

Université de Montréal

**The Role of the Ruah YHWH in Creative Transformation:
A Process Theology Perspective Applied to Judges 14**

par

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A Process Theology Perspective Applied to Judges 14

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Résumé

La Ruah YHWH joue un rôle important dans la transformation créative de l'univers et des entités actuelles; cependant, une réflexion concernant les modalités de ce rôle reste à développer. La théologie processuelle offre une plateforme à partir de laquelle sont examinées diverses facettes des rôles que peut jouer la Ruah YHWH dans un monde où le chaos semble dominer. L'objectif de ce mémoire est justement d'explorer la Ruah YHWH dans son rôle de transformation créative au service, ultimement de l'ordre, de la paix et de l'harmonie dans le monde, les communautés, la vie des entités actuelles, etc.

Le Chapitre 1 passe en revue des notions clés de la théologie processuelle. Le concept des "entités actuelles" est d'abord défini. Sont ensuite examinées les différentes phases du devenir d'une entité actuelle. Finalement, les concepts de "créativité" et de "transformation", dans une perspective de la Ruah YHWH font l'objet d'observations attentives avant d'aborder « trois natures » de Dieu, à savoir primordiale, conséquente, et superjective. Le Chapitre 2 s'intéresse à la péricope centrale de ce mémoire : Juges 13:24-14:20. Le découpage de la structure de cette péricope est basé sur des critères de critique textuelle et d'analyse syntaxique. La première analyse s'attarde aux difficultés que le texte hébreu présente, alors que la deuxième met l'accent sur l'organisation structurelle des propositions grammaticales des versets. Les deux analyses me permettent ensuite de proposer une traduction du péricope. Le Chapitre 3 se veut une application de ce qui a été élaboré au Chapitre 1 sur la péricope analysée au Chapitre 2. Ce troisième chapitre permet de mettre en pratique une approche processuelle originale développée par Robert David dans son livre *Déli l'ÉCRITURE*. Dans la foulée des chapitres qui le précèdent, le Chapitre 4 propose quelques principes herméneutiques contemporains pouvant éclairer le rôle de la Ruah YHWH dans l'avancée créative du monde : vie, amour, et paix.

Mots-clés: Théologie processuelle, Esprit-Saint, Ruah YHWH, Juges 14, Samson, exégèse, critique textuelle, analyse syntaxique.

Abstract

The Ruah YHWH plays a key role in the creative transformation of both the universe and actual entities; however, that role has still to be developed. Process theology, of which I shall endeavour to define some important notions in Chapter 1, offers a platform I shall attempt to build upon in order to examine such an important role in a chaotic world. The aim of this dissertation is to explore the Ruah YHWH in Her role of creative transformation, which I argue to ultimately be that of bringing order, peace, and harmony in the world, communities, the life of actual entities, etc.

Chapter 1 is an overview of some key notions of process theology: first, the concept of “actual entities” is defined. Secondly, I examine the phases of concrescence in the becoming of an actual entity. And finally, I look at the concepts of creativity and transformation in the perspective of the Ruah YHWH prior to examining the “three natures” of God, primordial, consequent, and superjective.

Chapter 2 defines the pericope of this dissertation: Judges 13:24-14:20. The structure of the pericope is based upon the methods of textual criticism and syntactical analysis. While the first examination deals with some difficulties the original Hebrew text presents, the second deals with the structural organization of the verses grammatical propositions. The two examinations allow me to propose a translation of the pericope.

Chapter 3 is an application of what was laid out in Chapter 1 on the pericope established in Chapter 2. In the course of the third chapter, I employ an innovative (original) processual approach developed by Robert David in his recent book *Déli_ l'ÉCRITURE*. Then, Chapter 4 proposes, out of the preceding chapters, some contemporary hermeneutical principles which enlighten the role of the Ruah YHWH in the creative transformation of the world: life, love, and peace.

Keywords: Process Theology, Holy Spirit, Ruah YHWH, Judges 14, Samson, Exegesis, Textual Criticism, and Syntactical Analysis.

Table of Contents

TABLE OF CONTENTS	V
LIST OF ABBREVIATIONS	VIII
LIST OF FIGURES	X
ACKNOWLEDGMENTS	XII
INTRODUCTION.....	1
CHAPTER I SOME BASICS OF PROCESS THEOLOGY AND PROCESS PNEUMATOLOGY.....	5
1. INTRODUCTION.....	5
2. SOME BASICS OF PROCESS THEOLOGY	5
2.1. Actual Entities.....	6
2.2. The Phases of Concrecence	7
2.3. Principles of Creative Transformation	12
3. PROCESS PNEUMATOLOGY	14
3.1. Whitehead and Other Process Thinkers’ Concepts of the Ruah YHWH.....	14
3.1.1. The Natures of God.....	14
3.1.1.1. The Primordial Nature of God	16
3.1.1.2. The Consequent Nature of God	21
3.1.1.3. The Superjective Nature of God	35
3.2. Creativity and the Ruah YHWH	40
3.3. Understanding Propositions and Contrasts.....	44
3.3.1. Propositions	44
3.3.2. Contrasts	48
4. CONCLUSION.....	50
CHAPTER II TEXTUAL CRITICISM AND SYNTACTICAL ANALYSIS OF JUDGES 13:24-14:20.....	51
1. INTRODUCTION.....	51
2. CONTEXT OF JUDGES 13:24-14:20.....	52
3. TEXTUAL CRITICISM AND SYNTACTICAL ANALYSIS OF JUDGES 13:24-14:20.....	54
3.1. The Birth of Samson and His Marital Issues (Judges 13:24-14:4).....	54
3.1.1. Syntactical Commentary (13:24-14:4).....	57
3.1.1.1. Journey to Timnath (vv. 5-9).....	60
3.1.1.2. Syntactical Commentary (vv. 5-9).....	62

3.1.2.	Samson and the Philistines (vv. 10-20).....	64
3.1.2.1.	The Wedding Feast (vv. 10-11).....	64
3.1.2.2.	The Episode of the Riddle (vv. 12-19) and the Epilogue (v. 20).....	65
3.1.2.3.	Syntactical Commentary (vv. 10-20).....	71
3.2.	Translation of Judges 13:24-14:20.....	73
4.	CONCLUSION.....	75
CHAPTER III JUDGES 13:24-14:20 IN PROCESS HERMENEUTIC.....		76
1.	INTRODUCTION.....	76
2.	CREATIVE ADVANCE OF THE ACTUAL ENTITIES.....	77
2.1.	Actual Entities in Judges 13:24-14:20.....	77
2.1.1.	Samson.....	77
2.1.2.	YHWH and the Ruah YHWH.....	81
2.1.2.1.	Divine Entities.....	81
2.1.3.	Samson Parents.....	83
2.1.4.	The Philistines.....	84
2.1.4.1.	Samson Wife: The Timnite Woman.....	84
2.1.4.2.	The Thirty Companions and Other Philistines.....	84
2.2.	The Creative Transformation of the Actual Entities.....	85
3.	PROPOSITIONS AND CONTRASTS IN JUDGES 13:24-14:20.....	88
3.1.	Propositions and Basal Lure in Judges 13:24-14:20.....	89
3.2.	Valuations and Consequences of Actual Entities Decisions.....	90
3.2.1.	The Empowerment of the Ruah YHWH.....	91
3.2.2.	The Power of Knowledge and the Consequences of Ignorance.....	91
3.2.3.	The Power of Emotions (desires) and its Influences.....	92
3.3.	Contrasts in Judges 13:24-14:20.....	93
3.4.	Relationships and Mutual Influences.....	95
4.	CONCLUSION.....	97
CHAPTER IV HERMENEUTICAL PRINCIPLES FOR TODAY.....		98
1.	INTRODUCTION.....	98
2.	CO-CREATORS WITH THE DIVINE ENTITIES (THE RUAH YHWH AND ACTUAL ENTITIES).....	98
2.1.	THE PLACE OF RESPONSIBILITY IN CREATIVE TRANSFORMATION.....	98
2.1.1.	Realities of Time and Power of Potential.....	98
2.1.1.1.	Past, Present, and Future.....	98
2.2.	THE ROLE OF THE RUAH YHWH IN CREATIVE TRANSFORMATION.....	102
2.2.1.	Some Roles of the Ruah YHWH Today.....	102
2.2.1.1.	The Ruah YHWH: Creative Life Giver.....	102
2.2.1.2.	The Ruah YHWH: Expression of Love and Peace.....	104
2.2.1.2.1.	The Place of Divine Love: <i>Agape</i>	104

2.2.1.2.2. The Place of Divine Peace: *Shalom* 109

3. CONCLUSION 113

CONCLUSION 114

BIBLIOGRAPHY..... 119

List of Abbreviations

ASV	<i>American Standard Version</i>
BDB	<i>Brown, Driver, Briggs, A Hebrew and English Lexicon of the Old Testament</i>
CBQ	<i>The Catholic Biblical Quarterly</i>
Coh	Cohortative
DBR	<i>French Version Darby</i>
DBY	<i>The Darby Bible</i>
DNA	Deoxyribonucleic Acid
DRC	Democratic Republic of Congo
FBJ	<i>French Bible Jerusalem</i>
IMPR	Imperative
JBL	<i>Journal of Biblical Literature</i>
JETS	<i>Journal of the Evangelical Theological Society</i>
JJS	<i>Journal of Jewish Studies</i>
JSOT	<i>Journal for the Study of the Old Testament</i>
LSC	<i>Louis Second with Codes</i>
KJV	<i>King James Version (1611/1769)</i>
LXX	<i>Septuagint</i>
NAS	<i>New American Standard Bible with codes (1977)</i>

NIV	<i>New International Version (1984)</i>
NJB	<i>The New Jerusalem Bible</i>
NKJ	<i>New King James Version (1982)</i>
NLT	<i>New Living Translation</i>
RSV	<i>Revised Standard Version</i>
SJT	<i>Scottish Journal of Theology</i>
TOB	<i>Traduction Œcuménique de la Bible</i>
WeQTL	WeQATAL
WYQTL	WAYYIQTOL
YQTL	YIQTOL

List of Figures

Figure 1.1. The Ruah YHWH and Her Creative Activities	33
Figure 2.1. Samson and his Parents' Dialogue	58
Figure 3.1. The One and the Many: Mutual Influences	95

To my parents

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INTRODUCTION

In this dissertation, I suggest that the Ruah YHWH¹ plays a major role in the reconstruction of the universe. I argue that reconstruction implicitly suggests the notion of destruction. For instance, I grew up in a country where destruction was (and still is) a common experience. Cities and infrastructures have been obliterated; corruption and embezzlement have become a way of life; and women and children continue to be raped and abused.²

Today, the chaos has reached a point where what one may take for granted in the Western world, a child surviving in the Third World district of Walikale does not; eating has become a luxury and reaching any of the Western countries is now considered a miraculous escape. Thus, my question for many process theologians is: “Why does God not do something? Or at least “prevent [some of the] suffering?”³ John Cobb affirms, “many process thinkers are deeply concerned about the extent of the violence humanity is inflicting on the earth [and its inhabitants]; reducing [if not eliminating] that violence is a

¹ In this work I have chosen to render the Hebrew word רִּיחַ יְהוָה for the *Ruah YHWH* in order to be more inclusive with the various translations and interpretations we have for the same expression (some have preferred *breath*, *wind*, and others *spirit* or *pneuma* in the New Testament); also, a feminine gender will be employed, without any sexual (physical) connotations behind it, as the Hebrew text suggests. Georges Auzou, *La force de l'esprit. Étude du livre des Juges*, (Paris: Editions de l'Orante, 1966), pp. 74-77, observes in his own words the same linguistic difficulties: “...le mot ‘esprit’ est un terme si peu précis, susceptible de tant d’interprétations diverses!” He asks, “Faut-il, à son propos, rester dans le vague ? ou chacun peut donner à ce mot un sens qui n’aura pas toujours la chance d’être celui qu’il a dans le livre biblique ?” For Azou, the expression could be rendered “‘un souffle’, le ‘vent’, la ‘respiration’, l’‘haleine’, le ‘souffle de la vie’, la ‘force vitale’, la ‘vitalité’, le ‘psychisme’, l’‘animation’, ce qu’il y a de personnel et de déterminant dans l’homme, sa conscience, sa faculté de clairvoyance et de décision, le ‘souffle de Dieu, la puissance de Dieu, l’ ‘esprit de Dieu’, Dieu lui-même, l’‘Esprit-Saint’...” He sums up, “Toutes ces expressions correspondent, en effet, à un seul terme biblique, un mot hébreu *ruah*...traduit dans les versions grecques de la Bible...par le terme *pneuma*.”

² The U.S. Secretary of State, Hillary R. Clinton, concluded a visit to the city of Goma-DRC in August 2009, where she could not refrain from describing what she saw, although it has been going on for more than a decade, as “one of mankind’s greatest atrocities.”

³ C. Robert Mesle, *Process Theology: A Basic Introduction*, (St. Louis, Mo.: Chalice Press, 1993), p. 20.

moral imperative.”⁴ Royce Gruenler points out that “God’s principal role in process is to give creativity a positive direction so that it won’t be chaotic and destructive.”⁵ One may ask the reasoning behind selecting process theology as the approach for this dissertation.

It is worth noting, first of all, that the concept of process was introduced by Alfred N. Whitehead and Charles Hartshorne.⁶ While Whitehead laid out the foundation, Hartshorne became his immediate disciple and continued the work. The two did not always agree on the viewpoints of the development of this thought process; however, they both posited for a philosophy that advocated growth, advancement, progress, and change, instead of the status quo. Thus, the terms “process philosophy” and its theological development “process theology” came into being.⁷

I was taken by process theology in the same way Robert Mesle, a noted theologian observes. Process theology explains ideas “that make far more sense than most traditional views of God.” It helps answer questions pertaining to “evil; modern science; modern studies of scripture and revelation that confront us with their human, historical origins; increased contact with the other world religions; feminism; and our ability to destroy the world through pollution and nuclear weapons.”⁸ This dissertation will focus on one of the subjects that needs some consideration: the role of the Ruah YHWH (Holy Spirit) in confronting these aforementioned realities.

How does the Ruah YHWH intervene in transforming the calamity, destruction, and disaster our world (universe) goes through into an intensification of life? Pardington Palmer

⁴ John B. Cobb, *The Process Perspective: Frequently Asked Questions about Process Theology*, (St. Louis, Mo.: Chalice Press, 2003), p. 19.

⁵ Royce G. Gruenler, “Reflections on a Journey in Process,” *Process Theology*, (Grand Rapids, Mich: Baker, 1987), p. 342.

⁶ For further introductory reading, see André Gounelle, *Le dynamisme créateur de Dieu: essai sur la théologie du process*, (Paris: Van Dieren éditeur, 2000), pp. 13-47; Ronald H. Nash, “Process Theology and Classical Theism,” *Process Theology*, (Grand Rapids, Mich.: Baker Book House, 1987), pp. 3-30; Bernard Lee, “Preface I,” in Bernard Lee and Harry J. Cargas (eds), *Religious Experience and Process Theology : The Pastoral Implications of a Major Modern Movement*, (New York: Paulist Press, 1976), pp. ix-xi; Harry J. Cargas, “Preface II,” *Religious Experience and Process Theology: The Pastoral Implications of a Major Modern Movement*, (New York: Paulist Press, 1976), pp. xi-xvi; Robert B. Mellert, *What Is Process Theology?*, (New York; Toronto: Paulist Press, 1975), pp. 7-21.

⁷ John B. Cobb and David Ray Griffin, *Process Theology: An Introductory Exposition*, (Philadelphia: Westminster Press, 1976), pp. 7-11.

⁸ C. R. Mesle, *Process Theology: A Basic Introduction*, pp. 1-6.

defines the Holy Spirit (Ruah YHWH) as “life and creativity and transformation.”⁹ The place of the Ruah YHWH is considered by Pardington to be very much in relation to the world. He posits that transformation is made possible through the Ruah YHWH, who provides “a force that moves toward the reshaping of communal structural...justice, wholeness, and humanity for each of its members.”¹⁰ Norman Pittenger asserts also that the Holy Spirit fulfills the will of God the Father in the world. He claims that the Holy Spirit is a messenger of God among human beings with a specific mission to influence their behaviours in order to contribute to God’s intent.¹¹ With the previous thoughts in mind, I will endeavour to corroborate how the concepts of the Ruah YHWH are echoed in process theology through a thorough study of Judges 13:24-14:1-20.

One may ask, “why this particular pericope?” Judges 13:24-14:20 is a narrative of different characters with particular traits. One is recognized with contemporary issues: the birth of a new born baby, the challenges between nations, the differences in viewpoints between families, marital covenants, urban and rural matters, etc. But, above all is the place that YHWH (God) and His Ruah (Spirit) play in the narrative and how the reader is captivated with the information he or she has that the characters do not necessary have.

The Ruah YHWH intervenes in the life of Samson from his birth and continues all through the pericope with four explicit occurrences. It will be of great importance to this study to understand the interaction between actual entities (including YHWH and the Ruah YHWH) and their respective notions at large. In other words, how does the Ruah YHWH in particular works in the lives of characters and how do they respond to such activities? Also, what are the consequences that emerge as a result of those mutual interactions? Thus, I argue that the chosen pericope will be of great contribution to his theological research.

⁹ George Palmer Pardington, III, “The Holy Ghost is Dead - The Holy Spirit Lives,” in Harry J. Carvas, and Lee, Bernard J. (ed), *Religious Experience and Process Theology: The Pastoral Implications of a Major Modern Movement*, (New York: Paulist Press, 1976), p. 122.

¹⁰ *Ibid.*, pp. 123-124.

¹¹ William Norman Pittenger, *The Holy Spirit*, (Philadelphia: United Church Press, 1974), p. 39.

In the course of the first chapter, I shall be presenting some of the key notions of process theology as new terms are defined. First, I will define the concept of an “actual entity” and its importance in process theology. Secondly, the phases of concrescence shall be highlighted. Thirdly, I will look at the principles of creation along with the notions of creative transformation. Fourthly, I will address the three natures of God – the primordial, consequent, and superjective – as identified in Whitehead’s writing *Process and Reality*. It is in those natures that God’s characteristics are clearly stated and in which the place and the roles of the Ruah YHWH are defined. Although many have equated the natures of God to the Trinity, this shall not be the focus of this dissertation.

In the second chapter, I will identify and structurally present the pericope of this study according to the criteria of both textual criticism and syntactical analysis. The main reason for such a scrutiny is that one is able to have a text closer to its original, which provides deeper insights about the authors of the original text.¹²

The third chapter shall be an implementation of an original paradigm laid out in Robert David’s process hermeneutical book, *Déli l’ÉCRITURE*, of Judges 13:24-14:20. The contribution of David’s book in this dissertation will be threefold: first, it shall enable one to systematically gather the information needed for one’s study in the pericope (actual entities, heritages, potentialities, etc.); secondly, one will be able to examine the creative transformation of the given entities; thirdly, one will clearly understand the relationships between the actual entities the pericope offers.

Finally, in Chapter Four, I will endeavour to develop some hermeneutical principles of the Ruah YHWH (pneumatology) for today, based on the findings of the preceding chapters. The purpose of the final chapter will be to provide some applicability on what chapters 1 and 3, in particular, have offered. In other words, how can someone apply what those chapters have revealed in his life, community, nation, and world?

¹² See Robert David, “L’analyse syntaxique, outil pour la traduction biblique: le cas des cohortatifs,” in Robert David & Manuel Jibachian (eds), *Traduire la Bible hébraïque: de la Septante à la Nouvelle Bible Segond = Translating the Hebrew Bible: From the Septuagint to the Nouvelle Bible Segond*, (Montréal: Médiaspaul, 2005), pp. 275-278.

CHAPTER I

SOME BASICS OF PROCESS THEOLOGY AND PROCESS PNEUMATOLOGY

For which of you, intending to build a tower, sit not down first, and reckons the cost, whether he has sufficient to finish it? Lest haply, after he has laid the foundation, and is not able to finish it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finish.

– Luke 14:28-29

1. INTRODUCTION

The twofold purpose of this chapter is (1) to introduce the reader to process theology, as I define some of its basic terms and highlight its inception; and (2) to understand how this method sees the Ruah YHWH, i.e. to understand a processual pneumatology. For the first purpose, I will begin by defining the term “actual entities.” Then, I shall look at the phases that constitute one’s concrescence, and the principles of creativity. For the second purpose, I shall focus on understanding the concept of process pneumatology by looking at the three natures of God. Finally, I shall expose the concepts of creativity and the important place that “propositions” and “contrasts” occupy.

2. SOME BASICS OF PROCESS THEOLOGY

The terms “process philosophy” and “process theology” shall be used interchangeably in the course of this assignment, since the purpose of this work is not about the theological or philosophical meanings of either term.¹ One needs to understand first and

¹ I will ignore the disagreements that exist between “process philosophers” and “process theologians.”

foremost that the “movement” is largely indebted to a mathematician, philosopher, and metaphysician from Europe (England), Alfred North Whitehead (1861 – 1947). It was, to some extent, carried on by his assistant, an American philosopher and theologian, Charles Hartshorne (1897 – 2000), although “some divergence between [the two] has long been recognized...”² Process thought has emerged as a result of different stages in its development, in particular at the Divinity School of the University of Chicago: (1) the social-historical method implemented a concept of changing a social condition; (2) scientific methods were used as tools to study religion. Thus, it has been a great contribution in both contemporary philosophy and religion. It will be helpful to consider some of the key ideas of process theology in the next sections.

2.1. Actual Entities

“Process” is the fundamental character of reality in the philosophy initiated by Whitehead, which should not be interpreted as if everything is in process. “... [T]o be *actual*,” say John B. Cobb and David R. Griffin, “is to be a process. Anything which is not a process is an abstraction from process, not a full fledged.”³ According to Whitehead, the word “actual” renders the meaning of “existence in the ‘full’ as opposed to the ‘dependent’ sense.”⁴ To this word “actual,” Whitehead associates the word “entity,” which comes “from the Latin *esse*, ‘to be,’ and denotes anything which ‘is’ or ‘exists,’ in any sense of ‘being’ or ‘existing.’”⁵ An entity is anything that is and can be in process; however, not all entities are actual. Only active entities, affirms Haldar, are actual.⁶ The latter in the “phrase ‘actual entity’ is intended,” says Ivor Leclerc, “to distinguish, as fully existent, the entity in question from all other entities.”⁷ Whitehead asserts: “the general Aristotelian principle is

² See Lewis S. Ford, “Hartshorne’s Interpretation of Whitehead,” *Philosophy of Charles Hartshorne*, (La Salle, Ill: Open Court, 1991), pp. 315-338.

³ J. B. Cobb and D. R. Griffin, *Process Theology: An Introductory Exposition*, p. 14.

⁴ Ivor Leclerc, *Whitehead’s Metaphysics; an Introductory Exposition*, (N.Y.: Macmillan, 1958), p. 22.

⁵ *Ibid.*

⁶ M. K. Haldar, *Studies in Whitehead’s Cosmology*, (Delhi: Atma Ram, 1972), pp. 5-12.

⁷ I. Leclerc, *Whitehead’s Metaphysics; an Introductory Exposition*, p. 22.

maintained that, apart from things that are actual [complete fact],⁸ there is nothing – nothing either in fact or in efficacy.” In the association of both words, Whitehead terms this Aristotelian’s principle “ontological principle,” i.e. all actual entities – also termed “actual occasions”⁹ or “occasions of experience” – are the origin of every existence and the only *reasons*; searching for a *reason* will mean to “search for one or more actual entities.”¹⁰ An actual entity is constituted of a “process of becoming;” for “*how* an actual entity *becomes*” makes up *what* that actual entity *is*.”¹¹ Hosinski points out that the becoming of an actual entity is urged by its own creativity – a principle that I shall examine in subsequent sections.¹² This concept of “actual entities” is well understood, though not fully, when conceived in the light of one’s “experience;” for, actual entities are “drops of experience.”¹³ The ontological principle, according to Whitehead, can thus be summarized as follows: “no entity, then no reason.”¹⁴

2.2. The Phases of Concrecence

In *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, Hosinski shares the same definition as Robert David in *Déli l’ÉCRITURE* of the word “concrecence”:

[It is] from the Latin verb *crescere*, which means to arise, to come into existence, or to grow, combined with the prefix *con* which means together.

⁸ Alfred North Whitehead, *Adventures of Ideas*, (New York: The Macmillan company, 1933), p. 158, renders the Greek term *παντελης* for “complete fact” instead of “absolute.” See also, I. Leclerc, *Whitehead’s Metaphysics; an Introductory Exposition*, pp. 17-28.

⁹ Actual occasion is a term that excludes God, as compared to what A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, (New York: Free Press, 1978), p. 18, affirmed when speaking of actual entities. (Cf. A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 88; William A. Christian, *An Interpretation of Whitehead’s Metaphysics*, [New Haven: Yale University Press, 1959], p. 13; Thomas E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, [Lanham, Md.: Rowman & Littlefield, 1993], p. 179n8).

¹⁰ See Donald W. Sherburne, *A Key to Whitehead’s Process and Reality*, (New York: Macmillan, 1966), pp. 17-18; A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 24.

¹¹ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 23; T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, pp. 22-23.

¹² T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*.

¹³ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 18.

¹⁴ *Ibid.*, pp. 19-24.

In Latin the verb *concrecere* means to grow together, collect, or be formed, or it can also mean to congeal or harden...Whitehead uses this word because the primary thing he is trying to understand is how a moment of experience comes into being: he wants to analyze the structure of becoming or how each moment of our experience arises and becomes what it is.... [H]ow does a moment of experience grow together, how is it formed, how does the “fluidity” of becoming “harden” into being.”¹⁵

Concrecence is the adventure each actual entity undertakes, notes David, in order to reach its “enjoyment” or “satisfaction”¹⁶ – which constitutes the termination of the process of concrecence.¹⁷ However, such an adventure is not done in solo; it does involve others. In David’s own words, it means to grow with, or together with. Growth is actualized through the process of time, even though “concrecence is not in time; rather, time is in concrecence”: past, present, and future.¹⁸ Thus, there are successive phases to take into consideration, argues Whitehead, which shall include previous prehensions as new prehensions evolve.¹⁹ He adds in *Process and Reality*: “the process of concrecence is divisible into an initial stage of many feelings, a succession of subsequent phases of more complex feelings integrating the earlier simpler feelings, up to the satisfaction which is one complex unity of feeling.”²⁰ I shall turn now in the phases involved in the process of

¹⁵ T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, p. 46.

¹⁶ R. David, *Déli_l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, pp. 91-92.

¹⁷ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, pp. 84-85.

¹⁸ D. W. Sherburne, *A Key to Whitehead's Process and Reality*, p. 38.

¹⁹ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 26.

²⁰ *Ibid.*, p. 220; Lewis S. Ford, “Whitehead’s Creative Transformations: A Summation,” *Process Studies* 35, (2006): pp. 143-145. For the purpose of this assignment, I have summed up the phases of an actual entity’s concrecence in three main ones, as discussed in the section above; namely, the past, the present, and the future. However, many process thinkers have divided the same process as follows: (1) the initial phase, also termed “conformal, simple physical, feelings,” represents the entrance of the past events (objectified data) in the becoming of an actual entity. (2) The simple conceptual feelings phase is next. A conceptual feeling derives from the previous phase, which was essentially physical. In this second phase, eternal objects are “‘pried out’ of [their] immanence and felt as transcendent, as a *capacity* for determination.” (3) “Simple comparative feelings” or “phase of physical purposes,” is the third phase, which consists of a comparison between what has been actualized and what might be actualized. In other words, there is an integration of a physical feeling (phase 1) with a conceptual feeling (phase 2). (4) The fourth phase is the “propositional and intellectual feelings,” terms I shall examine in subsequent sections, primarily those dealing with “propositions.” However, in few words, a proposition could be compared to “a synthesis of physical and conceptual prehensions” that occurs in the final stage of concrecence. And (5) the final phase: “Satisfaction.” According to A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, pp. 25-26, this final phase “is one complex, fully determinate feeling... It is fully determinate (a) as to its genesis, (b) as to its objective character for the transcendent creativity, and (c) as to its prehension – positive or negative – of every item in its universe.” An “actual entity” reaches this final stage when both the conceptual and the physical feelings

conrescence, which can be divided into three parts: the initial phase (the past), the present, and the future.²¹

Marjorie Suchocki argues that the past is when an “occasion derives its initial power.”²² From the two poles (mental and physical)²³ that Whitehead recognizes in every actual entity, the past “accounts for the effect of the past.”²⁴ This twofold nature of each entity is what David has called *pôle subjectif* and *pôle objectif*.²⁵ The latter is the result of what has happened to an actual entity prior to its new status: an inheritance of the “immediate past” characterized by its inherent stubbornness. Even though one does not have a hold over the past experience, the inheritance that proceeds it is a well of data for a new occasion – it has to decide to selectively draw data from – to be revealed. Further, David posits that:

[Le passé] s’offre *objectivement* au présent. Il faut cependant ajouter que le passé possède une caractéristique importante : une forte propension à se répéter. Si cette itération du passé a l’avantage de la stabilité et de la continuité, elle porte aussi l’inconvénient de la stagnation de l’immobilisme mortifère...Il faut, bien entendu, que l’entité actuelle puise à son passé, condition *sine qua non* de son devenir.²⁶

come to “integration and fusion.” Thus, its conrescence process finishes – its “time has stood still” – and can no longer receive anything; it has “perished” (See A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 154). Actually, one needs to use the word “occasion” in dealing with this aspect; for, if applied to God, who is also considered to be an actual entity (according to the ontological principle), He must also perish, which is not the case (Cf. T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, p. 89). For further and detailed studies in this subject of conrescence, which is not the purpose of this work, see Ronald L. Farmer, *Beyond the Impasse: The Promise of a Process Hermeneutic*, (Macon, Ga.: Mercer University Press, 1997), pp. 223-241; Kenneth Frank Thompson, *Whitehead's Philosophy of Religion*, (The Hague: Mouton, 1971), pp. 63-69; Alix Parmentier, *La philosophie de Whitehead et le problème de Dieu*, (Paris: Beauchesne, 1968), pp. 367-408; and D. W. Sherburne, *A Key to Whitehead's Process and Reality*, pp. 36-71.

²¹ This division seems to be similar to what A. Gounelle, *Le dynamisme créateur de Dieu: essai sur la théologie du process*, pp. 74-75, has also adopted in his dealing with the notions of efficient causation and complex causation. He asserts that process thinkers sum the reality of actual entities in three main factors: (1) the past as an inheritance each entity has to deal with; (2) the present, moment in which it makes a decision for or against a given data; and (3) the vision of the future that directs actual entities towards newness on the basis of both their imaginations of possibilities and their targets (objectives).

²² Marjorie Suchocki, *God, Christ, Church: A Practical Guide to Process Theology*, (New York: Crossroad, 1982), p. 20.

²³ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, pp. 45, 239.

²⁴ M. Suchocki, *God, Christ, Church: A Practical Guide to Process Theology*, p. 20.

²⁵ R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du process*, p. 92.

²⁶ *Ibid.*, p. 94.

According to David, the past cannot be considered subjective, for it has become, in the Whiteheadian term, an “objective datum.”²⁷ With this understanding of the past as an inheritance to be felt in mind, I shall now turn to the second part of the process of concrescence identified above: the present.

Influenced by the past, as the ground for the present experience,²⁸ the present is the most important part of the cycle of time: “la place centrale.”²⁹ This central place, David notes, is credited for its ability to become, and thereby create, a new occasion. In *God, Christ, Church*, Suchocki states that the “richness of the present is the degree to which it incorporates its past in a positive movement into the future.”³⁰ The present receives subjectively its ability of actualization from the past. Hosinski stresses that the present actual entity continues the past as a subjective entity deciding its own direction. In his own words, I read in *Stubborn Fact and Creative Advance* that:

One can with equal truth regard this interface between objectivity and subjectivity, between the immediate past and the present, as the activity of the objective world making itself felt in the present (its immediate future), and as the activity of the subject in its initial phase of receiving the world as datum of experience. The subject is created from and by the past (in the sense that the past provides the essential ground for any present becoming); but the subject is created in the present by its own activity of receiving the past. The subject, in its initial phase, *is* the feeling *here* and *now* of what is *there* and *then* to be felt.³¹

In *An Interpretation of Whitehead's Metaphysics*, William Christian further observes, “the past occasion is given” as a “there-then and not as a here-now.”³² For Whitehead, “feelings are ‘vectors’” by reason of feeling what is “there [in the past]” and the capability of transforming that data “into what is *here* [in the present].”³³ In addition, Whitehead points out that the bridge between the past and the present necessitates a

²⁷ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, pp. 26, 225.

²⁸ T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, p. 53.

²⁹ R. David, *Déli_l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, p. 97.

³⁰ M. Suchocki, *God, Christ, Church: A Practical Guide to Process Theology*, p. 31.

³¹ T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, p. 56.

³² W. A. Christian, *An Interpretation of Whitehead's Metaphysics*, p. 63.

³³ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 87.

“transition” or “vehicle of the efficient cause”: “the origination of the present in conformity with the ‘power’ of the past.”³⁴ Thus, this transition leads us to the subsequent moment: the future.

The future is none other than a propulsion of “past occasions” to potentialities, i.e., a moment that has never been actualized before and is yet to become.³⁵ Their actualization will be determined by a deliberate choice an entity makes, as it prehends either positively or negatively the data for the occurrence of new actualities. The direction taken by the entity is up to what is called “subjective aim.” This latter cannot be determinate by reason of the freedom the entity enjoys. This thought introduces us to two other notions suggested by David in the choice an actual entity faces in its concrescence: (1) freedom of choice and (2) responsibility.

[L]a liberté... sous-tend toute l’architecture de l’entité actuelle ... [R]ien ne décide pour l’entité actuelle de faire advenir ce qu’elle choisit de faire advenir ... Responsabilité et imputabilité sont ici les maîtres mots du processus de concrescence. Ni le passé ni le futur, n’obligent l’entité actuelle ... [L]’entité s’auto-crée de ses préhensions (positives ou négatives), responsable pour elle-même de son avancée ou de sa stagnation.³⁶

David argues that the actual entity does not receive any coercion for the choice to make. The actual entity is free to choose its concrescence based on the data available to it. It must take full responsibility (subject that shall be expounded in Chapter 4) to actualize its own future. As an actual entity, my future is the “aim or goal...” “I have chosen,” notes Pittenger in his book *The Lure of Divine Love*.³⁷ In summary, it may be said that the process of concrescence is the development of an actual entity from its past (heritage), passing through its present, into its future (potentialities). Moreover, each transitional phase demands that the actual entity accepts to take responsibility, based on its subjective aim, to

³⁴ *Ibid.*, p. 210.

