

# Hesed

## (Yahweh's Covenantal Relationship Towards His Servants)

*(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words Yahoshua (yeh-ho-shoo' - ah) for Jesus, Yahweh and Elohim for God and the LORD and ruah for pneuma (spirit).)*

"So then, thou must know that, Yahweh thy Elohim, he, is Elohim,—the faithful El, keeping his covenant and his *hesed* with them that love him, and keep his commandments, to a thousand generations" (Deu. 7:9). *Hesed* is a foundational Hebrew word that has no Greek or English equivalent. People have translated it mercy, kindness, lovingkindness, goodness, love and on and on we go but these words do not define *hesed*. The American rabbi, Nelson Glueck, professor at Hebrew Union College, wrote his doctoral dissertation, in July 1927, on *hesed*. This article is based upon his book, '*Hesed* in the Bible,' which I encourage everyone to read. (I do not recommend the preface, 'Recent Studies in Hesed,' by Gerald A. Larue, which is full of the doctrines of men.)

Bible translators have a difficult task in translating words from one language to another, when many times, there is no equivalent term. Different cultures also make understanding a word very difficult, when someone has no knowledge of this culture. These words should then be transliterated rather than translated, explaining the term and the culture surrounding the term but the public would, probably, not purchase the Bibles. Joseph Rotherham translated, *hesed*, as lovingkindness, which makes it easy to replace lovingkindness with *hesed*, when reading his translation but *hesed* is not lovingkindness, which means, an "affectionate tenderness and consideration; kindness arising from a deep personal love, as the active love of God for his creatures." Other Bible translations have used mercy and many different words to translate *hesed*, making it impossible to know when it is being used. Mercy is defined as "a forbearance and compassion shown by one person to another who is in his power and who has no claim to receive kindness," which is also not *hesed*.

The majority of Christians have been Hellenized, studying Greek rather than Hebrew; Hebrew being the foundation of the Word of Yahweh. They begin studying the New Testament, usually the Gospel of John rather than beginning with Genesis. Also, they read from Bible translations that have been corrupted by the traditions of men, an example being the removal of Yahweh. By doing so, they read their man-made theology into Yahweh's Word. For example, Hades, a Greek underworld, where everyone is alive is not Sheol, which is Hebrew, where people are not alive. Hades has been translated as Sheol, when they hold nothing in common.<sup>1</sup> These Christians study 'agape,' but know nothing of 'ahab.'<sup>2</sup> They study 'the LORD,' but not 'Yahweh.' Nelson Glueck has done well by

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<sup>1</sup> Ps 16:10 For thou wilt not abandon my soul to Sheol, neither wilt thou suffer thy hasid, to see corruption:

Ac 2:27 Because thou wilt not abandon my soul unto hades, neither wilt thou give thy man of lovingkindness to see corruption;

<sup>2</sup> 26 ἀγάπη agape ag-ah'-pay 0157 בהא 'ahab aw-hab' or בהא 'aheb aw-habe'

examining *hesed* as used by Yahweh in the Hebrew scriptures. Many Christian theologians will distort *hesed* because they have ingested a doctrine that is nowhere to be found in the scriptures, which is the manmade doctrine of, 'God's unconditional love.'

The culture in the Hebrew middle east, as in many countries today, was or is rooted in the fact that every stranger is an enemy. The whole conception of the duties of humanity is framed within the narrow circle of the family or the tribe; relations of love are either identical with those of kinship or are conceived as resting on a covenant. This truth is absolutely imperative in understanding the people in the Word of Yahweh. One must not interject our present culture into the lives of Abraham and Sarah. There were no policemen and courts of justice in their time, a time when there were warring bands of marauders.

*Hesed* (Strong's 02617) is used 248 times, 128 of which are in the Psalms. It's first usage is in Genesis 19:19. (See Appendix B for all of it's usages.) *Hesed* is defined by Glueck as:

### **Hesed as Human Conduct**

- A. *Hesed* is conduct corresponding to a mutual relationship of rights and duties.
- B. *Hesed*, when understood as such conduct, explains the previously mentioned fact that only those participating mutual relationship of rights and duties can receive or show *hesed*.
- C. *Hesed* is conduct in accord with a mutual relationship of rights and duties or conduct corresponding to a mutually obligatory relationship.
  - 1. *Hesed* corresponds to the demands of loyalty and includes the concept of *emet*.<sup>3</sup> (See footnote for *emet* definition; see Appendix A for usage with *hesed*)
  - 2. *Hesed* can be confirmed by an oath.
  - 3. *Hesed* constitutes the essence of a covenant.
- D. The component parts of the general concept *hesed*, in which the interpretation of *hesed* as procedures or performances corresponding to a mutually obligatory relationship, are principally: reciprocity, mutual assistance, sincerity, friendliness, brotherliness, duty, loyalty and love.
- E. In the older sources, the common usage of *hesed* never means an arbitrary demonstration of grace, kindness, favor or love.

