kidner (1979), Anderson (1981), Kraus (1993),[8] Wilcock (2001), Harmon (2007), and Harman (2011) all use the themes of God's omnipresence, omniscience, and omnificence to interpret Psalm 139. The result of this interpretation is that verses 19-24 seem to present a different line of thought and elicit debate on the unity of this psalm. The question

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of omnipresence, omniscience, and omnificence (Waltke and Houston, 2010:522). Augustine of Hippo (354-430 CE) applied Psalm 139 to the knowledge of God to His own creation. He starts with this anthropological focus of how can mankind understand him-/herself. They have been created by God; they did not create themselves. Then he changes his explanation to state that, if we cannot understand ourselves, how can we know or understand God's omniscience (Wesselschmidt, 2007:384)? He also uses Psalm 139 to explain that Old Testament theophanies of God mostly focus on the omnipresence of God and the image of God. For Augustine, the sacraments were 'signs' to see the presence of God and to help us come to faith. Psalm 139 illustrates these 'signs' of God's omnipresence (Waltke and Houston, 2010:522-523). The most comprehensive commentary on Psalm 139 by the scholar monks in the Middle Ages was that of Cassiodorus (490-583 CE). He has a strong Christological focus on Psalm 139 and also focuses, from v. 7 of Psalm 139, on God's omnipresence (Waltke and Houston, 2010:526-527). Bede (673-735 CE) has a strong meditative focus on Psalm 139. Haimo of Auxerre (died 856 CE) also concentrates on an all-knowing God in Psalm 139. Richard of Saint Victor (died 1173 CE) also shares Haimo's understanding of an all-knowing God, but in the context of a life of contemplation (Waltke and Houston, 2010:527-529). John Calvin (1509-1564 CE) thinks of Psalm 139 in terms of self-knowledge and a goal to have knowledge about God. He starts his commentary on Psalm 139 with the relation between God as creator and God's omniscience. He mainly interprets Psalm 139 in the context of sin and how to live a holy life, knowing that one cannot escape God (omnipresence) (Calvin, 2009:627-631). In his 1653 commentary on the Psalms, David Dickson (1583-1662 CE) interprets Psalm 139 as a psalm where David is persecuted by his adversaries. David then comes to the all-seeing and omnipresent God to lay his heart before him and his adversaries. Dickson divides the strophes of this psalm in accordance with the themes of omnipresence, omniscience, and omnificence (Dickson, 1995:475-483). John Owen (1616-1683 CE) uses Psalm 139 to ask the question of indwelling sin. Mankind knows that God is an omnipresence, omniscience, and omnificence God – why do they still think that they can hide their sins? Owen's work is based on a counter-cultural stance (Waltke and Houston, 2010:532). Jonathan Edwards (1703-1753 CE) takes a stand against the 'Enlightenment' when he explains what true knowledge is in God's omniscience. He presents it as part of a sermon on God's omniscience (Waltke and Houston, 2010:532-533). Alexander Maclaren (1826-1910 CE) approaches Psalm 139 like most of the previous scholars, *i.e.* in the context of God's omnipresence, omniscience, and omnificence (Maclaren, 1891).

[8] In his *Theology of the Psalms*, Kraus (1992:23-24) strongly argues for the anthropomorphisms in this psalm, although this does not influence his understanding of the psalm as a literary unit, other than from the perspective of omniscience, omnipresence and omnificence.

that arises for this study is whether the unity of this psalm can be better understood if it is examined from a perspective other than the themes of God's omniscience, omnipresence, and omnificence.

Recently, scholars such as Zenger (1996), Goulder (1998), Allen (2002), and Maré (2010) have started to approach this psalm (and its structure) from another perspective. Zenger (1996:31) also makes a strong argument for the unity of this psalm from another perspective. He argues that the psalm must be viewed as a prayer by an individual, with "a positively prophetic passion". In this psalm, s/he wrestles with God, due to the suffering s/he has experienced, because God took possession of him/her and s/he cannot escape. This is explained in interpreting the psalm from an indicative negative and an imperative positive connotation. Goulder (1998:240-241) interprets the psalm as an evening psalm that has an internal political orientation. He views the speaker of the psalm as a reformist Jewish leader who is against the authority and religious laws in his country, as they do not comply with God's will. He turns to Jeremiah, Ezra and Nehemiah for intertextual support of his argument. Allen (2002:327) approaches the unity of this psalm by explaining that the psalm is about a person who pleads not guilty to some charge. The first part of the psalm deals with the exposure to God's scrutiny (vv. 1-6); the second to the confrontation with God at every turn (vv. 7-14); the third focuses on God's comprehensive concern, and the last part is an appeal to God for vindication (vv. 19-24). Maré (2010:695) interprets the psalm from the perspective of creation theology, but resorts to the themes of omniscience, omnipresence, and omnificence when he presents the structure of the psalm. In these interpretations, a slight shift is taking place in the interpretation of the psalm (and how its structure is interpreted) by not focusing primarily on the traditional interpretation of God's omniscience, omnipresence, and omnificence.

Lately, scholars such as Baker and Nicholson (1973), Williams (1989), Gerstenberger (2001), Clifford (2003), Terrien (2003), Coetzee (2003; 2005), and Hossfeld (2011) have taken note of the anthropological language[9] in Psalm 139. Baker and Nicholson (1973), Williams (1989),

[9] Anthropology is the study of humankind, the doctrine of man or mankind. According to Rogerson (1992:258), anthropology is an academic discipline that is studied and organized differently, according to each country. Even the name of the subject changes. For example, in North America, anthropology is called "cultural anthropology" and, in Britain, it is called "social anthropology". Alterations in the environment, population increase/decrease, economic changes, political control and even new technology can influence societies and cultural change and, therefore, the meaning and understanding of anthropology. For this study, it is important to realize that, although

Gerstenberger (2001), Clifford (2003), and Terrien (2003) focus strongly on both the knowledge of God about the person in the psalm and the theme of creation. They all express the importance of anthropological language in the interpretation of the psalm. Coetzee (2005)[10] uses a bodily interpretation of the womb in Psalm 139 to illustrate Israel's embodied patriarchal theology of containment. Hossfeld (2011:540) interprets the psalm from the perspective of a petitioner and the petitioner's relationship with God. This theme is reflected in his structural plan of Psalm 139. In his examination of this psalm, he stresses the significance of the "inner human" (soul, heart and kidneys) and the text as an anthropological key for understanding the existence of the human being prior to birth. Although these theologians stress the importance of anthropological language in Psalm 139, they do not use it as a way to interpret the unity of the psalm. They use it rather to support a specific theme, or their interpretation is restricted to a specific section of the psalm and not applied to the psalm as a whole.

A literary reading of Psalm 139 shows that scholars approached the psalm in three ways for its division and interpretation. First, the psalm can be interpreted as four independent sections, namely verses 1-6; verses 7-12; verses 13-18, and verses 19-24 (Burden, 1991:130-131). In this interpretation, each unit must be understood separately, with the result that the unity of this psalm is lost. Secondly, the psalm can be interpreted as consisting of two sections. Verses 1-18 and verses 19-24 each form a unit. The first section is usually interpreted in the context of the three themes of God's omniscience, omnipresence, and omnificence (Burden, 1991:130-131). It is argued that these two sections were two individual psalms that were combined in the final redaction of this Psalter. In order to understand each poem, it would be best to interpret them individually. The third way of interpreting this psalm is to view it as one literary unit (Burden, 1991:130-131). This is clear, for example, when Weiser (1962:802-807) divides the psalm into four parts: the same four parts into which the psalm is traditionally divided, but he interprets it as one unit. God's omniscience, verses 1-6: In this part, God is the all-knowing God. He knows the person praying the psalm from inner thoughts to outer ways. God's omnipresence, verses 7-12: In this part, God is the all-present God, from the everlasting to the

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the word 'anthropology' is used, a further explanation of the term will be required, due to the very broad field in which this term is used. For the purpose of this study, when the word 'anthropology' is used, it must be used and understood in the context of Old Testament anthropology.

[10] In an earlier article, Coetzee (2003) uses a bodily perspective in order to indicate how the schemata of the body influence speech and intent in the supplicant's communication with God. He does not use this interpretation to present Psalm 139 as a literary unit.

temporal. God's omnificence, verses 13-18: In this part, God is the all-creating God, from conception to resurrection. God is further described as "God the all-holy", according to verses 19-24. God is holy from the coming judgement to the present testimony. Verses 19-22 can also be considered a petition for the destruction of the wicked, and verses 23-24, a petition for guidance (Weiser, 1962:802-807). In this interpretation, the psalm is understood as a literary unit, but again from the perspective of God's omnipresence, omniscience, and omnificence (a strong theological perspective).

This literature review of Psalm 139 clearly indicates that theologians constantly present the themes of God's omniscience, omnipresence, and omnificence as a way to interpret this psalm. According to Goulder (1998:238), Psalm 139 "has had an unfortunate exegetical history. The sense of religious nobility conveyed by the first three-quarters of this psalm has made it a classic of spiritual experience: E. Reuss said it would be among the most beautiful psalms in the Psalter if it had finished at the third strophe". This interpretation of the first eighteen verses poses a problem in the interpretation of verses 19-24, which show a different line of thought and are the subject of debate on the unity of the psalm. As Goulder (1998:238) puts it, it leads to a "devaluing" of these verses. More recently, scholars have noted the importance of the anthropological language in Psalm 139.

For this study, the question arises as to whether the unity of this psalm can be better understood if it is examined from (or in conjunction with) a perspective other than the themes of God's omniscience, omnipresence, and omnificence. These three themes are usually used to illustrate the composition of the psalm. This leads to the problem statement for this study. The psalm is presented in the Psalter as one psalm. Therefore, one must interpret it as a literary unit. Using the themes of God's omniscience, omnipresence, and omnificence creates a problem in the interpretation of verses 19-24, as these verses present a different line of thought. It is, therefore, necessary to study this psalm, not only from the perspective of God's omniscience, omnipresence, and omnificence, but also to consider the rich use of bodily language in Psalm 139. By studying Psalm 139 from a bodily perspective, one may better understand the final form (literary unit) of this psalm as it is in the final redaction of the Psalter. To present this bodily view or interpretation of the text as a literary unit, it would be best to study and understand the text from a perspective of space. One must remember that, in this process, one is studying a literary text and that, according to Prinsloo (2013:5), such texts are "constructed, produced or represented by means of words". "*Literary*" space can be understood as studying

a text in the context of *narrative space* or *theory*, *social space* and *ancient Near Eastern spatial orientation*. By first identifying and then studying these bodily words from a perspective of space ("*literary*" space), a structure for Psalm 139 will be proposed as one literary unit.

A bodily interpretation of Psalm 139 from the perspective of space will broaden the traditional interpretation of this psalm and address the problematic interpretation of stanza four (verses 19-24). This will help present this psalm as one literary unit and provide a more holistic understanding thereof.

1.3 Objectives of the Study

1. To do an intra- and intertextual analysis of Psalm 139, in order to:
   - gain insight into the interrelatedness of all textual features on the literary level;
   - help the interpreter identify words in the text that are connected to the body;
   - become the framework for the bodily interpretation of the text, and
   - become the framework for the "*literary*" spatial analysis of the text.

2. To formulate an understanding of Old Testament anthropology, in order to:
   - formulate a definition and understanding of Old Testament anthropology from the perspective of different theologians;
   - help the interpreter establish a definition of a bodily interpretation for this study;
   - establish a framework for the use and meaning of a bodily interpretation in this study, and
   - formulate an interpretation method for a bodily interpretation that will be used as the basis for the remainder of the study.

3. To do a bodily analysis, in order to:
   - investigate specific words identified in the intratextual analysis of Psalm 139 relating to the body on a socio-scientific level as part of an intertextual and extratextual investigation;
   - an intertextual analysis will pay attention to similarities with different texts in both the immediate and the more remote context;

- the intertextual analysis will also be conducted to view the different uses of these words in texts, and to establish the meaning and bodily use of these words;
- an extratextual analysis of these words will help understand their meaning and bodily use in other ancient Near Eastern and Mediterranean social contexts;
- this will help the interpreter form a better understanding of the use of these words in Psalm 139, and
- help the interpreter in the bodily interpretation of Psalm 139 from a perspective of space.

4. To formulate a definition and method for studying "*literary*" space, in order to:
   - construct a historical background on the study of space;
   - help the interpreter establish a better understanding of the concept of space;
   - become the framework for the formulation of "*literary*" space as socio-historical interpretation of the text;
   - formulate an understanding of *narrative space* or *theory*;
   - formulate an understanding of *social space*;
   - formulate an understanding of *ancient Near Eastern spatial orientation*;
   - formulate a method for studying "*literary*" space, and
   - become the framework for the spatial interpretation of the text.

5. To investigate Psalm 139 from a "*literary*" spatial perspective, in order to:
   - incorporate all of the above-mentioned analysis and research critically in interpreting Psalm 139;
   - do a bodily interpretation from the perspective of space, and
   - synthesise the findings of the above analysis and apply it to the research problem.

1.4 Methodological Considerations

Literature is a form of communication. In this communication process, somebody sends a message and somebody receives that message. To send the message, the message must be coded. The receiver must decode the message in order to understand what the sender wanted to communicate to the receiver. A similar process takes place in a written text. The sender writes down his/her message in a code or language. For the receiver to understand the words,

s/he must understand the language. In this communication process, the context and background of both the sender and the receiver must be considered. If this is not the case, it could complicate the communication process. In this exegetical process, different aspects can be focused upon and will also lead to different results. A key aspect of the interpretation of the text is always to understand it in its context. The text consists of letters that form words that stand in relation to one another; these words form sentences that form paragraphs, and all of these are to be found in a text in a book, all in relation and in a context. These all stand in relation to a historical situation, cultural occurrences and social patterns. This is rooted in the theory of semiotic literary, which works with the understanding that the meaning of a text is formed by a set of codes (Prinsloo, 2008:50-52). The terms intra-, inter-, and extratextuality are used along the lines of semiotic literary theory's basic premise that texts are determined by a number of codes that are essentially social in character. Effective communication only takes place when sender and receiver share common codes (Lotman, 1972:81-91). According to Prinsloo (2008:52), Lotman's literary codes are not only extratextual, but function on three levels, namely:

- **Intratextual analysis**. This analysis studies all the textual relations within a specific text. It provides a more holistic view of the text. A combination of both synchronic and diachronic approaches to the text will help in this process (Prinsloo, 2008:52). The French language expert F. de Saussure showed that language should be approached on both a synchronic and a diachronic level. A synchronic approach studies the language without taking into account the growth process behind it. The text can be approached on different levels. In a diachronic approach, a study is done and questions are asked on how the language came about and developed in time to this point. Both these approaches are useful and legitimate. There is, however, a logical sequence between the two. A text must first be studied on a synchronic level before conclusions can be made on how a text developed (Prinsloo, 2008:60; cf. also Groenewald, 2007:1017-1031; Kleparski and Borkowska, 2007:126-139; Pentiuc, 2006:381-396).

- **Intertextual analysis**. This analysis makes the connection between a specific text and other similar texts. In a Biblical context, the question is whether a specific text shows any connection to other Biblical and/or non-Biblical text(s) (Prinsloo, 2008:52; Koptak, 2008:325-332).

- **Extratextual analysis**. This analysis concentrates on the concrete historical, social, political, cultural and economic situation wherein a specific text developed and started (Prinsloo, 2008:52). Part of this process is to examine the text on a socio-scientific level or interpretation (cf. also Gottwald, 1987:20-34; Pilch and Malina, 2000:XV-XL; Van Eck, 1995:85-89; Vos, 1996:14-35).

An interpretation of texts (ancient texts, in particular) should be a holistic exercise that takes into account that all texts function on three levels, namely the intra-, inter-, and extratextual levels. The purpose of studying a text on these three levels is to form a more holistic or rather comprehensive understanding of the text. The research method suggested for this study consists of a combination of intra-, inter- and extratextual research methods.[11]

First, an intratextual analysis of Psalm 139 will help present the interrelatedness of all textual features of Psalm 139 on the literary level. This analysis will aid the interpreter in identifying words that can be ascertained with the human body in the text of Psalm 139. This will become the framework for the subsequent inter- and extratextual analysis.

The intertextual and extratextual research of this study consists of the anthropological, bodily and "*literary*" spatial analysis that will follow the intratextual analysis of Psalm 139, as expressed in the title of this study: A bodily interpretation from the perspective of space. The purpose of this study is to do a bodily interpretation of Psalm 139 from the perspective of space; more specifically, a "*literary*" spatial analysis of Psalm 139 will present it as a literary unit. In the "Objectives of the study" (as well as in the "Chapter division" for Chapters 3 and 4), it becomes clear that an important part of this study is to formulate an understanding of a bodily interpretation and "*literary*" space, as this will serve as the basis from which to approach the inter- and extratextual analyses of Psalm 139.

[11] There are different methods to study a text and each of them has its advantages and disadvantages (Vos, 1996:40). It is, therefore, always difficult to choose only one method for a study that will help address the research problem. Therefore a combination of the "historical-critical method", "text immanent" exegetical method and the "reception-critical" method will be used. For the purpose of this study, the "historical-critical method" with its methodological aspects of "redaction criticism", "socio-scientific criticism" and "tradition history" serves as an exegetical starting point, as well as the "text immanent" exegetical method's methodological aspect of "canonical-criticism".

The research method suggested for this study consists of a combination of intra-, inter- and extratextual research methods. The inter- and extratextual research of this study consists of a bodily and a "*literary*" spatial analysis.

It is to be expected that the analysis of Psalm 139 proposed in this study would first help modern interpreters understand the ancient text in its "*bodily*" and "*literary*" spatial contexts. In the process, this would at least contribute towards a broader understanding of the text as presented in the Old Testament. Secondly, using the bodily analysis from the perspective of "*literary*" space in Psalm 139 will address the problem of understanding Psalm 139 as a literary unit and will show that, by interpreting this psalm from these perspectives and not only from the traditional themes of God's omnipresence, omniscience, and omnificence, this psalm can be understood as one literary unit.

By studying Psalm 139 from a bodily perspective, the modern interpreter will gain a better understanding not only of humankind, in general, but also of God in this psalm, by observing the nature and function of one's physical constitution. Distinguishing between these levels of divine, human, physical, real and imagined language would help form a more comprehensive understanding of Psalm 139 as a literary unit.

1.5 Chapter Division

Chapter 1 includes the introduction to the study, a literature review, the problem statement, the objectives of the study, methodological considerations, chapter divisions, and an explanation of the terminology and orthography used for the study.

Chapter 2 focuses on an intratextual perspective or literary analysis of Psalm 139. The main focus will be to present the interrelatedness of all textual features (morphology, syntax, poetic stratagems, and genre) on the literary level. This analysis will aid the interpreter in identifying words in the text that will become the framework for the bodily and "*literary*" spatial analysis in the ensuing chapters.

Chapter 3 defines Old Testament anthropology, discusses different approaches relating to Old Testament anthropology and defines a feasible method for this study. This will help the

interpreter establish a broader understanding of the concept and use of Old Testament anthropology. The interpretation method identified will be used as a basis for the remainder of this Chapter and study. The second part of Chapter 3 investigates words in Psalm 139 (identified in Chapter 2) relating to the body on a socio-scientific level as part of an inter- and extratextual investigation. An intertextual analysis pays attention to similarities with different texts in both the immediate and the more remote contexts. The intertextual analysis is done to view the different uses of these words in texts, and to establish the meaning and bodily use of these words. An extratextual analysis of these words helps understand their meaning and bodily use in other ancient Near Eastern and Mediterranean social contexts. This will aid the interpreter in forming a better understanding of the use of these words in Psalm 139 and in interpreting Psalm 139 from a perspective of space in Chapter 4.

Chapter 4 establishes an understanding on spatial studies and its historical development. This helps the interpreter establish a broader understanding of the concept and use of space. An understanding of the concept of a "*literary*" spatial analysis is formulated. The three spatial approaches for "*literary*" space, namely *narrative space* or *theory*, *social space* and *ancient Near Eastern spatial orientation*, are defined and explained. Finally, a method for studying "*literary*" space is formulated. This serves as a basis of interpretation for the remainder of the Chapter and assists the interpreter in studying Psalm 139 from a perspective of space. The second part of Chapter 4 investigates Psalm 139 from a "*literary*" spatial perspective (using body imagery). This part uses all of the above-mentioned analysis and research critically in interpreting Psalm 139 and aims to answer the problem statement set out in Chapter 1. This helps the interpreter answer the problem statement by showing that Psalm 139 can be presented as a literary unit from a bodily interpretation carried out from the perspective of space.

Chapter 5 functions as a final synthesis of the insights gained in the above chapters. It discusses the results of the study, the conclusions reached, how it was done and the method used. An answer to the problem statement is given and some final remarks on the study are made.

1.6 Some Practical Matters

1.6.1 Terminologies

The following terminologies (key terms) are used in this study:

Ancient Near East: The ancient Near East is used in this study as a general term that "embraces both an enormous geographical territory and a long chronological span. Many different peoples lived in this area of more than three million square miles that included a variety of ecological environments – alluvial plains of river valleys, coastal regions, high mountain steppes, deserts, and oases. The combination of so many different living conditions and ethnic groups produced the rich and complex cultures that today we call the ancient Near East" (Benzel *et al.*, 2010:9).

Canonical-critical method: Canonical-criticism is a method of biblical study that falls under the text-immanent exegetical method. This method is strongly associated with the work of Gerald Henry Wilson, Brevard Childs and James Sanders. According to this method, a specific text should be read as part of the total canonical context. The meaning of the text at this specific moment is more important than the meaning of the text in its final form (cf. Vos, 1996:9; deClaissé-Walford, 2014:1-11).

Extratextual analysis: This analysis concentrates on the concrete historical, social, political, cultural and economic situation wherein a specific text developed and originated (Prinsloo, 2008:52).

Intertextual analysis: This analysis makes the connection between a specific text and other similar texts. In a biblical context, the question is whether a specific text shows any connection to other biblical and/or non-biblical text(s) (Koptak, 2008:325-332; Prinsloo, 2008:52).

Intratextual analysis: This analysis studies all the textual relations within a specific text and provides a more holistic view of the text. A combination of both synchronic and diachronic approaches to the text will help in this process (Prinsloo, 2008:52).

Historical-critical approach: The historical-critical method is a combination of approaches that all have one thing in common. According to Gottwald (1987:10), the method focuses on the history of the text: "instead of taking the stated authorship and contents of documents at face value, this method tries to establish the actual origins of the text and to evaluate the probability that events it relates to happened in the way described. Evidence for this critical inquiry derives from within the document and from a comparison with other documents from the same period or of the same type." A pre-critical analysis would be a study of a text before the historical-critical method was applied as a method.

Mediterranean world: The Mediterranean name comes from the characteristic to, or from the Mediterranean Sea. For the purposes of this study, the Mediterranean world means the peoples, lands, or cultures bordering the Mediterranean Sea (Webster, 2003:electronic edition).

Reception-critical method: This method is strongly associated with the work of Wolfgang Iser and Hans Robert Jauss. The reception-critical method focuses on the person who receives the message in the communication process. It is all about the relationship between the text and the one who receives it. In reader-oriented approaches, much attention is paid to the receiver in the communication process. It is argued that the receiver plays an important role in the understanding process of the text. Each receiver interprets the text and, by doing so, almost rewrites the text. This approach towards a text is called the reception-critical method (cf. Vos, 1996:12-13; Prinsloo, 2008:54-57).

Redaction-criticism: Redaction-criticism is a method of biblical study that falls under the historical-critical method. It examines the intentions of the editors or rather the redactors who compiled the biblical texts from earlier source materials. This form of criticism thus presupposes the results of source and form criticism, and builds upon them (cf. Barton, 1992:644-647; Beuken, 1993:173-187; Vos, 1996:7-8).

Synchronic and diachronic: The French language expert F. de Saussure showed that language should be approached on both a synchronic and a diachronic level. A synchronic approach studies the language without taking into account the growth process behind it. The text can thus be approached on different levels. In a diachronic approach, a study is done and questions are asked on how the language came about and developed in time to this point. Both these approaches are useful and legitimate. There is, however, a logical sequence between the two.

A text must first be studied on a synchronic level before conclusions can be drawn on how it developed (Prinsloo, 2008:60).[12]

Socio-scientific (interpretation): There are many definitions for this type of exegesis. This method stands in relation to the historical-critical approach (method). For this study, a socio-historical approach and a sociological analysis (models) are understood under socio-scientific interpretation.[13] For this study, Elliot's (1986) view will be used. The aim of a socio-scientific study of a Biblical text, according to Elliot (1986:6), is to "elucidate the structure, content, strategy and intended rhetorical effect of the text within its social context. The text is analyzed as a vehicle of communication whose genre, structure, content, themes, message, and aim are shaped by the cultural and social forces of the social system and the specific historical setting in which it is produced and to which it constitutes a specific response."[14]

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[12] See also Pentiuc (2006:381-396); Groenewald (2007:1017-1031); Kleparski and Borkowska (2007:126-139); Labuschagne and Le Roux (2012:1-7).

[13] See also Gottwald (1987:20-34); Van Eck (1995:85-89); Vos (1996:14-35); Pilch and Malina (2000:XV-XL); Esler (2006); Esler and Hagedorn (2006).

[14] Elliott (1993:72-74) provides the following questions that can help study this process of understanding the social aspects in a text. These questions can be used to study any biblical text (Old and New Testament) and each one of them can be used as a starting point for more/other exegetical questions. The questions are as follows (Elliott, 1993:72-73):

- "Who are the explicitly mentioned (or implied) readers-hearers of this document?"
- "Who is the explicitly mentioned or implied author-sender of the text?"
- "How is the social situation described in the text?"
- "How does the author(s) diagnose and evaluate the situation?"
- "How is the strategy of the text evident in its genre, content (stressed ideas, dominant terms and semantic fields, comparison and contrasts, traditions employed and modified, semantic relations), and organization (syntax and arrangement, line of thought and argumentation, integrating themes, root metaphors, ideological point of view, and in narrative, the mode of emplotment of the story [romance, satire, comedy, tragedy])?"
- "What response does/do the author(s) seek from the targeted audience (as perhaps indicated in explicit statements of reasons and goals for writing and response expected)?"
- "How does the author attempt to motivate and persuade the audience?"
- "What is the nature of the situation and strategy of this text as seen from a social-scientific *etic* perspective with the aid of historical and comparative social-scientific research?"
- "What are the self-interests and/or group interests that motivated the author(s) in the production and publication of this document?"

Text-immanent exegetical method: There are different text-immanent exegetical methods, each of which showing a unique style and method. In the literary approaches, the focus is on the coded message as it is at present. The history of the text is not that important for this method. The focus is on the text in its final form. All these approaches are grouped under text-immanent exegetical methods (cf. Vos, 1996:9; Prinsloo, 2008:54-57).

Tradition history or tradition criticism: Tradition history or tradition criticism refers to the work of Gerhard von Rad who showed that certain topics are repeated in the Old Testament and reflect traditions. Von Rad identified a number of traditions in the Old Testament. The literature of the Bible or at least large sections thereof emerged slowly through a process passed down from one generation to another, acquiring its final form with the assistance and contributions of many individuals and groups. Tradition generally preceded text, and this tradition later became text and canon, through history. Tradition history or tradition criticism attempts to recover the meaning that the tradition had at each stage in the growth of the text (cf. Knight, 1992:633-638; Vos, 1996:8-9).

1.6.2 Orthography

In this study, the *New International Version* (NIV) has been used for biblical quotations in English, and also for its system of abbreviations of biblical books.

The Hebrew texts used in this study are taken from *Biblia Hebraica Stuttgartensia* (BHS). The Septuagint (LXX) text used in this study is *Septuaginta* (LXX). Greek texts used in this study are taken from *Novum Testamentum Graece*, twenty-seventh edition (NA27).

The transcription of Hebrew words follows the principles of Jenni and Westermann (1984).

Consonants:

(א) *ʾ*	(ט) *ṭ*	(פ ף) *p,f*
(ב) *b*	(י) *j*	(צ ץ) *ṣ*
(ג) *g*	(כ ך) *k*	(ק) *q*
(ד) *d*	(ל) *l*	(ר) *r*

(ה) *h*	(מ ם) *m*	(שׂ) *ś*
(ו) *w*	(נ ן) *n*	(שׁ) *š*
(ז) *z*	(ס) *s*	(ת) *t*
(ח) *ḥ*	(ע) ‘	

Vowels:

(ַ) *a*	(ֱ) *æ, ǣ*	(ֵ) *e*
(ָ) *ā*	(ֹ) *ō*	(ֶ) *a*
(ִ) *i*	(ֻ) *u, ū*	(ֳ) *o*
(ֵ) *ē*	(ְ) *e*	(ֲ) *a*

The different terminologies used throughout this dissertation are explained in Chapter 3. For this purpose, various dictionaries are used to help establish the meaning and use (as well as the intertextual use) of the terms. In particular, the works of Wolff (1974); Jenni and Westermann (1984), and VanGemeren (1997), in Chapter 3, are used as a foundation to establish the meaning and use of the relevant terms; therefore, due recognition is given to them.

In the chapter headings, headings, subheadings and bibliography, nouns and verbs start with capital letters and prepositions and definite articles will be written in small letters. Footnotes are used in this study. The method of reference used in this study is a variation of the Harvard method (system).

CHAPTER 2
AN INTRA- AND INTERTEXTUAL ANALYSIS OF PSALM 139

2.1 Introduction

Chapter 2 focuses on an intra- and intertextual perspective or literary analysis of Psalm 139. The main focus is to present the interrelatedness of all textual features (morphology, syntax [masoretic], poetic stratagems, and genre) on the literary level. This analysis is important for two reasons. First, it provides a possible historical context for the construction of Psalm 139 and possible further redactional contexts for the psalm. A possible historical context can contribute to the question of unity for this psalm. Secondly, the analysis will help the interpreter identify words in the text that will become the framework for the bodily and "*literary*" spatial analysis in the ensuing chapters. This will help establish a literary unit for the psalm based on its final redaction and its contents (language and imagery). The identification of these words is based on the analysis made in the text.

2.2 Translation

The following translation is a work-translation of Psalm 139 from the Masoretic Hebrew text, as found in *Biblia Hebraica Stuttgartensia* (BHS). This translation serves as the base translation for this dissertation.

Verse	Hebrew	Translation
1	לַמְנַצֵּחַ לְדָוִד מִזְמוֹר	For the choir leader. Of David. A Psalm.
	יְהוָה חֲקַרְתַּנִי וַתֵּדָע:	YHWH, you have searched me and you know me.
2	אַתָּה יָדַעְתָּ שִׁבְתִּי וְקוּמִי	You, you know when I sit down and when I rise up,
	בַּנְתָּה לְרֵעִי מֵרָחוֹק:	you have discerned my thoughts from far away.
3	אָרְחִי וְרִבְעִי זֵרִיתָ	My walking and my lying down you have measured (searched out),

	וְכָל־דְּרָכַי הִסְכַּנְתָּה׃	and have watched (be familiar with) over all my ways.
4	כִּי אֵין מִלָּה בִּלְשׁוֹנִי	Even before a word is on my tongue,
	הֵן יְהוָה יָדַעְתָּ כֻּלָּהּ׃	see, YHWH, you know it completely (utterly).
5	אָחוֹר וָקֶדֶם צַרְתָּנִי	From behind and before you have enclosed me
	וַתָּשֶׁת עָלַי כַּפֶּכָה׃	and have laid your cupped hand (palm) upon me.
6	פְּלִיאָה דַעַת מִמֶּנִּי	Too wonderful for me is such knowledge,
	נִשְׂגְּבָה לֹא־אוּכַל לָהּ׃	it is too high – I cannot comprehend it.
7	אָנָה אֵלֵךְ מֵרוּחֶךָ	Where can I go from your spirit,
	וְאָנָה מִפָּנֶיךָ אֶבְרָח׃	and where can I flee from your face (presence)?
8	אִם־אֶסַּק שָׁמַיִם שָׁם אָתָּה	If I ascend to the heavens – there you are,
	וְאַצִּיעָה שְׁאוֹל הִנֶּךָּ׃	and if I were to make my bed in Sheol – behold! – you are there.
9	אֶשָּׂא כַנְפֵי־שָׁחַר	If I were to lift up the wings of Dawn (Shachar),
	אֶשְׁכְּנָה בְּאַחֲרִית יָם׃	and settle at the end (farthest limits) of the Sea (Yam).
10	גַּם־שָׁם יָדְךָ תַּנְחֵנִי	Even there, your hand would lead me
	וְתֹאחֲזֵנִי יְמִינֶךָ׃	and your right hand hold me fast.
11	וָאֹמַר אַךְ־חֹשֶׁךְ יְשׁוּפֵנִי	And I said: Let (surely) darkness overcome me
	וְלַיְלָה אָוֹר בַּעֲדְנִי׃	and the light around me become night
12	גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ	Even the darkness is not dark to you,
	וְלַיְלָה כַּיּוֹם יָאִיר	and the night is bright as the day,
	כַּחֲשֵׁיכָה כָּאוֹרָהּ׃	darkness is the same as light.
13	כִּי־אַתָּה קָנִיתָ כִלְיֹתָי	For it was you who formed my kidneys,
	תְּסֻכֵּנִי בְּבֶטֶן אִמִּי׃	you have woven me in the womb of my mother
14	אוֹדְךָ עַל כִּי נוֹרָאוֹת נִפְלֵיתִי	I thank you, for I am fearfully and wonderfully made,
	נִפְלָאִים מַעֲשֶׂיךָ	wonderful are your works,
	וְנַפְשִׁי יֹדַעַת מְאֹד׃	and this my soul knows very well.
15	לֹא־נִכְחַד עָצְמִי מִמֶּךָּ	My bones were not hidden from you,
	אֲשֶׁר־עֻשֵּׂיתִי בַסֵּתֶר	when I was made in secret,
	רֻקַּמְתִּי בְּתַחְתִּיּוֹת אָרֶץ׃	formed in the depths of the earth.

16	גָּלְמִי֙ רָא֣וּ עֵינֶ֔יךָ	Your eyes saw my formlessness (embryo/origin),
	וְעַל־סִפְרְךָ֖ כֻּלָּ֣ם יִכָּתֵ֑בוּ	and in your book it is all written
	יָמִ֥ים יֻצָּ֗רוּ	all my days, before they were formed,
	וְלֹא־אֶחָ֥ד בָּהֶֽם׃	when none of them yet existed
17	וְלִ֤י מַה־יָּקְר֨וּ רֵעֶ֪יךָ אֵ֡ל	But how precious to me are your purposes, O God!
	מֶֽה־עָ֝צְמ֗וּ רָאשֵׁיהֶֽם׃	How mighty is the sum (head) of them?
18	אֶסְפְּרֵ֥ם מֵח֗וֹל יִרְבֽוּן	I will count them; they are more (numerous as) than sand;
	הֱקִיצֹ֥תִי וְעוֹדִ֗י עִמָּֽךְ׃	I awake, and I am still with you.
19	אִם־תִּקְטֹ֣ל אֱ֭לוֹהַּ רָשָׁ֑ע	Oh that you would kill the wicked, O God,
	וְאַנְשֵׁ֖י דָּמִ֣ים סֽוּרוּ־מֶֽנִּי׃	and you, men of blood go away from me!
20	אֲשֶׁ֤ר יֹאמְרֽוּךָ֨ לִמְזִמָּ֑ה	Those who speak of you maliciously,
	נָשְׂא֖וּ לַשָּׁ֣וְא עָרֶֽיךָ׃	take in vain thy enemies (cities).
21	הֲלֹ֤וא־מְשַׂנְאֶ֨יךָ ׀ יְהוָ֗ה אֶשְׂנָ֑א	Shall I not hate, YHWH, those who hate you
	וּבְתַקּוֹמְמֶ֖יךָ אֶתְקוֹטָֽט׃	and not loathe those who rise up against you?
22	תַּכְלִ֣ית שִׂנְאָ֣ה שְׂנֵאתִ֑ים	I hate them with a perfect hatred;
	לְאוֹיְבִ֖ים הָיוּ־לִֽי׃	they have become my enemies.
23	חָקְרֵ֣נִי ׀ אֵ֭ל וּדְעַ֣ לְבָבִ֑י	Search me, O God, and know my heart,
	בְּחָנֵ֖נִי וּדְעַ֣ שַׂרְעַפָּֽי׃	test me and know my thoughts.
24	וּרְאֵ֤ה אִם־דֶּ֖רֶךְ־עֹ֣צֶב בִּ֑י	See if I am not on the way (path) of destruction (idolatrous way in me),
	וּנְחֵ֖נִי בְּדֶ֣רֶךְ עוֹלָֽם׃	and lead me in the everlasting/enduring way.

2.3 Position in the Psalter

The Book of Psalms is the end product of a complex and long literary history that reflects the use of these psalms in the worship rites of the post-exilic temple (West, 1981:439), although not all of them reflect this. The redaction of the Book of Psalms was probably completed in approximately 325-250 BCE (Gottwald, 1987:525). It is clear that, in the beginning, the psalms were independent individual poems. These were later collected and placed into different

collections. These collections, for example the 'Psalms of David', were later included into one collection, the 'Book of Psalms'. At present, the majority of scholars agree that the Book of Psalms can be divided into five sections (Pss. 1-41; 42-72; 73-89; 90-106; 107-150) to reflect a homology between psalms and the five books of the *Torah*.[15] Each one of these five sections in the Book of Psalms is marked by summary refrains or colophons (Gottwald, 1987:526). Gunkel (1998) identifies the following *genres* for the Book of Psalms: hymns; individual laments; individual thanksgiving songs; communal laments; royal psalms; communal thanksgiving songs; songs of pilgrimage; blessings and curses; wisdom poetry, as well as liturgies and mixed types (cf. Longman III, 1988:23-34). Gottwald (1987:526) classifies these *genres* into four types or modes of speech: "lamenting and entreating *genres*"; "praising and thanking *genres*"; "performing and enacting *genres*", and "instructing and meditating *genres*". Many psalms can be combined into smaller groups, due to the redaction of the psalm because of themes, similar headings, the way in which God is addressed, and similar wording or expressions used (Eybers, 1978:24-25). When reading the Book of Psalms, one can conclude that the psalms represent different times in Israel's history. It can, therefore, be difficult to date individual psalms (Burden *et al.*, 1987:9-15; Brueggemann, 2003:277).

Recently, it has become increasingly important to show the relationship between psalms. These studies have helped indicate that a specific psalm should be viewed not only on its own, but also in its relationship to smaller groups and bigger groupings.[16] Therefore, the following question must be raised: What contribution does this study make that is focused primarily on one psalm? One of the key factors to show intertextuality[17] between psalms is to compare the structures of different psalms. The difficulty of understanding Psalm 139 as a literary unit

[15] On this subject, see also Zenger (2010). One can also argue that the five sections can be divided into two larger blocks. These blocks are Psalms 2-89 and Psalms 90-145. The first block can be recognised as being dominated by author designations, genre terms in their superscripts, and composed primarily of individual lament psalms. The last block contains psalms that are predominantly communal thanksgiving and praise (Wilson, 2005:231).

[16] The work of Zenger (1998; 2010) and that of Hossfeld and Zenger (2008; 2011) together have contributed a great deal to this focus. The work of Hossfeld and Zenger provides a logical starting point for this dissertation. For a further discussion on the contributions made and the development in the field of canonical critical research, consult the work of Howard (1997:1-18), deClaissé-Walford (1997:1-14; 2014:1-11), Schultz (1999:182-202) and the combined work of deClaissé-Walford *et al.* (2014:21-38).

[17] According to Prinsloo (2008:52) and Koptak (2008:325-332), an intertextual analysis makes the connection between a specific text and other similar texts. In a Biblical context, the question arises as to whether a specific text shows any connection to other Biblical and/or non-Biblical texts.

complicates comparisons with other psalms. Addressing this problem of the unity will contribute to further studies on this psalm and intertextual studies with other psalms. In this dissertation, it is important to recognize that the final redaction of the Book of Psalms, and that of each individual psalm, plays an important role in its final interpretation (in canon-critical research). For the purpose of this study, the following intertextual remarks can be made and examined in relation to Psalm 139: the relationship between Psalm 138 and Psalm 139; the relationship between the books of Job and Jeremiah; the importance of Davidic superscriptions, and Psalm 139 in Book V of the Book of Psalms.

2.3.1 Psalms 138 and 139

A strong argument can be made for a relationship between Psalm 138 and Psalm 139, due to the specific themes they share. The first of these themes is the petitioner or the one who prays the psalm that is observed by YHWH from afar (Pss. 138:6; 139:2). The second theme is the important role of the hand and specifically that of the right hand (Pss. 138:7; 139:10) and other body parts: the heart (Pss. 138:1; 139:23) and the soul (Pss. 138:3; 139:14). The third theme is the role of thanks in the psalm frame by the one who is praying the psalm (Pss. 138:1-2; 139:22). The fourth theme is that of the one who is praying the psalm and whose life is centred around YHWH (Pss. 138:5, 7; 139:3, 24). Another theme is the role of the enemies in these psalms (Pss. 138:7; 139:22). The role of God as creator (Pss. 138:8; 139:14-15) and universal God (Pss. 138:4; 139:7-12, 15) plays an important part in both these psalms as well as the theme of endurance and eternity (Pss. 138:8; 139:24) (Hossfeld and Zenger, 2011:532, 545). For the purposes of this study, the connection between body parts must be noted. In Psalm 138, the hand becomes a metaphor for assistance and salvation; in Psalm 139, the hand becomes a metaphor for guidance and protection. The heart becomes a metaphor for praise in Psalm 138 and for examination in Psalm 139. The soul becomes a metaphor for inner strength in Psalm 138 and a metaphor for praise in Psalm 139.

2.3.2 Relationship to the Books of Job and Jeremiah

Many scholars have pointed out the relationship between Psalm 139 and the Book of Job. This relationship is apparent in the language, specifically the Aramaisms, the verbs used, and its connection to wisdom literature that is reflected in the text of Psalm 139. Another theme that shows resemblance to Job is that of creation and God who is testing the human being. The

similarities between these two rest primarily on content and not necessarily on interpretation (cf. Burden, 1991:131; Hossfeld and Zenger, 2011:545).

The relationship between Psalm 139 and the Book of Jeremiah rests primarily on four texts: Jeremiah 1:5 mentions the election of the prophet, the knowing of God, and the formation in the womb, as in Psalm 139:13. Jeremiah 17:10 uses wisdom terms, as in Psalm 139, to talk about the examination of the inner human by God. The theme of knowledge and testing is also shared with Jeremiah 12:1-3. This is linked to the thought of separation from the wicked. Jeremiah 6:16 and 18:15 connect with Psalm 139:24 on the theme of two ways or paths, the tested way or the false way (Hossfeld and Zenger, 2011:545-546).

