

The Expression LBLTY \$MO(in the OT
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A. Motivation: occurrences in Jer (16:12; 17:22; 18:9; 42:13). Are these necessarily purpose? The phrase occurs several times in the Bible, so we should trace these down.

B. Grammatical context

1. Though BDB glosses LBLTY as negative purpose, K&B offers a much broader range, and GKS, Jouon, and Waltke simply describe BLTY as the negative appropriate to the inf. construct, just as)L is for the imperfect and L) for the perfect.
2. In this case, LBLTY + inf.cs. is simply the negative of L + inf.cs., and can take on any of its meanings, including epexegetical (Waltke 36.2.3e).

C. Occurrences

Most common in Jer. He got it from its single occurrence in Deut, and Daniel gets it from him.

1. DEU 17:12 W:/HF/)IY\$):A\$ER-YA(:A&EH B:/ZFDOWN L:/BIL:T.IY \$:MO(A)EL-HA/K.OH"N HF/(OM"D L:/\$FRET \$FM)ET-Y:HWFH):ELOHEY/KF)OW)EL-HA/\$.OP"+ W./M"T HF/)IY\$ HA/HW.) W./BI(AR:T.F HF/RF(MI/Y.I&:RF) "L

Epexegetical. Context is the legislative function of the priests at the chosen sanctuary. Whoever behaves presumptuously, *that is*, does not listen to them, shall suffer the consequences.

2. JER 16:11 W:/)FMAR:T.F):AL"Y/HEM (AL):A\$ER-(FZ:BW.):ABOWT"Y/KEM)OWT/IY N:)UM-Y:HWFH WA/Y."L:KW.)A75X:AR"Y):ELOHIYM):AX"RIYM WA/Y.A(AB:DW.M WA/Y.I\$:T.AX:AWW. L/FHEM W:/)OT/IY (FZFBW. W:/)ET-T.OWRFT/IY LO) \$FMFRW. 12 W:/)AT.EM H:AR"(OTEM LA/(:A&OWT M"/):ABOWT"Y/KEM W:/HIN./:KEM HOL:KIYM)IY\$)AX:AR"Y \$:RIRW.T LIB./OW-HF/RF(L:/BIL:T.IY \$:MO(A)"L/FY
 Specific to the hearers. The contrast with the fathers makes the epex. interp. weak here; the fathers already were not hearkening to the Lord. The sons' increment of wickedness is that they follow their own imaginations *in order to avoid* the Lord's word. (Cf. 7:26 for elaboration on doing worse than the fathers.)

3. JER 17:22 W:/LO)-TOWCIY)W. MA&.F) MI/B.FT."Y/KEM B.:/YOWM HA/\$.AB.FT W:/KFL-M:LF)KFH LO) TA(:A&W. W:/QID.A\$:T.EM)ET-YOWM HA/\$.AB.FT K.A/):A\$ER CIW.IYTIY)ET-):ABOWT"Y/KEM 23 W:/LO) \$FM:(W. W:/LO) HI+.W.)ET-)FZ:N/FM WA/Y.AQ:\$W.)ET-(FR:P./FM L:/BIL:T.IY {\$OWM"(A) [\$:MOW(A) W./L:/BIL:T.IY QFXAT MW.SFR
 Ambiguous; could go either way.

4. JER 18:9 W:/REGA():ADAB."R (AL-G.OWY W:/ (AL-MAM:LKFKH LI/B:NOT W:/LI/N:+O(A 10 W:/ (F&FH {HF/RF(FH) [HF/RA(] B.:/ ("YN/AY L:/BIL:T.IY \$:MO(A B.:/QOWL/IY W:/NIXAM:T.IY (AL-HA/+.OWBFH):A\$ER)FMAR:T.IY L:/H"Y+IYB)OWT/OW
 Probably epex: defines the nature of the evil that the nation

does. But there is no corresponding epexegetical on the positive side in v.8, and perhaps a telic reading here helps answer the question, "How can any of God's promises ever be fulfilled?" What turns them aside is wilful rebellion, not careless sin. (But even epex. singles out a specific kind of sin: ignoring God's revelation.)

5. JER 42:13 W:/)IM-)OM:RIYM)AT.EM LO) N"\$"B B.F/)FREC HA/Z.O)T
 L:/BIL:T.IY \$:MO(A B.:/QOWL Y:HWFH):ELOH"Y/KEM
 Hard to read this as epex, since "we shall not dwell" is more specific, not more general, than LBLTY \$M(.

6. DAN 9:10 W:/LO) \$FMA(:NW. B.:/QOWL Y:HWFH):ELOH"Y/NW. LF/LEKET
 B.:/TOWROTFY/W):A\$ER NFTAN L:/PFN"Y/NW. B.:/YAD (:ABFDFY/W
 HA/N.:BIY)IYM 11 W:/KFL-YI&:RF)"L (FB:RW.)ET-T.OWRFT/EKF
 W:/SOWR L:/BIL:T.IY \$:MOW(A B.:/QOL/EKF WA/T.IT.AK: (FL"Y/NW.
 HF/)FLFH W:/HA/\$.:BU(FH):A\$ER K.:TW.BFH B.:/TOWRAT MO\$EH
 (EBED-HF/):ELOHIYM K.IY XF+F)NW. L/OW
 Epex. OK.