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<sup>3</sup> 0571 אמת 'emet This word carries underlying sense of certainty, dependability. This very important concept in biblical doctrine gives clear evidence of the biblical meaning of 'faith' in contradistinction to the many popular concepts of the term. At the heart of the meaning of the root is the idea of certainty. And this is borne out by the NT definition of faith found in #Heb 11:1.

The basic root idea is firmness or certainty. In the Qal it expresses the basic concept of support and is used in the sense of the strong arms of the parent supporting the helpless infant. The constancy involved in the verbal idea is further seen in that it occurs in the Qal only as a participle (expressing continuance). The idea of support is also seen in #2Ki 18:16, where it refers to pillars of support.

In the Hiphil (causative), it basically means 'to cause to be certain, sure' or 'to be certain about,' 'to be assured.' In this sense the word in the Hiphil conjugation is the biblical word for 'to believe' and shows that biblical faith is an assurance, a certainty, in contrast with modern concepts of faith as something possible, hopefully true, but not certain.

Following from this we find the word in the passive Qal participle used with a passive meaning 'one who is established' or 'one who is confirmed,' i.e. 'faithful one' (#2Sa 20:19 Ps 12:1 [H 2]; #Ps 31:23 [H 24]). (TWOT)

## **Hesed as the Mutual Relationship of Rights and Duties Between Allies**

"In ancient Israel no mutual relationship of rights and duties was considered of greater importance than that between allies. Between the members of an alliance, just as between blood relatives, *hesed* was the only possible mode of conduct. Whoever did not act in accordance with *hesed* was expelled from the alliance as from the family. Whoever did not fulfill his duties in such a community forfeited his right to protection and assistance which, in effect, was virtually a death sentence. Allies had the same rights and obligations as those who were blood relations. Allies, for all practical purposes, were, "brothers." In Amos 1:9, for example, a covenant is mentioned which is called "the brotherly covenant," which made brothers of the allies. This passage could almost be translated: "They did not think of their brotherly obligations."

In I Sam. 20:8 *hesed* appears quite clearly as conduct in accordance with the mutual relationship of rights and duties between allies. Between David and Jonathan, who were already united by the bonds of friendship (which, as we shall see, also required the *hesed* relationship), there existed a sacred covenant concluded in the name of Yahweh. Through this covenant their friendship was transformed into brotherhood and *hesed* was the mode of conduct each had to assume toward the other. The covenant they entered "put both under the solemn obligation to take care of the welfare and safety of his friend. David, therefore, appeals to this obligation when asking for Jonathan's protection. Any breach of this obligation was punishable by death." David implored Jonathan to protect him against Saul, the latter's father, since he feared for his life. In doing so, he pointed to the covenant between them. He asked for *hesed*, conduct in accord with the relationship existing between him and Jonathan. It was Jonathan's duty, required by *hesed*, to come to David's assistance and, if necessary, to sacrifice his own life for that of his friend. David said: "You should show your servant brotherliness, for you have brought your servant into a Yahweh-Covenant with you."

It could hardly be stated more explicitly that *hesed* is the conduct required in the mutual relationship between allies. The obligations and rights acquired through a covenant are translated into corresponding actions through *hesed*. *Hesed* is the real essence of covenant, and it can almost be said that it is its very content. The possibility of the origin and existence of a covenant was based on the existence of *hesed*. Where *hesed* and covenant occur side by side in the Bible, they are not to be understood as being entirely synonymous but as being mutually contingent upon one another.<sup>4</sup> In those passages where *hesed* and covenant seem parallel to each other, everyday usage may not have made a sharp distinction.

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<sup>4</sup> So then, thou must know that, Yahweh thy Elohim, he, is Elohim,—the faithful El, keeping his covenant and his *hesed* with them that love him, and keep his commandments, to a thousand generations, Deu. 7:9

*Hesed* is also used in I Sam. 20:14,15, to signify the attitude which must exist between allies.<sup>5</sup> David, who had implored Jonathan to grant him *hesed* as he had promised, was in turn entreated by Jonathan never to withhold from him and his house the *hesed* of the covenant sworn to him in the name of Yahweh. Jonathan asked David to keep faith with him and never to reject him. Jonathan implored David not to have him and his family slain as a possible threat to the throne, according to Oriental practice, when he was king and no longer had anything to fear from his enemies. In the latter case, he called on Yahweh to demand this of David. The *hesed* to which Jonathan appealed was the *hesed* sworn to in the name of Yahweh, as in vs. 8. In vs. 15 the *hesed* which Jonathan asked from David for himself and his house is naturally the same *hesed* as in vs. 14. David was obligated to show Jonathan and his family, during Jonathan's lifetime and beyond, the brotherliness he had sworn to him." The concept of duty is very closely related to *hesed*, especially as duty was commonly understood in ancient Israel. Duty was but another facet of right." *Hesed* was the relationship among people who formed a fellowship which required the fulfillment of mutual responsibilities.