2.3.3 Davidic Superscriptions

Psalm 139 forms part of Book V of the Psalter, which consists of Psalms 107-150. Psalm 139 also forms part of a smaller collection of psalms in Book V. This collection is known as the "Psalms of David" (Burden and Prinsloo, 1987:16). In Book V, there are two Davidic collections, namely Psalms 108-110 and Psalms 138-145. They are called Psalms of David because of their Davidic superscriptions. This is one of the main links between these psalms (cf. Schnocks, 2014:53, 58). It must be noted that the Davidic superscriptions do not indicate Davidic authorship (Gerstenberger, 2001:253; cf. Delitzsch, 1973:173)[18] and are not an indication that they recall a specific historical event in the life of David.[19]

Psalm 107 indicates that the time of rescue, restoration and renewal has come. This is supported by the use of the Davidic superscriptions to remind the nation of a time in history when the kingdom was strong, expanding and thriving. Now is the time for restoration, renewal and the hope that this "history" is possible again. deClaissé-Walford (1997:97) advocates that Psalm 107 presents elements of wisdom, when the psalmist reminds one that YHWH can provide and protect the Israelites who returned from exile. She then asks who the wise one is in Psalm 107:43. She concludes that the redactors of Book V used the Davidic Psalms to suggest that

[18] Although many scholars still uphold Davidic authorship, the possibility of a Davidic historical background for a psalm should not be overlooked (Bullock, 2001:72-74).

[19] Some of the superscriptions give instructions to the musician on how the psalm was to be played; the psalm thus became a musical heading (Ellsworth, 2006:11).

the answer to that question would be "David, as the ideal king of ancient Israel". This point is especially made by placing Psalms 108-110 after Psalm 107 and closing Book V with a Davidic collection (Pss. 138-145) as a confirmation of the theme for restoration (deClaissé-Walford, 1997:97).[20] The Davidic superscriptions are important for this study as they indicate that Psalm 139 was used in the final redaction as part of an ideology that wanted to promote hope and restoration after the exile of 587 BCE.

2.3.4 Psalm 139 in Book V of the Book of Psalms

Book V in the Book of Psalms consists of Psalms 107-150. Psalm 139 is part of the fifth Davidic collection, Psalms 138-145, due to their Davidic superscriptions. According to Tucker (2014a:124-125), Psalm 138 is a response to the crisis articulated in Psalm 137. The remainder of the Davidic Psalter (Pss. 139-145) depicts the psalmist in a significant situation of need. Psalm 139 "bemoans the threat of the wicked" and "seeks deliverance from the wicked". Psalm 140 portrays the same situation as Psalm 139. Psalm 141 describes the struggle to survive from these "evildoers" and "wicked". Psalm 142 is a "seek of deliverance from his prosecutors" and the psalmist wishes to be freed from prison. In Psalm 143, the psalmist must pray, due to the threats of the enemy. Psalms 144 and 145 continue with the theme of distress. In fact, all the psalms in the fifth Davidic collection can be viewed as "prayers in distress". Psalm 138 and Psalm 144 refer to foreign powers challenging the ideology of a dominant imperial power. Psalm 138 and Psalm 145 enclose this group with the theme of YHWH's universal royal rule. The psalms between Psalms 138 and 145 seem to support this theme by calling attention to YHWH's care for the poor (his servants, the pauper, or the suffering servant) and leading them on the righteous path or away from enemies. As indicated in 2.3.3, Psalms 138-145 show elements of both wisdom language and priestly language (Hossfeld and Zenger, 2011:6; cf. Tucker, 2014b:188). This is important for this study, as these elements are accentuated by a value system of universal space (cf. Ps. 139:7-12) and restricted time (the time element is especially evident and incorporated in the LXX text of Ps. 139).

[20] It appears that the translator(s) of the LXX promote a theme of hope, trials, and ultimate triumph of all of those who accept and live the wisdom of the Torah. This wisdom is exemplified in the figure of David. This Torah-centric understanding of the Psalter was typical in the second Temple period and its interpretation of the TaNak (The Hebrew Bible). David would then be viewed as having a reputation, in the LXX, as a Torah-observant prophet of God.

The place of the fifth Davidic collection in Book V. According to Kraus (1993:326-327; cf. Dahood, 2011:107), Psalm 107 is an introduction to several individual thanksgivings.[21] In this dissertation, the preferred interpretation is to understand Psalm 107 as an introduction to thanksgiving collections or groups rather than individual thanksgivings. It is obvious that there is a close connection with Psalm 106. Book IV (Pss. 90-106) of the Psalms reflects the time and theology of the exile. Psalm 107 becomes the transition between the time of the exile and that just after the exile. It starts with a celebration of God's redemption and the return of the Israelites from exile. Two central themes in this Psalm are the steadfast love of YHWH and to give thanks (Ps. 108:4 also begins with the "give thanks"). Therefore, Psalm 107 almost becomes a summary of Book IV and serves as an inspiration or calling to Israel for restoration after the exile. Psalms 107, 118 and 136 also share an introductory הודו exhortation that forms a structural unit between Psalms 107 and 136 (cf. Keck, 1996:1121; Goulder, 1998:129; Harman, 2011:773; Hossfeld and Zenger, 2011:2, 110; Tucker 2014a:62-68).

Psalms 108 (originally Pss. 57 and 60), 109 and 110 each had an original meaning and purpose adapted for the final redaction of Book V of the Psalms as part of a trilogy of war and renewed honour.[22] The Davidic superscriptions of Psalms 108-110 confirm this cry for restoration by reminding the nation of the time past and giving them hope for the future. Psalms 108-110 not only present the nation with a future of hope and restoration, but also start the process of restoration.[23] In the ensuing psalms of Book V, this process of salvation, restoration and

[21] According to Tucker (2014b:183), Psalm 107 is "a song of thanksgiving, celebrating deliverance, the psalmist carefully constructs the identity of the returned exiles in light of their experience at the hands of oppressive power. Allusions to foes, enemy nations, and imperial power appear repeatedly in the remainder of the book."

[22] See Sutton's (2015) argument for Psalms 108-110 as a trilogy of war and renewed honour.

[23] According to Hossfeld and Zenger (2011:3), the David trilogy "was placed after Psalm 107 by this temple-singer redaction in order to present the vision of the restoration of Israel according to the model of the return of the Davidic 'foundational era'. The recollection of the 'historical' David and the territorial expansion of his kingdom (Ps 108), but also the defeat of the enemies through YHWH's intervention (Ps 110), here stylizes him as the prototypical figure of hope in the post-exilic period..... When the redaction attributes to David Psalm 109, the prayer of one who is 'poor and needy' (Ps 109:22), this reduction in power becomes especially obvious" (cf. Allen, 2002:79 on Ps. 107 as a calling to restoration for Israel). Allen (2002:79-80) interprets Psalms 108-110 in an eschatological context, based on the perception that David represents an eschatological voice, the purpose being the salvation in the future for Israel from her enemies. Hossfeld and Zenger (2011:3) explain that Psalms 108-110 were placed after Psalm 107 to show the dream of an Israel that has been restored according to the model

renewal is taken further. Psalms 111-112 (twin psalms) show how to praise, and demonstrate a way of living in a time of restoration; Psalms 113-118 (Egyptian Hallel) celebrate the rescue from war, exile and death, showing the foundation for hope; Psalm 119 (Torah psalm) indicates a way of living and encloses the Hallel psalms with Psalms 111-112 that show Torah elements; Psalms 120-134 (pilgrimage psalms), tied with the previous section, build on the theological and historical dimensions; Psalms 135-136 (twin psalms) are enclosing the first section with Psalm 107.

Psalm 137 serves as an introduction to the next section, Psalms 137-150; Psalms 138-145 (the fifth Davidic composition) are a continuation of the Zion theology and shape the five parts of the Torah in the Book of Psalms; Psalms 146-150 (closing composition) incorporate, with Psalm 107, Book V into the rest of the Book of Psalms. It is important to note that Psalm 139 forms part of a process of restoration in a historical time period after the exile by forming part of the fifth Davidic collection, Psalms 138-145.

2.3.4.1 A Proposed Structure of Book V

The proposed structure of Book V provides a holistic view of the purpose and place of Psalm 139 (as discussed in 2.3.4). The following structure can be made of Book V in the Book of Psalms:

Book I: Psalms 1-41
Book II: Psalms 42-72
Book III: Psalms 73-89
Book IV: Psalms 90-106
Book V: Psalms 107-150:
107-136: Great thanksgiving liturgy (rescue, restoration and renewal)
107: Introductory psalm

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of the Davidic "foundational era" (Hossfeld and Zenger, 2011:3; cf. Zenger, 1998). Both these interpretations are constructed on the thought of something that needs to happen in the future for Israel: on the one hand, the salvation and, on the other, the hope of restoration. It was shown that Psalm 107 serves as an inspiration or calling to Israel to restoration after the exile. The Davidic superscriptions of Psalms 108-110 confirm this cry for restoration by reminding the nation of the time past and giving them hope for the future.

108-110: The Davidic trilogy of war and renewed honour

111-112: Twin psalms (Reflecting on Torah)

113-118: Pesach Hallel (Egyptian Hallel)

113-114: Hallelujah acclamations

115-118: Thanksgiving for salvation

119: Torah psalm

120-134: Pilgrim Psalter

135-136: Twin psalms (Reflecting on history)

137-150: Davidic composition and closing

137: Introductory psalm

138-145: The fifth Davidic composition

146-150: Closing composition.

2.4 Morphological Analysis

The Addendum (**a. Morphology of Psalm 139**) presents a full morphological analysis of Psalm 139, from which the following observations can be made:

- In verses 1, 4 and 21, the personal name יהוה is used for God. In verses 17 and 23, the noun אֵל is used for God, and in verse 19, the noun אֱלוֹהַּ is used for God. This could indicate a development in the poet's argument. It more likely indicates that this psalm went through a period of redaction.
- A strong use of bodily language can be observed throughout the psalm: tongue (לָשׁוֹן v. 4), palm of the hand (כַּף v. 5), hand (יָד v. 10), right hand (יָמִין v. 10), kidneys (כִּלְיָה v. 13), womb (בֶּטֶן v. 13), soul (נֶפֶשׁ v. 14), bones (עֶצֶם v. 15), embryo (גֹּלֶם v. 16), eyes (עַיִן v. 16), head (ראשׁ v. 17), blood (דָּם v. 19), and heart (לֵבָב v. 23).
- Keywords or themes can be observed throughout the psalm, with the strong use of repetition: to know, knowledge or thoughts (ידע vv. 1, 2, 4, 14, 23 [twice]; דַּעַת v. 6; שַׂרְעַפַּי v. 23), search (חקר vv. 1, 23); path or way (דֶּרֶךְ vv. 3, 24 [twice]); darkness (חֹשֶׁךְ [male noun], vv. 11, 12; חֲשֵׁכָה [female noun], v. 12); light (אוֹר [male noun], v. 11; אוֹרָה [female noun], v. 12); night (לַיְלָה vv. 11, 12); day (יוֹם vv. 12, 16); hate (שׂנא vv. 21 [twice], 22), and to see (ראה vv. 16, 24).

- In verses 23 and 24, all the verbs take on the form of a *Qal* imperative. All these imperatives are directed towards God.
- Throughout the psalm, there is a strong use of the pronominal suffix 1 singular (31 times), especially in verses 2, 3, 11, 13, 23, and 24. The pronominal suffix 2 singular male is used 20 times and the female once. The pronominal suffix 3 plural male is used 5 times and the singular female twice.

2.5 Syntactical Analysis

Preference is given to a Masoretic syntactical analysis, because the Masoretic markers provide a much older syntactical system's (fourth to ninth century CE) understanding of how to group words in a verse together and where to divide the verse into smaller lines that show a relation to one another. This is important for three reasons. First, the Masoretic syntactical system is a much older system than the traditional linguistic system (that shows the relation between sentences by indicating a noun and verbal phrase). Secondly, it shows where to divide a verse into smaller cohesive lines, and thirdly, the Masoretic marker usually indicates the accentuated syllable in a line. Therefore, a Masoretic syntactical analysis of Psalm 139 is done in the dissertation.[24]

[24] This dissertation focuses on presenting Psalm 139 as a literary unit. This is part of the reasoning for a Masoretic syntactical analysis rather than a modern analysis. Contemporary scholars differ on the unity of the psalm, as indicated in Chapter 1. Holman (1971:298-299) also indicates that scholars interpret the structure of this psalm mainly in three ways: a structure born out in several strophes; a biopartition (vv. 1-18; 19-24), and a unity in the psalm. Holman (1971:300) presents five indications that can help argue for unity in a literary analysis: "the 'catchword', a word which is repeated in order to establish a verbal link between two sections; the style, which colours a section, can mark a division; the characteristic vocabulary marking a distinct part; the so-called 'inclusion', consisting in the resumption, at the end of a passage, of a formula used at the beginning; this is an indication which delineates the limits of a development and shows its coherence; the announcement of a following development of thought."

MASORETIC SYNTACTICAL ANALYSIS OF PSALM 139:1-24				
Accent		**Verse**	**Line**	**Cola**
Dividing disjunctive	**Accompanying disjunctive**			
Introduction		1a	1	לַמְנַצֵּחַ לְדָוִד מִזְמוֹר
ʻAtnāḥ	*Ṭipḥā*			
Sillûq	*Rḇîʿ Mugrāš*	1b	2	יְהוָה חְקַרְתַּנִי וַתֵּדָע:
ʻAtnāḥ	*Ṭipḥā*	2a	3	אַתָּה יָדַעְתָּ שִׁבְתִּי וְקוּמִי
Sillûq	*Rḇîʿ Mugrāš*	2b	4	בַּנְתָּה לְרֵעִי מֵרָחוֹק:
ʻAtnāḥ	none	3a	5	אָרְחִי וְרִבְעִי זֵרִיתָ
Sillûq	none	3b	6	וְכָל־דְּרָכַי הִסְכַּנְתָּה:
ʻAtnāḥ	*Ṭipḥā*	4a	7	כִּי אֵין מִלָּה בִּלְשׁוֹנִי
Sillûq	*Rḇîʿ Mugrāš*	4b	8	הֵן יְהוָה יָדַעְתָּ כֻּלָּהּ:
ʻAtnāḥ	none	5a	9	אָחוֹר וָקֶדֶם צַרְתָּנִי
Sillûq	*Ṭipḥā*	5b	10	וַתָּשֶׁת עָלַי כַּפֶּכָה:
ʻAtnāḥ	none	6a	11	פְּלִיאָה דַעַת מִמֶּנִּי
Sillûq	*Rḇîʿ Mugrāš*	6b	12	נִשְׂגְּבָה לֹא־אוּכַל לָהּ:
ʻAtnāḥ	*Ṭipḥā*	7a	13	אָנָה אֵלֵךְ מֵרוּחֶךָ
Sillûq	*Rḇîʿ Mugrāš*	7b	14	וְאָנָה מִפָּנֶיךָ אֶבְרָח:
ʻAtnāḥ	*Ṭipḥā*	8a	15	אִם־אֶסַּק שָׁמַיִם שָׁם אָתָּה
Sillûq	*Ṭipḥā*	8b	16	וְאַצִּיעָה שְׁאוֹל הִנֶּךָּ:
ʻAtnāḥ	none	9a	17	אֶשָּׂא כַנְפֵי־שָׁחַר
Sillûq	*Rḇîʿ Mugrāš*	9b	18	אֶשְׁכְּנָה בְּאַחֲרִית יָם:
ʻAtnāḥ	*Ṭipḥā*	10a	19	גַּם־שָׁם יָדְךָ תַנְחֵנִי
Sillûq	none	10b	20	וְתֹאחֲזֵנִי יְמִינֶךָ:
ʻAtnāḥ	*Ṭipḥā*	11a	21	וָאֹמַר אַךְ־חֲשֵׁךְ יְשׁוּפֵנִי
Sillûq	*Rḇîʿ Mugrāš*	11b	22	וְלַיְלָה אוֹר בַּעֲדֵנִי:
ʻÔlê wʸyôrēd	*Zarqā*	12a	23	גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ
ʻAtnāḥ	*Ṭipḥā*	12b	24	וְלַיְלָה כַּיּוֹם יָאִיר
Sillûq	*Rḇîʿ Mugrāš*	12c	25	כַּחֲשֵׁיכָה כָּאוֹרָהּ:
ʻAtnāḥ	*Ṭipḥā*	13a	26	כִּי־אַתָּה קָנִיתָ כִלְיֹתָי
Sillûq	*Rḇîʿ Mugrāš*	13b	27	תְּסֻכֵּנִי בְּבֶטֶן אִמִּי:
ʻÔlê wʸyôrēd	*Rḇîʿ Qaṭôn*	14a	28	אוֹדְךָ עַל כִּי נוֹרָאוֹת נִפְלֵיתִי
ʻAtnāḥ	none	14b	29	נִפְלָאִים מַעֲשֶׂיךָ

Sillûq	*Rḇîᵉ Mugrāš*	14c	30	וְנַפְשִׁי יֹדַעַת מְאֹד׃
ʻÔlê wᵊyôrēd	*Rḇîᵉ Qaṭôn*	15a	31	לֹא־נִכְחַד עָצְמִי מִמֶּךָּ
ʻAtnāḥ	none	15b	32	אֲשֶׁר־עָשִׂיתִי בַסֵּתֶר
Sillûq	*Rḇîᵉ Mugrāš*	15c	33	רֻקַּמְתִּי בְּתַחְתִּיּוֹת אָרֶץ׃
Rᵉḇîᵃ gādōl	*Mᵉhuppāḵ*	16a	34	גָּלְמִי ׀ רָאוּ עֵינֶיךָ
ʻÔlê wᵊyôrēd	*Zarqā*	b		וְעַל־סִפְרְךָ֥ כֻּלָּם יִכָּתֵ֑בוּ
ʻAtnāḥ	none	16c	35	יָמִים יֻצָּרוּ
Sillûq	*Ṭipḥā*	16d	36	וְלֹא אֶחָד בָּהֶם׃
ʻAtnāḥ	none	17a	37	וְלִי מַה־יָּקְרוּ רֵעֶיךָ אֵל
Sillûq	none	17b	38	מֶה עָצְמוּ רָאשֵׁיהֶם׃
ʻAtnāḥ	*Ṭipḥā*	18a	39	אֶסְפְּרֵם מֵחוֹל יִרְבּוּן
Sillûq	*Rḇîᵉ Mugrāš*	18b	40	הֱקִיצֹתִי וְעוֹדִי עִמָּךְ׃
ʻAtnāḥ	*Ṭipḥā*	19a	41	אִם־תִּקְטֹל אֱלוֹהַּ ׀ רָשָׁע
Sillûq	*Rḇîᵉ Mugrāš*	19b	42	וְאַנְשֵׁי דָמִים סוּרוּ מֶנִּי׃
ʻAtnāḥ	*Ṭipḥā*	20a	43	אֲשֶׁר יֹאמְרֻךָ לְמִזְמָה
Sillûq	*Ṭipḥā*	20b	44	נָשְׂא לַשָּׁוְא עָרֶיךָ׃
ʻAtnāḥ	*Ṭipḥā*	21a	45	הֲלוֹא־מְשַׂנְאֶיךָ יְהוָה ׀ אֶשְׂנָא
Sillûq	*Rḇîᵉ Mugrāš*	21b	46	וּבְתָקוֹמְמֶיךָ אֶתְקוֹטָט׃
ʻAtnāḥ	none	22a	47	תַּכְלִית שִׂנְאָה שְׂנֵאתִים
Sillûq	*Rḇîᵉ Mugrāš*	22b	48	לְאוֹיְבִים הָיוּ לִי׃
ʻAtnāḥ	*Ṭipḥā*	23a	49	חָקְרֵנִי אֵל וּדַע לִבָּי
Sillûq	*Rḇîᵉ Mugrāš*	23b	50	בְּחָנֵנִי וְדַע שַׂרְעַפָּי׃
ʻAtnāḥ	none	24a	51	וּרְאֵה אִם־דֶּרֶךְ־עֹצֶב בִּי
Sillûq	*Rḇîᵉ Mugrāš*	24b	52	וּנְחֵנִי בְּדֶרֶךְ עוֹלָם׃

The following observations can be made:

- In this psalm, the primary dividing disjunctives are the *ʻÔlê wᵊyôrēd*, *ʻAtnāḥ*, and *Sillûq*.
- Most of the verses are bicolon verses (2 lines). Only verses 12, 14, and 15 are tricolon verses (3 lines), and verse 16 has 4 lines.
- Only verses 12, 14, 15, and 16 use the primary dividing disjunctive *ʻÔlê wᵊyôrēd*, indicating longer verses. This may point to a primary theme in the poem or an important

theme that the poet wanted to exclaim. It may also indicate that it started out as a different poem, which became part of this psalm by the process of redaction.

2.6 Textual Criticism

The Addendum (**b. Text-Critical Notes on Psalm 139**) presents a detailed text-critical analysis of Psalm 139, whose text-critical problems can be difficult to translate and interpret. From this analysis, the following observations can be made:[25]

- Collins (1999:115-120) is of the opinion that one should translate the Hebrew verb פלה as "to be distinguished" and not as "wonderfully made". He argues that the first translation would be better for the context of Psalm 139, and the contours of the theological background, where the psalmist must be understood as a member of God's covenant people. He then translates the first part of Psalm 139:14 as: "I praise you for the fact that I have been awesomely distinguished." In context, this is praise that one's experience of God's covenantal blessings goes back to the very beginning of one's existence. The contexts of the *Nifal* פלה translated as "be wonderful" would rather suggest a usage in the context of creation, as this is the context of verses 13-18 (Hossfeld and Zenger, 2011:536, 541). The context reflects creation theology rather than covenant theology. The translation "wonderfully made" is thus preferred.
- In verse 20, the object that is cast down can be translated as "your enemies" or "your cities". The ancient versions did not question the translation "your cities" text-critically. Thus, the Masoretic text should be retained (cf. Rice, 1984:30; Hossfeld and Zenger, 2011:536).
- According to Hossfeld and Zenger (2011:536), ancient versions of this verse exclaim the "idolatrous way" of the Masoretic text to the "way of wickedness or way of lies".

[25] The text-critical notes of *Biblia Hebraica Stuttgartensia* are used for this study. For further text-critical commentary on Psalm 139, consult the works of Oesterley (1939:554); Kraus (1993:510-511); Allen (2002:318-320); Hossfeld and Zenger (2011:535-536).

2.7 Poetic Techniques

The Addendum (**c. Poetic Techniques used in Psalm 139**) provides a detailed analysis of the poetic techniques used in Psalm 139. Note the following characteristics:

- ***Sounds***: On this level, nothing extraordinary catches one's attention. The expected alliteration and assonance are present in most of the cola.
- ***Patterns***: The appearance of "to know", "search" and "way" at the beginning and the end of this psalm constitutes an *inclusio*, with important theological implications: God knows all one's ways. The psalm makes extensive use of parallelisms and repetition to indicate complete thought. This is supported by the use of merism.
- ***Semantics***: The important feature, in this instance, is the strong antithesis between darkness and light in verses 11 and 12. Merism is used throughout the psalm to indicate the totality of YHWH's knowledge. This is done by using opposite parts of the same spectrum; for example: east and west, night and day, light and darkness.

2.8 Genre and *Sitz im Leben*

Terrien (2003:875), like many others (cf. Gerstenberger, 2001:405; Peels, 2008:40-43; Maré, 2010:696; Brueggemann and Bellinger, 2015:581), is of the opinion that the literary genre and *Sitz im Leben* of Psalm 139 is uncertain. The psalm shows semantic similarities with the books of Job and Proverbs and tends to present wisdom.[26] It can be interpreted as a personal hymn that praises the Creator YHWH. A popular interpretation is that it is a legal plea in the temple vigil. Brown (1996:281; cf. Brueggemann and Bellinger, 2015:581-582) suggests that the *Sitz im Leben* of the psalm is that of a plea of an individual who is unjustly accused of a crime and

[26] According to Bartholomew and O'Dowd (2011:22-30), the characteristics of wisdom literature are: wisdom begins with a 'fear of YHWH'; wisdom is concerned with the general order and patterns of living in God's creation; wisdom provides discernment for the particular order and circumstances of lives, and wisdom is grounded in tradition. It is clear that the text of Psalm 139 exhibits some of these elements, especially the first two. Allen (1977:10) argues that Psalm 139 "lacks sufficient stylistic and ideological peculiarities to warrant inclusion in the wisdom psalms category. Wisdom terminology and themes are used to 'represent the psalmist's own observations about his experience with the deity'. It is strikingly personal utterances and sustained and personal address to the deity signal its ineptness as a wisdom psalm."

who, ultimately, appeals to God, as the judge of all creation, for vindication.[27] Another interpretation is that it is a plea for deliverance to God against enemies or that it is a rebel who flees from the close attention of YHWH (possibly after the Babylonian exile; cf. Rice, 1984:30).[28] It has been interpreted as a spiritual song, a song of innocence, a prayer, a psalm of confidence, a song of thanksgiving, an individual complaint, a theological meditation, and a royal psalm (cf. Peels, 2008:40-43; Maré, 2010:696).[29] Young (1965:110) explains this as God's special self-revelation of his omnipresence to the psalmist.

Gerstenberger (2001:405-406), Peels (2008:42) and Maré (2010:697) are of the opinion that, due to many interpretations, one should rather understand each of the possibilities in the context of a poet who meditates on human destiny in front of YHWH, making the psalm a meditative confession (cf. Terrien, 2003:879), due to the fact that "sapiential language and a reflective mood are the most salient features of most elements" (Gerstenberger, 2001:406; cf. Kraus, 1993:511-513). Maré (2010:697) draws this conclusion, as he interprets the psalm from the perspective of YHWH as creator. This dissertation follows this formulation for the genre and *Sitz im Leben* for Psalm 139 as ritual or individual (representing a group, although the communal "we" is missing in the text) meditative confession after some kind of possible trial period (juridical process; torment by enemies, or a post-exilic experience, after the return from the Babylonian exile). It must be stated that critical research has not yet delivered convincing results for a definite answer on a genre and *Sitz im Leben*.

[27] Critique against this argument is that there is no specific accusation or declaration of innocence, although verse 24 may allude to an accusation of idolatry or pain (Peels, 2008:41).

[28] Critique against this argument is that there is no clear life-threatening situation or prayer for deliverance from any kind of personal distress. The enemies mentioned are not the psalmist's enemies, but YHWH's enemies (Peels, 2008:42).

[29] Wagner (2007:91) interprets Psalm 139 as "an abjuration form for an individual believer. We find three sections (Ps. 139:1-6; 7-12; 13-18) declaring the qualities of YHWH, whereas in the last part (vv. 19-24) the praying person separates himself from those inimical to YHWH (vv. 21-22). The implication is that YHWH is the only and true God who demands abjuration from non-believers and true confession." For Wagner (2007:91), this is theology that is typical of a post-exilic generation.

2.9 Dating and Authorship

Terrien (2003:880) proposes that Psalm 139 was written by a disciple who was familiar with Jeremianic literature at the end of the kingdom of Judah, approximately 607-587 BCE, and that the psalm reflects a situation of national agony. The enemy included Babylonian tyrants, Judahite traitors, or even Judahite patriots. There is no evidence for this argument in the text and this can thus not be followed. Dahood (2011:284) ascribes the psalm to a religious leader who was accused of idol worship. He dates the psalm to approximately the seventh century BCE, on the basis of the Aramaisms. His argument is based on certain words which, according to Allen (2002:326), should rather be viewed as post-exilic forms. Those who note elements of wisdom in the text follow a post-exilic dating (Allen, 2002:327). The post-exilic redactors of the Psalter attributed the psalm to David and called it "for the choir leader". It is, however, unclear who the author of the psalm may be (Terrien, 2003:875). The author directs the prayer towards YHWH and uses the first person singular for the one praying and the second person singular for addressing the divine. The one praying reveals him-/herself as a "person scrutinized" (Gerstenberger, 2001:401). In addition, one can only construct subjective deductions as to who the author might have been or could have represented. Probable dating would be to an exilic or post-exilic community in Juhud or the Diaspora (cf. Anderson, 1981:905; Gerstenberger, 2001:406; Maré, 2010:697).

2.10 Detailed Analysis

Similar to Psalms 40:1, 68:1 and 109:1, the superscription of Psalm 139:1 also inserts a musical element with "David". The second part of verse 1 starts with the repeating theme of YHWH who examines and knows the one praying the psalm. Hossfeld (Hossfeld and Zenger, 2011:540) attributes this theme to wisdom when he compares the older psalms (Pss. 5:6; 7:10; 11:4-5; 17:3; 26:2) as part of a wisdom articulation about God who examines and knows the innermost being of human beings, that is the truth of a person's thoughts, feelings and will.[30] The verb ידע plays an important part in the psalm, as the root of this verb covers a whole range of meanings, from a simple recognition to an intimate sexual relationship. This is to know

[30] Cf. wisdom literature such as Job 13:9 and Jeremiah 12:3 and 17:10.

someone inside out, every detail of that person (deClaissé-Walford, *et al*, 2014:964). Where scholars differ on God's knowledge of the psalmist is whether this thought is comforting to the psalmist (cf. deClaissé-Walford *et al.*, 2014:964), or a cause of anxiety and discomfort (cf. Hossfeld and Zenger, 2011:540).

Verses 2-3 continue with the display God's knowledge of the psalmist when the fundamental actions of the person "shifting from external to internal attitudes and behaviour" are indicated in four parallel structured clauses (Hossfeld and Zenger, 2011:540). The external actions are described in two spatial merisms. The first merism describes actions of immobility: sitting and lying down. The second contrasts with the first and is a merism of movement: standing and walking (cf. Deut. 6:7; 11:10; Pss. 1:1; 127:2). The internal attitudes are described in the intentions (or will, v. 2) of the psalmist and the moral way (or behaviour, v. 3) in which he tried to live. The actions describing YHWH's examination come from afar: know (ידע); discerning (בין); measuring (זרה), and dealing carefully (סכן) (Hossfeld and Zenger, 2011:540).

YHWH's presence is reinforced in verse 4. Again, the theme of knowledge is used when the petitioner's thoughts cannot even be formulated into words, as YHWH already knows what he thinks and is about to say. The "word on the tongue" only appears in 2 Samuel 23:2, when it is linked to David's last words. According to Goldingay (2008:630), an invisible presence around, in front, and at the back of the psalmist has access to everything he does, thinks or says, even before the psalmist does. Verse 5 exclaims this as if to control and protect the psalmist, or to restrict the petitioner. Hossfeld (Hossfeld and Zenger, 2011:540) describes this in verse 5: on a horizontal level, YHWH has hemmed in the psalmist in front and from behind as well as from a vertical level when YHWH places his hand on top of the psalmist.

According to Booij (2005:3), many scholars assume that דַּעַת in verse 6 refers to YHWH's knowledge of the one praying. Booij argues that the preceding verse is the key to understanding the context for דַּעַת. It is not about YHWH's knowledge, but about the nearness or the amazement of the petitioner that this knowledge of God is too much for him to understand. He explains this according to the meaning of יָכֹל that is assumed to mean "be able to reach" or "understand". Booij argues that יָכֹל with the non-infinitive (pronominal suffix) לֹא means "prevail against, overcome" (cf. Gen. 32:26; Num. 8:30; Judg. 16:5). It would make hardly any sense for the speaker to say that he is "no match" for YHWH's knowledge. דַּעַת must mean

'understanding' in verse 6 (cf. Job 34:35). According to Booij (2005:3), what "the speaker intends to say is that it is too much for him to understand God's being so near and knowing him so well; it is too difficult for him, unreachably 'high,' beyond his power". Hossfeld and Zenger (2011:540) develop this interpretation by adding that the petitioner in verse 6 is "irritated because that knowledge is puzzling and hard to bear". He draws this conclusion based on verse 5 and parallel formulations such as those in Psalm 101:5, as well as Job 31:23 and 42:2-3. It is for this reason that he identifies verses 1-6 with the heading "Exposed to YHWH's knowledge" and not as many scholars do, namely "YHWH's omniscience".

Verses 7-12 describe God's omnipresence. Bailey (1984:25) describes Psalm 139 in this context as a psalm that indicates the presence of God; that, according to him, the psalmist experienced the immediate presence of God, and that it must have thrilled the psalmist in his pilgrimage through evil forces.[31] This interpretation seems unlikely, considering that the psalmist is fleeing from God's presence in verses 7-12. It is rather a case of overwhelming anxiety, as Rice (1981:64) describes it:

> "God's knowledge, moreover, is not casual or indifferent. It is searching, penetrating, disturbing. It lays bare the innermost core of his being. To the evident surprise of the Psalmist, God is not only near, he is uncomfortably near. God is before him and behind him; he feels surrounded as if by a besieging army; he feels the constraint of God's hand upon him. Such a God is disturbing, disquieting, unsettling. He threatens our self-sufficiency. He does not confirm us as we are. He upsets the compromises we have made with ourselves and the world. Like most of us the Psalmist yearned to know God. Obviously he had not expected such a God as this. One may discern in the shadow of his surprise that the God he yearned to know was a projection of his own wishes and values, the champion of his cause. The encounter with the One who is truly divine is too much for the Psalmist. It requires a revolution in his life he feels he cannot make."

Chapter 4 describes the spatial orientation (4.2.2.3 Ancient Near Eastern Spatial Orientation) that helps one understand verse 7 when it comes to the realm of YHWH. Verse 7 presents a

[31] Cf. Rehwaldt (1956:778-780) who follows a similar argument.

question where the one praying seeks to flee the presence of YHWH. Fleeing to the farthest ends of the known world on a vertical or horizontal level does not suffice to escape from the presence of YHWH (vv. 8-9). Up to heaven, the psalmist enters the traditional realm of where YHWH lives or even down to Sheol into the underworld, the realm where it is, traditionally, thought YHWH cannot be praised; there the psalmist finds YHWH. Hossfeld and Zenger (2011:541) are of the opinion that this psalm shatters this traditional view of the underworld that YHWH is not present and cannot be praised there (cf. Job 11:8; Ps. 88:6; Amos 9:2). According to Hossfeld and Zenger (2011:541), this may be an indication of a "threshold of a hope of resurrection in the Old Testament. This seems likely, because the following verses 11-12 are formulated against the background of YHWH's creative action in the *creatio prima*". This is done with the wing imagery that indicates the furthest points of east to west with the upcoming sun (east) and the ends of the sea (west). In a previous article,[32] the importance of the imagery linked to *shachar* and, specifically, the mythological importance of the imagery indicated that the wings of the goddess *Shachar* (dawn)[33] show that the goddess, like YHWH

[32] "The rising of dawn – an investigation of the spatial and religious background of 'dawn' in psalm 139:7-12" (Sutton, 2011:546-561).

[33] In Sutton's (2017:1-7; cf. also Sutton, 2011:547-549) article, the deity Shachar is described as follows: "*Shachar* (proper name) is a deity within the Canaanite mythology in the ancient Near East" (Keel and Uehlinger, 1998:208). In the Old Testament, the mythological context of *Shachar* can be noted in Job 3:9, 41:10; Pss 57:9 (Ps 108:3); 110:3; 139:9; Song of Songs 6:10, and Isa. 14:12 (Parker, 1999:754-755). In these texts, the following characteristic traits can be recognized:

- *Shachar* had beautiful eyelids (Job 3:9; 41:10);
- In Psalm 57:9 (also Ps. 108:3), *Shachar* can be awoken from "her" sleep;
- In Psalm 110:3, *Shachar* is personified as a female, for the offspring of *Shachar's* womb is the dew;
- *Shachar* was viewed as a winged god(dess) (Ps. 139:9);
- In Song of Songs 6:10, *Shachar* is connected with females and the moon;
- *Shachar* is described as the mother of the *Daystar*, probably *Venus* (Isa. 14:12).

Foley (1980:186-197) makes the following characteristic observation for *Shachar* from CTA 23 and the Old Testament texts:

- Part of the twins *Shachar* (dawn) and *Shalim* (dusk) are called the sons of *El* (cf. Pfeiffer, 1962:34; Foley, 1980:186);
- *Shachar* and *Shalim* are the divine personification of "dawn" and "dusk"; they are identical to the goddess Venus who represents the morning and the evening star. They are also compared to Castor and Pollux in classical mythology (cf. Pfeiffer, 1962:34; Foley, 1980:186-197);
- Occupied a minor position within the Ugaritic pantheon (Foley, 1980:187);
- They have strong astral characteristics (cf. Pfeiffer, 1962:34; Foley, 1980:188-189);

in Psalm 139, is not bound to one specific realm, as traditionally perceived (Sutton, 2011:555-559).[34]

The use of the imagery of the hand in Psalm 139:10 differs from that in other psalms in the Book of Psalms. In most instances, the imagery of the hand refers to imagery that indicates God's judgement (Ps. 32:4), assistance and/or deliverance (Ps. 108:6-7), liberation (Ps. 118:15-16), or one's position with regard to YHWH (Pss. 109:31; 110:1; 121:5). Psalm 139:10 is the only place in the Psalter where YHWH's hand is used to lead someone (Tucker, 2014a:149-151). One is inclined to interpret this imagery of the hand in Psalm 139:10 as positive imagery. Hossfeld and Zenger (2011:541) interpret this verse as follows: Although one tends to view YHWH's hand and right hand as imagery of guidance and saving presence as with Psalm 138:7, one needs to interpret this verse in relation to the previous and ensuing verses, which show that

- The gender of the two gods is problematic. Although both names are masculine, *Shachar* tends to be primarily female, but variety in gender is possible. The birth tale of the two gods also indicates male gender (Meier, 1992:1151). The texts of Psalm 110:3 and Song of Songs 6:10 support the female gender (Foley, 1980:190);
- Both of the Ugarit gods *Shachar* and *Shalim* share and show a strong analogy in the tradition of ancient Israel and the Davidic monarchy. This becomes evident in the names of David's children (Foley, 1980:193). This is also, according to Foley (1980:196), the tradition that can be observed in Psalm 110:3, with *Shachar* that gives birth to the king. The difference with CTA 23 and Psalm 110:3 (and Isa. 14:12) is that the described kings are direct offspring of the gods within CTA 23, but only identified with *Shachar* in Psalm 110:3 and Isaiah 14:12 (Foley, 1980:196-197);
- *Shachar* is identified not only with the king, but also with the queen. The reason is that every king is born from a king and a queen, according to Foley (1980:197).

The following characteristics can be added to the above list:

- Rogerson and McKay (1977:44) indicate that a Greek tale about *Shachar* mentions the goddess sleeping at night in the ocean bed and that, according to the tale, had to be awakened by another goddess from her deep sleep;
- A negative characteristic of *Shachar* derives from the birth tale of *Shachar* and *Shalim*. As babies, both gods' thirst or hunger could not be satisfied at the breast of their Mother goddess. It is described as "one lip to earth, one lip to heaven, the birds of the sky and the fish of the sea entering their mouths" (Meier, 1992:1151);
- Another negative characteristic, according to Keel and Uehlinger (1998:208), is that *Shachar* was also associated with the 'ability to cause disaster and to disturb the overall order of the world'.

[34] In a recent article, the importance of the mythological, royal and temporal imagery of *Shachar* were indicated in Psalms 108-110 (Sutton, 2017).

YHWH's presence is viewed negatively. YHWH's grasp (אחז) or hold on the psalmist is almost suffocating (as if the hand is pressing down on the petitioner).

Many authors view light and darkness (vv. 11-12) as the opposite of good and evil, or that light is "good" and darkness is "bad". Brueggemann and Bellinger (2015:583) interpret light and darkness in the context that, even if the psalmist is surrounded by darkness, the presence of YHWH will not leave the psalmist and observes all. They interpret it as protective imagery. deClaissé-Walford (deClaissé-Walford *et al.*, 2014:964) explains the darkness in the antithesis of light as part of a realm of uncertainty and fear; he links the terms to the creation in Genesis 1. Although she links verses 11-12 to the creation, she also concludes that YHWH is there with the one praying, no matter where s/he goes, interpreting it as protective imagery. These interpretations seem logic in relation to other texts in the Old Testament (cf. Job 12:22; Pss. 35:6; 88:6, 12; 107:10, 14). In relation to verses 7-10, it must be viewed in spaces where the one praying the psalm is attempting to hide from YHWH. Hossfeld (Hossfeld and Zenger, 2011:541) explains that darkness (night) and light (day) are part of creation theology and that darkness reflects the elements of "chaos, disorder and nonexistence where the petitioner can disappear or fall back". Even there he cannot hide from YHWH.

In verses 7-12, the petitioner describes all the realms of creation where the psalmist tries to hide from the presence of YHWH, but he fails to do so. In verses 13-18, the petitioner evaluates his own creation by YHWH. The imagery used to describe creation is that of a body created in totality from one's innermost being to one's outward being; thus, the imagery of the kidneys. According to Hossfeld and Zenger (2011:541), the creator is weaving, just "as the weaver effects an artistic texture with the shuttle (cf. Job 10:11; Prov. 8:23)". As with Psalm 22:10 and Jeremiah 1:5, this psalm implies an existence of the total being already in the womb of the mother (cf. Banks, 2012:15-16). In verse 6, the knowledge of YHWH aggravated the petitioner to the point that he flees in the ensuing verses. In verse 14, thanks is given to YHWH, as the creation of the petitioner is now part of the works of YHWH that is mostly understood as the actions and works of YHWH in history in previous psalms (cf. Pss. 45:5; 65:6; 106:22). Now the action is focused on the created being. In verse 14, the נֶפֶשׁ notes the inner mortal of the person and the comprehension or rather the realisation of God's total knowledge and creative works. "Stylistically, the statements about the petitioner's thanksgiving/confession and understanding/insight frame YHWH's creative acts. Thus, the whole verse expresses the new

harmony between God and the petitioner" (Hossfeld and Zenger, 2011:541). Verse 15 reflects upon the whole person. The connection is made to the previous verses about God's knowledge of the petitioner when the עֶצֶם (bones) as with the נֶפֶשׁ (soul) in verse 14 describe the inner mortal, the whole person (v. 11). The phrase אֲשֶׁר־עֻשֵּׂיתִי בַסֵּתֶר with the theological passive and the noun that indicates secrecy, can be read with the theme of creation in verses 13 and 14, with the imagery of the weaving (made//weaving) and the womb (secret//womb). According to Hossfeld (Hossfeld and Zenger, 2011:542), the verb רקם that portrays the action of weaving is a technical term that forms part of embroidering, as observed with the colours that needed to be weaved into the material of the tabernacle (Ex. 26:36; 27:16). 'In the depths of the earth' could imply the underworld or Sheol (cf. Ps. 63:10; Isa. 44:23; Ezek. 26:20; 31:14, 16, 18; 32:18, 24). According to Keel (1997:203), the "concept that individual parts of the cosmos came into being by generation, birth, and the like (cf. Ps. 90:2, and the Mother Earth which brings forth man in Ps. 139:15) has drastically receded into the background and is discernible only in a few ill-preserved, fossilized remains.[35] In the Old Testament, in addition to Psalm 139:15, the famous prayer of Job (1:21) alludes to the concept of Mother Earth as the bearer of men and, in general, of all living things. Return to the womb of the earth presupposes emergence from it (cf. also Sir. 40:1).

