THE קצף FRAME
IN THE HEBREW BIBLE

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Abstract:

This paper is about the קצף noun forms in the Bible (Biblia Hebraica Stuttgartensia, hereafter BHS) in the clauses in which it is accompanied by the verb הָיָה (to come/fall) and the preposition עַל (on). The lexical item קצף is one among eleven lexical items in the BHS which have a sense of anger. The findings demonstrate that the קצף occurrences fit within a specific frame, named in this paper as the קצף frame. The קצף frame, I argue, is characterized by קֶצֶף being perceived as an abstract object, which comes out (comes from) the Ego, the one experiencing קצף, and follows an abstract trajectory marked by the verb היה and rests on the landmark identified by the preposition עַל. In addition, it is demonstrated that this frame has a vertical relationship because of, first, the syntactical function of the preposition עַל and second, because of what is termed here as 'the vertical relational function' because the Ego is a superior to the landmark—a subordinate. The theological implication of this study is that, קצף functions within the broad context of Justice.

Keywords: frame, lexical item, ego, trajectory, trajector and landmark

1. Introduction: A summary of the lexical meaning of קצף in the Hebrew Bible

This paper looks at the verses in the Hebrew Bible in which the noun form of קצף occurs in grammatical constructions that have the הָיָה verb and the preposition עַל. The data analyzed shows that, קצף is characterized by the קצף noun form being perceived as an abstract object, which comes out (comes from) the Ego, the one experiencing קצף, and follows an abstract trajectory marked by the verb היה and rests on the landmark identified by the preposition עַל. This analysis about קצף is what that author of this paper calls the קצף frame. Before I present the data, it is fitting to give general information about קצף and also explain the methodology used in analyzing the data.

The word קצף is one of the eleven non-cognate lexical items *(אף or אנף, אנף, זעם, זעף, חמה, חרה, כעס, עבר, קנא, רגז and רוח)* with a sense of anger in the Hebrew Bible. The verbal form, קָצַף, occurs in the Hebrew Bible thirty-four times and in seventeen times of these occurrences,

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God is the subject, in the qal stems.[ii] According to the lexicons, in its qal verbal form קָצַף means "*to be angry or to be furious*". [iii] *In its hiphil verbal form קָצַף means to "provoke or cause to be angry*"[iv] and in its hithpael form it means to be "emaciated or enraged".[v] In the noun forms, the root קצף has three distinctive usages. First, קֶצֶף I has the emotional sense of "*anger, wrath, judgment, punishment, frustration and perhaps sorrow*".[vi] Second, קֶצֶף II has the sense of "splinter or chip"[vii] and third, קֶצֶף III has the sense of foam.[viii] Both, the קֶצֶף II and קֶצֶף III are applied in Hosea 10:7 and two different interpretations are possible. In this case, קֶצֶף I, II and III are homonyms. The focus in this research is the use of קֶצֶף I, which has the sense of anger. As a noun, קֶצֶף occurs twenty-eight times (Num 1:53; 16:46 [17:11]; 18:5, Deut 29:28, Josh 9:20; 22:20, 2 Kgs 3:27, 1 Chr 27:24, 2 Chr 19:2, 10; 24:18; 29:8; 32:25, 26; Esth 1:18, Pss 38:1; 102:10, Ecc 5:17, Isa 34:2; 54:8; 60:10, Jer 10:10; 21:5; 32:37; 50:13, Zech 1:2, 15; 7:12). Out of these, קֶצֶף was experienced by God twenty-six times and by a human being twice (Esth 1:18 and Ecc 5:17).[ix] The following section is a summary of the method used in this paper.

2. Methodology

The methodology that is fitting for this study is frame semantics that was invented by Charles Fillmore. The reason why this method is appropriate is because the aim of this paper is to discover the background knowledge which is evoked by the lexical item קצף. Frame semantics offers that information. Below is a summary of this method.

2.1 Charles Fillmore's Frame semantics

Charles Fillmore, the scholar credited for the development of Frame semantics, describes it as a study which identifies a framework within which concepts are communicated and understood.[x] An utterance by a speaker evokes broader information in the mind of the hearer, and both the utterance and the information evoked becomes crucial for the understanding of what the speaker says. The evoking of information as stated by Fillmore can occur at both verbal and written levels. On the written level, Fillmore specifically notes the role of Frame semantics as "*the study of how linguistic forms evoke or activate frame knowledge, and how the frames thus activated can be integrated into an understanding of the passages that contain these forms*".[xi] Miriam Petruck elaborates on the frame knowledge that Fillmore

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[ii] Friedrich Reiterer, "קצף," *TDOT* 13:89–96.

[iii] Ludwig Koehler and Walter Baumgartner, "קצף," *HALOT* 2:1124–25.

[iv] David J. A. Clines, ed., "קצף," *DCH* 7:283–4.

[v] Ibid.

[vi] Ibid.

[vii] Ibid.

[viii] Ibid.

[ix] Kari Latvus, *God, Anger and Ideology: The Anger of God in Joshua and Judges in Relation to Deuteronomy and the Priestly Writings*, JSOTSup 279 (Sheffield: Sheffield Academic Press, 1998), 25–6.

[x] Charles J. Fillmore, "Frame semantics," in *Linguistics in the Morning Calm*, ed. Linguistic Society of Korea (Soeul: Hanshin, 1982), 111.

[xi] Charles J. Fillmore and Collin Baker, "A Frames Approach to Semantic Analysis," in *the Oxford Handbook of Linguistic Analysis*, ed. Bernd Heine and Heiko Narrog (Oxford: Oxford University Press, 2010), 313–339.

mentions and defines frame as "*any system of concepts related in such a way that to understand any one concept it is necessary to understand the entire system*."[xii] This information is naturally processed in the brain of people, as a mental process, and therefore cannot be ignored in the study of information processing. Petruck's definition of Frame semantics' is in tandem with what Fillmore says. She notes, "*Frame semantics is a research in empirical semantics which emphasizes the continuities between language and experience, and provides a framework for presenting the results of the research*."[xiii] The core of Frame semantics is that words signify a category of experience. Frame semantics is thus the "*experience-based schematizations of the speaker's world – i.e. frames*".[xiv] The research in Frame semantics is therefore an endeavor to understand the category and the reasons for its creation, since on it is the meaning of the word anchored.[xv]

Since frames are experience related, the pressing question is 'from where do we get frames?' Fillmore explains:

> "*as humans we have access to some of these frames by virtue of living on the earth, subject to its daily and annual cycles and the entities that we perceive; other frames we owe to just being human, with bodies that respond to gravity and to our biological and emotional needs, and with the perceptual faculties that our bodies possess; others we have by being members of a particular culture, where we consciously or unconsciously respond to its institutions, symbols, artifacts, and values; and, importantly still others we have by virtue of being a part of the specific speech community that supports and is supported by the culture.*"[xvi]

This description means our lives and interactions in this world form frames, which then exist in our minds. These frames make communication possible. When the hearer or reader cannot make a cultural association with a certain concept or word, communication fails. This has been the case especially with jokes. A joke in one culture fails to amuse members of another culture because the particular frame does not exist in that particular culture. With these introductory remarks, and with a preliminary definition of Frame semantics, in the following section we will explore the development of this theory.

2.2 Frame, Base, and Domain: Overlapping Terminology

Frame semantics is a subfield within cognitive science. There are, therefore, terms that have a close meaning to frame as used in cognitive science. Two such terms, which scholars use, and which may be synonymous with 'frame', are base and domain. John Taylor defines base as the "*conceptual content that is inherently, intrinsically and obligatorily invoked by the expression*".[xvii]

[xii] Miriam R. L. Petruck, "Frame Semantics," in *The Handbook of Pragmatics*, ed. Jan-Ola. Östman, Jan Blommaert, and Jef. Verschueren (Amsterdam: J. Benjamins, 1996), 1.

[xiii] Petruck, "Frame semantics," 1.

[xiv] Miriam R. L. Petruck, "Frame semantics and the Lexicon: Nouns and Verbs in the Body Frame," 279.

[xv] Petruck, "Frame semantics," 1.

[xvi] Fillmore and Collin, "A Frames Approach to Semantic Analysis," 314.

[xvii] John R. Taylor, *Cognitive Grammar* (Oxford: Oxford University Press, 2002), 195.

[xvii] William Croft and D. A. Cruse, *Cognitive Linguistics.* Cambridge Textbooks in Linguistics (Cambridge: Cambridge University Press, 2004), 15.

In closely related terms, Croft and Cruse define base as "*that knowledge or conceptual structure that is presupposed by the profiled concept*"[xviii] Taylor gives an example, using the diagram below, of the term 'hypotenuse' to illustrate the meaning of base.
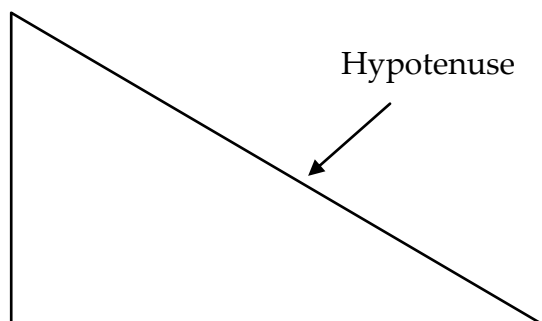
Hypotenuse

The argument by Taylor concerning the diagram above is that there is no way an individual can conceptualize the term 'hypotenuse' without the background knowledge of the right triangle. Without the concept of the right triangle, the 'hypotenuse' is simply a line. The background knowledge of the right triangle is therefore the conceptual content that Taylor claims 'must be invoked' by the 'hypotenuse' expression. This background knowledge is what Croft and Cruse call the 'conceptual structure' in their definition for base as mentioned above.