After becoming king, 2 Sam. 9:1, 3, 7, David intended to show *hesed*, for Jonathan's sake, toward Saul's house, which had been almost entirely exterminated.<sup>6</sup> He recalled his relationship to Jonathan and was ready to offer Jonathan's family the *hesed* which he owed to him and his house. The loyal love, which David practiced when he learned of Meribaal's existence, by restoring to him his grandfather's possessions and assigning him a seat at his own table, was in reciprocity for the *hesed* shown him by Jonathan."<sup>7</sup>

## **Hesed as Conduct corresponding to a Mutual Relationship of Rights and Duties**

"There were certain fixed rules of conduct for members of a family based on reciprocity, called *hesed*, which obligated all members of a family to assist one another. *Hesed* characterized the relationship between husband and wife, and both had to comport themselves accordingly. *Hesed* was not merely love dependent solely on the subject but was, at the same time, loyalty and duty. Abraham, who believed his life to be in danger, could plead with Sarah to remember her *hesed* obligation to him and to save him by stating that she was his sister (which, in fact, she was). By doing so, however, she risked the danger of having strangers expropriate her.

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<sup>5</sup> And, not only while I yet live, shalt thou deal with me in the *hesed* of Yahweh, that I die not: but thou shalt not cut off thy *hesed* from my house, unto times age-abiding,—no! not when Yahweh hath cut off the enemies of David, every one from off the face of the ground.

<sup>6</sup> 2Sa 9:1 ¶ And David said, Is there yet one left unto the house of Saul,—that I may show him *hesed*, for the sake of, Jonathan?

2Sa 9:3 Then said the king—Is there never a man remaining unto the house of Saul, that I may show him the *hesed* of Elohim? And Ziba said unto the king, There remaineth a son unto Jonathan, lame in his feet.

2Sa 9:7 And David said to him—Do not fear, for I will, indeed shew, thee *hesed*, for the sake of Jonathan thy father, and will restore unto thee all the land of Saul thy father,—but, thou thyself, shall eat bread at my table, continually.

<sup>7</sup> *Hesed* in the Bible pg. 46-49

Only in the Book of Ruth is the word *hesed* used in a sense similar to that employed in the older sources. In Ruth 3:10 it is clearly shown that *hesed* is that mode of conduct which is in accordance with familial obligations. Ruth obeyed her mother-in-law and hid herself close to where Boaz slept. After he had fallen asleep, she nestled at his feet. Boaz awakened at midnight and was startled to find her there. Upon his questioning, Ruth told him who she was and asked him, as a kinsman of her husband, to fulfill his obligation to her as redeemer and to marry her. Boaz declared his willingness to do so, provided that a nearer kinsman of her husband would renounce his duties and rights. He blessed Ruth, who had so loyally shown *hesed* to her husband, saying, "May you be blessed by Yahweh, my daughter; you have made this last *hesed* greater than the first, in that you have not gone after young men, whether poor or rich." The *hesed* which Ruth had demonstrated to her husband even after his death, by leaving her native land and father's house and following Naomi, was surpassed by the sense of love and loyalty she subsequently demonstrated. Instead of marrying a younger man, Ruth preferred to turn to the older Boaz, her husband's kinsman, in order, by virtue of this marriage, to have offspring for her husband who had died childless. Here *hesed* indicates a development beyond the ordinary use of the term in the older sources, since *hesed* in this context refers more to a subjective mode of conduct willed by an individual, and not simply to an attitude of obligation. Ruth was by no means obliged to go with Naomi. She was as free as Naomi's other daughter-in-law to return to her own people. Yet, in faithful love she followed her mother-in-law. In true religiosity she complied with Jewish custom. Ruth took it upon herself to practice *hesed* in order to fulfill the obligations of a Jewish widow. Boaz is blessed by Naomi, in Ruth 2:20, for the kindness he had shown Ruth. She says,

*Blessed, be he of Yahweh, who hath not left off his hesed to the living, and to the dead.*

The relationship between Yahweh and man, very frequently expressed by *hesed*, requires of man the fulfillment of certain conditions. Only those who serve Yahweh in faithfulness participate in communion with him and receive *hesed* from him. It was he who had shown *hesed* to the living and the dead. From his servants, Boaz discovered who Ruth was and then had shown her special kindness. Further, Boaz was in no way perplexed when Ruth asked him to fulfill his obligation as "redeemer" and to marry her. She gave him no other explanation than that he was the "redeemer." Boaz was aware of his relationship to Ruth and also knew who was still a closer kinsman to her than he. Boaz thereupon declared, without hesitation, his readiness to marry her if the other kinsman would forego his claim. His conduct toward Ruth, therefore, was in accordance with *hesed*. That evening, when Ruth told her mother-in-law that she had met Boaz and told her of his friendliness toward her, Naomi acknowledged him as a relative. In his conduct toward Ruth, she recognized the attitude of a relative conscious of familial obligations. By his kindness to Ruth, Boaz had honored his deceased kinsman

and fulfilled his obligations, and for that Naomi blessed him."<sup>8</sup>

## **Hesed as the Reciprocal Relationship of Yahweh to David and his House**

"Yahweh promises David (2 Sam. 7) to show *hesed* to his descendants. We read in verses 14-16 (1 Chron. 17:13-14):