³⁵ Eugene Herbert Peters, *The Creative Advance: An Introduction to Process Philosophy as a Context for Christian Faith. With a Comment by Charles Hartshorne*, (St-Louis, Miss.: The Bethany Press, 1966), p. 60; Elizabeth Mullino Mary Moore, “Imagine Peace. Knowing the Real - Imagining the Impossible,” in Jay McDaniel and Donna Bowman (ed), *Handbook of Process Theology*, (St. Louis, Missouri: Chalice Press, 2006), pp. 204-206.

³⁶ R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, p. 96.

³⁷ William Norman Pittenger, *The Lure of Divine Love: Human Experience and Christian Faith in a Process Perspective*, (New York: Pilgrim Press, 1979), p. 45.

move forward in becoming a new occasion – defined as “creative advance” or “creativity” by Whitehead, which shall be our focus in the next section.

2.3. Principles of Creative Transformation

The notion of creativity is one of the core concepts of process theology in general and the Whiteheadian system in particular.³⁸ As I have already asserted, “process” is the fundamental ultimate character of an actual entity (including God). According to Whitehead, creativity is one of the three ultimate notions – “many”³⁹ and “one”⁴⁰ are the other two – involved in the “Category of the Ultimate,” which is presupposed by all the other metaphysical categories.⁴¹ “‘Creativity’ is another rendering of the Aristotelian ‘matter’ and of the modern ‘neutral stuff,’” argues Whitehead.⁴² Even though there are still some differences, between the two philosophers, they do agree, however, on the meaning of both terms – “[as] that which takes different forms, [and] that which exists only in its individualizations.”⁴³ Among the differences both Whitehead and Aristotle have, as argued by the first, is the fact that any actual entity “is not altogether derived from something else.”⁴⁴ Creativity is not an exogenous force, in that one does not have to wait for “something” out there to be creative.⁴⁵ For Whitehead, each and every actual entity is *causa*

³⁸ R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, p. 138.

³⁹ In the Whiteheadian system, “many” represents the context in which a given entity receives its data, which is from an established heritage and an open (limitless) potentiality. In other words, an entity needs to keep in mind that it is just “one” among “many,” preventing it from being trapped in egocentrism. One might put it as “seeing out of the box.” A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 21, argues that it “conveys the notion of ‘disjunctive diversity’...[t]here are many ‘beings in disjunctive diversity.’” See also, R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, pp. 188-200.

⁴⁰ “One” means to be unique in a sense that there is only one person holding my DNA: I. This is important to those who may have some inferiority or superiority complex; they envy the “other” instead of themselves or exalt themselves at the expense of the “other.” As the expression says, “the neighbor’s grass always looks greener.” These two concepts – “many” and “one” – are well defined in Chapter 4 of *Déli l'ÉCRITURE* as *exclusion*, *réduction*, and *réception* (Cf. R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, pp. 175-180, 188-200; A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 21, calls it “the singularity of an entity”).

⁴¹ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 21; A. H. Johnson, *Whitehead's Theory of Reality*, (New York: Dover Publications, 1962), pp. 69-73.

⁴² A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 31.

⁴³ I. Leclerc, *Whitehead's Metaphysics; an Introductory Exposition*, p. 84.

⁴⁴ W. A. Christian, *An Interpretation of Whitehead's Metaphysics*, p. 13.

⁴⁵ This crucial issue of creativity shall be implemented in Chapter 3, as one entity chooses to move towards newness. I need to mention at this point, however, that one of the reasons why the activities of the Ruah

sui (self-caused); i.e., all actual entities have the inherent ability (potentialities) to create.⁴⁶ Hosinski puts it very well: “creativity is intrinsic to actual entities, part of their own inner constitutions...”⁴⁷ However, one must also be reminded, as Whitehead and David do caution us, that God is always involved (persuasively) in every act of creativity.⁴⁸ Whitehead argues that “it is the function of actuality to characterize the creativity, and God is the eternal primordial character.” In the same vein, David writes:

En procès, la créativité est étroitement liée à l’Entité Divine.... Il serait toutefois erroné, et par trop restrictif, de limiter la créativité à la seule Entité Divine. Parce que chaque entité actuelle est directement impliquée dans son procès, qu’elle y exerce son pouvoir d’auto-crédation, c’est à elle que revient, en dernière instance, la responsabilité de sa propre créativité.⁴⁹

Creativity is the foundational ground for novelty. It is the “principle of novelty,” observes Whitehead, for it “introduces novelty into the content of the many.”⁵⁰ In other words, novelty comes into being as “the many becoming one and increased by one.”⁵¹ This latter, according to Mary Elizabeth Mullino Moore, is the addition between the wholeness of the past and the novelty that proceeds from God’s initial aim.⁵² This addition or increase of “one” brings into the world something that has never existed before: “what eye has not seen, nor ear heard, nor have entered into the heart of man; that which God has prepared for those who love Him. For God has revealed [it] to us through His Spirit. For the Spirit

YHWH have been so ignored by many is, as I shall also posit in “The Consequent Nature of God,” because of the anonymity of the initial aim (God’s exclusive offer to a given actual entity) for Whitehead and of the Holy Spirit (Ruah YHWH) for Pittenger. See Roland Faber, “Whitehead’s Pancreativism,” *Process Studies* 36, (2007): p. 359.

⁴⁶ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 222.

⁴⁷ T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, pp. 24, 173.

⁴⁸ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 225; R. David, *Déli l’Écriture: paramètres théoriques et pratiques d’herméneutique du procès*, pp. 138-140.

⁴⁹ R. David, *Déli l’Écriture: paramètres théoriques et pratiques d’herméneutique du procès*, p. 139.

⁵⁰ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 21; T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, pp. 148-149.

⁵¹ Alfred North Whitehead, *Religion in the Making*, (N.Y.: World Publishing Company, 1954), p. 21; R. David, *Déli l’Écriture: paramètres théoriques et pratiques d’herméneutique du procès*, p. 199; W. A. Christian, *An Interpretation of Whitehead’s Metaphysics*, pp. 250-251.

⁵² See E. M. M. Moore, “Imagine Peace. Knowing the Real - Imagining the Impossible,” pp. 205-206. As I shall posit later, the term “initial aim” is the offer God presents to actual entities as a lure. This offer can only proceed from God and is always targeting an actual entity.

searches all things, yes the deep things of God.”⁵³ These sayings of the apostle Paul lead us to the key role of the Ruah YHWH in creativity.

As pointed out above, the Ruah YHWH plays a central role in creativity. However, to fully understand that key role, I will first endeavor to examine the way Whitehead and other process thinkers such as Norman Pittenger, Lewis Ford, David Griffin, Emmet Dorothy, and Stephen Ely (to name but a few) have understood the issue of pneumatology. That examination shall contribute to enhancing the role of the Ruah YHWH as it regards creativity. I shall go through some of their materials in an attempt to delve into their understanding of this concept of the Spirit (Ruah YHWH). Although Whitehead and some others remain reserved in explicitly addressing the issue in their materials, we do have some insights that could serve as channels toward a process pneumatology. For instance, the threefold nature of God (the primordial, consequent, and superjective natures) that Whitehead has considered in *Process and Reality* will be a starting point in my endeavor.

3. PROCESS PNEUMATOLOGY

3.1. Whitehead and Other Process Thinkers’ Concepts of the Ruah YHWH

“Ruah YHWH” is a term that Whitehead used in neither his works nor his system. However, I shall draw some concepts from his writings that many process theologians have attributed to Trinitarianism in order to make the connection with the Ruah YHWH.

3.1.1. The Natures of God

For Whitehead, God is as dipolar as any other actual entity,⁵⁴ possessing both a mental and physical pole: “God, as well as being primordial, is also consequent...Thus,

⁵³ Cf. 1Cor. 2:9-10.

⁵⁴ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 108, points out that an actual entity is dipolar; on one hand, the physical pole which is “the occasion’s prehension of influences from past actual occasions; and on the other, the mental is the “occasion’s self-determination” (Cf. David Ray Griffin, *Reenchantment without Supernaturalism: A Process Philosophy of Religion*, [Ithaca, N.Y.: Cornell University Press, 2001], p. 109).

analogously to all actual entities, the nature of God is dipolar.”⁵⁵ However, a third nature is implicitly mentioned in his *Process and Reality* as follows:

A]n actual entity has a threefold character:

...The ‘primordial nature’ of God is the concrescence of a unity of conceptual feelings, including among their data all eternal objects.... The ‘consequent nature of God’ is the physical prehension by God of the actualities of the evolving universe.... The ‘superjective nature’ of God is the character of the pragmatic value of his specific satisfaction qualifying the transcendent creativity in the various temporal instances.⁵⁶

David Griffin argues that Whitehead’s understanding of the natures of God needs to be taken in their proper contexts: “an analogy with an actual entity’s mental and the physical poles, respectively.”⁵⁷ The last nature of God, the “superjective,” has not been largely dealt with in his writings. I shall try to understand in the subsequent sections the difference or the unity that might exist between the three and how they can contribute in our subject of study. Instead of understanding the natures of God as “distinguishable parts,” John Lansing and Ford contend that they should be taken as different and complementary modes of how God (as an actual entity) functions.⁵⁸ For Ford, if one changes the phraseology, the difficulty and confusion pertaining to these “natures” might dissipate. Thus, he proposes in his illustration the following: “instead of claiming that ‘the primordial nature’ envisages the entire multiplicity of eternal objects...we could say that ‘God in his primordial nature’ or simply ‘God as primordial’ does this.”⁵⁹ Moreover, those natures are only faces of a single reality, says Robert Mesle, by reason of the oneness of God and His wholeness as an entity, which is moral.⁶⁰ The three natures of God should be seen as *adjectives* (not as *nouns*), which unfold His character in the way He (God) as a “whole functions in relation to the world and the eternal objects,” suggests Lansing.⁶¹

⁵⁵ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 345.

⁵⁶ *Ibid.*, pp. 87-88.

⁵⁷ D. R. Griffin, *Reenchantment without Supernaturalism: A Process Philosophy of Religion*, p. 152.

⁵⁸ John W. Lansing, “The ‘Natures’ of Whitehead’s God,” *Process Studies* 3, (1973): pp. 143-152; Lewis S. Ford, “Process Trinitarianism,” *Journal of the American Academy of Religion* 43, (1975): p. 208.

⁵⁹ L. S. Ford, “Process Trinitarianism,” p. 208.

⁶⁰ C. Robert Mesle, *Process-Relational Philosophy: An Introduction to Alfred North Whitehead*, (West Conshohocken, Pa.: Templeton Foundation Press, 2008), p. 86.

⁶¹ J. W. Lansing, “The ‘Natures’ of Whitehead’s God.”

3.1.1.1. The Primordial Nature of God

The primordial nature of God is governed by creativity and includes all pure possibilities, i.e. eternal objects.⁶² Whitehead posits that novelty cannot be relevant apart from God and His intervention provides both newness and order in the world.⁶³ Marjory Suchocki goes further as to suggest that: “all novelty is associated with the primordial nature of God.”⁶⁴ Thus, the primordial nature of God is the locus of creativity and order in the world. In *Process and Reality*, Whitehead asserts that God is both the primordial accident of creativity and a non-temporal entity, which makes Him *with* all creation instead of *before* all creation.⁶⁵ Dorothy Emmet considers in her book *Whitehead's Philosophy of Organism* that no justification is available for the nature of creativity or why God is as He is, “but the reason for there being any course of events at all depends on there being *some* primordial limitation upon creativity...”⁶⁶ God’s non-temporal aspect does contrast, says Griffin, with both the “temporal world” and the “temporal actual entity.”⁶⁷ On the other hand, the non-temporality of the primordial nature of God makes it deficient in actuality, thus an abstraction per se. Consequently, God is deficient in actuality, argues Haldar, on the one hand, because of the reality and actuality of process; and on the other, because of the temporality of process. He points out that “anything which is not temporal is deficient in

⁶² For M. K. Haldar, *Studies in Whitehead's Cosmology*, pp. 81-110, the term “eternal” speaks of the timelessness of the prefix “objects;” however, its meaning is rooted in the temporality of what is attached to it. For process philosophers, the past does not have any power of creativity, i.e., it has become “objective” or “objects” (Cf. R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, pp. 70, 93, 133, 135). In addition, those objects, also known as “eternal objects,” can be used by any given actual entity in its becoming. “Eternal objects” are defined in the Whiteheadian term as a form of definiteness or potentialities an actual entity can positivelyprehend in his becoming (See also, A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 44; Victor Lowe, *Understanding Whitehead*, [Baltimore: Johns Hopkins Press, 1962], pp. 357-358; John W. Lango, *Whitehead's Ontology*, [Albany: State University of New York Press, 1972], p. 27). Alfred North Whitehead, *Science and the Modern World: Lowell Lectures, 1925*, (New York: Free Press, 1967), pp. 159-160, posits that eternal objects are “abstract” and have a “relational essence”: abstract, because of their independence from other actual entities; and relational, due to the ingression of an object to ingress “into actual entities.”

⁶³ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, pp. 167, 247.

⁶⁴ Marjorie Suchocki, “Spirit in and Through the World,” *Trinity in Process*, (New York: Continuum, 1997), p. 175.

⁶⁵ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, pp. 7, 343.

⁶⁶ Dorothy Mary Emmet, *Whitehead's Philosophy of Organism*, (Toronto: Macmillan, 1966), p. 249.

⁶⁷ D. R. Griffin, *Reenchantment without Supernaturalism: A Process Philosophy of Religion*, p. 152.

actuality.”⁶⁸ For Whitehead, there is a twofold reason for God to be deficiently actual: (1) His feelings⁶⁹ are only conceptual⁷⁰ and (2) His physical limitation, in this nature (primordial), makes Him unconscious.⁷¹

In His primordial aspect, God is unveiled as an unchanging entity (the same way eternal objects do not change) and can influence the world without being influenced.⁷² According to David, this nature “intègre les aspects inchangeants de l’Entité Divine dont, par rapport à des catégories chères à l’ÉCRITURE, ceux qui ont trait à l’amour, à la volonté de salut, au désir de maximisation des potentialités et à l’intensité de vie de l’ensemble des entités.”⁷³ I can recall some Whiteheadian insights out of David’s citation that relate with the salutary aspect of God. Whitehead contends that God does not create the world,

⁶⁸ M. K. Haldar, *Studies in Whitehead's Cosmology*, p. 127.

⁶⁹ Two new terms are here defined: (1) *feeling* and (2) *subjective form*. First, although the term *feeling* may suggest some emotional connotations, it is a “technical term; but it has been chosen to suggest that functioning the concrescent actuality appropriates the datum so as to make it its own” (Cf. A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 164). *Feeling* refers to one of the two species of prehensions: the positive one (Cf. A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 23). For A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 87, they are “‘vectors’; for they feel what is *there* and transform it into what is *here*.” Secondly, process theologians understand *subjective form* as the way (how) a feeling or a positive prehension is received by an actual entity, i.e., how an occasion feels what is being felt (Cf. J. B. Cobb and D. R. Griffin, *Process Theology: An Introductory Exposition*, p. 28). A. N. Whitehead, *Adventures of Ideas*, p. 245, calls the *feeling* an “affective tone;” whereas, R. David, *Déli l’Écriture: paramètres théoriques et pratiques d’herméneutique du procès*, p. 97, goes further in pointing out the importance and the varieties of the “hows,” saying:

Le *comment* est important car il influence la façon dont l’entité s’approprie le data et le transmet, éventuellement. Il existe une variété de *comment* [...] L’entité sentira-t-elle la peur, l’enthousiasme, la fébrilité, la crainte, la joie, etc., associée au possible offert ? Ou la nostalgie, l’angoisse, la colère, la satisfaction, etc., devant les data reçus du passé [heritage].

For R. B. Mellert, *What Is Process Theology?*, p. 26, a *subjective form* is the particular mood or attitude by which the subject (actual entity) prehends a particular datum. There are many species of subjective forms: emotions, valuations, purposes, aversions, and consciousness. While an actual occasion can have only one subjective aim, subjective forms depend upon its prehensions. One occasion, therefore, can involve a number of subjective forms. In addition, a distinction needs to be made when one is dealing with actual entities presented in a text, between explicit (E) and implicit (I) subjective forms, argues R. David, *Déli l’Écriture: paramètres théoriques et pratiques d’herméneutique du procès*, p. 102. In Chapter 3, there is, on the one hand, an explicit *subjective form* (clearly expressed in the pericope) when Samson remains obstinate in espousing the Philistine woman; and on the other, his implicit *subjective form* when he is harassed for seven days by the same woman.

⁷⁰ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 23, defines “conceptual prehension” as another form of prehension that pertains to eternal objects in distinction from a physical prehension whose datum involve actual entities; it is the feeling of an eternal object (Cf. C. R. Mesle, *Process-Relational Philosophy: An Introduction to Alfred North Whitehead*, p. 99).

⁷¹ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 343.

⁷² D. R. Griffin, *Reenchantment without Supernaturalism: A Process Philosophy of Religion*, pp. 150, 153.

⁷³ R. David, *Déli l’Écriture: paramètres théoriques et pratiques d’herméneutique du procès*, p. 220.

however, he saves it: “He [God] does not create the world, he saves it: or, more accurately, he is the poet of the world, with tender patience leading it by his vision of truth, beauty and goodness.”⁷⁴

The primordial nature of God holds a key role in process theology by reason of its impact on establishing order in the universe. As I have discussed earlier on, God’s character has its root in the primordial nature. How does God’s primordial nature function, one may ask, as to establishing order in the universe? Lansing proposes a threefold *modus operandi* of God’s primordial nature, which consists of the following. First, a valuation of eternal objects according to other objects requiring only pure conceptual feelings;⁷⁵ secondly, a valuation of eternal objects based on their pertinence prior to their “inclusion in particular actual occasions;” and third, a presentation of the chosen eternal object, according to its relevance, “in the world through providing the initial aim for each concrescent occasion.”⁷⁶ Lansing’s suggestions relate to what Whitehead identifies as “valuation” and “evaluation.”

Whitehead posits that subjective forms are “valuations determining the relative relevance of eternal objects for each occasion of actuality.”⁷⁷ It is through the process of evaluation and valuation that an actual occasion makes its decision. In *Process and Reality*, Whitehead outlines three characteristics of a valuation: (1) its dependency on other feelings in the primitive stage, (2) its role in determining the status that an eternal object has in ingress into the integrated nexus physically felt, and (3) its degrees of polarity; that is, “the valuation values up, or down, so as to determine the intensive importance accorded to the eternal object by the subjective form of the integral feeling.”⁷⁸ According to David, there is on the one side a positive valuation and on the other a negative one:

L’évaluation consiste, pour l’entité actuelle à qui se présente une proposition, à en évaluer la pertinence pour elle, à ce moment-ci de sa concrescence. Selon le taux de compatibilité avec son but subjectif, la proposition se voit évaluée positivement ou négativement. [...L’] évaluation

⁷⁴ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 346.

⁷⁵ *Ibid.*, pp. 343-344.

⁷⁶ J. W. Lansing, “The ‘Natures’ of Whitehead’s God.”

⁷⁷ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 344.

⁷⁸ *Ibid.*, p. 241.

négative se nomme aversion...[L]'évaluation positive [...se
nomme]...adversion.⁷⁹

An “adversion” consists of a favorable valuation of an eternal object, whereas, an “aversion” is an unfavorable one. According to Whitehead, the first “promotes stability;” while, the second tends to “promote change without any indication of the sort of change.”⁸⁰ Thus, a valuation is one of the determinant factors of the becoming of an actual entity. The main purpose of God is to seek the intensification of each and every actual entity instead of maintaining a static state.⁸¹

It is in His primordial nature, through the initial subjective aim, that newness and order⁸² find their origin: God draws the “actual occasion on to creative transformation, but also setting limits to the extent to which an actual occasion may go beyond its past.”⁸³ For Robert Blair, “all actual entities are *causa sui*,” and “a creature [actual occasion] is born of its subjective aim, its past, and God’s initial aim.”⁸⁴ In other words, the “initial aim from God” is the bedrock of any “self-creation,”⁸⁵ as the actual entity deliberately accepts the offer of the divine entity.⁸⁶ God offers to each actual entity a direction to follow in order to attain its own satisfaction. Sol Tanenzapf posits that God lures an actual entity into “creative transformation, to higher and higher stages of human development.”⁸⁷ This lure is

⁷⁹ R. David, *Déli_l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, pp. 160-161.

⁸⁰ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, pp. 276-277.

⁸¹ *Ibid.*, p. 105 (emphasis added).

⁸² For *Ibid.*, p. 244, “the initial aim is the best” for an entity as it leads towards “order.” See also, J. B. Cobb and D. R. Griffin, *Process Theology: An Introductory Exposition*, pp. 59-62; R. David, *Déli_l'Écriture : paramètres théoriques et pratiques d'herméneutique du procès*, pp. 111-112.

⁸³ Sol Tanenzapf, “A Process Theory of Torah and Mitzvot,” *Jewish Theology and Process Thought*, (Albany: State Univ of New York Pr, 1996), p. 39.

⁸⁴ Robert Blair Reynolds, “Towards a Process Pneumatology” (Ph.D., University of Pittsburgh, 1983), 76.

⁸⁵ See above, under “Principles of creativity,” pp. 12-13.

⁸⁶ R. B. Reynolds, “Towards a Process Pneumatology,” 77.

⁸⁷ S. Tanenzapf, “A Process Theory of Torah and Mitzvot,” p. 36. In Chapter 3 I shall see how God exercises His aim (initial aim) towards the Israelites as announced by the narrator in Judges 14:4. In addition, Samson (as any other actual occasion) will have to decide on the drawing (lure) of the initial aim; in this case, Samson prehends this aim (adversion) and, as R. L. Farmer, *Beyond the Impasse: The Promise of a Process Hermeneutic*, p. 81, illustrates, “begins to cocreate with God in developing the knowledge, skills, and values necessary to [creatively] transform” the Israelites’ situation. Therefore, there is a mutual influence: (1) God affects Samson in providing the initial aim and (2) Samson affects God (and other actual entities also) in prehending the aim, through the Ruah YHWH (See the section below entitled “The Consequent Nature of God” and the next chapter where the above concepts shall be fully illustrated). Also, according to Robert M. Randolph, “The Novum as Meaning,” *Process Studies* 31, (2002): p. 154, process theologians have been

always done in a persuasive, non-coercive way, in total respect of the freedom of the actual entity; it makes its choice being “confronted with alternatives.”⁸⁸ In Chapter 3, for example, Samson will be impelled by the Ruah YHWH to move over to a particular city in Philistine without any form of coercion. Robert Gnuse writes in his book, *The Old Testament and Process Theology*, that:

This gracious aspect of God lures the present into the future and provides hope for new options in the future. By providing an initial aim, God persuades or lures entities into a choice. The initial aim is provided to begin the movement of concrescence for each new entity. This lure is not compulsion or coercion, it is “persuasion” or “tenderness” or “love,” and it is the primary force in the universe.⁸⁹

In sum, in His primordial nature, God influences both the world and actual entities into creative transformation.⁹⁰ “Dans un monde menacé par le conformisme et la répétition, mais aussi le chaos et la trivialité,” notes Denis Hurtubise, “la nature primordiale est source de nouveauté et vise des réalisations temporelles et divines...caractérisées par l’intensité et l’harmonie.”⁹¹ According to Whitehead, “Each temporal entity...derives from God its basic conceptual aim, relevant to its actual world, yet with indeterminations awaiting its own decision.”⁹² Since actual entities do assess the divine offer (as well as any other influences), according to their own subjective aims, there is therefore, a mutual influence between God and actual entities; i.e., they also affect each other by reason of the principle of relativity.⁹³ In addition, in Whitehead’s system, God is not an exception to all metaphysical principles, but their chief exemplification. In other words, “God keeps the rules.”⁹⁴ This leads us to the

likening the willingness of Jesus to follow the will of God as following the “initial aim” that originates from the primordial nature of God.

⁸⁸ R. M. Randolph, “The Novum as Meaning,” p. 154; A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 189.

⁸⁹ Robert Karl Gnuse, *The Old Testament and Process Theology*, (St. Louis, Mo.: Chalice Press, 2000), p. 37.

⁹⁰ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 345.

⁹¹ Denis Hurtubise, *Relire Whitehead: les concepts de Dieu dans Process and Reality*, (Sainte-Foy, Québec: Presses de l’Université Laval, 2000), p. 62.

⁹² A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 224.

⁹³ Peter Napier Hamilton, *The Living God and the Modern World*, (London: Hodder & Stoughton, 1967), pp. 157-160; R. L. Farmer, *Beyond the Impasse: The Promise of a Process Hermeneutic*, pp. 80, 218; A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 345; R. David, *Déli l’Écriture: paramètres théoriques et pratiques d’herméneutique du procès*, pp. 133-135.

⁹⁴ P. N. Hamilton, *The Living God and the Modern World*, p. 161.

next section dedicated to the second nature of God, through which God is affected (influenced) by the world and actual entities – a nature that Whitehead has termed “the consequent” or “contingent” nature of God.

3.1.1.2. The Consequent Nature of God

Whitehead does not limit his understanding of God to the primordial nature only. The core belief of the primordial nature is analogous to what classical theologians⁹⁵ have embraced and firmly held onto, but he goes further: “But God as well as being primordial, is also consequent. He is the beginning and the end. ... He has a primordial nature and a consequent nature.”⁹⁶

The term “consequent” implies that which is changing by reason of something else.⁹⁷ In this case, I can safely say that God (or our understanding of Him) changes in response to the rampant ambiguities that seem to triumph in the world: evil over goodness, injustice over justice, wars over peace, etc.⁹⁸ Sandra B. Lubarsky illustrates this kind of change by relating it to a father and his children and how the father is able to respond (at least react) to the needs and attitudes of each one of them:

God...requires the ability to change in response to an ever-changing world. The consequent or contingent nature of God is that dimension of God that is “consequent upon the creative advance of the world.” It is the aspect of God that is affected by particular events...This is God as personal being, as the

⁹⁵ Both classical (traditional) theism and the primordial nature of God are similar in many respects, though they differ in some aspects. The former stands for an “impassibility” and an “immutability” of God. That is, God cannot be affected by the world, but at the same time, He cannot be changed. In the Greek concept, “change” conveys deficiency, imperfection – both internally and externally – because He is “eternal in all respects” (See D. R. Griffin, *Reenchantment without Supernaturalism: A Process Philosophy of Religion*, pp. 129-134, 148-168; Sandra B. Lubarsky and David Ray Griffin, *Jewish Theology and Process Thought*, [Albany, N.Y.: State University of New York Press, 1996], pp. 47-57). According to classical theists, God is exempt of any form of change; if it does occur, it is an expression of imperfection. Analogously to the traditional theism, the primordial nature of God, as pointed out earlier, is unchanging, unsurpassable, infinite, free, complete, primordial, eternal, independent, etc. (Cf. A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, pp. 343, 345).

⁹⁶ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 36.

⁹⁷ D. R. Griffin, *Reenchantment without Supernaturalism: A Process Philosophy of Religion*, p. 153.

⁹⁸ Even though the issue of “evil” is not the main focus of this assignment, I shall highlight what some processual authors assert about it. For instance, I shall mention some of the assertions of Stephen Lee Ely, *The Religious Availability of Whitehead's God: A Critical Analysis*, (Madison: University of Wisconsin Press, 1942), in subsequent paragraphs.

one who *feels with all of creation, who consoles, who urges, who enjoys, who sorrows*, who is “with us.” This is the aspect of God that moves us to speak of God as father, mother, parent, and of ourselves as daughters and or sons.⁹⁹

Because evil seemingly outweighs in people’s experience, this second aspect of God is seen as a reason for hope and an answer to desperate questions. It is the result of Whitehead’s development for a new aspect of God – which many traditional theists¹⁰⁰ and so-called “conservatives” have rejected, seeing in it a belittlement of a “Supreme” God.¹⁰¹ It is the “positive construction of value out of the wreckage of the temporal world.”¹⁰² For Whitehead, the consequent nature of God is the “physical prehension by God of the actualities of the evolving universe”¹⁰³ and its integration (physical prehensions) with His “conceptual prehensions.”¹⁰⁴ This “consequent” notion is essential in process theology, because it is through it that God encounters the world in its experience, for God “must be sought in the region of particular experiences.”¹⁰⁵ How could a loving God express His love without experiencing the suffering of His loved ones? In order to respond to this question, I shall respectively employ the materials of Pittenger and Stephen Ely.

For Pittenger, it is in the love¹⁰⁶ of God through the Ruah YHWH that God relates with the world. In his volume *The Holy Spirit*, Pittenger likens the love issue to the activities of the Ruah YHWH (Holy Spirit in his term). One cannot dissociate the two and

⁹⁹ S. B. Lubarsky and D. R. Griffin, *Jewish Theology and Process Thought*, pp. 53-54, (emphasis added).

¹⁰⁰ For A. N. Whitehead, *Adventures of Ideas*, pp. 166-172, there were “heresies” and feebleness in the early days of Christianity by reason of the associations the first Christian theologians had. They were basically influenced by the Platonist theologians of Alexandria and Antioch. Whitehead, among other things, reproaches them for their inability, along with Plato, to solve the problem of the God-World (and World-God) mutual relationship. This latter is supposed to be “founded upon the necessities” of both the nature of God and the World. “For them,” concludes Whitehead, “God was eminently real, and the World was derivatively real. God was necessary to the World, but the World was not necessary to God.” The above relationship will be dealt with in the subsequent sections as I speak about the “immanence of God.” See also, A. Parmentier, *La philosophie de Whitehead et le problème de Dieu*, p. 456, as he comments on the aforementioned immanence.

¹⁰¹ Laurence F. Wilmot, *Whitehead and God: Prolegomena to Theological Reconstruction*, (Waterloo, Ont.: Wilfrid Laurier University Press, 1979), p. 28.

¹⁰² D. M. Emmet, *Whitehead's Philosophy of Organism*, p. 270.

¹⁰³ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 88.

¹⁰⁴ T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, p. 190.

¹⁰⁵ A. N. Whitehead, *Science and the Modern World: Lowell Lectures, 1925*, p. 222; R. M. Randolph, “The Novum as Meaning,” pp. 153-154.

¹⁰⁶ For a further study of the subject of love, see Daniel Day Williams, *The Spirit and the Forms of Love*, (New York: Harper & Row, 1968), author I shall employ in the last chapter.

expect to be accurate, because the Spirit is the Spirit of Love, he points out.¹⁰⁷ He contends for both a cosmic Love and a cosmic Holy Spirit, which he defines as God Himself.¹⁰⁸ This kind of Love, he observes, heads towards the world and is always moving and dynamic. His views converge with what Ted Peters asserts about the Holy Spirit: “The Spirit does not simply demand conformity to an already existent or static state of oneness. Rather it engages in the dynamic process of integrating what is presently estranged or disintegrated.”¹⁰⁹ The Holy Spirit does not coerce, observes Pittenger, or override one’s views; it cooperates, convinces, persuades, etc.¹¹⁰ It is through that persuasion that newness and creativity can proceed.¹¹¹ Thus, the Ruah YHWH works in cooperation with actual entities for the above purposes.

Furthermore, the Ruah YHWH intervenes in the world in two different ways: (1) individually and (2) collectively. For Pittenger, the Holy Spirit works in the “lives of all of us and in the life of each of us” in bringing togetherness among communities as they persuasively conform to God’s purpose, which he terms the “economy of the Holy Spirit.”¹¹² The economy of the Ruah YHWH is just another way of expressing the initial aim, which God offers to each and every actual entity to be prehended (adversion) in the pursuit of the maximization of the entity’s full potential. Ford Lewis equates Pittenger’s economy of the Ruah YHWH to the “Logos of God.”¹¹³ He argues that “the primordial nature is the source of all those possible ideals which can serve as the initial aims of

¹⁰⁷ W. N. Pittenger, *The Holy Spirit*, pp. 14, 17; William Norman Pittenger, *Christology Reconsidered*, (London: S.C.M. Press, 1970), pp. 20-21.

¹⁰⁸ See also, Charles Hartshorne, *Man's Vision of God and the Logic of Theism*, (Hamden, Conn.: Archon Books, 1964), pp. 266-269.

¹⁰⁹ Peters Ted, *God, the World's Future: Systematic Theology for a New Era*, (Minneapolis: Fortress Press, 1989), p. 243.

¹¹⁰ In the fourth chapter, I shall show that actual entities are responsible for their becoming as the Ruah YHWH lures them.

¹¹¹ W. N. Pittenger, *The Holy Spirit*, p. 14.

¹¹² *Ibid.*, pp. 72-73, 106.

¹¹³ According to Lewis S. Ford, *The Lure of God: A Biblical Background for Process Theism*, (Philadelphia: Fortress Press, 1978), p. 101, the Logos is “the totality of the divine aims, both large and small, relevant and irrelevant. Those aims capable of addressing an entire species by infusing in them a novel order bringing about the emergence of a more advanced species...” André Gounelle argues that Ford equates (identifies) the term “Logos” with the word “Spirit.” Whenever the New Testament speaks of the Spirit, it refers to the Logos, the word that awakens, animates, shows the way, and guides (Cf. A. Gounelle, *Le dynamisme créateur de Dieu: essai sur la théologie du process*, pp. 123-124).

occasions...”¹¹⁴ There is a continual transaction or “exchange,” of initial aims that takes place between God and actual entities, and the Ruah YHWH is the “channel.” For Pittenger, the works of the Holy Spirit are the manifestation of God’s activities in the world or His divine Self-Expression. The Ruah YHWH entices the actual entity to receive a response, which is ultimately in agreement with God. There are two actions involved. First, the Ruah YHWH acts in a preparatory way; that is, She makes a step prior to one’s response. This action of the Ruah YHWH remains most of the time unnoticed by the recipient, due to the fact that She “works anonymously among us.”¹¹⁵ Lewis Ford converges in the same vein, observing that actual entities are generally “preoccupied with practical affairs” that the recipients “hardly notice the aims and values” of the Ruah YHWH.¹¹⁶ This demonstrates once again Her persuasive approach in dealing with actual entities.

