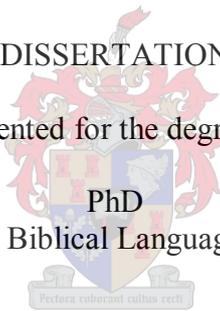


Biblical Hebrew lexicology and cognitive semantics: A study of lexemes of affection

by

Tiana Bosman

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Date submitted: February 2011

Declaration

I, the undersigned, hereby declare that the work contained in this dissertation is my own original work and has not previously in its entirety or in part been submitted to any university for a degree.

Signature:

A handwritten signature in purple ink that reads "Bosman". The signature is written in a cursive style with a horizontal line underneath the name.

T Bosman

Date: 21 February 2011

Summary

In this study the conceptualization of love or affection in the Old Testament is investigated. The most prototypical Biblical Hebrew lexeme for affection, namely אהב, forms the focus of the study. It is hypothesized that the analysis of אהב in terms of its valency and the conceptual frames associated with each of its valency patterns will contribute to a more informative lexicographical description of אהב. Since אהב forms part of a much larger semantic field of lexemes that can convey the attitude of affection, it is necessary to study these lexemes as well.

While the first chapter introduces the topic under investigation, i.e. a study of lexemes of affection, the second chapter aims at demarcating the list of lexemes of affection that needs to be considered. This list amounts to fifteen lexemes in total; fourteen of which can belong to the domain of affection, and one antonym.

In Chapter 3 the methodology of the current study is explained. The researcher advocates a Cognitive Linguistic approach. Renier de Blois employed Cognitive Linguistics for his model which is aimed towards compiling the Semantic Dictionary of Biblical Hebrew. While his model is used as starting point in the present study, some more areas of Cognitive Linguistics are identified that could assist us to refine the model of De Blois. These areas include prototype theory, semantic potential, the notion of radial networks, as well as conceptual frames.

Chapter 4 consists of a detailed study of אהב in all its occurrences in the Old Testament, while the remainder of the lexemes of affection as well as its antonym are studied in Chapter 5. In the concluding chapter, Chapter 6, an exposition of the findings is given. This thesis ends with a concise summary of אהב in which all conceptual frames and scripture references where the אהב appear are given. This is followed by a schematic presentation of the lexemes of affection as they occur in relation to the prototypical sense(s) of אהב.

Opsomming

In hierdie studie word die konseptualisering van liefde of affeksie in die Ou Testament ondersoek. Die mees prototipiese Bybels-Hebreeuse lekseem vir affeksie, naamlik אהב, is die fokus van die studie. Dit word veronderstel dat die analise van אהב in terme van die lekseem se valensie en die konseptuele raamwerke wat met die valensie patrone geassosieer word, sal bydra tot 'n meer informatiewe leksikografiese beskrywing van אהב. Aangesien אהב deel vorm van 'n veel groter semantiese veld van lekseme wat die houding van affeksie beskryf, is dit nodig dat hierdie lekseme ook bestudeer word.

Terwyl die eerste hoofstuk die tema van die huidige ondersoek inlei, naamlik die bestudering van lekseme van affeksie in die Bybels-Hebreeuse teks, is die tweede hoofstuk daarop gerig om die lys van lekseme van affeksie vir die ondersoek af te baken. Hierdie lys bestaan uit vyftien lekseme altesaam; veertien lekseme wat deel uitmaak van die domein van affeksie, en een antoniem.

In Hoofstuk 3 word die metodologie van die huidige studie uiteengesit. Die navorser staan 'n Kognitiewe Linguistiese benadering voor. Renier de Blois het Kognitiewe Linguistiek aangewend vir sy model wat daarop gerig is om die *Semantic Dictionary for Biblical Hebrew* saam te stel. Alhoewel sy model as beginpunt vir die huidige studie gebruik word, is daar sommige areas binne die veld van Kognitiewe Linguistiek wat aangewend sou kon word om De Blois se model te verfyn. Hierdie areas sluit prototipe teorie, semantiese potensiaal, die idee van straalvormige netwerke, asook konseptuele raamwerke in.

Hoofstuk 4 bestaan uit 'n gedetailleerde studie van אהב in al sy voorkomste in die Ou Testament, terwyl die res van die lekseme van affeksie sowel as die antoniem in Hoofstuk 5 bestudeer word. In die slot hoofstuk, Hoofstuk 6, is daar 'n uiteensetting van die bevindinge. Die tesis eindig met 'n kort opsomming van אהב waarin al die konseptuele raamwerke en skrifverwysings waarbinne אהב voorkom, gegee word. Daarna volg 'n skematiese voorstelling van die lekseme van affeksie na aanleiding van hul voorkomste in verhouding tot die prototipiese betekenis(se) van אהב.

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List of abbreviations

BH	Biblical Hebrew
BDB	Brown, Driver and Briggs lexicon
BWS	Bible Word Study
CA	Componential analysis
CL	Cognitive Linguistics
DCH	Dictionary of Classical Hebrew (Clines)
HB	Hebrew Bible
KB	Koehler and Baumgartner lexicon
LN	Louw and Nida
NAS	New American Standard Bible
NET	New English Translation
NKJ	New King James Version
NRSV	New Revised Standard Version
NT	New Testament
OED	Oxford English Dictionary
OT	Old Testament
SDBH	Semantic Dictionary of Biblical Hebrew
SESB	Stuttgart Electronic Study Bible

Chapter 1: Introduction

Love is a key concept in the Bible. In the Hebrew Bible the prototypical lexeme for this attitude of affection is אהב. Most resources indicate that אהב can exist (1) between humans, (2) between humans and God, (3) as human's love for things, and (4) as God's love for things. In each case, the translation value of אהב is typically understood as "love" by the available BH lexica. A preliminary study has shown that the conceptualization(s) of love in the world of the HB are not necessarily similar to that of 21st-century Western societies. The danger is therefore that a consistent and/or unqualified translation of אהב with "love" could give rise to misunderstandings of this key concept in the HB. The question, then, is how to address this problem. The focus of this study is to make a contribution in this regard.

It is hypothesized that the analysis of the lexeme אהב in terms of its valency, as well as the conceptual frames associated with each of its valency patterns, will provide the key to a more informative lexicographical description of אהב. For example, such an analysis will include a proper statistical profiling of the lexeme in the HB in terms of its possible categories.¹ Furthermore, it will allow for a more nuanced profile of the near-synonyms and antonyms of each category. It may even pave the way towards different translation values to be considered for each of the categories.

For these purposes, detailed empirical analyses of each occurrence of אהב, as well as its near-synonyms, are necessary in terms of their syntagmatic and paradigmatic distribution as well as their contextual domains.² Assuming that אהב typically refers to an attitude of affection,³ it is necessary to establish a preliminary taxonomy of possible near-synonyms and antonyms of אהב. This will be the topic of section 2. After that, lexicographical descriptions of each of

¹ In the methodology chapter (Chapter 3) the researcher argues that the best way in which to categorize אהב in all its occurrences in the HB is by way of conceptual frames.

² It will become clear in the methodology chapter (Chapter 3) that the focus on contextual domains shifted to conceptual frames during the course of the research.

³ In this study the notion of affection will typically be understood as pertaining to "positive affection". The lexemes that are relevant for this study are lexemes that convey positive feelings ("feel-good emotions") between two parties (or of one party for another). The lexemes that convey "negative or perverted affection", i.e. lexemes pertaining to rape or other forms of abuse, etc. will not be taken into account here.

these lexemes will be discussed critically (section 3). The inadequacies of the resources that are typically used by exegetes and translators will especially be apparent from our discussion of insights provided by a range of studies of the lexemes of affection.

Since the topic of study is the lexemes of affection in the HB, we need to start out with a working definition of what we understand by the notion of affection. In the thesis the terms “affection” and “love” are mostly used interchangeably. Given that “love” could be understood by some in a very narrow sense as an emotion that evokes positive feelings in only the most intimate of relationships (e.g. marriage, romantic or family relationships), it was decided to use a more generic term in the title of the thesis, namely “affection”. The entries in the *Oxford English Dictionary* (2009) on “affection” and “love” have been used as guidelines to define these terms for the present study. The following defining phrases that will help to orient us in the study of lexemes of affection are taken from the OED (2009):

AFFECTION noun:

- The action or result of affecting the mind in some way, a mental state brought about by any influence; an emotion, feeling;
- More generally: feeling (as opposed to reason); *spec.* a powerful or controlling emotion, as passion, lust; an instance of this;
- The external manifestation or representation of a feeling or emotion;
- Favourable or kindly disposition towards a person or thing; fondness, tenderness; goodwill, warmth of attachment... love (for another person).

LOVE noun:

- A feeling or disposition of deep affection or fondness for someone, typically arising from a recognition of attractive qualities, from natural affinity, or from sympathy and manifesting itself in concern for the other’s welfare and pleasure in his or her presence (distinguished from sexual love); great liking, strong emotional attachment; (similarly) a feeling or disposition of benevolent attachment experienced towards a group or category of people, and (by extension) towards one’s country or another impersonal object of affection.
- An instance of affection or fondness; an act of kindness.

- In religious use: the benevolence and affection of God towards an individual or towards creation; (also) the affectionate devotion due to God from an individual; regard and consideration of one human being towards another prompted by a sense of common relationship to God.
- Strong predilection, liking, or fondness (for something); devotion (to something).
- An intense feeling of romantic attachment which is based on sexual attraction; sexual passion combined with liking and concern for the other person.
- An instance of being in love.
- Sexual desire or lust, esp. as a physiological instinct; amorous sexual activity, sexual intercourse.
- A person who is loved by another.
- As a form of address to one's beloved and (in modern informal use) also familiarity to a close acquaintance or (more widely) anyone whom one encounters.
- In reference to illicit relations: a paramour or lover (applied to both men and women).
- An object of love; a person or thing which is loved, the beloved (*of*); a passion, preoccupation.

LOVE verb:

- To have or feel towards (a person, a thing personified) (*for* a quality or attribute); to entertain a great affection, fondness, or regard for; to hold dear. Opposed to "hate".
- To feel sexual love for (a person); to be in love with. In early use also: to fondle, to caress.
- To entertain a strong affection, to feel love; *spec.* to have a passionate attachment to another; to be in love.
- Reciprocally: to feel love for each other or for one another.
- To feel love for, to pay court to, to be in love with.
- To show love towards, in the manner of a child; to embrace affectionately; to caress, fondle; to engage in love play with.
- To be strongly attached to; to be unwilling to part with or allow to perish (life, honour, etc.).
- To have a strong liking for; to be fond of; to be devoted or addicted to. Also, in weakened sense: to like, to be partial to.

- To take pleasure in the existence of (a virtue, a practice, a state of things) in oneself, in others, or more generally.
- To regard with favour, approve of (an action); to approve or agree to (an action, undertaking, etc.).
- To take great pleasure in doing something.
- To desire or like (something to be done).
- To desire or like (an outcome); to be pleased with (a situation or fact). (*OED*, 2009)

The huge variety of phrases that the *OED* uses to describe the meaning of the words “affection” and “love” testify to the broad spectrum of senses that these lexemes can convey in the present day. The interplay between the two lexemes (i.e. “love” and “affection”) is noticeable in the respective use of the one lexeme to describe the meaning of the other, and vice versa. It is hypothesized that the meaning of אהב in the HB also reflected a wide range of senses. Moreover, the different lexemes of affection probably indicated cases of near-synonymy in some instances, and cases of completely different aspects of affection in others. These are the topics that will be addressed in the present study.

Chapter 2 functions as an introduction to the way in which lexemes of love or affection in the HB were treated in lexicon entries in the past. Besides אהב, which is the most prototypical lexeme of affection and the focus of this study, different verbal lexemes will be considered with regard to their membership to the domain of AFFECTION⁴. Some of these lexemes will be discarded, while the remainder will form part of the taxonomy of lexemes of affection that will be studied further in the thesis. The shortcomings in the existing lexicons will be pointed out. Additional literature will be consulted in an effort to address these shortcomings. Chapter 2 will conclude with a list of areas in the lexicons and the literature that could be studied in a more in-depth or an alternative way in order to address the semantic issues around the lexemes of affection in the areas or instances where their meaning or sense(s) have not been dealt with sufficiently.

Chapter 3 will explain the methodology of the present study. An argument will be put forward against the method of componential analysis of meaning and in favour of a Cognitive

⁴ In this thesis the title of a semantic domain is indicated by SMALL CAPS. This will be explained in more detail in Chapter 2, section 2.2.

Linguistic (CL) approach. The contributions as well as the pitfalls of the model by Reinier de Blois will be discussed. De Blois employed the basic insights of CL for his project of compiling a Biblical Hebrew-English lexicon, which is being compiled under the auspices of the United Bible Society.⁵ Some areas within the Cognitive Linguistic field will be identified that could assist us to refine or modify De Blois's model. These areas include prototype theory, semantic potential, the notion of radial networks, as well as conceptual frames. The prototype-semantic model of Heli Tissari, together with the notion of conceptual frames, will prove to be of great value for developing an alternative way of categorization that opens up a new (conceptual) world for the understanding of lexemes of affection in the HB.

Chapter 4 will consist of a detailed study of אהב, while the remainder of the lexemes of affection (as well as the most prototypical antonym of אהב) will be discussed in Chapter 5. The study will culminate in an exposition of the findings in Chapter 6. In this final chapter the researcher will provide the reader with a concise summary of אהב (listing all conceptual frames and all scriptural references for this lexeme) as well as a schematic presentation of the lexemes of affection as they occur in relation to the prototypical sense(s) of אהב.

⁵ This project involves the compilation of an online Biblical Hebrew-English lexicon entitled the *Semantic Dictionary of Biblical Hebrew* (SDBH). It is still a work in progress and can be accessed online at www.sdbh.org.

Chapter 2: BH lexemes involving the attitude of affection

2.1 Introduction

It is safe to say that the topic of love is addressed in probably every theological dictionary. Sometimes love is treated within the broad context of the whole Bible, but mostly the topic is dealt with separately within the two Testaments.⁶ Turner (1986:173) states that “with the exception of the word „life,’ love is the most important abstract term in the Bible”. It pertains to the closeness of personal relationships and exhibits qualities of affection, devotion, loyalty, responsibility, friendship, attachment and intimate knowledge.⁷ Most of the theological dictionaries identify different kinds of love, i.e. human love (love of humans for each other or for things), divine love (love of God for humans) and religious love (human’s love for God or love for fellow human beings as commanded by God).

2.2 Compiling a list of lexemes of affection

Within the scope of the Hebrew Bible there are many different words that are used to convey the notion of love or affection, and the one word can itself express different angles of this notion. According to Walker (1975: 278), “[C]onfusion in the study of „love’ in the OT has been caused by the use of the same stock of words to express both the general idea of love and the more specific concept of covenant love. The same words were used to express divine love as well as human love in all its aspects. Semantic imprecision results from the lack of separate words to express different kinds of love. Greek – and other languages – have particular words to express various categories of love: sexual, family (various social relationships) and divine (religious)”. This study focuses specifically on all the verbal lexemes of affection in the HB.⁸ However, the central lexeme for this research, namely אהב, will be dealt with exhaustively as verbal occurrences as well as noun forms. A wide range of verbal lexemes has been identified that are associated with love or affection. Scholars differ as to which lexemes they include in this field, but they all agree that the most generic term for

⁶ Good (1962:164-168); Warnach (1970:518-542); Palmer (1986:710-712); Turner (1986:173-176); Sakenfeld (1992:375-381); Fredriksen (1993:467-469).

⁷ Good (1962:164); Palmer (1986:710) and Sakenfeld (1992:375).

⁸ The reason for this demarcation is to limit the scope of the research in order to make it workable. A quick survey showed that the number of lexemes that would have to be studied if the nouns and adjectives were also included in this research would exceed the scope of a doctoral thesis.

“love” in the HB is אהב. אהב is commonly described as the most important word for love in the HB⁹ and will be the focus lexeme of this study.

In compiling a preliminary list of verbal lexemes that are used to refer to the concept of affection, I will try to be as comprehensive as possible. For that reason, all the relevant verbal lexemes pertaining to the field of AFFECTION are considered, i.e. אהב and all of its near-synonyms. Different scholars include different lexemes within this field. A preliminary evaluation has been made of three different sources about which verbal lexemes can be viewed as near-synonyms of אהב or as lexemes of affection in the HB¹⁰. The three sources are:

VanGemeren’s semantic field of LOVE, LOYALTY;¹¹

The Bible Word Study’s lexemes of LOVE in the HB;¹² and

De Blois’ lexical semantic domain of LOVE and contextual semantic domain of AFFECTION¹³.

⁹ Good (1962:165); Turner (1986:173); Warnach (1970:518), Palmer (1986:710) and Braaten (2000:825).

¹⁰ The reason for using these three sources as the starting point for compiling a list of lexemes of AFFECTION is that these are the only sources that I could find in which the authors gathered lexemes conveying the notion of affection in the HB in a structured way.

The theoretical models that undergird these three sources differ. This becomes clear in the difference in terminology that they employ. VanGemeren (1997) discusses BH lexemes as being part of a specific semantic field, and as regularly belonging to more than one semantic field, i.e. the field of LOVE, LOYALTY. De Blois has two different categorisations for each lexeme. The lexical semantic domain, i.e. LOVE or ATTACHMENT or ASSOCIATION, and the contextual semantic domain, i.e. AFFECTION. The contextual semantic domain is a “subcategory” of the lexical semantic domain. The BWS does not work with the notion of semantic domains/fields at all, but only identifies all the possible BH lexemes that can be translated into the English word “love”. For the purpose of the present chapter ALL CAPS will be used to name the respective fields or domains of words, such as LOVE. Since De Blois distinguishes between lexical domains and contextual domains his lexical domains will be conveyed by ALL CAPS and his contextual domains by SMALL CAPS. As the focus of the present study is on lexemes of affection, the researcher has decided to follow De Blois example and use SMALL CAPS whenever reference is made to the domain of AFFECTION.

¹¹ As the editor of NIDOTTE, VanGemeren compiled an Index of Semantic Fields for the lexemes in the HB (1997:1-216).

¹² The BWS (2000-2006) is a tool in the *Libronix Digital Library System* that “provides a wide range of information about a specific word”.

¹³ Reinier de Blois (2000-2008) is the editor of the *Semantic Dictionary of Biblical Hebrew* (SDBH). This dictionary is still a work in progress. It can be accessed online at www.sdbh.org.

These sources will now be discussed and a preliminary list of lexemes of affection will be compiled for further study.¹⁴

2.2.1. VanGemereren's semantic field of LOVE, LOYALTY

In addition to אהב (love, be lovable), VanGemereren (1997:122) assembles the following lexemes within the semantic field of LOVE, LOYALTY: דבק (stick, cling, cleave, pursue), חבב (love), חסד (show oneself kind) and רחם (love, have compassion).

From the entries on these verbal lexemes in NIDOTTE it becomes clear that דבק, חבב and רחם indeed need to be considered under the domain of AFFECTION as near-synonyms of אהב. Brooke (1997a:911) explains that the metaphorical use of דבק denotes “a state of loyalty, affection, or close proximity. Intimacy (perhaps even sexual intimacy) is implied in a man leaving his parents ‘to cleave’ to or ‘be united’ with his wife”.¹⁵ He further observes that דבק is sometimes used as a near-synonym of אהב.¹⁶ Therefore, even though the main semantic field of דבק is ASSOCIATION, CLEAVING, COMPANIONSHIP (VanGemereren 1997:20), in some contexts it does indeed fall within the field of LOVE, LOYALTY as well.

חבב is a hapax legomenon, occurring only in Deut 33:3. Craigie (1976:392) argues that, as a Qal participle, it functions as a poetic parallel to “his holy ones” in verse 3b and translates it as “pure ones”. Thompson (1974: 307) translates it as “guardians”. In Aramaic the translation equivalent is given as “love”.¹⁷ Both BDB and KB point out this sense in the Aramaic and all the lexicons translate this verb in the HB with “love” as well. Christensen (2002:836), in the same vein, also translates it as “lover”. De Blois (2009b) treats חבב as part

¹⁴ In the cases where VanGemereren, De Blois and the BWS include nouns and adjectives in their list of lexemes, I will disregard the nouns and adjectives and discuss only the verbal forms. אהב, which will be discussed exhaustively in all its word classes, will be the exception.

¹⁵ Brooke (1997a:911) here refers to Gen 2:14.

¹⁶ Gen 34:3; 1 Kgs 11:2; Prov 18:24 (Brooke 1997:911). See Wallis (1978:81-83) and Jenni (1997:325) in this regard.

¹⁷ Merrill (1997:3). Jenni (1997:44), in his entry on אהב, mentions that חבב is a common lexeme for “love” in both the Aramaic and Arabic.

of his lexical semantic domain of LOVE and his contextual semantic domain of AFFECTION. It therefore makes sense that this lexeme should be treated within the domain of AFFECTION.

רחם as a verbal lexeme usually occurs in the Piel (to have compassion) and the Pual (to find compassion, to be shown compassion). As such, it is included in the semantic field of COMPASSION, COMFORT, CONSOLATION by VanGemeren (1997:41) and it is primarily discussed as part of this field.¹⁸ Its listing in the field of LOVE, LOYALTY is only secondary. The reason for treating רחם as part of the field of LOVE, LOYALTY is probably because of the Qal stem formation that is translated by all the lexicons as “love”. רחם only has one occurrence in the Qal, namely Ps 18:2. Here רחם is treated as an Aramaic loanword with the meaning of “love”¹⁹. Even though Butterworth (1997a:1093) calls this occurrence of רחם “dubious”, all the relevant lexicons translate it as “love”.

According to Stoebe (1997:1226-1227), “the general meaning of the verb usually pertains to the superior’s love for the subordinate”, but he then gives as a translation value for this love “to have mercy”. It is questionable, however, whether “to have mercy” should indeed be seen as an aspect of love, especially since it often refers to behaving mercifully towards enemies, where it clearly does not have the connotation of love.²⁰ Butterworth (1997:1093) describes רחם as belonging to “the realm of grace and hope, expressing someone’s willingness to show favor”. Similar to this view Simian-Yofre (2004:440-441) shows that רחם expresses “compassion”.

There are three other passages where רחם (Piel) is shown by a parent for a child²¹ (or metaphorically by God as parent for his son Ephraim).²² These three passages need to be examined further to ascertain whether they do not perhaps also belong to the domain of AFFECTION. Consequently, רחם will be included in this thesis as a near-synonym of אהב.²³

¹⁸ Butterworth (1997a:1093-1095).

¹⁹ Simian-Yofre (2004:444). Stoebe (1997:1227) also views this instance of רחם as an Aramaism.

²⁰ 1 Kgs 8:50; Isa 13:18; Jer 6:23; 21:7, 42:12 and 50:42.

²¹ Ps 103:13 (x2) and Isa 49:15.

²² Jer 31:20.

²³ Walker (1975:287) includes חנן in his discussion of love in the HB (probably because of its close association with רחם), but it belongs rather to the field of GRACE, FAVOUR (Fretheim 1997:206).

Concerning the verb **חסד**, it occurs only three times in the HB but with two different senses. It occurs as a Piel in Prov 25:10. As a hapax legomenon it functions within the SHAME, DISGRACE, HUMILIATION, SCORN semantic field with the translational equivalent “to put to shame”²⁴. Within the semantic field LOVE, LOYALTY **חסד** occurs twice in two parallel verses, 2 Sam 22:26 and Ps 18:26. Here it is used in conjunction with the adjective of the same root, **חֲסִיד**, meaning a “faithful, godly person” (KB 1999:336) or a “kind, pious person” (BDB 2000:338)²⁵. BDB then translates the verb as “show oneself kind”²⁶ and KB translates it as “to act as a **חֲסִיד**”. This may perhaps pertain to the “loyalty” aspect of the LOVE, LOYALTY semantic field, but it does not have the connotation of love or affection and will therefore not be treated as a near-synonym of **אהב**.²⁷

2.2.2 The Bible Word Study’s verbal lexemes of LOVE in the HB

The Bible Word Study (a tool in Libronix) has an extensive list of BH lexemes that are considered as part of the domain of LOVE.²⁸ Of these, the verbal lexemes are **אהב**, **חבב**, **חסד**, **רחם**, **חשק**, **אזה**, **טוב**, **חמד** and **גוה**. The first four lexemes have already been discussed, since they overlap with the semantic field of LOVE, LOYALTY by VanGemerren (1997:122). The Bible Word Study, however, does not include **דבק** in this list – a lexeme that has indeed been shown to belong to the field of AFFECTION. The remaining five lexemes will now be considered.

חשק is said to have a basic or original meaning that is conveyed by the Piel and Pual stem formations, namely “be joined/united”.²⁹ The Qal moves away from this concrete sense to a metaphorical sense. As such, it reflects the nature of relationships between people and of God with people. BDB, KB and DCH all indicate this sense by identifying “love” as one of its

²⁴ VanGemerren (1997:171). See also the entries on this lexeme by Nel (1997:210-211) and De Blois (2009d).

²⁵ In the same vein Gesenius (2003:293) translates “kind, excellent person”.

²⁶ Also see Baer and Gordon (1997:211) in this regard.

²⁷ VanGemerren (1997:122) does have a semantic field for LOYALTY without the emotional dimension of love attached to it. Maybe it would have been better to place **חסד** only in this field and not in the LOVE, LOYALTY field as well? **אהב** is not listed in VanGemerren’s LOYALTY field.

²⁸ The BWS uses the term “Love” (not “Affection”) as an umbrella term for these lexemes.

²⁹ Wallis (1986:261-262) and Talley (1997:318).

main translational equivalents along with “be attached to” and “cling to”.³⁰ For example, חשק is used to describe Shechem’s emotional attachment to Dinah in Gen 34:8 and it parallels דבק in 34:3. In Deut 7:7-8 חשק is used within the context of אהב as a near-synonym. VanGemerén groups חשק in two semantic fields, namely DESIRE, COVETING, CRAVING, DELIGHT, HAPPINESS, LONGING, PLEASURE (1997:57) and LUST (1997:122)³¹. Even though חשק is not recognised by VanGemerén as part of the semantic field of LOVE, LOYALTY, Talley, in his entry on this lexeme in NIDOTTE, recognises “love someone” as one of the translation possibilities.³² Jenni (1997:46) views חשק as a parallel concept of אהב. Sakenfeld (1992:375) places it alongside אהב as a Hebrew term that conveys the meaning of love. Walker (1975:280, 282), in his discussion on love in the OT, also discusses חשק. De Blois (2009h) lists חשק within his lexical semantic domain of LOVE and his contextual semantic domain of AFFECTION, providing the translation gloss “to love” in these contexts. In the light of these observations, there is ample evidence to allow us to include חשק in the domain of AFFECTION in the HB.

אזה and חמד are regarded as parallel terms in the HB.³³ According to the BWS, אזה and חמד belong to the domain of LOVE in the HB. VanGemerén (1997:57), however, incorporates both of these lexemes within the semantic field of DESIRE, COVETING, CRAVING, DELIGHT, HAPPINESS, LONGING, PLEASURE and he regards אזה as being part of the BEAUTY, BEAUTIFUL, DESIRE, DESIRABLE, FAIR field as well (1997:24). The lexicons translate אזה with “be beautiful, desire, crave for” (KB 1999:20), “desire, long for, lust after” (BDB 2000:16) and “desire, yearn for” (DCH 1993:149). חמד is translated as “desire, take pleasure, desire passionately” (KB 1999:325 and BDB 2000:326) and “desire, delight in, take, appropriate” (DCH 1996:248). None of the lexicons or the theological dictionaries gives the impression that אזה and חמד belong to the field of LOVE or AFFECTION.

³⁰ DCH (1996:333); KB (1999:362); BDB (2000:365). Gesenius (2003:313) explains the meaning as “to cleave to any one, i.e. to be attached with very great love, as though it were *to be joined* to any one”.

³¹ Whether lust is really understood here in the negative sense that it usually conjures up remains to be seen. The contexts for this semantic field (probably Gen 34:8 and Deut 21:11) are not that straightforward. This sense of חשק could just as well have been indicated by the sense of “desire”.

³² Talley (1997:318).

³³ Mayer (1974:135); Gerstenberger (1997a:55; 1997b:434); Williams (1997:305) and Wallis (1980:453).

Furthermore, none of the contexts in the HB suggests this connotation.³⁴ Therefore, these two lexemes will not be included as near-synonyms of אהב in the current research.

Two more lexemes that are included in the field of LOVE in the HB by the BWS, טוב and נוה, do in fact not belong to this domain. טוב has the sense of “be good, be pleasant” and belongs to the domain of GOOD.³⁵ נוה has the sense of “to adorn, praise” and rather belongs to the domain of PRAISE, SINGING, THANKSGIVING.³⁶ The senses of these lexemes are too far removed from אהב to take into consideration here.

2.2.3 De Blois’s lexical semantic domain of LOVE and contextual semantic domain of AFFECTION

In his project, the Semantic Dictionary for Biblical Hebrew,³⁷ Reinier de Blois works with two different levels of categorisation, i.e. the lexical semantic domain and the contextual semantic domain. The contextual semantic domain is a category within the lexical semantic domain. Having two different levels of categories, De Blois also has two different taxonomies of lexemes that need to be considered: the lexical semantic domain of LOVE and the contextual semantic domain of AFFECTION. The lexemes in these taxonomies overlap, but the contextual domain consists of more lexemes than the lexical domain.

De Blois (2009a) maintains a very broad definition of love and affection.³⁸ Whereas this thesis focuses on lexemes of “positive affection”, i.e. verbal lexemes that convey the positive emotion or action with regard to affection, De Blois also gathers lexemes of negative love and affection under this domain. Two examples will suffice: באש (to be repulsive) and רקח (to gnash one’s teeth to show one’s hostility) are actions of negative affection that are

³⁴ The difficulty with the BWS tool of Libronix is that it provides a grid of all the lexemes that it regards as part of a certain field (i.e. the field or concept of LOVE in the HB), but it does not discuss this grid at all. This makes it difficult to understand the reason for the BWS’s choice to include certain lexemes. It seems as if the BWS worked with a very broad definition of love in the HB when compiling all the lexemes that it regarded as relevant to this field. This will also be seen in the discussion of the next two lexemes, טוב and נוה.

³⁵ VanGemeren (1997:93).

³⁶ VanGemeren (1997:147).

³⁷ This dictionary is still a work in progress and can be accessed online at www.sdbh.org.

³⁸ De Blois defines (2009a) “Affection” as “[a]ll terms relating to the degree of affection between individuals or groups that have a certain relationship together”.

included in De Blois's domain of AFFECTION. He argues that, for the purpose of his project (the SDBH), the contextual domain of AFFECTION functions as a broad term that covers lexemes pertaining to affection as well as lexemes pertaining to the lack of affection.³⁹ After having studied all the entries on the verbal lexemes that he includes in his domains of LOVE and AFFECTION, I have considered the following as part of the field of positive AFFECTION: חבב, חבק, חבר, חמל, חשק, לזה, פתה, צחק, צפן, קשר.⁴⁰ חבב and חשק have already been discussed.

חבק is first and foremost listed under De Blois's (2009c) lexical semantic domain of EMBRACE and his core contextual semantic domain of AFFECTION. The definition and gloss that accompanies this entry is " = to put one's arms around someone else ► as a greeting, a sign of affection, or during love-making - *to hold; to embrace* ". This is clearly a verb that conveys an action of affection and will thus be treated as part of the domain of AFFECTION in the HB.

De Blois (2009e) first discusses חבר as part of the lexical semantic domain of ATTACHMENT as "a state of being joined together of two or more objects". He then argues further that this lexeme can also belong to the lexical semantic domain of ASSOCIATION: "to make an agreement to do something together". Within this lexical domain De Blois identifies an instance where the core contextual semantic domain is that of CONTROL; MAGIC and this domain is then extended to the domain of AFFECTION; IDOLATRY. There is one verse listed within this category, Hos 4:17, and the translation gloss is "to be attached to, under the spell of (a deity)". Cazelles (1980:195) explains this occurrence as Ephraim being "joined" to idols in the sense that Ephraim becomes a "companion" of idols. Stuart (1987:85) translates the lexeme here as "be in a league with". He says that the term here "reflects the language of covenant alliance... with idols". A very broad definition of affection is needed to understand

³⁹ Personal communication, 4 September 2009.

⁴⁰ The SDBH is still a work in progress. De Blois's list of lexemes that belong to the lexical domain of LOVE and the contextual domain of AFFECTION is therefore incomplete. The entry on אהב still needs to be included in the dictionary. This is why we do not find the lexeme אהב in De Blois's list of lexemes of LOVE or AFFECTION. The nominal lexeme אהב has, however, been included because the entry on this lexeme has been completed. חבב, חמל, חשק, קשר and צפן occur in both of De Blois's domains of LOVE as well as AFFECTION. חבק, חבר, לזה, פתה and צחק occur only in his domain of AFFECTION.

this occurrence as part of the domain of affection in the HB. According to VanGemerén (1997:111), **חבר** belongs to the semantic field JOINING and is typically translated as “unite, be joined, charm, make an ally”.⁴¹ It also belongs to the fields ALLIANCE; ASSOCIATION, CLEAVING, COMPANIONSHIP and CHARM, INCANTATION (1997:15, 20, 36). VanGemerén does not include this lexeme in the semantic field of LOVE, LOYALTY and in this thesis it will also not be regarded as part of the domain of AFFECTION.

De Blois (2009f) treats **חמל** within the lexical semantic domain of LOVE; MERCIFUL and the contextual semantic domain of WILL; AFFECTION; COMPASSION. His definition and translation glosses for this lexeme are “to experience an emotion of affection for a particular object or state of event; ► resulting in unwillingness to see that object come to harm or that event to be obstructed; ● applies to: human, divine - *to be concerned for; to have pity on; to show mercy; to spare*”. De Blois (2009f) provides four parallel terms, namely **רחם**, **קנא**, **כסה** and **חוס**. Of these terms **חמל** most often co-occurs with **חוס**. Both BDB (2000:328) and KB (1999:328) provide the glosses “spare, have compassion” for **חמל**. VanGemerén (1997:41) assembles **חמל** within the semantic field of COMPASSION, COMFORT, CONSOLATION alongside **רחם** and **חוס**. Tsevat (1980:471) states that the verb **חמל** is usually used in the negative sense. According to him, thirty out of 41 verbal occurrences in total have a negative sense. This sense characterises someone as “pitiless or even merciless”. In the same vein Butterworth (1997:175) argues that the verb’s usage in positive contexts is rare. A survey of all the verbal occurrences has indeed shown that the usage of **חמל** in the negative sense (often co-occurring with the negative particle **לֹא**) by far outweighs usage in its positive sense.

The only parallel lexeme for **חמל** for which an entry already exists in the SDBH is that of **חוס**. De Blois (2009g) treats **חוס** within the lexical semantic domain of MERCIFUL and the contextual semantic domain of WILL, COMPASSION. For this lexeme he provides the definition and glosses “to be unwilling to do something that may have a negative effect **על** on someone or something else; ◀ usually caused by an emotion of affection or compassion; ● applies to: (eye of) human, divine - *to have pity; to spare; to mind*”. Both of these lexemes, **חמל** as well

⁴¹ KB (1999:287), BDB (2000:287) and DCH (1996:153-154) provide the same translation possibilities. See Cazelles (1980:194-197) for more details.

as חוס, seem to convey a feeling of compassion rather than love or affection.⁴² In this thesis חמל will therefore not be treated within the taxonomy of lexemes of AFFECTION.

The verbal lexeme לזה has different senses in the HB. De Blois (2009i) lists the two senses under the lexical semantic domains of ASSOCIATION (to join, to join oneself) and POSSESSION (to borrow, to lend). The first sense is relevant to this study. VanGemeren also groups this sense of לזה under the semantic fields of ASSOCIATION, CLEAVING, COMPANIONSHIP (along with דבק) and JOINING.⁴³ Within the lexical domain of ASSOCIATION De Blois (2009i) places one occurrence in the contextual semantic domain of MARRIAGE; AFFECTION, namely Gen 29:34. For this instance he gives the translation gloss as “to join (one’s wife as a caring and devoted husband)”. Kellermann (1995:478) states that the purpose of the narrator is to address “the notion of the ‘unloved’ wife”. In line with this Wenham (1994:243) argues that Leah provides an explanation for naming her son Levi (meaning “attached, joined”) because of her “forlorn hope that her husband will love her”. This occurrence of לזה will therefore be considered as a near-synonym of אהב.

פתה has two different senses in the HB. Van der Louw (2009)⁴⁴ discusses one under the lexical semantic domain of LARGE > OPEN.⁴⁵ The sense that is appropriate for this study belongs to De Blois’s lexical domain of WISH⁴⁶ and his contextual domains of WILL; COMMUNICATION that is then extended to AFFECTION; MARRIAGE and AFFECTION; SECRET. VanGemeren assembles this sense within the semantic field of PERSUASION (VanGemeren 1997:141). This lexeme also occurs in VanGemeren’s (1997:83-84) semantic fields of FOLLY and FOOL. There are only three occurrences of this verbal lexeme that could

⁴² See Tsevat (1980:471) and Butterworth (1997b:175). In the discussion of רחם it was made clear that this sense of compassion is also the primary sense there. There are, however, the exceptions of the one occurrence of רחם in the Qal that belongs to the domain of AFFECTION and the four instances where רחם is shown by a parent for his/her child and which could also belong to the domain of AFFECTION (see Chapter 5, section 5.13).

⁴³ VanGemeren (1997:20; 111).

⁴⁴ Van der Louw worked as a contributor to the SDBH, writing the entry on פתה.

⁴⁵ This sense of פתה is assembled by VanGemeren in the semantic field OPENING, COMING, ENTRANCE (1997:136).

⁴⁶ De Blois (2009) has another lexical semantic domain for this sense, namely FOOLISH, but he does not deal with the contextual domain of AFFECTION within this lexical domain, hence it is not relevant for the current study.

possibly belong to the domain of AFFECTION in the HB: Judg 14:15, 16:5 and Hos 2:16. The reason for this possibility is that it occurs here within the context of the marriage metaphor (Hosea) or romance (Judges).

Pan (1997:715) argues that the basic meanings for פתה in these contexts are “entice, lure, deceive”. For the occurrences in Judges BDB (2000:834) and DCH (2007:798) provide the translation gloss “entice”, whereas KB (1999:984) provides the gloss “persuade with hypocritical suggestions”. For the occurrence in Hosea, DCH (2007:798) provides the translation gloss “allure (with erotic connotation)”. Against this view, BDB (2000:834) and KB (1999:984) provide the gloss “persuade”. According to Saebo (1997:1038-1039), the Judges texts refer to a general act of persuasion and in Hos 2:16 it is also God’s “compelling persuasion” that is another connotation. Mosis (2003:169-170) explains the Judges texts as follows: “The Philistines ask Samson’s wife, Delilah, to make a ‘fool’ (*pth* piel) out of her husband, i.e., to put him into a position in which he is no longer master of himself; he will then reveal the answer to his riddle and betray the source of his power... The meaning of *pth* piel and pual in these passages is obvious; it means to manipulate a person into a position in which the person is no longer capable of holding his or her ground and as a result comes to harm.” Mosis’s (2003:172) understanding of Hos 2:16 is the same as in Judges, but with a positive result: “Yahweh brings Israel back into the wilderness and speaks to her heart... he leads Israel, who is now as stubborn as a stubborn heifer (Hos 4:16) back into a condition in which she can be shaped and tutored. Here too the basic meaning of *pth* discussed above is preserved together with positive implications with regard to new instruction and formation.” Mosis’s explanation of פתה in these contexts thus also conveys the sense of “persuasion”. These scholars go against De Blois’s understanding of פתה as a lexeme belonging to the domain of AFFECTION in these instances. פתה will henceforth not be treated as a lexeme of affection in this thesis.

Within the lexical semantic domain of JOY, Ogden (2009a)⁴⁷ lists צחק under the contextual semantic domain AFFECTION/SHAME, with Gen 21:9 as the only occurrence.⁴⁸ Ogden (2009a), however, recognises that the meaning of צחק in this context is uncertain. It could mean either

⁴⁷ Ogden (2009a) wrote the entry on צחק in the SDBH.

⁴⁸ VanGemenen (1997:116, 128) groups צחק under the semantic fields of LAUGHTER and MOCKING, RIDICULE, SCOFFING, STAMMERING.

“to play with someone else” or “to make fun of someone else”. A clearer example will suffice as evidence to list צחק as a near-synonym of אהב. With Gen 26:8 in mind, Ogden (2008) shows that this lexeme also belongs to the contextual semantic domain AFFECTION; MARRIAGE; SEX. In this context Ogden (2009a) provides the gloss “to amuse oneself (with one’s wife, probably by fondling and caressing her)”. Bartelmus (2004:68) describes Isaac’s playful manner here as “fooling around” with his wife and Wenham (1994:190) states that צחק is evidently a euphemism for the kind of intimacy that was only appropriate between spouses.⁴⁹ This kind of marital intimacy probably conveyed affection as well and should be studied alongside the other BH lexemes of affection.

According to Ogden (2009b),⁵⁰ צפן belongs to the lexical semantic domain of HIDE.⁵¹ In two categories he extends this domain to LOVE. The first of these two domains contains the contextual semantic domains of AFFECTION; LAW; GOD (with the gloss “to cherish (God’s law)”) ⁵² and AFFECTION; WISDOM (with the gloss “to cherish (instruction)”).⁵³ Hill (1997:840), however, argues that צפן in this context should be understood as conveying the meaning of “memorizing the commandments of God”.⁵⁴ The context supports this understanding over against Ogden’s (2009b) understanding that צפן belongs to the domain of AFFECTION. Ogden’s (2009b) second lexical domain that is extended to LOVE includes the contextual semantic domains of AFFECTION; GOD (with the gloss “(God’s) treasured one”) ⁵⁵ and AFFECTION; GOD, TEMPLE; HOLINESS, SIN (with the gloss “(God’s) treasured (temple, desecrated by illegal actions)”).⁵⁶ Both of these occurrences of צפן appear in the Qal passive participle formation. In Ezk 7:22 this lexeme refers to Yahweh’s “treasured place”, probably

⁴⁹ In the same vein, BDB (2000:850) describes the act in Gen 26:8 as “conjugal caresses” and provides the gloss “toy with”.

⁵⁰ Ogden (2009b) wrote the entry on צפן in the SDBH.

⁵¹ VanGemeren assembles צפן in the semantic fields of HIDING and TREASURE (1997:102, 199).

⁵² Job 23:12 and Ps 119:11.

⁵³ Prov 2:1 and 7:1.

⁵⁴ The two occurrences in Proverbs seem to refer to the instructions of the teacher and not the commandments of God. However, the nuance of meaning remains the same.

⁵⁵ Ps 17:14.

⁵⁶ Ezk 7:22.

the temple in Jerusalem.⁵⁷ Whether the lexeme carries the notion of affection here is uncertain. Different (even contrasting) interpretations and translations have been presented in order to try to understand the meaning of צפן in Ps 17:14⁵⁸. In the light of these uncertainties this verbal lexeme it will not be taken into consideration as a near-synonym of אהב as a lexeme of affection.

The next verbal lexeme to be discussed is קשר. Typically this lexeme forms part of De Blois's lexical semantic domain of ATTACHMENT⁵⁹. According to Ogden (2009c),⁶⁰ there is one contextual semantic domain that includes AFFECTION. This domain falls within the lexical semantic domain of ATTACH > LOVE. He describes this sense as "literally: to be attached to someone else's נִפְּשׁ; hence = to experience a deep affection for someone else". For this sense Ogden (2009c) suggests the gloss "to be bound to X > to love X". Two instances occur in the HB: Gen 44:30 and 1 Sam 18:1. BDB (2000:905) states that the verb here refers to strong affection. With regard to the Genesis text, Wenham (1994:427) states that Judah, when using this lexeme, describes the affectionate bond between Jacob and his son Benjamin. Klein (1983:182), in his commentary on 1 Samuel, also points out the sense of affection alongside the political loyalty that Jonathan has for David in 1 Sam 18:1. These two instances of קשר will therefore be regarded as near-synonyms of אהב in this thesis.

2.2.4 Some more lexemes to be considered

In the study of the lexemes of AFFECTION in the HB, the researcher has discovered six more lexemes that are not included in the above taxonomies but that should also be taken into consideration when compiling a list of lexemes of affection.

⁵⁷ KB (1999:1049), BDB (2000:860), Allen (1994:110) and Hill (1997:840). Some translations have "secret place" or "hidden place" (NKJ and NAS respectively).

⁵⁸ According to Hill (1997:840), the verse shows signs of corruption: "Either the psalmist describes covenant blessings for the righteous or calls covenant curses and divine vengeance upon the wicked". See Craigie (1983:159) for the "blessing for the righteous" reading, and Wagner (2003:453-454) and the NRSV for the "vengeance upon the wicked" reading.

⁵⁹ VanGemeren assembles קשר in the following semantic fields: REBELLION, CONSPIRACY, STUBBORNNESS, OBSTINACY (1997:155); BAND (1997:25); BINDING (ally together, conspire, bind) (1997:25) and ALLIANCE (1997:15).

⁶⁰ Ogden (2009c) contributed to the SDBH. He did the entry on קשר.

In some instances the very common lexeme בּוֹא is used in a sexual context to depict intercourse (i.e. Ruth 4:13 and 1 Chr 7:23). Very little has been said about this sense of בּוֹא in the theological dictionaries, but it needs to be considered in a study that focuses on lexemes of AFFECTION. Appropriate sexual intercourse is always associated with feelings of love and affection and can be seen a physical display or act of love.

יָדַע generally has the sense of “to know”. In VanGemenen’s index of semantic fields יָדַע is listed under KNOWLEDGE, DISCERNMENT, SHREWD, WISDOM; ACKNOWLEDGEMENT, CARE, RECOGNITION; CARE and WISDOM, KNOWLEDGE, SKILL⁶¹. Like בּוֹא, יָדַע is sometimes used in a carnal sense, meaning “to have sexual intercourse”, for example, in Gen 4:1 and 1 Sam 1:19. Botterweck (1986:464) reasons that these occurrences of יָדַע have the sense of “acquaintance” or “love”. Because of the intimate nature of sexual intercourse, it will be considered within the domain of AFFECTION.

חָפַץ is listed under VanGemenen’s semantic field of DESIRE, COVETING, CRAVING, DELIGHT, HAPPINESS, LONGING, PLEASURE (1997:57). Two other fields that are linked to this one that also contain חָפַץ are the fields of LONGING and PLEASURE (VanGemenen 1997:121, 144). Talley (1997:232) refers to Ps 109:17 and states that חָפַץ is a possible synonym for אָהַב. It also occurs as a near-synonym of אָהַב in Ps 34:13 and will consequently form part of the group of verbal lexemes that will be studied in this thesis.

נָשַׁק should be taken into consideration in this study. The lexicons typically give “kiss” as translation gloss for this lexeme.⁶² According to VanGemenen (1997:114), נָשַׁק belongs to the semantic field KISS but he does add the field of LOVE as cross-reference as well. Collins (1997:196) argues that kissing in the HB was most often a way of expressing affection. Beyse (1999:74-75) primarily discusses נָשַׁק in the realm of affectionate human relationships, i.e. kinship and friendship relationships. נָשַׁק will therefore be included in the preliminary list of lexemes of AFFECTION.

⁶¹ VanGemenen (1997:114, 11, 33, 212).

⁶² See KB (1999:730), BDB (2000:676) and DCH (2001:780).

Another lexeme that is relevant for the purpose of this study is רצה. VanGemerén (1997:114, 10) deal with רצה in the semantic fields of 1) ACCEPTANCE; 2) DESIRE, COVETING, CRAVING, DELIGHT, HAPPINESS, LONGING, PLEASURE; 3) FAVOR and 4) PLEASING. He provides the gloss “be pleased with, to treat favorably”. Barstad (2004:619) has a broader definition in mind for רצה and states that “[t]he basic meaning of the verb is best defined as „be pleased with, find good or pleasant, love, like, wish for””. He provides an extensive list of synonyms for רצה, including אהב, אוה, חבב, חמד, חפץ, ידע and רחם. All of these lexemes were examined in this section and most of them were indeed found to be part of the domain of AFFECTION in the HB. In Prov 3:12 רצה is used in parallel with אהב. For these reasons רצה will also be considered as part of the domain of AFFECTION.

The last lexeme which will also be considered as a possible lexeme of affection is שכב. Just like ידע and בוא, this lexeme is used at times to denote sexual intercourse (e.g. 2 Sam 12:24). Since sexual intercourse is prototypically used to portray a particular kind of love, i.e. “sexual love”, this lexeme needs to be taken into account.

2.2.5 An antonym of אהב

All the lexicons identify שנא as the antonym of אהב.⁶³ VanGemerén (1997:16, 99, 104) lists שנא in the semantic fields of a) ANIMOSITY, ENMITY, HOSTILITY; b) HATRED, ANIMOSITY, ENMITY, HOSTILITY; and c) HOSTILITY, ANIMOSITY, ENMITY, HATRED. A search with the help of the Stuttgart Electronic Study Bible⁶⁴ shows that the verbal as well as the noun forms of שנא co-occur with אהב in the same verse (or adjacent verses) in 34 texts throughout the HB. In each case it functions as its antonym. An examination of these instances could shed light on both the meaning of אהב as well the meaning of שנא in the HB.

2.2.6 Conclusion

In the light of the above discussion the preliminary taxonomy of possible near-synonyms of אהב consists of the following 14 verbal lexemes (listed in alphabetical order): בוא, דבק, חבב, חבק, חפץ, חשק, ידע, לווה, נשק, צחק, קשר, רחם, רצה and שכב.

⁶³ BDB (2000:12), KB (1999:17) and DCH (1993:140).

⁶⁴ The SESB (2004) is incorporated in the Libronix Digital Library System.

2.3. The current state of affairs concerning the BH verbal lexemes of AFFECTION

In this section, starting with אהב, the lexicon entries on each of these lexemes will be discussed critically.⁶⁵ In the headings I include the verbal lexeme as well as the most common gloss(es) for each lexeme. After discussing the lexicographical entries on each lexeme, a survey will be made of other literature on the particular lexeme in order to fill in some possible gaps that have not been addressed in the lexicons, but where an understanding is necessary for a better understanding of the lexeme within the domain of AFFECTION. Areas will be identified that still need to be attended to in order to give a complete picture of these lexemes in the domain of AFFECTION.

Since אהב is the most prototypical term for affection in the HB, this lexeme will be discussed exhaustively. As for the other 14 lexemes, I will give a short summary of the most basic sense(s) of each lexeme and then I will focus my discussion on the sense(s) of these lexemes as they pertain to the domain of AFFECTION. Whereas the literature survey on אהב will aim to be exhaustive, I will only focus on the entries in theological dictionaries when the other lexemes come up for discussion.⁶⁶

2.3.1 אהב - to love, to like⁶⁷

As I have already mentioned, אהב, coincidentally the first BH lexeme of affection in alphabetical order, is regarded as the most important Hebrew term for love. Scholars differ on the exact number of occurrences of the root אהב in the Hebrew Bible as well as on the division of these occurrences.⁶⁸ With the aid of *Vocabula* (developed by De Blois for the *Semantic Dictionary of Biblical Hebrew*, henceforth SDBH) I arrived at the following results:

⁶⁵ In order to provide a structure to the following discussion I have decided to discuss the lexemes alphabetically. Both VanGemeren (1997:122) and De Blois (2008) list their lexemes alphabetically as well. The *Bible Word Study* does not provide us with a list of lexemes that could be ordered alphabetically, but with a schematic grid.

⁶⁶ It is beyond the scope of the present study to do an exhaustive literature survey on fifteen lexemes in the HB.

⁶⁷ The first part of this section on אהב is taken from one of my earlier publications in Bosman (2005:22-34). It is adapted for the purpose of this thesis.

⁶⁸ See Jenni (1997:46), Wallis (1974:102) and Els (1997:278).

the verbal root אהב occurs 217 times in the Old Testament – 215 times if the two occurrences of Ketiv/Qere are not double-counted.⁶⁹

With respect to the breadth of meaning of the term אהב, various scholars describe it as similar to the corresponding English term “to love”.⁷⁰ Palmer (1986:712) describes אהב as “broad in its usage as the English word, and easily the most common word for every range of its meaning”.⁷¹

2.3.1.1 Lexicographical entries⁷²

For this purpose of studying the relevant lexicographical entries, three of the most commonly used Hebrew-English lexicons of our time have been consulted:

The Brown-Driver-Briggs Hebrew and English Lexicon (BDB)⁷³;

The Hebrew and Aramaic Lexicon of the Old Testament (KB);⁷⁴ and

The Dictionary of Classical Hebrew (DCH).⁷⁵,⁷⁶

⁶⁹ 1 Sam 18:1 and Prov 8:17.

⁷⁰ See Jenni (1997:47), Turner (1986:173) and Donfried (1985:579).

⁷¹ Also see Braaten (2000:825) in this regard.

⁷² When I summarise the lexicographical entries on the lexemes of affection, I do not use semi-colons all the time – even though most of the information and glosses are quoted directly from the lexicons. Too many semi-colons would be needed and this will make the text appear untidy. Whenever the lexicon itself provided a gloss in **bold** font, I do the same.

⁷³ Brown, F, Driver, S R & Briggs, C A (2000). This edition is based on the 1906 edition.

⁷⁴ Koehler and Baumgartner (1999). The first edition was published in 1953.

⁷⁵ Clines, D J A (1993-2007).

⁷⁶ There are a few reasons for choosing these three lexicons. They portray lexicography within the timeline of the twentieth century. BDB dates from the beginning of the twentieth century. It is based on William Gesenius’ *Hebrew-Chaldee Lexicon* (of which several editions appeared in the nineteenth century); therefore the lexicon of Gesenius is not discussed in its own right as well. The seventeenth edition of Gesenius’ lexicon, which was prepared by Buhl, is similar to BDB and will not be discussed (O’Connor 2002:187). Furthermore, another edition of Gesenius, the *Hebräisches und Aramäisches Handwörterbuch über das Alte Testament* by Gesenius, Meyer, Donner and Rütterswörten (19987), has not been taken into consideration. The first edition of KB (1953) dates from the middle of the twentieth century and the latest revision (1994-2000) is still “grounded in the conceptions of the first edition” (O’Connor 2002:189). I consult this lexicon as well. Another mid-century dictionary by S J Zorell (1954), the *Lexicon Hebraicum Veteris Testamenti*, is inaccessible to me because of the Latin language. Of the two lexicons that appeared in the 1990’s I consult the *Dictionary of Classical Hebrew* (DCH). (It is however still a work in progress. While the *Concise Dictionary of Classical Hebrew* did appear in 2009, I could not get hold of a copy. Therefore, the DCH entries on some of the lexemes that are relevant for

The respective entries on אהב are set out as follows:

Right at the beginning of the entry in BDB the gloss “**love**” is given. The Qal form is discussed first. The love that is conveyed by אהב is defined as “affection” that can be “pure and impure, divine and human”. Different senses of the Qal form along with relevant contextual verses are presented:

- 1) human love to human object (with שונא as antonym). An important observation that BDB makes here is that parents are said to love their children, but not the other way around. The exception of Ruth loving her mother-in-law is pointed out. Carnal desire is also expressed by אהב;
- 2) less often love of appetite, food, drink, husbandry, Ephraim, length of life, cupidity, sleep, sluggish watchmen, wisdom, knowledge, righteousness, folly, evil, idolatry. Here reference is made to the co-occurrence of אהב with the particle כן in two instances, but the relevance of this particle for the understanding of אהב is not discussed at all;
- 3) love of God;
- 4) the participle as “lover” or “friend”; and
- 5) divine love for individual men, for the people of Israel and of righteousness.

The Niphal Participle is presented with the gloss “lovely, lovable” and the Piel Participle with “friends” or “lovers” in the figurative sense of adultery. (BDB 2000:12-13).

KB’s entry starts with some comparative philology, stating that the Arabic lexeme had the sense of “to breathe heavily, to be excited”. It then proceeds to the Qal form and provides the gloss “to **like**, to **love**”, identifying שונא as the antonym. The different kinds of liking or loving are categorised as follows: to like/love

- 1) a person;
- 2) a thing (justice, bribery, Jerusalem, stars, cake, what is good, good days, wealth, agriculture);
- 3) **God** (also God’s name, his help, his commandments, his abode);
- 4) **God loves** (Israel, Israel’s forefathers, the devout, Solomon, justice);

this study has not been consulted.) The other one, *Diccionario bíblico hebreo-español*, edited by Alonso Schökel (1994) is inaccessible to me because of the fact that it is Spanish.

- 5) with לָ to **love doing something**;
- 6) Participle **friend**;
- 7) miscellaneous. Under “miscellaneous” different senses for אהב are provided when it occurs in conjunction with כַּאֲשֶׁר (the way he likes it) and בֵּן (loves it that way). When אֶהְיֶה אֵיְהוּבָה appears as an antonym of שֶׁנִּוְאָה in Deut 21:15 it refers to the “favourite wife”.

The gloss for the Niphal participle is given as “**lovable**” and the Piel participle as “**lover**”. The Pealal meaning is conveyed as “to flirt” and the Hiphil in Sirach 4:7 as “to endear”. (KB 1999:17-18).

DCH starts by providing the gloss “**love**” for the verbal lexeme אהב. After this the Qal form is discussed under the categories:

- 1) **love another human** – a) in the **family**, or b) as a **friend, patron, etcetera**, or c) **sexually**;
- 2) **love humans**, with **Yahweh** as subject;
- 3) **love a deity** – a) love **Yahweh** (also the name of Yahweh) and b) love **other gods**;
- 4) **like, love objects or actions** (with an extensive list of subjects and objects listed). In this category אהב together with the prepositions לָ, בָ and כִּי is also listed and some collectives are discussed. The synonym שָׁמַר (*keep* commandments) and antonym שָׂנֵא (*hate*) are identified.
- 5) Participle as noun “**friend, lover**” – a) of another human or b) of Yahweh. Here again אהב is discussed in conjunction with different subjects, nominal clauses, objects, construct relations, appositions, adjectives, prepositions and collectives. The synonym יָרַע (“friend”) is given.

After the Qal form the Niphal is listed with the translation gloss “**be loved**”. Different subjects are listed as well as the occurrence of אהב with the preposition בֵּן. The Piel Participle with the gloss “**love, lover**” then follows with two subcategories: a) **as a friend**, or b) **sexually**. Again the relevant subjects and objects are listed. Finally, the Hiphil form (appearing only in Sir 4:7) is given together with its gloss “**cause to be loved, endear**” (DCH 1993:137-141).

2.3.1.2 Other literature

In this section I am going to discuss the entries on אהב in the theological dictionaries. Then I will also consider other studies on this lexeme, in particular the study by Els, who wrote his doctoral dissertation on אהב in 1979.

Three of the main theological dictionaries of the Old Testament, namely the *Theological Lexicon of the Old Testament* (1997, edited by Jenni and Westermann), the *New International Dictionary of the Old Testament Theology and Exegesis* (1997, edited by VanGemeren) and the *Theological Dictionary of the Old Testament* (1974, edited by Botterweck and Ringgren) have extensive entries on the meaning of אהב.⁷⁷ (Shorter entries on אהב can also be found in other theological dictionaries, often alongside other lexemes of love in the HB.⁷⁸) Broadly speaking, these dictionaries correspond in their contents. The dictionary entries commence with a discussion on the root of אהב in different ancient cultures. The Canaanite, Egyptian, Sumerian, Mesopotamian and Akkadian roots along with their meanings are discussed briefly. Then the occurrences of אהב in the Old Testament are taken into consideration. All three dictionaries indicate שנא as the antonym of אהב and identify some parallel lexemes.⁷⁹ These parallel lexemes, however, often do not belong to the semantic domain of AFFECTION alongside אהב, but rather occur as part of a series of lexemes within a specific context, for example, בחר (choose) in Deut 10:15, ירא (fear), הלך (walk) and עבד (serve) in Deut 10:12, רדף (run after) in Isa 1:23 and מצא (seek) in Prov 8:17. Wallis (1974:103) is the only dictionary entry which indicates that the LXX uses ἀγαπάω as the parallel term for אהב. After this the different meanings of the term are discussed, although not always in the same order. In every instance a distinction is made between the secular usages and the theological or religious usages of the root אהב.

When discussing the meaning of אהב on a secular level, all three dictionaries first refer to the love between a man and a woman (in or outside of marriage). This is described as the

⁷⁷ See Wallis (1974:101-118) in Botterweck and Ringgren, Vol. 1; Jenni (1997:45-54) in Jenni and Westermann, Vol. 1 and Els (1997:277-299) in Van Gemeren, Vol. 1.

⁷⁸ See Good (1962:164-168); Warnach (1970:518-542); Palmer (1986:710-712); Turner (1986:173-176); Sakenfeld (1992:375-381) and Fredriksen (1993:467-469).

⁷⁹ Wallis (1974:102-103); Jenni (1997:46-47) and Els (1997:287, 290).

primary⁸⁰ or normative⁸¹ love relationship in the OT. Wallis (1974: 107) discusses this love under the heading of *Sexual Love* and Jenni (1997:47) states that “[i]n these cases love is obviously sexually determined”. Although love between the sexes may also have sexual connotations, I hypothesise that this is too narrow a description of אהב in this regard. As Els (1997:291) rightly observes: “[T]he emphasis in the majority of instances where *’hb* describes heterosexual love is not on the sexual experience as such but rather on *experiencing and desiring love* in an all-encompassing or more general sense”. Among the dictionaries Els (1997:292) is also the only one to observe that love, as is was depicted in the HB, was not reciprocal (between man and woman). Rather, it was almost always a one-sided kind of love, where the man loved the woman and not the other way around.

In the Old Testament we also come upon the love of parents for their children. Here again Jenni (1997:48) speaks of the love *between* parents and children, even though we only read of parents loving their children and not of the love of children for their parents (i.e. the love between them is not mutual – one “side” can’t show a “mutual” love).⁸² After this the love or affection among friends, between a master and servant, love within international political relationships, and love for places, things and activities are also discussed in the dictionaries.

On a theological level the people’s love for their neighbour and the sojourner as commanded by God is discussed,⁸³ as well as God’s love for his people and the people’s love for God. Within the prophetic literature the marriage metaphor and the parent-child metaphor are used to depict the relationship between God and his people. Within the parentheses of the Deuteronomist God’s love for his chosen people comes to the fore and Israel is commanded to reciprocate this love: “Yahweh’s love for his people and Israel’s love for her God are interwoven. But Yahweh is always the one who takes the first step in love, and Israel must actively respond to this love” (Wallis 1974:116; see also Els 1997:284). This love is manifested within the context of the covenant.⁸⁴ As a command it usually co-occurs with other verbal lexemes pertaining to Israel’s covenant relationship with Yahweh.

⁸⁰ Jenni (1997:47).

⁸¹ Els (1997:294).

⁸² One exception is Ruth 4:15, where Ruth is said to love her mother-in-law. This is a special case which will be discussed later.

⁸³ Wallis (1974:111) deals with love for neighbours and love for enemies as secular uses of the term אהב.

⁸⁴ Jenni (1997:50); Els (1997:285).

Jenni (1997:53) states that “[l]ove for God as a subjective religious feeling rarely appears in the OT”. There was also a reluctance to refer to Yahweh as the object of human love and often the Psalms would rather use objects which indirectly referred to Yahweh, for example, the name of Yahweh, his salvation, his sanctuary and Jerusalem (Jenni 1997:53; Els 1997:288-289).

Els (1997:297-298) concludes his entry on אהב by making reference to its occurrence in wisdom literature. Jenni (1997:49) also wrote a short paragraph on אהב in wisdom literature. He argues that, in the Psalms and the wisdom literature, אהב is used in general statements to describe community relationships. According to Els (1997:297), almost all occurrences of אהב in Proverbs “concern character traits as reflected in or influenced by right and wrong conduct”.

These dictionary entries on אהב certainly add valuable information that does not occur in the lexicon entries. Parallel terms and near-synonyms receive much more attention than in the lexicons. Even though these lexemes are not listed exhaustively by any of the theological dictionaries, they are discussed in much more detail than in the lexicons. However, some more research needs to be done. In the first editions of the *Theological Dictionary of the Old Testament* by Botterweck and Ringgren (eds.) no mention is made in the preface of the importance of a semantic field and semantic relationships among words within their approach. A paragraph with this information appears for the first time only in the 1977 edition. The entry on אהב in this dictionary does not reflect an approach that takes semantic fields seriously. The same criticism applies to the *Theological Lexicon of the Old Testament* by Jenni and Westermann (eds.), which claims to be a “semantically oriented lexicon” (1997:xv), but does not live up to this claim. It is clear that these dictionaries lack a solid semantic theoretical framework. They do not portray the worldview of the BH community adequately. For example, the instances have been pointed out where dictionaries did not make mention of the fact that only men can אהב (love) women, and only parents can אהב their children, and not the other way around.

The only theological dictionary that is actually built on the basis of semantic fields is NIDOTTE.⁸⁵ Although this dictionary seems very promising, the different contributors do not work with a shared model for determining the meaning of a specific lexeme within the worldview of the BH community. Els, who is the author of the entry on אהב, makes use of the semantic theory of componential analysis of meaning. This approach of Eugene Nida was used by Louw and Nida to compile the *Greek-English Lexicon of the New Testament* (1988), which describes the meanings of words in terms of distinctive binary features. A basic assumption of this approach to meaning (distinguishing members of the same semantic field in terms of meaning components) is that “the object of study is the ‘senses’ of words in (a particular) language as an abstract system” (Van der Merwe 2006a:96).

Els wrote his doctoral dissertation in 1979 on *The investigation of the semantic contents and function of 'ahab in the Old Testament*. Els’s point of departure differs from the one adopted in this thesis. Whereas this thesis offers an exhaustive study of אהב in particular, as well as a study of the semantic domain of AFFECTION in the HB and all the verbal lexemes which belong to this domain (אהב being the most prototypical lexeme in this domain), Els focuses on the exhaustive study of the lexeme אהב as such, and not a specific domain. In his own words: “...this study does not deal with the concept love in the Old Testament, in which case it would have been necessary to investigate and describe all terms and even actions or expressed attitudes portraying love. It concentrates only on the semantic content and functioning of the lexical morpheme ’hb and certain theological implications resulting from this” (1979:20).

In his study of אהב Els touches on the semantic content of some lexical items that he views as belonging to “the intimate lexical field” of אהב. The lexemes that he regards as being part of this field are חבב, רצה, חשק, רחם, חפץ, דוד, דדים (noun) and חקד (noun) (Els 1979:19). His discussion of these lexemes, however, is not exhaustive and some of the lexemes that are listed are not discussed at all.⁸⁶ Furthermore, from the findings in section 2 of this chapter, it is clear that Els’s list of lexemes that belong to the same semantic domain as אהב is incomplete.

⁸⁵ The *New International Dictionary of Old Testament Theology and Exegesis* (1997), edited by VanGemeren.

⁸⁶ I.e. חבב and חקד.

Els primarily follows a context-based approach together with the semantic theory of componential analysis (Els 1979:9, 16). He divides the verses in which אהב occurs into clauses and then analyses these clauses by means of Immediate Constituent Analysis (1979:11). He states that “Immediate Constituent Analysis (ICA) concerns the determining of meaning-relations between the various constituents of a sentence” (1979:617), but he does not explain how this is actually done. Els (1979:11) then states that he makes use of the terminology and method of Eugene Nida, i.e. Componential Analysis, to determine the semantic contents of אהב. However, in his analysis of the verses containing אהב Els does not make use of the most basic feature of componential analysis, namely the assumption that a word consists of binary features and its semantic features can be described in terms of binary oppositions.⁸⁷ The only feature of componential analysis that he does seem to employ is Nida’s terminology for semantic relations and domains.⁸⁸ This is problematic because Nida’s semantic domains were compiled with the New Testament worldview in mind, which is totally different from the worldview of the Hebrew Old Testament Bible.

Els’s use of semantic domains is complicated and can sometimes be very confusing for the reader. On page 157, for example, he refers to the semantic domains of “interpersonal associative-attitudinal event”, “interpersonal associative event (erotic)” and “interstate associative diplomatic event” – all this in the discussion of love between human beings. Moreover, whilst אהב is discussed within these complicated semantic domains, Els often does not suggest a fitting translation value of אהב within these different domains or contexts.⁸⁹

Some of Els’s findings will be disputed later on in this thesis. For example, there are some texts lacking in Els’s category of parental love, i.e. Ex 21:5, 2 Sam 19:7 and Ruth 4:15 (Els 1979:62-63). Furthermore, Els (1979:77) views king Saul’s אהב for David in 1 Sam 16:17-21 as belonging to the category of love between friends, whilst it is hypothesised in this thesis that these occurrences of אהב rather belong to the frame of politics. To conclude, Els

⁸⁷ See Van Steenbergen (2002:6-42) for a thorough discussion and evaluation of componential analysis.

⁸⁸ See Els 1979:11-20, especially pages 11 and 20.

⁸⁹ For example, in the section from pages 156-162 a whole range of texts are discussed without any suggestions as to the translation value of אהב in these texts.

describes Israel's display of אהב for Yahweh in Deuteronomy as an emotive event of personal affection alongside the semantic domain of appropriate interpersonal associative event (1979:404-478). This interpretation of אהב as emotive event will also be disputed later in the thesis.

Another doctoral dissertation appeared shortly after Els's. In 1982 Alexander To Ha Luc completed his doctoral thesis under the title *The meaning of 'hb in the Hebrew Bible*. Luc built his research around the notion of semantic fields. He identified five different domains within which אהב operated. Even though Luc's research on אהב is useful, there are a number of shortcomings in his thesis. Luc states that he conducts his research within a semantic field, but he fails to identify or name this field. When he does get around to naming the synonyms of אהב that are relevant for a better understanding of this lexeme, he lists only 9 synonyms (2 of which are nouns) and does not motivate his selection at all.⁹⁰ Luc (1982:23) includes עגב in his list, but he does not mention this lexeme or its relevance for the study of אהב again in his thesis. All the lexemes that Luc includes in his taxonomy are lexemes pertaining to positive affection, except for עגב, which is a lexeme pertaining to negative affection.⁹¹ As was shown in the taxonomy of near-synonyms of אהב in section 2 of this thesis, Luc's list of verbal lexemes is far from being exhaustive. The lexemes that he does include are for the most part only discussed when they occur within the context of אהב. He never examines these lexemes in their own right as lexemes of affection or love within the wider semantic field. A more comprehensive study of these lexemes could contribute to an even better understanding of אהב in the HB.

Some of Luc's findings are incorrect. He states that "either the man or the woman can be the subject of the verb ,hb" (1982:22) and he repeats this finding several times in his thesis.⁹² Luc then draws on Micah's love for David as an example.⁹³ This instance of a woman loving

⁹⁰ Luc's (1982:23) list of synonyms include חשק, עגב, רחם, חפץ, רצה, דבק, חגן and the nouns חֶסֶד and דוּדִים.

⁹¹ It is for exactly this reason that עגב is not included in the taxonomy of near-synonyms of אהב in the present thesis. As a verb עגב always occurs within the context of adultery and idolatry and can generally be translated as "lust after" (BDB 2000:721; De Blois 2009j).

⁹² See Luc (1982:35, 36, 71).

⁹³ 1 Sam 18:28.

her husband is, however, an exception to the rule.⁹⁴ Another inaccurate assertion made by Luc is that דבק is “used for the loyal act of an inferior to a superior, but never vice versa” (1982:140). The first and very well known occurrence of דבק in the HB, namely Gen 2:24, already negates this statement. Here a man (superior) is said to leave his father and his mother and to “cleave” (דבק) to his wife (inferior). From these observations it is clear that Luc’s findings are incorrect at times and more investigation into these texts is called for.

A large number of articles have been written on the topic of love, or more specifically אהב in the HB. These articles do not discuss אהב exhaustively, but each one addresses different aspects of its meaning. One of the most influential articles is the one written by Moran on the love of God in the book of Deuteronomy: “Love in Deuteronomy is a love that can be commanded. It is also a love intimately related to fear and reverence. Above all, it is a love which must be expressed in loyalty, in service, and in unqualified obedience to the demands of the Law. ... It is, in brief, a love defined by and pledged in the covenant – a covenantal love” (1963:78). Moran sees the love in Deuteronomy as a concept that is part of the political realm.⁹⁵ Most scholars who have studied the concept of love in the Hebrew Bible agree with Moran’s conclusions.⁹⁶ Thompson (1974:334-338) underscores Moran’s findings and elaborates on the political implications of the love that existed between David and Jonathan.⁹⁷ Later Thompson also extends the political connotation of love to other passages in the HB where the reciprocal love between Yahweh and Israel is understood within the political

⁹⁴ The only other place in the HB where a woman is said to love a man is in Song of Songs (Sng 1:7; 2:5; 3:1, 2, 3, 4 and 8). Scholars are not clear on how these instances in Song of Songs should be explained. See Chapter 4, section 4.4.5 for a discussion on these instances.

⁹⁵ Over against the political background some scholars view אהב in Deuteronomy as part of the father-son relationship between Yahweh and Israel (McCarthy 1965:144-147; McKay 1972:426-435). McCarthy (1965:146) goes further to state that within this father-son relationship there “is no question of a tender, feeling love. It is simply a matter of reverence, loyalty, obedience, things subject to command and commanded. It is the same attitude which Deuteronomy demands on the basis of the covenant relationship”. Moran, however, argues that even though we do find the father-son relationship in Deuteronomy, it is never found in connection with אהב (1963:77).