The previous verses covered God's knowledge about human beings in space and their creation process. In verse 16, the imagery continues with God's knowledge about human beings to their beginning in time. The imagery used is that of the embryo. The petitioner can perceive, from the beginning, when s/he was still formless, how a person is formed. Identity is already given to the embryo. The next line continues with time, when the days of a human life are written in a book, and with the theme of predestination when the days of the human life have not yet been lived, but God already knows and forms them (cf. Pss. 90:4; 102:26-28) (Hossfeld and Zenger, 2011:542). According to Hossfeld (Hossfeld and Zenger, 2011:542), verses 17-18 are a statement or rather a summary by the petitioner about how amazed and astonished s/he is about

[35] According to Keel (1997:203), in a small figurine of Mother Earth, the "great bearer, mistress of the earth-mountain (Ninhursag) and the mistress of bearing (Nintu) can be seen where on the left and right are crouched two fetuses. Two infants' heads project from her shoulders. Just as rays shoot forth from the shoulders of the sun god and water and fish leap forth from the shoulders of Ea. At her breast, the goddess gives suck to a child (shown only by its head and one arm). The symbol on either side of the goddess has been interpreted as a 'swaddling band, or as the uterus of a cow, the mother animal *par excellence.*'"

God. This is achieved with the rhetorical "how" question accompanied with a vocative. The thoughts and purposes of God are praised (cf. v. 14; Pss. 36:8; 40:6; 104:24 – evaluation of God's love). The second line with the verb עצם "connotes both being 'immense/mighty' and 'being numerous'. The 'heads/sums' could indicate a structure of the thoughts/intentions in the sense of thought structures or thought systems" (Hossfeld and Zenger, 2011:542). Verse 18 continues with the imagery of abundance, comparing the grains of sand, a popular image in the Old Testament (cf. Gen. 22:17; 28:14; 32:13). The "I awake" of the second part of verse 18 poses a problem for interpretation, even by evaluating it in relation to other texts: Daniel 12:1-2 – it could be understood as the awakening of the dead; Psalm 3:6 – as an awakening with divine help; Psalm 4:9 – awakening in peace to the assurance of divine protection; Psalm 17:3 – a morning theophany. Hossfeld (Hossfeld and Zenger, 2011:543) attempts to answer this by stating that this may allude to the awakening "of memory of the divine searching and the motif of the petitioner's being tested by God at the psalm's beginning. It is then an experience of God through the petitioner's knowledge, which perceives God's presence". The verse ends with the knowledge of being in community with God – "I am still with you" (v. 18). This community with God becomes the link to the next verses when this fragile community (cf. Pss. 3 and 17 as to this fragile relationship) is put into danger by enemies and the petitioner does not follow the right way, but rather the enemy's cause (Hossfeld and Zenger, 2011:543).

Verses 19-24 traditionally cause the most problems for the unity of Psalm 139. It is, therefore, not strange that there are diverging interpretations of these verses. According to Rice (1984:30), עָר must be translated as 'cities' and provides

> "the key to the proper understanding of verses 19-22. The carrying away of 'thy cities to destruction' refers to the devastation and emptying out of the cities of Judah by the Babylonians at the time of the fall of Jerusalem in 587 BCE (it is not without significance that נשׂא is in the perfect tense.) This is why the psalmist characterizes those responsible for it as 'wicked', as 'men of blood' and, therefore, deserving divine punishment (v. 19). The inevitable boastful words of the victorious Babylonians would also account for the charge of malicious speaking against God (v. 20). The psalmist hates those who have devastated and emptied out God's cities, because he sees this as a catastrophic blow to God's purposes through the covenant people. It is, in effect, an act of hatred against God. Finally, the psalmist wishes that the perpetrators of this dastardly deed

> would depart or disappear from him (v. 19) means that he was living in their midst."

Brueggemann and Bellinger (2015:584) also explain the theme of YHWH's justice and order as the broader background in the Book of Psalms and the Old Testament, in order to understand verses 19-21:

> "The psalm articulates a kind of tension in that the speaker knows a lot, but the central confession of the text is that YHWH knows the speaker completely. The poem confesses a lot about YHWH and about the enemies, and the speaker stands confidently before YHWH as creator and judge of all the earth. The difficulty for readers is that the petition in verses 19-22 can be pressed to the extreme if not put in the context of the whole poem. Psalm 139 and the book of Psalms recognize the pervasive and destructive presence of evil in the world and oppose it clearly. This psalm and the Psalter also confess that there is only one judge of all the earth, and that judge is not a human being. A person's relationship [with] evil and injustice then becomes a matter of honest searching before the one divine judge in the context of the faith community. One's personal enemies are not simply counted as enemies of God. The issue of unjust persons is to be navigated in the context of the I-Thou relationship with the divine judge who finally decides and to whom vengeance belongs. Perhaps the Hebrew wisdom tradition provides a helpful way to consider Psalm 139. God created the world and life, and placed order in it, and God continues to sustain and govern that order. The task of humans is to seek and find that order and live into it. YHWH is the creator and judge who knows humans and the one who grants judgment and mercy."

Another key factor is that of "hatred" (שׂנא). Peels (2008:38) argues that the majority of scholars do not understand hatred correctly, because they interpret it as a negative sentimental emotion. Rather, he explains that it should be understood in a broader sense from "neglect, rejection or personal preference to a nasty aversion and animosity". What is important to Peels (2008:38) is that the word for hatred always creates a distance between objects, but this does not always mean that it implies malicious or spiteful intent. He interprets verses 21-22 not as a personal outburst of emotion by the psalmist, but rather as part of his dedication towards YHWH. The

psalmist draws the conclusion in these verses that he does not conform to the world, violence and wickedness of the enemies who are the enemies of God in the first place, but rather that he places his entire existence in the hands of God. This is done with the imprecatory prayer, knowing that the enemies are God's enemies (Peels, 2008:46). This is embedded, according to Peels (2008:47), in an Old Testament understanding of the concept of hatred in a "twofold orientation in life (blessing and curse, clean and unclean, righteous and wicked, wise and foolish, love and hatred) ... By hating God's enemies the poet relates to God's own hatred of the wicked and his curse on them. By completely taking a stand for God the poet chooses a world of blessing and goodness, of truth and justice."

According to Ballhorn (2004:270), Psalm 139 sticks out of the context of the remaining Psalms of the group (Pss. 140-144) of confronting (pauper) terminology for the poor. Nevertheless, there is a moment of coherence. The main reason for the insertion into the last David compilation lies in the final part (vv. 19-24), in which the situation of the hostility of the praying man is addressed anew, according to Ballhorn (2004:270). Verses 19-24 do not add any extra component to the psalm; they are rather an integral component. It is important to note that, in this instance, the enemies are not primarily the enemies of the praying man, but rather of God, and that their action contradicts the being of God, which is so emphatically sung in the first part of the psalm. The praying man lets himself be so known or loved by God that God and his enemies are the same. If the proximity to God does not only mean an intimate togetherness (as perhaps only insinuated in the western context), but rather the environment should not be faded out, then the people who are close to God must also be granted a place in the perception. This may also justify the situating of Psalm 139 before the lamentation psalms (Ballhorn, 2004:270).

Despite this special situation, there are a few lexeme bridges in the preceding psalm, even though they are in themselves not significant. What is of particular significance, in this instance, is the awareness terminology. The two *verba cognoscendi* ראה and ידע which, in Psalm 138:6, speak for God's cognitive and directive action to people, also occur in Psalm 139. The verb ידע displays a keyword that leads one through the psalm. The development of the praying man is mirrored in the semantic field "cognition". First, God completely recognises the praying man (Ps. 139:1, 2, 4); God's doing exceeds the cognition power of the praying man (v. 6) and, finally, the praying man feels that he has the ability to recognise the works of God (v. 14). This enables him to call himself down in the two closing remarks of God's recognition:

"… God, know me, … and see …" (v. 23). In this instance, the word pair (ידע/ראה) from Psalm 138:6 is absorbed and additional verbs are added (Ballhorn, 2004:270). The plea that God would know the praying man is connected with Psalm 138, which spells out that God is cognisant of the lowly. This allows for the conclusion that the praying man understands himself as lowly from now on, or he hands over his entire existence (as lowly or higher) confidently to the judgement of God. To this extent, a prefix to the adjoining of Psalm 138 and Psalm 139 also refers to theology of the poor. The hostility situation of the last part of Psalm 139 leads seamlessly over to the next psalm where Psalms 140-143 show a close thematic and semantic unity (Ballhorn, 2004:270-271).

Ballhorn's (2004:270-271) conclusion links with that of Hossfeld (Hossfeld and Zenger, 2011:543) at the end of verse 18 when the petitioner is in a fragile community with God that becomes the link to verses 19-24, when this fragile community is put into danger by enemies and even more so if the petitioner does not follow the right path (Torah), but rather the enemy's cause or path. According to Hossfeld (Hossfeld and Zenger, 2011:543), the petitioner in verse 19 draws certain consequences from this purpose to stand in community with YHWH and how to protect it. The first action is a prayer to YHWH for intervention. This intervention means the destruction of the newly introduced enemies in the psalm who stand against the petitioner and YHWH (cf. Job 13:15; 24;14; Jer. 12:1-3) that threatens this fragile community between YHWH and the petitioner. There is no description in verse 19 as to why the enemies and the petitioner are in conflict with YHWH, but they are called "men of blood", a description of perpetrators of violence, murder, with blood on their hands (cf. Pss. 5:7; 26:9; 55:24; 59:3) (Hossfeld and Zenger, 2011:544).

It becomes a petition to be separated from the evil enemies described further in verse 20 as those who speak of God with evil and those who have cast down YHWH's cities. The casting down of cities could be linked to the destruction of the Babylonian exile (cf. Pss. 107:4, 36; 120-137) and considered the reason why to shame YHWH in history as powerless, exclaiming the destructive relationship between YHWH and the enemies. In order to keep this fragile relationship (community) between YHWH and the petitioner, it is crucial not to be associated with these enemies; therefore, verse 21 expresses this separation between the enemies and the petitioner with a rhetorical question that describes how the petitioner "loathes" the enemies (cf. Pss. 95:10; 119:158). Verse 22 confirms the break with the petitioner's enemies (cf. Neh. 3:21; Job 11:7; 26:10; 28:3).

The last two verses (vv. 23-24) recall the first six verses when the petitioner experiences, searches and tests. This is done in verses 23-24 by six petitions that describe the main concern of the petitioner not to go astray on YHWH's path. The heart is used as a metaphor to describe, in verse 23, that YHWH must search the innermost being of the petitioner. Two criteria are used to achieve this task. First, the "way of the idol", that is a "proclamation of judgment on those who serve images and worship what is worthless". Idol worship (עֹצֶב) is not permitted (cf. Pss. 97:7; 106:36, 38; 115:4; 135:15). Secondly, the "everlasting way" or "enduring way" is the moral path of Israel's laws, probably the Torah. It must be the right path to follow, the path of guidance (and righteousness – cf. Pss. 1; 5:9; 27:11; Jer. 6:16; 18:15) (Hossfeld and Zenger, 2011:545).

2.11 Words Identified for a Bodily Interpretation

In the analysis of Psalm 139, certain words in the text can be identified as the framework for the bodily and "*literary*" spatial analysis in the ensuing chapters. The purpose of these words is to help establish a literary unit for Psalm 139 based on its final redaction and its contents (language and imagery). The identification of these words is based on the analysis made in the text. The following criteria help identify these words:[36]

- Repetition;
- Human (on an anthropological level) connection:
  - Physical body parts;
  - Connected to human emotion and though;
  - Connected to human experience and activity.
- Divine (on the level of anthropomorphism) connection
  - Physical body parts;
  - Connected to divine emotion and thought;
  - Connected to divine experience and activity.

[36] Although certain words are identified and discussed in the next chapter, not all the words in Psalm 139 connected to these criteria are discussed individually. In the final analysis in Chapter 4, a more holistic analysis is made.

The following words are identified:

Verse	Repetition	Physical body parts		Emotion and thought		Experience and activity	
		Human	Divine	Human	Divine	Human	Divine
1	know, search				know		Search (test)
2	know			thoughts	know	sit down, rise up	
3	path/way		watched (eyes)			lying down, path/way	
4	know	tongue (word)			know		
5			palm (hand)			behind, before	
6				knowledge			
7						flee	
8						ascend to the heavens (top), make my bed in Sheol (under)	
9			wings			*Shachar* (east), *Yam* (West)	
10			hand, right hand				
11	darkness, light, night					darkness (male no light (female noun), night	

12	darkness, light, day, night						darkness (male noun), night, day, darkness (female noun), light (male noun)
13		kidneys, womb					
14	know	soul[37]		know		to praise (mouth and body)	

[37] According to Wolff (1974:17-18), the soul must be understood as follows: "It is only a short step from the *n.* as specific organ and act of desire to the extended meaning, whereby the *n.* is the seat and action of other spiritual experiences and emotions as well. Exodus 23:9 exhorts Israel: You shall not oppress a stranger; You know the *n.* of a stranger, for you were strangers in the land of Egypt. This is the place where we could translate *n.* by soul for the first time. For the writer is thinking not only of the stranger's needs and desires but of the whole range of his feelings, arising from the alien land and the danger of oppression in his state of dependence. Job is also thinking of the soul as the central organ of suffering man when he asks his 'friends' (Job 19:2): 'How long will you torment my *n.*?' According to this, the *n.* is the typical organ of sympathy with the needy (Job 30:25). As the suffering soul especially, and as the tortured mind, the *n.* is the precise subject of the psalms of lamentation; it is frightened (Job 6:3), it despairs and is disquieted (Job 42:5, 11; 43:5), it feels itself weak and despondent (Jonah 2:7), it is exhausted and feels defenceless (Jer 4:31), it is afflicted (Ps 31:7; cf. Gen 42:21) and suffers misery (Isa 53:11). The *n.* is often described as being bitter *(mar),* that is to say embittered through childlessness (1 Sam 1:10), troubled because of illness (2 Kgs 4:27), enraged because it has been injured (Judg 18:25; 2 Sam 17:8) or distressed in some other way (Prov 31:6); the choice of the word 'bitter' certainly reminds us of *n.* as the organ of taste (Prov 27:7), but the context in the cases just quoted and in many similar ones shows clearly that here it is the state of mind that is being thought of. Other emotions too are primarily expressed by the *n.*; it feels hate (2 Sam 5:8; of YHWH as well: Isa 1:14) but also love (Songs of Song 1:7; 3:1, 2, 3, 4; of YHWH also Jer 12:7). The *n.* experiences grief and weeps (Jer 13:17), but it also rejoices and exults over YHWH (Ps 35:9). We must ask here whether in such cases the seat of these states of mind and moods is still identified with the throat, as the place of vital needs, and its sobbing, censuring and rejoicing. The not uncommon phrase about the נ.'s being short (*qsr*, Num 21:4; Judg 16:16; of YHWH too: Judg 10:16; Zech 11:8) and then also about its making long *Çrk* hiph.; Job 6:11) are certainly derived from the notion of the throat's short and long breathing, but it has become such a generally accepted expression for impatience and patience that here too our understanding demands the rendering soul for the subject, *n.*With this the *n.*'s content of meaning has been considerably extended; but it does not go

15		bones				depths of the earth (under)	
16	day, to see	embryo	eyes			days	to see (eyes)
17			head				
18						to count (mouth), awake (up)	
19		blood					
20						to say (mouth)	
21	hate			hate, loathe			
22	hate			hate			
23	know, search	heart		thoughts	know		Search (test)
24	path/way, to see					path/way	to see (eyes)

2.12 Synthesis

This chapter presented an intra- and intertextual perspective or literary analysis of Psalm 139. Psalm 139 can be understood as a meditative confession after some kind of possible trial period. At the beginning of the psalm, the petitioner is overwhelmed or even weighed down by YHWH's knowledge of the petitioner. This is further understood and described in YHWH's knowledge and participation in the creation of the petitioner. Ultimately, the petitioner realizes and concludes that both the knowledge of YHWH and the knowledge and experience of YHWH's petitioner are a grateful experience of YHWH's presence and assurance of an enduring community with YHWH. This community is fragile and, therefore, needs to be protected. Anything that can destroy this relationship, enemies and those who do not follow the path of YHWH must be destroyed and rectified. The psalm ends with a strong petition

beyond the sphere marked out by the stirrings of the mind and the emotions; and here it is not uncommon for there to be a reminiscence of the physical organ and its particular functions."

against his and YHWH's enemies and a concern to remain on the path/way of YHWH. The chapter ends by identifying certain words in the text that will become the framework for the bodily and "*literary*" spatial analysis in the ensuing chapters.

CHAPTER 3
A BODILY ANALYSIS

3.1 Introduction

The previous chapter identified certain words in the text of Psalm 139 that will form the framework for the bodily and "*literary*" spatial analysis of the remainder of the study. In this chapter, Old Testament anthropology is discussed with reference to various approaches to the study of Old Testament anthropology, in order to define a feasible approach for this study. This helps the interpreter establish a broader understanding of the concept and use of Old Testament anthropology and helps interpret the remainder of this chapter and study. The second part of Chapter 3 investigates certain bodily attributes in Psalm 139 by investigating words (identified in Chapter 2) relating to the body on a socio-scientific level, as part of an intertextual and extratextual investigation.

3.2 Old Testament Anthropology

From the "Literature Review and Problem Statement", it became clear that one of the key problems in interpreting Psalm 139 is the lack of an anthropological focus. It would seem that this psalm is interpreted with the focus mostly on God's omnipresence, omniscience, and omnificence. Psalm 139 abounds in bodily language that can provide a more thorough understanding of this psalm and its interpretation. It would, therefore, be better to study and understand Psalm 139 on both a divine theological and an anthropological level (from a bodily interpretive view). One must consider that anthropology must be understood in each unique case. Therefore, this study will aim not only to formulate and produce a specific theory, but also to formulate an understanding of anthropology which, in its description, is sufficiently adaptable to study and take into account the different societies, cultural changes and human complexities presented in Psalm 139. To do this, one must first understand what is meant by anthropology, and Old Testament anthropology, in particular.[38] The works of Wolff (1974),

[38] As stated earlier, Anthropology is the study of humankind, the doctrine of man or mankind. In order to study Anthropology, one must consider that Anthropology must be understood in each unique case and also to take into

Janowski (2003), Malina and Rohrbaugh (2003), Coetzee (2003, 2004, 2005, 2007a, 2007b, 2008, 2009) and Johnson (1987) provide a better understanding of Old Testament anthropology and what is understood by bodily interpretation.

3.2.1 Hans Walter Wolff's Understanding of Old Testament Anthropology

In his book *Anthropology of the Old Testament*, Wolff (1974:1-4) makes the point that, in Biblical Anthropology, one must consider not only the difference in time and culture from then up to now, but also the Old Testament (and New Testament) itself. When studying anthropology in the Old Testament, one finds that the Old Testament itself does not give only one specific view of human anthropology, but that each text within the Old Testament gives an insight into it. When studying a specific text, Wolff (1974:1-4) mentions that a meaning and function of Biblical Anthropology will emerge and that it will give insight into the nature of humankind. One must enter into dialogue with the text and ask the question as to what can be learned about humankind in this text and how it helps understand human nature. Wolff's (1974:3) point of departure for Old Testament Anthropology as a method is as follows: "Biblical Anthropology as a scholarly task will seek its point of departure where there is a recognizable question about man within the text[s] themselves."

To help formulate these questions, the three sections into which Wolff (1974:4) divides his anthropology can serve as a guide to prevent, as he puts it, "not to be guided by questions which are alien to the Old Testament". The first section, "the being of man", focuses on Hebrew names for man's organs, limbs, and his appearance as a whole. The second section, "the time of man", focuses on the understanding that human beings exist in time. As stated earlier, time and culture change and have an impact on human beings and their way of living and understanding their surroundings. Time is thus related to anthropology. The last section, "the

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account the different societies and cultural changes as well as human complexities produced in a specific text such as Psalm 139. This is important, as Gerstenberger (2002:300) illustrates this point, using Genesis 1:27. According to this verse, human beings were created "man and female". He makes the point that our understanding of men and women differs from that in the time and cultures in the Bible, specifically the Old Testament. In the Old Testament, men and women do not function as equals in society. Nowadays, equality of sexes is part of daily life in most cultures. It is, therefore, important to understand that time and culture play a huge role and that an Old Testament model of humankind cannot be applied to modern times and vice versa. One may not transfer one's contemporary situation, ideas and understanding of humankind onto a text of the Old Testament.

world of man", focuses on a man who lives in the creation of God, is part of this creation, and is created in the image of God.

3.2.2 Bernd Janowski's Understanding on Old Testament Anthropology

When examining what can be understood under Old Testament Anthropology, Janowski (2003:1) starts with the question: "What is a man (human or person)?" Janowski (2003:1) argues that the human sciences have always asked the question of what and who is man (humankind). In order to answer this question, new images are created in accordance with specific needs at a specific time. Similarly, the question can be asked in Biblical Anthropology, where a specific viewpoint is followed, without being in direct conflict or losing contact with other sciences that raise similar questions. What is intended when one talks about the Old Testament man, his needs, his expectations and his passions? Is it at all possible to create an image of man from the Old Testament (Janowski, 2003:1)? The problem already arises when one examines the term "man", because it indicates the existence of certain fundamental anthropological certainties or invariables that have remained the same over time and space. In the same sense as nature and society, images of man are bound to historical change and development. Taking this into account, an Old Testament anthropologist can then build his/her conclusions on Historical Anthropology (Janowski, 2003:2).

Historical Anthropology originated in Germany and investigates the principal way in which human beings are historical. It represents the true human in his/her manners, thoughts, emotions and sorrows, and raises the awareness of the historical and cultural reality and diversity of human life (Janowski, 2003:5). According to Janowski (2003:6), Historical Anthropology scrutinises the historical and cultural variables in order to establish the invariables of human behaviour such as conduct, thoughts, emotions, and sorrows. This differs from traditional Philosophical Anthropology and the issue of the nature and purpose of man's existence. At the end of an obligation to an abstract anthropological norm, it is time that the human sciences and the historical-philosophical, anthropological critic come together for new paradigmatic questions. This is where the Old Testament sciences can contribute to perspectives and results that can lead to a change in the present problems. According to Janowski (2003:6), anthropological questions are a suitable starting point.

3.2.3 Bruce J. Malina's Three-Zone Personality

In studying the Old and New Testament man, Malina and Rohrbaugh (2003:419) formulate the body in terms of a "three-zone personality", in terms of which the body is understood in the Mediterranean world in terms of what "anthropologists have called the zones of interpretation" (Malina and Rohrbaugh, 2003:419). In the Graeco-Roman world, a human being's body was viewed as consisting of three zones.[39] First, the zone of emotion-fused thought. This includes will, intellect, judgement, personality and feeling – all understood collectively. The eyes and the heart are especially important in this instance. Secondly, the zone of self-expressive speech. This includes communication, particularly that which is self-revealing. It is about listening and responding. The mouth, ears, tongue, lips, throat, and teeth are especially important in this instance. Thirdly, the zone of purposeful action. This is the zone of external behaviour, or interaction with the environment. The hands, feet, fingers, and legs are especially important in this instance. The human person and human activity can be explained in terms of any particular zone or of all three zones (Malina and Rohrbaugh, 2003:419).

3.2.4 Johan Coetzee's Bodily Interpretation

According to Coetzee (2004:522),[40] a bodily interpretation would view a human body as a three-dimensional container (or rather containers). This means that, when one looks at the body, one must think in terms of containment and boundedness. As a container, certain things such as food, water and air, for example, can be put into the body. Things such as, for example, food, water, air and blood can also be taken or emerge from the body. This view of containment can also be experienced as a constant physical containment, depending on one's surroundings (Coetzee, 2004:522; Johnson, 1987:21). For example, moving in and out of buildings; dressing or undressing; entering and exiting cities, and other kinds of bounded spaces. One experiences not only the things one puts in or takes out of one's body, but also the things one puts in or takes out of objects; for example, pouring sugar into a cup and out of a container. According to Coetzee (2004:522), the three-dimensional enclosure includes the experiences that one can

[39] A zone must also be understood in terms of being a space.

[40] The work of Malina and Rohrbaugh (2003) and that of Coetzee show strong similarities. The difference in their work is mostly due to the use of different terminologies.

notice; they are observable.[41] They are spatial and temporal organizations that are the result of a bodily interpretation, more specifically, a "bodily image schema for physical containment" (Coetzee, 2004:522). It is, therefore, important to understand that this form of interpretation from an in-out orientation must be understood from the perspective of spatial boundedness. The same can be said of an up-down orientation or rather a vertical schema. According to Coetzee (2004:522), these orientations or interpretations of one's body give coherence and structure to one's experiences as a human being. The consequences of these "recurring experiential image-schematic structure[s] for in-out orientation include" (Coetzee, 2004:522-523) the feeling of protection, resulting from one's resistance to external forces; the feeling of a relative fixity of location or restriction, and the accessibility or inaccessibility to the view of observers. The works of Malina and Rohrbaugh (2003) and Coetzee (2004) clearly show that, in order to do a bodily interpretation, one needs to study it from the perspective of space, as it must be understood from the point of view of spatial boundedness.

3.2.5 Bodily Interpretation Method

It is to be expected that the analysis of Psalm 139 proposed in this study would, first, help modern interpreters understand the ancient text in its "*bodily*" and "*literary*" spatial contexts and, in the process, would at least contribute towards a broader understanding of the text as presented in the Old Testament. Secondly, using the bodily analysis from the perspective of "*literary*" space in Psalm 139 will address the problem of understanding Psalm 139 as a literary unit and show that, by interpreting this psalm from these perspectives and not only from the traditional themes of God's omnipresence, omniscience and omnificence, this psalm can be understood as one literary unit.

By studying Psalm 139 from a bodily perspective, the modern interpreter will better understand not only mankind, in general, but also God, by observing the nature and function of one's own

[41] According to Coetzee (2007:321-322), "[a]ll human experience is incarnated and all meaning, imagination and reasoning to grasp the world as reality, is bodily based and not only an objectivistic activity of the brain. It is through the perceptual organs that we perceive the world around us and it is through the body that we respond to what we perceive. Our emotions and desires are completely bodily based, and are mostly directly linked with our inner body, which contains organs such as the liver, heart, lungs, digestive system, nerve system, blood system, glands, the womb, etcetera. While the body is the centre of one's world and is one's inescapable presence, the body is simultaneously characterized by absence. While listening to a concert, I am not aware of my body."

physical constitution. It would help form a more comprehensive understanding of Psalm 139 as a literary unit to distinguish between these levels of divine, human, physical, real, and imagined language.

3.3 Bodily Attributes in Psalm 139

This part of Chapter 3 investigates bodily attributes in Psalm 139 that were identified in Chapter 2, by investigating the words relating to the body on a socio-scientific level as part of an intertextual and extratextual investigation. The following words (and themes) are discussed: eyes (vv. 3, 16, 24 – action of seeing); tongue (vv. 4, [18, 20 – action of speech]); hand (vv. 5, 10); kidneys (v. 13); womb and embryo (vv. 13, 16); bones (v. 15); head (v. 17); blood (v. 19); heart (v. 23), and bodily actions.[42]

3.3.1 Eyes

The Hebrew word for eyes[43] is עַיִן. Holladay (1988:271) and Jastrow (1950b:1071) define עַיִן simply with 'eye'. The eye can be understood as a literal eye, an organ of sight (Gen. 3:6), in the context of a human, animal or divine being. In many instances, it is used in the context of God who sees (Ps. 33:18) or for human insight and knowledge (Gen. 3:5; Jer. 5:21). It is usually accompanied by a context of judgement, spiritual insight or to walk on the path of God (Pss. 25:15; 32:8; 123:1; 145:15). The eye is used, in many instances, as part of poetic language, as a metaphor or idiom and as an expression of feelings (Ryken *et al.*, 1998:255-256). The eye is also interpreted in the Old Testament with different images, namely a fountain, colour (Nub. 11:7), face, or surface (Ex. 10; 5, 15; Num. 22:5). The space "between the eyes" becomes an expression of the forehead (Ex. 13:9). Poetically, the eye is also used as a metaphor to describe the beads or bubbles of wine when poured out (Prov. 23:31). To be in someone's presence is to be "in the eyes" (Gen. 19:8). "To set the eyes" is used as a description of positive or negative judgement (Gen. 44:21; Job 24:23; Amos 9:8). Different emotions and expressions are also

[42] An important aspect of understanding bodily imagery is its use as a metaphor. According to Szlos (2005:195), the important aspect is that one needs to understand that, when body parts are used and interpreted metaphorically, they are imbued with cultural values.

[43] For more on the eyes, see Addendum: "d. A further exposition on the eyes".

conveyed through the eyes: envy, pride, pity, "evil eye" (Mt. 20:15), "bountiful eye" (Prov. 22:9), "wanton eyes" (Isa. 3:16), "eyes full of adultery" (2 Pet. 2:14), "the lust of the eyes" (1 John 2:16), "desire of the eyes" (Ezek. 24:16), "apple (pupil) of the eye" (to preserve with special care – Deut. 32:10; Zech. 2:8), and servants who look unto the hand of their master (in other words, the master communicates to his/her students with certain motions of his/her hands – Ps. 123:2) (Unger, 1957:335).

The eye is also valued as one of the most important elements of the human body. This is illustrated in the Mosaic legislation, in Exodus 21:26, when a man hits the eye of a slave and the slave becomes blind; the slave was to be released. In 2 Kings 25:7, the imagery of enemy nations removing the eyes of their enemies after battle can be considered a custom in the ancient Near East, according to Douglas and Tenney (2011:453). In Egypt, the eye plays an important role as the organ that perceives light and the physical world. It is also an expression of personal power. Egypt also bears the names 'eye of Re' and 'healing eye'. An apotropaic force is the 'evil eye' in Egypt that is partly a harbinger of affliction. Horus and Re's eyes also play an important part in Egyptian mythology (Stendebach, 2001:29). In Mesopotamia, the names for 'bright eye' and 'happy face' are *īnu namirtu*. A 'sharp eye' was considered a 'sharp mind', and the eye also expressed approval and displeasure. The eye of heaven and the earth was the moon. The eye was also used in jewellery ('eye stone' – Ezek. 1:4, 7, 16, 22) and amulets. The evil eye also played an important role in daily lives as an independent force (Stendebach, 2001:30). In Ugarit, the archaeological discovery of a small Akkadian tablet indicated an incantation against eye diseases. The Old Testament's and Ugarit's use of the eye is mostly similar (Stendebach, 2001:30).

In his anthropology, Wolff (1974:74-75) describes the function of the eye in conjunction with the ear[44] in the Old Testament as follows:

[44] "The man who is threatened with becoming deaf and dumb must fear for his very humanity. It is the hearing, the hearing above all (vv. 13a; 14a), that makes man – that, and the corresponding opening of the mouth, the being able to answer (vv. 13b; 14b). From a quite different aspect, the wisdom writings recognize the hearing as being the root of true humanity. Prov 15:32 teaches: 'He who ignores warnings casts away his life (*nepes)*, but he who heeds admonition gains wisdom *(leb).*' The same is true according to Prov 18:21a: 'Death and life are in the power of the tongue.' Since human life is reasonable life, the hearing ear and the properly directed tongue are the essential organs for man. In so far the central Deuteronomic 'Hear, O Israel' (Deut 6:4) is picking up the oldest call to the patriarchs and the voices of the prophets, as the word which is the essential ground of human life and its renewal.

> "Let us try to find out from some illustrative texts what kind of communication emerges as being the really human one. Among the songs of lament, Psalm 38 is the cry of need of a man who sees his end approaching. To all the other symptoms of his illness is added the failure of his eyesight (v. 10). The eye is certainly not infrequently mentioned in conjunction with the ear (Prov. 20:12): 'The ear to hear with and the eye to see, YHWH has made them both' (cf. Ps. 94:9). Seeing as well as hearing is necessary in order to perceive the acts of YHWH (Ex. 14:13; Deut. 29:2-4; Isa. 43:8). But the opening of the eye comes through the word (Ex. 14:13, 30; Isa. 43:8-13; 30:20.). Thus the supreme importance of the ear and of speech for true human understanding is unmistakable."

Stendebach (2001:31) also remarks that, as far as the human body is concerned, the eye is associated with sleep (Ps. 132:4); the shutting of the eyes with death, and the opening of the eyes with new life (2 Kgs 4:35).

Pilch and Malina (2000:68-72) describe the eyes in relation to the heart as human capabilities of, among others, thinking, judging, evaluating, and doing things with feeling. It becomes the centre for "emotion-fused thinking and its outcome, emotion-fused thought". The heart (thinking) needs its input from the eyes (Job 31:7). One "walks in the ways of your heart and in the sight of your eyes" (Eccl. 11:9). "The light of the eyes rejoices the heart" (Prov. 15:30). The eyes and the heart are described together in many instances (as a complete thought) (Num. 15:39; Deut. 4:9; 28:65, 67; 1 Sam. 2:33; 1 Kgs 9:3; 14:8; 2 Kgs 10:30; 2 Chron. 7:16; 16:9; 25:2; Job 15:12; Pss. 36:1; 131:1; Prov. 21:2, 4; 23:26; Eccl. 2:10; Lam. 5:17; Ezek. 6:9; 21:6). To have one's eyes open means to gain experience (Deut. 3:21). It is viewed as an insult to 'lift your eyes' (2 Kgs 19:22). The 'eyes are the lamp of the body' (Mt. 6:22), that which is inside (the heart – thought) shines out through the eyes. Pilch and Malina (2000:71-72) explain that

> "emotion-fused thought is referred to with the following words: eyes, heart, eyelid, pupil, and the activities of these organs: to see, know, understand, think, remember, choose, feel, consider, look at. The following representative nouns and adjectives

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For the ear and the mouth provide not only the specifically human exchange between men, but also that between YHWH and Israel, between mankind and its God. Thus the Servant of YHWH in Isa 50:4. can stand as prototype for humanity *per se:* 'The Lord YHWH has given me the tongue of a scholar; So that I might know how to answer him that is weary, he raised up a word. Morning by morning he wakens my ear to hear as those who are taught. The Lord YHWH has opened my ear, and I was not rebellious, I did not shrink back.'" (Wolff, 1974:74-75).

pertain to this zone as well: thought, intelligence, mind, wisdom, folly, intention, plan, will, affection, love, hate, sight, regard, blindness, look, intelligent, loving, wise, foolish, hateful, joyous, sad, and the like."

3.3.2 Tongue

In Psalm 139:4, the word for tongue[45] is לָשׁוֹן. Holladay (1988:179) translates לָשׁוֹן as tongue – part of the body; a shape, and an instrument of speech. Jastrow (1950b:720) defines לָשׁוֹן as tongue in the context of language, expression, phraseology, parlance, decent expression, euphemism, evil talk, calumny, gossip, denunciation, anything tongue-shaped, strip, strap, and wedge. Banwell (2015a:1195) describes לָשׁוֹן as both the tongue of human beings and, by extension, the human language (Gen. 3:6). In the Old Testament, לָשׁוֹן is also used for the tongue of animals and reptiles (Job 20:16 [the poison of a snake is understood to be in the tongue]) and objects shaped like a tongue (Jos. 7:21), or the bay of the sea (Jos. 15:2).

In ancient times, the physical organ of the tongue was associated with dumbness if the tongue was paralysed, bound, or cleaving to the palate (Ps. 137:6). The tongue was used with other bodily parts such as the lips and mouth for speech[46] (Ps. 120:2; Prov. 6:17) and concepts or

[45] For more on the tongue, see Addendum: "e. A further exposition on the tongue".

[46] According to Wolff (1974:76), when he describes the mouth (that is associated with the tongue), he explains that Israel is ready as the people of God by "declaring its readiness in response to the divine address (Ex. 19:7; 24:3, 7). Judgement follows when the call receives no answer (Isa. 65:12). The Yahwist recognizes man's privilege as lying simply in the fact that he is allowed to speak (Gen 2:18-23): this takes place on the basis of God's word in its providing care ('It is not good that man should be alone'), after which the gifts of the Creator are brought to him. His speaking begins when he names the created things, thus responding to the gifts. His words only become worth quoting at the moment when he joyfully recognizes the help which is really his (Gen 2:23). With the word, which is a response to the perfected gift, man is for the first time a whole man. Later the person whose life is successful is described as being the man who rejoices in the Torah of YHWH and repeats it meditatively to himself (Ps 1:2). Ps 71:24 sees the fulfilment of life in that my tongue tells of thy righteousness all the day long. Thus the mouth, which expresses what ear and eye had perceived, becomes the organ which distinguishes man above all other creatures. The animal also has an ear as such, as well as an eye. It is in man's speech that his ear evinces itself as being a truly human ear and his eye as being a human eye. Whereas the ear and the eye only have one word each in the Old Testament, a whole collection of parts of the body represent the instrument of speech ... The tongue, which, as part of the body, can cleave to the roof of the mouth with thirst (Lam 4:4) but which above all means true (2 Sam.23:2; Isa 35:6) or false speech (Pss 5:9; 12:3; 109:2; Isa 9:3;

themes that, when mentioned, had a good or evil effect (Ps. 120:2), taught (Isa. 50:4), singing (Ps. 51:4), and speaking (Ps. 71:24). Wickedness was also associated with the tongue, as wickedness can be hidden under the tongue (Job 20:21).

In poetic language, the tongue is used metaphorically in the Old Testament as being whetted or like a sword; in other words, the tongue was sharp (Ps. 64:3). The simile of a bow and arrow is also used (Jer. 9:3, 8). Good or ill is also associated with the tongue by attributing power to it (Prov. 18:21). Cleaving to the palate is caused when the tongue experiences famine or thirst (Lam. 4:4). The tongue rots when it has a disease (Zach. 14:1) (Banwell, 2015a:1195).

Figuratively, the tongue is used to indicate the confusion of language as at Babel (Gen. 11:1). The distance between one man and another man is also illustrated by the tongue, due to the differences in language (Isa. 19:18). The word tongue is thus used to describe the different nations or tribes that have different languages (Isa. 66:18) (Banwell, 2015a:1195).

In the ancient Near East, the tongue in the Akkadian language is also used as both a human and an animal body part, and is associated with eating, speaking and, in some instances, sacrificial instructions. Power is associated with the tongue. The dragon has seven tongues and the snake has a forked tongue. The goddess *Ishtar* is also prayed to for protection as the goddess' mouth and tongue are good and enjoy religious veneration. The tongue was also viewed as an instrument of malice that can speak good or evil. The Assyrians gutted a person's tongue when s/he defaulted on a contract, or a recalcitrant son, or rebels and prisoners of war. In Egypt, the tongue was considered something with extraordinary power and frequently mentioned with the heart as the tandem of utterance and reflection. *Ptah* was considered the head god, since he functioned as the heart and tongue. The heart thinks and the tongue commands whatever they want. *Thoth* was also viewed as the tongue of *Re* and *Atum*. To have one's tongue cut out was

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Prov 6:17). The palate too is not only the seat of the sense of taste (Ps 119:103), but also the instrument of speech (Job 6:30; 31:30; Prov 5:3; 8:7; cf. Job 33:2). There is no other part of the human body of which so many different activities are predicated as the human mouth, with its lips, tongue, palate and throat, in so far as these are organs of speech: speaking, saying, calling, commanding, teaching, instructing, admonishing, accusing, swearing, blessing, cursing, calling someone accursed, singing, praising, rejoicing, considering, praying, crying, complaining, murmuring and others in addition. Most of these verbs are not applied to other created things. This will no doubt be enough to show that with the human organ of speech we are coming particularly near to man's specific being. The capacity for language provides the essential condition for the humanity of man."

considered a debilitation with extraordinary results. The tongue should speak the truth and a person should proceed with caution with the tongue as with reflection of the heart (Kedar-Kopfstein, 1997:25-26).

According to McVann (2000:27),

> "communication in the ancient Mediterranean region is generally reflected in the concrete images of mouth and ears. Anthropologically, these orifices are viewed as boundaries of the human body. In the eastern Mediterranean culture of biblical times, in which purity concerns are intense, these boundaries are tightly regulated and subject to continuous and close scrutiny. The purity of the mouth is guarded in two ways: by censuring that which comes in (food), and that which goes out (speech)."

The mouth-ears as a secondary value were viewed as part of the head and face. The value of the mouth and the ears concerns itself with the purity laws. The purity of the mouth was guarded in two ways — first, by censuring that which comes into the mouth, specifically food, and, secondly, that which goes out of the mouth, namely speech. The ears were analogous to the mouth in that what one permits to enter should be consonant with the established cosmology; in other words, it must be within the bounds of that which is pure and impure (Pilch and Malina, 2000:100-101).

3.3.3 Hand (Including Palm and Right Hand)

According to Holladay (1988:162) and Jastrow (1950a:657), the Hebrew word for palm, whole hand,[47] or something arched is כַּף. The word יָד is translated as hand, forearm, extended hand and as a euphemism for penis by Holladay (1988:127-128) and Jastrow (1950a:563-564). The Hebrew word for 'right hand' in Psalms 108, 109 and 110 is יָמִין in other words, right (side) or right hand. According to Holladay (1988:136), יָמִין means right (side) and right hand; it can also be translated as meaning to the right, on your right, oath (for example, in Isa. 62:8, God swears by his right hand), and with south (in other words, on one's right side is the south or to the south, on the south side, or from the south). Gesenius (1977:411-412) translates יָמִין as meaning right, right hand, a situation on, or the direction toward the right (cf. Jastrow,

[47] For more on the hand, see Addendum: "f. A further exposition on the hand (palm, right hand and left hand)".

1950a:580; Sivan and Levenston, 1975:305). Feyerabend (1987:127) also translates יָמִין as right side, right hand, the south, and prosperity. The use of the palm of the hand or right hand can be used literally or metaphorically (Litwak, 2009:807).