The Ruah YHWH subtly persuades one to conform to the will and purpose of God; Pittenger puts it, “molding us to Christ.”¹¹⁷ This molding is the working of the Ruah YHWH’s act of “sanctification” of the believer, which is not solely limited to “holiness.” For example, as seen in the Jewish tradition, it is similar to being used by YHWH as a free-moral agent as well.¹¹⁸ “The Spirit works in and through human freedom, not against it; its action is in the making it possible for us freely to choose that which is for our own good rather than to be imprisoned in the choice of what is against that best good,” observes Pittenger.¹¹⁹ According to Ford, YHWH maximizes the freedom of the entity in the course of its development: YHWH through His Ruah is “the companion and friend who inspires us to achieve the very best that is within us.”¹²⁰ In other words, the Ruah YHWH assists, helps, and aids the actual entity to discover and recover its hidden potentials (sounds similar to the Greek word *Parakletos*).¹²¹

¹¹⁴ L. S. Ford, *The Lure of God: A Biblical Background for Process Theism*, p. 105.

¹¹⁵ W. N. Pittenger, *The Lure of Divine Love: Human Experience and Christian Faith in a Process Perspective*, p. 126.

¹¹⁶ L. S. Ford, *The Lure of God: A Biblical Background for Process Theism*, p. 104.

¹¹⁷ W. N. Pittenger, *The Lure of Divine Love: Human Experience and Christian Faith in a Process Perspective*, pp. 127, 130.

¹¹⁸ W. N. Pittenger, *The Holy Spirit*, pp. 42-43.

¹¹⁹ *Ibid.*, p. 95.

¹²⁰ L. S. Ford, *The Lure of God: A Biblical Background for Process Theism*, p. 21.

¹²¹ I shall consider this place of the Ruah YHWH in Chapter 4, which is my contention in this dissertation.

Secondly, an actual entity acts in response to the “divine action.” This response, as noted above, expresses the freedom and responsibility residing in each actual entity. Wherever God, through the Holy Spirit, “is moving toward us soliciting an answer from us, awaking desire in us, urging us to respond to divine revelatory act,” it is by the inner witness that one identifies the Spirit’s activities, says Pittenger.¹²² The apostle Paul, in his address to the Romans, said: “The Spirit Himself bears witness with our spirit that we are children of God.”¹²³ For Pittenger, the inner witness is the “initial aim” provided by the divine entity to each entity, which makes a decision based on considered choices.¹²⁴ In Deuteronomy 30:19-20, we have an instance where the outcome of an entity is left up to its own decision based on the lure of YHWH:

I [YHWH] call heaven and earth as witnesses today against you, that I have set before you [through my aim] life and death, blessing and cursing; therefore [you] choose life, that both you and your descendants may live; “that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days...”

Regarding the question of evil raised above, Ely argues that God does not remain indifferent. Instead, the urge to change evil occurrences originates in His primordial nature prior to its (urge) reception in the consequent nature.

He writes:

A solution to the problem of evil must leave us with a God who has religious value. Once the evil has occurred, can God do nothing to about it but regret it? Certainly it is a reasonable religious demand that somehow evil shall not have the last word. It is all very well that this God saves what is valuable in the world; but what about the presumably large remainder?

¹²² W. N. Pittenger, *The Lure of Divine Love: Human Experience and Christian Faith in a Process Perspective*, pp. 130, 132.

¹²³ Rom. 8:16, KJV. According to Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*, (Grand Rapids, Mich.: Zondervan, 1996), pp. 160-161, there is a debatable issue as how to render *συμμαρτυρεῖ τῷ πνεύματι ἡμῶν*. The issue of the matter, asserts Wallace, is whether “the Spirit testifies *alongside of* our spirit,” which is a dative of association, “or whether he testifies *to our spirit* (indirect object) that we are God’s children. If the former, the one receiving this testimony is unstated (is it God? or believers?). If the latter, the believer receives the testimony and hence is assured of salvation via the inner witness of the Spirit.” Thus, he suggests that the testimony of the Holy Spirit is given *to* (instead of *alongside of*) the spirit.

¹²⁴ W. N. Pittenger, *The Holy Spirit*, p. 119.

Even with the real evils that exist as accomplished fact of the world there is something God can do. It is his Primordial Nature that furnishes his Consequent Nature with this ability. As soon as an evil event in the world is received, his Primordial Nature furnishes him with a vision of how such an event may be turned to good account. Though the events of the world have turned aside from the ideal vision that God's Primordial Nature tendered them, and have stubbornly followed their own paths to destructiveness and disharmony, yet the inexhaustible richness of the primordial ordering of possibility suggests a way whereby an actual evil could be transcended, by being used, for instance, as an element in a contrast that would be valuable...[I]n the conscious mind of his Consequent Nature, God perceives all the evils in the world not as final but as having added to their "ideal complements"; that is he sees them in such a setting that what is itself evil performs a good function and hence helps to make up a valuable whole.¹²⁵

Ely argues that evil is not final in itself; the other side of events is yet to be revealed. Thus, the importance of the consequent nature of God reveals the way an evil "event may be turned to good account." The events, observes Ely, "are received into God, where they are purified and perfected by God's vision of an ideal complement."¹²⁶

God expresses Himself through His consequent nature, which is the bridge that establishes a close relationship between Him and other actual entities. For example, YHWH was interpellated by the sufferings of the children of Israel in both Egypt¹²⁷ and Philistine.¹²⁸ As a result, He had to rescue them from the bondage they were in or at least work through that process. Thus, it takes a God that "knows and loves the world."¹²⁹ Otherwise, left with the primordial nature alone, there is no practical relationship between God and other actual entities (the universe);¹³⁰ God is merely reduced to an "unmoved mover."¹³¹

¹²⁵ S. L. Ely, *The Religious Availability of Whitehead's God: A Critical Analysis*, pp. 37-38.

¹²⁶ *Ibid.*, p. 42.

¹²⁷ In Exodus 3:7, I read: "I (YHWH) *have surely seen* the oppression of my people who *are* in Egypt, and *have heard their cry* because of their taskmasters, for *I know their sorrows*" (NKJ, emphasis added).

¹²⁸ The dominion of the Philistines over the Israelites shall be examined in our subsequent chapters, when the narrator comments for instance in Judges 14:4.

¹²⁹ T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, p. 188.

¹³⁰ Process theologians define the God-World relationship by the term "panentheism." They affirm that God is in "everything" and influenced by "everything." For Hartshorne, the word "panentheism" refers to the dependency of God on the world (inclusiveness) and his independence from it (transcendence). That is, in His abstract aspect – which is the primordial nature of God in the Whiteheadian system – God does exist regardless of any other existence: "he will exist and will be himself (and would have existed and been himself) no matter what particular world exists (or had existed) or fails (or had failed) to exist." On the other

Before turning to another connection between the consequent nature of God and the Ruah YHWH, it is worth outlining at least two of its (consequent nature) characteristics; namely, its consciousness and finitude.

1. Conscious. Whitehead affirms without any further explanation, “the consequent nature of God is conscious.”¹³² Consciousness is the “awareness” of the “now” opposed to the “might be” or “could be.” Whitehead argues that consciousness is the “contrast between the affirmation of the objectified fact in the physical feeling and the mere potentiality.... It is the contrast between ‘*in fact*’ and ‘*might be*,’ in respect to particular instances in *this* actual world.”¹³³ In other words, it is the way an actual entity receives the contrast between actuality and potentiality. For instance, Samson is conscious of his love for the Timnite woman and wants her as a spouse: he is single “now,” but there is a potentiality for him to espouse her.¹³⁴ Consciousness shall always require a physical prehension:¹³⁵ “...consciousness enlightens experience which precedes it, and

hand, the concrete aspect of God is similar to the consequent nature of God, where God and the world have a mutual interaction and influence (Cf. Santiago Sia, *God in Process Thought: A Study in Charles Hartshorne's Concept of God*, [Dordrecht; Boston Hingham, MA: M. Nijhoff; Distributors for the United States and Canada Kluwer Academic Pub., 1985], pp. 85-87). In his article, Joseph A. Bracken, “Pantheism from a Trinitarian Perspective,” *Horizons* 22, (1995): pp. 7-28, proposes a Trinitarian understanding of the term “pantheism,” in which God the Father, the Son, and the Holy Spirit relate through what he has named a “force field.” This latter is the force that operates first within God and then, “between God and the world of finite entities.” Thus, concludes Bracken, the God-world relationship (One) is a consequence of the relationship that exists within the Trinity (Many). For R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, pp. 49-50, “pantheism” is defined as follows:

Le terme se compose de trois éléments : pan-en-théisme, qui se traduisent littéralement par tout-en-Dieu. Cette première définition, axée sur le caractère réceptif de l'Entité Divine (elle reçoit et conserve les actualisations passées du monde) et son rôle de “réceptacle” (elle abrite l'ensemble des potentialités non actualisées) [primordial nature of God], doit cependant être complétée par une autre, tout aussi importante...J'ai personnellement tendance à définir le panthéisme de la façon suivante... : « Dieu en tout et tout en Dieu, mais Dieu n'est pas tout et tout n'est pas Dieu. »

See A. Parmentier, *La philosophie de Whitehead et le problème de Dieu*, pp. 428-430, who explains this same term without explicitly mentioning it.

¹³¹ See A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 105; S. L. Ely, *The Religious Availability of Whitehead's God: A Critical Analysis*, pp. 32-33.

¹³² A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 345.

¹³³ *Ibid.*, p. 267.

¹³⁴ The issue of actual entities' potentialities will be examined in both Chapter 3 and 4.

¹³⁵ T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, pp. 110-117.

could be without it if considered as a mere datum.”¹³⁶ However, one needs to be aware of the subtlety of consciousness as it relates to experience: “consciousness presupposes experience, and not experience consciousness,” suggests Whitehead.¹³⁷ For “an actual entity,” he explains, “may, or may not, be conscious of some parts of its experience.” According to Cobb and Griffin, consciousness is not the foundation of experience; however, it derives from one’s experience. They further claim that an experience is constituted of several elements such as our “emotions, purposes, valuations, and preconscious awareness of the outer world,” from which emerges one’s consciousness.¹³⁸ For example, Samson’s experience – which was based primarily in the senses – in Judges 14:1a-b, initiated his attraction for the Timnite woman, but he was not entirely conscious (at least the pericope does not give any reference to it) of the woman’s response. Whitehead qualifies this kind of experience as “primitive,” an “emotional feeling,” “blind,” and thus having a vague relevancy.¹³⁹

God is conscious through this nature in that it is the locus of the integration of both the physical and the conceptual feelings. This is the third phase of concrescence, in which both potentiality and actuality integrate, which generates what shall be defined subsequently as “propositional feelings.” As the propositional feeling reintegrates with the physical prehensions, says Hosinski, God is thus conscious of the actuality and the potentiality of the actual entity. In the Whiteheadian system, it is termed “intellectual feeling.”¹⁴⁰ In the case of Samson, as I shall examine in Chapter 3, God is conscious of the decision Samson makes. Because of the prompting (troubling)¹⁴¹ of the Ruah YHWH, he chooses to leave the rural city of Dan for an “unknown” urban city of Timnath instead of staying where he has always been with his family.

¹³⁶ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 242.

¹³⁷ *Ibid.*, p. 53.

¹³⁸ J. B. Cobb and D. R. Griffin, *Process Theology: An Introductory Exposition*, p. 33.

¹³⁹ *Ibid.*, pp. 162-163.

¹⁴⁰ T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, p. 192; A. Parmentier, *La philosophie de Whitehead et le problème de Dieu*, pp. 398, 422n7.

¹⁴¹ In Chapter 3, I shall argue that the Ruah YHWH (and YHWH) was behind Samson’s decision in going to Timnite. However, the Ruah YHWH’s working was persuasive, as sustained in process theology.

2. Finite. While the primordial nature of God is said to be “infinite,” Whitehead describes the consequent nature of God as “finite.”¹⁴² This finitude should not be interpreted as some form of God’s limitations, for He does not have any; His primordial nature expresses His infinitude.¹⁴³ In *God in Process Thought*, where Santiago Sia analyzes the Hartshornian understanding of God as it relates to religion, God has “the boundless capacity to be” infinite. He also warns us in the distinction that one must set in mind: (1) God has an unlimited capacity to be and (2) is an unlimited actual being.¹⁴⁴ Moreover, when I speak of the finitude character of God¹⁴⁵ in His consequent nature, He (as an actual entity) prehends physically and positively other present (realized) actual entities. These latter are, however, limited, finite, and temporal. The metaphysical principle supports that all actual entities are finite in nature, which is the ultimate sacrifice or price for being actual. God’s physical prehensions can only go to the extent of the actualities being prehended by Him, which are finite, determined, and incomplete per se. For instance, in the Gospel according to Mark, I read: “And he [Jesus] could not do any work of power there...”¹⁴⁶ That is, Jesus was limited

¹⁴² In contrasting the primordial nature of God to the consequent, A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 345 (emphasis added), observes in this long and worth-quoting citation:

One side of God’s nature is constituted by his conceptual experience. This experience is the primordial fact in the world, limited by no actuality which it presupposes. It is therefore infinite, devoid of all negative prehensions. This side of his nature is free, complete, primordial, eternal, actually deficient, and unconscious. The other side [consequent nature of God] originates with physical experience derived from the temporal world, and then acquires integration with the primordial side. *It [consequent nature of God] is determined, incomplete, consequent, ‘everlasting,’ fully actual, and conscious. His necessary goodness expresses the determination of his consequent nature.*

Conceptual experience can be infinite, but it belongs to the nature of physical experience that it is finite. An actual entity in the temporal world is to be conceived as originated by physical experience with its process of completion motivated by consequent, conceptual experience initially derived from God. God is to be conceived as originated by conceptual experience with his process of completion motivated by consequent, physical experience, initially derived from the temporal world.

See also, A. Gounelle, *Le dynamisme créateur de Dieu: essai sur la théologie du process*, pp. 68-71.

¹⁴³ See A. Parmentier, *La philosophie de Whitehead et le problème de Dieu*, p. 461n35.

¹⁴⁴ S. Sia, *God in Process Thought: A Study in Charles Hartshorne’s Concept of God*, pp. 49-53.

¹⁴⁵ J. W. Lango, *Whitehead’s Ontology*, pp. 73-94, argues that God “prehends each finite actual entity (by his ‘consequent nature’)...”

¹⁴⁶ Cf. Mark 6:5.

in His performance and in exercising His power,¹⁴⁷ not by reason of His limitedness, but because of the level of belief he could apprehend from them, as demonstrated by the verse. “And He marveled at their unbelief.”¹⁴⁸ In other words, they had the freedom of receiving Jesus’ ministry or not. Elsewhere, in the Book of Psalms, it is said, “they [the children of Israel] limited the Holy One of Israel.”¹⁴⁹

I now turn to the other association that the consequent nature of God has with the Ruah YHWH, which is the immanence of God. As stated earlier on in this chapter, the writings of Whitehead do not give an explicit connection with the theology of the Ruah YHWH (Spirit of God). However, it is also important mentioning that he has not denied any existence of such theology in his system; rather, his substance is made up of a considerable amount of elements in order to develop such a theology. As a matter of fact, one may find the development¹⁵⁰ (or an attempt) of that doctrine in the generations after his.¹⁵¹ For instance, Dorothy Emmet affirms that the consequent nature of God is the description of the Ruah YHWH.¹⁵² In *Whitehead’s Philosophy of Organism*, she observes

¹⁴⁷ Process thinkers agree that God does not exercise his power tyrannically. He does not coerce anyone into doing something; however, He will always try to convince, persuade, influence, etc. one to do something.

¹⁴⁸ See Mark 6:6a.

¹⁴⁹ Cf. Ps. 78:41.

¹⁵⁰ Professor H. F. Woodhouse, “Pneumatology and Process Theology,” *Scottish Journal of Theology* 25, (1972): pp. 383-391, stressed a development of a process pneumatology in order to deepen our understanding of the Holy Spirit. In his paper, he acknowledges the absence of a doctrine of the Holy Spirit in process thought, which he attributes to criticisms made towards process philosophers. He says in his concluding statements that “process theology is worthy of attention and that one of the fruitful insights which could be developed is its relationship to the work of God and the Holy Spirit.” For Kaufman Maynard, “Post-Christian Aspects of the Radical Theology,” in Thomas J. J. Altizer (ed), *Toward a New Christianity: Readings in the Death of God Theology*, (New York: Harcourt, Brace and World, 1967), p. 353, the emergence of process theology – which provides a di-polar theism – as a contemporary theology is a relevant aid to the advancement of the “scientific thought” of our time.

¹⁵¹ In her dissertation, Eleanor Pratzon Rae, “The Holy Spirit in Whiteheadian Process Theologians (Trinity, Pneumatology)” (Ph.D., Fordham University, 1984), recognized those generations as two; namely, the first included Norman Pittenger, Daniel Williams, John Cobb, and Lewis S. Ford, and the second consisted of G. Palmer Pardington III, David Griffin, Bernard Lee, and Marjorie Suchocki. She based this generational division according to the direct influence of both Alfred Whitehead and Charles Hartshorne and their pneumatological contribution.

¹⁵² D. M. Emmet, *Whitehead’s Philosophy of Organism*, p. 255, was not the only one to equate the consequent nature of God to the Ruah YHWH; Archbishop William Temple, *Nature, Man, and God, Being the Gifford lectures Delivered in the University of Glasgow in the Academical years 1932-1933 and 1933-1934*, (London: Macmillan, 1964), p. 259, made a similar equation in his observation about Whitehead’s concept of the natures of God, which he compared to the Christian Gospel. He compared “creativity” to father,

that what the Alexandrians saw as “aeons” might be comparable (with some reserve) to the world order Whitehead promoted in his system.

She says:

The Holy Spirit might be described as the Consequent Nature of God, as the measure of the creative order achieved in the temporal world (not, that is, the disastrous Platonic notion of an inferior deity which is the Soul of the World, but God as immanent in the creative advance of the world, and the reason for the order which makes this advance possible).¹⁵³

Emmet affirms, as Maynard Kaufmann, Pardington, Cobb and Griffin also do,¹⁵⁴ that the consequent nature of God, described as the Ruah YHWH (Holy Spirit), is the basis of order through the immanence of God in the world. In the section “*A Process Trinitarian*” of his book *The Lure of God*, Ford concurs: “the Spirit makes it possible for God to be immanent in the world...”¹⁵⁵ In *Adventures of Ideas*, Whitehead also argues that “the actual order is the outcome of the aesthetic order, and the aesthetic order is derived from the immanence of God.”¹⁵⁶ “The reappropriation of divine immanence,” points out Kaufmann, “means that talk about the Holy Spirit (Ruah YHWH) need no longer be vague and spooky.”¹⁵⁷ As I shall examine in the fourth chapter of this dissertation (in dealing with some of the roles of the Ruah YHWH today), Kaufmann posits that the Ruah YHWH is the “spirit of life and vitality.” He concurs with Her status, I have stated earlier on: She manifests himself as

“primordial nature of God” to God, and “consequent nature of God” to the Holy Spirit. Temple affirms that Whitehead refrained to use those (religious) terms because, “each of them imports the notion of Personality as distinct to Organism.”

¹⁵³ D. M. Emmet, *Whitehead's Philosophy of Organism*, p. 255.

¹⁵⁴ See K. Maynard, “Post-Christian Aspects of the Radical Theology,” pp. 357-358; George Palmer Pardington, III, “Spirit Incarnate: The Doctrine of the Holy Spirit in Relation to Process Philosophy” (Ph.D., Graduate Theological Union, 1972), 206; J. B. Cobb and D. R. Griffin, *Process Theology: An Introductory Exposition*, pp. 134-135; A. Gounelle, *Le dynamisme créateur de Dieu: essai sur la théologie du process*, p. 102. The first insists that the Ruah YHWH should be seen in concrete terms; i.e., in God’s consequent nature. The seconds, in a search of fixing the damage caused by the exclusive favour of the male images in theology, encourage to liken the consequent nature of God to the Holy Spirit, who they identify in the female images (divine patience and tenderness, the one who suffers with us, the great companion, the final wisdom, Comforter, etc.). Furthermore, Jürgen Moltmann, *God in Creation: A New Theology of Creation and the Spirit of God*, (San Francisco: Harper & Row, 1985), pp. 9-10, supports the above assertion in respect to the feminine interpretation of the Ruah YHWH on the basis of the Hebrews’ understanding of the word *Ruah*.

¹⁵⁵ L. S. Ford, *The Lure of God: A Biblical Background for Process Theism*, p. 103.

¹⁵⁶ A. N. Whitehead, *Adventures of Ideas*, pp. 215-217; A. N. Whitehead, *Religion in the Making*, p. 101.

¹⁵⁷ K. Maynard, “Post-Christian Aspects of the Radical Theology,” p. 353.

freedom and creativity.¹⁵⁸ The above being said, one can therefore attribute the immanence of God in the world to the Ruah YHWH, who is also an expression of the consequent nature of God.¹⁵⁹ However, I need to mention that the issue of transcendence, though it is not my assignment here, is a subject of debate among many theologians whenever the subject of the immanence of God in the world is raised.¹⁶⁰

Furthermore, Hosinski posits that both the immanence and transcendence of God in the world are seen through His creative nature.¹⁶¹ Gounelle observes that the Spirit (Ruah YHWH), similar to the general term “Logos,”¹⁶² is immanent in everything, every being and every event with the mission of keeping order, advancing progress, etc.

He writes:

[L’esprit] organise le réel et travaille à sa transformation. Il opère à la fois comme principe d’ordre et comme principe de progrès, les deux étant indissociables. Tout progrès vise un ordre supérieur, et tout ordre fournit une base de départ pour un nouveau progrès. Le monde ne reste jamais en place ni en l’état ; ou il avance, ou il recule. Les impulsions créatives [de la Ruah YHWH], en le poussant toujours en avant, l’empêchent de se dégrader, de se décomposer, et finalement de périr dans un processus d’entropie. Si [la Ruah YHWH] se retirait, le processus s’arrêterait, et l’univers s’anéantirait.¹⁶³

Rae does not only concur with Gounelle’s arguments; she also goes on equating the “final causation” of the Whiteheadian system to the presence of the Spirit everywhere in the cosmos.¹⁶⁴ She argues that actual entities seem to ignore or do not recognize the presence of

¹⁵⁸ *Ibid.*

¹⁵⁹ Without explicitly stating the consequent nature of God as the immanence of the Ruah YHWH, Jürgen Moltmann, *Creating a Just Future: The Politics of Peace and the Ethics of Creation in a Threatened World*, (London; Philadelphia: SCM Press; Trinity Press International, 1989), pp. 56-58, agrees with the Whiteheadian understanding of the ever-presence of God in everything through the Holy Spirit (Ruah YHWH). One can also recognize some *panentheism* in his assertions.

¹⁶⁰ See Terence E. Fretheim, *The Suffering of God: An Old Testament Perspective*, (Philadelphia: Fortress Press, 1984), pp. 70-78, as he defines both terms in the perspective of the Old Testament. However, in the course of this dissertation I shall understand “immanence” as the presence of God, which I agree being the Ruah YHWH.

¹⁶¹ T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, pp. 176-178.

¹⁶² See above, p. 23n113; A. Gounelle, *Le dynamisme créateur de Dieu: essai sur la théologie du process*, pp. 124-125.

¹⁶³ *Ibid.*, p. 124.

¹⁶⁴ E. P. Rae, “The Holy Spirit in Whiteheadian Process Theologians (Trinity, Pneumatology),” 55-57.

the final cause by reason of it being too familiar in their endeavors or experiences.¹⁶⁵ Thus, the presence of God is the immanence of the Ruah YHWH in the universe in the quest of order, creativity, progress, etc.

At this point, I shall summarize the two natures of God that I have just examined in the sections above: primordial and consequent. A graphic shall well serve that purpose.

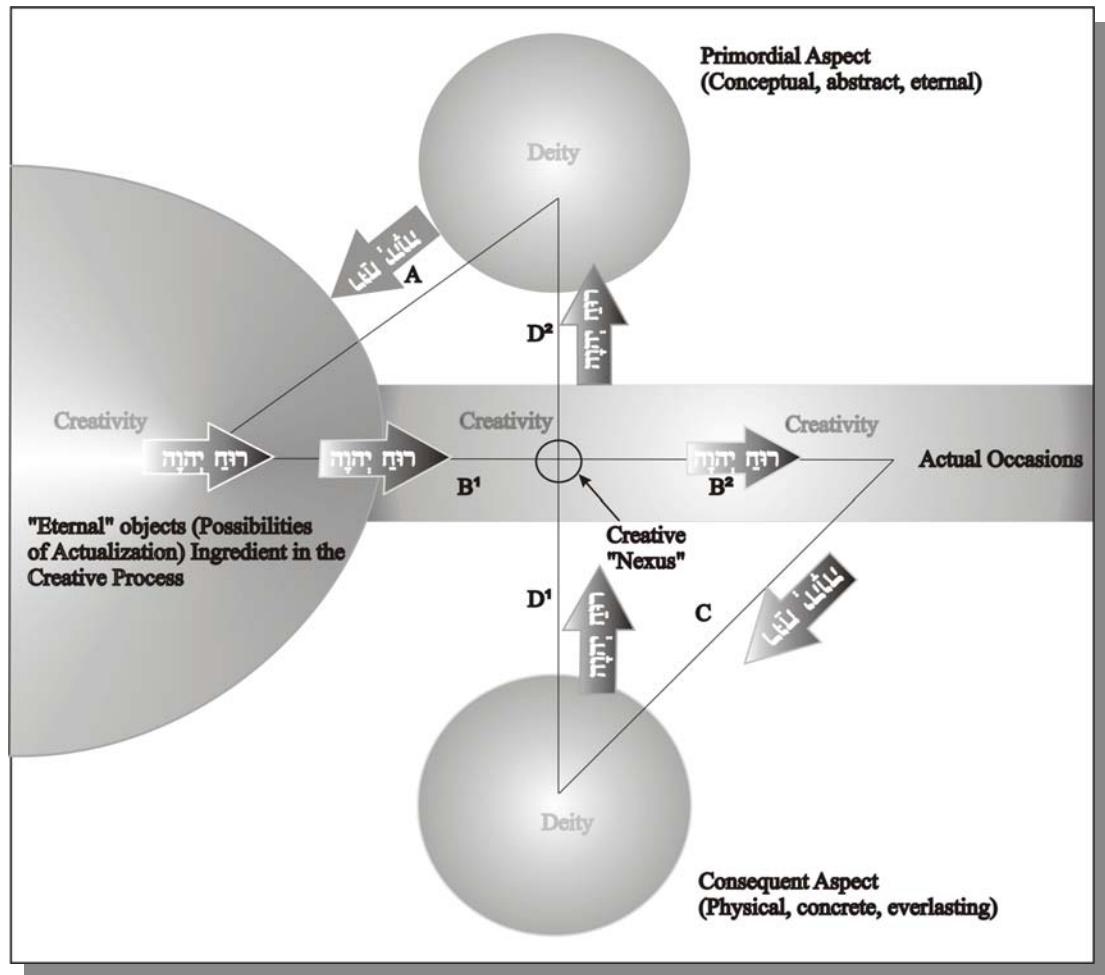


Figure 1.1. The Ruah YHWH and Her Creative Activities

Figure 1.1 above was inspired by a diagram Pittenger has rendered in his book *Process Thought and Christian Faith* as “Divine Activity in the World,” in which he represented the divine activity according to the Whiteheadian system.¹⁶⁶

¹⁶⁵ This argument reminds one of Ford and Pittenger’s observations about the anonymous and unrecognized works of the Holy Spirit in one’s life. Cf. above, p. 24.

¹⁶⁶ William Norman Pittenger, *Process-Thought and Christian Faith*, (N.Y.: Macmillan, 1968), p. 48.

Figure 1.1 is not just a representation of the activities of God in the world, however I have included the Ruah YHWH in such activities. The line “B¹B²” that passes from the arc on the left hand side to the right hand side represents the process of creativity. The arrows with “רוּחַ יְהוָה” on them represent the role of the Ruah YHWH in those moments. The Ruah YHWH is involved in bringing about (anonymously) all of God’s possibilities and those that are yet to be revealed (primordial nature of God) are represented by the line “A”: creativity, potentialities.¹⁶⁷ God’s initial aim (purpose) is channeled by the Ruah YHWH in the quest of actualization by a given entity. After a deliberate choice¹⁶⁸ of actual entities for the aim offered by the Ruah YHWH, line “C” is a reception of those events in the consequent nature of God, which I posited as a “physical prehension by God of the actualities of the evolving universe.” In that nature, actual entities and the divine entities are in a close relationship in that the second “evaluates”¹⁶⁹ or “judges”¹⁷⁰ the actions of the first. The response of the divine entities (Deity) is represented in the line “D²D¹,” which is comprised of both the primordial (on the upper side) and the consequent (on the lower side) aspects of God. For Pittenger, “D²D¹” describes the way novelty occurs in the world through the “creative nexus.”¹⁷¹ I will argue in the third chapter that YHWH intervenes when Israel is besieged by another country – Samson is used in that purpose by the action of the Ruah YHWH.¹⁷² In the case of Samson, I shall also observe in his concrescence that newness and creativity are introduced. Creativity will not only have an impact on Samson

¹⁶⁷ See above, pp. 16-21; P. Ted, *God, the World's Future: Systematic Theology for a New Era*, p. 242.

¹⁶⁸ I will never emphasize this concept of responsibility enough. Divine entities can only offer to actual entities, they never make a choice for them. I shall highlight the place of responsibility in the life of actual entities in the final chapter of this dissertation.

¹⁶⁹ K. F. Thompson, *Whitehead's Philosophy of Religion*, pp. 181-185.

¹⁷⁰ There is a judgement of the world in the consequent nature of God. This is not necessarily evil or tragic. On the contrary, God, through the activities of the Ruah YHWH (the consequent nature of God), always endeavors to bring love, salvation, joy, beauty, wisdom, tenderness, harmony, order, mercies, forgiveness, etc. to the world. See A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, pp. 345-348; M. Suchocki, *God, Christ, Church: A Practical Guide to Process Theology*, pp. 126-129, 180-190; W. N. Pittenger, *Christology Reconsidered*, pp. 47-50, 113; A. Gounelle, *Le dynamisme créateur de Dieu: essai sur la théologie du process*, p. 45; Rémi Parent, *L'Esprit vous rendra libres*, (Saint-Laurent, Québec: Fides, 1998), p. 92; Yvonne Bergeron, *Fuir la société ou la transformer?: deux groupes de chrétiens parlent de l'Esprit*, (Montréal: Fides, 1986), pp. 139-185.

¹⁷¹ W. N. Pittenger, *Process-Thought and Christian Faith*, p. 51.

¹⁷² See Chapter 3.

(“B²”), but also on other entities, as God (“D²”), as well.¹⁷³ God, through the Ruah YHWH, continues in His *ever-attempt*¹⁷⁴ to *always* bring creativity out in actual entities (“A”) according to their responses and the events of the world in general. This shows how the Ruah YHWH is always present in the universe, though ignored or not recognized by many.

3.1.1.3. The Superjective Nature of God

Besides the two natures of God – primordial and consequent – Whitehead introduces a third and final nature, which shall be the focus of this section. It is the superjective nature of God. According to Whitehead, the term “subject” is the association of two words that need to be permanently kept in mind: (1) the subject¹⁷⁵ (actual entity) in process and (2) the neologism *superject*¹⁷⁶ as the end result of that process, i.e. what happens to that actual entity in the future. In his book *Process and Reality*, Whitehead argues that “[a]n actual entity is at once the subject experiencing and the superject of its experiences. It is subject-superject, and neither half of this description can for a moment be lost sight of.”¹⁷⁷ The “superject” is a portion of the “subject,” which is the completed aspect of the “subject.” This latter, observes Leclerc, is the “whole, including the superject, conceived as *in the process* of its activity.”¹⁷⁸ Thus as a subject, an actual entity becomes an inheritance to other entities when it has reached its completion at one point of time in the future. Whitehead and Ford use also the term “objective immortality” in reference to “superject”¹⁷⁹ for the former, and “superjective”¹⁸⁰ for the latter. Marjorie Suchocki speaks

¹⁷³ A subsequent figure, Figure 3.1, shall be used to show different influences in the pericope of this dissertation.

¹⁷⁴ The term “attempt” because the actual entity has to make a decision (subjective aim) on the basis of the aim offered to him. There is a continual offering of those aims to actual entities; thus the use of “ever.”

¹⁷⁵ This word “subject” is taken from the Latin conveying the idea of something “thrown under.” For T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, p. 89, the philosophical meaning is different: it is the “underlying reality of a thing, or (especially) the underlying agent of experience.” R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, p. 197, renders it “ce qui se trouve en dessous du jet.”

¹⁷⁶ “Superject” is a Whiteheadian invention, which means, “thrown beyond,” because an actual entity throws itself into the future when it makes a decision in the “now.” R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, pp. 197-198, puts it: “...le *super-ject* ‘ce qui se trouve au-dessus du jet’, le ‘jet’ correspondant à l’entité actuelle. Il y a donc ce...qu’elle [entité actuelle] projette (*super*).”

¹⁷⁷ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 29.

¹⁷⁸ I. Leclerc, *Whitehead's Metaphysics; an Introductory Exposition*, p. 170.

¹⁷⁹ See A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, pp. 45, 84, 245, 246; T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, p. 89.

of an external and objective relatedness to others: external, because the entity goes beyond its own experiences (influences); and objective (instead of subjective) in order to become an influence on others in the future.¹⁸¹

Unlike the primordial and consequent natures of God, this third aspect of God's nature has been given much less attention in Whitehead's materials. Nonetheless, I shall endeavor to draw from the ones he has provided in the following development. For instance, we have one of the main definitions of the "superjective nature of God" found in *Process and Reality*: "The 'superjective nature' of God is the character of the pragmatic value of his specific satisfaction qualifying the transcendent creativity in the various temporal instances."¹⁸² Elsewhere Whitehead lists three characters that define an actual entity:

Thus an actual entity has a threefold character: (i) it has a character 'given' for it by the past; (ii) it has the subjective character aimed at in its process of concrescence; (iii) it has the superjective character, which is the pragmatic value of its specific satisfaction qualifying the transcendent creativity.¹⁸³

From the above passage, one may ask a valid question of how it relates to God. The simple answer is similar to what I have pointed out in the previous sections: the ontological principle claims that God is not considered to be an exception to all metaphysical principles; rather He is their chief exemplification.¹⁸⁴ Therefore, as any other actual entity, God has a threefold character that includes: (1) the primordial nature – God is partially¹⁸⁵ different from other entities in that He does not have a past, He is non-temporal in His primordial nature and deficient in actuality (a concrescence of conceptual feelings that include all eternal objects); (2) the consequent nature – the physical prehension by God of the actualities of the universe (world) that evolves; and (3) the superjective nature – "the

¹⁸⁰ L. S. Ford, *The Lure of God: A Biblical Background for Process Theism*, p. 110n8, notes: "'the superjective' nature of God is formed on strict analogy with the superjective character of other actual entities, and refers to the objective immanence of the primordial nature in the initial aims of actual occasions."