⁹⁶ Lapsley (2003:350), however, argues that Moran focuses too much on the word “duty” and the phrase “deuteronomic love of service”. According to her, emotion plays a pivotal role in Israel’s relationship with Yahweh (2003:350-369).

⁹⁷ Also see Sakenfeld (1987:223-226) and Ackroyd (1975:213-214) in this regard.

context of a covenant relationship (1977:478) and where “Israel’s allegiance to other deities is seen as a rejection of her allegiance to Yahweh” (1979:200).

Whereas most scholars view the political overtones of love as specialised and different from the feelings of natural affection that existed between family and friends,⁹⁸ Ackerman (2002) (without ignoring these differences) wrote a compelling article on the similarities between the way in which אהב has been used in these two different contexts. She argues that in both contexts אהב is used in a one-sided way (always having one party as the subject and the other party as the object of the verb). In addition to this Ackerman (2002:447) shows that the one-sidedness is hierarchically structured. In relationships between members of the opposite sex, it is always the male partner who is the subject of אהב, and in the relationship between Yahweh and Israel Yahweh is the subject and Israel is on the receiving side of אהב.⁹⁹

These scholars help us to see that אהב occurs in different contexts, i.e. the family context and the political context. What is still questionable, though, is that the meaning of אהב is indicated as “love” throughout the literature.¹⁰⁰ Deist (1997) wrote an article on the meaning of אהב within personal relationships. He went a step further by focusing on the participant roles within the valency structure of the verb (i.e. the subject and object of the verb). In this

⁹⁸ Thompson (1977:480).

⁹⁹ Ackerman (2002:449-453) then continues to explain the few exceptions to this rule. These exceptions are: 1) Jer 2:25; 8:2 and 14:10, where the Israelites are the subjects of אהב. The objects are other gods, or “the Baals”, or the Israelites’ “love to wander” in order to worship other gods. Jeremiah is trying to demean the worship of the other gods by showing that their status in relation to Israel is the complete opposite of Yahweh’s status. 2) Hos 3:1; 9:1 and 9:10, where the Israelites are again the subject of אהב. As in Jeremiah, the objects refer to other gods and the same argument is followed here. 3) 1 Sam 18:20 and 28, where Micah is said to love David. Micah is King Saul’s daughter and thus socially superior to David, the shepherd boy who does service at the court. 4) Ruth 4:13, where Ruth is said to love her mother-in-law Naomi. At this time of the narrative Ruth is married and a mother, and Naomi is a childless widower. Ruth is thus the socially superior person in the relationship. Sakenfeld (2002:443-444) mentions the instances in Song of Songs where the woman is said to love the man (Sng 1:7; 2:5; 3:1, 2, 3, 4 and 8). She suggests that the woman’s love might be foregrounded in this “enigmatic” book because, contra to the usual custom, the woman is the centre of the text here, her concerns drive the plot and therefore she is the subject of אהב.

¹⁰⁰ Ackerman (2002:454) does state that Tribble, along with Fewell and Dunn, suggests that אהב actually means “desire” or “lust” in 2 Sam 13, where we read of the obscure account of Amnon’s love for Tamar. These suggestions of different translation values, however, are few and far apart in the literature.

way he could better identify the relevant contexts within which the lexeme functioned and thus get a better understanding of the meaning of the lexeme in different contexts. Deist (1997:15) concludes that אהב describes three different kinds of personal relationships: “the relationship of a person of higher rank in the family with a person of lower rank; a superior’s *care* for a subordinate; a subordinate’s *loyalty* to a superior”. By focusing on the participant roles and the contexts of אהב, Deist succeeds in providing proper translation values for אהב within the different contexts. In this way his article comes closer to filling in some of the gaps in our treatment and understanding of אהב in the OT.

In 2008 Ellen van Wolde did a cognitive study of אהב in all the narrative texts which referred to the relationship between a man and a woman. At first this article seemed to be very promising – employing cognitive linguistics for the study of אהב. However, although her article is insightful, I do not agree with all her data. Van Wolde (2008:18) states that the verb אהב occurs 252 times in the Hebrew Bible denoting the relationship between a man and a woman. This statistic is wrong.¹⁰¹ She rightfully observes that it is usually the man loving the woman and not the other way around, but her exegeses of specific texts are debatable. For instance, Van Wolde argues that in the book of Genesis “the verb אהב does not precede marriage or sexual intercourse, but is presented as a consequence of these events” (2008:19). However, the texts that she presents as examples to substantiate this point are dubious. Van Wolde refers to Gen 24:67 and reads the sequence of “Isaac went to the tent, took Rebekah to his tent, she became his wife, and he loved her” as meaning “(a) go, (b) take (home), (c) have sex and (d) love”. According to this reading, “she became his wife” means to “have sex”, which is not necessarily the case. Perdue (1997:183) argues that for a husband to “take” a wife in the OT meant “to become her master”. Her second example, Gen 29:18, has as its content “Jacob saw Rachel, and loved her”. The sequence of actions is then “(a) see, (b) love”. But this example is totally irrelevant to her point (which is that אהב is a consequence of marriage and sexual intercourse), because neither marriage nor sex is discussed in this verse.

¹⁰¹ All together the verbal lexeme occurs 217 times (215 times if we do not double-count the 2 occurrences of a Ketiv/Qere reading. In the context of a heterosexual relationship אהב occurs 32 times.

One of Van Wolde's (2008:21) conclusions, which is built on her view that love did not precede but rather followed sex or marriage, is that love in the HB within heterosexual relationships did not have a romantic connotation. According to her, romance was not part of the cultural frame of the people. She argues that hierarchical relationships did not leave room for romance. This is a point that can and will be disputed later in my thesis.

2.3.1.3 A critical discussion of the literature¹⁰²

Although some of the literature has already been discussed critically, further observations are called for. When we consider the entries made on אהב in BDB and KB, it becomes apparent that these two lexicons approached the format of the entry in a very similar way. A comparative study of the two shows only minor differences. The entry in KB is a bit more extensive than that of BDB. Both BDB and KB attend to the valency patterns of אהב by giving examples of the possible subjects and objects that occur with the lexeme. However, KB is more complete in this regard, also listing אהב's co-occurrence with prepositions such as ל and particles such as כִּי and בִּן. BDB does refer to בִּן as well, but only as a passing reference, without taking the context into consideration and without any suggestions as to the translation value of the construction in this regard. By merely identifying the prepositions and translating them without regard to the context, KB does not demonstrate the semantic relevance of these syntactic constructions. Van der Merwe (2004:123) also argues that BDB and KB often do not make clear "whether the syntactic information provided has any semantic significance or not. This reflects the absence of any clear border between syntax and semantics that is typical of most so-called traditional approaches to language description".

Another important shortcoming of the entries in both BDB and KB is that, even though valency patterns are taken into consideration, אהב is translated consistently by means of the gloss "love" (BDB) or "like, love" (KB). This is the case in all instances except where the participle comes into play. Both BDB and KB recognise that this form of the verb, when used substantively, can be translated as either "lover" or "friend". Only once more does KB deviate from the translation gloss "love, like" – under the category "miscellaneous" where KB states that אהבה־בְּהִיבָה contrasts שְׂנוּאָה in Deut 21:15, referring here to the "favourite wife". But even here the contextual shift that brought about this different meaning is not addressed

¹⁰² Parts of this section are taken from a previous publication. See Bosman (2005:24-25).

at all. Considering the fact that the worldview of the 21st century is (literally) worlds apart from that of the HB, the consistent unqualified translation of אהב with “love” could give rise to misunderstandings.

Even though BDB and KB both identify שונא as the antonym for אהב, they do not mention any of its parallel terms or near-synonyms. A proper understanding of the meaning(s) of אהב in the HB is impossible without taking these lexemes into consideration as well.

The more recent DCH (1993) by Clines claims to focus mainly on the syntactic relationships between lexemes. In the introduction Clines (1993:14) explains this endeavour as follows: “... the Dictionary ... has a theoretical base in modern linguistics. This theoretical base comes to expression primarily in the overriding concern in this dictionary for the *uses* of words in the language ... the meaning of a word is its use in the language. The focus here, then, is not so much on meanings, or the translation of equivalents, of individual words as on the patterns and combinations in which words are used”. Although Clines’s description of his approach seems very promising, in reality the DCH became a mere listing of the usages of lexemes without making use of any real semantic model.¹⁰³

When we consider DCH’s entry on אהב, it is clear that the same general sequence is followed as with BDB and KB. The main difference between the entries in BDB and KB, on the one hand, and DCH, on the other hand, is that DCH exhaustively lists all the subjects, objects, prepositions and collocated verbs with which אהב appears in a syntagmatic relationship. The question should be posed, however, whether this exhaustive listing really gives insight into the lexical meaning and translation of אהב. Like BDB and KB, the only translation gloss that DCH gives, apart from the participle “lover” or “friend”, is “love” and in some instances “like”. Here again the question regarding different worldviews comes to the fore. What is

¹⁰³ See Van der Merwe (2004:121, 124-125). Eng (2000:725), in his book review on DCH, also wrote extensively in this regard: “Some reviewers have remarked that using *DCH* is like using a mere listing of syntagmatic data with little analysis and interpretation ... This is not strictly true ... Still, what has frustrated reviewers is the lack of semantic elaboration or discussion within each lexical entry as to how the lexicographers themselves arrived at their determinations ... In addition, *DCH* still relies, for the most part, on providing ‘glosses’ (word-for-word translation equivalents) rather than real definitions in their lexical entries allowing for even greater semantic vagueness and ambiguity ... It is a bit of a disappointment therefore that after all the work has been done no further lexical semantic description and delineation is [sic] provided”.

needed is a consideration of the semantic features of the constituents that are listed in DCH. This would help us to be sensitive to the possibility of certain syntagmatic patterns in which אהב appears – patterns which could contribute to the understanding of the meaning of אהב in particular contexts.

Unlike BDB and KB, DCH not only gives an antonym of אהב, namely שנא, but also a synonym, שמר. Whether שמר (*keep* commandments) can really be regarded as a synonym is questionable. If שמר is a synonym of אהב, then ירא, הלך and עבד, to name but a few, should also be considered as synonyms,¹⁰⁴ but none of these belong to the domain of AFFECTION in the HB. They are also not included in the taxonomy of near-synonyms of אהב that has been compiled in section 2. DCH does list some of these verbs as parallel terms to אהב, because they often co-occur in the same verse and context. But the DCH list is not complete; for instance, ירא does not occur in DCH's list, even though it forms part of the list of parallel lexemes in Deut 10:12. There are many more verbal lexemes that could be listed as possible near-synonyms (all the lexemes in the taxonomy of section 2), but DCH does not mention any of them.

The lists of parallel terms and near-synonyms that are provided by the lexicons are thus incomplete and, in the case of DCH, incorrect. In this regard the theological dictionaries present a clearer picture. Even though none of the dictionaries contains a complete list of all the near-synonyms of אהב, they are much more exhaustive in their listings than the lexicons. However, it has been shown that the theological dictionaries lack a solid semantic framework, or as in the case of Els's article in NIDOTTE (1997), they make use of a semantic framework that belongs to the world of Biblical Greek and thus represent a completely different worldview; these dictionaries therefore help with our understanding of אהב only to a limited extent.

A number of articles have been written on the meaning of אהב in the HB. These articles, however, do not provide us with a complete profile of אהב, but only address specific aspects of the lexeme. What is still lacking is a statistical profile of אהב providing us with all the relevant conceptual frames and semantic domains and the statistics of each. A more thorough

¹⁰⁴ Deut 10:12.

consideration of the different contexts will help to identify proper translation glosses for the occurrences of אהב in each specific context, something that has not been done comprehensively as yet. A more complete picture of all the possible near-synonyms within the taxonomy of affection will also contribute towards a better understanding of אהב as well as of these lexemes and their role within the domain of AFFECTION.

Finally, more consideration should also be given to the antonym of אהב, namely שנא. These two lexemes co-occur thirty-seven times in antithesis to each other. It is therefore necessary to understand both, for the meaning of the one lexeme in these contexts has a direct influence on its antonym. A clear understanding of שנא in these instances will certainly shed light on the meaning of אהב.

2.3.2 בוא – to come, to enter¹⁰⁵

According to *Vocabula*, the verbal form of בוא occurs 2 592 times in the HB. This is the fourth most frequent verb in the HB and the most common verb to denote motion.¹⁰⁶ Since only a few of these instances are relevant for the domain of AFFECTION, and all of these appear within the Qal stem formation, the discussion of the lexicon entries will be limited to the Qal stem formation. Furthermore, the discussion of the theological dictionaries will also focus only on בוא within its (possible) affectionate sense.

2.3.2.1 Lexicographical entries

BDB commences with a generic translational value for בוא, namely **come in, come, go in**. One of the senses in the Qal stem formation is depicted as: *come in*. This sense can appear with the prepositions אל or כ, and it is sometimes used “of entering a woman’s tent or apartment (with implication *coire cum femina*)”. BDB notes that women are rarely the subject of this sense. (BDB 2000:97)

¹⁰⁵ Most of the verbal lexemes that will be discussed here have basic meanings (senses) that do not belong to the domain of AFFECTION. They function as near-synonyms of אהב only in some contexts. Only the senses that are related to אהב, i.e. the senses of affection, of these lexemes will receive attention in the following discussions.

¹⁰⁶ Jenni (1997:201) and Arnold (1997:615).

KB lists בוא under the glosses to **enter** and to **come (to)**. Under the first gloss KB lists one of the senses of **enter** as referring to “*coire cum femina*”. The prepositions ב, אל or על can accompany this sense (KB 1999:113).

DCH starts by supplying the possible translational glosses for בוא, i.e. **come**, **go**, even **go away**, **come back**, **enter** and **begin**. Right at the start of the entry a reference is made to its use with reference to sexual encounters, especially in conjunction with the preposition אל and the fact that בוא can parallel שכב in these instances. The occurrences of בוא are listed with a whole range of possible subjects and prepositions. A very small section is contributed to אל בוא that has the sense of “*come to woman for sex*” (113). Except for a list of some female participants, no further details are given. At the end of the Qal listings of בוא DCH lists the lexeme’s occurrences with parallel terms, and also provides a list of many possible synonyms (one of which is שכב) and some antonyms (DCH 1995:101-118).

2.3.2.2 Theological dictionaries

In his article on בוא Arnold (1997:615) mentions in passing that בוא can be used to refer to sexual relations of a man with a woman, citing Gen 39:14 as an example, but he does not discuss this sense in any further detail. Jenni (1997:202) also devotes almost no attention to this sense of בוא. He only states that the common meaning of בוא can be used in euphemistic language, for example “to go into a woman” which, according to him, means “to live together”. Jenni (1997:202), however, does give a list of a number of texts that utilise this meaning of בוא. It is noteworthy that Preuss (1975:20-49) has devoted a thirty-page article to a discussion of בוא, but he mentions its use in the context of sexual relations with a woman in only one sentence.¹⁰⁷

2.3.2.3 A critical discussion of the literature

It is clear that very little has been said about the sense of בוא regarding its denotation of sexual intercourse. The lexicons do mention this sense, but very briefly. Moreover, the way that this sense is presented in BDB (2000:97-98) and KB (1999:112-114) is so oblique that the biblical scholar or Bible translator would struggle to pick up this sense when consulting these lexicons. I myself overlooked this sense in BDB and KB the first time when I searched

¹⁰⁷ Preuss (1975:21).

for בּוֹא. KB has the least number of example texts of this sense of בּוֹא. BDB has more listings, but does not list this sense exhaustively. Although DCH (1995:102-113) does devote a little more attention to this sense, providing all the textual references and even lists שָׁכַב as a possible synonym, the information is still not adequate to understand its specific usage in these contexts. The information is completely absent in DCH. For instance, some women are listed as being either the subject or the object of בּוֹא (sexual intercourse), but other important information is left out. DCH does not state that men are usually the subject of בּוֹא in these contexts.

BDB and DCH have some textual references in which בּוֹא does not seem to have the sexual denotation at all, although בּוֹא occurs together with שָׁכַב in a context of sexual intercourse. In these instances, it is rather שָׁכַב that has the sense of sexual intercourse. בּוֹא merely denotes the act of entering someone's company and after this initial "meeting" the sexual intercourse is indicated by שָׁכַב (Gen 39:34; 2 Sam 11:4; 12:24; 13:11).

The valency of the subject-object combinations is not highlighted in any of the lexicons. Moreover, none of the lexicons even hints at the idea that בּוֹא could possibly be a lexeme of AFFECTION that denotes sexual love or sexual affection in these instances.

2.3.3 דָּבַק - to cling, to cleave

According to *Vocabula*, the verbal form of דָּבַק appears 54 times in the HB.¹⁰⁸ Wallis (1978:79), however, states that the Hebrew root occurs 55 times. This is probably because of the occurrence of this lexeme in Prov 18:24. Here the form דָּבַק is used. This is regarded as an adjective by all the relevant lexicons¹⁰⁹ and by *Vocabula*, but this form could also be a Qal perfect. In this thesis the most general assumption will be followed – that דָּבַק is an adjective in Proverbs 18:24 and the verbal lexeme occurs 54 times in the HB. However, in Prov 18:24 דָּבַק appears within the domain of AFFECTION alongside the participle form of אָהַב. For that reason, this occurrence will be taken into consideration later in the thesis.

¹⁰⁸ See Jenni (1997:324) for the same finding.

¹⁰⁹ See KB (1999:209); BDB (2000:180) and DCH (1995:386).

2.3.3.1 Lexicographical entries

The entry by BDB starts by providing the glosses “**cling, cleave, keep close**” for דבק. Hereafter the different stem formations are discussed. One of the senses under the Qal is listed as: “cling, cleave to”. This sense is said to have a figurative meaning pertaining to loyalty and affection. Sometimes the idea of physical proximity is retained. Here דבק is followed by בָּ and it often stands in parallel to אהב. דבק can furthermore be used in contexts where people are said to “cling to” sin (BDB 2000:179).

KB’s entry on דבק commences with the Qal form. Six different senses are listed. These senses are distinguished by the preposition that accompanies the lexeme. When דבק occurs with the preposition בָּ it can denote: to **cling, cleave to** (e.g. his wife) or to **cling to, stick to** (specific people, gods or Yahweh). סור or רחק can act as possible antonyms (KB 1999:209).

DCH’s entry begins by stating the general gloss for דבק, namely “**cling**”. The forms of the Qal stem formation are listed with the translation glosses “**cling, adhere, keep close, overtake**”. A broad list of subjects is given and the passages are identified where דבק appears together with אהב, or as a parallel term or antonym for other lexemes. A short list of objects is also given. After this the co-occurrence of דבק with the prepositions אֶל, בָּ, לְ and אַחֲרַי is listed. DCH then provides us with a list of synonyms for the Qal form of דבק, namely שבע “swear”, חתן “intermarry with”, בוא “come” and שוח “sink down”. The two antonyms that are given are סור “turn” and עזב “leave” (DCH 1995:385-386).

2.3.3.2 Theological dictionaries

According to Jenni (1997:324), all the meanings of דבק “cluster tightly around the basic meaning ,to be close by””. The literal usages of דבק are indicated by the glosses “cling to, stick to, cleave”.¹¹⁰ When the lexeme is used figuratively, it is used to describe the relationship between people. The nature of these relationships can be friendly or hostile (Wallis 1978:81). When employed in the context of a friendly relationship, דבק expresses “a state of loyalty, affection, or close proximity”.¹¹¹ Brooke goes further by arguing that perhaps

¹¹⁰ See Wallis (1978:80), Jenni (1997:324) and Brooke (1997a:910).

¹¹¹ Brooke (1997a:911).

even “sexual intimacy” is implied by the verb in Gen 2:24.¹¹² Over against this statement, Wallis (1978:81) argues that דבק “does not connote sexual union because it can also describe the relationship between members of the same sex or human relationships in general”. Even though the statement that דבק does not refer to sexual intercourse may be correct,¹¹³ this argument can be called into question. For example, the lexeme ידע with the general sense “to know” clearly has the sense of “sexual intercourse” in certain contexts.¹¹⁴ This sense is of course not applicable to all human relationships that are portrayed by ידע, but it does not negate the fact that it can at times have the meaning of sexual intercourse as well.

Within a theological context דבק can also characterise the relationship between the Israelites and God. This usage is especially dominant in the Deuteronomistic passages. Here דבק is employed in a one-sided manner – always denoting the relationship of Israel with Yahweh and never the other way around. Israel is therefore always the subject of דבק. When God’s relationship with Israel is discussed, the term הַסֵּד is used as “divine counterpart” to man’s דבק.¹¹⁵

On a semantic level דבק is most closely related to חשק.¹¹⁶ דבק appears as a near-synonym or parallel term of אהב.¹¹⁷ This can be seen a few times in its theological usage, but it also appears alongside אהב in secular contexts, pertaining to the relationship between humans.¹¹⁸

2.3.3.3 A critical discussion of the literature

From the entries on דבק in the lexicons, it seems like the prepositions play an important role in distinguishing the different senses of this lexeme. All three the lexicons give an exhaustive listing of the collocation possibilities of דבק with different prepositions. Valency patterns are taken into consideration on the level of subjects and objects as well by BDB and DCH. KB,

¹¹² Brooke (1997a:911) refers to Gen 2:14, but it is clear that he means verse 24 instead.

¹¹³ This issue will be discussed in Chapter 5, section 5.3.1 of this thesis.

¹¹⁴ E.g. Gen 4:1, 17, 25.

¹¹⁵ Wallis (1978:83) and Brooke (1997:911).

¹¹⁶ Jenni (1997:324).

¹¹⁷ Jenni (1997:325) refers to the theological usage of דבק in the Deuteronomistic literature.

¹¹⁸ Jenni (1997:325) and Brooke (1997a:911) refer to Gen 34:3; 1 Kgs 11:2 and Prov 18:24, all cases that will be dealt with later in the thesis.

on the other hand, hardly pays any attention to the role of subjects and objects in the translation of דבק. Even though BDB and DCH do list the subjects and objects, the semantic relevance of these constructions is not explained. This was also the problem with their entry on אהב.

KB does not consider the contexts in which דבק functions at all. Two antonyms are listed in KB, but no mention is made of any possible synonyms or near-synonyms. KB mentions nothing of the fact that דבק does sometimes occur within the realm of affection. If one were to consult only this lexicon entry on דבק, the affectionate sense of this verb would not be evident to the scholar.

DCH also does not seem to take into account the contexts in which דבק occurs. As with the entry on אהב, a mere listing of all possible subjects, objects, prepositions and collocated verbs are not enough to convey the context in which the lexeme is employed. DCH does, however, go further than KB by providing possible synonyms and antonyms for דבק. Although אהב is not listed as a synonym, DCH does include it as one of the parallel terms that often co-occurs with דבק.

Of all three lexicons, the entry in BDB is the most informative. BDB still fails to sufficiently consider the context of the lexeme. But BDB does distinguish between a literal use of the lexeme and a figurative use. The figurative sense pertains to “loyalty” and “affection”. While BDB does identify דבק’s function within the domain of AFFECTION, it does not provide a proper translation value for this sense of דבק. All the senses in the Qal stem formation (the sense of affection occurs in this stem formation as well) are indicated by the gloss “cling, cleave to”. Thus, even though the sense of affection is identified by BDB, it is not shown in the translation gloss.

The sense of דבק within the domain of AFFECTION has not received its rightful attention in the other literature either. As with אהב the relevant frames are not identified. Even though it is recognised in most of the existing literature that דבק is used as a parallel term for אהב, the meaning of דבק in these contexts is for the most part not clear. This is seen in the fact that the glosses used to translate דבק are the same, even though the contextual domains within which

the lexeme occurs are so different.¹¹⁹ A recognition of the fact that these two lexemes belong to the same domain (of AFFECTION) in these contexts, as well as a recognition that דבק can stand for a lexeme of affection in its own right (not necessarily occurring alongside אהב), could shed much more light on the understanding of the meaning of this lexeme. This will contribute towards a better perspective on אהב as well.

2.3.4 חבב - to love

Probably because this lexeme is a hapax legomenon, very little has been said about it. חבב occurs only in Deuteronomy 33:3.

2.3.4.1 Lexicographical entries

BDB provides the translation gloss “love”. The Arabic, Aramaic and Ethiopian forms are mentioned in brackets, all having the sense of “love”. In Aramaic the lexeme can also be translated with the gloss “kindle, be set on fire”. The Qal participle חבב appears with עמים. BDB states that some scholars prefer to read עמו (BDB 2000:285).

Similarly to BDB, KB starts with a list of comparative philological data. The translation gloss of the Qal participle חבב is then given as “love”. It occurs with עמים in Deut 33:3 with Yahweh as subject. KB mentions the uncertainty among scholars about whether עמים should perhaps be amended to עמו (KB 1999:284).

Right at the beginning of its entry DCH provides the gloss “love” for the verb. The Qal participle form חבב is given with the subject Yahweh. Some possible emendations are listed. Then the object עם is listed (DCH 1996:147).

2.3.4.2 Theological dictionaries

In his very short paragraph on חבב Merrill (1997:3) first provides the reader with the gloss for the Aramaic form, namely “love, make love”. He then deals with the one occurrence of חבב in the HB. The Qal participle in Deuteronomy takes Yahweh as subject and the people of

¹¹⁹ The literal use of דבק belongs to VanGemeren’s (1997:20) semantic field of ASSOCIATION, CLEAVING, COMPANIONSHIP, whereas the figurative use pertaining to affection belongs to his field of LOVE, LOYALTY (1997:122) – in this thesis called the semantic domain of AFFECTION.

Israel as object. Merrill mentions that some scholars have emended the root so that it means “pure ones” or “guardians”, but he then concludes that it is unnecessary to try to find a meaning other than “love” for the lexeme in the context of Deut 33:3. Merrill concludes by providing VanGemenen’s (1997:122) semantic field of LOVE, LOYALTY as the field to which חבב belongs.

2.3.4.3 A critical discussion of the literature

The three lexicon entries are very similar in content. DCH does not pay attention to other philological evidence. Apart from lexicon entries and commentaries very little has been said on the lexeme חבב. The short entry by Merrill (1997:3) in NIDOTTE is the only discussion on חבב that I could find.

2.3.5. חבק – to embrace

A search in *Vocabula* shows that the verbal lexeme חבק occurs thirteen times in the HB.

2.3.5.1 Lexicographical entries

BDB starts with the basic gloss for חבק, namely “**clasp, embrace**”. The Qal and Piel stem formations are listed, both with the gloss “embrace” (BDB 2000:287).

The entry in KB commences with a short list of comparative philological data. The Qal is then listed with two senses, the first being “to embrace” and the second “to **fold the hands** (in idleness)”. Only the first sense is relevant for the current study. The Piel is listed with the gloss “to **embrace** someone”. It can occur with the preposition לְ. In Prov 4:8 it is used metaphorically (KB 1999:287).

At the beginning of the entry DCH provides us with the gloss “**embrace**”. The Qal stem formation is then listed with the glosses “**embrace**” and “**fold hands in idleness**”. חבק’s co-occurrence with different subjects, objects and the prepositions לְ and כִּי is listed. After this the Piel is listed with the gloss “**embrace**”. Again a list of subjects, objects, collocations and חבק’s co-occurrence with the preposition לְ is provided. חבק is said to have one synonym, namely נשק (“kiss”) (DCH 1996:153).

2.3.5.2 Theological dictionaries

No literature was found on חבק except for some comments in commentaries. A short discussion of the entry by De Blois (2008) on חבק will have to suffice.

De Blois discusses three different meanings of חבק. Firstly, חבק is discussed under the lexical semantic domain of EMBRACE. The definition for this domain is “to put one’s arms around someone else > as a greeting, sign of affection, or during love-making” and De Blois provides the translation glosses “to hold, embrace” for this definition. According to De Blois, ten occurrences (both in the Qal and Piel) of חבק belong to this lexical domain. They are listed under the core contextual domain of AFFECTION. Within the core contextual domain five more contextual domains are specified, namely ADULTERY, CHILDBIRTH, HUMAN > WISDOM, KINSHIP and SEX.

According to De Blois, Eccl 3:5 belongs to the domain of SEX. Hobbs (1985:51) holds the same view as De Blois, describing חבק in this verse as an act of “sexual caressing”. However, Murphy (1992:33) points out that חבק in Eccl 3:5 can be understood in two ways: “in the narrow sense of intercourse or more broadly for any sign of affection”. Nothing in the text suggests an explicit sexual connotation for חבק in this context, and it is therefore better to view the lexeme here as portraying affection in the general sense or in a more all-encompassing sense.

Secondly, De Blois lists two occurrences of חבק within the lexical semantic domain of EMBRACE > SPACE. He defines the meaning of חבק in this domain as an extension of the first meaning, providing the definition “to take position in the close vicinity of an object as if one were embracing it”. The translation glosses that are relevant here are “to cling to, to huddle against”. Two contextual semantic domains are identified, namely SECURITY; WEATHER and WEALTH; WELL-BEING.

The third meaning of חבק only has one occurrence (Eccl 4:5). It is listed under the lexical semantic domain of GRASP, with the definition “to fold one’s hands together > probably in order to rest or take a nap; associated with being idle and laziness”. The core contextual domain is BODY > SLEEP and this domain is then subcategorised by the contextual domain DILIGENCE; WORK.

2.3.5.3 A critical discussion of the literature

The entries in all three the lexicons are very concise. This could be because the lexeme occurs only thirteen times in the HB and because the meaning of חבק seems to be so straightforward. The lexicons rightfully observe that חבק usually has the sense of “embrace”. Furthermore, KB states explicitly that חבק has a metaphorical sense in Prov 4:8.

However, some information is lacking in the lexicons that could be helpful in understanding חבק in different contexts. BDB and KB do not list the different subjects and objects that co-occur with חבק. Even though DCH supplies such a list, this list does not convey any semantic structure. For example, the contextual domains or conceptual frames within which חבק functions are not addressed at all. Moreover, DCH lists נשק as a synonym of חבק. נשק does indeed occur as a parallel term for חבק in three instances. However, even though this is an important consideration for the meaning of חבק and the two lexemes function in the same semantic domain, נשק cannot be seen as a synonym of חבק. These are two different lexemes with different meanings, i.e. “embrace” and “kiss”. Nevertheless, they can occur side by side in the same affectionate context.

All three the lexicons as well as De Blois’s entry in SDBH fail to mention the parallel occurrence of חבק with סלל (esteem) in a chiasmic structure in Prov 4:8.

From De Blois’s entry, it is clear that חבק belongs to the domain of AFFECTION. Like BDB and KB, De Blois does not mention the fact that חבק occurs together with נשק (kiss) in three verses, all in Genesis and all within the context of kinship. This fact might shed some more light on the use of חבק in the BH family structure.

2.3.6 חפץ - to take pleasure in, delight in

According to *Vocabula*, חפץ has 74 occurrences in the HB. However, both Botterweck (1986:93) and Talley (1997:231) state that this verb has 73 occurrences. The reason for this difference is that *Vocabula* lists the one occurrence of a very different meaning of חפץ, namely “to hang” in Job 40:17, together with the occurrences of the meaning “to delight”.

2.3.6.1 Lexicographical entries

BDB provides the gloss “**delight in**”. The verb occurs only in the Qal stem formation and is discussed in two main categories (according to the subject):

- 1) of men: a) “take pleasure in, delight in”. The object here can be a woman, a man or matters and things. The verb is sometimes accompanied by the preposition אָ. b) “delight, desire, be pleased to do a thing”; and c) in the absolute sense “until it please (of love)”;
- 2) of God: a) “delight in, have pleasure in”. The object can be persons (with אָ); however, a list of other possible objects is provided as well (BDB 2000:342).

In KB the Qal is listed in four categories of meanings:

- 1) to **take pleasure in, desire**;
- 2) with אָ to **delight in** (said of God or in Est 6:6ff “wishes to honor him” or “to take delight in someone” or “to stick by”);
- 3) to **delight in**: a) with infinitive, b) with הֵ + infinitive or c) with imperfect;
- 4) in the absolute sense “to **be willing, to feel inclined**” (KB 1999:339-340).

DCH commences with the gloss “**desire**”. The Qal is then listed with the glosses “**desire, delight (in), take pleasure (in); be willing, be pleased (to do)**”. An extensive list of subjects and objects is provided. The prepositions “לְ of benefit” and “אָ (delight) in” are also listed (DCH 1996:287).

2.3.6.2 Theological dictionaries

The verb נָפַח occurs often in the Psalms (18x), Isaiah (12x) and Esther (7x).¹²⁰ God is the subject of נָפַח 35 times and humans are the subject of נָפַח 35 times.¹²¹ Botterweck (1986:94) states that נָפַח “designates an action that occurs frequently in a great variety of contexts” and that the lexeme “can have a variety of objects”. He states that personal objects of affection are introduced by the preposition אָ and impersonal objects are introduced by הֵ or in an absolute construction. Gerleman (1997:466) also holds a similar view – that the verb with a

¹²⁰ Botterweck (1986:93) and Talley (1997:231).

¹²¹ Talley (1997:232).

personal object is always accompanied by אָ and that חפץ in these instances conveys one person's affection for someone else.

According to Talley (1997:232), אהב is a possible synonym for חפץ. These two terms are used in parallel in Ps 109:17. Gerleman (1997:466) also identifies אהב as a term that is similar to חפץ. According to him, the difference between the two lexemes lies in the fact that חפץ (to be pleased) usually deals with affection that is displayed by a superior. This notion of affection shown by the superior, Gerleman argues, is absent from the meaning of אהב. As an example he cites "Saul's goodness toward David" that is expressed by חפץ, whilst אהב is used for Jonathan's, the people's and Michal's affection for David (1 Sam 18:1, 16, 20).

Another term that is similar to חפץ according to Gerleman (1997:466) is רצה (be pleased with). He states that these two terms are often used synonymously.¹²²

Botterweck (1986:95-106) distinguishes between a secular and a theological usage of חפץ. Within his discussion on the secular usage of חפץ, Botterweck (1986:95) lists אהב, חשק and דבק as synonyms of חפץ. He argues that חפץ plays an important role in the area of friendship and eroticism (1986:95). In 1 Sam 18:22 חפץ occurs together with אהב and Botterweck (1986:95) views it as a term for "friendly affection" here. Jonathan's חפץ for David may go deeper than just friendly affection in 1 Sam 19:1, if 1 Sam 20:17 (where אהב appears to express Jonathan's love for David) is also taken into consideration.¹²³

In the sexual sphere חפץ is sometimes used to describe the love between a man and a woman. Botterweck (1986:95) states that in this context חפץ "can mean simply 'delight in', but it can also designate a specific degree of affection in the hierarchy of terms defining such relationships". He views Shechem's חפץ (delight) in Dinah in Genesis 34:19 as a summary for his דבק (be drawn to, verse 3), אהב (love, verse 3) and חשק (long for, verse 8) that he felt towards Dinah. In Deut 21:14 חפץ again functions as a summary term for a man's "desire to marry a slave who has been taken as a concubine".¹²⁴ Botterweck (1986:96) reasons that "the

¹²² Ps 147:10.

¹²³ Botterweck (1986:95).

¹²⁴ Botterweck (1986:95).

development of mutual attraction as it grows between lovers can be traced in Est. 2”. He further states that in Est 2:14 חפץ has the sense of delight as “sexual desire”.

The adjuration in Sng 2:7, 3:5 and 8:4 has been understood in many different ways. The phrase that contains חפץ can be translated quite literally as “Do not awaken or arouse אֶת־הָאֵהָבָה (love) until it pleases (Qal impf חפץ)”. Würthwein (as cited in Botterweck 1986:96) argues that this phrase should be read as “until it pleases them to leave the bridal chamber”. Haller follows an opposite approach and reasons that “the lovers should not be disturbed in their pleasure until they have reached fulfilment”.¹²⁵ According to Botterweck (1986:96), both of these scholars miss the sense of חפץ and he postulates that “[w]hat is probably meant is that the lovers should be left alone with their love, and not be subjected to external influences”. It is not clear what exactly Botterweck means by this statement. Garrett (2004:155) gives a more plausible explanation. He summarises it as follows: “At the heart of the Song, moreover, is the event of a young woman marrying the man she loves and giving up her virginity. The passion of love and of the powerful emotions of the transition from virgin to sexually active woman are to be experienced with what the OT calls the ‘husband of your youth.’ The woman is simply telling the younger girl to wait until she finds and marries the man she loves.”

There are two instances in the Psalms (34:13 and 109:17) where חפץ occurs in the same verse as אהב. Here the objects of חפץ are not personal but rather pertain to “higher nonmaterialistic values” (Botterweck 1986:97).

Botterweck (1986:101-104) reasons that in its theological usage חפץ “has a function in the theology of the cult or that it can express God’s favour or rejection. As such, it seems as if the theological usage does not have instances of חפץ that belong to the domain of AFFECTION. This point will be disputed in Chapter 5 (section 5.6.5), where it will become clear that חפץ can also denote God’s attitude of affection for humans. Moreover, most of the occurrences where חפץ has a sense of affection occur with God as the subject of this verbal lexeme.

¹²⁵ Botterweck (1986:96). Also see Fox (1985:110) for the same interpretation.

2.3.6.3 A critical discussion of the literature

Even though the lexicons exhaustively list all the occurrences of חפץ in the HB, together with the co-occurring subjects and objects and the relevant prepositions, they shed no light on the full semantic potential of this lexeme. All the lexicons provide the gloss “to delight in” and KB and DCH also provide the gloss “to desire”, but they do not make clear whether this sense of “desire” belongs to the domain of AFFECTION or not. A quick survey showed that חפץ functions as a lexeme of affection in quite a few instances.¹²⁶ In Pss 34:13 and 109:17 חפץ appears as a near-synonym of אהב, a fact that is not mentioned by any of the lexicons.

The rest of the literature goes a long way in contributing towards a better understanding of חפץ, especially concerning the role this lexeme has to play in the domain of AFFECTION in the HB. However, some observations call for further discussion.

Though חפץ with the preposition usually introduces a personal object, this is not always the case.¹²⁷ In some instances impersonal objects are also introduced by ב – for example, Isa 13:17 and 66:3, Jer 6:10 and 9:23, and Ezk 18:32.

Gerleman (1997:466) provides examples of instances where חפץ expresses a person’s affection for someone else. However, the instance in 2 Sam 20:11 is disputable. Here חפץ seems to function within the domain of POLITICS rather than the domain of AFFECTION. In this instance חפץ parallels the construction אֲשֶׁר־לְ and refers to a political “favouring” or support of a specific leader.

Gerleman’s (1997:466) view that, over against אהב, חפץ pertains to the affection of a superior person to someone of a lower social status is wrong. The literature survey of אהב has shown that this lexeme prototypically conveys affection of a superior person for an inferior (section 2.3.1.2). Instances where this is not the case are contrary to the general usage of אהב. The examples that Gerleman cites to strengthen his claim can be refuted. In the context of 1 Sam 18:1, 16 and 20 David has not yet risen to the position of king. He is still a lowly shepherd boy who does service at the court of King Saul. Prince Jonathan and Princess

¹²⁶ Three examples are Gen 34:19, 1 Sam 18:22 and 19:1.

¹²⁷ Contra Botterweck (1986:94).

Michal are thus higher up in social ranking than David and they can indeed be said to אהב (love) David. As for the people's affection for David in 1 Sam 18:16, this instance denotes a sense of affection within the Political Frame that was not prototypical of the rest of the uses of אהב in this frame (Chapter 4, section 4.4.7).

Botterweck's (1986:96) discussion of Esther 2 as a narrative about the "development of mutual attraction" between lovers is questionable. The text conveys nothing about mutuality, but rather pertains to the king's attraction to Esther and the development of attraction on his part alone. Esther might indeed have been attracted to the king as well, but this fact is not conveyed here. Furthermore, within this narrative of the king's growing affection for Esther, his feeling of הפץ towards her precedes his feeling of אהב. This fact suggests that אהב revealed a greater level of affection than הפץ, something that was not taken up by Botterweck explicitly. To add to this, the text suggests that it was possible for the king to feel הפץ for more than one woman, whereas his feeling of אהב was directed to one woman (Esther) alone.

From the discussion it is clear that הפץ should, in several instances, indeed be treated as a lexeme of affection alongside אהב. Even though the lexicons do not make this point clear, it is discussed in the other literature. At times the information in these sources is open to criticism and more research needs to be done to develop a proper understanding of the sense(s) of הפץ in the domain of AFFECTION.

2.3.7 חשק – be attached to, to love

A search in *Vocabula* shows that חשק has 11 occurrences in the HB. Seven occurrences are located in the Pentateuch, one in 1 Kings, one in 2 Chronicles, one in the Psalms and 1 in Isaiah.

2.3.7.1 Lexicographical entries

According to the entry in BDB, חשק has two different senses. The gloss of the first sense is given as "be attached to, love". This sense occurs only in the Qal stem formation. The literal sense of "be attached to" has the figurative sense of "love". The lexeme can occur with the preposition אֶל or with an accusative + לְ and infinitive. The object can be a woman, or חשק can refer to Yahweh's love for Israel and also Israel's love for Yahweh. The occurrence of Isa

38:17 is listed and BDB states the possibility that חשק should probably be emended to חשקה “thou has held back, kept” (referring to the LXX, Vulgate and other individual scholars) BDB (2000:365-366).

KB lists two different senses under the Qal stem formation:

- 1) with אָ to be very attached to, to **love** somebody (woman or God or with God as subject);
- 2) with לֵּ + infinitive to **desire to**.

According to KB, חשק should be emended to חשקה in Isa 38:17 (KB 1999:362).

DCH’s entry on חשק begins with the gloss “**desire**”. The glosses for the Qal are then provided as “**desire, cling to, love**”. Different subjects and objects for the Qal are listed, as well as חשק’s appearance with the preposition אָ (DCH 1996:333).

2.3.7.2 Theological dictionaries

Wallis (1986:261) postulates that the Hebrew root of חשק has the basic meaning “adhere to, be united”. This original meaning is, however, only used in a technical sense by the Piel and Pual. As such, it occurs only in the book of Exodus in the context of the construction of the tabernacle with the sense “be joined”.¹²⁸

Eight of the 11 occurrences of חשק in the HB are in the Qal formation and have a metaphorical meaning. Wallis (1986:262-263) distinguishes between a secular meaning and a theological meaning. The secular meaning pertains to individual human bonds – mostly the bond between a man and a woman. Talley (1997:318) describes this sense as “affection between people”. In Gen 34:3 the meaning of חשק is equated with that of דבק. The difference between חשק and דבק is that the former lexeme can only be used in a positive sense whereas the latter can be used in a hostile sense as well.¹²⁹ Wallis (1986:262) postulates that חשק is not used in the HB to describe friendship among men.

¹²⁸ Wallis (1986: 261-262) and Talley (1997:318).

¹²⁹ Wallis (1986:262) and Talley (1997:318).

The theological meaning of חשק comes to the fore in the instances where חשק is applied to convey devotion within the relationship between God and humans. In Deuteronomy חשק is used twice within the context of אהב and בחר (choose).¹³⁰ According to Wallis (1986:262), these contexts show that “the bond of love between Yahweh and his own people does not spring from any qualities inherent in the latter, but from his own past decision, incomprehensible to mankind”. He further argues that the “[t]heological usage, like secular usage, does not suggest a sudden surge of emotion; it presupposes not just an unconditional erotic attraction but also a reasoned and unconditional decision. ... The root...refers...to a conscious attitude of devotion on the part of an individual and fidelity on the part of God, maintained even under stress” (Wallis 1986:263). Talley (1997:318) agrees with Wallis, but also recognises the fact that the term may connote emotion as well.¹³¹

2.3.7.3 A critical discussion of the literature

All three lexicons recognise the affectionate sense of חשק as its most prototypical meaning. Whereas BDB and KB prefer the translation gloss “to be (very) attached to, to love”, DCH also conveys חשק as having the meaning of “love”, but DCH chooses “desire” as the most prototypical sense. BDB does not provide the gloss “desire” at all, but KB employs this gloss for the two instances where חשק appears with the preposition לְ + infinitive. These two instances, 1 Kgs 19:9 and 2 Chr 18:6, do not form part of DCH’s entry at all. Because these instances do not fall within the domain of AFFECTION, I will not discuss them any further.

None of the lexicons lists any near-synonyms, parallel terms or antonyms for חשק. חשק appears as a parallel term or a near-synonym of both אהב¹³² and דבק,¹³³ but none of the lexicons mention this fact. Over against the lexicons, Wallis (1986:262) and Talley (1997:318) underscore the fact that these terms are semantically related. I hypothesise that this information is very important for the correct understanding of all three these lexemes.

¹³⁰ Deut 7:7-8 and Deut 10:15.

¹³¹ Gen 34:2(3) with 34:8.

¹³² Deut 7:7-8 and 10:15.

¹³³ Gen 34:3 and 34:8.

The above discussion does shed some light on the understanding of חשק within the domain of AFFECTION in the HB. However, the lexicons make no mention of the fact that חשק is a near-synonym of אהב and דבק or that is sometimes used in the same contexts.

2.3.8 ידע - to know

According to *Vocabula* there are 956 occurrences of ידע in the HB. Schottroff (1997:510) argues that the verbal form occurs 994 times in the HB. I will aim to keep the discussion of ידע as short as possible and to focus on those contexts where ידע may belong to the domain of AFFECTION. These instances occur only in the Qal stem formation. Seeing that the lexicon entries of ידע are so long, I will limit my discussion of these entries by discussing only the appearances of ידע in the Qal.

2.3.8.1 Lexicographical entries

The entry in BDB starts by providing the gloss “**know**” for the verbal lexeme ידע. The Qal is then listed with 5 different senses, the third one being to “know a person carnally, of sexual intercourse” (BDB 2000:394).

KB provides a list of 10 different senses for the Qal stem formation. The sixth one is “to know sexually, have intercourse with, **copulate**” (KB 1999:391).

DCH lists ten different senses for ידע in the Qal. The fourth one denotes “**know a person carnally, have sexual relations (with)**”. In its Qal entry on ידע DCH makes extensive reference to subjects, objects, prepositions, collocations, parallel terms, synonyms and antonyms (DCH 1998:99-107).

2.3.8.2 Theological dictionaries

Fretheim (1997:410-411) understands ידע within the context of sexual intimacy as a specific “kind of knowledge” that is available to human beings. Botterweck (1986:464) maintains that ידע has the sense of “acquaintance” or “love” when it refers to sexual intercourse between a man and a woman, or a woman with a man. He argues that when ידע is employed in such a

way, it probably functions as a euphemism for sexual relations.¹³⁴ ידע can also refer to homosexual intercourse.¹³⁵

2.3.8.3 A critical discussion of the literature

It is clear from the lexicon entries that ידע in its Qal form has many different categories. All of them are indicated as being an extension of the basic sense “to know” or as conveying a different angle on this basic sense. Even though the order of listing may differ, the three lexicons mainly correspond with regard to the categories of “to know” that they list. All three the lexicons refer to the subject-object combinations that co-occur with ידע and to possible prepositional collocations. However, DCH is the most exhaustive in this regard. Whereas BDB and KB make no mention of possible synonyms or antonyms for ידע, DCH provides us with a long list. As DCH, BDB and KB do recognise some parallel terms that occur together with ידע in some contexts.

All three lexicons identify the sense of “to know a person carnally/sexually, to have sexual relations with”. BDB is the only lexicon that provides a complete listing of all these occurrences (17 in total). DCH lists eleven examples of which the one is listed incorrectly.¹³⁶ KB gives only five examples of texts where ידע refers to sexual intercourse. All the lexicons mention the fact that ידע can also refer to sexual intercourse between men. BDB refers to these cases as “sodomy”, KB speaks of instances where ידע has a “paederastic” meaning, and DCH states that these are texts that pertain to “male homosexual relations”. DCH, being the only lexicon that offers a list of synonyms for ידע, does not suggest any synonyms for the sense of “sexual intercourse”.¹³⁷

One last instance deserves attention. In Ps 91:14 ידע occurs as a parallel term (probably a synonym or near-synonym) of חשק. The sense of חשק here is portrayed by the gloss “to

¹³⁴ This goes against the explanation that the use of ידע derives from “the unveiling of a woman on her wedding night or first intercourse” (Botterweck 1986:464). See also Schottroff (1997:515) in this regard.

¹³⁵ Botterweck (1986:464), Schottroff (1997:515) and Fretheim (1997b:411).

¹³⁶ DCH lists 1 Kgs 1:41 as an example for ידע referring to sexual intercourse. Here clearly 1 Kgs 1:4 is intended.

¹³⁷ Two other verbal lexemes that have been shown to carry the sense of sexual intercourse in some texts are בוא and שכב. Both form part of the list of lexemes for affection that is discussed in the present study.

love” in BDB and KB and “desire, cling to, love” in DCH. Therefore, according to the lexicons, this sense of חשק clearly belongs to the domain of AFFECTION. It is thus necessary to examine this occurrence of ידע as well to determine whether ידע does not perhaps also belong to the domain of AFFECTION in this verse. None of the lexicons lists this parallel occurrence of ידע with חשק in their entries.

Apart from the lexicon entries, not much has been said about the sense of ידע that pertains to sexual intercourse. Even though this sense is accounted for by the literature, the statistical profiling and contextual domains within which this sense comes to the fore is not discussed. A possible semantic domain would be the domain of SEX or AFFECTION or perhaps both. Moreover, no parallel terms or synonyms are considered which could help with the understanding of ידע. Therefore, the instances where ידע has the sense of sexual intercourse in the HB need some further investigation.

2.3.9 לווה – to join

According to *Vocabula*, לווה has 26 occurrences in the HB. However, לווה has two different senses. The first sense can be indicated by the gloss “accompany, join”. The second sense of the verb is indicated by the glosses “borrow” or “lend”. The former sense is relevant for this study and this sense occurs only 12 times in the HB: once in the Qal and 11 times in the Niphal.¹³⁸ The lexicon entries pertaining to the sense of “accompany, join” will be discussed below.

2.3.9.1 Lexicographical entries

BDB commences by supplying the gloss “**join, be joined**”. The Niphal form is listed with the gloss “join oneself” or “be joined”. Some subjects and objects are listed. Specific reference is made to the husband and wife combination in Gen 29:34 (BDB 2000:529).

In KB the Qal form is listed with the gloss “to **accompany**”. The gloss for the Niphal is given as “to **join oneself to**”. Here the verb can have different subjects: husband, members of a tribe, allies, worshippers of Yahweh, and Gentiles to Israel (KB 1999:522).

¹³⁸ Kellermann (1995:476).

DCH starts its entry with the gloss “**accompany**”. The glosses that DCH provides for the Niphal are “**join, join oneself to, associate, be associated with, ally oneself with**”. The subjects and objects are listed exhaustively, including that of “husband to wife” in Gen 29:34. The different prepositions and collocations are also listed (DCH 1998:523).

2.3.9.2 Theological dictionaries

The occurrence of the Qal form of לֹוה in Eccl 8:15 does not pertain to the domain of AFFECTION and will not be discussed further.

The most common use of the Niphal is to describe “positive association with or within the community” (Brooke 1997:767). Sometimes לֹוה is also used in a negative sense to describe hostile alliances (Brooke 1997:767; Kellermann 1995:476). A third use of לֹוה comes to the fore in Gen 29:34. Brooke (1997:767) regards this as an instance of wordplay: “Levi is said to have received his name because of Leah’s statement, „my husband will become attached...to me””. Brooke (1997:767) then refers to the occurrence of this verb in Num 18:2 and 4 as well, associating the whole tribe of Levi with the name giving in Gen 29:34. Kellermann (1995:476) argues against this view, stating that “this etymology has little value”. According to him, “the narrator’s only purpose is to address the notion of the „unloved’ wife, without any special interest in explaining the position or office of Levi or the Levites”. Wenham (1994:243) argues in the same vein as Kellermann that in Gen 29:34 Leah “explains her choice of name in terms of her forlorn hope that her husband will love her”.

2.3.9.3 A critical discussion of the literature

Even though the lexicons provide a thorough account of the valency patterns of לֹוה, the wider context within which these patterns occur is not taken into consideration. For example, the fact that לֹוה is used within the context of marriage and affection in Gen 29:34 has not been made clear by any of the lexicons. Moreover, not one of the lexicons lists any possible near-synonyms or parallel terms for לֹוה. VanGemeran (1997:20) groups לֹוה alongside דבק in the semantic field of ASSOCIATION, CLEAVING, COMPANIONSHIP. This shows that these two lexemes could indeed be near-synonyms, even though the lexicons do not recognise this fact. In Isa 56:6 לֹוה occurs together with אהב, a fact that was not mentioned by any of the lexicons.

In the Gen 29:34 instance לִוּהַ occurs within the broader context of אָהַב, and may even be employed here as a synonym of אָהַב when we consider the parallel expression in 29:32. None of the above sources seems to have been aware of this parallelism. Within the context of marriage לִוּהַ needs to be considered as a lexeme of affection in Gen 29:34. The use of לִוּהַ together with אָהַב in Isa 56:6 also needs to be investigated.

2.3.10 נִשַׁק – to kiss

Vocabula identifies 35 occurrences of the verbal root נִשַׁק. However, in 3 instances this verb has a completely different sense, namely “to arm oneself”.¹³⁹ נִשַׁק, with the sense of “to kiss” and extensions of this particular sense, thus occurs 32 times in the HB.¹⁴⁰

2.3.10.1 Lexicographical entries

The entry in BDB begins with the gloss “**kiss**”. The Qal stem formation is listed with the gloss “kiss”, usually with the preposition לְ. Examples are given of different subjects and objects that accompany the verb. Gen 41:40 are listed and said to be dubious. The gloss for the Piel stem formation is also “kiss”. Ps 2:21 is listed as another instance where the meaning of the verb is dubious (BDB 2000:676).

KB lists two senses for the Qal:

- 1) to kiss a) with accusative; b) with לְ; and
- 2) kisses given to: a father, a wife, a father-in-law, a mother-in-law, wives of sons, a member of the clan, a lover, Samuel kisses Saul after his consecration, when departing, ceremonially, to kiss one’s hand, blow a kiss, to be obedient to someone.

The gloss for the Niphal is “to **kiss one another**” and for the Piel “to **kiss**” (KB 1999:730).

The entry in DCH commences with the gloss “**kiss**”. The gloss for the Qal is then given as “**kiss, kiss one another**”. An extensive list of subjects and objects is given. Occurrences with the prepositions לְ and מִן are listed, as well as collocations. חָבַק “embrace” and בָּרַע “bow” are identified as synonyms of the Qal. The Piel is then listed with the gloss “**kiss**”. Again the

¹³⁹ 1 Chr 12:2; 2 Chr 17:17 and Ps 78:9.

¹⁴⁰ Beyse (1986:74).

subjects, objects, prepositions (לְ and אֶל) and collocations are listed. חֶבֶק is also listed as a synonym for the Piel formation (DCH 2001:780).

2.3.10.2 Theological dictionaries

According to Collins (1997:196), “[t]he key to the significance of the kiss is who is kissing whom or what, and in what social setting”. As a display of affection, kisses were exchanged between family members, friends and lovers. The first group (that of family) has the most occurrences in the HB.¹⁴¹ This display of affection among family members usually occurred during occasions of departure, of reunion, when family members were leaving or seeing each other again (Beyse 1999:74). These kisses were often exchanged in public and without any embarrassment (Collins 1997:196). Kisses were also exchanged in public between friends (Collins 1997:196 and Beyse 1999:75).

Besides נִשֵּׂק’s use as a display of affection among family and friends, it can also connote romantic love between a man and a woman, though this use of נִשֵּׂק in the HB is very rare.¹⁴² These romantic displays of affection were usually kept for private contexts (Collins 1997:196).

Apart from the context of family, friends and (romantic) love, נִשֵּׂק was used in the HB to express veneration in the secular as well as in the religious realm (Beyse 1999:75-76). These uses of נִשֵּׂק do not belong to the domain of AFFECTION and will therefore not be discussed further.

2.3.10.3 A critical discussion of the literature

The lexicons mainly correspond with one another regarding the content of their entries on נִשֵּׂק. Whereas BDB is the only lexicon to point out the dubious character of נִשֵּׂק’s occurrence in Gen 41:40 and Ps 2:21, DCH is the only lexicon that provides a list of possible synonyms for this lexeme. None of the lexicons explicitly states the fact that נִשֵּׂק often has an affectionate dimension and should be understood in the broader context of affection or love in the HB.

¹⁴¹ Collins (1997:196) and Beyse (1999:74).

¹⁴² Sng 1:2 and 8:1.

נשק is an action verb. It is, however, an action that can depict affectionate emotion, depending on the context within which the verb occurs. נשק does not seem to be a synonym or even a parallel term of אהב, but it can certainly be a manner in which אהב is displayed in the HB, especially within the context of the extended family, as is made clear by the literature. Therefore, I have included נשק in the domain of AFFECTION.

2.3.11 צחק – to laugh, Piel to joke

A search in *Vocabula* identifies 13 occurrences of the verbal lexeme צחק.

2.3.11.1 Lexicographical entries

BDB provides the gloss “**laugh**” for צחק. One of the senses for the Piel is “sport, play; make sport (with לְפָנָי); toy with (אֵת)”. Here the context can refer to “conjugal caresses” (BDB 1999:850).

In KB the Qal is listed with the translation gloss “to **laugh**”. The second sense in the Piel is listed as “to **dally with, fondle** a woman”. Here the lexeme is accompanied by the preposition אֵת (KB 1999:1019).

DCH – no entry.¹⁴³

2.3.11.2 Theological dictionaries

VanGemeren (1997:116, 144, 161) groups צחק within the semantic fields of LAUGHTER, PLAYING and RIDICULE. In his article on this lexeme Allen (1997:797) states that צחק is used both in a positive and in a negative way. His discussion of צחק is very brief and he does not touch on the meaning of צחק in Gen 21:9 or 26:8 at all.

Bartelmus (2004:61) states that the basic sense of the Qal form of the verb is “laugh”. When discussing the Piel (the form to which the possible senses of affection belongs) Bartelmus does not discuss the meaning of צחק in Gen 21:9. He only mentions this occurrence in a list of verbal occurrences without any prepositional phrases (2004:67). Concerning Gen 26:8,

¹⁴³ DCH is still a work in progress. The last volume (Volume 6) appeared in 2007 and it goes up to פ in the Hebrew alphabet. In 2009 *The Concise Dictionary of Classical Hebrew* has appeared. However, the researcher could not get hold of a copy in time for the submission of this thesis.

Bartelmus (2004:68) mentions the verb's co-occurrence with אָהַב; he says that צַחַק has a sexual connotation in this verse and that it pertains to Isaac's "fooling around" with his wife. Apart from this the sense of affection is not discussed further. Wenham (1994:190), however, makes it clear that צַחַק is a euphemism for the kind of intimacy that was appropriate only between spouses.

2.3.11.3 A critical discussion of the literature

The two lexicons correspond with regard to their main categories, but the finer nuances that they indicate differ. De Blois regards Gen 21:9 and 26:8 as instances where צַחַק (possibly) belongs to the domain of AFFECTION. BDB treats Gen 21:9 as part of the second sense of the Piel and provides the translation gloss "sport, play". This gloss conveys a neutral understanding of the sense without a specifically negative connotation. Over against this KB treats Gen 21:9 under the first sense of the Piel and provides a gloss with a negative connotation, i.e. "to make fun".

Gen 26:8 is treated by both BDB and KB in a similar way. Both lexicons group this occurrence under the second sense of the Piel. BDB provides the gloss "toy with" and explains it within the context of conjugal caresses, while KB provides the gloss "to dally with, fondle a woman".

Of the 13 occurrences of צַחַק in the HB, only one definitely pertains to the domain of AFFECTION, namely Gen 26:8. De Blois (2008) identifies Gen 21:9 as belonging either to the domain of AFFECTION or to the domain of SHAME. BDB provides a neutral gloss for this occurrence (play), but KB evidently sees the use of צַחַק here in a negative light, supplying the gloss "to make fun". Wenham (1994:81-82) translates צַחַק in Gen 21:9 as "mocking" and argues convincingly that the verb here "implies a negative verdict on Ishmael's behaviour". I agree with Wenham's view. Even if the sense of צַחַק should be understood in a neutral way, as some commentators do (with the gloss "to play"), this neutral sense does not necessarily convey the feeling of affection. This occurrence will thus not be regarded as an instance where צַחַק belongs to the domain of AFFECTION in the HB.

Even though there is only one instance where **צחק** occurs within the domain of AFFECTION, the loving dimension of this meaning is so strong that it should indeed be treated as a lexeme of AFFECTION.

2.3.12 קשר – to bind on

Vocabula identifies 44 occurrences of the verbal lexeme **קשר** in the HB.¹⁴⁴ A preliminary study shows that two of these occurrences belong to the domain of AFFECTION, namely Gen 44:30 and 1 Sam 18:1.

2.3.12.1 Lexicographical entries

The glosses provided by BDB for **קשר** are “**bind, league together, conspire**”. The Qal stem formation can have a figurative sense. Gen 44:30 is a case in point. Here **קשר** appears with the preposition **ב**: **נִפְּשׁוּ קְשׁוּרָה בְּנַפְשׁוֹ**, “his life is bound up with his [viz. the boy’s] life (of strong affection)”. One of the senses of the Niphal has a similar meaning: “the life of Jonathan was bound up with the life of David” in 1 Sam 18:1 (BDB 2000:905).

KB states that the Qal stem formation is used metaphorically with **ב** and the passive participle “bound up” in Gen 44:30. The Niphal can occur in conjunction with **ב** (**נִפְּשׁוּ... בְּנַפְשׁוֹ**) and then has the sense of “to **commit oneself**, to feel sympathetically associated with” (1 Sam 18:1) (KB 1999:1153-1154).

DCH – no entry.

2.3.12.2 Theological dictionaries

Ackroyd (1975:214) rightfully observes that the meaning of **קשר** varies with the contexts in which it occurs. The basic meaning of **קשר** is “to bind (on)” (Conrad 2004:196). This meaning refers to the literal binding of a concrete object to something else.

קשר also has several figurative meanings, one of which is the “binding in human relationships” (Carpenter & Grisanti 1997:1001). As such, **קשר** can be employed in positive relationships, describing the devotion between two people, or in hostile relationships,

¹⁴⁴ Also see Conrad (2004:196).

referring to rebellion and people conspiring against each other.¹⁴⁵ The former usage is considered for the domain of AFFECTION. קשר is used twice in this sense, namely in Gen 44:30 and 1 Sam 18:1. In both cases reference is made of the נִפְּשׁ of one person that is bound up with the נִפְּשׁ of another. According to Conrad (2004:198), it “envisions a tie emerging from within and embracing the entire being of both”. He holds the view that in this context נִפְּשׁ suggests “the element of desire that is characteristic of human beings”.

Carpenter and Grisanti (1997:1001) argue that קשר depicts “devoted affection” between Jonathan and David in 1 Sam 18:1.¹⁴⁶ In line with this, they describe the use of קשר in Gen 44:30 as a term that signifies “devotion in affection and loyalty”. Wenham (1994:427) shares the view that קשר is used to convey the affectionate bond between Jacob and his son Benjamin in Gen 44.

2.3.12.3 A critical discussion of the literature

Although KB has a much longer entry on קשר than BDB, BDB portrays the two instances where קשר belongs to the domain of AFFECTION in a clearer way, stating explicitly that these instances are connected to each other and refer to “strong affection”. KB states that קשר in Gen 44:30 is used metaphorically and then translates it as “bound up in”. The affectionate dimension of קשר here is not conveyed at all. The subject and object combination of בְּנִפְּשׁ... נִפְּשׁ is also not mentioned to make the meaning clear. With regard to the occurrence of the Niphal in 1 Sam 18:1 KB does provide the subject and object combination of בְּנִפְּשׁ... נִפְּשׁ, but the gloss “commit oneself” once again does not reveal the sense of affection that is implicit in the meaning of קשר here.

In 1 Sam 18:1 קשר occurs in the same context as אהב, a fact that both lexicons omit to mention. Neither of the lexicons provides possible synonyms for קשר in the HB.

Whether the element of desire is intended in Gen 44 and 1 Sam 18, as Conrad (2004:198) suggests, is questionable. The Parent-Child Frame (Genesis) and the Friendship Frame (1

¹⁴⁵ Carpenter & Grisanti 1997:1001.

¹⁴⁶ Ackroyd (1975:213-214) argues that קשר here has a double meaning – referring to affection as well as political loyalty.

Samuel) is under consideration here. The “element of desire” does not fit well within these frames. One would rather expect such a term within the Romance or Sex Frames (which is clearly not relevant here). Within these contexts, it might be better to speak of the “element of close affection” rather than the “element of desire”.

Even though BDB, as well as Carpenter and Grisanti (1997:1001) and Wenham (1994:427), makes it clear that קשר does belong to the domain of AFFECTION in two instances in the HB, none of these sources takes note of the important fact that קשר occurs together with אהב in the one instance (1 Sam 18:1). This fact should be addressed because it can have implications for the translation of קשר in this context. קשר may even function as a near-synonym of אהב.

2.3.13 רחם – to have compassion

According to *Vocabula*, the verbal lexeme רחם occurs 47 times in the HB.¹⁴⁷ The distribution of these occurrences is: once in the Qal (appearing in the domain of AFFECTION), 42 times in the Piel (of which four occurrences may pertain to the domain of AFFECTION) and four times in the Pual.

2.3.13.1 Lexicographical entries

BDB starts its entry on רחם by stating that it occurs in the Piel stem formation with the gloss “**have compassion**”. Before giving a more thorough explanation of the Piel, the Qal is listed as occurring once in Ps 18:2, with the gloss “I love thee”. The Piel is again listed with the glosses “have compassion, be compassionate” (BDB 1999:933).

KB lists the Qal with the gloss “to **love** (object יהוה)”. This stem formation is said to appear only in Ps 18:2 and is probably an Aramaism. After this the Piel is listed with the gloss “to **greet (meet) someone with love, take pity on someone**”. The gloss of the Pual is “to **find mercy**” (KB 2000:1217).

DCH – no entry.

¹⁴⁷ See Stoebe 1997:1224 for a similar count.

2.3.13.2 Theological dictionaries

According to Butterworth (1997:1093), the root רחם and its derivatives “belong to the realm of grace and hope, expressing someone’s willingness to show favour”. Simian-Yofre (2004:440-441) and Stoebe (1997:1227-1228) both provide a list of parallel or semantically related terms for רחם.

רחם is used to denote the relationship of a superior in relation to an inferior. The only exception is Ps 18:2, where a human is the subject and God the object of רחם. This occurrence can be explained by the fact that it is an Aramaism (Stoebe 1997:1227). Simian-Yofre (2004:444) argues that the broader meaning of this Aramaic word has the sense of “love” and it is this meaning that is relevant in Ps 18:2. He further states that this meaning was not generally familiar to the HB authors.

Most often God is the subject of רחם. The recipient of this רחם (in the sense of “mercy” or “compassion”) is usually the people of Israel. With this subject and object combination רחם often occurs in the context of alleviation of punishment – God will lessen the punishment on his wayward people and once again act with compassion and mercy towards them.¹⁴⁸ With regard to Jer 31:20, Tribble (1978:45) argues that God speaks as a mother to “her” son Israel. Her suggested translation of the רחם clause is, “I will truly show motherly compassion”. Keown, Scalise and Smothers (1995:120) also state that “[t]he Lord’s actions in this verse are motivated by powerful emotions expressed in metaphors derived from women’s bodies and experiences”.

In the few instances where a human is the subject of רחם the subject is usually a mother (Isa 49:15), a father (Ps 103:13) or enemies. The first two texts are actually metaphors and the real subject is Yahweh.¹⁴⁹ Stoebe (1997:1227) describes רחם in Isa 49:15 as a portrayal of “maternal love”. He maintains that this text brings across the fact that “Yahweh’s love transcends all human comparisons”. In Ps 103:13 a father’s love is compared with the love of God. The fatherly love indicated by רחם does not imply emotional attachment, but rather “a

¹⁴⁸ Simian-Yofre (2004:442).

¹⁴⁹ Simian-Yofre (2004:440).

volitional acknowledgement...of paternity involving the resultant duties of providing security and protection for the child” (Stoebe 1997:1227).

When enemies are said to be the subject of רחם, it is usually in a context where there is a lack of compassion (Simain-Yofre 2004:440).

2.3.13.3 A critical discussion of the literature

Both BDB and KB discuss the meaning of רחם with reference to its subjects and objects, thus paying attention to the valency patterns of the lexeme. Both also refer to the use of the preposition על together with רחם. However, only KB recognises the fact that חנן occurs as a parallel term for רחם in 2 Kgs 13:23. There are also other texts where חנן functions as a parallel term for רחם, but these occurrences are not mentioned by either of the lexicons.¹⁵⁰ In Jer 13:14 חמל and חוס function as parallel terms for רחם. This parallelism is also not noted by the lexicon entries.

רחם as a verbal lexeme first and foremost belongs to the domain of COMPASSION in the HB. However, the above discussion makes it clear that in some contexts it can form part of the domain of AFFECTION. BDB as well as KB provides the translation gloss “love” for the single occurrence of the Qal in Ps 18:2. Even though Stoebe (1997) does not discuss this instance and Butterworth (1997:1095) refers to it as “one doubtful occurrence”, Simian-Yofre (2004:444) identifies it as an Aramaism with the sense of “love”.

Most of the other occurrences (appearing mainly in the Piel and four times in the Pual) belong to the domain of COMPASSION. Nevertheless, there are four occurrences in the Piel stem formation that appear within a parent-child relationship, and given the nature of such a relationship, it belongs to the domain of AFFECTION as well. The first text is Isa 49:15, where Yahweh’s רחם is said to be greater than that of a mother for her child. Butterworth (1997) does not discuss this text at all and Simian-Yofre (2004:441) regards רחם here as having its most basic sense of “compassion”. “Stoebe (1997:1227), however, takes note of the parental context and calls this an instance of “maternal love”. Whereas Simian-Yofre attributes the basic sense of “compassion” also to Ps 103:13 (pertaining to the רחם shown by a father for

¹⁵⁰ Isa 27:11, 30:18 and Ex 33:19.

his son), Stoebe again holds the view that the lexeme here refers to love, even though it is a love that is not “emotionally rooted”. Butterworth (1997:1095) regards רחם in Jer 31:20 as conveying compassion, but Tribble (1978:45) highlights the maternal context, which adds an emotional and thus an affectionate dimension to the compassion shown here.

It is clear that the one occurrence of רחם in the Qal stem formation is reckoned by most as a lexeme of affection. However, scholars differ in their opinion regarding the rest of the occurrences in the Piel and Pual. The argument that in those instances where רחם appears with a parent as subject and a child as object it conveys affection as well is persuasive. I will regard these cases as instances of affection as well.

2.3.14 רצה – to be pleased with

Most scholars divide רצה into two different roots, the one with the meaning “be pleased with” and the other with the meaning “pay, receive back, satisfy, atone”.¹⁵¹ *Vocabula* provides a total count of 56 occurrences of all the verbal lexemes of רצה. Fretheim (1997:1186), who makes a distinction between רצה as “to be pleased with” and רצה as “pay for”, counts 50 occurrences for the former sense (the sense that is relevant for this thesis).

2.3.14.1 Lexicographical entries

The entry in BDB begins with the glosses “**be pleased with, accept favourably**”. Some comparative philological data follow, all pertaining to this general sense. The Qal stem formation is then listed with six senses. The one that pertains to this study is glossed as “be pleased with, favourable to”. In Prov 3:12 it appears as a parallel term for אהב (BDB 2000:953).

KB lists “to **take pleasure in, be favourable to someone, be well disposed**” as glosses of רצה. However, the possible affectionate sense within these glosses is not highlighted at all (KB 1999:1280-1281).

¹⁵¹ See KB (1999:1280-1281) and Barstad (2004:624). רצה is also discussed as two separate roots in two separate articles in NIDOTTE (1997). Even though Gerleman (1997:1259-1260) argues that a separation of רצה into two different roots “rests on weak etymological foundations” and that both roots have the same basic meaning of “accept”, he too distinguishes between רצה I and רצה II in his discussion of the lexeme(s).

DCH – no entry.

2.3.14.2 Theological dictionaries

According to Gerleman (1997:1259), “to accept” is the basic meaning of the verbal lexeme רצה. He further states that רצה was mostly used “as an expression of positive assessment: „to find something good, be pleased with something”. Barstad (2004:619) agrees with this basic meaning suggested by Gerleman, but adds to it the glosses of “love, like, wish for”.

Gerleman (1997:1260) points out that רצה is semantically related to אהב and חפץ, but does not discuss this relation any further in his article. Fretheim (1997:1186) concludes his article by listing VanGemeren’s semantic field for רצה, namely the field of PLEASING. Within this field the only other lexeme that is listed is טוב. Apart from this, Fretheim does not list or discuss any other semantically related terms. Barstad (2004:619), on the other hand, provides a long list of synonyms for רצה (including אהב, אוה, חבב, חמד, חפץ, ידע and רחם), but nowhere in his article does he substantiate this selection. He only discusses the two occurrences where רצה and חפץ occur together as parallel terms in Pss 147:10-11 and 51:18.¹⁵² In both instances the meanings of these verbs can be conveyed by the glosses “to delight, to be pleased” and as such do not belong to the domain of AFFECTION.

