



Durham E-Theses

God as teacher: studies on Deut 5-8 and Exodus 16

Kang, Youtaek

How to cite:

Kang, Youtaek (2002) *God as teacher: studies on Deut 5-8 and Exodus 16*, Durham theses, Durham University. Available at Durham E-Theses Online: <http://etheses.dur.ac.uk/4126/>

Use policy

The full-text may be used and/or reproduced, and given to third parties in any format or medium, without prior permission or charge, for personal research or study, educational, or not-for-profit purposes provided that:

- a full bibliographic reference is made to the original source
- a [link](#) is made to the metadata record in Durham E-Theses
- the full-text is not changed in any way

The full-text must not be sold in any format or medium without the formal permission of the copyright holders.

Please consult the [full Durham E-Theses policy](#) for further details.

**Title: God as Teacher: Studies on
Deut 5-8 and Exodus 16**

**UNIVERSITY OF DURHAM
YOUTAEK KANG
2002**

**Title: God as Teacher: Studies on
Deut 5-8 and Exodus 16**

**UNIVERSITY OF DURHAM
YOUTAEK KANG
2002**

Table of Contents

Contents

List of Abbreviations

Introduction	1
1. The Motif of God as Teacher in ANE texts	2
2. A brief Survey of Biblical Scholarship on the Motif	4
3. Why Deuteronomy?	8
4. Methodology	9

Chapter 1. Moses as teacher, God as Teacher in Deut 511

1.1. The Preliminary Study of Deut 5:22-33	11
1.1.1. Problems in the Text	12
1.1.2. Structure of the Text	15
1.1.3. An Interpretation of Deut 5:5	17
1.2. Moses as the Divinely Authorised Teacher	21
1.2.1. The theological Feature of the Structure of Deut 5:22-33	21
1.2.2. Moses as the Divinely Authorised Teacher	23
1.2.2.1. Key Verse 5:22	23
1.2.2.2. Keywords (שמר and דבר, למד)	25
1.2.2.2.1. למד (pi.)	26
1.2.2.2.2. דבר (pi.) and שמע	28
1.2.2.3. שמע and דבר...ב as a TL (Teaching and Learning) Prophetic Formula?	32
1.2.2.4. Key phrase “עמד ימדי” פה, to stand here by Me” (5: 31)	41
Conclusion	44

Chapter 2. The Shema (Deut 6:4-9) as Divine Teaching/Education 45

2.1. Moses' Education, God's Education	48
2.2. The Shema as Divine Teaching/Education	52
2.2.1. A Summary of God's Direct Commandment, the Decalogue	52

2.2.2.	The Love and Jealousy of God.....	53
2.2.3.	Content of “these words”	54
2.2.4.	Teaching Future Generations as a Crucial Aim of Divine Education (6:7)	55
2.3.	Visual (Portable and Memorable) Tools for Education	56
2.3.1.	Literal or Metaphorical?	57
2.3.2.	Visual Tools in Ritual (Ex 12:7 and 13:9, 16)	58
2.3.3.	The Cultic Objects of Visual Tools.....	62
2.3.4.	Visual Tools for Public Display	64
2.4.	The Discipline of Dailyness.....	67
2.5.	The Process of Divine Education.....	70
Conclusion	71

Chapter 3. God as Teacher in Deut 8 73

3.1.	Structure of Duet 8.....	74
3.1.1.	Brief survey of the structure of Deut 8	74
3.1.2.	A Thematic and Didactic Structure of Deut 8.....	80
3.2.	God as Teacher	85
3.2.1.	Didactic Vocabulary	85
3.2.2.	The Didactic Reflection of History	92
3.2.3.	Father/God-Son/Israel Motif	93
3.3.	The Goal of Divine Discipline	99
Conclusion	106

Chapter 4. God as Teacher in Ex 16 as a Context of Deut 8 107

4.1.	Structure of Ex 16	107
4.2.	Divine Teaching by means of the Manna Test as a Main Theme of Ex 16	110
4.3.	Divine Teaching through the Manna Test.....	115
4.3.1.	From the Origins of the Name of Manna	115
4.3.2.	From the gathering of Manna	118

4.3.3.	From the Discipline of Dailyness	120
4.3.4.	From the Sabbath Instruction	122
4.4.	What comes out of the Mouth of God?	125
4.5.	The Discipline of Dailyness in Deut 8	127
4.5.1.	The Discipline of Dailyness in the Changing Situation	128
	Conclusion	130

	Conclusion	131
--	-------------------------	-----

Bibliography

LIST OF ABBREVIATIONS

- AB* *Anchor Bible*
- ABD* *Anchor Bible Dictionary*
- ABRL** The Anchor Bible Reference Library
- AnBib* *Analecta Biblica*
- ARM* *Archives royales de Mari*
- BA* *Biblical Archaeologist*
- BDB** Brown, Francis, S.R.Driver, Charles A. Briggs. *A Hebrew and English Lexicon of the Old Testament*. Oxford: Clarendon Press, 1951.
- BHS* *Biblia Hebraica Stuttgartensia*. Edited by Karl Elliger and Wilhelm Rudolph. Stuttgart: Deutsche Biblestiftung, 1977.
- BRev* *Bible Review*
- BWAT* *Beiträge zur Wissenschaft vom Alten Testament*
- BZ* *Biblische Zeitschrift*
- BZAW* *Beihefte zur ZAW*
- ConB* *Coniectanea biblica*
- CBQ* *Catholic Biblical Quaterly*
- CBQMS** Catholic Biblical Quaterly Monograph Series
- ch. *Chapter*
- Diss. *Dissertation*
- ed. editor
- eds. editors
- HCOT** Historical Commentary on the Old Testament
- FOTL** The Form of the Old Testament Literature
- HSM** Harvard Semitic Monographs
- HAT** Handbuch zum Alten Testament
- HTR* *Harvard Theological Review*
- HUCA* *Hebrew Union College Annual*
- IBT** Interpreting Biblical Texts
- IDB* G. A. Buttrick (ed.), *Interpreter's Dictionary of the Bible*
- ICC** International Critical Commentary

ITC	International Theological Commentary
<i>Inter</i>	<i>Interpretation</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JNES</i>	<i>Journal of the Near Eastern Studies</i>
<i>JSOT</i>	<i>Journal of the Study of the Old Testament</i>
<i>JSOTS</i>	<i>Journal of the Study of the Old Testament Supplementary</i>
<i>JTS</i>	<i>Journal of Theological Studies</i>
LXX	Septuagint
<i>Maarav</i>	<i>Maarav: A Journal for the Study of the Northwest Semitic Languages and Literatures</i>
MT	Masoretic Text
NCBC	The New Century Bible Commentary
NIBC	New International Biblical Commentary
NICOT	New International Commentary on the Old Testament
OBO	Orbis biblicus et orientalis
OBT	Overtures to Biblical Theology
OT	Old Testament
OTL	Old Testament Library
<i>RSV</i>	<i>Revised Standard Version</i>
<i>RB</i>	<i>Revue Biblique</i>
SBT	Studies in Biblical Theology
<i>SJT</i>	<i>Scottish Journal of Theology</i>
<i>SVT</i>	<i>Supplements to Vetus Testamentum</i>
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i>
<i>TLOT</i>	<i>Theological Lexicon of the Old Testament</i>
TOTC	Tyndale Old Testament Commentaries
v.	verse
vv.	verses
<i>VT</i>	<i>Vetus Testamentum</i>
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
<i>ZÄS</i>	<i>Zeitschrift für ägyptische Sprache und Altertumskunde</i>
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

Introduction

In the Old Testament (the OT), God has been portrayed as many different characters or motifs, such as Creator, Healer, Deliverer, Warrior, or King, etc. The motif of God as Teacher explored here is one of these. In biblical theology this motif should have been regarded as an important theme in the same way that the motif of Jesus as Teacher has been.¹ Nevertheless, the motif has been paid little attention by scholars.

In the poetic writings of the OT, the motif is illustrated best in Psalms: God teaches judges (2:10), psalmists (16:7; 18:34[35]; 25:4-5, 8-9, 12; 32:8; 119:12, 26, 33, etc.), kings (45:4[5]), and so on. The content of His teaching covers every part of which men's living, behaviour, religious provisions, and ethical rules are applied; precepts, testimonies, knowledge (94:10; 119:66), His Torah (94:12); the way of life (25:8, 12; 27:11; 32:8; 86:11; 119:33), commandments (119:73, 102), statutes (119:12, 26, 68, 71), and so forth. Why did psalmists beseech or petition God for His teaching in their living? Why is God portrayed as a Teacher whose teaching covers every aspects of human life, especially that of the Israelites? How did the motif (idea) of God as Teacher occupy a common ground in the Israelites' faith, mind, and society? In the prophetic writings it is not unusual for God to teach or instruct someone in something, especially the prophet, who is often described as having been taught the words of God or Torah, or God's teaching (e.g. Isa 2:3// Mic 4:2; Isa 5:24; 28:26; 30:20; 32:33; 48:17; 50:4; Jer 2:19, 30; 31:18; Hos 5:2; 7:12; 8:2).² How did the motif come to show that prophets, as well as His people, were taught by God? In the Pentateuch, the motif is also not uncommon. Divine teaching covers Moses' mission (Ex 4:12, 15; Deut 4:5, 14; 5:31; 6:1; 33:8-11), the Torah and commandments (Ex 24:12), skilful works of man (Ex 35:30, 34), and so on.

¹ The most highly recommended book on this topic is Rainer Riesner, *Jesus als Lehrer*, WUNT 2/7 (Tubingen: Mohr [Paul Siebeck], 19883); idem, "Jesus as Preacher and Teacher," in *Jesus and the Oral Gospel Tradition*, JSNTS 64, ed. H. Wansbrough (Sheffield: Sheffield Academic Press, 1991) 185-210. He traces the teaching function of Jesus in many ways. One of them is from the prophetic officialship in the OT (276-298).

² In prophetic writings the meaning of Torah has been debated among scholars, but "divine teaching" as its meaning is also possible. See Joseph Jensen, O. S. B., *The use of tôrâ by Isaiah: His debate with the Wisdom Tradition*, CBQMS 3 (Washington: The Catholic Biblical Association of America, 1973).

The motif of God as Teacher is prevalent in the OT. This thesis explores the motif and God's teaching activities and then attempts to construct a process of God's teaching or education from the OT texts. The scope of our study must be limited due to the large amount of textual evidence of this motif either explicit or implicit. This thesis therefore confines its scope largely to Deuteronomy, especially ch. 5-8, and Exodus 16, as a context for Deut 8.

1. The Motif of God as Teacher in Ancient Near Eastern Texts

Before we discuss the motif, it is useful to examine the use of the motif in ANE texts where it is also common. The motif of God as Teacher appears in several texts: *Hymn of Kiki* (Egyptian)³ and the so-called Farmers Almanac Sumerian text⁴ which was very fragmentary, but later reconstructed, and attested to be written before 2500 B.C. The former text assumes God to be a Teacher who is exalted in hymn. The latter is of more interest to us because it ends with the statement that the professional techniques or rules passed on by a farmer came from the god Ninurta. This text is most likely to be closely connected with Isa 28.23-29.⁵ The view that the farmer ultimately owes his agricultural skills to his God who is the wisdom teacher *par excellence* (vv. 26, 29) seems to be a widespread phenomenon.⁶ Likewise, in the *Georgics* by Latin poet Virgil, there is a poem about the farmers' activities that speaks of the deity as the instructor of peasants (1.35ff.), which

³ *Hymn of Kiki* 1, 2, for more detail see P. Vernus, "Littérature et autobiographie, les inscriptions de S3-Mwt surnommé Kyky," *Rd'E* 30 (1978) 115-146, esp., 120; E. Otto, *Bildung und Ausbildung im alten Ägypten*, *ZAS* 81 (1956) 41-48; J. Assmann, *Ägyptische Hymnen und Gebete* (Zurich-Munich, 1975) 149; K. Jannsen-Winkeln, *Ägyptische Biographien der 22. Und 23. Dynastie, Teil I: Übersetzung und Kommentar, Teil II: Phraseologie, Teil III: Texte* (Wiesbaden, 1985) I A5, d8; II 4, 1, 18, 21; Nili Shupak, *Where can Wisdom be found? The Sages Language in the Bible and in Ancient Egyptian Literature*, OBO 130 (Göttingen/Switzerland: Vandenhoeck & Ruprecht/University Press Fribourg, 1993) 32, 48.

⁴ S. N. Kramer, *History Begins at Sumer* (Garden City, N.Y.: Doubleday, 1959 [c1956]) 67-68. Cf., J. Jensen, O.S.B., *The Use of tôrâ by Isaiah: His Debate with the Wisdom Tradition*, CBQMS 3 (Washington: The Catholic Biblical Association of America, 1973) 31, 63.

⁵ Jensen, *tôrâ*, 63.

⁶ S. N. Kramer, *Sumerian Literary Texts from Nipur: The Annual of the American Schools of Oriental Research*, Vol. XXIII for 1943-44 (New Haven, 1944) 36; H. Cazelles, "Les Débuts de la Sagesse en Israël," in *Les Sagesse du Proche-Orient ancien* (Paris: Presses Universitaires de France, 1963) 32, mentions this parallel.

is dated quite late (70-19 B.C.).⁷ From this brief survey, we may assume that the motif of God as Teacher had been a concept known in ancient Near Eastern society for a very long time.

In his teaching, the aged Ptahhotpe says to the ruler, as he requests royal permission to train a successor: "So as to tell him the words of those who heard, the ways of the ancestors, who have listened to the gods."⁸ In these lines (30-32) it is certainly implied that there was a teaching relationship between gods and people. It is a well-known idea that listening clearly relates in ancient times to a response to teaching.

With regard to the teaching of wisdom by God, the idea was widely held in the ancient Near East, where God is wise and the source of wisdom. In Ugaritic texts, someone who is wise is compared with El, Keret II, iv, 2f.; "he who sees thee does perceive (that) thou art wise as El, as the bull Lutpan" ; Baal II, iv, 41f.; "Thy bidding, El, is wise, thy wisdom everlasting; a life of good luck (is) thy bidding!" The passage is found again in Baal V, v, 30f.; "Thou art great, El; surely the hoar hairs of thy beard are united to wisdom..."⁹ Having compared some OT passages (Prov. 20.12; Job 36.10; cf. 33.16; Isa 42.20; 48.8; 50.4-5) with Egyptian wisdom literature, *The Instruction of Ptahhotep*, Shupak concludes that the image of God as Teacher clearly appears in relation to the concept of 'opening the ear.'¹⁰

The motif of God as Teacher can also be explained by the ancient Near East covenant form, especially in the father-son relationship. It is true that concepts like father and son or the two combined, are used in many ways in ancient Near Eastern literature, e.g., in the family sphere,¹¹ in the educational or wisdom sphere, or political, diplomatic international

⁷ Virgil, *Georgics* I, 287-310, trans., H. R. Fairclough (New York: G. P. Putman, 1922) 102-103; cf., J. W. Whedbee, *Isaiah & Wisdom* (Nashville/New York: Abingdon Press, 1971) 55.

⁸ M. Lichtheim, *Ancient Egyptian Literature: A Book of Readings*, vol. I (Berkeley/London: Univ. of California Press) 63. Another two lines (38-39) following the above lines are noteworthy as they relate to the past and the educating of generations to come: "Instruct him then in the sayings of the past, May he become a model for the children of the great." We will deal with the relationship between teaching and past, and next generation to come later.

⁹ Translation by G. R. Driver, *Canaanite Myths and Legends* (Edinburgh: T.&T. Clark, 1956) 43, 91, 97, respectively.

¹⁰ Shupak, *Wisdom*, 279-280.

¹¹ George Dossin, "Correspondence de Šamši-Addu," *ARM* V (1952) 24-25.

relations,¹² etc. When a treaty or covenant was made between two partners, they called the overlord, 'father,' the vassal or slave, 'son.' This concept can be found in the OT, particularly in Deuteronomy, which is structured in covenant form.¹³ In Deuteronomy, God is portrayed as Father/Teacher and Israel as son/pupil (8.5; 14.1).¹⁴

From our investigation, we conclude that the motif (idea) of God as Teacher is not only the Israelites' concept, but one quite widely held in ancient Near Eastern Countries. Whether Israel was influenced with regard to the concept by her neighbouring countries or *vice versa*, the motif of God as Teacher would have existed and become an important belief in the Israelites' religion as the Psalmists petition.

