

LOVE, MARRIAGE, AND LEGAL DISPUTE IN
HOSEA AND IN PHILIPPINE SOCIETY

A Thesis
Presented to
The South East Asia Graduate
School of Theology

In Partial Fulfillment
of the Requirements for the Degree of
Master of Theology

by

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January 1980

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PREFACE

In this study the writer wants to cast light upon a specific set of Hoseanic and Philippine values: love, marriage, and legal dispute. To do this he is conducting an in-depth study of the prophet Hosea's use of love, marriage, and legal dispute, the result of which will be used to analyze the same set of Philippine values. Conversely, however, the Philippine value system will throw its own light on Hosea.

It is especially appropriate to begin with Hosea because he belongs to the first generation of literary prophets (8th century Israel) and is in many respects constitutive for all subsequent prophets. Also, Hosea, unlike any other prophet in the canonical OT, offers a constellation of love (ahabh), marriage (lch ishah), and legal dispute (rib) in Chapters 1-4 of his book that is rich in comparative and contrasting material applicable to 20th century Philippine situation.

The goal of this study is to construct a profile of Hosea's vision of love, marriage, and legal dispute - both as an individual expression and as a group (though the emphasis is on the former) - in order to set it side by side with a similar profile of the 20th century

Filipino attitudes and values on the interconnection between love, marriage, and legal dispute.

The method of this study is based on a comparative religion approach, lexicographical or word study, inductive analysis of probable life-settings, and as far as Chapter 4 is concerned, a survey of 20th century Filipino short stories aiming at a profile of Filipino values and attitudes.

The method of comparative religion is utilized in the sense that Chapters 1-3 begin with a description of typical life-settings for love, marriage, and legal dispute in the ANE. This section is not concerned with the Summerian, Egyptian, Hittite and Canaanite words for the three concepts. Rather, it enumerates as many probable life-settings in which these concepts emerge.

These life-settings are drawn from various types of ANE literature: mythology, legends, hymns, poems, law codes, instructions, and treaties. This is literary material that supplies readers with a rough idea of how the ANE views love, marriage, and legal dispute. By examining, for instance, their law codes, one will discover provisions that are expressive of the attitudes or life-settings of ANE towards the three concepts. One provision looks at love as a romantic attraction between

a man and a woman. Another sees the same concept as a bond of affection between father and son or king and subjects. These varied expressions of love (romance, paternity, and royal household) are but a few examples of the various life-settings for love in ANE. By consulting the other sources enumerated above, many more life-settings for the three concepts in ANE are discovered.

Having established a (by no means exhaustive) list of life-settings on the basis of ANE, this same list or framework is applied inductively to the individual word studies in Chapters 1-3. That is, ahabh, lch ishah and rib are examined with an eye to working out their presupposed life-settings. Thus, all the appearances of the three concepts in the OT in general are isolated and examined in order to determine the probable life-settings involved. The same method is applied to determine the life-settings utilized in the prophets. All of these then aim at illuminating Hosea's use of ahabh, lch ishah and rib. To the extent that form and literary critical observations illuminate the word studies they are included in the paper, although no attempt at completeness in this regard is to be expected.

In determining the life-settings for OT data, the

writer makes use of an inductive approach. This means that the life-settings derived from the ANE serve as typical life situations to be imposed, hopefully in a non-violent way, on the OT data. Of course, to impose here does not mean arbitrarily forcing on the OT data life-settings derived from ANE. The OT data have in some instances their own life-settings that go beyond the data of the ANE. But nonetheless, the ANE provides the starting point and background against which OT data are understood.

No effort is made to approach the problem of life-setting deductively, i.e. by examining all the possible data of form, literary and historical criticism relevant to a single text or to a group of texts and deducing from that a life-setting. Limitations of time and space prevent this.

Finally Chapter 4 draws on the writer's training in the area of Philippine literature. Aware that short stories, though works of fiction, do provide a legitimate basis for uncovering attitudes and values, the writer has selected ten Filipino short stories in order that a literary profile of 20th century Filipino attitudes on the relation of love, marriage, and dispute be drawn.

The writer is aware of the obvious limitation of

such an approach. Admittedly, the ten short stories cannot possibly provide a basis for discussion as broad, as exhaustive, and as scientific as a sociological approach. But however narrow the scope of inquiry is, the writer is convinced that it can give an adequate profile of the Filipino understanding of love, marriage, and legal dispute. By comparing and contrasting this with the Hoseanic profile, the writer shows how one can enlighten the other.

Finally, let it be noted that in the interest of time and space imposed upon the thesis by the SEAGST guidelines this thesis has chosen to delineate the lines of comparison and contrast leading from Chapters 1-3 individually to Chapter 4, since the goal of the paper is a study of love and law in Hosea and the Philippine society. Thus all of the interfaces between Chapters 1-3, that is between love, marriage, and legal dispute, have not been explored as fully as one might hope. But the writer trusts that what his methodology neglects to do in the one area is compensated by its results in the other, namely in the description of love, marriage, and legal dispute in Hosea and Philippine society.