Whereas Barstad (2004:619) argues that רצה is not often used within the context of human relationships, Gerleman (1997:1260) states that the sense of pleasure that is conveyed by רצה can relate to either a person or a thing. This lexeme is often used in the context of worship as well.¹⁵³

Barstad argues that the verb רצה can express “the love of the king and the people for the Jerusalem temple and for Zion”. He then lists 1 Chr 29:3 and Ps 102:15 as examples to illustrate his point. Regarding 1 Chr 29:3, Braun (1986:277) views this instance of רצה as revealing the writer’s “delight” with the temple and many translations use רצה here as conveying the writer’s sense of commitment to (rather than love of) the temple.¹⁵⁴ As for Ps

¹⁵² Barstad (2004:621-622).

¹⁵³ Fretheim (1997:1186) and Gerleman (1997:1260).

¹⁵⁴ See the NET, NRSV and NIV.

102:15, Allen (2002:14) shows that the servants do not “love” the stones of Zion, as Barstad argues. Here רצה rather has the sense of “to value”.

2.3.14.3 A critical discussion of the literature

BDB deals with the two verbal roots of רצה (as discussed in the introduction of this section) under one single entry. It is clear that רצה does not generally convey affection in the HB, but rather pertains to the semantic fields of PLEASING and ACCEPTANCE, as VanGemeren (1997: 114, 10) rightfully observes.

Both BDB and KB list the subjects and objects (or examples of them) with which רצה occurs. Prepositions are also listed. Whilst BDB recognises the parallel occurrence of רצה with אהב in Prov 3:12, KB does not. BDB, however, does not do justice to the parallelism in the translation gloss that it provides, namely “be pleased with, favourable to”.

Barstad’s (2004:620) is the only one of the articles discussed on רצה to list Prov 3:12 in his discussion. The parallelism between רצה and אהב is, however, not pointed out. In his commentary on Proverbs, Murphy translates רצה with “delight” but in his discussion he correctly highlights the sense of parental love that is in focus here.¹⁵⁵ There is clearly a shift in meaning for רצה in this context. Besides the fact that it appears as a parallel term for the most prototypical term of affection in the BH, it also occurs within the context of the parent-child relationship – a relationship that usually has a strongly affectionate dimension to it. The gloss provided by BDB, “be pleased with, favourable to”, does not convey this dimension of affection aptly.

There are a few instances where רצה also occurs as a parallel term for חפץ (though not within the domain of AFFECTION), but none of the lexicons notes this parallelism.¹⁵⁶

2.3.15 שכב – to lie down

Whereas both Beuken (2004:660) and Williams (1997:101) count 212 instances of the verb שכב, *Vocabula* shows a total count of 213 instances. The basic meaning of the lexeme is

¹⁵⁵ Murphy (1998:18, 21).

¹⁵⁶ Pss 51:18 and 147:10-11.

clear. This meaning, i.e. lie down, does not form part of a study of lexemes of affection. For this reason the discussion will focus on the sense of שכב that might indeed carry the nuance of affection.

2.3.15.1 Lexicographical entries

BDB supplies the translational equivalent for the verb as **lie down**. In the Qal stem formation this meaning has five different senses, of which the one can denote sexual relations. In these instances the man (subject) is most often the one lying with the woman (object), but there are also some instances where the woman is the subject of the verb. In this sense שכב often co-occurs with the prepositions עם or את. BDB supplies an exhaustive list of textual references under the Qal stem formation. The Niphal or Pual stem formation has the sense of *be lain with* (sexually), where the woman is the subject of the verb. However, no textual reference is supplied to substantiate this occurrence (BDB 2000:1011-1012).

The generic translational equivalent of the verb that is supplied by KB for the Qal stem formation is **lie down, lie**. Amongst other things, this sense can refer to sexual intercourse (with עם or את). Textual references of seemingly inappropriate sexual deeds are listed, but no explanation accompanies the list. The translational equivalent of the Niphal as well as the Pual is **be lain with**. An exhaustive list of textual references is provided (1999:1486-1488).

DCH – no entry.

2.3.15.2 Theological dictionaries

Williams (1997:101-102) has a very short two-page entry on the lexeme שכב. He argues that the wide variety of meanings that is carried by this lexeme includes preparation to go to sleep (Gen 19:4), overnight lodging (Jos 2:1), dying (Isa 14:18) as well as sexual intercourse (1 Sam 2:22). Concerning the sexual denotation, Williams (1997:102) states that the idiom 'lie with' denotes illicit sexual relations. He then specifies Gen 30:15-16 and 2 Sam 11:11 as exceptions. Within this negative context of inappropriate sexual intercourse Williams (1997:102) supplies examples pertaining to rape (Gen 34:2 and Deut 22:25); seduction of a father by his daughters (Gen 19:23, 33), and a man's improper seduction of a woman (Deut 35:22). Williams (1997:102) concludes his discussion on the sexual sense of שכב by stating: "Sexual intercourse of a type approved by the community is usually described by *yd'*, know;

where sexual intercourse is indicated for purposes of procreation, *bw' el*, go into, is the term of choice.” This observation is, however, not entirely correct. It will become clear in Chapter 5 (sections 5.8.1 and 5.2) that the instances in the HB of *yd'* within the marriage relationship always results in the wife becoming pregnant, and often *bw' el* is not motivated by the desire to have children. Moreover, when sexual intercourse is indicated by *yd'*, it is not always in appropriate contexts but can also pertain to instances of sexual violation (Chapter 5, section 5.8.3).

Beuken (2004:659-671) provides a more comprehensive discussion of שכב than Williams (1997). Regarding the sense of sexual intercourse, Beuken (2004:663) maintains that שכב can have this meaning in 55 of its occurrences in the HB. He goes on to argue that this sexual meaning is limited to very specific literary genres, such as laws, stories pertaining to “abnormal sexual behaviour”, abominations and well as announcements concerning judgment (Beuken 2004:663). It does not happen often that שכב refers to appropriate sexual intercourse; however, there are some instances in the HB. Beuken (2004:663) lists Gen 30:15, 16; 2 Sam 11:11 and 12:24 as instances of appropriate sexual behaviour. Nevertheless, according to Beuken, these texts express a neutral view of the act of sexual intercourse. In the same way the texts on legal regulations also use שכב in a neutral fashion, e.g. as a lexeme that can function as a “*terminus comparationis* between permitted and forbidden sexual practices” (Beuken 2004:663).

Beuken (2004:669-670) also notes the theological considerations concerning the use of the lexeme שכב with sexual connotations. He states that “whenever a person includes his/her beloved in this act of ‘lying down, sleeping,’ in the sense of sexual intercourse, a whole new semantic spectrum is evoked, one containing, of course, an ethical element in that precisely this activity involves responsibility toward one’s fellow human being...and toward those associated with that person” (Beuken 2004:669-670).

2.3.15.3 A critical discussion of the literature

While it is clear that the sexual meaning of שכב predominantly belongs to the sphere of illicit sexual relations, there are certainly some instances, albeit only a small number, that denote the sense of affection as well. Some instances occur in the most prototypical context of affection in the HB, namely the marriage relationship (Gen 30:15, 16; 2 Sam 11:11; 12:24).

Others occur in illicit adulterous relationships (e.g. 2 Sam 11:4; 12:11), but it is still affection that is conveyed, even though it occurs within a negative context. These instances of affection are not duly noted in the lexicons or the theological dictionaries, and need some further consideration in a study that focuses on the affectionate sense of lexemes in the HB.

2.3.16 The antonym שונא – hate

A search in *Vocabula* shows that שונא occurs 148 times as a verb, 16 as a noun and once as an adjective in the HB. Of these, שונא occurs together with אהב in 34 texts. Because שונא is studied in order to shed more light on the proper understanding of אהב, these occurrences will be examined in this thesis. I am thus not engaged in an in-depth study of שונא. The meaning of שונא as it is portrayed by the lexicons and theological dictionaries will be discussed briefly.

2.3.16.1 Lexicographical entries

The BDB entry commences with the gloss “**hate**”. After this some comparative philological data are provided, the senses of all of which pertain to “hate” as well. The Qal stem formation is listed with the gloss “hate”. The Qal form often functions as the opposite of אהב. This stem formation is divided into three subcategories:

- 1) human, with accusative of person and sometimes with תעב as a parallel term (e.g. evil-doers, one’s wife or a man) or accusative of thing (e.g. evil or virtue);
- 2) Yahweh as subject and different objects (e.g. perverse Israel, wickedness, idolatry and evil); and
- 3) the participle as adjective, or in a substantive way or elsewhere with the gloss “enemy, foe”. This sense may have איב as parallel term and often functions as the opposite of אהב.

The Niphal is portrayed by the gloss “is hated” and the Piel participle by the gloss “enemy” and has two parallel terms, namely איב and צר. The Piel participle has three subcategories:

- 1) personal and national (enemies);
- 2) in poems; and
- 3) of death (BDB 2000:971).

KB starts with a long list of comparative philological data, mostly with the sense of “hate” or in the participle “enemy”. The Qal stem formation is then listed and discussed under four categories:

A) “to **hate**”:

- 1) of a human relationship: a) in the absolute sense; b) with accusative of the person, sometimes in contrast with אֶהְבֵּיךָ; c) with accusative of the thing;
- 2) with Yahweh or God as subject: a) with accusative of the person and b) with accusative of the thing; and
- 3) with הַקְמָה as subject, with accusative of the thing;

B) not to be able to endure a woman any longer, decrease her status;

C) one who hates, **enemy** (sometimes in contrast with אֹהֵב or as a parallel of אֹיֵב); and

D) conjectural readings.

The Niphal is listed with the gloss “be (become) hated”. The Piel participle is listed as:

- 1) personal enemy (singular), or
- 2) a) political enemy (with אֹיֵב and different forms of צָר as parallel terms) and b) hate Yahweh, the enemies of Yahweh (also with אֹיֵב and different forms of צָר as parallel terms). In Psalm 139:21 מְתַקְוֵמְיָךְ appears as a parallel term; and c) hate wisdom.
(KB 1999:1338-1340)

DCH – no entry.

2.3.16.2 Theological dictionaries

VanGemeren (1997:16, 70, 99, 104) groups שָׂנֵא into four semantic fields that all relate to each other, namely 1) ANIMOSITY, ENMITY, HOSTILITY, 2) ENEMY, 3) HATRED, ANIMOSITY, ENMITY, HOSTILITY and 4) HOSTILITY, ANIMOSITY, ENMITY, HATRED.

According to Jenni (1997:1277), there is no other verb that is similar to שָׂנֵא in its general Qal meaning “to hate”.¹⁵⁷ He further describes the semantic scope of שָׂנֵא as reaching “from the

¹⁵⁷ Jenni (1997:1278) maintains that the same is true of שָׂנֵא’s opposite, namely אָהַב. But this thesis will show that, even though most lexemes do not have the breadth of meaning within the domain of AFFECTION as אָהַב does, there are many lexemes that also belong to this domain and coincide with the meaning of אָהַב.

strongly affective „to hate’...to a somewhat diluted „to feel aversion for, not want, avoid” (1997:1278). **שנא** and **אהב** are often found together to illustrate contrast (Konkel 1997:1257).

Concerning the relationship between a man and a woman, Jenni (1997:1278) holds the view that **שנא** generally entails a contrast to the expected or earlier relationship of love. In this context **שנא** then means “to love no longer, develop dislike for”.¹⁵⁸ Baloian (1997:391) regards the instance in 2 Sam 13:15 as an example of where **שנא** leads to rejection. The Qal feminine participle has the sense of “an unloved, scorned woman”.¹⁵⁹ When a man’s two wives are described the one can be described as **אֶהוּבָה** “preferred” whilst the other is **שְׁנוּאָה** “less loved, neglected, scorned”.¹⁶⁰ Konkel (1997:1257) refers to the same text, namely Gen 29:31 and 33, and says that **אֶהוּבָה** and **שְׁנוּאָה** describe “the attitude toward a preferred wife as opposed to the one who was tolerated or even rejected”. Here **שנא** has the sense of “being unloved or not chosen, or even abandoned and rejected”. Prov 30:23 also uses **שנא** to refer to an “unloved” woman who marries. As for Deut 21:15 and 17, Konkel (1997:1257) argues that a man’s “feeling of affection for one wife in contrast to the aversion for another” is expressed here.

שנא and **אהב** often form a poetic word pair that expresses antithesis in the HB.¹⁶¹ In the Qal stem formation the verb mostly has the general sense “to hate” and the object of this hatred is usually enemies. **שנא** may, however, also take an impersonal object such as “the desire for profit” (Ex 18:21) or may be used in an absolute sense such as, for example, “a time to hate” (Eccl 3:8).¹⁶²

Regarding the much-debated text of Mal 1:2-3 where Yahweh says “I have loved Jacob, but Esau I have hated”, Konkel (1997:1257) holds the view that Yahweh’s sovereign choice is depicted in this statement. Yahweh has chosen Jacob and he has rejected Esau. In the same vein Baloian (1997:390-391) calls this a nationalistic text that reaffirms Yahweh’s election of

¹⁵⁸ Deut 22:13, 16; 24:3; Judg 14:16; 15:2; 2 Sam 13:15.

¹⁵⁹ Jenni 1997:1278. See Prov 30:23.

¹⁶⁰ Jenni 1997:1278. See Gen 29:31, 33; Deut 21:15-17. Wenham (1994:243) also speaks of **שנא** in the context of Gen 29:31 and Deut 21:15 as having the sense of “to love less”.

¹⁶¹ Konkel 1997:1257. See Eccl 3:8; Pss 11:5; 26:5, 8; 45:7[8]; Prov 12:1, etc.

¹⁶² Konkel 1997:1257.

Israel in strong language. Wenham (1994:243), however, places this text alongside Gen 29:31 and Deut 21:15 as having the sense of “to love less”. Wenham’s understanding of Malachi in this manner is debatable. Aside from Konkel and Baloian, Smith (1984:305) also argues that **שנא** functions here in the context of election and thus states the fact that Yahweh has chosen Jacob and did not choose, and hence rejected, Esau.

2.3.16.3 A critical discussion of the literature

The lexicons agree with regard to the basic meaning of **שנא**, namely “to hate”, and the extended meaning of the participle, namely “enemy”. Both KB and BDB take the valency of the verb into consideration by listing the possible subjects and objects that co-occur with **שנא**. The lexicons also list possible parallel terms for **שנא** as well as its antonym **אהב**. However, even though valency patterns, parallel terms and the antonym are identified, the translation glosses that the lexicons provide do not suggest that these semantic features have any influence on the meaning of the lexeme. BDB consistently stipulates the meaning of **שנא** as “hate” and the participle as “enemy”, and in this way disregards the importance of meaning shifts that can emerge with **שנא**’s occurrence in different valency constructions. KB also mainly sticks to the glosses “hate” and “enemy”, but in the contexts where **שנא** is used of a man for a woman KB does suggest that the meaning pertains to “not being able to endure a woman any longer, decrease her status”.

The other scholars show that KB’s portrayal of the translation value of **שנא** within the context of a heterosexual relationship is not exhaustive. Apart from the sense of “to not endure a woman any longer, to decrease her status”, **שנא** can also have the sense of “to develop dislike for”, “to reject”, “to love less” and “to feel aversion for”.¹⁶³

The important occurrence of **שנא** together with **אהב** in Mal 1:2-3 is not listed in BDB at all. KB does list this occurrence alongside others, but says nothing about the context. Because KB does not take the context into consideration, it fails to provide a proper translation gloss for this instance and once again only identifies “hate” as the gloss. Konkel (1997:1257), Baloian (1997:390-391) and Smith (1984:305) go further than KB by identifying that this is a

¹⁶³ See Jenni (1997:1278), Baloian (1997:391) and Konkel (1997:1257).

nationalistic text in which election language is used, thus ascribing the sense of “not choose, rejects” to שׁנא over against the sense of “choose” that אהב has in this instance.

Jenni rightfully observes that שׁנא has a wide semantic scope. My hypothesis is that this scope is broadened even further by its co-occurrence with the antonym, אהב, which has a wide semantic scope as well.

2.4. Conclusion

In this chapter it has become clear that most of the existing taxonomies of lexemes of LOVE or AFFECTION in the HB are not always adequate. In order to understand the worldview of an ancient culture, and specifically the way in which affection was displayed in that culture as clearly as possible, the whole semantic range of lexemes pertaining to the domain of affection needs to be considered. An exhaustive study of possible verbal lexemes for this domain produced 14 lexemes in total: אהב¹⁶⁴, בוא, דבק, חבב, חבק, חפץ, חשק, ידע, לזה, נשק, צחק, קשר, שׁכב, רצה and רחם.

The lexicographical entries on each of these lexemes were examined. For the most part the lexicons listed the different valency patterns of the lexemes, i.e. subjects, objects and prepositions. DCH is the most comprehensive in this regard. However, it seems that this listing of subjects and objects and prepositions is often just that – a mere listing of collocations with the lexemes without showing how these constituents can have an effect on the meaning or translation of the particular lexeme.

When the most basic sense of a lexeme does not belong to the domain of AFFECTION, all of the lexicons overlook this sense at times. And when it is not overlooked, this sense is at times not made explicit and a user of the lexicon might not notice the fact that the lexeme can function in the domain of AFFECTION as well.

DCH tends to be the most comprehensive in listing synonyms and antonyms for the lexemes under discussion. KB and BDB mostly fail to do justice in this area. Nevertheless, even

¹⁶⁴ Seeing that אהב is the most prototypical lexeme for love and affection in the HB and the focus of this study, this lexeme is treated exhaustively in all its word classes, namely the verbal occurrences as well as all the occurrences of the different nouns.

DCH's list of synonyms was often shown to be incomplete. DCH often did not list relevant synonyms for a lexeme's affectionate sense.

The lexicons do not always exhaustively list the occurrences of a particular lexeme in the domain of AFFECTION. Even though DCH does list all occurrences of a lexeme, these occurrences are not always dealt with exhaustively within the subdivision pertaining to the field of AFFECTION.

A study of the other relevant literature was helpful. At times, when the sense of affection was not addressed in the lexicon entries itself, it did come to the fore in the rest of the literature. However, the literature survey also revealed some gaps that remain to be addressed in order to produce a complete profile of the domain of AFFECTION in the HB. Even though statistics of most of the lexemes' occurrences are discussed in the literature, the statistics of the different contextual domains¹⁶⁵ in which each lexeme can occur have not been fully addressed as yet.¹⁶⁶

Furthermore, even though the literature does at times attend to the semantic domains (or at least to the relevant contexts) in which אהב occurs, it does not attempt to discuss comprehensively the translation values or the different definitions and glosses of אהב for each semantic domain and context. The same is true for the rest of the lexemes in the taxonomy of affection. For the purpose of this study, however, they will be studied only within the domain of AFFECTION. These are all areas which I aim to address in the remainder of this thesis.

¹⁶⁵ Towards the end of Chapter 3, the focus of categorisation shifts from contextual domains to conceptual frames.

¹⁶⁶ De Blois, in the SDBH, does work with this contextual profiling, but the SDBH is still a work in progress and many lexemes that belongs to the domain of AFFECTION have not been addressed yet.

Chapter 3: Methodology

3.1 Introduction

In the previous chapter some of the inadequacies of three of the main BH lexicons' treatment of אהב and other lexemes belonging to the semantic domain of AFFECTION were pointed out. A literature survey also revealed that other studies of these lexemes fail to do full justice in this regard. The following areas need to be addressed:

- The potential semantic implications of valency patterns is for the most part not taken into consideration;
- In the case of many of the lexemes that were identified the sense of affection is often overlooked;
- Relevant near-synonyms and antonyms are not identified at all or not identified exhaustively. A statistical profiling of these lexemes is absent;
- Definitions and glosses for all the semantic domains and conceptual frames in which the lexemes function and for all their occurrences are not provided.

The purpose of the current chapter is to propose a method to arrive at a better understanding of אהב as well as the other lexemes of AFFECTION. Prior to discussing such a methodology, let us remind ourselves of the problem statement and hypothesis underlying this thesis.

Problem statement

The most prototypical lexeme for LOVE in the HB is אהב. The conceptualisation(s) of LOVE in the world of the HB is not necessarily similar to that of 21st-century Western societies. The danger is therefore that a consistent and/or unqualified translation of אהב with “love” could give rise to misunderstandings of this key concept in the HB. The question, then, is how to address this problem.

Hypothesis

The analysis of the lexeme אהב in terms of its valency¹⁶⁷, as well as the conceptual frames associated with each of its valency patterns, holds the key to a more informative

¹⁶⁷ Different kinds of valency exist. This thesis works with the notion of verbal valency. This central type of valency can be taken back to the French grammarian Lucien Tesnière. He believed that “the verb plays the central role in the structure of an utterance. The verb requires particulars, which are to be specified verbally by

lexicographical description of אהב. For example, such an analysis will include a proper statistic profiling of the lexeme in the HB in terms of its possible categories. Furthermore, it will allow for a more nuanced profile of the near-synonyms and antonyms of each category. It may further pave the way towards different translation values to be considered for each of the categories.¹⁶⁸

Before discussing my research in Chapters 4 and 5, I will provide a methodological overview of the way in which I conducted this study. In the next section (section 2) the pitfalls and shortcomings of Els's approach to אהב, namely componential analysis of meaning, will be discussed. In section 3 a new approach to BH lexical semantics will be put forward, namely the approach of Reinier de Blois (2000). He has endeavoured to employ Cognitive Linguistics within the field of BH lexicology. The different points of critique of De Blois's model will then be considered. It will become clear that De Blois made use of only the most basic features of CL and by employing a more comprehensive CL model, his model for the SDBH could be refined. Section 4 will revolve around a discussion of the prototype-semantic approach of Heli Tissari (2003). In her thesis she studied the meaning of the English word "love" in the Early Modern English period and its development to present-day English. She addresses an aspect of CL that De Blois does not elaborate on or seem to utilise in his model, namely prototype theory. This may prove to be a key aspect in arriving at a better understanding of אהב. Tissari's use of participant domains may also be helpful in this regard. Section 5 will be a short discussion of Ellen van Wolde's (2008) use of CL in her study of

means of appropriate phrases or clauses – the so-called arguments – or else have to be inferred from context" (Richkeit & Sichelschmidt 2007:164). In the current thesis different arguments and adjuncts were considered in their relation to the verb אהב. However, these constituents did not seem to have an influence on the specific meaning of אהב. For this reason it has been decided to focus on the subject and object combinations occurring together with אהב, since these proved to be the most determinative aspects that contributed its meaning. Furthermore the semantic context also proved to be of vital importance for determining the meaning of אהב. Richkeit and Sichelschmidt (2007:179) argue convincingly that "valency has developed from a characteristic attributed to verbal entities unto a characteristic inherent to the way language users perceive situations". This means that valency also "includes nonverbal relationships as well as action and event schemata in addition to arguments... people, in the comprehension of verbal utterances, exploit a rich inventory of semantic categories which go far beyond the linguistic domain" (Richkeit & Sichelschmidt 2007:179).

¹⁶⁸ The categorisation of lexemes in this study will be done by identifying the relevant conceptual frames in which these lexemes of affection occur.

אהב within heterosexual relationships in the HB. An in-depth study of אהב in Chapter 4 will show that many of Van Wolde's findings are incorrect and need to be reconsidered. The last section of this chapter, section 6, will proffer a design of the theoretical model for this thesis. This model will be largely indebted to De Blois's model. The critique of the models of De Blois and Tissari will contribute towards a refinement of De Blois's model and could lead the way to a better understanding of אהב and the other verbal lexemes of AFFECTION in the Hebrew Bible.

3.2 Why not Els's approach of componential analysis of meaning?

3.2.1 Els

Els's (1979) research in his doctoral dissertation *The investigation of the semantic contents and function of 'aheb in the Old Testament* was discussed briefly in Chapter 2 section 2.3.1.2. In his account of his methodology Els (1979:10-11) states that he analyses each verse in which אהב occurs on surface level by way of Immediate Constituent Analysis.¹⁶⁹ He argues that he uses the terminology and method of Eugene Nida in order to identify the semantic relations in which אהב occurs (1979:11). Though this method is not labelled explicitly, it later becomes apparent that Els refers to Nida's method of componential analysis of meaning. Els (1979:11-12) then lists "semantic relations in secondary semantic configurations". This list is not explained at all. According to Els, he uses this grid whenever the semantic content on surface level is not clear enough. However, nowhere in Els's thesis is it clear that this list was employed at all.

Els (1979:13) further states that he uses transformational analysis to study the deep level of clauses whenever the semantic content is not clear at surface level. Nida made use of this method by breaking down a complicated sentence to its most basic "kernel" form and then identifying the meaning-relations between the different clauses.

Another method that Els adopts is to observe the "syntagmatic subject and object and/or the type of action" in which אהב functions in a particular context and thereby categorising its occurrences (Els 1979:15). Els then defines the semantic content of אהב in terms of Nida's four basic "semotactic classes", namely Objects, Events, Abstracts and Relationals (Els

¹⁶⁹ In a note Els (1979:617) states that "Immediate Constituent Analysis (ICA) concerns the determining of meaning-relations between the various constituents of a sentence".

1979:15-16). He further specifies the semantic domains involved in the different occurrences of אהב, for example, emotive event-word, attitudinal event, behavioural event, object-word, etc. (1979:16). Here he makes use of Nida's classification of semantic domains to some extent.

Els also employs what is referred to by Nida as "logotactic" or "semotactic marking". This approach seeks to observe the terms and concepts that occur in conjunction with אהב and which influences the "terminal" or actual meaning of the lexeme in particular instances (Els 1979:16).

It has already been noted in Chapter 2 that the focus of Els's research is different from the one for this thesis. Els embarks upon the exhaustive study of the lexeme אהב as such and explicitly states that he does not deal with the concept of love in the OT. This thesis, on the other hand, studies אהב exhaustively too, but alongside this the concepts of love and affection are also central. Even though אהב is seen as the most prototypical lexeme of the domain of AFFECTION, all the other BH verbal lexemes that belong to this domain also receive due recognition.

While Els does touch on some lexemes which he views as belonging to the "intimate lexical field" of אהב, his consideration of these lexemes is only cursory; it does not play an important role in his research. Moreover, the list which Els has compiled is incomplete.¹⁷⁰

All things considered, Els's thesis does not offer a clear presentation of the meaning of אהב in the HB. His methodology is unstructured and the layout of the research findings is very confusing. The reader does not get a clear picture of how his research was conducted. It seems as if Els used Nida's method of componential analysis in a haphazard way, making use of some of the features but disregarding other very important features. The most basic aspect of CA, namely that a word consists of binary features,¹⁷¹ does not appear to play a role in Els's research at all.

¹⁷⁰ See Els (1979:19) as well as the discussion in Chapter 2, section 2.3.1.2 of this thesis.

¹⁷¹ Van Steenberg (2002:14).

The semantic categories and domains that Els attributes to the different occurrences of אהב often do not make sense or are not readily understandable. For example, on page 157 of Els (1979) he categorises אהב within the semantic domains of “interpersonal associative-attitudinal event”, “interpersonal associative event (erotic)” and “interstate associative diplomatic event”. It is not at all clear what this means. These descriptions are ambiguous and do not guide the reader towards a clear understanding of אהב in the HB, but they rather complicate an understanding of the lexeme.

Apart from the difficulties of Els’s methodology, many of his findings do not seem to fit the profile of אהב and need to be reconsidered.¹⁷²

3.2.2 Componential analysis of meaning

Even if Els were to use Nida’s model of componential analysis of meaning in a structured manner, there would be problems with the adoption of this method in the field of BH lexicology. Both Van Steenbergen (2002) as well as De Blois (2000) have tried to use this method in BH lexicology and they identified some very important shortcomings.

The central feature of CA (to reduce the meaning of lexemes to clear sets of binary features and oppositions) leads to the semantic features of lexemes having to be expressed in absolutes. Geeraerts (2010:70) explains: “[c]omponential analysis provides a descriptive model for semantic content, based on the assumption that meanings can be described on a basis of a restricted set of conceptual building blocks – the semantic ‘components’ or ‘features’”. This does not accord well with recent insights into categorisation and linguistic meaning, e.g. the realisation that near-synonyms can sometimes not be distinguished perfectly from one another, but that their meaning boundaries are fuzzy and flow into each other.¹⁷³ This point will become clear in the research done in the current thesis on lexemes of AFFECTION in the HB. It will become apparent that the lexemes express different degrees of affection and the emotion that is attached to this affection.¹⁷⁴

¹⁷² Some examples were given in Chapter 2, section 2.3.1.2 of this thesis.

¹⁷³ Van Steenbergen (2002:17-18).

¹⁷⁴ See Van Steenbergen (2002: 27-28) for a more comprehensive critique of CA.

In an effort to address a serious shortcoming in the field of biblical lexicography, namely the fact that HB lexicons do not take semantics seriously, Reinier de Blois consulted the *Greek-English Lexicon of the New Testament Based on Semantic Domains*. This lexicon by Louw and Nida was first published in 1989. It is based on Nida's methodology of CA. Louw and Nida grouped words into semantic domains. All words belonging to one semantic domain have certain components of meaning in common and a word can only be fully understood if it is studied in combination with the rest of the words in the same semantic domain (De Blois 2002b:210).¹⁷⁵ Louw and Nida regard some domains as universal and others as language-specific (De Blois 2002a:276). The universal domains or semantic classes are identified by Louw and Nida (LN) as *Objects*, *Events*, *Abstracts* and *Relationals*, but within these classes we find many more language- and culture-specific domains.

De Blois (2002b:210) identified the need for a similar dictionary as LN for Biblical Hebrew. He started out by applying the model of LN to the worldview and concepts of BH, but came up against some serious obstacles.¹⁷⁶ De Blois (2002b:211) realised that “[e]very language has its own system of experience, beliefs, and practices. Every language has its own world view, thought patterns, etc. It is an illusion to think that there is one universal framework of semantic domains that covers them all”. He came to the conclusion that, because of the differences in worldview, LN's framework for Biblical Greek cannot readily be applied to Biblical Hebrew. De Blois lists the disadvantages of Louw and Nida's Greek-English lexicon (1988) as follows:

- There is not enough information regarding syntax. Even though the focus of the lexicon is on semantic domains, syntactical information needs to be considered as well – especially in cases where this information could have semantic consequences for a particular lexeme;
- The definitions are sometimes too complicated and glosses are needed to attain a better understanding of the meaning of a lexeme;
- In the Louw and Nida dictionary scripture references are not listed exhaustively for every entry and subentry. Even though this listing is not absolutely necessary, it does make the

¹⁷⁵ Also see Nida (1975:32).

¹⁷⁶ Another BH scholar, James Swanson, also attempted such a project and in 1997 his electronic dictionary *A Dictionary of Biblical Languages* was published by Logos. However, Swanson himself recognised the shortcomings of applying the model of LN directly to BH and Aramaic (De Blois 2000:14-15).

lexicon much more useful, especially since such a lexicon is predominantly used by Bible translators (often with only the most basic skills in reading and understanding BH);

- The Louw and Nida lexicon does not deal with figurative speech adequately. For example, the verb σινιάζω, which means “to sift”, is only listed under the semantic domain of HOUSEHOLD ACTIVITIES. However, this verb also has a figurative meaning, “to test”. As such it also belongs to the domain LEARN, but this meaning is not attested in the lexicon;
- For the purpose of their lexicon Louw and Nida have divided all the words that refer to groups of lexical items into three main categories, namely *Objects*, *Events*, and *Attributes* (including *Relationals*). In many instances, however, these three categories have not been kept apart. For instance the words **soldier** and **carpenter**, both *Objects*, have been classified respectively under *Military Activities* and *Building, Construction*, and as such they are classified as *Events*;
- The semantic framework used by Louw and Nida does not reflect the worldview of the NT in a convincing way. Using this model for BH would produce an even bigger cultural breach. The languages that embody two completely different worldviews and cultures should not be considered within the same set of semantic domains. (De Blois 2001:20-21; 2002a:278-279).

De Blois (2002a:279) argues that componential analysis of meaning did not meet the challenge of providing a semantic framework that would have been able to deal with the task:

In our linguistic analyses we should not be merely aiming towards descriptive systems that work, but for a system that is intuitively adequate, that represents as much as possible the ways of thinking of the speaker of the language, and do justice to his/her organization of experience, his/her system of beliefs, experience, and practices. We are not supposed to impose a system on a language. Instead of that we are to try to discover the semantic structure of the language.

From the above discussion it is clear that Els’s study on אהב needs to be revised and CA is not an adequate method for research within the field of BH lexicology. Reinier de Blois, in

his attempt to compile a *Semantic Dictionary for Biblical Hebrew*, set out to find a better method for the study of BH lexicography.

3.3 De Blois's semantic dictionary of Biblical Hebrew¹⁷⁷

3.3.1 Introduction

Until recently CL was not widely recognised in the world of Biblical Hebrew. This has slowly started to change with the new millennium with De Blois's major contribution in utilising central areas of CL within the field of BH. The findings of his doctoral thesis, *Towards a New Dictionary of Biblical Hebrew Based on Semantic Domains* (2000a), have generated a project, of which De Blois is the editor, under the auspices of the United Bible Societies.¹⁷⁸ The aim of this project, namely the Semantic Dictionary of Biblical Hebrew (SDBH), is to develop a new dictionary of Biblical Hebrew that is based on semantic domains. This dictionary is often compared to its Greek counterpart, namely the *Greek-English Lexicon of the New Testament* by Louw and Nida, which was first published in 1989. However, as has already been stated in the previous section, the theoretical models that undergird these two dictionaries are completely different. Whereas Louw and Nida based their research on the theoretical model of componential analysis of meaning, De Blois employs key features of Cognitive Linguistics in his research.

3.3.2 De Blois on traditional lexicons

De Blois attributes his dissatisfaction with the more traditional BH lexicons to a variety of factors, which in turn led him to explore the field of CA and eventually CL, and to employ CL in his model for BH lexicography. His main points of critique are summarised below.

1. Etymology often played too big a role in the entry of a particular word. The meaning of a word was compared to the meaning of its root form and all kinds of conclusions are drawn from this. While this information can be useful, these conclusions are not always accurate. Rather, the real meaning of a word is determined by studying it in the context in which the word occurs.

¹⁷⁷ For an exhaustive description of De Blois's model see his dissertation *Towards a New Dictionary of Biblical Hebrew based on Semantic Domains* (2000a).

¹⁷⁸ This project is still a work in progress.

2. Comparative linguistics was employed in many traditional lexicons to gain an insight into the meaning of a word. Again this can be useful, but the information usually originates from different languages which embodied different worldviews and cultures. Barr (1992:141) argues convincingly that “[a] word has meaning only within its own language and its own period of usage”, while De Blois (2000:2) states that “the primary method for determining the meaning of a word is by studying it within the context of all passages where it is found”.
3. Many BH lexicons do not seem to have a solid theoretical foundation. Even though lexicons deal primarily with the meaning of lexemes, the lexicons are often not built on a justifiable explicit or implicit semantic model.¹⁷⁹ (One lexicon in which the semantic criteria have been taken into account is that of Louw and Nida. However, their lexicon, which is based on the semantic theory of CA, has been shown to be inadequate for BH.)
4. De Blois (2000:3) observes that traditional lexicons also have some syntagmatic data. Again he states that this kind of information can be important, but he is of the opinion that syntactic data and semantic data should not be treated on the same level. According to him, traditional lexicons sometimes mix syntactic and semantic information and in this way mislead the user and hinder a clear insight into the meaning of the word.
5. Many traditional BH lexicons do not provide a definition for a word, but rather one or more glosses. The problem lies in the fact that glosses do not convey the proper meaning of a word, but only give limited insight into that meaning. Much more information is needed to fully comprehend the extent of meaning of a particular word (De Blois 2000:2-3).

After studying the semantic model of CA adopted by Louw and Nida, De Blois put forward the disadvantages of using CA for BH lexicography (see the previous section). In developing his own model, he still aimed for a semantic foundation, and for this purpose he drew on the insights of CL.

¹⁷⁹ De Blois (2000:2-3; 2002a:275). Van der Merwe (2004:121-123) discusses the possible reasons behind this state of affairs. In another article he advocates that the “cognitive linguistic approach to meaning appears to be the most promising for the development of a principled model of meaning for BH that could be of assistance to identify, among other things, crucial encyclopaedic information to be included in bilingual BH lexica” (Van der Merwe 2006a:89).

3.3.3 De Blois on Cognitive Linguistics

The philosophy behind CL is that words are not said to have meanings, but rather the other way around: meanings have words (De Blois 2002a:279). Meaning is a mental phenomenon that resides in our cognition. We see things, assign meaning to them and then we look for or create words that will fit the meaning that we have ascribed to what we have seen. In the process of naming things and experiences, people also perceive different kinds of relationships between those things. These relationships are not universal but culture specific (De Blois 2001:21). An identification of these relationships leads to the formation of categories.¹⁸⁰ According to De Blois (2001:22), the notion of categories lies at the heart of CL: “The concepts we perceive in the world around us are classified according to a mental process of categorisation, resulting in *cognitive categories*. These categories, in turn, are used in a *cognitive context*”.

In his discussion on categories De Blois (2001:22; 2002a:280) observes that the process of categorisation happens “automatically and unconsciously”. Human beings cannot function without categories.¹⁸¹ Furthermore, categories are not universal. “They depend on the system of experiences, beliefs, and practices of a particular social or ethnic group”.¹⁸² (This does not mean that all categories are unique to their specific time and culture. While some categories certainly are language and culture specific – and we need to be sensitive to them – we do get aspects of conceptualisation that are universal across cultures.) In order to create relevant categories for concepts of a particular group of people it is thus of the utmost importance to understand the worldview and shared belief system of that particular group.

¹⁸⁰ According to the New World Encyclopedia (2008), “[c]ategorization is the process in which ideas and objects are classified or differentiated into a set of basic concepts. Categorization is one of the most fundamental operations of the mind that underlies human understanding.”

¹⁸¹ Cruse (2000:127) explains the importance of categories as follows: “If we are not able to assign aspects of our experience to stable categories, it would remain disorganized chaos...It is only because we put elements of experience into categories, that we can recognize them as having happened before, and we can remember our previous reactions to their occurrence, and whether they were successful or not. Furthermore, shared categories are a prerequisite for communication”.

¹⁸² De Blois (2001:22; 2002a:280).

Within the field of CL *categories* are said to have certain key features. De Blois (2001:22; 2002a:280) refers to Ungerer and Schmid's (1996:10) introduction to CL when he lists these features.

- Every category consists of a prototype.¹⁸³ Humans make a mental representation for every category. The example cited is that of the category “bird”. This category calls up a specific mental representation of a bird that will probably differ from culture to culture. For most people part of their mental picture will be that of a creature with feathers and wings.
- Every category has good (typical) and bad (a-typical) members, as well as marginal members whose membership to the category is uncertain. Most people would agree that a “robin” is a good example of the category “bird”, whereas an “ostrich”, a “penguin” and a “bat” are bad examples of this category.
- Categories have *attributes*. These attributes provide information about the categories. Over against a *component of meaning*, which indicates a distinctive feature of a word, an *attribute* is a *cognitive* feature and represent information that the speaker of a language regards as relevant. For instance, attributes of the category “bird” can be aspects such as (1) it has two wings, (2) it has two legs, (3) it can fly, (4) it has a beak, (5) it has feathers and (6) it lays eggs. Typical members of a category will have more attributes in common than a-typical members.
- Categories have fuzzy boundaries. This means that a certain object can be a typical member of one category whilst being a less typical member of another category.

Categories are always applied in *context*. From a cognitive approach, context is regarded as a *mental* phenomenon. De Blois (2001:23; 2002a:281) borrows the following example from Ungerer and Schmid (1996:46) to demonstrate his point:

The boy was building a sandcastle with his bucket and his spade.

Here four objects interact with each other: a boy, a sandcastle, a bucket and a spade. This interaction exemplifies a certain *situation*. In some cultures this is a common situation. Permitting the time of year and weather, one will expect to see a child building a sandcastle

¹⁸³ Prototype theory does have its problems. See Croft and Cruse (2004:87-91) in this regard.

when you go to the beach. This sentence thus invokes a mental image in your mind, that of *building a sandcastle*. This image can be called *context*. Furthermore, different contexts can be related to one another (e.g. *sunbathing, swimming, windsurfing*), thus constituting a *cognitive model*.

De Blois (2001:23-24; 2002a:281-282) also discusses the notions of metaphor, metonym and mapping within the field of CL. Over against the traditional idea that metaphors and metonyms are merely figures of speech that are used in very specific contexts such as poetry, linguists have since come to the understanding that these figures of speech actually permeate everyday language in a significant number of contexts. “Metaphorical expressions are found in languages over the world and often they do not happen as mere accidents, but reflect patterns of thinking. They reflect structural relationships that people perceive among entities in the world around them” (De Blois 2001:23; 2002a:281). These patterns between different cognitive contexts are called *thought mappings*. A common present-day mapping within the English-speaking cultures is the mapping between TIME and SPACE. De Blois (2001:23-24; 2002a:281-282) borrows an example from Fauconnier (1997:26-27):

1. to be *close to* Christmas
2. to *reach* the end of the week
3. to *go past* the deadline
4. to work *from nine to five*

For BH De Blois (2001:24; 2002a:282) provides two kinds of thought mappings as an example: ANGER is FIRE in “the anger of the Lord was kindled”, and ANGER is FLUIDS in “the Lord poured out his anger on his people”.¹⁸⁴

When De Blois (2002a:282) highlights the contribution of the Cognitive Linguistic model for BH lexicography, he explains it as follows:

If we want to know the meaning of a word, and this becomes even more pertinent if this word belongs to a culturally distant language, it is important to know how

¹⁸⁴ These are instances of conceptual metaphors. The notion of conceptual metaphors will be dealt with in section 3.3.4.6.

the speakers of that language perceive the concept behind the word. Only by knowing to which cognitive category a concept belongs can we identify the other members of that category and know the extent to which different members of that category differ from each other. And this only gives us a partial insight into the way a particular concept functions within a given language. We can get the full picture by studying the different cognitive contexts in which that concept is used.”

3.3.4 A new approach by De Blois

3.3.4.1 Introduction

In the new approach that was put forward by De Blois for the SDBH he deals with semantic domains on two levels. These two levels of classification coincide with his distinction between cognitive categories and cognitive contexts, a distinction which he borrowed from Louw and Nida.¹⁸⁵ He labels the levels as *lexical semantic domains* and *contextual semantic domains* respectively.¹⁸⁶ Within the *lexical semantic domains* De Blois deals with the lexical meaning of an object or event. This refers to the meaning of the lexeme in its minimal context. The focus here is on the shared semantic features of all the occurrences of a particular word. Within the *contextual semantic domains* De Blois deals with the typical contexts of a particular expression. This covers a much wider area as it places the concept in a particular situation. Most lexical entries thus have to be classified twice: “every (sub)entry may have one or more *lexical* meanings and will therefore be assigned to one or more *lexical* semantic domains. For each *lexical* meaning, in turn, we may find one or more different contexts, each providing its own relevant information that will need to be covered by one or more *contextual* semantic domains” (De Blois 2001:26; 2002b:217). An example of one such entry by De Blois will be provided at the end of this section.

3.3.4.2 Lexical semantic domains (with the focus on *Events*)¹⁸⁷

It has already been mentioned that Nida (1975:178-187) identified four universal semantic categories, namely *Objects*, *Events*, *Abstracts* and *Relationals*. However, in his research on BH De Blois concludes that *Objects*, *Events* and *Relationals* are the only three valid

¹⁸⁵ De Blois (2002b:215).

¹⁸⁶ De Blois (2001:25-26; 2002a:282-284; 2002b:215).

¹⁸⁷ An exhaustive list of De Blois’s lexical semantic domains can be accessed online at <http://www/sdbh.org/vocabula/domaintable.php?1,en>.

categories for BH and that *Abstracts* (called *Attributes* by De Blois) should be seen as types of *Events* (De Blois 2001:71; 2002a:284). According to De Blois, “a considerable number of words [in BH] that one would normally be inclined to classify as *Attributes* display a behaviour that resembles that of *Events*” (2000a:72). For the purposes of the current research (a study of lexemes of affection), the *Events* category is relevant and therefore this is the only category that will receive further attention here. De Blois (2002a:288) identifies four lexical semantic domains¹⁸⁸ for the semantic category of *Events* in BH:

- 1) *Description* – all events that describe the features of objects;
- 2) *Position* – all events that describe the relationship between objects and the environment in which they are located;
- 3) *Connection* – all events that describe the relationship between objects that are attached to one or more other objects;
- 4) *Perception* – all events that describe the relationship between objects and the mind of animate beings.

Events can occur at different levels of abstraction as well as different levels of derivation. De Blois (2001:60; 2002a:288) summarises the levels of abstraction as follows:

- A) Events that occur in propositions with an *object* as the main argument or *Statant*. These events are used with their basic, concrete sense;
- B) Events that occur in propositions with an *object* as the main argument or *Statant*. These events, however, have a more abstract meaning;
- C) Events that occur in propositions with another *event* as the main argument or *Statant*.

De Blois (2001:60-61) divides the levels of derivation respectively into:

- 1) *State/Process* – the simplest type of *Event*, the main argument has the semantic function of *Statant*, there is no *Agent* or *Causer*;

¹⁸⁸ The notion of a semantic domain (also sometimes called semantic field) refers to the fact that every word is a member of a larger group of words that share some aspects of meaning. This implies that the meaning of a word can only be fully understood if it is studied in combination with all the other words that belong to the same semantic domain. See De Blois (2000:4).

- 2) *Action* – the *Statant* is replaced by an *Agent*, the *Agent* is in control of the *Event*;
- 3) *Causative* – a *Causer* is added which takes control of the *Event* and causes the *Agent* to perform the *Action*.

In total, De Blois identifies 33 different *lexical* categories for *Events*.¹⁸⁹ Specific conceptual frames can be ascribed to each of these categories. Every frame consists of a number of generic slots and specific slots. Five generic slots apply to any *Event*:

- i) Description – core *lexical* information about the particular *Event*;
- ii) Cause – relevant *lexical* information about preliminary *Events* of which the present *Event* is the result or consequence;
- iii) Result – relevant *lexical* information about the result, purpose or consequence of the present *Event*;
- iv) Connotation – the more stereotypical aspects of a specific *Event*, from the perspective of the BH linguistic community;
- v) Instrument – relevant *lexical* information about the tools that is necessary to perform the present *Event*.

De Blois (2001:62-63) identifies four specific slots which only apply to certain *Events* or lexical domains, depending on their level of derivation:

- i) *Statant* – the main semantic argument of *Events* of the subcategory *State/Process*, the *Statant* do not have control over the *Event*;
- ii) *Agent* – found in the subcategory of *Action* only, the *Agent* has some control over the *Event*;
- iii) *Causer* – only found in the subcategory *Causative* in addition to the *Statant*;
- iv) *Goal* – The only lexical semantic domain that entails two semantic arguments at each level of derivation is that of *Connection*. At the level of *State/Process* both a *Statant* and a *Goal* are required, *Actions* require an *Agent* and a *Goal*, and *Causatives* require a *Causer*, a *Statant* and a *Goal*.

¹⁸⁹ The four *lexical* semantic domains can each be subdivided further according to its level of abstraction and its level of derivation. This amounts to 33 classes of *Events*. See De Blois (2001:63).

All *Events* can be allocated one or more *contextual* labels. This indicates the *contextual* domain(s) to which the particular *Event* belongs.¹⁹⁰

3.3.4.3 Contextual semantic domains¹⁹¹

It has already been mentioned that De Blois distinguishes between *lexical* semantic domains and *contextual* semantic domains. The former covers the meaning of a word in its minimal context whereas the latter covers the word's meaning in its entire context. While this distinction is necessary to sufficiently represent the semantic content of words in the BH worldview, there does occur some overlap between the two domains at times.¹⁹²

De Blois assembles the contextual meaning of *Events* into four basic categories, namely *Contents*, *Participants*, *Motivation* and *Background*.¹⁹³ *Contents* refer to the pertinent features of the meaning of the *Event* itself. In some cases the *participants* in a particular *Event* contribute to its contextual meaning. At other times the *motivation* behind the enactment of a certain *Event* is important. The *background* or setting against which the *Event* takes place can also determine its contextual meaning.

De Blois (2001:93-99) ends this part of his discussion with a preliminary list of *contextual* semantic domains. He states that this list was compiled after doing core research on Hebrew words that started with the letter ך and as such should not be considered conclusive. His updated list of contextual semantic domains has many more entries.

3.3.4.4 A sample entry from De Blois in the SDBH

De Blois developed the computer tool *Vocabula* to assist him in his research. In his discussion on De Blois, Van der Merwe (2004:128) summarises the usefulness of *Vocabula* very well:

The purpose of this electronic instrument is to provide database structures that could, on the one hand, be used in the analysis and recording of all the possible

¹⁹⁰ De Blois (2001:63).

¹⁹¹ An exhaustive list of De Blois's contextual semantic domains can be accessed online at <http://www/sdbh.org/vocabula/domaintable.php?2,en>.

¹⁹² De Blois (2001:90).

¹⁹³ De Blois (2001:91).

variables that may be relevant in the understanding of BH lexemes, and, on the other hand, allow the formulation of categories in terms of which all the occurrences of each lexeme in the Hebrew Bible can be described. In the process of the semantic analysis the scholar would as a rule start with the preliminary categories suggested by De Blois, but is allowed to experiment with reformulating, splitting and lumping categories whenever his/her analysis of the data requires it.

As an example of De Blois's work in practice, he concludes his thesis with the entry of חבל in the SDBH. Since writing his thesis, De Blois has refined some of his entries and he has also made his entries more user-friendly. For this reason the way in which the entry of חבל was presented at the end of his thesis and in some articles following his thesis differs from his final entry in the online SDBH. I have decided to quote this entry in its final online form, followed by an explanatory paragraph, to exemplify the work done by De Blois in the SDBH:

חבל

(1) verb | חָבַל לְ, חָבַלְתִּי, חָבַל לְ

(a) *Possess (Action) verb, qal*

= to seize an object as a pledge for a loan - *to take as pledge* (EXO.22:25,25; DEU.24:6,6,17; JOB.22:6; 24:3,9; PRO.13:13; 20:16; 27:13; EZK.18:16; AMO.2:8)

Possession ; Loan

- - *to take X as pledge*

(2) verb | חָבַל

(a) *Damage (Causative) verb, pi*

= to bring destruction and suffering upon objects - *to destroy; to ruin; to devastate; to break* (ECC.5:5; SNG.2:15; ISA.13:5; 32:7; 54:16; MIC.2:10^a)

Destruction

- - *to destroy, ruin, devastate X* (ECC.5:5; SNG.2:15; ISA.13:5; 32:7; 54:16; MIC.2:10^a)

Aggression - *to destroy* (ISA.32:7; 54:16; MIC.2:10^a)

Animal ; Plant ; Agriculture - *to damage, destroy (vines; said of animals)* (SNG.2:15)

Punishment ; God - *to destroy (as punishment from God)* (ECC.5:5; ISA.13:5)

(b) *Damage > End (Causative) verb, pu (passive) | סוּר*

literally: to break an event; hence: = to bring to an end; ● affected: event - *to break > to bring to an end* (JOB.17:1; ISA.10:27)

- | סוּר - *X is broken > X comes to an end* (JOB.17:1; ISA.10:27)

Tool > Control ; Agriculture > Oppression ; Well-Being חָבַל לְ - *to be broken (of a yoke) > to be brought to an end (of being under the control of another nation)* (ISA.10:27)

Life חָבַל הַחַיָּה - *to be broken (of one's spirit) > to be close to death* (JOB.17:1^b)

(c) *Sin (Action) verb, qal*

= to act in a morally and ethically unacceptable way; ● agent: human - *to act wickedly* (NEH.1:7,7; JOB.34:31)

Sin

- (NEH.1:7,7; JOB.34:31)

(3) verb | חָבַל

(a) *Spasm > Birth (Action) verb, pi*

= to give birth; ≈ also used in a figurative sense to refer to causing things to happen; ● agent: human - *to give birth* (PSA.7:15; SNG.8:5,5)

Childbirth [show/hide contextual meanings]

- - *to give birth* (PSA.7:15; SNG.8:5,5)

Childbirth > Sin - *to give birth (to wickedness) > to act wickedly* (PSA.7:15)

(a) [MIC.2:10](#) - BDB and KB prefer to read חָבַלְתִּי חָבַל as חָבַלְתִּי חָבַלְתִּי, which turns the verb into a passive, but doesn't really alter its meaning; HOTTP prefers to maintain the interpretation of MT.

(b) [JOB.17:1](#) - Some commentators say that here "spirit" refers to the desire to live rather than to life itself. The immediate context suggests, however, that Job is (at least according to his own observations) about to die; KB "my spirit is disturbed, which is technically possible, but does not fit the context as well as the interpretation that has been chosen here.

In this example the MAIN ENTRY is that of חָבַל. This entry consists of three different BASE FORMS, numbered respectively (1)-(3). Next to the BASE FORMS the derivations and parts

of speech appear. After this, numbered (a) and sometimes further (b), (c) etc., we find the LEXICAL SEMANTIC DOMAIN¹⁹⁴ (**Possess, Damage>End, Sin, Spasm>Birth**¹⁹⁵) and its level of derivation (e.g. Action and Causative). All of these belong to the lexical category of *Events*, although this basic category is not stated explicitly in the entry. The CORE CONTEXTUAL DOMAINS of (1a) **Possess** are **Possession; Loan**, and of (2a) **Damage** it is **Destruction**, and so forth. The CORE CONTEXTUAL DOMAIN of **Destruction** is divided into more subcategories of CONTEXTUAL DOMAINS, namely **Aggression, Animal; Plant; Agriculture** and **Punishment; God**. Definitions are provided for every lexical semantic domain with a comprehensive list of scripture references. These definitions provide the lexical semantic value of a lexeme. Every sub-contextual domain is provided with a translation gloss (or glosses) and all the relevant scripture references. The entry concludes with two notes.

3.3.4.5 De Blois's model evaluated

De Blois's model has been evaluated by several BH scholars. All of these scholars show a very high regard for the research done by De Blois and the enormous contribution of his model to the field of BH lexicography. Shead (2007:319) states that “[t]he most innovative and powerful feature in SDBH is its distinction between ‚lexical’ and ‚contextual’ semantic domains”. It should be noted that the appraisals on De Blois's model were made at different development stages of the model. We must remember that the SDBH is still a work in progress, and therefore refinement and complementary data (especially with regard to the contextual semantic domains) are still possible.

In 2002 Van Steenbergen (205-208) evaluated the model of De Blois. He observes that De Blois's model offers a strong theoretical background for the SDBH and the theoretical implications of the model are applied fairly consistently to the dictionary (Van Steenbergen 2002:205). However, Van Steenbergen is of the opinion that the semantic classes for the lexical semantic domains, namely *Objects, Events* and *Relationals*, do not seem to reflect the worldview of the Hebrew speaker but rather that of the researcher (2002:206). Furthermore, Van Steenbergen states that this “fundamental problem” is carried through in the whole

¹⁹⁴ The lexical semantic domain provides the lexical semantic value of a lexeme.

¹⁹⁵ The greater-than symbol (“>”) indicates that a metaphorical mapping has taken place. This symbol separates the source and target domains.

system of categorisation in the dictionary because the lexical as well as the contextual domains are based on these three semantic classes.

In an attempt to defend De Blois's choice of the above-mentioned three semantic classes for BH, some observations are called for. De Blois studied the model of Louw and Nida in depth and tried to apply it to BH. After becoming aware of the pitfalls of this type of application, De Blois decided to draw what he could from the model devised by Louw and Nida and adapt it to his own semantic model for BH. For their NT Greek lexicon Louw and Nida argued that there are four universal semantic domains that apply to all cultures and languages, namely *Objects*, *Events*, *Attributes (Abstracts)* and *Relationals*, and that all other domains are language-specific. Even though De Blois never explicitly states this fact, it seems that he adopted this viewpoint from Louw and Nida. However, after studying these domains in BH he concluded that *Attributes* are so close to *Events* that these two domains can be grouped together in BH under *Events*. De Blois wrote a detailed chapter on each of these semantic classes in his dissertation and this researcher could not discern any discrepancies when employing the De Blois's model for the study of אהבה and other verbal lexemes of affection. These very broad semantic classes provide ample scope for more detailed and language-specific categorisation within their boundaries. Perhaps the classes are not universal in that they apply to all languages, but they do seem to work for BH.

Shead (2007:320-321) questions whether the *ontological* categories on which De Blois's hierarchy is based are at all times the most important categories. It does not seem as if he questions the three basic classes as such, namely *Objects*, *Events* and *Attributes*, but rather the subcategories. Shead bases his concern on the seven subcategories of *Objects*, i.e. Creatures, Deities, Parts, Vegetation, Products, Scenery, and Substances. After studying the "Parts" category Shead concludes that "while Parts may be a perfectly *logical* category for various words in BH, there is little to suggest that it is the fundamentally relevant *cognitive* category in every case". While this may be true, the current research is not concerned with the lexical class of *Objects*, but with the class of *Events*. Within the class of *Events* there are four subcategories, i.e. Description, Position, Connection and Perception. The category Position is not relevant for lexemes of affection, but these lexemes do fit well within the other three subcategories and in these instances they indeed seem to be relevant categories on a cognitive level.

Another point of critique by Shead (2007:319) of De Blois's lexical domains comes from a different angle. He argues that the system of lexical domains of De Blois is inherently limited, because it arranges linguistic concepts by way of a hierarchical structure. Shead points towards the fact that the reality is much more complex than this. He then refers to a model which was devised by Umberto Eco (1976), namely Model Q. "A Model Q arrangement, by contrast, is a network, in which any node may potentially be connected to any other node – „a mass of nodes interconnected by various types of associative links', a structure that may grow in complexity almost without limit, „based on a process of *unlimited semiosis*"". This is a very important argument and proposal for the improvement of De Blois's model. In this thesis the notion of radial networks within the theoretical field of Cognitive Linguistics will be recommended to help address this limitation of De Blois's hierarchical structure. The other side of the coin, however, is that a hierarchical structure, whilst having certain limitations, is a much easier and neater way of conveying information than a network, which can consist of a "mass of nodes" and which has no limit as to its growth in complexity. Shead (2007:321) himself says that his critique on De Blois's system of lexical domains is not meant to deny the usefulness of this model. He admits that "[i]ndeed, any lexicon will necessarily represent a simplification of the mental lexicon, including a simplification of systems of mental categorization".

A point of critique that was put forward by Van Steenberg (2002:206) is that the list of contextual domains does not reveal any coherence, except for the fact that it is listed alphabetically. In the same vein Shead (2007:319) notes that De Blois's contextual domains, in contrast to his lexical domains, are a "simple, unorganized list". According to Van Steenberg (2002:206), "[n]o comprehensive analysis has been carried out to determine what exactly are the coherent principles of the Hebrew worldview". He argues that the concept of worldview that is used to compile the list of contextual domains is limited to the way in which biblical authors view certain aspects of reality. However, in all fairness to De Blois, he only had the biblical text to work with. The culture and language are 2000 years removed from the present time and De Blois had to make do with the sources available to him, namely the biblical text and its authors. De Blois does not pretend to convey the worldview of the entire ancient culture in his model. He aims to put forward a model that will be compatible with *Biblical Hebrew* and not ancient Hebrew in general.

Nevertheless, after having defended De Blois, it needs to be said that the extensive list of contextual domains did complicate the study of אהב in this thesis very much. The intricate structure of אהב within the different lexical and contextual domains appeared confusing and no reader of the findings of this study could easily get a grip on the understanding of אהב if it were to be displayed in this manner. An exposition of the findings within this model revealed a very complicated hierarchical structure. The complex nature of the findings can be attributed to the fact that De Blois works with a great variety of lexical as well as contextual domains, thus opening the possibility of using multiple domains when structuring the occurrences of אהב in the HB. The more in-depth the study of each occurrence of אהב, the greater the temptation to make use of the variety of contextual semantic domains that De Blois puts at the researcher's disposal, or even to create new contextual domains where this is deemed necessary to fit the detail of the rest of the domains. This feature of De Blois's work (to add new contextual semantic domains) thus does not seem to enhance the workability of his model, but rather adds to the complicated structure of אהב in the presentation of all its occurrences. Hence, this is one of the major points of critique by the researcher.

At this stage a further observation is called for. Concerning the critique that De Blois's list of semantic domains does not portray the worldview adequately, we have to reckon with the fact that Van Steenbergen evaluated an incomplete list of contextual domains. He wrote his dissertation shortly after De Blois's and at this time De Blois had only studied the BH words that start with the letter ה. It is thus understandable that the list of contextual domains that is put forward in De Blois's thesis is still incomplete and only represents the worldview partially. An updated list is available online. Even this list can still be considered incomplete and De Blois has acknowledged the fact that new lexemes (which have not yet been analysed and included into the dictionary) can generate new contextual domains. Van Steenbergen (2002:207) admits to the preliminary nature of this point of critique when he observes that "what is presented in DB [De Blois] is only a sample some [sic] of the comments can only be of limited significance, since a complete dictionary will provide a more comprehensive picture of the way the dictionary will cover all semantic domains".

Van Steenbergen (2002:208) remarks that De Blois's definitions of the lexical semantic domains are "rather abstract and at the same time fairly technical and sophisticated. This restricts the value of these definitions for translators". This observation is correct and it is

exactly for this reason that the sample entry was not taken from De Blois's original proposal in his dissertation and some articles, but from his updated dictionary online. Eight years along the line this critique has been taken to heart and is no longer relevant. De Blois's entries are much more accessible and user-friendly now.

Van Steenbergen (2002:207) furthermore states that De Blois's dictionary "does not seem to make use of synonyms and antonyms to delineate semantic domains". Again, this might have been true 10 years ago, but the current format of the dictionary does have specific slots for synonyms and antonyms, and in the entries that were studied for the purpose of this research (on lexemes of affection) it became clear that synonyms and antonyms play an important part in demarcating the semantic domains.¹⁹⁶ Van der Merwe (2004:133) claims that the way in which the relationship between different lexemes that belong to the same semantic domain is described does not receive proper attention.

Van Steenbergen's observation that the sample dictionary does not always offer an insight into issues concerning the degree of typicality¹⁹⁷ of the members of a category seems to be true. Even though De Blois has a solid theoretical framework for his model, in the researcher's view he does not always exercise the same precision and thoroughness when actually implementing the theory.

A last important point of critique to conclude this section: Van der Merwe (2004:133; 2006a:106) recognises that De Blois's model acknowledges that syntactic and syntagmatic information (i.e. valency patterns and sentence constituents) may be relevant for the lexical analysis of some lexemes. His database (*Vocabula*) even allows for slots to record such data. However, Van der Merwe states that De Blois does not provide clear principles according to which this kind of information should be dealt with. This could be a serious shortcoming in De Blois's model and one that the researcher will attempt to address in this thesis.

¹⁹⁶ Van der Merwe took up this point of critique by Van Steenbergen with De Blois in a personal communication, but De Blois denied the fact that he does not take (near-)synonymy into consideration. See Van der Merwe (2004:131).

¹⁹⁷ Within prototype theory some lexemes are regarded as being better examples of the category than other lexemes. This is because the degree of typicality differs among different lexemes. A lexeme that serves as a good representation of the category has a high degree of typicality, while a lexeme that is not such a good representation of the category has a low degree of typicality.

3.3.4.6 Aspects of CL to refine the model of De Blois

Notwithstanding the above-mentioned points of critique of De Blois's model, it must be stated again that his model is a huge improvement on the way in which the traditional lexica dealt with the lexemes.¹⁹⁸ De Blois's model is very useful for the study of BH lexemes and he has integrated some vital aspects of CL into the field of BH lexicography (especially the conviction that lexicon entries should have a solid semantic basis and the notions of categories and context). Nevertheless, the researcher is of the opinion that De Blois only made use of the most central features of CL. His model could be refined further by employing some other concepts and insights from CL, namely prototype theory, as well as the concept of radial networks and the notion of the meaning potential of a lexeme. Some ideas on the very important concept of conceptual frames will be discussed here. As a conclusion to this section, the notions of conceptual blends and conceptual metaphors will also be considered¹⁹⁹. It is to these CL areas that we will now direct our discussion.

3.3.4.6.1 Semantic potential

Before discussing the notion of semantic potential, something should be said about word meaning from a cognitive perspective. The basic principle of CL is that language is all about meaning (Geeraerts 2006a:3). A fundamental property of meaning is that it is encyclopaedic and non-autonomous. "The meaning we construct in and through language is not a separate and independent module of the mind, but it reflects our overall experience as human beings. Linguistic meaning is not separate from other forms of knowledge of the world that we have, and in that sense it is encyclopedic and non-autonomous: it involves knowledge of the world that is integrated with our other cognitive capacities" (Geeraerts 2006a:5).

The meaning of a word is flexible (Cruse 2004:12). Our interpretation of a word form may vary greatly in different contexts. We can therefore assume that the meaning of a word is context dependent. This opens up the possibility that a single word can have different meanings within different contexts. These different "meanings" or "extensions of meanings"

¹⁹⁸ It has been noted already that these lexica lacked a justifiable implicit or explicit model. See section 3.3.2.

¹⁹⁹ The notions of conceptual blending and conceptual metaphor do form part of De Blois's model (see De Blois 2002a:281-282), but he explains it only very briefly. I want to elaborate on it a bit since it (especially conceptual blending) forms an important part of my research.

which are attributed to one word are referred to as the different senses of that particular word or lexeme.²⁰⁰

This is where semantic potential comes in. Allwood (2003:43) suggests that “the basic unit of word meaning is the ‚meaning potential’ of the word.²⁰¹ The meaning potential is all the information that the word has been used to convey either by a single individual or, on the social level, by the language community”. This means that a word has an extended meaning potential and different areas of this potential can be activated within different contexts of use. Croft and Cruse (2004:109) explain it as “a matter of isolating different parts of the total meaning potential of a word in different circumstances”.²⁰² In most instances the full meaning potential is not made use of. A particular context calls for the profiling of a particular sense of the meaning potential. As Allwood (2003:52) rightly observes: “[A]ctivated actual meaning only exists in context, and outside of context, there is only meaning potential”.²⁰³

3.3.4.6.2 Prototype theory

Even though De Blois does refer to prototypes in his discussion on CL,²⁰⁴ he only glances at this key notion and from his entries in the SDBH it is not clear whether he actually uses prototype theory. He does not identify the most prototypical word within a certain category. Perhaps he reasons that this can only be done after the completion of the dictionary, which would be a good point. However, prototypical uses can also be identified within each entry – most words have a prototypical sense (or senses) and alongside it less prototypical senses as well. It could be very helpful to the translator who consults such a dictionary to know

²⁰⁰ With regard to sense relations, Cruse (2004:93) observes that “[r]egular patterns appear not only in the nature and distribution of the meanings of a single word in different contexts, but also between different words in the same context. This results in structured groupings of words in the vocabulary on the basis of recurrent meaning relations”.

²⁰¹ The notion of “meaning potential” is the same as “semantic potential”. A study of semantics has to do with the study of the meaning(s) of a word.

²⁰² According to Croft and Cruse (2004:109), the total meaning potential of a word represents a region in conceptual space, and each individual interpretation of the word is a point within this region.

²⁰³ Van der Merwe (2006b) sheds some light on the notion of meaning potential in the context of studying BH lexemes. He explains this concept (2006b:89) and then applies it to lexical items with the label “strong/strength” (90-94).

²⁰⁴ De Blois mentions prototypes in his summary of Ungerer and Schmid’s most important features of categories; see Section 3.3.3 of this chapter.

whether a particular usage of the lexeme is prototypical or not. Perhaps De Blois has listed the senses of a word in a sequence from most prototypical to marginal usages, but again, this is not stated explicitly. He may also assume that since he lists all the examples of each sense, the senses with the most entries suggest the prototypical instances. Again, this assumption is not made explicit.

Prototype theory is all about categorisation. It developed as a reaction to the classical Aristotelian theory of categorisation. Aristotle introduced the method of classical categorisation by which all the members of a category exhibits a set of shared properties. These properties establish the conditions of category membership (Taylor 2003:20-21; New World Encyclopedia 2008). According to this classical theory:

- a. Members of a category are defined in terms of “necessary and sufficient features”;
- b. Features are binary. Either an entity belongs to a category or it does not belong to that category;
- c. Category boundaries are fixed. There are no degrees of membership;
- d. All the members of a particular category have equal status (Taylor 2003:21).

In contrast to CA, prototype theory maintains that a word need not have “a single set of defining attributes that conform to the necessity-cum-sufficiency requirement” to belong to a certain category.²⁰⁵ Furthermore, prototype theory does not accept the claim that natural languages consist of an autonomous semantic structure that can be studied separately from other cognitive capacities. Geeraerts (2006b:144) asserts that the most appealing characteristic of prototype theory is that it provides us with “a descriptive approach to lexical meaning in which our pre-theoretical intuitions about gradedness, fuzziness, flexibility, clustering of senses etc. receive due attention”. Lakoff (1987:378) explains polysemy as being a special case of prototype-based categorisation. The senses of a particular word are the members of a category. In this way, he argues, the use of prototype theory brings order to the study of word meaning.

To put it simply, Ungerer and Schmid (1996:10) describe prototypes as being the “best examples” of a category. “Entities are assigned membership in a category by virtue of their

²⁰⁵ Geeraerts (2006b:142).

similarity to the prototype; the closer an entity to the prototype, the more central its status within the category". Similarity is, however, not always that easy to define. Croft and Cruse (2004:78-79) refer to the research done by Eleanor Rosch, who determined the prototypes of a category by way of Goodness-of-Exemplar (GOE) ratings. These ratings are strongly culture dependent. They are also dependent on the following features (taken from Croft and Cruse 2004:78-79):

- (1) Frequency and order of mention (prototypes are usually used more often than other words in the same category and they tend to appear first in lists containing words of the same category);
- (2) Order of learning (the first words that a child acquires in his/her vocabulary are usually the prototypes);
- (3) Family resemblance (measured by a sharing of features with other words in the same category);
- (4) Verification speed (the speed by which someone acknowledges a word as belonging to a specific category);
- (5) Priming (e.g. when the prime is a category name like FRUIT, fruit will speed up the response to APPLE to a greater degree than the response to DATE).

These features by which prototypes are identified, however, also have their problems.²⁰⁶ Especially the relationship between prototypes and frequency of use is complicated. Whereas most scholars advocate that frequency of use helps us to identify prototypes, this fact has also been contested by others.²⁰⁷ Nevertheless, we have to reckon with the fact that we work with a closed and limited corpus of text (the BH text). We do not have actual speakers to test what the prototype example of love and affection is for them. Therefore, we will have to rely heavily on the frequency of use, i.e. the number of occurrences in the BH text, of the lexemes in the relevant domains and frames. Besides frequency of use, the distribution of lexemes of affection is also an important criterion. If all instances of a specific category appear in only one book, the frequency of occurrences does not contribute to a more prototypical sense of the particular lexeme.

²⁰⁶ Croft and Cruse (2004:87-91) discuss some shortcomings of prototype theory.

²⁰⁷ See Taylor (2003:56) in this regard.

Taken up within the prototype theory is the notion of family resemblance. To say that meanings are prototypical in character is to imply that they do not represent rigid categories but rather family resemblance structures. Within these structures members are more or less representative of their categories.²⁰⁸ Wittgenstein (1958) was the first to describe members of a specific category as having a family resemblance structure (Ungerer and Schmid 1996:25-26). Rosch and Mervis (1975:575) define the principle of family resemblance as “a set of items of the form AB, BC, CD, DE. That is, each item has at least one, and probably several, elements in common with one or more other items, but no, or few, elements are common to all items”.²⁰⁹ This view stands in stark contrast to the classical view of categorisation that was used by componential analysis.²¹⁰ In this view, the prototypical members of a cognitive category will have the most attributes in common with other members of the same category and the least number of attributes that also appear with members of neighbouring categories. The borderline category members will share only a few of the attributes with other members of the same category and many of their attributes will be shared with members of neighbouring categories.²¹¹ Traugott and Dasher (2005:76) explain the unequal status of members within a category as follows: “[S]ince prototype theories focus on the unequal status of polysemies, and on their tendency to cluster in related groupings ... certain changes will be construed as more salient than others, and carry more weight than others. Thus, there may be ‚peripheral’ meanings that do not survive for very long next to more important meanings that subsist through time”.

3.3.4.6.3 Radial network

Closely related to Wittgenstein’s notion of a family resemblance structure is the notion of radial networks. As with family resemblance structure, the radial network model also falls under the heading of prototype theory.²¹² In essence, this notion holds that the semantic structure of prototypical categories “takes the form of a radial set of clustered and overlapping meanings” (Geeraerts 2006b:146). This is especially relevant for understanding

²⁰⁸ Traugott and Dasher (2005:8).

²⁰⁹ As quoted by Ungerer and Schmid (1996:25).

²¹⁰ According to the classical view, all attributes must be common to all category members. An “attribute” of a category member refers to its “characteristics” or “typical aspects” of that member. For instance, a robin chirps and an ostrich can run very fast (Ungerer and Schmid 1996:21, 25).

²¹¹ Ungerer and Schmid (1996:29).