The hands and feet are correlative terms for human beings and illustrate the "capability of doing, making, building, constructing, and having a physical effect on others and on one's environment" (Pilch and Malina, 2000:98). The area of hands-feet refers to human capability and specifically purposeful activity. Anything that relates to hands and feet is thus part of this purposeful activity. For example, using hands for planting; forming; taking; putting and closing (all activities of the hand in Gen. 2, also part of anthropomorphism as it is God doing these activities in Gen. 2), as well as walking with the feet (Gen. 3:8, is part of anthropomorphism as it is God who walks in the garden). By holding a sceptre in his hands, a king is showing his power, dominance and honour as a ruler.

Physical violence and exerting force are concrete activities that are performed by the laying on of hands (Gen. 22:12; Ex. 7:4; Luke 20:19; 21:12; Acts 21:27). This activity of laying on of hands becomes a "natural symbol of the transfer of physical activity and force, *i.e.*, a symbol of a person's past deeds and their effects, or of present power or of both" (Pilch and Malina, 2000:99). Human beings (or God) can hand over their power and have another exercise power on their behalf by the laying on of their hands (Num. 8:10; Acts 6:6; 8:17; 1 Tim. 4:14) (Pilch and Malina, 2000:99; cf. also Wolff, 1974:67-68).[48] As far as the feet are concerned, the removal of footwear (for example, sandals, Ex. 3:5; 12:11) and the washing of feet (2 Sam. 11:8; Ex. 30:19; Luke 7:44; cf. also Wolff, 1974:67) became a natural symbol of "removal of a person's normal social status (bare feet) of a person's past deeds and their effects (symbolic foot washing)" (Pilch and Malina, 2000:100). General behaviour is shown through the feet: God protects his people's honour by keeping their feet from slipping (2 Sam. 22:37; Job 12:5; Pss. 17:5; 18:36; 66:9) or stumbling (Ps. 73:2); the wicked set "nets" or "snares" to trip their neighbours to shame them (Jer. 18:22; Prov. 29:5) (Pilch and Malina, 2000:100-101).

One of the key aspects to identify the meaning and use of the palm (Ps. 139:5) and right hand (Ps. 139:10) is to understand it in the broader understanding and use of hand (Ps. 139:10), in

[48] By telling the king (or Lord) to come and sit on his right side (as noted in Ps. 110:1), God is handing over his power; this is also observed later in the New Testament when Jesus Christ sits on the right hand of God.

general.[49] According to Jenni and Westermann (1984:134), the negotiation of *ntn* requires special treatment with respect to body parts, which lead to a number of idiomatic expressions (the Hebrew equivalent of *nadanu sepe* "to push along/break up" is not *ntn roegal*, but *ns' roegal*; cf. Gen. 29:1). More often *ntn* is used in conjunction with *jad* "hand" (as object of the verb): "to stretch out the hand" (Gen. 38:28); "to give the hand", as a sign of friendship (2 Kgs 10:15), or as a sign of commitment entered into (Ezra 10:19), above all with agreements and alliances (Ezek. 17:18; Lam. 5:6; 2 Chron. 30:8; Verheißung und Gesetz [Promise and Law], and the expression *tq' kaf* "give a handshake" as a sign of the guarantor in Prov. 6:1; 17:18; 22:26). It can also be used as a sign of trust: compare *ntn jad tahat*, meaning "to pledge yourself to someone" (1 Chron. 29:24; *ntn jad* "to shake hands" as a sign of surrender in Jer. 50:15; *ntn jad be* "lay hands on" in Ex. 7:4). The usage *ntn bejad*, which can have various meanings, is crucial: "to give into the hand"; "to deliver" (Gen. 27:17; Deut. 24:1.3; Judg. 7:16); "to make available" (Gen. 9:2; Ex. 10:25); "to commission" (2 Sam. 16:8; Isa. 22:21; 2 Chron. 34:16); "to entrust the care, the welfare" (regarding the supervision) (Gen. 30:35; 32:17; 39:4; cf. *ntn 'al jad* in the same sense Gen. 42:37; Esth. 6:9), and militaristically "to place under command" (2 Sam. 10:10; 1 Chron. 19:11).

In Psalm 10:14, *latet bejadeka*, according to Jenni and Westermann (1984:134), would indicate "to lay it in your hand", and "to take it in your hand", which rather means "to entrust it to your care". On the usage *ml'* pi *jad* "to fill the hand", which elsewhere refers to the inauguration of Levites and priests, it has also been remarked that it has nothing to do with consecration in 1 Chronicles 29:5 and 2 Chronicles 29:31; it means "to fill the hand (for)".

The expression *ntn bejad* is, however, used particularly in the military and legal fields and means the surrender or delivering (abandonment) of a person or a thing into the hands of another: YHWH gives their enemies into Israel's hands (Deut. 7:24, 21:10; Josh. 21:44; Judg. 3:28; or also the land, Joshua 2:24; Judg. 1:2, 18:10; Dagon gave Samson into the hands of the Philistines (Judg. 16:23); somebody was given into the hand of the avenger of blood (Deut. 19:12); the prophet Jeremiah into the hands of the people (Jer. 26:24; 38:16); one can also

[49] One must remember that, in the Old Testament, the Israelites understood man as a psychophysical organism. This means that the hand must not only be understood as an instrument of the self, but that it also thought of as revealing psychical properties and that all of its various postures and actions reveal the various moods, feelings, aspirations and desires of an individual person (also the group) (Hastings, 1963:363).

compare the synonyms *ntn bekaf* "deliver to the hand" (Judg. 6:13; Jer. 12:7) and the expression of submission *ntn tahat kappot raglajim* "to put under the soles of the feet" (1 Kgs 5:17). With regard to the various uses of *ntn bejad* as a general-purpose phrase, it seems incorrect to view it as either "formula" (*alternative translation: wording/set phrase*), "surrender", or "transference formula" (Jenni and Westermann, 1984:366).

The typical compound *maase jad* "work of the hands" appears 54 times in the Masoretic Text of the Old Testament (15 times it is about YHWH). Only in a few places is the compound not theologically qualified. The works of one's (human) hands is an object of the blessing of YHWH, of His wrath/anger, of His vengeance (cf. also Conner, 1992:18). Especially in deuteronomistic and deuteronomistically marked language, *maase* is used in the idol's polemic in conjunction with *jad* "hand" or *haras* "craftsman" – increased in the expression *maase jede adam* or *haras* – and contemptuously expresses the nullity of the heathen gods and images: "sorry effort of human hands" (Deut. 4:28; 27:15; 2 Kgs 19:18; Isa. 37:19; Jer. 10:3; Pss. 115:4, 135:15; 2 Chron. 32:19; cf. Isa. 2:8; Jer. 1:16; 25:6-7; 44:8; Hos. 14:4; Mic. 5:12). These are works of ridicule (Jer. 10:1551:18); their deeds are void (Isa. 41:29, except that this refers to the *maasim* of the gods) (Jenni and Westermann, 1984:366).

The original concrete meaning is still recognisable in the following figurative word compounds: *rum q*. in conjunction with *jad* "hand" (as symbol of might and power) means "to be mighty/powerful, to triumph" (Deut. 32:37; Mic. 5:8; cf. also *bejad rama* "with a high hand" Ex. 14:8; Num. 33:3). *Rum hi. jad be* "to raise your hand against" (1 Kgs 11:26), originally means "to raise the hand for a (death) blow", but then transferred the meaning to "going over to attacking someone". For *bejad rama* "intentionally", cf. *zeroa rama* "an upraised arm" (Job 38:15 refers to the arrogant, outrageous attitude of the *resaim* "godless") (Jenni and Westermann, 1984:755).

The hand is that part of man that is involved the strongest in all man's acts and deeds. In visual, expressive speech, hand can stand for the whole person; to require from my hand is to require from me (Gen. 31:39). Like the person, the hand is clean (Job 17:9), innocent (Gen. 20:5), or full of injustice/wrong, blood or sacrilege (Ps. 7:4; Isa. 1:15; Job 16:17). Nothing is found in the hand of he who accepts no bribery (1 Sam. 12:5). What man does or achieves is the work of his hands (Deut. 2:7; Ps. 90:17); he eats the labour of his hands (Ps. 128:2), and when God

through storms forces him/her to inaction, He keeps everyone's hand locked/sealed (Job 37:7) (Rienecker, 1967:539).

Creation is called the work of God's hands (Ps. 8:7) that made and prepared human beings (Job 10:3, 8). Therefore, man's time is in God's hands (Ps. 31:16), in which the one who prays entrusts his/her mind/spirit. No one can grab out of God's hand those whom he holds (John 28:10, 11) and whom the angels carry on their hands (Ps. 91:12). With a mighty hand, the Lord leads his people out of slavery (Ex. 13:3), and He showed his hand in Egypt (Ex. 7:4). He saves from the hand of the enemy (Gen. 32:12[11]), yet it is terrible to fall into his hands (for judgement, Heb. 10:31), although this is still better than falling into the hands of men (2 Sam. 24:14). God abandons/relinquishes by withdrawing or dismissing his hand (Num. 14:34; Deut. 31:6).God turns his hand against a person to punish him/her (Isa. 1:25; Amos 1:8), and He stretches his hand over people and nations (Ps. 81:15; Ezek. 38:12). Yet in helping, He turns it to the unimportant little ones (Zech. 13:7). The revelatory and powerful hand of the Lord comes upon the mind/spirit of the prophets (1 Kgs 18:46; 2 Kgs 3:15), but likewise as punishment over the false prophets and soothsayers (Ezek. 13:9; Acts 13:11), while the idols are mocked/ridiculed for having hands and not being able to reach, handle, or grab (Ps. 115:7) (Rienecker, 1967:539). This paragraph also shows the anthropomorphic use of the hand in the context of YHWH.

One takes someone by the hand to lead him/her (Gen. 19:16); the blind man stretches out his hand to a leader (someone who leads, John 21:18). With God, the outstretched hand is first a request and mercy (Isa. 65:2), but it also means a court and a threat (2 Sam. 24:16; Job 1:11; Isa. 10:4); with people, the outstretched hand means reaching for the forbidden (Gen. 3:22; Ps. 125:3). The closed or open hand is an image of denial and giving (Deut. 15:7-8), whereby the left hand should not know what the 'right hand' is doing (Mt. 6:3). Taking, putting or carrying one's soul or body in(to) one's hands means a final and complete inset, investment or commitment of the person (Judg. 12:3; 1 Sam. 19:5; Job 13:14; Ps. 119:109). Slaves paid attention to the hands of their masters, to accommodate, pick up or receive every little sign or wave (Ps. 123:2); to pour water on someone's hands means being his personal servant (2 Kgs 3:11). The officer (or knight), on whose hand the king leans, is his adjutant (2 Kgs 5:18; 7:2, 17) (Rienecker, 1967:539).

A handshake is a declaration (2 Kgs 10:15) and guarantee. Washing one's hands in public is a declaration of innocence (Deut. 21:6-7; Job 9:30; Pss. 26:6; 73:13; Mt. 27:24). The Pharisees washed their hands with particular care and thoroughness before eating (Mt. 15:2; Mark 7:2-4; v. 3 often means repeatedly). Whomever an unclean person touched with his/her hands, before washing them, became unclean him-/herself (Lev. 15:11). The gesture of beating or clapping the hands together had various meanings. It could express joy and jubilation (2 Kgs 11:12; Ps. 47:2; Isa. 55:12; Ex. 21:22[17]), mockery (Job 27:23; Lam. 2:15) or wrath, anger and mourning (Num. 24:10; Ex. 21:19[14]). In mourning, one clapped one's hands together over one's 'head' (Jer. 2:37), or puts them on one's 'head' (2 Sam. 13:19). Putting one's hand over one's mouth expressed shame (Mic. 7:16; Job 21:5; Prov. 30:32) (Rienecker, 1967:539).

The right hand[50] often served as an image of power, strength, rule, control, and dominion. God holds (you) by the right hand (Ps. 73:23) and strengthens it (Isa. 41:13); his right hand does wonders and crushes his enemies (Ex. 15:6; Ps. 17:7). The Lord is, or stands, on the right hand of man to help him/her (Pss. 16:8; 109:31; 110:5), while in court that is the place of the accuser Satan (Ps. 109:6; Zech. 3:1) (Rienecker, 1967:539). According to Putnam (1997:467), this may indicate the physical position used in an Israelite lawsuit. The right hand represented the power of God. On the right hand, YHWH helps Israel (Ex. 15:6). It is also interesting to note that YHWH's left hand is never mentioned. When YHWH stands at one's right side, victory is assured. This also shows the anthropomorphic use of the right hand.

The right hand was also viewed as the most competent or skilled hand. Therefore, it used to hold the arrow or play the strings, while the left hand held the bow or harp/lyre (Drinkard, 1992c:724). In battle, the left hand bears the shield, leaving the right hand free to fight and to attack (with the sword or spear) (Hastings, 1963:363). According to Drinkard (1992c:724), there are also examples of warriors whose right hand was bound; they were thus forced to fight with their left hand, not because they were left handed. This would help them become a better warrior. This would also help in battle, as a person who fights with his left hand has an

[50] The importance of right and left must also be noted. It is clear that, in the Bible, a distinction is made between left and right (Gen. 13:9). Promises are made by using the right (hand) (Isa. 62:8). Protection is also found at the right side (Isa. 63:12) and it also shows who is the *gevolmachtigde* (Ps. 110:1). Right is also good luck and left is bad luck (Eccl. 10:2). God also keeps the one he protects on his right side (Ps. 73:23). Those who are good will go to the right and those who are bad must go to the left (Mt. 25:22). It also shows direction (Hartmann, 1969:253).

advantage; the right-handed person would leave his right side exposed when he lifted his arm to fight (Putnam, 1997:467).

On the right hand, one wears the mark, symbol or sign of him to whom one belongs (Rev. 13:16), also as a constant reminder that one speaks of signs on the hand (Ex. 13:9; Isa. 49:16). The right hand is the place of honour (1 Kgs 2:19), the Risen Lord sits at the right hand of the power (Mark 14:62; 16:19; cf. Acts 7:55). To the right and left of the ruler sit his highest dignitaries; from this, the disciples' request in Mark 10:37 is to be understood. The right hand was also viewed as a special form of blessing (Gen. 48:13-20). The name of Benjamin was also associated with this blessing, literally meaning "son of the right hand". In the cultic context, the right side was also the dominant side. The right ear, thumb and big toe were anointed (Ex. 29:20; Lev. 8:23, 24). The left hand was never anointed or chosen. The left hand holds the oil, so that the right hand can be used to anoint a person. The directional use of the right hand was also used to indicate a moral issue. In Ecclesiastes 10:2, the author indicates that the wise will go to the right, while the fool will go to the left. Of the points of the compass, the East is considered the front; therefore, on the right or the left hand means a number of places: north or south (Ezek. 16:46; Gen. 14:15; 1 Sam. 23:19, 24; 2 Sam. 24:5; 2 Kgs 23:13; Neh. 12:31) (Rienecker, 1967:539).[51]

[51] As part of the temporal dimension, the directional use can be found in the Old Testament and must be considered part of the east-west orientation. The temporal dimension is described by Wyatt (2001:39) as follows: "On the temporal axis, the remote past is where mythic events 'happened', providing patterns for present belief and behaviour. Rituals re-actualize ('represents') the mythic realities now. Mythic time is said to be 'the eternal present', because it determines the present". This means that the east, that is in front, is the past, and west, that is behind, is the future. A person in the Mediterranean would literally move backwards towards the future, with the past receding in front of him/her; therefore they are people who strongly bind themselves to the present, and then the past follows. The past, however, directly influences the present. Only after this does the future follow. This means that when a man has a problem and does not know how to proceed, he will seek the direction in the past (cf. Prinsloo, 2013:9; Malina *et al.*, 1996:101; Sutton, 2011:558).

3.3.4 Kidneys

Holladay (1988:159) simply translates כִּלְיָה as kidneys, describing them as the organ of sacrificial animals as well as the innermost and most secret part of man. Jastrow (1950a:642) adds the 'belly of a stove' to this translation for כִּלְיָה.

Unger (1957:629-630) shares the location of the kidneys at the back of the abdomen, one on each side of the vertebral column. The purpose of the kidneys in the body is to separate from the blood certain materials that, when dissolved in water, separate from the blood and become urine. The kidneys with their surrounding fat were viewed first as part of the burnt offering (Ex. 29:13, 22; Lev. 3:4, 10, 15; 4:9; 8:16, 25). The kidneys of various animals were included in burnt sacrifices to the Lord in conjunction with fellowship (Lev. 3:4, 10, 15; 9:19), sin (Ex. 29:13; Lev. 4:9; 8:16; 9:10), guilt (Lev. 7:4), and wave offerings (Ex. 29:22; Lev. 8:25). Isaiah 34:6 employs sacrificial imagery to depict God's bloody judgement of Edom. The Lord's sword is described as being covered with "fat from the kidneys of rams" (Chisholm, 1997a:656-657). Sometimes the Hebrew word was applied to kernels of grain, because they had the shape of kidneys (Deut. 32:4) (Unger, 1957:629).

In the Old Testament, כִּלְיָה always appears in the plural form, 9 times with 'two of/both' preceding it. Translators tend to translate כִּלְיָה as 'inmost being' or 'heart' when human kidneys are the contexts. The kidneys "are viewed as the seat of human joy and or grief" (Ps. 73:21; Prov. 23:16). Overcome by sorrow, both Job and the author of Lamentations complained that God had, as it were, pierced their kidneys with an arrow (Job 16:13; Lam. 3:13)" (Chisholm, 1997a:656). Because of their sensitiveness, the kidneys were also believed to be the seat of desire and, therefore, tenderness and the most inward experience of various kinds were associated with them (Unger, 1957:630).

In an Akkadian text that describes how feelings were hurt, the kidneys are used figuratively as 'thorns piercing the kidneys'. The kidneys are also viewed as the seat of a person's moral character. As the "Creator of this moral/ethical center (Ps. 139:13), God examines it to discover one's true attitudes and motives and to determine one's appropriate reward or punishment" (Pss. 7:9 [10]; 26:2; Jer. 11:20; 17:10; 20:12). The author of Psalm 26 challenged the Lord to examine his inner character (v. 2, cf. "my heart [kidneys] and my mind"), for he was assured

of his loyalty and innocence (vv. 3-11). Jeremiah was certain that God's examination of hearts (kidneys) and minds would result in his own vindication and his oppressors' demise (Jer. 11:20; 20:12). The prophet lamented the insincerity of God's people, pointing out that God's name was 'always on their lips, but far from their hearts [kidneys]' (Jer. 12:2). While they gave him lip service in public worship and prayers, they did not possess an attitude of genuine devotion (Chisholm, 1997a:656).

According to Wolff (1974:65-66):

> "Next to the heart, the kidneys are the most important internal organ in the Old Testament. They are mentioned 31 times; on 18 of these they are part of the body of sacrificial animals (16 times in Exodus and Leviticus, in addition Deut 32:14 and Isa 34:6); on 13 occasions they are part of men. Appropriately enough, the kidneys are only referred to in the plural *(ikeläyöt*), even where only one is in question; in Leviticus 3:4, 10, 15 and frequently elsewhere 'the two kidneys' are expressly mentioned. The kidneys are the one organ referred to particularly in Psalm 139:13 as being created by God. When YHWH chastises a man, he shoots his arrow into his kidneys (Job 16:13; Lam 3:13). The image is reminiscent of the piercing pain of renal colic. Is Job 19.27 talking about the shrinking or the 'longing' of the kidneys? The meaning of *klh* is not clear from the context. At all events this passage is the last in which the physical aspect is considered. More frequently the kidneys are the seat of the conscience. Psalm 16:7 thanks YHWH for counselling him, and because his kidneys chastise him in the night, that is to say his conscience reproves him. Jeremiah 12:2 describes to God the characteristics of the godless: Thou art only near their mouth, but far from their kidneys. They talk about God, but he is not allowed to have any influence on their private decisions. YHWH is called the one that proves the heart and kidneys no fewer than five times (Pss 7:9; 26:2; Jer 11:20; 17:10; 20:12). The deeply troubled poet of Psalm 73 also mentions his kidneys as well as his heart as the most sensitive of organs (v. 21): Then my heart was embittered, I was sharply pricked in the kidneys. Jeremiah 4:14: 'How long shall your evil thoughts lodge in your inner parts *(qereb)*?' Apart from the heart, only a few inner organs are mentioned. The Old Testament has no special words for lungs, stomach and intestines, though it has for liver, bile and kidneys."

For Janowski (2013:159), the kidneys must be associated with the inner human as part of the inner human organs. The kidneys have many functions in the Hebrew Bible as the seat of human emotions, where the two extreme ends of joy (Prov. 23:15-16) and deepest grief (Ps. 73:21-22) must be noted. In various texts, God is the cause of some of the deepest grief experienced by human beings (Job 16:12-14; Lam. 3:13); portraying God as a warrior causes pain and grief. In Psalm 139:13, God created the kidneys and, in Psalm 16:7, the kidneys are viewed as the "nocturnal schoolmaster[s]". In Jewish exegetical tradition, this view in Psalm 16:7 is linked with Abraham, where the Lord provides, at night, two kidneys for wisdom and knowledge (symbolising the teaching of the Torah). One of the most important functions of the kidneys, in conjunction with the heart, is that of testing (Ps. 7:9-10; Jer. 20:12). As part of the testing and divine examination of the human being, the heart (chest) could be viewed as representing the upper body and the kidneys as representing the lower body, below the diaphragm. The entire inner body is examined: the emotional sentiments represented by the kidneys and the rational senses represented by the heart (Janowski, 2013:161-162).

3.3.5 Womb

According to Holladay (1988:37-38), the Hebrew word בֶּטֶן can be translated as belly (of a man, woman or animal), womb, offspring or embryo, and as a bulge. Jastrow (1950a:158) simply translates it as belly. Rogers (1997:electronic version) also translates it as 'rounded projection'. Banwell (2015b:1247) remarks that many words are used to describe the womb or belly in the Hebrew language, thus indicating the vagueness of the internal physiology. When used, it usually indicates the beginning of life or the beginning of time (Job 1:21; Isa. 49:1) or figuratively the origin of everything or anything (Job 38:29; Ps. 110:3). Due to a lack of understanding, the writers of the Old Testament generally attributed the workings of the womb to YHWH as a direct action and care of, and by God (Job 31:15; Eccl. 11:5). Barrenness is attributed to the closing up of the womb; it is often stated that YHWH does this (1 Sam. 1:5). If a woman cannot bear children, this is viewed as a great shame (1 Sam. 1:6). The first born is the one who opens the womb for the first time and is, therefore, considered holy (Ex. 13:2; Luke 2:23) (cf. Ryken *et al.*, 1998:962).

In the Old Testament, the direct meaning of בֶּטֶן seems to be ‘inside’ (body or object). Translated as belly or the abdomen, the meaning shares the context of the stomach; therefore, a full stomach was regarded as a sign of God’s blessing on the godly: “The righteous eat to their hearts’ content, but the stomach (בֶּטֶן) of the wicked goes hungry” (Prov. 13:25; cf. Ps. 17:14). According to Rogers (1997:electronic version), as “the godly longed for God’s blessing as a sign of approbation, they also expected to perceive the evidences of God’s displeasure on the wicked in their want of food and, if not, in their distaste for food” (Job 20:14-15). When בֶּטֶן is translated as the digestive organs in the story of Ehud’s surprise attack on Eglon, a very fat man (Judg. 3:17), Eglon’s greed was visible in his corpulence. It was his fat that covered up the evidence: “Ehud did not pull the sword out, and the fat closed in over it” (Judg. 3:22) (cf. Freedman and Lundbom, 1975:95-96).

The most frequent use of בֶּטֶן is in the context of the reproductive organs. Translated as womb, YHWH becomes the one who cares for the unborn (Ps. 139:13; Eccl. 11:5). When God called Jeremiah to be a prophet, he said: “Before I formed you in the womb (בֶּטֶן) I knew you” (Jer. 1:5; cf. also Job 31:15). God even knows the future of the child before birth (Gen. 25:23; cf. Isa. 49:1, 5; Rom. 9:11-13). The beginning of one’s life on earth is sometimes viewed as “when he comes out of his mother’s womb” (cf. Job 3:11; 10:18), and the Lord is in attendance when the child is taken out of the mother’s womb (Ps. 22:10 [11]). Isaiah employs the figure of a child being formed in the womb as a tender way of assuring Israel of YHWH’s commitment (Isa. 44:2; cf. vv. 24; 46:3; 49:15) (Rogers, 1997:electronic version). Sin is also linked to the womb (Ps. 58:3 [4]; cf. Ps. 51:5 [7]; Rom. 3:10-18) (cf. Freedman and Lundbom, 1975:96-97).

YHWH gives children, as indicated in the phrase “fruit of the womb” (Ps. 127:3); he can also withhold children (Gen. 30:2). The provision of children is sometimes linked to the people’s obedience to the covenant God (Deut. 7:13; 28:4, 11, 18; 30:9). However, if the nation is disobedient, he will curse the “fruit of the womb”; in other words, there will be no children (Deut. 28:18). The promise for keeping the Law is not eternal life, but a fruitful life in the land that God has given Israel (Rogers, 1997:electronic version; cf. Freedman and Lundbom, 1975:97).

In the Old Testament, the womb is not only used in the context of a woman, but also in connection with the male reproductive organs. In such instances, the idea is that the man has

produced children from his body and they are then from him (Job 19:17; Mic. 6:7). According to Psalm 132:11, "The LORD swore an oath to David, a sure oath that he will not revoke: 'One of your descendants (from the fruit of your בֶּטֶן) I will place on your throne'" (Rogers, 1997:electronic version; cf. Freedman and Lundbom, 1975:96).

בֶּטֶן is also used in military terms to indicate protection around a building. In 1 Kings 7:20, the word occurs in connection with the pillars of Solomon's temple. Metaphorically, the בֶּטֶן can refer to the "inner being" of a person, where thoughts are treasured, and then expressed. Proverbs 22:18 reads that it is pleasant to guard the words of the wise ones in "your stomach"; that is, in the "inner man" or "the seat of the intellect". The word occurs in the phrase "the dark rooms of the body" or "the deep recesses of the inner being". In Proverbs 18:8 (cf. also 26:22), it is said that the words of a slanderer are like juicy morsels that go down to the inner chambers of the "stomach" (Rogers, 1997:electronic version; cf. Freedman and Lundbom, 1975:97-99).

In his *Anthropology of the Old Testament*, Wolff examines the womb and the concept of creation from the perspective of Psalm 139. He makes the following remarks in this regard:

> "Whereas Genesis 1:28 absorbs the propagation of man into the concept of creation, Psalm 139, on the other hand, draws age-old concepts about the creation into its view of the birth of an individual. Here an archaic biology makes it graphically clear that the Creator of mankind is also the Creator of every individual person (Isa. 17:7). In what context does the psalmist arrive at this idea? Apparently, he is involved in an investigation into the worship of idols, and he maintains his innocence (Ps. 139:19-24). He shows how completely and utterly he sees himself as being searched out by God; he is certain that God knows his nature completely. To make clear his certainty that man cannot flee before God into any obscurity (Ps. 139:11), since God can even penetrate the night (Ps 139:12), he draws on his personal history of creation as proof *(*Ps. 139:13, 15-16): '13 It is thou who hast formed my kidneys, who hast woven me together in my mother's womb … 15 My bones were not hidden from thee when I was being made in secret, wrought motley-wise in the depths of the earth. 16 Thy eyes beheld me in my primal form.' In the context of an examination of conscience, it is understandable that the psalmist should first

> name his kidneys – the highly sensitive organ of selfknowledge – as being created by YHWH (Ps. 139:13). For the rest, everything that grew in his mother's womb is the work of the great weaver *(skk)*; skin and muscles are seen as 'fabric.' What developed in the 'hidden places' (Ps. 139:15) does not derive from the designs and capacities of man; only the God who created it in secret also knows it, through and through, from the very beginning. His eyes already saw the embryo, the worshipper's germinal form. It is noticeable in this context that, besides the womb as man's chamber of development, the psalmist names the depths of the earth, in which the developing body received its 'motley' *(rqm* piel). This is the reflection of an archaic view according to which man 'sprouted from the earth like corn.' The way the land animals issue from the earth in Genesis 1:24 is reminiscent of this idea. More clearly still, Job 1:21) sees his mother's womb and the womb of the earth as, for man, belonging together: 'Naked I came from my mother's womb, and naked shall I return there.' 'There' undoubtedly means the hidden places in the womb of the earth, in analogy to the mother's womb. The ancient oriental form of burial in a squatting position may be a reminder of the position of the embryo. In Psalm 139 the idea that man proceeds from the 'depths of the earth' serves (in parallel to the secret hiding place in the mother's womb) to prove the psalmist's awareness of YHWH's inescapable knowledge of man's secret places since the primal beginnings of his existence."

3.3.6 Bones

Holladay (1988:280) and Jastrow (1950b:1103) translate עֶצֶם as bone(s), as it occurs in Psalm 139:15. In the ancient Near East, the Ugarit is *ʻṣm* (bone); Arabic is *ʻṣm* (bone); Akkadian is *eṣemtu* (bone – frame of the body); Aramaic עַטְמָא (bone), and in Syrian it is *ʻaṭmāʾ* (bone). The Hebrew root for עֶצֶם is "to be powerful", thus indicating the stability and firmness of the body's bones (Harrison, 1962:453).

In the Old Testament, the phrase 'bone and flesh' signified the totality of an individual and it was thus viewed as the seat of sensation (Job 4:14; 20:11; Jer. 20:9) (Harrison, 1962:453). and of one's physical strength and health (Job 20:11; 21:24; Prov. 3:8; 15:30; Isa. 58:11; 66:14;

Lam. 4:7) (cf. Harrison, 1962:453; Chisholm, 1997b:electronic version). The bones become a metaphor for restoration in Isaiah 66:14. Shaking bones is also a metaphor for fear (Job 4:14; Jer. 23:9; Hab. 3:16). Weakened bones becomes a metaphor for those who experience physical pain or emotional distress (Job 33:19, 21; Pss. 6:2 [3]; 31:10 [11]; 32:3; 38:3 [4]; 42:10 [11]; Lam. 1:13; cf. Job 19:20; 30:17, 30; Ps. 102:5 [6]) (Chisholm, 1997b:electronic version).

As an idiom for divine punishment, the breaking of bones is used in Psalm 51:8 [10] (also in Isa. 38:13; Lam. 3:4). God's protection finds expression in the idiom that bones are not broken (Ps. 34:20 [21]). In the New Testament, the apostle John (19:36) applies this promise in a literal sense to the circumstances of Jesus' death. The fact that Jesus' legs were not broken on the cross foreshadowed his ultimate vindication (Chisholm, 1997b:electronic version).

Death is one of the dominant themes associated with bones (Ps. 141:7). In the public sphere, exposing the bones of the dead meant extreme humiliation (cf. 2 Sam. 21:12-14). Scattered or exposed bones were also a symbol of divine judgement when the bones of God's enemies were scattered and exposed (Ps. 53:5 [6]; Jer. 8:1-2; Ezek. 6:5). Touching the bones of a corpse could also be viewed as ritual contamination (Num. 19:18; 1 Kgs 13:2; 2 Kgs 23:14, 16, 20; Ezek. 39:14-16). The famous vision of Ezekiel that showed the "Valley of Dry Bones", the scattered bones "symbolizes Israel's national 'death' through exile, which would be overcome by the prophetic word and the divine life-giving breath" (Ezek. 37:1-14). Prophetic authority or power over death is also vividly illustrated in 2 Kings 13:21, which tells how mere contact with Elisha's bones caused a corpse to come to life (Chisholm, 1997b:electronic version).

An interesting link with bones is the idiom "flesh and bone" that refers to kinship relationships within clan and tribal contexts (Gen. 29:14; Judg. 9:2; 2 Sam. 5:1; 19:12-13 [13-14]). The term 'kingship' was also used to define the relationship between man and woman. According to Chisholm (1997b:electronic version) as "the first such relationship in human history, it established a pattern for the marriage institution, which supersedes the closest of blood relationships, even that of parent-child, and constitutes an inseparable bond (Gen. 2:23-24)."

On a theological level, the movement and placing of one of patriarch Joseph's bones played an important role in Israel's history (narratives). The sons of Israel had to take Joseph's bones to Israel when they left Egypt in order to realise God's oath (Gen. 50:24-25). This was fulfilled by Moses in Exodus 13:19. When Joshua later buried Joseph's bones in Shechem, the act was

a testimony to God's sovereignty and faithfulness (Josh 24:32) (Chisholm, 1997b:electronic version). Wolff (1974) describes a man according to his stature as a whole, meaning that one needs to understand him/her from head to toe.[52]

3.3.7 Head

In Psalm 139, the Hebrew word for head[53] is ראש, translated as meaning head. Holladay (1988:329) translates ראש with head, hair of the head, top, beginning (the beginning of a month or year), choices, chief or leader, total amount, branch (of a river), or company (of soldiers). Sivan and Levenston (1975:242) also translate ראש with head, leader, chief, top, beginning, and start. Jastrow (1950b:1437) also translates ראש with head, point, beginning, heading, main thing, and principal.

According to Jenni and Westermann (1984:701; cf. Beuken, 2004:248-249), the underlying root of the Hebrew *rōš*, *ra'š* is a general Semitic word. In Arabic, it is also encountered in the form *ra'š*; changing the *a'* to *ē* at the end of the syllable points to the Akkadian *rēšu(m)* next to the rare *rāšu(m)* and the Old Akkadian *rāšum*;[54] the Ugaritic *riš*, the Ethiopian *re'es* and the

[52] According to Wolff (1974:69), "the figure of a man is to be described in his whole stature, he is surveyed 'from the sole of the foot even to the head' (Isa 1:6) or more precisely 'to the crown of the head' (Deut 28:35; 2 Sam 14:25; Job 2:7). At first glance a man's great height brings him respect – Eliab, David's eldest brother, for instance (1 Sam 16:7), or Saul, who 'from his shoulders upwards was taller than any of the people' (1 Sam 9:2; 10:23). The Israelite seems in general not to have been especially tall. Bones found in a mass grave in Gezer suggest that the average height of the men was 1.67 meter and that of the women 1.60 meter. Thus not only did David face a giant in the Philistine champion who (according to 1 Sam 17:4) was six cubits and a span tall (about 2.70 m.), but the Israelites thought that they were smaller than other peoples in general. According to Amos 2:9 the previous inhabitants of Canaan were in height 'as tall as the cedars and … strong as the oaks,' and in Deut 1:28 Israel calls them a people 'greater and taller than we.' The difference in size between Israelites and Canaanites becomes one of the main themes of the spies in Num 13:32 when they report all the people that we saw … are men of great stature. And there we saw the giants (the sons of Anak belong to the giants); and we seemed to ourselves like grasshoppers, and so we must have seemed to them. But YHWH does not look upon the size of the human form and does not want a man to be ruled by it in his judgment of others either (1 Sam 16:7; Prov 25:6). He is capable of levelling down the tall and making the small great (1 Sam 2:7; Ezek 21:31; Ps 75:7). Thus man's greatness is only to a lesser degree a question of his stature. Anyone who does not realize that does not know the real man."

[53] For more detail on the head, see Addendum: "g. A further exposition on the head".

[54] In Old Akkadian, this term was used as part of the body as well as a prominent geographical or architectural and temporal term and a way to denote qualitative features (Beuken, 2004:248).

Aramaic-Sirian *rēšā* also match. While Egyptian transcriptions for the Canaanite *r'š* offer mostly *rš*, but also *riš*, the use of *rōš* (*ru-šu-nu*, meaning "our head") testifies to the return to changing *a'* to *ā* to *ō*; this can be considered a Canaanite loanword in the Old-Babylonian *rūšum* (meaning "lintel") and the Babylonian/New-Assyrian *rūštu(m)* (also meaning "highest quality, best fine oil"). Besides *r'š*, *rwš* and *rš*, Qumran knows the form *rw'š* and *r'wš* (Jenni and Westermann, 1984:701-702). By contrast, in Hebrew, the plural, as well as the partially Ugaritic, the original root vowel *a*, remain. According to the Ugaritic *rašt* or *rišt*, the feminine plural ending seems to be present in *mērāšōtēkæm* in Jeremiah 13:18. The specification of the importance of *ra'š-* is strikingly uniform in the Semitic languages (Jenni and Westermann, 1984:702).

The head was viewed as the most important physical part of a person and the seat of all human intelligence (Walvoord, 1960:261).[55] According to Unger (1957:461), the head was generally thought to be the seat of intelligence, whereas the heart, or the body parts adjacent to it, were the place of affection (secondary value of eyes and heart) (Gen. 3:15; Ps. 3:3; Eccl. 2:14). The word 'head' was used to represent the total person; the head was viewed as the whole body (Gen. 49:26; Prov. 10:6). Therefore, if the head is shamed, the entire body is shamed. The head represented life itself (Dan. 1:10; 1 Sam. 28:2), thus the strong link to honour and shame (Unger, 1957:461; Pop, 1958:222). As a metaphor, blessing or calamity, honour or dishonour, joy or sorrow are often pictured as fallen upon the head (Walvoord, 1960:261).

The head was bowed in worship (to God – Gen. 24:26; Ex. 4:31), and as a token of respect (Gen. 43:28), in a situation of shame or humiliation (Ps. 109:25). In grief, the head was covered up (2 Sam. 15:30), shorn (Job 1:20), sprinkled with dust (Josh 7:6; Job 2:12), or the hands placed thereon (2 Sam. 13:19; Jer. 2:37). Priest and Nazarites were forbidden to shave their heads (Lev. 21:5, 10; Num. 6:5). Lepers' heads were uncovered (Lev. 13:45) as a sign of impurity or uncleanliness. To touch them would make a person unclean. A woman's head must be covered in public (Gen. 24:65; 1 Cor. 11:5), as this is viewed as positive shame (it brings honour to her group). Criminals and enemies slain in war were often beheaded (Judg. 5:26; 1 Sam. 17:51, 57; 31:9; Mt. 14:10), or trampled on to bring dishonour and shame over them (Pss.

[55] Palmer (1974:508-509) is of the opinion that the 'head' must not be understood as the seat of intellect, but as the source of life. Therefore, all associations with the 'head' must be understood in the context of life: to lower the 'head' was to grant life, and to cover the 'head' was to mourn the loss of life.

108:13; 110:1), their group and nation (Unger, 1957:461). The above explanation clearly shows that the hands-feet play an integral part on the head, as the hands (and feet) can be used to take or give honour, due to the fact that a person's honour is associated with the head-face (Isa. 3:16); it is a channel of life because one's breath passes through one's neck (Pilch and Malina, 2000:100-101). By being trampled on or beheaded is to be dishonoured or shamed (negative).

3.3.8 Blood

According to Holladay (1988:71-72), the word דָּם can be translated as blood[56] of man and animal; of newborn; of menstruation; as the seat of life. It is also translated with other words: eat together with, red as blood, blood of grapes. The following connotations and contexts are also important in terms of blood: sacrifice of blood, drink-offering of blood, dip in the blood, bloodshed by violence, innocent bloodshed, blood-guilt, blood come on his head, to execute blood vengeance, bloodstained, blood of purification (after childbirth), cruel deed, blood guilt, to enter into blood guilt, and unnecessary bloodshed. Jastrow (1950a:312) also translates דָּם as liquid blood and life.

Blood is mostly similar in the Semitic languages: Akkadian – *damu*, Ugarit – *dm*, Arabic – *dam*, and Aramaic – *dam*. This must be understood as being part of one of the oldest linguistic stratums, namely the biliteral nouns. According to Kedar-Kopfstein (1978:234-235), the etymological opaqueness, in this instance, is not unusual. In the Hebrew of the Old Testament, דָּם is not derived from another root nor has it produced derivatives. Many researchers have attempted to link it to the root for the colour red (*adhom*), but scholars have abandoned these links. These attempts were understandable, due to blood being red (Kedar-Kopfstein, 1978:234-235).

Blood is considered an essential part in popular belief, myths and magical cultic acts. As one of the bodily fluids, blood is linked with sperm, mother's milk, spittle, urine, tears, and perspiration. In ancient times, blood was considered a secret power that originates from the body and that is, therefore, identified with vitality to a special degree. When the blood leaves the body of a living creature, so does life (Lev. 17:14; Deut. 12:23; Gen. 9:4-6) (Kedar-Kopfstein, 1978:237). The opposite is also true. The blood of menstruation, like the bloodshed

[56] For more detail on blood, see Addendum: "h. A further exposition on the blood".

at birth, points to sexual intercourse, reproduction, and fertility and to the beginning of new life. Kedar-Kopfstein (1978:237) explains that scholars explain the notion of the

> "indwelling power of blood animistically, while others explain it dynamistically, blood is thus understood as the essence of the personal powers that are at work in man and beast, or else as containing mana in a special way. Vestiges of animism and manaism appear in the customs and myths of the more highly developed religions, along with more advanced theological and speculative concepts which frequently overlap them."

It is believed that blood holds enormous power, and that it is viewed with respect in many taboos. Some people hope to use the power in appropriate rites, while others want to use it in evil rituals. It is, therefore, interesting to note that many nations and communities in the ancient Near East share a similar polarity in the legal regulations concerning blood. Bloodshed should thus be avoided (even when killing is permitted: Socrates is given a cup of poison), because it leads to death; but sacrifices are frequently offered on account of the blood of men or animals thus obtained. Eating blood can be strictly forbidden, but it can also be commanded ritually. Contact with blood must be avoided, but a baptism of blood (for example, the *taurobolium* in the cult of *Attis*) can be exacted. The blood of menstruation makes a woman unclean; yet it can be recommended as a medicine (Kedar-Kopfstein, 1978:237).

In the ancient Near Eastern context of Mesopotamia, the Babylonian myth of how man was created explains that man was created from the blood of the slain god. Blood was regarded as the substance of true life. In Egypt, the notion of blood that is life is also due to creatures that are born from the drops of blood in certain myths (Bergman, 1978:238).

Wolff (1974:60) explains blood according to that which gives life to the body. In the Old Testament, blood should not be associated with intellectual or even emotional life. The heart must be viewed as the seat of vital physical life. Talking about criminals, Proverbs 1:18 explains that blood stands for the bare life of man. Psalm 72:13 explains how precious blood is and that bloodshed is wrong and must be revealed (Gen. 4:10).

Wolff (1974:61) also indicates the following functions for blood in the Old Testament:

> "It is a substitute for the cry of need of the mouth that has been silenced (Job 16:18, cf. Gen. 37:26); The animistic power of the blood (in which life has gone out of the murdered man and which cries out for revenge) goes on working, since it finds a hearer in YHWH. An account rendered for the blood is an account rendered for the life which has been demanded (Gen. 42:22). Consequently, sacral law includes in its thinking all crimes against the blood, not only in the cultic and ritual sphere, but also in the social sphere. Both are assigned to the sphere of YHWH, as the guardian of life. That the thinking of the sacral law plays a prominent part as regarding blood can be viewed merely from the fact that *däm* is found most frequently in Leviticus and Ezekiel."