Taylor further defines domain as the "*generalized background knowledge configuration against which conceptualization is achieved*".[xix] Applying the 'hypotenuse' concept again, the background knowledge evoked is more than that of a right triangle. He notes that the evoked concepts include a triangle, a right angle and a straight line, which are in turn understood against the knowledge of geometry. Even the geometric figures have a wider background in the geometric field against which triangles are understood. The properties of this wider background are what constitute a domain. In essence, both base and domain are background information of a concept and so is a frame.

Croft and Cruse define 'a frame' as "*any coherent body of knowledge presupposed by a word concept*".[xx] In complex conceptual structures, scholars use frame and domain differently for clarity purposes. An example is that of the term 'niece'. The mention of niece evokes kinship relations within a family tree.[xxi]

In this case, the entire kinship tree is the frame, which has specific relations like maternal uncle, maternal aunt, paternal uncle and paternal aunt. In this example, the specific relations are the domains within the kinship frame. This example is helpful in understanding

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[xviii] Taylor, *Cognitive Grammar*, 195.

[xviii] Croft and Cruse, *Cognitive Linguistics. Cambridge Textbooks in Linguistics*, 17.

[xviii] Terrance Randall Wardlaw, *Conceptualizing Words for "God" Within the Pentateuch: A Cognitive-Semantic Investigation in Literary Context*, LHBOTS 495 (New York: T&T Clark, 2008), 30.

[xix] John R. Taylor, *Linguistic Categorization: Prototypes in Linguistic Theory*, 2d ed. (Oxford: Oxford University Press, 1995), 87.

John Taylor's definition of frame as "*the knowledge network linking the multiple domains associated with a given linguistic form.*"[xxii] In this example, the evoked information is not a single entity but several. However, in the general usage, frame, base and domain are all background information of a concept.

This paper examines the קצף concept in the Bible (*Biblia Hebraica Stuttgartensia*, hereafter BHS), within the limited scope stated in the first sentence of this paper, and answers the following question: Do קצף occurrences have any pattern? This research demonstrates that the קצף occurrences fit within a specific frame, named in this project as the קצף frame. The קצף frame, I argue, is characterized by קֶצֶף being perceived as an abstract object,[xxiii] which comes out (comes from) the Ego, the one experiencing קצף, and follows an abstract trajectory marked by the verb היה and rests on the landmark[xxiv] identified by the preposition על. In addition, it is demonstrated later in this paper that this frame has a vertical relationship because of, first, the syntactical function of the preposition על and second, because of what is termed here as 'the vertical relational function' because the Ego is a superior to the landmark—a subordinate.

3. The קצף frame: The הָיָה verb and the preposition על

The analysis in this section shows that the קצף frame is comprised of the Ego (the one experiencing קֶצֶף) who is also the source of קֶצֶף, the trajector (קֶצֶף as the abstract object) which comes out of Ego, the trajectory and landmark (patient[xxv]), the object on which קֶצֶף comes (falls) on. The קצף frame's data is analyzed in three stages: the core frame elements, the peripheral frame elements and the extrathematic frame elements. In this frame, the core frame elements of קֶצֶף can be summarized as follows: Ego (God or human) is the source of קֶצֶף, קֶצֶף is the trajector and person(s) is the landmark.

The accompanying use of verb הָיָה (to come/fall) with the preposition על in the phrases where קֶצֶף is the subject, connects the perceived motion of the trajector from the Ego to the end location—landmark. Both the verb הָיָה and the preposition על occur nine times with the noun form of קֶצֶף as explained in the following references.

The preposition על has a wide range of usage but the specific interest for this research is how the authors of the HB used it with verbs of motion. Scholars point out that the preposition על, when used with verbs of motion, has locational spatial sense. However, verbs of motion can indicate vertical motion or horizontal motion.[xxvi] When the preposition על has a sense of 'on' or 'over',[xxvii] it has a locational spatial sense but implies a vertical motion. For

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[xxiii] Although קֶצֶף is an emotion and, therefore, a nontangible thing, it is idiomatically talked of in the *BHS* as if it is something tangible. This kind of perception by the Hebrews in antiquity has informed the use of 'abstract object' when referring to קֶצֶף within its frame.

[xxiv] Landmark is a term within cognitive science that refers to the object.

[xxv] The landmark is also treated as a patient because there is a change of state when קֶצֶף is effected. For example, Jeremiah—who was free and not wounded— was beaten (wounded) and imprisoned (denied freedom) by the Babylonians (Jer 27:15).

[xxvi] Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 4.1.16a.

[xxvii] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 9th ed. 216.

example, in Genesis 1:2 the author said "*now the earth was formless and empty, darkness was over* (עַל) *the surface of the deep, and the Spirit of God was hovering over the waters*" (NIV). Another example is in Genesis 19:23, which says, "*by the time Lot reached Zoar, the sun had risen over* (עַל) *the land*" (NIV). This horizontal view is also held by Allen Ross who notes that "*the preposition* עַל *has the fundamental idea 'on' or 'upon' to express location ('on, above, over'), [and] termination ('upon, to').*"[xxviii]

When the preposition עַל is used with a sense of a horizontal motion, it can be translated as 'against, at or around'.[xxix] For example, 1 Kings 6:5 reads, "against (עַל) the walls of the main hall and inner sanctuary he built a structure around the building, in which there were side rooms" (NIV). A second example is from Numbers 20:23, which says, "*at* (עַל) *mount Hor, near the border of Edom, the Lord said to Moses and Aaron*" (NIV). The last example is from 1 Samuel 25:16 in which the author said, "*night and day they were a wall around* (עַל) *us the whole time we were herding our sheep near them*" (NIV). The context is the only determinant as to whether עַל should be translated as 'on' or 'against'.

This research demonstrates that the contextually fitting translation of the preposition עַל in passages where קֶצֶף is the subject, the trajector, is 'on'. This means that the קֶצֶף frame has a vertical relationship between the Ego and the landmark. Because of the vertical relationship frame, it is argued that the verb הָיָה 'to come/fall' can also be translated as 'to fall' since the implied movement is that of vertical, from top to bottom. This section specifically examines passages in which both the verb הָיָה and the preposition עַל are used together with קֶצֶף being the subject. The examples are in the following section beginning with those in the Torah.

3.1 The Torah

1) Num 1:53

וְהַלְוִיִּם יַחֲנוּ סָבִיב לְמִשְׁכַּן הָעֵדֻת וְלֹא־יִהְיֶה קֶצֶף עַל־עֲדַת בְּנֵי יִשְׂרָאֵל וְשָׁמְרוּ הַלְוִיִּם אֶת־מִשְׁמֶרֶת מִשְׁכַּן הָעֵדוּת׃

But the Levites shall camp around the tabernacle of the covenant to ensure that קֶצֶף may not come/fall on the congregation, the children of Israel. The Levites shall keep charge of the tent of the meeting.

The larger context of this passage is when the Israelites are about to set out from Mount Sinai towards Kadesh. The immediate context of this verse is a census of all the Israelites by Moses (v. 2) and a specific census of the men for war (v. 45). The preceding verse (v. 52) is about the Israelites pitching their tents according to their camps. The instruction in verse 52 is different from the instructions in verse 53 in which the Levites were not supposed to pitch their tents according to their camp like the rest of the Israelites, instead, they were to pitch them surrounding the tent of meeting. With this understanding, the conjunction וְ at the beginning of verse 53 is adversative[xxx] meaning 'but' because it contrasts how the people were to pitch their tents and how the Levites were to pitch theirs. The instructions in verse 53 are a direct address to הַלְוִיִּם 'the Levites'. The instruction from Moses is that the Levites יַחֲנוּ סָבִיב לְמִשְׁכַּן הָעֵדֻת 'shall encamp around the tent of meeting'. The instruction to the Levites on pitching their tents is to encamp around לְמִשְׁכַּן הָעֵדֻת 'the tent of meeting' which is a genitive of

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[xxviii] Ross, *Introducing Biblical Hebrew*, 53.3.

[xxix] Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 4.1.16a.

[xxx] Seow, *A Grammar for Biblical Hebrew*, 284.

purpose;[xxxi] the purpose of the tent is to hold meetings for religious practices. However, encamping around the tent was not only because they had primary role in caring for the tent (v. 50), but also to ensure that God's קֶצֶף did not come/fall on the people. Preventing God's קֶצֶף is clearly stipulated in the words of Moses as he said וְלֹא־יִהְיֶה קֶצֶף עַל־עֲדַת בְּנֵי יִשְׂרָאֵל 'so that קֶצֶף might not come/fall on the congregation of the children of Israel'. The conjunction וְ introduces a purpose clause,[xxxii] thus it is translated as 'so that'. The verb יִהְיֶה is a non-perfective of possibility[xxxiii] suggesting the possibility of קֶצֶף coming/falling on the Israelites if the instructions given are breached. The verb יִהְיֶה, also identifies the trajectory taken by קֶצֶף which rests on the landmark marked by the preposition עַל. The landmark is the עַל־עֲדַת בְּנֵי יִשְׂרָאֵל 'the congregation of the children of Israel'. The phrase 'children of Israel' constitutes a pleonasm[xxxiv]— that is to say, it is contextually redundant, since if refers to the congregation in question. Although this verse does not say who the source of קֶצֶף is, it is clear from the context that it is God, who is a superior to the Israelites. The fact that God is the Ego of קֶצֶף, supports the argument in this research that the קצף frame had a vertical relationship—from a superior to an inferior.