¹⁸¹ M. Suchocki, *God, Christ, Church: A Practical Guide to Process Theology*, p. 238.

¹⁸² A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 88.

¹⁸³ *Ibid.*, p. 87.

¹⁸⁴ *Ibid.*, p. 343.

¹⁸⁵ Since Whitehead (*Ibid.*, pp. 18, 75, 110), has asserted that God is also an actual entity; I need to mention the fundamental difference between God and other actual entities. Thus the usage of the word "partially." On the one hand, God is primordial; therefore, He has no past. On the other, all other actual entities are temporal (Cf. L. F. Wilmot, *Whitehead and God: Prolegomena to Theological Reconstruction*, p. 54).

character of the pragmatic value of his specific satisfaction;” i.e., the objectification of the consequent nature in order for Him to experience the world according to the principle of relativity.¹⁸⁶ Thus, the first two natures of God are not distinct from this third one (or separate from God). However, as Lansing noted, the superjective nature of God is the “objective side of the combined functions of the primordial and consequent natures.”¹⁸⁷ In other words, the superjective nature of God is a part of God just as the primordial and consequent natures are. In Part V and the last section of *Process and Reality*, Whitehead concludes his work on four creative phases the universe goes through as it interrelates with God in its actualization. Thus, he writes in the following passage that warrants being given in full:

... [T]he principle of universal relativity is not to be stopped at the consequent nature of God. This nature itself passes into the temporal world according to its gradation of relevance to the various concrescent occasions. There are thus four creative phases in which the universe accomplishes its actuality. There is first the phase of conceptual origination, deficient in actuality, but infinite in its adjustment of valuation. Secondly, there is the temporal phase of physical origination, with its multiplicity of actualities. In this phase full actuality is attained; but there is deficiency in the solidarity of individuals with each other. This phase derives its determinate conditions from the first phase. Thirdly, there is the phase of perfected actuality, in which the many are one everlastingly, without qualification of any loss either of individual identity or of completeness of unity. In everlastingness, immediacy is reconciled with objective immortality. This phase derives the conditions of its being from the two antecedent phases. In the fourth phase, the creative action completes itself. For the perfected actuality passes back into the temporal world, and qualifies this world so that each temporal actuality includes it as an immediate fact of relevant experience. For the kingdom of heaven is with us today. *The action of the fourth phase is love of God for the world. It is the particular providence for particular occasions. What is done in the world is transformed into a reality in heaven, and the reality in heaven passes back into the world. By reason of this reciprocal relation, the love in the world passes into the love of heaven, and floods back*

¹⁸⁶ The Whiteheadian system posits that, according to the principle of relativity, “nothing” exists on its own, including God (as an entity). For example, A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 148, observes, “an actual entity cannot be a member of a ‘common world,’ except in the sense that the ‘common world’ is a constituent of its own constitution” (Cf. A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, pp. 22, 32, 350). See also, A. Parmentier, *La philosophie de Whitehead et le problème de Dieu*, pp. 434-438. For R. B. Reynolds, “Towards a Process Pneumatology,” 40, this concept of relativity finds its importance here as it relates to the subject of the Holy Spirit.

¹⁸⁷ J. W. Lansing, “The ‘Natures’ of Whitehead’s God.”

*again into the world. In this sense, God is the great companion – the fellow-sufferer who understands.*¹⁸⁸

There are four creative phases highlighted by Whitehead in the above passage. These phases are not to be considered as simple as they may appear. They are complex. Leclerc puts it this way:

...the creative advance is highly complex... [It] is a vastly intricate mesh of interrelationship, in which each individual actual entity, directly or indirectly, inherits from all its antecedents and adds its contribution to all its successors.¹⁸⁹

1. The first phase is the “conceptual origination,” which is also termed by Whitehead as the “primordial nature of God.” I have noted in our previous discussions that the primordial nature of God is “deficient in actuality.” According to His primordial aspect, God originates from his conceptual or mental pole.¹⁹⁰
2. The “temporal phase” from which the physical takes origin with its “multiplicity of actualities.” Even though there is an expression of full actuality in this phase, there still remains the “deficiency” of mutual solidarity between the “individuals.”
3. The phase of “perfected actuality” refers to the consequent nature of God. This phase owes its existence to the preceding two phases. In this stage, “the many are one everlastingly, without qualification of any loss either of individual identity or of completeness of unity.” In the consequent nature of God, there is a storing “up of all the achieved values so that none are ever ‘lost.’”¹⁹¹ In the preceding phases – especially the first one, the primordial nature of God – God

¹⁸⁸ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, pp. 350-351(emphasis added).

¹⁸⁹ I. Leclerc, *Whitehead's Metaphysics; an Introductory Exposition*, p. 210.

¹⁹⁰ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 36.

¹⁹¹ S. L. Ely, *The Religious Availability of Whitehead's God: A Critical Analysis*, p. 39.

was a “mere automatic urge toward the creation... [and promotion] of value;” however, in this phase, He is the “storehouse of achieved value.”¹⁹²

4. In the fourth phase, which is also termed the “superjective nature of God,” there is a completion of creation. The term “completion” is what Whitehead has also referred to as “satisfaction,” or in other words, the “terminal culmination” or conclusion of a process following “many operations with incomplete subjective unit.” It is the “contentment of the creative urge by the fulfillment of its categorical demands,” observes Whitehead.¹⁹³

The perfected entity is given back to “the temporal world, and qualif[ied] so that each temporal actuality includes it as an immediate fact of relevant experience.” Whitehead expresses the dependency of the temporal world on the eternal and everlasting God: “apart from him there could be no world, because there could be no adjustment of individuality... The adjustment is the reason for the world¹⁹⁴.” According to Whitehead, the world exhibits a “deeper or a fainter impress of God” by reason of the world’s order.¹⁹⁵ Order is not an accidental act in the world.

He contends:

There is nothing actual which could be actual without some measure of order. The religious insight grasp of this truth: That the order of the world, the depth of reality of the world and in its parts, the beauty of the world, the zest of life, the peace of life, and the mastery of evil, are all bound together – not accidentally, but by reason of this truth: that the universe exhibits a creativity with infinite freedom, and a realm of forms with infinite possibilities; but that this creativity and these forms are together impotent to achieve actuality apart from the completed ideal harmony, which is God.¹⁹⁶

¹⁹² *Ibid.*, pp. 40-53.

¹⁹³ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 219.

¹⁹⁴ A. N. Whitehead, *Religion in the Making*, pp. 152, 101.

¹⁹⁵ *Ibid.*

¹⁹⁶ *Ibid.*, p. 115.

In this fourth phase, Whitehead argues that the original intent or purpose of God is love.¹⁹⁷ God is motivated by love.

The Psalmist puts it this way:

He sent His word and healed them, and delivered them from their destructions.¹⁹⁸

In *Process and Reality* there are similar expressions to the above passages, in that Whitehead uses both his own terms and some “religious intuitions.”¹⁹⁹ The superjective nature of God is referred to as the following: “the kingdom of God...with us today... [as] the reality in heaven passes back into the world;” “the particular providence for particular occasions;” “God...the great companion – the fellow-sufferer who understands.”²⁰⁰

3.2. Creativity and the Ruah YHWH

My argument in this dissertation is that the Ruah YHWH plays an essential role in creative transformation. According to Jürgen Moltmann, She (the Ruah YHWH) is the “principle of creativity on all levels of matter and life.”²⁰¹ He argues that new possibilities emerge through the anticipation of “new designs and ‘blueprints’ for materials and living organisms.”²⁰² Pardington in *Spirit Incarnate: The Doctrine of the Holy Spirit in Relation to Process Philosophy*, a great contribution to this section,²⁰³ attempts to develop a doctrine of the Holy Spirit in the perspective of process philosophy in the eighth chapter of his dissertation, “Process Thought: Panentheism, and the Spirit as Creative-Transforming

¹⁹⁷ I shall also be dealing with this issue of love, as it pertains to the Ruah YHWH, in a subsequent section dedicated to Pittenger, “the spirit of love.” For instance, Pittenger describes the operation of the Ruah YHWH as both cosmic and dynamic. “The love which is here in question,” says W. N. Pittenger, *The Holy Spirit*, pp. 14, 81, “is cosmic Love – it is God himself.”

¹⁹⁸ Cf. Ps. 107: 20.

¹⁹⁹ T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, p. 202.

²⁰⁰ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 351.

²⁰¹ J. Moltmann, *God in Creation: A New Theology of Creation and the Spirit of God*, p. 100.

²⁰² *Ibid.*, p. 101.

²⁰³ G. P. Pardington, “Spirit Incarnate: The Doctrine of the Holy Spirit in Relation to Process Philosophy.”

Love.”²⁰⁴ According to him, to understand the Ruah YHWH as “creative-transforming love,”²⁰⁵ one needs to consider this notion on the basis of the following six interrelated dimensions: (1) the social relatedness of reality, (2) the psycho-physical unity of man and God, (3) the displacement of the idea of the supernatural by a heightened concept of nature, (4) the apprehension of reality as dynamic, creative, and temporal, (5) the concept of reality as a unity of power and meaning, and (6) the postulation of participating and suffering love at the heart of reality.²⁰⁶ These six dimensions can be neither neutral nor abstract by reason of the Ruah YHWH’s impartation of a special quality upon each one of them.²⁰⁷

In the first dimension, the Ruah YHWH as “creative-transforming love” is first of all socially related in the same way process theology defines reality. The Ruah YHWH does not operate in isolation; Her operations are rather oriented towards the production of a kind of environment, “community,” or “communal relatedness” favorable to the creativity of each actual entity as an individual and as a whole.²⁰⁸

Moreover, the Ruah YHWH, as an agent of creative transformation, operates in that capacity through what Pardington calls “divine discontent.” The latter is the driven force that goes after the “re-shaping of communal structures,” specifically, “greater opportunity, justice, wholeness, and humanity for each of its members.” In Chapter 3, I shall concur with Pardington’s affirmations: the activities of the divine entities (mainly those of the Ruah YHWH), as shared by the narrator in Judges 14:4, are towards the restoration of Israel’s dignity (taken by their oppressors, the Philistines). The “structures of repression, injustice, and the weight of dead habit and tradition”²⁰⁹ are among the issues the Ruah YHWH challenges in the pericope I will be looking at in Chapter 3. Similarly to what I

²⁰⁴ *Ibid.*, 93, 201-202.

²⁰⁵ See J. B. Cobb and D. R. Griffin, *Process Theology: An Introductory Exposition*, pp. 41-62, who deal with this similar notion in the third Chapter, “God as Creative-Responsive Love,” in that God expresses His love by acting both persuasively and creatively.

²⁰⁶ G. P. Pardington, “Spirit Incarnate: The Doctrine of the Holy Spirit in Relation to Process Philosophy,” 203, 209-210.

²⁰⁷ *Ibid.*, 263-264.

²⁰⁸ *Ibid.*, 214-215. One can liken this role of the Ruah YHWH to the Whiteheadian concept of the “one” and the “many” examined above. It also concurs with the sayings of R. David, *Déli l’Écriture: paramètres théoriques et pratiques d’herméneutique du procès*, pp. 204-208, in that the divine entity – which includes the Ruah YHWH, as I shall point out in Chapter 3 – is interested in the lives of both the individual and the community towards their freedom and creativity.

²⁰⁹ G. P. Pardington, “Spirit Incarnate: The Doctrine of the Holy Spirit in Relation to Process Philosophy,” 215.

have already observed in the paragraph above, Pardington stresses in his own words that the Ruah YHWH “creates and transforms from *within* the structures,” and not from the outside.²¹⁰

While the first dimension dealt primarily with the role of the Ruah YHWH as a related agency in the universe, Pardington challenges in the second one – “The Holy Spirit in Psycho-Physical Embodiment” – that the works of the Ruah YHWH are not only limited to the “‘spiritual’ aspect of man, nor simply in terms of his mind.”²¹¹ Rather, the Ruah YHWH works in man according to “the evolutionary development of the universe,” because of the unity of man with the universe, which is “conceived as a system of societies of concrescent events.”²¹² Thus, man stands out as a unique society of events in whom the Spirit as creative-transforming love finds “self-conscious expression and response.” The Spirit, then, can re-create and reconstitute him in his whole personhood, in a similar way to what 1 Thessalonians 1:23 reads, “May God Himself, the God of peace, sanctify you wholly...your whole spirit, soul, and body...”²¹³

In his third dimension of the Holy Spirit as a creative-transforming love, Pardington examines the redefinition of the concept of “supernaturalism” from the perspective of process thought. For process thinkers, God (the Holy Spirit) is no longer conceived as a supernatural being disengaged from the activities of the world (which should equate to the primordial nature I shall examine in the subsequent sections). Instead, observes Pardington, God’s creative and transforming Spirit is now operational in “a wider phenomena of ‘physical’ nature, in the living concrete bodily expression of the human individual, and in the social and cultural structures of man’s existence,” which is similar to the definition of the consequent nature of God given in the sections above.²¹⁴

“The Holy Spirit as Creative Transformation” is the fourth dimension that Pardington examines. This dimension argues for a nature of God – specifically, the second

²¹⁰ See the first paragraph in this section, in which I pointed out that creativity is not an exogenous force but and inherent one. See also, *Ibid.*

²¹¹ *Ibid.*, 223.

²¹² *Ibid.*

²¹³ *Ibid.*, 233. I shall examine in Chapter 3 that one of the manifestations of the actions of the Ruah YHWH upon the actual entity Samson is to turn him into a strong man in terms of physical abilities (one author shall also argue for mental abilities).

²¹⁴ *Ibid.*, 244.

nature of God (the consequent one), which I have already examined in the previous sections, that describes Him as “changing, dynamic, evolving, and creative.” God (the Ruah YHWH) is no longer conceived in the same way classical theists conceived Her: repressive and restrictive. Rather, She is now seen as the One who brings the creative, artistic, erotic, and loving sensibilities out of man.²¹⁵ The Ruah YHWH, as creative-transforming love, is the immanence of God in the world, which works through man and nature.²¹⁶ The Ruah YHWH makes sure that man’s intents are always the following: an increase of concern for and commitment to the righteous transformation of the world, which is the release of (1) greater beauty, (2) wholeness, and (3) humanity. In other words, man’s passivity or lack of interest in the creative transformation of the world can only lead to ‘barbarism and self-destruction.’²¹⁷

The fifth dimension, entitled “The Holy Spirit as the Unity of Power and Meaning,” is a demonstration of the works of the Ruah YHWH in the union of power and meaning.²¹⁸ Without trying to dissociate the functions of the traditional Godhead,²¹⁹ Pardington begins by equating the Whiteheadian consequent nature of God to the unity of power and meaning, which he later defines as the Holy Spirit.²²⁰ This equation is similar to what Paul Tillich defined “spirit” in his book *Systematic Theology*: “spirit is the unity of power and meaning.”²²¹ Tillich likens *power* to “centered personality, self-transcending vitality, and freedom of self-determination” and *meaning* to “universal participation, forms and structures of reality, and limiting and directing destiny.” Pardington, for his part, successfully compares, on the one hand, Whitehead’s “multiple solidarity of free physical realizations” whereby he relates *power* to “Father,” and on the other hand, Whitehead’s “one finite conceptual realization” (his meaning, or logos) to “Son.”

²¹⁵ *Ibid.*, 244-248.

²¹⁶ The issue of the “immanence of God” is a crucial one, as I examined in the section dealing with the consequent nature of God. That is, it always raises the question of His transcendence, which seems to be passive toward the overwhelming evil the world experiences.

²¹⁷ G. P. Pardington, “Spirit Incarnate: The Doctrine of the Holy Spirit in Relation to Process Philosophy,” 253.

²¹⁸ *Ibid.*, 254-255.

²¹⁹ The traditional Trinity posits that “Father is Spirit, the Son is Spirit, and the Holy Spirit is Spirit.” Cf. *Ibid.*, 258.

²²⁰ *Ibid.*, 256.

²²¹ Paul Tillich, *Systematic Theology*, (Chicago: University of Chicago Press, 1951), pp. 249-250.

The last dimension to be considered as creative-transforming love is that of “the Holy Spirit as suffering Love.” He contends that the other description of the way God relates with the world and participates in its creative transformation is as a suffering-loving God. The latter is not self-centered; it always seeks ways of enriching others in one way or another. One could equate this kind of love to the sacrificial death of Jesus-Christ.²²²

3.3. Understanding Propositions and Contrasts

At this point, it is important introducing both the subjects of “proposition” and “contrasts” that I shall implement in the pericope of this assignment in Chapter 3. First of all, I shall define the term “proposition” in the light of process thinkers before dealing with its technical aspects. Secondly, I will highlight the concept of “contrasts,” which will also be applied in the third chapter.

3.3.1. Propositions

David understands “propositions” in *Déli l'ÉCRITURE* as the junction between the present and the possible; on the one hand, they take root in the past (heritages) and on the other, they are lures to the actual entities that need to be actualized.²²³ For Whitehead, “propositions are lures for feelings, and give to feelings a definiteness of enjoyment and purpose...”²²⁴

For the two authors above, the notion of “proposition” has to do with the actualization of the potentialities of an actual entity.²²⁵ Anthony J. Steinbock carries this insight one step further when he asserts, “because the proposition is not given as a finished fact, but presented as a way it *could be* (the optative quality preserving the indeterminacy unique to eternal objects), a proposition is a real *possibility* [potentiality].”²²⁶ This implies that a “proposition” will always be neutral, as the “what” to be felt (lure for feeling), which gives

²²² G. P. Pardington, “Spirit Incarnate: The Doctrine of the Holy Spirit in Relation to Process Philosophy,” 260-263.

²²³ R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, p. 147.

²²⁴ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 280; A. N. Whitehead, *Adventures of Ideas*, pp. 243-244.

²²⁵ In Chapter 3, I shall present most of the “propositions” our pericope (Judges 13:24-14: 20) offers as potentialities to its entities. However, I cannot exhaust all of them, by reason of the many possibilities one can have out of personal understanding.

²²⁶ Anthony J. Steinbock, “Whitehead's ‘Theory’ of Propositions,” *Process Studies* 18, (1989): p. 21.

an actual entity the choice (without forcing or coercing) of either embracing or rejecting the possibility (positive and negative prehension). I read in *Déli_ l'ÉCRITURE* that: "...[n]eutre en soi, la proposition se teinte selon le 'lieu' de sa préhension ... [elle] n'est ni positive ni négative."²²⁷ In addition, both Whitehead and David caution us about misunderstanding what "propositions" truly mean; in other words, what "propositions" should not be limited to.

In *Adventures of Ideas* Whitehead writes:

No verbal sentence merely enunciates a proposition. It always includes some incitement for the production of an assigned psychological attitude in the prehension of the proposition indicated. In other words, it endeavours to fix the subjective form which clothes the feeling of the proposition as a datum. There may be an incitement to believe, or doubt, or to enjoy, or to obey. This incitement is conveyed partly by the grammatical mood and tense of the verb, partly by the whole suggestion of the sentence, partly by the whole content of the book, partly by the material circumstances of the book, including its cover, partly by the names of the author and the publisher. In the discussion of the nature of a proposition, a great deal of confusing psychological incitement with the proposition itself.²²⁸

David concurs with Whitehead regarding the limitations that language can set to the "propositions," as the author of a given text tries to communicate:

[L]a notion de proposition couvre un champ beaucoup plus vaste que celui des propositions verbales ou grammaticales ... [L]es textes offrent des propositions formulées...dans des propositions grammaticales. Ces dernières servent de véhicules aux propositions telles que comprises en procès ... Les textes...par le biais des propositions grammaticales, formuleront des propositions d'existence qui couvriront un champ beaucoup plus vaste que celui occupé par la seule proposition grammaticale... L'auteur dont il est question en herméneutique processuelle c'est celui qui a laissé des traces, un texte en l'occurrence. Dans et par le texte quelqu'un a communiqué à d'autres sa vision des choses, des êtres, des relations. Une personne a utilisé des mots, une langue, un langage, des techniques littéraires, pour partager avec ses contemporains (et, par la bande ou par la force des choses, avec les générations qui allaient suivre) sa façon de voir la vie selon de multiples perspectives. Une personne, un jour, a ressenti quelque chose (plus que ce

²²⁷ R. David, *Déli_ l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, pp. 159, 161.

²²⁸ A. N. Whitehead, *Adventures of Ideas*, p. 243.

qu'elle pouvait conscientiser) et a cherché les mots (faibles pour rendre ce qu'elle ressentait) qui pouvaient le mieux traduire ce qu'elle désirait exprimer (*mais les mots ne pouvaient rendre qu'une infime partie de cette réalité*). *Le texte transmis restera toujours en lui-même un bassin limité (mais vaste) de possibles propositions, qui auraient pu être formulées originellement, mais que la limite du langage aura obligé à laisser tomber.*
 ...[Les propositions] adviennent...par le texte et grâce au texte, surpassant de loin la lettre [the grammar] pour laisser place à l'imagination créative que les symboles langagiers autorisent.²²⁹

According to Steinbock, the reason that “propositions” should be taken beyond their “linguistic entities” is that “the verbal expression, as hopelessly ambiguous, can never exhaustively express a proposition.”²³⁰ From the above quotations, one is led to ask the following question: how do “propositions” function as they relate to actual entities?

Prior to addressing the question above, I need to recognize the similarities between “propositions” and “eternal objects.” In process, the past does not have any power of creativity, i.e., it has become “objective” or “objects.”²³¹ In addition, those objects, also known as “eternal objects,” can be used by any given actual entity in its becoming.²³² As it has been noted above, “eternal objects” are forms of definiteness or potentialities, which an actual entity can positivelyprehend in his becoming.²³³

I shall now turn to the convergent and divergent points between “eternal objects” and “propositions.” Steinbock points out that it is safe to compare both terms in the light of the “ontological status of propositions in Whitehead’s metaphysical scheme.”²³⁴

First, an eternal object and a proposition are both “unactualized” potentialities set to lure (*lure for feeling* in the Whiteheadian term) actual entities with the result of creating new entities when positivelyprehended. The proposition one positivelyprehends is identified as a “propositional feeling,” which originates from the integration of both the

²²⁹ R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, pp. 149-150, 157, (emphasis added).

²³⁰ A. J. Steinbock, “Whitehead's ‘Theory’ of Propositions,” p. 26.

²³¹ R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, p. 70.

²³² *Ibid.*, pp. 93, 133, 135.

²³³ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 44; V. Lowe, *Understanding Whitehead*, pp. 357-358; J. W. Lango, *Whitehead's Ontology*, p. 27.

²³⁴ A. J. Steinbock, “Whitehead's ‘Theory’ of Propositions,” p. 19.

physical and the conceptual feelings.²³⁵ The latter is “a feeling whose ‘datum’ is an eternal object,” notes Whitehead.²³⁶ David, just as Whitehead does, affirms that the choice of an entity is determined through the process of evaluation and valuation. David gives further explanations on the choices offered to an actual entity: on the one hand, one agrees with the proposition (positive prehension), but on the other, there is a rejection of such a proposition (negative prehension). Ultimately, either one has to do with the relevancy of the lure based on one’s subjective aim. Furthermore, “a proposition does exhibit,” argues Steinbock, “a certain type of universal relevance akin to eternal objects.”²³⁷ Since eternal objects and propositions are objective entities and “neutral,” they do not lean to either side (positive or negative); they only offer possibilities of becoming, leaving the responsibility of choice on the actual entity. One may ask, then, “how do we know their truthfulness or falsity?” Answering this question leads us to the last point eternal objects and propositions agree upon.

Although David wants to primarily focus on the interest an actual entity has for a given proposition, the issue of judging the veracity or the falsehood of a “proposition” remains among process thinkers.²³⁸ The truthfulness and the falsehood of an eternal object cannot be discerned, because there are no standards that could determine it.²³⁹ A proposition, on the other hand, must be “true or false,” but taken “in itself... [it] tells no tale about itself...it is indeterminate [neither true nor false] like the eternal objects.”²⁴⁰ Thus, one needs to take a proposition in itself to be similar to an eternal object; otherwise, they differ with each other, just as the other differences I shall focus on in the next paragraph do.

Secondly, the divergences between an eternal object and a proposition have been succinctly laid out in Steinbock’s article as follows:²⁴¹

²³⁵ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 257.

²³⁶ *Ibid.*, p. 240.

²³⁷ A. J. Steinbock, “Whitehead’s ‘Theory’ of Propositions,” p. 19.

²³⁸ R. David, *Déli l’Écriture: paramètres théoriques et pratiques d’herméneutique du procès*, pp. 158-159.

²³⁹ A. J. Steinbock, “Whitehead’s ‘Theory’ of Propositions,” pp. 19-22.

²⁴⁰ See A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, pp. 256-257; A. J. Steinbock, “Whitehead’s ‘Theory’ of Propositions,” p. 19; T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, p. 108.

²⁴¹ A. J. Steinbock, “Whitehead’s ‘Theory’ of Propositions,” pp. 19-26.

1. They differ in their dealing with the issue of actuality (actual world): an eternal object is abstractly general, and a proposition “refers to actuality with *incomplete* abstraction from the determinate actual entities.”²⁴²
2. Contrary to an eternal object that gives its functionalities in “particular instances,” a proposition is “intermediate,” in that, it is content in showing “how it *could* function in concrete occasions,” i.e., its wide openness to the future.
3. While an eternal object can be neither true nor false, according to Whitehead, a proposition could conditionally be either true or false.²⁴³ When a proposition is true, one should understand its conformation to the actual world and non-conformation for false proposition.²⁴⁴
4. Propositions are new kind of entity: “hybrid entity.” That is, they combine the potentialities of eternal objects and the subjectivities of the actual entities.²⁴⁵

3.3.2. Contrasts

As I have stressed in the paragraphs above, propositions are “unactualized” potentialities that need to be released²⁴⁶ by a given actual entity. When the latter chooses one proposition (adversion) over the other, one is confronted with what is termed in process theology as “contrasts.” In Chapter 3, I shall lay out a number of propositions, which shall either be accepted or rejected by the actual entities of our pericope. For instance, I shall point out the opposition (aversion) of the Philistines (one of the actual entities) to one of the eighteen (18) propositions entitled, “The Empowerment of the Ruah YHWH.” How do process theologians respond to such issues of oppositions?

David responds to the above question in the following passage:

Résistance il y a, en effet...Quand l'évaluation des propositions se solde par l'aversion systématique, où trouver matière à s'accrocher ? En fait, par les

²⁴² See A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 197; A. J. Steinbock, “Whitehead's ‘Theory’ of Propositions,” p. 19.

²⁴³ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, p. 256.

²⁴⁴ T. E. Hosinski, *Stubborn Fact and Creative Advance: An Introduction to the Metaphysics of Alfred North Whitehead*, pp. 108-109.

²⁴⁵ *Ibid.*, p. 107.

²⁴⁶ In Chapter 4, I shall deal with the ways of releasing one's potentialities.

notions d'altérité et de contraste, l'herméneutique processuelle considère positivement la possibilité de discordance et de résistance, car elle consent à recevoir l'ÉCRITURE non pas réservoir de vérités éternelles à répéter aveuglement, mais comme lieu de propositions à évaluer et à valoriser par chaque entité lectrice dans son procès de devenir.²⁴⁷

It is almost impossible (if not impossible) to be in total agreement with everything and with everybody in life. This goes for the valuation processes of propositions as well. As I have already said, an aversion will always lead towards creativity or creative transformation instead of maintaining the status quo, which does not contribute to the intensification of one's enjoyment.²⁴⁸ However, in the possibility of an aversion, one needs to be open for consensus or negotiations. This is where the concept of "contrast" finds its importance and its needed place in the universe. As the 2009 President-elect, Barack Obama, put it, "we have to come together...we are not going to agree on every single issue, but what we have to do is to be able to create an atmosphere...where we can disagree without being disagreeable."²⁴⁹

Contrasts are divided into two terms, argues Moore: first, the human term, which is "depicted as the process of negotiation, or forming unity with diversity," and second, "the cosmological terms" that express the way unity can be a reality in the midst of differences without denying one's uniqueness in the course of each concrescence.²⁵⁰ Contrasts allow us to see differences and diversities from a different perspective, and not just from a dominant or dominated, superior or inferior, short or tall, white or black, Tutsis or Hutus one. It is with this in mind that one should consider its propositions in dealing with aversions whenever they do occur.²⁵¹

²⁴⁷ R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, p. 181.

²⁴⁸ See above, pp. 8, 8n20, 19.

²⁴⁹ Barack Obama reacted, in December 2008, to the controversies about his choice of Reverend Rick Warren as one of the speakers at his presidential inauguration.

²⁵⁰ E. M. M. Moore, "Imagine Peace. Knowing the Real - Imagining the Impossible," p. 207.

²⁵¹ For further development on this subject, see R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, pp. 180-200. Also, in the third chapter, I will consider a number of propositions that offer some aversions.

4. CONCLUSION

In summary, I have examined in this chapter some theoretical aspects of process thought in the light of pneumatology. First, I began by looking at three main themes in process theology: (1) actual entities, (2) the phases of concrescence, and (3) the principles of creative transformation. These three themes place the décor for the reader in the prelude of what I will be examining in the next chapter, especially for the Ruah YHWH in the perspective of process theology. Secondly, I laid out, a foundation for a good understanding of creativity and the Ruah YHWH, through which I analyzed the Ruah YHWH as a creative-transforming Love, and the notions of process pneumatology. I employed the three natures – primordial, consequent, and superjective – in the Whiteheadian system for that purpose. I was able to distinguish main views of God in employing the above natures, which allowed me to focus on the second one.

Contrarily to the primordial nature in which God does not change and is not influenced back by actual entities, He relates with the world through the consequent nature, which has clearly been defined as the Ruah YHWH. This latter's activities are to bring both order and advancement in the world, not coercively, but in offering initial aims to actual entities, which can either accept or reject them. The notions of "propositions" and "contrasts" were necessary in dealing with the options actual entities face in their creativity. On the one hand, "propositions" gives an opportunity to a given entity to actualize its potentialities. On the other hand, "contrasts" are the ways in which both differences and diversities are sorted out.

CHAPTER II

TEXTUAL CRITICISM AND SYNTACTICAL ANALYSIS OF JUDGES 13:24-14:20

*Precious stones and valuable substances are never found upon the surface,
launch out into the deep and let down your net for a catch.*

– Luke 5:4 (paraphrased)

1. INTRODUCTION

The purpose of this chapter is to establish the pericope I shall use as a platform to propose a processual reading of Judges 13:24-14:20. I shall attempt to delimitate the pericope on the basis of both a syntactical analysis and the method of textual criticism, which shall be a canvas for the third chapter.¹ In order to facilitate the examination of the pericope, I shall divide it into three main thematic sub-units.² First, the birth of Samson and his marital issues, which state the décor of the pericope, shall be examined (13:24-14:4). Secondly, I shall examine the wilderness adventure of Samson (14:5-9). Thirdly, Samson and the Philistines' episodes shall be studied (14:10-20). The latter is treated according to three moves at the verge of each subdivision: (1) he is impelled by the Ruah YHWH and moves to a new geographical location; (2) he goes into the wilderness, where he discovers

¹ The aim of a textual criticism is to provide scholars with materials for exegetical studies. It is an attempt of any scholar of the Bible, or of any other text, to comprehend (a) the origin and (b) the nature of a text. According to Emanuel Tov, *Textual Criticism of the Hebrew Bible*, (Minneapolis Assen/Maastricht: Fortress Press; Van Gorcum, 1992), pp. 1-2, 287-288, textual criticism consists of giving, as close as possible, the original form of a text knowing the difficulty of restoring its integral composition. Thus, I shall be able to suggest a final translation of the pericope in study.

² As the sole purpose of this assignment, I have chosen to subdivide the pericope according to the main themes of the story. This subdivision is comparable to the work of many authors and commentators, such as Joseph Blenkinsopp's "Some Notes on the Saga of Samson and the Heroic Milieu," *Scripture* 11, (1959): pp. 81-89.

the corpse of his victim (young lion) that has produced honey; and (3) he goes to the Philistines and organizes a feast there.

2. CONTEXT OF JUDGES 13:24-14:20

The Book of Judges is named after the Hebrew word שפטים and the Greek κριται, which are rendered “judges” in English.³ There are two main groups of judges in the Book of Judges: (1) those who judged in delivering the people of Israel from the oppression of foreign nations, commonly called “major judges” (Othniel, Ehud, Judges 3:10, 30; Deborah and Barak, Judges 4:4, 5:31; Gideon, 8:28; Jephthah, 12:7; Samson, Judges 15:20, 16:31); and (2) those whose names appear, as judges, with no further comment – they are the “minor judges” (Judges 10:1-5; 12:8-15).⁴ Samson, the main character of our study, is considered by many to be part of the first group, the major judges. Prior to his introduction as a judge, the story of the minor judges⁵ that surrounds that of Jephthah (Judges 10:6-12:7) is related.⁶

Judges 13 is a dawn of a new judge – following the short judgeships of both the minor judges and Jephthah – who is also the primary character of this pericope (Judges 13:24-14:20): Samson. This chapter opens with the narrator’s reminder, which presents the reader with a familiar theme in the Book of Judges, that “again the children of Israel did evil in the sight of YHWH, and YHWH delivered them into the hand of the Philistines for forty years...”⁷ The narrator takes time to identify the parents – the only name to be mentioned is that of the father (Manoah). The mother’s name is excluded; the narrator

³ Since this assignment is not an extensive study of the Book of Judges as a whole, I shall only highlight the context of our pericope. However, one can consult the following references for a further study: Gale A. Yee, *Judges and Method: New Approaches in Biblical Studies*, (Minneapolis: Fortress Press, 1995), pp. 1-14; C. F. Burney, *The Book of Judges, with Introduction and Notes, and Notes on the Hebrew Text of the Books of Kings, with an Introduction and Appendix*, (New York: KTAV Pub. House, 1970), p. xxxiii; Robert G. Boling, *Judges*, (Garden City, N.Y.: Doubleday, 1975), p. 5.

⁴ See J. Alberto Soggin, *Judges, a Commentary*, (Philadelphia: Westminster Press, 1981), p. 1; E. Theodore Mullen, “The ‘Minor Judges’: Some Literary and Historical Considerations,” *Catholic Biblical Quarterly* 44, (1982): pp. 185-201.

⁵ Lillian R. Klein, *The Triumph of Irony in the Book of Judges*, (Sheffield: Almond, 1988), pp. 81-108.

⁶ Victor Harold Matthews, *Judges and Ruth*, (Cambridge, UK; New York: Cambridge University Press, 2004), p. 112.

