

בְּחֵר וְהוֹצֵאוֹת

Choice and Consequences

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עֵבְרִי

LEXICAL
HEBREW

The Language of
Scripture

Deuteronomy 30:19 says, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore **choose life**, that both thou **and thy seed may live**: ..."

The principle of "choice and consequences" was first established by God to Adam in Genesis 2:8-9 and Genesis 2:16-17.

Genesis 2:8-9 says, "And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." This reveals, that positive, eternal consequences will result from positive choices. A "positive choice" is when a man obeys God's Word.

Genesis 2:16-17 says, "And the LORD God commanded the man, saying, Of every tree of the garden thou may freely eat: But of the tree of the knowledge of good and evil, thou shall not eat of it: for in the day thou eatest thereof thou shalt surely die." This reveals, that negative, eternal consequences will result from negative choices. A "negative choice" is when a man disobeys God's Word.

The Hebrew word for "choice" is בְּחֵר and is pronounced "bah-char." According to the *Gesenius Hebrew-Chaldee Lexicon of the Old Testament*, pp. 111-112, בְּחֵר (choice) has the following, **extremely important** meanings:

"(1) TO PROVE, i. g. TO TRY, TO EXAMINE ... trial, proof, precedes choice ... dividing in pieces to examine (primary idea) Isa. 48:10 עֵי בְחֵרְתִּיךָ בְּכֹר עֵי "I have proved thee in a furnace of affliction."

"(2) to approve, i. q. to choose, to select, ... to select the best, to have the best, to take the better part of a thing ... Josh. 24:15 ... (a) beloved, chosen, Ex. 14:7-(b) excellent, surpassing, Cant. 5:15."

"(3) to love any one, to delight in any thing (both of which are significations taken from that of choosing), to desire ... Gen. 6:2 ..."

"NIPHAL [passive] ... (1) to be chosen, preferable, ... Pro. 16:16, 22:1 ... (2) ... to be chosen by any one, to please any one, Pro. 21:3.

"PUAL ["utterly" passive], to be [utterly] chosen, [to utterly be the] only, Eccl. 9:4."

An important idea regarding בְּחֵר (choice) is added

on page 117, Koehler and Baumgartner, *Lexicon in Veteris Testamenti Libros*. They add, "בְּחֵר ... 2. **auswahlen** choice: Frau wife Gn 6, 2, ..."

Equally important is how בְּחֵר (choice) is used in modern Hebrew. According to Baltsan, *Webster's New World Hebrew Dictionary*, page 31, the primary meaning of בְּחֵר today is "chose, elected" (indicating a past action). Furthermore, בְּחֵר is the root word to "young man" (בְּחֹר) and "young woman" (בְּחֹרָה) (p. 826, *Ibid.*).

Finally, Davidson in his *Analytical Hebrew and Chaldee Lexicon*, page 77, makes the most important point about בְּחֵר (choice). He writes about a form of its use, בְּחֵרָה ["from" choosing] ... I. choice, best, -II. pr[oper] name, masc[uline] I Ch. 11:38." In the TaNaK, the use of בְּחֵר (choice) indicates that whatever is "chosen," is selected as the "best."

The Hebrew word for "consequences" is הוֹצֵאוֹת and is pronounced "Toh-tzah-oth." It comes from the Hebrew root word הֹצֵא (yah-tzah) which means "to go out" (p. 359, Gesenius, *Loc cit.*).

הוֹצֵאוֹת (consequences) means, "(1) a going out, metaph. a going forth from danger, deliverance, Ps. 68:21 [20 English Bibles]; ... Eccles. 7:18. (2) the place from which (any person or thing) goes forth, hence, a gate. Eze. 48:30; a fountain, Prov, 4:23; הוֹצֵאוֹת הַחַיִּים 'the fountain of life,' of happiness; also the place of exit or termination of any thing. Nu. 34:4, 5, 8, 9; Josh. 15:4." (p. 859, Gesenius, *Ibid.*).

Peter (I Peter 2:9) said, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: ..." Obviously, he was quoting Deuteronomy 14:2 and had a grasp of Psalm 107, especially verse 14.

Jesus makes all of the above very clear in John 15:16 by saying, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye should ask of the Father in my name, he may give it you."

Joshua said (24:15), "... choose you this day whom ye will serve; ..." Jesus said (Matt. 7:13-14), Enter ye in at the straight gate: ... Because straight is the gate, and narrow is the way, which leadeth unto life, ... " **CHOOSE LIFE AND LIVE!** The choice is yours.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, ..."

Jesus