²¹² Geeraerts (2006a:9).

polysemous words.²¹³ Within the radial network model, the different senses of a polysemous word are stored in a network-style which is cognitively real and which allows for a maximum of shared and related information between senses to be identified.²¹⁴ “The radial network model describes a category structure in which a central case of the category radiates towards novel instances: less central category uses are extended from the centre”.²¹⁵ What is indicated here is not one major central category with further extensions, but rather a network style of senses that interrelates with a central sense as well as with the other sense extensions. Brugman and Lakoff (2006:109) explain the radial network model as follows:

On that view, categories may contain a great deal of internal structure – for instance, that one member of a category should be more exemplary of that category than some other member; that the boundaries of the category are not always clear-cut; that categories may be characterised in part with respect to their contrast with other categories. The category structure utilised here is called a “radial” structure, with a central member and a network of links to other members. Each noncentral member of the category is either a variant of the central member or is a variant on a variant. The theoretical claim being made is that a polysemous lexical item is a radial category of senses.

3.3.4.6.4 Conceptual frames

Conceptual frames form an integral part of what CL is all about. De Blois discussed frames in his section on lexical semantic domains for the class of *Events*. His understanding and use of frames for the SDBH takes on a very “technical” form, referring to slots such as Description, Cause, Result, Connotation and Instrument, as well as Statant, Agent, Causer and Goal (see section 3.3.4.2 above). However, within the field of CL the notion of frames could also include a very broad *contextual* meaning. (In Chapter 4 it will become clear that this understanding of frames equates to some extent with what De Blois terms *contextual* semantic domains.)

²¹³ Polysemy occurs when one word consists of different but related meanings. This is in contrast to homonyms, which refer to one word form but with completely unrelated meanings.

²¹⁴ Brugman and Lakoff (2006:109).

²¹⁵ Geeraerts (2006a:9). Also see Lakoff (1987:291).

Frame semantics are based on the belief that “one cannot understand the meaning of a word (or a linguistic expression in general) without access to all the encyclopedic knowledge that relates to that word” (Geeraerts 2006a:15). In order to properly understand a word, a significant amount of information is needed that goes far beyond the dictionary definition. This background knowledge is known as the “frame”.²¹⁶ Lee (2001:8) explains the frame as follows:

The frame is not in itself what is generally thought of as ‘the meaning’ of a word but it is nevertheless crucial to an understanding of it. For example, the word *uncle* makes sense only in the context of an understanding of kin relations in general – in particular how *uncle* relates to terms such as *father*, *mother*, *aunt*, and so on. These words share the same frame, even though they have different meanings.

It is also worthwhile to cite Fillmore’s (2006:397) view on frame semantics and how it works:

I have argued for a view of the description of meaning-bearing elements in a language according to which words (etc.) come into being only for a reason, that reason being anchored in human experiences and human institutions. In this view, the only way in which people can truly be said to understand the use to which these meaning-bearing elements are being put in actual utterances is to understand those experiences and institutions and to know why such experiences and institutions gave people reasons to create the categories expressed by the words. The semanticist’s job is to tease out the precise nature of the relationship between the word and the category, and the precise nature of the relationships between the category and the background.

It is possible for a single word to be used in a number of different frames. Often such a word is described as being polysemous, having diverse but related meanings. However, these differences in meanings do not always develop because of differences in profile, but rather because of differences in frame. Fillmore (2006:386) explains polysemy as “arising from

²¹⁶ Lee (2001:8).

alternative framings of the same lexical item”. Croft and Cruse (2004:19) uses the word *mouth* as an example to prove this point. *Mouth* can be used in connection with BODY, BOTTLE, CAVE and RIVER. Each time it describes the same concept profile but with different frames. This thesis puts forward the argument that אהב often has the same profile in its different occurrences in the HB; however, this lexeme occurs within a number of different conceptual frames.

Fillmore (2006:378) argues that if we “use the word ‘frame’ for the structured way in which the scene is presented or remembered, we can say that the frame structures the word-meanings, and that the word ‘evokes’ the frame”. In this study it is hypothesised that love and affection between humans or humans and God in the HB are structured and presented in different frames, namely the Kinship, Romance, Friendship, Political, Adultery, Human-God, Idolatry, Conduct, Inanimate Object and Wisdom Frames. The Kinship Frame could be subdivided further into the Marriage, Parent-Child and General Kinship Frames. Some near-synonyms of אהב necessitate the inclusions of the Sexual Frame. The different occurrences of the lexemes of affection in the HB evoke the relevant frame (or sometimes more than one frame at a time) in which it operates. A thorough knowledge and understanding of how these frames operated is necessary in order to fully understand אהב and the other lexemes of affection. Background information is necessary about every frame – the inner workings of relationships within the Kinship Frame, the Romance Frame, the Political Frame, etc. Because of the huge gap in space and time, as well as the fact that we are dealing with a language and a culture that no longer exist, it is impossible to have a comprehensive understanding of these frames. However, it is possible to identify certain inter-relational features within the text itself that can contribute towards developing as clear an understanding of the relevant frames as possible. For instance, to understand love and affection in the Kinship Frame of the BH worldview it is necessary to know that children could not have been said to love their parents, but parents could love their children. Also within a marriage, the wife was never said to love her husband, but only that husbands could love their wives. Some more frame-specific examples will surface later when we deal with love and affection in the specific frames in Chapters 4 and 5. These facts sometimes differ completely from our present frames of love within the family, and thus it is very important to take note of these shifts in the frames so that we can try to stay true to the worldview of the ancient culture when working with the BH text.

3.3.4.6.5 Conceptual blending

In their very insightful book *The Way We Think*, Fauconnier and Turner (2002) provide a detailed discussion on conceptual blending. They make use of a network model in order to explain the way in which humans think. Fauconnier and Turner (2002:40) argue that “[m]ental spaces are small conceptual packets constructed as we think and talk, for purposes of local understanding and action. ... Mental spaces are connected to long-term schematic knowledge called „frames””. In our thinking processes, we often map information of one frame onto another, thus creating a blend. The blended space thus consists of information inputs that come from (at least) two different mental spaces (or frames). All the information of the input mental spaces are not mapped onto the blended space, only the information that is needed for a proper projection and understanding of the blend. As such, the blend conveys a unique mental space (or frame), consisting of a specific collection of inputs from the two (or more) input spaces.²¹⁷

Fauconnier and Turner (2002:21) provide many examples to illustrate the way in which blending works. The following example is taken from their book (2002:30): “The owner of a Dodge Viper sports car told *Parade* magazine, „My Viper is my Sharon Stone. It’s the sexiest vehicle on the road.”” This is an instance of a blend between sexuality and motoring.

Fauconnier and Turner also provide examples of blends that help us to understand the blends that are involved in the concept of love in the HB. Within the context of אלהים God is sometimes referred to as a husband, while Israel is depicted as his wife. In other texts God is described as a father and Israel as his child.²¹⁸ Fauconnier and Turner (2002:120) argue convincingly that *the family* is a frame of human kinship. This frame includes certain roles such as father, mother and child and it prototypically relates to human beings. The following is an example of blending in the *family* frame:

Suppose an integration network has one space containing only this frame, and another space containing only two human beings, Paul and Sally. When we conceive of Paul as the father of Sally, we have created a blend in which some

²¹⁷ See also Fauconnier and Turner (2001:1).

²¹⁸ These instances and others will be discussed in Chapter 4.

of the structure of the *family* frame is integrated with the elements Paul and Sally. In the blended space, Paul is the father of Sally. ... The cross-space mapping between the input spaces is a Frame-to-values connection – that is, an organised bundle of role connectors. In this case, the role *father* connects to the value *Paul* and the role *daughter* connects to the value *Sally*. (Fauconnier and Turner 2002:120)

Two more examples by Fauconnier and Turner (2002:141) will make the notion of blending even clearer: 1) “The Pope is the father of all Catholics.” This example has “people in both inputs. From the ‚kinship’ input that provides the word ‚father,’ we project not progeneration at all but, instead, authority, size of the family, responsibility, leadership, social role. From the second input, we project specific properties of Catholicism”. 2) “The Pope is the father of the Catholic Church.” Here the role of a child is projected “to a single social entity (the Church). The blend reflects a type of sociocultural model – specifically, one in which a social entity (church, nation, community) is the ‚child’ of its leader. The word ‚father’ is now felt to have a different meaning... The same sentence can also be understood to blend the role of the Pope in the institution with the role of father in a family”.

In Chapter 4 we will see how blending is used in the context of love and affection to illustrate the relationship between God and the Israelites, but also in other types of relationships.

3.3.4.6.6. Conceptual metaphors

I will end this section with a word on the important notion of conceptual metaphors. According to Lakoff (1980:3), “[o]ur ordinary conceptual system, in terms of what we both think and act, is fundamentally metaphorical in nature”. He further states that “[c]ertain concepts are structured almost entirely metaphorically (Lakoff 1980:85). Lakoff then identifies some metaphors concerning the concept of LOVE, i.e. LOVE IS A JOURNEY, LOVE IS A PATIENT, LOVE IS A PHYSICAL FORCE, LOVE IS MADNESS and LOVE IS WAR (Lakoff 1980:85). These examples show that metaphors can be seen as a common kind of blend, for example, the blend between an emotion and a road, etc. The researcher will aim to identify conceptual metaphors for love in the HB where they do come to the fore.

3.4 Tissari's use of CL for the English word LOVE and the domain of LOVE

Heli Tissari (2003) wrote her doctoral dissertation on the various kinds of love that is conveyed in the English language and the changes in understanding of these kinds of love between the Early Modern English period and present-day English.²¹⁹ She follows a Cognitive Linguistic approach and her focus is on prototypical senses and cognitive metaphors for *love*. It is especially Tissari's use of prototype theory as well as her use of domains that seem promising for the current study. The way in which Tissari identified relevant domains for *love* in English contributed to the researcher's understanding of frames for אהב in HB. Moreover, Tissari's focus on participants in identifying the relevant domains for *love* in English helped the researcher to view valency patterns from a different angle, i.e. that of subject and object combinations, in order to establish a workable CL model for the BH lexeme אהב.

Tissari (2003:1-2) identifies seven different kinds of love and she groups them within different domains, depending on the participants involved in these kinds of love:²²⁰ she uses the Greek terms both for the different kinds of love as well as for the domains in which they occur:

- 1) Family love (*storge*) between members of the same family and within the domain of family;
- 2) Marital love (*storge-eros*) between spouses and within the domain of marriage;
- 3) Sexual love (*eros*) between lovers and within the domain of sexuality;²²¹
- 4) Friendship love (*philia*) between friends and within the domain of friendship.²²²

²¹⁹ Tissari's dissertation consists of three parts: (1) the methodological background, (2) six studies (which initially started out as journal articles) and (3) a conclusion. Tissari's corpus of study consists of the *Brown Corpus*, the *Lancaster-Oslo/Bergen Corpus*, the *Freiburg-Brown Corpus*, the *Freiburg-LOB Corpus*, the *British National Corpus*, the Early Modern English period of the *Helsinki Corpus of English Texts*, the *Corpus of Early English Correspondence Sampler*, and the corpus of Shakespeare's *Complete Works* (2003:211).

²²⁰ Later on in her thesis Tissari does specify that her analysis is not based only on participant criteria. By regarding the co-text (the surrounding clauses) of the word *love*, she also takes the situational context into consideration (2003:34, 244).

²²¹ Tissari (2003: 37) includes "romantic love" in the domain of sexuality.

²²² The participants in this domain are not always just friends. According to Tissari (2003:36), "[p]eople can be each other's benefactors without being personally befriended". One context that she mentions as an example of

- 5) Religious love (*agape*) involving God or people who act according to their faith in God. This love occurs within the domain of religion;
- 6) Love of things (*khreia*) involves the love of non-human entities and occurs in the domain of “the rest of the world; and
- 7) self-love.

According to Tissari (2003:2), these seven kinds of love are senses of the words *love*, *affection*, *friendship*, *passion* and *charity* and they are concepts which underlie the vocabulary of love. Even though Tissari identifies these seven kinds of love, in her thesis she primarily distinguishes between six kinds of love, namely “family love”, “marital love”,²²³ “friendship”, “sexual love”, “religious love” and “love of things” (Tissari 2003:32, 42). The instances of self-love are relatively infrequent, according to Tissari’s research, and therefore not included here (2003:42). Although Tissari does not try to prove this point, she claims that the above senses of love seem to be universal rather than language specific (2003:34).

Tissari (2003:242, 257) views the above-mentioned six kinds of LOVE as the prototypes. The main hypothesis that she puts forward is that the relative frequency of these different “loves” vary with time and that this variance is not random. She holds that differences in text types and the development of society in general are responsible for the shift in frequency.²²⁴

Tissari’s cognitive model is based on prototype theory (Tissari 2003:244). It was made clear in the section on prototype theory that this model views meaning as being situated in domains and organised in clusters. Furthermore, some meanings are more typical than others and the category borders of the different domains are fuzzy. Moreover, the boundaries of neighbouring categories tend to overlap. Tissari (2003:248) considers LOVE as a large

this point is the political context in which rulers and their subjects need not be personal friends in order to have a relationship that will fit the domain of friendship.

²²³ Tissari recognises that it is very difficult to decide to which domain “marital love” belongs to – to the domain of “family love” or that of “sexual love”. In her first study her decision was based on the context, but in studies two, three and five she added a sixth category, namely that of “marital love” (*storge-eros*) (2003:42).

²²⁴ See Tissari (2003:242). The “text types” that Tissari refers to include *The Early Modern English Period of the Helsinki Corpus*, Shakespeare’s prose, *Brown* and *The Lancaster-Oslo/Bergen Corpus*. See Tissari (2003:250-253) for a more comprehensive discussion of her corpus of study.

conceptual cluster consisting of five (or six²²⁵) smaller clusters, which have already been referred to above (i.e. family love, marital love, friendship, sexual love, religious love, and love of things). These clusters each consist of a prototypical centre or core as well as some more peripheral senses. Within prototype theory we find degrees of typicality. For Tissari's research topic this means that "it is likely that loving a personal object is more typical than loving a thing; or that when one looks at the five [or six] categories, one of them is likely to be more typical than the others; and even within the five [or six] categories themselves a certain core or general sense is likely to be more typical than a host of peripheral senses adjoining it" (Tissari 2003:248). Tissari (2003:268) notices a strong family resemblance between the different "loves". She states that a mere look at their dictionary entries already shows that their edges blur. However, she also recognises the fact that "while the differences between the five [or six] „loves’ can even be considered conjectural, it is only common sense that there is normally a very real difference between loving one's spouse and loving one's grandmother, not to mention loving one's sandwich. While there may simultaneously be elements common to all these „loves’, such as pleasure, they still belong to quite different domains in one's life" (Tissari 2003:248). (In Chapter 4 the researcher will argue that it is not the domain that changes, but rather the frames in which אהב occurs in the HB. The domain remains fixed, i.e. the domain of AFFECTION, or it can be extended to include another domain in some instances. It is, however, the difference in frames in which אהב occurs that brings about the shift in meaning and thus the different sense that אהב carries.)

In one of Tissari's research articles, which became a chapter in her thesis, she suggests that there are several lexemes that can exhibit similar prototypical categories as the lexeme LOVE.²²⁶ The lexemes involved are AFFECTION, FRIENDSHIP, PASSION and CHARITY. Here again she follows a prototype-semantic approach (Tissari 2003:290). Tissari (2003:293) is of the opinion that each of these four lexemes represents one of the kinds of "loves" discussed above.

²²⁵ This depends on whether one views marital love as a sixth category or incorporates it into the domain of family or sexual love.

²²⁶ Tissari (2003:289-324): "AFFECTION, FRIENDSHIP, PASSION and CHARITY: A history of four „love lexemes’ since the fifteenth century".

Tissari's work provides a practical application of prototype theory to the study of the English word *love* as well as other words that belong to the same domain. She studies the word *love* as such and its development within a certain period. She also identifies six different categories to which this word belongs. The classification of the categories depends mainly on the participants involved, but also on the context within which the word is used. According to her research, the six senses of *love* convey a family resemblance structure. She aims to determine the most prototypical sense for the historical spectrum under investigation.

Tissari's use of prototype theory, her portrayal of a family resemblance structure and her comparison of the word *love* with other related lexemes are very helpful for the present study. Especially her method of determining the different categories for *love* according to the participants involved influenced the direction of the current thesis and paved the way for a fruitful investigation into the categories of אהב in the BH text. As they are remote in terms of culture and timeframe, Tissari's categories do not coincide perfectly with those of BH (even though she does hypothesise that her categories for *love* are universal).

3.5 Van Wolde's use of CL for אהב

Ellen van Wolde recently wrote two articles on language of sentiment in the HB. Her first article focuses on the portrayal of anger in the HB and in her second article she discusses both anger as well as love. Van Wolde (2007) refers to Kruger's (2000)²²⁷ cognitive analysis of the emotion of anger in the HB. She views Kruger's inventory of anger metaphors as an important contribution to the cognitive analysis of this emotion. Van Wolde (2007) then suggests five more aspects that need consideration:

- (1) the location of anger in the body (which is a metaphorical construal of anger);
- (2) the verb that is most often used for anger in the HB;
- (3) the other verbs that also convey anger;
- (4) the grammatical subjects of the verbs of anger; and
- (5) the prototypical situation for anger in the HB.

These are all aspects that should indeed be considered for a cognitive analysis of words of love or affection in the HB as well. (Contrary to the emotion of anger in the HB, the researcher could not identify many metaphorical construals of the location of love in the

²²⁷ Kruger (2000:181-193) wrote an article entitled "A cognitive interpretation of the emotion of anger in the Hebrew Bible".

body. The only reference to such a bodily location is when we read in the HB that a man spoke to the heart of a woman, signifying that he spoke tenderly or feelingly to her (Gen 34:3.)

Unfortunately the findings of Van Wolde (2008:18-22) on the meaning of אהב in narrative contexts concerning the relationship between a man and a woman can be called into question. Van Wolde (2008) has already been discussed in section 2.3.1.2 of Chapter 1, hence a short summary will suffice here. Van Wolde's statistics are wrong. She states that the verbal form of אהב between a man and a woman occurs 252 times in the HB, but it occurs only 32 times.²²⁸ Her observation that the man is usually the subject of אהב is correct, but her argument that love in Genesis tended to be a consequence of marriage and sexual intercourse does not survive close scrutiny. The texts that Van Wolde (2008:19) cites to prove this point can be disputed and her argument concerning these texts is unstable.²²⁹ Van Wolde (2008:21) furthermore states that romance was not part of the cultural frame of the BH community and that אהב could thus not depict romantic feelings. This finding will also be shown to be false in Chapter 4 of this thesis.

3.6 Methodology and outline

The next chapter (Chapter 4) will provide a detailed empirical study of אהב. The aim of this study is to develop a comprehensive understanding of the meaning of אהב in all its occurrences in the HB. This study will aim to take CL principles into consideration as these principles provide a way of integrating dictionary knowledge with encyclopaedic knowledge, and of understanding the mind of the people who lived the culture and spoke the language under investigation (i.e. Biblical Hebrew). Taking into consideration that BH is worlds apart from our present time (and it is impossible to cross this bridge and re-connect with the people of this world), there will be some shortcomings in such an endeavour, but the researcher will aim to overcome as many of these as possible.

De Blois developed a model for BH lexicography that is based on some of the basic features of CL. Initially this model was used as a point of departure for the research done in the current thesis. De Blois focuses his model on the central CL notions of categories and

²²⁸ Van Wolde (2008:18).

²²⁹ See the discussion in Chapter 2, section 2.3.1.2.

context. His contribution to BH lexicography is the proposal of two sets of categories for BH lexemes, namely lexical semantic domains and contextual semantic domains. In the study of אהב the researcher aimed to categorise this lexeme into the appropriate lexical and contextual domains as put forward by De Blois. In De Blois's model, אהב belongs to the lexical class of *Events* and the categories within this class are fixed. However, De Blois acknowledges the fact that the need for more contextual domains might arise as new lexemes are studied and included in his lexicon. In trying to remain true to De Blois's model, the researcher identified the need for a few more contextual domains in order to provide a more justified categorisation of אהב.²³⁰

The findings on אהב with the use of De Blois's model can be represented in a neat and structured hierarchical way. As such, the researcher has adopted this model. However, in this endeavour the researcher did encounter some difficulties. The wide variety of contexts in which אהב occurs in the HB necessitated such a complicated structure of the relevant lexical as well as contextual semantic domains that the findings appear very complicated. The researcher herself, after having written a ninety-page layout of אהב within the framework provided by De Blois, could not get an adequate grip on the material until the model was modified in order to structure the findings in a simpler and yet satisfactory manner. A decision was thus made to rework Chapter 4 (on אהב) and to adapt the research on the remaining 15 lexemes (14 near-synonyms and one antonym) in a likewise manner. It is hypothesised that a model that is based on conceptual frames will provide more structure to the information that De Blois merely lists in a taxonomy. Significant information in De Blois's entries does not always stand out. The conceptual frames in the current thesis will be an attempt to profile the "flat" taxonomies of De Blois in terms of which frames are truly relevant for an understanding of the semantic potential of אהב. It is argued that the conceptual frames will give a clearer picture of the full semantic potential of אהב and of which senses are more prototypical than others.

²³⁰ A summary of the profile of אהב within the model of De Blois (categorised within the relevant lexical and contextual semantic domains) is attached as Addendum A of the present study to reveal its complicated and lengthy hierarchical structure. This summary is presented as a mind-map.

Furthermore, a study of אהב that strives to be comprehensive showed that there are aspects of De Blois's model that need some refinement. In particular, it has become clear that De Blois only uses the most basic features of CL and some other very important features are not integrated into his model. These aspects will form the basis of the working model that I am proposing below.

- אהב can only be understood properly if the **conceptual frames** in which it occurs are considered. These frames contain all the background information that is needed to understand a word within its specific context and time. CL frames are similar to what De Blois calls contextual semantic domains in his model for the SDBH. They are also similar to Tissari's use of domains. However, while De Blois's model has a great variety of contextual semantic domains that are relevant for a description of אהב, the conceptual frames in this study are limited in number, making it easier to get a grip on the use of אהב in the HB.
- The notion of **meaning potential** needs to be employed. This implies that אהב has an extended meaning potential of which only certain aspects are activated at any given time. It would be very helpful to convey the full meaning potential of אהב in a structured way. Whereas De Blois gives a definition of every sense of a given lexeme, a proposal is made in the current study that the meaning potential of a lexeme should be described first, and then all the senses of the lexeme can be listed. This will provide a clearer structure to the way in which the meaning and senses of אהב are displayed.
- **Prototype theory** needs to be a more active component of the study of אהב. The use of this theory will help us to understand that אהב has different senses. These senses, although all part of the same domain or frame, do not have equal status. Some are more prototypical (better examples) than others (in the light of the family resemblance structure that was put forward by Wittgenstein). Frequency of occurrence as well as distribution will be used as a tool to build a statistical profile and identify the most prototypical senses of אהב. These points of departure do have their shortcomings, though. The reader will be made aware of these shortcomings for the present research at the start of Chapter 4.

- This brings us to **radial networks**. Radial networks are a further extension of the prototype theory. In such a network the central case (most prototypical sense) branches out towards more novel instances.

While De Blois does provide slots for **valency patterns** in his model, he argues that syntactic and syntagmatic information are not of the utmost importance for determining the meaning of a lexeme. He advocates a semantic dictionary. Therefore meaning is more important to him than syntactic information. In De Blois's model it is difficult to be sure when he regards syntactic information as significant for the semantic description of a lexeme and when not. It might perhaps be helpful if *Vocabula* had a tool that would allow the lexicographer to store the valency patterns of a given lexeme. In this way, if the lexicographer argues that the valency is irrelevant to the semantics of that lexeme, it would be possible for the scholar who consults the dictionary to verify this assumption.

At the beginning of the current research the role of valency patterns for a proper understanding of the meaning of אהב was a major question. It was hypothesised that valency patterns and sentence constituents will contribute to the meaning of אהב. Consequently an empirical study was done on the influence of the valency patterns and other sentence constituents on the meaning of אהב. However, this study did not deliver the desired results. Some more thought was put into this aspect of the research and it became clear that a study of the valency needed to be complemented by other theoretical insights.

Tissari's model of prototype semantics and especially her focus on participant domains provided a way in which valency patterns could be integrated with participant domains in order to make the research workable. Tissari studied the participants of *love* as a way of identifying the relevant domains in English for this word. On a syntactical level, the participants are the subjects and objects of the word in question. As such, valency patterns are employed but only to a limited extent – with the sole focus being on subject and object combinations. A study of these combinations in BH with regard to the lexeme אהב delivered very real and valuable results. Taking the subject and object combinations into consideration also contributed immensely to a better understanding of the relevant conceptual frame for each particular instance. The result of this study generated a clear pattern of the meaning potential of אהב in the HB, the results of which will be discussed in Chapter 4.

Whereas Chapter 4 offers an exhaustive discussion of אהב, the prototypical lexeme for love in the HB, Chapter 5 investigates the emotional domain in which אהב occurs, namely the domain of AFFECTION. אהב cannot be understood fully if its near-synonyms are not considered as well. In Chapter 2 fourteen verbal lexemes were identified that act as near-synonyms of אהב within specific contexts. These lexemes will be discussed (but only in their affectionate sense) in their relevant frames and contexts.

Chapter 4: A study of the meaning of אהב

4.1 Introduction

A detailed methodological layout has been given in the previous chapter. The present chapter will be devoted to a detailed discussion of all the occurrences of אהב in the HB. The discussion will be done on the basis of the relevant conceptual frames in which אהב occurs.

The chapter is structured in the following way: Section 4.2 offers a *statistical profile* of אהב in the HB. Related to the statistical profile is the *prototypical profile* of אהב that will be addressed in section 4.3. This section is very important as it determines the arrangement of the *data analysis* sections (4.4 – 4.6). An exposition on how prototypes are dealt with in this study will introduce section 4.3, followed by an explanation of the prototypical profile of אהב. The remaining sections after the data analysis, i.e. sections 4.7 – 4.10, will serve as a Cognitive Linguistic summary of the findings in the data analysis. In section 4.7 the *conceptual metaphors* that were identified during the course of the study will be discussed briefly. Section 4.8 will aim to describe the *meaning potential* of אהב exhaustively. In section 4.9 the researcher will suggest a possible *radial network structure* for אהב. To conclude, אהב will be set against the background of the *semantic domain* of AFFECTION in section 4.10. We will be reminded of the fact that אהב is merely one, albeit the most prototypical one, lexeme alongside many others that also operate within this domain. The other relevant lexemes in this domain will be listed, as well as the antonym of אהב. This section will form a bridge to the next chapter in which all the other lexemes will be discussed in their affectionate sense.

4.2 The statistical profile of אהב

אהב has a total of 252 occurrences in the HB, 215 of which are verbs and 37 nouns. The noun אהבה appears 34 times, the noun אהב appears twice and the noun אהב has one occurrence.

In 83% of appearances אהב is associated with a human subject. This amounts to 210 instances. In this group 49% (103 instances) denote a human's (or humans') love for another human (or other humans),²³¹ 26% (55 instances) refer to a human's (or humans') love for a

²³¹ Strictly speaking, another occurrence could be added here, i.e. Prov 16:13. However, it is argued that specific conduct is profiled in Prov 16:13. This instance has been interpreted as a love of specific behaviour (albeit it is exhibited by a person) and hence it is not listed under human-human love.

deity. In most cases the object of love is Yahweh or things attributed to Him (43 instances, 20%) but in a minority of cases the object can also be idols (12 instances, 6%). Furthermore, humans are said to love certain ways of conduct (35 instances, 17%), inanimate objects (8 instances, 4%), and to display love within the context of wisdom (8 instances, 4%).²³² There are three unspecified instances. Two denote a very general kind of love amongst people and in the last instance a human's אהב has an abstract object, namely the love of a long happy life.²³³

Yahweh is the subject of אהב in 16% of its occurrences. This amounts to 41 instances. Yahweh's love is primarily directed towards human beings (31 instances, 76%). However, Yahweh is also said to love certain ways of conduct (7 instances, 17%) and three times his love for an inanimate object is expressed (7%).

In one instance personified Wisdom is the subject of אהב and a human is the object.²³⁴

4.3 The prototypical profile of אהב

In this chapter prototype theory does not deal with the identification of the prototypical lexeme of the semantic domain of AFFECTION. אהב has already been identified as the most prototypical lexeme in this regard. What we need to identify here is the most prototypical conceptual frame (or frames) in which אהב occurs. This will then lead us to the most prototypical sense of אהב.

There are many aspects that complicate the matter of prototypicality when we study BH lexemes. The most important of these can certainly be attributed to the fact that BH is a dead corpus and that we no longer have direct access to the speakers or the culture. Different markers have been identified according to which one can determine a prototypical member (or frame or sense for that matter) of a category (or lexeme). These relate to:

²³² In these instances personified wisdom is mostly the object of love.

²³³ Ps 34:13.

²³⁴ Prov 8:17, first occurrence.

- (6) Frequency and order of mention (prototypes are usually used more often than other words in the same category and they tend to appear first in lists containing words of the same category);
- (7) Order of learning (the first words that a child acquires in his/her vocabulary are usually the prototypes);
- (8) Family resemblance (measured by a sharing of features with other words in the same category);
- (9) Verification speed (the speed by which someone acknowledges a word as belonging to a specific category);
- (10) Priming (e.g. when the prime is a category name like FRUIT, fruit will speed up the response to APPLE to a greater degree than the response to DATE) (Croft and Cruse 2004:78-79).²³⁵

Of these five measures the only one that we can employ when trying to identify prototypicality in BH lexemes is the first one, i.e. frequency of use and order of mention (in the case of lists). In the HB אהב is the verbal lexeme that is used most often as a lexeme of affection. In addition to frequency of use, the distribution of אהב throughout the entire HB has strengthened the finding that אהב is the most prototypical lexeme of affection in the HB. In order to gain insight into the most prototypical usage of אהב we need to have a look at the conceptual frames in which אהב occurs most often. But we can also rely on one other measure that is available in the case of a dead language. This is the measure of distribution – which frames (and senses) of אהב are distributed more evenly and widely throughout the corpus of the HB?

But this measure of distribution also has its limitations. The focus of the Hebrew Bible is on Yahweh. Therefore the God Frame would be expected to feature more here than in other literature that dates from the same period. It is also true that אהב has a specific concentration when it appears in the God Frame. In this frame it occurs predominantly in the Deuteronomistic literature and in some psalms. Furthermore, we need to reckon with the fact that different genres appear in the HB. We have, for example, narrative texts, poetic literature, wisdom literature as well as prophetic texts. Whereas the narrative texts might be

²³⁵ See Chapter 3, section 3.3.4.6 on prototype theory.

able to give us a good idea of how lexemes of affection functioned in the everyday life of the people of the HB, the other genres cannot be expected to do the same. For example, the prophetic literature addressed very specific issues, such as social justice and religious and political apostasy. Affection amongst family members, lovers and friends would not have been something that needed discussion in the prophetic literature.

For these reasons we can conclude that prototypicality does not only depend on frequency of use or distribution. It is hypothesised that the CL model may contribute in other ways to our understanding of prototypicality in the HB. When we direct our attention to a proper understanding of affection, the most prototypical relationships in which affection is displayed are those of the people closest to you, i.e. your family members, the person you are in love with, and your friends. These personal relationships are more primary than one's relationship with God, or with inanimate or abstract things. This hypothesis was tested against the framework of the HB and it proved to be true also for the people of that culture. The statistics are evidence of this finding. Different conceptual frames have been identified within which affection appears, prototypically as a lexeme to denote affection on a personal level for other human beings (first and foremost the people closest to you); then for deities (predominantly God but also idols); then affection for certain ways of conduct, inanimate things as well as wisdom. God was also said to show affection, but is not the prototypical sense of אהב in the HB.

A summary of the different frames in which אהב occurred in the HB will follow before the instances are addressed in more detail in the upcoming sections. This layout will make the prototypical display of the conceptual frames clear, as well as the number of instances in each frame:

A.) Humans as subject of אהב (210 instances):

- 1) Humans as object of אהב (103 instances):
 - a. The Kinship Frame (24)
 - i. The Marriage Frame (14)
 - ii. The Parent-Child Frame (9)
 - iii. The General Kinship Frame (1)

- b. The Romance Frame (32)²³⁶
 - c. The Friendship frame (20)
 - d. The Political Frame (20)
 - e. The Caring Frame (3)
 - f. The Adultery Frame (2)
 - g. Unspecified instances (2)
- 2) Deities as object of אהב (55)
 - a. The Human-God Frame (43)
 - b. The Idolatry Frame (12)
 - 3) The Conduct Frame (35)
 - 4) The Inanimate Objects Frame (8)
 - 5) The Wisdom Frame (8)
 - 6) Unspecified instances (3)

B.) God as subject of אהב (41)

- 1) Humans as object of אהב (The God-Human Frame) (31)
 - a. The Commitment and Election Frame (28)
 - b. The Caring Frame (3)
- 2) The Conduct Frame (7)
- 3) The Inanimate Object Frame (3)

C.) Wisdom as subject of אהב (1)

Henceforth the 252 occurrences of אהב will be discussed within their respective conceptual frames.

²³⁶ There might appear to be a discrepancy when my most important measurement for prototypicality, namely frequency of use, is considered. Instances of אהב appear more often in the Romance Frame than in the Kinship Frame. However, this seeming discrepancy is explained by my second measurement, namely distribution. Many occurrences of אהב in the Romance Frame are clustered in the book of Songs, a book that will be shown to be a unique genre and should be considered in its own right. If these instances of אהב in the book of Songs are taken out of consideration, אהב only has 14 instances in the Romance Frame, thus less than in the Kinship Frame.

4.4 Humans as subject

4.4.1 Introduction

We have seen that this group of occurrences of אהב (where humans are the subject of the lexeme) comprises the largest group by far (83% of all occurrences). It is the aim of this section to address all these occurrences in the HB within their relevant conceptual frames.

The most basic societal context in which love is displayed and nurtured is the context of the family or, as it is usually referred to in the HB context, the kinship members. As in the present, this is the most natural context in which to expect love between human beings. A child's first exposure to any kind of interpersonal relationships happens within the context of the family. This is the context in which a person learns what it means to love someone.

If we disregard the instances of אהב in the Book of Songs (for reasons that will be discussed when the Romance Frame is considered) the Kinship Frame contains the largest number of occurrences of אהב in the area of human love (where people are the subject of אהב). This frame contains all instances of marital love (14), parent-child love (9) and general kinship love (one instance).²³⁷ We never read explicitly of the love of siblings for each other in the HB. We do, however, read of siblings hating their brother because he was loved more by their father than they themselves (Gen 37:3-4).

What is noteworthy in the Kinship Frame is the fact that the affection that was portrayed by אהב (love) appears to have been one-sided. This is the first allusion to a pattern that unfolds around אהב in the HB. Because this was a patriarchal society, it was usually the man who loved the woman and the parents who loved their children and not the other way around. There are very few exceptions to this phenomenon, and all exceptions have good reasons for being so.²³⁸ This does not mean that the wives in the HB did not nurture feelings of

²³⁷ The one instance where Yahweh's love for Israel is described with the marriage metaphor (Hos 3:1) and the two instances where his love for a person or Israel is described with the parent-child metaphor (Prov 3:12 and Hos 11:1) are not included in this count. These instances will be discussed in the next main section, where God's love (God as subject of אהב) is addressed.

²³⁸ These reasons will be addressed in due course as the exceptions occur within the different frames.

affectionate love for their husbands, or children for their parents for that matter, but only that this kind of love (from the bottom up) was not expressed by the lexeme אהב .²³⁹

Because of the difference of the nature of the love between marital couples, on the one hand, and parent-child love, on the other hand, it has been decided to separate these loves into different frames, namely the Marriage Frame and the Parent-Child Frame. There is also one instance where love is described within a general kinship relationship (not specified as parent-child or marital partners and could therefore denote a wider kinship relationship, e.g. amongst siblings or nephews). This instance is discussed in the General Kinship Frame.

4.4.2 The Marriage Frame

Love within the marriage relationship in the HB might seem strange to some. This was a society of arranged marriages where the husband and wife sometimes did not even know each other before the wedding day. The respective parents of the young man and woman often arranged the marriages without even consulting the son and daughter who were to be married (Perdue 1997:183).²⁴⁰ As this was a patriarchal society, once married the wife was considered to be subject to her husband. The husband took (לקח) his wife (Gen 4:19; 11:29) and ruled over (משל) her (Gen 3:16). He became her master (בעל) (Deut 21:13; 24:1).²⁴¹ With this in mind, love appears to have been one-sided within the patriarchal and hierarchical structure of the HB: a husband was said to love his wife, but not the other way around. This frame contains 14 instances of אהב.²⁴²

Being the generic word for love in the HB, it was probably the case that, within the ideal marriage relationship, אהב contained the all-encompassing characteristics of affection, care, devotion and sex. In Gen 24:67 we read that marital love also provided comfort for Isaac after the death of his mother:

²³⁹ A reason for this state of affairs might be that it was typically men who wrote the BH texts and hence their perspective dominated.

²⁴⁰ Examples of such arranged marriages can be found in Gen 21:21; 34:4-6; 38:6; Josh 15:16; 1 Sam 18:17-27 and 25:44.

²⁴¹ Perdue (1997:183) and Wolff (1974:166).

²⁴² Gen 24:67; 29:30, 32; Deut 21:15 (x2), 16; Judg 14:16; 1 Sam 1:5; 18:28; 2 Chr 11:21; Eccl 9:9; Hos 3:1. To add to this the nouns אהבה and אהבה occur in Prov 5:19.

וַיְבִיֵאֵה יִצְחָק הָאֵהֳלָה שָׂרָה אִמּוֹ וַיִּקַּח אֶת־רֵבֶקָה וַתְּהִי־לוֹ לְאִשָּׁה וַיֵּאָהֱבָהּ וַיִּנַּחֵם
יִצְחָק אַחֲרֵי אִמּוֹ:

Then Isaac brought her (Rebekah) into his mother Sarah's tent. He took Rebekah as his wife and he loved her. So Isaac was comforted after his mother's death.

The married couple being two adults, both had responsibilities within the relationship, albeit in a patriarchal society. The husband had the responsibility to care for and protect his wife, and also to provide a livelihood. The wife should not bring shame on her husband, but she had to “add to his honour” (Prov 12:4; 31:23).²⁴³ Furthermore, the component of sex was added to the affectionate love between a husband and his wife. Even though procreation was the main incentive for sexual intercourse, many texts prove that sex was also part of loving each other without the focus on producing offspring. The Book of Songs attests to this (sexual) dimension of affection.

Monogamy was preferred in the ancient Israelite culture (Gen 2:24; Hos 2:3-15; Mal 2:14-16).²⁴⁴ However, cases of polygamy did exist, especially amongst the wealthy social class. The most common reason for polygamy seems to have been the barren state of the first wife. If a wife was unable to bear children, the husband would sometimes take another wife in order to have children by her. It was within such a context that Sarah gave her slave Hagar to Abraham (Gen 16), and Rachael gave her servant Bilhah to Jacob. Elkanah also had children with his second wife Peninah, as his first wife Hannah was barren (1 Sam 1:2). From a broader sociological perspective, the high death rate among women giving birth may also have been a reason for practising polygamy. Polygamy frequently resulted in conflict, for the husband often favoured one wife over the other and this meant that the preferred wife enjoyed a special status.²⁴⁵ In Gen 29:30-31 and Deut 21:15-17 אַהֲבָה is accompanied by its antonym שְׁנֵאִים to express the position of the less loved wife or the one who was “second in rank”.²⁴⁶

²⁴³ Deist (1997:10).

²⁴⁴ Perdue (1997:185) and Wolff (1974:168). See Gen 29:30-31; Deut 21:15-17; 1 Sam 1:6 and 2 Chr 11:21 as examples.

²⁴⁵ Perdue (1997:185) and Wolff (1974:169). Ex 21:10, although not containing the lexeme אַהֲבָה, also expresses the idea of favouritism by a husband for one wife within a polygamous marriage.

²⁴⁶ Deist 1997:8.

As the husband is the socially superior person within the patriarchal society, he always occurs as the subject of אהב, while the wife appears in the object position. There is one exception where a wife is said to love (אהבה) her husband. This instance is in 1 Sam 18:28. In 1 Sam 18:20 we read of the princess Michal's love for the shepherd boy David. This instance of אהב falls in the Romance Frame and will be discussed briefly (in section 4.4.5). In the meantime the two had married (verse 27), no doubt by Saul's political incentive (verse 21). In 18:28 we read again that "Saul's daughter Michal loved (אהבה) David". David had not risen to his political heights yet and is still subject to King Saul. Michal, as the daughter of Saul, is David's superior within the society. Therefore it is not that exceptional to read that she was the one who loved David and not vice versa. She takes on the hierarchically superior position in this relationship.

Blenkinsopp (1997:77) observes that "[t]he fact that the young woman generally had no say in the choice of a partner, the constant proximity of members of the husband's household of origin, and, not least important, the lack of private space must have discouraged emotional warmth and intimacy". But this was not always the case. Although love was usually not the attracting force behind a marriage, it did exist. Perdue (1997:170) states that "[t]he primary purpose of marriage was reproduction, although the responsible provision of protection and care and the presence of love between spouses are duly noted in texts". The above-mentioned example of Michal's love for David is a case in point.²⁴⁷ Shechem's love for Dinah in Gen 34:3-4 also illustrates the point that love could be the main incentive force behind a marriage.²⁴⁸

Two instances of the nouns אהבה and אהבה in the Marriage Frame call for discussion. The nouns both appear in Prov 5:19. What distinguishes these two instances from the rest in this frame is that they do not describe the act of love (as an Event word), but rather the function of the noun as an attribute:

²⁴⁷ 1 Sam 18:20.

²⁴⁸ The story behind Shechem's love for Dinah has a peculiar twist and will be discussed in more detail in the Romance Frame (section 4.4.5).

אֵילַת אֲהָבִים וַיְעַלְתֶּחֶן דְּדִיהָ יִרְנָד בְּכָל־עֵת בְּאֲהָבָתָהּ תִּשְׂגָה תָּמִיד:

a lovely doe, a graceful gazelle.

May her breasts satisfy you at all times;

may you be intoxicated always by her love.” (NRSV)

The use of the nouns here reminds us of the use of אהב in the book of Songs (see the last part of section 4.4.5). אהב denotes the physical beauty of a woman that invokes feelings of affection as well as sexual desire in her husband. In Prov 5:15-20 a father advises his married son. The core message conveyed is the importance of marital fidelity. In verse 19 a husband's wife is described as a “doe” and a “gazelle” – terms that represent a woman's beauty and attractiveness.²⁴⁹ Fox (2000:202) states that “[g]azelles and does connote grace, tenderness, and affection in the Song of Songs”. אהב parallels the noun הן. According to BDB (2000:336), הן refers to the “form and appearance” of a woman and it can be translated with “favour”, “grace” or “elegance”. The translation of אהב as “lovely” by the NRSV fits this parallel expression well and exemplifies the sense of physical attractiveness. Furthermore, the noun has strong sexual connotations. Fox (2000:202) is of the opinion that, although “the relationship in the present verse is undoubtedly a loving one,” the word אהבים “refers only to its sexual aspect”.

The exploration of physical beauty is taken further in the next phrase (second line in the English), which expresses the wish that the wife's breasts will satisfy her husband at all times. Because of all the nuances of physical beauty in this verse, it is hypothesised that the last phrase, “may you be intoxicated (שגה) always by her love (אהבה),” also concerns physical beauty. The verb שגה means to “swerve” or “stagger” as in drunkenness. In Prov 5:19 the appearance of the wife awakens physical passion in her husband and therefore he staggers. אהבה could even have the sense of lovemaking in this verse. This argument is supported by Fox (2000:203), who maintains that the phrase “bears a slightly ‘naughty’ overtone by suggestions of ‘straying’ deliciously dazed in the ecstasies of lovemaking. In the marriage bed, inhibitions may be left behind... The son is not merely allowed to ‘lose’ himself in connubial sex as a consequence of weakness; he is positively encouraged to do so”.

²⁴⁹ Murphy (1998:32).

To conclude the discussion on the Marriage Frame, four occurrences of אהב in Hos 3:1 need some consideration. The verse reads as follows:

וַיֹּאמֶר יְהוָה אֵלַי עוֹד לֵךְ אַהֲבִי אִשָּׁה אֲהַבְתָּ רַע וּמִנְאֶפֶת כָּאֲהַבְתָּ יְהוָה אֶת־בְּנֵי
 יִשְׂרָאֵל וְהֵם פְּנִים אֶל־אֱלֹהִים אֲחֵרִים וְאֲהַבֵי אֲשֵׁישֵׁי עֲנָבִים:

Yahweh said to me, “Go and *love* a woman again who is loved²⁵⁰ by a friend>lover and is an adulteress, just as Yahweh loves the Israelites although they turn to other gods and love raisin cakes.

By way of metaphor, all four of these instances address the topic of marriage and adultery. However, only the first instance primarily belongs to the Marriage Frame. The second instance addresses the adulteress nature of the actions of Hosea’s wife Gomer and belongs to the Adultery Frame. The third instance of אהב depicts Yahweh’s love for Israel. Even though this love is described by way of metaphor as the love of a husband for his wife, the real subject of this love is Yahweh and therefore it belongs to the category of God’s love and not human love. The last instance of אהב describes Israel’s love of raisin cakes (in an act of idolatry). Israel is described as the wayward wife of Yahweh who could not remain faithful to her husband but turned to other gods. The metaphorical extension in which Yahweh’s love for Israel and Israel’s idolatry is described necessitates the inclusion of these last two instances as borderline cases of the Marriage Frame and Adultery Frame alongside their primary division as cases that belong to the God-Human Frame and the Idolatry Frame respectively. The content of Hosea 3:1 remains to be explained in a more detailed fashion.

The woman that Yahweh refers to in 3:1a depicts Hosea’s wife Gomer, who has been found guilty of adultery. Some translations, for example, the NIV, NLT and the NET, specify the woman explicitly as Hosea’s wife in their translation.²⁵¹ Yahweh commands Hosea to go and love his wife again, even though she is an adulteress. He then compares the love that Hosea should have for his unfaithful wife to the love that he himself (Yahweh) has for the Israelites,

²⁵⁰ אהב here denotes “lustful desire” because it occurs in the context of adultery (Wolff 1974:60).

²⁵¹ While Stuart (1987:65) also explains that “women” is a reference to Hosea’s wife, he is of the opinion that a new wife is envisaged here.

even though they turn to other gods (thereby committing spiritual adultery) and love raisin cakes. Raisin cakes were sweets that were made from pressed and dried grapes. These sweets were a delicacy that served as refreshment for the cultic worshippers (Stuart 1987:65). Andersen and Freedman (1980:295) observe that Yahweh’s command to Hosea to go and love his wife again does not simply mean “to court” or even “to declare the love you feel”. They believe that the command here pertains to a more general kind of love. “Hosea is urged to reaffirm his marriage, by words and acts of love” (Andersen and Freedman 1980:295). Furthermore, Hosea is commanded to love his (adulteress) wife as Yahweh loves Israel, despite the fact that Israel loves other gods. „Love’ here does not refer to a spontaneous feeling, but represents a command. As Andersen and Freedman (1980:297) put it: “[L]ove is action in obedience to the word of Yahweh. ... The love of God is not ‚natural’; nor is human love. It is unreasonable”.²⁵² The relationship which exists between Yahweh and Israel is thus depicted as a marriage relationship. Yahweh is portrayed as the ever-faithful husband, whilst Israel is portrayed as the adulterous wife. This is an example of conceptual blending, where the relationship between Yahweh and the Israelites blends within a Marriage Frame so that Yahweh can be depicted as the husband and Israel as his wife.

4.4.3 The Parent-Child Frame

Throughout the HB there are eight instances in which אהב depicts the love of parents for their child(ren).²⁵³ Six of these instances occur in the book of Genesis, while one occurs in 2 Samuel and one in Proverbs.²⁵⁴ This distribution makes sense against the knowledge that Genesis focuses on the patriarchal narratives in which family roles featured prominently. One more instance should be added to this frame – namely Ruth 4:15. However, this instance will be shown to be an atypical example of the Parent-Child Frame.

It has already been stated that, as in the Marriage Frame, love in the Parent-Child Frame was depicted as being one-sided. If we put the one exception of Ruth 4:15 aside (it will be explained in a moment), parents are always said to love their children, but not the other way around. In the HB children’s feelings of affection for their parents (from the bottom up) were

²⁵² Also see Wolff (1974:60).

²⁵³ The two instances where God’s love for a person or the people Israel is depicted in terms of the parent-child metaphor are not included in this count. These instances will be dealt with in the section on God’s love (section 4.5.2.1). See Prov 3:12 and Hos 11:1.

²⁵⁴ Gen 22:2, 25:28 (x2); 37:3, 4; 44:20; 2 Sam 19:7; Prov 13:24.

not expressed by the lexeme אהב. Children were rather commanded to honour (כבד), fear (ירא) and obey (שמע) their parents.²⁵⁵ This phenomenon can be explained against the background of the hierarchical and patriarchal society in which the people lived.

Although children mainly added great economic value to a family, “[t]enderness, love and affection for children are often expressed in the Hebrew Bible, as is the sustaining care provided to children” (Perdue 1997:171). Examples are Abraham’s love for Isaac (Gen 22:2), Isaac and Rebekah’s love for Esau and Jacob respectively (Gen 25:28), and Jacob’s love for Joseph (Gen 37:3, 4) and Benjamin (Gen 44:20).

The love of a parent (subject) towards a child (object) often appears within the context of favouritism.²⁵⁶ There is one exception in Ruth 4:15, where the order is reversed and the daughter-in-law is said to love her mother-in-law (Ruth-Naomi). Here Ruth is the socially superior person as she is married and has a child, whereas Naomi is a childless widow, and therefore of low social ranking in Israelite society.

Within the parent-child relationship אהב denotes affection, care, instruction and discipline. Parents’ love for their children was exhibited in their willingness to discipline their children.²⁵⁷ Proverbs attests to this in several texts.²⁵⁸ Prov 13:24 explicitly associates a parent’s love (אהב) with his willingness to discipline his child. This saying goes so far as to say that parents who refrain from disciplining their children hate (שנא) them:

חֹשֶׁךְ שָׁבֵטוֹ שׁוֹנֵא בְּנֹוֹ אֶהָבֵנוּ שְׁחָרוּ מוֹסֵר:

The one who spares his rod hates his son,
but the one who loves his son searches him for discipline>is diligent in disciplining him. (See the NET and NRSV)

Fox (2009: 570) identifies the paradox in this verse. The paradox deals with the harshness that characterises love, while leniency is motivated by hatred. Fox (2009:570-571) rightly

²⁵⁵ Ex 20:12; Lev 19:3 and Deut 21:18.

²⁵⁶ Gen 25:28, 28; 37:3, 4.

²⁵⁷ Perdue (1997:173).

²⁵⁸ Prov 13:24; 19:18; 23:13-14; 29:15 and 17.

argues that the slack father does not actually hate his son; however, the father's lack of discipline will turn out to have disastrous consequences and is thus equal to hatred²⁵⁹ (see Prov 19:18 and 23:13-14). Over against the slack father, the one who loves his son understands the vital importance of discipline.

In 2 Sam 19:7 Joab blames King David for loving his dead son Absalom, who rejected his reign and allied with the enemy.

לְאַהֲבָה אֶת־שֹׂנְאֶיךָ וְלִשְׂנֹא אֶת־אֹהֲבֶיךָ כִּי הַגִּדַתָּ הַיּוֹם כִּי אֵין לְךָ שָׂרִים וְעַבְדִּים כִּי יִדְעֹתִי הַיּוֹם כִּי לֹא אֲבַשְׁלוֹם חַי וְכָלְנֹו הַיּוֹם מִתִּים כִּי־אֶז יִשָּׂר בְּעֵינַיִךָ:
 [You] love those who hate you and hate those who love you. For today you have declared that your commanders and your officers are nothing to you. I know now that if Absalom were alive and all of us were dead, then you would be pleased.

Anderson (1989:227) rightly observes that Joab “arbitrarily extended David’s love for Absalom to all the rebels...he has interpreted the king’s grief as hate for his own men and officers”. Here parental love is put into a political context; hence, this is an instance of אהב that overlaps with the instances in the Political Frame.

4.4.4 The General Kinship Frame

The instance of אהב in Job 19:19 belongs to the General Kinship Frame. Here Job describes his state of forsakenness with the words:

תַּעֲבוּנִי כָּל־מִתֵּי סוּדַי וְזֵה־אֹהֲבֵתִי נִהְפְּכוּ־בִי:
 All my intimate friends detest me, and those whom I love have turned against me.

There are two possible ways of understanding זֵה־אֹהֲבֵתִי. If the verse is read as two parallel phrases זֵה־אֹהֲבֵתִי might refer to the same group of people as מִתֵּי סוּדַי, thus Job’s closest friends. However, the pericope repeatedly refers both to Job’s friends as well as his family.²⁶⁰ For this reason it is argued that זֵה־אֹהֲבֵתִי in this context has Job’s family in mind and as such

²⁵⁹ See Chapter 5, section 5.16.1.2.

²⁶⁰ Job 19:13, 14, 17 and 21. Also, see Clines (1989:449) for a similar interpretation.

this instance of אהב belongs to the Kinship Frame. This makes Job's statement even more condemning – he announces that everyone close and dear to him, his most intimate friends as well as his own kinship members have deserted him.

4.4.5 The Romance Frame

In the HB אהב is used to depict the romantic feelings of a man for a woman outside of, or preceding, marriage. Van Wolde (2008:21) does not agree with this view. According to her, the nature of the relationship that is portrayed by אהב between a man and a woman in the HB does not connote romance as in the present day. She argues that אהב in the HB rather “presupposes hierarchic relationships between people of different positions and ranking”. However, even though אהב does indicate a pattern of appearing within hierarchic (and patriarchal) relationships in the HB, we cannot deny the explicit romantic overtones that this lexeme carries in the occurrences that will be discussed in this section.

The Romance Frame contains 32 instances of אהב.²⁶¹ It is difficult to decide on the significance of this frame. The large number of occurrences point toward the prototypical nature of this sense of אהב. However, the fact that most of these instances (17 to be exact) belong to the book of Songs, which is a very different genre to the rest of the HB, casts the relative importance of this frame in a different light. It will be argued that this frame is indeed very significant for the proper understanding of אהב, but not more significant than the Kinship Frames of Marriage and Parent-Child relationships.

Prototypically within the Romance Frame all instances are included of the romantic love that a man feels for a woman outside of, or preceding, marriage.²⁶² If we disregard the 18 occurrences in the book of Songs for a moment, all but two occurrences have the man as

²⁶¹ Of these 32 instances, 18 are verbs (Gen 29:18, 34:3; Judg 16:4, 15; 1 Sam 18:20; 2 Sam 13:1, 4, 15; 1 Kgs 11:1, 2; Est 2:17; Sng 1:3, 4, 7; 3:1, 2, 3, 4), and 14 are instances of the noun אהבה (Gen 29:20; 2 Sam 1:26; 13:15; Sng 2:4, 5, 7; 3:5, 10; 5:8; 7:7; 8:4, 6, 7 (x2)).

²⁶² It is true that the love between a husband and wife is also of a romantic nature. However, it is argued that the love between a husband and wife encompasses much more than just romantic feelings. While the romantic side of married love may be profiled at times, it can never be separated completely from the other dimensions of married love such as procreation, caring, devotion and commitment. For this reason the love between married couples, be it romantic or otherwise, was dealt with in its own right within the Marriage Frame (section 4.4.2).

subject and the woman as object of אהב. This one-sided pattern has already been noted in the Marriage Frame as well as the Parent-Child Frame. This does not mean that the women of the BH world did not nurture feelings of affection and romance for their male counterparts, but just that these feelings, from the side of the woman, were not usually depicted by the word אהב.

Romance is often associated with physical appearances. In Gen 29:18 we read that Jacob had fallen in love (אהב) with Rachel. In the previous verse Rachel's beautiful appearance is given as motivation for this feeling of love that Jacob nurtured for Rachel.

Judg 16:15 offers an interesting perspective on the notion of love in the HB. Here Delilah reasons with Samson:

אֵיךְ תֹאמַר אֶהְבֶּתִיךָ וְלִבְךָ אֵין אֵתִי

“How can you say, ‘I love you,’ when your heart is not with me?”

According to this verse, a man's heart had to be with the woman if he truly loved her. This calls to mind Gen 34:3 as well, where we read that Schechem loved (אהב) Dinah and he spoke to her heart.

Two narratives in this section need special attention. Both address a situation in which a woman is raped. The first one is 2 Sam 13. This is the story of Amnon's rape of Tamar. At three different stages of the narrative Amnon is said to have loved his half-sister Tamar. Verse 1 introduces the narrative by referring to Absalom's beautiful sister Tamar and the fact that Amnon loved (אהב) her.

וַיְהִי אַחֲרֵי־כֵן וּלְאַבְשָׁלוֹם בֶּן־דָּוִד אָחוֹת יָפָה וְשֵׁמָה תָמָר וַיֵּאֲהַבְהָ אַמְנוֹן בֶּן־דָּוִד:

Some time passed. David's son Absalom had a beautiful sister named Tamar, and Amnon the son of David loved>fell in love with her.

Amnon even became ill because of his love for Tamar (verse 2). In verse 4 he confesses this love to his friend Jonadab, who then suggests that Amnon should trick his father and Tamar

(by pretending that he is sick) into getting her alone in his room. After raping Tamar (verse 14) 2 Sam 13:15 specifies that Amnon's feelings for her have turned from love (אהב) to hate (שנא).

וַיִּשְׁנֵאָה אֲמֹנּוֹן שְׁנֵאָה גְדוֹלָה מְאֹד כִּי גְדוֹלָה הַשְׁנֵאָה אֲשֶׁר שְׁנֵאָה מֵאַהֲבָה אֲשֶׁר
אַהֲבָה וַיֹּאמֶר-לָהּ אֲמֹנּוֹן קוּמִי לְכִי:

Then Amnon hated her with very great hatred, for the hatred with which he hated her was greater than the love with which he loved her. And Amnon said to her, "Get up and go!"

These instances of אהב lie within the fuzzy borders of the Romance Frame. Amnon's feelings for Tamar seem to have been a kind of chemical infatuation with her. These feelings of being "chemically in love" diminished to nothing after he raped her. Moreover, there are no signs of any feelings of affection at all in the end. While chemical infatuation does not necessarily signify lust, some scholars do see this as an instance of lust.²⁶³ According to Ackermann (2002:454), this story perhaps signifies the abuse of power in a hierarchical society in which Amnon occupied the superior position. Wolff (1974:174) has this text in mind when he says "[i]n unbridled lust, desire and revulsion lie directly side by side".

The second narrative is found in Genesis 34. In verse 2 we read that Shechem, the Hivite, seized Dinah, the daughter of Jacob, and he lay with her by force, i.e. he raped her. Immediately after this violent act we read in verse 3:

וַתִּדְבַק נַפְשׁוֹ בְּדִינָה בַת־יַעֲקֹב וַיֵּאָהֵב אֶת־הַנְּעָרָה וַיְדַבֵּר עַל־לֵב הַנְּעָרָה:

Then his soul cleaved to Dinah>he became very attached to Dinah, the daughter of Jacob; he loved>fell in love with the girl and he spoke to her heart.

In verse 4 Shechem asks of his father to acquire Dinah for him as his wife, i.e. he wanted to marry her. Ackerman (2002:457) rightly observes that this text is one of "unresolved ambiguity". Scholars have gone in different directions in trying to interpret the narrative. Some believe that Shechem never really raped Dinah, while others argue that he did indeed

²⁶³ See Ackerman's (2002:453-454) discussion of the Amnon-Tamar narrative.

rape her and that his resulting love for her was not really true love but rather sexual lust.²⁶⁴ In this study the explanation of Ackerman (2002:456-457) is accepted. She holds that the

seemingly discordant juxtaposition of rape and love is not necessarily so discordant at all. ... On the one hand...the „dominant’ connotations of love, and the dangerous tendency of dominance to lead to domination, are stressed. Yet, on the other hand, the verb ‚to love’ in Genesis xxxiv is located between two other expressions that connote affection...and these expressions („his soul was drawn to Dinah’ and ‚he spoke tenderly to the girl’) do indicate affection without implications of power. By positioning ‚love’ in such a way, Genesis xxxiv evokes, alongside its images of love’s potential to abuse, the sense of...genuine attachment and sympathetic understanding.

Blenkinsopp (1997:60) summarises this narrative well by calling it a “rare case of sexual violence followed by genuine affection”.

There are two exceptions outside of the book of Songs to the custom that only men could אהב women and not the other way around. In 1 Sam 18:20 we read that Saul’s daughter Michal loved (אהב) David. Now it needs to be said that at this stage David was a mere shepherd boy who recently began working in the service of King Saul. Michal, on the other hand, was the daughter of the king, the princess. As such, she was the socially superior person in the relationship between herself and David. For this reason, it is argued that the woman Michal could be the subject of אהב instead of the lowly David.

As for the second text, it forms part of David’s lament over the death of Saul and his son Jonathan. In 2 Sam 1:26 David expresses his feelings:

צַר־לִי עָלֶיךָ אָחִי יְהוֹנָתָן נִעְמָתָ לִי מְאֹד נִפְלְאָתָה אֶהְבֶּתְךָ לִי מֵאֶהְבֶּת נָשִׁים:

I grief over you, my brother Jonathan!

You were very dear to me.

Your love was more special to me than the love of women. (NET)

²⁶⁴ See Ackerman (2002:455-456) for a more thorough discussion on the different views.

In the section below where the Friendship Frame will be discussed, more will be said on the special friendship that existed between David and Jonathan and how this was conveyed by אהב. This friendship love is now compared with the love of women and rated to be more valuable in this context.²⁶⁵ We must keep in mind that David is lamenting the death of a very close friend, and friendship love can indeed be deeper than romantic love (or even marriage love). This instance might also belong to the Marriage Frame. It has been grouped here since the love for women in this verse does not seem to be limited to the love for one's wife.

Two instances of אהב in the Romance Frame overlap with the Political (and perhaps even the Idolatry) Frame. In 1 Kgs 11:1 and 2 we read of King Solomon's love (אהב) for foreign women as part of his political strategy. This love of his for the foreign women later results in idolatry. In verse 2 a near-synonym of אהב is used in conjunction with it: "Solomon clung to (דבק) these (i.e. the foreign women) in love (אהב)".

In the book of Songs we have seven verbs (אהב) and eleven instances of the noun אהבה. Without exception, a woman or women accompany the verbs as subject. The object of the love is either the king (Chapter 1) or another male lover (Chapter 3). The love of the woman for the man has very strong sexual allusions attached to it. The noun alludes to sexual intercourse between two lovers. In two instances we even read that the woman is sick (חלה) with love (אהבה).²⁶⁶ חלה has the sense of growing weak or tired or of becoming ill. The experience of love can have physiological symptoms and we can translate that the woman is "lovesick".²⁶⁷ The sexual aspect of אהב, however, is not the only aspect that is depicted in the use of this lexeme in the book of Songs. Keel (1994:31) rightly observes: "The basis of love in the Song is not a vague genital lust but great admiration of the beloved partner, who seems inapproachable in his or her radiance – distant on inaccessible mountains, hidden in locked gardens, painfully longed for and sought. The lovers mutually experience one another as so beautiful, so radiant, so magnificent that every discovery, every approach, every possession of the other can be experienced only as unfathomable gift, never taken for granted".

²⁶⁵ Even though some exegetes have suggested that this verse is evidence of a homosexual relationship between David and Jonathan, this interpretation is not held seriously in the scholarly world (Anderson 1989:19).

²⁶⁶ Sng 2:5 and 5:8.

²⁶⁷ See the NET Bible translation.

The Song of Songs represents a unique genre that is quite different from the rest of the HB, and as such it should be read in its own right. אהב in this book goes against its prototypical usage. Contrary to the rest of the HB we read more often of a woman's love for a man in the book of Songs than of a man's love for a woman. This might be ascribed to a number of reasons, the first being that the book of Songs consists of a number of love poems that are very similar to the Egyptian love poems (Keel 1994:24, 28).²⁶⁸ Therefore, the worldview that is depicted in these love songs does not coincide with the general worldview of the HB. Even more significant than this observation is that the book of Songs depicts the "equality of the sexes" (Keel 1994:32), something that is unheard of in the rest of the HB. According to Keel (1994:32), the book of Songs "ignores the claims of society that often come into conflict with spontaneous expressions of love. In the OT world society's interests are expressed primarily in the patriarchal family, the institution of marriage, and the production of offspring. But the Song simply has nothing to do with these things". Furthermore, God is not mentioned in the book of Songs at all. To conclude, Keel describes the love in the book of Songs as a love that "takes place in the realm of fantasy, quite apart from the narrow limitations of everyday life". All these aspects point towards the uniqueness of the use of אהב in the book of Songs. Moreover, if the occurrences of אהב in the book of Songs were not considered along with the rest of its occurrences, the Kinship Frame would show more occurrences of this lexeme than the Romance Frame. This would mean that the Kinship Frame could then be regarded as the most prototypical frame in which אהב appears.

One instance of the noun אהבה has led to a lot of dispute, i.e. Sng 3:10. This verse should be read along with verse 9:

<p>⁹ אֶפְרִיזֶנָּה עֲשָׂה לִּי הַמֶּלֶךְ שְׁלֹמֹה מֵעֵצֵי הַלְּבָנוֹן:</p>
<p>¹⁰ עֲמוּדָיו עֲשָׂה כֶּסֶף רְפִידָתוֹ זָהָב מְרַכְּבוֹ אֲרָגְמָן תּוֹכוֹ רְצוּף אֶהְבֶּה מִבְּנוֹת יְרוּשָׁלַם: ׀</p>
<p>⁹ King Solomon made himself a palanquin from the wood of Lebanon.</p>
<p>¹⁰ He made its posts of silver,</p>

²⁶⁸ We have to keep in mind that this one-sidedness in the portrayal of love in the HB (only men loving women and not the other way around) will also have to be studied in the wider literature concerning the Ancient Near East. Such a study might provide a more comprehensive perspective on this issue.

its back of gold,
 its seat of purple;
 its interior was inlaid with love.
 Daughters of Jerusalem,

Many different suggestions have been made concerning the meaning of אֶהְבֶּה in this text.²⁶⁹ KB (1999:18) even suggests that אֶהְבֶּה is a homonym with the meaning of “leather”. This meaning then only pertains to Sng 3:10 and Hos 11:4. The NET chooses to accept the meaning as “leather”. However, the arguments behind reading אֶהְבֶּה as a homonym with the sense of “leather” are not persuasive.²⁷⁰ Keel (1994:130-134) provides a much more plausible explanation of the meaning of אֶהְבֶּה in this verse. The context is the making of King Solomon’s palanquin (a type of portable chair or bed on which women were carried during processions). Solomon’s palanquin was built for his beloved, and only the best was good enough for her (Keel 1994:131). The exquisite care with which this palanquin was made is described. Keel (1994:135) argues that the last phrase (“Daughters of Jerusalem”) belongs to the next section and should be read along with verse 11. Then אֶהְבֶּה appears in the concluding phrase of vss. 9-10 and describes “the motif of the ornamentation” on the inside of the palanquin (Keel 1994:131). אֶהְבֶּה could perhaps have a plural ending (Keel 1994:134) and then we can translate it as “scenes of love” or “joys of love”, probably “portraying erotic motifs in art”.

4.4.6 The Friendship Frame

Another prototypical use of אהב occurs in the Friendship Frame. Here אהב is used to describe the intimate nature of friendship relations in the HB. Twenty instances of אהב belong to this frame, of which two instances are borderline cases which will be discussed at the end of the section.²⁷¹

²⁶⁹ See Keel (1994:131-134) and Garrett (2004:180) for an extensive exposition of the different views in this regard.

²⁷⁰ Garrett (2004:180).

²⁷¹ The twenty instances consist of fifteen verbs, i.e. Ex 21:5; Deut 15:16; 1 Sam 18:1; 20:17; Est 5:10, 14; 6:13; Pss 38:12; 88:19; Prov 17:17; 18:24; 27:6; Jer 20:4, 6; Zec 13:6, and five nouns, i.e. 1 Sam 18:3; 20:17 (x2); 2 Sam 1:26; Prov 17:9. The two borderline instances are Ex 21:5 and Deut 15:16.

Prototypically the way in which אהב is used in the Friendship Frame portrays qualities of love, trust, care and loyalty. The relationship between friends is depicted as being so close that the participle form of the lexeme of affection, namely אהב, is used substantively in ten instances to refer to one's friend or friends.²⁷² In Est 5:10, 14 and 6:13 Haman's friends (אהב) are mentioned in the same breath as his wife. They are his confidants in whom he can confide. His friends seem to be as important to him as his wife. This connotes a very close relationship of affection and trust.

Prov 18:24 describes a אהב (friend) as being better than a רע (companion or friend). In this proverb the former describes a close friend, one that “sticks (דבק) even closer than a brother or relative (אח)”, while the latter describes a “casual friend” (Murphy 2002:138).²⁷³ Fox (2009:646) holds the same view in his explanation that “[a] true friend is contrasted with a less constant companion, the sort one spends time with socially but cannot expect more of”. One could have a positive relationship with both, but the true friend (אהב) is closer and more reliable than the casual friend (רע). Fox (2009: 646-647) explains that the difference between the two types of friends does not lie in the words themselves, for a אהב could be opportunistic (14:20), whereas a רע could love at all times (17:17). The higher degree of trustworthiness between these two kinds of friends lies in “the distinction between ‘socialising’ and ‘cleaving closer than a brother’”.

In Prov 27:6 the wounds of a friend (אזהב) are judged to be better than the kisses of an enemy (שונא). The proverb calls to mind a context where a friend offers correction when needed, while the kisses (signs of love) of an enemy are deceptive.²⁷⁴ This is because the wounds that are inflicted by a friend affect one's feelings. They are trustworthy and seek one's welfare. In contrast to this, an enemy may pretend to be your friend but, while his demonstrations of friendship might seem overwhelming, they actually mean nothing.²⁷⁵

²⁷² Est 5:10, 14; 6:13; Pss 38:12; 88:19; Prov 18:24; 27:6; Jer 20:4, 6 and Zec 13:6. This amounts to 67% of all instances of the verb אהב in the Friendship Frame.

²⁷³ The noun אח (“brother”) could also have an indefinite meaning and as such signify a kinship relationship in a wider sense, e.g. “relative” (BDB 2000:26 and KB 1999:29).

²⁷⁴ Murphy (2002:207).

²⁷⁵ Fox (2009:805).

Prov 17:17 uses רַע and אָח within a synonymous parallelism.²⁷⁶ In this way a friend is depicted as being equal to one's relative. This proverb depicts the faithful character of a friend who loves (אהב) at all times, just like a relative who stands by one during difficult times:

בְּכָל־עֵת אֶהֱבֶה הָרָע וְאָח לְצָרָה יִגְלֹד׃

A friend loves at all times,
and a relative is born to help in adversity.

The ever-faithful and loyal character of a friend is indicated both by the use of the participle form of אהב, denoting ongoing action, and the adjunct of time that accompanies the verb.

In Prov 17:9 yet another noun is used for “close friend” in the HB, namely אֱלוֹף.²⁷⁷ True friendship is signified by the ability to forgive (כסה) and to seek love (אהבה). Fox (2009:629) provides the following translation:

מְכַסֶּה־פֶּשַׁע מְבַקֵּשׁ אֶהְבָּה וְשׁוֹנֵה בְדָבָר מִפְּרִיד אֱלוֹף׃

He who seeks love covers up an offense,
while he who repeats a matter alienates a friend.

Fox (2009:629) supplies a good explanation for a seemingly difficult proverb. According to him, this proverb denotes a man who wants other people's affection. Such a person is willing to cover up, i.e. to overlook, offenses against himself. Although the person who was offended might be forgiving enough to “bury the incident”, this might not happen the second time around. Repeated offenses inevitably cause alienation.²⁷⁸

²⁷⁶ Some scholars regard the two phrases as contrasts (see Fox 2009:633 for examples). According to their interpretation, a friend is always friendly, but a brother is more reliable as he can be counted on even in times of crisis. This argument does not hold because, if a friend loves at all times, this will also include the crisis times. Thus the two lines are synonymous (Fox 2009:633).

²⁷⁷ BDB (2000:48) and KB (1999:54).

²⁷⁸ Fox (2009:629).

The best known personal account of a very intimate friendship in the HB is that of David and Jonathan. This friendship is attested for in 1 Sam 18-20 as well as 2 Sam 1:26. Six instances of אהב portray the very special and close friendship that existed between David and Jonathan.²⁷⁹ At different stages of David’s progress towards the throne in 1 Samuel we read of the love that Jonathan had for him. The HB narrative depicts them as having been such close friends that even today people say of two very close friends that they are like “David and Jonathan”. A few of these texts will be discussed to illustrate the special friendship.

1 Sam 18:1:

וַיְהִי כְּכַלְתּוֹ לְדַבֵּר אֶל-שָׂאוּל וַיִּנָּפֶשׂ יְהוֹנָתָן נְקֻשָּׁה בְּנַפְשׁ דָּוִד וַיֵּאָהֲבוּ יְהוֹנָתָן כְּנַפְשׁוֹ:
 When David had finished talking to Saul, the soul of Jonathan was bound with the soul of David, and Jonathan loved him as his own soul.