The last sentence of this verse is giving more details on what encamping around the tent of meeting entailed. The purpose of encamping was to אֶת־מִשְׁמֶרֶת מִשְׁכַּן הָעֵדוּת 'charge of the tent of the meeting'. Since the noun מִשְׁמֶרֶת has the sense of ensuring the proper conduct in regard to the ceremonial priestly function[xxxv] in the tent of meeting, the encamping ensured that there is no infringement of the code of conduct (contamination) within the tent. This clause is the object of the verb since a definite object marker introduces it. In this verse, קֶצֶף is the subject doing the action of 'coming/falling on' the Israelites.

It is also important to note that camping around the tent of meeting guarded it because the penalty of trespassing was death. George Gray takes note of this and says, "*the whole people are to encamp in an orderly manner around the tabernacle, but kept from immediate proximity to it by the Levites. This inner position of the Levites is to prevent even accidental contact of the non-Levites with the tabernacle, and, consequently, any such sudden and destructive outburst of Yahweh's anger.*"[xxxvi] The penalty of death was for all, both Israelites and aliens. The author of Numbers 1:51 states this penalty; the reference says, "*whenever the tabernacle is to move, the Levites are to take it down, and whenever the tabernacle is to be set up, the Levites shall do it. Anyone else who approaches it is to be put to death*" (NIV). The word translated as 'anyone else' is הַזָּר which when used as a participle can mean a stranger, a strange one, a foreigner in relation to an Israelite or a stranger in the sense of someone who is forbidden or unauthorized. The context in Numbers 1:53 implies that the noun הַזָּר 'alien' is used, meaning someone who is forbidden or not authorized,[xxxvii] and that includes both Israelites and aliens. Since הַזָּר 'alien'

[xxxi] Chisholm, *From Exegesis to Exposition*, 63.

[xxxii] Van der Merwe, Naudé, and Kroeze, *A Biblical Hebrew Reference Grammar*, 299.

[xxxiii] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax,* 9th ed. 31.4e.

[xxxiv] Bullinger, *Figures of Speech Used in the Bible*, 405.

[xxxv] Koehler and Baumgartner, "שמר," *HALOT* 2:1583.

[xxxvi] Gray, *A Critical and Exegetical Commentary on Numbers*, 16.

[xxxvii] Clines, ed., "זור," *DCH* 3:98.

is an adjective, it has a substantive adjective function[xxxviii] operating as a noun. Other passages that pronounce the death penalty for הַזָּר 'unauthorized people' coming to the tent of gathering are Numbers 3:10, 38 and 18:7. The intended penalty of God's קֶצֶף is death.

The next reference in which the verb הָיָה (to come/fall) is used with the preposition עַל to show the trajectory and the landmark of קֶצֶף is in Numbers 18:5.

2) Num 18:5

וּשְׁמַרְתֶּם אֵת מִשְׁמֶרֶת הַקֹּדֶשׁ וְאֵת מִשְׁמֶרֶת הַמִּזְבֵּחַ וְלֹא־יִהְיֶה עוֹד קֶצֶף עַל־בְּנֵי יִשְׂרָאֵל׃

You are to keep charge of the tabernacle and the altar, so that קֶצֶף may not come/fall again on the Israelites.

The context of this passage is Aaron instructing the Levites on how to care for the tabernacle. These instructions were given just before the Israelites, who have been on a journey from Mount Sinai, enter Kadesh. Verse 5 is a continuation of the instructions which Aaron has been giving from verse 1. The instruction begins with וּשְׁמַרְתֶּם 'you take care' which is a non-perfective of command.[xxxix] The larger context of the book of Numbers has informed this understanding since it demonstrates that the work of Levites in caring for the tabernacle was ongoing before Aaron gave the instructions. The cognate internal accusatives of the verb are אֵת מִשְׁמֶרֶת הַקֹּדֶשׁ וְאֵת מִשְׁמֶרֶת הַמִּזְבֵּחַ 'the tabernacle and the altar.' The two phrases: מִשְׁמֶרֶת הַקֹּדֶשׁ 'charge of the tabernacle' and מִשְׁמֶרֶת הַמִּזְבֵּחַ 'charge of the altar' are both genitives of advantage[xl] since both the tabernacle and the altar are worth guarding.[xli] The noun מִשְׁמֶרֶת is used in the two constructions with a sense of the guarding function of a ceremonial office/function.[xlii] Both the הַקֹּדֶשׁ 'the tabernacle' and הַמִּזְבֵּחַ 'the altar' have definite articles of a unique referent.[xliii]

The last clause of this verse is a purpose clause[xliv] introduced by a conjunction וְ. Thus it is translated as 'so that'. The Levites were to ensure proper conduct in the place of worship וְלֹא־יִהְיֶה עוֹד קֶצֶף עַל־בְּנֵי יִשְׂרָאֵל 'so that קֶצֶף may not come/fall again on the Israelites.' The verb יִהְיֶה is a non-perfective of possibility[xlv] meaning if the Levites do not fulfill the conditions of taking care of the tabernacle, there is a possibility that קֶצֶף may come/fall on the Israelites.

In this last clause, God warns the priests and the Levites to care for the tabernacle and the altar so that God's קֶצֶף does not come/fall on the Israelites again, עוֹד. The use of the particle עוֹד 'again' evokes the memories of the destructions in chapter 16 (in the English Bible) or 17 (in the HB)—in which the קֶצֶף is also used. Therefore, the precaution is that if the Levites do not take good care of the tabernacle and the altar—by ensuring the proper offering of sacrifices—then God in his קֶצֶף would punish[xlvi] the Israelites. This is another example of intent of punishment associated with קֶצֶף. The need for the proper care of the altar is

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[xxxviii] Van der Merwe, Naudé, And Kroeze, *A Biblical Hebrew Reference Grammar*, 235.

[xxxix] Chisholm, *From Exegesis to Exposition*, 94, 101.

[xl] Joüon and Muraoka, *A Grammar of Biblical Hebrew*, 129e.

[xli] The constructs are not translated for idiomatic reading of the verse.

[xlii] Koehler and Baumgartner, "שׁמר," *HALOT* 2:1583.

[xliii] Chisholm, *From Exegesis to Exposition*, 73.

[xliv] Van der Merwe, Naudé, and Kroeze, *A Biblical Hebrew Reference Grammar*, 299.

[xlv] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax,* 9th ed. 31.4e.

[xlvi] The kind of punishment meted out on the Israelites is varied, but in this case, the implied punishment is death based on the events of chapter 16 (in the English Bible) or 17 (in the HB).

underscored by Cole who said, "*The holiness and purity of the sanctuary may be at risk should a people become rebellious and attempt to usurp the power of the divinely ordained priesthood or endeavor to present impure or unclean sacrifices in the realm of the holy.*"[xlvii] The charge in the verse above was given to both the priests and the Levites, hinted by the use of the affirmative plural you, וּשְׁמַרְתֶּם 'you keep'. The responsibility is therefore on the shoulders of the priests and Levites as noted by Gray, who said, "*The priests and Levites—alike must keep their charge if the Israelites are to be prohibited from outbreaks of the divine wrath.*"[xlviii] Failure to heed this advice would lead to destruction similar to that mentioned in chapter 16 (or 17 in the HB) in which fire consumed 250 Israelites who offered sacrifices but had neglected the set rules for offering sacrifices.

In summary, Numbers 18:5 is a record of God's instruction to Aaron and the Levites to care for the tabernacle so that his קֶצֶף will no longer come/fall on the Israelites. In addition to the vertical function of the preposition עַל, the fact that God is a superior and the Israelites are subordinates supports the argument that the קצף frame has a vertical relationship. The noun קֶצֶף is the subject coming on the Israelites. These examples are the only ones in the Torah where the verb הָיָה and the preposition עַל are used together in the קֶצֶף clauses. The following section has more examples from the prophets.

3.2 The prophets

3) Josh 9:20

זֹאת נַעֲשֶׂה לָהֶם וְהַחֲיֵה אוֹתָם וְלֹא־יִהְיֶה עָלֵינוּ קֶצֶף עַל־הַשְּׁבוּעָה אֲשֶׁר־נִשְׁבַּעְנוּ לָהֶם:

This is what we will do to them: we allow them to live, so that God's קֶצֶף anger will not come/fall on us because of the oath, which we swore to them.

The context of this passage is about the deception of the Israelites by the Gibeonites. The Gibeonites pretended that they were aliens from a far country who had come to Israel because of the fame of the God of the Israelites (vv. 9-15). It was after only three days (v. 16) that they learned that these aliens were their neighbors. After this discovery, the Israelites set out to attack the Gibeonites but the Israelites' leaders could not allow them to do so since they had sworn an oath to the Gibeonites by the God of Israel (v. 18). Therefore, the Israelites decided to let them live in their midst so that God's קֶצֶף would not come/fall on them. Breaking of an oath sworn to God would provoke God's קֶצֶף and attract punishment because all oaths were binding (Exod 20:7, Lev 19:12, 1 Sam 14:24). This oath was later disregarded by Saul and the result was the killing of his five sons by the Gibeonites (2 Sam 21:1-9). Before this brutal killing, there was famine in the land and David attributed it to the breaking of the oath between the Israelites and the Gibeonites by Saul (2 Sam 21:1-2). David Howard observes that the famine was a result of the breaking of this oath as he noted, "*many years later Saul killed the Gibeonites in violation of this oath, the Lord brought famine upon the land and this would have been the type of wrath the leaders feared.*"[xlix]Therefore, Saul, the one who disregarded the oath taken in God's name, which Joshua did not want to break, lost his family as a form of punishment from God's קֶצֶף.

[xlvii] Cole, *Numbers*, 281.

[xlviii] Gray, *A Critical and Exegetical Commentary on Numbers*, 220.

[xlix] Howard, *Joshua*, 229.