*I, will become his father, And, he, shall become my son: If he commit iniquity, then will I correct him, with the rod of men, and with the stripes of the sons of men; But, my hesed, shall not depart from him,—as I caused it to depart from Saul, whom I caused to depart from before thee. So shall thy house and thy kingdom be made steadfast unto times age-abiding, before thee,—thy throne, shall be established unto times age-abiding.*

The very fact of Yahweh's choosing David, after having rejected Saul, created a relationship entailing *hesed*. (In Ps. 132:11-12 mention is made of the oath Yahweh swore to David to maintain his throne faithfully, if his descendants would keep the divine covenant.) Yahweh explains, and at the same time strengthens, his promise when he says the relationship between him and David's descendants is to be the same as between father and son. The relationship between father and son was, as is known, a mutual relationship of rights and duties, which made necessary the reciprocal practice of *hesed*. As Kittel remarks, David's descendants were to be Yahweh's sons "in an ethical sense." "God is considered father and he as God's son, and this entails ethical obligations." Yahweh's ethical demands could not have been emphasized more strongly, and his own obligations could not have been more emphatically underscored. A father would never withhold his *hesed* from his sons; if he did so, he would not be a father. It is self-evident that the sons had to comport themselves with *hesed* to the father, otherwise they would risk punishment.

In Ps. 89 the contents of 2 Sam. 7:14-16 are repeated almost verbatim in poetic form. The author, who bases his entire poem on Yahweh's *hesed*, stressed every aspect of the relationship between Yahweh and David, which made the practicing of *hesed* both possible and necessary. Yahweh swore by his faithfulness to show David *hesed*, by designating the relationship between himself and David as that which exists between a father and his first-born. He committed himself to the obligation involved in his promise to show *hesed* to David and his descendants, as was called for in the covenantal relationship existing between them. This *hesed* was one with Yahweh's *emet*, as is evident in several places in Ps. 89. In verse 34, Yahweh says that he will not withhold his *hesed* or break his loyalty with David's descendants...*Hesed*, in Ps. 89, is parallel not only to 'emet,' but also to covenant — and herein lies the essential difference between Ps. 89 and 2 Sam. 7:14-16. We read in Ps. 89:28: " Age-abidingly, will I keep for him my *hesed*, And, my covenant, hath been made steadfast for him;" This parallelism can be understood only if it is

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<sup>8</sup> Hesed in the Bible pg. 40-42

recognized that Yahweh's promise to show David's house hosed is identified in Ps. 89 with covenant...Although the parallel in verse 29 between *hesed* and covenant evidences that the two concepts are related, they are still not identical in meaning. *Hesed* is the result of a covenant relationship, as of any other relationship, and to that extent distinct from covenant. However, since covenant and *hesed*, above all, express the idea of covenant, the difference in meaning is, for practical purposes, only a formal one and serves only to highlight clearly the concept of *hesed*. In this chapter *hesed* could be rendered as "covenantal loyalty."

In 1 Kings 3:6 Solomon says: " Then said Solomon—Thou, didst deal, with thy servant David my father, in great *hesed*, according as he walked before thee, in truth and in righteousness and in uprightness of heart, with thee,—and thou hast kept, for him, this great *hesed*, that thou hast given unto him a son, to sit upon his throne, as it is this day." As a result of this promise, Yahweh had acted toward David in accordance with the covenant, just as David had fulfilled the obligations resulting from this *hesed* relationship with Yahweh by walking before him in loyalty, righteousness and uprightness. Unexpressed in the above passage remains Solomon's wish, which appears in 2 Chron. 1:8-9, that Yahweh grant him also the promise given to David: " And Solomon said unto Elohim, Thou thyself, didst deal with David my father in great *hesed*,—and hast made me king in his stead. Now, O Yahweh Elohim, let thy word with David my father be brought to pass,—for, thou, hast made me king over a people, for multitude like the dust of the earth." In faithfully fulfilling His promise, Yahweh should also act toward him according to the demands of covenantal loyalty. That Solomon calls Yahweh's *hesed* "great" does not change the characteristic of obligatoriness in the concept *hesed*. It is thereby emphasized that it is Yahweh's *hesed*, that which he was committed to enact by virtue of his promise."<sup>9</sup>

## Hesed as Divine Conduct

### Summary

"We may now draw the following conclusions:

- A. Yahweh's *hesed* can only be understood as Yahweh's covenantal relationship toward his followers.
- B. If Yahweh's *hesed* is comprehended in this manner, then it is certain that only those who stand in an ethical and religious relationship to Him may receive and expect His *hesed*.
- C. Yahweh's *hesed* corresponds to the demands of loyalty, justice and righteousness and already contains these concepts. Yahweh's *hesed* and *emet* are to be considered a hendiadys,<sup>10</sup> in which *emet* has the value of a descriptive adjective.