It is against the law to taste blood when eating meat (Gen. 9:4; Lev. 3:17; 7:26; 19:26; Deut. 12:16, 23; 15:23). It is viewed as a sin against YHWH (1 Sam. 14:32; cf. Ezek. 33:25). Sacrificial rituals were extremely important as far as how the blood was handled when it came to animal sacrifice (Lev. 17:3, 6; Deut. 12:15, 22, 24). The theological significance of this was that YHWH is the bearer of life. Not obeying the cultic practices was similar to murder and punishable by death (Gen. 9:4-6; Lev. 17:4; cf. Num. 35:33). One of the biggest crimes linked to blood was the shedding of human blood (blood guiltiness – Lev. 17:4; Deut. 19:10; Prov. 28:17; Isa. 1:15; Ezek. 22:2 24:6, 9; Hos. 1:4; Nah. 3:1). "The fundamental interweaving of the shedding of blood, blood-guilt and the consequences of that guilt found its tersest expression in the legal formula: *damäw bö* – his 'blood (guilt) is upon him' (Lev. 20:9, cf. 11-13, 16, 27); or 'Your blood guilt *(dämeka)* is upon your head' (2 Sam. 1:16; 1 Kgs 2:37)" (Wolff, 1974:61-62). This establishes the guilt of the condemned person and the innocence of the man who carries out the death penalty, as it is commanded by YHWH (cf. 2 Sam. 16:8; 1 Kgs 2:32). Only through YHWH can the sprinkled blood of the guilty on the altar become a means of penitence (Lev. 4:5-34; 16:14-19; 17:11). According to Exodus 24:6, 8, it becomes the 'blood of the covenant', which YHWH makes with Israel. Blood and breath belong to YHWH (Wolff, 1974:62).

3.3.9 Heart

Hebrew uses the words לֵב and לֵבָב for heart.[57] Holladay (1988:171-172) translates לֵב and לֵבָב with heart and chest (the physical organ), but also as heart that is the seat of vitality, inner self or seat of feelings and impulses, and the mind and mood in totality. Other explanations and translations of לֵב and לֵבָב include mind, character, disposition, inclination, loyalty, concern, intention, purpose, mind, attention, consideration, understanding, and conscience. Jastrow (1950b:687) also translates לֵב and לֵבָב with heart.

Pilch and Malina (2000:68-72) explain the function of the heart in a social context according to the human activity zone, the eyes-heart; the zone of emotion-fused thought. In the Old Testament, the heart becomes the organ that expresses human thought. How a person thinks is expressed in the words 'saying in their heart' (Gen. 24:45; Deut. 7:17; 8:17; 9:4; 18:21; 29:19; Pss. 10:13; 14:1; 53:1; Isa. 47:8; 49:21; Jer. 13:22; Obad. 1:3; Mark 2:8; Luke 5:22; Rom. 10:6; Rev. 18:7); 'thoughts of the heart' (Gen. 6:5; Deut. 15:9). To remember something is uttered in the words 'laying it to one's heart' or 'laying it up in one's heart" (Ex. 7:23; Deut. 4:39; 11:18; 32:46; 1 Kgs 8:47; 2 Chron. 6:37; Job 22:22; Ps. 119:11; Isa. 47:7; 57:1; Jer. 12:11; Mal. 2:2); 'keeping it in one's heart' (Prov. 4:21; Luke 2:19, 51).

Pilch and Malina (2000:68-72) describe the idioms used in connection with the heart: 'heart can be hardened' (total inability to think and/or feel, to judge and evaluate, to remember and know what to do, to learn and relate to others – Ex. 4:21; 7:3, 13, 14, 22; 8:15, 19, 32; 9:7, 12, 34, 35; 10:1, 20, 27; 11:10; 14:4, 8; Deut. 2:30; 15:7; 2 Chron. 36:13; Mark 3:5; 10:5; Mt. 19:8; Rom. 2:5; 9:18); 'the hard heart' (not fearing YHWH; results in ignorance about God – Prov. 28:14; Isa. 63:17; Eph. 4:18); 'heart of stone, as hard as the lower millstone' (non-functioning heart – Job 41:24); 'circumcised heart' (the need to have the heart function as it should, to work in the way in which God indented. The circumcised heart becomes a new working heart – Deut. 10:16; Jer. 9:26; Ezek. 36:26; Rom. 2:29; Acts 7:51; cf. Lev. 26:41; Deut. 30:6 [a heart that works probably loves God]); 'fat heart' (also a dysfunctional heart – Isa. 6:10; 32:3; 43:8; Mt. 13:15); 'double heart' (is a deceitful and lying heart – Ps. 12:2); 'singleness of heart' (is a pure heart – Eph. 6:5; Col. 3:22; cf. in contexts of lying and deceit, Ps. 24:4; Prov. 22:11; Mt. 5:8; 1 Tim. 1:5; 2 Tim. 2:22); 'whole heart', or 'all one's heart' (same as a pure heart, required in

[57] For more detail on the heart, cf. Addendum: "i. A further exposition on the heart".

dedication to God – Deut. 6:5; Mark 12:30; Mt. 22:37; Luke 10:27). The heart receives its input from the eyes.

Wolff (1974:40-44) explains the heart that is understood as the synthetic way of thinking by using the narrative of Nabal's death in 1 Samuel 25:37. Nabal's heart stops beating, but he dies only ten days later when YHWH smote him. The heart is viewed as the central organ that makes the limbs move. It is not about the beating heart, but rather about the internal parts of the body. The Old Testament considers the anatomy of the heart and where the heart is situated in the body (Hos. 13:8; 2 Sam. 18:14; 2 Kgs 9:24; Jer. 4:19). It was primarily in sickness that Israel learnt to recognize the heart as the central and crucially vital organ (cf. also Ps. 37:15; Isa. 1:5; 57:15). The heart is always recognized as being an inaccessible, hidden organ within the body. According to Wolff (1974:44-55), the essential activities of the human heart in the Old Testament are of the mental and spiritual kind such as thinking, wishing (to wish for something), reasoning, and decision of will (when judgement needs to be made).

The above clearly shows that, in the Old Testament, the two Hebrew words for the heart are almost exclusively associated with the human being. In these instances, the heart takes on "functions that concern the vegetative, the emotional, the noetic, and voluntative nature of humanity" (Janowski, 2013:157).

The vegetative function concerns having a living heart, thus implying the physical nature of a person's heart. This includes everything that supports or nourishes the heart (Judg. 19:5, 8, 21-22; Ps. 104:14). That which provides or presents the heart with energy is also included and is expressed in different vegetative images of the heart (1 Sam. 28:5; Pss. 22:14, 15; 38:10, 11; 39:3, 4; 61:2, 3; 102:4, 5; Jer. 4:19). These vegetative expressions or processes also resemble the emotional function (Janowski, 2013:157). The emotional function of the heart is alluded to when the heart is viewed as the seat of all human emotions (Pss. 13:2, 3; 25:17; 34:18, 19; 69:20, 21; 109:16, 22; Isa. 15:5; 65:14; Jer. 48:36; Lam. 1:20; 2:18). The noetic function of the heart refers to the intellectual ability associated with the head or the brain. In the Old Testament, the heart is associated with thinking. Therefore, the Old Testament person thinks, remembers, comprehends, recognises and concentrates with the heart. The voluntative function is associated with will and planning (Janowski, 2013:157-158). For Janowski (2013:162), the heart becomes the organ that describes God as the creator of hearts, but also as the universal

judge of hearts; the heart represents in "a unique way the place where YHWH encounters human existence.

3.3.10 Bodily actions and emotions

Pilch and Malina (2000:XV-XXI) describe bodily actions from the perspective of a value. A general quality and direction of life that men and women are expected to show in their behaviour is called a 'value'. A value thus refers to the quality, goal or purpose of any aspect of human behaviour. Every culture displays certain general boundaries; certain qualities and directions of living (human behaviour) must take place within such boundaries. Thus, a value is defined in institutions, human culture contexts. There are primary (core) and secondary (peripheral) values. Primary values are values that are expected in all human interactions; for example, honour and shame. Secondary values are values that are specific to given interactions. One of the purposes of the secondary values is to preserve the primary values; in other words, if the secondary values are not done, it can harm the primary values (Pilch and Malina, 2000:XV-XXI). There are three distinct human behaviours connected with the human body (as discussed above under the topic of the eyes, tongue, hands and head): "hands-feet" (purposeful activity); "eyes-heart" (emotion-fused thought) and "mouth-ears" (self-expressive speech) (Pilch and Malina, 2000:98-99).

When it comes to human emotion, Wolff (1974:44-45) makes the following remarks:

> "The sensibility and the emotions therefore correspond to what we would ascribe to feeling and mood; the irrational levels of man. This may be understandable if we start from the excited condition of the sick heart. In Psalm 25:17 a sufferer prays: 'Relieve the constriction of my heart, and bring me out of my distresses.' The first sentence (*sârôt lebäbt harhêb*) means literally: 'Expand the narrow places of my heart.'[58] Here the pains of angina and its anxiety coincide. But Psalm 119:32 talks about the 'enlarging' of the heart, that is to say the relieving of its cramp, that has already left the idea of physical recovery far behind: 'I will run in the way of thy promises, for thou enlarges

[58] I should be noted that the Hebrew text has a perfect plural, not an imperative as Wolff suggests. It is the troubles of the heart that are widened – exactly the opposite of what Wolff suggests.

my heart.' *tarhib libbï*means here in the widest sense: 'Thou freest me.' The tranquil heart contributes to the health of a man's whole life (Prov. 14:30): 'A tranquil heart is the life of the flesh, but passion makes the bones rot.' Here it is an attitude of mind, a man's mood, or his temperament. This is what Proverbs 23:17 means when it admonishes: 'Let not your heart be stirred up over sinners, but continue in the fear of YHWH all the day. The heart that is stirred up is a man who reacts emotionally, or gets excited. The cultivation of obedience is contrasted with unbalanced feelings. In addition, the heart is the seat of certain states of feeling, such as joy and grief. In this sense the heart is described as being good or bad, when a man is feeling well disposed (Judg. 18:20; 19:6, 9; Deut. 28:47; Prov. 15:15) or ill-tempered (Deut. 15:10). Hannah's heart is sad at first because of her childlessness (1 Sam. 1:8), but after Samuel's birth she rejoices: 'My heart exults in YHWH' (1 Sam. 1:2; cf. Ps. 13:5). The heart is the place of the cheerfulness that comes from wine (Ps. 104:15; cf. Zech. 10:7). The state of the heart dominates every manifestation of life (Prov. 15:13). Proverbs 17:22 even teaches: 'A cheerful heart promotes health, but a downcast spirit wastes away the body.' Courage and fear are also realized in particular movements of the heart. If courage fails, the heart quivers like leaves in the wind (Isa. 7:2), it is faint (Isa. 7:4; Deut. 20:8), it melts (Deut. 20:8) like wax (Ps. 22:14), it turns to water (Josh 7:5). If a man is overcome by fear, the Hebrews say, his heart 'goes out' (Gen. 42:28), it leaves him (Ps. 40:12) and drops down (1 Sam. 17:32). These phrases show how little the writers continue to think of the physical organ and how the heart has indeed taken on the meaning of 'courage' (cf. 2 Sam. 17:10). He who hopes in YHWH 'strengthens his heart,' that is to say, he acquires courage (Ps. 27:14). In the Joseph story, the Yahwist tells that after the brothers have told what has happened to Joseph, Jacob's heart became limp, or powerless (describes the lack of energy of someone who is depressed, Psalm 38:8; Psalm 77:2 the weakness of a raised hand; cf. Hab. 1:4) that is to say, Jacob's courage was exhausted."

3.4 Synthesis

In this chapter, Old Testament anthropology was discussed from the viewpoint of different Old Testament anthropological approaches, in order to define a feasible approach for this study.

The work of Wolff, Janowski, Malina and Rohrbaugh, Coetzee and Johnson helped gain a better understanding of Old Testament Anthropology and what is understood under a bodily interpretation. A bodily perspective helps gain a better understanding of humankind in general, but also by observing the nature and function of our own physical constitution. In the remainder of Chapter 3, an intertextual analysis and extratextual analysis paid attention to similarities with different texts in the immediate and the more remote context of different anthropological body parts that were identified in Chapter 2 within Psalm 139. In this process, it became clear that the different parts in the anatomy of the human body played an important role in understanding everyday life as well as on the levels of divine, human, physical, real and imagined language. It became clear that most of these words had multiple levels of meaning on how they described not only the inward body (space), but also the outward world (space around the body) and the actions (inward and outward) of the body towards its social context. In the next chapter, this bodily analysis will help us interpret Psalm 139 from the perspective of "*literary*" space.

CHAPTER 4
A LITERARY SPATIAL ANALYSIS OF PSALM 139

4.1 Introduction

Chapter 4 establishes an understanding on spatial studies and its historical development. This will help the interpreter understand the concept and use of space in general. This is followed by the formulation of an understanding of the concept of "*literary*" spatial analysis. Likewise, the three spatial approaches for "*literary*" space, namely *narrative space* or *theory, social space* and *ancient Near Eastern spatial orientation,* are defined and explained. Finally, a method for studying "*literary*" space is formulated. This will serve as basis for the interpretation of the remainder of the chapter and will help the interpreter study Psalm 139 from a perspective of space. The second part of Chapter 4 investigates Psalm 139 from a "*literary*" spatial perspective, using all of the above analyses and research critically in interpreting Psalm 139, with the aim of answering the problem statement set out in Chapter 1. This will consequently show that Psalm 139 can be presented as a literary unit from a bodily interpretation carried out from the perspective of space.

The intertextual and extratextual research of this study consists of the anthropological, bodily and "*literary*" spatial analysis that will follow the intratextual analysis of Psalm 139, as expressed in the title of this study. The purpose of this study is to do a bodily interpretation of Psalm 139 from the perspective of space; more specifically, a "*literary*" spatial analysis of Psalm 139, in order to present Psalm 139 as a literary unit. In the "Objectives of the Study" as well as in the "Chapter Division" and "Preliminary Table of Contents" for Chapters 3 and 4, it became clear that an important part of this study is to formulate an understanding of a bodily interpretation and "*literary*" space, as this will serve as the basis for the intertextual and extratextual analysis of Psalm 139.

4.2 Understanding Space (and Time)

Everything one knows is understood in relation to space and time. These two terms are, in many ways, intertwined. They become the conceptual framework for how one understands

one's world, knowledge and belief. The concepts of space and time already derive meaning from ancient mythologies, religious systems, and philosophical thoughts. Within the different sciences, from geography (distance and space) and physics (unifying concepts in distances and temporal intervals), among others, the use of space and time plays an essential role (Peuquet, 2002:11-12). According to Peuquet (2002:12), the definition of space and time "reveals a significant level of confusion ...", with over 29 definitions, revealing the diverse but significant use of these terms. What follows is a short history of interpretation.

4.2.1 A History of Space (and Time)

The notions of space and time took shape in ancient Greek philosophy and especially in their worldview (not excluding the other worldviews of the ancient Near East and Mediterranean that already existed and had their own views of time and space). The distinctions made between different realms for human beings and gods, who are in control of time, life and death, were just some of the debates on time and space. These debates developed in the various philosophies of that time and in the sciences and continued into the modern era, from Descartes' extensional notion to Kant's subjective *priori* concept of space and time (Peuquet, 2002:13).

In early Western mythology (this includes the ancient Near Eastern and Mediterranean views), time and space are described in the growth of the world from "chaos to cosmos". In these mythologies (including the Hebrew Bible), the universe starts in an abyss and infinite space. In many instances, a god or gods are introduced in order to establish order and cosmos (comprising both political and natural elements) through the actions (mostly some kind of battle or conflict) of the god(s). In these views, a close link with nature and the regularity of everyday life (including socio-political organizations) were connected to space and time (for example, the seasons of the year, bird migrations, and planting seasons). This became a cyclical or linear view of space and time (Peuquet, 2002:13-14).[59] Greek philosophers began to think in terms of mathematical and physical problems and situations, including divisibility (if something is infinite or not), matter, and continuous space.[60] Space now becomes a container for an infinite

[59] Only a few cultures or people (for example, the Hebrews, Zoroastrians and Seneca) did not consider space and time as cyclical, but rather as progressive and non-repeating (Peuquet, 2002:14).

[60] The theories of Anaxagoras and later those of Atomism and the Pythagoreans can be included in this instance (Peuquet, 2002:14-15).

number of objects and particles.[61] Peuquet (2002:14) mentions that, in this period, space and time have two aspects: "the Void and infinite, they are the receptacle of objects, like a boundless box; on the other hand, they are the order of these objects and processes". Aristotle's understanding of space should be noted. For him, space is finite, time is infinite, empty space does not exist, and space should be divided into two levels – earthly and celestial, each with different laws and structures that do not overlap (Peuquet, 2002:16-17). This view was followed up to the middle ages, especially by theologians who used it to confirm Christian anthrocentrism. In the Renaissance, space was understood in terms of systematic mathematical formalization; as a result, geographical and cosmographical dogmas collapsed (Peuquet, 2002:17). Later, Isaac Newton developed the concepts of time and space further in his view of absolute space and absolute time. This theory dominated until the beginning of the 20th century (Peuquet, 2002:20). Since Newton, space and time have been evaluated and re-evaluated. According to Peuquet (2002:25), "the world is full of 'spaces' – physical, mathematical, geographic, cartographic, social, economic, and today, even cyberspace. The world is also full of 'times' – geologic, astrological, seasonal, and so on". Due to variability, the perceived view of space and time will always differ and change.

4.2.2 Literary Space

To help the interpreter in the process of a bodily interpretation, and to understand the psalm as one literary unit, the text will be studied from the context of a "*literary*" spatial analysis. According to Gottwald (1987:22), literary studies are moving into the "direction of freedom from the domination of history and religion and toward the opening up of methodological space to explore new avenues of access to the Hebrew Bible". As stated earlier, one must remember that, in this process, one is studying a literary text and, according to Prinsloo (2013:5), these texts are "constructed, produced or represented by means of words". "*Literary*" space can be understood in studying a text in the context of *narrative space* or *theory*, *social space* and *ancient Near Eastern spatial orientation*.

[61] In the discussion on Psalm 139, the body becomes a spatial container with many objects within it, and it provides order for these objects.

4.2.2.1 Narrative Space

The first perspective that can be used to study "*literary*" space is *narrative space*. A narrative is a form of communication. In the context of "*literary*" space, one must comprehend that the narrative is presented in the words of a text (Van Eck, 1995:123). The narrator of a specific text communicates his/her own ideological perspective. This perspective is communicated by means of symbols that can be observed in the narrative which usually consists of four elements, namely time, characters, events, and space (Van Eck, 1995:125). Van Eck (1995:126) explains that space in the narrative may have been neglected in studies, due to the fact that the element of time was viewed as more important. The reason for this is that a difference could be observed in "story time" (*histoire*) and "text time" (*récit*). In space, this distinction is less obvious. Van Eck (1995:128, 137) suggests that *narrative space* should be studied from what he calls a "functional model to study space". Van Eck (128) defines studying space from a functional perspective as "the study of space as used by the narrator to convey his ideological perspective on the spatial/topographical level of the text, that is in terms of its intended communication". This means that space should be studied in the context of its structure(s) on the level of the text (*récit*). To study a text purely for its structure can become a *structuralistic* study. Van Eck's (1995:137) "functional model to study space" suggests that one must ask the question as to "why" a specific structure(s) is arranged as it is, "the question pertaining to the principle of arrangement behind these structure(s)". To ask this question will help move from a *structuralistic* study to a functional study on narrative space. To do this successfully, one must understand that the spatial structure(s) is/are there to support or describe the narrator "on the topographical level" (Van Eck, 1995:138). Therefore, *narrative space* must be recognized on two levels: "setting" and "focal space".[62] Setting is concerned with the space wherein the

[62] According to Prinsloo (2013:5-6), three dimensions interact in a narrative, namely: "story (*histoire/fabula*: narrated events reconstructed in chronological order); text (*récit/sjuzet*: the actual spoken/written discourse); narrating (*narration*: the process of production, involving both the real/implied narrator and the reader)." Prinsloo (2013:6-7), therefore, proposes the following approach to *narrative space*: "*narrative space* is the point of departure. It refers to the space created by the narrative, the world of words produced by the text. It can be a description of a physical location (setting), or a representational space intended to affect the reader (focal space). The *narrator's space* contextualizes narrative space. It refers to the narrator's point of view/focus/spatial perspective, revealing his/her ideological stance. Simultaneous reading of narrative and narrator's space produces *narrated space*, the space constructed by the reader with reference to clues in the narrative text and the effect it has upon the reader." It has been said that, when reading the Book of Psalms, one can conclude that the psalms

character(s) live and move. Focal space "has a significant effect on the development of the plot of the narrative" (Van Eck, 1995:138). Focal space must be viewed as a symbol; therefore, it reflects the narrator's ideological perspective that is being communicated.[63]

4.2.2.2 Social Space

The second perspective from which '*literary*' space can be studied is *social space*. One must realize that social-scientific criticism has its roots in postmodernist critique. This is against modernism's stability, certainty, absolutism, and hegemony (Prinsloo, 2013:7). *Critical spatiality* elucidates the importance of notions of spatiality for understanding human behaviour. Michel Foucault provides the stimulus for the development of critical spatiality in his 1967 lecture "Of other spaces". He argues that one lives in "heterogeneous" spaces that are clearly delineated and not super-imposable on one another (e.g., sites of rest or sites of labour). Two sites neutralize or invert the set of relations reflected by heterogeneous spaces: "utopias" are sites with no real place, where the relation to real space is inverted; "heterotopias" are countersites on the fringes of society.

The philosopher Henri Lefebvre also worked in the field of *critical spatiality*. He (1991:38-39) devised a threefold typology of space. The first is perceived space (*perçu*). This is a materialised, socially produced space that is directly open to accurate empirical measurement and description. This could also be understood as spatial practice (Lefebvre, 1991:38). Under Soja's rebranding of triple dialect (what he calls trialectics) this is Firstspace (Soja, 1998:10). The second is conceived space (*conçu*). This is what Lefebvre would call conceptualised space of sociology. It is the space of scientists, planners, urbanists, and technocratic subdividers (Lefebvre, 1991:38). Conceptualised space would also be viewed as part of, or related to the production of space because of the order and design imposed by this space. In other words, it is space created by the control of knowledge, signs and codes (Lefebvre, 1991:38-39). These representations of space are Soja's Secondspace (Soja, 1998:10). Lefebvre's third space is that

represent different times in Israel's history and that, therefore, dating individual psalms can be difficult (Burden and Prinsloo, 1987:9-15; Brueggemann, 2003:277). Therefore, to reconstruct the *narrator's space* can prove to be a difficult, if not impossible task.

[63] Focal space is a metaphor (symbol). It can also be understood as a symbol in a social-scientific analysis of space (Van Eck 1995:139). This element of focal space shows its importance to the holistic approach of "*literary*" space when one of the other perspectives on "*literary*" space is *social space*.

of lived space (*vécu*). This space encompasses the previous two, because it represents the side of social life that is "clandestine" or "hidden". It can be understood as "an attempt (unlike *espace perçu*) to emphasize "partial unknowability, the mystery and secretiveness, the non-verbal subliminality of space of representations" (Lefebvre, 1991:39; cf. Baker, 2010:5). This space is directly lived and deciphered by artists, writers, and philosophers, rather than analysed by social scientists (Lefebvre, 1991:39). According to Baker (2010:5), this "deciphering is subversive but also creative in the sense that it overlays physical space with symbolic representations. This is therefore the space of the power of spatial representations – by combining the power of both the real and the imagined, these lived Spaces of Representation are thus the creative counter spaces – spaces of resistance to the dominant order that usually emerge from the periphery and the margin."

The American geographer Edward Soja modified Lefebvre's theories (Prinsloo, 2013:8). Soja (1998:10-11) also proposes a trialectic of spaces. Firstspace is primarily focused on the physical, concrete, and perceived space and describes a place or an environment. In the Secondspace, one examines the mental or cognitive forms of human spatiality; the imagined, conceived, and abstract space. This space is produced by language, metaphor, and ideology. Thirdspace is lived space, where confrontation between various social groups and their space(s) takes place.[64] Soja's Thirdspace emerged in the mid-1990s as a critical tool to help geography discern the full political and creative power of the spatial (Baker, 2010:4). According to Baker (2010:6), there are five dimensions of Soja's Thirdspace:

- A way to understand the spatial dimension of human life;
- An integral part of the often neglected trialectics of spatiality;
- An all-encompassing spatial perspective (which has the same potential as historical views);
- A mutual political strategy against all forms of oppression, and
- A starting point to so many new approaches.

[64] According to Soja (1998:60), the key to understanding Thirdspace is what he calls "Thirding-as-Othering" According to Soja (1998:61), thirding introduces a critical 'other-than' choice that speaks and critiques through its otherness ... Thirding produces what may best be called a cumulative *trialectics* that is radically open to additional otherness, to a continuing expansion of spatial knowledge." These three dimensions of space must not be understood as three different spaces (Soja, 1998:60). Soja (1998:68) regards "*lived space as a strategic location* from which to encompass, understand, and potentially transform, all spaces simultaneously."

4.2.2.3 Ancient Near Eastern Spatial Orientation

The third perspective from which '*literary*' space can be studied is the *ancient Near Eastern spatial orientation*. This perspective is built on the ancients' understanding of their worldview.[65] The *ancient Near Eastern* worldview is a theoretical reconstruction of the cosmos as understood in the ancient Near East, taking into account their specific view of spatial orientation. One must also consider that there is more than one ancient worldview and that one cannot present a closed, systematic system that represents "the" ancient Near Eastern worldview (Prinsloo, 2013:9). The spatial orientation presented in this worldview can be understood as vertical (Psalm 139:8) and horizontal (Psalm 139:9). The vertical sphere includes heaven, earth and the underworld (Ex. 20:4). To go up was to enter heaven (above), viewed as the traditional home of YHWH (or the realm of the gods). Earth is the home of human beings; it is in the centre of the horizontal sphere. Above, below and around this, lies the cosmic ocean. The heaven is supported by the huge mountains at the "ends of the earth" (Isa. 41:5), which form the extreme of the circular horizon (Job 26:10). When God is in battle with chaos, He churns up the sea to its very depths; the foundations of the mountains and the earth are laid bare (Ps. 18:7, 15). The boundary between light and darkness is at the extreme horizon of the mountains which form the foundations of the heavens. This is where the gates of the morning brightness and the evening gloom (Ps. 65:8) can be found (Sutton, 2011:555-556; cf. Hossfeld and Zenger, 2008:723; Wyatt, 2001:40; Prinsloo, 2013:9; Seybold, 1990:194). In the centre, where the horizontal and the vertical spheres meet, lies the cosmic centre of the universe, which is viewed as a mountain. On this mountain is the temple of God (for Israel, this would be the temple in Jerusalem). This is the meeting point between God and human beings. To be in the temple is to be in direct or immediate presence of, and contact with God, as if to be in heaven. To be at the far end of the east, west or in the Sheol means that one is out of the presence of

[65] Time and space are culturally learned, according to Wyatt (2001:33), and form part of the basic features of one's worldview. Space affects peoples' everyday life and experience. It affects a persons' life directly, indirectly, consciously, and subconsciously. Ultimately, it is the symbolic means to understand one's worldview, and to express that view. The question is: How does it impact on one's accessibility to, or understanding of God, or even Gods' accessibility to, or understanding of man?

God[66] (Sutton, 2011:557; cf. Hossfeld and Zenger, 2008:723; Prinsloo, 2013:10; Wyatt, 2001:40).

East, west, south and north can also be understood as part of the vertical and horizontal orientation. East is understood traditionally as the direction where the sun rises and is considered to be the direction that is before or in front of one. This means that east is the direction one faces in order to get one's orientation. West is the direction of the setting sun. East and west, that stand in contrast, are used together numerous times to show a totality of direction through the use of the rising and setting sun. This becomes a merism of totality. West is the direction behind one. West is also the direction of the Western Sea, called the Great Sea.[67] In the Ancient Near East, north is not the primary direction for orientation. North is on the left or the left-hand side. North is associated with the direction from which invaders come. Isaiah 14:13 also refers to God's home in the far north. North is also associated with a large mountain in Syria, *dshebe*, later called Mons Casius. This mountain is the seat of the Canaanite god Baal Zaphon. South is on the right or the right-hand side. God often appears from the south, as in Habakkuk 3:3 and Deuteronomy 33:2 (Sutton, 2011:557; cf. Drinkard 1992a:248; Drinkard 1992b:1135-1136; Drinkard 1992d:171; Drinkard, 1992e:908; Childs 1962:608).

The east-west orientation can be perceived as part of a temporal dimension. Wyatt (2001:39) describes it as follows: "On the temporal axis, the remote past is where mythic events 'happened', providing patterns for present belief and behaviour. Rituals re-actualize ('represents') the mythic realities now. Mythic time is said to be 'the eternal present', because it determines the present." In other words, east, that is in front, is the past, and west, that is behind, is the future. A person "literally moves backwards towards the future, with the past receding in front of him/her" (Prinsloo 2013:9). Mediterranean men and women are, therefore, people who strongly bind themselves to the present. Then the past follows. The past, however, directly influences the present. Only after this, does the future follow. This means that when one has a problem and does not know how to proceed, one looks for the direction in the past.

[66] This helps understand the importance of the image used in Psalm 139:7-12. God is present in all the realms. He is present everywhere, not only in heaven, but also in the Sheol and at the ends of the earth where the sun rises in the east and sets in the west. Even the image of YHWH's right hand shows this, as it symbolises the presence and the far reaching capability of YHWH (Sutton, 2011:558; Hossfeld and Zenger, 2008:723).

[67] Nowadays, it is called the Mediterranean Sea (Drinkard 1992e:908).

In other words, the light from the past (east-dawn) clarifies the present (Sutton, 2011:558; cf. Malina, *et al* 1996:101).

4.3 A Literary Spatial Method

Prinsloo's (2013:11) matrix on how space can be plotted will be used to study Psalm 139 from a '*literary*' spatial perspective. This matrix helps present a synthesis of the three spatial perspectives presented on '*literary*' space and can help evaluate the use of space. According to Prinsloo (2013:11),

> "[a]n appreciation of the Bible's inherent spatiality will be enhanced if a comprehensive spatial approach taking cognisance of different spatial perspectives is applied. My intention with the matrix is not to impose an 'objective' blueprint upon spatial analysis (it is therefore not necessary to plot the results within the matrix table). It rather serves as a reminder that any spatial approach should take cognisance of the complicated processes involved in producing space. *Narrative space*, *social space* and *spatial orientation* on the *horizontal* and *vertical* levels interact in the production of literary space. Any given space can function on a number of levels at the same time."

Prinsloo's (2013:11) matrix on how space can be plotted:

		SOCIAL SPACE							
		Firstspace		*Secondspace*		*Thirdspace*			
NARRATIVE SPACE	*Narrative*							*Up*	ANE VERTICAL (Ascend-descend)
								Down	
	Narrator							*Up*	
								Down	
	Narrated							*Up*	
								Down	
		Near	*Far*	*Near*	*Far*	*Near*	*Far*		
		ANE HORIZONTAL (Near-far)							

The research method suggested for this study consists of a combination of intra-, inter- and extratextual research methods. The inter- and extratextual research methods of this study consist of a bodily and a "*literary*" spatial analysis that can be evaluated using Prinsloo's matrix on how space can be plotted.

It is expected that the analysis of Psalm 139 proposed in this study would first help contemporary interpreters understand the ancient text in its "*bodily*" and "*literary*" spatial contexts and, in the process, at least contribute towards a broader understanding of the text as presented in the Old Testament. Secondly, the problem of understanding Psalm 139 as a literary unit will be addressed, using the bodily analysis from the perspective of "*literary*" space in Psalm 139. By interpreting this psalm from these perspectives and not only from the traditional themes of God's omnipresence, omniscience and omnificence, this psalm can be understood as one literary unit.

4.4 A Bodily Interpretation of Psalm 139 – Literary Spatial Analysis of Psalm 139

This second part of Chapter 4 examines Psalm 139 from a "*literary*" spatial perspective. The aim is to answer the problem statement set out in Chapter 1, using all of the above-mentioned analyses and research in the previous chapters critically in interpreting Psalm 139.

4.4.1 A Bodily Interpretation of Psalm 139:1-6 from a Perspective of Space

Already at the beginning of Psalm 139:1, the idea is formulated that the psalmist is examined and tested by YHWH who searches and knows the psalmist. The entire body of the psalmist is part of this examination; not only the external, but also the internal body is evaluated and known. The innermost being of human beings is the truth of a person's thoughts, feelings and will (Hossfeld and Zenger, 2011:540). As described in Chapter 2, verses 2-3 shift from external to internal attitudes and behaviour, as indicated in the four parallel structured clauses (Hossfeld and Zenger, 2011:540) for the body of the psalmist. The external actions are described in two spatial merisms. The first merism describes actions of immobility: sitting and lying down. These are actions of the hands and feet and of up and down. By contrast, the second merism is one of movement: standing and walking, or rather from being passive to moving forward (and/or backward). The actions describe all the outward directions in which the body can go: up and down, forward and backwards. The internal attitudes are described in the intentions (or will, v. 2) of the psalmist and the moral way (or behaviour, v. 3) whereby he tried to live. God's purposeful actions are described in these verses in the context of internal actions of the eyes and heart. God is watching and knowing (the heart as the seat of knowledge). God observes the

outer human actions of the psalmist, but is also familiar with the inner human being, his thoughts and moral way. God's actions are the actions of seeing and watching from a distance, although God's actions of knowing seem to be the inner knowledge of the psalmist (cf. Byassee, 2018:195). The remainder of verses 4-6 also portrays God's actions from outside or from a distance.

In verse 4, the external purposeful action of self-expressive speech is also conveyed in purposeful action by God's actions. Before the psalmists can formulate the internal thought and express it outwardly, it is already captured in the actions of God's knowledge (eyes and heart). The internal body of the psalmist is enclosed in God's knowledge of the psalmist. In verse 5, the entire outer body of the psalmist is enclosed in the purposeful action of the hands and feet of YHWH, when the hands of YHWH enclose the entire body of the psalmist. The actions and movements of the psalmist, as described in verses 2-3, are now also captured in the hands of YHWH. The entire inner and outer body, the actions, thoughts and physical body of the psalmist are now contained by YHWH. YHWH's hands and thoughts now become the container for the inner and outer body of the psalmist. The emotional outcry in verse 6 becomes almost the outcry of a prisoner, of a body that is contained by YHWH.[68]

4.4.2 A Bodily Interpretation of Psalm 139:7-12 from a Perspective of Space

In verses 1-6, the psalmist wants to escape from his containment, a purposeful action of the hands and feet. This containment is the face or rather the presence of YHWH (v. 7), whose eyes observe, search, test and examine. As described in Chapter 2, the spatial world reported in verses 8-10 is that of the ancient Near Eastern worldview. The psalmist flees from the vertical in verse 8, the up (heaven) to the down (Sheol), simply to find that he is still in the containment area of God. Even the underworld, Sheol, is part of this area, which, as mentioned in Chapter 2, is traditionally viewed as being outside of God's contained area that is heaven. Although the psalmist could not break through his containment, YHWH is not bound by God's traditional contained area. By fleeing to Sheol, the psalmist could have been under the impression that it is a realm where YHWH is not supposed to be. An interesting question then

[68] Coetzee's (2007:320-332) article on the theme of containment of Jonah's body in the book of Jonah and the description of the containment that is happening with Jonah is similar to that experienced by the psalmist in Psalm 139.

would be: Why did he flee to heaven that is the realm of YHWH, knowing that YHWH is supposed to be there? One could speculate that the psalmist may not be familiar with this traditional view that the throne room of YHWH is located in heaven; to be in the temple is to be in direct contact with YHWH.

Tucker (2014a:145-146) uses Schmid's formulation that describes what is happening in this instance as:

> "the second construct of the *Kosmotheistische* conception. By this, he suggests that through other metaphors and spatial imagery, the biblical writers attempted to extend the idea of the heavenly throne of YHWH, yet instead of enthroning YHWH *above the heavens*, the writer prefers to speak of the cosmos itself as the temple of YHWH which allows him to be experienceable and present [in the world] in fundamental ways…. In Psalm 104, the entire cosmos functions as the throne room of YHWH. The images construct a throne room, and by implication an empire, that extends far beyond Jerusalem or even Yehud. Yet such an interpretation of the world not only stresses the sovereignty of YHWH over the world, but equally stresses his 'sacral presence in the cosmos' itself. Within book 5, Psalm 139 provides the clearest, albeit somewhat truncated, notion of the cosmos-theistic construction. In this familiar text, the psalmist claims that there is no place within the created order where one can escape Yahweh's presence. Using both vertical and horizontal spatial images, the psalmist constructs a cosmos fully saturated with the presence of the Divine King."

In a post-exilic context, this interpretation of the cosmos becoming YHWH's throne room could be due to the destruction of the temple (cf. Maré, 2010:693-707). The containment becomes a metaphor for the intense relationship between YHWH and Israel (cf. Coetzee, 2005:521-530).

Verse 9 describes the horizontal sphere of the Ancient Near Eastern orientation when the psalmist flees from east to west, by using the imagery of the gods *Shachar* (dawn) and *Yam* (see) that represent east and west. Even there, the psalmist cannot escape his containment. In verse 10, the purposeful action of the hands and feet in the context of YHWH is used toward

the psalmist when YHWH's hands lead the psalmist and the right hand holds him, similar to verse 5, where the psalmist is enclosed in YHWH's hands. In verse 3, YHWH knows and watches the path of the psalmist. YHWH is also leading him on the path he is taking. According to Tucker (2014a:151-153), this hand imagery is striking, as this is the only place in the Hebrew Bible "in which YHWH leads a person by the hand".[69]

According to Tucker (2014a:151-153):

> "The use of the imagery by the psalmist does prove significant in attempting to construct the notion of power in book 5. In Psalm 139, the poet imagines a cosmos in which the God of Israel alone guides his people. As Gonke Eberhardt has noted, Psalm 139 does not propose a cosmology for its own sake; instead all the statements in verses 7-12 about YHWH's presence in the cosmos serve to … determine the relationship between God and the human being …. Here we find no assertion about the place where YHWH dwells, but instead a description of his guidance of the human being. Whereas the use of hand imagery in other cultures suggests that the individual is being led into the presence of the deity, the psalmist implies something altogether different. Although YHWH is the God of heaven and present in all of the cosmos, one need not be led into the presence of this deity. Instead, the psalmist claims that YHWH himself, the God of Israel, holds the hands of his people, assuring them of his presence (Ps 139:7), even as he is present in all of the cosmos (Ps 139:8-9). This imagery

[69] According to Tucker (2014a:151-153), this type of handholding scene appears regularly in ancient Near Eastern iconography and texts: "In Egyptian and Mesopotamian iconography, in particular, two figures are depicted, with the first holding the hand (or often the wrist) of the second. Typically the scene reflects a religious context in which one person leads the other into the presence of a deity. This is particularly true of Mesopotamian usages, including much earlier Neo-Sumerian seals that even appear to portray the actual deity leading the individual (as implied in Ps 139). Similar scenes in Egyptian art span the history of ancient Egyptian art from the Old Kingdom down through the Roman period. The image also makes its way into Persian iconography in the Apadana relief at Persepolis. In that context, the gift-bearing delegates from the various vassal lands are led by the hand in a grand procession towards the centre of the relief. At the centre is the king, the prince, and a royal entourage, with Ahuramazda appearing above the royal party. Root contends that the Achaemenids might have drawn such an image from the iconographic symbolism present in the larger ancient Near Eastern context. She avers that the appropriation of such an image likely sought to cast the Achaemenid king (and Ahuramazda) symbolically as the centre of the cosmos with the intent of reifying, in some sense, the notions of imperial order and power."

> also has dramatic implications later in the psalm, as the psalmist seeks deliverance from the powers that surround him (Ps. 139:19-20)."

Although the psalmist experiences containment, the purpose of the containment becomes more evident in verses 7-10. YHWH is leading (purposeful action) the psalmist on a specific path. It is unclear whether the psalmist realises that he is on this path or possibly on a new path and/or whether the psalmist wants to be on this path. The ensuing verses suggest that he does not want to be or is unsure about being on this path.

The psalmist chooses another path that becomes another container for his body. In the previous imagery of the containment, the psalmist could see and experience the containment. The imagery in verses 11-12 now places the body in darkness. The body is surrounded by darkness. The psalmist's eyes are now in the dark and cannot observe his situation. For the psalmist, this dark, dangerous and uncertain space is now a better choice than being in the presence of YHWH. As explained in Chapter 2, these verses are interpreted as the opposite of good and evil; light is "good", darkness is "bad". The psalmist is again under the impression that this is a realm or space in which YHWH is not present. Yet, this is also creation imagery when understood in terms of the creation in Genesis 1. Light and darkness are not strange to YHWH; there is no difference. Even if the dark represents chaos and evil, YHWH is there, changing it to protective imagery, again enfolding the psalmist. Although darkness poses a danger to the psalmist, it does not work for YHWH (cf. Maré, 2010:700). In verses 8-10, the space of containment becomes a space where YHWH leads the psalmist. In verses 11-12, the space of containment becomes a space of protection.

4.4.3 A Bodily Interpretation of Psalm 139:13-18 from a Perspective of Space

In terms of the body, verses 7-12 focus on the outer body and its location in the world in which it lives and in relation to YHWH. Verses 13-18 focus on the inner body and its relation to YHWH. The distance between the psalmist's body and YHWH also changes in verses 13-18. Although the psalmist was enclosed by YHWH in verses 1-12, YHWH was still somewhat at a distance. Now YHWH is described as being extremely close, as part of the creation of the psalmist. Again, the psalmist is contained, but now in the body of his mother, in the womb. Even YHWH's actions are described in terms of being inside this body of containment, the body of the mother (vv. 13-15). In verse 13, the kidneys, as the seat of human emotions, are

formed by YHWH as a purposeful action (hands and feet). This action takes place within the womb, the area of creation of new life. The woven action is again part of the purposeful action as an activity of YHWH. According to Coetzee (2007:325), "the womb is the first contained space in which a human being finds him/herself, and it is a place of safety". In his article, Coetzee (2005:521-530) describes that the ideal body for Israel is that of a whole body that is pure (especially the male body). The birthing process was viewed as impure, because the body (the baby) broke out of its container (also the bodily fluids made it impure, blood). The female body was considered a container wherein God as the creator created the embryo. In Psalm 139, this is a male embryo, created by a male God and, according to Coetzee (2005:524-525), illustrates the male dominion and patriarchal system of the time, as the mother is silenced and becomes only a container for the foetus being dominated by males in the process. Coetzee (2005:525) describes the gestation period "as the time when YHWH is at work in the womb, the time when the woman is still a whole and clean body. The womb in a sense then relates to the holiest place of the tabernacle or temple from where God operates". Coetzee continues:

> "Not only is the biblical notion of the womb a female organ and a metaphor for particular human emotions, but it developed into an aspect of the Israelite image of God. In Israelite patriarchal ideology the womb belongs to God who created it and has the power to open or close it. God himself receives the human being at birth, as a midwife receives the child from its mother's womb. In Psalm 139 the womb is the home of both God's creation and sustenance. It is here that for the psalmist physical nature and moral nurture coalesce, which is a very important aspect of the rhetoric of the psalmist. The womb becomes a refuge, a place where he is safeguarded from both physical and moral harm by his enemies. That is why the psalmist remains in this haven, as it were, confident in his appeal to God. He uses the depths of his mother's body in order to impose an obligation of sustained physical and moral leading on the part of the creator."