This verse, Joshua 9:20, begins with a near demonstrative זאת 'this' which is cataphoric pointing to the content of the speech which follows. The leaders beseeched the Israelites saying this is what נַעֲשֶׂה לָהֶם וְהַחֲיֵה אוֹתָם 'we will do to them: we let them live'. The verb נַעֲשֶׂה 'we will do' has a specific future function[l] meaning they will certainly honor their commitment. Their commitment is וְהַחֲיֵה 'allow (them) to live', which is an infinitive absolute[li] continuing the action of the preceding verb.

The reason for this plea by the leaders to allow the Gibeonites to live is: וְלֹא־יִהְיֶה עָלֵינוּ קֶצֶף 'so that God's קֶצֶף 'anger' will not come/fall on us'. The conjunction וְ is indicating a sequence of events hence its translation as 'so that'.[lii] The יִהְיֶה 'will (not) come/fall' verb is a non-perfective of possibility[liii] meaning there is a possibility that the God's קֶצֶף will come/fall on them if the oath is broken. The subject of this clause is קֶצֶף, which would come on the landmark עָלֵינוּ 'on us' identified by the preposition עַל. This verse explains both the vertical syntactical function relationship because of the preposition עַל and the vertical relational function since the Ego is superior to the landmark.

The leaders' duty was to ensure the Israelites understood that the קֶצֶף of God would come/fall on them if they failed to keep an oath they had made. The content of the last clause is עַל־הַשְּׁבוּעָה אֲשֶׁר־נִשְׁבַּעְנוּ לָהֶם: 'because of the oath which we swore to them.' This last clause is introduced by the preposition עַל which has a causal function[liv] hence its translation as 'because'. The object of the preposition is הַשְּׁבוּעָה 'the oath'. The manner in which the oath was dealt with is explained in a relative clause אֲשֶׁר־נִשְׁבַּעְנוּ לָהֶם 'which we swore to them'. The context implies that this swearing was binding. Joshua 22:20 is the next reference in which הָיָה (to come/fall) verb is used with the preposition עַל to show the trajectory and the landmark of קֶצֶף.

4) Josh 22:20

הֲלוֹא עָכָן בֶּן־זֶרַח מָעַל מַעַל בַּחֵרֶם וְעַל־כָּל־עֲדַת יִשְׂרָאֵל הָיָה קָצֶף וְהוּא אִישׁ אֶחָד לֹא גָוַע בַּעֲוֹנוֹ:
Achan, son of Zerah, acted treacherously by violating (on) the ban. Was it not, therefore, on the entire community of Israel that קֶצֶף 'anger' came/fell? He did not die alone for his guilt.

The context of this verse is about a warning to Gilead—comprised of Reuben, Gad and the half tribe of Manasseh—against disobeying God and building an altar other than that of God. If the tribes of Gilead did go on to build an altar to another god, then their rebellion would attract God's קֶצֶף and result in punishment to the entire nation, just as God's קֶצֶף fell on the Israelites when Achan acted unfaithfully regarding the sacred items. The author of Joshua 7:1-26 records the sin of Achan, who was stoned to death, and how Israel suffered defeat at the hands of their enemies.[lv] The reminder of Achan's judgment is a warning to the people of Israel to take heed, lest they sin again and suffer another defeat. Howard noted, *"Israel had never truly rid itself of this sin that it always flirted with—if not participated in—idolatry and the allure of pagan religious systems. Achan's case was proof of this, and the Cisjordan tribes*

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[l] Gibson, *Davidson's Introductory Hebrew Grammar*, 64a.

[li] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax,* 9th ed. 35.5.2b-d.

[lii] Seow, *A Grammar for Biblical Hebrew*, 285.

[liii] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 9th ed. 31.4e.

[liv] Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 4.1.16d.

[lv] In this passage, the author uses אַף in Numbers 7:1, 26 and not קֶצֶף. The relationship of these two lexical items is explained later in this chapter.

feared that this altar represented another such case."[lvi] Therefore, disregarding this warning meant God's קֶצֶף would bring military defeat (punishment) in this context.

The verse begins with a rhetorical question: Did not wrath come/fall upon the whole community? What brought the misfortune was the act of Achan עָכָן בֶּן־זֶרַח מָעַל מַעַל בַּחֵרֶם 'Achan son of Zerah acted treacherously by violating the ban'. The verb מָעַל 'acted' is a definite past[lvii] and the noun מַעַל is a cognate internal accusative[lviii] since it shares the root as the verb and it is expressing Achan's conduct which should be avoided by the current audience. The sin of Achan was primarily that of breaking the covenant by stealing things that were devoted for destruction (6:18; 7:10-15). Similarly, the perceived sin in Joshua 22:20 is possible erecting an altar to the idols (7:11, 19) other than an altar to God. God's instructions were that they should completely destroy all the altars to idols as written in Exodus 34:12-13 which says *"Watch yourself that you make no covenant with the inhabitants of the land into which you are going, or it will become a snare in your midst.* <u>*But rather, you are to tear*</u> <u>*down*</u> <u>*their altars*</u> <u>*and smash*</u> <u>*their*</u> <u>*sacred pillars*</u> <u>*and cut*</u> <u>*down*</u> <u>*their Asherim--.*</u>*"* In this case the altars are devoted for destruction. Because of his action, the Israelites were punished 'וְעַל־כָּל־עֲדַת יִשְׂרָאֵל הָיָה קֶצֶף'. This clause begins with a conjunction וְ, which is introducing the consequences[lix] explaining the consequences of violation of the ban by Achan. The phrase וְעַל־כָּל־עֲדַת יִשְׂרָאֵל 'all the congregation of Israel' has the preposition עַל, which has a locative function identifying the location on which קֶצֶף falls.[lx] The noun קֶצֶף is the subject of the verb הָיָה 'came/fell', which is a definite (simple) past perfective.[lxi] This marks the end of the rhetorical question, after which, in the last clause, the author emphatically states that Achan did not die alone. In this example, a superior experienced קֶצֶף over an inferior, which is in line with the קֶצֶף frame's proposition that it had vertical relationship. In addition, the reminder of the destruction of the Israelites due to the sin of Achan is an evidence that קֶצֶף had a retributive effect.

The last phrase of this verse is a further explanation of the entire congregation being punished. It says וְהוּא אִישׁ אֶחָד לֹא גָוַע בַּעֲוֹנוֹ 'he did not die alone for his guilt.' The phrase הוּא אִישׁ which can literally be translated as 'he, man' has the pronoun הוּא whose function is to show *"the focus of an utterance confirming the personal or exclusive role of the referent of the pronoun in an event."*[lxii] In the context of this verse, Achan is specifically responsible for what is happening and the author draws the readers' attention to that fact. Although entirely responsible, Achan did not die alone in his iniquity. The author of this reference explains Achan's death further in that it was בַּעֲוֹנוֹ 'in his iniquity.' The preposition בְּ has a semantic function of cause[lxiii] which means 'in (because of) his iniquity.' The affix in בַּעֲוֹנוֹ is a genitive suffix, his iniquity, whose syntactical function is a genitive of quality—the affix did what amounts to iniquity.[lxiv] The

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[lvi] Howard, *Joshua*, 408.

[lvii] Joüon and Muraoka, *A Grammar of Biblical Hebrew*, 112c.

[lviii] Gibson, *Davidson's Introductory Hebrew Grammar*, 93.

[lix] BDB, 254c.

[lx] Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 4.1.16a.

[lxi] Chisholm, *From Exegesis to Exposition*, 86.

[lxii] Van der Merwe, Naudé, and Kroeze, *A Biblical Hebrew Reference Grammar*, 253.

[lxiii] Ibid., 282.

[lxiv] Van der Merwe, Naudé, and Kroeze, *A Biblical Hebrew Reference Grammar*, 198.

next example in which the הָיָה verb and the preposition עַל are used with קֶצֶף as the subject is in 2 Kings 3:27.

   5) 2 Kgs 3:27

וַיִּקַּח אֶת־בְּנוֹ הַבְּכוֹר אֲשֶׁר־יִמְלֹךְ תַּחְתָּיו וַיַּעֲלֵהוּ עֹלָה עַל־הַחֹמָה וַיְהִי קֶצֶף־גָּדוֹל עַל־יִשְׂרָאֵל וַיִּסְעוּ מֵעָלָיו וַיָּשֻׁבוּ לָאָרֶץ:

Then he took his son, the firstborn, who was to become king after him, and offered him as a burnt offering upon the wall/altar. Therefore, great קֶצֶף 'anger' came/fell on Israel that they retreated from him and returned to their own land.

The context of this passage is about a war between the Israelites and the Moabites, whose army marched and staged war at the Israelite's camp. However, the Moabites were defeated and they retreated as the Israelites pursued. When they arrived at Kir-hareseth, the king of the Moabites took his eldest son and offered him as a burnt offering on the wall. Then great קֶצֶף came/fell on the Israelites and they retreated.

This verse begins with וַיִּקַּח 'then he took' with the conjunction וְ which is indicating a logical sequence[lxv] of events hence its translation as 'then'. What he took was his son who was not only a firstborn child, but also אֲשֶׁר־יִמְלֹךְ תַּחְתָּיו 'was to become king after him' which is a relative clause introduced by אֲשֶׁר 'who'. The verb יִמְלֹךְ is a historical future non-perfective [lxvi] since the author is looking at what he would have begun being at some point after the era of his father. After the king took his son, he וַיַּעֲלֵהוּ עֹלָה עַל־הַחֹמָה 'offered him as a burned offering on the wall'. The verb וַיַּעֲלֵהוּ 'and he offered him' is a simple past perfective.[lxvii] The phrase וַיַּעֲלֵהוּ עֹלָה 'and he offered him as a burned offering' is a double accusative of the person acted on (the object) and the complement of how he was acted upon,[lxviii] while the first object is the person acted upon, affix וּ 'him', translated with the verb as 'offered him', and a complement of how the offering was done עֹלָה, 'burnt offering'. The offering was עַל־הַחֹמָה 'on the wall'. The preposition עַל indicates locality in the sense of on top of an object[lxix] —which is הַחֹמָה 'the wall'. The use of the preposition עַל implies that the offering was on top of the wall. Although there are passages in scripture that show that the Moabites' altars where built on public high places (1 Kgs 11:7; 2 Kgs 23:13) and that meant the sacrifice was done in the public for everybody to see,[lxx] this offering on the wall meant the wall was not a conventional altar but it served the purpose of the offering being displayed in public.