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<sup>9</sup> Hesed in the Bible, pg. 75-79

<sup>10</sup> the expression of a single idea by two words connected with "and," e.g., nice and warm, when one could be used to modify the other, as in nicely warm.

D. In His *hesed* Yahweh manifests His strength and power in behalf of His faithful and brings them aid and salvation.

E. Yahweh's *hesed* is the result of His covenant, or His promise or oath.

F. The *hesed* of Yahweh is very closely related to His *rahamim*<sup>11</sup> (compassion) but distinguished from it by its more positive character. The characteristic of loyalty which belongs to the concept of *hesed* is alien to the concept of *rahamim* (compassion).

G. The *hesed* of Yahweh, while it is not to be identified with grace, is still based upon the latter, insofar as the relationship between Yahweh and people, structured by Him as a covenant relationship, was effected by electing Israel through an act of grace.

H. The significance of *hesed* can be rendered by "loyalty," "mutual aid" or "reciprocal love."<sup>12</sup>

## Hesed in the New Testament

Our Lord Yahoshua was a Hebrew, born into a Hebrew family and his Father was and still is a God of covenants and *hesed*.<sup>13</sup> *Hesed* was part of Yahoshua's life as it was for all Hebrews. In Matthew 9:13 Yahoshua quotes Hosea 6:6,<sup>14</sup> by saying, "But go ye, and learn what this meaneth,—*Hesed* [Greek word used is *eleos*], I desire, and not, sacrifice; For I came, not to call the righteous, but sinners." *Eleos*<sup>15</sup>, as used here, must be understood as representing *hesed* and not visa-versa. The Greek language has no equivalent word for *hesed*. In Hosea 6:6, Yahweh was not desiring mercy but rather the covenantal relationship which demands loyalty, justice and righteousness to him and not the sacrificing of animals; a circumcision of the heart he was desiring and not of the flesh. Mary, as a Hebrew, knew of Yahweh's *hesed*, as is recorded in Luke chapter one, which states, "And Mary said—My soul doth magnify Yahweh... And his *hesed* [*eleos*] is unto generations and generations, to them who revere him...He hath laid hold of Israel his servant, to be mindful of *hesed* [*eleos*]...And her neighbours and kinsfolk heard, that Yahweh had magnified his *hesed* [*eleos*] with her, and they were rejoicing with her" (Lk. 1:46, 50, 54, 58; Ex. 34:7; Ps. 103:11). The priest Zachariah also proclaimed Yahweh's *hesed*, when he stated, "And, Zachariah his father, was filled with holy *ruah* (spirit), and prophesied, saying...To perform *hesed* [*eleos*] with our fathers, and to be mindful of his holy covenant...Because of the yearning compassion of the *hesed* [*eleios*] of our Elohim, wherein shall visit us a day-dawn from on high" (Lk. 1:67, 72, 78; Ps. 105:8, 106:45).

Another Greek word that is used for *hesed* is *hosios*.<sup>16</sup> *Hesed* (0217) a noun, comes from the verb, *hasad* (02616), which has an adjective, which is *hasid* (02623). Psalm 16:10 states, "For thou wilt not abandon my soul to sheol, neither wilt thou suffer thy *hasid*, to

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<sup>11</sup> 07355 רַחֵם *racham raw-kham'*

<sup>12</sup> *Hesed in the Bible*, pg. 102

<sup>13</sup> and said—O Yahweh, Elohim of Israel! Not like thee, is there a Elohim, in the heavens above, or upon the earth beneath,—keeping Covenant and *hesed* for thy servants who are walking before thee, with all their heart; (1 Kgs. 8:23)

<sup>14</sup> For, *hesed*, I desired, and not sacrifice,—and the knowledge of Elohim, more than ascending-offerings.

<sup>15</sup> 1656 ἔλεος *eleos el'-eh-os* mercy

<sup>16</sup> 3741 ὁσιος *hosios hos'-ee-os*

see corruption." This same verse is quoted in Acts 2:27 and 13:35, using the Greek word *hosios*. Acts 13:34 quotes Isaiah 55:3, which states, "...That I may solemnise for you a covenant age-abiding, The *hesed* to David, well-assured," but it uses *hosios* for *hesed*. The rest of the usages of *hosios* that are relevant are, 1 Tim. 2:8, Heb. 2:26, Rev. 15:4 and 16:5. "The *hasid* is the faithful servant of Yahweh who gains communion with him because he has proved himself worthy, through ethical and religious conduct. He relies on Yahweh. He practices justice, shows loyalty and love, and orders his daily life according to the divinely ordained ethical commandments. In Ps. 37:28, as in Ps. 97:10 and 1 Sam. 2:9, the *hasid* is contrasted with the wicked and the godless; he enjoys the love of Yahweh, while the sinner faces extinction."<sup>17</sup> Rotherham translates *hasid*, as, 'man of lovingkindness.' (See the usages of *hasid* in Appendix C.)