The totality of this perfect male body, created purposefully (hands and feet) by God, is further shown in verses 14-15 in the imagery of the soul and bones that represent the total human body, life and the inner being. The womb as the container is further explained spatially, when the depths of the earth are used as a space in this container that is almost so elusive that only YHWH knows what is done there as his total body (the bones) is created in secret in these depths. Keel (1997:203) opines that this alludes to the concept of Mother Earth as the bearer

of men and, in general, of all living things. Return to the womb of the earth presupposes emergence from it. Verse 16 continues with YHWH's eyes that saw the formless embryo. In this verse, the action of seeing is emotion-fused thought; in other words, the thought will develop into something that will have a purpose. This is what happens in the remainder of verses 16-18, when the purpose and actions of this embryo are formulated in the actions of YHWH who has already formulated the future time and actions of this embryo in his head (v. 17).

As stated in Chapter 2, the interpretation of the second line of verse 18 (I awake, and I am still with you – הֲקִיצֹתִי וְעוֹדִי עִמָּךְ׃) – seems to be problematic. Chapter 2 indicated that Hossfeld and Zenger (2011:543) attempt to answer this issue by saying that it alludes to the memory of the divine searching and the motif of the petitioners being tested by God at the beginning of the psalm and that the verse ends with the knowledge of being in community with God. I am of the opinion that this line should be understood as part of emotion-fused thought. The "I awake" must be understood as eyes that are opened for the first time, taking the creation imagery of verses 13-18 into account as a continuation of the theme, where the psalmist realises his position in relation to God. It becomes an acceptance of his being, a being created by God and contained (vv. 1-6), led (vv. 7-10), protected (vv. 11-12), and sustained (vv. 13-17) by YHWH. Despite all of the psalmist's efforts to deny or to flee (vv. 7-12), he now accepts this and knows that, despite all his resistance, he is still with YHWH. Although tested by YHWH from the beginning, this knowledge, searching and testing made the psalmist realise who he is in relation to YHWH and that he is in a fragile community with YHWH, as described by Hossfeld and Zenger (2011:543). In terms of Thirdspace, this is a newly created space, as the lived space of the psalmist changed. His view of his lived space, as described in verses 1-17, is now different. There is a new way to understand the spatial dimension of his human life.

4.4.4 A Bodily Interpretation of Psalm 139:19-24 from a Perspective of Space

Not only is the body of the psalmist contained in the hands of YHWH, but this whole pure body must also be protected against enemies and impurities that can destroy or harm this community between the psalmist and YHWH. Again, the themes of protection (vv. 5, 11-12, 13-17) and being led (v. 10) figure in these verses. This community needs to be protected and YHWH encloses and sustains this body. Blood that symbolises life and that needs to be contained in the body is used for the enemies. If blood is spilt, the body becomes impure, thus

harming the relationship between the psalmist and YHWH (Coetzee, 2005:524). The imprecations by the psalmist ensure that this does not happen (vv. 19-22). The use of loathness and hate must also be understood in terms of emotion-fused thought, where the purposeful action of the psalmist is to ensure the relationship is protected and to indicate to YHWH that he (the psalmist) does not participate in the actions of the enemies or walk on their path. In addition, this community needs to be directed. Verses 23-24 appeal to YHWH to search and test the whole inner body – the heart, in order to lead the psalmist on the correct path.

According to Keel (1978:184), the function of being tested is different in Psalm 139, because the one praying the psalm is not asking to be tested as if to be purified. Rather, the petitioner asks YHWH "to search him out (*hqr*) and – as a result of this process – to come to know him (v. 23; cf. v. l)".[70] The purpose for the one praying is a future hope where YHWH, knowing the innermost being of the person, will declare the petitioner's innocence and "lead him into a bright future (vv. 23-24)".

With reference to Psalm 139:23-24, Knierim (1995:307) argues as follows:

> "In this kind of self-awareness, about the difference of YHWH's spirit and the spirit of the one praying the Psalm, because of their knowledge about God. They confess their sin and pray for guidance, for a clean heart and mind, for wisdom, for revelation and for God's spirit. They are waiting and hoping for God. It is an awareness that YHWH proves, searches and tests their minds and hearts."

According to Janowski (2013:11), these texts show that:

[70] Keel (1978:184-185) makes an important observation: "Ideas of haruspicy may underlie this statement (and perhaps also Ps 7:9b). 'Haruspicy was highly developed in Babylon as early as the eighteenth century B.C.' The discoveries of an inscribed model liver in Temple II (208) at Hazor and of another, uninscribed exemplar in Stratum VII at Megiddo demonstrate that haruspicy was known in Palestine no later than the fifteenth century B.C. (cf. also Ezek 21:21). The liver was regarded as the seat of feeling; therefore it was considered to be an appropriate mirror of future conditions. Furthermore, the livers of sacrificial lambs exhibited such diversity in structure that a multitude of opportunities for divination arose. The liver was believed to be a microcosm of the entire body. Indeed the whole environment was embodied in and assigned to portions of the liver. Not only was every possible part of the body included ('finger,' 'mouth,' 'genitals'); so were remoter entities, such as 'road,' 'station,' 'palace,' and 'throne.'" (Keel, 1978:184-185).

> "[t]he inner-most human being the heart and other organs such as the liver, kidneys and flesh are complementary aspects of a psychosomatic unity. Thus the essence of human beings manifests itself in their actions; what a human being is, expresses itself in what that human does. Human emotions are therefore an expression of the internal world of the soul, but also the medium through which human beings communicate with the world outside."

When one reads in Psalm 139:1 about the testing or the searching of the heart, the innermost being of a person, and the further description in verses 23-24 in the context of the everlasting way, the enduring way, the moral path of Israel's laws and the Torah, then the text could constitute a new anthropological concept for Israel, as described by Janowski (2013:159) when he reads Jeremiah 31:31-34, where YHWH will inscribe his Torah on the hearts of the covenant people.

Janowski (2013:159) states:

> "As the place of emotion, recognition, and desire, Israel's heart will henceforth be occupied by the Torah, so that the person living under the new covenant cannot do else but live according to one's own good, that is according to the Torah. We can then summarise that the expression לבב, "heart" functions as a designation for all layers of the human person: the vegetative, the emotional, the noetic, and the voluntative layer. The word captures the multiple layers of the biblical structure of the human person like no other anthropological term."

Although the psalmist asks YHWH to search, test and lead him, YHWH has done so throughout the entire psalm. The difference now, in verses 22-23, is that, in the beginning, the containing, searching and testing were experienced negatively, whereas now the Psalmist experiences them positively. The distance created by the psalmist towards YHWH has now been replaced by a close community between them.

4.5 Psalm 139 as a Literary Unit – A Proposed Structure

Taking the above analysis into account, I propose the following structure for Psalm 139 as a literary unit:

Psalm 139: A body in communion with YHWH

- Verse 1a: Superscription. A Psalm of David
- Verses 1b-6: An enclosed body (the body is that of the psalmist [representing Israel])
  - Verses 1b-4: A body being searched and known by YHWH
    - Verse 2-4: The internal and external actions of the body is known by YHWH
  - Verse 5: The body is enclosed by YHWH
  - Verse 6: This knowledge is too much to understand
- Verses 7-12: A body fleeing from YHWH
  - Verse 7: Fleeing from the presence of YHWH
    - Verse 8: Fleeing to heaven (up) and Sheol (down)
    - Verse 9: Fleeing to *Shachar* (dawn-east) and *Yam* (sea-west)
      - Verse 10: Even there, YHWH leads and protects
    - Verse 11: Fleeing to the darkness
      - Verse 12: For YHWH there is no darkness (he still protects)
- Verses 13-18: A body in creation
  - Verses 13-15: A body being created
    - Verse 13: A total inner body (emotional seat-kidneys) created by YHWH in the containment of the womb
    - Verse 14: The total inner being (soul) is created
    - Verse 15: The entire body (bones) is created in the containment of the depths of the earth
  - Verses 16-18a: YHWH forming the time and purpose of the created embryo
  - Verse 18b: A new communion between the whole body (the psalmist) and YHWH
- Verses 19-24: Protecting, testing and leading the body on the path of YHWH
  - Verses 19-22: Protecting the body against enemies
  - Verses 23-24: An appeal to lead, test and keep the inner body (heart) on the right path.

4.6 Synthesis

Chapter 4 answered and addressed the problem statement formulated in Chapter 1. The beginning of Chapter 4 presented a short historical overview on the understanding of space; this was followed by a discussion of the concept "*literary*" space in terms of *narrative space* or *theory*, *social space* and *ancient Near Eastern spatial orientation*. In the second part of Chapter 4, the findings from the previous chapters were incorporated in order to study Psalm 139 from a "*literary*" spatial perspective. This part used all of the above-mentioned analyses and research critically in doing a bodily interpretation of Psalm 139 from a perspective of space. This was followed by a new literary structure for Psalm 139, in order to answer the problem statement set out in Chapter 1. Psalm 139 was presented as "A body in community with YHWH".

CHAPTER 5
FINAL SYNTHESIS

5.1 Introduction

This chapter presents the insights gained in the previous chapters. It discusses the results of the study, the conclusions reached, the research approach, and the method used. At the end of this chapter, the problem statement and proposed answer are given and some final remarks on the study are made.

5.2 Research Approach and Method

At the beginning of Chapter 1, the research approach and method for this study were presented in terms of an intra-, inter-, and extratextuality study, based on the Semiotic literary theory's basic premise that texts are determined by a number of codes that are essentially social in character. In the intratextual analysis, all the textual relations within a specific text were studied. In this analysis, a combination of both synchronic and diachronic approaches to the text were used. In the intertextual analysis, the connection between a specific text and other similar texts (other Biblical and/or Non-Biblical text[s]) were made. The extratextual analysis concentrated on the concrete historical, social, political, cultural and economic conditions under which a specific text develops and starts.

As a result of this approach, in Chapter 2 an intra- and intertextual analysis of Psalm 139 was made. Chapters 3 and 4 primarily made use of the intertextual and extratextual research of this study that consists of the anthropological, bodily and "*literary*" spatial analysis following the intratextual analysis of Psalm 139.

5.3 Conclusions

Chapter 2 presented an intra- and intertextual analysis of Psalm 139. Insight was given into the interrelatedness of all textual features on the literary level, in order to help the interpreter

identify words in the text connected to the body. These words were used in Chapter 3 as part of the anthropological investigation, an essential feature of the inter- and extratextual analysis. The identification of these words was based on the analysis made in the text. The following criteria helped identify these words:

- Repetition
- Human (on an anthropological level) connection
  - Physical body parts
  - Connected to human emotion and thought
  - Connected to human experience and activity
- Divine (on the level of anthropomorphism) connection
  - Physical body parts
  - Connected to divine emotion and thought
  - Connected to divine experience and activity.

In Chapter 3, the concept of Old Testament anthropology was discussed. The purpose of the chapter was to establish a definition of a bodily interpretation for this study as a framework for the use and meaning of a bodily interpretation in the remainder of the dissertation. The various Old Testament anthropological approaches to define a feasible approach for this study formed the starting point for the first part of the chapter. The work of Wolff, Janowski, Malina and Rohrbaugh, Coetzee and Johnson helped provide a better understanding of Old Testament Anthropology and what is understood under bodily interpretation. A bodily perspective helps gain a better understanding of mankind in general, but also by observing the nature and function of our own physical constitution. The remainder of Chapter 3 focused on similarities with different texts in the immediate and the more remote context of different anthropological body parts in Psalm 139 that were identified in Chapter 2. In this process, it became clear that the different parts in the anatomy of the human body played an important role in understanding everyday life on the levels of divine, human, physical, real and imagined language. It became clear that most of these words had multiple levels of meaning on how they described not only the inward body (space), but also the outer world (space around the body) and the actions (inward and outward) of the body towards its social context. This bodily analysis in Chapter 3 was very helpful in Chapter 4, which interpreted Psalm 139 from the perspective of "*literary*" space.

The first part of Chapter 4 formulated a definition and method for studying "*literary*" space, by first providing a short overview of the development of spatial (and time) theory. This was followed by a socio-historical interpretation of the text. The three perspectives of "*literary*" space, namely *narrative space* or *theory*, *social space* and *ancient Near Eastern spatial orientation* were discussed. The purpose of Chapter 4 was to examine Psalm 139 from a "*literary*" spatial perspective, in order to incorporate all of the previous chapters' analysis and research critically in an interpretation of Psalm 139. The main purpose of this chapter was to do a bodily interpretation from the perspective of space, in order to synthesize the findings of the above analyses and apply these to the research problem.

This chapter concluded that Psalm 139 could be presented as "A body in community with YHWH", thus as one literary unit. It was concluded that the psalmist in this psalm finds himself in a space of containment that is experienced negatively. The container is YHWH (vv. 1-6). This made the psalmist anxious, as he realised that he does not understand this containment. This placed the psalmist in a position of disorientation to YHWH. In the next verses, the Psalmist attempts to escape this containment only to realise that there is no escape and that YHWH is everywhere. Mainly the ancient Near Eastern worldview was used for the imagery. In this process, it was revealed that, in this state of containment and disorientation regarding YHWH, YHWH still leads and protects the psalmist.

The ensuing verses presented the past (vv. 13-18) when the Psalmist was created. The imagery of containment changed as the container is no longer YHWH, but the womb of the psalmist's mother. YHWH is present in the innermost part of the mother's womb and does the weaving (or creation). In this imagery, the psalmist realises the special and important community that exists between him (as a representative of Israel in the psalm) and YHWH. The imagery again relates the message of protection; YHWH sustains the psalmist. After this view of the past, the psalmist is re-oriented to YHWH. In verse 18, the psalmist still finds himself in the containment of YHWH, but no longer in a position of disorientation, but rather from a positive perspective. This community is delicate and needs to be protected against enemies; thus the strong imprecatory language of verses 19-22. The psalmist does not want to destroy this community and wishes to stay on the path of YHWH. In verses 23-24, YHWH is called upon to search or test the inner body (the heart, as at the beginning of the psalm), in order to help and lead the

psalmist on the right path. The searching and testing experienced negatively at the beginning of the psalm are now viewed as positive imagery and part of being oriented towards YHWH.

5.4 Answering the Research Problem

A research problem for this dissertation was formulated by first doing a literature review on Psalm 139. This literary review investigated a "pre-critical interpretation", a "historical-critical interpretation" as well as "literary readings" of Psalm 139. The reason for this overview on the interpretation of Psalm 139 is that the interpretation of this psalm causes substantial debate, especially regarding the last few verses (vv. 19-24) that are viewed as imprecations (vv. 19-22) against enemies. Scholars debate on the relation of these verses to the remainder of Psalm 139 that seems to present a different theme. The literature review provided the insight that many scholars interpret Psalm 139 from the theological themes of God's omniscience, omnipresence and omnificence (vv. 1-18). More recently, scholars are interpreting the Psalms from different perspectives. One important element in the psalm is the strong use of anthropological language.

The problem for this study is whether the unity of this psalm can be better understood if it is investigated from (or in conjunction with) another perspective than the themes of God's omniscience, omnipresence and omnificence. The psalm is presented in the Psalter as one psalm. Therefore, one must interpret it as a literary unit. Using the themes of God's omniscience, omnipresence and omnificence creates a problem in the interpretation of verses 19-24, as these verses present a different line of thought. It was, therefore, concluded that it is necessary not only to study this psalm from the perspective of God's omniscience, omnipresence and omnificence, but also to consider the rich use of bodily language in Psalm 139. By studying Psalm 139 from a bodily view, one may form a better understanding of the final form (literary unit) of this psalm as it is found in the final redaction of the Psalter. It was further concluded, as part of the research problem, that to present this bodily view or interpretation of the text as a literary unit, it would be best to study and understand the text from the perspective of "*literary*" space. By interpreting the bodily language in Psalm 139 from a perspective of space ("*literary*" space), a structure for Psalm 139 would be proposed as one literary unit.

The presented outcome for the research problem and study is that a bodily interpretation of Psalm 139 from the perspective of space will broaden the traditional interpretation of this psalm and address the problematic interpretation of stanza four (verses 19-24). As an outcome, this study will help present this psalm as one literary unit and thus provide a more holistic understanding of Psalm 139.

Taking the above research problem into account, the following structure for Psalm 139 as a literary unit is proposed as an answer to this dissertation's research problem (as presented in Chapter 4):

Psalm 139: A body in communion with YHWH

Verse 1a: Superscription. A Psalm of David

Verses 1b-6: An enclosed body (the body is that of the psalmist [representing Israel])

Verses 1b-4: A body being searched and known by YHWH

Verse 2-4: The internal and external actions of the body is known by YHWH

Verse 5: The body is enclosed by YHWH

Verse 6: This knowledge is too much to understand

Verses 7-12: A body fleeing from YHWH

Verse 7: Fleeing from the presence of YHWH

Verse 8: Fleeing to heaven (up) and Sheol (down)

Verse 9: Fleeing to *Shachar* (dawn-east) and *Yam* (sea-west)

Verse 10: Even there, YHWH leads and protects

Verse 11: Fleeing to the darkness

Verse 12: For YHWH there is no darkness (he still protects)

Verses 13-18: A body in creation

Verses 13-15: A body being created

Verse 13: A total inner body (emotional seat-kidneys) created by YHWH in the containment of the womb

Verse 14: The total inner being (soul) is created

Verse 15: The entire body (bones) created in the containment of the depths of the earth

Verses 16-18a: YHWH forming the time and purpose of the created embryo

Verse 18b: A new communion between the whole body (the psalmist) and YHWH
Verses 19-24: Protecting, testing and leading the body on the path of YHWH
Verses 19-22: Protecting the body against enemies
Verses 23-24: An appeal to lead, test and keep the inner body (heart) on the right path

5.5 Final remarks

I am of the opinion that Psalm 139 is a wonderful and special psalm in the book of Psalms. It has been the object of study for many scholars and it will likely remain one of the most researched psalms. Every time this psalm is read, new perspectives and insights present themselves. For the purpose of this study, further study in the anthropological and spatial perspectives of Psalm 139 needs to be done. A further project could include these perspectives of Psalm 139 in relation to the surrounding psalms in Book V of the Psalter.

The insight gained in this study regarding Psalm 139 and the communion between YHWH and the psalmist could also present further homiletic perspectives on how to interpret and preach this psalm in religious communities. Although the thought of enclosed space or rather containment for those who feel the world and/or even a sick body (that contains me), can present fear; the thought of being in community with YHWH can present peace and comfort.

ADDENDA

a. Morphology of Psalm 139

Abbreviations for the morphology tables:

Cat	Category		
Cl	Class		
	Class:	a	alef
		h	he
		n	nun
		w	waw
Citat	Citation		
Mn	Meaning		
G	Gender		
	Gender:	f	female
		m	masculine
N	Noun		
	Noun type:	adj	adjective
		pers	personal noun
N	Number		
	Number:	d	dual
		p	plural
		s	singular
P	Person		
Pron	Pronoun		
R	relational (word)		
	Relational:	adv	adverb
		conj	conjunction
		emph	emphatic
		neg	negative particle
		prep	preposition
		pron	pronoun
		rel part	relative particle
		wcons	waw consecutive
St	Status:		
	Status:	abs	absolute
		cst	constructive
Suff	Suffix		
V	verb		
	Verb Mode:	Impf	Imperfec
		Perf	Perfect

PSALM 139 - MORPHOLOGICAL ANALYSIS																					
Word	**Cat**	**Verb**								**Noun**						**Relation word**			**Pron suff**		
		Root	***Cl***	***Mn***	***Stem***	***Mode***	***P***	***G***	***N***	***Citat***	***Mn***	***Type***	***St***	***G***	***N***	***Citat***	***Mn***	***Type***	***P***	***G***	***N***
Verse 1																					
לַמְנַצֵּחַ	R/R/V	נצח	I-n	choir leader	Piel	Part							abs	m	s	הַ לְ	to the	prep artic			
לְדָוִד	R/N									דָּוִד	David	Pers	abs	m	s	לְ	to	prep			
מִזְמוֹר	N									מִזְמוֹר	A Psalm	Noun	abs	m	s						
יְהוָה	N									יהוה	YHWH	Pers	abs	m	s						
חֲקַרְתַּנִי	V/N	חקר	Strong	searched	Qal	Perf	2	m	s										1		s
וַתֵּדָע:	R/V	ידע	I-w	know	Qal	Impf	2	m	s							וְ	and	wcons			
Verse 2																					
אַתָּה	N															אַתָּה	you	pron	2	m	s
יָדַעְתָּ	V	ידע	I-w	know	Qal	Perf	2	m	s												
שִׁבְתִּי	V/N	ישב	I-w	to sit	Qal	Infcst													1		s
וְקוּמִי	R/V/N	קום	II-w	to arise	Qal	Infcst										וְ	and	conj	1		s
בַּנְתָּה	V	בין	II-w	to dicern	Qal	Perf	2	m	s												
לְרֵעִי	R/N/N									רֵעַ	intention	Noun	cst	m	s	לְ	to	prep	1		s
מֵרָחוֹק:										רָחוֹק	afar	Adj	abs	m	s	מִן	from	prep			
Verse 3																					
אָרְחִי	V/N	ארח	I-lar	to wander	Qal	Infcst													1		s
וְרִבְעִי	R/V/N	רבע		to lie down	Qal	Infcst										וְ	and	conj	1		s
זֵרִיתָ	V	זרה	III-h	measured	Piel	Perf	2	m	s												
וְכָל־דְּרָכַי	R/N/N /N									דֶּרֶךְ כֹּל	All paths/ ways	Noun Noun	Cst cst	M m	S p	וְ	and	conj	1		s
הִסְכַּנְתָּה:	V	סכן	strong	acquainted	Hiphil	Perf	2	m	s												
Verse 4																					
כִּי	R															כִּי	because	conj			
אֵין	R															אֵין	nothing	adv			
מִלָּה	N									מִלָּה	word	Noun	abs	f	s						
בִּלְשׁוֹנִי	R/N/N									לָשׁוֹן	tongue	Noun	cst	f	s	בְּ	in/on	prep	1		s
הֵן	R															הֵן	Behold! see!	emph			
יְהוָה	N									יהוה	YHWH	Pers	abs	m	s						
יָדַעְתָּ	V	ידע	I-w	know	Qal	Perf	2	m	s												
כֻּלָּהּ:	N/N									כל	all	Noun	cst	m	s				3	f	s
Verse 5																					
אָחוֹר	N									אָחוֹר	From behind	Noun	abs	m	s						
וָקֶדֶם	R/N									קֶדֶם	in front	Noun	abs	m	s	וְ	and	conj			
צַרְתָּנִי	V/N	צור	II-w	to enclose	Qal	Perf	2	m	s										1		s

וַתָּ֣שֶׁת	R/V	שׁית	II-w	to put	Qal	Impf	2	m	s							וְ	and	wcons			
עָלַ֔י	R/N															עַל	on/upon	prep	1		s
כַּפֶּֽכָה׃	N/N									כַּף	cupped hand/ palm	Noun	cst	f	s				2	m	s
Verse 6																					
פְּלִאָיָ֣ה	N									פֶּלֶא	wonder-ful	Adj	abs	f	s						
דַּ֔עַת	N									דַּעַת	know-ledge	Noun	abs	f	s						
מִמֶּ֖נִּי	R/N															מִן	from	prep	1		s
נִשְׂגְּבָ֑ה	V	שׂגב	Strong	to be high/ exalted	Niphal	Perf	3	f	s												
לֹֽא־אוּכַ֖ל	R/V	יכל	I-w	to be able	Qal	Impf	1		s							לֹא	not	neg			
לָֽהּ׃	R/N															לְ	to	prep	3	f	s
Verse 7																					
אָ֣נָה	R															אָן	where?	ques-tion			
אֵלֵ֗ךְ	V	הלך	1-lar	to walk	Qal	Impf	1		s												
מֵרוּחֶ֑ךָ	R/N/N									רוּחַ	spirit/air /wind	Noun	cst	m	s	מִן	from	prep	2	m	s
וְאָ֣נָה	R/R															אָן וְ	And where?	Conj ques-tion			
מִפָּנֶ֖יךָ	R/N/N									פָּנֶה	front/ face	Noun	cst	m	p	מִן	from	prep	2	m	s
אֶבְרָֽח׃		ברח	II-lar	to go thru/flee	Qal	Impf	1		s												
Verse 8																					
אִם־אֶסַּ֣ק	R/V	סלק	Strong	to ascend	Qal	Impf	1		s							אִם	if	conj			
שָׁמַ֣יִם	N									שָׁמַיִם	heavens	Noun	abs	m	p						
שָׁ֔ם	N															שָׁם	there	adv			
אָ֖תָּה	N															אַתָּה	you		2	m	s
וְאַצִּיעָ֑ה	R/V	יצע	I-w	to spread out	Hiphil	Impf Coh	1		s							וְ	and	conj			
שְׁא֖וֹל	N									שְׁאוֹל	Sheol	Noun	abs	m	s						
הִנָּֽךְ׃	R/N															הִנֵּה	Behold!	emph	2	m	s
Verse 9																					
אֶשָּׂ֣א	V	נשׂא	I-n	to lift	Qal	Impf Coh	1		s												
כַנְפֵי־שָׁ֔חַר	N/N									שַׁחַר כָּנָף	Wings dawn/ Shachar	Noun Noun	Cst abs	f m	p s						
אֶשְׁכְּנָ֖ה	V	שׁכן	Strong	to settle/ to dwell	Qal	Impf Coh	1		s												

בְּאַחֲרִית	R/N									אַחֲרִית	at the end	Noun	cst	f	s	בְּ	in	prep			
יָם׃	N									יָם	sea/Yam	Noun	abs	m	s						
Verse 10																					
גַּם־שָׁם	R/R															שָׁם גַּם	Also there	Conj adv			
יָדְךָ	N/N									יָד	hand	Noun	cst	f	s				2	m	s
תַנְחֵנִי	V/N	נחה	I-n	to lead	hiphil	Impf	3	f	s										1		s
וְתאחֲזֵנִי	R/V/N	אחז	I-lar	to grasp	Qal	Impf	3	f	s							וְ	and	conj	1		s
יְמִינֶךָ׃	N/N									יָמִין	right-hand	Noun	cst	f	s				2	m	s
Verse 11																					
וָאֹמַר	R/V	אמר	I-lar	said	Qal	Impf	1		s							וְ	and	wcon			
אַךְ־חֹשֶׁךְ	R/N									חֹשֶׁךְ	darkness	Noun	abs	m	s	אַךְ	surely/ indeed	adv			
יְשׁוּפֵנִי	V/N	שוף	II-w	to cover	Qal	Impf	3	m	s										1		s
וְלַיְלָה	R/N									לַיְלָה	night	Noun	abs	m	s	וְ	and	conj			
אֹור	N									אוֹר	light	Noun	abs	n	s						
בַּעֲדִנִי׃	R/N															בַּעַד	behind/ around	prep	1		s
Verse 12																					
גַּם־חֹשֶׁךְ	R/N									חֹשֶׁךְ	darkness	Noun	abs	m	s	גַּם	also	conj			
לֹא־יַחְשִׁיךְ	R/V	חשך	I-lar	to be dark	Hiphil	Impf	3	m	s							לֹא	not	neg			
מִמֶּךָּ	R/N															מִן	from	prep	2	m	s
וְלַיְלָה	R/N									לַיְלָה	night	Noun	abs	m	s	וְ	and	conj			
כַּיּוֹם	R/R/N									יוֹם	day	Noun	abs	m	s	הַ כְּ	Like the	Prep artic			
יָאִיר	V	אור	II-w	light	Hiphil	Impf	3	m	s												
כַּחֲשֵׁכָהּ	R/R/N									חֲשֵׁכָה	darkness	Noun	abs	f	s	הַ כְּ	Like the	Prep artic			
כָּאוֹרָהּ	R/R/N									אוֹרָה	light	Noun	abs	f	s	הַ כְּ	Like the	Prep artic			

Verse 13																					
כִּי־אַתָּה	R/R															אַתָּה כִּי	Like you	conj	2	m	s
קָנִיתָ	V	קנה	III-h	formed/ created	Qal	Perf	2	m	s												
כִלְיֹתָי	N/R									כִּלְיָה	Kidneys	Noun	cst	f	p				1		s
תְּסָכֵנִי	V/R	סכך	Strong	shaped/ woven	Qal	Impf	2	m	s										1		s
בְּבֶטֶן	N/R									בֶּטֶן	womb	Noun	cst	f	s	בְּ	in	prep			
אִמִּי׃	N									אֵם	mother	Noun	cst	f	s				1		s
Verse 14																					
אוֹדְךָ	V/R	ידה	I-w	to thank/ to praise	Hiphil	Impf	1		s										2	m	s
עַל	R															עַל	on/upon	prep			

כִּי	R															כִּי	like	conj			
נוֹרָאוֹת	V	ירא	I-w	to be feared	Niphal	Part							abs	f	p						
נִפְלֵיתִי	V	פלה	III-h	to be distinct	Niphal	Perf	1		s												
נִפְלָאִים	V	פלא	III-a	to be wonderful	Niphal	Part							abs	m	p						
מַעֲשֶׂיךָ	N/R									מַעֲשֶׂה	a deed/ work	Noun	cst	m	p				2	m	s
וְנַפְשִׁי	R/N/R									נֶפֶשׁ	soul/ breath	Noun	cst	f	s	וְ	and	conj	1		s
יֹדַעַת	V	ידע	III-lar	know	Qal	Part							abs	f	s						
מְאֹד׃	R															מְאֹד	abun-dance	adverb			
Verse 15																					
לֹא־נִכְחַד	V/R	כחד	Strong	to be hidden	Niphal	Perf	3	m	s							לֹא	not	neg			
עָצְמִי	N/R									עֶצֶם	bone	Noun	cst	n	s				1		s
מִמֶּךָּ	R/R															מִן	from	prep	2	m	s
אֲשֶׁר־עָשִׂיתִי	R/V	עשה	I-lar	to make	Pual	Perf	1		s							אֲשֶׁר	who	rel part			
בַּסָּתֶר	R/R/N									סֵתֶר	hidden	Noun	abs	m	s	הַ בְּ	In the	Prep artic			
רֻקַּמְתִּי	V	רקם	I-lar	to be woven	Pual	Perf	1		s												
בְּתַחְתִּיּוֹת	R/N									תַּחְתִּי	lower	Noun	cst	f	p	בְּ	in	prep			
אָרֶץ׃	N									אֶרֶץ	earth	Noun	abs	f	s						
Verse 16																					
גָּלְמִי	N/R									גֹּלֶם	embryo	Noun	cst	m	s				1		s
רָאוּ	V	ראה	I-lar	to see	Qal	Perf	3	m	p												
עֵינֶיךָ	N/R									עַיִן	eye	Noun	cst	f	d				2	m	s
וְעַל־סִפְרְךָ	R/R/N /R									סֵפֶר	book	Noun	cst	m	s	וְ עַל	And on	Conj prep	2	m	s
כֻּלָּם	N/R									כֹּל	all	Noun	cst	m	s				3	m	p
יִכָּתֵבוּ	V	כתב	Strong	to be written	Niphal	Impf	3	m	p												
יָמִים	N									יוֹם	day	Noun	abs	m	p						
יָצְרוּ	V	יצר	I-w	to make	Pual	Perf	3	m	p												
וְלֹא	R/R															לֹא וְ	And not	Conj neg			
אֶחָד	N									אֶחָד	one/ another	Nu-meral	abs	m	s						
בָּהֶם׃	R/R															בְּ	in	prep	3	m	p
Verse 17																					
וְלִי	R/R/R															לְ וְ	And for	Conj prep	1		s

מַה־יָּקְרוּ	R/V	יקר	I-w	to be precious	Qal	Perf	3	m	p							מָה	how?	question			
רֵעֶיךָ	N/R									רֵעַ	purpose/ thought	Noun	cst	m	p				2	m	s
אֵל	N									אֵל	God	Noun	abs	m	s						
מֶה	R															מָה	how?	question			
עָצְמוּ	V	עצם	I-lar	mighty	Qal	Perf	3	m	p												
רָאשֵׁיהֶם׃	N/R									רֹאשׁ	head	Noun	cst	m	p				3	m	p
Verse 18																					
אֶסְפְּרֵם	V/R	ספר	Strong	to count	Qal	Impf	1		s										3	m	p
מֵחוֹל	R/N									חוֹל	sand	Noun	abs	m	s	מִן	from	prep			
יִרְבּוּן	V	רבה	III-lar	to be many	Qal	Impf	3	m	p												
הֲקִיצֹתִי	V	קיץ	II-w	to awake	Hiphil	Perf	1		s												
וְעוֹדִי	R/R/R															עוֹד וְ	And still	Conj adverb	1		s
עִמָּךְ׃	R/R															עִם	with	prep	2	f	s

Verse 19																					
אִם־תִּקְטֹל	R/V	קטל	Strong	to slay	Qal	Impf	2	m	s							אִם	if	prep			
אֱלוֹהַּ׀	N									אֱלוֹהַּ	God	Noun	abs	m	s						
רָשָׁע	N									רָשָׁע	wicked	Adj	abs	m	s						
וְאַנְשֵׁי	R/N									אִישׁ	man	Noun	cst	m	p	וְ	and	conj			
דָמִים	N									דָּם	blood	Noun	abs	m	p						
סוּרוּ	V	סור	II-w	to turn aside/ depart	Qal	Imp	2	m	p												
מֶנִּי׃	R/R															מִן	from	prep	1		s
Verse 20																					
אֲשֶׁר	R															אֲשֶׁר	who	rel part			
יֹאמְרֶךָ	V/R	אמר	I-lar	to say	Qal	Impf	3	m	p										2	m	s
לִמְזִמָּה	R/N									מְזִמָּה	purpose/ evil	Noun	abs	f	s	לְ	for	prep			
נָשְׂאוּ	V	נשׂא	I-n	to lift	Qal	Perf	3	m	p												
לַשָּׁוְא	R/R/N									שָׁוְא	vain	Noun	abs	m	s	הַ לְ	For the	Prep artic			
עָרֶיךָ׃	N/R									עָר	foe/ adver-saries	Noun	cst	m	p				2	m	s
Verse 21																					
הֲלוֹא־מְשַׂנְאֶיךָ	R/R/V /R	שנא	III-a	to hate	Piel	Part							cst	m	p	לֹא הֲ	If not	question neg	2	m	s
יְהוָה׀	N									יהוה	YHWH	Pers	abs	m	s						
׀ אֶשְׂנָא	V	שנא	III-a	to hate	Qal	Impf	1		s												

וּבְתְקוֹמְמֵיךָ	R/R/N/R									תְּקוֹמֵם	height/ rise	Noun	cst	m	p	בְּ וְ	And in	Conj prep	2	m	s
אֶתְקוֹטָטוּ׃	V	קוט	II-w	to loathe	Hith-polel	Impf	1	m	s												
Verse 22																					
תַּכְלִית	N									תַּכְלִית	com-plete	Noun	cst	f	s						
שִׂנְאָה	N									שִׂנְאָה	hatred	Noun	abs	f	s						
שְׂנֵאתִים	V/R	שנא	III-a	to hate	Qal	Perf	1		s										3	m	p
לְאוֹיְבִים	R/V	איב	II-w	to be hostile	Qal	Part							abs	m	p	לְ	for	prep			
הָיוּ	V	היה	II-w	to be/ become	Qal	Perf	3	m	p												
לִי׃	R/R															לְ	for	prep	1		s
Verse 23																					
חָקְרֵנִי	V/R	חקר	I-lar	to search	Qal	Imp	2	m	s										1		s
אֵל	N									אֵל	God	Noun	abs	m	s						
וְדַע	R/V	ידע	I-w	to know	Qal	Imp	2	m	s							וְ	and	conj			
לִבָּבִי	N/R									לֵבָב	heart	Noun	cst	m	s				1		s
בְּחָנֵנִי	V/R	בחן	II-lar	to examine	Qal	Imp	2	m	s										1		s
וְדַע	R/V	ידע	I-w	to know	Qal	Imp	2	m	s							וְ	and	conj			
שַׂרְעַפָּי׃	N/R									שַׂרְעַפִּים	dis-quieting thoughts	Noun	cst	m	p				1		s

Verse 24																					
וּרְאֵה	R/V	ראה	I-lar	to see	Qal	Imp	2	m	s							וְ	and	conj			
אִם־דֶּרֶךְ־עֹצֶב	R/N/N									עֹצֶב דֶּרֶךְ	Road /way pain/de-struction	Noun Noun	Cst abs	M m	S s	אִם	if	conj			
בִּי	R/R															בְּ	in	prep	1		s
וּנְחֵנִי	R/V/R	נחה	I-n	to lead	Qal	Imp	2	m	s							וְ	and	conj	1		s
בְּדֶרֶךְ	R/N									דֶּרֶךְ	road/ way	Noun	cst	m	s	בְּ	in	prep			
עוֹלָם׃	N									עוֹלָם	long time	Noun	abs	m	s						

b. Text-critical notes on Psalm 139

PSALM 139: TEXT-CRITICAL NOTES			
Verse	**Note**	**Interpretation**	**Implication and evaluation**
2	[a] nonn Mss לִדֵּעִי cf © ê	Multiple Hebrew manuscripts read לִדֵּעִי, also compare Septuagint (LXX) and Peshitta (Syrian texts).	This reading will make it the word "desire" or "aspiration". It may indicate an error. The meaning and interpretation remain the same.
5	[a] © a´ s´ **ê** cj c 4.	LXX, Acquila, Symmachus and Peshitta conjecture with 4.	It could be a correct reading to read this section with verse 4, as with LXX, Acquila, Symmachus and Peshitta. Thus, these texts link the end of verse 4 and the beginning of verse 5 together, reading: "See, Lord you know everything, the future and the past." It is thus reshaped in a statement about God's omniscience throughout time. The Masoretic text reading is kept.
6	[a] mlt Mss ut Q,K פִּלְאִיָּה [b] © + suff 2 sg; 1 prb הַד	Many manuscripts read and write פִּלְאִיָּה LXX adds suffix 2 singular; probably הַד	The *ketib* and the *qere* differ in verse 6 from the introduction. Both readings can be used. The meaning remains the same. The LXX makes it clear that, by using the possessive pronoun of the second person masculine singular, this is about YHWH's knowledge. It clarifies the Masoretic text. Masoretic text is clear.

9	[a] © ê τὰς πτέρυγάς μου = כְּנָפַי [b] ê `jk dnšr = כַּנְשֶׁר [c] pc Mss ©ê וְ֣א	LXX and Peshitta replace τὰς πτέρυγάς μου with כנפַי The Peshitta replaced `jk dnšr with כַּנְשֶׁר A few LXX and Peshitta manuscripts read וְ֣א	The LXX and Peshitta clarify "wings of the morning dawn" to "my wings of the morning dawn". The LXX and Peshitta clarify "wings of the morning dawn" to "my wings of the morning dawn." By adding the "and", the parallel between east and west becomes clearer.
10	[a] prp תִּקָּחֵנִי	Proposed reading תִּקָּחֵנִי	To correspond to the parallel in verse 10, תִּקָּחֵנִי would be the better reading.
11	[a] prp וְאֹמַר [b] s´ (Hier) episkepasei 1 prb יְשׁוּפֵנִי (a סכך=שׂכך) [c] 𝕋 qbjl = חָשַׁךְ	Proposed reading וְאֹמַר Symmachus (and Hieronymus) reads episkepasei probably reads יְשׁוּפֵנִי (a סכך=שׂכך) Targum reads *qbjl* for חָשַׁךְ	A *waw* with the usual pointing (simple s*hewa*) is used with the imperfect and called the *waw* conjunctive. The meaning of this form is debatable. It does not usually seem to refer simply to the future – that would call for a *waw* consecutive with the perfect. וְאֹמַר would be the better reading. The Masoretic text reads "crush me". From the thought connection, however, it is clear that the flight is undertaken with the thought of running away. It could, therefore, be read יְסֻכֵּנִי from סכך. This is not necessarily a better reading. Masoretic text is the better reading
13	[a] © (ê) ek gastpo" = מִבֶּ֫טֶן	Septuagint (and Peshitta) reads ek gastpo" = מִבֶּ֫טֶן	"From" instead of "in" seems to be the better reading in the context, but the Masoretic text is clear.