The king's action meant that וַיְהִי קֶצֶף־גָּדוֹל עַל־יִשְׂרָאֵל וַיִּסְעוּ מֵעָלָיו וַיָּשֻׁבוּ לָאָרֶץ קֶצֶף 'great came/fell on Israel and they retreated from him and returned to their own land.' The verb וַיְהִי has a conjunction וְ, which is indicating a sequence of events[lxxi] meaning 'then'. The subject of the verb is קֶצֶף 'anger' with גָּדוֹל being an attributive adjective[lxxii] modifying the noun. The construction עַל־יִשְׂרָאֵל 'on Israel' has the preposition עַל showing the landmark of קֶצֶף. Both of

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lxv Seow, *A Grammar for Biblical Hebrew*, 285.

lxvi Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 9th ed. 31.6.2c.

lxvii Chisholm, *From Exegesis to Exposition*, 86.

lxviii Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax,* 9th ed. 10.2.3e.

lxix Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 4.1.16a.

lxx P. M. Michèle Daviau and Margreet Steiner, "A Moabite Sanctuary at Khirbat Al-Mudayna," *BASOR* 320 (2000): 8.

lxxi Seow, *A Grammar for Biblical Hebrew*, 285.

lxxii Gibson, *Davidson's Introductory Hebrew Grammar*, 41.

the verbs, וַיִּסְעוּ and וַיָּשֻׁבוּ 'retreated and returned' are hendiadys[lxxiii] since it is one idea expressed in two words. The Israelites returned to the land לָאָרֶץ—that is their own land (v. 27).

This passage is silent on who the source of קֶצֶף־גָּדוֹל is, and that silence has created room for speculation. This section offers a summary of the main different views and also states the position held in this research on the matter. The varying views on the source of קֶצֶף־גָּדוֹל are the Israelites, [lxxiv] the king of the Moabites,[lxxv] the Israelites' God[lxxvi] and the Moabite god— Chemosh.[lxxvii] The following section reviews all these possible Egos of קֶצֶף־גָּדוֹל. Firstly, it is not possible that the Israelites experienced קֶצֶף־גָּדוֹל caused by the detestable act, and decided to retreat. The reason this is not possible is because of the preposition עַל which identifies them as the object of the preposition. Secondly, it is unlikely that it is the Moabites who got angry since they had already retreated. Furthermore, when the Israelites returned it was not a flight in fear of being pursued by the Moabites (2 Kgs 3:20-27). Thirdly, there are textual clues that suggest that the source was the Israelites' God although this research argues against that view. The possibility of the source being the Israelites' God is that, first of all, considering all the six places where קֶצֶף־גָּדוֹל occurs (Deut 29:27, 2 Kgs 3:27, Jer 32:37; 21:5, Zech 1:15 and Zech 7:12), in five out of those passages, excluding this one, God is the Ego. Therefore, in the strength of the Ego of the other occurrences of קֶצֶף־גָּדוֹל being God and not a human being or another deity, the evidence of occurrence supports that God is the source from whom קֶצֶף־גָּדוֹל came/fell. Secondly, other than God being the Ego, all those passages where קֶצֶף־גָּדוֹל is used show that idolatry was involved as the central event that was the antecedent of קֶצֶף־גָּדוֹל. Although idolatry is practiced in this passage in the sense of offering of human sacrifice, the Israelites were not directly responsible or involved. Moreover, there is no reason given in the text which would explain why the Israelites' God was the source of קֶצֶף־גָּדוֹל. The position held in this research is that the source of קֶצֶף־גָּדוֹל was Chemosh, the god of the Moabites. Contextually, there is a direct link between the offering of the son on the wall/altar in verse 26 and the קֶצֶף־גָּדוֹל falling on the Israelites in verse 27.

There are other passages which show that the Israelites believed in the superstition[lxxviii] that was associated with human sacrifice (Judg 11:24, 2 Kgs 16:3, Mic 6:7).[lxxix] However, this position does not go unchallenged. One of the scholars who oppose this position is Robert Cohn who said, "*Biblical scholars would not ascribe wrath to a god whose power they would not acknowledge.*"[lxxx] But the biblical references given above imply that the biblical writers

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[lxxiii] Bullinger, *Figures of Speech Used in the Bible*, 657.

[lxxiv] Mordechai Cogan and Hayim Tadmor, *11 Kings: A New Translation*, 1st ed., AB 11 (New York: Doubleday, 1988), 47.

[lxxv] Donald J. Wiseman, *1 and 2 Kings: An Introduction and Commentary*, TOTC 9 (England: Inter-Varsity, 1994), 202.

[lxxvi] Marco Conti, Gianluca Pilara, and Thomas C. Oden, eds., *1-2 Kings, 1-2 Chronicles, Ezra, Nehemiah, Esther*, ACCSOT 5 (Downers Grove, Ill: InterVarsity, 2008), 154.

[lxxvii] James A. Montgomery, *A Critical and Exegetical Commentary: The Book of Kings*, ICC (Edinburgh: T&T Clark, 1967), 364.

[lxxviii] The belief that idols were alive and could be worshipped.

[lxxix] Montgomery, *The Book of Kings*, 363.

[lxxx] Robert L. Cohn, *2 Kings*, ed. David W. Cotter, et al., BO (Minnesota: Liturgical, 2000), 24.

recorded that the Jewish people had fallen into this superstition. James Montgomery puts it well when he asserts that Israelites believed in קֶצֶף־גָּדוֹל coming from Chemosh because "the superstitious fears of the soldiery must have been more alive in a land that was not theirs."[lxxxi] The study on 'The Wrath of Moab' by Patricia J Berlyn holds this view that the קֶצֶף־גָּדוֹל was from Chemosh.[lxxxii] Another scholar, Klaas Smelik, has the same thoughts as Berlyn when he noted that for the Moabites, it is Chemosh who delivered them and not king Mesha since the king's army had already lost the battle.[lxxxiii] In light of this belief, the author of this dissertation argues that קֶצֶף־גָּדוֹל is associated with God or a deity. In this context, the antecedent condition of קֶצֶף־גָּדוֹל is the attack of the Moabites by the Israelites and the result was Israelites' army retreated.

This passage supports the argument in this research that where either קֶצֶף or קֶצֶף־גָּדוֹל is the subject with the verb הָיָה and the preposition עַל, the relationship of the Ego and the landmark is that of a superior to a subordinate—vertical relationship. Out of all of the possible proposed Ego's of קֶצֶף־גָּדוֹל in this passage, only God or a deity qualifies to be a superior to the Israelites. The next examples that demonstrate these characteristics of the קצף frame are in the section of 'writings' according to the HB.

3.3 The writings

The first example to be considered in this category is from 1 Chronicles 27:24.

6) 1 Chr 27:24

יוֹאָב בֶּן־צְרוּיָה הֵחֵל לִמְנוֹת וְלֹא כִלָּה וַיְהִי בָזֹאת קֶצֶף עַל־יִשְׂרָאֵל וְלֹא עָלָה הַמִּסְפָּר בְּמִסְפַּר דִּבְרֵי־הַיָּמִים לַמֶּלֶךְ דָּוִיד

Joab, son of Zeruiah, began to count, but he did not complete it, for because of it קֶצֶף came/fell on Israel. Therefore, the number was not recorded in the book of chronicles of King David.

This chapter is about the order by David concerning the counting of the Israelite's fighting men. He ordered Joab to take the census but Joab did not number all the people (v. 21-24 cf. 1 Chr 21:1ff). Because of this census, which was amounting to relying on the fighting men instead of God, God's קֶצֶף came/fell on the Israelites. The punishment from this was a plague—the killing of seventy-thousand men (2 Sam 24:13-17). Since these passages form a corpus, the reason for God's קֶצֶף was David's act of counting the people without God's approval (1 Chr 21:6-7).

In the example from 1 Chronicles 27:24, we begin with the introduction of the subject of the verb יוֹאָב בֶּן־צְרוּיָה 'Joab, son of Zeruiah' who הֵחֵל לִמְנוֹת 'began to count' but the verse does not specify what he was counting. However, it is clear according to verse 23 that he was taking a census of the Israelites which David had not taken for many years. The exclusion of the object of the verb is not abnormal since with infinitive constructs, the subject or the object of the verb may be omitted in the specific verse if it is clear in the immediate context.[lxxxiv] The verb preceding the infinitive is הֵחֵל whose syntactical function is definite past,[lxxxv] since the

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[lxxx] Montgomery, *The Book of Kings*, 364.

[lxxxi] Patricia J Berlyn, "The Wrath of Moab," *JBQ* 30.4 (2002): 217.

[lxxxii] Klaas A. D. Smelik, "The Literary Structure of King Mesha's Inscription," *JSOT* 15.46 (1990): 22.

[lxxxiii] Gibson, *Davidson's Introductory Hebrew Grammar*, 106 Rem. 1.

[lxxxiv] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 9th ed. 30.5.1b.

author is referring to an activity that took place in the past. What he began to do was *לִמְנוֹת* 'to count', which is an infinitive construct with a preposition *לְ*, which is used as an accusative of verbal complement[lxxxvi] of what he began to do. Although Joab began counting, the narrator quickly notes that *וְלֹא כִלָּה*'but he did not finish'. The conjunction *וְ* has an adversative function[lxxxvii] meaning 'but' because it is contrasting the counting process and the failure to complete that process.