Yahweh is still a covenant Elohim today. We are his family (tribe), where *hesed* is reciprocated between us and him. Ephesians 2:11-22 declares these truths, by stating, "Wherefore, keep in remembrance—that, at one time, ye, the nations in flesh, who are called Uncircumcision by the so-called Circumcision in flesh, made by hand, That ye were, in that season, separate from Christ, alienated from the citizenship of Israel, and strangers from the covenants of promise, having no hope, and godless in the world; But, just now, in Christ Yahoshua, ye, who at one time were afar off, were made nigh in the blood of the Christ; He, in fact, is our peace—who made both one, and, the enclosing middle-wall, took down, The enmity, in his flesh—the law of commandments in decrees—bringing to nought,—that, the two, he might create in himself, into one man of new mould, making peace. And might fully reconcile them both, in one body, through means of the cross,—slaying the enmity thereby; — And, coming, he announced the glad-message—of peace, unto you, the far off, and peace, unto them that were nigh; Because, through him, we have our introduction—we both—in one *ruah* (spirit), unto the Father. Hence, then—no longer, are ye strangers and sojourners, but ye are fellow-citizens of the saints, and members of the household of Yahweh,— Having been built up on the foundation of the apostles and prophets, there being, for chief corner stone, Yahoshua Christ himself,— In whom, an entire building, in process of being fitly joined together, is growing into a holy shrine in Yahweh; In whom, ye also, are being builded together, into a habitation of Yahweh in *ruah* (spirit)." Yahweh's *hesed* goes to them who love him and keep his commandments.<sup>18</sup>

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<sup>17</sup> *Hesed in the Bible*, pg. 66.

<sup>18</sup> Ex 20:6 but shewing *hesed* unto thousands of generations, -of them who love me, and keep my commandments.

Ex 34:7 Keeping *hesed* to a thousand generations, Forgiving iniquity, and transgression, and sin, Though he leave not, utterly unpunished, Visiting the iniquity of fathers Upon sons, And upon sons' sons, Unto a third and unto a fourth generation.

De 5:10 but shewing *hesed* unto a thousand generations—unto them who love me, and keep my commandments:

De 7:9 So then, thou must know that, Yahweh thy God, he, is God,—the faithful GOD, keeping his covenant and his *hesed* with them that love him, and keep his commandments, to a thousand generations,

Joh 14:21 He that hath my commandments and keepeth them, he, it is that loveth me; and, he that loveth me, shall be loved by my Father, and, I, will love him, and will manifest, myself, unto him.

Joh 15:10 If, my commandments, ye keep, ye shall abide in my love,—just as, I, the Father's commandments, have kept, and abide in his love.

As Yahweh withdrew his *hesed* from King Saul, because of his conduct, so also he has warned the Body of the Christ, who have chosen to live a life as fornicators, drunkards etc., to expect the same. 1 Corinthians 5:9-11 states, "I wrote unto you in my letter—not to be mixing yourselves up with fornicators; — Not at all, meaning the fornicators of this world, or the covetous and extortioners, or idolaters,—else had ye been obliged, in that case, to go out of the world! But, now, I have written unto you not to be mixing yourselves up,—if anyone named a brother, be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner, with such a one as this, not so much, as to be eating together." Paul stated in 1 Corinthians 5:5, concerning a fornicator, "To deliver such a one as this, unto satan, for the destruction of the flesh,—that, the spirit, may be saved in the day of the Lord." This corresponds to Exodus 20:5-6, which is dealing with his commandments, which states, "For, I, Yahweh, thy Elohim, am a jealous El, visiting the iniquity of fathers, upon sons, unto three generations and unto four, of them that hate me; but shewing *hesed* unto thousands of generations, of them who love me, and keep my commandments."

## Conclusion

*Hesed* can not be expressed by any English or Greek word. *Hesed* must be transliterated, explaining the fullness of this concept to others. Yahweh's *hesed* is all we could ever ask for but to receive his *hesed*, we must obey his commandments and fulfill our covenant with him; by doing so, our *hesed* to him will be reciprocated back to us. If we walk in justice and righteousness, his *hesed* will be passed on to ourselves and to our children's children; "For, Yahweh, loveth justice, and will not forsake his hasid, Unto times age-abiding, have the perverse been destroyed,—and the seed of the lawless, been cut off." The Psalmist proclaimed, "Because better is thy [Yahweh] *hesed* than life, My lips, aloud shall praise thee! Thus, will I bless thee while I live, In thy Name, will I lift up mine outspread hands: As with fatness and richness, shall my soul be satisfied, And, with joyfully shouting lips, shall my mouth utter praise" (Ps. 63:3-5).

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1Jo 5:2 Hereby, perceive we, that we love the children of Yahweh, as soon as, Yahweh, we love, and, his commandments, we are doing.