⁷ See Judges 13:1.

instead focusing on her conception issues (barrenness)⁸ and their geographical origin (from Zorah of the Danites clan).⁹

The Nazirite theme – which connotes one’s dedication and consecration¹⁰ – is the focus point of the remaining verses, i.e. Judges 13:3-23. It is to Manoah’s wife that the messenger of YHWH gives the assignment of cultivating such an environment for Israel’s deliverer, Samson. The angelic instructions, as Guillaume has suggested,¹¹ could be divided into two parts for both the wife of Manoah and Samson: (1) the prohibitions and (2) the promises. First, to the woman, the messenger instructs to refrain from consuming any wine and other strong drinks, and unclean foods. Those restrictions are followed by the promises attached to them: “you will conceive, and you will give birth to a son.” Secondly, the messenger requires her to abstain from passing a razor upon her son’s head. This is justified and motivated by YHWH’s purpose¹² for his life: “...the boy will be a Nazirite of God from the womb, and he will begin to deliver Israel from the hand of the Philistines.” Thus, verse 23, which opens with the fulfillment of YHWH’s promise to the Manoah’s family, ushers us into the pericope of this assignment.¹³

⁸ For Tammi J. Schneider, *Judges*, (Collegeville, Minn.: Liturgical Press, 2000), p. 195, her barren state seems to be more important than her name. Many scholars have seen in this narrative approach a way to belittle the female roles, which Susan Niditch [*Judges: A Commentary*, (Louisville: Westminster John Knox Press, 2008). pp. 142-143] and Jichan Kim [“The Structure of the Samson Cycle” (Thesis (doctoral), Kok Pharos Pub. House, Johannes Calvijnstichting te Kampen, 1993), 180-183] do not agree with and strongly reject (especially Niditch). Schneider calls Boiling and Soggin (implicitly) “sexists,” because of their assertion that women’s statements in the Hebrew Bible are most of the time taken with reserve and with no credence. For instance, Manoah does not validate his wife’s announcement until he has a similar encounter with YHWH’s messenger. Niditch responds to such suggestions that Manoah’s wife was still worthy to receive divine insights. Some feminists, observes Philippe Guillaume [*Waiting for Josiah: The Judges*, (London; New York: T & T Clark International, 2004), p. 165], have also contributed to the debate on husband against wife: “Yhwh’s messenger speaks to her first (v. 3) and when he finally does speak to Manoah, he emphasizes that he has already explained everything to the woman (v. 13)... [B]oth encounters happen when Mrs Manoah is alone (vv. 3, 9) and she takes the initiative to fetch her husband...”

⁹ See Judges 13:1-2; the geographical and ethnic information do introduce the reader to the borders context, between Israel and Philistine prior to the war period.

¹⁰ T. J. Schneider, *Judges*, p. 195. See also, the Book of Numbers 6, which explains in more detail the so-called Nazirite vow.

¹¹ J. Kim, “The Structure of the Samson Cycle,” 182.

¹² The purpose of YHWH was termed “initial aim” in our previous chapter.

¹³ J. Cheryl Exum, “Promise and Fulfillment: Narrative Art in Judges 13,” *Journal of Biblical Literature* 99, (1980): pp. 55-57.

It is with the introduction of this new character, the subject of much attention in the above development, that I shall now proceed with the textual and syntactical analysis of our pericope in the following section.

3. TEXTUAL CRITICISM AND SYNTACTICAL ANALYSIS OF JUDGES 13:24-14:20

3.1. The Birth of Samson and His Marital Issues (Judges 13:24-14:4)

Judges 13:24	וַתֵּלֶד הָאִשָּׁה ¹⁴ בֵּן	WYQTL	a
	וַתִּקְרָא אֶת־שְׁמוֹ שַׁמְשׁוֹן	WYQTL	b
	וַיִּגְדַּל הַנֶּעַר	WYQTL	c
	וַיְבָרְכֵהוּ יְהוָה:	WYQTL	d

- a) The woman bore a son,
- b) she called his name Samson,
- c) the boy grew,
- d) YHWH blessed him.

25	וַתְּחַל רוּחַ יְהוָה לְפַעֲמוֹ בְּמַחֲנֵה־דָן ¹⁵ בֵּין צְרָעָה וּבֵין אֶשְׁתָּאוֹל:	WYQTL	a
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- a) The Ruah YHWH began to impel him in the camp of Dan between Zorah and Eshtaol.

¹⁴ This unnamed woman is the wife of Manoah.

¹⁵ Except the KJV, FBJ, and BDB (3228 and 3229 [p. 334]), this expression has not always been rendered its original term, **מַחֲנֵה־דָן**, which means the camp (**מַחֲנֵה**) where the Danites (the tribe of Dan) encamped. For Abram Smythe Palmer, *The Samson-Saga and its Place in Comparative Religion*, (London: Pitman, 1913), p. 23, the Danites' allotment was near Judah, where the Semites used to worship their god, "Beth-Shemesh, 'the House of the Sun,' a stronghold of that worship of the Sun..."

Judges 14:1	וַיֵּרֶד שָׁמֹשׁוֹן תִּמְנַתָּה	WYQTL	a
	וַיֵּרָא אִשָּׁה בְּתִמְנַתָּה ¹⁶ מִבְּנוֹת פְּלִשְׁתִּים:	WYQTL	b

- a) Samson went down to Timnath,
b) he saw a woman in Timnath from the daughters of the Philistines.

2	וַיַּעַל	WYQTL	a
	וַיִּגֵּד לְאָבִיו וּלְאִמּוֹ ¹⁷	WYQTL	b
	וַיֹּאמֶר	WYQTL	c
	אִשָּׁה רָאִיתִי בְּתִמְנַתָּה מִבְּנוֹת פְּלִשְׁתִּים	x- QTL	d
	וְעַתָּה	Consequently	e
	קְחוּ-אוֹתָהּ ¹⁸ לִי לְאִשָּׁה:	IMPR	f

- a) He came up,
b) he declared to his father and to his mother,
c) he said:
d) “A woman have I seen in Timnath from the daughters of the Philistines;”¹⁹
e) consequently,

¹⁶ The BHS suggests that the word **בְּתִמְנַתָּה** should be read εἰς Θαμναθα as read in the LXX, meaning *in Tamnatha* instead of *in Timnatha* in the Hebrew; I have decided to keep the Hebrew version because of the initial position of the word.

¹⁷ According to the BHS, this word **וּלְאִמּוֹ** should probably be deleted, but I have chosen to keep it for the following reasons: (1) there is not enough proof or evidence to do so, and (2) the next verse (3a) shows that both the father and the mother were present when Samson was making his declarations. In addition, verse 5a (a narrator commentary) keeps both the father and the “mother” in regard to their departure towards Timnath.

¹⁸ In this sentence, I suggest a translation according to the suggestion given by the BHS, which shows the immediacy of the action. The narrator has inverted here the order of the verb and the object to bring the emphasis upon Samson’s request – to have the Philistine woman he saw (Cf. J. Kim, “The Structure of the Samson Cycle,” 233). The medieval manuscript reads, on one hand, the verb **לָקַח** followed by the particle **נָן**; and on the other, it proposes the imperative form of the same verb as **קַח**. Cf. Robert David, *Hébreu élémentaire: notes de cours THL 2185*, (Montréal: Université de Montréal, 2006).

¹⁹ Henceforth, all narrator’s comments and discourses shall be indented; the first shall have lesser space than the second one.

f) take her for me (now) for a wife!”

3	וַיֹּאמֶר לוֹ אָבִיו וְאִמּוֹ ²⁰	WYQTL	a
	הֲאִין בְּבָנוֹת אַחֶיךָ וּבְכָל־עַמִּי ²¹ אִשָּׁה	SNC	b
	כִּי־אַתָּה הוֹלֵךְ לָקַחַת אִשָּׁה מִפְּלִשְׁתִּים הָעֲרֻלִים	SNC	c
	וַיֹּאמֶר שָׁמֹשׁוֹן אֶל־אָבִיו	WYQTL	d
	אוֹתָהּ קַח־לִי	IMPR	e
	כִּי־הִיא ²² יִשְׂרָהּ בְּעֵינָי:	x- QTL	f

a) His father and his mother said to him:

b) “*Is there* no woman among the daughters of your brothers²³ and in all my people,

c) that you are going to take a woman from the uncircumcised Philistines?”

d) Samson said to his father:

e) “Her, take her for me!

f) For she is the only woman, not any other else, right (agreeable and pleasing) in my eyes.”

²⁰ The BHS suggests, as with verse 2b, a deletion of the word “mother.” I prefer keeping the word in respect to the writer/author; moreover, it concurs with the second verse (2b).

²¹ The first personal pronoun is rendered by the second in the Septuagint and the Syriac versions.

²² There is need of mentioning the narrator’s technique in the usage of a personal pronoun with a finite verb. “Some nuance is intended” in the narrator’s mind: “the pronoun is added to bring out antithetical contrast; one member of a set is highlighted to the exclusion of the others.” In this case, the narrator highlights, on the one hand, the Israelite women (v. 3b-c) that Samson should have considered; and on the other, the Philistine woman Samson is insisting on espousing. Paul Joüon, *A Grammar of Biblical Hebrew*, (Roma: Pontificio Istituto Biblico, 1991), pp. 539-540, renders, “she is the only girl I am interested in.” In only two translations (French) have I been able to see such a rendering: (1) the FBJ, “Prends-la moi, celle-là, car c’est celle-là qui me plait...” and (2) the TOB, “Prends-la pour moi, car c’est celle-là qui me plait.” Whereas, others, such as, the NKJ and the RSV read, “Get her for me; for she pleases me.” The NIV and the NAS translate respectively: “Get her for me. She’s the right one for me;” “Get her for me, for she looks good to me.”

²³ Instead of “brothers,” the Syriac reads “the house of your father.”

4	וְאָבִיו וְאִמּוֹ לֹא יָדְעוּ	WAW-x- QTL	a
	כִּי מִיָּהוָה הִיא	SNC	b
	כִּי־תֵאָנֶה ²⁴ הוּא־מִבְּקֶשׁ מִפְּלִשְׁתִּים	SNC	c
	וּבָעֵת הַהִיא פְּלִשְׁתִּים מְשָׁלִים בְּיִשְׂרָאֵל:	WAW-SNC	d

- a) But his father and his mother knew not,
- b) that this was from YHWH,
- c) who sought an opportunity from the Philistines,
- d) and in those times the Philistines were the ones ruling over Israel.

3.1.1. Syntactical Commentary (13:24-14:4)

The narrator uses in the above verses (13:24a-14:2c) a chain of WYQTLs. This particular chain provides the audience some information (his birth, naming, childhood, and some topographies) as it pertains to the continuation of the events; i.e., degree zero, from where the story goes synchronically. A discourse begins with an x-QTL in verse 2d: “the writer wishes to change the level of information from narrating events to his commentary on those events.”²⁵ In this case, the narrator chooses to emphasize the “x”²⁶ that Samson has seen.²⁷ In addition, it is important to the author to let the main character of this pericope reveal his intent, which is done in his first speech. This latter sets the tone and gives a hint of his personality to the reader. This linguistic approach of the narrator is also important in alerting the reader and bringing some liveliness to the story. The x-QTL is then followed by a macro-syntactic sign וְעַתָּה, that denotes a conclusion “to be drawn concerning the present action from an event or topic dealt with beforehand” and that I have rendered by

²⁴ This is a rare word in the Old Testament (Hapax in the Hebrew Bible).

²⁵ Alviero Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, (Sheffield: JSOT Press, 1990), p. 30.

²⁶ Here the “x” refers to the Philistine woman, who attracted Samson in the city of Timnath. I shall explore in the course of this study how important her role is. See also, Robert Alter, “Samson Without Folklore,” *Text and Tradition*, (Atlanta: Scholars Press, 1990), p. 52, who points out the importance of putting the “woman” first in this sentence.

²⁷ A. Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, p. 70.

“consequently.”²⁸ The verse ends with a volitive form (imperative), as Samson, using an authoritative attitude (even towards his own parents), demands that his request be executed on the spot without any delay. Kim interprets Samson’s attitude as an insolent one, since the writer omits the usage of the particle **נָּ**, whose purpose is to bring an entreating nuance to the listeners.²⁹

The parents-Samson conversation continues in the following verse (v. 3), which is well rendered in Figure 2.1 below.

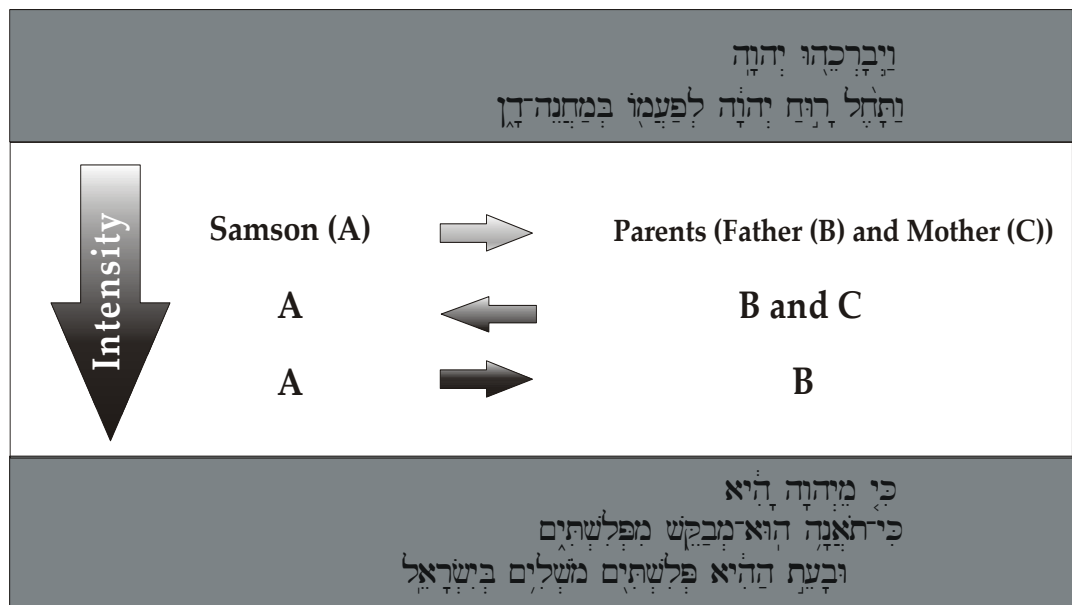


Figure 2.1. Samson and his Parents’ Dialogue

The dialogue begins with the parents disagreeing with Samson’s marital choice and offering him a possible alternative among the daughters of his brothers. The parental disapproval is made more directly and in firmer terms highlighted as follows: **אִשָּׁה מִפְּלִשְׁתִּים הָעֵרְלִים** (a woman from the *uncircumcised/foreskinned Philistines*). These expressions were probably meant to dissuade Samson from engaging in any covenants with foreigners (Philistines). However, their objections provoked a stronger rejection from their son: “Her, take her for me! For *she is the only woman*, not any other else, right (agreeable and pleasing) *in my eyes*.” The narrator is trying to emphasize

²⁸ *Ibid.*, p. 101.

²⁹ See J. Kim, “The Structure of the Samson Cycle,” 230-231; P. Joüon, *A Grammar of Biblical Hebrew*, pp. 350-351.

Samson's personality. One needs to take note of two devices the narrator employs: first, as the "dialogue" progresses, there is a shift in addressees (A to B and C; B and C to A; and A to B) and an increase in the conversation's intensity, which is represented by the darkness of the arrows in Figure 2.1 above.³⁰ On the one hand, the parents (together) speak to their son about his marital choice; on the other, Samson replies only to his father (אֶל-אָבִיו). This is contrary to the previous verse where he announced to both of them his plans concerning the woman he just saw (וַיַּעַל וַיִּגְדַּל לְאָבִיו וּלְאִמּוֹ). Schneider points out that the command-answer of Samson toward his father (A to B) implies that his mother no longer had a role to play in his eyes.³¹ Secondly, the narrator uses some theological commentaries before and after the parents-Samson exchanges, which have significant importance since they remain secrets to both the parents and Samson, but are revealed to the reader.³² The reader is not only introduced to this new born character, but also informed of his past divine implication – he has the blessing of YHWH and is impelled by the Ruah YHWH (13:24d, 25). The narrator does not mention if Samson is aware of such activities regarding his life. However, in the concluding comments which many commentators have come to believe to be an insertion from the editor,³³ the narrator specifies explicitly to the reader that "his father and mother knew not, that this was from YHWH, who sought an opportunity from the Philistines."³⁴

Thus, in the above analysis, the audience possesses information that will be necessary in the course of the pericope. The narrator has made sure to provide such information by introducing Samson in a more detailed way (Judges 13:24-14:2c). He/she

³⁰ Joseph Blenkinsopp, "Structure and Style in Judges 13-16," *Journal of Biblical Literature* 82, (1963): pp. 72-73. See also above, Figure 2.1, p. 58.

³¹ T. J. Schneider, *Judges*, p. 203.

³² J. Kim, "The Structure of the Samson Cycle," 234.

³³ James L. Crenshaw, *Samson: A Secret Betrayed, a Vow Ignored* (Atlanta: John Knox Press, 1978), pp. 41, 78; Victor H. Matthews, "Freedom and Entrapment in the Samson Narrative: A Literary Analysis," *Perspectives in Religious Studies* 16, (1989): pp. 248, 252.

³⁴ Cf. Judges 14:4. L. R. Klein, *The Triumph of Irony in the Book of Judges*, p. 116, observes that the narrator uses this verse to share his understanding of the *modus operandi* of YHWH. Although Samson's actions cannot be justified by YHWH, they are attributed to Him, argues Klein. For J. Cheryl Exum, "The Centre Cannot Hold: Thematic and Textual Instabilities in Judges," *Catholic Biblical Quarterly* 52, (1990): pp. 424-425, YHWH is the author of Samson's choice for the Philistine woman without him knowing it. However, J. Kim, "The Structure of the Samson Cycle," 234, does not see it that way; for him, one cannot hurriedly conclude that YHWH is responsible for "Samson's foolish action."

then concludes the sharp discourse between Samson and his parents with a theological commentary or clarification on the tone of the exchange employing an initial WAW-x-QTL, as a prelude to the narrative of the next verse (v. 5a).³⁵ Here, the writer wants to show the importance of the audience knowing that YHWH is behind the scenes, working through Samson in order to deliver the Israelites from the Philistines' bondage.

3.1.1.1. Journey to Timnath (vv. 5-9)

5	וַיֵּרֶד שְׁמֹשׁוֹן וְאָבִיו וְאִמּוֹ ³⁶ תִּמְנַתָּה	WYQTL	a
	וַיָּבֹאוּ ³⁷ עַד-כַּרְמֵי תִמְנַתָּה	WYQTL	b
	וַהֲנֵה כְּפִיר אֲרִיּוֹת שֹׂאֵג לְקִרְאָתוֹ:	WAW-SNC	c

- a) Samson went down, and his father and his mother, to Timnath;
- b) as he was approaching (before reaching) the vineyards of Timnath,
- c) behold, a young lion roaring to meet him.

³⁵ A. Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, p. 48; Robert David, *Hébreu avancé: notes de cours THB 6130* (Montréal: Université de Montréal, 2007), pp. 33, 47.

³⁶ The BHS has suggested, without any evidence, to omit the father and the mother (וְאָבִיו וְאִמּוֹ) in this trip, an option that many commentators have followed, such as J. Blenkinsopp, "Some Notes on the Saga of Samson and the Heroic Milieu," p. 85n3.

³⁷ According to the BHS, this particular verb needs to be singular and reads וַיָּבֹא, contrary to what the Septuagint renders, και ἐξέκλινεν. The choice of the singular is justified, observes Dominique Barthélemy, Alexander R. Hulst et al., *Critique textuelle de l'Ancien Testament*, (Fribourg, Suisse Göttingen: Editions universitaires ; Vandenhoeck & Ruprecht, 1982), pp. 106-107, by questions many commentators have raised, "since they all went to the vineyards, how is it that the lion attacked only Samson and not his parents and they were unaware of that attack? (Cf. J. A. Soggin, *Judges, a Commentary*, pp. 239-240). For the purpose of this assignment I have chosen the singular pronoun by reason of the validity of the above question. Translations have also diverged in the rendering of this verse. For example, the DBY, NIV, TOB, and LSC have rendered the plural form, while only the French FBJ and the German HRD have opted for the singular.

6	וַתִּצְלַח עָלָיו רוּחַ יְהוָה	WYQTL	a
	וַיִּשְׁסַעְהוּ כְּשֹׁסַע הַגִּידִי ³⁸	WYQTL	b
	וּמְאוּמָה אֵין בְּיָדוֹ	SNC (inf. cstr.)	c
	וְלֹא הִגִּיד לְאָבִיו וּלְאִמּוֹ	WAW-x-QTL	d
	אֵת אֲשֶׁר עָשָׂה:	x-asher- QTL	e

- a) The Ruah YHWH rushed upon him;
 b) he torn him in two as to tear in two a kid,
 c) and without anything in his hands.
 d) He did not declare to his father and to his mother,
 e) what he had done.

7	וַיֵּרֶד	WYQTL	a
	וַיְדַבֵּר לְאִשָּׁה	WYQTL	b
	וַתִּישַׁר בְּעֵינֵי שִׁמְשׁוֹן:	WYQTL	c

- a) He came down,
 b) he spoke to the woman,
 c) she was pleased in the eyes of Samson.

8	וַיָּשָׁב מִיָּמִים לְקַחְתָּהּ	WYQTL	a
	וַיִּסַּר לְרֵאוֹת אֵת מַפְלַת הָאָרִיָּה	WYQTL	b
	וְהִנֵּה עֵדֶת דְּבוּרִים בְּגוּיַת הָאָרִיָּה וּדְבָשׁ:	SNC	c

- a) He returned after [some] days to take her,

³⁸ In comparisons, the article is often used with the words for classes or species; see P. Joüon, *A Grammar of Biblical Hebrew*, pp. 508-509.

- b) he turned aside to see the carcass of the young lion,
 c) and behold, a swarm of bees in the corpse of the young lion, and honey.

9	וַיִּרְדֵּהוּ אֶל-כַּפְּיוֹ	WYQTL	a
	וַיֵּלֶךְ הַלֹּדֶד	WYQTL	b
	וַאֲכָל ³⁹	SNC	c
	וַיֵּלֶךְ אֶל-אָבִיו וְאֶל-אִמּוֹ	WYQTL	d
	וַיִּתֵּן לָהֶם	WYQTL	e
	וַיֹּאכְלוּ	WYQTL	f
	וְלֹא-הִגִּיד לָהֶם	we lo – QTL	g
	כִּי מִגִּוִּיתַת הָאֲרִיָּה רָדָה הַדְּבָשׁ:	x- QTL	h

- a) He scraped it out into his palms,
 b) he went,
 c) and was eating at the same time.
 d) He came to his father and to his mother,
 e) he gave [honey] to them,
 f) they ate,
 g) but he did not declare to them,
 h) that he had scraped the honey from the corpse of the young lion.

3.1.1.2. Syntactical Commentary (vv. 5-9)

In this section, the writer relates the journey of Samson and his parents to the city of Timnath. Verse 5a-c is composed of two WYQTLs and a We-SNC.⁴⁰ The narrator chooses

³⁹ This infinitive absolute is preceded by another infinite absolute, connoting a simultaneous or quasi-simultaneous “second action,” which is the case for Samson here. He was eating as he was going. (Cf. *Ibid.*, p. 425).

⁴⁰ According to A. Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, p. 54, this simple nominal clause (SNC) conveys a contemporaneous action.

to interrupt the chain of WYQTLs with a macro syntactic marker, **וַיִּנְהַל** whose purpose is to captivate the attention of the reader on the present action: on his way to the vineyards of Timnath, there appears suddenly a lion attacking him.⁴¹ To well express this abrupt appearance, one could render – as some translations like the TOB, NIV, and FBJ have attempted – “before he even reached (while he was approaching) the vineyards of Timnath, immediately appeared a young lion roaring toward him.”

The narrator continues to relate in the following verse (v. 6): the Ruah YHWH comes upon Samson and he kills a young lion that attacked him. The verse is made up of two WYQTLs (a-b) interrupted by a SNC. Even though it is not explicitly stated, the narrator is definitely trying to show that it is following his empowerment by the Ruah YHWH that he was able to kill the young lion, “as to tear in two a kid.” With a WAW-x-QTL (d) and an x-asher-QTL (e), the narrator holds the narrative in order to bring up some commentaries: “He [Samson] did not declare to his father and his mother, what he had done.” One may ask the reason behind that secrecy.⁴²

In verses 7 and 8, there is a chain of six WYQTLs (7a-c and 8a-b) that relates the two trips of Samson. First, Samson “came down” (7a), which is a continuation from his first trip (v. 5a).⁴³ The reader is here informed through the narrative about Samson’s first speech to the Philistine woman, who “was right in the eyes of Samson.” This last sentence is probably a reminder and an emphasis from the narrator, as it was already brought to the reader’s attention in previous verses. With the use of a macro-syntactic marker, **וַיִּנְהַל** (8c), similar to v. 5c, the audience is suddenly startled by the narrator’s comments: (1) a swarm⁴⁴

⁴¹ For the usage of the macro-syntactic marker **וַיִּנְהַל**, see *Ibid.*, pp. 33, 55, 100-101; R. David, *Hébreu avancé: notes de cours THB 6130* p. 34.

⁴² For the narrator to bring up this issue of secrecy in his/her commentaries the importance of what happened is emphasized in some respect. Samson was probably prohibited to do what he just did. See T. J. Schneider, *Judges*, p. 205; J. Blenkinsopp, “Some Notes on the Saga of Samson and the Heroic Milieu,” pp. 86, 86n1.

⁴³ T. J. Schneider, *Judges*, p. 205.

⁴⁴ This is not an uncommon situation: (1) the word used here is generally employed for inhabitants and not for animals; (2) bees do not usually settle in carcasses; and (3) under the climatic circumstances of that geographical area, honey was unlikely to be found. Cf. Martin Emmrich, “The Symbolism of the Lion and the Bees: Another Ironic Twist in the Samson Cycle,” *Journal of the Evangelical Theological Society* 44, (2001): pp. 67-74.

(company/congregation) of bees in the body of the lion⁴⁵ and (2) honey.⁴⁶ His first trip to Timnath was also a first feat against a lion with bare hands. Using the same syntactical construction, the narrator lures the reader with this new challenge: to get to the honey, he must pass through the bees. Some commentators have argued that those obstacles – the sudden appearance of a lion and the congregation of bees – were meant to dissuade him from marrying a foreign woman. If the bees were an obstacle to him, verse 9 proves that he also overcame it.

Verse 9 is an account of what Samson did with his discovery: two WYQTLs to share that he scraped the honey into his palms and was eating it as he went along. This simultaneous action is made possible by a shift in the syntax – from WYQTLs to SNC (a commentary). Then, another chain of WYQTLs is introduced, which is respectively interrupted by a We-lo-QTL and an x-QTL. Samson does not reveal to his parents that the honey came from a dead lion (g-h).

3.1.2. Samson and the Philistines⁴⁷ (vv. 10-20)

3.1.2.1. The Wedding Feast (vv. 10-11)

10	וַיֵּרֶד אָבִיהוּ ⁴⁸ אֶל-הָאִשָּׁה	WYQTL	a
	וַיַּעַשׂ שָׁם שְׂמֻשׁוֹן ⁴⁹ מִשְׁתָּה	WYQTL	b
	כִּי כֵן יַעֲשׂוּ הַבַּחֲוָרִים:	x-YQTL	c

a) Samson came to the woman;

⁴⁵ According to Shimon Bakon, “Samson: A Tragedy in Three Acts,” *Jewish Bible Quarterly* 35, (2007): p. 36, it is upon Samson’s return – a journey of approximately one year – to take the woman that he decides to look at the lion’s body (8a-b).

⁴⁶ A. Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, pp. 112-114, has expounded this linguistic attitude in which the narrator will shift from narratives to comments.

⁴⁷ For the relationship between Samson and the Philistines, especially the episode of the Riddle, one needs to read the article of Claudia V. Camp and Carole R. Fontaine, “The Words of the Wise and their Riddles,” *Text and Tradition*, (Atlanta: Scholars Pr, 1990).

⁴⁸ I render this as the BHS suggests, “Samson,” in order to concur with the context of this verse, especially the subsequent sentence.

⁴⁹ In agreement with the previous note, I choose to follow (the deletion of the word “Samson”) what the BHS proposes.

- b) he made a feast there,
c) for, thus used the young men to do.

11	וַיְהִי כִּרְאוֹתָם ⁵⁰ אוֹתוֹ	macro-syntactic marker	a
	וַיִּקְחוּ שְׁלֹשִׁים מִרְעִים ⁵¹	WYQTL	b
	וַיְהִי אִתּוֹ:	WYQTL	c

- a) As they saw him,
b) they took thirty retinues (companions),
c) they were with him.

3.1.2.2. The Episode of the Riddle (vv. 12-19) and the Epilogue (v. 20)

12	וַיֹּאמֶר לָהֶם שְׂמוֹשׁוֹן	WYQTL	a
	אֲחֻדָּה־נָּא לָכֶם חִידָה	Coh. + na	b
	אִם־תִּגְדַּר תִּגְדְּרוּ אוֹתָהּ לִי שִׁבְעַת יָמֵי הַמִּשְׁתָּה	x-YQTL	c
	וּמִצָּאתָם	weQTL	d
	וְנָתַתִּי לָכֶם שְׁלֹשִׁים סְדִינִים וְשְׁלֹשִׁים חֲלָפֹת בְּגָדִים:	weQTL	e

- a) Samson said to them :
b) “I want to be able (allow me) to make a riddle to you;
c) if you certainly reveal⁵² it to me in the seven days of the feast,

⁵⁰ The Septuagint renders this verb, “in their fear of him,” which I do not support in our translation; for, the rest of the verse and pericope do not give any hint justifying such a translation. See C. F. Burney, *The Book of Judges, with Introduction and Notes, and Notes on the Hebrew Text of the Books of Kings, with an Introduction and Appendix*, p. 361.

⁵¹ This word has been rendered by many as to only convey the level of companionship, which C. V. Camp and C. R. Fontaine, “The Words of the Wise and their Riddles,” p. 133n4, have described as “misleading.” The Philistines placed the thirty men around him by reason of their fear of him.

⁵² The Septuagint and the Latin versions do not have a supposed addition of the expression **וּמִצָּאתָם**, which could be a repetition, and its omission does not have any significance.

- d) and shall find [it],
 e) I shall give you thirty linen garments and thirty change of garments.

13	וְאִם-לֹא תוּכְלוּ לְהַגִּיד לִי	WAW-x-YQTL	a
	וּנְתַתֶּם אֲתֶם לִי שְׁלֹשִׁים סְדִינִים וְשְׁלֹשִׁים חֲלִיפוֹת בְּגָדִים	weQTL	b
	וַיֹּאמְרוּ לוֹ	WYQTL	c
	חֲזָרָה חֲזָרָה	IMPR	d
	וְנִשְׁמָעָנָה:	We + Coh.	e

- a) But if you are not able to reveal to me,
 b) you shall give me thirty linen garments and thirty change of garments.
 c) They said to him:
 d) “make your riddle,
 e) in order for us to hear it!”

14	וַיֹּאמֶר לָהֶם	WYQTL	a
	מִהָאֵכֶל יֵצֵא מֵאֵכֶל	x- QTL	b
	וּמֵעַז יֵצֵא מִחֹק	WAW-x-QTL	c
	וְלֹא יִכְלוּ לְהַגִּיד הַחֲזָרָה שְׁלֹשֶׁת ⁵³ יָמִים:	we lo QTL	d

- a) He said to them:
 b) “out of the eater came food,
 c) and out of [the] strong came sweetness.”
 d) And they were not able to reveal the riddle [for] three days.

⁵³ The BHS has suggested reading “seven” as it converges with the number of days set to find the answer.

15	וַיְהִי בַיּוֹם הַשְּׁבִיעִי ⁵⁴	macro-syntactic marker	a
	וַיֹּאמְרוּ לְאִשְׁת־שֹׁמְרוֹן	WYQTL	b
	פְּתִי אֶת-אִישְׁךָ	IMPR	c
	וַיְגַדְּ-לָנוּ אֶת-תְּחִידָהּ	weYQTL	d
	פֶּן-נִשְׂרַף אוֹתְךָ וְאֶת-בַּיִת אָבִיךָ בְּאֵשׁ	x- YQTL	e
	הַלִּירְשָׁנוּ ⁵⁶ קְרָאתֶם לָנוּ הֵלֵא ⁵⁵ :	x- QTL	f

- a) On the seventh day,
b) they said to the wife of Samson:
c) “Entice your husband,
d) so that he may reveal to us the riddle,
e) lest we shall burn you and the house of your father in the fire.
f) Have you invited (called) us to dispossess (to reduce us to a level of beggars) us here?”

⁵⁴ The BHS proposes that this sentence (15a) is absent in the medieval manuscript of the Hebrew Old Testament; some scholars, like Ibn Ezra, argue that the seventh day stands in the overall context. I shall agree in this work with the argument of Ezra; furthermore, the Septuagint and the Syriac versions render “fourth” where other translations opt for “seventh.”

⁵⁵ I have chosen the reading, as suggested in the BHS, of the Targum’s version (הֵלֵא), which the BDB also reads (Cf. H2423, p. 240).

⁵⁶ According to the BHS, the medieval manuscript of the Hebrew Old Testament and the Septuagint respectively render הַלִּירְשָׁנוּ and πτωχεύσατε.

16	וַתִּבֶּךְ אִשְׁתׁ שָׁמְשׁוֹן עָלָיו	WYQTL	a
	וַתֹּאמֶר	WYQTL	b
	רַק־שָׂנֵאתָנִי	x- QTL	c
	וְלֹא אֶהְבֵּתָנִי	we lo QTL	d
	הַחִידָה חִדַּתְּ לְבָנֵי עַמִּי	x-QTL	e
	וְלִי לֹא הִגַּדְתָּהּ	x-QTL	f
	וַיֹּאמֶר לָהּ	WYQTL	g
	הִנֵּה לְאָבִי וּלְאִמִּי לֹא הִגַּדְתִּי	x-QTL	h
	וְלָךְ אֲגִיד:	x-YQTL	i

- a) The wife of Samson wept before him,
 b) she said:
 c) “you only hate me,
 d) you do not love me,
 e) you have made a riddle to the sons of my people,
 f) but to me, you have not revealed to it.”
 g) He said to her:
 h) “Behold, to my [own] father and my [own] mother I have not revealed [it],
 i) but to you shall I reveal [it] ?”