2. A Brief Survey of Biblical Scholarship on the Motif

The motif, God as Teacher, has hardly been discussed at all in the biblical scholarly field. The discussion on the motif needs at the very least to be updated. In 1945, Östborn suggested that God could be described as "Imparter of Torah" by explaining the terminology of "Torah" which means "oracle"; quite something familiar in the religious history of the Israelites and other Semitic peoples is that mountains, stones, trees, springs etc. were regarded as natural sanctuaries. Imparting the way of God, Östborn suggested, is a more mystical process than described in the OT because of his tendency to compare it with Canaanite religion, especially with cultic

¹² See F. Charles Fensham, "Father and Son as Terminology for Treaty and Covenant," in *Near Eastern Studies, W. F. Albright Festschrift*, ed. Hans Goedicke (Baltimore/London: John Hopkins Press, 1971) 121-135, investigates the relationship in Mari letters, Amarna correspondence, and other ANE texts, especially in Hittite vassal treaties.

¹³ The structure of Deuteronomy has been long debated, but by the two contributors on the structure, George E. Mendenhall, "Covenant Forms in Israelite Tradition," *BA* 17 (1954) 49-76 and M. Weinfeld, *Deuteronomy and the Deuteronomistic School* (Oxford: Clarendon Press, 1972), the covenant structure of Deuteronomy has been accepted, although their comparing treaties in argumentation are different, the former with the Hittite treaties dated from the fourteenth or thirteenth centuries B.C., the latter with the Assyrian treaties dated from the eighth or seventh centuries B.C.

¹⁴ For more detail, see J. W. McKay, "Man's Love for God in Deuteronomy and the Father/Teacher-Son/Pupil Relationship," *VT* 22 (1972) 426-435; also, William L. Moran, S.J., "The Ancient Near Eastern Background of the Love of God in Deuteronomy," *CBQ* 25(1963) 77-87; a response to Moran, D. J. McCarthy, S.J., "Note on the Love of God in Deuteronomy and the Father-Son Relationship between Yahweh and Israel," *CBQ* 27(1965) 144-147.

custom. Ancient people came to a holy tree in order to gain health, or to be granted a revelation, or to get an answer. Someone slept under the tree for the same purpose. Stone cults and tree cults had a long history in the Orient. According to him, the cultic practice is closely bound up with the thinking of the Israelites about God.¹⁵ From his investigation, the idea of God as Teacher suggested that the importance of the religion of Canaan should be re-examined. However, Östborn has omitted some of the important passages which show clearly that God is described as Teacher, and also it is perhaps risky to try to get much information from the terminology of the single word, Torah.

Wagner saw the role of God's teaching in the OT when he was investigating the Hebrew word "יָרָה III" in hiphil form, and suggested that God teaches wisdom or imparts an oracle of salvation.¹⁶ Because of the limitations of the dictionary format, his argument is not satisfactory in providing clear information on the motif of God as Teacher.

Erwin Schawe has studied four significant terms to do with teaching and learning, which shed a significant light on the motif in the OT: יָרָה hi., לָמַד pi., and מוֹסֵר / יוֹסֵר.¹⁷ For his thesis convenience's sake, he selected only two parts of subjects of those terms: men's teaching and God's teaching, and he did exegeses of all of the passages in which these words occur in the OT. The first part, according to him, has something to do with authority, above all, divine authority, given by God to someone who is to teach with that authority (for example, Moses and Aaron, Ex 4:12, 15; prophets). And God most frequently teaches the "way" (10 times out of 20 passages) leading to the right life, namely, God's pleasing way of life. Religious life, of course, is associated with it.¹⁸ The examination of the second word, לָמַד pi., reveals that the word is mostly associated with law instruction ("Gesetzesweisung"), especially Mosaic instruction. This is why Schawe suggests that the meaning

¹⁵ G. Östborn, *Tōrā in the OT: A Semantic Study* (Håkan Ohlssons Boktryckeri: Lund, 1945) ch. 2, 23-53.

¹⁶ S. Wagner, "יָרָה III," TDOT vol. 6 (Grand Rapids: Eerdmans, 1990) esp., 344-345.

¹⁷ Erwin Schawe, O.P., *Gott als Lehrer im Alten Testament: Eine semantisch-theologische Studie* (unpublished Ph. D. diss.: Univ. of Fribourg, 1979).

¹⁸ *Ibid.*, 70-71.

of the word is the authorised proclamation of the law by Moses.¹⁹ Despite the closeness in meaning of law instruction and proclamation, the word also includes other teaching activities: the whole teaching of a teacher, from simple knowledge to a professional training.²⁰ Moreover, it reveals that the revelation of God's will goes through divine teaching, expressed as חֻק, חֹרֶה, חֻקִּים, חֻקֵּי, and so on.²¹ God Himself lets His people know His will through divine teaching. Human knowledge, warfare, craft technology, and one's ability to survive are attributed to God's teaching (e.g. Ps 18:35; Isa 28:26; Ex 35:34).²² The second word has a human as the subject more frequently (32 times) than God as the subject (23 times), but divine teaching to humans is also implied in many of these cases.²³

The last word has a strong pedagogical aspect, namely, chastisement or penalty. "Als Folge davon wird die göttliche Pädagogik energisch, ja gewaltsam: Gott züchtigt und straft mit Schicksalsschlägen und Katastrophen."²⁴ For "das Endziel der göttlichen Pädagogik ist es, dem Menschen das Heil zu geben."²⁵ In other words, the purpose of the divine education is Soteriological. Penalty as part of the method of the education makes the learner improve and quick to learn and at last he attains salvation.²⁶

We may therefore be fairly sure that the OT clearly expresses the motif of God who teaches religious behaviour (e.g. Jer 31:34; 32:33) as well as morals (e.g. 1K 8:36//2Chr 6:27; Isa 2:3; Ps 119), knowledge (e.g. Ps 86:11; Zeph 3:7), technology (e.g. Ex 35:30-34), and task/mission ("Auftrag", e.g. Ex 4:12, 15; Deut 4:5; Jer 7:28). God sometimes disciplines people in order to help them to improve and to learn quickly, so that they will act as God expects and at last attain salvation.²⁷

Schawe's semantic approach has merits: it shows that the motif of God as Teacher is abundant in the OT and that the Old Testament itself plays

¹⁹ Ibid., 83, 92.

²⁰ Ibid., 138, 272.

²¹ Mainly in Psalms and in Deuteronomy, Ibid., 138, 271.

²² Ibid. 139.

²³ Ibid.

²⁴ Ibid. 260.

²⁵ Ibid.

²⁶ Ibid., 261.

a witness role in revealing the motif. Schawe's study did begin to promote scholarly curiosity to examine the motif more fully although no academic study has yet been carried out. As Schawe admitted, his study is limited to problems of semantics and theology,²⁸ and does not deal with any references, motifs or ideas, which do not contain the three words, but which connote directly or indirectly the motif of God as Teacher. For example, Deut 18:18 contains a remarkable motif of divine teaching expressed as "put My words into his (one like Moses) mouth." Though not including any word for teaching, the expression can be rendered as "to teach by heart," a similar idiom found in an ANE text, the Laws of Hammurabi.²⁹ It is an expression of act of the teaching. This is an example of the type of image Schawe missed because of the concerns of his study, and which we will examine in this thesis.

By means of a philosophical and theological approach to education in ancient Israel, James L. Crenshaw gives a comprehensive survey of the education of that period.³⁰ His book provides a clever and eloquent summary of more than thirty years of his research into Israelite wisdom. It introduces a survey of education in Mesopotamia, ancient Egypt, and of Judaic education in Alexandria in order to provide a context for education in ancient Israel. What is particularly interesting in his consideration in relation to our study is one of three ways in which people in ancient Israel, as well as other ancient peoples, acquired knowledge: "encounter with the transcendent one."³¹

The outcome of the communication between God and man is described as 'wisdom', which seems at first to be metaphorical, but eventually is implied as an actual divine attribute.³² Thus, "wisdom is a pure emanation of the deity. Therefore, whoever acquires wisdom possesses the personal attributes of the deity."³³ This wisdom, according to Crenshaw, can be discovered by sages in the hidden truth revealed at creation. As a result of

²⁷ Ibid., 269-275.

²⁸ Ibid., 275.

²⁹ See 1.2.2.2.2.

³⁰ *Education in Ancient Israel, Across the Deadening Silence*, ABRL (New York/London: Doubleday, 1998). Cf. idem, "Education in ancient Israel," *JBL* 104 (85) 601-615.

³¹ Ibid., chapter 4. The other two ways are, "observation of Nature and Human Behaviour, and analogy: creed and reality."

³² Ibid., 128.

³³ Ibid., 129.

this discovery, sages can acquire knowledge. He pays much attention to the achievement of sages or humans in acquiring knowledge, but much less to that of divine teaching. However, he considers the divine teaching motif when discussing the vocabulary for a teacher (Job 35:11; Isa 28:26; 30:20; cf. 1Chr 5:13).³⁴ He does not forget to mention human teachers within Israelite society such as “sages, priests, parents, prophets, specialists of all kinds, [who] taught others both in word and in deed.”³⁵ His argument only covers Wisdom literature, although in some parts other texts are mentioned, but too briefly to understand fully the motif of God as Teacher as presented in the OT.

3. Why Deuteronomy?

The scope of our study covers the book of Deuteronomy, especially Deut 5-8, and Ex 16. There are three reasons for this: first, a dominant function of Moses in Deuteronomy is to teach the people of God according to God’s commandments. The book is certainly the best for capturing teaching and learning activities (TLA) and for illuminating Moses as the one who does TLA predominantly in all the Old Testament books. As Moses was the person who encountered God face to face and who was commanded by to teach, God’s teaching role is one of the most distinctive features of the Deuteronomic profile of Moses.

Secondly, the background of Deuteronomy gives an idea for establishing the necessity of TLA in the book. Its background, as the text shows, is that of the Israelites on the verge of entering into the promised land after forty years journeying through the wilderness. The circumstances of Israel are also on the point of changing, to that of a settled and stable life in the land from a life of wandering in the wilderness. In these changing circumstances Israel needs to relearn something that God really wanted to teach her through Moses.

Thirdly, Deuteronomy plays a significant bridging role in the OT in connecting the preceding part (the book of Numbers) and the subsequent part

³⁴ Ibid., 206-207.

(the book of Joshua). Nowadays, many scholars regards Deuteronomy as the middle point of the OT, or the theological centre of the OT, and an older scholar, Julius Wellhausen, also declared that the connecting link between old and new, between Israel and Judaism, is everywhere in Deuteronomy.³⁶

Curiously enough, Deuteronomy, that is deemed to be the centre and bridge of the OT, has many distinctive features of didacticism, parenesis, catechism and education.³⁷

Among the distinctive features of Deuteronomy are: 1) its resemblance to the Wisdom literature in which the central concern is education, 2) its didactic vocabulary, 3) the overall framework of the present form, and, above all, 4) the apparent educational concern concentrated in both the term 'Torah,' connotating teaching or instruction, and one of the characteristic functions of Moses who teaches the Torah. These features have caused scholars to consider Deuteronomy as a text for education.

Education in ancient Israel was a process of communicating across generations,³⁸ especially transmitting tradition and divine teaching. Divine teaching in a broad sense means that all of God's instructions, activities, and interventions involve education, and bring forth the process of teaching and learning. Deuteronomy most clearly reveals the divine teaching and the motif of God as Teacher.

4. Methodology

This reading may be described as canonical and theological, since our interest is focused on the text in its given, canonical form. This is a perspective which seeks to present a non-historical critical understanding of the OT, and to provide some considerable "interpretation in faith", which B.

³⁵ Ibid., 208.

³⁶ Gerhard von Rad, *Studies in Deuteronomy*, trans. David Stalker, SBT (London: SCM, 1953) 37; Walter Brueggemann, *The Creative Word: Canon as a Model for Biblical Education* (Philadelphia: Fortress, 1982) 37; Julius Wellhausen, *Prolegomena to the History of Israel*, reprint and translation of the edition of 1885 (Atlanta: Scholars Press, 1994) 362.

³⁷ E.g. Moshe Weinfeld, *Deuteronomy and Deuteronomistic School* (Oxford: Clarendon, 1972); Frederick C. Tiffany, *Parenesis and Deuteronomy 5-11 (Deut 4:45; 5:2-11:29): A Form Critical Study* (Unpub. Ph. D diss., Claremont Graduate School, 1978); Dennis T. Olson, *Deuteronomy and the Death of Moses: A Theological Reading*, OBT (Minneapolis: Fortress, 1994).

S. Childs has sought as follows, "the OT was conceived and transmitted as a record of Israel's faith. This is a dimension of the Bible which demands serious study by means of tools suitable for penetrating its content."³⁹ This study is an examination that will try to be an example of "interpretation in faith."

This thesis, therefore, focuses on not so much the historical, the source-critical, or upon sociological study as the canonical and theological study of the nature and development of the motif of God as Teacher, concerned solely with the study of the motif presented by the text of the Old Testament, especially Deut 5-8 and Ex 16.

³⁸ Crenshaw, *Education*, vii.

³⁹ B. S. Childs, "Interpretation in Faith," *Inter* 18 (1964) 433.

Chapter 1. Moses as Teacher, God as Teacher in Deut 5

It may be said that Moses is the most important figure in the Old Testament. His multifunctional roles are dominant in the Pentateuch and common in the rest of the OT. He is *the* archetypal figure of the mediator, of the prophet, of the priest, of the intercessor, and of those who are to come.⁴⁰ In this chapter we focus our discussion on his role as teacher-mediator. Moses as teacher-mediator is not an unknown theme among scholars, but so far it has not received much attention. In Deuteronomy, his teaching role is overwhelming and overlaps with the divine teaching and transmitting from the Lord, as will be discussed in Deut 5:22-33. So in this sense we may find the divine character as Teacher, deduced from his teacher-mediatorship. The aims of this chapter are: 1) to demonstrate the motif of Moses as teacher in Deut 5:22-33, and 2) to deduce the divine character as Teacher from that of Moses as portrayed in Deuteronomy.

1.1. The Preliminary Study of Deut 5:22-33

Having reported the introductory speech (chs. 1-4), Moses begins his second speech (chs. 5-11) with the Decalogue (5:5-21), then the most important words, the Shema (6:4-9), and the parenthesis (chs. 6-11). The text (Deut 5:22-33) to be discussed is located between the Decalogue and the Shema, which suggests that it has something to do with both.⁴¹ This possible linkage between them is of great significance in our discussion for two reasons: 1) the linkage probably shows the transfer/transmission of divine

⁴⁰ Most recently, see W. Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress, 1997), Ch. 22, titled "The Prophet as Mediator"; cf., J. Blenkinsopp, *Sage, Priest, Prophet* (Louisville: Westminster John Knox Press, 1995), Ch. 3, "The Prophet"; P. D. Miller, Jr., "Moses My Servant": The Deuteronomical Portrait of Moses," *Inter* 41 (87) 245-255.

⁴¹ Most commentators divide this unit from 5:22 to 6:3, see Lohfink, N., S. J., *Das Hauptgebot: Eine Untersuchung literarischer Einleitungsfragen zu Dtn 5-11*, AnBib 20 (Romae: Pontificio Instituto Biblico, 1963) 149-152 and 292; Seitz, *Redaktionsgeschichtliche Studien zum Deuteronomium*, BWANT 93. (Stuttgart: Kohlhammer, 1971) 45; von Rad, *Deuteronomy*, 59; Weinfeld, M., *Deuteronomy*, AB (New York/London: Doubleday, 1991) 319-327; cf. Miller, P. D., *Deuteronomy*, Interpretation (Louisville: John Knox Press, 1990) 66-71. However, Chr. Brekelmans, "Deuteronomy 5: Its place and function," in *Das Deuteronomium: Entstehung, Gestalt und Botschaft*, ed.,

authority to Moses from God for teaching/reporting, and 2) it leads the reader/listener naturally to think of the legitimacy of the divine authority of Moses as teacher-mediator of the people of Israel, whose authority is directly given by God. To explore these issues is the main concern here.

1.1.1. Problems in the Text (5:22-33)

Due to their fear of God, the representatives of the people of Israel requested that Moses play a mediator's role "to hear (שמע)" and "to speak (דבר)" what God speaks (אמר and דבר).⁴² God accepted and approved their request (5:28-31). As a result, Moses stood by God and transmitted God's words and commandments to the people (5:32-33). From this point, Moses' teacher-mediator role is obvious. The whole picture of the text seems to be logical and there appears to be no problematic in setting forth the divine legitimacy of the authority of Moses as mediator.

However, there is a problem concerning the direct hearing of the Decalogue. While v 22 says that God spoke to all the people of the assembly, and indeed "face to face" in v 4, v 5 says that the people were afraid to go up into the mountain and that Moses stood between them so that he could transmit God's words to them. Thus, even the Decalogue seems to have been mediated by Moses to some extent. This raises a serious question: Does God speak directly to Israel (פנים בפנים), or through Moses, a mediator? Because of the difference in content, scholars who have found it difficult to resolve the problem between 5:22 (5:4) and 5:23-28 (5:5) have consistently raised this question.⁴³ Some thus regard it as a later addition⁴⁴.