1Jo 5:3 For, this is the love of Yahweh—that, his commandments, we be keeping, and, his commandments, are not burdensome;

## Appendix A

### Hesed (02617) and Emet (0571) used in the same verses from the NKJV.

Ge 24:27 And he said, "Blessed be the LORD God of my master Abraham, who has not forsaken His hesed <02617> and His emet <0571> toward my master. As for me, being on the way, the LORD led me to the house of my master's brethren."

Ge 24:49 "Now if you will deal hesed <02617> and truly <0571> with my master, tell me. And if not, tell me, that I may turn to the right hand or to the left."

Ge 32:10 "I am not worthy of the least of all the hesed <02617> and of all the emet <0571> which You have shown Your servant; for I crossed over this Jordan with my staff, and now I have become two companies.

Ge 47:29 When the time drew near that Israel must die, he called his son Joseph and said to him, "Now if I have found favor in your sight, please put your hand under my thigh, and deal hesed <02617> and emet <0571> with me. Please do not bury me in Egypt,

Ex 34:6 And the LORD passed before him and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in hesed <02617> and emet <0571>,"

Jos 2:12 "Now therefore, I beg you, swear to me by the LORD, since I have shown you hesed <02617>, that you also will show hesed <02617> to my father's house, and give me a emet <0571> token,

Jos 2:14 So the men answered her, "Our lives for yours, if none of you tell this business of ours. And it shall be, when the LORD has given us the land, that we will deal hesed <02617> and emet <0571> with you."

2Sa 2:6 "And now may the LORD show hesed <02617> and emet <0571> to you. I also will repay you this kindness, because you have done this thing.

2Sa 15:20 "In fact, you came only yesterday. Should I make you wander up and down with us today, since I go I know not where? Return, and take your brethren back. Hesed <02617> and emet <0571> be with you."

1Ki 3:6 And Solomon said: "You have shown great hesed <02617> to Your servant David my father, because he walked before You in emet <0571>, in righteousness, and in uprightness of heart with You; You have continued this great hesed <02617> for him, and You have given him a son to sit on his throne, as it is this day.

Ps 25:10 All the paths of the LORD are hesed <02617> and emet <0571>, To such as keep His covenant and His testimonies.

Ps 26:3 For Your hesed <02617> is before my eyes, And I have walked in Your emet <0571>.

Ps 40:10 I have not hidden Your righteousness within my heart; I have declared Your faithfulness and Your salvation; I have not concealed Your hesed <02617> and Your emet <0571> From the great assembly.

Ps 40:11 Do not withhold Your tender mercies from me, O LORD; Let Your hesed <02617> and Your emet <0571> continually preserve me.

Ps 57:3 He shall send from heaven and save me; He reproaches the one who would swallow me up. Selah God shall send forth His hesed <02617> and His emet <0571>.

Ps 57:10 For Your hesed <02617> reaches unto the heavens, And Your emet <0571> unto the clouds.

Ps 61:7 He shall abide before God forever. Oh, prepare hesed <02617> and emet <0571>, which may preserve him!

Ps 69:13 But as for me, my prayer is to You, O LORD, in the acceptable time; O God, in the multitude of Your hesed <02617>, Hear me in the emet <0571> of Your salvation.

Ps 85:10 Hesed <02617> and emet <0571> have met together; Righteousness and peace have kissed.

Ps 86:15 But You, O Lord, are a God full of compassion, and gracious, Longsuffering and abundant in hesed <02617> and emet <0571>.

Ps 89:14 Righteousness and justice are the foundation of Your throne; Hesed <02617> and emet <0571> go before Your face.

Ps 108:4 For Your hesed <02617> is great above the heavens, And Your emet <0571> reaches to the clouds.

Ps 115:1 Not unto us, O LORD, not unto us, But to Your name give glory, Because of Your hesed <02617>, Because of Your emet <0571>.

Ps 117:2 For His hesed <02617> hesed <02617> is great toward us, And the emet <0571> of the LORD endures forever. Praise the LORD!

Ps 138:2 I will worship toward Your holy temple, And praise Your name For Your hesed <02617> and Your emet <0571>; For You have magnified Your word above all Your name.

Pr 3:3 Let not hesed <02617> and emet <0571> forsake you; Bind them around your neck, Write them on the tablet of your heart,

Pr 14:22 Do they not go astray who devise evil? But hesed <02617> and emet <0571> belong to those who devise good.

Pr 16:6 In hesed <02617> and emet <0571> Atonement is provided for iniquity; And by the fear of the LORD one departs from evil.

Pr 20:28 Hesed <02617> and emet <0571> preserve the king, And by hesed <02617> he upholds his throne.

Isa 16:5 In hesed <02617> the throne will be established; And One will sit on it in emet <0571>, in the tabernacle of David, Judging and seeking justice and hastening righteousness."

Ho 4:1 Hear the word of the LORD, You children of Israel, For the LORD brings a charge against the inhabitants of the land: "There is no emet <0571> or hesed <02617> Or knowledge of God in the land.