17	וַתִּבְכֶּה עָלָיו שִׁבְעַת הַיָּמִים	WYQTL	a
	אֲשֶׁר־הָיָה לָהֶם הַמִּשְׁתֶּה	asher-QTL	b
	וַיְהִי בַיּוֹם הַשְּׁבִיעִי	macro-syntactic marker	c
	וַיִּגְדַּלְהָ	WYQTL	d
	כִּי הֶצִיקְתָּהּ	Ky + QTL	e
	וַתִּגְדַּל הַחֵידָה לְבָנֵי עַמָּהּ:	WYQTL	f

- She wept before him the seven days,
- that was their feast.
- On the seventh day,
- he revealed to her,
- for she constrained him.
- She revealed the riddle to the sons of her people.

18	וַיֹּאמְרוּ לוֹ אַנְשֵׁי הָעִיר בַּיּוֹם הַשְּׁבִיעִי	WYQTL	a
	בְּטָרָם ⁵⁷ יָבֵא הַחֲרֹסָה	x-QTL	b
	מִה־מְתוּק מִדְּבַשׁ	SNC	c
	וּמִה עוֹ מֵאָרֶץ	SNC	d
	וַיֹּאמֶר לָהֶם	WYQTL	e
	לֹא חֲרַשְׁתֶּם בְּעִגְלָתִי	x-QTL	f
	לֹא מִצְאֲתֶם חֵידָתִי:	lo + QTL	g

- The men of the city said to him on the seventh day,
- before the sun was set:

⁵⁷ There is probably a link between this verse (18b) and Judges 15:1, argues the BHS; the reading could be “before he went into the chamber (bridal-chamber). The BDB proposes the same understanding (H2854, p. 293).

- c) “what [is] sweeter than honey,
 d) and what [is] stronger than a lion?”
 e) And he said to them:
 f) “if you have not ploughed with my heifer,
 g) you would not have found my riddle.”

19	וַתִּצְלַח עָלָיו רוּחַ יְהוָה	WYQTL	a
	וַיֵּרֶד אֶשְׁקֶלֶון	WYQTL	b
	וַיִּךְ מֵהֶם שְׁלֹשִׁים אִישׁ	WYQTL	c
	וַיִּקַּח אֶת־חֲלִיצוֹתָם	WYQTL	d
	וַיִּתֵּן הַחֲלִיפוֹת לְמַגִּידֵי הַחִידָה	WYQTL	e
	וַיִּחַר אָפוֹ	WYQTL	f
	וַיַּעַל בֵּית אָבִיהוּ:	WYQTL	g

- a) The Ruah YHWH rushed upon him,
 b) he went down to Ashkelon,
 c) he smote of them thirty men,
 d) he took their spoil;
 e) he gave the changes to the ones who declared the riddle.
 f) His anger was kindled,
 g) he went up to the house of his father.

20	⁵⁸ וַתְּהִי אִשְׁתּוֹ שְׂמֻשׁוֹן לְמַרְעֵהוּ	WYQTL	a
	אֲשֶׁר רָעָה לוֹ:	asher + QTL	b

- a) The wife of Samson [was given] to his friend,
- b) who he had made his friend.

3.1.2.3. Syntactical Commentary (vv. 10-20)

The episodes below consist mainly of the wedding of Samson in the Philistine territory. Three core events occur, which will be the focus of this section: (1) the wedding feast (vv. 10-11); (2) the episodes of the riddle (vv. 12-19); and (3) the epilogue (v. 20).

In the following narrative (vv. 10-11) – made up of four WYQTLs (10a-b, 11b-c), surrounded by an x-YQTL (10c) – Samson goes down to Timnath and organizes a feast there. The word מְשֻׁתָּהּ, used here for “feast,” is the same Hebrew term meaning “drink,” which many have taken as suggesting that Samson was involved with a lot of drinking.⁵⁹ In the commentary, the narrator shares with the reader that the young men were accustomed to feasting at the bride’s house (v. 10c). According to Soggin, a feast organized at the bride’s house “at the time and in the social milieu of the person writing” was not familiar.⁶⁰ The narrator concludes his narrative section with further explanation in verse 11: thirty “companions” were assigned to be with him as the feast was in progress.

The episode of the riddle consists of exchanges between Samson and the Philistines (including the Timnite woman): namely, Samson (A) to the Philistines (B), B to the Timnite woman (C), C to A, and A to C. The discourse begins with Samson asking the Philistines to accept his offer to make a riddle (v. 12b, coh. + נָּ). He promises to reward thirty linen garments and thirty changes of garments (v. 12e, weQTL) to whomever finds the solution (v. 12d, weQTL) before the end of the seven feast days (v. 12c, x-YQTL);

⁵⁸ Cf. A. Van Selms, “The Best Man and Bride -- From Sumer to St John with a New Interpretation of Judges, Chapters 14 and 15,” *Journal of Near Eastern Studies* IX, (1950): pp. 71-72, for the usage of this term in the Old Testament.

⁵⁹ J. A. Soggin, *Judges, a Commentary*, p. 241.

⁶⁰ *Ibid.*

otherwise, he will be the beneficiary of the reward. The contrast is made here with a WAW-x-QTL (v. 13a) followed by the weQTL (v. 13b). The reply of the Philistines is then strongly expressed with an imperative and a we + Coh. forms, respectively, verses 13d and 13e: “Make your riddle, in order for us to hear it!”

Upon agreement on the above terms, Samson makes the riddle in verse 14b-c a poetic form and based primarily on his personal experience: “out of the eater came food, and out of the [the] mighty came sweetness.” After three days of attempts, the narrator observes that the Philistines are unable to find the answer (14d). Following their failure to solve the riddle, they then engage in threatening Samson’s wife (v. 15).

The writer chooses an opening imperative and its continuation form weYQTL – an indirect volitive form that expresses an intention/aim/purpose and not just a simple future – followed by an emphatic jussive x-YQTL for the Philistines’ speech towards the Timnite woman (15c-e),⁶¹ which comes immediately after a macro syntactic marker **וַיִּהְיֶה** (a) and a narrative WYQTL (b). After threatening to burn Samson’s wife and her parents (15e), the Philistines ask her about the motive of inviting them to the feast (f). The answer to their rhetorical question was that she invited them to “dispossess/impoverish” them. Out of fear, the Timnite woman turns over to her husband with tears.

In verse 16, we have a discourse between Samson and his wife. The three WYQTLs here are continuation forms (a-b, g).⁶² The first speech is made by the Timnite woman, in which she condemns her husband for hating her and not telling her the solution to the riddle. Her husband then defends himself from the aforementioned accusations – he rules out the idea of not loving her by noting that he has not revealed the solution to his parents either. The above speeches are consistently made by x-QTLs, which put the emphasis on the “x” elements (c, d, e, f, and h).⁶³ The x-YQTL of verse 16i is just an interrogative form expressing a foreground.⁶⁴

⁶¹ See A. Niccacci, *The Syntax of the Verb in Classical Hebrew Prose*, pp. 82, 92-95.

⁶² *Ibid.*, p. 116.

⁶³ *Ibid.*, pp. 116-117.

⁶⁴ *Ibid.*, p. 117.

On the seventh day, Samson gives in to the woman's continual harassments and reveals the secret. She immediately breaks the secret to her own people. It is important to mention the way the narrator justifies Samson's weakness in verse 17e: "for she constrained him." The success of this woman is attributed to her persistence in weeping all throughout the entirety of the feast.

Just before the end of the day, the Philistines announce the solution to Samson, who probably thought he had won the contest. Two superlative simple noun clauses (SNC) in question form are enough to reveal the solution: "what [is] sweeter than honey, and what [is] stronger than a lion?" Samson replies metaphorically⁶⁵ with harsh words: "if you have not *ploughed* with my *heifer*..." He compares his wife to a "heifer" and the Philistines' activities to those of "ploughing." His anger is made manifest in the following verse.

At the beginning of this pericope, we saw the Ruah YHWH moving upon Samson, who went to Timnath. Now the narrator introduces the verb **צָלַח**, which is rendered "to cleave," "to penetrate," "to advance."⁶⁶ The Ruah YHWH **צָלַח** into Samson and he goes down to Ashkelon. In that city, Samson smites thirty men and gives their possessions to those who gave the answer of the riddle. Angry, having lost the bet, Samson leaves the feast and his wife and goes up to his father's house. Consequently, his wife is given to his best man (v. 20).

3.2. Translation of Judges 13:24-14:20

Judges 13

24. The woman bore a son, she called his name Samson, the boy grew, YHWH blessed him. 25. The Ruah YHWH began to impel him in the camp of Dan between Zorah and Eshtaol.

Judges 14

1. Samson went down to Timnath, he saw a woman in Timnath from the daughters of the Philistines. 2. He came up, he declared to his father and to his mother, he said: "A woman

⁶⁵ Edward L. Greenstein, "The Riddle of Samson," *Prooftexts* 1, (1981): pp. 243-244.

⁶⁶ BDB, 8153.

have I seen in Timnath from the daughters of the Philistines; consequently, take her for me (now) for a wife!” 3. His father and his mother said to him: “*Is there* no woman among the daughters of your brothers and in all my people, that you are going to take a woman from the uncircumcised Philistines?” Samson said to his father: “Her, take her for me! For she is the only woman, not any other else, right (agreeable and pleasing) in my eyes.” 4. But his father and his mother knew not, that this was from YHWH, who sought an opportunity from the Philistines, and in those times the Philistines were the ones ruling over Israel. 5. Samson went down, and his father and his mother, to Timnath; as he was approaching (before reaching) the vineyards of Timnath, behold, a young lion roaring to meet him. 6. The Ruah YHWH rushed upon him; he torn him in two as to tear in two a kid, and without anything in his hands. He did not declare to his father and to his mother, what he had done. 7. He came down, he spoke to the woman, she was pleased in the eyes of Samson. 8. He returned after [some] days to take her, he turned aside to see the carcass of the young lion, and behold, a swarm of bees in the corpse of the young lion, and honey. 9. He scraped it out into his palms, he went, and was eating at the same time.

He came to his father and to his mother, he gave [honey] to them, they ate, but he did not declare to them, that he had scraped the honey from the corpse of the young lion. 10. Samson came to the woman; he made a feast there, for, thus used the young men to do. 11. As they saw him, they took thirty retinues (companions), they were with him. 12. Samson said to them : “I want to be able (allow me) to make a riddle to you; if you certainly reveal it to me in the seven days of the feast, and shall find [it], I shall give you thirty linen garments and thirty change of garments. 13. But if you are not able to reveal to me, you shall give me thirty linen garments and thirty change of garments. They said to him: “make your riddle, in order for us to hear it!” 14. He said to them: “out of the eater came food, and out of [the] strong came sweetness.” And they were not able to reveal the riddle [for] three days. 15. On the seventh day, they said to the wife of Samson: “Entice your husband, so that he may reveal to us the riddle, lest we shall burn you and the house of your father in the fire. Have you invited (called) us to dispossess (to reduce us to a level of beggars) us here?” 16. The wife of Samson wept before him, she said: “you only hate me, you do not love me, you have made a riddle to the sons of my people, but to me, you have not revealed to it.” He said to her: “Behold, to my [own] father and my [own] mother I have not revealed

[it], but to you shall I reveal [it]?” 17. She wept before him the seven days, that was their feast. On the seventh day, he revealed to her, for she constrained him. She revealed the riddle to the sons of her people. 18. The men of the city said to him on the seventh day, before the sun was set: “what [is] sweeter than honey, and what [is] stronger than a lion?” And he said to them: “if you have not ploughed with my heifer, you would not have found my riddle.” 19. The Ruah YHWH rushed upon him, he went down to Ashkelon, he smote of them thirty men, he took their spoil; he gave the changes to the ones who declared the riddle. His anger was kindled, he went up to the house of his father. 20. The wife of Samson [was given] to his friend, who he had made his friend.

4. CONCLUSION

In the course of this chapter, I have attempted to establish a pericope of this study which shall now serve for a processual reading in the next chapter. On the one hand, the textual criticism has been helpful in understanding the difficulty of some verses. For instance, some have argued that Samson journeyed to Timnath by himself; others have asserted that his parents accompanied him. On the other hand, the syntactical analysis has contributed in the overall understanding of this pericope, instead of analysing it in isolated verses. The division of the pericope in separate propositions has highlighted some useful information hidden in the chains of those propositions. For example, when the narrator decided to break the chain of WYQTLs (Judges 13:24a-14:2c) in Judges 14:2d, he meant to emphasize the element “x,” the Timnite woman. With the establishment of this pericope, which ultimately gave me an opportunity to offer an original translation, I can now turn to the next chapter. Chapter 3 shall be an implementation of the theoretical aspect I examined in Chapter 1 in the pericope I established in Chapter 2. In other words, I shall apply the theory of process theology to Judges 13:23-14:20.

CHAPTER III

JUDGES 13:24-14:20 IN PROCESS HERMENEUTIC

Coming together is a beginning. Keeping together is progress.

Working together is success.

– Henry Ford

1. INTRODUCTION

Chapter 2 has helped me to establish the pericope of this dissertation, as I employed both the method of textual criticism and syntactical analysis. On the basis of the findings in the preceding chapter, Judges 13:24-14:20 shall now be considered according to an innovative approach in process thought. David has developed this new approach in his book *Déli_l'ÉCRITURE: paramètres théoriques et pratiques d'herméneutiques du procès*.¹ In *Déli_l'ÉCRITURE*, David argues that process thinkers need to focus on the Scripture itself without any pre-conceived ideologies mingling in their works.² In other words, examining the Scripture as it is, not as I want it to be, will give an opportunity to have objective results. In this chapter, I shall mainly use *Déli_l'ÉCRITURE* as a backbone and consider other authors as well. Initially, I will look at the actual entities and their creative advance in the pericope. The concrescence of the given entities shall be examined in the light of their creative transformation. Subsequently, I will lay out some of the propositions I have been able to find throughout the pericope and then examine the contrasts of the propositions that will not be prehended. Finally, the issue of relationship among entities and between communities shall be addressed.

¹ R. David, *Déli_l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*.

² Process thinkers have focused on the theoretical aspect of process theology rather than its practical application. David has introduced a new (original) approach of the thought, which finds its application in one's daily experience. Could David's *Déli_l'ÉCRITURE* be one of the answers to Mary E. Moore's requests for a practical theology? See Elizabeth Mullino Mary Moore, *Teaching from the Heart: Theology and Educational Method*, (Minneapolis: Fortress Press, 1991), pp. 1-25, 65-109.

2. CREATIVE ADVANCE OF THE ACTUAL ENTITIES

In the sections below, our focus will be on understanding three key notions of process thought: (1) that of the actual entities, (2) that of the actual entities' heritages, which could either be positive or negative depending on the decision they opt for; and (3) that of the potentialities of the actual entities, giving them a creative possibility. Simultaneously, three other aspects shall be examined: first, I shall examine the “subjective form,” an emotional reaction to a lure (persuasion) in relation to the actual entities, and its prehensions; secondly, the “process of concrescence” that deals primarily with the transition of every actual entity towards its “becoming;” and finally, a crucial aspect of process thought, the initial and subjective aims.

2.1. Actual Entities in Judges 13:24-14:20

The seven steps that David defines in his book find their establishment in actual entities, a subject I examined in Chapter 1 of this dissertation. I can therefore list the following actual entities in order of importance:³ (1) Samson (13:24; 14:1, 3d, 5, 7, 10, 12, 15, 16, and 20); (2) the Ruah YHWH (13:25; 14:6, 19); (3) YHWH (14:4b); (4) Samson's parents, Manoah and his mother (14:2, 3, 4, and 5); (5) Samson's wife, the Timnite woman (14:7, 15-17, and 20); (6) the Philistines, who are sometimes referred in a pronominal form (vv. 12, 13, 15, and 18); and (7) the lion and the bees (14:5 and 8).

2.1.1. Samson

Samson is one of the main actual entities of this pericope: ten times is his name mentioned (13:24b; 14:1a, 3d, 5a, 7c, 10b, 12a, 15b, 16a, and 20a). The first time we hear about him is on his birth or naming day (13:24). Like other narratives in the Bible, we have the naming of a newborn by a woman, the wife of Manoah. The pericope does not give any meaning to this name per se; nonetheless, the name “Samson” comes from the Hebrew word שִׁמְשׁוֹן and probably from the root word שָׁמַשׁ, “sun.” Many commentators believe

³ It is well to mention here that the actual entities of this chapter are first and foremost literary entities.

that his place of origin may have had a major influence in the choice of his name. Beth-Shemesh, a temple or house of the Sun, was just a few kilometres from where Samson grew up.⁴ Samson has not only inherited the historical culture of his birthplace, but also parents (Manoah and his unnamed mother), who had the knowledge of both that foreign culture – it is not haphazardly that his mother chose his name – and their Jewish tradition.⁵ Moreover, he has also the blessing of YHWH upon his life at an early age. The blessing of YHWH is a subject of debate for many commentators, since the pericope does not say much of it – was it an empowerment or a divine approval? Thus, I have chosen to go no further than simply mentioning it. In a riddle given to the Philistines later in the pericope, Samson promises to reward anyone who provides the solution to it. The change of garments promised in verses 12e and 13b reveals that Samson possessed expensive clothes as part of his heritages – although some translations render the word חֲלִיפָה in verse 19e as valuable clothes, the pericope does not explicitly refer to it as such.⁶

The above inheritances are not exhaustive; one may find other ones in the process of digging deeper into the ever-pregnant Scripture.⁷ I shall cover in the next section the

⁴ See S. A. Palmer, *The Samson-Saga and its Place in Comparative Religion*, pp. 18-30, who places the historical décor in this narrative and breaks down the meaning of the name “Samson” in the following: “Samson, or more correctly, as it is in Hebrew, Shimshôn, which is a derivative of the Hebrew *shemesh*, the Sun, the termination *-ôn* being often found in personal names. In Assyrian it is Shamshânu. Samson, therefore signifies ‘Sun-hero,’ and may be compared with the names Shimshai (Ezra iv. 8); Arab. Shamshië, ‘sacred to the Sun’; Hamuel (1Chron. iv. 26), of similar origin.” He also brings our attention to some territories after the same name: “...Samson occurs as a place-name south of Dan, in the form of Shimshana or Shamshan (Shmâshna), or Shimshon, ‘city of the Sun-gold,’ among the names of the cities which the Egyptian king, Ramses, took in his Canaanitish campaign...” See also, Jay G. Williams, “The Structure of Judges 2:6-16:31,” *Journal for the Study of the Old Testament*, (1991): p. 84, who argues that Samson was raised near the town of Beth Shemesh; J. A. Soggin, *Judges, a Commentary*, p. 235; R. G. Boling, *Judges*, p. 225; George Foot Moore, *A Critical and Exegetical Commentary on Judges*, (Edinburgh: Clark, 1958), p. 357.

⁵ In the Jewish tradition, the parents have an influential responsibility over their children’s marriage: taking a wife for them is one of such responsibilities. See Blu Greenberg, “Marriage in the Jewish Tradition,” *Journal of Ecumenical Studies* 22, (1985): p. 5.

⁶ The NJK speaks of “apparel,” whereas the FBJ renders “vêtements d’honneur.” In the NJB, I read “festal garments.” See also, Cornelis Ch Goslinga, *Joshua, Judges, Ruth*, (Grand Rapids, Mich.: Regency Reference Library, 1986), p. 428n249.

⁷ The objective of this section is far from exhausting all available heritages in this pericope; however, the aim is to stir one’s desire to search what an actual entity has received in its past, which constitutes its inheritances.

potentialities of Samson,⁸ his concrescence all through the pericope and at the same time his subjective forms. I shall also be looking at his reaction to the initial aim.⁹

Samson was raised in the rural city of Dan with his parents before travelling to the urban city of Timnath – the place where his marital status changed – as a result of the initial aim provided by YHWH through the prompting of the Ruah YHWH. Though I have spoken of the initial aim in the chapters above, I need to establish at this moment the initial aim that drives this pericope.¹⁰ Thus, the divine offer (another phrase for “initial aim”) is found in one of the most important commentaries made by the narrator in Judges 14:4, which is basically, “the restoration of the Israelites freedom from the Philistine dominance.” YHWH is working behind the scenes, orchestrating everything for the accomplishment (satisfaction) of his purpose, which is to deliver the Israelites from the Philistines’ subjugation. In positively prehending the Ruah YHWH’s enticement to move over to the Philistines’ territory, Samson positioned himself in the plan of the divine entity.

While the thirteenth chapter closes with Samson’s youth, the fourteenth opens with Samson taking charge of his marital destiny. His marital choice is not a common one; despite his parents’ advice, Samson remains obstinate in espousing the Philistine woman (14:2d-f). I can recognize here some subjective forms in his behaviour: (1) he expresses his passionate admiration, zealous appreciation, and obsessive desire towards the Philistine woman (14:1b, 2d-f, 3e-f, and 7c); (2) he is obstinate, stubborn, self-centered, and intransigent about the woman, despite his parents’ dissuasion and the shame and the dishonour such a decision could bring to his family and community (14:2f, 3e-f).¹¹ This bears repetition in speaking on an important subject of process thought that I dealt with in Chapter 1: the law or principle of relativity.

⁸ In process theology, potentialities have to do with the future of an actual entity as it faces the challenges of moving from its present situation towards a given and untapped future. According to K. R. Gnuse, *The Old Testament and Process Theology*, pp. 31-32, “the future offers the present moment options for becoming, and that potential gives rise to the present moment, not the past. The future causes the present by the ‘lure’ of its possibilities.”

⁹ See Chapter 1, pp. 7-10, where I have expounded on the issues of both subjective and initial aims.

¹⁰ An initial aim may vary from one entity to another; this pericope is not an exception. However, I have defined a main one, which is stated above.

¹¹ Roy Martin Lee, “Power to Save!?: The Role of the Spirit of the Lord in the Book of Judges,” *Journal of Pentecostal Theology* 16, (2008): p. 45, describes Samson in similar terms.

I shall employ the article of Michael Smith in examining the relationship that Samson built in the course of the pericope. According to Smith, Samson does not have a strong or positive relationship with his parents. To Smith, there is a clear lack of communication between them: (1) Samson insists that his marital desires should be executed with no other considerations;¹² (2) he keeps (does not reveal) his success against the lion (v. 6); (3) the origin of the honey he gave to his parents is not revealed (v. 9); and (4) the answer to the riddle is also kept from the parents (v. 16). Samson was not only secretive, however. He was also led by his desires, qualified by some as selfish impulses.

Samson's desires were made manifest towards the Timnite woman. It was the beauty of that woman that "pushed" him to transcend both his cultural and religious inheritances in order to fulfill his desires. The Israelites' tradition, in Samson's time, forbade any intermarriage, opting for an endogamous system, in this case with an uncircumcised Philistine woman. Even though his parents did not agree with his choice, he still rejected their counsel and ended up espousing the Timnite woman – a decision considered as a "lack of honor for his father and mother," notes Lillian Klein in *The Triumph of Irony in the Book of Judges*.¹³ Alberto Soggin observes that Samson "took things into his own hands without involving his parents," because of their refusal to condone such a "sacrilege," resulting (1) in delocalizing the wedding place (the bridegroom and his family organized the wedding) and (2) Samson leaning towards both the "Philistine companions and a Philistine best man."¹⁴ In the end, that relationship did not stand. Consequently, he had to leave his wife for his parents' home.

Could someone have condemned Samson's move? Why did the divine entity not refer to his behavior, since YHWH instructed the Israelites to keep themselves and their descendants from any form of exogamy? Moreover, Samson is empowered by the Ruah YHWH in the midst of his challenges. The main challenge occurred against the Philistines in the episode of the riddle.¹⁵ Samson presented a riddle and a wager to the inhabitants of

¹² Cf. Figure 2.1, p. 58.

¹³ See L. R. Klein, *The Triumph of Irony in the Book of Judges*, p. 116; John L. McKenzie, *The World of the Judges*, (Englewood Cliffs, N.J.: Prentice-Hall, 1966), p. 153.

¹⁴ J. A. Soggin, *Judges, a Commentary*, p. 240.

¹⁵ See Chapter 2, pp. 65-71, under "The Episode of the Riddle (vv. 12-19) ..." for further details.

Philistine, who would have been unable to reveal the solution if it were not for the Timnite woman, who spent seven days harassing (implicitly) him for it (vv. 12, 17-18). Samson does not always have an easy relationship with his in-laws: (1) he challenges the Philistines with his hard and personal riddle, which Susan Niditch describes as “I know something you don’t know;”¹⁶ (2) he loots thirty (30) of them in Ashkelon; and (3) he angrily leaves his wife, and his father-in-law gives his daughter to his best man (v. 20).¹⁷ For Niditch, the Samson-Philistines relationship is built on constant trickery and counter-trickery.¹⁸

2.1.2. YHWH and the Ruah YHWH

2.1.2.1. Divine Entities

I shall now examine the second actual entity in this study. Before I proceed, it should be mentioned that I do consider the activities of both YHWH and the Ruah YHWH as one, i.e. those of the divine entities. As I have noted in Chapter 1, in the section dedicated to Pittenger, the activities of YHWH are similar to what the Ruah YHWH goes after – there is advancement on the purposes of God, observes Wharton.¹⁹ In other words, the Ruah YHWH actualizes the primordial nature of God in the consequent nature of God.

The divine entities participate in the life of Samson, practically through the Ruah YHWH, who is an instrument (agent) of YHWH: (1) the blessing of YHWH upon him as he was growing up (13:24d) and (2) the three occurrences of the Ruah YHWH²⁰ (13:25a,

¹⁶ Susan Niditch, “Samson as Culture Hero, Trickster, and Bandit: The Empowerment of the Weak,” *Catholic Biblical Quarterly* 52, (1990): pp. 619-620.

¹⁷ *Ibid.*: pp. 613-614, 619-620.

¹⁸ *Ibid.*: pp. 618-621.

¹⁹ James A. Wharton, “Secret of Yahweh: Story and Affirmation in Judges 13-16,” *Interpretation* 27, (1973): p. 60.

²⁰ The book released out of his thesis, Gregory Mobley, *Samson and the Liminal Hero in the Ancient Near East*, (New York: T & T Clark, 2006), pp. 66-84, is an influential contribution to this work as I examine the acts of the Ruah YHWH in this particular pericope. In his third Chapter, “agitation and rest,” Mobley argues that YHWH is behind the agitation of Samson as revealed in the verbal forms employed in Judges 13: 25a; 14: 6a and 19a from two Hebrew roots: (1) פָּעַם and (2) צָלַח. The first root occurs four times (and only one time in its QTL stem) in the Bible (Gen. 41: 8; Ps. 77: 5; Dan. 2: 1 and 3) and comes from the Hebrew nouns “footstep,” “stroke,” “instance;” and the verbs “to trust,” “to impel,” “to set in motion.” The context of the four occurrences shows the disturbance of sleep: both Pharaoh’s and Nebuchadnezzar’s spirits were disturbed because of their respective dreams; a deity and the Ruah YHWH respectively troubled the Psalmist and Samson. Mobley claims that the “subsequent behaviour[s]” of Samson is similar to “someone who has the

14:6a, 19a). Many have diversely interpreted the above participation. Richard G. Bowman and Richard W. Swanson posit that the “divine involvement in the person [of Samson]...suggests a divine endorsement” of his activities, though violent, towards the restoration of “the authority of the Israelites vis-à-vis their Philistine oppressors.”²¹ “There is no explicit censure of Samson,” notes Cheryl J. Exum, “for his [Samson] actions.... [B]ut Yhwh seems to have a hand in Samson’s unrestrained behaviour.”²² James A. Wharton,²³ Victor H. Matthews,²⁴ Cheryl Exum,²⁵ and Gregory Mobley²⁶ have traced the physical strength of Samson to the empowerment of the Ruah YHWH – he tears a young lion empty-handed and he kills thirty men in Ashkelon and takes their belongings (14:6 and 19). Wharton adds that the riddling skill exhibited by Samson has its source in the Ruah YHWH:

The link is established by introducing the matter of the honey from the carcass of the lion, lending a second point both to Samson’s riddle and the counter-riddle of the Philistines. Yet at the outset of this comic interchange of secrets and disclosures, *the narrator injects the secret behind all the riddling: it was the ruah Yahweh (the Spirit of the Lord) moving in Samson against the Philistines...that empowered Samson to kill the lion.*

...The reteller of these episodes in Chapter 14 and 15 (perhaps also the first to weave them into a single story) affirms here again that it was the *ruah Yahweh*, not Samson’s strength or his marvellous weapon, that empowered the victory.

...The onset of the *ruah Yahweh* is the sufficient key to his power.²⁷

For Wharton, the Ruah YHWH is behind the physical and “mental” abilities of Samson and at work against the Philistines.²⁸ The narrator has played a vital role in demonstrating such

spirit pounding inside him ‘like the clapper of a bell.’”The second root, **צלל**, expresses a transformation of an actual entity to a “supernatural” one and heats it up as a burning fire. See also, R. Alter, “Samson Without Folklore.”

²¹ Richard G. Bowman and Richard W. Swanson, “Samson and the Son of God or Dead Heroes and Dead Goats: Ethical Readings of Narrative Violence in Judges and Matthew,” *Semeia*, (1997): p. 62.

²² J. Cheryl Exum, “The Theological Dimension of the Samson Saga,” *Vetus Testamentum* 33, (1983): p. 31.

²³ J. A. Wharton, “Secret of Yahweh: Story and Affirmation in Judges 13-16,” pp. 56-57.

²⁴ H. V. Matthews, “Freedom and Entrapment in the Samson Narrative: A Literary Analysis,” p. 248.

²⁵ See J. C. Exum, “The Theological Dimension of the Samson Saga,” pp. 38-39, which makes the same point of Samson’s empowerment by the Ruah YHWH.

²⁶ G. Mobley, *Samson and the Liminal Hero in the Ancient Near East*, pp. 69-71.

²⁷ J. A. Wharton, “Secret of Yahweh: Story and Affirmation in Judges 13-16,” pp. 56-57, (emphasis added).

a background activity in its commentaries in verse 4. The divine entities have inherited a nation of Israel under the power of the Philistines, from whom they (divine entities) endeavour to give the Israelites freedom – which is the initial aim – in seeking an opportunity to entangle their captors, the Philistines (v. 4b-d).

2.1.3. Samson Parents

Out of the two parents, only the name of the father, Manoah, is revealed whereas, the mother remains unnamed²⁹ and keeps a low profile throughout the pericope. Their main role involves the marriage of their only child, Samson, with a foreigner. When Samson informs them of his potential wife, they are astonished and at one point angry (vv. 3b-c).³⁰ Although they were refraining to consent to such an alliance with the so-called “uncircumcised,” they still gave in and, as a result, gained the Timnite as a daughter-in-law (vv. 10a, 17). Samson’s parents, observes Michael Smith, knew that intermarriage was not permitted in Israel, but they remained open (passive) to the move of their son.³¹ They should have stood firm for what Deuteronomy 7:1-3 says, which is also a background and implicit initial aim:

When the LORD your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you, "and when the LORD your God delivers them over to you, you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them. "Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son.

²⁸ Without explicitly attributing the mental abilities of Samson, C. V. Camp and C. R. Fontaine, “The Words of the Wise and their Riddles,” p. 145, argue, however, that more credit needs to be given to him. They affirm that his riddle “demonstrates a remarkable skill, not only linguistically and artistically, but also in its use of contextual cues and miscues to lead the Philistines astray.”

²⁹ The anonymity of a female character, here the mother of Samson, should not be seen as a belittlement. See Adele Reinhartz, “Samson’s Mother: An Unnamed Protagonist,” *Journal for the Study of the Old Testament*, (1992).

³⁰ See Figure 2.1, p. 58.

³¹ Michael J. Smith, “The Failure of the Family in Judges. Part 2, Samson,” *Bibliotheca Sacra* 162, (2005): p. 429.

Smith concurs with Daniel Block in blaming Samson's parents for sanctioning their son's desire, which they define as a strike against the central component of the nation, the home.³² The above authors do not mention, however, what the narrator observes: "his father and his mother knew not, that this was from YHWH, who sought an opportunity from the Philistines..."

2.1.4. The Philistines

2.1.4.1. Samson Wife: The Timnite Woman

The Timnite woman is originally from Philistine and belongs to the uncircumcised community as seen in the eyes of the Israelites. She is an heir of a community that influences her (v. 15) and she continues to receive persuasions from her kin – she was threatened by her kinfolk in the riddle episode and got relieved from the fear of seeing her parents killed as soon as she answered to their request (vv. 15c-f, 17f). Speaking of her relationship with Samson, one can imagine how affectionate (implicitly) she was at Samson's proposal of espousing her, which she evidently accepted (vv. 7c, 20a). She remains persistent and perseverant in enticing her husband (Samson) to reveal the answer of the riddle, which she eventually achieves through continuous weeping (vv. 16c-f, 17a-b, e). In regard to the initial aim, neither the Timnite woman nor her kin have one.

2.1.4.2. The Thirty Companions and Other Philistines

The Philistines (including the thirty companions of Samson) inherit a dominant nation over the Israelites (14:4d). This could justify, on the one hand, their antagonistic relationship with YHWH (v. 3b-c), and on the other, their excitement and strong position in relating to Samson, which I will address in the following paragraph. However, there is no record in this particular pericope of the end or continuation of that supremacy; therefore, I cannot decide on either option. The thirty chosen to keep Samson company do not continue to guard him after the wedding (v. 11). When the Philistines had the choice of either sending one of their own (Samson's wife) to outwit her husband (Samson) or burning

³² *Ibid.*: p. 430.

Samson's wife and her family (v. 15e), they picked the first option (v. 15) and rejected the second one (at least for this pericope). The Philistines had become acquainted with Samson in the preparation of his wedding with one of their own (v. 10).

During the wedding feast of their daughter, they appointed a group (thirty) to escort their guest, Samson. Some commentators have argued this to be fear-motivated action.³³ They forcefully and enthusiastically³⁴ accepted the request of Samson to ask his riddle (v. 13c-e).³⁵ However, following their inability to reveal its solution as the deadline approached (seven days), they pressured the Timnite woman by threatening her and her parents (vv. 14d, 15a-f). Their strategies were successful and they were able to hilariously reveal the solution and receive the reward (vv. 18a-d, 19e).