Some literary critics have examined the problem between 5:4 and 5:5 and have tried to explain it by the traditional diachronic approach in connection with the parallel context of Ex 20:18-21. Ex 20:18-21 originally

Norbert Lohfink (Belgium: Leuven Univ. Press, 1985) 164-173, regards 5:1 as the introduction to ch. 5 and 5:32-33 as the conclusion to it.

⁴² These Hebrew verbs are of great significance in our discussion as keywords. See 1.2.2.2.

⁴³ Driver, S. R., *Deuteronomy* (ICC, Edinburgh: T&T Clark, 1895) 83; Lohfink, *Hauptgebot*, 146; Seitz, *Studien* 149-150.

⁴⁴ Mayes, A. D. H., *Deuteronomy*, NCBC (Grand Rapids: Michigan/London, 1981) 166, who follows G. Seitz, *Studien*, 149: cf., von Rad, *Deuteronomy*, 60.

belonged not after the Decalogue, but before it, and was moved to its present position in order to provide an introduction to the Book of the Covenant. Thus, Deuteronomy took the redacted form of the Sinai events in Exodus which implies that the Decalogue had been transmitted directly by God, as in 5:4. However, 5:5 reflects the survival of the original sequence.⁴⁵ Alternatively, the latter is simply treated as a later gloss.⁴⁶ Many scholars have attempted to explain this apparent contradiction.⁴⁷

Among them, Seitz put forward the interesting proposition that קוֹל, a 'theophany description' (Theophanieschilderung) in v 22 refers only to a noise, that is, thunder. Hence, Israel heard only the noise of the theophany, rather than the Decalogue, directly from God. Moses as mediator had to declare it.⁴⁸ His proposal is attractive, but there is serious doubt about his sharp distinction between "voice" and "word" of God.⁴⁹ In v 22 the two words seem to be used interchangeably to indicate God's words, and even in vv 26 and 27 they do not have different functions. If his proposal is correct, why then did the representatives of the tribes request that Moses "hear God's word (v 27)," so that they could relieve themselves from the fear of "hearing the voice of God (v 26)"? The representatives use the two terms interchangeably. Moreover, another reason we cannot agree with Seitz's proposal is because of the phrase "וְלֹא יִסְתֵּי" in v 22. It states that only the Decalogue is directly given by God.⁵⁰ The phrase is deeply bound up with

⁴⁵ For an excellent survey of the current scholarly discussion, see Childs, B. S., *Exodus*, OTL (London: SCM, 1974) 344-364. And for Child's own proposal, see 1.1.3.

⁴⁶ Cf. Chr. Brekelmans, "Deuteronomy 5," 165, considers it to be a post-Deuteronomic gloss: Welch, A. C., *Deuteronomy: The Framework to the Code* (London: Oxford Univ. Press, 1932) 18.

⁴⁷ See von Rad, *Deuteronomy*, 60; Seitz, *Studien*, 45; Siegfried Mittmann, *Deuteronomium 1:1-6:3: Literarkritisch und Traditionsgeschichtlich untersucht*, BZAW 139 (Berlin: Walter de Gruyter, 1975) 132-141 and 183-184, argued his literary critical approach of 5:2-6:3 based on the contradictions of v 5 and 22.

⁴⁸ Seitz, *Studien*, 46. It was not a new proposal, but had already been proposed by Driver, 83-84. Very recently, Mann, T. W., *Deuteronomy*, WBC (Louisville: Westminster John Knox Press, 1995) 45, shares the same idea.

⁴⁹ Very recently, Ian Wilson, *Out of the Midst of the Fire: Divine Presence in Deuteronomy*, SBLDS 151 (Atlanta: Scholars Press, 1995) 53-81, carefully analyses the phenomena at Sinai/Horeb and concludes that the voice of God should be regarded as the words God really spoke to Israel (75-76).

⁵⁰ Chr. Brekelman, 165-166; Driver, 87; Tse Gun Song, *Sinai Covenant and Moab Covenant: An Exegetical Study of Covenants in Ex 19:1-24:11 and Deut 4:45-28:69* (unpubl. Ph.D diss.: CNAAC, Cheltenham, 1992) 221-222; Wright, C. J. H., *Deuteronomy*, NIBC (Peabody: Hendrickson/Paternoster, 1996) 90.

the voice out of fire, cloud, and darkness and is also connected with the first two words of the verse, **הַדְּבָרִים הָאֵלֶּה**. Furthermore, in Deut 8:20 “the voice of God” is apparently used indistinguishably from “the words of God.”⁵¹ Thus, it seems most probable that the term “voice” in v 22 refers to the “word” of God that Israel has heard directly from God, i.e. the Decalogue. Therefore, Seitz’s proposal is not convincing.

Tiffany also made a suggestion on the basis of the cultic process.⁵² According to him, in vv 2-22 the cultic aspect is overwhelming, as in the usage of ‘today,’ of ‘the assembly (a technical term for the cultic community, **קָהָל**)’ in v 22, and Moses’ position (‘between’ in v 5) which he regards as “the mediatorial position of the priest.” And he argues, “as a re-actualisation of that event (Sinai), the cult mediates the word of Yahweh through the mouth of the priest for the assembly gathered ‘today,’ gathered at the time and place of the cult, before Yahweh. To this assembly the Decalogue is proclaimed/ announced (**נָגַד**) by the priest (Moses).”⁵³ His proposal is interesting in terms of its reactualising of the Sinai events into the present, but he has missed some important points. First, Chapter 5 has unity, and is not so much in a cultic form as in the form of a didactic sermon; secondly, as will be discussed below, in Chapters 5-11 Moses is portrayed as teacher primarily, then as mediator, or intercessor, but not as priest. Thirdly, the text itself tells us that God has given the Decalogue directly to the people (vv 4, 22). Therefore, the cultic approach does not provide much help in solving the problem between both v 4 and v 22 and v 5.

As no satisfactory solution has been provided to the problem,⁵⁴ I propose two considerations which may shed light on it, which focus on the text itself: 1) through the theologically reorganised structure, and 2) through an interpretation of v 5.

Before dealing with the problem, an important question should be asked: should we deal with v 22 and vv 23-28 as containing the same problem that exists between v 4 and v 5, as literary critics have done? For the

⁵¹ Deut 8:20b, “לא תשמעון בקול יהוה אלהיכם,”

⁵² Tiffany, *Parenesis*, 46-48.

⁵³ *Ibid.*, 47.

narrative of the former text (v 22 and vv 23-28) as it stands is not a problem in the context of the whole narrative. It makes perfect sense in the process of legitimating the role of Moses as mediator appointed by God. Having experienced the terrifying theophany, the representatives of Israel asked Moses to act as mediator for them, and this met with God's approval. Moreover, in Exodus (20:18-21), the procedure is the same as in Deut 5. Furthermore, verse 22 is perfectly in line not only with the preceding text (the Decalogue) in relation to its emphasis on God's direct commandments, but also with the following text (the people's request for the mediatorship of Moses) in association with the preparation of Moses for the office of teacher-mediator.⁵⁵ Above all, the verse is directly connected with v 4 implying the direct divine bestowal of the Decalogue. Therefore, the former should not be regarded as problematic, but between vv 4 and 5 a problem does exist.

The latter should then be dealt with separately. Yet many scholars have not examined the problem in this way, and so their research has been inconclusive. Only verse 5 seems to be incompatible with verses 4 and 22. If this verse is removed from the text, the whole chapter does not have any problem at all. This means that if v 5 could be interpreted in a persuasive way in accordance with its context, the whole chapter could be clearly interpreted.

1.1.2. Structure of the text (5: 4-5, 22-33)

We should then return to our question; does God speak directly to Israel or through the Mediator, Moses? It is evident from our text that God spoke the Decalogue directly to the people of Israel. If this is the case, why does v 5 suggest that the people did not hear his words directly, as they were too afraid to go up the mountain? Is it a later addition⁵⁶ or a late correction based on Ex 34: 10⁵⁷? At this point, it is important to ask: why these questions are so important for our discussion of Moses' teacher-mediatorship.

⁵⁴ See 1.1.3. for Childs' proposal, with which we cannot agree either.

⁵⁵ See 1.2.1. and 1.2.2.1.

⁵⁶ See von Rad, *Deuteronomy*, 60; Seitz, *Studien*, 45; Mittmann, *Deuteronomium*, 132-141 and 183-184.

⁵⁷ Mayes, *Deuteronomy*, 166.

It is because all the questions are closely related to the teacher-mediatorship of Moses in Deut 5, as well as in the rest of the text (5:22-33). More specifically, they are apparently connected to the theological intention of the author who is concerned with explaining the legitimacy of the role of Moses as teacher-mediator of God's laws. We find much evidence to support this interpretation and suggestion from two points of view.

First, it seems most probable that the author was not interested in the chronological order of the Sinai events, especially the theophany. The Theophany is mentioned several times in Chs. 4-11 (4:9-15, 33-36; 5: 4-5, 22- 27; 9: 8-11), but occurs sporadically, without being arranged chronologically. In Deuteronomy, Moses speaks of different topics and times at random but within a theological framework.⁵⁸ It is thus better to avoid judging the text on the basis of chronological order.⁵⁹

Secondly, the structure of Deut 5 is based not on chronological order, but on a theological scheme. The location of both v 22 (v 4) and v 23 (v 5) corresponds with the literary style of the author. V 22 provides brief information while v23 contains a more detailed account of the message to Israel. Deut 5 is a typical example of this type of stylistic structure:

v 4	spoken directly by God	v 5	Moses' mediating role
vv 6-22	the Decalogue spoken directly by God	v 23-33	Moses' mediatorship

This stylistic feature of Ch. 5 is reinforced by Ch. 6, immediately afterwards:

v 4	a summary of the first part of the Decalogue ⁶⁰	vv 7-9	education for children
vv 10-16	a commentary on the first commandment ⁶¹	vv 20-25	education for children ⁶²

⁵⁸ More and more scholars accept this framework. See J. G. McConville and J. G. Millar, *Time and Place in Deuteronomy*, JSOTS179 (Sheffield: Sheffield Academic Press, 1994) who reveal the framework of Deuteronomy by means of the theme of time and place; J. G. McConville, *Law and Theology in Deuteronomy*, JSOTS 33 (Sheffield: Sheffield Academic Press, 1984) shows that the differences between the code of Deuteronomy and other laws in the OT demonstrate not historical development but theological intention.

⁵⁹ John van Seter, *The Life of Moses* (Louisville: Westminster/John Knox Press, 1994) 270-280, compares the Sinai pericope in Ex 19-20 with Deut 4-5 and remarks that "in Deuteronomy the speech of Moses is all recapitulation of past events mixed with present exhortation so that the order of these items (the diachronically arranged) does not constitute a problem. Furthermore, historical recapitulation of events as a basis for exhortation is a regular feature of Deuteronomy (272-273)."

The first, simple piece of information (5:4 and 6:4) is developed by specifying recitation of the same topic (5:6-22 and 6:10-16) after giving further information that is connected with it (5:5 and 6:7-9), developed in the same way as the first one (5:23-33 and 6:20-25). The stylistic nature of Deut 5 thus reveals a chronological confusion of information, but careful reorganisation in accordance with the author's theological point.⁶³

If this is the case, what theological point is the author then making? Two ideas may be suggested: 1) the divine authority of the Decalogue as the only commandments given directly by God and 2) the legitimacy of the authority of Moses as the teacher of God's Torah.⁶⁴ Therefore, we may conclude that Deut 5 is structured according to the theological point of the author, who wants to stress the Decalogue as being God's direct words as well as the legitimacy of the authority of Moses as teacher.

1.1.3. An Interpretation of Deut 5:5

According to Childs, two different forms of Sinai tradition exist in the Book of Exodus. He considered the different forms as E and J sources as a result of the fusion of the complex history of tradition. The former focuses on God's direct revelation –face to face- only to Moses (Ex 19:9, 19; 34: 27, 32), whereas the latter focuses on the mediatorship of Moses (Chs. 19, 20, 24). On account of the development of traditions by the author of Deuteronomy, E form is on the one hand expanded to overshadow the earlier tradition and conforms to the Mosaic office of covenant mediator, with its focus falling on the prophetic role of mediating the word of God. On the

⁶⁰ See Chapter 2 on the Shema.

⁶¹ Braulik, G., O.S.B., "Deuteronomy and the Commemorative Culture of Israel: Redaction-Historical Observations on the Use of לָמַד," in his *The Theology of Deuteronomy* (Texas: BIBAL, 1994) 183-198, 263-270, originally "Das Deuteronomium und die Gedächtniskultur Israels," trans. Ulrika Lindblad. 187.

⁶² *Ibid.*, 188. He sees this unit as the complement to the part that deals with the teaching of children in the Shema.

⁶³ This stylistic structure has been proved by many scholars who regard the individual laws in Deut 12-26 as structured in accordance with the order of the Decalogue (G. Braulik, "Die Abfolge der Gesetze in Deuteronomium 12-26 und der Dekalog," in *Das Deuteronomium: Entstehung, Gestalt und Botschaft*, BETL LXVIII, ed., N. Lohfink [Belgium: Leuven Univ. Press, 1985] 252-272; S. A. Kaufman, "The Structure of the Deuteronomical Law," *Maarav* 1 [1979] 105-158; C. J. Labuschagne, *Deuteronomium II* [POT, Nijkerk] 1991). If their arguments are right, we would find another stylistic structure of the author in Deuteronomy.

⁶⁴ What is the purpose of Moses' mediatorship as portrayed in Deuteronomy? It is to re-teach what God wants to teach. See below (1.2.2.) for further discussion.

other hand, J form is absorbed into the Jerusalem theology, reflecting the divine presence, because of its close relationship with the tent of meeting. Therefore, in view of the understanding Moses as mediator in both traditions, Childs concludes, "there is no evidence to suggest any other early tradition of a direct transmission of the law to the people." Verse 4 reflects the redaction of J and E, whereas verse 5 represents an earlier tradition of the mediatorship of Moses.⁶⁵

However, Childs' argument does not provide a clear solution to the problem between the 2 verses for two reasons: 1) he has attempted to solve a textual problem by using the history behind the text, and 2) his work on Deut 5:4-5 has been done with no regard for its context. He discusses it only in relation to the Exodus texts in general, not in the context of Deut 5. Child's theory therefore remains questionable as a method for solving the problem. This view leads us to proffer another suggestion.

With regard to Moses' mediatorship, it is important to recognise the purpose behind legitimating Moses as mediator. In Deuteronomy, what in particular is the major task of the mediator? Does he simply transmit God's words and commandments to the people? Certainly, it is his principal task that as mediator he teaches the people what God speaks and commands (5:31, 6:1; cf., 18:18). In distinction from the giving of the law that is normally promulgated by a spokesman, his teaching Torah means that it is "to be explained and applied by Moses to the particular situation of the Israelites."⁶⁶

Indeed, from the outset in Deuteronomy (1:5), Moses is expounding and applying the Torah to the new generation (2:35) and to the new situation (on the verge of entering into the Promised Land, 1:1-5). Deuteronomy is said to be an exposition of the Torah: "Beyond the Jordan in the land of Moab, Moses undertook to expound this law as follows... (1:5)." The verb **נאֵר** means "to explain" or "to expound," and elsewhere "to engrave or write down clearly" (27:8; Hab 2:2 "Write down... inscribe it [**נאֵר**] so that a man may read it easily."). Some scholars go further in regarding its meaning as

⁶⁵ Childs, *Exodus*, 351-360.

⁶⁶ Craigie, P.C., *The Book of Deuteronomy*, NICOT (Grand Rapids: Eerdmans, 1976) 92.

“to interpret.”⁶⁷ The meaning “to expound or to explain” or “to interpret,” is apt for in Deut 1:5. It indicates the nature and purpose of Moses’ teaching (תורה, v 5), which is “to expound and to interpret.”

The Decalogue is an example of Moses’ expounding and interpreting. It is written by God on two tablet stones (4:13; 5:22; 10:1-3; Ex 24:12), and when something is written in stone this means that it cannot be changed or modified in any way. If the Decalogue is set in stone, why do differences exist between the content of the Decalogue in Exodus and in Deuteronomy? Human mediation must be required to interpret the differences.

Although various small differences exist in the Decalogue, the largest is in the fourth commandment (the Sabbath). The content of the Sabbath commandment has been completely changed from the memorisation of the Creation of the world by God in Exodus to one of the Exodus in Deuteronomy. Why is the change necessary? If Moses is a teacher, endowed with the same authority as God, to interpret or change the commandment, why did he have to emend it? There are two possible reasons.