Mic 7:20 You will give emet <0571> to Jacob And hesed <02617> to Abraham, Which You have sworn to our fathers From days of old.

Zec 7:9 "Thus says the LORD of hosts: 'Execute emet <0571> justice, Show hesed <02617> and compassion Everyone to his brother.

## Appendix B

### Hesed (02617) Usages:

Gen. 19:19, Gen. 20:13, Gen. 21:23, Gen. 24:12, 14, 27, 49, Gen. 32:10' Gen. 39:21' Gen. 40:14, Gen. 47:29, Exod. 15:13, Exod. 20:6, Exod. 34:6-7, Lev. 20:17, Num. 14:18-19, Deut. 5:10, Deut. 7:9, 12, Jos. 2:12, 14, Jdg. 1:24, Jdg. 8:35, Ruth 1:8, Ruth 2:20, Ruth 3:10, 1 Sam. 15:6, 1 Sam. 20:8, 14-15, 2 Sam. 2:5-6, 2 Sam. 3:8, 2 Sam. 7:15, 2 Sam. 9:1, 3, 7, 2 Sam. 10:2, 2 Sam. 15:20, 2 Sam. 16:17, 2 Sam. 22:51  
1 Ki. 2:7, 1 Ki. 3:6, 1 Ki. 8:23, 1 Ki. 20:31, 1 Chr. 16:34, 41, 1 Chr. 17:13, 1 Chr. 19:2, 2 Chr. 1:8, 2 Chr. 5:13, 2 Chr. 6:14, 42, 2 Chr. 7:3, 6, 2 Chr. 20:21, 2 Chr. 24:22, 2 Chr. 32:32, 2 Chr. 35:26, Ezr. 3:11, Ezr. 7:28, Ezr. 9:9, Neh. 1:5, Neh. 9:17, 32, Neh. 13:14, 22, Est. 2:9, 17, Job 6:14, Job 10:12, Job 37:13, Ps. 5:7, Ps. 6:4, Ps. 13:5, Ps. 17:7, Ps. 18:50, Ps. 21:7, Ps. 23:6, Ps. 25:6-7, 10, Ps. 26:3, Ps. 31:7, 16, 21, Ps. 32:10, Ps. 33:5, 18, 22, Ps. 36:5, 7, 10, Ps. 40:10-11, Ps. 42:8, Ps. 44:26, Ps. 48:9, Ps. 51:1, Ps. 52:1, 8, Ps. 57:3, 10, Ps. 59:10, 16-17, Ps. 61:7, Ps. 62:12, Ps. 63:3, Ps. 66:20, Ps. 69:13, 16, Ps. 77:8, Ps. 85:7, 10, Ps. 86:5, 13, 15, Ps. 88:11, Ps. 89:1-2, 14, 24, 28, 33, 49, Ps. 90:14, Ps. 92:2, Ps. 94:18, Ps. 98:3, Ps. 100:5, Ps. 101:1, Ps. 103:4, 8, 11, 17, Ps. 106:1, 7, 45, Ps. 107:1, 8, 15, 21, 31, 43, Ps. 108:4, Ps. 109:12, 16, 21, 26, Ps. 115:1, Ps. 117:2, Ps. 118:1-4, 29, Ps. 119:41, 64, 76, 88, 124, 149, 159, Ps. 130:7, Ps. 136:1-26, Ps. 138:2, 8, Ps. 141:5, Ps. 143:8, 12, Ps. 144:2, Ps. 145:8, Ps. 147:11, Prov. 3:3, Prov. 11:17, Prov. 14:22, 34, Prov. 16:6, Prov. 19:22, Prov. 20:6, 28, Prov. 21:21, Prov. 31:26, Isa. 16:5, Isa. 40:6, Isa. 54:8, 10, Isa. 55:3, Isa. 57:1, Isa. 63:7, Jer. 2:2, Jer. 9:24, Jer. 16:5, Jer. 31:3, Jer. 32:18, Jer. 33:11, Lam. 3:22, 32, Dan.

1:9, Dan. 9:4, Hos. 2:19, Hos. 4:1, Hos. 6:4, 6, Hos. 10:12, Hos. 12:6, Joel 2:13, Jon. 2:8, Jon. 4:2, Mic. 6:8, Mic. 7:18, 20, Zech. 7:9

## **Appendix C**

### **Hasid (02623) Usages:**

Deut. 33:8, 1 Sam. 2:9, 2 Sam. 22:26, 2 Chr. 6:41, Ps. 4:3, Ps. 12:1, Ps. 16:10, Ps. 18:25, Ps. 30:4, Ps. 31:23, Ps. 32:6, Ps. 37:28, Ps. 43:1, Ps. 50:5, Ps. 52:9, Ps. 79:2, Ps. 85:8, Ps. 86:2, Ps. 89:19, Ps. 97:10, Ps. 116:15, Ps. 132:9, 16, Ps. 145:10, 17, Ps. 148:14, Ps. 149:1, 5, 9, Prov. 2:8, Jer. 3:12, Mic. 7:2