In summary, I have examined in the preceding sections three important keys in the *becoming* of an actual entity and ultimately of process thought. I began by establishing the actual entities found in Judges 13:24-14:20, though I have only considered the main ones; i.e. Samson, the divine entities, Samson's parents, the Timnite woman, and the Philistines. I then examined both their heritages and potentialities in their concrescence, which I defined as an adventure undertaken by a present entity that can either repeat his past inheritances or defy the newness of the unknown future. Finally, I elaborated on the initial aim as an element of the divine entity that lures each entity, in its own best interest, into its satisfaction. In the next section, I shall be focusing on the core issue of process thought: the creative advance.

2.2. The Creative Transformation of the Actual Entities

As discussed in the first chapter of this work, the notion of creativity is one of the major aspects in process thought. I shall be looking at how it comes into being as I proceed in the following lines. David devotes the third chapter of his *Déli l'ÉCRITURE* to dealing with the creative advance of each actual entity, as well as their transformations. He makes a

³³ See Chapter 2, p. 65n50.

³⁴ The narrator chose to use volitive forms (an Impr. followed by a we + Coh.) in verse 13d-e for that purpose.

³⁵ See under "Syntactical Commentary (vv. 10- 20)," pp. 71-73.

comparison between the act of reading, as it influences the reader, and the becoming of the actual entities.

David and other process theologians stress that a new approach to the reading of the Scripture is required. As one is engaged in the reading process, there is a twofold transformation that occurs: (1) the actual entities in the text we are reading “transit” from their past towards their future (creative advance); and (2) the person involved in the act of reading from his or her past (before the reading period) and the future (after the reading process).³⁶ In addition, process thinkers challenge Bible readers in general, but specifically go beyond the common interpretations in order to see both the present and the future implications of the Scripture.³⁷ David adds that they should not only consider “*le passé du texte, pour orienter le regard vers son présent et ses capacités pour le futur;*” rather, they should also consider “*le texte pour ce qu’il fut comme pour ce qu’il peut être, peut devenir, peut faire être et peut faire devenir.*”³⁸ Therefore, the reading process that David has developed in his comparative terms with the actual entities offers some insights that converge with some of the notions I have previously addressed. He writes:

Le rôle de lecture et d’interprétation des textes de l’ÉCRITURE passe aussi par cette mise en œuvre d’une actualisation des potentialités, tant celles du texte que celles de la personne impliquée dans l’acte de lecture. Il revient à chacune de recevoir le texte dans sa réalité propre, selon ses héritages et selon ce que propose le texte.

...Nous serons bientôt à même de constater que ces observations peuvent très bien s’appliquer aux textes de l’ÉCRITURE que nous sommes invités à lire (et à dé-lire). En effet, nous allons utiliser les réflexions suggérées à propos de nos manières de procéder pour les appliquer aux entités actuelles mises en scène dans les textes que nous analysons ... [D]égager ce que le texte dit des entités actuelles littéraires du point de vue de leur conservation du passé ou de la transformation créative.³⁹

Furthermore, David suggests that actual entities do face a choice between the status quo, which is the mere repetition of the past (inheritance), and their transformations.⁴⁰ The

³⁶ R. David, *Déli_l’Écriture: paramètres théoriques et pratiques d’herméneutique du procès*, p. 125.

³⁷ *Ibid.*, p. 129.

³⁸ *Ibid.*, pp. 129-130.

³⁹ *Ibid.*, p. 140.

⁴⁰ *Ibid.*, p. 137.

choice could also be expressed as a common phrase defines insanity, “we cannot do the same thing and expect a difference.” Unlike insanity, change will always require a new approach, a challenge to overcome, a tradition to confront, etc. In other words, what do our main actual entities – Samson, his parents, his wife, and the Philistines – choose to keep from their traditions, and social and political inheritances? Do they change the course of their customs in choosing a new direction? Is there any relation between their choices and both the initial and the subjective aims?⁴¹

The Ruah YHWH has played a major role in the life of Samson and in the destiny of the Israelites as a whole. It all began in his youth when the Ruah YHWH began to “anonymously” impel, trouble, and challenge him to move to a new and foreign city. In spite of all the obstacles and boundaries he could have used as an excuse from stepping into that opportunity of discovering the unknown, Samson deliberately chose to challenge the statu quo and comfort zone of his family and community. One does not have to fully understand a divine prehension or lure per se – which is one of the challenging aspects of an initial aim – nor be coerced to. It was in the course of that journey that he came in contact with the Timnite woman. As I have noted above, Samson chose to inform his parents of his marital choice (the advice of the parents in marital choice was a religious custom in the Jewish community). Despite the refusal of his parents to condone their son’s choice, Samson did not retract from his decision, leading to a new direction for the Israelites.

Samson’s parents stood fast in the kind of marriage their children were to be involved in – endogamy was the only system allowed (by their God: YHWH) in their community.⁴² The decision of following their tradition could be regarded as a subjective aim and the choice as completely deliberate. Consequently, both his parents and his own community did not participate in his wedding; nevertheless, the bride’s family (the Philistines) took charge of the entire event.⁴³ One may still wonder about the divine entities’ approval of Samson’s actions, which remains undisclosed until the end of the

⁴¹ *Ibid.*, p. 141.

⁴² J. L. Crenshaw, *Samson: A Secret Betrayed, a Vow Ignored*, p. 78.

⁴³ *Ibid.*, p. 82. Some commentators, such as Crenshaw, argue that Samson opted for a type of marriage called *tsadiqah*.

pericope.⁴⁴ The reader can still consider, on the basis of the narrator's commentary in verse 4 and the various empowerments of the Ruah YHWH, that Samson continues to follow the initial aim. Ultimately, Samson chose the direction of his marital destiny on a free will basis, resulting in his marriage to the Philistine woman.

Although exogamy was an important issue in the Israelites' community, it does not seem to be the case for the Philistines. Since the Timnite was willing to marry someone from a different tribe without any opposition, it suggests that it was accepted among the Philistines. Moreover, there is no indication that she was coerced by any other entity, including YHWH. She is still in contact with her kinfolk and she "has more allegiance to her people than to her husband."⁴⁵ As a result, she betrayed her husband at the request of her kin, the Philistines. Contrary to the belief of process thinkers, this is an example, in this pericope, of coercive actions.

3. PROPOSITIONS AND CONTRASTS IN JUDGES 13:24-14:20

In the following section, both the theories of "proposition" and "contrast" shall be treated. These two theories are as important as the issue of creativity is to process theology, because they are right on the line between the "now" and the "possible."⁴⁶ In other words, actual entities are lured by the propositions offered to them. I shall endeavour to implement them in the pericope according to what was examined in Chapter 1 and the steps presented in David's *Déli_l'ÉCRITURE*.⁴⁷ First, I shall attempt to collect all the propositions available in the pericope;⁴⁸ next, a basal lure will summarize all the propositions in one sentence (or idea); third, I shall evaluate the actual entities (valuation) to depict the choices they made (adversion or aversion); and finally, the consequences of each actual entity's decision will be considered.

⁴⁴ L. R. Klein, *The Triumph of Irony in the Book of Judges*, p. 116, affirms that Samson's desire was "not justified by YHWH," but "attributed to" Him by the motivation of freeing the Israelites.

⁴⁵ *Ibid.*, p. 120.

⁴⁶ Cf. Chapter 1, pp. 44-49; R. David, *Déli_l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, p. 147.

⁴⁷ *Ibid.*, pp. 162-166.

⁴⁸ As I have already stated in Chapter 1, pp. 45-46, one needs to dissociate between linguistic (grammatical) propositions and what one reader can formulate in the course of his or her reading. One could also render its given propositions in a form of a table like the one suggested by David (Cf. *Ibid.*, pp. 171-172). See also, R. David, *Déli_l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, pp. 149-151, 156-158.

3.1. Propositions and Basal Lure in Judges 13:24-14:20

- **Proposition 1** (Judges 13:24-25): *A natural birth is always noticeable; however, the interventions of the divine entity are sometimes anonymous.*
- **Proposition 2** (Judges 14:1): *The beauty of a woman does not have any cultural boundaries. Eyes go further than where one can physically get.*
- **Proposition 3** (v. 2): *The desires of a man will always precede the possession of what is desired. Desires and Possessions go together.*
- **Proposition 4** (v. 3): *What one strongly desires to possess will not consider what others advise. Inner desires do not have outer counselling, but its own.*
- **Proposition 5** (v. 4): *Knowledge is the answer to secrecy (ignorance). Secrecy is only valuable at the absence of knowledge. Mystery is the sign that ignorance is dominant.*
- **Proposition 6** (vv. 5-6): *The Ruah YHWH empowers us for exploits, whether physical or mental.*
- **Proposition 7** (v. 7): *The desires of the eyes are sometimes expressed through the mouth. Love will always require an expression. In other words, love is an act.*
- **Proposition 8** (v. 8): *Curiosity is the mother of all surprises.*
- **Proposition 9** (v. 9): *Man has the ability to do two things (or more) at the same time. Laws and traditions are easily broken in a state of ignorance.*
- **Proposition 10** (v. 10): *Times and customs change.*
- **Proposition 11** (v. 11): *Proximity is an open access.*
- **Proposition 12** (vv. 12-13): *Riddle is the realm of uncertainties, both to the “riddler” and to the “riddlee.” Solutions (answers) are the bridges to the world of rewards.*

- **Proposition 13** (v. 14): *Time is a commodity of everyone, only the wise take full advantage of it. Time is never reversal.*
- **Proposition 14** (v. 15): *Sometimes fear can use the door of threat to find its victims.*
- **Proposition 15** (v. 16): *Emotions and condemnation can be used as snares (traps).*
- **Proposition 16** (v. 17): *Persistence is always a good payer. Confidence and trust need to be earned; otherwise, abuse is inevitable.*
- **Proposition 17** (v. 19): *The Ruah YHWH empowers for strength and vigour.*
- **Proposition 18** (v. 20): *What we consider friends may be the ones to betray us. What you do not know may be used against you; knowledge is not an option.*

The above propositions have consecutively been given from the pericope; however, they do not fully exhaust all that one could possibly give. One can, therefore, bring out the main idea or thought that regroups all the propositions, which is termed “basal lure.”⁴⁹ Thus, the latter is: “Desires and Knowledge Are Great Components of Mankind.”

3.2. Valuations and Consequences of Actual Entities Decisions

I have attempted to consecutively highlight the propositions of Judges 13:24-14:20 in the section above. I shall consider at this point renaming and reordering them by three main subtitles: (1) the empowerment of the Ruah YHWH, (2) the power of knowledge and the consequences of ignorance, and (3) the power of emotion (desires) and its influences. One needs to understand that the above propositions do not have the same implication in the pericope. In the three subtitles, I will examine how the actual entities react to them, what decisions they make as they feel them, and what consequences come out of their decisions.

⁴⁹ R. David, *Déli_l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, p. 165.

3.2.1. The Empowerment of the Ruah YHWH

As I have observed in the course of this study, the Ruah YHWH (divine entity) plays a major role in the life of Samson – whether in the background or the foreground. Samson is the only one to receive this proposition, in that the Ruah YHWH approaches him on three separate occasions: (1) in Judges 13:24, the Ruah YHWH troubles him and he consequently moves to the Philistines’ territory; (2) the Ruah YHWH rushes upon him in Judges 14:6 and, with bare hands, he tears a lion in pieces; (3) and again, in Judges 14:19, the Ruah YHWH rushes upon him, resulting in his ability to smite thirty (30) Ashkelonites and to dispossess them (Propositions 1, 6, and 17). The three adversions express the manifestation of being empowered by the Ruah YHWH. Besides Samson, no other entity accepts this proposition (aversions).

3.2.2. The Power of Knowledge and the Consequences of Ignorance

“My people are destroyed for lack of knowledge,”⁵⁰ “therefore my people have gone into captivity, because *there have no* knowledge,”⁵¹ “and you shall know the truth and the truth shall set you free...”⁵² are some of the Scriptural references regarding the importance of knowledge in one’s life. The pericope of this study offers some instances where knowledge and ignorance are central.

The narrator’s main commentary should be a good place to start, in that it gives both meaning and justification to what happens in the pericope. The latter affirms that Samson’s parents are ignorant of YHWH’s workings in the life of their son (Proposition 5); however, Samson’s awareness of such workings is not specifically stated.⁵³ Manoah and his wife stand against the marital choice of their son based of her (the Timnite woman) status as “an uncircumcised Philistine.” In another instance, Samson offers his parents honey that originated from a dead animal – they are also ignorant of their son’s victorious encounter

⁵⁰ See Hos. 4:6.

⁵¹ See Is. 5:13.

⁵² See Jn. 8:32.

⁵³ C. V. Camp and C. R. Fontaine, “The Words of the Wise and their Riddles,” p. 133, assert that the “larger purpose in Yahweh’s seeking of an occasion against the Philistines” is unknown to Samson.

with the lion. As I have observed above, many commentators have argued that they violated a Nazirite vow in eating that honey.⁵⁴ It is paradoxical that, though they prohibited their son to be involved in what their tradition considered to be exogamy, they still, due to ignorance, violated their tradition by eating the honey he gave them.

The episode of the riddle⁵⁵ is another phase of this pericope's mystery. The "riddler," Samson, may have known the answer to his riddle; however, he did not know that its answer could have come from his "riddlees" (Proposition 12). In quoting J. Pepicello and Thomas Green,⁵⁶ Claudia Camp and Carole Fontaine argue that Samson had two linguistic-ambiguity's advantages over the Philistines in setting his riddle: "First only he knows *where* in the composition of the riddle an ambiguity exists. Second, only he [sic] knows *at what linguistic level* this ambiguity exists."⁵⁷ Thus, the Philistines spent three of the seven days given to find the solution of the contest in vain (Propositions 10 and 13). In their desperation, they engage in trickeries with the Timnite woman: Samson does not know⁵⁸ that the Philistines are using his wife to uncover the solution of the riddle (Propositions 14 and 15). The wife was not aware of the riddle, a fortiori its solution.

3.2.3. The Power of Emotions (desires) and its Influences

Emotions are inherent components of every human being that can strongly influence one's decisions. The propositions above are not exceptions. Samson is one of the actual entities to have been emotionally influenced in his decisions: (1) he decides to marry the Timnath woman after his first encounter with her (Propositions 2, 3, 4, and 7); (2) although

⁵⁴ *Ibid.*, p. 132, are among those who postulate that Samson was forbidden to be in contact with corpse.

⁵⁵ See in Chapter 2, pp. 65-73.

⁵⁶ W. J. Pepicello and Thomas A. Green, *The Language of Riddles: New Perspectives*, (Columbus: Ohio State University Press, 1984), p. 27.

⁵⁷ C. V. Camp and C. R. Fontaine, "The Words of the Wise and their Riddles," pp. 137-138.

⁵⁸ The text does not explicitly express Samson's awareness of the plot going on against him, however one can guess that he comes to know it later on, as he tells the Philistines in verse 18f-g, "if you have ploughed with my heifer, you would not have found my riddle."

I have not mentioned his leaving as part of the above propositions, I need to note, however, that Samson was emotion-motivated (angry) when he left his wife (Proposition 18).⁵⁹

Both the wife of Samson and her kinfolk feel this third proposition when lured. First, Samson's wife expresses her aversion as follows: (1) she is fearful of his relatives' threats – in failing to reveal the answer to the enigma, they were going to burn both her and her parents (Propositions 14 and 15). Due to those threats, (2) she emotionally (seven days of weeping and tenacious pressure) convinces her husband to give her the answer to the riddle, which she later divulges to the Philistines (Propositions 11, 13 and 16). Secondly, the Philistines receive the above proposition (aversion) in their concrescences. In other words, there is an emotional influence in their interactions with other entities; e.g., they forcefully demand Samson to tell his riddle,⁶⁰ and they speak to Samson's wife with anger (threats) by reason of the pressure and frustration of not solving the riddle (on the third day). However, when they give the answer on the eve of the deadline, one can only imagine their excitement and hilarity in that moment (Propositions 12, 13, and 16).

3.3. Contrasts in Judges 13:24-14:20

Having looked at the concepts of propositions and valuations, I shall now look at another concept – that of contrasts – which connects with the previous ones. The concept of contrast deals mainly with the consensus each entity has to accept in his concrescence. Out of the eighteen (18) propositions previously laid out, some entities have chosen to accept (aversion) the lure and others have rejected the feeling set before them. However, as I expounded in Chapter 1, deciding to either agree or disagree with a proposition does not make one right and the other wrong.⁶¹ Although both entities differ in their choices, a “region” of consensus, where the two opposite views meet, is sometime available and

⁵⁹ Regarding the emotional attitude of Samson, see Mark Bryant, *A Dictionary of Riddles*, (London; New York: Routledge, 1990), p. 19; Selms, “The Best Man and Bride -- From Sumer to St John with a New Interpretation of Judges, Chapters 14 and 15,” pp. 74-75.

⁶⁰ The usage of an imperative tense followed by a *we + Coh.* is here employed by the writer for that purpose (imperative demand). See pp. 71-72.

⁶¹ See Chapter 1, pp. 48-49.

possible. I shall endeavour to bring out the consensual aspect of the aversions in the propositions above.⁶²

There are three aversions that I have encountered and I will endeavour to formulate their contrasts:

- **Proposition 1** (Judges 13:24-25): *The natural birth is always noticeable; however, the interventions of the divine entities are sometimes anonymous.*

Divine interventions do not work against one actual entity nor does God fear anyone to be working in anonymity. For my Biblical heritage, God will always identify Himself. As the Scripture states in Revelations 3:20 and John 10:16, 27: “Behold, I [Jesus] stand at the door, and knock: if any man [actual entity] hear my voice, and open the door, I will come in to him, and will sup with him, and he with me And I [Jesus] have other sheep [actual entities] which are not of this fold: those also I must bring, and they shall hear my voice; and there shall be one flock, one shepherd ... “My sheep hear my voice, and I know them, and they follow Me [Jesus]...”

The issue one needs to regard, as the above Scripture asserts, is whether one is attentive enough to hear both the knocking and the calling or one is part of his sheepfold.

- **Proposition 2** (Judges 14:1): *The beauty of a woman does not have any cultural boundaries.*

Beauty is not the only aspect that one needs to look at as far as marriage is concerned. To have beauty as the sole requirement for marital covenant is to be externally limited. I suggest that the remaining aspects to be considered are as important as the culture might be.

⁶² In the quest of formulating the contrasts, one should always keep in mind that they are not exhaustive and always available because contrasts change from one entity to the other. Cf. R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, pp. 165, 189-190.

- Proposition 4** (v. 3): *What one strongly desires to possess will not consider what others advise. Inner desires do not have Outer advises, but its own.*
 “Where no advice is, the people fall; but in the multitude of advisors there is safety,” I read in Proverbs 11:14. In other words, being self-advised is synonymous with acceding to people’s fall. One is often blinded by greed and the zeal to possess certain things. The advise of “others” is important if one does not want to fall and negatively affect others.

3.4. Relationships and Mutual Influences

In this section, two last steps presented by David in his *Déli_l'ÉCRITURE* shall be analyzed through Figure 3.1. First, I shall examine the various influences that the actual entities have with their communities and vice versa.⁶³ In the Whiteheadian terms, how do the “One” and the “Many” have mutual influences, and what are the results of such influences? Secondly, I shall examine relationships between all actual entities, but primarily between the divine entities and other actual entities.⁶⁴

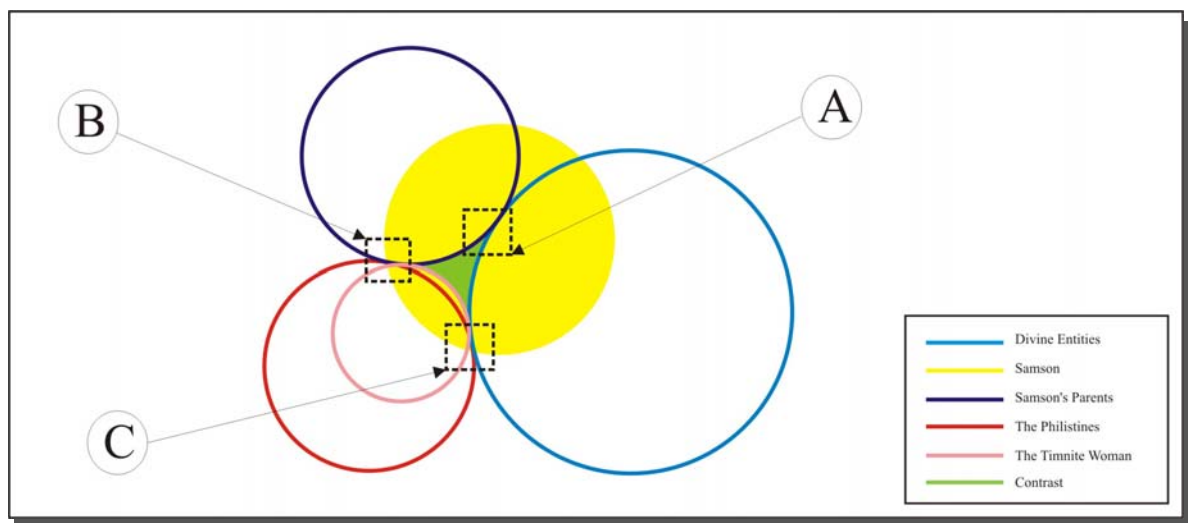


Figure 3.1. The One and the Many: Mutual Influences

⁶³ *Ibid.*, pp. 201-212.

⁶⁴ *Ibid.*, pp. 219-232.

The actual entities of this pericope are represented in five different colors: (1) the main character, Samson, is in yellow; (2) the divine entities are in blue; (3) Samson's parents are in purple; and (4) the Philistines and (5) the Timnite woman are respectively in red and pink. In green, I have represented what I have explained above as "contrast."

Figure 3.1 is a representation of various interactions between actual entities. First, we have Samson and his parents in the purple circle. Their relationship takes its origin in his birth (Judges 13:23) and continues until his return from the Philistine's territory. It has not always been an easy relationship, as I tried to illustrate in one of their sharp interactions in Figure 2.1. When Samson made his personal and selfish decision to marry a stranger, or the so-called "uncircumcised," his parents did not agree and, as a result, they did not participate in his wedding. Although the pericope remains silent to a direct interaction between Samson's parents and the divine entities, the reader is informed of YHWH's (divine entity) involvement in Samson's intentions, which I have defined as "A." That is, an indirect interaction exists between the given entities; in this case, it is Samson and his parents on one side, and the divine entities on the other.

"Influenced" by the divine entities, Samson travels to Philistine in the pursuit of the Timnite woman he met earlier; his parents accompany him there even though they will not participate in their son's wedding preparatory. I demonstrate the above interactions with "B" and "C." The point of contact "B" is the kind of relation or influence (indirect) that Samson's parents have with both the Philistines and the Timnite woman. The intersection "C" represents the indirect, unrevealed, one-sided knowledge of the divine entities and both the Philistines and the Timnite woman. Of course, Samson remains the key element in the two cases (B and C).

In conclusion, one can remember from Figure 3.1 three main interactive groups: (1) the "community of Israel represented by Samson and his parents; (2) the Philistine's community, which regroups the Philistines (30 or more) and the Timnite woman; and (3) the divine entities (YHWH and the Ruah YHWH). One of the key elements is the divine lure toward Samson to move toward Philistine, which he received in his concrescence. That positive prehension unlocked the whole narrative. Despite of all the differences, process

theology will always commend actual entities coming to a place of consensus, acceptance, and dialogue (green color); i.e. “contrast.”⁶⁵ Therefore, the green zone that represents “peace” must be the focus of all, for the intensification of all.⁶⁶

4. CONCLUSION

In this chapter, I have implemented the pericope of this dissertation, Judges 13:24-14:20, in the eight steps highlighted in David’s *Déli_l’ÉCRITURE*. I first identified the actual entities of the pericope, which served in examining the other interrelated concepts of David’s book. *Déli_l’ÉCRITURE* was a useful tool, among other things, in identifying actual entities including the Ruah YHWH as a divine entity. Once all the main entities were selected, it was easier to follow, for instance, the relationship between Her (Ruah YHWH) and Samson. On another instance, in the concrescence of the entities I have retained, I was able to highlight both their inheritances and their potentialities without exhausting all of them.

The subjects of “propositions” and “contrasts,” which I theoretically dealt with in the first chapter, became more clear as implemented in the pericope; i.e., I was not only a writer, but also a reader who had to question himself at the same time – I disagreed with some of my own propositions. In the midst of those disagreements (mine and those of other entities), I had to find some consensual outcomes under the “contrasts.”

For a succinct and an easier examination, I laid the eighteen (18) propositions found in three main subtitles: (1) *the empowerment of the Ruah YHWH*, (2) *the power of knowledge or the consequences of ignorance*, (3) *the power of emotion (desires)*. Finally, I addressed the issues of relationships and mutual influence among actual entities.

⁶⁵ See above, Chapter 1, pp. 48-49, where I have dealt with the issue of “contrast.”

⁶⁶ In the last chapter, I will posit that one of the roles of the Ruah YHWH is to bring occasions into that green zone, a region of peace and harmony.

CHAPTER IV

HERMENEUTICAL PRINCIPLES FOR TODAY

*For, I know the plans that I have for you, says YHWH,
plans of Shalom and not of evil, to give to you a future and a hope*
– Jeremy 29:11

1. INTRODUCTION

I have introduced the thoughts of process theology both theoretically and practically. One needs to implement them in today's challenges and circumstances to be proven efficient and efficacious. This chapter offers some hermeneutical principles that one can employ first as a diagnosis and then as grounds for a solution. I begin by establishing the place of actual entities' responsibilities as far as their future outcomes are concerned. Many have misrepresented the role of actual entities, in leaving all the responsibilities to God in the claim of His sovereignty. Nothing can be farther from the truth, as this would be entirely irresponsible. I argue that there is a shared responsibility in the relationship between divine entities and actual occasions. I will be analyzing the case when one takes its responsibility and some of the Ruah YHWH's roles in creative transformation.

2. CO-CREATORS WITH THE DIVINE ENTITIES (THE RUAH YHWH AND ACTUAL ENTITIES)

2.1. THE PLACE OF RESPONSIBILITY IN CREATIVE TRANSFORMATION

2.1.1. Realities of Time and Power of Potential

2.1.1.1. Past, Present, and Future

Process theology is built upon the foundation of actual entities. Everything I have examined in the course of this dissertation surrounds that notion. In the Whiteheadian

system, actual entities are the constituents of the universe,¹ regardless of their classes. An actual entity, as I have observed in both Chapter 1 and 2, can either be an animal, a human, or a divine entity.² In the pericope of this assignment, I outlined that YHWH, the Ruah YHWH, Samson, the lion, honey, etc., were among the actual entities to be considered.³ The fact of the matter is that process thought focuses on the becoming factor of every entity instead of its status quo. It is from this reminder that I shall lay out some (not all) of the responsibilities of any given entity. Actual entities are responsible for their own becoming; i.e., the manifestation of their preferred future.

The becoming of every actual entity is made possible through its creativity and this becoming process is termed “concrecence.” It may not be in time; however, time is in it.⁴ In his book *Buy the Future*, Mensa Otabil argues that the three realities of time are past, present, and future.⁵ First, the past is what has already happened and can no longer change; it is one’s memory, inheritance, or tradition. It has been objectified and has become history.⁶ The past is an enemy to the becoming of an actual entity, in that, it intends to prevent the revealing of newness or creativity.⁷ Myles Munroe concurs:

Traditions are powerful enemies of potential because they are full of security. We don’t have to think when we do something the way we’ve always done it. Neither do we receive the incentive to grow and be creative because our new ideas may interfere with the conventional way of doing things... [N]o matter how good the present system is, there’s always a better way. Don’t be imprisoned by the comfort of the known. Be explorer, not just a passenger. Don’t allow yourself to become trapped by tradition or you will do and become nothing.⁸

¹ A. N. Whitehead, *Process and Reality: An Essay in Cosmology*, pp. 25-26, 147-148; R. David, *Déli l’Écriture: paramètres théoriques et pratiques d’herméneutique du procès*, pp. 44-45.

² The issue of including other entities besides human beings has also been raised by R. David, *Déli l’Écriture: paramètres théoriques et pratiques d’herméneutique du procès*, p. 86, which was termed, “virtual actual entities” – in order to accommodate the place of some entities, as “tables,” and “golden calf.”

³ See above, Chapter 3, pp. 77-85.

⁴ See above, Chapter 1, pp. 7-12.

⁵ Mensa Otabil, *Buy the Future: Learning to Negotiate for a Future Better than Your Present*, (Lahan, MD: Pneumalife Publishing, 2002), p. 85.

⁶ Cf. above, Chapter 1, pp. 9-10; Myles Munroe, *Releasing Your Potential: Exposing the Hidden You*, (Shippensburg, PA: Destiny Image Publishers, 2007), p. 11.

⁷ In Chapter 3, I observed that Samson was challenged with his parents on the basis of the tradition they endeavored to keep. Cf. above, Chapter 3, pp. 80-81, 83-84.

⁸ Myles Munroe, *Maximizing Your Potential: The Keys to Dying Empty*, (Shippensburg, PA: Destiny Image Publishers, 1996), pp. 52-53.

The past and the future are two components of time that actual entities deal with on a regular basis. That is, they are either trapped in their past by trying to keep the status quo or they are propelled into the future in the quest for newness.⁹ I argued in Chapter 1 that the subjective aim is one of the determining factors of an actual entity's choice, which brings us back to its place of responsibility.¹⁰ Actual entities are free-moral entities and unique; by reason of their uniqueness, only they can take that responsibility individually, although the impact may have some global effect.¹¹ They are, therefore, held responsible for taking that bold step of challenging the status quo and paying the price for the future. Thus, the subsequent paragraph will be about the future, which is the release of one's potentials.

Every actual entity has a personal responsibility of seeing¹² the potentials that lie within it and prehending the future therein. For Pittenger, the Ruah YHWH guides us through our conscience as "He offers to possibilities which will be for our best good and for the best good of others."¹³ Myles Munroe agrees and, in the same vein, adds that for the good of the world, man (actual entities) must make demands on the tremendous inherent-untapped potentials, which are a universal principle.¹⁴ This principle, continues Munroe, is not only up to God as many have posited; it is mostly up to each individual to reach towards those potentials and release the "hidden abilities for the benefit of the world around...[him or her] and for...[his or her] personal fulfillment."¹⁵ For Otabil, seeing the future and buying into it today equates to being successful.¹⁶ In other words, tomorrow is so

⁹ While the parents of Samson were trapped in their traditions and customs, Samson was working towards newness, change, creativity, etc. Cf. pp. 80-81.

¹⁰ See Chapter 1, p. 11, above.

¹¹ See p. 12n40, where I defined the uniqueness of each and every actual entity in the definition of the "One."

¹² It is important to understand that seeing is not limited to natural eyes.

¹³ W. N. Pittenger, *The Holy Spirit*, pp. 109-111, 119.

¹⁴ The universal principle of potential is well defined in M. Munroe, *Releasing Your Potential: Exposing the Hidden You*, pp. 16-17. Similar to process thought, M. Munroe, *Maximizing Your Potential: The Keys to Dying Empty*, p. 20, illustrates "potential" as "the possibilities for rebuilding after years of destructions, decay, and neglect."

¹⁵ M. Munroe, *Releasing Your Potential: Exposing the Hidden You*, pp. vii-viii.

¹⁶ For process theologians, being successful equates to the attainment of a "satisfaction." Cf. above, pp. 8, 8n20.

valuable and precious that one cannot afford to sell off its opportunities today in allowing the comfort and the familiarity of the past to hold us captive.¹⁷

...[T]omorrow is only the fruit of seeds sown today. You cannot reap a better tomorrow if you sow a bad seed today. Tomorrow has no power to design itself. It only takes the form and shape of the consequences of our actions or inactions today.¹⁸

How does one seize that moment of tapping into the future or paying the price for a desired destiny in the form of dormant potentials deep within, one may ask. In other words, since creation cannot be a reality unless one's potentialities are actualized, how does it happen then?¹⁹ The Ruah YHWH is the key, replies Myles Munroe.²⁰ It is in the best interest of the divine entities that order, harmony, love, peace, etc. abound in the world. However, the ideals remain mere desires or wishes in the primordial nature of God. Hartshorne argues that "potentialities, essences, or natures of all things, as embraced eternally in the divine essence" are creatively transformed or "transferred" from their "status of mere potentialities, in which some of them, the uncreated but possible creatures, remained, into the status of actualities."²¹ In the third chapter, YHWH had the primordial intent of reversing the *present* (actualized) bondage and oppression of the Israelites; however, the Ruah YHWH (in the consequent nature of God) had to be involved in Samson's life with his prehension in order to move forward; i.e. to transfer the unactualized potentialities into another status, a better one.²² The next section will examine some of the roles of the Ruah YHWH in bringing about life, love, peace, harmony, newness, creative transformation, etc.

¹⁷ M. Otabil, *Buy the Future: Learning to Negotiate for a Future Better than Your Present*, p. 116. For M. Munroe, *Maximizing Your Potential: The Keys to Dying Empty*, p. 15, the challenge of one's comfort zone is similar to removing a young eaglet's feathery nest to stir it to fly. Otherwise, its flying ability will never be manifested.

¹⁸ M. Otabil, *Buy the Future: Learning to Negotiate for a Future Better than Your Present*, p. 107.

¹⁹ P. Tillich, *Systematic Theology*, p. 263.

²⁰ Myles Munroe, *Understanding Your Potential: Discovering the Hidden You*, (Shippensburg, PA: Destiny Image, 2002), pp. 48-49.

²¹ C. Hartshorne, *Man's Vision of God and the Logic of Theism*, p. 232.

²² See above, pp. 23-24.

2.2. THE ROLE OF THE RUAH YHWH IN CREATIVE TRANSFORMATION

2.2.1. Some Roles of the Ruah YHWH Today

2.2.1.1. The Ruah YHWH: Creative Life Giver

The Ruah YHWH is a heavenly agent in the universe with the specific mission of bringing about the accomplishment of God's ultimate desires and purposes in the universe and on earth in particular. In other words, the universe should be reflecting the realities of Heaven.²³

The mission of God, asserts Moltmann, is to bring life instead of death in the entire cosmos.²⁴ This creative life comes into implementation through the life-giving Spirit of God (Ruah YHWH), who comes straight from the Father and the Son – “whole life, full life, unhindered, indestructible, *everlasting* life.”²⁵ According to Tillich, there is no difference between the divine life and the divine creativity. He argues that “the divine life is creative, actualizing itself in inexhaustible abundance.”²⁶ The works of the Ruah YHWH are an *affirmation* that God (YHWH) is always in the promotion of life and finds *joy* in it; for where the Ruah YHWH is, there is life, observes Moltmann. There is no exclusion to the participation of that life; the Kingdom of God should not be focused on with religious emphasis. This shift from religiosity to kingdom mind-set will bring the world into a brighter future that can only be found in the Kingdom of God.²⁷ Moltmann proposes a threefold approach to bring everyone's (all actual entities) participation into this newness of life that the Ruah YHWH dispenses:

1. *The renewal of God's people.* There is a renewal that springs forth as a consequence of the pouring out of the Ruah YHWH upon all flesh.²⁸ The

²³ In Matt. 10: 6, I read the aim of God as presented by Jesus to His followers: “let your kingdom come, your will be done on the earth as it is in Heaven.”