First, Moses has been given divine authority to interpret/expound God’s Torah, so that he is applying the Torah, here specifically the Decalogue, to the new generation and the coming new circumstances. The act of “standing by God” in v 31 gives a crucial clue for his (Moses’) divine authority to declare and to apply the instructions of God.⁶⁸

Secondly, the Sabbath commandment in Ex is clearly linked with the Creation. To keep the commandment is to participate in God’s Creation. As Fretheim has stated, “Sabbath-keeping is an act of creation-keeping... To keep the Sabbath is to participate in God’s intention for the rhythm of creation.”⁶⁹ In other words, to keep the Sabbath is at once to take part in God’s world and to live in His creational world as His people. Thus, not having experienced any regulation of the Sabbath since living in Egypt as slaves, the Israelites undoubtedly needed instruction and discipline to keep

⁶⁷ Fretheim, *The Pentateuch*, IBT (Nashville: Abingdon Press, 1996) 153-154; Miller, *Deuteronomy*, 70; Brueggemann, *TOT*, 586.

⁶⁸ For a more detailed argument, see 1.2.2.3.

⁶⁹ *Exodus*, 230.

the Sabbath so that they could come into the world of God and live in it as the people of God. This is clearly represented in Ex 16, the manna story.⁷⁰

The motives for the Sabbath commandment in Exodus and that in Deuteronomy are different, but their fundamental principle is similar, to live in God's world as the people of God.⁷¹ Thus, why should not the fourth commandment be dealt with similarly in the respect of its content on the grounds of different situations and circumstances?

In 5:3, as an introduction to the reiteration of the Decalogue, Moses asserts: "Not with our ancestors did the Lord make this covenant, but with us, who are all of us here alive today." That is, "Deuteronomy is not *Sinai repeated*. It is *Sinai interpreted*, extrapolated and explicated in order to keep the claims of Sinai-Mosaic Yahwism pertinent to a new time, place and circumstance (italics Brueggemann's)."⁷²

Miller agrees with Brueggemann:

"the teaching function (of Moses) is carried out first in his declaring or telling the law. In his *communication of the word of God* is his teaching task. While Moses typically is understood as lawgiver, in Deuteronomy that act of transmitting the law is a teaching activity. The Lord *tells* or *speaks* the commandments, the statutes and the ordinances to Moses; he in turn *teaches* them, spelling them out, explaining them as clearly as possible, interpreting what they mean for Israel (italics his, but underlining mine)."⁷³

⁷⁰ This story will be dealt with in detail in Chapter 4 of this thesis.

⁷¹ According to Samuel E. Balentine, *The Torah's vision of Worship*, OBT (Minneapolis: Fortress, 1999), the Torah is composed for the purpose of inviting the people of Israel to the creational world of God, to live in it as the people of God through keeping worship.

⁷² Brueggemann, *TOT*, 586. Terence E. Fretheim (*Pentateuch*, 152-153) expresses a similar perspective with the phrase "copy of law" in 17:18,

"The phrase also recognises that Deuteronomy repeats and recasts various matters from previous books (Gen-Num): stories regarding Sinai and the wilderness wanderings as well as numerous laws from Exodus, including the Decalogue. Moreover, the phrase conveys a key characteristic of the law more generally: God's law is not a matter given once and for all. Law was integral to life before Sinai and develops after Sinai in view of the needs of new times and places. The phrase also suggests that Deuteronomy has an authoritative role in how the first law is to be interpreted; hence its association with Moses. But this is more a theological claim than a historical one, for example, Deuteronomy is in authoritative continuity with the law given by God to Moses at Sinai and is to be given a comparable status in the community (underlining mine)."

⁷³ Miller, P. D., *Deuteronomy, Interpretation* (Louisville: John Knox Press, 1990) 70; cf. idem, "Moses my Servant," 246-247.

It is thus highly probable that the relationship between v 4 and v 5 is not tensional, but complementary. In other words, the two verses emphasise the office of Moses as teacher-mediator, and enhance Moses' divine teaching authority by the Decalogue, especially the fourth commandment, which is interpreted/expounded by Moses. It may be that the text is intended to elevate Moses' authority to the divine as if his words are God's words. It is perhaps for this reason, that Deuteronomy claims that "never again did there arise in Israel a prophet like Moses (34:10)."

1.2. Moses as the Divinely-Authorised Teacher

In support of the view of Moses as the divinely authorised teacher in Deut 5:22-33, two observations may be drawn from the text: 1) the theologically-structured feature of the text, and 2) a key verse, key words, two prophetic formulae, and a key phrase.

1.2.1. The Theological Feature of the Structure of Deut 5:22-33

As mentioned briefly above, Deut 5 is structured according to the author's theological scheme to bestow legitimate authority on Moses as teacher-mediator of God's laws. Indeed, the second part of the chapter (5:22-33) is also intended so. The comparison between the request of the representatives of the tribes in Deut 5:23-27 and that of Israel in Ex 20:19 might be worth looking at more fully.⁷⁴

Deut.

Ex.

22 And when you heard the voice out of the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes, and your elders;

24 and you said, 'Behold, the LORD our God has shown us his glory and greatness, and we have heard his voice out of the midst of the fire; we have this day seen God speak with man and man still live.

⁷⁴ Cf. Van Seter, *Moses*, 271-272, gives a fuller comparison of the Sinai Pericope between Ex 19-20 and Deut 4-5.

25 Now therefore why should we die? For this great fire will consume us; if we hear the voice of the LORD our God any more, we shall die.

26 For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of fire, as we have, and has still lived?

27 Go near, and hear all that the LORD our God will say; and speak to us all that the LORD our God will speak to you; and we will hear and do it.' (RSV 5:23-27)

19 and said to Moses, "You speak to us, and we will hear; but let not God speak to us, lest we die."
(20:19)

While the description in Deuteronomy is allocated five verses, in Exodus only one verse is given. The comparison shows that the author of Deuteronomy thought it appropriate to recount the situation of the request in a far more detailed way than in the Exodus context. The author was probably trying to call Israel's attention to his theological intention, that is, the emphasis of Moses' teaching-mediating function derived from divine authority by both the request of the people and the bestowal of God, which is why he gives an expanded and enhanced explanation.

- v 22 playing bridge role connecting vv 6-21 with vv 23-6:3
- vv 23-27 people's request for the teacher-mediatorship of Moses to *speak* (דבר, Pi)⁷⁵ them God's words
- vv 28-31 God's approval
- vv 32-6:3 Moses' divinely authorised teaching role

Concerning the structure, Song's comment is worth noting here: "the author builds up progressively the process to give Moses the legitimate (*popularly demanded* and *divine*) authority to bring God's law and to teach it to the people (*italics his*)."⁷⁶ Indeed, the author draws Israel's attention to a theologically and persuasively designed structure in order not only to expound how to begin the divine teacher-mediatorship of Moses, but also to emphasise Moses' divine authority for teaching the people of Israel.

⁷⁵ The verb is important when examining the transmission of Moses' teaching function from God to him. For the discussion of key words see 1.2.2.2.

⁷⁶ Song, *Sinai, Moab Covenant*, 221.

Although it is uncertain why the legitimacy of his divine authority for teaching is not mentioned at the beginning of the book of Deuteronomy before he starts “to expound” (באר, 1:5) the Torah⁷⁷, it does suggest that there must be a significant matter to be dealt with at this point. What is this significant matter? Is it to establish Moses’ divine authority for teaching when the following parenthesis (chs 6-11) and the deuteronomic laws (chs 12-26) are taught or delivered by him, so that the Israelites will regard Moses’ teaching as God’s teaching?

1.2.2. Moses as the Divinely-Authorised Teacher

The main interest of this thesis concerns the issue of whether it is possible to see Moses as teacher and at the same time see God as Teacher. For an examination of this issue we may begin with 5:22, which is a key verse to illustrate Moses’ role as teacher, with three key words that enable us to determine how Moses became such a teacher, with two prophetic formulae derived from the key words that show the continuity of the Mosaic prophetic teaching function in the Old Testament, and with a key idiom which enhances Moses’ teaching authority and reveals the nature of a prophet.

1.2.2.1. Key Verse 5:22

5:22 plays a most crucial role in our text (5:22-33). Not only does it link together the preceding part (the Decalogue) with the text,⁷⁸ but it also gives some significant pointers for interpreting the rest of the text. Without it, it would be impossible to gain a proper understanding of the chapter.⁷⁹ Let us start by discussing this verse.

In order to demonstrate Moses’ divine authority as teacher, three important phrases are used: 1) “these words (הדברים האלה),” 2) “he added no more (ולא יסף),” and 3) “and he wrote them on two tablets of stone, and gave them to me (ויכתבם על-שני לוחת אבנים ויתנם אלי).”

⁷⁷ For further discussion of the meaning of Torah in Deuteronomy, see below.

⁷⁸ Chr. Brekelmans, “Deuteronomy 5,” 166.

Although the meaning of the first phrase (הַרְבַּרִים הָאֵלֶּה) has been an issue among scholars,⁸⁰ it should actually be determined by its context. Despite הַרְבַּרִים being used as the term for the Decalogue elsewhere in Deuteronomy (4:12-13, 36; 9:10; 10:2, 4), here it should be seen as a common phrase referring to an antecedent speech. From its context it appears to be used to remind Israel of what God had said just before. This interpretation is supported by the remaining two phrases [2] and 3]] which make clear what the first phrase means, the Decalogue, God's *only* direct words. Why are they His "only" direct words? The second phrase provides a clue.

The second phrase, "God added no more (וְלֹא יִסֵּף)" means not that he stopped speaking,⁸¹ but that He gave no more direct laws after having given the Decalogue.⁸² Here there seems to be "a clear dividing line between the Decalogue as God's direct law-giving and the subsequent law-giving through Moses."⁸³ This interpretation can be explained by the fact that the remainder of the context (vv 23-6:3) has been arranged in order of the process of the authority allowed to Moses. God approves Moses' legitimate authority to teach (לְמַד 5:31, 6:1) and to tell/speak (דַּבֵּר 5:27) to Israel what God has spoken (דַּבֵּר 5:27, 31) to him, and then Moses' divinely-approved act of teaching is subsequently described. If our interpretation is correct, the second phrase provides not only a crucial distinction between the Decalogue as God's direct speaking and the subsequent laws as being taught or delivered by Moses, but also the anticipation that the legitimacy of the authority of Moses as teacher mediating God's words would come next. The second phrase thus provides the answer to the questions, by what authority

⁷⁹ Ibid.

⁸⁰ While many commentators see it as the Decalogue (Driver, *Deuteronomy*, 87; Weinfeld, *Deuteronomy*, 323; Mayes, *Deuteronomy*, 172; Wright, C., *Deuteronomy* 90), some still regard it as referring to the whole of the Deuteronomistic law (chs. 5-26) because of their historio-critical approach, for example, G. Braulik, "Die Ausdrücke für 'Gesetz' im Buch Deuteronomium," *Bib* 51 (1970) 39-66.

⁸¹ Driver, *Deuteronomy*, 87; G. André, "יִסֵּף," *TDOT* vol. VI, 123. This is not the case because God speaks to Israel through Moses after v 22 has been reported.

⁸² Chr. Brekelman, 165-166; Mayes, 172; Song, *Sinai, Moab Covenant*, 222; Wright, C. *Deuteronomy*, 90.

⁸³ Song, *Sinai, Moab Covenant*, 222; see also Welsh, *Deuteronomy*, 19.

does Moses speak/teach for God and for Israel? And why is the Decalogue God's *only* direct words?

The last phrase is concerned with the special position and task of Moses, having received the written Decalogue. Why did God give the two tablets to Moses? It is quite useful to look at a parallel passage to this phrase, that is, Ex 24:12: "I will give you the tablets of stone and the teachings and commandments which I have written to *teach them* (translation and emphasis are mine)." Although there may be argument as to what the "teachings and commandments" mean in this context, it is clear that they are given to Israel as a foundation for teaching. The underlying purpose of giving the tablets to Moses is so that he can teach them what God has written down and given to him.⁸⁴ Thus, whatever the reason, it is clear from the Exodus text that the Decalogue was written by God in order to teach Israel through Moses. The last phrase in Deut 5:22 confirms the witness of Exodus to Moses' teaching role in the Deuteronomic context.

It seems certain from the text that the written Decalogue is provided as a foundation for teaching. Although there is no specific mention of the activity of teaching or educating in 5:22, the sense of preparing for the act of teaching or educating is overwhelming as discussed above. Moreover, verse 31 confirms that the purpose of the stipulations, including the Decalogue, is to teach, and that this teaching will be carried out by Moses, who is a teacher.

In sum, it cannot be denied that the three phrases are closely linked with teaching activities.

1.2.2.2. Keywords (למד, דבר, and שמע)

In our text there are three key words worthy of separate discussion here, in order to verify Moses' divine teaching authority as bestowed by God, and the motif of God as Teacher. The three key words are למד, דבר, and שמע. Each of them will be discussed respectively in detailed.

1.2.2.2.1. למד (pi.)

The first key word, למד, is didactic term for the activity of teaching and learning (TL) something in Deuteronomy.⁸⁵ It is most frequently connected with laws and with the authority to teach and promulgate laws (4:1, 5, 14, 5:31; 6:1). Although most subjects of the word are not God, but Moses, the actual law spokesman is God who gives the teaching authority to Moses.⁸⁶ In v 31 the word gives the most significant indications of Moses' teaching authority. First, it demonstrates the author's purpose in recounting the request of the representatives of Israel more fully than in Ex 20:19, which is a parallel text. This purpose is to emphasise the bestowal of divine authority on Moses who is going to teach God's stipulations. Secondly, it makes clear that the divine approval is of Moses' role as a teacher. Thirdly, the verse points out that the content of Moses' teaching will be, "והמשפטים) (כל-המצוה והחקים)." Millar and McConville correctly argue on the tripartite form as follows,

"the addition of the category 'all the command' in 5:31 is important. We have moved from a bipartite designation in 5:1 to a tripartite form in 5:31...the shift to the tripartite phrase supports the thesis that a development is in progress in the legislation of Israel. Initially the ten words are the 'laws and the statutes'. Now the 'laws and statutes' are joined by 'all the command'. This designates something additional and yet closely related to the Decalogue. It seems that והמשפטים והחקים now encompasses the Decalogue, yet is not exhausted by a simple recitation. והמשפטים והחקים is expanded to

⁸⁴ Östborn, *Tōrā*, 53, 58-61.

⁸⁵ The verb occurs 16 times (4:1, 5, 10 [2x], 14, 5:1, 31; 6:1; 11:19; 14:23; 17:19; 18:9; 20:18; 31:12, 13, 19, 22). No other book in the Old Testament uses it as often as Deuteronomy, except Psalms. For further study on its etymological and theological usage, see Braulik, "commemorative, למד," 183-198, 263-270; Schawe, *Gott als Lehrer*; Weinfeld, *School*, 303.

⁸⁶ After examining the usage of למד in Deuteronomy, Schawe, *Gott als Lehrer*, 92, concludes that, "Der Verkünder der "Gesetze" ist Mose. Die Verkündigung richtet sich an die Israeliten. Da lmd[למד]hier (4:1, 5, 14, 5:31; 6:1) immer im Pi. steht, ist die Gesetzespromulgation durch Mose immer eine akzidentielle Handlung (vgl. E. Jenni), d.h. eine gelegentliche, nicht allgemein übliche Handlung. Der eigentliche Gesetzesgeber, von dem Mose seine Autorität bekommt, ist Gott."

subsume the whole Deuteronomic parenthesis, which stretches far beyond the end of ch. 5.”⁸⁷

And they continue, “at 5:31, then, we are still waiting strictly for the *content* of the new revelation to begin (emphasis theirs).”⁸⁸ The new revelation, according to them, is not an entirely new one, but a developing concept, applying to new circumstances in keeping with the ancient principles.⁸⁹ The new circumstances thus require of Moses (actually God) to reiterate/ reinterpret/ re-teach God’s stipulations, and therefore, with the divinely bestowed teaching authority, Moses starts to teach Israel the tripartite form (המצוה והחקים והמשפטים) as soon as he has been approved by God (6:1, למד occurs).

Fourthly, the word helps to make it possible to deduce the motif of God as teacher from the teaching role of Moses. When the representatives of Israel made their request, they were entreating Moses to tell (דבר) what God spoke (דבר). God speaks to Moses, but Moses teaches Israel what God speaks (v 31). There seems to be a close connection between telling and teaching. Indeed, teaching does not take place in itself without having been taught or told before, but presupposes previous learning from someone, a teacher. Schawe is supportive at this point, “interessant ist, dass dbr (דבר) pi. Gott und lmd (למד) pi. Mose vorbehalten ist. Gott spricht, aber er lehrt nicht: Mose lehrt, aber er spricht nicht. Damit ist hier wohl angedeutet, dass das Lehren des Mose auf Gottes Wort zurückgeht, im Namen Gottes geschieht.”⁹⁰ Although Moses plays a teacher’s role, it seems most probable that the ultimate Teacher behind him is God.