14	© ê Hier 2 sg, 1 frt תָּ-	Septuagint, Peshitta and Hieronymus read 2 singular, must maybe be תָּ-	The context indicates that the previous verb and this verb should be understood together; therefore, the Masoretic text's 1 singular is preferred.
15	[a] prp כַּאֲ (כ hpgr) [b] © (ê) epoihsa" = עָשִׂיתָ [c] © kai h upostasi" mou = וְקִמָּתִי?	proposed reading כַּאֲ (כ haplography) Septuagint and Peshitta read epoihsa" as עָשִׂיתָ Septuagint reads kai h upostasi" mou as וְקִמָּתִי?	The preposition is not needed. Masoretic text is clear. Septuagint and Peshitta read 2 singular. The 1 singular in the context is better. Grammatically it would seem more correct, but the Masoretic text is clear. Septuagint reads "the substance of mine" instead of "I was woven". The Masoretic text is clearer in the context.
16	[a] frt dl et huc tr sec יָמַי 16ag [b] prp גְּמָלַי cf ê [c] prp כָּל־יוֹמ [d] prp ב-	Maybe remove the part of the text and replace according to יָמַי יְצָרוּ 16ag Proposed reading גְּמָלַי compare Peshitta. Proposed reading כָּל־יוֹמ Proposed reading ב-	Grammatically it would seem more correct, but the Masoretic text is clear. The Masoretic text reads "embryo" or meaning something that is "wrapped up". The proposed reading of "my deeds". The Masoretic text in this case is the more difficult reading and thus kept. The proposed text would help clarify, but the Masoretic text is kept. The proposed change to the *Qal* perfect from the *Niphal* imperfect,

	[e] prp יָמַי כָּל־	Proposed reading כָּל־יָמַי	does not improve the text. The Masoretic text is kept. "Days were formed". The verse is too short; a member seems to be missing. Therefore, the best reading would be the proposed text that would help clarify, but the Masoretic text is kept.
	[f] pc Mss ut Q	A few Hebrew texts read (Qere).	It is of uncertain meaning, not helped by the duel tradition in the Masoretic text reading לוֹ "to him" (*Qere*; thus 11QPs[a]) and, לא "not" (*Kethib*). Comparison with verse 4 favours the latter.
	[g] pc Mss מֵהם	A few Hebrew texts reads מֵהם	Reading "from" instead of "in". This does not change the interpretation. The Masoretic text is clear.
17	[a] pc Mss ומה	A few Hebrew texts read ומה	A few Hebrew texts add the conjunction before the question particle. This helps tie the previous section of this verse to the last section. It helps clarify, but the Masoretic text is clear. 11QPs[a] makes the "how" question in verse 17 into a "why" question by inserting the preposition על.
	[b] cf 2,2[b]	Compare with verse 2.	In verse 17, the LXX abandons the repetition of רע "intention/thought" from verse 2 and replaces it with the more common noun רע, "companion/friend". Verse 17 thus

			becomes the petitioner's apology for the "company of God"
18	[a] 1 prb הֲקִצוֹתִי (a קצץ) cf pc Mss	Suggested reading is הֲקִצוֹתִי (a קצץ) compare to a few Masoretic texts.	With the Masoretic text, the verb in verse 18 is to be derived form קיץ in the *Hiphil*, "awaken"; the more frequent derivation from קצץ in the Hiphil, "come to an end," offers no essentially better understanding and requires,, in verse 18 an unreal clausal arrangement not suggested by the text.
19	[a] © s´ Hier om cop	Septuagint, Symmachus and Hieronymus omit the copulative word.	Masoretic text is clear.
	[b] pc Mss סָרוּ; 1 סָ֑רְ frt cf ê 𝕿	A few Masoretic texts read סרו; must read סָ֑רְ maybe compare to the Peshitta and the Targum.	Only here in the whole psalm is a direct address to God abandoned. It is possible that emotion has caused the change, but the abruptness of the reversion to divine address in verse 20 suggests that the 3 plural imperfect form ("they should leave") implied by the Peshitta and Targum is original, but the Masoretic text can be retained.
	[c] pc Mss מִמֶּנִּי; frt dl	A few Masoretic texts read מִמֶּנִּי; maybe remove (delete).	The Masoretic text is clear.
20	[a] e´ parepikpranan, 1 יַמְרֶךָּ	Quinta reads parepikpranan, must read יַמְרֶךָּ	An emendation, יַמְרֶךָּ "defy you", is often advocated on the evidence of Quinta, a Greek translation used

	[b] 1 וְנָשְׂאוּ frt cf Vrs	Must reads וְנָשְׂאוּ maybe compare Vrs.	by Origen. The rarity of a personal objective with the verb אמר, "say", might favour it. The text is distorted. The נשׂא could be thought of as an irregular spelling for נִשְׂאוּ. It could be an orthographical variant or scribal slip. The context suggests synonymous parallelism with the preceding verb and so an ellipse of קול, "voice" is to be assumed. The verb choice could also indicate wordplay with the root שׂנא "hate". According to Hossfeld and Zenger (2011:536): "Verse 20b presents a *crux interpretum*. Under the assumption of a synonymous parallelism of the two halves of the verse, and influenced by the related prohibition of misuse of the Name in the versions of the Decalogue in Exodus 20:7 and Deuteronomy 5:11, עריך, 'your cities', is either replaced with שׁמך, 'your name', or conjectured as עליך, 'against you' (BHS); occasionally a basis in the Aramaizing II, ער 'enemies,' is suggested and עריך is translated as a vocative, 'your enemies'. The expression נשׂא לשׁוא can refer to verbal or nonverbal actions in the
	[c] prb 1 c mlt Mss עריך; prp עָלֶיךָ	Probably it must be read with multiple Masoretic texts that read עריך; suggested reading עָלֶיךָ	

			sense of ‘put down, cast down’. ‘As in Psalm 24:4, נשׂא in Psalm 139:20 does not have the function of a *verbum dicendi*.’ The ancient versions did not text-critically question the object that is cast down, ‘your cities’. Thus, the Masoretic Text should be retained”.
21	[a] > pc Mss [b] pc Mss וּבְמִתְקָ (2 Mss וּמִתְקָ), prp וּבְמִתְקוֹמְמֶיךָ	Omitted in a few Masoretic texts. A few Masoretic texts read וּבְמִתְקָ (2 Masoretic texts read וּמִתְקָ), suggested reading וּבְמִתְקוֹמְמֶיךָ	It does not change the meaning. Masoretic text is clear, and should be retained. A few Hebrew texts, compare 11QPs[a], support the understanding of the striking verb form תקוממיך in verse 21 as a *Hitpael* participle of קום, “rise up”, “those who rise up are incensed against you”. 11QPs[a] replaces the preposition ב with מן and thus strengthens the petitioner’s distancing of him-/herself. The emendation וּבְמִתְקוֹמְמֶיךָ could certainly be correct.
24	[a]© aomias, ê *dšwqr’* mendacii, 𝔗 *dṭ[e]jn* erroris, Hier *doli*; 1 𝔐 cf Jes 48,5	Septuagint reads aomias; Peshitta reads *dšwqr’* mendacii; Targum reads *dṭ[e]jn* erroris; Hieronymus reads *doli*; must read Masoretic texts compare Isaiah 48,5	If the former phrase has been rightly understood, it is probable that it can be understood as “lawlessness” or “idolatry”, if one compares Isaiah 48:5. The Masoretic text is retained.

c. Poetic techniques used in Psalm 139

PSALM 139 – POETIC TECHNIQUES					
Verse	**Line**	**Psalm 139:1-24**	**Sounds**	**Patterns**	**Semantics**
1a	1	לַמְנַצֵּחַ לְדָוִד מִזְמוֹר	Alliteration: *l* Assonance: *ā, a, e*	Metre: 3.	
1b	2	יְהוָה חֲקַרְתַּנִי וַתֵּדָע:	Alliteration: *w* Assonance: *a, ā*	Metre: 3. *Inclusio* verse 1a with verses 23 and 24 (to know). Parallelism: line 2//3. Repetition: חקר (vv. 1, 23). Repetition: יהוה (vv. 1, 4, 21). Repetition: ידע (vv. 1, 2, 4, 14, 23).	
2a	3	אַתָּה יָדַעְתָּ שִׁבְתִּי וְקוּמִי	Alliteration: *t* Assonance: *a, e* Rhyme: י ִי	Metre: 4. Parallelism line 2//3. Opposite parallelism: sit//rise.	Merism: sit//rise.
2b	4	בַּנְתָּה לְרֵעִי מֵרָחוֹק:	Alliteration: *r* Assonance: *ē*	Metre: 3. Opposite parallelism: walking//lying down.	
3a	5	אָרְחִי וְרִבְעִי זֵרִיתָ	Alliteration: *r* Assonance: *a, e* Rhyme: י ִי	Metre: 3.	
3b	6	וְכָל־דְּרָכַי הִסְכַּנְתָּה:	Alliteration: *k* Assonance: *a, e*	Metre: 2.	

				Repetition: הֶרֶךְ (vv. 3, 24 [twice]).	
4a	7	כִּי אֵין מִלָּה בִּלְשׁוֹנִי	Alliteration: *j, l, n* Assonance: *i* Rhyme: י ִי	Metre: 4.	
4b	8	הֵן יְהוָה יָדַעְתָּ כֻלָּהּ׃	Alliteration: *h, j* Assonance: *a, e* Rhyme: ה ָה	Metre: 4.	
5a	9	אָחוֹר וָקֶדֶם צַרְתָּנִי	Alliteration: *w* Assonance: *a*	Metre: 3. Opposite parallelism: behind//before.	Merism: behind//before.
5b	10	וַתָּשֶׁת עָלַי כַּפֶּכָה׃	Assonance: *a*	Metre: 3.	
6a	11	פְּלִאִיָּה דַעַת מִמֶּנִּי	Assonance: *i*	Metre: 3. Parallelism: line 11//12 (too wonderful//too high).	
6b	12	נִשְׂגְּבָה לֹא־אוּכַל לָהּ׃	Alliteration: *l* Assonance: *a, e* Rhyme: ה ָה	Metre: 3. Parallelism: line 11//12 (too wonderful//too high).	
7a	13	אָנָה אֵלֵךְ מֵרוּחֶךָ	Alliteration: *k* Assonance: *ē*	Metre: 3.	
7b	14	וְאָנָה מִפָּנֶיךָ אֶבְרָח׃	Alliteration: *n* Assonance: *a*	Metre: 3.	
8a	15	אִם־אֶסַּק שָׁמַיִם שָׁם אָתָּה	Alliteration: *m, š* Assonance: *a*	Metre: 4. Opposite parallelism: line 15//16 (heaven//sheol).	Merism: heaven//sheol.
8b	16	וְאַצִּיעָה שְׁאוֹל הִנֶּךָּ׃	Alliteration: *h*	Metre: 3.	

			Assonance: *a, e*	Opposite parallelism: line 15//16 (heaven//sheol).	
9a	17	אֶשָּׂא כַנְפֵי־שָׁחַר	Assonance: *a, ā*	Metre: 2. Opposite parallelism: line 17//18 (dawn [east]//Sea [west]).	Merism: dawn (east)//Sea (west).
9b	18	אֶשְׁכְּנָה בְּאַחֲרִית יָם׃	Alliteration: *j* Assonance: *e, a*	Metre: 3. Opposite parallelism: line 17//18 (dawn [east]//Sea [west]).	
10a	19	גַּם־שָׁם יָדְךָ תַּנְחֵנִי	Alliteration: *m* Assonance: *ā, a* Rhyme: ם ם	Metre: 3.	
10b	20	וְתֹאחֲזֵנִי יְמִינֶךָ׃	Alliteration: *n, j* Assonance: *i, e*	Metre: 2	
11a	21	וָאֹמַר אַךְ־חֹשֶׁךְ יְשׁוּפֵנִי	Alliteration: *w, k, š* Assonance: *ā*	Metre: 3 Repetition: חֹשֶׁךְ (vv. 11, 12).	
11b	22	וְלַיְלָה אָוֹר בַּעֲדֵנִי׃	Alliteration: *w, l, j* Assonance: *ā, e*	Metre: 3 Opposite parallelism: night//light. Repetition: לַיְלָה (vv. 11, 12).	Merism: night//light
12a	23	־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ גַּם	Alliteration: *m, ḥ, š, k* Assonance: *ā* Rhyme: ךְ ךְ	Metre: 3. Opposite parallelism: darkness//not dark.	

12b	24	וְלַיְלָה כַּיּוֹם יָאִיר	Alliteration: *w, l, j* Assonance: *ā, a*	Metre: 3. Repetition: יום (vv. 12, 16). Opposite parallelism: night//day.	Metaphor: “and the night is bright as the day.” Merism: night//day
12c	25	כַּחֲשֵׁיכָה כָּאוֹרָהּ׃	Alliteration: *k, h* Assonance: *a* Rhyme: כָּ כַּ	Metre: 2. Opposite parallelism: darkness//light.	Metaphor: “darkness is the same as light.” Merism: darkness//light
13a	26	כִּי־אַתָּה קָנִיתָ כִלְיֹתָי	Alliteration: *k, j, t* Assonance: *a* Rhyme: תָי תָ תָה	Metre: 3. Parallelism: line 26//27 (formed//woven).	
13b	27	תְּסֻכֵּנִי בְּבֶטֶן אִמִּי׃	Alliteration: *n, j, b* Assonance: *e, i, æ* Rhyme: י ִ י ִ	Metre: 3. Parallelism: line 26//27 (formed//woven).	
14a	28	עַל כִּי נוֹרָאוֹת נִפְלֵיתִי אוֹדֶךָּ	Alliteration: *w, t* Assonance: *i, ō* Rhyme: י ִ י ִ	Metre: 5. Chiasm: a fearfully b wonderfully b wonderfully a works (line 28 and 29).	
14b	29	נִפְלָאִים מַעֲשֶׂיךָ	Alliteration: *j, m* Assonance: *i*	Metre: 2. Chiasm: a fearfully b wonderfully b wonderfully a works (lines 28 and 29).	
14c	30	וְנַפְשִׁי יֹדַעַת מְאֹד׃	Alliteration: *j*	Metre: 3	

			Assonance: *e*, ā, *ō*		
15a	31	לֹא־נִכְחַד עָצְמִי מִמֶּךָּ	Alliteration: *m* Assonance: *i*, *e*, *a*	Metre: 3. Parallelism: line 31//32 (hidden//secret).	
15b	32	אֲשֶׁר־עָשִׂיתִי בַסֵּתֶר	Alliteration: *r*, *t*, *j* Assonance: *ē* Rhyme: (ש)*š* (ש) *ś* (ס) *s* Rhyme: ר ֶר	Metre: 2. Parallelism: line 31//32 (hidden//secret).	
15c	33	רֻקַּמְתִּי בְּתַחְתִּיּוֹת אָרֶץ׃	Alliteration: *r*, *t*, *j* Assonance: *ā*, *i*	Metre: 3.	
16a	34	גָּלְמִי׀ רָאוּ עֵינֶיךָ	Alliteration: *j* Assonance: *a*	Metre: 3.	
B		וְעַל־סִפְרְךָ כֻּלָּם יִכָּתֵבוּ	Alliteration: w, l, k Assonance: *e*, *a*, *i*	Metre: 3.	
16c	35	יָמִים יֻצָּרוּ	Alliteration: *j*, *m* Assonance: *a*	Metre: 2.	
16d	36	וְלֹא אֶחָד בָּהֶם׃	Assonance: *æ*, *a*	Metre: 3.	
17a	37	וְלִי מַה־יָּקְרוּ רֵעֶיךָ אֵל	Alliteration: *w*, *l*, *j*, *r* Assonance: *ē*	Metre: 4. Repetition: אֵל (vv. 17, 23).	
17b	38	מֶה עָצְמוּ רָאשֵׁיהֶם׃	Alliteration: *m*, *h* Assonance: *æ*, *a*	Metre: 3.	
18a	39	אֶסְפְּרֵם מֵחוֹל יִרְבּוּן	Alliteration: *r*, *m*, *w* Assonance: *e*, *ē*	Metre: 3.	
18b	40	הֲקִיצֹתִי וְעוֹדִי עִמָּךְ׃	Alliteration: *j*, *w* Assonance: *i* Rhyme: ִי ִי	Metre: 3.	
19a	41	אִם־תִּקְטֹל אֱלוֹהַּ׀ רָשָׁע	Alliteration: *l* Assonance: *i*, *a*	Metre: 3.	
19b	42	וְאַנְשֵׁי דָמִים סוּרוּ מֶנִּי׃	Alliteration: *w*, *n*, *m* Assonance: *i*	Metre: 4.	

20a	43	אֲשֶׁר־ יֶאמְרֻךָ לִמְזִמָּה	Alliteration: *r*, *m* Assonance: *i*	Metre: 3.	
20b	44	נָשְׂא לַשָּׁוְא עָרֶיךָ׃	Assonance: a	Metre: 3.	
21a	45	הֲ֭מְשַׂנְאֶיךָ יְהוָה׀ אֶשְׂנָא וְהֵלְוֹא	Alliteration: *w*, *ś*, *n*, *h* Assonance: *æ*, *a*	Metre: 3. Parallelism: line 45//46 (hate//loathe). Repetition: שׂנא (vv. 21 [2 times], 22).	
21b	46	וּבִתְקוֹמְמֶיךָ אֶתְקוֹטָט׃	Alliteration: *w*, *q*, *m*, *ṭ* Assonance: *e*, *ē*	Metre: 2. Parallelism: line 45//46 (hate//loath).	
22a	47	תַּכְלִית שִׂנְאָה שְׂנֵאתִים	Alliteration: *t*, *j*, *n* Assonance: *e*, *i*	Metre: 3. Parallelism: line 47//48 (hate//enemies).	
22b	48	לְאוֹיְבִים הָיוּ לִי׃	Alliteration: *l*, *w*, *j* Assonance: *e*, *i*	Metre: 3. Parallelism: line 47//48 (hate//enemies).	
23a	49	חָקְרֵנִי אֵל וְדַע לְבָבִי	Alliteration: *j*, *l*, *b* Assonance: *a*, *e*, *ē* Rhyme: י ִי	Metre: 4. Repetition: חקר (vv. 1, 23). *Inclusio* verse 1a with verses 23 and 24 (to know). Parallelism: line 49//50 (search//test, know//know).	
23b	50	בְּחָנֵנִי וְדַע שַׂרְעַפָּי׃	Alliteration: *n*, *j* Assonance: *e*, *a*, *ā*	Metre: 3. Parallelism: line 49//50 (search//test, know//know).	

24a	51	וּרְאֵה אִם־דֶּרֶךְ־עֹצֶב בִּי	Alliteration: *r*, *b* Assonance: *i*, *æ*	Metre: 3. *Inclusio* verse 1a with verses 23 and 24 (to know). Repetition: דֶּרֶךְ (vv. 3, 24 [2 times]). Parallelism: line 51//52 (way//way).	
24b	52	וּנְחֵנִי בְּדֶרֶךְ עוֹלָם׃	Alliteration: *w*, *n* Assonance: *e*, æ	Metre: 3 Repetition: דֶּרֶךְ (vv. 3, 24 [2 times]). Parallelism: line 51//52 (way//way).	

d. A Further Exposition on the Eyes

According to Harman (1997:electronic edition),[71] the eye can be understood as "a verb to 'view with suspicion'" (1 Sam. 18:9) or as a noun; eye, look, appearance or spring. In the ancient Near East, it is part of a common Semitic noun; it also occurs in Aram, Arabic and Ugarit. In the Old Testament, the verb only occurs in a participial form in 1 Samuel 18:9. The noun, however, occurs 866 times. The dual form of eye is much more common than the singular. The 'eye' is used in its literal meaning and in connection with expressions relating to seeing. It is also employed in prepositional phrases to denote presence before someone or judgements of favour or disfavour on persons or activities. It can indicate a variety of emotional and spiritual conditions; God's omniscience is frequently represented by the anthropomorphic use of eye or eyes.

The word 'eye' is repeatedly used to designate the actual eye of human beings and animals. It occurs when other parts of the body are mentioned (2 Kgs 4:34), but especially in combination with 'ears' (Deut. 29:4 [3]; Neh. 1:6; Ps. 115:5-6; Isa. 6:10). At times, the two eyes are

[71] This exposition is a direct quotation of the work of Harman (1997:electronic edition) on the topic of the eye.

mentioned, while the expression ‘between the eyes’ (Ex. 13:9, 16; Deut. 6:8; 14:1; Dan. 8:5, 21) is equivalent to ‘forehead’. Although the wearing of the law ‘between the eyes’ (Deut. 6:8) could be taken literally, similar instructions concerning the Feast of Unleavened Bread and the rules concerning the firstborn (Ex. 13:9, 16) must have a figurative meaning, or else these are to be like frontlets between their eyes as visible signs to everyone that they are the people of God.

References also occur to the eyes of various animals, including small animals (Gen. 30:41) and birds (Job 28:7; Prov. 1:17). The beauty of eyes must be noted (of David, 1 Sam. 16:12), while ‘weak’ or ‘delicate’ eyes appear to be a comment drawing attention to the absence of beauty (of Leah, Gen. 29:17). Under the provisions of the *lex talionis*, if harm was done to a person, restitution was to be made: ‘fracture for fracture, eye for an eye, tooth for a tooth’ (Lev. 24:19-20; cf. Ex. 21:24, 26; Deut. 19:21). This law applied to the offended person and was intended to establish a standard of justice and to limit retaliation equal to the injury inflicted. Goring out the eyes of prisoners, including kings, occurred regularly during warfare (Judg. 16:21; 2 Kgs 25:7). The importance of the eye for a person’s welfare is emphasized by the fact that, if a slave’s eye was destroyed, he was allowed his freedom (Ex. 21:26).

Several kinds of prepositional phrases are employed with עַיִן, many of them standard expressions with the prepositions בְּ or לְ. ‘To find favour in the eyes of’ (Gen. 6:8; 19:19; 32:5 [6]; 34:11) is used to describe the approval and blessing that righteous people receive from God as well as insecure attempts to bribe favour from another person (Gen. 33:8, 10, 15). ‘Before the eyes of’ means ‘in the presence of’ (Gen. 23:11, 18; Ex. 7:20; 17:6; 40:38) and describes actions that are done right in front of people; they are thus fully responsible for the information that is revealed to them. The opposite condition of the absence from the presence of someone is expressed by the use of the preposition מִן (cf. Num. 15:24). The expression ‘in the eyes of’ frequently occurs with an adjective, especially ‘good’ or ‘upright’ and ‘evil’, to express favourable and unfavourable judgements, respectively, being passed on persons and events. It forms one of the recurring phrases that assesses the period of the judges: ‘Every man did what was right in his own eyes’ (Judg. 17:6; 21:25). In the monarchical narratives, it is often part of the formulaic introduction of divine approval or disapproval that commences the account of a king’s reign (1 Kgs 15:11; Nadab 15:26; Baasha 15:34; Hezekiah; 2 Kgs 18:3; Jos. 22:2).

Eye is also used in various expressions to denote mental or emotional states. It is regularly used in conjunction with a negative particle and the verb ‘show mercy’ to denote the deprivation of compassion (Gen. 45:20; Deut. 7:16; 13:8 [9]; Ezek. 5:11; 7:4; 20:17; without ‘eyes’ – Jer. 13:14; 21:7; Ezek. 24:14). In conjunction with the verb ‘do evil’, it indicates the absence of compassion or an eye that looks with disfavour on someone (Deut. 15:9; 28:54, 56). With the verb ‘exalt’, ‘eye’ is used to denote a haughty spirit (Pss. 18:27 [28]; 131:1; Prov. 6:17; 21:4; Isa. 10:12). In other constructions, however, it indicates attitudes such as mockery (Prov. 30:17), humility (Job 22:29), stinginess (Deut. 15:9), and arrogance (Ps. 101:5; Isa. 2:11; 5:15). It appears several times in construct relationships to indicate what is good to the eyes (Gen. 3:6), desirable to the eyes (Ezek. 24:16), or an abomination of the eyes (Ezek. 20:7). In other passages, ‘eye’ describes a human desire (Num. 15:39; 1 Kgs 20:6; Job 31:1, 7; Eccl. 2:10; Jer. 5:3; 22:17; Lam. 2:4).

The normative eye can refer to spiritual rather than physical sight. The opening of the eyes of Adam and Eve after they had eaten from the forbidden fruit (Gen. 3:5, 7) indicates a perception on a spiritual level that is accompanied by an awareness of their alienation from God. Eyes can be blinded by God (Isa. 6:10), and this Isaianic usage may be echoed in Jeremiah 5:21. Idol worshipers are said to have their eyes plastered over so that they cannot see that their idols are merely worthless pieces of wood that deceive idol worshipers (Isa. 44:18). In crisis situations, God can open eyes to reveal reality, as Balaam experienced when he saw the angel of the Lord standing before him with a drawn sword (Num. 22:31), or as Elisha’s servant encountered when he saw the chariots of God’s army (2 Kgs 6:17). Eyes that look to the Lord express confidence and expectancy as he hears prayer (Ps. 123:2), while God gives spiritual enlightenment to the eyes by his word (Pss. 19:8 [9]; 119:18).

The eye is mentioned in connection with other bodily functions related to the eye. The eyes are the source of tears, used with both the verb ‘shed tears’ and the noun ‘tear’; both together in Jeremiah 13:17 and Psalm 116:8. This may be the origin of the metaphorical use of ‘eye’ meaning ‘source’. Eye is not the subject of the common Hebrew verb for weeping, and only in Jeremiah 9:1 [8:23]; 13:17; 31:16 and Lamentations 1:16 are ‘weeping eyes’ and the verb בכה parallel. Tears in the eyes may be due to a prophet’s deep sorrow over the destruction that God is planning to bring on his people (Jer. 9:1 [8:23]; 13:17) or the sorrow of people who have been destroyed and have no one to comfort them (Lam. 1:16), but the removal of tears (Jer. 31:16) is linked to God’s new work of hope in the lives of his people.

The singular and plural are used in anthropomorphic expressions such as declarations that the Lord's eyes are on the land of Canaan continually (Deut. 11:12) or that the Lord's eyes are on the righteous. They watch over the sinful (Amos 9:8) and can be hidden from humankind (Isa. 1:15). God is said to be of purer eyes than to look on evil (Hab. 1:13), and when he appeared to Israel, he did so in a very personal, visible way, 'eye to eye' (Num. 14:14; cf. the similar idiom in Gen. 32:30 [31]; Ex. 33:11; Deut. 5:4; 34:10; Judg. 6:22; Ezek. 20:35). In an interesting idiom, God's eyes are said to be open to the pleas of his people (1 Kgs 8:29, 52), whereas, in European languages, 'ears' would be the expected means of reception. These anthropomorphic expressions account for nearly a quarter of all instances of 'eye' in the Old Testament. Several facts concerning eyes should be noted. The most common form is יְהוָה עֵינֵי, which occurs over 100 times, and describes God's sovereign knowledge of, care for, and control of events and people, as well as his moral approval or disapproval of people. It is rare to find this anthropomorphic use of 'eyes' with God. The only cases are Numbers 23:27; 1 Chronicles 21:7, and Proverbs 3:4. This same phenomenon is also apparent with all the other anthropomorphisms. Some anthropomorphic expressions throw back upon God an attribute of human beings when speaking of his omniscience. Thus, it is not surprising that expressions used for people are also applied to God, including 'to find favour in the eyes of' (Ex. 33:17) and 'to be great in the eyes of' (1 Sam. 26:24). A series of approbatory or condemnatory phrases are applied to God as they are to various individuals ('good/upright/evil in the sight of the LORD'); Job wondered if the explanation for his suffering was perhaps that God sees things differently than people on earth (Job 10:4). Although Job recognized God's transcendence, he was less certain about the nature of God's rule of humankind, based on his unique perspective of seeing what was happening on earth. An anthropomorphism such as 'the eyes of the LORD' is used to teach God's nature in terms that are intelligible to one. These expressions are ostensive in design, not descriptive. They are intended to bring God close to human beings in the fullness of his personal revelation. The anthropomorphisms of the Old Testament must be considered against the background of the prohibition against making images of God. Consistent anthropomorphism leads to idolatry. The God revealed in the Old Testament could not be confined within limits set by men, and adoration of him was not through the medium of physical representations. Even when images were made of gods, they were impotent, and their eyes could not see (Pss. 115:5; 135:16). The translator of the LXX found it difficult to translate the anthropomorphisms and attempted to remove some of them.

Closely connected with the anthropomorphic expressions are those in which eyes are employed as a symbol for the divine presence. Thus, in Ezekiel 1:18, in his opening vision, the wheels were full of eyes, as were the cherubim's back, hands, wings, and wheels in a later vision (Ezek. 10:12; cf. also Rev. 4:8, where the four living creatures have eyes all around). This usage of the expression symbolically conveys the idea of God's all-seeing presence, and it would appear that Zechariah 3:9 falls into the same category. The seven lamps in the prophet's vision (Zech. 4:10) were 'the eyes of the LORD, which range throughout the earth'. Along with these, there can be grouped passages in which people are spoken of metaphorically as 'eyes'. Such is the case of Hobab, who as leader was to be Israel's 'eyes' in the wilderness (Num. 10:31). In a group of passages, eye appears with 'transferred meanings'. Thus, 'the eye of the land' (Ex. 10:5, 15; Num. 22:5, 11) is used to indicate the surface of the land covered by locusts or by people. It can also denote the appearance of something (mildew, Lev. 13:55; resin, Num. 11:7). The reflection of metal or jewels can be described using eye (Ezek. 1:4, 7, 16, 27; 8:2; 10:9; Dan. 10:6), as well as the sparkle of wine (Prov. 23:31, be red) or ice (Ezek. 1:22). In addition to this meaning, 'eye' is found 23 times in the Old Testament with the meaning of 'source', the majority of these instances being in the Pentateuch. With the meaning spring, eye is present in numerous compound names in the Old Testament, such as En-Gedi, Endor, Enrogel, and Enshemesh.

Activities of the eyes include expressions for 'seeing'. 'Eyes' often form the subject of another word (Gen. 45:12 [twice]; Deut. 3:21; 4:3, 9; Ps. 11:4). The common expression 'to lift up one's eyes and see' also occurs (Gen. 13:10; 18:2; Josh. 5:13; 1 Sam. 6:13; 2 Sam. 13:34). A variety of verbs are used to designate the opening of the eyes of God to the situation of his people, or the opening of the eyes/understanding of his people to the ways of God. Several other verbs such as 'wink' have a more negative connotation. Many of the Old Testament usages are continued in the New Testament, although a figurative reference to the eyes of God is rare (Heb. 4:13; 1 Peter 3:12)."

e. A Further Exposition on the Tongue

According to Merrill (1997:820-822),[72] לָשׁוֹן must be "translated as a noun meaning tongue". In the ancient Near East, the Semitic word is widespread in all the major languages and dialects and with the same literal and/or figurative meanings as are found in Hebrew. Thus, Akkadian *lišānu* is defined as tongue, statement, slander, language, tongue of flame, blade of a tool, or weapon, among others. In Ugarit, *lšn* is attested as both a nominal and a verbal form, and in Aramaic as a nominative. In the Old Testament, לָשׁוֹן occurs approximately 120 times, the majority of the time in Psalms (35 times), Proverbs (19 times), and Job (9 times). It is clearly a word favoured by the wisdom tradition. This comes as no surprise in light of the connection between speech and wisdom. Most frequently, it is to be understood literally as referring to the bodily organ, in general, or as the agent of speech, specifically. It also commonly designates the act of speaking or speech itself (by metonymy) and, finally, it is a metaphor for something that resembles its shape or form.

As a bodily organ, the tongue laps water (Judg. 7:5); sticks to the roof of the mouth (perhaps suggesting speechlessness and/or thirst (Job 29:10; Pss. 22:15 [16]; 137:6; Isa. 41:17), and is stuck out in contempt (Isa. 57:4). It is also part of animal anatomy, reflecting both literal (Judg. 7:5; Job 41:1 [40:25]; Ps. 68:23 [24]) and figurative (Ps. 140:3 [4]) uses. Its major function, of course, is to produce speech, and, in many instances, the act of speaking is described as using the tongue (or even the palate; Prov. 5:3; 8:7; interestingly, the palate, and not the tongue, is used for tasting, Job 12:11; Ps. 119:103; Prov. 24:13). When Moses objected to YHWH that he could not lead the people, he stated that he was 'heavy of tongue', slow of speech (Ex. 4:10). The same idiom used elsewhere (cf. Ezek. 3:5-6) suggests that Moses lacked fluency in a language, probably Egyptian, which he had not spoken regularly for forty years. It is also noteworthy that לָשׁוֹן is parallel to 'mouth', inasmuch as both are essential to speech (cf. Job 33:2; Isa. 57:4; Zech. 14:12). Those who genuinely lack verbal fluency are said to have 'the tongue of the dumb' (Isa. 35:6), or 'the stammering tongue' (Isa. 32:4). To the contrary, those who possess extraordinary verbal skills have 'an instructed tongue' or, more literally, 'a tongue of disciples' (Isa. 50:4). The idea is not so much innate fluency as that which one gains as a result of instruction. It is said that persons who speak foreign languages do so in 'a strange, incomprehensible tongue' (Isa. 33:19). This refers specifically to the Assyrians whose

[72] This exposition is a direct quotation of Merrill (1997:820-822) on the topic of the tongue.

language, though Semitic, was dialectically very different from the Hebrew of Israel. The same collocation of words occurs in Isaiah 28:11, where YHWH mentions that he will speak 'with foreign lips and strange tongues'. The word 'different' means in context 'foreign' and is used ironically to speak of God's communication to Israel in the language, again, of the Assyrians. They had refused to hear his clear word through the prophets (Isa. 28:9-10); he would now speak to his people in the idiom of cruel, foreign oppression (v. 13).

As a metonymy for speech, לָשׁוֹן more often than not speaks of negative or harmful communication. Thus, the tongue is 'deceitful' (Ps. 120:2 – 'lying'). In fact, the deceitful tongue becomes personified as the individual who lies about the psalmist. The liar himself is לְשׁוֹן רְמִיָּה (v. 3). The lying tongue is also personified in Psalm 52:4 [6], this time as לְשׁוֹן מִרְמָה, 'a deceitful tongue'. This malicious member, the tongue, is 'like a sharpened razor' that practises deceit (Pss. 52:2 [4]; 120:3). Synonymous with a deceitful tongue is the lying tongue (Ps. 109:2; Prov. 6:17; 12:19; 21:6; 26:28). Akin to both is the tongue that is perverse (Prov. 10:31) or 'sly', the one that engages in hidden or secret talk (Prov. 25:23). One may assume that words spoken clandestinely contain elements of untruth. This is true also of the 'smooth tongue' of the 'wayward wife' (Prov. 6:24), that is, of the 'immoral woman'. The smoothness of the woman's speech implies her deceitful ways.

Flattery usually has an element of exaggeration if not deceit and is, in any case, designed to manipulate. The Old Testament is aware of this strategy, speaking of it as a 'flattering tongue' (Prov. 28:23). Flattery and smooth speech are one and the same, and both are inherently deceitful. Other pejorative uses of 'tongue' may be found in the 'boastful tongue' (Ps. 12:3 [4], literally, 'the tongue of great words'); the 'accusing tongue' ('controversy of tongues', Ps. 31:20 [21]), and the 'malicious tongue' (Prov. 17:4). The latter suggests the use of language that can actually lead to destruction.

Conspicuous by their rarity are uses of לָשׁוֹן that specifically refer to positive or wholesome matters. There is the tongue of the righteous (Prov. 10:20) and, more particularly, the 'gentle tongue' that, ironically enough, 'can break a bone' (Prov. 25:15). This suggests the power of well-timed and appropriate speech. But speech is also soft and tender, and the tongue can bring healing (Prov. 15:4). Of special interest is the contrast between the tongue of the fool and that of the wise person. The one who slanders is a fool (Prov. 10:18), but he who holds his tongue

is wise (Prov. 10:19). Likewise, the tongue of the wise utters knowledge, but the fool's mouth gushes folly (Prov. 15:2). 'Even a fool is thought wise if he keeps silent, and discerning if he holds his tongue' (Prov. 17:28). In line with Old Testament teaching in general, the wise person knows and loves God, whereas the fool is alienated from the Lord (Ps. 14:1). Their very speech is reflective of these relationships.

As a metaphor, לָשׁוֹן occasionally describes objects or places that resemble the tongue in shape or form. There is the gold bar (wedge of gold) stolen by Achan from Jericho (Josh 7:21, 24); the 'tongue of fire' (Isa. 5:24; cf. Acts 2:3) describes divine judgement, and the 'bay of the sea' (Josh 15:5; 18:19; Isa. 11:15). The first two instances refer to coves in the Dead Sea and the last, perhaps, to the Gulf of Suez.

f. A Further Exposition on the Hand (Palm, Right and Left Hand)

In Psalm 139, the LXX translation for right hand is δεξιός, which can be translated as right or right hand. The same word is also used in the New Testament for right or right hand. In the LXX, it is used as an adjective and occurs 228 times. It is found 55 times in the Torah, 43 times in the Early Prophets, 29 times in the Later Prophets, 58 times in the Writings (excluding 1 and 2 Chron.), and 43 times in the books that are not in the Hebrew Bible. In Psalm 89(90):12 in the LXX, there is an example where the LXX passage's use of δεξιός differs from the Hebrew text. The Greek differs from the Hebrew and, in this case, the difference can be explained in terms of the level of writing, reading, or hearing the Hebrew word, or as an error in the transmission of the Greek text (Lust *et al.*, 2003:electronic edition). δεξιός represents יָמִין in the LXX, except in 1 Kgs 2:42. There are also two examples were the LXX uses δεξιός more explicitly by translating יָמִין as *cheiros dexios* (Gen. 48:14; Ex. 15:6). As יָמִין is also used to indicate direction, this use is also found in the LXX with δεξιός (although not explicitly). In the New Testament, δεξιός loses its directional use, except under the influence of the LXX (Putnam, 1997:469).

The Greek word for right hand is δεξιός. Abbott-Smith (1964:101) defines δεξιός as meaning the right, on the right hand, in the right hand (as a place of honour in the Messianic Kingdom), and the right side. According to Liddell and Scott (1959:179), δεξιός also means on the right

hand, on the right side, the right (the right side of an army), and towards the right. They provide another meaning of δεξιός as connected to fortune, meaning good or bad luck. This interpretation is also found with the Hebrew word יָמִין. It is interesting to note that both dictionaries do not give the meaning of δεξιός as "to the south side", as it was given to the Hebrew word יָמִין, because δεξιός was not used to show the directional use as part of the temporal dimension in the Old Testament. A metaphorical meaning of dexterous or ready (the mind is sharp, shrewd or clever) is also given to δεξιός.

In the New Testament, δεξιός was used primarily as a theological reference, as a position of honour and glory, especially at the right hand of God. The right hand of God is a symbol of divine power (Grundmann, 1966:37). The right side was also viewed as the favoured and superior side and as the side of blessing. In some New Testament texts, the right side can become an option, although the right side is usually the better side (Putnam, 1997:470). Paul also received the "right hand of fellowship" (Gal. 2:9), showing some kind of partnership. In Revelation, the right hand is a sign of authority (Rev. 1:16) (Litwak, 2009:807). The good must go to the right and the bad to the left. Right hand and left hand are a sign of completeness or totality in the New Testament (Ryken *et al.*, 1998:728). According to Grundmann (1966:38-40), the two main uses of δεξιός in the New Testament are the great judgement, where Jesus will divide men at the end of days, and the exaltation of Christ (to the right hand of God). Stander (2000:183-184) points out that, later in Christianity, the hand became one of the most prominent symbols in the church. As a symbol, the hand meant the following: an open hand showed the suffering of Christ, because he was slapped during his trial (based on John 18:22-23); washed hands showed innocence (based on Mt. 27:24); the putting together of hands during a wedding showed unity, and the lifting of the hands showed blessing.

g. A Further Exposition on the Head

The figurative use of 'head'[73] occurs as follows: "head, leader" (social sense); "summit, peak" (locally), "start" (temporally), and "the best" (judgementally). Arabic and Ethiopian have

[73] In the LXX, ראש is translated with κεφαλή. It is used 291 times in the LXX; it also denotes the head as part of the body (Dahmen, 2004:259). It is translated as the head of a man, beast, or idol and can also be translated as point, limit, or top (Schlier, 1965:675). In the New Testament, κεφαλη is used for head. According to Abbott and Smith (1964:246), κεφαλη is translated as head and metaphorically as a husband or Christ. According to Liddell

custom forms for “head, leader”, which are used in addition to *ra’s* or *re’es*, namely Arabic *ra’īs* and Ethiopian *ra’as/re’ūs*; only Arabic and Ethiopian have derived the nominal root of the verb *ra’asa* with the significant meaning of “head, to be the leader, to become the leader” (Jenni and Westermann, 1984:702).[74]

Rōš occurs 596 times in the Masoretic Text (in *Biblia Hebraica Stuttgartensia*) (excluding Prov. 13:23; Aramaic *rēš* 14 times [in the book Daniel: 13 times, and in the book Ezekiel: once]). According to Jenni and Westermann (1984:703), there are three documents, in which the use of *rōš* must be considered as the name of the country.[75] It is striking that, in the Chronicler’s works, especially in his lists of people, *rōš* was mainly used in the social sense with the meaning of “head, leader”, some for lower positions and functions (Jenni and Westermann, 1984:702; cf. Beuken, 2004:249).

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and Scott (1959:430), it is translated in the New Testament as head, the head of a man or beast, the head as a symbol of the whole person, and the head as a symbol of life. κεφαλή is used objectively in the New Testament, including in visionary appearances of Christ (Rev. 1:14; 14:14; 19:12), the 24 elders around the throne of God (Rev. 4:4), and other forms (Rev. 12:1). Metonymically, κεφαλή is used in the curse formula translated from Hebrew in Acts 18:6. Among the figurative usages, the social predominates insofar as it allows a sovereign title for Christ: Christ is κεφαλή in relation to the country (Eph. 4:15; 5:23; Col. 1:18; 2:19), which is His body (Eph. 1:22; 4:16) and in relation to the cosmos (Eph. 1:22 which is unfolded in verse 23). As Christ is the “head” of the church, so the man is the “head” of the woman (Eph. 5:23); according to 1 Corinthians 11:3, God, Christ, man and woman are appointed as the head of one another. *Rōš* and *rēšīt* in the temporal use correspond to κεφαλή in the LXX and in the New Testament, both for the “beginning” of a representational limited stretch of time, and for the beginning of time at all (Mark 10:6; 13:19; 2 Peter 3:4; John 1:1; Heb. 1:10). In Revelation 3:14, Christ is called “the beginning of God’s creation” (cf. Acts 3:15; 5:31; Heb. 2:10; 12:2). In Jude 6, head corresponds to *rēšīt*, to mean “office” (Jenni and Westermann, 1984:714; cf. Schlier, 1965:679-681).

[74] Among the derivatives, *rēšīt* is the most important. The *ē* of the root syllable, as in the Aramaic influence, for older *ā* has occurred. The affirmative *–īt* is of roots *ī* plus the feminine ending *t* has been transferred for abstractations at the root *rōš*. Parallel developments are Akkadian *rēštu(m)* (start, peak, highest quality), Phoenician *r’št* (refinement) and Syrian *rēšītā* (beginning). In *rīšōn* (first), also known as ordinal, the *ī* corresponds to perhaps the Ugaritic *rišn* (Jenni and Westermann, 1984:702). The afformative *–ōn* identifies denominative adjectives. In *(haššānā) hārīšōnīt*, in Jeremiah 25:1, the afformative is analogous to the formation of the remaining ordinals by the increases due to the feminine extention *–īt*. $m^{e}ra'^{a}šōt$ with singular- (1 Sam. 26:7) or Plural-suffix (Gen. 28:11) or Genitive (1 Sam. 26:12) is the adverb to *rōš* used in the figurative term (at the ‘head’). The pre-formative *ma-* has a local function in this instance (Jenni and Westermann, 1984:702).