Because of this counting, God's קֶצֶף came/fell on them. The clause describing God's קֶצֶף is *וַיְהִי בָּזֹאת קֶצֶף עַל־יִשְׂרָאֵל* 'because of it God's קֶצֶף came/fell on Israel'. The conjunction *וְ* has a syntactical function of introducing the consequences,[lxxxviii] that is, the consequences of the failure to count everyone among the Israelites is the coming/falling of God's קֶצֶף on them. The verb *יְהִי* 'it came/fell' identifies the trajectory taken by קֶצֶף. The object, landmark, of קֶצֶף is *עַל־יִשְׂרָאֵל* 'on Israel'. The preposition *עַל* has a locative meaning[lxxxix] because it points to the location of the movement of קֶצֶף. Its contextually fitting translation is 'on' which means the landmark has a vertical relationship with the Ego. In this verse as in other examples given above, קֶצֶף is a subject of the verb *הָיָה* and the Ego of קֶצֶף is a superior to the landmark.

Because of this form of judgment, *וְלֹא עָלָה הַמִּסְפָּר בְּמִסְפַּר דִּבְרֵי־הַיָּמִים לַמֶּלֶךְ דָּוִיד*, 'the number was not recorded in the book of chronicles of King David.' The specific reference to which this number was not recorded is *דִּבְרֵי־הַיָּמִים* 'the words of the days (chronicles)' of King David. The genitive 'of the days' in the construction *דִּבְרֵי־הַיָּמִים* is a genitive of content[xc] meaning the words spoken in the days (period) of King David. The construction *דִּבְרֵי־הַיָּמִים* occurs in the HB thirty-eight times. It can be translated as 'the chronicles' referring to the written records.

This passage shows that the Ego of קֶצֶף was a superior to the landmark. It exemplifies the argument that קֶצֶף functions within a vertical relationship frame. The next passage that demonstrates this frame is 2 Chronicles 19:10.

7)   2 Chr 19:10

וְכָל־רִיב אֲשֶׁר־יָבוֹא עֲלֵיכֶם מֵאֲחֵיכֶם הַיֹּשְׁבִים בְּעָרֵיהֶם בֵּין־דָּם לְדָם בֵּין־תּוֹרָה לְמִצְוָה לְחֻקִּים וּלְמִשְׁפָּטִים וְהִזְהַרְתֶּם אֹתָם וְלֹא יֶאְשְׁמוּ לַיהוָה וְהָיָה־קֶצֶף עֲלֵיכֶם וְעַל־אֲחֵיכֶם כֹּה תַעֲשׂוּן וְלֹא תֶאְשָׁמוּ

And every dispute that comes to you from your brothers, who are living in their cities, whether it concerns bloodguilt or questions of law, command, statutes, or ordinances, warn them not to offend the Lord. Otherwise, קֶצֶף will come/fall on you and on your brothers. Now, you will do (this) and you will not offend.

In summary, this chapter concerns the appointment of Levites, priests and heads of families by King Jehoshaphat. The appointees are to settle disputes among the Hebrews. Instructions from the leaders are recorded in the preceding verse (2 Chr 19:9) which state *"you must serve faithfully and wholeheartedly in the fear of the Lord"* (v. 9). The content in verse 10 concerns additional instruction and it begins with the clause *וְכָל־רִיב אֲשֶׁר־יָבוֹא עֲלֵיכֶם מֵאֲחֵיכֶם* 'and in every dispute that comes on you from your brothers'. The conjunction *וְ* is a copulative[xci] meaning 'and' since it is a continuation of the instructions given in the previous verses. What

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[lxxxvi] Ibid., 36.2.3b.

[lxxxvii] Seow, *A Grammar for Biblical Hebrew*, 284.

[lxxxviii] BDB, 254c.

[lxxxix] Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 14.1.16a.

[xc] Van der Merwe, Naudé, and Kroeze, *A Biblical Hebrew Reference Grammar*, 200.

[xci] Seow, *A Grammar for Biblical Hebrew*, 284.

forms the subject matter for the instructions in this verse is כָּל־רִיב 'every dispute' and the author of the text gives details on how the leaders should handle them.

The verb of the first clause יָבוֹא 'may come' is a non-perfective of possibility[xcii] because it denotes the possibility of the subjects, the brothers, having disputes. These disputes are likely to come מֵאֲחֵיכֶם 'from your brothers', who are a synecdoche of the part for the whole[xciii] meaning the entire community regardless of the gender and age. The author of the text explains further that these people are הַיֹּשְׁבִים בְּעָרֵיהֶם 'who are living in their cities.' The verb הַיֹּשְׁבִים is a participle with a predicate use[xciv] meaning 'who are living.' The place they are living is בְּעָרֵיהֶם 'in their cities' with the preposition בְּ which has a spatial function[xcv] indicating localities where people live.

After describing the brothers and where they live, the narrator now changes focus to the nature of their disputes בֵּין־דָּם לְדָם בֵּין־תּוֹרָה לְמִצְוָה לְחֻקִּים וּלְמִשְׁפָּטִים 'between blood and blood, law and commandments, and between statutes and judgments'. It is noticeable that בֵּין is repeated twice but is translated only once. Bill Arnold and John Choi note, "בֵּין is paired with itself in order to denote the interval between two points or two parties, in which case the second בֵּין is not repeated in translation."[xcvi] The only other place where this formula is used is in Deuteronomy 17:8 which says:

כִּי יִפָּלֵא מִמְּךָ דָבָר לַמִּשְׁפָּט בֵּין־דָּם לְדָם בֵּין־דִּין לְדִין וּבֵין נֶגַע לָנֶגַע דִּבְרֵי רִיבֹת בִּשְׁעָרֶיךָ וְקַמְתָּ וְעָלִיתָ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ:

If there is a case for judgment which proves too baffling for you to decide, in a matter of bloodshed or of law or of injury, matters of dispute within your gates, you shall then go up to the place which the Lord, your God, will choose… (NAB).

Jehoshaphat's instruction to the priests, Levites and headmen was clear and concise. He instructed them to וְהִזְהַרְתֶּם אֹתָם וְלֹא יֶאְשְׁמוּ לַיהוָה 'warn them not to offend the Lord'. The verb וְהִזְהַרְתֶּם is a non-perfective of command[xcvii] because it implies that the warning was to be observed at the present time and in the future. This warning is further elaborated by the phrase וְלֹא יֶאְשְׁמוּ לַיהוָה, 'not to offend the Lord'. The negative particle לֹא 'not' is key since it means not offending the Lord equals to קֶצֶף not וְהָיָה 'coming/falling' on the Israelites. The verb יֶאְשְׁמוּ 'offend' is a non-perfective of injunction[xcviii] since it shows what the speaker, in a position of authority, would not want to see his subordinates do. This verb יֶאְשְׁמוּ 'offend' occurs in the HB seven times (2 Chr 19:10; Ps 34:22, 23; Jer 2:3; Hos 5:15, 10:2; Zech 11:5) and has a nuance of being guilty. It is repeated twice in this verse although in different form. The charge to the Levites and the priests was that they should ensure no one is guilty of bloodshed, God's law, command, statutes, or ordinances.[xcix] Being guilt of such was to result in God's קֶצֶף coming/falling on them.

[xcii] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 9th ed. 31.4e.

[xciii] Bullinger, *Figures of Speech Used in the Bible*, 648.

[xciv] Gibson, *Davidson's Introductory Hebrew Grammar*, 113a.

[xcv] Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 4.1.5a.

[xcvi] Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 4.1.16.

[xcvii] Chisholm, *From Exegesis to Exposition*, 94, 101.

[xcviii] Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 3.2.2(d.4).

[xcix] All these mentioned wrongs about to what is introduced as disputes at the beginning of the verse.

The reason for all these instructions is that וְהָיָה־קֶצֶף עֲלֵיכֶם וְעַל־אֲחֵיכֶם כֹּה תַעֲשׂוּן וְלֹא תֶאְשָׁמוּ 'otherwise קֶצֶף will come/fall on you and on your brothers. Now, you will do (this) and you will not offend.' This clause begins with a conjunction וְ which has an alternative function[c] meaning 'or, otherwise' because the last clause is an alternative of what will happen if the instructions are not heeded. The first verb in this clause is וְהָיָה 'will come/fall', which is a specific future,[ci] denoting that if God is offended then קֶצֶף (from God) הָיָה 'will come/fall' עֲלֵיכֶם 'on them', hence the charge not to disobey. The prepositional phrase עֲלֵיכֶם וְעַל־אֲחֵיכֶם 'on you and on your brothers', has the preposition עַל showing locality, the goal movement of the subject.[cii]

Having clearly delineated the laws by which they should live, King Jehoshaphat ended by urging the leaders that כֹּה תַעֲשׂוּן וְלֹא תֶאְשָׁמוּ 'you will do (this) and you will not offend.' This final clause begins with particle כֹּה which is an adverb of manner "introducing the content of the speech."[ciii] The verb תַעֲשׂוּן is a non-perfective of command[civ] denoting that the speaker wanted to see being followed without wavering. If this command is followed, they would not be guilty before God and his קֶצֶף would not come/fall on them.