As a result, Moses’ teaching role culminates through the key word למד, in divine approval for the request of Israel, in the divine verification of the purpose of mediatorship, and in the content which Moses is to teach.

⁸⁷ Miller and McConville, *Time and Place*, 54.

⁸⁸ *Ibid.*, 54, 55 respectively.

⁸⁹ *Ibid.*, 54.

⁹⁰ Schawe, *Gott als Lehrer*, 84.

1.2.2.2.2. דבר (pi.) and שמע

These two key words are intimately related to each other and it is best to examine them together, rather than separately. The first key word, דבר,⁹¹ is used in v 22 in our text for the first time, when God speaks (דבר) the Decalogue directly. The people of Israel fear to hear what God speaks (דבר) to them, so they request that Moses be a teacher-mediator for them, and speak (דבר) what God has spoken (דבר) to them (v 27). After God's approval of this request by the people, He then speaks (דבר) to Moses who is 'standing by Him' (v 30).⁹² One many wonder why the author used the same word so repeatedly? Even in Ex 20:19, which is comparable to our text, the same word (דבר) is employed. Why did he choose the same word in our text to describe the communication between God and Moses and the people? More interesting still is the interchangeable use of the first key word with the second key word, שמע.⁹³

It is intriguing that while asking Moses to be a teacher-mediator, the representatives say, "go near and hear/listen (שמע) to all that the Lord our God says. Then tell (דבר) us whatever the Lord our God tells (דבר) you. We will hear/listen (שמע) and obey (v 27)." One can find a sequence formula, hearing (from God) – telling (to Israel) –hearing (from Moses), which clearly shows the transmission sequence. God approves their request (vv 28-30) and subsequently does what they entreated (v 31). However, curiously enough, שמע, one of key words of the sequence, has been replaced with למד pi. in v 31 as if there is a strong connection between hearing and teaching. It is true that the former has been recognised as having a strong didactic sense in Ancient Near Eastern society as well as in ancient Israel.⁹⁴ In other words, the act of hearing/listening denotes the attitude of being taught, namely, learning. Teaching causes learning, learning is the result of teaching. Thus,

⁹¹ This occurs ten times (22, 24, 26, 27 [2x], 28 [3x], 30, 6:3) in our text and always in Piel form.

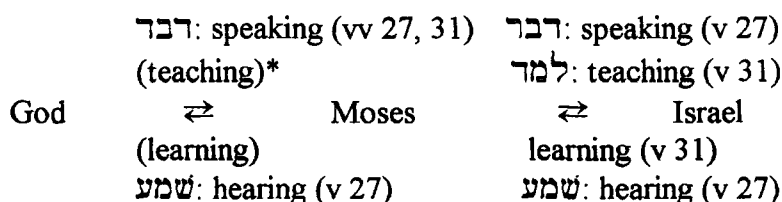
⁹² This phrase will be discussed below more fully, see 1.2.2.4.

⁹³ Eight times occurrences (22, 24, 26, 27 [2x], 28 [2x], 31) in our text.

⁹⁴ Cf., Weinfeld, *School*, 305; idem, *Deuteronomy*, 199.

Moses' teaching causes Israel's learning through the act of hearing; without hearing there is no learning. God teaches Moses by means of His direct speaking (דבר v 31), and in turn Moses teaches Israel in the same manner.

We may summarise the sequence of teaching and learning (TL) found in our text as follows,



* Brackets indicate possible sequence.

As God produces the teaching by speaking to Moses, so Moses accomplishes his teaching of Israel in the same way as God. In response to God's teaching, learning takes place in Moses as a result of hearing. The same thing happens between Moses and Israel.

If our interpretation is correct, our text is crucial. For we then have a solid foundation not only for the idea that Moses is a teacher, whose divine authority is given by God, but also to delineate the divine motif of Teacher, deduced from the role of Moses. It should however be admitted that the sequence does not apply to all the passages where God speaks to Moses or His agents, but it may be utilised in a limited number of texts such as Deut 18:18-20. Indeed, the three key words seem to show a kind of communicational or educational sequence for those who have been given divine authority as a teacher. The text sheds light also on the sequence of the process of TL, especially concerning prophetic messages that come directly from God.

Deuteronomy 18:18-20 is concerned with "a prophet like Moses" who conveys God's words. Moses also tells (דבר, v 18) the people everything God commands him, so that they ought to hear (שמע, v 19], otherwise "God will punish him."⁹⁵ Although one key word למד is absent, a more technical idiom for teaching/educating is introduced, "put one's words in one's mouth." A similar idiom can be found in the prologue to the Laws of

Hammurabi, "I put law and justice in the mouth of the (people of) the land." The idiom means to "teach by heart." From this idiom, it is possible to deduce the teaching character of Moses, as well as of the prophet to come.⁹⁶

According to Nili Shupak, in Egyptian wisdom, organs of the body constitute an inseparable part of the world of education and wisdom and are closely connected with "various stages in the mental process of learning." Among the organs, the mouth is the one that is associated with expressing knowledge and thought. The mouth functions "to pour out from within a man's thoughts and feelings." It carries the sense of "speech" and "saying." Thus, the mouth of the officials of Egypt is identical with that of their king as an instrument of speech.⁹⁷ Comparing the meaning of the mouth here with that in the Old Testament, Shupak confirms that the meaning can be applied to the prophet in Deut 18:18, connoting the transmission of God's words to the people as a sign of educational activity.⁹⁸ In other words, God will act as the teacher of a prophet by putting His words in his mouth, thus the educational act takes place in that the prophet will be taught and will transmit/teach His people God's speaking with divine authority, as a sequence of educational activity.

Nili Shupak attests that the ear is also of importance in the mental process of learning. It is "the instrument both of hearing and understanding; its function is to receive information from the outside and to convey it to a person's interior."⁹⁹ Regarding both the significance of the ear and the sequence of education by God, Isa 50:4-9 is the best example in the prophetic book. It may be regarded as typical of the process of being taught by God, who is assumed to be a Teacher, through the auditory (ear) and the visual (eye) organs of the body, that are characteristics of pupils or disciples.¹⁰⁰ In connection with the organs, God is also described as a Teacher who "opens the ear" of men (Job 36:10; cf. 3:16). The ear is

⁹⁵ Tigay, *Deuteronomy*, 177.

⁹⁶ *Ibid.*, 401. This meaning can also apply to Balaam's case in Num 23:5 as an expression describing a divine manifestation to a prophet (Ex 4:15; Isa 49:2; 58:16; 59:21; Jer 1:9). See Jacob Milgrom, *Numbers* (Philadelphia: Jewish Publication Society, 1990) 195.

⁹⁷ Shupak, *Wisdom*, 276-288.

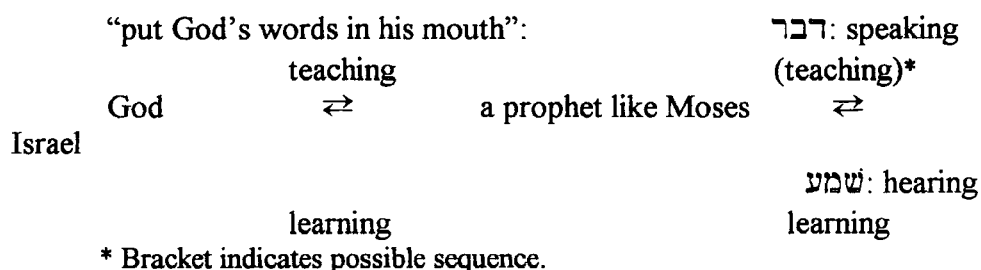
⁹⁸ *Ibid.*, 287.

⁹⁹ *Ibid.*, 276.

¹⁰⁰ *Ibid.*, 279; see also R. N. Whybray, *Isaiah 40-66*, NCBC (Grand Rapids/London: Eerdmans/Marshall, Morgan & Scott Pub., 1975) 151.

represented as the instrument of learning. Hearing thus can produce a process of learning.

Shupak's investigation into both the mouth and the ear with regard to educational activity is extremely useful for our discussion. If we adopt her theories on hearing (ear) and speaking (mouth), we may again put the key words in Deut 18:15-18 into the same process of TL as found in Deut 5, as below.



Comparing the use of the two key words (דבר and שמע] in Deut 5 with their use in Deut 18, we find an almost identical technical sequence of TL. The initiator of the sequence is always God. He will teach men such as Moses as the teacher-mediators who are directly given divine authority by Him. As a result, it seems clear that in both passages (Deut 5 and 18) there can be found the technical sequence of the act of TL performed by Moses, and in the future the performance of those who are like Moses.

To sum up, three key words (דבר, שמע, together with למד] are of significance for identifying and verifying the office of Moses as teacher-mediator. דבר represents the communication between God and Moses and the people, and brings forth hearing, שמע, which is a means of receiving information during a process of learning.

This discussion of the three key words in Deut 5 and 18 provides us with the most important features of the office of Moses as teacher-mediator:

1. Divine legitimation provided by God
2. Divine authority of Moses as teacher-mediator bestowed by God
3. The sequence/process of TL initiated by God (as Teacher)

From the general pattern of the office of Moses as teacher in Deut 5:22-33 and in view of the same official mission of Moses described in Deut 18:18-

21, it may be assumed that subsequent teachers like Moses will have the same function and teach by the same process as Moses. In view of this, how does one square the view of Moses as teacher with the claim in the Old Testament that Moses was in fact the prototype of the prophet? Do the key words play the same role in bringing out divine legitimation, divine authority, and the process of TL as they did in the Deuteronomic contexts? These questions will be addressed below.

1.2.2.3. **וְשָׁמַע וְדַבֵּר... as a TL (Teaching and Learning) Prophetic formula?**

We have shown how the three key words have a close affinity with one another and also with Moses' teaching role. They enhance Moses' teaching role by effecting the process of TL, and also make it possible to deduce the motif of God as Teacher. They are thus crucial for our topic, Moses as teacher-mediator and accordingly God as Teacher, too.

There is no doubt that Moses is the prototype of the prophet in Israel. First, he is called a prophet (18:15, 18), secondly, he is commissioned to be a prophet (Ex 3-4), and finally he is the model for those who play significant roles on God's behalf, such as teacher, covenant-mediator, intercessor, preacher/ promulgator, and so on. Yet our concern here is only with the role of Moses as teacher, in particular with regard to the teaching role of the prophet. Can the teaching role of Moses be compared with that of the prophet in Israel? Certainly not with all prophets, but with some. Particularly, with the two key words (וְשָׁמַע plus a preposition וְ and דַבֵּר) one can find a significant prophetic formula associated with the divine legitimacy and authority of prophets already approved or to be approved by God. The formula shows that there is a thread of continuity between the Mosaic prophetic role and later prophets.¹⁰¹ As this is the case, one may expect to

¹⁰¹ I am aware that critics have a tendency to divide the prophetic commissioning tradition into two types. On the one hand, the visionary features are highlighted, associated with divine council or divine enthronement in the temple to authorise someone to proclaim His messages (1K 22; Isa 6). On the other, the call narratives are presented like the commissioning narratives of Moses, Gideon, Saul, or Jeremiah. David L. Petersen, *The Roles of Israel's Prophets*, JSOTS 17 (Sheffield: Sheffield Academic Press, 1981) 76-85,

find the “hearing-speaking-hearing” sequence, couching a teaching-learning (TL) process, in the prophetic narratives, as shown in, for example, Num 12:1-6, 1 K 22//2 Chr 18, Jer 23:16-22 and two Deuteronomic passages, Deut 5:22-31 and 18:15-22.

Fortunately, Naomi G. Cohen has already investigated one of two key words in an article, “רַבֵּרֵב...ב: An ‘Enthusiastic’ Prophetic Formula.” As the title of her article suggests, Cohen’s purpose is to examine whether the formula is enthusiastic in classical literary prophecy that has not been recognised as such. Cohen divides prophetic experience with God into two types: the partner-style and the vessel-style experience. Moses is the typical exemplification of the former, having spoken with God face to face, while Aaron and Miriam, Micaiah ben Imlah, Hosea (1:2), and so on represent the latter experience, also called the “nebiatic” experience, namely, “enthusiasm, i.e. possessed by God.”¹⁰² On account of their ‘enthusiastic’ experience, the preposition(ב) in the formula should be interpreted as “within.”¹⁰³ This means that their experiences took place in imaginary visions and “did not happen. They are materially unreal.”¹⁰⁴ However, Cohen does not rule out any relationship with the real life of the prophet: “what we have here then, is neither a description of real-life experiences nor completely imaginary construction, entirely divorced from the existential experience of the prophet but rather an enthusiastic ‘nebiatic’ vision.”¹⁰⁵ Thus, the formula “רַבֵּרֵב...ב,” should be “a *terminus technicus* for a specific type of the first stage of the prophetic experience,”¹⁰⁶ that is, “enthusiasm.” It is in fact of benefit to our argument that the formula should be considered as a technical term for the prophetic experience.

Unfortunately, however, Cohen does not provide a completely satisfactory analysis of the formula. First, whether missed or ignored, the important Deuteronomic passages (18:18, 19, 20, 22 and 5:22-31) in which

classifies the first as characteristic of the southern society, and the second as characteristic of the northern society. A discussion of this division is beyond the scope of this thesis.

¹⁰² ZAW 99 (1989) 220-221.

¹⁰³ Ibid., 223.

¹⁰⁴ Ibid., 225.

¹⁰⁵ Ibid., 228.

¹⁰⁶ Ibid., 220.

the formula clearly occurs or is implied are passed over. Secondly, whether or not the formula indicates “enthusiastic experience,” it cannot be seen from her article that the implication of the formula is that the prophet should have divine legitimacy and authority in order to be a true prophet. For the prophet are closely associated with the mode of the divine council, so that the commissioner may not have been experienced. Thirdly with regard to the divine council, the preposition “ב” may be translated best as “with” rather than “within.”¹⁰⁷ Fourthly, the other key word שָׁמַע¹⁰⁸ is crucial for the sake of understanding the formula fully, which elicits the process of TL by means of the two formulae. A further examination is therefore necessary here, in order to arrive at a full understanding of both formulae: the first, דַּבֵּר...ב and the second, שָׁמַע.

In Num 12:1-8, the narrative deals with Miriam and Aaron’s challenge to Moses’ authority. The issue here seems to be the means by which God communicates with them. The formula occurs first in v 2.¹⁰⁹ Miriam and Aaron themselves understood that their prophetic communication with God was not different from that of Moses, but was equal to his. Yet in v 6 and v 8 God points out that their prophetic commissioning is different (לֹא כֵן, v 7) from that of Moses. For God spoke (דַּבֵּר...ב) to Aaron and Miriam in a vision or dream, whereas God spoke to (דַּבֵּר...ב) Moses directly, “mouth to mouth (פֶּה אֶל-פֶּה, v 8).”¹¹⁰ Rather than denying the prophetic status and authority of Miriam and Aaron, the narrative lays emphasis on the difference in the type of revelation between Miriam and Aaron and Moses, in terms of their intimacy with God and in terms of the authenticity of the words of God. In this narrative the first formula (דַּבֵּר...ב) is used by both “the two” (v 2) and “God” (v 8) as the

¹⁰⁷ Cf., J. Lindblom, *Prophecy in Ancient Israel* (Oxford: Basil Blackwell, 1965) 113; Wenham, G. J., *Numbers*, TOTC (Leicester: Inter-Varsity, 1981) 111.

¹⁰⁸ Gene M. Tucker, “Prophetic Speech,” in *Interpreting the Prophets*, eds. James Luther Mays and Paul J. Achtemeier (Philadelphia: Fortress, 1987) 28, considers it in a prophetic context as the introducing and concluding formula such as the call to hear, “Hear, this word...”

¹⁰⁹ “וַיֹּאמְרוּ הֲרֵק אֶדְבִּישְׁמָה דַּבֵּר יְהוָה הֲלֹא נִסְבְּנוּ דַבֵּר וַיִּשְׁמַע יְהוָה.”

¹¹⁰ This idiom is synonymous with “face to face” (פָּנִים אֶל-פָּנִים), Ex 33:11; Deut 34:10). Cf. Cohen, “Prophetic formula,” 22; Milgrom, *Numbers*, 96.

expression of the prophecy in general, as if it has been used a channel for the prophecy, a means by which they communicate with God.¹¹¹ The formula thus implies that they had already been approved as prophets, at least in the narrative, and given divine authority to communicate or speak God's words to His people.