Ackroyd (1975:213) underscores the fact that the root קשר could be used in a literal or figurative sense, namely “to bind” or in a political sense, i.e. “to conspire”. In this verse קשר can be understood as a near-synonym of אהב. According to Klein (1983:182), Jonathan felt bound to David “both by affection and political loyalty”. Jonathan’s love for David is the basis for the covenant that he made with him in verse 3:

וַיִּכְרֹת יְהוֹנָתָן וְדָוִד בְּרִית בְּאֵהָבָתוֹ אֹתוֹ כְּנַפְשׁוֹ:
 And Jonathan made a covenant with David, because he loved him as (much as) he did his own life.

Thompson (1974:334-338) argues that the covenant which Jonathan made with David was politically motivated. He explains that this signifies the first step of David’s progress to take over the throne, and that אהב in this context denotes more than natural and deep affection. It also has political overtones.

In 1 Sam 20:17 we have three occurrences of אהב, i.e. one verb and two instances of the noun אהבה:

²⁷⁹ See the verbs in 1 Sam 18:1 and 20:17 as well as the noun אהבה in 1 Sam 18:3; 20:17 (x2) and 2 Sam 1:26.

וַיֹּסֶף יְהוֹנָתָן לְהַשְׁבִּיעַ אֶת־דָּוִד בְּאַהֲבָתוֹ אֹתוֹ כִּי־אַהֲבָת נַפְשׁוֹ אָהָבּוֹ : ס

Once again Jonathan made David take an oath by his love for him, for he loved him as (much as) the love that he had for his own soul> as much as he loved his own life.

Here again Jonathan made David swear by his love for him. אהב is used by one friend, the socially superior at the time (Jonathan), to express his feelings of affection for his close friend David. However, these expressions of affection and loyalty are situated within a political drama, and also have political implications. Jonathan is Saul's appointed heir to the throne. He knows, however, that he will not become king. That title is meant rather for his friend David.²⁸⁰ Jonathan is not threatened by this knowledge. On the contrary, he does his best to assist his friend to "climb the ladder" and to make the necessary advances in order to obtain his position. After Jonathan died, David laments his death and describes his love as being better than that of women.²⁸¹ The affection and loyalty that coloured their friendship went deeper than the affection that depicts a romantic relationship. In these instances the borders of the Friendship Frame are fuzzy and flow over into the Political Frame as well.

Two last instances that have been listed under the Friendship Frame remain to be discussed. These two instances occur in Ex 21:5 and Deut 15:16.

Ex 21:5:

וְאִם־אָמַר יֹאמֵר הָעֶבֶד אָהָבְתִי וְאֶת־בְּנֵי לֵא אֲצַא חֲפְשִׁי:

But if the slave declares: "I love my master and my wife and my children. I do not want to go out free.

²⁸⁰ 1 Sam 20:13-16.

²⁸¹ 2 Sam 1:26.

Deut 15:16:

וְהָיָה כִּי־יֹאמַר אֲלֶיךָ לֹא אֶצְאָ מֵעִמָּךְ כִּי אֶהְבֶּךָ וְאֶת־בֵּיתְךָ כִּי־טוֹב לִּי עִמָּךְ:

But if he (the servant) says to you: “I do not want to go out from you (leave you),” because he loves you and your household, and it is good for him with you (and he is well off with you),

Both of these texts deal with the love of a subordinate person for his superior. Thus far we have predominantly read of the display of love (אהב) by a superior person (i.e. husband, parent, male) for a socially inferior person (i.e. wife, child, female), or of love in relationships of equality (i.e. amongst friends). These two texts thus turn the subject-object order of love in the HB around. The relationship between a slave and his master is described. Ex 21:5 does not only speak of the love of a slave for his master, but also of his love for his wife and his children. Against the background of the slave-master relationship the loyalty aspect of love is profiled in these texts. The law against which this statement is made also substantiates this claim: the pericope addresses the law concerning slaves. A slave has to serve his master for six years, but in the seventh year he is allowed to go out as a free person. However, if the master gave him a wife and they have had children, the wife and the children will remain the property of the master and the slave goes free alone. With this in mind, the slave decides to remain loyal to his owner but at the same time also be loyal to his family so as not to lose them. Even though the loyalty aspect of אהב is profiled in these texts, it does not mean that affection and care were not part of love here. If treated fairly and with respect by his master, a slave could indeed genuinely love his master and feel the urge to demonstrate this loving affection by way of his loyalty to him. This kind of loyal love here does not fit the Friendship Frame perfectly, but it could be included as a borderline case. A slave could be on friendly terms with his master, especially if they have cultivated a positive and loyal relationship. Even in the context of kinship, the role of a husband could include his friendship with his wife.²⁸² We do not read of parent-child relationships in the HB that were characterised by friendship explicitly and, as this was a very patriarchal society, this is to be expected. For this reason these texts are viewed as only borderline cases of the Friendship Frame, as they fit better here than in any of the other frames.

²⁸² We read, for example, of Isaac who “played with” his wife Rebekah. This example has strong sexual connotations, but it nevertheless displays a relationship that was marked by mutual enjoyment and friendship.

4.4.7 The Political Frame

The aim of this section is not to provide a comprehensive survey of the political situation in ancient Israel, but to gain an understanding of the political background against which אהב was used. אהב has 20 occurrences in this frame.²⁸³ It seems strange to view some instances of a lexeme of affection as belonging to the political sphere, where diplomatic strategies and alliances dominate the scene. It is true that for the most part the Political Frame does not indicate the prototypical sense of אהב as it is depicted in the more basic frames of affection, namely the Frames of Marriage, Parent-Child, Romance and Friendship. Nevertheless, in five instances אהב does seem to convey genuine affection.²⁸⁴ Three of the five instances denote a nation's positive attitude towards their successful military leader or prospective king, i.e. 1 Sam 18:16 and 22 as well as 2 Sam 19:7. In these instances, the feelings of a subordinate people for their superior leader are described. Here אהב carries with it the nuances of respect, admiration and loyalty.

1 Sam 18:16 reads:

וְכָל־יִשְׂרָאֵל וַיְהוּדָה אָהָב אֶת־דָּוִד כִּי־הוּא יוֹצֵא וּבָא לְפָנֵיהֶם: פ

But all Israel and Judah loved David, for it was he who went out and came in before them.

The phrase “to go out and come in before them” generally referred to a king who led Israel in war (Thompson 1974:337). The people's affection is thus grounded in the military success of David, who took the lead in the battle against the Philistines. However, more than mere affection is involved in this political context. Thompson (1974:337) points out that אהב here depicts “the kind of attachment people had to a king who could fight their battles for them”. Tsumura (2007:481) describes the people's affection as “the kind that leads to political

²⁸³ Twenty occurrences are verbs, namely 1 Sam 16:21; 18:16, 22; 2 Sam 1:23; 19:7; 1 Kgs 5:15 (5:1 in most English translations); 2 Chr 19:2; Jer 22:20, 22; 30:14; Lam 1:2, 19; Ezk 16:33, 36, 37, 37; 23:5, 9, 22. The noun אהב occurs in Hos 8:9. This is one of only two instances of this noun. The other instance occurs in Prov 5:19.

²⁸⁴ 1 Sam 16:21; 18:16, 22; 2 Sam 1:23; 19:7.

loyalty”. This kind of positive attachment of a nation to their military leader denotes admiration.

1 Sam 18:22 refers to part of a wider strategy of King Saul to get David killed. He wants to invite David to become his son-in-law. Should David accept this invitation however, the bride price is one hundred Philistine foreskins. Saul’s plan was to get David killed at the hands of the Philistines. In 1 Sam 18:22 Saul cunningly instructs his servants:

דַּבְּרוּ אֶל־דָּוִד בְּלֵט לְאֹמֶר הִנֵּה חָפֵץ בְּךָ הַמֶּלֶךְ וְכָל־עַבְדָּיו אֹהֲבֶיךָ וְעַתָּה הִתְחַתֵּן
בְּמִלָּךְ:
“Speak to David in private and say, „See, the king is delighted with you and all his servants love you. Now then, become the king’s son-in-law.”

King Saul chooses his words very carefully and wisely in this verse. They are meant to win David over in deciding to become his son-in-law. Therefore, strong words of affection are used to convey the feelings of the king and the people for David, namely חָפֵץ (delight in) and אֹהֵב (love). Love here indicates the respect and admiration of a nation for their leader, but it adds a more personal touch to this kind of positive attitude. The king’s servants would have become more personally acquainted with David by this stage and thus the deeper expression of affection (than mere admiration) fits the context well. It is argued that the kind of love that אֹהֵב indicates here carries the deeper sense of adore, which conveys the near-synonymy of אֹהֵב with חָפֵץ (delight in).

2 Sam 19:7 has been dealt with already in the Parent-Child Frame. It is the verse where Joab accuses David of “loving those who hate him and of hating those who love him”. In this context those who hate David are the ones who oppose him, although in reality it only refers to his love for his son Absalom, who rebelled against David and who has died. Although the context is political, the love of David which is criticised by Joab is first and foremost the love of a father for a son, and not that of a king for a rebellious subject, for blood ties are stronger than political ties. Joab unrightfully extends David’s love for his son to include all people who oppose him. Those who love David are his followers, i.e. the ones who are loyal to him.

2 Sam 1:23 appears within the lament by David in remembrance of King Saul and his son Jonathan. In his eulogy David celebrates the lives of Saul and Jonathan:

<p>שָׂאוֹל וַיְהוֹנָתָן הַגִּבֹּרִים וְהַנְּעִימִם בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדוּ מִנְּשָׁרִים קָלוּ מֵאַרְיֹת גְּבֹרֵי:</p> <p>Saul and Jonathan, beloved and lovely! In life and in death they were not divided; they were swifter than eagles, they were stronger than lions. (NRSV)</p> <p>Saul and Jonathan were greatly loved in their lives, And not even in their deaths were they separated. They were swifter than eagles, stronger than lions. (NET)</p>
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The exact meaning of the participle form of אהב is not clear here. It does, however, seem that David wants to express the fact that Saul and Jonathan were respected and held dear by the people of Israel.

One last instance of אהב in this group of genuine affection within the Political Frame occurs in 1 Sam 16:21. What separates this instance from the above four is that this is the only case where the superior person in the relationship is said to אהב the subordinate person. This verse pertains to the beginning of David’s service under king Saul.

<p>וַיָּבֵא דָוִד אֶל-שָׂאוֹל וַיַּעֲמֵד לְפָנָיו וַיֵּאָהֲבֵהוּ מְאֹד וַיְהִי-לוֹ נֶשֶׂא כְלִים: And David came to Saul and he stood before him. Saul loved>liked him very much and he became his armour bearer.</p>
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According to Thompson (1974:335), the use of אהב here was chosen carefully as “the narrator prepares us for the later political use of the term”. This “later political use” was discussed in the above texts (especially 1 Sam 18:22). Certainly the context is political – with Saul searching for someone who can calm him by playing the lyre, but then appointing a man who is also described as being “a mighty man of valour and a man of war”, i.e. someone who

can fight in Saul's army (verse 18). This is a borderline case of affection, because the situation describes David's first appearance before Saul and as such their first meeting. Seeing that Saul does not know David well yet, he cannot foster proper feelings of affection for him at this stage, but he likes what he sees. David probably made a very good first impression and אהב in this context then has the sense of "to like very much". Tsumura (2007:472) argues that Saul loved David greatly, i.e. "he kept his affection for him until he started feeling insecure about his kingship in v. 8". This might have been the case, yet this thesis still argues that אהב rather depicted the great liking that Saul had for David, and not his love.

Fifteen instances of אהב in the Political Frame remain to be discussed. These consist of 14 verbal occurrences and one noun.²⁸⁵ Of the verbal occurrences, 12 are participle forms that function as nouns.²⁸⁶ In all of these texts but for two (1 Kgs 5:15 [1] and 2 Chr 19:2) אהב denotes Israel's political alliances with other nations. These alliances are described metaphorically in the context of adultery – Israel being the adulterous wife of her husband Yahweh, the wife who commits fornication with other nations by entering into alliances with them. "Lovers" in this context refers to the foreign nations (and their gods) as Israel or Judah's political allies.²⁸⁷ We read, for example, in Ezk 23:5:

וַתִּזְן אֹהֶלָה תַּחְתֵּי וַתַּעֲגֹב עַל־מְאַהֲבֶיהָ אֶל־אַשּׁוּר קְרוֹבִים:

Oholah committed fornication while she was under me (while she was mine). She lusted after her lovers, the Assyrians, warriors

Ezekiel 23 contains a clear instance of conceptual blending, where the Lust Frame blends with the Political Frame. A blend with the Marriage Frame is also involved, since Yahweh is depicted as the husband of Olohah (Samaria) and Oholibah (Jerusalem) (23:4). Ezekiel 23 deals with the unfaithfulness of these two sisters. In the blend they were unfaithful to their husband Yahweh because they lusted after their lovers, i.e. the Assyrians.

²⁸⁵ The verbs are 1 Kgs 5:15; 2 Chr 19:2; Jer 22:20, 22; 30:14; Lam 1:2, 19; Ezk 16:33, 36, 37(2x); 23:5, 9, 22. The noun אהב occurs in Hos 8:9.

²⁸⁶ 1 Kgs 5:15; Jer 22:20, 22; 30:14; Lam 1:2, 19; Ezk 16:33, 36, 37 (first occurrence); 23:5, 9, 22.

²⁸⁷ Jer 22:20, 22; 30:14; Lam 1:2, 19; Ezk 16:33, 36, 37(2x); 23:5, 9, 22 and the noun אהב in Hos 8:9.

One instance of the noun אהב appears in Hos 8:9:

כִּי־הָמָּה עָלוּ אֲשׁוּר פָּרָא בּוֹדֵד לֹא אֶפְרַיִם הִתְנֹו אֲהָבִים:

They have gone up to Assyria,

Like a wild donkey that wanders off.

Ephraim has hired prostitutes as lovers. (NET)

The entry on אהב has already been dealt with by De Blois (online). He lists this instance under the lexical semantic domain of DESCRIPTION>ATTITUDE>LOVE and under the core contextual domain of AFFECTION. This choice of categorisation is in line with the view that is held in this thesis. The issue here is the political alliances that Israel and Judah entered into.²⁸⁸ In this reference to political allies, the use of the term “love” with its connotation of affection is profiled. It is the use of this term for affection to refer to political allies that expresses the seriousness with which the people’s political association with other nations is regarded. As such, the use of אהב contributes to the condemning tone of the utterance. According to Fox (2000:202), we have here an instance of “loveless sex”. This makes the utterance even more condemning – employing a lexeme of affection to signify the actual lack of true affection in this context.

To summarise: the scripture references are all situated within the context of the covenant people’s disobedience to their God and husband, Yahweh. This disobedience is described against the background of (metaphorical) adultery and idolatry. Within the political context, where “lovers” refers to Israel’s and Judah’s dealings with foreign nations (primarily the Assyrians), the participle form of אהב (lovers) designates political allies. However, the emotional value that is carried by the participle of אהב, namely “lovers”, has a very strong negative overtone attached to it, an overtone that is not expressed by the term “allies”. It is used in this context to convey the utter disdain with which the “political adultery” of Israel and Judah was associated.

²⁸⁸ See Andersen and Freedman (1980:506) and Wolff (1974:143).

Two last instances of אהב in the Political Frame also signify political allies; however, the participants differ from the above group.²⁸⁹ In 1 Kgs 5:15 it is said that King Hiram of Tyre has always been a friend to David. Moran (1963:78) identifies texts outside of the HB that date from the eighteenth and seventeenth centuries B.C. According to him these texts use the term “love” “to describe the loyalty and friendship joining independent kings”. Moran (1963:79) further observes that the term “love” in the Amarna period “unquestionably belongs to the terminology of international relations”. Deist (1997:9) states that Hiram’s friendship with David was contractual in nature. In line with this, Thompson (1974:334) argues that “Hiram and David were involved in some kind of diplomatic and commercial arrangement as rulers of two neighbouring independent states”. While Devries (2003:77, 81) translates the participle אהב as “friend” here, he also recognises that it is a “technical expression” with a “political sense”. As such, the nature of this friendship refers to political alliances between the two kings and the participle of אהב has the translational equivalent of “political friend” or “ally”.

After King Jehoshaphat allied with Ahab and returned home safely after battle, the prophet Jehu confronted him (in 2 Chr 19:2) by asking:

הֲלֹרְשָׁע לְעֶזֶר וּלְשֹׂנְאֵי יְהוָה תֵּאָהָב וּבְזֹאת עָלֶיךָ קֶצֶף מִלִּפְנֵי יְהוָה:

“Should you help the wicked and love those who hate the Lord? Because of this, wrath has gone out against you from the Lord.” (NRSV)

“Is it right to help the wicked and be an ally of those who oppose the Lord? Because you have done this the Lord is angry with you!” (NET)

The preceding chapter (2 Chr 18) indicates a political context and Jehu’s question concerns Jehoshaphat’s alliance to Ahab. אהב occurs together with its antonym שנא. Within the political context אהב denotes the alliance that Jehoshaphat made with Ahab who hated Yahweh. שנא (hate) here denotes Ahab’s opposition of Yahweh. The NET makes the political context explicit by translating אהב with “be an ally” and שנא with “oppose”. However, by translating the lexemes in this way the NET does not recognise the deliberate use of two emotional terms to express the condemning tone that is inherent in Jehu’s question. Even

²⁸⁹ 1 Kgs 5:15 (1) and 2 Chr 19:2.

though the terms in question (אהב and שונא) do indeed denote political alliance and opposition, the use of these emotive terms clarifies their meaning by evaluating the political relations in a very negative light. What we have here is an instance of conceptual blending where the Emotional Frame of love and hate blends with the Political Frame of alliances and oppositions.

4.4.8 The Caring Frame

In three instances אהב indicates the care that the people of Israel should show towards their neighbours and towards strangers.²⁹⁰ In Lev 19:18 the people of Israel are commanded to love (אהב) their neighbour (רע) as themselves:

לֹא־תִקֶּם וְלֹא־תִטֹּר אֶת־בְּנֵי עַמְּךָ וְאֶהְבֶּתָּ לְרֵעֶךָ כְּמוֹךָ אֲנִי יְהוָה:

You must not take vengeance or bear a grudge against the children of your people, but you must love your neighbour as yourself. I am Yahweh.

This command stems from the covenant relationship which Yahweh had with his chosen people. The רע refers to fellow Israelites. Here אהב does not occur in the accusative with the direct object as usual, but with the preposition ל.²⁹¹ Some scholars hold that this construction “calls for direct and helpful action that is motivated by concern for another”, i.e. one’s neighbour (Hartley 1992:318). Deist (1997:13-14) interprets this construction in the same way. But he adds that “[t]oo much should not be made of these similarities, though, since in commanding people to look after foreigners Deuteronomy uses the normal expression”.²⁹² Deist (1997:14) suggests that the proper translational equivalent for אהב in this context is “care for”. In this thesis the proposal is made that the translational equivalent should be “love”, but that scholars and Bible translators should take note of the fact that the caring dimension of love is profiled here.

In Lev 19:34 the command to love (and care for) one’s neighbour is extended to include the stranger (גר) as well:

²⁹⁰ Lev 19:18, 34; Deut 10:19.

²⁹¹ This only happens here and in Lev 19:34 and 2 Chr 19:2.

²⁹² Here Deist (1997: 14) refers to Deut 10:19.

בְּאֶרֶץ מִמֶּנּוּ יִהְיֶה לְכֶם הַגֵּר הַגֵּר אֶתְכֶם וְאֶהְבֶּתְּ לּוֹ כְּמוֹדְךָ בְּיַגְרִים הֵייתֶם בְּאֶרֶץ
מִצְרַיִם אֲנִי יְהוָה אֱלֹהֵיכֶם:

The stranger who dwells as an alien with you must be to you like a native citizen;
you must love>care for him as yourself, for you were strangers in the land of Egypt.
I am Yahweh your God.

Perdue (1997:201) highlights the notion of care when he states that “[r]esponsibility to love another as oneself moved beyond the kinship structure...to include even the resident alien who was in need of life’s basic necessities”. Here אהב is accompanied by the preposition ל again. The same command is repeated in Deut 10:19, only without the preposition.

It is a general assumption that love can be shown by deeds of caring for other people. This way of loving was evident in the HB, as these texts testify. Other texts, although not containing the lexeme of affection אהב, also bear witness to the call on the Israelites to care for marginalised people, i.e. the widows and the orphans.²⁹³

4.4.9 The Adultery Frame

In most of the cases where אהב is used within the context of adultery, this context is employed only by way of conceptual blends. The input frames that are relevant in those instances are the Political Frame (section 4.4.7) and the Idolatry Frame (section 4.4.10). However, there are two instances in which אהב occurs within the real-life Adultery Frame, namely Prov 7:18 and Hos 3:1 (2nd instance).

The context of Prov 7 is a father’s teaching on the subject of adultery. He warns his son against the adulteress. The adulteress has been waiting for a young man to pass by in the street. When she sees him, she goes out to meet him. She is dressed like a prostitute. She kisses him and lures him with her invitations and sexual advances. Then she says in 7:18-19:

לְכֵה נְרוּהָ דְדִים עַד־הַבֶּקֶר נִתְעַלְסָה בְּאַהֲבִים:⁰⁸
כִּי אִין הָאִישׁ בְּבֵיתוֹ הֶלֶךְ בְּדַרְךְ מְרַחֹק:⁰⁹

²⁹³ Deut 19:18; 24:19-21; Isa 1:17, 23; Mal 3:5 and many more.

¹⁸ Come, let us take our fill of love (דוד) until morning;
let us delight ourselves with love>sex (אהב).

¹⁹ For my husband is not at home;
he has gone on a long journey. (NRSV)

The result of succumbing to her invitation is the way to the grave (7:27). The noun דוד means “beloved” (as in the Song of Songs) or “love, lust”.²⁹⁴ The latter meaning denotes lovemaking. The NET (2006: note 35) translates דוד here as “lovemaking”. According to the NET, the plural form that is used refers literally to multiple acts of lovemaking that will carry on until the morning (עֲדֵי־הַבֹּקֶר). אהב is a near-synonym of דוד in this instance and a possible translational equivalent for אהב is “sexual intercourse”. In this context, however, there is no sign of pure affection – the kind of affection that was intended for healthy marriage relationships. Fox (2000:202) persuasively describes אהב here as an instance of “loveless sex”. The adulteress and the young man do not even know each other, let alone nurture feelings of healthy affection for one another. The affection that they feel is based solely of sexual lust. Here there is no sign of an emotional bond that is the result of an intimate relationship, no sign of mutual trust and respect, and a sense of preserving the wellbeing of the other. Even though the relationship in Prov 7:18 does end up in physical (sexual) intimacy, this physical display of affection is not accompanied by emotional intimacy.²⁹⁵

The second instance of אהב in Hos 3:1 also belongs to the Adultery Frame. This instance has already been addressed in the discussion of the Marriage Frame (see the last instance in section 4.4.2).

This concludes the discussion of all frames in which humans are said to be the subject as well as the object of אהב. The largest number of occurrences of אהב is found within this area. The second largest group is all instances where humans are said to love (אהב) deities. These instances appear in two frames, namely the Human-God Frame and the Idolatry Frame. It is to these frames that we now turn.

²⁹⁴ KB (1999:215).

²⁹⁵ In the same vein Fox (2000:248) states that בְּאַהֲבֵי־יָם appears to mean “coitus, not necessarily with emotional involvement”.

4.4.10 The Human-God Frame

Contrary to the prototypical display of the love of a superior person for a subordinate person, this frame deals with human love of God, thus the love of a subordinate people or person for a superior God. As such, humans are the subject of אהב in this frame and God is the object. Forty-three instances of אהב belong to this frame. These instances can be divided in two main groups. The first group has 23 instances where God is the explicit object of אהב.²⁹⁶ The second group has 20 instances where people are said to love things that are attributed to God, i.e. his temple, name, commandments, law, etc.²⁹⁷ It will become clear that the human subject prototypically denotes the people of Israel and/or Judah. The subject can, however, also signify a specific individual, e.g. Solomon (1 Kgs 3:3) or the psalmist (Ps 116:1), or a generic group of people (some instances in the Psalms).

In the book of Deuteronomy the Israelites are urged time and again to love (אהב) Yahweh.²⁹⁸ Two more instances appear in Jos 22:5 and 23:11 and one in 1 Kgs 3:3, with the only difference that King Solomon is the subject of אהב in 1 Kgs 3:3 and not the Israelites as a nation. These books all form part of the Deuteronomistic literature. The texts display a distinctive recurrent pattern. In a few instances the command to “love (אהב) the Lord your God” occurs on its own;²⁹⁹ however, most often the command to love Yahweh occurs as part of a series of verbs that describe the way in which the Israelites should observe the commandments. The verbal forms in the series are often infinitive constructs, thus indicating their function as complements of the finite verb in the beginning of the verse: שמר (obey) the commandments *by* loving the Lord your God, walking in his ways, serving him and holding fast to him. In most cases אהב is listed as the first command within this series. In some instances we read at the start of the list or on its own that one should “love the Lord your God with all your heart, soul (and might)”,³⁰⁰ in other instances אהב appears at the beginning of

²⁹⁶ Ex 20:6; Deut 5:10; 6:5; 7:9; 10:12; 11:1, 13, 22; 13:4; 19:9; 30:6, 16, 20; Jos 22:5; 23:11; Judg 5:31; 1 Kgs 3:3; Neh 1:5; Pss 31:24; 116:1; 145:20; Dan 9:4 and the noun אהבה in Jer 2:2.

²⁹⁷ Pss 5:12; 26:8; 40:17; 69:37; 70:5; 119:47, 48, 97, 113, 119, 127, 132, 140, 159, 163, 165, 167; 122:6; Isa 56:6; 66:10.

²⁹⁸ Deut 6:5; 10:12; 11:1, 13, 22; 13:4; 19:9; 30:6, 16, 20.

²⁹⁹ Deut 30:6 and Jos 23:11.

³⁰⁰ Deut 6:5; 13:4; 30:6.

the series without the adjunct. Here, however, the adjunct is added at the end to the verbal lexeme עבד, thus ending the series with “serve the Lord your God with all your heart and all your soul”.³⁰¹ One could thus both love and serve Yahweh with all of one’s being. Another lexeme of affection, namely דבק (cling to), occurs as part of the list in four instances.³⁰² In all of these except for Jos 22:5 דבק concludes the list (over against אהב that introduces the list). Deut 11:22 and Jos 22:5 serve as a good examples to illustrate this pattern:

Deut 11:22:

כִּי אִם־שָׁמַר תִּשְׁמְרוּן אֶת־כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מִצְוֶה אֶתְכֶם לַעֲשׂוֹתָהּ
 לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם לִלְכֹת בְּכָל־דַּרְכָיו וּלְדַבְקָה־בּוֹ:
 For if you carefully observe this entire commandment (>all of these commandments) that I am commanding you (to do it); to love Yahweh your God, to walk in his ways and to cling to him.

Jos 22:5:

רַק | שְׁמְרוּ מְאֹד לַעֲשׂוֹת אֶת־הַמִּצְוָה וְאֶת־הַתּוֹרָה אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה עֶבְד־יְהוָה
 לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְלַכֹּת בְּכָל־דַּרְכָיו וּלְשָׁמַר מִצְוֹתָיו וּלְדַבְקָה־בּוֹ וּלְעַבְדּוֹ
 בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם:
 But be very careful to do>to observe the commandment and the law which Moses, the servant of Yahweh, commanded you; to love Yahweh your God, to walk in all his ways, to obey his commandments, to cling to him, and to serve him with all your heart and with all your soul.

In these two example texts it is clear that the infinitive construct “specifies the *manner or method* in which the finite verb is executed” (Van der Merwe, Naudé and Kroeze 2002:155). Here the finite verb refers to the preceding command.

³⁰¹ Deut 10:12; 11:13; Jos 22:5.

³⁰² Deut 11:22; 13:4; 30:20 and Jos 22:5.

Deist (1997:12-13) argues that אהב underwent a shift in meaning in this Deuteronomistic context. He states: “By inserting אהב in a series of ‘subordinate-to-superior’ relationship terms, the Deuteronomistic authors radically redefined the conventional meaning of אהב and turned it into a *technical* term. It would therefore seem that a translation of אהב into ‘love’ in these instances would be rather misleading. Such a translation does not reflect the *change of meaning* the term underwent in Deuteronomistic writings. One would rather have to translate אהב here into something like ‘to be/remain loyal’”. This is a strong argument. Nevertheless, it is questionable whether it is necessary to change the meaning of אהב in this context to rather have the translational equivalent of “be/remain loyal to” than “love”. One of the aspects of love is the feature of devotion or loyalty. It is therefore possible (and I think preferable) to remain true to the generic translation of אהב into “love” and rather argue that, in these instances, it is the loyalty aspect of love that is profiled. This does not mean, however, that the other aspects of love are completely absent. Especially the phrase “בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ – with your whole heart and soul and might” points towards the all-embracing character of love (אהב) in these commands.³⁰³

In five instances we read that Yahweh “shows loyalty (חֶסֶד) to” or “keeps covenant (בְּרִית) and loyalty (חֶסֶד) with” those who love him and keep his commandments.³⁰⁴ Deut 7:9 will suffice as an example:

וַיִּדְעֶתָ כִּי-יְהוָה אֱלֹהֶיךָ הוּא הָאֱלֹהִים הָאֵל הַנֶּאֱמָן שֹׁמֵר הַבְּרִית וְהַחֶסֶד לְאַהֲבָיו
וְלִשְׁמֵרֵי מִצְוָתוֹ לְאֵלֶיךָ דָּוָר:

Know therefore that Yahweh your God is God, the faithful God who keeps covenant and loyalty with those who love him and keep his commandments, to a thousand generations.

According to Christensen (2001:114), the term חֶסֶד is used “to describe God’s love toward his chosen people as fidelity to the covenant relationship”. In the same vein Goldingay (1989:241) views חֶסֶד as a term that indicates “loyalty and faithfulness” and he translates it

³⁰³ Deut 6:5. Also see Deut 13:4 and 30:6.

³⁰⁴ Ex 20:6; Deut 5:10; 7:9; Neh 1:5 and Dan 9:4.

as “commitment”. It is thus clear that חָסֵד and בְּרִית signify loyalty (or faithfulness) from the side of Yahweh in these texts. Yahweh displays loyalty to “those who love him and keep his commandments”. If we keep the previous group of Deuteronomistic texts in mind where it is stated that the people should obey the commandments by loving Yahweh, walking in his ways, serving him, etc., we can explain Deut 7:9 (and the other four texts belonging to this group) as follows: those who keep Yahweh’s commandments are the people who love him. And they demonstrate their love for him essentially by way of their loyalty, but also by devoting themselves entirely to him – their heart, their mind and their strength. To these people Yahweh reciprocates by demonstrating his loyalty to a thousand generations.

Jer 2:2 is the only verse in this Frame that has the noun אֶהְבָּה to denote the love of Jerusalem for Yahweh. Yahweh speaks of this love of Jerusalem within the marriage metaphor. For this reason the Marriage Frame is also in play here.

<p>הָלֵךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר יְהוָה זְכַרְתִּי לְךָ חֶסֶד נְעוּרֶיךָ אֶהְבָּת כָּל־יְלַתֶּיךָ לְכַתֹּךְ אַחֲרַי בְּמִדְבָּר בְּאַרְץ לֹא זְרוּעָה:</p> <p>Go and proclaim in the hearing of (the people of) Jerusalem: “Thus says Yahweh: „I remember you, the devotion of your youth, your love as a bride; you followed me through the wilderness, through a land that has not been sown.””</p>
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Israel is called the bride of Yahweh via conceptual blending. It is clear from the context that the devotional aspect of the marriage relationship is profiled. Craigie, Kelley and Drinkard (1991:22) as well as the NRSV and the NET, translate the noun חָסֵד as “devotion”. חָסֵד occurs as a parallel term for the noun אֶהְבָּה in this context, thus strengthening the notion of devotion that is carried by the noun for love (אֶהְבָּה) in this context. This does not negate the fact that feelings of strong emotion and affection, usually associated with the word “love”, also accompany אֶהְבָּה in this marriage context. It is a typical instance of conceptual blending, where the strong emotions of the Marriage Frame can be projected onto the Human-God Frame.

One instance of a pious person’s love for Yahweh in the psalms should be highlighted as it conveys the very personal and emotional tone of someone’s love for Yahweh. This instance

occurs in Ps 116:1. The psalm is a song of thanksgiving by an individual. The psalmist has experienced Yahweh’s help and now he appears before him to give him thanks. Psalm 116 commences as follows:

אַהֲבָתִי בִי־שָׁמַעַן יְהוָה אֶת־קוֹלִי תַחֲנוּנָי:

I love Yahweh, for he has heard my loud pleading.³⁰⁵

Kraus (1989: 386) refers to the psalmist as a **הַסֵּיד** (a pious or godly person³⁰⁶). He states that the **הַסֵּיד** “bears witness to his intimate connection and attachment to the God of his salvation, whom he loves”.³⁰⁷ Furthermore Kraus (1989:386) recognises that “elements of Deuteronomic theology exercise an influence on the expressions of piety of the **הַסֵּיד**”. He substantiates this finding by referring to texts such as Deut 6:5; 10:12; 11:1 and 19:9 – all texts that have been addressed in this section.

Another group of texts that concerns human love for God will now be discussed. In these texts God himself is not the direct object of human love (**אהב**), rather humans are said to love (**אהב**) things that are attributed to God, i.e. his temple (3x), his name (4x), law (4x), commandments (3x), decrees (2x), salvation (2x), precepts (1x) and his word (1x). These instances amount to twenty in total.³⁰⁸ Jenni (1997:53) observes that there was a reluctance in the HB to have Yahweh as the object of **אהב** outside of Deuteronomistic theology.³⁰⁹ For this reason, he believes, the people opted for “objective circumlocutions”. The human subjects refer predominantly to the covenant community. Individuals within this community can also be the subject of **אהב** here. Once we read of foreigners who have become followers of

³⁰⁵ The beginning of the psalm poses some difficulties. Notwithstanding these textual problems, Kraus (1989:384-385) provides good reasons for this translation.

³⁰⁶ BDB (2000:339) and KB (1999:337).

³⁰⁷ Kraus (1989:386).

³⁰⁸ Pss 5:12; 26:8; 40:17; 69:37; 70:5; 119:47, 48, 97, 113, 119, 127, 132, 140, 159, 163, 165, 167; 122:6; Isa 56:6; 66:10.

³⁰⁹ Jenni (1997:53) expresses the opinion that “[l]ove for God as a subjective religious feeling rarely appears in the OT”.

Yahweh who are the subject of אהב.³¹⁰ All occurrences except for two (Isa 56:6 and 66:10) are in the book of Psalms. Moreover, twelve occurrences are clustered in Psalm 119.

Kraus (1989:420) says of Psalm 119: “A plethora of confessions and declarations of the צדיק surrounds the wondrous power of the divine word and will. The pious person knows at all times that he is in joy and love bound to the instruction of Yahweh. He does not depart one step from them. He knows that he would miss his life if Yahweh’s word were not the lamp of his footsteps. From his innermost heart the צדיק says yes to the commandments of Yahweh”. In saying yes to the commandments of Yahweh the psalmist also says yes to Yahweh himself. The confession of love for Yahweh’s name, law, commandments, etc. is in essence a confession of his love for Yahweh himself. Ps 119:113 will suffice as an example:

סַעֲפִים שִׁנְאַתִּי וְתוֹרַתְךָ אֶהְבֶּה׃

I hate the divided ones,
but I love your law.

According to this verse, the righteous person hates “fickle people” as Kraus translates סַעֲפִים, but he loves Yahweh’s תּוֹרָה (instruction). אהב here pertains to “the loving surrender of the entire existence to the Torah”.³¹¹

In Psalm 26:8 we have a personal affirmation of the psalmist concerning his love for the temple of God:

יְהוָה אֱהָבְתִּי מְעוֹן בֵּיתְךָ וּמְקוֹם מְשׁוֹכֵן כְּבוֹדְךָ׃

Yahweh, I love the dwelling of your house>the temple³¹² in which you live,
And the place of the abode of your splendour.

On the basis of verse 8b Craigie (1983:226) states that the psalmist did not love the temple for its “architectural splendour”. He loved the temple because Yahweh’s presence or “glory”

³¹⁰ Isa 56:6.

³¹¹ Kraus (1989:418).

³¹² Kraus (1979:89-90) confirms that מְשׁוֹכֵן denotes the temple of Yahweh.

was there. In the sanctuary the psalmist has found protection in the “helping presence of God” (Kraus 1989:328). Kraus (1989:328) also identifies other instances in the psalms that speak of a person’s love for the temple, albeit not by the use of אהב.³¹³

Ps 122:6 and Isa 66:10 contain the participle form of אהב that is used substantively: “those who love”. The object of the people’s love in these two instances is Jerusalem. The temple was situated in this city. Therefore it was also known as the holy city. Ps 122 forms part of a group of psalms (120-134) which, as songs, was probably sung by pilgrims as they ascended to Jerusalem to celebrate annual religious festivals and to worship God (Allen 2002:200). Hence, the reason why the people went to visit Jerusalem was that they believed that God dwelled there in his holy temple. “The petitions [of Ps 122:6-9] are intended for the ‘house of Yahweh,’ which is the real centre of Jerusalem (v. 1) and is revered as the place of the presence of God” (Kraus 1989:435).³¹⁴

As for Isa 66:10, this text is proclaiming the restoration of Jerusalem. This restoration will again give the people of the dispersion a focal point to which they can direct their faith and hope (Watts 1987:363).

שִׂמְחוּ אֶת־יְרוּשָׁלַם וְגִילוּ בָּהּ כָּל־אֹהֲבֶיהָ שִׂישׂוּ אֶתְהָ מְשׁוֹשׂ כָּל־הַמְתַּאֲבְלִים עָלֶיהָ:

Rejoice with Jerusalem and be glad for her, all you who love her!

Rejoice with her in joy, all you who mourn over her!

Here again the reference to the city of Jerusalem serves a deeper purpose, namely to direct the people’s attention to the heart of the city, which is the temple. The covenant people’s love for the temple or Jerusalem ultimately manifested itself in their love for Yahweh.

Isa 56:6 is the only exception as to the subject of אהב in the Human-God Frame. Here “foreigners” are the subject of this verbal lexeme. However, in this verse it becomes clear that these foreigners became followers of Yahweh and, as such, they joined the covenant community:

³¹³ Pss 23:6; 27:4 and 84:1, 4 serve as examples.

³¹⁴ See Kraus (1979:84-100) for a detailed discussion on the significance of Jerusalem as the place of worship. With reference to Ps 122 Kraus calls Jerusalem the “area of the sanctuary” (1989:432).

וּבְנֵי הַנִּזְרָה לְיְהוָה לְשִׁרְתוֹ וּלְאַהֲבָהוּ אֶת־שֵׁם יְהוָה לְהִיּוֹת לוֹ לְעֲבָדִים
 כָּל־שֹׁמֵר שַׁבָּת מִחֻלְּלוֹ וּמִחֻזְּקִים בְּבְרִיתִי:

And the foreigners who join themselves to Yahweh to serve him, to love the name of Yahweh and to be his servants – all who keep the Sabbath and do not profane it and hold fast my covenant.

4.4.11 The Idolatry Frame

אהב occurs 12 times in the Idolatry Frame, 11 times as a verb (of which five as a participle which functions as a noun) and once as the noun אהבה.³¹⁵ In these verses אהב denotes Israel's love of foreign gods and idols. This wayward type of love is described against the background of adultery. An instance of conceptual blending is at play. Israel's relationship with Yahweh (the Human-God Frame) is blended with the Marriage Frame. Within this blended space Israel can be described as being unfaithful to her husband Yahweh. In six occurrences we read of the people of Israel and Judah's love for foreign gods or idols.³¹⁶ Jer 2:25 will be cited as an example:

מִנְעֵי רַגְלֶךָ מִיַּחַף וּגְרוֹנֶךָ מִצְמָאָה וְתֹאמְרֵי נֹאֶשׁ לֹא כִי־אַהֲבָתִי זָרִים וְאַחֲרֵיהֶם אֵלֶיךָ:
 Withhold your feet from (being) barefoot and your throat from thirst.
 But you say: "It is hopeless! No! For I have loved strangers and after them I will go".

Craigie, Kelley and Drinkard (1991:38) state that the "beloved strangers were no doubt the fertility gods whose foul cults held such strong attraction; like one addicted, but with a self-knowledge of that addiction, Israel is portrayed as resigned to the folly of its ways".

In six more occurrences the foreign gods are depicted as Israel or Judah's lovers.³¹⁷ Here the Idolatry Frame blends with the Adultery Frame. See, for example, Hos 2:15:

³¹⁵ Isa 57:8; Jer 2:25; 8:2; Hos 2:7, 9, 12, 14, 15; 3:1; 9:1, 10 and the noun אהבה in Jer 2:33.

³¹⁶ Isa 57:8; Jer 2:25; 8:2; Hos 3:1; 9:1, 10.

³¹⁷ See the noun אהבה in Jer 2:33 and the participle forms of אהב in Hos 2:7, 9, 12, 14, 15.

וּפְקַדְתִּי עָלֶיהָ אֶת־יְמֵי הַבְּעָלִים אֲשֶׁר תִּקְטִיר לָהֶם וְתַעֲד נִזְמָה וְחָלִיתָהּ וְתִלְךְ אַחֲרַי
מֵאֵהֶבְיָהּ וְאֵתִי שָׁכַחָה נְאֻם־יְהוָה: פ

And I will punish her for the days of the Baals to whom she burned incense; she adorned herself with her ring and her ornament (jewellery), and she went after her lovers, but me she forgot, says Yahweh.

Israel's religious apostasy is viewed in such a serious light that the foreign deities that she pursues are depicted as her "lovers". A person's "lover" is someone to whom one is very attached, someone whom one knows intimately, someone with whom one has sexual relations. Yahweh despises Israel's apostasy so much that he views the foreign gods to whom she turns as her "lovers" and not merely as idols. In this way strong language is used to condemn Israel's love of, and devotion to, the foreign gods instead of Yahweh.

In this frame we again have the conceptual blend of the Human-God Frame (Israel's relationship with Yahweh) with the Marriage Frame (Israel/Judah being the unfaithful wife of her husband Yahweh). However, the idolatry as adultery is profiled here and not the marriage relationship itself. In Hos 3:1 the Marriage Frame is profiled in the first occurrence of אהב, the Adultery Frame in the second occurrence, the God-Human Frame in the third occurrence and the Idolatry Frame in the fourth occurrence (see the last part of section 4.4.2).

4.4.12 The Conduct Frame

The Conduct Frame contains 35 instances of אהב.³¹⁸ These instances all denote a person's or people's love of certain ways of conduct.³¹⁹ Sometimes the Israelites as a group are the subject of אהב (e.g. Jer 14:10), at other times a specific person is in mind (e.g. 2 Chr 26:10), and in other instances a specific kind of person (e.g. Prov 17:19) or a generic group (Eccl 9:6). In many cases the love of certain ways of conduct are discussed very generally, without a specific person in mind (e.g. Prov 27:5).

³¹⁸ 2 Chr 26:10; Pss 4:3; 11:5; 45:8; 52:5, 6; 109:4, 5, 17; Prov 10:12; 12:1 (x2); 15:12; 16:13; 17:19 (x2); 18:21; 20:13; 22:11; 27:5; Eccl 9:6; Isa 1:23; 56:10; Jer 14:10; 5:31; Hos 4:18 (x2); 10:11; 12:8; Amos 4:5; 5:15; Mic 3:2; 6:8; Zec 8:17, 19.

³¹⁹ In one instance, i.e. Prov 16:13, a person's (the king's) love for someone who speaks the truth is the point of focus. Even though this is strictly speaking an instance of human love for another human, it has been grouped in the Conduct Frame, since the person's conduct is profiled as well as being the reason for the love.

Since the Conduct Frame covers a rather broad area, considering all the different kinds of conduct that one can think of, this section has been divided into five sub-sections in order to group similar “kinds of conduct” together. The remainder of this section will be devoted to a discussion of the texts in these respective sub-sections.

4.4.12.1 Behaviour

Within the Conduct Frame **אהב** prototypically denotes people’s or a person’s love for either good behaviour or bad behaviour. Of the 17 instances of **אהב** that belong to this section 12 pertain to cases of bad behaviour, while five instances pertain to examples of good behaviour.³²⁰

אהב denotes Israel’s involvement in general sinful behaviour in three instances.³²¹ The use of this lexeme signifies the strong emotional overtones and negative evaluation of such behaviour.

Jer 14:10:

<p>כֹּה־אָמַר יְהוָה לְעַם הַזֶּה בְּנֵי אֲדָמָה לְנוּעַ רַגְלֵיהֶם לֹא חָשְׁכוּ וַיִּהְיוּ לֹא רָצָם עֲתָה יִזְכֹּר עוֹנֵם וַיִּפְקֹד חַטָּאתָם: ס</p>
<p>Thus says Yahweh concerning this people: “Truly they have loved to wander, They have not restrained their feet”. Therefore Yahweh is not pleased with them. Now he will remember their iniquity And punish their sins.</p>

The NET translates **נוע** (to wander) as “go astray”. BDB (2000:631) argues that **נוע** here has the figuratively sense of “err, sin”. The rest of the verse also denotes Israel’s iniquity (**עון**) and sins (**חטאת**) in a general way.

³²⁰ Bad behaviour: Ps 11:5; Prov 17:19 (x2); 20:13; Isa 1:23; 56:10; Jer 14:10; Hos 4:18 (x2); 12:8; Amos 4:5 and Mic 3:2. Good behaviour: Ps 45:8; Prov 10:12; Am 5:15 and Mic 6:8.

³²¹ Jer 14:10; Hos 4:18 (x2).

אהב occurs twice in Hos 4:18:

סָר סְבָאָם הַזֵּנָה הַזֵּנּוּ אֶהְבּוּ הֵבּוּ קָלוֹן מִגְּנִיָּהּ:

They consume their alcohol,
Then engage in cult prostitution;
They dearly love their shameful behaviour. (NET)

This verse poses many textual problems (Wolff 1974:91). However, it is clear that Israel's love (אהב) of its shameful behaviour (קלון) is addressed. קלון probably has Israel's shameful behaviour in mind. In 4:18a we get a sense of the content of this shameful behaviour, namely the consumption of alcohol as well as their involvement in cult prostitution.

The substantive use of the participle of אהב denotes people who love to do evil deeds.³²² In the first two instances the antonym of אהב, namely שנא, also appears. Ps 11:5 reads that:

יְהוָה צָדִיק יִבְחַן וְרָשָׁע יֵאָהֵב חָמָס שְׂנֵאָה נִפְשׁוֹ:

Yahweh tests the righteous and the wicked, and his soul hates the lover of violence.

The “lover of violence” refers to the wicked person. Kraus (1988:203) argues that this verse contains the “creed” of an “innocently persecuted person” who has relinquished himself to the hand of God. “In emotional sympathy God's נפש (that is, his vitally sympathetic „I”) „hates’ everyone who loves violence” (Kraus 1988:203).

In Mic 3:2 Yahweh addresses the rulers of Israel. He starts in verse 1 by saying “Should you not know justice?” and then verse 2 proceeds:

שְׂנֵאֵי טוֹב וְאֶהְבּוּ רָעָה וְזָלְזְלוּ עוֹרָם מִעַלְיָהֶם וּשְׂאָרָם מֵעַל עֲצְמוֹתָם:

you who hate the good and love the evil,
who tear the skin off my people,

³²² Ps 11:5; Mic 3:2; Prov 17:19 (x2).

and the flesh off their bones; (NRSV)

The speaker describes the behaviour of the addressees. In this sense it is their evil deeds that are pointed out. However, the use of אהב to describe these evil deeds invokes the sense of affection. By invoking this sense the addressees' love of their deeds is portrayed in a very negative light.

אהב occurs twice in Prov 17:19a as a participle:

אהב פשע אהב מצה

The one who loves transgression loves strife.

The parallelism suggests that “the proverb is about a quarrelsome and arrogant person who loves sin and invites destruction” (NET 2006: note 66).

In one instance אהב denotes a person's love of bribery. The use of the strong emotional lexeme אהב signifies the very negative evaluation of such behaviour. In Isa 1:23 we read:

שְׂרֵיף סוֹרְרִים וְחַבְרֵי גִנְבִים כֹּלֹּ אֲהַב שִׁחַד וְרֹדֵף שְׁלֹמִים יְתוֹם לֹא יִשְׁפֹּטוּ וְרֵיב
אֶלְמָנָה לֹא יִבּוֹא אֲלֵיהֶם: פ

Your officials are stubborn and companions of thieves.

Everyone loves a bribe and pursues after gifts (bribes).

They do not defend the orphan,

and the legal case of the widow does not come before them.

Yet again the speaker describes the behaviour of the people. They love bribes and pursue gifts. The affectionate sense that is brought into the text by the use of אהב gives a negative, judgemental tone to the text.

Hos 12:8 addresses people's love of oppressing others:

כָּנְעַן בִּידוֹ מֵאֲזֵי מְרֵמָה לְעֵשֶׂק אֲהַב:

The merchant – in his hands are scales of deceit – loves to oppress.

This verse refers to Israelite merchants who love (אהב) to oppress (עשק). The shameful character of the nation is portrayed by עשק. According to Stuart (1987:192), עשק is used especially “to signify keeping the downtrodden and poor in their place by force”. He further states that the “justice of the Law (‘You shall not oppress your neighbour,’ Lev 19:13) was being ignored” in Israel. עשק (to oppress) refers to the injustice that was being done in Ephraim (Wolff 1974:207, 214).³²³

In Amos 4:5 the Israelites are urged on by Yahweh with the following words:

וְקִטְרַת מִחֶמֶץ תֹּדֶה וְקִרְאוּ נְדָבוֹת הַשְּׁמִיעוּ בִּי כֹן אֶהְבֶּתֶם בְּנֵי יִשְׂרָאֵל

Burn a thank offering made with yeast! Make a public display of your voluntary offerings! For you love to do this, you Israelites.

Stuart (1987:334) calls Amos 4:4-5 “a sarcastic call to illegal worship”. He argues that Amos uses the verb אהב to reveal Israel’s true love. “They do not really love Yahweh or neighbor as the covenant relationship demands... What they love is the sacrificial system with its reward for procedure and donation and its excuse for other social and religious failures” (Stuart 1987:338).

Isa 56:10 compares Israel’s leaders with watchmen who are blind, without knowledge, mute dogs that are unable to bark, they pant in their sleep, they lie down and they love (אהב) to slumber. Here אהב refers to a habitual act: these leaders of Israel often slumber and sleep.

As in Isa 56:10, the frequency of sleep is also addressed in Prov 20:13. Here, however, the economic consequences of too much sleep are spelled out:

³²³ Andersen and Freedman (1980:591, 617) offer a completely different interpretation of Hos 12:8. According to them, אהב should be read as a participle which denotes a “partner in a compact” and has “ally” as translational equivalent. They then translate verse 8b as: “He even defrauds an ally”. Their argument does not substantiate this claim. Furthermore, the researcher could not find any other scholars who hold the same view as Andersen and Freedman.

אַל־תֶּאֱהָב שְׁנָה פְּוֹתֹרֶשׁ פִּקַּח עֵינֶיךָ שְׁבַע־לֶחֶם:

Do not love sleep, or else you will come to poverty;
open your eyes, and you will have plenty of bread (NRSV).

A love of sleep, i.e. excessive sleeping, is a sign of laziness that will lead to poverty. In contrast to this, a person with open eyes is someone who stays “alert and busy” (Murphy 1998:151). Such a person will have enough to eat.³²⁴

All of the above texts where people are said to love specific kinds of bad behaviour are clear instances of conceptual blending. Generally a person loves something that is good. In these texts, however, we read of people who loved bad behaviour. The blend between a love of good behaviour and a love of bad behaviour introduces a very condemning tone into these texts. If you love some kind of bad behaviour that you should not love, this is a sign of how corrupted your display of affection is.

We now turn to the four instances in the HB where the focus is on love of good behaviour. In most instances justice is a central topic in the verses. In Ps 45:8a אהב denotes the king’s involvement in actively promoting justice and opposing wickedness on the earth:

אַהֲבַת צְדָק וְהִשָּׂא רָשָׁע

You love righteousness and hate wickedness.

The poem is dedicated to the Davidic king. The subject of the verbs is the earthly king of Israel. אהב and השנא are placed over against each other. Whereas the king’s love for justice implies that he actively promoted justice, his hatred of wickedness implies that he actively opposed it.

Amos 5:15 should be read in conjunction with 5:14. Amos 5:14 commences with “Seek (דרש) good and not evil...” Parallel to verse 14a verse 15 then reads:

³²⁴ Also see Fox (2009:668).

שְׁנֹאֲדָרַע וְאַהֲבֵנוּ טוֹב וְהִצִּיגוּ בְשַׁעַר מִשְׁפַּט אֲוֵלֵי יַחֲנָן יְהוָה אֱלֹהֵי־צְבָאוֹת שְׂאֵרֵית

יֹוסֵף: ס

Hate evil and love good,

and establish justice at the gate.

Maybe Yahweh, the God of hosts, will show favour to (or: have mercy on) the remnant of Joseph.

הַב is a near-synonym of דָּרַש (seek) in verse 14. It is clear, however, that הַב does not only depict the notion of “seek”, but it also pertains to active participation. The next phrase calls to mind the establishing of justice. Again, the active involvement in justice is addressed. The outcome of the affection that someone has to show for good (in contrast to the aversion to evil) is that this person pursues that which is good (in parallel with “seek” in vs. 14). In addition, pursuing the good also means that one should *do* good deeds, i.e. by establishing justice at the gate.

Mic 6:8 states:

הִגִּיד לְךָ אָדָם מֵה־טוֹב וּמֵה־יְהוָה דּוֹרֵשׁ מִמֶּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד

וְהִצַּנַּע לְכַת עִם־אֱלֹהֶיךָ: פ

He has told you, O mortal, what is good;

and what does the Lord require of you

but to do justice, and to love kindness,

and to walk humbly with your God? (NRSV)

The NET translates חֶסֶד with “faithfulness” and Smith (1984:49) translates it with “devotion”. The translation of חֶסֶד into “kindness” is insufficient.³²⁵ חֶסֶד is a very layered term. The sense of “kindness” only conveys part of its meaning. The sense of “faithfulness” or “devotion” is perhaps more inclusive of all the different nuances that this term carries. These terms include the senses of “kindness”, “loyal deeds” as well as “faithful living” all in one. הַב is set here between two verbs of action, i.e. עָשָׂה (to do>to practise) and הִלַּךְ (to

³²⁵ Stoebe (1997:450).

walk). Moreover, the noun **חֶסֶד** is often constructed with the verb **עָשָׂה** (to do) as well.³²⁶ It is for this reason that **אֱהָב** is also interpreted as an action verb in this context – a way of living that must be evident in one’s behaviour. Baer and Gordon (1997:213) support this argument. They cite Micah 6:8 as an example where **חֶסֶד** is used “in statements of the moral and ethical demands that God lays upon Israel”. According to them, “to love loyalty in human affairs is part of the duty that God lays upon his people”. In this context love (**אֱהָב**) invokes the notion that one’s actions have to display one’s affection for **חֶסֶד**.

In Proverbs 10:12 the concept of forgiveness is intended. **אֱהָב** appears as a noun **אֱהָבָה** together with its antonym **שִׂנְאָה**.

<p>שִׂנְאָה תְעוֹרֵר מְדִינִים וְעַל כָּל־פְּשָׁעִים תִּכְבֶּה אֱהָבָה:</p> <p>Hatred stirs up strife, but love covers all offences.</p>

In Afrikaans we have a saying “om olie op die vuur te gooi”, meaning “to add fuel to the flames” and thereby making the fire grow bigger and losing all control over it. By analogy, hatred in the HB worldview (as today) seemed to have had the same effect as pouring oil on a fire. An attitude of hatred stirs up strife and makes conflict grow worse. In contrast to this, love seeks a way to disguise sins. As such love acts like forgiveness. In line with the analogy, we could say that love is the water that extinguishes the fires of contention.³²⁷

4.4.12.2 Communication

Ten instances of **אֱהָב** belong in this section.³²⁸ All of them appear in the Psalms, Proverbs or the Prophets – books in the HB that are particularly known for addressing the conduct of people. Prov 18:21 contains a general observation about the consequences of speech:

<p>מָוֶת וְחַיִּים בְּיַד־לְשׁוֹן וְאֱהָבָהּ יֹאכֵל פְּרִיָּהּ:</p> <p>Death and life are in the hand>power of the tongue,</p>
--

³²⁶ Stoebe (1997:452).
³²⁷ See Fox (2009:518) for a similar interpretation.
³²⁸ Pss 4:3; 5:5, 6; 109:17; Prov 16:13; 18:21; 22:11; Jer 5:31; Zec 18:17, 19.

and those who love it (the tongue) will eat its fruit.

This proverb serves as a warning and reminds us that what people say can have either life or death as outcome. Those who enjoy talking must bear the consequences of their words, whether good or bad. Fox (2009:645) explains the proverb from a positive viewpoint: “Those who cherish fine speech and hold it in respect will (as the preceding verse says) enjoy its fruit”. אהב refers to the act of using the tongue, thus the habitual act of talking.

Eight other instances of אהב in this section denotes people’s attitude towards utterances that concerns truth or falsehood. People usually display a preference either for truth or for falsehood. This preference is expressed by employing the strong emotional term אהב. In these contexts there is almost always an evaluation involved – either a positive evaluation when someone loves the truth, or a negative evaluation when someone loves falsehood. Four instances address the truth, while four instances address falsehood.³²⁹

In Prov 16:13 it is said that:

רְצוֹן מַלְכִים שְׁפִתֵי־צֶדֶק וְדַבַּר יִשְׁרָיִם יֵאָהֵב:

Righteous lips are the delight of the king,
and he loves those who speak what is right.

The object of אהב here refers to people who speak the truth. Kings love honesty. Fox (2009:616) indicates that this proverb is probably directed to men in the royal service, telling them that the way in which to win the king’s favour is through honesty.

The last two occurrences are in Zec 8:17 and 19. Zec 8:17 should be read together with 8:16. The people of Jerusalem and Judah are encouraged to speak the truth and to practise true and righteous judgment. They should not devise evil in their hearts against each other, and they should love (אהב) no false oath, for Yahweh hates (שנא) these things. Along with Zec 8:18, verse 19 then introduces some sayings about the happy future that lies ahead for the people.

³²⁹ Truth: Prov 16:13; 22:11; Zec 18:17, 19. Falsehood: Pss 4:3; 5:5, 6; Jer 5:31.

In this context verse 19 then states “therefore love (אהב) truth and peace”. This is about adopting a positive disposition towards truth, upholding an outlook over life that repudiates false oaths and evil plans, but that goes about everyday life with a truthful attitude that will also permeate the people’s conduct.

In Prov 22:11 אהב is used with a pure heart as object:

אֱהֵב טְהוֹרַת לֵב חֵן שְׁפָתָיו יִרְעֵהוּ מֶלֶךְ:

The one who loves a pure heart (and) the grace of his lips, the king will be his friend.

Here love (אהב) denotes a person who cultivates a “pure heart”. The “grace of his lips” refers to someone whose speech is gracious. Such a person speaks kind and honest words. In the BH worldview a person’s heart represented his choices and intentions. Wolff (1974:46-51) maintains that “heart” refers to the seat of reason. A “pure heart” would thus indicate someone with honest intentions. This fits the parallel with “gracious>honest speech”. Someone who wanted to be the king’s friend had to display a certain kind of behaviour, characterised by honesty and purity.³³⁰

In three instances אהב pertains to Israel’s use of communication that involves falsehood. The translational equivalent of אהב is “love”. The first occurrence is in Ps 4:3:

בְּנֵי אִישׁ עַד־מָה כְּבוֹדֵי לְכַלְמָה תִּאְהָבוּן רִיק תִּבְקְשׁוּ כְזָב סֵלָה:

You people, how long my honour to shame? (how long will you try to turn my honor into shame? NET)

How long will you love vanity and seek after lies?

In this verse אהב (love) and בקש (seek) are used as near-synonyms. The referential meaning of אהב thus indicates the idea of seeking or pursuing lies. The emotional overtone that is added by the use of the lexeme אהב (love), however, carries a more negative evaluation of such sinful deeds than בקש.

³³⁰ Fox (2009:700).

אהב occurs twice in Ps 52:5-6. The context of communication is already established in verse 4. Verses 5-6 reads:

<p>⁵ אַהֲבַת רָע מְטוֹב שֶׁקֶר מִדְּבַר צְדָק סָלָה: ⁶ אַהֲבַת כָּל־דְּבָרֵי־בָלַע לְשׁוֹן מְרִמָּה: אַ</p>
<p>⁵ You love evil more than good, lies more than speaking the truth. Selah. ⁶ You love all words that devour,³³¹ the tongue of deceitfulness.</p>

The speaker describes the speech of the addressees – in this sense it is the fact that they speak lies and deceit rather than the truth. But the use of אהב to describe the addressees' speech (i.e. speech that is filled with evil intentions) invokes the sense of affection. Invoking this sense gives the addressees' evil speech a negative nuance.

Jer 5:31 deals with a context in which the prophets prophesied falsely and the people loved to have it this way.

One last instance of אהב in the section on communication deals with cursing. In Ps 109:17 reference is made to a person who loved (אהב) to curse. Such a person does not desire (חפץ) to bless anyone. אהב and חפץ are used as near-synonyms here.

4.4.12.3 Discipline

אהב denotes a person's attitude towards certain kinds of behaviour. These instances occur in situations where discipline is applied. Three verses are of interest here, i.e. Prov 12:1, 15:12 and 27:5. It is noteworthy that all the verses that belong to this group of texts are from the book of Proverbs, a book that generally addresses the proper conduct and behaviour of a God-fearing person. Although these instances are grouped in the Conduct Frame, they

³³¹ The noun בָּלַע generally has the sense of “swallowing, devouring” (BDB 2000:118). It could, however, also be a homonym with the sense of “confusion” (KB 1999:135). The NET (2006: note 6) rightfully argues that KB's proposal fits the context of deception well.

strongly indicate wisdom traits as well and could also be grouped in the Wisdom Frame. The reason for listing them under the Conduct Frame is that discipline and one's attitude towards it is usually expressed through a certain kind of behaviour, i.e. *acting* knowledgeably or foolishly. We do, however, have to reckon with the fact that these instances overflow into the Wisdom Frame. Prov 12:1 is written as an antithetic parallelism.

אַהֲבָה מוֹסֵר אֶהְיֶה דַעַת וְשׂוֹנֵא תוֹכַחַת בְּעֵר:

The one who loves discipline loves knowledge,
But the one who hates rebuke is stupid.

A person who loves discipline displays a positive attitude towards it. Even though he might not yet be fully knowledgeable, such a person has the humility to appreciate the value of rebuke and thus progress towards gaining more knowledge.³³² Murphy (2002:89) expresses the opinion that “[t]he love/hate relationship is without the emotional impact these words carry with us; it is a question of firm choice, of either/or”. Fox (2009:546) rightly refutes this statement, arguing to the contrary that, “throughout the book the authors seek to inculcate strong and polarised feelings toward right and wrong behaviours”.

The content of Prov 15:12 is similar to 12:1. In 15:12 we read:

לֹא יֵאָהֵב לֵץ הוֹכַח לּוֹ אֶל־הַכְּמִים לֹא יֵלֵךְ:

Scoffers do not love to be rebuked;
they will not go to the wise. (NET)

“One should go to the wise for instruction, even if it means bearing the unpleasantness of honest criticism” (Fox 2009:593). “Not to love” has the sense of “not liking”. A scoffer does not like it when someone disciplines him.

The last instance of אהב is as the noun in Prov 27:5.

³³² Fox (2009:546).

טובה תזכחת מגלה מאהבה מסתרת:

Better is open rebuke than hidden love.

Fox (2009:804) catches the essence of this proverb. He explains that “[o]penness is to be prized over secretiveness, even when what is revealed is as unpleasant as a rebuke and what is concealed is as pleasant as love”. Fox (2009:804) then calls to mind the Holiness Code, which makes the rebuking of others because of their sin a religious duty. Lev 19:17-18 can be cited in this regard: “You shall not hate your brother in your heart. You shall reprove your fellow and not bear sin on his behalf. You shall not take vengeance or bear a grudge against your people, but you shall *love* your neighbour as yourself. I am Yahweh”.

The comparison between “open rebuke” and “hidden love” is perplexing. As Fox (2009:804) argues, we would rather have expected to hear of revealed love. Furthermore, love and rebuke can coexist; the one does not necessarily exclude the other. For this reason Fox (2009:804-805) views love and rebuke as “false contraries, and the “apparent contrast...is really just a prop for praising openness over concealment”.

4.4.12.4 Love in general

Three last occurrences of אהב need to be addressed.³³³ These are instances of the noun and depict a very general attitude of love. The first two occurrences of אהבה are in Ps 109:4 and 5. In verse 5 אהבה occurs with its antonym שנאה.

תַּחַת אֲהַבְתִּי יִשְׁטְנוּנִי וְאֲנִי תַפְלָה: ⁴

וַיִּשְׁימוּ עָלַי רָעָה תַחַת טוֹבָה וְשִׂנְאָה תַחַת אֲהַבְתִּי: ⁵

⁴ They repay my love with accusations,
but I continue to pray.

⁵ They repay me evil for good,
and hate for love. (NET)

Psalm 109 is a prayer for vindication and the psalmist appeals to Yahweh’s judgment over his enemies. In verses 4 and 5 the psalmist complains that his love and intercession on behalf of

³³³ Ps 109:4, 5; Eccl 9:6.

his enemies have been rewarded by accusations and hatred. Kraus (1989:339) states that the “act of loving concern for the fate of those who appear as accusers consisted of this, that the psalmist interceded for them in prayer”. It seems like the love here referred to a very general attitude of goodwill towards other people, an attitude that could even be displayed toward enemies.

The last instance of אהבה in this domain pertains to Eccl 9:6:

<p>גַּם אֶהְבֵּתֶם גַּם שִׂנְאֵתֶם גַּם קִנְיָתֶם כִּבֵּר אַבְדָּה וְחֵלֶק אֵין־לָהֶם עוֹד לְעוֹלָם בְּכֹל אֲשֶׁר־נַעֲשֶׂה תַחַת הַשֶּׁמֶשׁ:</p> <p>Even their love and their hatred and their jealousy have already perished, and they no longer have a portion in all that happens under the sun.</p>

אהבה (love) occurs alongside שנאה (hatred) and קנאה (envy). The core of the message is that man’s emotions (i.e. love, hatred and envy) are part of his “portion of all that happens under the sun” (9:6b). Although these emotions are not necessarily persistent or even pleasurable, they are part of the totality of one’s experiences of being alive, and therefore they are better than death (Fox 1999:293 and Longman 1998:229).

4.4.12.5 Agricultural activity

In two instances אהב refers to a person’s or a group’s intense liking or enjoyment of agricultural activities. In 2 Chr 26:10b we read concerning king Uzziah that:

<p>אֲפָרַיִם וְזַרְמִים בְּהָרִים וּבְכַרְמֵל כִּי־אָהַב אֲדָמָה הָיָה:</p> <p>He had farmers and vinedressers in the hills and in the plantations (or Carmel), for he was a lover of the ground.</p>

According to Dillar (1987:208), Uzziah could “with justice be considered the patron saint of farming”. Among his many contributions as the king of Judah he appointed workers in the fields and in the vineyards because of his love for the soil.

Hos 10:11 has Ephraim as topic. In verse 11 we read:

וְאַפְרַיִם עֲגֹלָה מְלֻמְדָה אֶהְבֵּתִי לְדֹשׁ וְאֲנִי עֲבַרְתִּי עַל־טוֹב צִנְאָהָ אֲרַכִּיב אֶפְרַיִם
 יַחְרֹשׁ יְהוּדָה יִשְׁדָּד־לָוּ יַעֲקֹב:

Ephraim was a well-trained heifer who loved to thresh grain;
 I myself put a fine yoke on her neck.
 I will harness Ephraim.
 Let Judah plow!
 Let Jacob break up the unplowed ground for himself! (NET)

Stuart (1987:169) explains that this text is part of a metaphorical poem that speaks of Israel's original state: "She was like a young cow trained to thresh. This threshing was probably not that of an animal yoked, pulling around a threshing sledge, but the relatively pleasant job (see Isa 50:11) of walking around the threshing floor over the harvested stalks until the grain was separated from the ears".³³⁴ In her act of "loving to thresh," Ephraim pleased Yahweh and she was useful to him. Wolff (1974:185) explains that "[w]ith these metaphors, Hosea pictures Israel's election as an election to service. The concept of election means to commission someone with a greater task, in this case the cultivating of the arable land. This task apparently was determinative in Hosea's choice of imagery. The wilderness should be considered the place of the election, as in 9:10, even if the threshing heifer as such, like the grapes, does not belong there".

4.4.13 The Inanimate Objects Frame

Eight instances of אהב pertain to the human love of specific objects, namely wealth and food.³³⁵ In the area of wealth אהב denotes people's love or desire for wealth and riches. Usually the context of the verses reveals a comparison between wealth, on the one hand, and poverty, on the other. These instances are distributed in four verses. In Prov 14:20 we read:

גַּם־לְרֵעֵהוּ יִשְׂנֵא רֶשׁ נְאֻהָבֵי עֹשֵׂיר רַבִּים:

A poor person is hated even by his neighbours,
 but those who love the rich are many.

³³⁴ In his reference to Isa 50:11 it is clear that Stuart actually meant Jer 50:11.

³³⁵ Wealth: Prov 14:20; 21:17 (x2); Eccl 5:9 (x2). Food: Gen 27:4, 9, 14.

According to Fox (2009:580), some proverbs aim to “evoke the reader’s sensitivity to the burdens of poverty” without necessarily expressing a value judgment. He regards Prov 14:20 as such a proverb.

Although this verse does not address the love of wealth specifically, it does pertain to the love of rich people exactly because they are rich. It is for this reason that the verse is included here. Murphy (2002:105) explains the proverb as “a statement of fact: riches create differences in social life”. He explains that “hate” (שנא) does not carry any emotional nuance in this context. It rather signifies “rejection”. “Love” (אהב) is also an unemotional term, according to Murphy (2002:105). It denotes favouring the rich people. Murphy’s view is contested in the current thesis. Both שנא and אהב retain their emotional connotation here. Fox (2009:546) has already been cited in this regard – “throughout the book the authors seek to inculcate strong and polarised feelings toward right and wrong behaviours”. In connection with this proverb Fox (2009:580) states the possibility that “the poor importune their neighbors for help more boldly, even arrogantly, than they do strangers... In contrast, the rich are loved for lending to others”. Thus the (material) reason behind the affection in this proverb is questionable.

Prov 21:17 elaborates on a reason for poverty. One reason for poverty can be found in an extravagant lifestyle.

אִישׁ מְחִסּוֹר אֲהַב שְׂמֵחָה אֲהַב יִדְוֹשְׁמֵן לֹא יַעֲשִׂיר:

The one who loves pleasure will be a man of poverty,

The one who loves wine and oil will not be rich.

The two participle forms of אהב emphasise the fact that more than the mere enjoyment of pleasure is involved here. The participles indicate the continuous sense of “love”. The NET Bible (note 52) describes אהב here as portraying “the sense of needing and choosing, an excessive or uncontrolled indulgence in pleasure”. Wine (for drinking) and oil (for anointing)

were characteristic of a luxurious life. If one spends too much money on these lavish pleasures, you will suffer financial difficulties.³³⁶

In Eccl 5:9 the substantive use of the participle form of אהב is used twice to refer to people who like to accumulate wealth. The “one who loves money (silver)” and the “one who loves wealth” will never be satisfied with what they have accumulated. Characteristically of the book of Ecclesiastes, this accumulation of money and wealth is described as vanity.

אהב can also denote a person’s enjoyment of a certain kind of food. This enjoyment pertains to the specific taste of the food. Gen 27:4, 9 and 14 refer to Isaac who loved מטעם - “tasty or savoury food”.³³⁷ Seeing that all of these instances occur within the same periscope, one example will suffice. We read in Gen 27:4:

וַעֲשֵׂה־לִּי מִטְעָמִים כַּאֲשֶׁר אֶהְבֶּתִּי וְהִבִּיאָה לִּי וְאֹכְלָה בְּעִבּוֹר תְּבָרְכֵךָ נַפְשִׁי בְּטָרִם
אָמוֹת:

Then make>prepare for me tasty food, such as I love, and bring it to me and I will eat it, so that I may bless you before I die.

4.4.14 The Wisdom Frame

For the current section on the Wisdom Frame this thesis relies strongly on the excellent commentary on the book of Proverbs by Michael Fox (2000). Fox (2000:275-276) maintains that “the love that binds wisdom to her adherents is a notable theme in Proverbs”. A total of nine instances of אהב belong to the Wisdom Frame.³³⁸ However, only eight of these have a human subject. In the ninth instance personified Wisdom is the subject and a person the object of אהב.³³⁹ Because this happens only once, this instance will be discussed here along with the other instances of human love in the Wisdom Frame. This case can be strengthened by the fact that Wisdom’s love in this verse occurs alongside the love of a person for Wisdom.

³³⁶ Cf. also Fox (2009:687).

³³⁷ BDB (2000:381).

³³⁸ Prov 1:22; 4:6; 8:17 (x2), 21, 36; 9:8; 19:8 and 29:3.