²⁴ Jürgen Moltmann, *The Source of Life: The Holy Spirit and the Theology of Life*, (Minneapolis: Fortress Press, 1997), pp. 18-25. See also, P. Ted, *God, the World's Future: Systematic Theology for a New Era*, p. 249.

²⁵ J. Moltmann, *The Source of Life: The Holy Spirit and the Theology of Life*, pp. 19, 49, 53, 55, 58; P. Tillich, *Systematic Theology*, pp. 250-251.

²⁶ P. Tillich, *Systematic Theology*, p. 252.

²⁷ As we seek first the Kingdom of God, there will no longer be any denominational divisions as we have today. See J. Moltmann, *The Source of Life: The Holy Spirit and the Theology of Life*, pp. 21-22.

²⁸ J. Moltmann refers to the Book of Joel 2: 28-32. Cf. *Ibid.*, p. 23.

latter does not only mean the “whole of humanity,” or “the weak, the people of people without power and without hope.” In other words, it conveys the idea of actual entities as defined in Chapters 1 and 3, which is all inclusive: “Men and women are just as close to God’s Spirit as men.” Thus, the Ruah YHWH works on everything (all flesh) in the universe regardless of the restrictions sometimes set by man (maybe most of the time).²⁹ As I have stressed in this dissertation, the work of the Ruah YHWH is rather more influential than coercive.³⁰

2. *The renewal of all the living.* Creation happens through the Ruah YHWH, affirms Moltmann. He argues that the life that the Ruah YHWH brings into all things sustains everything and holds everything together in “a community of creation which furthers life.”³¹ As I examined in Figure 3.1, there is a togetherness that the Ruah YHWH brings that fosters mutual dependency among actual entities. Moltmann eloquently puts it: “[actual entities] live with each other and for each other, and often enough symbiotically within each other. Life is community, and community is the communication of life.”³² Moltmann concurs here with Pardington in this environmentally creative role of the Ruah YHWH, which includes all communities: human beings and other living things.³³ According to Moltmann, by reason of Shalom³⁴ there is a shared life between human beings and animals. He terms this kind of environment “the ecology of God’s Spirit.”³⁵
3. *‘And Thou renewest the face of the earth.’* As one focuses on the Kingdom of God, which is the seal of the immanence of the Ruah YHWH here and now, there will surely be a renewal of this earth. Moltmann does not limit

²⁹ *Ibid.*

³⁰ *Ibid.*, pp. 52-53.

³¹ *Ibid.*, pp. 24, 48-49.

³² *Ibid.*, p. 24.

³³ See the first dimension of Pardington above. See also, *Ibid.*, pp. 24, 68-69.

³⁴ “Shalom” shall be dealt with in the subsequent paragraph. I shall argue that the other role of the Ruah YHWH is that of “shalom.”

³⁵ Moltmann makes reference of the Book of Isa 32:15. See J. Moltmann, *The Source of Life: The Holy Spirit and the Theology of Life*, pp. 24-25.

his understanding of the earth to the ground we stand *on*. Instead, he sees it as “the global system with its atmosphere and biosphere *in* which we live.” All actual entities have a shared responsibility in keeping a respectful attitude toward this, “our mother earth.”³⁶

The Ruah YHWH is not just a life-giving Spirit, as I have examined in the paragraphs above. According to Tillich, “the process of the divine life has the character of love.”³⁷ That is, one cannot speak of the Ruah YHWH as a life-giving Spirit without noting the love aspect. Kenneth Hagin observes, “God’s nature is *life* and *love*.”³⁸ I can also add: wherever love is, peace is also present. Thus, I shall examine in the next sections the two concepts (love and peace) in the perspective of the Ruah YHWH.

2.2.1.2. The Ruah YHWH: Expression of Love and Peace

2.2.1.2.1. The Place of Divine Love: *Agape*

As I have already stated in the previous chapters, especially in dealing with the arguments provided in Pittenger’s book, *Holy Spirit*, the Ruah YHWH operates primarily as a Spirit of love. I argue here that among other roles of the Ruah YHWH is this role of creating a world where love is sown, maintained and developed.

Although this dissertation does not deal with the etymological meanings of “love” per se, I need to address some of its main differences. The English language offers only one word for love, whereas there are at least four in Greek.³⁹ Daniel Williams lists four as follows:

[1] *epithemia*, desire, often with the connotation of impurity or lust; [2] *eros*, which is the love of the beautiful, true, and the good, the aspiration for fulfillment of the soul’s yearning; [3] *philia*, brotherly love, which can mean

³⁶ This shared responsibility was expounded, among other leaders of nations, by the French President, Nicolas Sarkozy, in the 64th session of the United Nations General Assembly that dealt with “Climate Change” on September 23rd 2009. “[W]ill it [the world] change because collectively we are able to show that we will act together with wisdom, intelligence and courage to imagine and build a better world than yesterday’s world?” asked Sarkozy in the course of his address. See also, *Ibid.*, pp. 25, 50-52, 111-124.

³⁷ P. Tillich, *Systematic Theology*, p. 279.

³⁸ Kenneth Hagin, *Love: The Way to Victory*, (Tulsa, OK.: Faith Library Publications, 1994), p. 46.

³⁹ D. D. Williams, *The Spirit and the Forms of Love*, p. 2.

either the comradely and affectionate love of brother and friends, or the ethical love of neighbour; and [4] *agape*, which in Greek can be used for most of the loves, but in the New Testament is the redeeming love of God shown in his action of forgiveness and redemption in Jesus Christ.⁴⁰

From the above citation, one can conclude that the four kinds of love are always related to “other.” Hartshorne agrees and furthers: “Love *is* desire for the good of others, ideally all others...”⁴¹ In other words, one’s intent in loving is critical and makes all the difference in relationships. For example, the love that Samson expressed for the Timnite woman, as many commentators have concluded, was the *eros* kind of love. In Judges 14:15-17, we had an episode in which the Timnite woman constrained her husband to tell her the solution of the riddle: one can argue between the *epithemia* and the *eros* loves.⁴² At the end of the pericope, we saw that the Timnite woman was given to Samson’s *philia* – a term many commentaries and translations have disagreed upon in its rendering. None of the above three kinds of love express the divine kind of love. Williams points out the same difficulty in an attempt to define this love. The above examples show solely human experience, which “throws no light on the meaning of the divine love.”⁴³ Could the fourth Greek “love” defined by Williams relate to the divine one?

The only kind of love left out is the *agape*, which many authors, such as Williams, have equated with divine love: “the Spirit [Ruah YHWH] is known as the love which is *agape*...[and]...God discloses himself as *agape*.”⁴⁴ Louis Bouyer argues, for instance, that “[l]’essence de Dieu, en effet c’est l’*agapè*, et l’*agapè* ne saurait être quelque chose d’impersonnel: elle est, tout au contraire, la personne par excellence, la personne

⁴⁰ *Ibid.*

⁴¹ C. Hartshorne, *Man's Vision of God and the Logic of Theism*, pp. 14, 51, 113-114, 127.

⁴² She wept seven days before her husband and complained that he did not truly love her.

⁴³ D. D. Williams, *The Spirit and the Forms of Love*, p. 122.

⁴⁴ *Ibid.*, pp. 190, 210. Williams posits that *agape* distinguishes itself from Man’s loves. God introduces the *agape* through His Spirit (Ruah YHWH) as to renew and transform Man’s love of God in communion and relationship, which is its first and primordial task. He asserts that the only way for that transformation to occur is “if we see the self as a becoming, not as a fixed entity.” In other words, Williams concurs here with the processual belief, whose aim is always for the future and creativity (roles of the Ruah YHWH). Cf. D. D. Williams, *The Spirit and the Forms of Love*, pp. 3-4, 33, 204-207.

primordiale.”⁴⁵ Analogously to the processual concepts of the One and the Many, Bouyer sees in the divine love both multiplicity (Father and Son) and oneness. This *agapè*, defined as the Spirit of God or Ruah YHWH, is the highest form of love by reason of its perfection, limitlessness, and holiness.⁴⁶ It is here that the role of the Ruah YHWH is introduced: the *agape* is sown into men’s hearts and, as a result, gives them the ability and responsibility of displaying the character of YHWH (primarily the “love” nature). “[C]’est le propre de cet amour que l’Esprit [Ruah YHWH] répand dans nos cœurs,” concludes Bouyer.⁴⁷ His conclusion is a reminder of a Pauline epistle which expresses, in clear terms, one of the Ruah YHWH’s roles: “...the *agape* of God has been outpoured into our hearts by the Holy Spirit...”⁴⁸ What is supposed to happen after the Ruah YHWH has played His part in sowing that seed of love? What is intended by the outpouring of the *agape* in one’s heart?

First, there is cooperation that one needs to grasp as a result of the outpouring of the *agape* in the hearts of actual entities. Although “the love of God is in us because it’s been shed abroad in our hearts, it won’t work or be developed unless we put it into action,” observes Hagin.⁴⁹ The *agape* is already in one’s heart; however, it is in its potential form. Thus, one needs to take full responsibility in taking care of that seed. In other words, there are elements to be mindful of as an entity, elements that the Ruah YHWH cannot do for the given entity (though He can help).⁵⁰ This leads me to the second point, whereby I will employ Williams’ five categories for love.

Williams argues that true love must be based on five categories. He does not specifically consider love as sexual encounter – his five categories include all human forms of love, including the sexual aspect. In the first category, love is designed to be about real individuals, in that every one brings his or her uniqueness to the relationship. As I observed

⁴⁵ Louis Bouyer, *Le consolateur: Esprit-Saint et vie de Grâce*, (Paris: Les Éditions du Cerf, 1980), p. 438; C. Hartshorne, *Man's Vision of God and the Logic of Theism*, pp. 116-117.

⁴⁶ L. Bouyer, *Le consolateur: Esprit-Saint et vie de Grâce*, p. 439; Hartshorne, *Man's Vision of God and the Logic of Theism*, pp. 50-51. See also, D. D. Williams, *The Spirit and the Forms of Love*, pp. 88, 193.

⁴⁷ L. Bouyer, *Le consolateur: Esprit-Saint et vie de Grâce*, p. 452. See also, C. Hartshorne, *Man's Vision of God and the Logic of Theism*.

⁴⁸ Cf. Rom. 5:5.

⁴⁹ K. Hagin, *Love: The Way to Victory*, p. 22.

⁵⁰ Similar to a guide that cannot guide someone who is going nowhere, a “helper” also does not do the work for a “helped.” The first comes as an aid working *with* the second. Many have misunderstood this aspect. Thus, they have folded their hands and have remained passive. See Jn. 15:26; Rom. 8:26.

in Chapter 1 about the Whiteheadian “One,” one should understand the special contribution he or she carries that cannot be replaced or duplicated by someone else. This consideration eliminates any appearance of both superiority and inferiority complexes in relationships. It puts it, “relationship to the other can be a *concern* for the other which does not negate the selfhood of the lover or destroy the uniqueness of the one who is loved.” Thus, love is always constructive in our differences.⁵¹ For example, the Alfanites are not superior to the Banteanites.⁵² The first group needs to respect the second in their differences and inversely. David concurs. He terms this categorical aspect of the Other *reception*: “s’ouvre à la différence, l’accueille intelligemment, avec ses avantages et ses inconvénients, ses possibles et ses limites. L’autre, ni supérieur, ni inférieur, mais vis-à-vis.”⁵³

The second category to consider in a love relationship is *freedom*. The Ruah YHWH fosters a love that freedom is taken into account.⁵⁴ As noted in preceding chapters, coercion is not an option in any love-relationship the Ruah YHWH offers. Williams points out three aspects that freedom demands for love: (1) there is always a historical context in love, (2) one must affirm and accept the freedom of the other, and (3) a place for growth in the love-relationship is mandatory.⁵⁵ That is, one accepts willingly the past of the other as they both enter into a relationship – coercion is not an option in love, because “that which is coerced cannot be love, hence in love we will that the other give his love freely.”⁵⁶ The relationship between Samson and the Timnite woman in our pericope above implied this aspect: there were risks and uncertainties to be confronted.⁵⁷ However, I argue that Samson and the Timnite woman’s love relationship does not match Williams’ category of freedom because, observes Williams, “we cannot give ourselves authentically to another in love without the will to assume the demands and risks which are present.”⁵⁸ In taking both Proposition 4 above and Williams’ assertions, one can thus conclude that Samson did not truly love

⁵¹ J. B. Cobb, *The Process Perspective: Frequently Asked Questions about Process Theology*, pp. 85-98.

⁵² The Alfanites and the Banteanites are names I use in order to identify a given group of entities.

⁵³ R. David, *Déli_l’Écriture: paramètres théoriques et pratiques d’herméneutique du procès*, p. 177.

⁵⁴ W. N. Pittenger, *The Holy Spirit*, pp. 124-126, is in the same vein as Williams, in unfolding his Triunitarian aspect of God, which fosters both “freedom and responsibility on the part of the loved objects.”

⁵⁵ D. D. Williams, *The Spirit and the Forms of Love*, pp. 115-116.

⁵⁶ *Ibid.*, p. 116.

⁵⁷ *Ibid.*, pp. 115-116.

⁵⁸ *Ibid.*, p. 116.

(agape) the Timnite woman, because he did not go beyond his “initial attraction” for her.⁵⁹ In fact, he violated the third aspect of Williams’ second category: he made a marital commitment to the Timnite woman and failed to keep it later on. As a result, her parents gave her to Samson’s friend as an act of retaliation, an argument that commentators have supported. Williams writes: “all love has a history in the self, a beginning, a growth, a confrontation with crisis and decision...We are free to make a commitment, but once it is made we are not free with respect to its having been made.”⁶⁰

In the third category, one must fulfill the demands of both *Action and Suffering*. As I observed in the first chapter and articulated in Proposition 7, love is always expressed as an act. The Ruah YHWH lures actual entities into actions, i.e., he influences them.⁶¹ God so loved the world that He gave, I read in the Gospel according to John.⁶² Williams argues that in love, *agape* I should say, “we give our personal being and uniqueness.” However, he adds, “we do not love unless our personal being is transformed through the relation to the other.” That is, there is a creative transformation that occurs as one enters into an *agape* relationship with another.⁶³ By reason of the works of the Ruah YHWH, I am empowered to “be acted upon, to be changed, moved, [and] transformed.”⁶⁴ The *agape* love, the divine love, the one that the Ruah YHWH fosters, is a sacrificial love on the behalf of others. Williams terms it a *suffering* love, because it encourages one to discover the other through his or her sufferings.⁶⁵

The fourth and fifth categories are respectively *Causality* and *Impartial Judgement in Loving Concern for the Other*.⁶⁶ In the last two categories, Williams summarizes his thoughts on the demands of love. For the love kind of causality, Williams suggests that the future is an essential element of growth and thus transformation. The last category deals

⁵⁹ See Chapter 3 above, pp. 89, 95; *Ibid.*

⁶⁰ *Ibid.*

⁶¹ See Myles Munroe, *The Most Important Person on Earth: The Holy Spirit, Governor of the Kingdom*, (New Kensington, PA: Whitaker House, 2007).

⁶² Cf. Jn. 3:16-17.

⁶³ D. D. Williams, *The Spirit and the Forms of Love*, p. 118.

⁶⁴ *Ibid.*, p. 117.

⁶⁵ *Ibid.*, pp. 117-118.

⁶⁶ *Ibid.*, pp. 118-122.

with the assessment one undergoes upon entering a given relationship, which opens to a personal discovery as well as that of the other.⁶⁷

Thus, all the categories analyzed in the paragraphs above work together and are complementary. Hagin and Williams agree that creative love is not only progressive, but also has the ability to grow.⁶⁸ As I have already observed in my previous examinations, the two possibilities, progress and growth, are the responsibilities of actual entities. The Ruah YHWH can only offer the God-kind of love, *agape*. Then, it is up to actual entities to receive and implement it in their lives as they examine or evaluate their motivations and actions on the basis of the five categories – these categories are only representative of how one can determine whether he or she is walking in the *agape* love. As one accepts that responsibility and begins to implement the prehended *agape* into his environment, a creative transformation begins to automatically take place.⁶⁹ The community where that *agape* relationship reigns, a peaceful environment reigns and prevails as well. The next section focuses on the role of the Ruah YHWH in bringing about peace.

2.2.1.2.2. The Place of Divine Peace: *Shalom*

The other major role the Ruah YHWH plays is establishing *shalom*⁷⁰ in the lives of actual entities primarily, and in the universe as a whole. Wherever the Ruah YHWH is and Her works are received, there can only be a manifestation of *shalom*. Williams posits that peace (*shalom*) of *agape* is a mark of the immanence of the Ruah YHWH in a community. In other words, *agape* produces *shalom*. I shall examine in the next paragraphs the subject of *shalom* in the perspective of the Ruah YHWH.

⁶⁷ *Ibid.*, pp. 121-122.

⁶⁸ K. Hagin, *Love: The Way to Victory*, pp. 22-24; D. D. Williams, *The Spirit and the Forms of Love*, pp. 119-120.

⁶⁹ D. D. Williams, *The Spirit and the Forms of Love*, pp. 134-135.

⁷⁰ I have chosen the usage of the Hebrew word *shalom* instead of its English translation (peace) in order to be inclusive in dealing with this concept. The English word does not give the full meaning the Hebrew word conveys – some have translated it as “fullness,” “completeness,” “wholeness,” “nothing missing nothing broken,” “prosperous,” “safety.” The notion of *shalom*, observes Walter Brueggemann, *Living Toward a Vision: Biblical Reflections on Shalom*, (Philadelphia: United Church Press, 1976), p. 40, implies two main things: (1) we are supposed to go where we are not and (2) we are expected to become who we are not. These two implications agree with some of the processual notions I have already expounded, namely creativity, potentiality, future, newness, etc.

The concept of *shalom* is so complex that this dissertation can only highlight some of its forms and its applications to the Ruah YHWH. *Shalom* can be likened to the final phase of concrescence, which I defined in the first chapter as an actual entity's attainment, satisfaction, and fulfillment. The ultimate desire of God through the Ruah YHWH is to bring all occasions into that satisfactory state of their beings. In the last portion of *Adventures of Ideas*, Whitehead expounds on this issue of Peace (*shalom*). Despite his exposition on four main qualities – (1) Truth, (2) Beauty, (3) Adventure, and (4) Art – that make up a civilization, he argues that it (civilization) still remains unfulfilled and incomplete.⁷¹ It will take a much wider aspect to have a harmonized and complete civilization.

Whitehead chooses a term that does not exclude any of the four notions noted above: Peace (*shalom*). The latter is a “Harmony of Harmonies,” in that it “calms destructive turbulence and completes civilization.”⁷² He does not equate peace to “political relations,” but to a “quality of mind steady in its reliance that fine action is treasured in the nature of things.”⁷³ Being the “immanence of deity as a whole,” observe Cobb and Griffin, peace (*shalom*) originates from (1) the primordial and consequent natures of God and (2) the deity's creative and responsive love.⁷⁴ For example, in Figure 3.1, I observed that the green zone was the ultimate aim each occasion ought to seek, for it is a region of peace (*shalom*) where inhibitions are removed. One is no longer bound by his or her traditions for the sake of satisfying a custom. However, by the act of the Ruah YHWH, one should choose to transcend the known and the familiar – which is a creative transformation. Moore encourages “people to know the stranger and the unfamiliar” in crossing “cultural, geographic, religious, and age boundaries.”⁷⁵ I identified in Figure 3.1 three main groups relating in one way or another (directly or indirectly): (1) the Israelites' community, (2) the Philistines, and (3) the divine entities. For *shalom* to prevail and be lasting, Moltmann argues that a twofold reconciliation process is necessary. First, there is reconciliation

⁷¹ A. N. Whitehead, *Adventures of Ideas*, p. 366. For further details on the four qualities; see also, A. N. Whitehead, *Adventures of Ideas*, pp. 310-364.

⁷² A. N. Whitehead, *Adventures of Ideas*, p. 367.

⁷³ *Ibid.*, p. 353.

⁷⁴ J. B. Cobb and D. R. Griffin, *Process Theology: An Introductory Exposition*, pp. 126-127; A. N. Whitehead, *Adventures of Ideas*, p. 381.

⁷⁵ E. M. M. Moore, “Imagine Peace. Knowing the Real - Imagining the Impossible,” p. 213.

between man and God through Christ; i.e. the occasions (the two communities) and the Ruah YHWH need to work together. In the Whiteheadian system it means that the initial aim offered by the Ruah YHWH needs to be prehended by the occasions. Secondly, a cosmic reconciliation must be pursued. According to Moltmann and Williams, cosmic reconciliation promotes justice in the cosmos because justice is the sole creator of lasting peace.⁷⁶ Moltmann insists on the sequence: it is justice that brings forth peace, not the reverse.⁷⁷

Moltmann goes further:

For collaboration on the basis of life together we need a recognition of the particular and common worth of all God's creatures. From the recognition of the worth of creatures on the basis of the love of God for them, the sacrifice of Christ for them and the indwelling of the Spirit of God in them there follows the perception of the rights of any individual creature in the comprehensive law-community of creation. By virtue of reconciliation through Christ the community of creation is the basis for a community of law, not only in the people of God but also in the cosmos. Just as human worth is the source of all human right, so the worth of creation is the source of the rights of animals, plants and the earth. Human worth is only the human form of the general worth of creation. If there is no codification of the community of creation as a community of law in the creative alliance of God and for its implementation, then all ecological efforts remain poetry and ideology.⁷⁸

As I have already observed, the Ruah YHWH works in the capacity of an agent of communion in the cosmos, promoting the highest form of love, *agape*. Whenever one begins to see the world and others on a broader scale, the self-centeredness or egotism begins also to vanish away. Reacting to winning the 2009 Nobel Peace Prize, President Barack Obama recognized the state of the world as one where nuclear weapons threaten its stability and peacefulness. According to the President, these 21st century challenges cannot be solved by one person or in his lifetime; however, everyone is called to act in fostering

⁷⁶ J. Moltmann, *Creating a Just Future: The Politics of Peace and the Ethics of Creation in a Threatened World*, pp. 66-68; D. D. Williams, *The Spirit and the Forms of Love*, p. 88.

⁷⁷ J. Moltmann, *Creating a Just Future: The Politics of Peace and the Ethics of Creation in a Threatened World*, pp. 38-39.

⁷⁸ *Ibid.*, p. 68.

both justice and dignity in togetherness and cooperating.⁷⁹ Williams concurs with Moltmann that it takes reconciliation not only among divine entities, but also, most importantly, among communities in the cosmos. “Therefore,” the Apostle Paul writes:

[I]f anyone *is* in Christ, *καὶνὴ κτίσις*, the *old things have passed away*; behold *γέγονεν καινὰ!* All *things* proceed (take origin) from God, who has reconciled to Himself through Christ, and has given us the ministry of reconciliation. That is, that God was in Christ, reconciling the cosmos with Himself, not imputing their trespasses to them, and has committed to us the word or reconciliation. We are therefore Christ’s ambassadors, as though God was pleading through us. We implore you for Christ’s sake: be reconciled to God.⁸⁰

The above commendation of the Apostle Paul is a conclusion to my examination of some of the roles I have been able to attribute to the Ruah YHWH. Paul, as a process thinker will address, focuses on the reconciliation message, which is a new beginning in a relationship. First, the baggage of the past (heritage) has died and one has *become* a new *creation* by reason of what can be termed *panentheism* and the reconciliation factor between us and God. That is, all initial aims come from YHWH through the Ruah YHWH, who aims for new creation by focusing on the future (potentialities) instead of looking at the past (heritage). Second, Paul urges one to seek that pattern with fellow man in the cosmos. Every occasion presents an opportunity to fulfil our responsibility to carry out that pattern: receiving the aims of YHWH through the Ruah YHWH and acting upon them. Those aims offered by the Ruah YHWH and deliberately accepted by us are a form of reconciliation with divine entities. Implementing those aims towards others is reconciliation with the cosmos. When one begins to act accordingly, then the *shalom* of *agape* becomes manifest as shown in the green region of Figure 3.1. So goes the cycle as illustrated in Figure 1.1.

⁷⁹ The Nobel Peace Prize committee recognizes one’s promotion of peace all around the world with this award. One of the instances is his peace mission, which was to advocate reconciliations between Israelis and Palestinians. President Barack Obama followed up his nomination by making his remark at the Rose Garden, White House, on October 9, 2009.

⁸⁰ Cf. 2 Cor. 5:17-20, (emphasis added).

3. CONCLUSION

In conclusion, this chapter has served to better our understanding of some of the roles of the Ruah YHWH and the responsibilities actual entities have in creative transformation. I have come to realize that actual occasions and divine entities have roles to play in creative transformation. First, I found out that the three components of time – past, present, and future – are the ground on which either transformation or status quo happens. From the past, one has heritages to deal with and, in the future, one has the potentialities deep within to tap into. The first can only produce repetition and chaos, whereas the second has the ability to bring out change, newness, creativity, life, peace, love, etc.

The Ruah YHWH, I observed, offers all entities the best aim to be actualized without forcing or coercing them. With its subjectivity, an occasion presents the choice of destiny. Its destiny can either be new life or *agape*, out of which will come *shalom*.

Thus, I conclude that life is the primordial aspect in the role of the Ruah YHWH. To be alive is the starting point of any creative ‘becoming.’ The Ruah YHWH’s aim is to establish *shalom* in the cosmos; however, it can only happen on the basis of *agape*. The latter is the highest form of love that the Ruah YHWH provides to actual entities. Williams points out some of the characteristics of *agape*: first, it regards real entities, i.e., those who are unique and complete; second, it does not coerce, but works through freedom and persuasion; third, it manifests through action and suffering. That is, *agape* is an act and goes as far as being sacrificial for the sake of others. Fourth, *agape* suggests a cause behind an action, and finally, it implies that a person has taken the time to subjectively consider the type of relationship he or she is about to embark upon. The above characteristics of *agape* are divine standards precluding *shalom*.

Shalom is a consequence of the works of *agape*. Whitehead argues that the concept is broadening, in that it encompasses (1) truth, (2) beauty, (3) adventure, and (4) art. *Shalom* is represented in those four qualities. The actualization of *shalom*, affirms Moltmann, demands also a twofold reconciliation. On the one hand, all actual entities need to be reconciled with God; on the other, a cosmic reconciliation needs to occur, concerning entities among themselves.

CONCLUSION

One has entered the twenty-first century with unprecedented violence, conflicts, and diverse natural disasters, which have exceedingly increased. The 9/11's attacks have triggered many things we experience today: fear has been sown into the hearts of many; nations around the globe have implemented new approaches to face terrorist threats, resulting in a rising hatred between different religions. The conflicts in the Middle East remain a great concern of the international community. The rampant wars and genocides in Africa cannot be described in words. For example, the wars in both Sudan and the Democratic Republic of Congo alone have decimated more than ten million people excluding women and children in the last decade – unchanged. How do we react in the midst of the above predicaments? One may be rendered desperate and passive. Another may blame God for being inactive or not stopping those challenges. Analogous to David's purposes in writing *Déli l'ÉCRITURE* was my motivation to write this project and to employ process theology as a method.¹

In the quest to find the reason for the תהו ובהו (Tohu and Bohu) with which the world is battling and to provide some suggestions (solutions), I have argued that the Ruah YHWH has a creative role in remoulding the shape of the world as it occurred in Genesis 1. The findings have brought me hope and my expectation is to ignite similar hope in the readers' communities and the world in general.

¹ R. David, *Déli l'Écriture: paramètres théoriques et pratiques d'herméneutique du procès*, pp. 13-18, argues that a counterpart of both the conservatism and traditionalism is overdue. The world, continues David, is in real danger with the rising influence of fundamentalists in the Bush administration. One may remember that many, including religious leaders, were blindly led to the war in Iraq. For David, the traditionalists' leaders were using biblical text to plead their case. The Obama administration has brought a new approach and new hope, which is what David was suggesting: "Il faut sortir des sentiers battus, faire place à une responsabilisation des individus et des communautés, en appeler à une prise en main réelle et effective des destinées humaines et planétaires."

I have argued in this dissertation that the Ruah YHWH plays a major role in the creative transformation of actual entities in particular and the universe in general. The chaotic state of the universe is not what the divine entities desire. Rather, the Ruah YHWH (divine entities) works in the world with the mission of encouraging creativity and luring actual entities to pursue intensification of life. Four chapters were necessary to help shape some conclusions. However, for such a vast and complex subject, these conclusions are by no means final. Moreover, declaring a conclusion final could be seen as “heretical” in process thought because of its nature as an ever-progressive theology. As many have raised the importance of stipulating a process pneumatology, I here reiterate the same in my contribution for such a stipulation.

Process theology has been a platform for challenging it with the questions raised above, and this challenge has proven to be fruitful. I have found that this method of thinking promotes advancement and creativity in the universe; this is necessary because otherwise decay is inevitable. Creative transformation occurs as one begins to look forward instead of looking backward. This does not mean that one is entirely deprived of his past; on the contrary, he consciously and deliberately chooses to direct his life toward the future. This led me to understand the concept of pneumatology in the perspective of process theologians.

Whitehead has suggested three natures of God: (1) primordial, (2) consequent, and (3) superjective. The second nature has been equated to the Ruah YHWH. I have argued in Chapter 1 that YHWH is present in the world through the Ruah YHWH. This immanence is not a mere appearance; rather, it is a direct involvement in actual entities’ endeavours. The intervention of divine entities (YHWH and the Ruah YHWH) is done through the offer of initial aims to actual occasions. These occasions do not receive any coercion from the divine entities; they deliberately act according to their subjective aim, which is the combination of their past (heritages) and the opportunities of their future (potentialities).

Since the past has already happened, the Ruah YHWH focuses on their future, which is yet to happen. There is always a dispute between the two realities of time (past and future), however every actual entity has the responsibility of its own becoming. That is,

entities do not receive any coercion either to reiterate their past or create new events with the consequences of either choice. Thus, there is a shared responsibility between divine entities and actual occasions.

On the one hand, the Ruah YHWH provides the initial aim, and on the other, the actual entity receives the aim and implements it in its concrescence as to bring about change and reverse chaotic circumstances for harmonious and peaceful events. Judges 13:24-14:20 is the pericope I examined and presented in light of textual criticism and syntactical analysis. By reason of the above methods, I was able to find some difficulties, to which I offered some suggestions. Also, I was able to discover how the Ruah YHWH was involved in the narrative. For instance, when the narrator used a break in his/her chains of WYQTLs, my attention was captured (Judges 14:5a-c).

Employing the original approach of David's *Déli_l'ÉCRITURE* has enabled me to find some of the roles of the Ruah YHWH in this dissertation's pericope. For example, Samson was prompted by the Ruah YHWH to go into a new territory, a move that triggered the whole narrative. As I have posited, the Ruah YHWH was the carrier or agency of the plans and purposes of YHWH in both the universe and the lives of actual entities. The aim of YHWH was to deliver Israel from the Philistine's bondage. Neither Samson nor other entities in the pericope were aware of the Ruah YHWH's works.

I argued that the Ruah YHWH is not always recognized and Her works are often anonymous. Samson, however, did prehend that aim into his own concrescence, which led him to his marital destiny. That choice was not a common one, because Israelites were not accustomed to exogamy. It is on the basis of both the theoretical aspect of process theology presented in Chapter 1 and its implementation in Judges 13:24-14:20 according to the steps of *Déli_l'ÉCRITURE* (Chapters 2 and 3) that three contemporary hermeneutical principles of the Ruah YHWH are suggested.

The first role of the Ruah YHWH to be suggested is that of a life-giving Ruah (Spirit). This dissertation argued that the Ruah YHWH brings into the cosmos a divine life, which is creative, indestructible, and everlasting. I further argued that the pursuit of peace is one of the evidences of the presence of conflicts. However, conflicts should never

undermine the possibility of consensus between parties – this theme was developed in Chapter 3 in dealing with both “propositions” and “contrasts.” For Moltmann, the divine life releases us (does not hold one captive) and brings us into a dual relationship: (1) with God and (2) with our community.² The first is manifested as God draws or “lures” man toward Him by reason of the *imago Dei*.³ The second is an expression of our interrelatedness;⁴ as John Donne once said, “No man is an island unto himself.” The *imago Dei* is the image of God in man that potentially causes one to value others’ lives (who have also the *imago Dei* in them).

Secondly, I argued that the Ruah YHWH is responsible for sowing in us the God-kind of love, termed “*agape*.” Similar to any seed that needs to be nurtured in order to properly develop, actual entities also have the responsibility of growing and developing that *agape*. Among other characteristics of the *agape* is its sacrificial nature. That is, it will always consider others’ interests first before its own. In addition, three other forms of love were differentiated, among which two were seen in the lives of Samson and the Timnite woman: (1) *epithemia* and (2) *eros*.

Finally, I concluded with the third role of the Ruah YHWH, which is to establish peace (*shalom*). *Shalom* comes at last, as a consequence of the two first (life and *agape*). No *shalom* can be possible where both life and love are inexistent. A state of *shalom* means that everything is as the Ruah YHWH desires and that, ultimately, the divine entities are in agreement with actual occasions. In other words, one reaches a point of satisfaction and fulfillment. As observed for *agape*, *shalom* means that one is at peace with both the divine entities and the cosmos. The latter includes mankind and the world at large.

Thus, my attempt in writing this dissertation was to contribute to the construction of a processual pneumatology. As I have already pointed out, this study of the roles of the Ruah YHWH (Holy Spirit) is not exhaustive. It has other research’s implications for further studies. In applying this dissertation’s findings, the three roles of the Ruah YHWH could be

² Jürgen Moltmann, *L'esprit qui donne la vie: une pneumatologie intégrale; suivi de, mon itinéraire théologique*, (Paris: Éditions du Cerf, 1999), pp. 141-171.

³ *Ibid.*, p. 134.

⁴ J. Moltmann, *The Source of Life: The Holy Spirit and the Theology of Life*, pp. 24-25.

used as a paradigm in resolving conflicts in different spheres of the universe: marriage, members of the same family, different communities, nations, etc.

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