Is there any motif or evidence in the narrative for the divine approval and authority of Aaron and Miriam? There is, and it comes from the motif of the divine council. After calling Moses, Miriam, and Aaron, God appears at the door (lit. "opening") of the "Tent of Meeting" in the "column of cloud" (v 5). Why did God command them to come to the Tent and use the formula (v 8 [2x employed]) to reveal the different intimacy and authenticity existing between them while revealing Himself to them? The Tent of Meeting serves as the place of God's theophany and as an oracle tent. It has been seriously considered that the Tent was primarily the prototype of heavenly assembly, divine council.¹¹² And the background of Num 12:5 also seems to indicate that coming out to the Tent means attending the divine council, as well as indicating approval of them as the legitimated prophets of God, and the use of the formula by God Himself confirms its prophetic characteristic as a formula for receiving the message of God. The use of the imperative form of the second formula, *שמעו* (12:6), emphasises the prophetic background of the divine council in the narrative, since the prophets were often commissioned with imperatives as were the messengers of the council in the Old Testament (Deut 5:30, 31; 1K 22:22; Isa 6:9) and in Ugaritic literature.¹¹³ Hearing, in the context of the divine council, must be different from hearing in the common narrative. Certainly, the act of hearing in the council often refers to attending and receiving the message of the head of the council, namely, God (cf. Isa 6:8; Jer 23:18). Those who hear the message must be messengers, especially the prophet.

"The special gift of a prophet is his ability to experience the divine in an original way and to receive revelations from divine word. The prophet belongs entirely

¹¹¹ Budd, P. J., *Numbers*, WBC 5 (Texas: Word Books, 1984) 136; Cohen, "Prophetic formula," 222. Cf. 2S 23:2; 1K 22:18; Hos 1:2; Hab 2:1.

¹¹² Mullen, E. Theodore, Jr., *The Assembly of the Gods: The Divine Council in Canaanite and Early Hebrew Literature*, HSM 24 (Michigan: Scholars, 1980) 171-175.

¹¹³ See *Ibid.*, 220.

to God; his paramount task is *to listen* to and obey his God. In every respect he has given himself up to his God and stands unreservedly at His disposal (*italic added*).”¹¹⁴

The prophet is one who hears the word of God and who must transmit the word heard. Although Num 12 does not give an account of receiving and delivering God’s message, it must be a case of hearing (שמע] the speaking of God (דבר...ג) at the Tent of Meeting, a prototype of the divine council. The exact process of TL, speaking–hearing–speaking, does not appear here, yet the process is suggested by the two formulae. According to Shupak, “in any case, the Hebrew and the Egyptian forms confirm the opinion that שמע in the imperative is typical of the instruction genre.”¹¹⁵ Num 12:6 could be an example of the second formula being used to imply instruction. In short, we can explain the term, ‘prophet,’ in association with Aaron and Miriam, as well as Moses, and also deduce their prophetic legitimacy and authority from the two formulae. For he who heard “directly” the divine word from God in the divine council is the prophet who was legitimated in his role and approved as to his authority by God. The relationship between the formulae and the divine council can be noted in the narrative of Num 12. And it is also clear that through the formulae, the prophetic role of Moses can be seen here prior to the Deuteronomic context, anticipating the progress of his primary prophetic role.

On occasion the prophet suggests that he himself is an attending member of the divine council as the prototype of Num 12. This image is sustained in the case of Micaiah ben Imlah (1K 22:19-22) and Jeremiah (23:18-22). The prophet hearing the word of God and then being commissioned to speak is part of the aforementioned scene in 1K 22 and Jer 23, as in Num 12. The message was both received and heard before it was spoken.

The formula in the narrative of Micaiah ben Imlah (1K 22) is introduced like the conclusion of his vision: “If God has not spoken with me (לא דבר יהוה בי),” which is in the past perfect form of a completed action.

¹¹⁴ Lindblom, *Prophecy*, 1.

¹¹⁵ Shupak, *Wisdom*, 52.

The clause including the first formula in the context of the narrative reflects several points: first, as Cohen points out, the formula indicates that the word of God which was being delivered by Micaiah had been received before it was spoken.¹¹⁶ Secondly, it suggests that the message transmitted had been given directly and already been approved by God. Thirdly, it reflects the fact that Micaiah has received the message in the divine council.¹¹⁷ Fourthly, the formula clearly refers to the channel or method by which the message may be received: God spoke to him (רַבֵּר...ב). In the light of these four points, we may conclude not only that the formula indicates that the message came directly from God, but also that the legitimacy of the message of the prophet is implicit in its association with the divine council. Moreover, the second formula, “hear the word of God (שָׁמַע דְּבַר־יְהוָה, v 19; Jer 23:18],” refers to the announcement of the prophet’s authority (e.g. Jer 28:15; Amos 3:1) and indicates the scene of the divine council,¹¹⁸ yet there is no implication of instruction. Rather, communication as well as prophecy to be fulfilled is implied. It seems therefore not unreasonable to conclude that the use of the two formulae in 1K 22 demonstrates the continuity of the characteristic formulaic pattern of the Mosaic prophet as seen in Deut: divine legitimation and divine authority, but not clearly the process of TL.

The next passage we shall deal with is Jer 23:16-22. The exact form of the first formula does not occur, but an abridged and similar form does occur, רַבֵּר with שָׁמַע (18:21). On account of its similarity with Deut 18:20-22, 1K 22:13-23 has been recognised in scholarly fields as the context which provides the criterion for distinguishing a true prophecy from a false one¹¹⁹ and also as the context for the divine council.¹²⁰

Jer 23:18 is the climax of the text which emphasises the claims of divine legitimation and authorisation of the prophet who spoke prophecy: “מִי כִי בַסּוּר יְהוָה וִירָא וַיִּשְׁמַק אֶת־דְּבָרֹו מִי־הַקְּשִׁיב דְּבָרֵי וַיִּשְׁמַע.” From

¹¹⁶ Cohen, “Prophetic formula,” 224-225.

¹¹⁷ Concerning the divine council in 1K 22, cf. Mullen, *Divine Council*, 205-207; H. W. Robinson, “The Council of Yahweh,” *JTS* 45 (1944) 153-154.

¹¹⁸ Mullen, *Divine Council*, 205-206 and Shupak, *Wisdom*, 52 respectively; for the prophetic formula in this expression see Tucker, “Prophetic Speech,” 28.

¹¹⁹ Wilson, R. R., *Prophecy and Society in Ancient Israel* (Philadelphia: Fortress, 1980) 157-159. Also see the commentaries on Jeremiah and Deuteronomy.

this sentence it is clear that the distinction between the true and the false prophet depends both on whether he has been in the council or not and on whether he has heard God's word (דבר) coming out of His mouth there. 23:22 and 23:16 apparently confirm this idea. While the true prophet speaks what comes from God's mouth, the false one proclaims the visions of his own mind, and not the divine words that come from His mouth. It is also clear that the true prophet's awareness of the divine word comes from physical hearing (שמע, 23:16, 18; 3:17; Isa 5:9; 22:14] in the divine council.¹²¹ Both taking part in the council and hearing the divine word from His mouth signify divine authority as well as divine legitimacy to deliver His word as being a necessary experience of the true prophet. Like all the passages above, not only does Jer 23 contain the form of the word found in the first formula (דבר...ב) and the second word (שמע] in addition to making the reader imagine a clear picture of the divine council, but the text also furnishes the characteristics of the Mosaic prophet as discussed in the Deuteronomic text: the divine legitimation and the divine authorisation of the prophet.

The other texts to examine are Deut 5:22-23 and 18:15-20. We have already discussed above the Mosaic prophetic features with relation to the two formulae (1.2.2.2.). However, the divine council motif was left for later discussion. We shall now discuss this motif in order to determine the connection of the motif in the two texts with the other texts examined so far. The first text provides support for the council motif by means of the idiom "stand here by Me (5:31),"¹²² but the second is more difficult as there is no obvious evidence of the motif.

A clue to the divine council motif in Deut 18:15-20 is the phrase "put My words into his mouth." We have already discussed the meaning of at the phrase, which describes the act of teaching. However, the phrase may mean even more than this. In the prophetic context the prophet is the mouth of God (Isa 1:20; 40:5; Jer 9:11; Hos 6:5; cf. Ex 4:16) or like a mouth of God (Jer

¹²⁰ The association of Deut 18 with the divine council will be discussed in 1.2.2.4.

¹²¹ Lindblom, *Prophecy*, 110. And he adds, "it is interesting to note that the same or a similar terminology was used by the Gatha community in ancient Iran. Here the inspired seer hears and speaks words from Vohu Mana's tongue, through the tongue of their mouth."

15:19), and speaks like the mouth of God (2Ch 36:12; cf. Ezra 1:1; 2Ch 35:22) in contrast to the false prophet (Jer 23:16). In other words, the words of the prophet come out of the mouth of God after he hears God's words (Isa 5:9; 22:14; Ezek 3:17). The word of the prophet is therefore that of God Himself. God Himself calls the prophetic word His word (Jer 1:9; 5:14; Isa 59:21). For this reason, Lindblom correctly points out that "the relation between Yahweh as the author of the divine word and the prophet as the mouth of Yahweh is very clearly illustrated by the relation between Moses and Aaron described in Ex. 4:15f."¹²³ Certainly, Ex 4:15 is probably, from the canonical perspective, the earliest text to show that just as "Aaron is in relation to Moses, so every prophet is in relation to God."¹²⁴ Moses was taught by God to speak to Aaron (Ex 4:15) and put the words in his mouth as the prophets do (Ex 7:1). God spoke to Moses, "he (Aaron) shall speak for you to the people; he shall be a mouth for you, and you shall be to him as God (Ex 4:16, RSV)." In this respect it is not impossible to assume that just as Aaron shall be the mouth of Moses in order to teach what to speak, so Moses shall be the mouth of God as Deut 18:18 says.¹²⁵ This assumption leads us to suggest that the divine mouth in Deut 18:18 could be the means (its prototype is in Ex 4) of transmitting the divine words to the prophet.

The text immediately following Deut 18:18 gives a criterion for recognising the false or the true prophet. The criterion is whether his prophecy is really fulfilled or not. In many contexts a scene of the divine council is mentioned, such as in 1K 22:1-29//2Chr 18:1-27 and Jer 23:16-22, which have already been considered as Mosaic prophetic texts. In this sense, it is interesting that prophets in the divine council are often offered the opportunity of having God's words put into their mouths (Jer 23:16; Isa 6:6-8; cf. Ex 4:12, 15) by God. There the divine council and the act are closely related to each other, as in Deut 18:18.

The background to Deut 18:18 (18:15-22) is the same as to Deut 5:22-33: the request that Moses become the people's mediator at Mount

¹²² See 1.2.2.4.

¹²³ Lindblom, *Prophecy*, 113-114.

¹²⁴ *Ibid.*, 114.

Horeb (5:2; 18:16). The mountain is the same place where Moses is called and told that God will put His words into his mouth (Ex 3:1). It is called "the mountain of God (e.g. Ex 4:27; 18:5; 24:13; 1K 19:8)," where God is present and appears; there God gives His words to Moses. The mountain of God (Horeb/Sinai) is thus best characterised as being a place of divine presence.

Compared with the Ugaritic texts, Mullen holds that the mountain of God could be seen as the divine council in which God and his council deliver messages to the people. And this notion may also be applied to Mount Zion where God dwells (Ps 46:48; Isa 2:2-4; Mic 4:1-3).¹²⁶ This is extremely helpful in allowing us to develop our discussion: Once the mountain of Horeb/Sinai has been proved to be the place of the divine council where God's words are delivered,¹²⁷ the notion is further illustrated in the prophetic deliverance of the words of God in the council. Therefore, Moses on the mountain of God (Deut 5:18; Ex 3-4) can be seen to be in the divine council as both the place where God gives His words to him by means of the act of putting them into his mouth (Ex 4:12, 15; Deut 18:18) and also where God teaches Moses what he is to speak the people (Deut 5:31). If our assessment of the divine council in the narratives of Moses is correct, it seems most probable that the case of Moses is the prototype of prophetic attendance in the divine council for the delivering of divine words and also of the prophetic receiving of divine words subsequently in the process of TL.

Up to now, we have examined the so-called Mosaic prophetic texts in order to investigate whether a thread of continuity between the prophetic role of Moses and that of other prophets may be seen by means of the two formulae. We have shown that this thread of continuity does exist. We have also investigated whether the process of TL derived from the teaching function of Moses as teacher-mediator can be applied to the texts. There is little doubt that it can, apart from in the case of 1K 22. All these

¹²⁵ Propp, William H. C., *Exodus 1-18*, AB (New York/London: Doubleday, 1999) 212; Shupak, *Wisdom*, 287, recounts that just as the officials of Egypt are the mouth of their king, so the prophet acts as the mouth of God (Deut 18:18; Isa 6:6-7; Jer 1:9).

¹²⁶ It is not appropriate here to deal in detail with the connection between Mount Zion and Horeb/Sinai and their history. See R. Clifford, *The Cosmic Mountain in Canaan and the Old Testament* (Cambridge: Harvard Univ. Press, 1972); Ben C. Ollenberger, *Zion the City of the Great King: A Theological Symbol of the Jerusalem Cult*, JSOTS 41 (Sheffield: Sheffield Univ. Press, 1987).

¹²⁷ Mullen, *Divine Council*, 128-168, esp., 154-156.

considerations lead us to conclude that just as Moses played the role of teacher-mediator, so some prophets, as discussed above, played the same role as Moses. As the teaching function of Moses comes from God, so that of the prophet also comes from God. Therefore, as God can be portrayed as Teacher to Moses, so God can be seen as the Teacher to the prophet.

It is useful to compare all the passages discussed above in the light of the formulae and the common idea of the divine council motif.

	Num 12:2-6	Dt 5:22-31	Dt 18:15-20	1K 22:1-29 // 2C 18:1-27	Jer 23:16-22
דבר only	12: 6	5: 22, 24, 26,27,31			23: 17, 21, 35, 37
דבר ... ב	12: 2 (Moses, Aaron, Miriam)		18: 19, 20, 22	22:16//18:15	
שמע	12: 2, 6	5:23, 24, 25, 26, 27 (2x), 28 (2x)	18: 16, 19	22:19, 28//18:18, 27	23: 16, 18, 22
Divine Council Motif	"Tent of Meeting (4)"	"stand here by Me (31)"*	"put My words into his mouth (18)"	22:18-23//18:18-22	"stand in the council of God (18)"

* This phrase will be discussed in 1.2.2.4.

1.2.2.4. Key phrase "פה עמד ימדי", to stand here by Me" (5: 31)

This phrase has so far received very little attention, certainly not enough to provide a full understanding of it.¹²⁸ Recently, Wilson has examined its usage in the Old Testament and comes to the conclusion that the act of "standing between or by" means 'being localised' and 'in close proximity to one another'.¹²⁹ The phrase has not been much discussed in association with the divine council motif.

The phrase, "פה עמד ימדי" (to stand here by Him)," gives further evidence that the scene of the divine council is in the narrative of Moses as

¹²⁸ Braulik, G., *Deuteronomy 1-16, 17*, Die Neue Echter Bibel (Würzburg: Echter Verlag, 1986) 54, comments that "Mose...steht nicht mehr bloß zwischen Jahwe und Volk, sondern tritt nun ganz zu Jahwe." Craigie, *Deuteronomy*, 166, notes "the people were... sent to their tents while Moses continued in the intimacy of presence of God." Thompson, J. A., *Deuteronomy*, TOTC (London: Inter-varsity, 1974) 120, says, "Moses remained with God on the mountain."

¹²⁹ Wilson, *Divine Presence*, 78-81, 88-89.

teacher. God instructs Moses to stand by him, so that he may hear His stipulations and then teach them to Israel. The act of standing by God seems to be very significant in the description of the office of Moses as mediator as well as that of teacher. Two significant reflections can be derived from the act with regard to Moses' office: 1) the act denotes that Moses is now legitimated as a divine mediator/teacher who holds the divine authority to teach/declare the words of God and 2) it seems to anticipate the divine council motif for the coming prophets to be given God's words or messages in the same way as Moses.

The first point is that the people's commissioning of Moses as teacher-mediator (5:23-27) is now performed by God's invitation to him, "to stand by Me." The authorisation of his role and function by both parties has been legitimated by God through the act of standing by God. Divine approval, authority and the legitimacy of Moses as teacher-mediator are all confirmed by this act of standing by God.