In summary, 2 Chronicles 19:10 concerns King Jehoshaphat's instruction to the leaders of the community who are to warn the Israelites not to trespass against the Lord so that his קֶצֶף does not come/fall on them. Trespassing against God's laws is an antecedent of his קֶצֶף, which would come/fall on them. The verse has demonstrated that קֶצֶף is the subject of its clause whose trajectory is identified by the verb הָיָה and its landmark by the preposition עַל. In addition, the meaning of the preposition עַל further demonstrates that קֶצֶף frame had a vertical syntactical relationship. Since the Ego of קֶצֶף is superior to the landmark, it explains a vertical relationship and the two complement each other. It is also true of this passage that there is an intended punishment.

Another example that exemplifies these characteristics of the קֶצֶף frame is 2 Chronicles 24:18.

8) 2 Chr 24:18

וַיַּעַזְבוּ אֶת־בֵּית יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם וַיַּעַבְדוּ אֶת־הָאֲשֵׁרִים וְאֶת־הָעֲצַבִּים וַיְהִי־קֶצֶף עַל־יְהוּדָה וִירוּשָׁלַם בְּאַשְׁמָתָם זֹאת:

They abandoned the house of Yahweh, the God of their forefathers, and began to serve the Asherahs and the idols; therefore, because of this crime of theirs, קֶצֶף came/fell upon Judah and Jerusalem.

The larger context of this verse is about king Joash and Jehoiada, the priest, who mobilized the Israelites to rebuild the house of God and subsequently restored proper worship in the house of God (vv. 1-16). After the death of Jehoiada, the officials of the king came to pay homage to King Joash and apparently misled him, causing him to abandon the temple of God (vv. 17-18). Because of this act of retreat into idolatry, God's קֶצֶף came/fell on Judah and Jerusalem. The people abandoned their true God and began to worship idols. The

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[c] Van der Merwe, Naudé, and Kroeze, *A Biblical Hebrew Reference Grammar*, 298.

[ci] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 9th ed. 31.6.2a-b.

[cii] Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 14.1.16a.

[ciii] Ibid., 4.2.9.

[civ] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 9th ed. 31.3d.

end result was military defeat at the hands the army of Aram (v. 23), a punishment characteristically associated with קצף frame.

The specific verse, which is the focus in this research, is verse 18 which began with a sad statement of a sinful act by the Hebrews. It says וַיַּעַזְבוּ אֶת־בֵּית יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם 'they abandoned the house of the Lord, the God of their fathers'. The verb וַיַּעַזְבוּ 'they abandoned' is an ingressive perfective,[cv] which refers to the beginning of an action. The plural afformative is contextually referring to the king and the officials of Judah (v. 17). The object of the verb is אֶת־בֵּית 'the house'. This house is explained further by a genitive יְהוָה 'house of Yahweh' which is a possessive genitive,[cvi] but a possession which is metaphorical, meaning the house called by God's name and associated with worship. After describing the house, the author, redirects the readers' focus to who this God is. He is יְהוָה אֱלֹהֵי אֲבוֹתֵיהֶם 'Yahweh, God of their forefathers'. The two יְהוָה אֱלֹהֵי nouns are in apposition, a common noun in apposition to a proper noun.[cvii]

There is a direct link between the first verb וַיַּעַזְבוּ, 'they left' and the second, וַיַּעַבְדוּ, 'they served'. The action of the former set the stage for the action of the latter. Just like the former, the latter is also an ingressive perfective[cviii] denoting what they began to do—serve other gods. The objects of the verb וַיַּעַבְדוּ, 'they served' are אֶת־הָאֲשֵׁרִים וְאֶת־הָעֲצַבִּים 'the Asherahs and the idols'.

The first part of this verse, as discussed above, sets the background for the last clause, which says וַיְהִי־קֶצֶף עַל־יְהוּדָה וִירוּשָׁלַם בְּאַשְׁמָתָם זֹאת 'therefore, because of this crime of theirs, קֶצֶף came/fell upon Judah and Jerusalem.' The conjunction וְ at the beginning of this clause is introducing a consequence[cix] meaning 'therefore'. With this understanding, it is possible to note that the conjunction וְ at the beginning of this clause has a direct connection with בְּאַשְׁמָתָם זֹאת 'because of this guiltiness'. The preposition בְּ has a causal syntactic function[cx] meaning it should be translated as 'because'. The near demonstrative זֹאת 'this' is anaphoric pointing to 'their crime' which was the reason God's קֶצֶף anger, יְהִי 'came/fell' on Judah and Jerusalem. The verb יְהִי 'came/fell' is a definite past[cxi] and in this research, it identifies the trajectory of the קצף frame. The prepositional phrase עַל־יְהוּדָה וִירוּשָׁלַם 'on Judah and Jerusalem' is marked by the preposition עַל which explains locality,[cxii] the goal of the movement of קֶצֶף. The result was that punishment by God's קֶצֶף was manifested by the invasion of Hazael (v. 23).[cxiii] As mentioned earlier in the section under reference 4, the antecedent condition of קֶצֶף is the 'lesser of two evils', when compared to references where קֶצֶף־גָּדוֹל is used with idolatry as the antecedent condition. However, this context is the only exception to the claim that idolatry provoked קֶצֶף־גָּדוֹל since the antecedent condition of קֶצֶף in this passage is idolatry.

[cv] Gibson, *Davidson's Introductory Hebrew Grammar*, 57 Rem. 2.

[cvi] Van der Merwe, Naudé, and Kroeze, *A Biblical Hebrew Reference Grammar*, 198.

[cvii] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 9th ed. 12.3e.

[cviii] Ibid., 30.2.1b.

[cix] BDB, 254c.

[cx] Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 4.1.5f.

[cxi] Joüon and Muraoka, *A Grammar of Biblical Hebrew*, 30.5.1b.

[cxii] Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 4.1.16a.

[cxiii] Edward Lewis Curtis and Albert Alonzo Madsen, *A Critical and Exegetical Commentary on the Books of Chronicles*, ICC (Edinburgh: T&T Clark, 1910), 437.

In 2 Chronicles 29:8, קֶצֶף is the subject of its clause. Its trajectory is identified by the הָיָה verb and its landmark is identified by the preposition עַל.

9) 2 Chr 29:8

וַיְהִי קֶצֶף יְהוָה עַל־יְהוּדָה וִירוּשָׁלַ͏ִם וַיִּתְּנֵם לְזַעֲוָה לְשַׁמָּה וְלִשְׁרֵקָה כַּאֲשֶׁר אַתֶּם רֹאִים בְּעֵינֵיכֶם׃

Therefore, the קֶצֶף of (from) the Lord came/fell on Judah and Jerusalem; he has made them an object of terror, horror, and hissing, as you are seeing with your own eyes.

The context of this passage is about a reminder of how God's קֶצֶף came/fell on Judah and Jerusalem after their ancestors sinned against God. The setting is during the reign of King Hezekiah. Since Hezekiah feared God and wanted to please him (v. 2), he reopened the temple and repaired its doors (v. 3). He also brought priests and Levites and asked them to sanctify themselves and the temple (vv. 4-5). The reasons for the sanctification are the sins of their ancestors. Their sins, according to 2 Chronicles 29:6-7, were as follows: They forsook God and turned their faces against God; they closed the doors of the temple; they put off the fire—believed to be "*the lamps of the golden 'candle stick' which burned until morning (Ex 25:31; 30:7; 40:24, Lev 24:3)."*[cxiv] Therefore, their sins and the defilement of the temple provoked God's קֶצֶף. The result was probably referring to the devastating attack and destruction by the king of Aram, the events in 2 Chronicles 28:5-8. William Johnstone argues for the Aramean invasion by saying that "*the defeat in battle and captivity of women and children, which Judah has just experienced (2 Chronicles 28:5-8), are to be understood as evidence of the anger of the Lord."*[cxv] However, the language that the chronicler uses here of God making the forefathers 'an object of dread and horror and scorn', resonates with Jeremiah's message before the Israelites were taken into captivity by the Babylonians (Jer 19:8, 25:9, 18; 29:18; 51:37).

This verse begins with וַיְהִי קֶצֶף יְהוָה עַל־יְהוּדָה וִירוּשָׁלַ͏ִם 'therefore, the קֶצֶף of the Lord came/fell on Judah and Jerusalem.' The verb וַיְהִי has a conjunction וְ which is introducing a consequence[cxvi] because in this narrative the reasons mentioned in verses 7-8 are the basis on which קֶצֶף came/fell on the Israelites. The וַיְהִי verb is a persistent present perfective[cxvii] meaning this happened at some point in the past and had continued in Hezekiah's time. The subject of the verb is קֶצֶף which occurs in the construction קֶצֶף יְהוָה 'anger of the Lord'. This construction is a genitive of source[cxviii] meaning that קֶצֶף came/fell from the Lord. This understanding is in line with the קצף frame advanced in this research since the argument is that קֶצֶף is an abstract object which comes/falls from Ego—the experiencer of קֶצֶף. The effect of קֶצֶף coming on them is explained in the clause that follows, that is וַיִּתְּנֵם לְזַעֲוָה לְשַׁמָּה וְלִשְׁרֵקָה כַּאֲשֶׁר אַתֶּם רֹאִים בְּעֵינֵיכֶם 'he has made them an object of terror, horror, and hissing, as you see with your own eyes.' The verb וַיִּתְּנֵם 'he has made them' is a persistent present perfective[cxix] meaning this activity of punishing them began in the past and continues into the present. What they became is לְזַעֲוָה לְשַׁמָּה וְלִשְׁרֵקָה 'object of terror, horror, and hissing', which will be evident as stated in the last relative clause which says כַּאֲשֶׁר אַתֶּם רֹאִים בְּעֵינֵיכֶם 'as you are seeing with your

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[cxiv] Curtis and Madsen, *A Critical and Exegetical Commentary on the Books of Chronicles*, 376.

[cxv] William Johnstone, *1 and 2 Chronicles: Volume 2: 2 Chronicles 10-36: Guilt and Atonement*, vol. 2, 2 vols., JSOTSup 254 (Sheffield: Sheffield Academic Press, 1997), 191.