³³⁹ See the first instance of אהב in Prov 8:17.

In Prov 4:6 a father instructs his child³⁴⁰ with the words:

אַל-תַּעֲזֹבָהּ וְתִשְׁמְרֶנָּה אֶלֶיךָ וְתִצְרְפֶנָּה:

Do not forsake her (i.e. wisdom), and she will protect you;
love her and she will guard you.

In this text the relationship between the pupil and wisdom is depicted as the relationship between a man and a woman. Peculiar to the rest of the HB, however, is that in this case the (metaphorical) woman acts as the protector of the man and not the other way around (Fox 2000:174).

The pupil is instructed to love (אהב) wisdom. This love requires an emotional commitment. Fox (2000:174) explains the instruction as follows:

It is not enough to *do* wise things; one must *love* wisdom. The teacher wishes to shape attitudes and feelings, and he therefore *demand*s certain sentiments and emotions. ... We might wonder how the Bible can command love, whether the object is wisdom, one's fellow (Lev 19:18), or God (Deut 6:5, etc.). To be sure, Deuteronomy's charge to love God may echo treaty language and mean to maintain loyalty rather than *feeling* love... Nevertheless, verses such as Deut 6:5 show that Deuteronomy is demanding a genuine emotion as well as obedience in deed. Certain emotions are commanded or prohibited often enough that we may conclude that the Israelites believed that they were normally within a person's control.

The fact that אהב appears here as part of two parallel phrases is also noteworthy. אהב functions as a near-synonym of אַל-עֲזֹב ("do not forsake"). Thus the act of loving denotes the opposite of the act of forsaking. As such, a love of wisdom means that one should stay close to her.

³⁴⁰ The wisdom teachers often referred to their students as "sons", thus a familial relationship is not necessarily involved in these cases.

In Prov 8:17 Wisdom is speaking:

אֲנִי אֶהְבֵּי אֶהֱבֵי וּמְשַׁחֲרֵי יִמְצְאוּנִי:

I love those who love me,
and those who seek me find me.

This verse has two occurrences of אהב, the one referring to people who “love” wisdom and the other referring to wisdom (subject) who loves people. אהב has two parallel terms in this verse, i.e. שחר (seek) and מצא (find). These two verbs denote a distance between two objects that becomes narrower. As in the previous verse (4:6), the notion of close proximity is once again at issue. The wise person does not only know wisdom, but loves it and seeks it (in order to be close to it). This love of a person for wisdom “is met by wisdom’s own, the attraction of like for like” (Fox 2000:276). Four verses later in the same pericope (Prov 8:21) wisdom yet again refers to those who אהב (love) her. On such people, she bestows “wealth” and “treasuries”.

Prov 29:3 places wisdom within the context of parenthood. Therefore, the Parenthood Frame is also invoked in this instance.

אִישׁ־אֶהֱבֵי חֲכָמָה יִשְׂמַח אָבִיו וְרַעָה זֹנָוֹת יִאֲבֹד־הוֹן:

A man who loves wisdom brings joy to his father,
but whoever associates with prostitutes wastes his wealth. (NET)

Yet again the concept of closeness comes into play. אהב and רעה appear as near-synonyms. רעה denotes a person’s association with a certain group of people, i.e. prostitutes. To associate with a specific group of people means that one joins them. Over against this joining with prostitutes a man can also choose to rather love wisdom and, in a manner of speaking, “join” her. A son who loves wisdom brings joy to his father. On the contrary, a man who mingles with prostitutes is squandering his money.

Prov 19:8 reads:

קְנֵה-לֵב אֱהָב נַפְשׁוֹ שִׁמְר תְּבוּנָה לְמַצְא־טוֹב:

The one who acquires heart loves himself;
The one who preserves understanding will find good.³⁴¹

“Heart” can refer either to intelligence or to wisdom. In the BH worldview it was believed that a person thought with his heart. This meant that his mind, his intelligence and also his discernment were situated in his heart. Thus: “To acquire intelligence/wisdom is to love oneself”. What is meant here is that a person who valued intelligence or wisdom was a person who had his own interests at heart. “To love himself” is meant in a positive sense. It denotes someone who cares about his own well-being.³⁴² Just like the verbs in the previous verses, קנה (acquire, buy) calls up the notion of close proximity. It was very important that a person stayed and lived “close to” wisdom. Fox (2000:276) states that “to love wisdom means to crave knowledge and draw deep satisfaction from attaining it.” This is a trait of a person who loves himself.

In Prov 9:8 we read:

אַל-תִּזְכַּח לֵץ פְּנֵי-יֹשְׁנָאֵךְ הַזֶּכֶח לְחָכְם וַיֵּאֱהָבְךָ:

Do not reprove a mocker or he will hate you; reprove a wise person and he will love you.

אהב occurs here together with its antonym שנא. According to Fox (2000:276), the book of Proverbs does not deal with love and hate as merely two emotions among many. No, these emotions of love and hate “are the polar mind-sets that define the basic shape of a person’s character. The wise are typified by love of wisdom and hate of deceit, fools by their perverse loves and hatreds. Fools hate wisdom (1:29). They despise its chastisement (1:30) and

³⁴¹ The NET (2006: note 27) argues that the infinitive in the phrase לְמַצְא־טוֹב (“to find good”) is used in a modal sense and thus means “is destined to” or “is certain of finding good in life”.

³⁴² Fox (2009:651).

instruction (5:12).” In contrast to this, a wise person knows the value of discipline. He willingly accepts the discipline and learns from it. He loves the one who reproves him.

In Prov 8:35-36 Wisdom says:

⁵⁵ כִּי מֵצֵאִי מֵצֵא חַיִּים וַיִּפֶּק רְצוֹן מִיְהוָה:
⁵⁶ וְחָטְאֵי חַמְס נִפְשׁוּ כָּל-מִשְׁנֵאֵי אֶהְבֵּנוּ מוֹת: פ
³⁵ For whoever finds me finds life and obtains favour from the Lord;
³⁶ but the one who offends against me injures himself; all who hate me love death.

Fox (2000:291) holds that “Wisdom is not speaking of moral sins but describing a personal, „emotional’ relationship: love and devotion versus offensiveness and hatred. „Offends against’ is an antonym of „finds,’ because the latter here connotes uniting with the beloved person (namely, Wisdom). Those who hate Wisdom are not just stupid, they are depraved. Though they might not realise it, down deep they love not the life that flows from wisdom, but death itself.”

Once more the notion of close proximity is applicable here. Those who find (מצא) wisdom also find life. But those who hate (שנא) wisdom love (אהב) death. To hate wisdom means to turn your back on it, to reject it. To love death thus means to “choose” it, to “embrace” it.³⁴³

In most of the above texts a person is encouraged to stay close to wisdom. We can argue that a love of wisdom implies that one should stay close to her. This might be an instance of conceptual blending – when you love something (or someone) you want to be close to it (her). This is also an instance of a conceptual metaphor for love in the HB: LOVE IS CLOSENESS.

In Prov 1:22 Wisdom addresses three groups of people: simple-minded people, mockers and fools. Wisdom asks:

³⁴³ Also see Murphy (1998:54).

עַד־מַתִּי פְתִים הָאֵהָבוּ פְתִי וְלֹצִים לְצוֹן הַמְדוּ לָהֶם וְכִסִּילִים יִשְׁנְאוּ־דַעַת:

How long will you simple-minded people love simplicity (i.e. lack of wisdom)?

How long will mockers delight in mockery and fools hate knowledge?

According to Fox (2000:95), Wisdom chastises the entire range of fools. Three groups are identified. All of these fools have heard Wisdom's call at some time, but they have rejected it.

4.4.15 Unspecified instances

Three instances of human love that are signified by the lexeme אהב do not fit into any of the above frames. The first instance pertains to Eccl 3:8. This text is situated within a pericope (3:1-8) that deals very generally with the fact that there is a time for everything in life. In 3:8 we read that there is, amongst others, a time to love (אהב) and a time to hate (שנא). These opposites are a given part of life.

One instance of the noun אהבה appears in Prov 15:17 along with its antonym שנאה. This verse pertains to the wisdom saying that a meal of vegetables where there is love is better than a fattened ox where there is hatred.

טוֹב אֲרַחַת יֶרֶק וְאֵהָבָה שֶׁם מְשׂוֹר אָבוּס וְשְׁנְאוּ־הָבוּ:

A meal of vegetables where there is love is better than a fattened ox and hatred with it.

A meal of vegetables could refer simply to modest means and not necessarily to outright poverty. This saying addresses the spirit in which a meal is shared. Loving relationships accompanied by simple food are better than a feast accompanied by hatred amongst the diners. The comparison here is between loving relationships whilst not having a materially rich livelihood, and wealthy living but with hatred between people. The former is regarded as having greater value than the latter.

Since the above two texts clearly denote love for another person or for people, it is possible to view them as instances of אהב in a General Affection Frame.

The third instance pertains to Ps 34:13:

מִי־הָאִישׁ הַחֹפֵץ חַיִּים אֲהַב יָמִים לְרְאוֹת טוֹב:

Who is the man who desires life? (Who) loves days to see good?

Kraus (1979:164) translates this verse as: “What man is there who desires life, and covets many days, that he may enjoy good?” We have here a rhetorical question in two parallel phrases. “Life” and “days to see good” refer to “a long happy life”. The meaning of the participle form of אהב parallels the meaning of חפץ. Hence, the aspect of “desire” or “longing” is profiled in the use of love (אהב) in this context.

4.5 God as subject

4.5.1 Introduction

The largest group of texts have now been discussed, namely all the instances of human love, i.e. where humans are the subjects or active participants in אהב. Forty-one instances remain to be discussed. These belong to the area of God’s love, i.e. all the instances where God is the subject of אהב.³⁴⁴ These instances can be divided into three frames, namely the God-Human Frame (31 instances, 76%), the Conduct Frame (7 instances, 17%) and the Inanimate Object Frame (3 instances, 7%). It is to these 41 instances that we now turn.

4.5.2 The God-Human Frame

It has just been stated that 31 instances of אהב belong to the God-Human Frame. However, these instances can be divided into three sub-categories or frames. The division is made according to the respective objects of אהב as well as the background frame against which God’s act of loving (אהב) occurs. As such אהב in the God-Human Frame operates

³⁴⁴ Deut 4:37; 7:8, 13; 10:15, 18; 23:6; 2 Sam 12:24; 1 Kgs 10:9; 2 Chr 2:10; 20:7; 9:8; Neh 13:26; Pss 11:7; 33:5; 37:28; 47:5; 78:68; 87:2; 97:10; 99:4; 146:8; Prov 3:12; 15:9; Eccl 9:1; Isa 41:8; 43:4; 48:14; 61:8; 63:9; Jer 31:3 (x2); Hos 3:1; 9:15; 11:1, 4; 14:5; Zep 3:17; Mal 1:2 (x3); 2:11.

prototypically in the Election and Commitment Frame (28 instances, 90%), but also in the Caring Frame (3 instances, 10%).

4.5.2.1 The Commitment and Election Frame

This is the most prototypical frame in which God's love for humans is displayed. In all of the texts except for two the object of Yahweh's love is either the Israelites³⁴⁵ or, in four instances, specific individuals who were part of the Israelite community.³⁴⁶ One more instance pertains to a father's instruction to his son. However, the context is yet again that of the Israelite community.³⁴⁷ There is, however, one instance where Yahweh is said to have loved a person outside of the Israelite community, namely the Persian king Cyrus.³⁴⁸ One last instance, namely Eccl 9:1, pertains to the mystery of God's love and his hate. This verse addressed God's love and hate on a universal level and the object of his love or hate could be anyone (not only the Israelites).

According to Brueggemann (1997:413), "Israel is indeed the special object of Yahweh's most characteristic verbs: Yahweh *saved* Israel, Yahweh *promised* to Israel, Yahweh *led* Israel, Yahweh *commanded* Israel. Yahweh is committed to Israel in freedom and passion." To this group of verbs he then adds another three that express the awareness that the existence of Israel as a people is rooted in the commitment of Yahweh. These three most important verbs are *love* (אהב), *choose* (בחר) and *set one's heart* (חשק) (Brueggemann 1997:414).³⁴⁹ The first verb is the focus of our current discussion.

Yahweh's love for Israel exemplifies his commitment to them. Brueggemann (1997:415) identifies three different ways in which אהב is used to demonstrate Yahweh's love for Israel. The first use of אהב occurs especially in the Deuteronomistic tradition in which the election of Israel is a central topic. Two examples will suffice:

³⁴⁵ Deut 4:37; 7:8; 10:15; 23:6; 1 Kgs 10:9; 2 Chr 2:10; 9:8; Pss 47:5; 43:4; 63:9; Jer 31:3 (x2); Hos 3:1; 9:15; 11:1, 4; 14:5; Zep 3:17; Mal 1:2 (x3). Of these instances, the following four are nouns: Deut 7:8; Isa 63:9; Jer 31:3; Zep 3:17.

³⁴⁶ 2 Sam 12:24; 2 Chr 20:7; Neh 13:26 and Isa 41:8.

³⁴⁷ Prov 3:12.

³⁴⁸ Isa 48:14.

³⁴⁹ חשק forms part of the list of verbs of affection and will be discussed in more detail in Chapter 5 (section 5.7).

Deut 4:37:

וַתַּחַת כִּי אָהַב אֶת־אֲבוֹתֶיךָ וַיִּבְחַר בְּזַרְעוֹ אַחֲרָיו וַיּוֹצֵאֲךָ בְּפָנָיו בְּכַחוֹ הַגָּדֹל מִמִּצְרָיִם:
And because he loved your ancestors, he chose their descendants after them. He brought you out with his own presence by his great power from Egypt.

Deut 7:8:

כִּי מֵאֲהָבַת יְהוָה אֶתְכֶם וּמִשְׁמֵרוֹ אֶת־הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵיכֶם הוֹצִיא יְהוָה אֶתְכֶם בְּיַד חֲזָקָה וַיִּפְדֶּךָ מִבֵּית עַבְדִּים מִיַּד פַּרְעֹה מֶלֶךְ־מִצְרָיִם:
It is because Yahweh loved you and kept the oath that he swore to your ancestors, that Yahweh has brought you out with a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.

Yahweh's love has singled Israel out among all other nations.

The second use of Yahweh's love for Israel testifies to the fact that this love is unique. As Brueggemann (1997:415) says, it is "like no other love". Two texts that invoke the Kinship Frame serve as examples. Hos 3:1 contains a conceptual blend between the Human-God Frame and the Marriage Frame. Yahweh's relationship with Israel is described in terms of the frame of a marriage relationship:

וַיֹּאמֶר יְהוָה אֵלַי עוֹד לֵךְ אֲהַב אִשָּׁה אֲהַבַת רַע וּמְנַאֲפֶת כְּאֲהַבַת יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל וְהֵם פְּנִים אֶל־אֱלֹהִים אַחֲרָיִם וְאֲהַבֵּי אֲשִׁישֵׁי עַנְבִּים:
Yahweh said to me, "Go and love a woman again who is loved³⁵⁰ by a friend>lover and is an adulteress, just as Yahweh *loves* the Israelites although they turn to other gods and love raisin cakes.

The third instance of אהב will be dealt with. Here the "undeserving status of Israel in relation to Yahweh's love" is the topic.³⁵¹ The second text denotes a conceptual blend between the

³⁵⁰ אהב here denotes "lustful desire" because it occurs in the context of adultery (Wolff 1974:60).

God-Human Frame and the Parent-Child Frame. Yahweh's relationship with Israel is depicted in the blend as that of a parent-child relationship in Hos 11:1:

כִּי נָעַר יִשְׂרָאֵל וְאֶהְבֵּהוּ וּמִמִּצְרַיִם קָרָאתִי לְבְנִי:

When Israel was a child, I loved him, and out of Egypt I called my son.

This text addressed the “initiator event of the Exodus rescue”.³⁵² We can also add Hos 11:4 to this use of אהב. In 11:4 the noun אֶהְבֵּה is used metaphorically to describe how Yahweh led Israel “with ropes of love”.³⁵³ His way with them is described in parent-child images, as one who “lifted up a small child to their cheek and who bent down to them to feed them”.³⁵⁴

The third use of אהב occurs in the midst of the exilic crisis. When the Israelites believe that Yahweh's love for them is over, the verb re-appears in the prophetic literature of the exilic period.³⁵⁵ Some examples are Jer 31:3 and Hos 14:4:

Jer 31:3:

וְאֶהְבֵּת עוֹלָם אֶהְבֵּתִיךְ עַל־כֵּן מִשְׁכַּתִּיךְ חֶסֶד:

I have loved you with an everlasting love; therefore I have continued my faithfulness to you.

³⁵¹ Brueggemann (1997:415).

³⁵² Brueggemann (1997:415).

³⁵³ KB (1999:18) views this instance of אֶהְבֵּה as a homonym with the meaning “leather”. This change of meaning is, however, not necessary. The context in which אֶהְבֵּה appears here is one that describes Yahweh's love for Israel.

³⁵⁴ Another text also brings the Parenthood Frame into play, i.e. Prov 3:12. Here we read that “Yahweh reproves the one whom he loves (אהב), just like a father (reproves) the son in whom he delights (רצה). Fox (2000:153) argues that this text deals with the fact that a person “must accept suffering as an act of divine love”. Because of its content this text also belongs to the Wisdom Frame. However, it has been grouped here because of its subject-object combination. It is, however, an a-typical case of the present frame.

³⁵⁵ Brueggemann (1997:415).

Hos 14:4:

אָרְפָּא מְשׁוּבְתָם אֶהְיֶם נִדְבָה כִּי שָׁב אִפִּי מִמֶּנּוּ:

I will heal their apostasy;
I will love them freely,
For my anger will turn away from them.

These texts deal with the durability of Yahweh's love for Israel, its permanent character. Isa 48:14, while referring to Yahweh's love for Cyrus, also belongs here. In his love for Cyrus Yahweh demonstrated his love for, and rehabilitation of, Israel.³⁵⁶

In several instances בחר (choose) occurs together with אהב (love), thus reinforcing Yahweh's elective grace alongside his committed love for Israel.³⁵⁷ In two instances all three verbs, namely אהב (love), בחר (choose) and חשק (set one's heart on), are employed, namely Deut 7:6-8 and Deut 10:15. The texts address the "peculiar commitment" of Yahweh to Israel (Brueggemann 1997:417). Only the last instance will be cited:

Deut 10:15:

רַק בְּאֲבוֹתֶיךָ חָשַׁק יְהוָה לְאַהֲבָהּ, אוֹתָם וַיִּבְחַר בְּזֵרְעָם אַחֲרֵיהֶם בְּכֶם מִכָּל־הָעַמִּים
כִּי־וְעַתָּה הַיּוֹם הַזֶּה:

Only to your ancestors was Yahweh attached to love them, and he chose their descendants after them, you, from all the peoples, as it is today.

Yahweh's election of Israel is a result of his love, which here signifies his commitment to them.³⁵⁸ Brueggemann (1997:417) highlights the "strong, passionate emotional overtones" that are embedded in the verb חשק. He continues: "Yahweh's commitment to Israel is not simply a formal, political designation, but it is a personal commitment that has a dimension

³⁵⁶ Brueggemann (1997:443). Oswalt (1998:276) argues that Yahweh's love of Cyrus "is an expression of the election of Cyrus for the task at hand".

³⁵⁷ Deut 4:37; 7:7-8; 10:15.

³⁵⁸ Also see Brueggemann (1997:414-417) and Christensen (2001:204).

of affection and in which Yahweh is emotionally extended for the sake of Israel” (Brueggemann 1997:417).

A special word is called for on Mal 1:2-3a. אהב occurs three times in verse 2 and then it is contrasted with its antonym שנא in verse 3. Yahweh is conversing with Israel:

<p> ² אֶהְבֵּתִי אֶתְכֶם אָמַר יְהוָה וְאַמְרֹתֶם בְּמַה אֶהְבֵּתֵנוּ הֲלוֹא־אָח עָשׂוּ לִיעֲקֹב נְאֻם־יְהוָה אֶהְבֵּ אֶת־יעֲקֹב: ⁵ וְאַת־עָשׂוּ שְׂנֵאתִי ׀ </p>
<p> ² I have loved you, says Yahweh. But you say, „How have you loved us?” Is Esau not Jacob’s brother? says Yahweh. Yet I have loved Jacob ³ and hated Esau. </p>

An entire chapter could be written on these two verses alone. However, this is outside of the scope of the present study. Nevertheless, in dealing with such a full text in which the lexeme אהב appears three times and its antonym שנא once, a few observations are called for. The essence of Malachi’s opening argument is that Yahweh loves Jacob. It is clear from verse 1 that Yahweh’s love for Jacob refers to the whole of Israel. Yahweh’s declaration of love in 2a is intended to give assurance to the Hebrew restoration community who are voicing their “despair, doubts and cynicism” by means of the rhetorical question “How have you loved us?” (Hill 1998:163). The community doubts Yahweh’s covenant love for them.³⁵⁹

Hill (1998:165) maintains that אהב, when it is employed to describe Yahweh’s relationship with Israel, has the meaning of “choose” or “elect”. As such, he equates אהב with בחר. “Yahweh’s love for (and election of) Israel is the free and unconditional choice of the Sovereign of creation” (Hill 1998:165). Hill emphasises the fact that nothing of Israel merited such favour and he adds references to several texts in this regard (i.e. Deut 4:37; 7:7-8; 9:4-5; 10:15; Jer 31:2).³⁶⁰ Although אהב appears repeatedly in the context of election and choice, בחר usually co-appears alongside אהב. While there is surely an interplay between the meanings of these two lexemes in the relevant contexts, they cannot be viewed as synonyms. It is hypothesised in this thesis that, whereas בחר profiles the “election” aspect of Yahweh’s

³⁵⁹ Also see Verhoef (1987:199).

³⁶⁰ Hill (1998:165).

relationship with Israel, אהב profiles the “commitment” aspect. It has been shown that Yahweh’s choice of Israel presupposes his love for them. The love that Yahweh has for Israel forms the basis of his election of them. Furthermore, אהב is an emotive word with a strongly affectionate implication – this sense of the word cannot be ignored in these texts – especially since another lexeme of strong affection also co-occurs alongside אהב and בחר in two instances, i.e. חשק in Deut 7:7 and 10:15.³⁶¹

Hill (1998:166) argues that “[t]he term ‘hate’ is a harsh word, especially when used of God’s attitude toward and dealings with human beings whom he created”. However, Fox (1998:166) quotes Baldwin (1972:233), who maintains that Hosea does not imply a kind of “personal animosity” against Esau. Rather, within the context of covenant and election, שנא is coupled with אהב and has the meaning of “not loved”, i.e. “not chosen” or “rejected”. Hill (1998:167) does hold that both Yahweh’s love and his hate are unconditional, and that He is free to elect and to reject as He chooses. According to him, Yahweh’s love does not come in degrees. Either He loves or He does not love. In this sense He loved Jacob, but He hated (did not love) Esau.

Four instances of אהב that belong to the Commitment and Election Frame concern God’s relationship with Abraham³⁶² and Solomon.³⁶³ Abraham is the ancestor who was especially chosen by Yahweh and with whom Yahweh initially made the covenant that also included all of Abraham’s descendants, i.e. Israel. Twice in the HB Abraham is referred to as Yahweh’s אהב, his friend, namely in 2 Chr 20:7 and in Isa 41:8.

2 Chr 20:7

<p>הֲלֹא אַתָּה אֱלֹהֵינוּ הוֹרֵשֶׁת אֶת־יֹשְׁבֵי הָאָרֶץ הַזֹּאת מִלְּפָנַי עַמְּךָ יִשְׂרָאֵל וְתַתְּנָהּ לְזֶרַע אַבְרָהָם אֱהָבְךָ לְעוֹלָם:</p> <p>Our God, did you not drive out the inhabitants of this land before your people Israel and give it permanently to the descendants of your friend Abraham?</p>
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³⁶¹ Also see Brueggemann (1997:417) and Verhoef (1987:196-197) in this regard.

³⁶² 2 Chr 20:7 and Isa 41:8.

³⁶³ 2 Sam 12:24 and Neh 13:26.

The theme of election and covenant is recalled with the reference to the descendents of Abraham. The same observation applies to Isa 41:8:

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זֶרַע אַבְרָהָם אֱהָבִי :

You, my servant Israel,
Jacob whom I have chosen,
offspring of Abraham my friend.

These are the only two instances in the entire HB where someone is said to be God’s “friend”. The relationship between Yahweh and Abraham was significant, Abraham being the ancestor of the covenant people, the one with whom the history of God’s people began. Oswalt (1998:90) calls Abraham “the prototype of election”. He takes “friend” back to its literal translation of “lover” or “beloved” and suggests that “election is not an austere, judicial act but is rooted and grounded in love, both the love of God for the chosen and the love of the chosen for God”. According to Brueggemann (1997:571), Yahweh’s relationship with Abraham (exemplified in his personal encounters with him in Genesis 12, 15, 18 and 22, was not for its own sake, but for the sake of the community. It is especially in Genesis 18 that “all distance between the two partners is overcome, so that the promise to Abraham becomes a central datum for the way in which Yahweh will continue to be related to Israel” (Brueggemann 1997:571). This view is underscored in the current thesis. It is against this relationship that Abraham is regarded as Yahweh’s אֱהָב, his friend.

In two instances God’s love is specifically directed to Solomon. The first occurrence in 2 Sam 12:24 speaks of Solomon’s birth after David and Bathsheba lost their first child, and should be read together with verse 25.

וַיִּנַּחֵם דָּוִד אֶת בַּת־שֶׁבַע אִשְׁתּוֹ וַיָּבֵא אֵלֶיהָ וַיִּשְׁכַּב עִמָּהּ וַתֵּלֶד בֵּן וַיִּקְרָא אֶת־שְׁמוֹ
שְׁלֹמֹה וַיְהוֶה אֱהָבֹו :

וַיִּשְׁלַח בְּיַד נָתָן הַנְּבִיא וַיִּקְרָא אֶת־שְׁמוֹ יְדִידְיָהּ בְּעִבּוֹר יְהוָה: פ

So David comforted his wife Bathsheba. He had intercourse with her and she bore a son and he (David) named him Solomon. Yahweh loved him (Solomon),²⁵ and he

sent a message through the prophet Nathan that he should be named Jedidiah (beloved of Yahweh), for Yahweh's sake.

The narrative of the birth of Solomon evolves from the illicit sexual relations between David and Bathsheba, the death of Bathsheba's husband Uriah, and the consequent death of Bathsheba and David's first illegitimate child as punishment from Yahweh because of their illicit relationship.³⁶⁴ After the death of this child Bathsheba became pregnant again by David and gave birth to a second child, Solomon. In the light of this context Anderson (2002:164) argues that "the birth of Solomon could be taken as sign of divine forgiveness". He states that verses 24-25 in particular hold an inherent promise of a better future. The promise lies in the fact that Yahweh loved Solomon (Anderson 2002:166). Yahweh's love for Solomon is expressed in the name that he bestows on him, namely Jedidiah, "beloved of Yahweh". The exact meaning of אהב is unclear here. Anderson is right that the verb אהב as well as the name יְדִידְיָהּ indicate a positive turn in events. Perhaps אהב here depicts something of Yahweh's elective and covenant grace that was taken up in Solomon again after David's sinful behaviour. Nonetheless, the proper name Jedidiah calls to mind a strong affectionate sense as well. It is as if Yahweh himself takes on the role of a parent when it is stated that he loved Solomon (since birth) and when the prophet Nathan announces Yahweh's "pet name" for the child.³⁶⁵

In Neh 13:26 we read once again that Solomon was loved (אהב) by his God. At this stage Solomon was king of Israel. He has committed sin by marrying foreign women (1 Kgs 11:1-2). Nehemiah saw that the men of Judah married foreign women and he now warns the people against this practice.

הָלֹא עַל־אֱלֹהֵי חַטָּא־שְׁלֹמֹה מֶלֶךְ יִשְׂרָאֵל וּבְגוֹיִם הָרַבִּים לֵאֲהִיב מֶלֶךְ כְּמֵהוּ אֶהְיֶב
לְאֱלֹהֵיוּ הִיָּה וַיִּתְּנֵהוּ אֱלֹהִים מֶלֶךְ עַל־כָּל־יִשְׂרָאֵל גַּם־אוֹתוֹ הִחֲטִיאוּ הַנְּשִׂים הַנִּכְרִיּוֹת:

Did not King Solomon of Israel sin on account of such women? Among the many nations there was no king like him, and he was beloved by his God, and God made him king over Israel; nevertheless, foreign women made even him sin. (NRSV)

³⁶⁴ 2 Sam 11-12:18.

³⁶⁵ Perdue (1997:229) writes on the role of God as a father who "loved his son Israel".

God’s love for Solomon is set here within the context of Solomon’s kingship. Yahweh elected Solomon as king over his covenant people Israel. Even though the sense of God’s “fatherly affection” of 2 Sam 12:24 is probably carried through to his adult life and displayed here in the use of אהב, God’s love could also indicate the sense of commitment and election here – God elected Solomon to be king over Israel and in his love for Israel he also loved Solomon.

One last instance of God’s love for humans still needs some consideration. In Eccl 9:1 the noun אהבה (love) appears alongside שנאה (hate):

כִּי אֶת־כָּל־זֶה נָתַתִּי אֶל־לְבִי וְלָבוֹר אֶת־כָּל־זֶה אֲשֶׁר הִצַּדִּיקִים וְהַחֲכָמִים וְעַבְדֵי־הֵם
 בְּיַד הָאֱלֹהִים גַּם־אֲהַבָּה גַם־שָׂנְאָה אֵין יוֹדַע הָאָדָם הַכֹּל לִפְנֵיהֶם:
 Now I considered all this carefully, and my heart saw all this, that the righteous and the wise and their deeds are in the hands of God. Also, man has no knowledge of love or hate. Everything one sees is (2) absurd, (Fox 1999:287)

אהבה and שנאה denote God’s favour and disfavour toward individuals. Fox (1999:291) explains the incomprehensible character of love and hate here as “the *divine* psychology that is obscure. You cannot know whom or what God loves and hates until you see the effects of his attitude. And this even applies to the wise and the righteous”.³⁶⁶

4.5.2.2 The Caring Frame

Three instances of God’s אהב belong to the Caring Frame.³⁶⁷ In Deut 7:13 it is said that Yahweh will love (אהב) the Israelites:

וְאֶהְבֶּךָ וְבֵרַכְךָ וְהִרְבֶּךָ וַיְבָרֶךְ פְּרִי־בִטְנְךָ וּפְרִי־אֲדָמְתְךָ דְגָנְךָ וְתִירְשֶׁךָ וַיִּצְהָרְךָ
 שְׂגֵר־אֲלֶפֶיךָ וְעִשְׂתָּרֶת צֹאנְךָ עַל הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע לְאַבְתָּיִךָ לְתֶת לְךָ:
 He will love you and bless you and make you numerous. He will bless you with the fruit of your womb (with many children) and the fruit of your ground, your grain and

³⁶⁶ Longman (1998:226-227) follows the same line of argument.
³⁶⁷ Deut 7:13; 10:18; Ps 146:8.

your wine and your oil, the offspring of your cattle and the young of your flocks in the land that he swore to your ancestors to give to you.

אהב is the first of a series of actions that Yahweh will perform for Israel. All of these actions are examples of ways of caring for the people of Israel. Therefore, the aspect of care that is contained within the act of love is profiled here.

God's loving care for people is similar to the love that the Israelites are commanded to show for their neighbours or strangers in Lev 19:18 and 34 and Deut 10:19. Moreover, the caring aspect of God's love for his people serves as incentive for the Israelites to also act in this way:

Deut 10:18-19:

עֲשֵׂה מִשְׁפָּט יְתוּם וְאַלְמָנָה וְאַהֲבָה גֵר לְתַת לוֹ לֶחֶם וְשִׂמְלָה:¹⁸

וְאַהֲבַתְּם אֶת־הַגֵּר כִּי־גֵרִים הָיִיתֶם בְּאֶרֶץ מִצְרַיִם:׀¹⁹

¹⁸ who executes justice for the orphan and the widow, and who loves the strangers, giving food and clothing to them. ¹⁹ So you shall love the stranger, for you were strangers in the land of Egypt.

In verse 18 the participle form of אהב is followed by an infinitive construct. This construction indicates that the infinitive construct form acts as a complement to the participle. Hence we can translate: “who loves the strangers *by* giving them food and water”. The way in which Yahweh loves the strangers is by giving them food and clothing. The context of care is thus profiled. This is especially true against the background of the marginalised people. These people were often disregarded in society. The Israelites must care for the strangers because Yahweh cares for the strangers and also because they themselves were once strangers in the land of Egypt.

In Ps 146:7-9 we read of different ways in which Yahweh cares for people:

<p>עֲשֵׂה מִשְׁפָּט לְעֲשׂוּקִים נִתֵּן לֶחֶם לְרֵעִיבִים יְהוָה מִתִּיר אֲסוּרִים: ⁷</p> <p>יְהוָה פִּקַּח עֵינַיִם יְהוָה זָקַף כְּפֹפִיִּים יְהוָה אֶלֶב צַדִּיקִים: ⁸</p> <p>יְהוָה שֹׁמֵר אֶת־זָרִים יְתוֹם וְאַלְמָנָה יְעוּדֵד וְדַרְךְ רְשָׁעִים יַעֲוֶת: ⁹</p>
<p>⁷ who does>executes justice for the oppressed; who gives food to the hungry. Yahweh releases the imprisoned.</p> <p>⁸ Yahweh opens the eyes of the blind. Yahweh lifts up those who are bowed down. Yahweh loves the righteous.</p> <p>⁹ Yahweh watches over the strangers; he lifts up the fatherless and the widow, but he bends the way of the wicked.</p>

Yet again the context of care is profiled.

4.5.3 The Conduct Frame

Seven instances of God's אהב are situated in the Conduct Frame.³⁶⁸ This frame pertains to those texts that speak of God's love for certain ways of conduct as well as God's love for (righteous people) who are involved in certain kinds of behaviour (i.e. the establishment of justice and righteousness on earth). Strictly speaking, this frame thus also deals with texts about God's love for righteous people. However, since their just and righteous conduct is profiled in these instances, they are grouped in the Conduct Frame rather than the God-Human Frame.

Most of the occurrences of אהב are in the book of Psalms. However, one instance occurs in Isaiah and one in Proverbs. Almost every instance in this frame has משפט (justice) and/or צדקה (righteousness) as the object of אהב. Sometimes it is not the deeds themselves but the people who practise these deeds that are the objects of Yahweh's love. In Prov 15:9 the "one who pursues righteousness" is the object of Yahweh's love and in Ps 97:10 Yahweh loves the

³⁶⁸ Pss 11:7; 33:5; 37:28; 97:10; 99:4; Prov 15:9; Isa 61:8.

person who hates evil.³⁶⁹ Kraus (1989:260) explains that the object of Yahweh’s love, namely “those who hate evil”, is the צדיקים (righteous ones). Some examples are in order.

Ps 11:7 reads:

כִּי־צַדִּיק יְהוָה צְדָקוֹת אֱלֹהִים יֵשֶׁר יַחֲזוּ פָנָיו:

For Yahweh is righteous;
he loves righteous deeds;
the upright will see his face.

This can either mean that Yahweh loves to do righteous deeds, or alternatively that he loves those who do righteous deeds. Within the context the latter meaning seems more plausible. Craigie (1983:134) defends this meaning in his argument that “there is here a confident expression of the love of a righteous God for a righteous person”.

Ps 37:28 also has Yahweh’s righteous people in mind and not the execution of justice itself by Yahweh.

כִּי יְהוָה אֱלֹהִים מְשַׁפֵּט וְלֹא־יַעֲזֹב אֶת־חֲסִידָיו לְעוֹלָם נִשְׁמְרוּ וְזָרַע רְשָׁעִים נִכְרַת:

For Yahweh loves justice;
he will not abandon his faithful ones.
They are protected forever,
But the children of the wicked shall be cut off.

Verse 27 encourages the people to “depart from evil, and do good” and in verse 28b, after the statement that Yahweh loves justice, we read that “he will not forsake his faithful ones”. His love for justice thus clearly refers to his attitude of love towards people who do justice.

In Isa 61:8 it is again God’s attitude towards justice that is profiled and not his active involvement in righteous deeds. We know this by the second half of the verse. In 61:8 Yahweh proclaims:

³⁶⁹ Kraus (1989:256-257).

כִּי אֲנִי יְהוָה אֲהַב מִשְׁפָּט שֹׁנֵא גֹזֵל בְּעוֹלָה וְנִתְתִּי פְעֻלָּתָם בְּאַמֶּת וּבְרִית עוֹלָם אֶכְרֹת
לָהֶם:

For I Yahweh love justice,
and hate robbery and sin.
I will repay them because of my faithfulness;
I will make a permanent covenant with them.

From the context it is clear that God's love is directed towards the people who do just deeds (and as a result will be repaid for these deeds), as in Ps 11:7.

In Prov 15:9 we read that:

תוֹעֵבַת יְהוָה דֶּרֶךְ רָשָׁע וּמִרְדֵּף צְדָקָה יֵאֱהָב:

The way of the wicked is an abomination to Yahweh, but he loves the one who pursues righteousness.

The conduct of a wicked person is compared with that of a righteous person, and Yahweh's attitude towards these two contrasting ways of living is described. Over against the way of the wicked, which Yahweh regards as an abomination, he loves the way of the righteous person.

In Ps 33 the psalmist praises Yahweh. In verse 33:5 he says:

אֲהַב צְדָקָה וּמִשְׁפָּט חֶסֶד יְהוָה מְלֵאָה הָאָרֶץ:

He loves righteousness and justice;
the steadfast love³⁷⁰ of Yahweh fills the earth.

³⁷⁰ Kraus (1979:43-45) argues that the term חֶסֶד, as it is used in the Psalter, is "an expression of Yahweh's perfection" and that it can be translated as "steadfast love, relationship, goodness, grace, mercy". He then goes on to discuss חֶסֶד as "steadfast love" in the Psalms, also mentioning Psalm 33:5 specifically. Kraus (1979:44) holds that Yahweh's חֶסֶד is "his liberating, saving, helping mercy extended to Israel and to the poor in Israel. It implies action that changes destiny, that rescues, that constantly arises anew out of the perfection of Yahweh's

Yahweh is the subject of אהב. The NET (2006: note 7) argues that “the Lord’s commitment to principles of equity and justice causes him to actively promote these principles as he governs the world”. The NET then goes ahead to translate אהב as “promote”. However, אהב carries with it the implicit notion of affection. As such, “love” provides a much stronger emotional value than “promote”. By applying the translational value of “promote” to this lexeme of affection the NET fails to express the strong emotional undertone in this text.

In Psalm 99 Yahweh’s just rule is celebrated. Ps 99:4 we read:

<p>וְעִזְ מִלְּדָם מְשַׁפֵּט אֶהָב אֶתְּהָ בּוֹנֵנֶת מִיִּשְׂרָאֵל מְשַׁפֵּט וְצַדִּיקָה בִּיעֲקֹב אֶתְּהָ עָשִׂיתָ:</p> <p>Mighty king, he loves justice. You have established fairness, you have executed justice and righteousness in Jacob.</p>
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The entire verse revolves around Yahweh’s involvement in the exercising of justice through Jacob. The result of Yahweh’s love of justice is his active participation in exercising justice on earth.

4.5.4 The Inanimate Object Frame

In three instances in the HB we read of God’s love for an inanimate object, specifically Zion or his temple.³⁷¹ In two instances Yahweh’s commitment is directed to Zion. In both instances the context of election and choice is clear. In Ps 78:67-68 we read:

<p>⁶⁷ וַיִּמָּאֵס בְּאֹהֶל יוֹסֵף וּבְשִׁבְטֵי אֶפְרַיִם לֹא בָחַר:</p> <p>⁶⁸ וַיִּבְחַר אֶת־שִׁבְטֵי יְהוּדָה אֶת־הָהָר צִיּוֹן אֲשֶׁר אֶהָב: ׀</p> <p>⁶⁷ He (Yahweh) rejected the tent of Joseph, he did not choose the tribe of Ephraim,</p>

grace and mercy. The sphere of its influence is as great as the whole of creation, as broad and high as the expanse of the heavens. Everything is permeated and filled by his חסד.”

³⁷¹ Pss 78:68, 87:2 and Mal 2:11.

⁶⁸ but he chose the tribe of Judah,
Mount Zion, which he loves.

The psalm singer is rooted in the tradition of Zion. He views the election of Zion and of David as being part of the “salvific activity of Yahweh” (Kraus 1989:130). While Yahweh loved Zion he rejected the sanctuary of Northern Israel where the tent of Joseph was situated.³⁷²

In Ps 87:2 it is stated that:

אהב יהוה שערי ציון מכל משכנות יעקב:
Yahweh loves the gates of Zion
more than the dwelling places of Jacob.

The statement about Yahweh’s love for the gates of Zion refers to his election of the Jerusalem sanctuary. This verse calls to mind 78:67. However, whereas “the dwelling places of Jacob” denotes all the other temples in Israel, Ps 78:67 specifically deals with Yahweh’s rejection of the sanctuary in the area of the house of Joseph (Kraus 1989:816).

Mal 2:11 testifies to the faithlessness of Judah. Malachi announces that Judah has profaned the sanctuary (קִדְּשׁ) which Yahweh loves by “marrying the daughter of a foreign god”. There is some dispute as to what the קִדְּשׁ refers to.³⁷³ Verhoef (1987:268) observes that the קִדְּשׁ generally has the temple in mind. He argues, however, that the reference here is to Israel as the “chosen and holy nation” (Verhoef 1987:268). By entering into mixed marriages with gentile girls the Israelites “are desecrating the intimate bond with God as their Father and Creator, as well as desecrating themselves, since they are the sanctuary of the Lord” (Verhoef 1987:269). Conversely, the idea of the people of Israel being the sanctuary of Yahweh was not a common thought in the HB. For this reason the view put forward by Hill (1998:229) is supported in this thesis. He argues that Malachi regards the practice of intermarriage “as a

³⁷² Kraus (1989:186).

³⁷³ Petersen (1995:194) has changed the vocalisation of the consonantal text so that it reads, “Judah has profaned the very holiness of Yahweh. He (Judah) loves Asherah; he has married the daughter of a foreign god”. This revocalisation is not necessary, however, and Petersen’s interpretation is disregarded.

profanation of Yahweh's holiness and a desecration of his Temple as the embodiment of that holiness (Ezra 9:1, 11, 14)".³⁷⁴ Therefore, Yahweh's love for his temple is the point here. While this is the only instance that pertains to God's love for his temple, we have just considered two other instances where God is said to have loved Zion, the place in which the temple was situated.

4.6 One more instance

4.6.1 Wisdom as subject

This instance of אהב in Prov 8:17 has already been discussed in section 4.4.14.

4.7 Conceptual blending and conceptual metaphors of LOVE in the HB

In a number of instances אהב appears in the context of conceptual blending. The most prototypical cases of blending occur when the Human-God Frame (in particular Israel's relationship with Yahweh) blends with the Marriage Frame. This blend results in a description of Yahweh as the husband and Israel as his wife.³⁷⁵

The blend between the Human-God Frame and the Marriage Frame can be extended further to include the Adultery and Idolatry Frames as well. In these instances Israel is depicted as the unfaithful wife of Yahweh who follows her "lovers", i.e. other gods.³⁷⁶ The Political Frame and Lust Frame can also be included here, denoting Israel's unfaithfulness to Yahweh, which can be seen in her alliances with other political nations (often referred to as her "lovers").³⁷⁷

אהב appears in the conceptual blend between the God-Human Frame and the Parent-Child Frame.³⁷⁸ In this blended conceptual space Yahweh is portrayed as the father of Israel. It needs to be said that this blend does not occur as often as the blend between the Human-God and the Marriage Frames.

³⁷⁴ Hill (1998:229) does not imply that the desecration of the Temple can be an embodiment of holiness. He means rather that the Temple, which is the embodiment of holiness, is desecrated.

³⁷⁵ See, for example, Jer 2:2 25 and Hos 3:1. Perdue (1997:230, 232) wrote on the images of Yahweh as husband and Israel as his wife.

³⁷⁶ See, for example, Hos 3:1.

³⁷⁷ See, for example, Ezk 23:5.

³⁷⁸ Hos 11:1.

In one instance the Emotion Frame of love and hate blends with the Political Frame of alliances and opposition.³⁷⁹ Furthermore, there are a number of texts where the Good Behaviour Frame blends with the Bad Behaviour Frame.³⁸⁰ People prototypically love good behaviour. In these texts, however, this sentiment of love is directed to bad behaviour. The use of the emotional term “love” provides a very condemning tone to the utterances in these texts.

While conceptual metaphors are not the focus of this study, they do form an integral part of Cognitive Linguistics. Three conceptual metaphors have been identified for אהב:

LOVE IS A MATTER OF THE HEART (Gen 34:3, Judg 16:15);

LOVE IS AN ILLNESS (Sng 2:5; 5:8);

LOVE IS CLOSENESS (Prov 4:6; 8:17, 35-36).

4.8 The semantic potential of אהב

During the course of the data analysis on אהב it has become clear that this lexeme has a broad semantic potential. While the sense of affection is never eliminated, it does shift in focus according to the participants and particular contexts involved. The focus of this section is to offer an indication of the full semantic potential of אהב as it appears throughout the HB.

אהב prototypically denotes human love towards another human. The most prototypical frames in which אהב occurs are those of Kinship (Marriage and Parent-Child), Romance and Friendship. Within the Kinship and the Romance Frame there is a clear patriarchal and hierarchical pattern in the way in which אהב is typically portrayed. With great exception it is generally the socially superior person who is said to love the socially inferior person, i.e. within marriage and romantic relationships we read that the man loved the woman, and in the parent-child relationship it is almost always the parent who is said to love the child. While this love might have been reciprocated, אהב is not generally used to express the woman’s love for a man or a child’s love for his or her parent in the HB.³⁸¹ Since friends usually met

³⁷⁹ 2 Chr 19:2.

³⁸⁰ See, for example, Prov 17:19; Isa 1:23; Hos 12:8 and Mic 3:2.

³⁸¹ This might be due to the fact that men were generally the writers of the BH texts and as such the texts were written from a predominantly male perspective.

each other on common ground, this tendency of the superior person loving the inferior might not have applied here.³⁸² The love that was displayed within a marriage, parent-child, romantic and friendship relationship had a very personal and intimate nature. Aside from being a genuine display of liking and deep affection, אהב had different nuances in describing different kinds of relationships. The unique aspects that stood out in the different intimate relationships were favouritism and procreation in the marriage relationship; favouritism, care and discipline in the parent-child relationship; and loyalty in the relationship amongst friends. Sexuality and appearance played a very important role in romantic relationships. Of course, these aspects have fuzzy boundaries and they are interwoven at times. In Prov 5:19, for instance, the pupil is encouraged to notice the beautiful appearance of his wife and to love her sexually. In this verse procreation is clearly not the aim of sexual intercourse. The aim is simply physical enjoyment of each other within the intimate setting of the marriage relationship. Furthermore, the love of a friend could be deemed as going even deeper than that of a brother or a wife, thus surpassing kinship love (Prov 18:24; 2 Sam 1:26).

Besides these most prototypical frames of love, אהב also appears in the Political Frame. In a few instances it does indeed denote genuine affection of a nation for their political leader. Note that the social order is turned around in this context. It is generally the socially inferior people who love their leader or king. This love had the sense of admiration and loyalty. In most of the instances where אהב appears in the Political Frame it is employed within a conceptual blend with the Adultery Frame. Therefore the boundaries of this frame blend with the boundaries of the Adultery Frame. Israel and/or Judah are accused of being unfaithful to Yahweh and committing adultery with their lovers (participle of אהב). These acts of “political adultery” denoted Israel’s alliances with the other nations (especially the Assyrians).

In a very small percentage of cases (1%) the love of human beings for each other appears in the Caring Frame. In these three instances Yahweh commands the Israelites to love their neighbours or strangers. The way in which this kind of love was to be displayed was through caring for their neighbours or strangers.

³⁸² However, in the relationship between David and Jonathan we always read that Jonathan (King Saul’s son and thus David’s superior in society) loved David. Yet we do not read of David’s love for Jonathan. This is in accordance with the general way in which love was displayed in the HB.

Twice love between human beings appears in the real-life context of adultery. Here אהב has a very definite sexual sense. It is perhaps similar to the kind of love that one finds in the Romance Frame, except that here it appears in a socially unacceptable context and the אהב that is displayed in this way was evaluated very negatively in the HB.

When humans were said to love a deity in the HB, this deity was prototypically Yahweh. The subject of אהב in these cases was predominantly the Israelites. The imperative that was laid on the Israelites to love Yahweh occurred mostly within the context where the people were urged to observe God's commandments. Often אהב occurs here as part of a series. אהב is usually the first in the series that addresses different ways in which the people should observe God's commandments. While love had a personal and all-encompassing sense in these texts (love with all your heart, mind and soul), it seems to have been the loyalty aspect of love that was profiled in these cases of human love for Yahweh.

The few instances where human love appears in the Idolatry Frame are similar to the typical portrayal of love in the Political Frame. These frames blend with the Adultery Frame in order to depict the nature of the love. The instances of אהב in the Idolatry Frame thus also blend into the borders of the Adultery Frame. Again Israel is depicted as being the adulterous wife of Yahweh, the wife who pursues foreign gods or idols. These foreign gods or idols are referred to as Israel's lovers.

In the HB we also read that people love certain kinds of conduct. These kinds of conduct could refer to behaviour or deeds, communication, discipline or specific activities. While אהב sometimes denotes a love of something neutral such as talking in general or agricultural activities, this lexeme is mostly employed in this frame to exhibit either a positive judgment of certain behaviour (i.e. it is a good thing to love justice) or it exhibited a negative condemning judgment of unacceptable behaviour or deeds (such as bribery, false speech and evil deeds).

In the few instances where אהב pertains to human love of inanimate things, the object of love is most often wealth (which is evaluated negatively). In one context we read of a person's love of food. In the book of Proverbs people are instructed to love wisdom, not only by doing

wise things, but also by demonstrating a positive attitude of love of wisdom. In one instance we read that (personified) Wisdom reciprocates this kind of love (Prov 8:17). Once it is stated that simple-minded people love simplicity (the opposite of wisdom) (1:22). There is also a single occurrence of a person's love of a long happy life (Ps 34:13). In this particular instance אהב denotes a person's desire.

Although God does not prototypically occur as the subject of אהב in the HB, the instances where He does appear as the subject are not insignificant in number. Typically, God loves human beings. In most instances his love is directed to the Israelites. In these contexts God's love occurs in the Commitment and Election Frame and his love for the chosen people is displayed through his commitment to them. Most often God's love is directed to the Israelites as a group, but in some cases a specific individual can also be the recipient of God's love.

In a few instances God's love for people occurs in the Caring Frame. In these cases the caring aspect of God's love is profiled. These instances serve as motivation for human love in the Caring Frame (see above).

When we read of God's love within the Conduct Frame, it always refers to his love of justice and righteousness. Where animate objects are concerned, God has an elective love for Zion.

It is readily conceded that this is a very comprehensive (and hence overly long) description of the full semantic potential of אהב. A more compact description is called for, especially if this semantic potential of אהב is to be compared to a lexicon entry. However, such a description (perhaps we can even call it a suggestion for a lexicon entry) can only be given after all the other lexemes have been studied in Chapter 5, in order to find out how they influence the semantic potential of אהב.

4.9 A radial network structure of אהב

The aim of this section is to provide a schematic presentation of a radial network of אהב. The notion of a radial network developed from prototype theory. The purpose of such a network is to indicate that the senses of a lexeme have an inherent structure. A lexeme has prototypical senses and less prototypical senses. The less prototypical senses either extend from the prototypical senses or they are extensions of other less prototypical senses. This reminds us

of the notion of a family resemblance structure. According to this theory, the different senses of a lexeme are similar to family members – they might have certain features in common, while other features are absent. Some members are alike and others can only be connected to the family via their common resemblance to a third member of the family. Within such a structure, different members (or senses) can be connected to the central sense or to each other on different levels.

The following diagram is a presentation of the radial network structure of אהב according to its most prototypical frames (the intimate human relationships amongst married couples, parents with their children, romantic couples and friends). A next level of relationships still pertains to inter-human relationships (adultery, caring for neighbours and strangers, affection for one’s leader, and alliances with other nations). The following level represents human affection towards God or other gods, and then human love for conduct, wisdom or inanimate things. The connecting lines indicate the relations and extensions of senses that can occur (e.g. love within a marriage has certain similarities with romantic love and with adultery).

Since the most prototypical kind of love is the kind where humans are the subject, this love serves as the central point in the network.

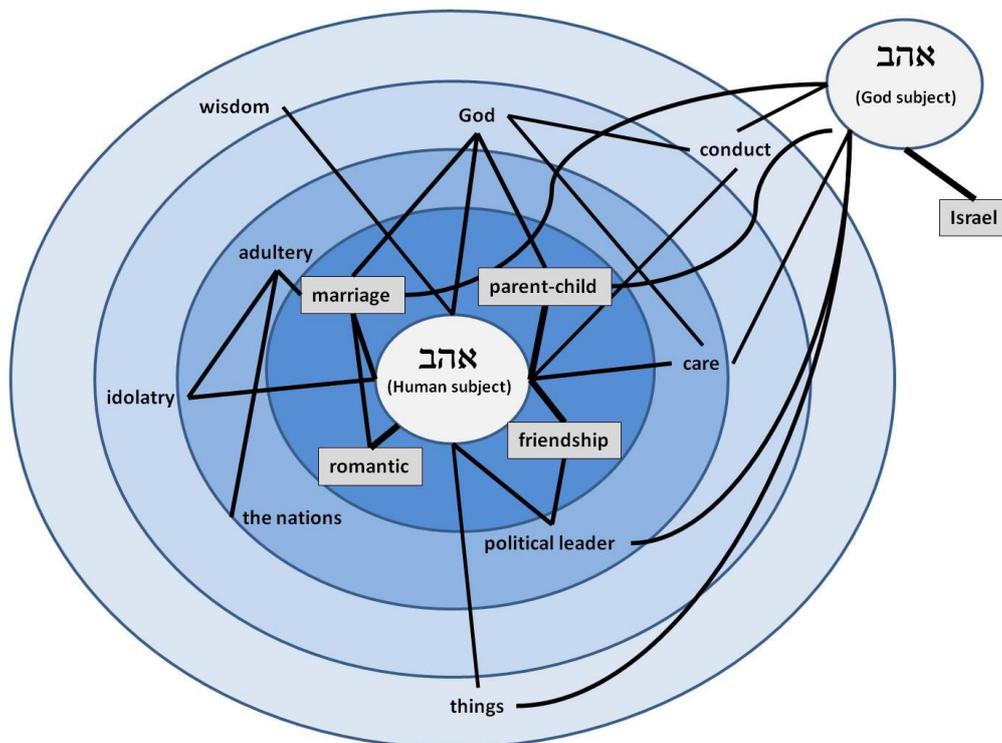


Figure 1: The radial network structure of אהב.

4.10 אהב as part of the semantic domain of AFFECTION

This thesis started out with the statement that אהב does not exist within a lexical vacuum, but it is situated within a particular semantic domain. Assuming that אהב prototypically belongs to the semantic domain of AFFECTION, a preliminary taxonomy of near-synonyms (also belonging to the domain of AFFECTION) has been compiled and defended in Chapter 2 of this thesis.³⁸³ This amounted to fourteen lexemes: בוא, דבק, חבב, חבק, חפץ, חשק, ידע, לווה, נשק, נצחק, קשר, רחם, רצה, and שכב. It is to these lexemes that we now turn in Chapter 5. As has been noted in section 4.8, we cannot assume that we understand אהב completely if we are not prepared to study its near-synonyms as well. It is necessary, however, also to take the antonym of אהב into consideration, namely שנא – especially since these two lexemes occur together in 32 instances and appear to have had a mutual influence on each other's meaning.

³⁸³ By way of demarcating the extent of the current study the researcher has decided to focus only on the verbal lexemes that belong to this domain of near-synonyms of אהב. A full survey of אהב in all its occurrences (verbal as well as nouns) showed that there was no remarkable difference in the statistical profile of the verbs exclusively or of the verbs and nouns combined.

Chapter 5: Other verbal lexemes of affection

5.1 Introduction

In Chapter 2 a preliminary taxonomy was compiled of 14 verbal lexemes that belong to the domain of AFFECTION (at least in some instances) alongside אהב, namely בוא, דבק, חבב, חבק, חפץ, חשק, ידע, לזה, נשק, צחק, קשר, רחם, רצה, and שכב. The reasons for including these lexemes have been defended, their entries in three of the main lexicons have been evaluated with regard to their sense of affection, and comments on them in some leading theological dictionaries have been discussed. It was found that the lexicons oftentimes overlook the sense of affection of these lexemes. Even if the sense of affection was taken into consideration, the entries often lacked the relevant subject-object combinations or a clear semantic and contextual placement of these combinations in order to properly convey the affectionate sense of the lexemes.

The aim of the current chapter is to provide an exposition of these verbal lexemes as near-synonyms of אהב with respect to their affectionate sense. It is hypothesised that an overview of these lexemes will contribute to a better understanding of the prototypical profile of אהב. The number of occurrences of these lexemes in their affectionate sense will be compared to the number of occurrences of אהב. The prototypical senses of these lexemes will also be evaluated in their relation to אהב. Some of these lexemes will be shown to be closer to אהב in their affectionate sense than others. Therefore, a proper understanding of these more typical lexemes of affection is highly significant for a proper understanding of אהב.

The nominal forms of these verbal lexemes will not be taken into consideration.³⁸⁴ Some lexemes of affection that occur exclusively in a nominal form (e.g. דוד and perhaps הַקֹּדֶשׁ to name only two) have also not been considered. The study has been demarcated to only include the verbal lexemes in order to make the research manageable. For this reason not all 252 instances of אהב will be used when considering the statistical profile of אהב in relation to the other lexemes of affection. Since the focus will be exclusively on the verbal lexemes, it is

³⁸⁴ In the exhaustive study of אהב (previous chapter), where all the verbal lexemes were studied together with the nouns, it became clear that the statistical profile would not change much should only the verbal lexemes be considered apart from the nouns.

5.2 בוא to come, to enter

בוא occurs over 2 500 times in the HB. It is the fourth most common verbal lexeme and the most common verb of motion (Arnold 1997:615). בוא occurs 34 times as a euphemism for sexual intercourse in the HB. In most cases בוא is accompanied by the preposition אל or על and can thus be translated literally as “go into” or “go to”. These instances are the focus of the current section. However, some of these instances (2 Sam 16:21-22 and Gen 19:31) do not denote the sense of affection and are thus not relevant for the current discussion.

בוא occurs twice in 2 Sam 16:21 and 22 as a verb for sexual intercourse but without the sense of affection. The narrative describes Absalom’s sexual intercourse with his father David’s concubines as a public act in the sight of all Israel. In numerous law texts sexual intercourse with one’s father is prohibited and condemned (see Lev 18:8; 20:11 and Deut 27:20). Anderson (1989:214) points out different scholarly opinions regarding this sexual act of Absalom. Gunn views it as “formal act”, while Von Rad regards it as “a symbolic action intended to gain the confidence of the people for Absalom” (in Anderson 1989:214). It is clear that this behaviour of Absalom was motivated by political incentives and not by affection.

In one more instance בוא does also not belong to the domain of AFFECTION, namely Gen 19:31. In Gen 19:31 Lot’s virgin daughter tells her virgin sister that there is no man on earth with whom they can have sexual relations (who can come into them, בוא). Where בוא sometimes signified the consummation of marriage, this is not the case here. The context makes it clear that the daughter’s longing is not for a husband but for children (Wenham 1994:61). (The narrator uses the lexeme שכב repeatedly in this narrative to show how the sisters planned to have sex and indeed had sex with their father in order to have children by him for they thought that they could not have children by any other man.) What we have here is an instance of loveless sex with the mere aim of procreation.

The occurrences of בוא that do seem to carry the sense of affection can be listed under the Marriage,³⁸⁵ Romance,³⁸⁶ Prostitution,³⁸⁷ Adultery³⁸⁸ and Political³⁸⁹ Frames. They amount to thirty-one instances in total.

5.2.1 The Marriage Frame

Within its sexual sense, בוא occurs prototypically within the Marriage Frame. Twenty instances belong here. Nine of these occurrences describe sexual intercourse as part of the marriage consummation. The language is neutral, as if mere information on the consummation of a marriage is conveyed.³⁹⁰ Nevertheless, love and affection were seen as natural elements of a healthy marriage relationship. Therefore, the sexual act of consummation in the marriage would in most cases have the sense of affection implicit in the deed of sexual intimacy. Gen 29:30 is the only text in which affection is clearly evident by the co-occurrence of אהב with בוא. Here we read of Jacob's marriage to Rachel (after having married Leah under Laban's false pretences), and also of his love for her:

וַיָּבֹא גַם אֶל-רָחֵל וַיֵּאָהֶב גַּם-אֶת-רָחֵל מִלֵּאָה וַיַּעֲבֹד עָמּוֹ עוֹד שִׁבְע־שָׁנִים אַחֲרֹת:

So Jacob went into (had sexual relations) with Rachel as well, and he loved Rachel more than Leah, so he worked for Laban seven more years.

In Gen 29:21 and 23 we read of Laban's deception of Jacob. When Jacob was supposed to marry Rachel, Laban gave him his older daughter Leah. Not having known that he was tricked, Jacob had sexual intercourse with Leah. It is unclear whether בוא (having sex) had the sense of affection in this case. Having believed that it was Rachel whom he was with, Jacob might well have had felt affectionate towards her. However, the entire situation was a set-up. Therefore, we cannot maintain that genuine affection was present in this case. Or we

³⁸⁵ 20 instances: Gen 6:4; 16:2; 29:21, 23, 30; 30:3, 4, 16; 38:2, 8, 9; Deut 21:13; 22:13; 25:5; Judg 15:1; Ruth 4:13; 2 Sam 17:25; 20:3; 1 Chr 2:21; 7:23.

³⁸⁶ 1 instance: 1 Kgs 11:2.

³⁸⁷ 4 instances: Gen 38:16, 16, 18; Judg 16:1.

³⁸⁸ 3 instances: 2 Sam 3:7; Prov 2:19; 6:29.

³⁸⁹ 3 instances: Ezk 23:44 (x3).

³⁹⁰ Gen 29:21, 23; 29:30; 38:2; 21:13; 22:13; Ruth 4:13; 2 Sam 17:25; 1 Chr 7:23.

can argue that it was indeed genuine affection, but that the affection was really directed at Rachel, Jacob's real love, and not Leah.

In eight instances pregnancy is the outcome of בּוֹא.³⁹¹ This raises the issue of procreation as the primary focus of a marriage relationship in the HB. Having children was of the utmost importance in the HB culture. Another way in which to ensure that a man's name was kept "alive" was by the law that a man should marry his deceased brother's wife and have children by her. These children should then carry the name of the deceased brother.³⁹²

In Gen 6:4 we read that the Nephilim had sexual relations with the daughters of humankind and these daughters became pregnant by them. This passage has many textual difficulties, which need not be addressed in the present study.³⁹³ What does seem clear is that the text wants to state that the sons of the gods (whether portraying mythological beings or actual humans) married the daughters of men and there was an "interplay of passion" between them (Westermann 1984:379, 381). The outcome of this passion was that the women became pregnant and gave birth to their children.

Three more instances of בּוֹא in its sexual sense denote sexual intercourse with a slave-girl. In Gen 16:2 Sarai realises that she is getting beyond the years of childbearing and she urges her husband Abram to go into, i.e. have sex (בּוֹא) with, her slave-girl Hagar, so that she can have children by her. Technically this occurrence may not seem to belong to the Marriage Frame. However, since Hagar was given to Abraham by his wife Sarai to bear children on behalf of Sarai, the Marriage Frame is still appropriate. A similar situation is depicted in Gen 30:3 and 4 as well, when Rachel gives Jacob her servant Bilhah as wife so that Rachel can have children through her. In these cases where a man went into, i.e. had sex with, someone other than his (primary or favourite) wife we do not know whether love or affection accompanied the deed of sexual intimacy. There might have been no love involved. On the other hand, it is not impossible that the man could have felt some kind of emotional attachment or affection for the "other" woman by whom he was having children. As Westerman (1981:238-239) rightly argues with reference to בּוֹא: "[I]t would be a misunderstanding to restrict it to sexual

³⁹¹ Gen 6:4; 30:16; 38:8, 9; Deut 25:5; 1 Chr 2:21; 7:23.

³⁹² Gen 38:8, 9; Deut 25:5.

³⁹³ See Westermann (1984:377-383) for a comprehensive discussion in Gen 6:4.

intercourse. ... Abraham is to turn to Hagar, spend part of his time with her, so that there arises a mutual understanding between them.” However, this love could not have been of the same intensity as the genuine and deep love which he had for his favourite wife. Moreover, even if affection was part of the deed, it is not profiled in these cases of sexual intercourse. The focus is on the generation of offspring.

Gen 30:16 does not seem to convey reciprocated affection. In Gen 30:16 Leah hired (שכר) Jacob so that he could have sex with her. She made this transaction with Rachel, the wife with whom Jacob was really in love. (We know that Jacob was tricked into marrying Leah and he did not really love her, at least not as much as he loved Rachel). The idea that Leah had to hire Jacob in order to force him to have sex with her does not speak of a loving relationship (at least not from Jacob’s side). On the other hand, since Jacob already had four sons with Leah, as she was his “main bearer of offspring” (see Gen 29:31-35), he might have developed a degree of affection or love for her as well. Her incentive behind bearing all these children was clearly to move Jacob to come to love her (Gen 29:32, 34).

5.2.2 The Romance Frame

In 1 Kgs 11:2 the Israelites are admonished not to have sexual relations with foreign women from other nations as Solomon had done. Whether these sexual relations could have been motivated by affection is not certain. We cannot exclude this instance of בוא from the domain of AFFECTION with absolute certainty. Solomon, in his sexual dealings with foreign women, was motivated by love (1 Kgs 11:2). Likewise, the other Israelite men could also have had love as an motivating force to pursue these women in a sexual manner.

5.2.3 The Prostitution Frame

The four instances that denote sexual intercourse within the Prostitution Frames are Gen 38:16, 16, 18 and Judg 16:1. In the context of prostitution בוא refers to loveless sex, where the sole aim for the male is to satisfy his lustful desires. His object of affection is thus not the woman with whom he is having sexual intercourse, but the sex itself.

5.2.4 The Adultery Frame

Three instances of בוא belong to the Adultery Frame. In 2 Sam 3:7 Abner is accused of sleeping with King Saul’s concubine. Anderson (1989:55) states that the marital status of a

concubine is uncertain, but he holds the position that in most cases a concubine had the status of a legitimate wife, even though she was only a wife of “second rank”. Abner is depicted in a positive light and the text leads the reader to believe that Abner might not even have committed the deed of having sex with Saul’s concubine.³⁹⁴

Prov 2:19 and 6:29 also address the inappropriate act of sexual intercourse (בוא) within the Adultery Frame. Both texts are placed in the context of a father’s instruction to his son. A man should not sleep with an adulteress, i.e. another man’s wife who has slept with other men. In 6:29 the woman involved is identified as one’s neighbour’s wife.³⁹⁵ Prov 6:26 argues that it is indeed worse to have sexual relations with an adulteress (a married woman) than with a prostitute, for the consequences are much greater. Such behaviour can even result in death.

5.2.5 The Political Frame

As for the Political Frame: בוא appears three times in Ezk 23:44 with its sexual sense.

וַיִּבְּאוּ אֵלֶיהָ כְּבוֹא אֶל-אִשָּׁה זֹנָה בֵּן כָּאוּ אֶל-אֶהְלָה וְאֶל-אֶהְלִיבָה אִשָּׁת הַזְּמָה:

They had sex with her as one does with a prostitute. In this way they had sex with Oholah and Oholibah, promiscuous women. NET

This text refers to Judah’s political dealings with other nations, i.e. the Babylonians (see 23:16-17). Through conceptual blending these political dealings are depicted both as acts of prostitution (23:44) as well as adultery (23:45). As such, the Prostitution Frame and the Adultery Frame are also in play.

5.2.6 Conclusion

We need to keep in mind that in the relevant texts בוא is not technically a lexeme of affection, but is rather an *expression* of affection. This expression of affection occurs in a variety of contexts. There are, however, only two frames that fit the prototypical Frames of אהב,

³⁹⁴ Anderson (1989:56).

³⁹⁵ Fox (2000:233) notes that, although בוא may be an euphemism for sex, it is not necessarily the case here. He argues that בוא can also mean “[d]on’t even go *near* her”. However, it is argued that the earlier allusion to sex in verse 26 makes this sense probable in verse 29 as well.

namely the Marriage Frame and the Romance Frame. The occurrences in the Marriage Frame have their problems. Even though **בוא** occurs in this frame in 20 instances, affection is often not profiled in the sexual act. The sexual act is often described by **בוא** in neutral language in the context of a marriage consummation. In three instances the man had to marry and come into his deceased brother's wife with the sole purpose of giving his brother offspring who could carry on his name. In three more instances the man went into his wife's slave, since his wife could not bear children and the slave-girl had to bear children on her behalf. While affection might not have been completely absent in these instances of sexual intercourse, they were certainly also not prototypical expressions of affection. Only in one text in the Marriage Frame do we read that the man (Jacob) went into (**בוא**) his wife (Rachel) and he loved (**אהב**) her.

In the Romance Frame we read in 1 Kgs 11:2 how **בוא** occurs in the context of **אהב**. It seems likely that sexual intercourse is here depicted as an expression of love.

We can conclude that, with regard to **בוא**, there are only two texts that clearly denote **בוא** as an expression of affection.

5.3 **דבק** to cling, to cleave

The verbal form of **דבק** occurs 54 times in the HB. Of these instances 18 belong to the domain of AFFECTION. The most prototypical frame for the affectionate sense of **דבק** is the Human-God Frame (10 instances).³⁹⁶ Apart from these, **דבק** as lexeme of affection appears once or twice in the Marriage,³⁹⁷ Parent-Child,³⁹⁸ Romance,³⁹⁹ Friendship,⁴⁰⁰ Political⁴⁰¹ and Conduct⁴⁰² Frames respectively. These instances will be discussed below.

³⁹⁶ Deut 10:20; 11:22; 13:5; 30:20; Jos 22:5; 23:8; 2 Kgs 18:6; Pss 63:9; 119:31; Jer 13:11.

³⁹⁷ Gen 2:24.

³⁹⁸ Ruth 1:14.

³⁹⁹ Gen 34:3; 1 Kgs 11:2.

⁴⁰⁰ Prov 18:24.

⁴⁰¹ Jos 23:12.

⁴⁰² 2 Kgs 3:3; Ps 101:3.

5.3.1 The Marriage Frame

דבק carries the sense of affection twice in the Kinship Frame. The first instance pertains to the unique relationship between a husband and his wife. In Gen 2:24 it is stated:

עַל־כֵּן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לְבֶשֶׁר אֶחָד:

Therefore a man leaves his father and his mother and he cleaves to his wife, and they become one flesh.

Because this was a patriarchal society where different generations co-existed under the same roof or in close proximity with each other, this text does not imply that the husband actually left the house of his parents when he got married. In this society it was the wife who left her family at the time of marriage and joined her husband's family. What was at stake here was rather the emotional attachment of the husband, which shifted at the time of marriage from a primary attachment to his parents to a primary attachment to his wife. Wenham (1987:70) explains this as follows: "On marriage a man's priorities change. Beforehand his first obligations are to his parents: afterwards they are to his wife". In this context דבק can be understood as an antonym of עזב. If עזב denotes the emotional detachment of a son from his parents, then דבק denotes the emotional attachment of this son to his wife. A very important aspect of the marriage relationship had to do with the "reproductive commission", as Perdue (1997:226) refers to it. The last phrase of Gen 2:24 ("they become one flesh") has this in mind. It is hypothesised that more than just having children is at stake here. The "becoming of one flesh" denotes the fact that husband and wife became co-workers and partners within the same household (Perdue 1997:230). Westermann (1984:233) persuasively argues that a man's "cleaving to" his wife means "he enters into lasting community of life with her because of his love for her. This does not mean a social state, but a situation of very personal concern, fidelity and involvement".

5.3.2 The Parent-Child Frame

The other instance where דבק depicts affection in the Kinship Frame is situated within the parent-child relationship in Ruth 1:14. After having lost her husband as well as her two sons Naomi urges her daughters-in-law to turn back to their own people and start their lives anew with new husbands. At first both daughters rejected Naomi's request. However, after urging them some more, Orpah kissed her mother-in-law goodbye, but Ruth refused to leave her:

וַתִּשְׁנֶה קוֹלָן וַתִּבְכֶּינָה עוֹד וַתִּשַׁק עֹרְפָּהּ לְחִמּוֹתָהּ וְרוּת דָּבְקָה בָּהּ:

Then they wept aloud again. Orpah kissed her mother-in-law, but Ruth clung to her.

Collins (1997:107) states that Ruth was bound to Naomi by loyalty and not by legal obligation. It is argued in this thesis that this sense of loyalty also had a strong dimension of affection attached to it. Ruth had been Naomi's daughter-in-law for ten years already (verse 4). There was thus ample time for the development of an affectionate relationship between Naomi and Ruth, a relationship that was so strong that Ruth refused to part from Naomi after the death of her husband. This physical act of clinging to Naomi demonstrated Ruth's affection for as well as her loyalty to her mother-in-law. In the light of this discussion it is worth noting that the book of Ruth commences with a display of physical affection of Ruth towards Naomi (by means of the verb דבק) and it ends with a statement regarding Ruth's love (אהב) for her mother-in-law (4:15).