[75] *Rīšōn* occurs 182 times, *rēšīt* 51 times, $m^{e}ra'^{a}sōt$ 10 times, *rīšōnīt* (Jer. 25:1), *rōšā* (Zech. 4:7) and *rīšā* (Ezek. 36:11) once each (Jenni and Westermann, 1984:703).

Rōš (Aramaic *rēš*) is objectively used for "the head" of a man (2 Sam. 4:8, for the severed head), an animal (Gen. 3:15), a statue (Dan. 2:32, 38), an image of God (1 Sam. 5:4) and watched in the vision of God (Dan. 7:9). Several heads have the *tannīnīm* (dragon – Ps. 74:13), *liwjātān* (leviathan – Ps. 74:14) and the "third beast" (Dan. 7:6) (Jenni and Westermann, 1984:703-704; cf. Beuken, 2004:252-254). The comparative description of the human head has its place in erotic descriptive song (Song 5:11; 7:6). Some verbal expressions with *rōš* as object detect the sign language of the head. Intransitive *-nś' rōš* with reflexive Pronominal Suffix at the noun "(his) head raised" designates the attitude of innocence (Job 10:15), the (anticipated) mood of victory (Ps. 83:3) (also *rūm* with subject *rōš* [Ps. 27:6]) or in negation of the verb, the reaction to the loss of independence (Judg. 8:28; Zech. 2:4). Transitive *-nś' rōš* plus the Genitive "raise (someone's) head" is used for the ruler, who rehabilitated his servant in office (Gen. 40:13, 20, ironically with *mē'ālækā* for "hanging [up]", Gen. 40:19) or pardoning his prisoners (2 Kgs 25:27), but also of wisdom and of YHWH (with prepositional object *br'šw*). According to Jenni and Westermann (1984:704), *rūm hi. rōš* can be used intransitively (Ps. 110:7) of a recently enthroned King – "so he raises 'his' head", or transitively of God in the confession of trust (Ps. 3:4) and the action of the *dá'at* (science). Unlike the intransitive use, there is *jrd hi. rōš* plus the reflexive Pronominal Suffix plus *lā'āræs* (to lay [his] 'head' to the ground – Lam. 2:10). *Nū' hi. rōš* (also with prepositional object) plus *'ah^{a}rē* or all of the persons concerned "(about someone) the 'head' (with the 'head') shake" is a gesture of derision, as the parallel verbs consistently show in the poetic texts (*l'g* "mock" – 2 Kgs 19:21; Ps. 22:8; *būz* "despise" 2 Kgs 19:21; *hjh ḥærpā* "be a matter of shame" – Ps. 109:25). On the other hand, *nūd* with one ^{e} describes the affected "shake their heads (about someone)", apparently a gesture of pity, as indicated by the compounds with *nḥm pi*. "console" (Nah. 3:7; Ps. 69:21; Job 2:11; 42:11) as well as with *ḥml* "feel sorry for" and *š'l lešālōm* "ask about (someone)" (Jer. 15:5). *Nūd hi. b^{e}rōš* with the person about which "the head shakes" (Jer. 18:16) seems to imply beyond a defensive posture (particle *šmm* "shudder, astonished"). The gesture was probably the *nū' hi. rōš* of the *nūd q./hi.* (*b^{e}rōš*) clearly distinguished, although it contains *m^{e}nōd rōš* "shaking the head" (Ps. 44:15). If *māšōl* in the parallel link in Psalm 44:16 is also included, it means sending you the element of mockery (Jenni and Westermann, 1984:704-705).

Metonymically, rōš can first be used for the "head/hair", and as an object *glh pi.* (Lev. 14:9; Num. 6:9; Deut. 21:12; Isa. 7:20) or *gzz* (Job 1:20) "scissors" and *nqp II hi.* "trim around" in the turn *p^{e}'at rōš^{e}kæm* "edge of your head hair" (Lev. 19:27). Secondly, it can be used for the

"individual", namely distributive *l^{e}rōš* plus Genitive the parties "per capita" (Judg. 5:30; cf. Ex. 16:16; 38:26; Num. 3:47), numerative *l^{e}rāšē* plus Genitive of the enumerated "in head count" (1 Chron. 24:4; cf. *l^{e}gulg^{e}lōtām* Num. 1:2, 18, 20, 22; 1 Chron. 23:4, 24) and singularly *rōš ḥ^{a}mōr* "an ass" (2 Kgs 6:25). Thirdly, it can be used for the "person" with the meaning of blessing and curse: with blessing, the subject is followed by *b^{e}rākā* (or its plural) *l^{e}rōš* plus Genitive of the receiver of the blessing (in the nominal sentence, Prov. 10:6; 11:26, in the verbal sentence, Gen. 49:26; Deut. 33:16; cf. for a curse, Jer. 23:19); the curse can indeed deserve a subject, as in the formula *dāmō b^{e}rōšō* (Josh 2:19) and in verbal sentences with *šūb berōš* "fall back on the head" (1 Kgs 2:33), and *hūl ʿal rōš* "return to the head" (2 Sam. 3:29). When God is the subject and the curse is the object, one would find *šūb hi. ʿal/ʾæl/berōš* "letting (someone) fall back on the head" (1 Kgs 2:32) and *ntn berōš* (1 Kgs 8:32) in verbal sentences. An increase of *ʿal rōš* in this context is *lema ʿlā rōš* (Ezra 9:60) (Jenni and Westermann, 1984:705).

The figurative use of *rōš* is also an adjacent part of the body in the word field name *qodqōd* "apex" (11 times in the Old Testament), *gulgōlæt* "skull" (12 times) and *mō^{a}ḥ* "brain" (Job 21:24). If it is used of persons, the figurative *rōš* designates the head, the "leader" of a social group. It was also used as a title. Even in ancient times, *rōš* would have been used for the tribal leader. Appropriate specifications are: *rāšē hāʿām* "ruler of the people" (Num. 25:4 J); *rōš ʾummōt* "head over the people" (Num. 25:15); *rāšē šibṭēkæm* "heads of your tribes" (Deut. 1:15; 5:23); *rāšē hammaṭṭōt* "tribal-heads" (1 Kgs 8:1); "mighty men" from all over Israel are used as *rāšīm ʿal-hāʿām* "heads over the people" (Ex. 18:25), specifically for military and judicial functions (cf. Deut. 1:15). Excluding "elders" (Deut. 5:23; 1 Kgs 8:1) and *n^{e}śīʾīm* (Num. 25:14; 1 Kgs 8:1), later judicial persons, often occur next to the *rāšīm* (*šōf^{e}ṭīm* and *šōṭ^{e}rīm* Josh 23:2; 24:1, *q^{e}ṣīnīm* Mic. 3:1, 9). The adverb, in its derived sense *hārōš* (1 Chron. 5:7, 12), is used: "at the top", namely in the family lists (*tōlēdōt* v. 1 Chron. 5:7; cf. 1 Chron. 8:28); adverbial oppositum is *hammišnæ* "second". In 1 Chronicles 12:10, the adverb *hārōš* appears for the ordinal (Jenni and Westermann, 1984:705-706; cf. Beuken, 2004:254-255).

A specialized *rōš* appears as a term for the military leader. Below the hero David, there is a "chief of three" (2 Sam. 23:8, 18) and/or a "chief of the thirty" (2 Sam. 23:13; 1 Chron. 11:11, 15; 12:19). The Chronicler also used, for the time of David, the names *rōš hagg^{e}dūd* (1 Chron. 12:19), *rōš hāʾ^{a}lāfīm* (1 Chron. 12:21), *rōš haṣṣābāʾ* (1 Chron. 12:15), *rōš hæḥālūṣ laṣṣābāʾ* (1 Chron. 12:24) and *rōš haggibbōrīm* (1 Chron. 11:10; cf. 2 Chron. 26:12); in 1 Chronicles 11:6,

he sets *rōš* and *śar* as identical military titles (cf. *hārōš l^{e}kol-śārē haṣṣ^{e}bā'ōt* in 2 Chron. 27:3). *Rōš* solely for the military leaders occurs in 1 Chronicles 12:3 (Jenni and Westermann, 1984:706; Beuken, 2004:255). The King is also called *rōš* (Hos. 2:2, Isa. 7:8) (cf. Ps. 18:44 *rōš gōjīm* and Job 29:25 *rōš mælæk*). In Judges 10:18; 11:8; 1 Samuel 15:17, the term *rōš* is likely to make the continuity of the monarchy to the old tribal constitution visible (Jenni and Westermann, 1984:706; Beuken, 2004:255). Later, *rōš* is used for higher cultic functionaries: Isaiah 29:10 *rāšēkæm* and its according glosses is used for the "seers" in 2 Kings 25:18; *kōhēn hārōš* for the "first priest", an expression that the Chronicler takes over (1 Chron. 27:5; 2 Chron. 19:11; 24:11; 26:20) and modifies (*hakkōhēn hārōš* in 2 Chron. 31:10; Ezek. 7:5; *hārōš* in 2 Chron. 24:6), as well as names "first singer" (*rōš hatt^{e}hillā* in Neh. 11:17; *rāšē ham^{e}šōr^{e}rīm* in Neh, 12:46). The Chronicler used *rōš*/*rēš* for various functionaries of another kind, some with *ad hoc* tasks, as in Ezra 5:10, for the 'head' of the temple building; Ezra 7:28, for the return; Ezra 8:17, for a local Captain, and Ezra 8:16, in general, for leading people. Nehemiah 11:3 starts with a list of *rāšē hamm^{e}dīnā* residing in Jerusalem.

In socially evaluative senses, *rōš* is rarely used. In Isaiah 9:13, *rōš* is used, with *zānāb* "tail", for the higher class of society. In 1 Chronicles 24:31, *'ābōt hārōš* and *'āḥīw haqqātōn* are the "leading families". If it is used of things, figurative *rōš* designates the "top" or the "beginning" of such objects and units, of which a spatial or temporal extension or score can be set (Beuken, 2004:258-259). Particularly common is the figurative use of *rōš* (usually with Genitive attributes) in the special sense. *Rōš* spatially is first related to mountains (Ex. 19:20), hills (Ex. 17:9), rocks (2 Chron. 25:12), mountain festivals (Judg. 6:26); it can also mean "summit" (2 Sam. 15:32; 16:1). Secondly, it designates the "top" or the (upper) "end" of other natural or artificial objects. In 2 Samuel 5:24, *rāšē habb^{e}kā'īm* are the "tops of the mulberry trees"; beside this, *rōš* is used for on the branch (Isa. 17:6), the spike (Job 24:24), the tower of Babel (Gen. 11:4), the stairway to heaven (Gen. 28:12), the bed (Gen. 47:31), the supporting rods of the loading (1 Kgs 8:8), and the sceptre (Esth. 5:2). *Rōš* designates the door lintel (Ps. 24:7), the capital of the column (1 Kgs 7:19), as well as perhaps the roof (Hab. 3:13). *B^{e}rōš haqq^{e}rū'īm* "at the top of the guests" (1 Sam. 9:22) is reminiscent of the upper end of the table; accordingly, the adverbial use is *'ēšēb rōš* "I sit up" (Job 29:25). Other spatially extended entities, which begin or end with *rōš*/*rēš*, are paths (Ezek. 16:25; 21:24, 26; 42:12), *ḥūṣōt* "squares/streets" (Isa. 51:20; Lam. 4:1), and the word order of a writing (Dan. 7:1). Related is the notion of the four "arms" of the river (Gen. 2:10) (Jenni and Westermann, 1984:707). The spatial *rōš* is often used for the (passing) host. In Deuteronomy 20:9, the *śārē ṣ^{e}bā'ōt* are *b^{e}rōš hā'ām* is used; the

adverb in Micah 2:13 *lifnēhæm* “before them” and *b^{e}rōšām* “at their peak” stand next to each other (cf. adverb *bārōš* “on the front” in 2 Chron. 13:12). A liturgical assembly also sees the place for *b^{e}rōš hā‘ām* “at the top” (1 Kgs 21:9, 12); the guiltiest go to in Amos 6:7 *b^{e}rōš gōlīm* “at the top of the exiles” in the exile. The plural *rāšīm* is used for “departments” of the army (Judg. 7:16, 20; 9:34, 43; 1 Sam. 11:11; 13:17; Job 1:17) (Jenni and Westermann, 1984:708).

Sometimes *rōš* refers to the highest and the foremost example of a group of objects. In Job 22:12, *rōš kōkābīm* seems to be the “highest rating” (celestial pole); the cornerstone is *rōš pinnā* (Ps. 118:22), and probably also *’æbæn hārōšā* (Zech. 4:7). In Ezekiel 10:11, *hārōš* is “the foremost” wheel of the divine chariot (cf. the use of *rōš* for the “main” city in Isa. 7:8). Figurative *rōš* in the temporal sense designates the “beginning” of a timeline or the “first” of a series of time units and of earlier actions (action results). It is thus initially thought of as a representational limited period of time. A terminologically designated time unit has *b^{e}rōš haššānā* “at the beginning” (Ezek. 40:1) (cf. Num. 10:10; 28:11; Judg. 7:19). In Exodus 12:2, *rōš ḥodāšīm* is “the first month”. The term in adverbial expressions is less specific such as *bārōš* “for the first time” (1 Chron. 16:7) and *mērōš* “earlier” (Isa. 41:26; 48:16). However, *(mē)rōš* can also refer to the beginning of time in general. In Proverbs 8:26, *rōš ‘afrōt tēbēl*, in the context of creation statements, means “die Masse der Schollen des Erdreichs”. In Proverbs 8:23, *mērōš* is parallel to *mē‘ōlām* “for ever” and is interpreted by that which follows – “the antiquity of the earth”. In Isaiah 40:21, *mērōš* also means “in the beginning (of the world)”; in Isaiah 41:4, YHWH is called aetiologically *qōrē’ haddōrōt mērōš* “calling the families from the beginning”. The adjective derivation *rīšōn* “first, former” also belongs in the context of the figurative use of *rōš* in a temporal sense (Jenni and Westermann, 1984:708-709).

Figurative *rōš* in the evaluative sense is present in *rāšē beśāmīm* “the best balms” (Song 4:14; cf. Ezek. 27:22); in *rōš śimḥātī* “my highest joy” (Ps. 137:6), and pejoratively in *rōš kælæb* “the worst dog” (2 Sam. 3:8). In Deuteronomy 33:15, the concept of the “best” (*rōš*) is connected with the thought of the primeval. In Lamentations 1:5, *hjh l^{e}rōš* means “be on top”. Used in an abstract sense, *rōš* can immediately assume the meaning of “value”, as a refund, in the meaning “epitome” (Ps. 119:160) and especially “sum” (Ps. 139:17; maybe also Job 22:12; Prov. 8:26), to which the phrase *nś’ rōš* “the sum (consider/pull/draw/tighten)” (Ex. 30:12; Num. 1:2; 4:2; 26:2; 31:26) should be noted (Jenni and Westermann, 1984:709).

Linking the term *rōš* for a military campaign may serve to designate YHWH's function in war. Isaiah 7:8 shows that *rōš*, in approximation to the meaning "king", wants to designate YHWH as the superior warlord, so that the listeners have to draw the conclusion themselves. 2 Chronicles 13:12 combines the formula *'immānū'ēl* "God with us" with the striding of YHWH "at the top/head" (*b^{e}rōš*) of his army, resembling a procession, in this instance. Micah 2:13 (post-exilic) represents YHWH and the King (of salvation/saviour) at the "tip" of the returning exiles. In the prose hymns of 1 Chronicles 29:11, YHWH is praised as the one who has risen to the royal 'head' of a universe (Jenni and Westermann, 1984:709; cf. Beuken, 2004:253). The main theological function gained by *rōš*, *rēšīt* and *rīšōn(ā)*, where they are used figuratively in a temporal sense, marks the past dispensation of Israel or the antiquity of the earth in comparison to its present and future (Jenni and Westermann, 1984:710-712).

A person's 'head' and hair are considered special places in numinous ways (Judg. 16:13) and they, therefore, experience ritual care. In particular, the head of the Nazarene is dedicated (*rōš mizrō* in Num. 6:9, 18) and is only sheared at the end of the cleansing period in compliance with the cultural provisions. The loosening of the hair occurs as a funeral practice and is prohibited for priests (Lev. 10:6; 21:10). It appears that the forelock of the deceased is sacrificed (prohibitions in Lev. 21:5; Deut. 14:1), so that the balding can be a mourning feature (Amos 8:10). The shaving of the hair (Job 1:20), the veiling of the 'head' (2 Sam. 15:30; Jer. 14:3; Esth. 6:12), to sprinkle yourself with dust (Job 2:12; Lam. 2:10) and ash (2 Sam. 13:19), and the laying of hands on the head (2 Sam. 13:19; Jer. 2:37) are gestures of mourning that originally wanted to obliterate ominous forces (1 Kgs 18:42) (Jenni and Westermann, 1984:713). The loosening of the hair also happens in the conditional self-cursing (Num. 5:18), on the part of the leper/outcast (Lev. 13:45) and in holy wars (Judg. 5:2); the shears desacralize in the case of the resumption of former lepers in society (Lev. 14:9), and in the marriage publication of a female prisoner (Deut. 21:12) (Jenni and Westermann, 1984:713). One blesses someone by placing the hand on the head of the person concerned (Gen. 48:14), in the same way that damaging forces are transmitted to the atonement (Ex. 29:10). The meditation's numinous power is originally the anointing of the head, which, like the blessing, ultimately presupposes the receptivity of the receiver for higher forces (Gen. 28:18); the king and the 'head' of Aaron are anointed (Lev. 8:12), whereas the head ointments of Psalm 23:5 serve as mere refreshment (cf. Ps. 141:5). The king and the Queen Mother (Jer. 13:18) wear a crown on the head (2 Sam. 12:30; 21:4); rather to a ring is to think of drunkards (Isa. 28:1, 3 where at v. 5 *"^{a}ṭārā* through *ṣ^{e}fīrā* "braided wreath" is interpreted). A linguistic icon for *kābōd* "honour" is

the crown on the head (Job 19:9) (cf. Lam. 5:16). After Ezekiel 13:18, 21, women praised with manufactured headgear of various sizes have a magical purpose "of lives (*n^{e}fāšōt*) to hunt" (the contexts and meaning, according to Jenni and Westermann [1984:714], are unknown). The seat of spiritual impulses is the head of the legend of Daniel, specifically for dreams and visions (Dan. 2:28; 4:2, 7, 10; 7:1, 15); in Daniel 4:2, *harhārīn* "fantasies" are mentioned once. With the meanings of "top" and "beginning", *rōš* serves as the honour of holy places and times; the numinous valences of a place and time are increased to such emphasized points. The presence and epiphany of the deity on mountain peaks make it the place of worship (Ex. 17:9). The "summit" is the place for a war blessing (cf. 1 Kgs 18:42) (Jenni and Westermann, 1984:714).

h. A Further Exposition on the Blood

According to Trabuco (1997:electronic edition),[76] דָּם can be translated as "blood, bloodshed, bloodguilt, or murder". In the ancient Near East, the word for blood is basically the same in all the Semitic languages. Blood is often an important element in sacrifices in the ancient Near East and also features in myth and magic. In the Old Testament, the word דָּם occurs approximately 360 times. The most common use of the term is to denote the shedding of blood through violence, often resulting in death. The use of the word with this meaning is noted in Hosea 4:2: 'There is only cursing, lying and murder ... they break all bounds, and bloodshed follows bloodshed'. The last clause is helpfully translated by the Revised Standard Version as 'murder follows murder'. David was charged by Shimei as a bloodthirsty man, 'Get out, get out, you man of blood, you scoundrel!' (2 Sam. 16:7; cf. Ps. 5:6 [7]). In 1 Kings 2:9, David said to Solomon: 'But now, do not consider him [Shimei] innocent. You are a man of wisdom; you will know what to do to him. Bring his grey head down to the grave in blood.' David mentioned that Shimei should die a violent death, and Solomon subsequently ensured that this occurred (1 Kgs 2:46).

In this regard, it should be noted that blood is not to be identified with the family bond. While in English we speak of blood kinship or blood relations, the Old Testament speaks of someone as being of the same bone and flesh (Gen. 2:23; Judg. 9:2). Since דָּם was regularly connected with violence or spilt blood, it was not a suitable word to designate family relationships. The

[76] This exposition is a direct quotation from the work of Trabuco (1997:electronic edition) on the topic of blood.

plague of blood was the first in the plague series in Egypt (Ex. 7:14-24). The prophets employ the imagery of the plagues when they speak of the judgement of God. Ezekiel proclaims the imminent fall of Jerusalem in the imagery of famine, wild animals, bloodshed, and plagues: 'I will send famine and wild beasts against you, and they will leave you childless. Plague and bloodshed will sweep through you, and I will bring the sword against you. I the Lord have spoken' (Ezek. 5:17; 28:23; 38:22). Joel speaks in a similar vein in his oracle on the terror of the Day of the Lord: 'I will show wonders in the heavens and on the earth, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and dreadful day of the Lord' (Joel 2:30-31 [3:3-4]).

Blood is an indispensable element in many sacrifices and, in this respect, it is regularly associated with cleansing, consecration, and atonement for sin. Thus, the person who had been healed from a skin disease was anointed with blood and oil to make him ritually clean (Lev. 14:6-20); the altar and the priests were consecrated with blood (8:14-15, 23-30); the 'blood of the covenant' consecrated Israel as God's holy people (Ex. 24:6-8; cf. Zech. 9:11); blood smeared on the doorposts protected the firstborn from death (Ex. 12:7, 13); on the day of atonement, the blood of the sin offering was atonement for sin; it cleansed and consecrated the tabernacle from the uncleanliness of the Israelites (Lev. 16).

However, blood can defile and pollute. 'Bloodshed pollutes the land, and atonement cannot be made for the land on which blood has been shed, except by the blood of the one who shed it' (Num. 35:33; cf. also Ps. 106:38). The power of innocent blood to pollute is most vividly portrayed after Cain shed Abel's blood. He then cried out to God from the ground for vengeance (Gen. 4:10). Hence murder, which results in 'bloodguilt', must be avenged: 'And for your lifeblood I will surely demand an accounting. I will demand an accounting from every animal. And from each man, too, I will demand an accounting for the life of his fellow man' (Gen. 9:5). The person who puts this into effect is called an 'avenger of blood' (Num. 35:19, 21). Should no human being do so, God is the ultimate avenger of murder (Deut. 32:43; 2 Kgs 9:7; Ps. 9:12 [13]). However, death can also be the penalty for breaking a law or it may be the result of a person's folly. In such instances, the expression 'his blood will be on his own head' (Lev. 20:9, 11-13; Josh 2:19) indicates that the person concerned is solely responsible for what has happened.

A related usage is found in three passages. Ezekiel (3:17-19; 33:7-9) mentions his calling to be a watchman over Israel and the responsibility this involves. Failure by the prophet to warn a wicked person to turn from his ways will lead to the death of that person for his sin. In addition, the neglectful prophet will be held 'accountable for his (the wicked person's) blood' (Ezek. 3:18; 33:8). However, if the prophet fulfils his task by warning the wicked person, the prophet will save his own life and will avoid the likelihood of bloodguilt. In Psalm 51:13-15 [15-17], the psalmist asks God to open his lips again by restoring him after he has sinned, to enable him to give public testimony to God's deliverance and thereby challenge other sinners to return to God. Then the psalmist will be delivered from the possibility of blood guiltiness, which would have arisen if he had not warned other sinners to turn from their ways (Ps. 51:14 [16]). Thus, in praying 'save me from bloodguilt', 'he prays to be kept from becoming answerable for the death of other sinners by failing to challenge and invite them to return to God'. Bloodguilt can, thus, be incurred when a person fails in his/her responsibility to warn others to return to God.

People can be defiled by blood. In Lamentations 4:14, one reads that the people of Jerusalem 'are so defiled with blood that no one dares to touch their garments'. A woman is unclean after childbirth because of the flow of blood (Lev. 12:4-7); a woman is also unclean during menstruation (Lev. 15:19-24). No explanation is given as to why a discharge of blood should make a person unclean. Perhaps it was because a bleeding or discharging body was regarded as lacking wholeness and, therefore, in a state of uncleanliness. 'Loss of blood can lead to death, the antithesis of normal healthy life. Anyone losing blood is at least in danger of becoming less than perfect and therefore unclean. Thus, blood is at once the most effective ritual cleanser and the most polluting substance when it is in the wrong place.'

Blood must not be eaten, but be drained from an animal before the meat is eaten. This rule goes back to Noah, who was allowed to eat meat provided he avoided the blood (Gen. 9:4). This principle is restated frequently (Lev. 3:17; 7:26-27; 17:10-14; 19:26; Deut. 12:16, 23; 15:23; 1 Sam. 14:32-34; Ezek. 33:25); it is, however, difficult to determine the precise significance of the rule. In Leviticus 17:10-14, two explanations are given. First, 'the life of every creature is its blood'. Thus, the life of an animal is virtually identified with its blood. 'At a basic level this is obvious: when an animal loses its blood, it dies. Its blood, therefore, gives it life. By refraining from eating flesh with blood in it, man is honouring life. To eat blood is to despise life.' The second reason for the ban is given in Leviticus 17:11: 'I have given it (blood) to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's

life.' One could paraphrase this last clause as 'the blood ransoms at the price of life'. Thus, the ransom for a person's life is not money (cf. Ex. 21:30; Ps. 49:7-9 [8-10]), but the end of an animal's life is represented by its blood. Because blood is the God-given means of atoning for sin, it is sacred and should not be eaten. It must be sprinkled on the altar or poured on the ground and covered (Lev. 1:5; 17:13; Deut. 12:24).

It has often been noted that, in the context of sacrifice, shed blood symbolizes the infliction of death or a life that is poured out in death. However, some scholars have argued that blood was a symbol of the animal's life being set free. It is the life released and presented to God that atones. These scholars often refer to Genesis 9:4; Leviticus 17:11, 14, and Deuteronomy 12:23, which mention that 'the blood is the life' or something similar. We cannot enter into the debate, in this instance. However, as noted, Leviticus 17:10-14 suggests that the blood ransoms at the price of life – that is, by a life poured out in death. In addition, one can note the following points. First, the predominant usage of the term 'blood' in the Old Testament is to denote death. Secondly, in many passages, blood metaphorically refers to death (Gen. 37:26; 1 Kgs 2:5; Ps. 58:10 [11]), while elsewhere the connection between death and atonement is evident (Num. 25:6-13; Deut. 21:1-9; 2 Sam. 21:3-6). Finally, 'soul' or 'life' in Genesis 9:4; Leviticus 17:11, 14, and Deuteronomy 12:23 is not to be equated precisely with the English word 'life', but it can mean 'life yielded up in death' (Lev. 19:28; 2 Sam. 14:7; Jon. 1:14). Sacrificial blood thus points to death and not to the release of life.

The word דָּם in the phrase 'the blood of grapes' (Gen. 49:11; Deut. 32:14; cf. Sir. 39:26) denotes 'grape juice'. This idiom is also found in Ugaritic poetry. The word 'juice', in this instance, signifies the gracious and plentiful provisions given by the Lord: 'with curds and milk from herd and flock and with fattened lambs and goats, with choice rams of Bashan and the finest kernels of wheat. You drank the foaming blood of the grape' (Deut. 32:14). The range of meaning of the term 'blood' in the Old Testament continues in later literature; an example would be the prohibition against eating blood (cf. Jub. 6:7, 12-13; 7:28-33 – The new expression 'flesh and blood' occurs Sir. 14:18; 17:31; it is a way of describing human frailty).

i. A Further Exposition on the Heart

According to Luc (1997:749-754),[77] לֵב and לֵבָב can be translated with heart as a verb ni. become intelligent; pi. fascinate. The Old Testament terms לֵב and לֵבָב are generally translated as 'heart', 'mind' and, in some instances, 'chest' and 'conscience'. In the Old Testament, these words have a dominant metaphorical use with reference to the centre of human psychical and spiritual life, to the entire inner life of a person. In the ancient Near East, the literal, metaphorical, and religious uses of 'heart' are common. The Akkadian *libbu*, Ugarit *lb*, Aramaic לִבָּא and Syrian *lb'* are cognates of the Hebrew terms. The most common translations of these lexemes in LXX are καρδία (718 times).

In the Old Testament, לֵב and לֵבָב have basically similar meaning and functions and are treated as the same word in this study. In the Old Testament, לֵב (599 times) occurs more often than לֵבָב (252 times). The occurrences where the terms mean figuratively 'middle (of something)' are not theologically important. The verb form לבב, meaning 'become intelligent' and 'fascinate', occurs only twice in the Old Testament (Job 11:12 [ni.]; Song of Songs 4:9 [pi.]).

The theological meaning of לֵב and לֵבָב is also important. In the Pentateuch, the first occurrence of לֵב and לֵבָב is in Genesis 6:5. The activity of the human heart is described vividly as 'inclination of the thoughts of his *heart*' (cf. also Gen. 8:21). The continual evil of the human heart was the basis of God's severe judgement, the Flood. In this instance, the description of the human heart is immediately followed by a description of the divine heart: God 'was grieved ... his heart was filled with pain' (Gen. 6:6). God's strong emotion is emphasized in the second half of the statement, which literally means 'he was hurt to his heart'. The use of 'hurt' with heart is found only in this instance in the Old Testament. A direct anthropomorphic use of 'heart' for God is infrequent in the Old Testament and occurs only 26 times. The juxtaposition of the 'hearts' points out that God's decision is based on a person's inner life and is at the same time out of his concerned heart. In Exodus 4:14, the hardening of Pharaoh's heart further illustrates the important role of the human heart in biblical theology. Although the terms 'spirit' and 'soul' are related to the heart, they are seldom used together. In 1 Samuel 6:6, the narrator retells Pharaoh's own act and, in Joshua 11:20, God's hardening of Pharaoh's heart. The

[77] This exposition is a direct quotation of Luc (1997:749-754) on the topic of the heart.

Exodus narrative is well known for highlighting the tension between human freedom and divine control. The tension, however, is better understood in light of the three stages of hardening: (a) God predicted the hardening (prior to the plagues, Ex. 4:21; 7:3); (b) Pharaoh hardened his heart (during the first five plagues); (c) God hardened Pharaoh's heart (beginning with the sixth plague, 9:12). Human freedom in (b) is balanced by God's control in (a) and (c). God's prediction of the hardening to Moses indicates that the difficult process Moses would encounter had much to do with the 'heart'. A parallel case is God's hardening of King Sihon's heart (Deut. 2:30). The same phrase is used to warn about Israel's hardening of their heart (Deut. 15:7).

Similar to ancient Near Eastern treaties, Deuteronomy emphasizes that covenant fidelity begins with the heart and not external actions or rituals. The 'heart' (לֵבָב) occurs 51 times in Deuteronomy, referring mainly to the human heart before God. While 'with all (the) heart' occurs 46 times in the Old Testament, the phrase 'with all your heart' in Deuteronomy (9 times) is always followed by 'with all your soul' (cf. also 1 Sam. 22:22). The people are exhorted to seek, love, serve, and return to the Lord with all their heart and soul (Deut. 4:29; 6:5; 10:12; 11:13; 13:4; 26:16; 30:2, 6, 10). The importance of 'returning' to the Lord with one's whole heart may also be noted in the expression 'take to heart' (Deut. 4:39; 30:1), literally meaning 'bring back to heart'. The expression, used near the beginning and the end of the book, is linked with a warning of exile. Bringing back to heart what they have lost and remembering the covenant requirements are the way to restoration and prosperity.

In the Former Prophets, the emphasis of serving God 'with all (the) heart' continues and needs no further elaboration, in this instance. There are two other expressions synonymous with this emphasis. The expression 'whole heart' or 'heart being whole' first occurs in the Former Prophets with reference to Solomon's 'heart not wholly to the Lord' because of his many wives. The term 'be satisfied' is related to the word 'peace'. The heart that is not fully devoted to the Lord is a heart that lacks 'wholeness'. The expression is found 10 times in the Old Testament, 9 of which are in the context of devotion to the Lord (the exception is 1 Chron 12:39, where the meaning concerns people's being in one mind with each other). The phrase is less frequent than 'with all (the) heart', and all 9 occurrences have to do either with Solomon (1 Kgs 11:4; 15:3; 1 Chron. 28:9; 29:19), or with an event in Jerusalem (2 Kgs 20:3; 1 Chron. 29:9; 2 Chron. 19:9; 25:2; Isa. 38:3). It appears that the phrase is also used for stylistic reasons. The second synonymous expression, '(with) integrity of heart' (or literally 'perfectness of heart'), connotes

more an emphasis on uprightness than zeal. It occurs 5 times in the Old Testament, all with the preposition ‘in’, except once (Ps. 78:72, also translated in various versions as ‘in’). In 1 Kings 9:4, God spoke to Solomon, exhorting him to continue to walk before him in the integrity of his heart as David his father did (cf. also Gen. 20:5, 6; Ps. 101:2). The words ‘spirit’ and ‘soul’ are never used in this way with either ‘blameless’ or ‘peace’ in the Old Testament. The evidence seems to confirm that the ‘heart’ is the primary locus of divine evaluation of people’s spiritual state.

The use of heart with שׁוּב for the return to God with one’s heart is also common in the Former Prophets and the remainder of the Old Testament (1 Sam. 7:3; 1 Kgs 8:47, 48; 2 Kgs 23:25; cf. 2 Chron. 6:37, 38). Although שׁוּב frequently occurs in the Old Testament for repentance, it is used only 19 times with לֵב and לֵבָב. Since the verb can, by itself, imply a return of heart (1 Kgs 8:35; Zech. 1:3), the addition of heart often conveys emphasis. Similarly, ‘think’ is common, but ‘think in heart’ occurs only 3 times in the Old Testament (Isa. 10:7; Zech. 7:10; 8:17); ‘trust’ is familiar, while ‘the heart trusts’ is found only twice (Pss. 28:7; 112:7), and ‘trust with all the heart’ only once (Prov. 3:3). Moreover, the theological significance of a ‘returning’ heart may be enhanced by comparing the use of שׁוּב with either spirit or soul. The verb occurs only 6 times in the Old Testament, with ‘spirit’ in the sense of ‘reviving strength’ (Judg. 19:19; 1 Sam. 30:12; Job 9:18; 15:13). When it is used with ‘soul’, it is mainly the ‘restoring of life’ (1 Kgs 17:21; Job 33:30). Spiritual restoration is explicit only in its use with לֵב and לֵבָב.

In the Latter Prophets, hardening of the human heart occurs again in Isaiah’s call. The literal expression ‘make fat the heart’ occurs only in Isaiah (6:10 – make calloused). The hardening mainly concerns the people’s response to God’s word, a notion supported by Psalm 119:70. Although the terminology differs from the cases of Pharaoh, the Egyptians, and King Sihon (cf. also Deut. 29:4), they do have one thing in common: because of the hardening of the heart, punishment for the whole nation is inevitable. But, unlike those cases, the punishment is for purification and for a better future. It is interesting to note that the verb used in the Exodus narrative is employed in the Isaianic passage for making ‘heavy’ the ear. Echoing this hardness of heart is a prayer of the people, lamenting that God has ‘hardened’ their heart (Isa. 63:17). But sinners are called to ‘bring back to heart’ what they forgot about God and what he has done (Isa. 46:8). The fact that the idiom in this verse is parallel to ‘remember’ and frequently so elsewhere further supports this observation (cf. also Isa. 47:7; 57:11; 65:17). It points again to

the importance of a heart that turns back to God. For the contrite who turn to God, their hearts will be 'revived' (Isa. 57:15). Isaiah 40 is known for its compassionate words of God's call to comfort his people and to 'speak on the heart' of Jerusalem (Isa. 40:2 – speak tenderly). In this instance, the comforting of heart contrasts with the hardening of people's heart in Chapter 6. The idiom, occurring 10 times in the Old Testament, connotes an act of consolation or gentle persuasion. Hosea 2:14, where the same phraseology is used, describes that, in restoration, God will lead his people 'to the desert' and will 'speak tenderly' to them (cf. also Gen. 34:3; 50:21; Judg. 19:3; Ruth 2:13).

The restoration of the heart is well known in the books of Jeremiah (Jer. 24, 31, 32) and Ezekiel (Ezek. 11, 18, 36). These familiar texts about the heart, however, need to be understood within the broad context of God's giving of a heart. The expression 'give heart' occurs only 20 times in the Old Testament; it describes either God's giving of a heart to people or people's giving their heart to matters of importance. The latter usage refers mainly to either people's serious intention (Ezek. 28:2, 6) or people's undivided attention (1 Chron. 29:19; 2 Chron. 11:16; Prov. 23:26; Eccl. 1:13, 17; 7:21; 8:9, 16; Dan. 10:12). Comparatively, God's 'giving of (the) spirit' occurs 10 times in the Old Testament, 4 of which refer explicitly to the giving of God's Spirit (Num. 11:25; Isa. 42:1; Ezek. 36:27; 37:14), and 3 times a 'new spirit' (Ezek. 11:19; 18:31; 36:26). The other three passages are negative in nature: God 'will give a spirit' in the king of Assyria for his eventual downfall (2 Kgs 19:7; Isa. 37:7), and God will put a 'lying spirit' in the mouth of the false prophets (2 Chron. 18:22) for their destruction. God's giving of a 'heart', however, has consistently a positive implication in the Old Testament. The giving results in the spiritual transformation of the receiver. The heart plays an important role in Jeremiah's new covenant. Unlike the Mosaic covenant, God will write his law on the people's heart (Jer. 31:32) in the new covenant. The internal now receives the greatest emphasis in the new era. God's giving of heart, being a complete inner transformation, will result in 'knowing' him (Jer. 24:7) and 'fearing' him (Jer. 32:39, 40). The 'uncircumcised in heart' (Jer. 4:4; 9:26) is transformed. The certainty of the coming of the new era is stressed in God's promise: 'I will plant them ... with all my heart and with all my soul' (Jer. 32:41). The use of 'with all heart and with all soul' for God occurs only in this instance in the Old Testament and emphatically describes God's faithfulness and love.

While Jeremiah proclaims a new covenant, Ezekiel preaches a 'new heart' (Ezek. 18:31; 36:26; 11:19 – has 'one heart'). In his message of the new heart, Ezekiel also emphasizes human

responsibility. The people are exhorted to ‘make’ for themselves ‘a new heart and a new spirit’ (Ezek. 18:31). The transformation, however, is clearly the work of God’s Spirit: God will ‘make’ the people follow his law (Ezek. 36:26-37) and will replace their ‘stony heart’ with a ‘heart of flesh’. The emphasis in the prophets on the responsibility of the human heart may also be noted in the expressions ‘rend your heart’ (Joel 2:13), ‘set your heart’ (Hag. 1:5), and ‘lay on your heart’ (Mal. 2:2).

In the Old Testament writings, it is not surprising that Psalms, with its frequent expressions of intense emotions, has the most occurrences of לֵב and לֵבָב (137 times). The idiom ‘in (the) heart’ appears 114 times in the Old Testament, 24 times in Psalms alone. The heart ‘shouts’ (Ps. 84:2 [3]) and ‘rejoices’ (Pss. 16:9; 33:21; 105:3). Both ‘spirit’ and ‘soul’ never occur in this manner with these verbs in the Old Testament. The Lord saves the ‘upright in heart’, a phrase found predominantly in Psalms. God is close to a ‘broken’ heart (Pss. 34:18 [19]; 51:17 [18]; broken ‘spirit’ and ‘broken soul’ are never attested to in the Old Testament). A ‘broken heart’ is different from a heart that is ‘melted’. The latter occurs 12 times in the Old Testament and generally carries a negative connotation. The people refused to enter the Promised Land, because the spies who lacked faith ‘melted’ their hearts (Deut. 1:28; Josh 5:1; 14:7). The ‘melted’ hearts were punished.

The terms ‘wise’ and ‘wisdom’ frequently occur in cojunction with לֵב and לֵבָב in the Wisdom books. The ‘wise of heart’ are those who heed the commandments (Prov. 10:8; Eccl. 8:5) and the expression is also used to describe God (Job 9:4). The heart is powerful and guides the mouth of a wise man (Prov. 16:23). Solomon prayed for a ‘discerning heart’ (1 Kgs 3:9), literally, a ‘listening heart’. When God granted Solomon’s request, the text mentions that he granted him a ‘heart of wisdom’ (1 Kgs 3:12). The two phrases are synonymous in the context: ‘listening’ and a wise heart are closely related. The students of wisdom are urged to ‘listen’ to wise sayings, in other words, to ‘apply the heart’ to what the teacher instructs (Prov. 22:17; cf. 5:12-13). Besides the text in 1 Kings 3 above, ‘listening’ and ‘heart’ occur together mainly in Psalms and in the Wisdom books. The ‘listening heart’ in 1 Kings 3 finds an echo in the wisdom texts. God alone can give people a heart that possesses true wisdom.

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SUMMARY

Throughout time it has become clear that Psalm 139 is one of the psalms in the Book of Psalms that causes much debate in its interpretation. One of the key problems in examining Psalm 139 is its structure. Different elements can be used to divide the psalm into stanzas and strophes. Traditionally, Psalm 139 is divided into four strophes. These divisions are made as a result of the contents that support the themes of God's omniscience (vv. 1-6), omnipresence (vv. 7-12), and omnificence (vv. 13-18). The immediate problem that arises from this division and interpretation is that verses 19-24 seem to be understood as a separate part and causes a debate on the unity of this psalm. This leaves the question as to whether the unity of this psalm could be better understood if scrutinised from another perspective? According to Brueggemann (2003:277), the famous theologian Gerhard von Rad has suggested that the Book of Psalms is a "response" to God's interventions as Creator. These are interventions in human life (not excluding nature). It is, therefore, understandable that these "responses" by humankind in the Psalms are expressed in a number of ways. It is thus important to understand that the Psalms gives an insight not only into God, but also into humankind on a deep anthropological level. Psalm 139 must be understood not only on a divine (theological) level, but also on an anthropological level. It would appear that, in order to gain a better understanding of God in this Psalm, one must observe the nature and function of one's own physical constitution. One must also understand that Psalm 139 not only expresses human emotions, but is also rich in its description of physical human body parts, making this psalm even more interesting on an anthropological level. To distinguish between these levels of divine, human, physical, real and imagined language, the psalm is studied in the context of "*literary*" space (*narrative space* or *theory*, *social space* and *ancient Near Eastern spatial orientation*) to help form a bodily perspective of Psalm 139. The notions discussed in this dissertation are derived from anthropological, architectural, social and theological discourses. They do not derive primarily from a theological discussion, yet they do have enormous theological implications and consequences in the interpretation and structure of Psalm 139. Ultimately, a new literary structure is presented for Psalm 139.