[cxvi] BDB, 254c.

[cxvii] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 9th ed. 30.5.1c.

[cxviii] Joüon and Muraoka, *A Grammar of Biblical Hebrew*, 191.

[cxix] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax*, 9th ed. 30.5.1c.

own eyes'. The verb רֹאִים is a participle whose syntactical function is predicate use, present time with a durative sense.[cxx] The construction בְּעֵינֵיכֶם 'with your own eyes' has an emphatic function[cxxi] meaning it was self-evident. The offence of their forefathers was that they abandoned God and the service/worship in the temple (2 Chr 29:6-7).

This passage (2 Chr 29:8) has demonstrated that קֶצֶף is the subject of its clause whose trajectory is identified by the verb הָיָה and its landmark is marked by the preposition עַל. The Ego is superior to the subordinate and there is pronouncement of punishment. The last example in which the trajectory is identified by the verb הָיָה and its landmark by the preposition עַל is 2 Chronicles 32:25.

10) 2 Chr 32:25

וְלֹא־כִגְמֻל עָלָיו הֵשִׁיב יְחִזְקִיָּהוּ כִּי גָבַהּ לִבּוֹ וַיְהִי עָלָיו קֶצֶף וְעַל־יְהוּדָה וִירוּשָׁלָ͏ם

But Hezekiah did not respond with kindness (given) him, for he had become proud. Therefore, קֶצֶף came/fell on him and on Judah and Jerusalem.

This verse concerns Hezekiah and Sennacherib, the king of Assyria. The Assyrians invaded Judah (v. 1) and Hezekiah's first response to the attack was to block all the water springs (vv. 3-4). Later Sennacherib sent his officials to Hezekiah with a message describing how mighty he was, and mocking the God of the Israelites (vv. 9-19). In response to Sennacherib's message, Hezekiah and Isaiah prayed to God (v. 20). God heard the prayers offered and he subjected the Assyrians to disgraceful defeat (v. 21). In celebration of what the Lord did many people brought gifts to the Lord and to Hezekiah (v. 23). Later, during these days of peace and success, Hezekiah became ill almost to the point of death but he prayed and God healed him (v. 24). Instead of being grateful, he became proud and God was angry with him (v. 25).

This sentence begins with conjunction וְ which has an adversative function[cxxii] being translated as 'but' because it contrasts the healing of Hezekiah by God and his response which was pride. This verb is followed by a negation clause וְלֹא־כִגְמֻל עָלָיו הֵשִׁיב 'but Hezekiah did not respond with kindness (given) him.' The noun כִגְמֻל 'kindness' has a preposition כְּ which has a comparative syntactical function,[cxxiii] comparing his arrogance to the kindness granted him. The noun גְמוּל has the idea of benefit in the sense of acting in a manner to the benefit someone.[cxxiv] It is used with the same sense in Psalm 103:2. The construction כִגְמֻל עָלָיו 'kindness (given to) him' is a two prepositional phrases delineating the recipient of the kindness. The verb הֵשִׁיב 'return' is a telic perfective[cxxv] looking at the end of his action, namely, that Hezekiah did not do what was expected of him.

The reason he did not act in kindness was כִּי גָבַהּ לִבּוֹ 'because he became proud'. The כִּי is introducing a causal clause.[cxxvi] The construction גָבַהּ לִבּוֹ 'his heart was high' is an idiom meaning he became proud. This construction is also used in 2 Chronicles 26:16, again in

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[cxx] Joüon and Muraoka, *A Grammar of Biblical Hebrew*, 121c, d.

[cxxi] Seow, *A Grammar for Biblical Hebrew*, 93.

[cxxii] Ibid., 284.

[cxxiii] Arnold and Choi, *A Guide to Biblical Hebrew Syntax*, 4.2.10a.

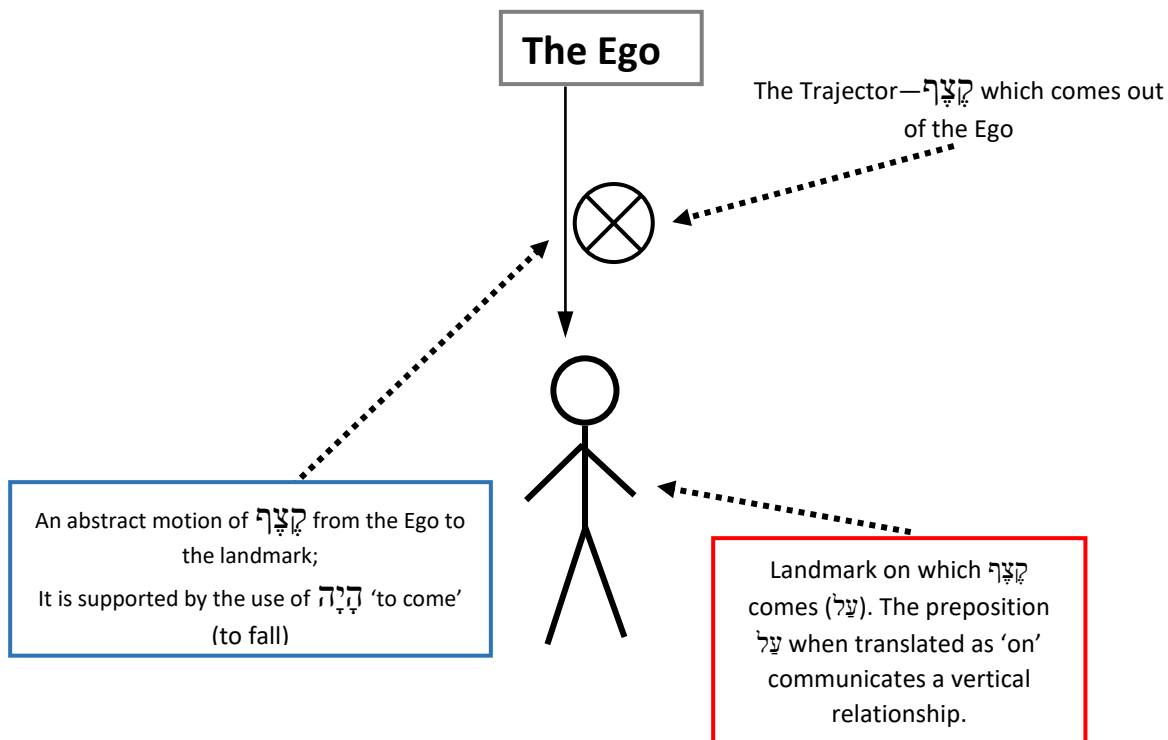[cxxiv] Koehler and Baumgartner, "גְמוּל" *HALOT* 1:197.

[cxxv] Waltke and O'Connor, *An Introduction to Biblical Hebrew Syntax,* 9th ed. 10.2.3b.

[cxxv] Seow, *A Grammar for Biblical Hebrew*, 331.

reference to Hezekiah. Edward Curtis and Albert Madsen noted that "he should have taken pride not in his wealth but in Yahweh his God and deliverer."[cxxvii] The consequence of his pride was that קֶצֶף came/fell on him, and Judah and Jerusalem. The conjunction וְ introduces a consequence[cxxviii] being translated as 'therefore'. The object is עָלָיו... וְעַל־יְהוּדָה וִירוּשָׁלָ֫ם 'on him and on Judah and Jerusalem'. Even though the wrong is attributed to Hezekiah, God's קֶצֶף came/fell on all the people as Johnstone states, "Since the king is also the representative of his people, that anger falls on 'Judah and Jerusalem'."[cxxix] They, however, experienced a reprieve after they prayed and repented. Therefore, God's קֶצֶף did not come/fall on them immediately (2 Chr 32:26)[cxxx]. The relationship of verse 25 and 26 is that in verse 25 Hezekiah is proud and for that reason God's קֶצֶף comes/falls on him and the Israelites. However, after repenting, they found reprieve as mentioned in verse 26.

In this verse as in the preceding ones, קֶצֶף is the subject of the clause. The trajectory is identified by verb הָיָה and the landmark by the preposition עַל whose syntactical function is that of a vertical relationship between the Ego and the landmark. Other than the syntactical function, the vertical relationship is supported by the Ego and the landmark relationship, which is that of a superior, and the subordinate respectively.

According to the examples examined so far, the קֶצֶף frame can be illustrated in the diagram below.

The Ego

The Trajector—קֶצֶף which comes out of the Ego

An abstract motion of קֶצֶף from the Ego to the landmark;
It is supported by the use of הָיָה 'to come' (to fall)

Landmark on which קֶצֶף comes (עַל). The preposition עַל when translated as 'on' communicates a vertical relationship.

cxxvii Curtis and Madsen, *A Critical and Exegetical Commentary on the Books of Chronicles*, 491.

cxxviii Nava Bergman, *The Cambridge Biblical Hebrew Workbook: Introductory Level* (Cambridge Cambridge: Cambridge University Press, 2005), 20.

cxxix Johnstone, *1 and 2 Chronicles*, 2:220.

cxxx This passage is discussed in section 3.1.1.1 number 2.

4. Theological implication

Having examined the ten verses in which קֶצֶף occurs with the verb הָיָה and the preposition עַל, this paper has ascertained that the קֶצֶף frame is characterized by קֶצֶף being perceived as an abstract object, which comes out (comes from) the Ego, the one experiencing קֶצֶף, and follows an abstract trajectory marked by the verb היה and rests on the landmark identified by the preposition עַל. The theological implication for this is that קֶצֶף functioned within a context of executing justice for wrongs done. This theological implication is arrived at based on the examination of the specific contexts analyzed above. Man should therefore imitate God and uphold justice on earth.

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