5.3.3 The Romance Frame

Two instances of דבק belong in this category, i.e. Gen 34:3 and 1 Kgs 11:2. אהב appears in both instances along with דבק. The narrative of Shechem, the Hivite, who raped Dinah, the daughter of Jacob,⁴⁰³ and then developed feelings of affection for her, has already been recounted in Chapter 4, section 4.3.1.1. Gen 34:3 reads:

וַתִּדְבַּק נַפְשׁוֹ בְּדִינָה בַת־יַעֲקֹב וַיֵּאָהֵב אֶת־הַנְּעָרָה וַיְדַבֵּר עַל־לֵב הַנְּעָרָה:

Then his soul cleaved to Dinah>he became very attached to Dinah, the daughter of Jacob; he fell in love with the girl and he spoke to her heart.

These feelings of Shechem for Dinah resulted in his desire to marry her (verse 4). If we read דבק literally we find that Shechem's soul "cleaved to" or "clung to" Dinah. It is argued that this "cleaving of the soul" denotes emotional attachment. Wenham (1994:331) emphasises the fact that דבק, which is used in Gen 2:24 to illustrate the "right bond between a married couple," is used in this context. The sense of emotional attachment in 2:24 has already been dealt with. It is worth noting that דבק appears here as the first of three expressions, of which

⁴⁰³ Gen 34:2.

the other two also serve as clear demonstrations of affection: “to fall in love” and “to speak to someone’s heart”. Ackermann (2002:457) explains this last expression as having the meaning of “he spoke tenderly to the girl”. Westermann (1984:538) describes the sequence of the emotion words as depicting intensification. Shechem became attached to (דבק) Dinah and this attachment developed into love (אהב). A consequence of this new direction is that Shechem “spoke feelingly to her”.

The second instance of דבק’s use within the Romance Frame pertains to 1 Kgs 11:2. This verse should be read in conjunction with verse 1:

<p>⁰ וְהִמְלִךְ שְׁלֹמֹה אֶהֱב נָשִׁים נְכָרִיּוֹת רַבּוֹת וְאֶת־בֵּת־פְּרָעָה מוֹאָבִיּוֹת עַמְּנִיּוֹת אֲדָמִית צִדְנִית חֲתִיּוֹת: ² מִן־הַגּוֹיִם אֲשֶׁר אָמַר־יְהוָה אֶל־בְּנֵי יִשְׂרָאֵל לֹא־תָבֹאוּ בָהֶם וְהֵם לֹא־יָבֹאוּ בָכֶם אֲכֹן יִטּוּ אֶת־לִבְבְּכֶם אַחֲרַי אֱלֹהֵיהֶם בָּהֶם דָּבַק שְׁלֹמֹה לְאֶהֱבָה⁴⁰⁴׃</p> <p>¹ King Solomon fell in love with many foreign women besides the daughter of the Pharaoh: Moabites, Ammonites, Edomites, Sidonians, and Hittites. ² (They came) from the nations of which Yahweh said to the Israelites, “You must not go into them, and they must not go into you [meaning: You must not have sexual relations with them OR You must not marry them]. Surely they will turn away your heart after their gods. To them did Solomon cling in love.</p>

The topic under discussion is Solomon’s romantic relations with many women from foreign nations. These relationships often led to marriage (1 Kgs 11:3) and in later years these wives convinced Solomon to turn to idol worship. Solomon did not heed the admonition of Yahweh to the Israelites to refrain from entering into sexual relations with these women. At the beginning of 1 Kgs 11:1 we read that Solomon fell in love (אהב) with these foreign women. At the end of verse 2, after the admonition, it is stated again that Solomon clung to (דבק) these women in love (אהב). Here the infinitive construct form of אהב functions as a complement to complete the finite verb דבק. Devries (2003:141) translates this phrase as “[t]o

⁴⁰⁴ Some scholars parse this instance of אהב as a noun. KB (1999:18) lists this instance as the noun אֶהֱבָה. This noun then refers to a specific object of love, in this instance the gods. Cogan (2000:325-326) also views it as a noun and translates “Solomon held fast out of love”. Also see Mulder (1998:550-551) in this regard.

them did Solomon attach himself in love”, thereby conveying the romantic affection that Solomon felt towards these women. The NET goes even further by translating this phrase as “Solomon was irresistibly attracted to them”.⁴⁰⁵

5.3.4 The Friendship Frame

Affection between friends is signified once by דבק. This happens in conjunction with the participle of אהב (meaning “friend”). The occurrence is situated in Prov 18:24:

אִישׁ רְעִים לְהִתְרַעַע וַיֵּשׁ אֹהֶב דְּבִק מֵאָח:
There are companions for socialising with, And (then) there is a friend who cleaves closer than a brother. (Fox 2009:646)

The meaning of this verse is disputed. This is because the first line allows for different interpretations.⁴⁰⁶ The meaning of the second line, however, seems clear enough. A close friend (אהב) is described as “sticking closer” than one’s own brother. This implies that a close friend can be more devoted and loyal in this relationship than one’s nearest kin. The comparison with one’s brother (who is close already because of the bond of blood relations) indicates that more is in play here than only the sense of loyalty. Affection forms an integral part of this relationship. In the present day we use the expression “blood is thicker than water”. However, in this proverb we see that true friendship can indeed surpass a blood relationship.

5.3.5 The Political Frame

Within the context of politics דבק is used in Jos 23:12 to warn Israel against joining (דבק) other nations and intermarrying with them and in this way forming political alliances with these nations. This instance overlaps with the use of אהב to denote Israel’s political alliances. The sense of affection is not profiled any longer, but this sense of דבק denotes a near-synonymous use of אהב. Within the exposition of אהב, it became clear that the sense of political alliances is an extension of the sense of affection.

⁴⁰⁵ Of course, there was also a political incentive behind Solomon’s romantic relations with foreign women. Devries (2003:142) maintains that “[m]arrying the wives was part of Solomon’s political strategy; taking the concubines demonstrated his wealth along with his lusty manhood”.

⁴⁰⁶ Murphy (1998:138).

5.3.6 The Human-God frame

In Ps 63 the psalmist expresses an intense desire to be in the presence of Yahweh as well as his conviction that Yahweh will judge his enemies. Strong metaphorical language is used to express the psalmist's desire to be close to Yahweh. In verse 2 he proclaims:

אֱלֹהִים אֱלֵי אֶתָּה אֲשַׁחֲרֶךָ צִמְאֹה לִי נַפְשִׁי כִּמְהָ לִי בְּשָׂרִי בְּאֶרֶץ-צִיָּה וְעַיִן בְּלֵי-מַיִם:

O God, you are my God! I long for you!

my soul thirsts for you,

my flesh yearns for you,

in a dry and parched land where there is no water. (NET)

The same desire is then expressed in verse 9 where the psalmist declares:

דָּבַקָה נַפְשִׁי אֶחְרִיךָ בִּי תִמְכָּה יְמִינֶךָ:

My soul clings to you;

your right hand upholds me.

Tate (2002:128) calls this declaration “a firm statement of commitment and trust”. He further states that דָּבַק “reflects a commitment which will not fail”. This statement needs to be reconsidered. To the researcher it seems that the issue here is not the commitment of the psalmist to Yahweh, but rather the psalmist's response to Yahweh's commitment to him. In verse 4 the psalmist refers to Yahweh's חֶסֶד (signifying his steadfast love and loyalty), in verse 7 he testifies that Yahweh has been his “source of help” and in verse 8 that Yahweh's right hand “upholds” him. These are all ways of testifying to Yahweh's commitment towards him. The psalmist ends with the confident assurance that his enemies will be defeated, again an affirmation of Yahweh's commitment. Against the background of this commitment of Yahweh, the psalmist expresses his affection by way of praise and gratitude (verse 5). He also expresses his desire to be in the presence of Yahweh, to indeed be very close to Yahweh. This desire for closeness is expressed by דָּבַק in verse 9. It has a strong undertone of affection as part of its sense and should be understood in the same light as אָהַב in Ps 116:1 (see Chapter 4, section 4.3.1.3).

In the same way as אהב, דבק is used in Ps 119:31 to indicate the psalmist's affection for Yahweh's decrees: דְּבַקְתִּי בְּעֲדוֹתַיִךְ יְהוָה. Against the BH background where there was a reluctance to confess one's love directly for Yahweh, the psalmist's testimony that he "holds fast" to Yahweh's decrees points towards his affection for Yahweh himself.

Furthermore, דבק is also used as a lexeme of affection in the context of service and loyalty. Here it appears together with אהב in a series of verbs that denote the different means by which the Israelites were instructed to observe the commandments. While אהב (love) often introduces the list, דבק (cling to) usually concludes it.⁴⁰⁷ These occurrences are predominantly situated within the Deuteronomistic literature.⁴⁰⁸

5.3.7 The Conduct Frame

Although the following instances do not relate to interpersonal relationships, we should take note of them as near-synonyms of אהב. There are two instances where דבק denotes people's involvement in sinful behaviour, i.e. 2 Kgs 3:3 and Ps 101:3. In the first instance we read that King Jehoshaphat clung (דבק) to the sin of Jeroboam, whereas in the second instance the psalmist says that he "hates doing swerving>evil deeds" and "they [the deeds] do not cling (דבק)" to him. אהב also appears in the context of sin at times, signifying a person's love of (and by implication a person's involvement in) such behaviour.⁴⁰⁹

5.3.8 Conclusion

Five instances of the affectionate sense of דבק belong to the prototypical frames of אהב, i.e. the Marriage, Parent-Child, Romance and Friendship Frames. While one of these instances denotes a physical expression of affection of a daughter for her mother-in-law (Ruth 1:14), the remainder depict a sentiment. When דבק is used of the relationship between a man and a woman it seems to be a sentiment of affection that precedes love and the marriage commitment (see Gen 2:24 and 34:3).

⁴⁰⁷ Deut 11:22; 13:4; 30:20 and Jos 22:5.

⁴⁰⁸ Deut 10:20; 11:22; 13:5; 30:20; Jos 22:5 and 23:8. 2 Kgs 18:6 belongs to the same context. However, here King Hezekiah is the subject of דבק and not the whole of Israel. Jer 13:11 speaks of the Israelites' devotion to Yahweh by way of metaphorical language.

⁴⁰⁹ Pss 4:3; 11:5; 52:5, 6; 109:17; Prov 17:19 (x2); Jer 14:10; Hos 4:18 (x2); Mic 3:2.

Ten instances of **דבק** occur in the Human-God Frame. While this is not a prototypical frame for **אהב**, these instances do occur in the same kinds of contexts as **אהב** and sometimes even as part of a series in which **אהב** also appears. Most of these instances are situated in the Deuteronomistic literature.

In all of the above instances **דבק** depicts the following conceptual metaphor: AFFECTION IS ATTACHMENT. This is similar to the conceptual metaphor indicated by **אהב**, namely LOVE IS CLOSENESS.

5.4 חבב to love

5.4.1 The God-Human frame

חבב is a hapax legomenon. Its only occurrence in the HB is in Deut 33:3:

אַף חֲבַב עַמִּים כָּל־קִדְשָׁיו בְּיָדָךְ וְהֵם תָּבוּ לְרַגְלֶךָ יִשָּׂא מִדְּבַר־תִּיָּדָךְ:

Indeed, he loves the people,
all your holy ones are in your power.
And they sit at your feet,
each receiving your words. (NET)

Being the sole occurrence of this lexeme, it is not so easy to determine its meaning. Furthermore, there are so many textual uncertainties in this verse. It is for this reason that the researcher did not aim to translate the verse, but rather to accept the NET translation. It is probably best in such instances to let oneself be led by the leading lexicons that all deal with **חבב** as having the sense of love.⁴¹⁰ Yahweh is the subject of **חבב** and the Israelites are the object. The sense of love that is expressed here by **חבב** is similar to the most prototypical sense of love that is expressed by **אהב** when Yahweh is the subject and his people the object.⁴¹¹ The reason for this suggestion is that the context is similar. As in the **אהב** cases, here too the context of covenant and election forms the background of Moses' blessing.

⁴¹⁰ Also see Merrill (1997:3) in this regard.

⁴¹¹ Deut 4:37; 7:8; 10:15; 23:6; 1 Sam 20:17; 2 Chr 2:10; 9:8; Pss 78:68; 87:2; Isa 43:4; 63:9; Jer 31:3 (x2); Hos 9:15; 14:5; Zep 3:17; Mal 1:2 (x3).

Moses addresses the covenant people in Deut 33. He refers to them as the “assembly of Jacob” (verse 4) and as the “tribes of Israel together” (verse 5). Against this background Yahweh’s love and affection are described in the historical review of his involvement with, and his commitment to, the covenant people.

Since אהב does not typically occur in the God-Human Frame, this instance of חבב cannot be viewed as very significant for achieving a clearer understanding of אהב.

5.5 חבק to embrace

There are a total of 13 instances of the verbal lexeme חבק in the HB. The entry by De Blois on חבק in the SBDH online has already been discussed in Chapter 2 (section 2.3.4.2). De Blois categorises חבק in the lexical semantic domain of EMBRACE. The definition that he puts forward is “to put one’s arms around someone else > as a greeting, sign of affection, or during love-making”. He then suggests “to hold, embrace” as translational glosses. De Blois identifies ten instances that belong to the core contextual domain of AFFECTION.⁴¹² His choice of these instances as depicting affection is supported in this thesis.

In contrast to אהב, which prototypically involves an attitude, חבק describes an action that is motivated by an attitude of affection. חבק mostly appears in the Kinship Frame,⁴¹³ but also in the Romance,⁴¹⁴ General Affection,⁴¹⁵ Adultery⁴¹⁶ and Wisdom⁴¹⁷ Frame.

5.5.1 The General Kinship frame

Three instances where חבק signifies a display of affection are situated within the General Kinship frame.⁴¹⁸ These instances all pertain to different kinship relationships. These all occur within the context of a greeting after a time of long absence and חבק is accompanied by

⁴¹² Gen 29:13; 33:4; 48:10; 2 Kgs 4:16; Prov 4:8; 5:20; Eccl 3:5 (x2); Sng 2:6; 8:3.

⁴¹³ In three instances in Genesis חבק denotes affection between male members in a family, i.e. Gen 29:13; 33:4 and 48:10. Once it occurs within a parent-child relationship, namely 2 Kgs 4:16.

⁴¹⁴ Sng 2:6; 8:3.

⁴¹⁵ Eccl 3:5 (x2).

⁴¹⁶ Prov 5:20.

⁴¹⁷ Prov 4:8.

⁴¹⁸ Gen 29:13; 33:4; 48:10.

another verb of affection, namely נשק (to kiss). Every time these demonstrations of affection take place between male members of the same family, i.e. an uncle and his nephew,⁴¹⁹ brother to brother,⁴²⁰ and a grandfather who shows affection for his grandsons whom he has never met before.⁴²¹ Wenham (1994: 298) points out that the terms “running”, “embracing”, “falling on the neck” and “weeping” were regarded as “normal ways of greeting relatives in the Bible”. It is noteworthy that these instances all occur in the patriarchal narrative of Genesis and it is usually the socially superior (male) person who initiates the affectionate act of embracing and kissing. In the last instance the show of affection by Jacob (Israel) for his two grandsons Ephraim and Manasseh are followed by a divine blessing (Gen 48:14-20).

Gen 33:4 sketches a very emotional account of the reunion between Esau and Jacob. Esau ran to Jacob and they both wept as they embraced and kissed each other:

וַיָּרֵץ עֵשָׂו לִקְרָאתוֹ וַיִּחַבְקֵהוּ וַיִּפֹּל עַל-צַוְאָרוֹ וַיִּשָּׂקֵהוּ וַיִּבְכוּ:

But Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept.

Wenham (1994:298) states that Esau “greet[s] Jacob with all the warmth of a long-lost brother”. Westermann (1986:525) describes the reunion compellingly:

The gestures are of great significance in the world in which this story takes place. They are essential and indispensable elements of communication. There is silence with regard to the explicit concepts of confession and forgiveness; but in the silence a modest restraint is at work which testifies to a deep human awareness. In fact both can be genuine and honest where they are included in the execution of the action.

At the time of hearing from his daughter Rachel that Jacob has arrived, Laban ran (רוץ) to meet him (Gen 29:13). This verb indicates excitement on the part of Laban and could also disclose a feeling of emotional affection for his nephew. In the discussion of Gen 33:4 we

⁴¹⁹ Gen 29:13.

⁴²⁰ Gen 33:4.

⁴²¹ Gen 48:10.

also saw that Esau ran towards Jacob. The reason for the affection in 29:13 then would be family ties. On greeting Jacob, Laban said “Indeed, you are my bone and my flesh” (verse 14). This expression was probably similar to the present-day saying, “You are my own flesh and blood”.

5.5.2 The Parent-Child Frame

The only instance where חבק appears as a demonstration of affection within the Parent-Child Frame appears in 2 Kgs 4:16. This verse contains a promise by Elisha to a barren Shunammite woman that she will conceive and embrace (חבק) a son at the appointed time. Although חבק probably refers to the fulfilment of the promise, i.e. that the woman will hold a son (meaning she will have a son), the connotation of affection cannot be denied in this context, where a woman obviously desires very much to have a child.

5.5.3 The Romance Frame

חבק appears twice in the Romance Frame, i.e. Sng 2:6 and 8:3. Sng 8:3 is a repetition of 2:6, except for the fact that the noun אֶהְבֶּה appears more often within the broader context of 2:6.⁴²² In Sng 2:6 and 8:3 the woman expresses her desire:

שְׂמְאֵלוֹ תַחַת לְרֵאשִׁי וְיָמִינוֹ תְּחַבֶּקֵנִי :

O that his left hand were under my head,
and that his right hand embraced me! (NRSV)

The NET (2006: note 24) translates the second phrase as “and his right hand stimulates me”, thus ascribing to the Piel stem of חבק the sense of “to fondle or sexually stimulate a lover” besides the sense of embrace. The NET then provides a reference to KB and BDB to substantiate the choice of translation. However, neither KB nor BDB suggests that חבק could have the sense of sexual stimulation in the Piel stem.⁴²³ It is also unnecessary to read this meaning into the text. This connotation might come from the Sumerian love poetry that was much more erotic in nature than the Book of Songs (Garrett 2004:151). Garrett (2004:151) argues that “the right-and-left hand dyad only implies affection and support, not genital

⁴²² Sng 2:4, 5, 7.

⁴²³ KB (1999:287) and BDB (2000:287).

stimulation” in the Book of Songs. This point of view is supported by Keel in his commentary on Song of Songs (Keel 1994:89-90). The affection that is suggested by the embrace of the right hand in Sng 2:6 and 8:3, though not signifying sexual stimulation, does belong to the domain of SEX as well, as De Blois (online) categorises it. In this context, then, חבק signifies an embrace (putting one’s arm around someone) in the context or act of lovemaking. Therefore, this instance also could also be listed in the Sexual Frame.

5.5.4 The General Affection Frame

Two more instances that De Blois groups under the contextual domain of AFFECTION; SEX are situated in Eccl 3:5b:

<p>עַת לְחִבּוּק וְעַת לְרְחֹק מִחִבּוּק</p>
<p>a time to embrace and a time to refrain from embracing</p>

In the same vein as De Blois (online), Hobbs (1985:51) also maintains that חבק denotes “sexual caressing” in this verse. Fox (1999:208) expresses the opinion that this line “may allude to sexual intercourse, but it can just as well include all types of friendly embrace”. Murphy (1992:33) emphasises the fact that there is nothing in the text that points toward a sexual connotation and that חבק should therefore be understood in a more general sense, pertaining to any sign of affection.

5.5.5 The Adultery Frame

The occurrence of חבק in Prov 5:20 appears in the context of adultery. A father asks his son why he would want to “embrace the bosom of a foreign woman”. The foreign woman refers to a woman other than his wife. The action of embracing this foreign woman is thus not grounded in appropriate affection, but in mere sexual lust and pleasure. At most, one can maintain that what we have here is an instance of affection within a negative context, because it is situated within an adulterous relationship. This instance of חבק is a near-synonym of the sense of אהב in Prov 7:18 (see Chapter 4, section 4.4.3.1).

5.5.6 The Wisdom Frame

In Proverbs 4 a father instructs his son. The relationship between the son and wisdom is depicted as that between a man and a woman.⁴²⁴ With regard to wisdom he says in verse 8:

סְלִלָהּ וְתִרְוַמְמָךְ תִּכְבְּדֶךָ בִּי תִחַבְּקֶנָּה:

Esteem her highly, and she will exult you,
she will honour you if you embrace her.

In this verse *חבק* occurs in a chiasmic structure, with *סלל* (to esteem) as a parallel term. Prov 4:6 has already been discussed in Chapter 4 (section 4.5.1.1). In that verse the son is admonished with the words: “Do not forsake her (wisdom), and she will protect you; love (*אהב*) her and she will guard you”. There *אהב* had the opposite sense of forsake, i.e. “to stay close to”. In this current verse *חבק* has the same sense as *סלל* (to esteem highly). To embrace wisdom means that one must esteem her highly. A possible translation equivalent for *סלל* that conveys the sense of affection better is “cherish” (KB 1999:757).

5.5.7 Conclusion

חבק is an *expression* of affection and does not portray the emotion itself. Of the ten instances where *חבק* occurs as an expression of affection, six belong to the prototypical frames of affection for *אהב*. These instances belong mostly to the Kinship Frame, but two occurrences can also be found in the Romance Frame.

5.6 *חפץ* to take pleasure in, to delight in

Of the 74 occurrences of *חפץ*, 21 carry the sense of affection. Eight of these instances belong to the God-Human Frame,⁴²⁵ and four to the Human-God Frame.⁴²⁶ The rest are divided amongst the Romance,⁴²⁷ Friendship,⁴²⁸ Political,⁴²⁹ Conduct⁴³⁰ and Wisdom⁴³¹ Frames. One

⁴²⁴ Fox (2000:174). Also see Chapter 4, section 4.4.14.

⁴²⁵ Num 14:8; 2 Sam 22:20; 1 Kgs 10:9; 2 Chr 9:8; Pss 18:20; 22:9; Isa 62:4; Mal 2:17.

⁴²⁶ Pss 73:25; 112:1; 119:35; Jer 6:10.

⁴²⁷ Gen 34:19; Deut 21:14; Est 2:14.

⁴²⁸ 1 Sam 19:1.

⁴²⁹ 1 Sam 18:22.

⁴³⁰ Pss 68:31; 109:17.

instance does not belong to any of these frames and is discussed at the end as an unspecified instance of חפץ.⁴³² These instances will now be discussed within their relevant frames.

5.6.1 The Romance Frame

חפץ occurs three times in the Romance Frame as an expression of affection. It is used to describe the loving attitude of a man for the woman with whom he is in love. The story of Shechem and Dinah has been discussed a few times already in the current thesis (see sections 4.4.5 and 5.3.3). This is because of the number of lexemes of affection that appear in this story. Verse 3 stated that Shechem's soul cleaved to (דבק) Dinah (i.e. he became very attached to Dinah) and he was in love (אהב) with her. Furthermore, in verse 8 Hamor, Shechem's father, says that his son's soul is very attached (חשק) to Dinah (i.e. he is in love with her). After all these descriptions of affection, Shechem's feelings of affection are again described in Gen 34:19:

וְלֹא־אַחַר הַנָּעַר לַעֲשׂוֹת הַדְּבָר בְּיַחַץ בְּבַת־יַעֲקֹב וְהוּא נִכְבָּד מִכָּל בֵּית אָבִיו:

And the young man did not delay to do the thing because he was delighted with the daughter of Jacob. Now he was more important than anyone in his father's household.

Shechem was delighted with Dinah. Against the background of all the other lexemes of affection that are used to depict Shechem's feelings (in verses 3 and 8), חפץ should also be viewed as a lexeme of affection alongside the others. Botterweck (1986:95) views חפץ as a summary term for the other expressions of affection earlier in the narrative. This does not necessarily have to be the case. It could also just be another lexeme by which a man could express his love for a woman, and the narrator of Genesis 34 chose to use a variety of lexemes to express Shechem's love. Westermann (1986:541) also argues that vs. 19a "advances once more his [Shechem's] love for Dinah". In Esther 2 we will see that חפץ does not seem to be as strong a word for affection as אהב. This implies that חפץ cannot be an umbrella term for affection that encompasses the complete range of senses of affection that is carried by דבק, אהב and חשק. Whether it should be translated with "be delighted in" (NRSV)

⁴³¹ Prov 18:2.

⁴³² Ps 34:13.

or “want (her) badly” (NET) in Gen 34:19 is not so clear-cut. Notwithstanding this, whatever the translational equivalent is, there is no question about the fact that it denotes the emotional love of a man for a woman.

חפץ also occurs in Deut 21:14. As in Genesis 34 חפץ is preceded by חשק in verse 11.⁴³³ The discussion centres on the topic of war prisoners. It was possible for an Israelite man to fall in love with (חשק) a woman prisoner and subsequently to marry her (see the next section on חשק). However, after having had sexual intercourse with and married the woman (verse 13), it could happen that the man no longer delights in (חפץ) her and then he must let her go where she pleases. This scenario describes a man who has fallen in love with (חשק) a woman (as a result of her beautiful appearance), but after having the opportunity to get to know her better (by sexual intercourse and marriage), his feeling of affection disappears for some reason and he “falls out of love” again. This process of “falling out of love” is portrayed by the construction לֹא חפץ. Here then חפץ together with the negative לֹא describes the loss of the feeling of affection for the woman.

Est 2:14 appears within the wider context of the reign of King Ahasuerus, who had all the beautiful young virgins assembled at the harem in order to find a wife amongst them for himself (Est 2:1-4). The young women were prepared with treatments and cosmetics for twelve months. After the preparations, they were summoned one by one to visit the king in his palace and the next morning the woman would return to a second harem (or a separate part of the harem). The king would only see a woman again if he delighted in (חפץ) her (verse 14). According to Botterweck (1986:96), חפץ has the sense of “sexual delight” in this context. This may very well have been the case. Be this as it may, it is hypothesised that חפץ here also carried the sense of affection, especially since חפץ developed into proper love (אהב) for only one of these women, namely Esther, in verse 17.

⁴³³ See section 5.7 for a discussion of חשק.

5.6.2 The Friendship Frame

On several occasions we have read of Jonathan's love (אהב) for David.⁴³⁴ It has been concluded that this love signified a very close friendship that was characterised by deep affection. Apart from אהב Johathan's love for David is also described by the lexeme קשר in 1 Sam 18:1. Now in 1 Sam 19:1 Saul reveals his plan for killing David and Jonathan's stance again depicts his love for David, this time by the use of the lexeme חפץ:

וַיְדַבֵּר שָׁאוּל אֶל־יוֹנָתָן בְּנוֹ וְאֶל־כָּל־עֲבָדָיו לְהַמִּית אֶת־דָּוִד וַיְהוֹנָתָן בֶּן־שָׁאוּל חָפֵץ
בְּדָוִד מְאֹד:
Then Saul spoke with his son Jonathan and with all his servants about killing David,
but Jonathan the son of Saul liked David very much.

According to Klein (1983:195), חפץ signifies Jonathan's attachment to David, thus denoting a close relationship. In the light of the other lexemes that are also used to convey Jonathan's attachment to David, i.e. אהב and קשר, it is safe to conclude that חפץ functions as a lexeme of affection in this context. Tsumura (2007:489) translates חפץ aptly as "was greatly fond of".

5.6.3 The Political Frame

1 Sam 18:22 is set against the background of deception. Saul wants his servants to convince David of his delight in (חפץ) him and of the servants' love (אהב) for him in order to persuade David to marry the king's daughter Michal.

דַּבְּרוּ אֶל־דָּוִד בְּלֵט לֵאמֹר הִנֵּה חָפֵץ בְּךָ הַמֶּלֶךְ וְכָל־עֲבָדָיו אֲהַבְוּךָ וְעַתָּה הִתְחַתֵּן
בַּמֶּלֶךְ:
"Speak to David in private and say, „See, the king is delighted with you and all his
servants love you. Now then, become the king's son-in-law.”

Because חפץ co-occurs with אהב as its parallel term, this verse has already been discussed in Chapter 4, section 4.4.7. The mere fact that חפץ is used as a parallel term for אהב already

⁴³⁴ 1 Sam 18:1, 3; 20:17. Also see Chapter 4, section 4.4.6.

denotes the sense of affection that חפץ carries in this instance, even if it is only pretended affection.

5.6.4 The Human-God Frame

Ps 73:25 is the only instance where a human being is explicitly said to delight in, to desire Yahweh:

מִי־לִי בַשָּׁמַיִם וְעַמּוֹךְ לֹא־חִפְצָתִי בְּאָרֶץ:

Whom do I have in heaven but you?

I desire no one but you on earth. (NET)

The psalmist gives a very personal and deep account of his affection for Yahweh in this verse. In one other instance, Ps 119:35, the psalmist testifies to his delight in (חפץ) Yahweh's commandments (מצוה). In yet another instance, in Ps 112:1, the psalmist speaks more generally of people who fear (ירא) Yahweh. They are the ones who delight in (חפץ) his commandments (מצוה). Once, in Jer 6:10, we read of the people who do not delight in (חפץ) the word (דבר) of Yahweh. These instances remind us of the use of אהב in similar contexts, where the people are said to love (אהב) the commandments, word, salvation, etc. of Yahweh (see Chapter 4, section 4.4.10).⁴³⁵ Moreover, in Ps 119:35 חפץ occurs as a near-synonym of אהב that is used in exactly the same way in a number of verses in this psalm. These depictions of people's love for things that are attributed to Yahweh have been shown to actually signify their love for Yahweh himself.

5.6.5 The God-Human Frame

Most of the instances where חפץ denotes a degree of affection are situated in the God-Human Frame. There are eight instances where Yahweh expresses his affection for humans through the lexeme חפץ.

In two instances חפץ signifies Yahweh's affection for the people of Israel as a whole. In Num 14:8 Joshua and Caleb says to the Israelites:

⁴³⁵ Pss 5:12; 40:17; 69:37; 70:5; 119:47, 48, 97, 113, 119, 127, 132, 140, 159, 163, 165, 167; Isa 56:6.

אִם־חַפֵּץ בָּנוּ יְהוָה וְהָבִיא אֶתְנוּ אֶל־הָאָרֶץ הַזֹּאת וּנְתַנָּהּ לָנוּ אֶרֶץ אֲשֶׁר־הִיא זָבֵת
חֶלֶב וְדָבָשׁ:

If Yahweh delights in us, then he will bring us into this land and he will give it to us, a land that is flowing with milk and honey.

The second text pertains to Is 62:4. This pericope addresses Yahweh's restored relationship with Israel within the conceptual blend of a marriage relationship. Yahweh will delight in (חפץ) the land of Zion and he will marry (בעל) her. In section 5.5.1 it was shown that חפץ denotes a feeling of affection when it describes the loving attitude of a man for the woman with whom he is in love. This affectionate feeling here pertains to חפץ within a marriage relationship. Therefore this instance could be listed in the Marriage Frame as well.

In 1 Kgs 10 and 2 Chr 9 we find the parallel narrative of the queen of Sheba's visit to Solomon. In 1 Kgs 10:9 the queen says to Solomon:

יְהִי יְהוָה אֱלֹהֶיךָ בָּרוּךְ אֲשֶׁר־חַפֵּץ בָּךְ לְתַתֶּךָ עַל־כִּסֵּא יִשְׂרָאֵל כִּי־אָהֲבַת יְהוָה
אֶת־יִשְׂרָאֵל לְעֹלָם וַיְשִׂימֶךָ לְמֶלֶךְ לַעֲשׂוֹת מִשְׁפָּט וְצְדָקָה:

May Yahweh your God be blessed, who has delighted in you and he has set you on the throne of Israel! Because Yahweh loves Israel forever, he has made you king to execute justice and righteousness.

A similar verse can be found in 2 Chr 9:8. Yahweh's love (אהב) for Israel is his motivation for enthroning Solomon. We have read that Yahweh loved (אהב) Solomon when he was still an infant (2 Sam 12:24) and then, later in his life, Yahweh still loves (אהב) him when he is the king of Israel (Neh 13:26). Here in 1 Kgs 10 (and 2 Chr 9) the queen of Sheba refers to Yahweh's attitude of חפץ towards Solomon. This is again a lexeme with an affectionate sense to describe Yahweh's love for Solomon.

We do not only read of Yahweh's חפץ towards Solomon, but also towards David. In 2 Sam 22 David sings a song of thanksgiving for Yahweh's deliverance. In verse 20 David proclaims that Yahweh delivered (חלץ) him because he delighted in (חפץ) him (note the

poetic alliteration of חלץ and חפץ.) Yahweh delivered David from his enemies because of his affection for him. This affection is expressed by חפץ. The song also appears in Psalm 18 (its initial appearance). Consequently, חפץ occurs in Ps 18:20 in exactly the same context. The difference between 2 Sam 22 and Ps 18 is that David’s song in Ps 18 commences with an extra phrase in which אהב occurs as a personal affirmation of the psalmist’s (David’s) love for Yahweh: “I love you Yahweh, my strength”.

In Ps 22:9 the petitioner “is weighed down by a variety of afflictions” (Kraus 1988:294). In verse 9 his enemies ridicule him. Kraus (1988:291) expresses their mocking tone aptly in his translation:

גַּל אֶל־יְהוָה יִפְלְטֵהוּ יִצְלֵהוּ כִּי חָפֵץ בּוֹ:
He put it in the hands of Yahweh, let him free him, let him rescue him, for he is obviously well-disposed to him!

In Mal 2:17 Yahweh is indirectly accused of delighting in (חפץ) evildoers. We here have a case of conceptual blending where the sense of affection that is inherent in the use of חפץ adds a strong condemning tone to the accusation. As such, חפץ is used here in the same way as אהב in some instances (see Chapter 4, section 4.4.12.1). The accusation does not hold true, however, and Yahweh refutes it in the remainder of the Book of Malachi.

5.6.6 The Conduct Frame

In Ps 68:31 the psalmist asks Yahweh to scatter the people who delight in (חפץ) war. Here חפץ denotes people who like to take part in warfare. However, as a lexeme of affection חפץ is used to illustrate the condemning way in which this conduct is evaluated. אהב appears in similar contexts, also with the purpose of evaluating specific conduct in a very condemning way (see Chapter 4, section 4.4.12.1).

In Ps 109:17 חפץ occurs as a parallel term for אהב:

וַיֵּאָהֵב קָלְלָהּ וַתְּבוֹאֶהוּ וְלֹא חָפֵץ בְּבִרְכָּהּ וַתִּרְחַק מִמֶּנּוּ:

He loved to curse and (the curses) came upon him;
he did not delight in/desire blessing and it was far from him.

Yet again, the use of אהב and חפץ as lexemes of affection denotes the condemning assessment in which cursing and the lack of blessing are depicted.

5.6.7 The Wisdom Frame

In Prov 18:2 we read that “the fool does not desire understanding (תְּבוּנָה)”. Fox (2009:638) explains that תְּבוּנָה refers to “good sense”, i.e. wisdom. אהב is used often in the book Proverbs to denote a love of wisdom.⁴³⁶ It is hypothesised that a love of wisdom is equal to a desire for understanding. Therefore this is another instance where חפץ and אהב act as near-synonyms with a sense of affection. Prov 18:2 reminds us of Prov 1:7, where we read that fools despise wisdom and instruction.

5.6.8 One unspecified instance

In Ps 34:13 we read:

מִי־הָאִישׁ הַחֹפֵץ חַיִּים אֱהֵב יָמִים לִרְאוֹת טוֹב:

Who is the man who desires life?
(Who) loves days to see good?

This verse has already been dealt with in Chapter 4, section 4.4.15. חפץ and אהב appear as parallel terms. Both denote a desire, a longing for a long happy life.⁴³⁷

5.6.9 Conclusion

While 21 instances of חפץ carry the sense of affection, only four of these appear in the prototypical frames of affection for אהב. Three occurrences are situated in the Romance Frame and one in the Friendship Frame. The appearance of חפץ in Est 2:14 followed by אהב in 2:17 shows that, when used in the same context, אהב signifies a deeper emotion of love

⁴³⁶ See Chapter 4, section 4.4.14.

⁴³⁷ Kraus (1988:385-386).

than חפץ. This might be a reason why the occurrence of חפץ is limited to a romantic relationship. A marriage relationship represented a deeper level of love, which was depicted by אהב.

It is noteworthy that eight instances of חפץ occur in the God-Human Frame. These instances call to mind the occurrences of אהב in the Commitment and Election Frame (see section 4.5.2.1).

5.7 חשק to be attached to, to love⁴³⁸

There are eleven occurrences of חשק in the HB, five of which belong to the domain of AFFECTION. These occurrences are listed in the Romance,⁴³⁹ Human-God⁴⁴⁰ and God-Human⁴⁴¹ Frames respectively.

5.7.1 The Romance Frame

Gen 34:8 and Deut 21:11 denote the attraction that a man feels for a woman with whom he is in love and wants to marry. The occurrence of חשק in Gen 34:8 calls to mind the occurrence of דבק in verse 3. A comparison of the two verses is in order.

Gen 34:3 tells the story of Shechem's affection for Dinah after raping her:

וְהַדְבַּק נַפְשׁוֹ בְּדִינָה בְּתִיעָקֵב וַיֵּאָהֵב אֶת־הַנְּעָרָה וַיְדַבֵּר עַל־לֵב הַנְּעָרָה:

Then his soul cleaved to Dinah>he became very attached to Dinah, the daughter of Jacob; he fell in love with the girl and he spoke to her heart.

Shechem spoke to his father Hamor about his desire to marry Dinah and Hamor agreed to speak to Jacob, Dinah's father, about this matter. We read in Gen 34:8:

⁴³⁸ One instance of חשק has not been taken into consideration in this thesis. In Isa 38:17 Most translations choose to accept the emendation of חשך to חשך ("to keep back") in this verse, as the latter root fits the meaning of the verse better, and חשק does not fit very well syntactically. KB (1999:359) and BDB (2000:362) also suggest this emendation, along with Watts (1987:54).

⁴³⁹ Gen 34:3; Deut 21:11.

⁴⁴⁰ Ps 91:14.

⁴⁴¹ Deut 7:7; 10:15.

וַיְדַבֵּר חָמוֹר אֲתָם לֵאמֹר שְׁכֶם בְּנֵי חִשְׁקָה נָפְשׁוֹ בְּבַתְּכֶם תָּנוּ נָא אֶתָּה לּוֹ לְאִשָּׁה:

But Hamor spoke to them, saying, “My son Shechem is in love with (his soul is very attached to) your daughter. Please give her to him as wife.

The same construction is used in verse 8 for חשק as the construction that appears in verse 3 with דבק. In verse 3 the narrator says that his soul (נפש) cleaved to Dinah, and in verse 8 Hamor says that Shechem’s soul is very attached to her. Furthermore, the prototypical term for affection, אהב, also occurs in verse 3. All three these lexemes signify Shechem’s romantic love for Dinah. Later in the narrative, in Gen 34:19, we come upon yet another lexeme that denotes Shechem’s affection for Dinah, i.e. חפץ, which was dealt with in the previous section.

Deut 21:11 addresses the matter of prisoners of war. It could happen that an Israelite man might see a beautiful woman among the prisoners and he might fall in love with her and wish to take her as his wife:

וְרָאִיתָ בַּשְּׁבִיָּה אִשָּׁת יִפְת־תָּאֵר וְחִשְׁקָתָּ בָּהּ וְלִקַּחְתָּ לָּךְ לְאִשָּׁה:

if you should see among the prisoners a beautiful woman, and you fall in love with her, and you take her as your wife

The motivation behind the man’s romantic feelings of being in love is the beautiful appearance of the woman. Within the Romance Frame אהב could also be motivated by the appearance of the woman.⁴⁴² Hence, it is argued that חשק is indeed a near-synonym of אהב within the Romance Frame. Both have the sense of “fall/be in love”. In this pericope the sense of affection comes into play again in verse 14 by the use of חפץ.

5.7.2 The Human-God Frame

In Ps 91:14 Yahweh declares:

⁴⁴² Gen 29:18.

כִּי בִי חֲשַׁק וְאֶפְלִטָהוּ אֲשַׁגְּבֶהוּ כִּי־יָדַע שְׁמִי:

Because he clings to me, I will deliver him;
I will protect him, because he knows my name.

In this instance חֲשַׁק denotes the psalmist's affection for Yahweh. It appears in a chiasmic structure and acts as a parallel expression for יָדַע שְׁמִי (to know [Yahweh's] name). In four other instances of the HB we read of people who love (אהב) Yahweh's name.⁴⁴³ It seems that the expressions "to know Yahweh's name" and to "love Yahweh's name" are very closely related. "To know Yahweh's name" signified having a personal relationship with him. This personal relationship with Yahweh was characterised by a person's love for him.

5.7.3 The God-Human Frame

Two instances of חֲשַׁק belong to the God-Human Frame. Both are situated in Deuteronomy within the context of covenant and election.⁴⁴⁴ Yahweh is the subject of חֲשַׁק and the Israelites are the object. In both instances חֲשַׁק is followed by בחר (to choose). In addition to the co-occurrence of חֲשַׁק with בחר, this lexeme also appears within the context of Yahweh's love (אהב) for Israel in Deut 7:7-8:

7 לֹא מֵרַבְּכֶם מִכָּל־הָעַמִּים חֲשַׁק יְהוָה בְּכֶם וַיִּבְחַר בְּכֶם כִּי־אַתֶּם הַמְעַט מִכָּל־הָעַמִּים:
8 כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם וּמִשְׁמֵרוֹ אֶת־הַשְּׁבָעָה אֲשֶׁר נִשְׁבַּע לְאַבְתִּיכֶם הוֹצִיא יְהוָה
אֶתְכֶם בְּיַד חֲזָקָה וַיִּפְדֶּךָ מִבֵּית עֲבָדִים מִיַּד פַּרְעֹה מִלְּדַם־מִצְרָיִם: ׀

⁷ It is not because you were more numerous than all the other peoples that Yahweh attached himself to you and chose you, for you were the fewest of all the peoples. ⁸
It was because Yahweh loved you and because he kept the oath that he swore to your ancestors that Yahweh has brought you out by a strong hand (by his power) and he redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt.

Christensen (2001:154) translates חֲשַׁק here as "set his love upon you". It is argued in this thesis that the literal sense of חֲשַׁק, i.e. to be attached to, is extended to signify Yahweh's

⁴⁴³ Pss 5:12; 69:37; 119:132; Isa 56:6.

⁴⁴⁴ Deut 7:7; 10:15.

affection for the Israelites within the context of the covenant and election. Brueggemann (1997:417) argues that חשק has “strong emotional overtones (see Gen 34:8; Deut 21:11). The term bespeaks a lover who is powerfully in pursuit of the partner, perhaps in lustful ways. Thus Yahweh’s commitment to Israel is not simply a formal, political designation, but it is a personal commitment that has a dimension of affection and in which Yahweh is emotionally extended for the sake of Israel.” With this explanation in mind, Deut 10:15 (where אהב functions as a complement of חשק) could be translated as follows:

<p>רק באבותיך חשק יהוה לאהבה אותם ויבחר בזרעם אחריהם בכם מכל העמים כיום הנה:</p> <p>Only to your ancestors was Yahweh attached to love them, and he chose their descendants after them, you, from all the peoples, as it is today.</p>
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Here again Yahweh’s affection for the Israelites manifested itself in his commitment towards them as the chosen people.

5.7.4 Conclusion

חשק occurs only twice in a prototypical frame of affection for אהב. These two instances are both situated in the Romance Frame. They refer to the feelings of a man for a woman whom he wants to marry. These feelings are thus very strong, but not as strong as אהב. Like חפץ, חשק is also absent from the Marriage Frame, where the deep sentiment of love is indicated rather by אהב.

5.8 ידע to know

Within the domain of AFFECTION ידע occurs within the context of sex. As such, this lexeme denotes sexual love, which finds its expression in sexual intercourse. Seventeen instances of ידע are relevant to our discussion. They are distributed amongst the Marriage,⁴⁴⁵ Romance⁴⁴⁶ and Sexual Violation⁴⁴⁷ Frames. The instance where an individual is said to “know”

⁴⁴⁵ 4 instances: Gen 4:1; 17; 25; 1 Sam 1:19.

⁴⁴⁶ 10 instances: Gen 19:8; 24:16; 38:26; Num 31:17, 18, 35; Judg 11:39; 21:11, 12; 1 Kgs 1:4.

⁴⁴⁷ 3 instances: Gen 19:5; Judg 19:22, 25.

Yahweh's name is the only one in the domain of AFFECTION where the sexual aspect is not applicable.

5.8.1 The Marriage Frame

The most prototypical context for sexual love is found within the marriage relationship. What is significant is the fact that ידע, which denotes sexual love within the marriage relationship, always occurs with a specific aim in mind, namely procreation. In four instances (three of which are situated within the context of the patriarchal narrative in Genesis 4) we read of a husband having sex with his wife and the wife then conceiving and bearing a child.⁴⁴⁸ These texts are very much alike and one example will suffice:

Gen 4:17:

<p>וַיֵּדַע קַיִן אֶת־אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־חֲנוּךְ וַיְהִי בְנָה עֵיר וַיִּקְרָא שֵׁם הָעִיר כְּשֵׁם בְּנוֹ חֲנוּךְ:</p> <p>Cain knew>had sexual intercourse with his wife, and she conceived and she gave birth to Enoch. He built a city, and he named the city Enoch, after his son Enoch.</p>

Perdue (1997:170) states that “[r]eproduction was another major function of the family (Gen. 1:28; 9:1). The woman’s most important role was the bearing of numerous children (Gen.24:60), while the man hoped to produce many progeny who would contribute needed labor and continue the household into the future (Gen. 15:4-6)”. A bit further on Perdue (1997:170-171) then continues by incorporating also the affectionate dimension of the marriage relationship alongside that of procreation: “The primary purpose of marriage was reproduction, although the responsible provision of protection and care and the presence of love between spouses are duly noted in texts”. Even though the act of ידע within the marriage relationship does shift the focus away from love and to the primary purpose of reproduction, this is not to say that sexual intercourse was void of any sign of affection. Two near-synonyms of ידע in this context, namely בוא (to go into [a woman]) and שכב (to lie with [a woman] in a sexual sense), also denote sexual intercourse (see sections 5.2 and 5.15).

⁴⁴⁸ Gen 4:1, 17, 25; 1 Sam 1:19.

5.8.2 The Romance Frame

In three instances עָד occurs within the context where it is said that a certain man did not have sexual intercourse with a certain woman.⁴⁴⁹ In seven more instances a neutral context is sketched where the knowledge of whether a woman has had sexual intercourse with a man before is important.⁴⁵⁰ In all of these instances the sexual act is profiled over the sense of affection. However, the sense of affection is not completely absent, if we understand the sexual act as prototypically a display of a specific kind of love, i.e. sexual love. Although these instances of עָד are neutral, they are grouped within the Romance Frame, since it denotes sexual love/intercourse outside of a marriage relationship.

5.8.3 The Sexual Violation Frame

In three instances עָד pertains to sexual intercourse in a very negative context, namely the context of rape. In these violent acts the prototypical embodiment of appropriate affection could perhaps be labelled as cases of perverted affection. Judg 19:25 describes the hostile context of men raping a woman. Gen 19:5 and Judg 19:22 denote men who wanted to have sex with other men in the hostile act of rape.

5.8.4 Conclusion

Sexual love, as indicated by עָד , is not primarily a sentiment but rather a possible *expression* of affection. עָד occurs in two prototypical frames of affection for אִהָבָה , namely the Marriage and the Romance Frames. The question needs to be posed whether עָד indeed denotes affection in these frames. The four occurrences in the Marriage Frame have one main aim in mind, namely progeny. It has been stated that affection was probably not absent from these acts of sexual love within the marriage. However, affection is certainly not profiled in these acts.

The ten instances of עָד as sexual intercourse in the Romance Frame are very neutral texts. Technically they do not even belong to the Romance Frame, since there is nothing “romantic” about these contexts. They have only been discussed in this frame because these cases pertain to sexual intercourse between a man and a woman outside the context of marriage.

⁴⁴⁹ Gen 24:16; 38:26; 1 Kgs 1:4.

⁴⁵⁰ Gen 19:8; Num 31:17, 18, 35; Judg 11:39; 21:11, 12.

5.9 לֹוּה to join

לֹוּה is a homonym with two unrelated meanings (see Chapter 2, section 2.3.8). The meaning that contains the sense of affection is usually translated with the gloss “join, be joined”.⁴⁵¹ This lexeme has 12 occurrences in the HB, five of which belong to the domain of AFFECTION. One instance belongs to the Marriage Frame,⁴⁵² whereas four belong to the Human-God Frame.⁴⁵³

5.9.1 The Marriage Frame

לֹוּה occurs once within the context of marriage. The text is situated within the larger narrative of Jacob, who was tricked by his uncle Laban into marrying Leah. Jacob, however, loved (אהב) Rachel (Gen 29:18), and he was prepared to serve Laban another seven years in order to be able to marry her. So Jacob married Rachel as well (29:28) and he loved (אהב) Rachel more than (מֵן) Leah (29:30). Yahweh then saw that Leah was unloved or loved less (שָׁנָא), and he enabled her to have children while Rachel remained childless. Because she has given birth to a son, Leah then proclaims in Gen 29:32:

כִּי־רָאָה יְהוָה בְּעֵינַי כִּי עָתָה יִאָּהֲבֵנִי אִישִׁי:

Because Yahweh has looked on my oppressed situation, surely my husband will love me now.

Leah becomes pregnant repeatedly. Her third pregnancy is listed in Gen 29:34:

וַתְּהַר עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר עָתָה הִפְעַם יִלְוֶה אִישִׁי אֵלַי כִּי־יִלְדֹתַי לוֹ שְׁלֹשָׁה בָּנִים
עַל־כֵּן קָרָאתִי שְׁמוֹ לֵוִי:

She became pregnant again and had another son. She said, “Now this time my husband will be joined to me, because I have given birth to three sons for him;” therefore, she named him Levi.

⁴⁵¹ BDB (2000:529); KB (1999:522) and DCH (1998:523).

⁴⁵² Gen 29:34.

⁴⁵³ Isa 56:3, 5; Jer 50:5; Zec 2:15.

It is clear that לֹוה parallels אהב in verse 32. Being the less-loved wife, she wants to win her husband's love and affection by giving him children (especially sons). It has already been said that reproduction was the primary purpose of marriage.⁴⁵⁴ However, love and affection were also part of the marriage relationship and Leah craved this affection. She wanted to earn the love of Jacob by giving him offspring – especially since his most loved wife, Rachel, was barren. Wenham (1994:243) argues convincingly that Leah named her third son Levi (after the verb לֹוה) because of “her forlorn hope that her husband will love her”. Leah's desire that her husband will be joined to (לֹוה) her thus expresses her desire that he will love (אהב) her.

5.9.2 The Human-God frame

There are four instances in the Human-God frame where לֹוה seems to have had the sense of affection alongside the sense of devotion. Isa 56:3 and 6 appears in the same context. In verse 3a Yahweh says:

<p>וְאַל־יֹאמַר בֶּן־הַנֹּכַר הַנִּלְוָה אֶל־יְהוָה לֵאמֹר הַבְדֵּל יַבְדִּילֵנִי יְהוָה מֵעַל עַמּוֹ</p> <p>Do not let the foreigner who joined himself to Yahweh say, “Yahweh will certainly exclude me from his people”</p>
--

Then in verse 6:

<p>וּבְנֵי הַנֹּכַר הַנִּלְוִים עַל־יְהוָה לְשָׂרְתוּ וּלְאַהֲבָה אֶת־שֵׁם יְהוָה לְהִיזוֹת לוֹ לְעַבְדִּים</p> <p>כָּל־שֹׁמֵר שַׁבַּת מִחֻלּוֹ וּמִחֻזְקִים בְּבְרִיתִי:</p> <p>As for the foreigners who have joined themselves to Yahweh to serve him, to love the name of Yahweh, and to be his servants – all who keep the Sabbath and do not profane it, those who hold fast to my covenant.</p>
--

The above two verses appear within a pericope in which Yahweh assures the foreigners who voluntarily wish to join themselves to him and in this way to become part of the covenant community, that he fully accepts them as part of this community (Isa 56:1-7). Within this context לֹוה then refers to people who devote themselves to Yahweh. In verse 6 different

⁴⁵⁴ Perdue (1997:170).

criteria are listed that qualify the foreigners who join themselves to (לוה) Yahweh: they serve Yahweh and they love him;⁴⁵⁵ they keep the Sabbath and they hold fast to his covenant. Love (אהב) is thus one of the characteristics of a person who has joined himself to Yahweh. As such, לוה does contain a dimension of affection as well, for one of the ways in which a person could demonstrate his joining or figurative devotion (לוה) to Yahweh was by loving (אהב) him.

Jer 50:5 describes the situation after the fall of Babylon:

צִיּוֹן יִשְׁאַלּוּ דֶרֶךְ הַנְּהַל פְּנֵיהֶם בָּאוּ וְנִלְוּ אֶל־יְהוָה בְּרִית עוֹלָם לֹא תִשְׁכַּח: ס

They (the people of Israel and Judah) will ask the way to Zion; they will turn their faces toward it, they will come and join themselves to Yahweh by an everlasting covenant that will not be forgotten.

This text speaks of a recommitment of Israel and Judah to Yahweh. In the previous verse (50:4) we read that the people of Israel and Judah will be weeping (בכה) as they seek Yahweh their God. Their tears speak of emotion. They want to devote themselves to Yahweh again by an everlasting covenant. This use of לוה reminds us of the use of אהב in similar contexts where the Israelites' love for Yahweh was described against the background of the covenant. There also אהב, although signifying a form of love, was demonstrated by the people's loyalty to Yahweh (see Chapter 4, section 4.4.10).⁴⁵⁶

The last occurrence of לוה as a lexeme of affection is situated in Zec 2:15. This text pertains to the many nations who will join (לוה) themselves to Yahweh.

⁴⁵⁵ In Chapter 4 (section 4.4.10) we have seen that the HB sometimes refers to people “loving” the name of Yahweh. In such cases it has been shown that this love of the name of Yahweh was just another way of saying that they actually loved Yahweh. People in the covenant community often expressed their love for Yahweh by stating that they loved other things which belonged to him, i.e. his name, law, decrees, commandments, etc.

⁴⁵⁶ See for example Ex 20:6; Deut 5:10; 6:5; 7:9; 10:12; 11:1, 13, 22; 13:4; 19:9; 30:6, 16, 20; Jos 22:5; 23:11.

5.9.3 Conclusion

לוה occurs once as a near-synonym of אהב in the Marriage Frame (Gen 29:34). לוה also occurs four times in the Human-God Frame. Although this is not a prototypical frame for אהב, it is worth noting, since it also denotes loyalty in this frame, just like אהב. לוה conveys the conceptual metaphor: LOVE IS A ROPE.

5.10 נשק to kiss⁴⁵⁷

נשק (to kiss) signifies a physical display of affection in most of its occurrences in the HB. Anderson (1989:190) states that “kiss is usually a gesture of affection or greeting” in the OT. The total number of occurrences for נשק is 34, of which only four instances of נשק in the HB do not have a sense of affection.⁴⁵⁸ The rest of the instances belong to the Parent-Child,⁴⁵⁹ General Kinship,⁴⁶⁰ Romance,⁴⁶¹ Friendship,⁴⁶² Political,⁴⁶³ Adultery,⁴⁶⁴ General Affection,⁴⁶⁵ Human-God⁴⁶⁶ and Idolatry⁴⁶⁷ Frames.

5.10.1 The Parent-Child Frame

Within the Kinship Frame נשק denotes the physical display of affection between relatives, especially in the context of greetings. In six instances we read of children kissing their parents.⁴⁶⁸ In five occurrences the children kissed their parents when they said goodbye to them. Twice the kisses are accompanied by weeping (בכה), i.e. when Joseph kissed his father Jacob after he had passed away (Gen 50:1) and when Orpah kissed her mother-in-law Naomi

⁴⁵⁷ Although נשק appears in 35 instances of the HB, Kraus (1989:173) argues that its occurrence in Ps 85:11 calls for an emendation. He suggests that שקק (come together) is the root that is applicable here. Tate (1990:364) supports Kraus’s emendation. This argument is accepted in the present thesis.

⁴⁵⁸ In Ezk 3:13 נשק denotes “touch” and in 1 Chr 12:2, 2 Chr 17:17 and Ps 78:9 נשק is a homonym with the translational equivalent of “be equipped”. See KB (1999:731) and BDB (2000:676).

⁴⁵⁹ 11 instances: Gen 27:26, 27; 31:28; 32:1; 48:10; 50:1; Ex 18:7; Ruth 1:9, 14; 2 Sam 14:33; 1 Kgs 19:20.

⁴⁶⁰ 6 instances: Gen 29:11, 13; 33:4; 45:15; Ex 4:27; 1 Sam 10:1.

⁴⁶¹ 2 instances: Sng 1:2; 8:1.

⁴⁶² 2 instances: 1 Sam 20:41; 2 Sam 19:40.

⁴⁶³ 4 instances: Gen 41:40; 1 Sam 10:1; 2 Sam 15:5; 20:9.

⁴⁶⁴ Prov 7:13.

⁴⁶⁵ Prov 24:26.

⁴⁶⁶ Ps 2:12.

⁴⁶⁷ 3 instances: 1 Kgs 19:18; Job 31:27; Hos 13:2.

⁴⁶⁸ Gen 27:26, 27; 50:1; Ex 18:7; Ruth 1:14; 1 Kgs 19:20.

before she returned to her own people (Rut 1:14). Westermann (1987:199) says: “Joseph’s immediate reaction to Jacob’s death is a spontaneous expression of grief and love”. In these two texts the weeping signified mourning – because of the loss of a parent in Gen 50 and the immanent loss in Ruth 1. These two texts clearly carry the sense of deep affection.

In Ex 18:7 Moses greets his father-in-law:

וַיֵּצֵא מֹשֶׁה לְקִרְאֵת חֹתָנּוֹ וַיִּשְׁתַּחֲוּ וַיִּשְׂאֲלוּ אִישׁ-לְרֵעֵהוּ לְשָׁלוֹם וַיָּבֵאוּ
הָאֱלֹהִים:

Moses went out to meet his father-in-law, and he bowed down and he kissed him; they each asked after the other’s welfare, and they went into the tent.

Durham (1987:243) calls this a “formal and public greeting”. It was probably exactly that – a public and formal greeting. Nevertheless, if we understand affection to be the result of a positive relationship, we can maintain that the sense of affection was included in this greeting between Moses and his father-in-law. The whole context points to the positive relationship between these two men. 1 Kgs 19:20, where Elisha wanted to go and kiss his mother and father goodbye, also denotes affection between a son and his parents. It was important for him to go and greet his parents before he set out after Elijah.

The last two instances where a son is said to kiss his father do not contain a clear connotation of affection. In Gen 27:26-27 Jacob tricked his elderly father Isaac into believing that he was Esau. In this act of deception he goes ahead and kisses his father (at the request of Isaac). Isaac, who was under the impression that it was Esau who kissed him, might have believed that this kiss signified affection for him, but we cannot be completely sure that this was really the case. Moreover, this text is not primarily about the display of pretended or genuine affection, but about a blessing ritual. Westermann (1986:439) explains that a blessing consisted of “action and word” and that the kiss was part of the action: “physical contact is a necessary part of the transference of the vital power” (Westermann 1986:440).

Did Jacob have any affection for his father? Earlier on we read in Gen 25:28 that “Isaac loved Esau, because the taste of game was in his mouth (he was fond of game), but Rebekah loved Jacob”. The one son was thus favoured above the other and it was the less-favoured son

(Jacob) who kisses Isaac. Jacob probably did not have a very positive relationship with his father Isaac. If affection is present in this text at all, it is a very general kind of affection that children have for their parents, a kind of “to-be-taken-for-granted” affection that existed purely because of the family ties between parents and their children. Here we probably do not have an affection that was cherished and that signified a positive father-son relationship.

In five instances we also read of parents who kiss (or want to kiss) their children or grandchildren when saying goodbye.⁴⁶⁹ In Gen 32:1 and 48:10 the kissing is accompanied by a blessing as well. However, unlike Gen 27:26-27, it does not seem as if the kissing in these instance was merely part of the blessings. They contained emotion as well. In Gen 32:1 Laban kissed his children and grandchildren first in an affectionate gesture, and the act of blessing only came after this. As for Gen 48:10, Westermann (1987:187) explains: “Physical touch belongs to the action of blessing even when in the present description the personal emotion, the joy aroused in the grandfather (to which he gives expression in v. 11), is in the foreground.” Gen 48:10 also contains the additional lexeme of affection, namely חבק (embrace). In Ruth 1:9 Naomi, Ruth and Orpah weep (בכה) as she kisses them. In 2 Sam 14:33 King David kisses his son Absalom in an act of reconciliation.

5.10.2 The General Kinship Frame

Three occurrences of kissing in the General Kinship Frame pertain to brothers kissing each other.⁴⁷⁰ In Gen 33:4 we find the most comprehensive description of two brothers’ emotion upon meeting each other again. Esau went to meet his brother Jacob:

וַיֵּרָץ עֵשָׂו לִקְרָאתוֹ וַיְחַבְּקֵהוּ וַיִּפֹּל עַל-צַוְאָרוֹ וַיִּשָּׂקֵהוּ וַיִּבְכּוּ:

But Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept.

Westermann (1986:525) described this as a “warm welcome” that contains elements of “confession and forgiveness”.

In Gen 45:15 Joseph also wept (בכה) when he greeted his brothers with a kiss.

⁴⁶⁹ Gen 31:28; 32:1; 48:10; Ruth 1:9; 2 Sam 14:33.

⁴⁷⁰ Gen 33:4; 45:15; Ex 4:27.

The last two instances of נשק as a display of affection in the Kinship Frame are situated in Gen 29:11 and 29:13. In verse 11 Jacob kissed Rachel and wept (בכה) upon meeting her after he had travelled a long way to get there.⁴⁷¹ In verse 13 his uncle Laban embraced (חבק) and kissed him in a greeting.

The above texts reveal that it was customary for family members in the BH worldview to kiss each other in greetings. These situations predominantly pertained to goodbyes, but kissing also demonstrated affection upon meeting each other again after a long period of absence.

The last instance of נשק that will be discussed in the Kinship Frame appears in 1 Sam 10:1. In this text Samuel secretly anoints Saul as the person who was chosen by Yahweh to lead Israel. As part of the anointing ceremony one could argue that נשק fits better in the Political Frame. However, both Collins (1997:196) and Beyse (1999:74) interpret this as perhaps an instance of kinship affection as well. Beyse (1999:74) cites Budde (1902) and Hertzberg (1982), who both maintain that “a bit of „fatherly affection”” accompanies the verb. Considering the fact that a word’s meaning is not fixed and that boundaries are fuzzy, it is safe to maintain that this instance of נשק belongs both to the Parent-Child as well as the Political Frame.

5.10.3 The Romance Frame

Twice נשק pertains to the romantic kiss between lovers. In Sng 1:2 the beloved wishes that her lover would kiss (נשק) her with the מנשיקות פיהו (kisses of his mouth) and in Sng 8:1 the beloved wishes that her lover were her brother so that she could kiss (נשק) him if she met him outside. This signifies that kisses between family members were acceptable in public, while kisses between lovers should be reserved for their private quarters.

5.10.4 The Friendship Frame

1 Sam 20:41-42 describes what Klein (1983:209) rightly calls “the emotional parting scene between two friends”. David and Jonathan are saying their goodbyes. The kisses are

⁴⁷¹ Some scholars see romantic overtones in this kiss, but in verse 12 Jacob describe his kinship relation to Rachel’s father. As such, this kiss is better situated within the Kinship Frame. See Collins (1997:196).

accompanied by weeping (בכה). Their relationship have been described by the prototypical lexeme for affection (אהב) in quite a few instances (e.g. 1 Sam 18:1; 20:17). Klein (1983:209) argues that the kisses also express their love for each other.

2 Sam 19:40 forms part of the greater narrative where Barzillia the Gileadite acted as king David's host, sustaining him with food (2 Sam 19:33). When David set out on his way home, he invited Bazillia to accompany him and to settle in Jerusalem, where David would again take care of him (verse 34). Anderson (1989:238) states that David "wished to repay Bazillia's kindness". Bazillia declined the offer, however, arguing that he was too old to undertake such a move (verses 35-38). He accompanied the king for a stretch on the journey before turning back. At their farewell the king kissed (נשק) Bazillia and blessed (ברך) him (verse 40). This affectionate display of affection reminds one of the farewells between kinship members (also often accompanied by the act of blessing) as well as the farewell between David and Jonathan. The context is again that of friendship, this time a special friendship that developed between King David and Bazillia the Gideadite, who showed such great hospitality to David.

5.10.5 The Political Frame

1 Sam 10:1 has already been discussed in the Parent-Child Frame. It was noted that this instance of נשק seems to demonstrate fatherly affection, yet it also belongs to the Political Frame. This is because of the political context, where Samuel anoints Saul and greets him with a kiss as Israel's king (Beysse 1999:75).

In Gen 41:40 the meaning of נשק is uncertain. It seems to have the sense of "being obedient" (see KB 1999:730 and BDB 2000:676). Pharaoh tells Joseph:

<p>אַתָּה תִּהְיֶה עַל־בֵּיתִי וְעַל־פִּיךָ יִשָּׁק כָּל־עַמִּי רַק הִבְסָא אֶגְדֹּל מִמֶּךָ:</p> <p>You will oversee my household and all my people will submit themselves to your command. Only I, the king, will be greater than you. NET</p>
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The NET supplies a very good figurative translation of a literal text that could be difficult to understand: "You shall be over my house and all my people will kiss your mouth. Only the

throne, I will be greater than you”. Fox (2009:772) argues convincingly that this metaphor is based on the “actual practice of kissing the mouth as a token of love and honor”.

Two instances of נשק in the Political Frame signify cases of affection within a negative context, i.e. 2 Sam 15:5 and 20:9. The first instance concerns Absalom’s “conspiratorial activities” in that he presented himself as the ideal judge and ruler” (Anderson 1989:195). 2 Sam 15:5 should be read together with verse 6:

וְהָיָה בְּקָרְבַּי אִישׁ לְהִשְׁתַּחֲוֹת לוֹ וְשָׁלַח אֶת־יָדוֹ וְהִחֲזִיק לוֹ וְנָשַׁק לוֹ:⁵

וַיַּעַשׂ אַבְשָׁלוֹם כַּדָּבָר הַזֶּה לְכָל־יִשְׂרָאֵל אֲשֶׁר־יָבֵאוּ לְמִשְׁפָּט אֶל־הַמֶּלֶךְ וַיִּגְנֹב אַבְשָׁלוֹם אֶת־לֵב אֲנָשֵׁי יִשְׂרָאֵל: פ ׀⁶

⁵ When someone approached to bow before him, he (Absalom) would stretch out his hand and take hold of him and kiss him. ⁶ Absalom acted in this way to every Israelite who came to the king for judgment; so Absalom stole the hearts of the people of Israel.

The term גנב is sometimes used within contexts of deception. BDB (2000:170) indicates that the expression לֵב גִּנֵּב particularly denotes deception in certain cases in the HB. Here in 2 Sam 15 the entire narrative points towards Absalom’s deception of King David as well as the people of Israel. His custom of kissing the people of Israel when disputing their legal case was a deceptive act in order to win their loyalty. Therefore it did not denote genuine affection.

The same can be said of 2 Sam 20:9. This is the story where Joab took Amasa by the beard to kiss (נשק) him, only to get him close enough in order to stab him with his sword in his belly. Here we have a pretended gesture of affection that turns out to be a case of deception.

5.10.6 The Adultery Frame

In Prov 7:13 we have a case where a father warns his son against the prostitute who wants to allure married men into having sex with her. In verse 13a we read:

וְהִחֲזִיקָה בּוֹ וְנָשְׁקָה־לוֹ

She seizes him and kisses him

Because this conduct takes place within the context of adultery, where the prostitute and the man do not even know each other, the use of נשק here indicates affection in an inappropriate context.

5.10.7 The General Affection Frame

There is one instance of נשק that also denotes affection, but which does not belong to any of the above frames. This instance appears in Prov 24:26:

שִׁפְתַיִם יִשָּׂק מְשִׁיב דְּבָרִים נְכֹחִים:

The one who gives an honest answer gives a kiss on the lips.

OR

He who answers with honest words kisses the lips. (Fox 2009:771)

Murphy (2002:185) explains this proverb in the following way: “The physical sign of intimacy underlines the great importance of honest speech, which is also effected by lips. This seems to be a broad, universal saying that has no necessary connection with the previous verses. Of itself, it could refer to the reliability of a messenger, to simple honesty between friends, or to many other social situations”. Fox (2009:771) explains that “the most genuine sign of affection is telling someone the truth”.

5.10.8 The Human-God frame

נשק denotes affection within the Human-God Frame in one instance, namely Ps 2:12. Kraus (1988:124-125) identifies the textual corruption of the verse and proposes an alternative reading. He follows Bertholet’s (1908) suggestion to exchange the last two words of verse 11 with the first two words of verse 12. The verse then reads: “Serve Yahweh with fear and with trembling kiss his feet!” The NRSV also follows this translation. Craigie (2002:64) adopts a different argument, but his conclusion is the same as that of Kraus, i.e. that the “kissing of the feet is a sign of servile subjection” (Kraus 1988:133). This use of נשק reminds us of the instances where אהב (love) is used to indicate the loyalty of the Israelites to Yahweh (Chapter 4, section 4.4.10).

5.10.9 The Idolatry Frame

In three instances נשק is used to indicate homage to idols, namely in 1 Kgs 19:18, Job 31:27 and Hos 13:2. One verse will have to suffice as an example:

1 Kgs 19:18:

וְהִשָּׂאֲרֹתַי בְּיִשְׂרָאֵל שִׁבְעַת אֲלָפִים כָּל־הַבְּרָכִים אֲשֶׁר לֹא־כָרְעוּ לְבַעַל וְכָל־הַפֶּה אֲשֶׁר לֹא־נָשַׁק לוֹ:

I will leave seven thousand in Israel all the knees (i.e. followers) that have not bowed down to Baal, and all the mouths that have not kissed him.

5.10.10 Conclusion

Like חבק (to embrace), נשק also denotes an *expression* of affection and not the sentiment itself. These two lexemes often co-occur in contexts of greeting. However, נשק has many more occurrences than חבק. In 15 instances נשק occurs in the prototypical frames of affection for אהב, namely the Parent-Child, Romance and Friendship Frames. Most of these belong to the Parent-Child Frame. While the act of kissing could be an expression of affection between parents (typically fathers or grandfathers) and their children, it was sometimes merely part of a blessing ritual. In these instances the expression of affection was often not profiled. Six more instances occur in the General Kinship Frame.

5.11 צחק to laugh, to joke

According to *Vocabula*, the verbal lexeme of צחק occurs 13 times in the HB. One of these belongs to the domain of AFFECTION, i.e. Gen 26:8.

5.11.1 The Marriage Frame

Within the marriage context, צחק is used once to denote an affectionate act with the purpose of bringing sexual enjoyment to oneself and to one's spouse. This instance pertains to Gen 26:8:

וַיְהִי כִּי אָרְכוּ־לוֹ שָׁם הַיָּמִים וַיִּשְׁקֶף אַבְיִמֶלֶךְ מֶלֶךְ פְּלִשְׁתִּים בְּעַד הַחֲלוֹן וַיִּרְא וְהִנֵּה יֹצֵחַ מִצַּחֲקָה אֶת רַבָּקָה אִשְׁתּוֹ:

When he (Isaac) had been there a long time, Abimelech king of the Philistines looked out of a window and look, Isaac was fondling his wife Rebekah!

Wenham (1994:190) argues that the Piel form of the verb צחק, which usually has the sense of play or joke, is used in this context as “a euphemism for intimacy only proper between spouses”. Westermann (1986:420) also indicates the affectionate sense of צחק in this instance by translating it with “caressing”. It is interesting to note the wordplay of this verbal lexeme with the proper name Isaac (יִצְחָק).

This instance of צחק is reminiscent of the way in which אהב is used in the book of Songs, where the focus is on sensual pleasures.

5.12 קשר to bind on

Of the 44 instances of the verbal lexeme of קשר in the HB only two belong to the domain of AFFECTION. The one instance belongs to the Parent-Child Frame,⁴⁷² while the other belongs to the Friendship Frame.⁴⁷³

5.12.1 The Parent-Child Frame

In Gen 44:30 we have a view of the close relationship between Jacob and his youngest son Benjamin. The phrase that depicts this closeness reads as follows:

וְנַפְשׁוֹ קְשׁוּרָה בְּנַפְשׁוֹ
his (our father's) life is bound up in his (son's) life

Wenham (1994:427) points out the fact that קשר is used here to signify the affectionate bond between father and son. Carpenter and Grisanti (1997:1001) also see the sense of “devotion in affection and loyalty”. We read literally that the soul of the father “is bound up” with the soul of his son. This phrase seems to denote an idiom in the BH language. The choice of words conveys a very strong emotional bond. Conrad (2004:198) describes this bond as “a tie emerging from within and embracing the entire being of both.”