The second point is that there are enough examples of this act to make it clear that it anticipates in the other contexts the scene of the divine council motif in the prophetic texts. In the Ugaritic text, the act of "standing by or before" characterises a courier before his lord in the divine council.¹³⁰ The word עֹמֵד is compared to the Akkadian *uzuzzu*, "to stand," and *wasabu*, "to sit," which are "technical terms for participating in the council."¹³¹ It is also used in the OT in the technical sense of participating in the divine council (Jer 23:18, 22; Zech 3:1, 3; 4:14; cf. 1K 22:19, 21; 2Ch 18:18; Isa 6:2; 1S 16:21; Jer 52:12). Why does the prophet take part in the divine council? What is the purpose of standing by God or in the divine council? The answer is clear in the Ugaritic texts and in the OT text: in order to deliver the words of the leader of the divine council. The delivered words/messages are precisely the same words that have been given to the divine courier/prophet. And "the form of the message leaves no doubt as to

¹³⁰ Mark S. Smith, *The Ugaritic Baal Cycle*, SVT 55 (Leiden: Brill, 1994) 295; Mullen, *Divine Council*, 231; R. N. Whybray, *The Heavenly Counsellor in Isaiah xl 13-14: A study of the Sources of the Theology of Deutero-Isaiah* (Cambridge: Cambridge Univ. Press, 1971) 37.

¹³¹ T. Jacobsen, "Primitive Democracy in Ancient Mesopotamia," *TIT*, 401, n. 24; Mullen, *Divine Council*, 231; F. M. Cross, "the Council of Yahweh in Second Isaiah," *JNES* 12 (1953) 274, n. 3.

the concept of the authority of the messenger. The envoy had the same authority as the deity who dispatched him.”¹³² Those examples, including the act of standing by God /standing in the council emphasise the prophet’s participation in the divine council by not only the bestowal of the divine authority of the prophet, given by God, but also by the plain implication of hearing and receiving God’s words directly.

The most significant parallel to the phrase in Deut 5:31 is the expression “עֹמֵד בְּסוּד יְהוָה,” in Jer 23:18 (cf. 22). It refers to “an experience apparently regarded by Jeremiah as an essential qualification of a true prophet, leaves no doubt that what is referred to is a heavenly council meeting to which prophets are admitted to stand around the divine throne with the other courtiers and hear Yahweh’s words.”¹³³ We meet here again the divine authority, the legitimation of the prophet who proclaims God’s words, in God’s stead. William McKane comments on this persuasively,

It is true that עֹמֵד לְפָנַי can mean entering into someone’s service: it is used of David entering the service of Saul (1S 16:22), of Elijah in the service of Yahweh (1K 17:1; 18:15), of Jeremiah similarly (Jer 15:19), and of priests ‘standing before Yahweh’ to serve him (Deut 10:8; Jd 20:28; Ezek 44:15; Num 16:9). עֹמֵד בְּ, which occurs only at Jer 23:18 and 22, may not have this technical sense, and a one-to-one closeness of the prophet to Yahweh is more appropriate here than simply his membership of a heavenly cabinet. In virtue of his prophetic office he is in Yahweh’s confidence and has a special access to his word.¹³⁴

In Deut 5:4 the phrase “עֹמֵד בֵּין יְהוָה וּבֵינֵינוּ” (standing between God and you)” designates clearly Moses’ role as mediator. Once again, what is the purpose of the mediation? It is to teach the people of Israel what God has already taught him. The mediatorship of Moses in the text is surely a substitute teaching role for God.

Another reason why the phrase should be regarded as representing the divine council is that the mount of Horeb/Sinai has been proved to be a

¹³² Mullen, *Divine Council*, 209-210; J. F. Ross, “The Prophet as Yahweh’s Messenger,” 101.

¹³³ Whybray, *Heavenly Counsellor*, 52. The same concept is probably referred to in Job 15:8: “Have you listened in the סוּד of God?”

¹³⁴ William McKane, *Jeremiah I-XXV*, ICC (Edinburgh: T&T Clark, 1986) 581-582.

dwelling place of God, establishing the cosmic nature of the mountain (Ex 19:16-24; Isa 6:1-13; 1K 22:19-23; Zech 3:1-10; compare *CTA* 14. I. 35- II. 58; 15. II. 2-7; etc.)¹³⁵

To sum up, the act of standing by God would apparently appear to not only indicate God's approval of Moses as teacher-mediator, but also show the divine bestowal on Moses of the divine authority, of the legitimacy for teaching. With the same notion the act suggests the divine council motif. His attendance at the council automatically proves that the prophet is a true one, and that he has the full authority of God to speak on His behalf. His words have the same authority as God's word. Divine approval and the legitimacy of Moses as teacher-mediator thus permeate the text (Deut 5:31).

Conclusion

We have discussed whether Moses is portrayed as a teacher in Deut 5:22-33. The key verse, 5:22, which is not a later gloss, gives a good reason for Moses to be seen as a teacher-mediator for God. Three key words emphasise the idea that Moses is the divinely authorised teacher who is approved directly by God. With the two prophetic formulae Moses is affirmed as the archetypal figure of the prophet, and his prophetic role is taken on by other prophets, especially in terms of his teaching function in relation to the divine council motif. The text (5:22-33) thus suggests the nature of the prophet who holds the teaching role. The prophetic teaching role is confirmed by the key phrase, "to stand by God." It is therefore reasonable to conclude that Moses is portrayed as a teacher whose authorisation came directly from God in Deut 5 and in Deuteronomy as a whole to some extent. How can a person become a teacher without learning? How could Moses become a teacher without being taught by God? Why cannot God be portrayed as Teacher then? In this case, it must be possible for God to be seen as a Teacher.

¹³⁵ Mullen, *Divine Council*, 126-168, esp., 154-156.

Chapter 2. The Shema (Deut 6:4-9) as Divine Teaching/Education

The Shema text (Deut 6:4-9) is one of the most well-known and famous passages of the Old Testament in both Judaism and Christianity. Since the first century A.D., it has been recognised as “the most important devotional tradition” in Judaism¹³⁶ and the first of all commandments in the law that Jesus told (Matt 22:34-40; Mark 12:28-34). However, the Shema text contains many unsolved and debatable problems.

There are at least 4 problems: the first concerns the scope of the Shema: what is its scope? Is it only vv 4-5 or is it vv 4-9?¹³⁷ Secondly, the scope of “these words” in v 6 remains to be determined. Does it refer only to v 4¹³⁸, or to vv 4-5¹³⁹, or vv 4-9¹⁴⁰, or to the Decalogue¹⁴¹, or to chs. 5-26¹⁴²? Thirdly, the most problematic issue is the translation of the four words in v 4b, “אלהינו יהוה אחד יהוה,” on which hangs the interpretation of the whole text, as well as v 4.¹⁴³ The last problem concerns whether the public

¹³⁶ S. Dean McBride, Jr., “The Yoke of the Kingdom: An Exposition of Deuteronomy 6:4-5,” *Inter* 27 (1973) 275.

¹³⁷ For the Jewish tradition, Louis Jacobs, “Shema, Reading of,” in *Encyclopaedia Judaica*, XII, Red-SI (New York: The Macmillan Company, 1971) 1370-1374, remarks that the Shema has been traditionally reserved for Deut 6:4-9 and included Deut 11:13-21 and Num 15:37-41. For the Christian perspective, it should be appropriate to confine the Shema text to Deut 6:4-5 based on Mark 12:28-34 [R. W. L. Moberly, “Toward an Interpretation of the Shema,” in *Theological Exegesis* in honor of Brevard S. Childs, eds., Christopher Seitz and Kathryn Greene-McCreight (Eerdmans: Grand Rapids, 1999) 124-144, esp., 125, n.2].

¹³⁸ Timo Veijola, “Höre Israel! Der Sinn und Hintergrund von Deuteronomium VI 4-9,” *VT* XLII 4 (1992) 528-541, 539.

¹³⁹ Moberly, “Toward,” 127.

¹⁴⁰ Tigay, *Deuteronomy*, 440.

¹⁴¹ Weinfeld, *Deuteronomy*, 340.

¹⁴² Lohfink, “Der Glaube und die nächste Generation: Das Gottesvolk der Bibel als Lerngemeinschaft,” in *Das Jüdische am Christentum: Die verlorene Dimension* (Freiburg/Basel/Wein: Herder, 1987) 144-166, 260-263, esp., 155; Braulik, “לְמֹד,” 183-198, 263-270, esp., 187.

¹⁴³ There are five different translations of the four words among scholars.

1. “YHWH is our God, YHWH is one.” (NJPS, Ibn Ezra, Rashbam, Veijola)
2. “YHWH is our God, YHWH alone.” (Tigay)
3. “YHWH our God is one YHWH.” (Weinfeld)
4. “YHWH our God, YHWH is one.” (Moberly)
5. “Our God is one YHWH.” (Vladimir Orel, “The Words on the Doorpost,” *ZAW* 109 (1997) 614-617.)

1 and 2 have a tendency to place stress on the statement of the exclusive relationship between YHWH and Israel, whereas 3 and 4 emphasise the character or nature of God, “oneness or unity of God.” A proclamation of a definition of God or God’s name is the emphasis of translation 5.

display in vv 8-9 is literal or metaphorical.¹⁴⁴ Many studies have been carried out in an attempt to solve these problems, but so far there has been no consensus of opinion.

It is most likely that behind the problems of the interpretation of the Shema text lie scholars' tendencies to reconstruct the history of the text. Lohfink and Braulik, for example, regard the text as a product of the reformers' circle under Josiah's reform and of that circle in the exilic time. As a result of the influence of the adjacent pagan cultures and religions, the exploitation and impoverishment of the lower-classes, the corruption of the priests which humiliated the prophets, the downfall of the north kingdom and so on, these new and changing situations made the community pluralistic,¹⁴⁵ so that it faced a crisis of faith in God. In order to revive the faith of the community, and to reapply the faith in God (the knowledge of God) in new circumstances, Lohfink and Braulik say, "hier ist nun die Stelle, wo zum erstenmal in der Geschichte Israels zugungsten des Jahweglaubens geradezu technokratisch zum "Lernen" gegriffen wurde."¹⁴⁶ The teaching and learning programme, according to them, probably begins with the Shema in an attempt to socialise faith in God by an in-depth on of the society. Thus, the teaching and learning programme was a "situation-oriented" and "situation-reflecting" learning of the faith.¹⁴⁷

For this reason, Lohfink and Braulik do not hesitate to take Deut 6:4-9 as the Shema text. For them, the translation and interpretation of v 4b should stress the oneness of God, and the actual meaning of "these words" in v 6 should apply at least to Chs. 5-26, which contain the demand for the love of God and the oneness of God which is the centre of Deuteronomic law.¹⁴⁸

¹⁴⁴On this issue, scholars fall into three groups. The first group contains those who interpret the display literally (Driver, *Deuteronomy*, ad loc.; Ibn Ezra; Tigay, *Deuteronomy*, ad loc.; Veijola, "Höre," 539-540), the second group interpret it metaphorically (Moberly, "Toward," 143; Samuel ben Meir (Rashbam); Tiffany, *parenesis*, 84; Propp, *Exodus*, ad loc.). Von Rad belongs to the last group who suggest that it was a figurative expression, but later understood literally. And the Samaritan text regards the doorposts writing as literal but the sign and the frontlets as metaphorical, so that it may be categorised as belonging to the third group.

¹⁴⁵ Lohfink, "Glaube," 149-150.

¹⁴⁶ Ibid., 153; Braulik, "למר," 183.

¹⁴⁷ Ibid., 156; Braulik, "למר," 266, n. 41.

¹⁴⁸ Ibid., 155; G. Fisher and N. Lohfink, "'Diese worte sollst du summen'; Dtn 6:7 *wedibbarta bam*-ein verlorener Schlüssel zur meditativen Kultur in Israel," *TP62* (1987) 59-72, translate כִּבְרָךְ in v. 7 as a repeating or murmuring of the law, and "these words" as

The public display for the practice of the teaching and learning programme is therefore regarded not as metaphorical, but literal. This is an example of an interpretation based on a scholar's own bias when investigating a text.

On the translation of v 4b, for another example, scholars may be categorised into 2 overall groups, according to the interpreter's theological tendency: the first group, who prefer to construe the verse as the statement of the exclusive relationship between Israel and God, consists of Jewish scholars, and the second group contains modern scholars, though there are exceptions.¹⁴⁹

These examples show the significance of a scholar's bias in interpreting the Shema text. Interpreters' individual viewpoints inevitably make impossible any consensus of opinion in interpreting the Shema. In this thesis, however, we shall adopt the view of Deuteronomy 5-11 as a homiletic sermon¹⁵⁰ or didactic parenthesis¹⁵¹ or even catechesis.¹⁵² This view leads to the suggestion that Deuteronomy may have been constructed with an educational purpose for Israel,¹⁵³ and the Shema text can be seen to correspond with such a view.

The Shema text is particularly concerned with education. Its education is more practical and experiential than that in the wisdom literature, which compared with Deuteronomy, seems to be more contemplative and abstract.

With regard to the practical nature of Deuteronomy, J. Gordon McConville says, "it (Deuteronomy) is not grandiose or idealistic (in the sense of abstract and theoretical). Rather it is human and practical. Above all, however, it is a document of faith, faith that has come to terms with the

referring to the whole of the Deuteronomic law (chs. 5-26). They follow Braulik's construction of the phrase, see "Gesetz," 39-66.

¹⁴⁹ See n. 39. The first group is Ibn Ezra, Rashbam, Tigay, *Deuteronomy*, 76, cf., NJPS. The second is Weinfeld. By way of an exception to modern scholars, Veijola, "Höre Israel!," 540, prefers to render v 4b as "YHWH is our God, YHWH is one."

¹⁵⁰ von Rad, *Deuteronomy*; idem, *Studies in Deuteronomy*.

¹⁵¹ Lohfink, *Hauptgebot*; Tiffany, *Parenesis*; Poulter, *Deuteronomy* 8.

¹⁵² Olson, *Deuteronomy*.

¹⁵³ This is why Moses is portrayed as a teacher, see 3.1.

realities of the world, often harsh and painful, and affirms gladly that God, the author of all life, desires to bless his people.”¹⁵⁴

In this chapter our aim is to examine whether the Shema can be seen as Divine education containing ideas, motifs, or activities of God, who is described directly or indirectly to teach, to instruct, or to educate His people in the history of Israel.

2.1. Moses' Education, God's Education

In Deuteronomy, teaching/educating and learning motifs and activities are dominant. Above all, Moses' teaching role is frequently referred to. He is portrayed as a teacher who teaches Israel (4:5, 14, 5:31; 6:1 etc.).¹⁵⁵ Nowhere else in the Pentateuch is Moses' teaching role depicted in detail more than in Deuteronomy. His role in Deuteronomy is to hear and receive the words of God and to communicate and teach these words to Israel (5:30-31). In 6:2 Moses proclaims his instruction as if his words were God's words, “so that you and your children and your children's children may fear the Lord your God all the days of your life, and keep all his decrees and his commandments that *I* am commanding you, so that your days may be long (emphasis mine).” Moses seems to represent himself as the one who has divine authority to command and teach by using the emphatic “I,” as if the hearer had already realised that his teaching carried the weight of God's authority. Miller correctly points out that, “Moses' words are coterminous with God's words.”¹⁵⁶ Is it possible to suppose that Moses' teaching is coterminous with God's teaching? If so, where do we start to set forth our supposition?

One may find an answer in the term “Torah,” rendered as “teaching or instruction.” In 1:5, at the heading of Deuteronomy, Moses as a teacher begins to explain “this Torah,” “Beyond the Jordan in the land of Moab, Moses undertook to expound *this teaching* as follows.” The term “Torah” is

¹⁵⁴ J. Gordon McConville, *Grace in the End: A Study in Deuteronomistic Theology* (Carlisle: Paternoster, 1993) 13.

¹⁵⁵ Miller, “Moses My Servant,” 245-255, sees in Deuteronomy four features of Moses; teacher, prophet, intercessor, and suffering servant of God; Lohfink, “Glaube,” 160; James W. Watts, *Reading Law: The Rhetorical Shaping of the Pentateuch* (Sheffield: Sheffield Academic Press, 1999) esp., 116-117.

derived from הורה “to teach, instruct,” in hiphil form ירה. There are many passages that refer to Deuteronomy itself as Torah (cf. 1:5; 4:8, 44; 17:18-19; 27:3, 8, 26; 28:58, 61; 29:20, 28; 30:10; 31:9, 11, 12, 24, 26; 32:46). “How is the Torah best translated in the context of Deuteronomy?”¹⁵⁷ What is about to be expounded by Moses?