⁴⁷² Gen 44:30.

⁴⁷³ 1 Sam 18:1.

5.12.2 The Friendship Frame

In 1 Sam 18:1 we have the same idiom as the one just discussed: “the soul of Jonathan was bound up with the soul of David”. Furthermore, it occurs here in the same verse as the prototypical lexeme for affection, namely אהב.

1 Sam 18:1

וַיְהִי כִּבְלָתוֹ לְדָבָר אֶל־שָׂאוֹל וְנַפְשׁוֹ יְהוֹנָתָן נִקְשְׂרָה בְּנַפְשׁ דָּוִד וַיֶּאֱהָבֵהוּ
יְהוֹנָתָן כְּנַפְשׁוֹ:

When he (David) had finished speaking to Saul, the soul of Jonathan was bound up with the soul of David, and Jonathan loved him as his own soul.

In verse 3 we read yet again that Jonathan loved (אהב) David as his own soul. We have already referred to the close friendship between David and Jonathan, which was characterised by love and deep affection (Chapter 4, section 4.4.6 and Chapter 5, section 5.6.2). Here yet another term of affection, namely קשר, is also used to describe this special friendship. This term forms part of an idiomatic expression.

5.12.3 Conclusion

Within the Parent-Child and the Friendship Frames קשר occurs as part of an idiomatic expression to denote deeply felt love. In 1 Sam 18:1 this expression is paralleled by אהב. The conceptual metaphor that is implicit in this idiom is: LOVE IS A ROPE.

5.13 רחם to have compassion

There are 47 instances of the verbal lexeme of רחם in the HB. Prototypically this lexeme means “to have compassion/mercy” and appears in contexts of forgiveness. Sometimes it also occurs in conjunction with the negative לא, thus depicting the withholding of compassion.⁴⁷⁴ Of all the instances of רחם seven denote a clear sense of affection and therefore belong to the domain of AFFECTION alongside that of COMPASSION and/or FORGIVENESS. They appear in

⁴⁷⁴ Isa 13:18; Jer 6:23; 21:7.

five verses and are grouped in the Parent-Child,⁴⁷⁵ Human-God⁴⁷⁶ and the God-Human⁴⁷⁷ Frames.

5.13.1 The Parent-Child Frame

רחם (compassion) is something that is shown by parents for their children in two occurrences in the HB. Each time this happens in the context of forgiveness, and each time it acts as a simile of Yahweh's compassion for his children, the Israelites. In Ps 103:13 Yahweh's act of compassion is compared to the compassion that a father has for his children:

כְּרַחֵם אָב עַל־בְּנָיִם כִּרְחַם יְהוָה עַל־יִרְאַיוֹ:

As a father has compassion on his children,
Yahweh has compassion for those who fear him.

While Stoebe (1997:1227) reasons that fatherly love does not denote emotional attachment in this verse, this view could be disputed. Allen (2002:32) calls this an instance of “God’s compassionate affection that forgives” and later on he refers to רחם here as “God’s fatherly affection for the covenant people”. In the same vein Kraus (1989:292) argues that the statements in the psalm about Yahweh’s goodness and forgiveness “rise to their culmination in the image chosen in v. 13, where the *tertium comparationis* is the merciful love of a father”.

In Is 49:15 Yahweh’s compassion is compared to a mother’s compassion for her child:

הֲתִשְׁכַּח אִשָּׁה עוֹלָה מֵרַחֵם בְּוִבְטָנָהּ גַּם־אֵלֶּה תִשְׁכַּחַנָּה וְאֵנְכִי לֹא אֲשַׁכַּחֲךָ:

Can a woman forget her nursing child,
or show no compassion for the son of her womb?
Even these may forget,
but I will not forget you.

⁴⁷⁵ Ps 103:13; Isa 49:15.

⁴⁷⁶ Ps 18:2.

⁴⁷⁷ Ps 103:13; Isa 49:15; Jer 31:20 (x2).

In this verse Yahweh’s compassion is compared to, and exceeds, the loving compassion of a mother. Oswalt (1998:306) strengthens this argument in his observation that “[e]arthly love, as wonderful as it is, may cease, but his [God’s] love has no limits whatsoever”.

5.13.2 The Human-God Frame

Ps 18:2 contains the only instance of רחם in the Qal stem formation. This occurrence has been identified as an Aramaism with the sense of “love”.

וַיֹּאמֶר אֶרְחַמְךָ יְהוָה חֲזִקִי:

He said: “I love you Yahweh, my strength.”

This is the only occurrence of רחם that has “love” as its translational equivalent. It is also the only instance where a person is the subject and Yahweh the object of this love. For this reason Kraus (1988:254) regards this reading as questionable. He suggests that the lexeme should be emended to the verb אֶרְחַמְךָ (to extol), which is also found in Pss 30:1; 145:1 and Isa 25:1. Even though Kraus’s opinion should be held in very high regard, the lexicons do not suggest this emendation and none of the translations that was consulted changed the lexeme in order to mean “extol”. Therefore the lexeme has been included here as a lexeme of affection.

5.13.3 The God-Human Frame

It has already been said that four instances (three verses) in the God-Human Frame clearly denote the sense of affection.⁴⁷⁸ Two of these verses have already been addressed, i.e. Ps 103:13 and Isa 49:15 (see section 5.13.1 for the discussion).

In Jer 31:20 Yahweh refers to Ephraim (Israel) as his “dear son” and he affirms that he will surely have compassion (רַחֵם אֶרְחַמֶנּוּ) on them. Trible (1978:45) is of the opinion that Yahweh shows “motherly affection” in this verse. In support of Trible’s view, Keown, Scalise and Smothers (1995:120) argue that the emotions and metaphors in this verse are drawn from “women’s bodies and experiences”. This instance could also be listed in the

⁴⁷⁸ Ps 103:13; Isa 49:15; Jer 31:20 (x2).

Parent-Child Frame; however, the primary relationship that is described is that of Yahweh with the Israelites.⁴⁷⁹

5.13.4 Conclusion

The Qal form of רחם which appears in Ps 18:2 appears to be an Aramaism with the meaning of “love”. Since this instance of רחם appears in the Human-God Frame, it does not form part of a prototypical frame of affection for אהב. The remaining six instances of רחם that also seem to have a sense of affection appear in the Parent-Child and God-Human Frames. In these instances רחם has the primary sense of compassion, and the sense of affection, while being present, is not profiled.

5.14 רצה

There are 50 verbal occurrences of רצה with the meaning “to be pleased with” (see Chapter 2, section 2.3.14). Three of these belong to the domain of AFFECTION. One instance is listed in the Parent-Child Frame,⁴⁸⁰ another in the Conduct Frame⁴⁸¹ and the last one in the Inanimate Object Frame.⁴⁸²

5.14.1 The Parent-Child Frame

In Prov 3:12 רצה co-occurs with אהב as a parallel term:

כִּי אֶת אֲשֶׁר יֶאֱהָב יְהוָה יוֹכִיחַ וּכְאֵב אֶת־בֶּן יִרְצֶה:

For Yahweh disciplines the one whom he loves,
just as a father (disciplines) the son in whom he delights.

⁴⁷⁹ The cases where Yahweh is said to have compassion on the Israelites have been studied in-depth in order to ascertain whether רחם can convey a dimension of affection in these instances. It has been concluded, however, that Yahweh’s compassion in these instances does not signify affection itself, but it is motivated by, driven by, the love that He has for them. (See, for example, Isa 54:8 and 10 and Lam 3:32).

⁴⁸⁰ Prov 3:12.

⁴⁸¹ Ps 62:5.

⁴⁸² Ps 102:15.

In this context רצה is used as a near-synonym of אהב. Both have the sense of affection. In this instance “to delight in someone” clearly means that you love that person. Since רצה is grounded in a parent-child relationship, the sense of affection is obvious.

5.14.2 The Conduct Frame

In Ps 62:5 the psalmist refers to his enemies when he proclaims:

יִרְצֶוּ כֶזֶב
they take pleasure in falsehood

The NET translates רצה here with “love”, thus making the sense of affection explicit. רצה does indeed act as a near-synonym of אהב here. In several instances אהב denotes the affection that a person has for falsehood (see Chapter 4, section 4.4.12.2). A conceptual blend is used to depict a person’s involvement in falsehood as affection. In this way the phrase acquires a very condemning tone. The “affection” is evaluated in a negative light.

5.14.3 The Inanimate Object Frame

Ps 102 was written during or immediately after the exile. The content of verse 15 denotes Zion as a “city of ruins” (Kraus 1989:286):

כִּי־רָצוּ עַבְדֶּיךָ אֶת־אֲבָנֶיהָ וְאֶת־עֲפָרָהּ יַחֲנֹנוּ:
Indeed, your servants love her stones, and they have pity on her rubble. (Kraus 1989:282)

The verse addresses the point that the people’s “love of the sanctuary of Jerusalem, which is expressed in the songs of Zion, has not been broken by the destruction of the city of God” (Kraus 1989:286). Whereas the people’s love of the sanctuary ultimately refers to their love of God, here, after the destruction of the temple, their love for the physical place is profiled.

5.14.4 Conclusion

In the prototypical frame of affection, i.e. the Parent-Child frame, רצה once acts as a near-synonym of אהב.

5.15 שכב

In 49 instances in the HB שכב has the sense of sexual intercourse. However, in most of these instances שכב does not carry the sense of affection. In 26 instances it occurs in the context of laws concerning appropriate and inappropriate sexual conduct.⁴⁸³ Five occurrences (in one narrative) denote instances of sexual violation for the sole reason of making the woman pregnant.⁴⁸⁴

One more instance of שכב that denotes sexual intercourse without the sense of affection pertains to Gen 35:22. This text depicts the narrative where Reuben went and lay with (had sex with) his father's concubine Bilhah. In several texts in the Law Frame, sexual intercourse with one's father's wife is banned (see Lev 18:8, 20:11 and Deut 27:20). Wenham (1994:327) argues that by his act Reuben "hoped to prevent Rachel's maid succeeding Rachel as his father's favorite wife. Reuben resented that Jacob did not honor his mother Leah. Also, it was a claim to authority over his father...as firstborn he was asserting a claim to his father's estate".

Seventeen instances of שכב remain to be discussed. It is argued that these instances do have the sense of affection that is integrated in the act of sexual intercourse. Four instances belong to the Marriage Frame,⁴⁸⁵ four to the Romance Frame,⁴⁸⁶ seven to the Adultery Frame,⁴⁸⁷ one to the Prostitution Frame⁴⁸⁸ and one to the Political Frame.⁴⁸⁹

5.15.1 The Marriage Frame

שכב appears as a near-synonym of בוא in Gen 30:15 and 16. The lexeme is a euphemism for sexual intercourse within the Marriage Frame. בוא also occurs in Gen 30:16. These instances have already been dealt with in section 5.2.1. It has been observed that we cannot be entirely

⁴⁸³ For example, Ex 22:15, 18; Lev 15:18, 24 (x2), 33; 18:22; 19:20; 20:11, 12, 13, 18, 20; Num 5:13, 19; Deut 22:22 (x2), 23, 25 (x2), 28, 29, 27:20, 21, 22, 23.

⁴⁸⁴ Gen 19:32, 33, 34 (x2), 35.

⁴⁸⁵ Gen 30:15, 16; 2 Sam 11:11; 12:24.

⁴⁸⁶ Gen 34:2, 7; 2 Sam 13:11, 14.

⁴⁸⁷ Gen 26:10; 39:7, 10, 12, 14; 2 Sam 11:4; 12:11.

⁴⁸⁸ 1 Sam 2:22.

⁴⁸⁹ Ezk 23:8.

certain whether sexual intercourse denoted affection in this instance or not. We know that Leah felt affectionate towards Jacob and that she longed for this love to be reciprocated (Gen 29:31-35). However, if she had to go to the extreme measures of hiring Jacob for the night in order to convince him to have sex with her, the feeling of affection that she felt for him was not mutual. Notwithstanding this fact, Leah had given Jacob four sons at this stage. The huge role that she played in Jacob's life as the wife who bore him many sons probably did evoke some degree of affection for Leah, albeit it was not as deep as his love and affection for his favourite wife Rachel.

After David committed adultery with Uriah's wife Batsheba (2 Sam 11:4) and caused her to become pregnant (verse 5), he urged her husband Uriah (who was serving in the army at that time) to go home and "wash his feet" (verse 8). Anderson (1989:154) observes that this expression could be an euphemism for sexual intercourse. This sense is strengthened by Uriah's reply in verse 11 explaining why he did not go home:

<p>וַיֹּאמֶר אַוְרִיָּה אֶל־דָּוִד הָאָרוֹן וְיִשְׂרָאֵל וַיהוּדָה יֹשְׁבִים בְּסֹכּוֹת וְאֲדֹנָי יוֹאָב וְעַבְדֵי אֲדֹנָי עַל־פְּנֵי הַשָּׂדֶה חֲנִים וְאֲנִי אָבוֹא אֶל־בֵּיתִי לֶאֱכֹל וְלִשְׁתּוֹת וְלִשְׁכַּב עִם־אִשְׁתִּי חַיָּה וְחַי נַפְשִׁי אִם־אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה:</p> <p>Uriah said to David: "The ark and Israel and Judah reside in booths, and my lord Joab and the servants of my lord are camping in the open field. Should I go to my house to eat and drink and to lie (have sexual intercourse) with my wife? As surely as you live, I will not do such a thing!"</p>
--

Uriah was not prepared to enjoy sexual pleasures with his wife while the rest of the men were sleeping in the open field during a time of war. Here שכב (lie [with]) denotes appropriate marital sex. We can thus argue that love accompanied this sense of שכב. Sexual intercourse within a marriage relationship can be seen as a very specific act of love, or physical expression of love, that was meant for a married couple. While this sense was not always profiled (i.e. in some cases of procreation), it was nevertheless always present within the marriage relationship.

Some time went by. Uriah died on the battlefield (David is responsible since Uriah refused to go home to his wife and have sexual relations with her, thus making it possible for her to fall

pregnant by Uriah) and David married Bathsheba. Yahweh was displeased with what David had done (2 Sam 11:27) and the baby died. In 2 Sam 12:24 we read:

וַיִּנְחֶם דָּוִד אֶת בַּת־שֶׁבַע אִשְׁתּוֹ וַיָּבֹא אֵלֶיהָ וַיִּשְׁכַּב עִמָּהּ

David comforted his wife Bathsheba. He went to her and had sexual intercourse with (lay with) her.

The manner in which David comforted his wife Bathsheba was by going to her and having sexual intercourse with her. The sense of affection is conveyed through David's acts in this verse.

5.15.2 The Romance Frame

The two narratives (that contain two instances of שכב each) that appear here are not typical of the Romance Frame. Both narratives have been discussed previously in the thesis (see Chapter 4, section 4.4.5 and Chapter 5, sections 5.3.3, 5.6.1 and 5.7.1).

In Gen 34:2 Shechem seized Dinah and he lay with (שכב) her by force.⁴⁹⁰ This implies that he raped her. This act of sexual abuse, however, takes a strange turn of events. After having raped Dinah violently we read in vs. 3:

וַתִּדְבֹק נַפְשׁוֹ בְּדִינָה בַת־יַעֲקֹב וַיֵּאָהֵב אֶת־הַנְּעָרָה וַיְדַבֵּר עִלְיָב הַנְּעָרָה:

Then his soul cleaved to Dinah>he became very attached to Dinah, the daughter of Jacob; he loved>fell in love with the girl and he spoke to her heart.

Blenkinsopp (1997:60) views this event as a “rare case of sexual violence followed by genuine affection”.

The other text that belongs to the Romance Frame is the story in 2 Sam 13 that depicts Amnon's rape of his beautiful half-sister Tamar. This narrative has also been discussed above (see Chapter 4, section 4.4.5). In 2 Sam 13:11 Amnon asks Tamar to come and lie with (שכב) him. שכב is clearly a euphemism for sexual intercourse here. Tamar protests, but then Amnon

⁴⁹⁰ See also Gen 34:7, where the news concerning this deed of sexual abuse spreads amongst the sons of Jacob.

forces himself on her in verse 14 and rapes (שכב) her. Even though Amnon thought Tamar to be beautiful and he was initially in love with her, this love turned into hatred after he had raped her and nothing remained of the romantic feelings that he struggled with at the beginning of the narrative.

5.15.3 The Adultery Frame

The texts in the Adultery Frame concern instances of (possible) sexual intercourse with another man's wife. In these instances the initiator of the sexual act actually does seem to have had feelings of affection, or at least positive attraction, for the other, even though these feelings occurred in the negative context of adultery.⁴⁹¹

5.15.4 The Prostitution Frame

1 Sam 2:22 recounts the narrative of Eli's wayward sons, who engaged in sexual intercourse (שכב) with the cult prostitutes. Having turned to these prostitutes for the sake of sex and being prepared to pay for it, they did not display personal affection for the prostitutes. Their affection was directed rather to the sexual act itself – they loved sex.

5.15.5 The Political Frame

In Ezk 23:8 the Political Frame is blended with the Prostitution Frame. Israel's dealings with other nations, i.e. the Assyrians, are described within this blend. Israel is depicted as a prostitute with whom men had lain with in her youth.

5.15.6 Conclusion

שכב is an *expression* of affection. Prototypically this sexual euphemism does not denote affectionate lovemaking. However, שכב was used in the Marriage Frame (four times) and in the Romance Frame (four times) to refer to sexual intercourse. There is only one instance in the Marriage Frame that clearly denotes affection, i.e. 2 Sam 12:24. The texts in the Romance Frame do not indicate affectionate lovemaking, but rather instances of rape.

⁴⁹¹ Gen 26:10; 39:7, 10, 12, 14; 2 Sam 11:4; 12:11.

5.16 A discussion on the antonym שונא

In order to understand אהב we also need to consider its antonym, namely שונא. The occurrences of שונא will not be studied exhaustively. Rather all the instances where these two lexemes occur together will be taken into consideration.

שונא co-occurs with אהב as its antonym in 34 texts in the HB. In some instances the lexeme שונא occurs repetitively (e.g. Deut 21:15; 2 Sam 13:15 and 19:7). Some of these instances refer to adjacent verses, where שונא occurs in one verse and אהב in the following verse, or vice versa. These instances pertain to the verbal as well as the nominal forms of שונא and אהב. The co-occurrences of שונא and אהב can be listed in a variety of conceptual frames. Typically humans are the subject of שונא (27 texts). These instances appear in the Marriage,⁴⁹² Parent-Child,⁴⁹³ General Kinship,⁴⁹⁴ Romance,⁴⁹⁵ Political,⁴⁹⁶ Hostility,⁴⁹⁷ Human-God,⁴⁹⁸ Conduct,⁴⁹⁹ Wisdom⁵⁰⁰ and Inanimate Objects⁵⁰¹ Frames. In the seven instances where God is the subject of שונא, this lexeme appears together with אהב in the God-Human⁵⁰² as well as the Conduct⁵⁰³ Frames. Consequently these instances will be discussed in their relevant frames.

5.16.1 Humans as subject

5.16.1.1 The Marriage Frame

Even though monogamy was the standard marriage arrangement in ancient Israel, instances of polygamy did exist, especially among the more wealthy families.⁵⁰⁴ In two texts pertaining to polygamous marriages, the simultaneous use of שונא and אהב is used to portray a husband's

⁴⁹² 3 texts: Gen 29:30-31; Deut 21:15-16 and Judg 14:16.

⁴⁹³ 2 texts: 2 Sam 19:7 (also belongs to the Political Frame) and Prov 13:24.

⁴⁹⁴ 1 text: Gen 37:4.

⁴⁹⁵ 1 text: 2 Sam 13:15.

⁴⁹⁶ 2 texts: 2 Sam 19:7 (also belongs to the Parent-Child Frame) and Ezk 16:37.

⁴⁹⁷ 1 text: Prov 27:6.

⁴⁹⁸ 4 texts: Ex 20:5-6; Deut 5:9-10; 7:9-10; 2 Chr 19:2.

⁴⁹⁹ 8 texts: Pss 97:10; 109:5; 119:113, 163; Prov 10:12; Eccl 3:8; 9:6; Amos 5:15.

⁵⁰⁰ 4 texts: Prov 1:22; 8:36; 9:8; 12:1.

⁵⁰¹ 2 texts: Prov 14:20; 15:17.

⁵⁰² 3 texts: Eccl 9:1; Hos 9:15; Mal 1:3.

⁵⁰³ 4 texts: Pss 11:5; 45:7; Isa 61:8; Zec 8:17.

⁵⁰⁴ Perdue (1997:185).

preference for the one wife over the other. In Gen 29:30-31 we read that Jacob loved (אהב) Rachel more than Leah (מלאה) and that Leah was hated (שנא). Here שנא did not literally refer to an attitude or emotion of hate. It functioned rather as the word that describes the wife that was loved less than the preferred and favourite one (in this instance Rachel). It could even have a stronger sense than less-loved, i.e. unloved. In Gen 29:32, after Leah bore Jacob a son, she expresses her wish that her husband will now love (אהב) her. Moreover, in verse 34 a near-synonym of אהב is used to express Leah's wish after giving birth to yet another son. Here she uses the lexeme ליה to voice her longing for her husband's loving affection. Hence, even though שנא did not signify downright hatred and disdain, it could signify the notion of being loved less or even of being unloved.

Deut 21:15-17 is another case in point. Here the right of the firstborn child is discussed. A husband was not allowed to be biased towards the younger son of the more favoured (אהב) wife. If the child of the wife who was loved less (שנא) was the firstborn, he had to be treated likewise (as firstborn) by his father. Deist (1997:8) describes the legal position of the son of the אהובה as follows: "...it would seem wrong to translate these terms into 'the loved one' and the 'disliked one'... Rather than denoting emotional attachment and detachment, the two terms seem to denote social, perhaps even legal rank, namely, that of the first or head wife, and that of the second wife, respectively".

In Judg 14:16 Samson's wife accuses him of hating (שנא) her and not loving (אהב) her because he would not disclose to her the answer to his riddle. In order to strengthen her argument and to convince him to confide in her she uses these strong emotional opposites of hating and not loving.

5.16.1.2 The Parent-Child Frame

2 Sam 19:7 has two instances of אהב and שנא respectively. This event belongs to the Parent-Child Frame, but also to the Political Frame. Joab accuses David of "loving those who hate him and hating those who love him" (literal translation). This accusation stems from David's grief over the death of his son Absalom, who rebelled against his father's political reign. While David is mourning the death of his son on a very personal and affectionate level, Joab (deliberately?) misinterprets this grief and extends it to mean that David's love (אהב) for his

wayward son who rejected (שנא) him implies that he must then hate (שנא) his faithful followers - “those who love (אהב) him”.⁵⁰⁵ Because of the political context these instances also belong to the Political Frame.

In Prov 13:24 the importance of parental discipline is emphasised by the use of the two antonyms שנא and אהב:

חֹשֶׁד׃ שְׁבִטוֹ שׁוֹנֵא בְּנֹוֹ אֶהֱבֵנוּ שְׁחָרוּ מוֹסֵר׃
The one who spares his rod hates his child, But the one who loves his son searches him for discipline>is diligent in disciplining him. (See the NET and NRSV)

Fox (2009:570) argues that this verse contains a paradox that addresses the harshness that characterises love over against the leniency that is motivated by hatred. While the slack father does not actually hate his son, his lenient attitude and lack of discipline will have such severe consequences that it is in fact equal to hatred. In contrast to this attitude, the father who loves his son understands the critical importance of disciplining him.

5.16.1.3 The General Kinship Frame

In Gen 37:4 the narrator of the Joseph story tells us that Joseph’s brothers saw that his father loved (אהב) him more than them, and for that reason they hated (שנא) him. Here hate seems to be rooted in jealousy. Their loathing for him was so great that they could not even speak civilly to him.

5.16.1.4 The Romance Frame

The only instance where שנא occurs alongside אהב in the Romance Frame is in 2 Sam 13:15. This verse depicts what happened after Amnon fell in love with his half-sister Tamar, pretended to be sick and had her prepare food for him and feed him in his chamber, and then forced himself on her and raped her (2 Sam 13:1-14). Amnon’s subsequent behaviour is then described as follows in verse 15:

⁵⁰⁵ Also see Anderson (1989:226).

וַיִּשְׂנֵאָהּ אֲמִנּוֹן שְׂנֵאָהּ גְדוֹלָה מְאֹד כִּי גְדוֹלָה הַשְׂנֵאָה אֲשֶׁר שְׂנֵאָהּ מֵאֲהֶבָה אֲשֶׁר
 אֲהֶבָה וַיֹּאמֶר-לָהּ אֲמִנּוֹן קוּמִי לְכִי:

And Amnon hated her with a very great hatred, for the hatred with which he hated her was greater than the love with which he loved her. And Amnon said to her, “Get up and go!”

The lexeme שֵׁנָא occurs four times in this verse and אֶהֱבָא occurs twice. What makes this story unique is that Amnon’s initial romantic feelings of love (or perhaps rather lust) were out of place since they started, and Amnon knew this (2 Sam 13:2). He fell in love with Tamar because she was beautiful (verse 1). He pursued these feelings by way of a deceptive scheme. Then, after having taken what he wanted (taking Tamar and raping her), his feelings of love (אֶהֱבָא) immediately turned into hatred (שֵׁנָא). שֵׁנָא here has a deep sense of rejection that becomes clear from Amnon’s actions – he sends Tamar away and orders that the door be bolted in order to keep her out (2 Sam 13:15-17). The disdainful way in which he treats her is thus accompanied by rejection.

5.16.1.5 The Political Frame

2 Sam 19:7, where Joab accuses David of “loving those who hate him and hating those who love him”, has already been discussed in the Parent-Child Frame (section 5.16.1.2).

Within the political context of Ezk 16:37 those whom Israel loved (אֶהֱבָא) refer to her political alliances, whereas those whom she hated (שֵׁנָא) refer to those whom she rejected, her ex-lovers on the political front (Allen 1994:242). In a number of instances Israel’s alliances with other nations were described by metaphorical language in which Israel is depicted as the unfaithful wife of Yahweh, the wife who has illicit relationships with her lovers, i.e. the other nations.

5.16.1.6 The Hostility Frame

In Prov 27:6 the correction that is offered by a friend (אֶהֱבָא) is better than the friendly pretence of an enemy (שֵׁנָא). These two categories of people are contrasted with each other. Whereas a friend truly has one’s best interests at heart, an enemy’s display of affection is in fact deceptive and does not mean anything.

5.16.1.7 The Human-God Frame

Ex 20:5-6; Deut 5:9-10 and 7:9-10 all deal with two kinds of people: those who hate Yahweh (by serving other gods) and those who love him by keeping his commandments. Ex 20:5-6 will suffice as an example:

<p>5 וְלֹא-תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֵינַי אֲבֹת עַל-בָּנִים עַל-שִׁלְשִׁים וְעַל-רִבְעִים לְשָׁנָא: 6 וְעֵשָׂה חֶסֶד לְאֲלֹפִים לְאֹהֲבָי וּלְשֹׂמְרֵי מִצְוֹתַי: ס</p>
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⁵ You shall not bow down to them or serve them, for I Yahweh your God am a jealous God, attending to the sin of fathers by dealing with children to the third and fourth generation of those who reject me, ⁶ but showing steadfast love to the thousandth generation of those who love me and keep my commandments.

Here שָׂנֵא does not refer to actual hate, but rather to rejection. Those who do not love (אָהַב) Yahweh and serve him by keeping his commandments are the ones who reject (שָׂנֵא) him and serve other gods.

2 Chr 19:2 also refers to the people who hate (שָׂנֵא) Yahweh. The seer Hanani asks King Jehoshaphat whether it is right “to help the wicked and to love (אָהַב) those who hate (שָׂנֵא) Yahweh”. The context is political. “To love those who hate Yahweh” denotes the establishment of political alliances with the nations who oppose Yahweh. שָׂנֵא does not have the sense of “hate” here but rather the sense of “oppose”. Dillard (1987:144) states that “[a]voiding foreign alliances was for the Chronicler one aspect of the central demand of the covenant that Israel show exclusive loyalty to Yahweh her God”.

5.16.1.8 The Conduct Frame

Within the Conduct Frame⁵⁰⁶ love and hate are addressed as universal opposites, e.g. “there is a time to love and a time to hate” (Eccl 3:8; see also 9:6). In addition to this, people are encouraged to nurture the sentiment of hate for specific ways of conduct (i.e. evil and

⁵⁰⁶ Pss 97:10; 109:5; 119:113, 163; Prov 10:12; Eccl 3:8; 9:6; Amos 5:15.

falsehood) but to love other things such as good (conduct).⁵⁰⁷ In two instances the alternative to hating falsehood and fickle people is a love of the law of Yahweh (Ps 119:113, 163). In Ps 97:10 we read that Yahweh loves those people who hate evil. Love and hatred are depicted as two extreme sentiments in the Conduct Frame.

5.16.1.9 The Wisdom frame

Love (אהב) and hate (שנא) co-occur four times in the wisdom frame, either pertaining to wisdom or to a lack of it, thus denoting foolishness.⁵⁰⁸ Fox (2000:291) explains that Wisdom, in her treatment of love and hate, describes “a personal, emotional relationship: love and devotion versus offensiveness and hatred”. These two emotions describe the extremities in human life: the one results in gaining wisdom and life, the other results in foolishness and death (see Prov 8:36).

5.16.1.10 The Inanimate Object Frame

Both instances in this frame compare wealth to poverty.⁵⁰⁹ The author aims to evoke strong and polarised emotions for either the one or the other.

5.16.2 God as subject

In the texts where שנא occurs together with אהב, God appears as the subject of שנא in seven instances, three of which belong to the God-Human Frame and four belong to the Conduct Frame.

5.16.2.1 The God-Human Frame

It is not so easy to understand God’s hate in these verses that have human beings as object. Hill (1998:166) rightly argues that “[t]he term ‘hate’ is a harsh word, especially when used of God’s attitude toward and dealings with human beings whom he created”. Nevertheless, this term is used in three instances to depict God’s attitude towards human beings. In Hos 9:15 Yahweh announces his hatred of the Israelites because of their evil deeds. He further states that he will no longer love them. Even though this anger of Yahweh did eventually subside and turn to compassion again (Hos 11), his outburst of anger and hatred in the present text

⁵⁰⁷ Amos 5:15.

⁵⁰⁸ Prov 1:22; 8:36; 9:8; 12:1.

⁵⁰⁹ Prov 14:20; 15:17.

was meant to carry all the emotional intensity and strength that this lexeme (שנא) can portray. Yahweh was furious with the Israelites. The upside of his anger and hatred was that it could make way for forgiveness and love again.

Ecc 9:1 also addresses God's love and hate towards individuals, this time in the form of the nouns. Since this text does not carry the same condemning tone as Hos 9:15, it is difficult to ascertain whether the noun "hate" has the emotional intensity here that the verb has in the Hosea text. In this context אָהַב and שָׂנְאָה could refer to polarised emotions. However, they could also carry a softer nuance and reveal God's inexplicable favour towards some individuals and his disfavour towards others.

In the much disputed text of Mal 1:2-3 we have read of Yahweh's love for Jacob and his hate for Esau. Different lines of thought have been introduced in Chapter 4, section 4.5.2.1. In the researcher's view this text does not convey God's love of Jacob over against his downright hatred for Esau. God's love here rather portrays his commitment to, and consequently his election of, Jacob. This is clear from the fact that this instance of אָהַב belongs to the Commitment and Election Frame (see Chapter 4, section 4.5.2.1). God freely chose to commit himself in faithfulness to Jacob. This entailed that he did not choose Esau. We can therefore argue that in his act of committing himself to Jacob and choosing him, Yahweh did not choose Esau, i.e. He rejected Esau.

5.16.2.2 The Conduct Frame

In Ps 45:8 and Isa 61:8 Yahweh's attitude towards righteousness and justice is depicted in contrast to his attitude towards wickedness, robbery and sin. Yahweh loves (אָהַב) righteousness and justice, but he hates (שָׂנְאָה) wickedness, robbery and sin. In the same vein we read in Ps 11:5 that Yahweh hates (שָׂנְאָה) the lover (אָהַב) of violence. Furthermore, Yahweh hates (שָׂנְאָה) false oaths. For this reason the Israelites are admonished not to love (אָהַב) false oaths in Zec 8:17. God's hate and his love convey two opposite attitudes toward the different kinds of conduct.

5.16.3 Conclusion

In most instances where אָהַב occurs together with its antonym שָׂנְאָה, they convey two polarised emotions, i.e. love and hate. However, there are instances where this absolute

polarity does not appear to be part of the sense of שִׂנְאָה. For example, in polygamous marriages these two lexemes are typically used to convey a husband's preference for one wife over another. Having been married to both wives (and perhaps even more), the husband could not have been said to literally hate his less-favourite wife. It could however be that he loved this wife less, or even that he did not love her at all. To not love someone does not imply that you hate that person. It merely means that you do not nurture a particular feeling of affection for that person, i.e. your feelings are neutral towards that person.

Within the Political Frame, אָהַב (love) could denote loyalty to one's military leader or king, while שִׂנְאָה (hate) could signify rejection or opposition. These senses of loyalty and rejection also came to the fore in the Human-God Frame. Those who loved Yahweh were the people who obeyed his commandments and showed loyalty to him. Those who hated Yahweh were the people who rejected his commandments.

In the God-Human Frame אָהַב and שִׂנְאָה could appear together in order to denote God's feeling of love over against his condemning and intense hatred. Nonetheless, אָהַב could also denote God's commitment and choice in contexts where שִׂנְאָה signified his rejection (see Mal 1:2-3a).

5.17 Conclusion

In this chapter all the lexemes that occur as near-synonyms of אָהַב have been discussed within the contexts in which they convey affection. It has been shown that all the lexemes, i.e. בּוֹא, דָּבַק, חָבַב, חָבַק, חָפֵץ, חָשַׁק, יָדַע, לֹוֹה, נָשַׁק, נִצַּחַק, קָשַׁר, רָחַם, רָצָה and שָׁכַב, can carry the sense of affection and an attempt has been made to discuss these instances exhaustively. All instances where שִׂנְאָה, the antonym of אָהַב, co-occurs with אָהַב have also been identified and listed within the relevant frames.

Until now the near-synonyms of אָהַב have been discussed in alphabetical order. To conclude this chapter these lexemes will be summarised in such a way as to illustrate to what degree they enhance our understanding of אָהַב in its most prototypical sense of affection. This sense of אָהַב has been shown to reside in the frames that denote personal inter-human relationships, i.e. the Kinship Frame (Marriage and Parent-Child), the Romance Frame and the Friendship

Frame. The occurrence of אהב in these prototypical frames of affection is distributed as follows:

- Marriage Frame 14x
- Parent-Child Frame 9x
- Romance Frame 32x
- Friendship Frame 20x

The lexemes of affection that have been studied in the current chapter belong to two main groups. We can refer to the first group as *lexemes denoting the emotion of affection* and the second group as *lexemes denoting the expression of affection*. Whereas דבק, חפץ, חשב, חשק, חשב and שוב belong to the first group of emotions, בוא, חבק, ידע, נשק, צחק and שכב belong to the second group of expressions. The first group of lexemes (those portraying the emotion of affection) are closer to אהב since אהב, in its most prototypical sense, is a lexeme that primarily signifies an emotion of love.

Lexemes denoting the emotion of affection

דבק appears 54 times in the HB. Eighteen of these occurrences belong to the broad domain of AFFECTION. Yet only five instances belong to the prototypical frames of אהב.⁵¹⁰ In the texts where דבק signifies affection between a man and a woman, the affection that is portrayed by דבק generally precedes the deeper love and commitment of אהב.

While the Human-God Frame is not one of the prototypical frames for אהב, דבק appears in this frame in ten instances. If we compare this number with the 23 instances in which אהב is used of human love (generally with the Israelites as subject) for God, the number is quite significant. Like אהב, these instances of דבק occur most often in the Deuteronomistic literature, and at times אהב and דבק occur together as part of a series.

The instances where דבק denotes affection in similar frames than אהב are embedded in the conceptual metaphor AFFECTION IS ATTACHMENT.

⁵¹⁰ In one instance דבק primarily denotes an expression of affection rather than an emotion (Ruth 1:14).

However, in this instance דבק is not only an expression of affection but also an expression of strong commitment (see Hubbard 1988:115).

חפץ has a total of 74 occurrences in the HB, of which 21 indicate the sense of affection. However, only four instances appear in the prototypical frames of affection for אהב; three instances in the Romance Frame; and one in the Friendship Frame. Compared to the 32 instances of אהב in the Romance Frame and 20 instances in the Friendship Frame, חפץ does not have many occurrences in the prototypical frames of affection as identified by אהב. When it describes the romantic relationship between a man and a woman, it seems that the feeling of affection as it is indicated by חפץ preceded and developed into אהב (true, deeply felt love). We could say that חפץ has the sense of “falling in love”, while אהב has the deeper sense of “being and staying in love”.

Of the 11 instances of חשק in the HB, five belong to the broader domain of AFFECTION. Only two of these denote affection within a prototypical frame of interpersonal relationships, namely the Romance Frame. As with חפץ, these instances are few in number. The instances denote the romantic feelings of affection that a man has for a woman whom he wants to marry. Just like the case with חפץ, it seems as if the affection that is indicated by חשק is not as strong as that indicated by אהב. חפץ is never used to denote love or affection within a marriage relationship.

While לזה (to join) occurs 12 times in the HB, of which five instances belong to the broad domain of AFFECTION, only one instance occurs in a prototypical domain of affection, namely the Marriage Frame. Although this one instance does not compare well with the 14 instances of אהב in the same domain, לזה does act as a near-synonym of אהב in this instance, conveying a less-favoured wife’s longing that her husband will come to love her. The literal sense of לזה, i.e. to be joined to, conjures up the conceptual metaphor LOVE IS A ROPE. This conceptual metaphor is a subcategory of the conceptual metaphor AFFECTION IS ATTACHMENT.

Another lexeme that calls to mind the conceptual metaphor LOVE IS A ROPE is קשר. This lexeme has 44 occurrences in the HB. Two of these belong to the prototypical frames of Parent-Child and Friendship. In both instances קשר appears as part of an idiomatic expression which signifies the extremely close bond between father and son, and between two friends.

רצה has a total of 50 occurrences in the HB. Three instances occur in the broader domain of AFFECTION. Of these, only one instance belongs to a prototypical frame of affection, i.e. the Parent-Child Frame. This is a small number compared to the nine instances of אהב in the same frame. Nevertheless, in this instance רצה occurs as a parallel term along with אהב in the same verse. Here רצה acts as a near-synonym of אהב.

Of the 47 occurrences of רחם, seven have the sense of affection. While two instances appear in the Parent-Child Frame, the other instances are in the less typical frames for affection, namely the Human-God and the God-Human Frames. In all instances except for one (in the Human-God Frame) the sense of compassion is profiled and the sense of affection is secondary. Hence רחם does not fit the prototypical profile of אהב well.

חבב occurs only once in the HB. This occurrence is in the God-Human Frame and does not really shed light on an understanding of the prototypical sense of אהב. This instance of חבב can be seen as a borderline example of affection in the HB.

Lexemes denoting the expression of affection

The lexeme צחק which commonly means “to laugh, to joke” occurs 13 times in the HB. One instance, which is situated in the Marriage Frame, has a very clear affectionate, even sexual, sense that conjures up the image of “sexual foreplay”. Sexual love is not a prototypical sense of אהב. Yet in the book of Songs we do find that אהב is used in this way (see Chapter 4, section 4.4.5). While a decision has been made to stick to the verbal occurrences of אהב for the discussion in this section (since only the verbal occurrences of the other lexemes are considered), it is worthwhile to take note of the instance of the noun אֶהְבָּה in Prov 5:19. Here the noun clearly has a sexual reference (see Chapter 4, section 4.4.2).

Of the 956 instances of ידע in the HB, 17 appear as instances denoting sexual intercourse. However, of these there are only four instances that could possibly be regarded as belonging to the domain of AFFECTION. These instances all appear in the Marriage Frame. Since procreation is the purpose of the sexual intercourse in every instance, it is argued that the

sense of affection is not profiled. **ידע** is thus not a prototypical example within the taxonomy of lexemes of affection.

Like **ידע**, **בוא** can also depict sexual intercourse. **בוא** has 2 592 occurrences in the HB. Of these 31 belong to the broad domain of AFFECTION. However, it has been shown that only two instances of **בוא** clearly denote sexual intercourse as an expression of affection. The one instance appears in the Marriage Frame and the other in the Romance Frame. In comparison to **אהב** these instances are insignificant. For this reason **בוא** is regarded as a lexeme that does not prototypically express affection, but it can touch the boundary of interpersonal affection in two instances.

Yet another lexeme than can be used as a euphemism for sexual intercourse is **שכב**. **שכב** has a total of 213 occurrences in the HB, of which 17 belong to the broad domain of AFFECTION. It has been shown that, within the context of sexual intercourse, **שכב** does not generally denote affectionate lovemaking. Only in one instance within the Marriage Frame is **שכב** clearly an expression of affection.

חבק occurs 13 times in the HB, of which ten instances denote affection. The most prototypical frames in which **חבק** occurs as an expression of affection are the frames of Kinship (four instances) and Romance (two instances). These expressions of affection often occurred in contexts of greeting. It is worth noting that we do not read in the HB of a husband embracing his wife. Only in the book of Songs do we read twice of a woman expressing the wish that her loved one should embrace her.

נשק has 34 occurrences in the HB, only four of which do not portray the sense of affection. Fifteen instances belong to prototypical frames of affection, i.e. the Parent-Child, Romance and Friendship Frames. Most instances are situated in the parent-Child Frame. These acts of kissing were often not merely driven by an affectionate feeling for one's family, but also by blessing rituals.

שנא as an antonym of the prototypical sense of **אהב**

שנא and אהב occur together in a wide variety of contexts. These have been discussed in detail in section 5.16. It has been shown that they usually operate as complete antonyms that indicate two polarised sets of sentiments. However, there are cases, also in the prototypical frames of affection, where these polarised sentiments are not relevant, but a different semantic nuance is meant to be expressed.

The prototypical frames of affection in which these two lexemes occur alongside each other are the Marriage, Parent-Child and Romance Frames. When שנא and אהב co-occur in the Marriage Frame, it is within the context of a polygamous marriage. Here אהב and שנא denote a husband's preference for one wife (the favourite) over the other wife (who was either loved less or not loved at all). These terms could also have been employed to signify the difference in status or rank between the first wife and the second wife. In these contexts within the Marriage Frame it is clear that שנא did not have the sense of "hate".

אהב and שנא co-occur once in the Parent-Child Frame. These terms are used to underscore the importance of disciplining one's child. According to Prov 13:24, a father who disciplines his child loves him, but if a father has a slack attitude and neglects disciplining his child, this is equal to hatred. Of course, the slack father does not actually hate the child, but the consequences of his lack of discipline are equal to the father hating the child (see Chapter 5, section 5.16.1.2).

There is only one co-occurrence of אהב with its antonym שנא within the Romance Frame. This instance conjures up a unique situation, namely the story of Amnon raping his half-sister Tamar (2 Sam 13). Amnon was hopelessly in love with Tamar; he pursued these feelings and eventually forced himself on her and raped her. Immediately after raping her, his feelings of love and infatuation turned into hatred. Here שנא portrays a deep sense of rejection. This sense of rejection is clear from Amnon's actions – he sends Tamar out of the room and orders the guard to bolt the door in order to prevent Tamar from coming back.

Some concluding remarks

In this chapter all the verbal lexemes in the taxonomy of affection have been discussed and evaluated with regard to their similarity to the prototypical sense of אהב as it is portrayed in the most prototypical frames for affection. The following chapter will give an overview of the

research in this study and the way it has been conducted, the questions posed and the findings arrived at. Some remaining gaps in the research will be highlighted which could be pursued in future studies on the same or a related topic.

Another contribution to the study of אהב will also be undertaken. After having studied אהב exhaustively in all its occurrences in the HB, as well as the other verbal lexemes of affection within their frames of affection, and in particular in their relation to אהב, I will attempt to provide a concise summary of אהב by making use of the CL field within which this present study was conducted. I will also try my hand at a diagrammatical presentation of אהב along with the other verbal lexemes of affection.

Chapter 6: Conclusion

6.1 Introduction

The aim of this thesis was to conduct a cognitive semantic study on the lexemes of affection in the Hebrew Bible. The broad study of lexicon entries and other complementary literature in Chapter 2 revealed that the existing taxonomies of lexemes of AFFECTION in the HB could be supplemented. While אהב was recognised as the most prototypical lexeme of affection, 14 other lexemes were identified that also belong to the domain of AFFECTION, i.e. בוא, דבק, חבב, חבק, חפץ, חשק, ידע, לוח, נשק, צחק, קשר, רחם, רצה and שכב. In addition to this, it became clear that a study of lexemes of affection could only be considered comprehensive if the meaning and use of the antonyms are also taken into consideration. An extensive study of all possible antonyms has not been conducted. Only the most prototypical antonym, namely שונא, was investigated. This lexeme proved to be relevant for the purposes of the present study, especially since שונא co-occurs with אהב in 34 texts throughout the HB.

Some gaps in the lexicon entries on the relevant lexemes were identified at the end of Chapter 2. These pertain to:

- The inadequate way in which valency patterns are treated: Although subjects, objects and prepositions are frequently listed within the lexicon entries, the entries do not show how these patterns can contribute to an understanding of the semantics behind these lexemes;
- Often the lexicons overlook the sense of affection of a particular lexeme or do not make this sense explicit in their treatment of the lexeme;
- While KB and BDB neglect to list the synonyms and antonyms of many lexemes, DCH tends to be more comprehensive in its listing. However, even DCH regularly fails to list the synonyms and antonyms of the affectionate sense of many lexemes;
- Scripture references of the affectionate sense of lexemes are often not listed exhaustively.

While a study of some complementary literature on the lexemes of affection was helpful, it became apparent that there are still some areas that could be explored. A full statistical profile of the lexemes in their relevant categories has not been provided yet. Furthermore, the

different senses of the lexemes as they occur in different contexts as well as proper definitions of their meaning (semantic potential) still need attention. While the aim of the present study was not to address these areas completely with regard to all the lexemes in the taxonomy of affection, the researcher did aim to investigate the verb אהב in all its occurrences in the HB. As for the remaining lexemes, they were only relevant to this study in the cases where they acted as lexemes pertaining to the domain of AFFECTION. For this reason they were studied exhaustively only in those contexts. This means that the aim of the present study was to submit a full statistical profile and discussion on אהב, and to incorporate the rest of the lexemes only in the instances where they denote the sense of love or affection as well and, more importantly, where I hypothesise that they may help us to better understand אהב.

In Chapter 3 a full methodological layout was presented on the way in which the biblical data (the texts that contain the lexemes of affection) have been treated in the data-analysis chapters (4-5). Reasons were given why the method of componential analysis of meaning was not deemed sufficient for the current study. A strong argument was put for the use of De Blois's model. Initially the researcher decided to apply De Blois's model and to abide by it as much as possible for the purposes of the present research. This model seemed very promising. The idea was to suggest some refinements on the De Blois model. For example, the researcher initially intended to suggest that some more areas from the CL field would contribute to refine De Blois's model. These areas include prototype theory, semantic potential, radial network structure, as well as conceptual frames. A stronger focus on valency patterns could further contribute towards a better understanding of the relevant lexemes. Another suggestion is to incorporate a comprehensive statistical profile in each lexical entry in order to make it easier for the consultant to identify prototypical uses and senses of a lexeme.

However, while conducting the data analysis on אהב by way of the De Blois model, it became apparent that the research output would be presented in an excessively complicated way if all the relevant lexical semantic domains and contextual semantic domains that form part of De Blois's model were to be used. Nevertheless, by employing De Blois's model in a first exhaustive draft on all occurrences of אהב, this model helped to redirect the researcher's thinking and, even though De Blois's model was not used in the end to "package" the findings, his model still forms an integral part of the data analysis. Although we have argued

that some current insights of CL should receive more explicit attention in a lexical analysis than the insights that was given by De Blois, his model serves as the point of departure for this study. De Blois's model makes it possible to represent the lexical information on אהב in a systematic manner within different taxonomies. However, it is argued that the necessary information about this lexeme could be conveyed in another way in order to provide more structure to the data and highlight significant information. (It is not always clear what De Blois regards as significant information for the proper understanding of a particular lexeme, and which information is regarded as supplementary. For example, the question arises as to which contextual semantic domains should be prioritised as far as a particular lexeme is concerned.)

Tissari's prototype-semantic analysis of the English word "love" enhanced the current study in meaningful ways. A study of valency patterns (with the focus on prepositions, adjuncts and complements) in order to contribute towards a fuller understanding of the semantics of אהב did not deliver the desired results. However, Tissari's research showed that it might be sufficient to identify the participants of the word "love" in order to understand the word in its context. The participants refer to the subject-object combinations that accompany the lexeme, and as such the study still entails a focus on valency structures, albeit from a specific angle.

In her research Tissari speaks of participant domains, and by doing this she identifies different categories for the different "kinds of love" that exist, e.g. family love, marriage love, sexual love, friendship love and a love of things.⁵¹¹ For the present thesis the notion of frame semantics has been employed to develop similar categories for lexemes of affection in the HB. The naming of these categories depended primarily on the participants who are involved in the lexemes of affection (i.e. the subject-object combinations), but context also played a role in identifying the relevant categories. (In the case of De Blois it is argued that he placed too great an emphasis on identifying the relevant contextual semantic domains. In this way his list of contextual semantic domains grew to be very long and if all the relevant domains should be incorporated in an exhaustive description of אהב, the entry would become very long indeed. The conceptual frames are an attempt to profile the "flat" taxonomies of De Blois in terms of which frames are truly relevant for an understanding of the semantic

⁵¹¹ It is ironic that the BH lexica analysed in Chapter 2, section 2.3.1.1 also categorised אהב in terms of some of these frames.

potential of a lexeme. This means that more instances of אהב can be included in each category.) The categories were created by making use of the conceptual frames that have been identified in the texts. In general different instances of the lexemes of affection occurred in more than one conceptual frame, and sometimes one single occurrence could occur in more than one frame simultaneously by way of conceptual blending. These instances strengthened the idea of fuzzy boundaries that is so integral to Cognitive Linguistics.

The following two sections will be dedicated to a cognitive linguistic summary of the full semantic potential of אהב and the affectionate sense of the other fourteen lexemes in the HB. This will be done by way of a summary of אהב (section 6.2) as well as a schematic diagram which will plot the fourteen verbal lexemes of affection in relation to אהב (section 6.3).

6.2 A concise summary of the semantic potential of אהב

The aim of the present study was to gain a better understanding of the semantic potential of אהב. While the semantic potential of אהב, as put forward in this thesis, can only be understood in full if the entire thesis is read, the following summary aims to give a brief overview of the semantic potential of אהב and also to summarise all occurrences in their relevant frames. The frames are structured according to prototypicality. The most prototypical frames (i.e. those of intimate inter-personal relationships) are discussed first, after which the remainder of frames in which human love can occur, and lastly the instances where God appears as the subject of אהב. This summary does not provide a lot of information, especially that pertaining to the radial network structure which has already been indicated in Chapter 4, section 4.9, the instances of conceptual blending, as well as the other lexemes in the domain of affection and the antonym שנא which contributed to a better understanding of אהב. The other lexemes of affection will be attended to after the summary of אהב.

It needs to be said that the following summary is not the equivalent of a lexicon entry. The purpose of the current study was not to develop a template for a lexicon, but rather to evaluate the model behind De Blois's template of the SDBH. It has been found that De Blois contributed in a major way to a better description of the lexemes of the HB; however, further insights from the field of CL can contribute to an even better understanding of the BH lexemes.

A concise summary on אהב in the HB:

אהב vb (215x); **אהב** noun (2x); **אהב** noun (1x); **אהבה** noun (34x); **Total** 252

Semantic potential: אהב conveys the emotion of love or affection. Humans are usually the subject and the object of אהב. Typically it occurs in the intimate inter-personal relationships of marriage, the parent-child relationship, romance and friendship. It can also be used to convey a nation's affection for their leader. In political contexts אהב is used to illustrate alliances between nations and/or kings. אהב can be commanded in the context of care – to love someone means to care for that person.

In some instances humans are commanded to love God (typically Deuteronomistic literature). אהב is also used to refer to a nation's love of things that is attributed to God (typically in the Psalms). Furthermore a nation can be accused of loving idols.

People can love different ways of conduct. They can also love inanimate objects. They are furthermore encouraged to love Wisdom (Proverbs).

An atypical use of אהב is where God is the subject. In these instances He typically loves people (the Israelites). This love of God denotes his commitment to the Israelites. In a few instances God loves people by caring for them. God is also said to love conduct that is characterised by justice and righteousness.

1) Prototypical sense: Intimate interpersonal relationships (75): a. Marriage (14): love Gen 24:67; 29:30, 32; Deut 21:15 (x2), 16; Judg 14:16; 1 Sam 1:5; 18:28; 2 Chr 11:21; Eccl 9:9; Hos 3:1; אהב Prov 5:19; אהבה Prov 5:19

b. Parent-Child (9): love Gen 22:2, 25:28 (x2); 37:3, 4; 44:20; Ruth 4:15; 2 Sam 19:7; Prov 13:24

c. General kinship (1): *love* Job 19:19

d. Romance (32): love Gen 29:18, 34:3; Judg 16:4, 15; 1 Sam 18:20; 2 Sam 13:1, 4, 15; 1 Kgs 11:1, 2; Est 2:17; Sng 1:3, 4, 7; 3:1, 2, 3, 4; noun אהבה Gen 29:20; 2 Sam 1:26; 13:15; Sng 2:4, 5, 7; 3:5, 10; 5:8; 7:7; 8:4, 6, 7 (x2)

e. Friendship (20): love Ex 21:5; Deut 15:16; 1 Sam 18:1; 20:17; Est 5:10, 14; 6:13; Pss 38:12; 88:19; Prov 17:17; 18:24; 27:6; Jer 20:4, 6; Zec 13:6, אהבה 1 Sam 18:3; 20:17 (x2); 2 Sam 1:26; Prov 17:9

- 2) Other inter-human displays of love (28):** a. Love for one's leader in the **political** context (5): *love* with the sense *admire, adore*: 1 Sam 16:21; 18:16, 22; 2 Sam 1:23; 19:7
- b. General affection (3): *love* Ps 34:13; Prov 5:17; Eccl 3:8
- c. Love amongst nations or kings (**political**)(15): *love* with the sense *ally with*: 1 Kgs 5:15; 2 Chr 19:2; Jer 22:20, 22; 30:14; Lam 1:2, 19; Ezk 16:33, 36, 37 (x2); 23:5, 9, 22; אָהַב Hos 8:9
- d. Love as **care** (3): Lev 19:18, 34; Deut 10:19
- e. Love in **adultery** (2): Prov 7:18; Hos 3:1 (2nd)
- 3) Love of deities (55):** a. Love **God** (23): *love* where *loyalty* is profiled: Ex 20:6; Deut 5:10; 6:5; 7:9; 10:12; 11:1, 13, 22; 13:4; 19:9; 30:6, 16, 20; Jos 22:5; 23:11; Judg 5:31; 1 Kng 3:3; Neh 1:5; Pss 116:1; 31:24; 145:20; Dan 9:4; אָהַב Jer 2:2
- b. Love things attributed to God (20): denoting a love of God: Pss 5:12; 26:8; 40:17; 69:37; 70:5; 119:47, 48, 97, 113, 119, 127, 132, 140, 159, 163, 165, 167; 122:6; Isa 56:6; 66:10
- c. Love **idols** (12): *love* where *loyalty* is profiled: Isa 57:8; Jer 2:25; 8:2; Hos 2:7, 9, 12, 14, 15; 3:1 (4th); 9:1, 10; אָהַב Jer 2:33
- 4) Love with non-personal objects (53):** a. Love certain ways of **conduct** (35): 2 Chr 26:10; Pss 4:3; 11:5; 45:8; 52:5, 6; 109:4, 5, 17; Prov 10:12; 12:1 (x2); 15:12; 16:13; 17:19 (x2); 18:21; 20:13; 22:11; 27:5; Eccl 9:6; Isa 1:23; 56:10; Jer 14:10; 5:31; Hos 4:18 (x2); 10:11; 12:8; Amos 4:5; 5:15; Mic 3:2; 6:8; Zec 8:17, 19
- b. Love of inanimate **objects** (8): Gen 27:4, 9, 14; Prov 14:20; 21:17 (x2); Eccl 5:9 (x2)
- c. Love **wisdom** (8) and wisdom loves (1). Although a non-personal object, wisdom is often personified in these instances: Prov 1:22; 4:6; 8:17 (x2), 21, 36; 9:8; 19:8; 29:3
- d. Love of well-being ("long happy days") (1): Ps 34:13
- 5) God loves (41):** a. the **Israelites** (prototypically)(28), *love* where *commitment* and election is profiled: Deut 4:37; 7:8; 10:15; 23:6; 2 Sam 12:24; 1 Kgs 10:9; 2 Chr 2:10; 20:7; 9:8; Neh 13:26; Ps 47:5; Prov 3:12; Eccl 9:1; Isa 41:8; 43:4; 48:14; 63:9; Jer 31:3 (x2); Hos 3:1; 9:15; 11:1, 4; 14:5; Zep 3:17; Mal 1:2 (x3)
- b. God loves, i.e. he **cares, provides for** (3): Deut 7:13; 10:18; Ps 146:8
- c. God loves **righteousness** or **justice** (7): Pss 11:7; 33:5; 37:28; 97:10; 99:4; Prov 15:9; Isa 61:8
- d. God loves **Zion** or the **temple** (3): Pss 78:68; 87:2; Mal 2:11

6.3 אהב and the other verbal lexemes of affection

This thesis has argued that the most prototypical sense of אהב appears within the intimate inter-human relationships of marriage, the relationship between parents and their children, romance as well as friendship relationships. Within these relationships אהב is a lexeme of emotion that describes the loving affection that a man has for a woman, or a parent has for a child, or that is felt amongst friends. A variety of verbal lexemes have been considered in order to ascertain in what way they can contribute to a better understanding of אהב. The results have been dealt with in Chapter 5. These lexemes do not only help us to understand the prototypical sense of אהב better; many of them also provide insight into the less-prototypical usages of אהב, i.e. in the Political Frame, the Human-God Frame and the God-Human Frame. The aim of the present section, however, is to provide a schematic presentation of the most prototypical sense of אהב (as this lexeme appears in the intimate interpersonal relationships) in relation to the other verbal lexemes of affection. The researcher wants to indicate which of the verbal lexemes appear within these prototypical frames of אהב, and whether their meanings in these instances signify a complete or only a partial sense of affection. Thus the placing of these lexemes within the circle or on the periphery has nothing to do with their number of appearances in these prototypical frames of affection (in relation to אהב they all occur in these frames in a very limited number of cases). The aim is rather to indicate whether these lexemes are pure lexemes of affection in these instances or not.

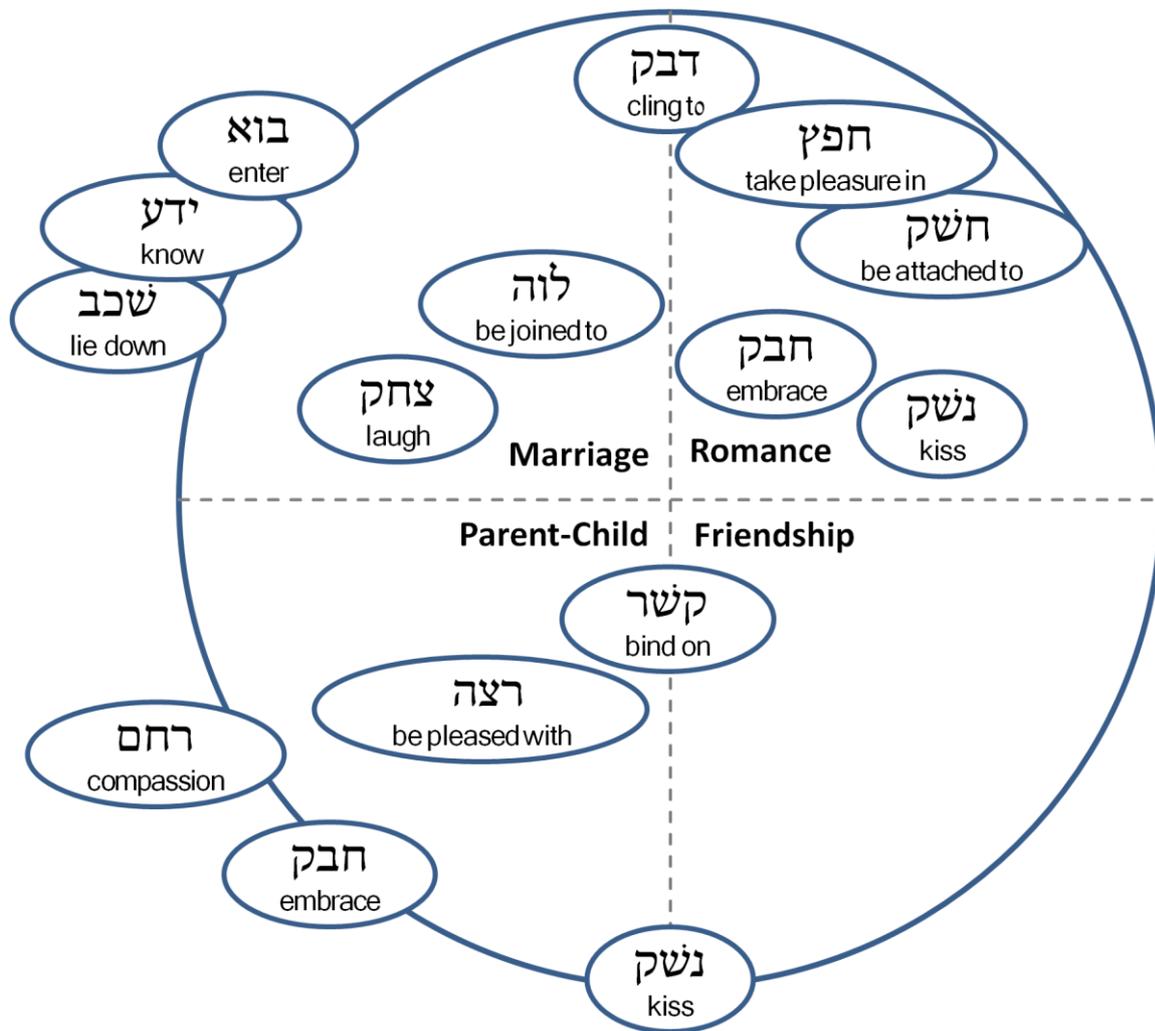


Figure 2: Lexemes of affection within the prototypical frames for אהב

Explanation:

As the most prototypical lexeme of affection, אהב is typically used to portray love within the intimate interpersonal relationships of a married couple, parents and children, romantic couples and friends. אהב appears in the Marriage Frame in fourteen instances. It prototypically denotes a husband’s love for his wife. However, the reason for this one-sidedness could be because men were generally the authors of the BH texts and as such their perspective dominated in the literature. לזה occurs as a near-synonym of אהב in one instance in the Marriage Frame. It indicates Leah’s longing that her husband Jacob will be joined to >love her. צחק also occurs in this frame in one instance. Although it is not a near-synonym of אהב, it is an expression of affection. Referring to “sensual play”, it has the sense of “caress” or “fondle”.

דבק is also a lexeme of affection which belongs in the Marriage Frame. It is situated further from the centre than ליה and צחק, since it seems that this lexeme does not exhibit the same degree of affection as אהב. דבק occurs not only in the Marriage Frame, but also in the Romance Frame. The texts in the Romance Frame show that דבק precedes אהב in a love relationship. It might be the same nuance that was conveyed in Gen 2:24 in the Marriage Frame: a man leaves his parents and clings to his wife, i.e. develops a feeling of affection for his wife which eventually grows into deeply rooted love (אהב).

Three lexemes that can denote sexual intercourse occur in the Marriage Frame, namely ידע, בוא and שכב. All three of these lexemes can also occur in very negative situations such as rape, prostitution and adultery. In the Marriage Frame it seems that it is mostly not the expression of affection that is profiled in these instances of sexual intercourse, but rather the ritual of marriage consummation or producing progeny. We cannot deny, however, that there probably was an aspect of affection inherent in these acts of sexual intercourse in the context of marriage. For this reason these lexemes are placed on the border of the circle that depicts the prototypical sense of אהב.

Besides its appearance in the Marriage Frame, דבק also occurs in the Romance Frame. Gen 34:3 clearly depicts the progression of affection from initial דבק to אהב. It is argued that חשק and הפץ are employed in the same way as דבק in the Romance Frame. They all denote a sentiment of affection of a man for a woman that develops in full-blown אהב (love). The fact that חשק and הפץ only occur in the Romance Frame and never in the Marriage Frame substantiates this finding.

חבק and נשק are expressions of affection in the Romance Frame. It is noteworthy that neither of these expressions is ever used in texts relating to the Marriage Frame in the HB.

רצה occurs once as a lexeme of affection in the Parent-Child Frame. In this instance רצה is used as a parallel term for אהב, which co-occurs with רצה in the same verse. This parallelism together with the intimate Parent-Child Frame in which these lexemes appear denotes the clear sense of affection for רצה here.

Another lexeme that indicates deep affection and love in the Parent-Child Frame is קשר. קשר also occurs once in the Friendship Frame with the same intimate sense of loving affection. In that instance קשר occurs together with אהב, strengthening the argument that deep affection is indicated by this lexeme in this case.

While חבק and נשק also occur in the Parent-Child Frame as expressions of affection, it is often not only the sense of affection that is conveyed by these lexemes in this frame. In many instances they act as expressions or acts that belong to the blessing ritual, and while the sense of affection may be present, it is not necessarily profiled in these instances. Therefore these two lexemes have been placed on the border of the circle for prototypical senses of affection in the HB. Likewise רחם also occurs on the border of the Parent-Child Frame. While this lexeme prototypically conveys the sense of compassion, it has been argued that the nature of the Parent-Child texts in which רחם occurs depict the sentiment of affection alongside that of compassion.

It is striking that all of the frames that portray the prototypical sense of affection for אהב contain five or six other lexemes of affection as well, all but the Friendship Frame. Aside from אהב we only find two other lexemes of affection that convey affection in this frame, i.e. קשר and נשק. However, אהב occurs in the Friendship Frame quite often. If we do not combine the Marriage Frame and the Parent-Child Frame to form one Kinship Frame, אהב occurs in more friendship texts than in marriage or parent-child texts. It is argued that there are not many lexemes of affection that “fit” the Friendship Frame well. Moreover, in the Marriage and Romance Frames we have a number of lexemes that portray degrees of affection, e.g. חשק and חפץ denoted a sense of affection that could still develop into a deeper kind of affection (love). This is typical of a love relationship between a couple. Many of the love stories in the HB portray stages of development of love between a man and a woman. However, it is not common that we read of friendships where friends develop a deeper attachment of love as time goes by. If a person is described as one’s friend, this description implies a certain kind of love already. Friendships need not be depicted in “stages of affection”. Another point that should be considered is the fact that certain kinds of love are just not suitable in the Friendship Frame, e.g. sexual love. We can thus argue that the lexemes

of affection in the Friendship Frame, i.e. אהב, קשר and נשק, are adequate for a proper description of affection in this frame in the HB.

These remarks conclude the findings of the current study.

6.4 Areas for future exploration

This is an explanatory study. While all data on אהב as well as all the affectionate senses of the other verbal lexemes have been studied as they occur in the HB, this does not mean that the study is completely exhaustive. Philological and etymological information did not play a role in this study. No literature outside of the HB was consulted. Some additional literature concerning the use of lexemes of affection in the broader Ancient Near East would have provided a discussion on affection that portrayed the worldview of that time in a more balanced way. This is said against the background that the HB is a very specific religious document with a specific aim in mind. Moreover, it was written mostly by men, which gave a very specific (and often one-sided) perspective to the material. Iconography could provide a greater understanding of the lexemes that convey expressions of affection. For example, the way in which people embraced or kissed each other in the different frames might shed light on the meaning of those expressions in particular contexts.

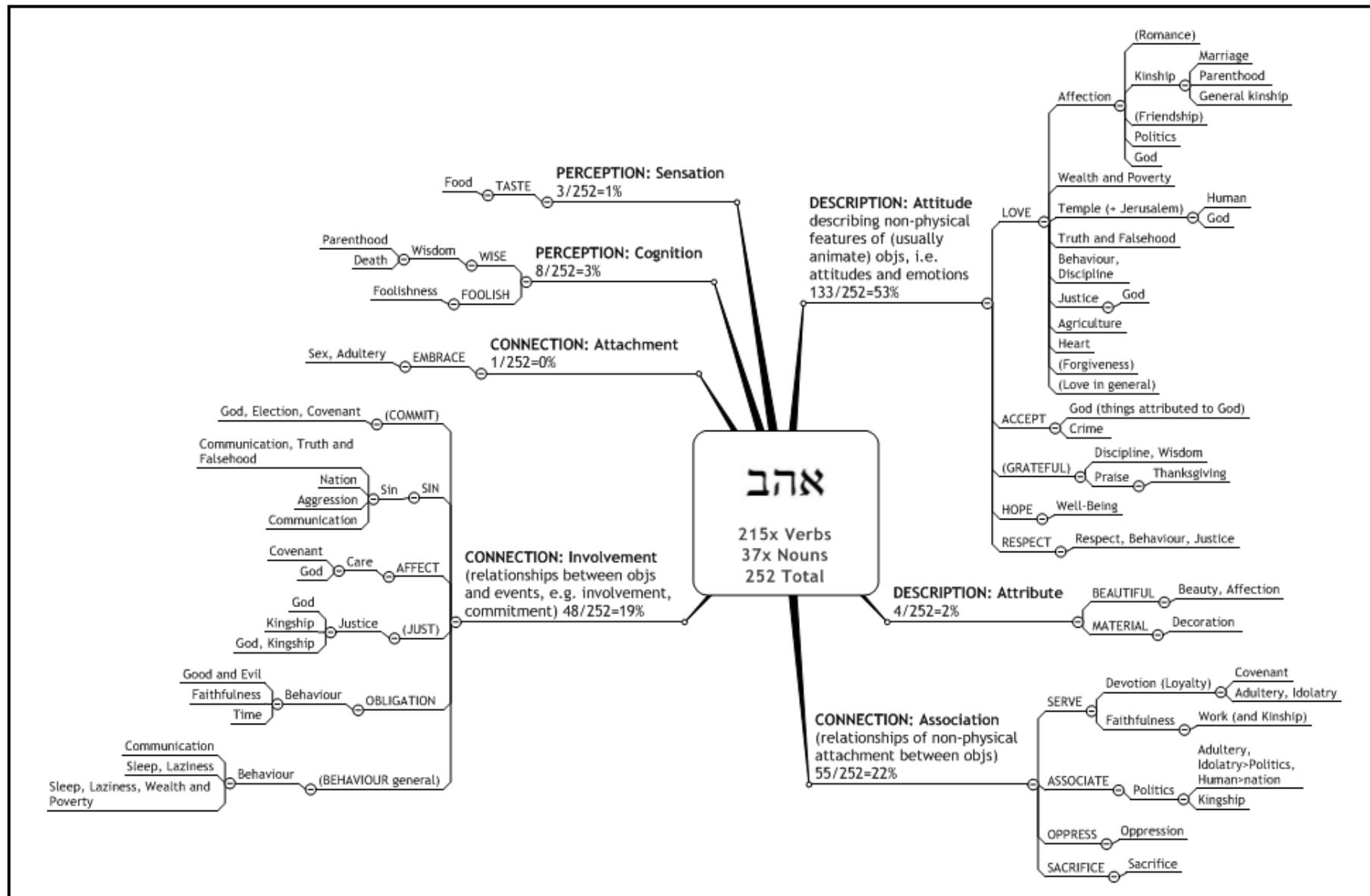
One important area of study that needs some further consideration is the one-sidedness that forms part of the meaning of אהב in the HB. אהב is portrayed in such a way that one gets the impression that only men could love women, and only parents could love their children, and not the other way around. The book of Songs proves that this was not true in the Ancient Near East. The book of Songs displays many similarities with the Egyptian love poems of that time. In the Book of Songs we read more often of a woman's love for a man than the other way around. It was thus possible for women to love men, even though these instances appear to be great exceptions in the HB.

The fact that all the lexemes of affection in the HB, i.e. verbs, nouns and adjectives, have not been considered for the present study also leaves room for further investigation. There are many nouns in the HB that also belong to the domain of AFFECTION. These lexemes can be studied and the results can be compared with the present study in order to see if the

prototypical senses (and frames) of affection remain the same or whether there are shifts in some areas.

It would be interesting to see what the results of these areas of study, neglected in the current thesis, would be. Nevertheless, the journey of the present study was an interesting one; it was a journey of enquiry, learning, growing, working and re-working the data again and again. But most of all it was a journey on the path of love of the people in the Hebrew Bible, trying to conceptualise their worldview, their culture, trying to understand how their minds worked, how their “hearts” worked, how their love worked.

Addendum A: The distribution of אהב in the domains that De Blois created for the SDBH



Note: The domains between brackets have been deemed necessary for the entry on אהב. Thus it was added by the researcher.

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