McBride deems Torah to be the national “polity” or “constitution” of the people of God under the reforms of religious centralisation under King Hezekiah and King Josiah.¹⁵⁸ However, as Olson correctly points out, “the identification of *torah* with “constitution” misses the connotations of “teaching” and “instruction” that are part of the semantic range of *torah* and part of the central didactic concern of the present form of Deuteronomy. A constitution is not so much taught as it is legislated and enforced.”¹⁵⁹ According to Olson, Torah is best translated as catechesis.¹⁶⁰ For there are many important aspects to be highlighted in Deuteronomy, such as, covenant, sermon, law code, and constitution. The term catechesis covers all these aspects. He explains the term as follows,

Catechesis is “the process of education in faith from one generation to another based on a distillation of essential tradition. As noted above, the meaning of the word *torah* includes this catechetical dimension of teaching and guidance. So when Deuteronomy calls itself *torah*, it calls itself a teaching book. Apart from the word *torah*, synonyms of the word *teach* occur at least seventeen times in Deuteronomy. More importantly, one of the primary functions of Moses in Deuteronomy is to be a model teacher (1:5; 4:1, 5; 4:14; 5:31; 31:19, 22). Deuteronomy gives specific instructions and mechanisms for transferring this teaching function in later generations from Moses to the priests, Levites, and elders (31:9-13) and to parents who are enjoined to teach their children this *torah* (4:9, 10; 6:7; 11:19).”¹⁶¹

Olson’s proposal of the meaning of the term Torah as being catechesis is correctly focused on teaching and educating future generations and on a

¹⁵⁶ Ibid., 246.

¹⁵⁷ The same question has been asked by Olson, *Deuteronomy*, 8.

¹⁵⁸ S. Dean McBride, “Polity of the Covenant People,” *Inter* 41 (1987) 229-44; idem, “Deuteronomium,” *TRE* 8; 531.

¹⁵⁹ Olson, *Deuteronomy*, 10. Italics are his.

¹⁶⁰ Ibid., 10-14.

¹⁶¹ Ibid., 11. Emphases are his.

picture of Moses as a teacher. However, if Torah has a strong sense of education and Moses is a teacher of the Torah, who taught the Torah to Moses as the first recipient of it? Olson also notes the transfer of the teaching function from Moses to others who are to teach. However, Olson does not discuss the issue of where Moses' authority to teach comes from.

It is the suggestion of this thesis that this authority comes from God. In other words, the ultimate educator and instructor of Torah is God, so that the authority of Moses' teaching Torah comes from Him (4:10, 14; 5:31; 6:1; 31:19).¹⁶² Both 4:10 and 4:14 refer to the teaching role of Moses empowered by God and show that one of his main aims is to teach (למד) the people of Israel. In 31:19 Moses is commanded directly by God to teach a song. God instructs Moses to "write (כתב) this song, and teach (למד) it to the Israelites; put (שים) it in their mouths." The singular form of the last two verbs emphasises Moses' teaching role and significantly implies that Moses alone is to teach the song and to make them sing it.¹⁶³ It is thus not difficult to conclude that his teaching commission was given by God. One more thing one should not miss is the fact that in 31:19 the act of teaching the song seems to be analogous to the idiom "put it in their mouth."¹⁶⁴ According to Tigay, a similar idiom can be found in the prologue to the Laws of Hammurabi, "I put law and justice in the mouth of the (people of) the land."¹⁶⁵ With regard to the idiom, it means to "teach by heart," describing another educational characteristic of Moses as empowered by God. Here, Moses is a teacher; the learner, who has the song put in his mouth, is the people of God. It is therefore used in an educational way, teaching and learning.

In terms of the use of this idiom, Moses is not always portrayed as a teacher, but also as a learner. Deut 18:18 is the most significant passage in this regard. The statement made by God gives information on the future

¹⁶² We have argued for Moses' divine teaching authority in Chapter 1 of this thesis.

¹⁶³ BHS suggests reading the first verb in imperative form as singular, but it is not really necessary.

¹⁶⁴ See pp 29-30.

¹⁶⁵ Tigay, *Deuteronomy*, 401, argues that the sentence of col. v, line 20 should be translated thus. The sentence translated in ANET is that "I established law and justice in the language of the land (165)."

prophet's role "to speak all that I (God) command him." Before performing his role, God will first put His words in his mouth. As observed above, the idiom "put in one's mouth" is akin to the act of teaching. Thus, the forthcoming prophet will be taught by God all that he will proclaim. There is a process of education, God first teaches the prophet, who will then relay to the people all that he has been taught. As discussed in the previous chapter, there is no doubt in Deuteronomy that Moses as teacher is to speak and command what he is taught by God (1:3, 18; 5:1, 31-32; 6:1; cf., 26:16; 31:11-13, etc.). Moses is the exemplified figure of the prophet who learns from God. The passage seems to imply that Moses is a learner. If so, who is his teacher? It must be God Himself.¹⁶⁶

The idea of putting God's words in Moses' mouth can be found in Ex 4:12-15. An important verb (הִרָא in hiphil "to teach") in connection with education occurs twice there in the sense of being taught by God what he will do and speak. God is thus portrayed as his teacher. Therefore, as Moses is an archetypal teacher of the people of Israel, we may conclude from our discussion that God is Moses' teacher. This argument is supported by Barnabas Lindas, S. S. F., who investigates the meaning of Torah in Deuteronomy and concludes that Torah retains its didactic overtones and represents "the divine instruction," "given by God through the mediation of Moses."¹⁶⁷

In 6:1, Moses as teacher begins to transmit the instruction of God as if he is "the mouth of God" as in 18:18 (cf., Ex 4:12, 15), where Moses is depicted as the archetype of the prophet. The verse is widely regarded as an introduction to the Shema text. This means that the authority for the Shema should also be placed ultimately on God who then taught it to Moses. This leads us to the conclusion that, although the Shema is taught by Moses, ultimately God Himself taught His people through Moses as a party to His teaching.

¹⁶⁶ For more detail on Moses as teacher, see 1.2.2.2.2.

¹⁶⁷ Barnabas Lindars, S. S. F., "Torah in Deuteronomy," in *Words and Meanings: Essays Presented to David W. Thomas*, ed. Peter Ackroyd and Barnabas Lindas (Cambridge: Cambridge Univ. Press, 1968) 131, 130.

2.2. The Shema as Divine Teaching/Education

We have discussed that in Deuteronomy Moses is portrayed not only as a teacher who educates the people of Israel and transmits God's teaching, Torah, but also as a learner who is an archetype of the prophet who has performed and learned God's words.

In line with this idea, we have suggested that the Shema may be dealt with as divine education/teaching, taught by Moses, but ultimately by God. In this section we shall investigate whether the Shema text itself reflects and contains elements of divine education/teaching. Does it include something that may be called divine education? There are three considerations in this task. First, the Shema is regarded as a summary of God's direct commandment. Secondly, a linkage between the love and the jealousy of God may provide a clue. Thirdly, the meaning of "these words" may also provide evidence of the idea that the Shema constitutes divine education.

2.2.1. A Summary of God's Direct Commandment, the Decalogue

There is a consensus that the Shema, especially vv 4 and/or 5, is a restatement of the first part of the Decalogue, so important that it is called "a mirror image" or "a summary" of the Decalogue.¹⁶⁸ This view is supported by both the Shema's location and its content.

With regard to the placing of the Shema, it acts as a bridge between the Decalogue (Ch 5) and the parenetic unit that contains variations on the basic commandments of the Decalogue (Ch 6-11).¹⁶⁹ The Shema comes

¹⁶⁸ Driver, *Deuteronomy*, ii; Janzen, "Most important word," 281; N. Lohfink, S. J., "The great commandment," in *The Christian Meaning of the Old Testament*, trans. R. A. Wilson (London: Burns & Oates, 1969) 87-102; N. Lohfink and J. Bergman, "אָחַר," *TDOT*, I, 196; McBride, "Polity," 290; Miller, *Deuteronomy*, 97; idem, "The most important word: The Yoke of the Kingdom," *Illiff Review* (1984) 17-29; Olson, *Deuteronomy*, 50; Tigay, *Deuteronomy*, 76; Weinfeld, *Deuteronomy*, 328, 338. Moberly, "Toward," 127, goes further and says "the Shema is precisely that one commandment that in a sense summarises all the commandments."

¹⁶⁹ In 1963, Lohfink's, *Hauptgebot*, study on Deut 5-11, came out as a groundbreaking literary work, in which he divided the chapters into four units by four-fold occurrence of the vocative שְׁמָה יִשְׂרָאֵל (5:1; 6:4; 9:1; 10:12). It made a great contribution, looking at the text in such a literary way, by means of which he tried to show the important theological meaning of the concentric literary structure as its stands. Recently, however, the unit (Chs 5-11) has been investigated as a form of parenesis by Tiffany, *Parenesis*, 72, who looks at it differently and argues that the first vocative (5:1) should be regarded as an introduction to

immediately after the Decalogue and is connected with the rest of the unit by the vocative, שְׁמָה יִשְׂרָאֵל, and by the parallel passages (6:6-9//11:18-21). The vocative provides the framework for the overall structure of the unit, 5:1-6:3, 6:4-8:20 and 9:1-11:17. The first part contains God's direct commandments, the Decalogue, and forms an individual division, whereas the second and the third parts make a luminous overarching connection by means of the parallel passages. In this structure, the Shema plays a bridging role between the Decalogue and the rest of the unit. It is interesting in this regard that Tiffany remarks, "6:10-11:17 is commentary upon 6:4b-5,"¹⁷⁰ and the two parallel passages (6:6-9 // 11:18-21) "operate as structural keys marking off the basic command (6:4b-5) from the commentary (6:10-11:17) upon it."¹⁷¹ In other words, the first part of the Shema (6:4-5) appears closely related to the Decalogue, which is God's direct commandment, and the second part plays an important structural role, a framing part.

2.2.2. The Love and Jealousy of God

The second reason for regarding the Shema as Divine Education/Teaching has to do with the love and the jealousy of God. The meaning of the term "love" has been discussed by scholars in close association with the idea of the covenant or treaty. The term involves the relationship between the overlord and his vassal, expressed as "love," a term connected with the attitude of obedience demanded of a vassal by his overlord. This concept is thus borrowed from international politics and used in religious terminology to explain the relationship between God and His people. It has thus been widely accepted in scholarly fields that the term "love of God" is virtually synonymous with obedience to God.¹⁷²

However, recently it has been proposed that the term "love" should be seen as bound up with the ancient educational relationship between

the whole speech (5-11) rather than a common transition form as Lohfink argued. The second and the third vocatives (6:4; 9:1) also do not function as transition forms, but "call attention to an ensuing speech." Only the last one (10:12) is singled out as a transition element.

¹⁷⁰ *Parenesis*, 75-76, see also Olson, *Deuteronomy*, 50.

¹⁷¹ *Ibid.*, 75.

¹⁷² See Fensham, "Father and Son," 121-135; Moran, "Love of God," 77-87; Weinfeld, *School*, 333f; Lohfink, *Höre*, 63.

father/teacher-son/pupil.¹⁷³ So it expresses the son's "reverential love" through "filial obedience." If the term is related to education, one might understand it to have another possible meaning, related to the opposite term "jealousy." The opposite term is represented as a characteristic of God, "God's jealousy (Ex 20:5 // Deut 5:9; Ex 34:14; Duet 4:24; 6:15)," an expression that indicates the result of disobedience, and is closely associated with God's direct commandments, especially the second commandment of the Decalogue. In this view, Dale Patrick sees this connection,

"YHWH's jealousy is the "character trait" that corresponds to the command to "love YHWH your God with all your heart, with all your soul and with all your might" (Deut 6:5). I would take this to mean, "with undivided loyalty." This implicit link between jealousy and love is made explicit in the following predication: YHWH shows "loyalty to (...) those who love me..." (v. 6). This part of a larger unit describes YHWH's double role: judge of those "who hate me" and patron of those who "love me keep my commandments."¹⁷⁴

It makes sense to see "love" as connected with "jealousy," especially when explaining the relationship between God and His people. If our examination is correct, it may be concluded that, with the link to the second commandment in the Decalogue, we have found further evidence that the Shema is Divine Education/Teaching.

2.2.3. Content of "these words"

Another way of determining whether the Shema is Divine Education/Teaching is by assessing the scope of the phrase "these words" in v 6 and by deciding whether the displayed objects are literal or metaphorical. What is the precise scope of "these words" (v 6a)? This issue has been debated,¹⁷⁵ but there is no consensus.

¹⁷³ McCarthy, "Father-son Relationship," 144-147; McKay, "Father/Teacher-Son/Pupil," 426-435.

¹⁷⁴ Patrick, D., *The Rhetoric of Revelation in the Hebrew Bible*, OBT (Minneapolis: Fortress, 1999) 76.

¹⁷⁵ Driver, *Deuteronomy*, 92, describes the phrase as "the quintessence of the entire teaching of the book," and similarly Ibn Ezra, "you shall write them on the doorpost, the truth is that it refers to all the commandments." Whereas, Weinfeld, *Deuteronomy*, 340, regards it as 'the Decalogue' because the Decalogue is defined as 'these words.' Recently, Moberly,

Lohfink and Braulik consider the scope to be from ch 5 to ch 27 for two reasons. On the one hand, they think that the Hebrew phrase “האלה” “הדברים” “originally referred to the entire text of the Josianic covenant document, including the blessings and curses.”¹⁷⁶ On the other hand, during Josiah’s reform the Shema was a programme used to teach people, so that the phrase was naturally used to indicate the whole programme of the reform. However, since the words (6:7) were to be bound on one’s hand and attached to the forehead, it would be impossible to conclude the 558 verses from Ch 5 to Ch 27! Furthermore, its present context does not imply or embody any reflection of what they believed.

Rather, the phrase indicates the Decalogue, especially its summary version (6:4-5), since the same phrase occurs in 5:22, where האלה הדברים indicates the Decalogue.¹⁷⁷ Moses used the phrase to indicate what God directly spoke to Israel at Horeb in 5:22, and thus it seems possible to suppose that he is using the same phrase here in the Shema context to indicate the same meaning. If this consideration is correct, we may conclude that the phrase “these words” refers to the Decalogue, the direct command of God. This provides further support for the idea that the Shema is God’s education/teaching.

2.2.4. Teaching Future Generations as a Crucial Aim of Divine

Education (6:7)

Education is not only concerned with transmission from generation to generation, but also with the long-term existence of a community. For this reason it is no overstatement that teaching the next generation is crucial to the existence of the community. Deuteronomy itself proves that the book is really concerned with teaching Israel’s community, as well as the next generation (4:9, 10; 6:7, 20-25; 11:19; Ch 31; 32:7). Why is the book so

“Toward,” 127, n. 10, suggests that it refers to vv 4-5 on account of the public display, which requires a short text, while mentioning the possibility of the connection to vv 6-9. See n. 137.

¹⁷⁶ Braulik, “למד,” 187.

¹⁷⁷ See 1.2.2.1.

concerned with the education of next generation? Is it because God Himself is so concerned with education?

When they were on the verge of getting out of Egypt, God taught Israel the feast of the Passover - one of the most important celebrations in Israel. This is one indication of God's concern for teaching His people as well as its next generations (Ex 12:25-27; 13:8, 14-16). As will be seen, the educational methods (especially with regard to visual tools) commanded in the Passover regulations are used in the same way in the Shema as in the Exodus texts.¹⁷⁸

Not only 6:6-9 in the Shema, but also 6:20-25 show an intensification of divine concern and an emphasis on the education of the next generation, and they are interrelated to each other. While the former speaks of helping the next generation's memory through continuing recapitulation, the latter refers to the actual situation of the former. In other words, it is learned in a rational manner.

2.3. Visual (Portable and Memorable) Tools for Education

In the context of the educational reiteration of God's commandments, something attached to the learner's body could be a useful tool in remembering what he learnt. The visual tools mentioned in 6:8-9 are for this purpose. The aim of this section is to determine whether these visual tools may be considered as a Divine recommendation for the use of real literal educational instruments. The displayed objects are not simply ornaments or amulets for protective use against evil things as some argue,¹⁷⁹ but visual tools for reminding Israel of God's commandments and of parents' instructions (6:7) whenever they see the tools.

Teffilin (a later term) is similar to amulets in their external form, but different in their contents. The former contain biblical passages and serve "an educational purpose," whereas the latter typically contain magical materials and are designed to protect the wearer.¹⁸⁰

¹⁷⁸ See 3.4.

¹⁷⁹ For example, Weinfeld, *Deuteronomy*, 342.

¹⁸⁰ Tigay, *Deuteronomy*, 441.

2.3.1. Literal or Metaphorical?

Are the visual tools literal or metaphorical? In Driver's and Dillmann's opinion, the verses refer to real writing,¹⁸¹ and Speiser and Scharbert also hold this view.¹⁸² Propp and Weinfeld take the metaphorical viewpoint. Von Rad asserts that it is a figurative expression, but was later understood literally.¹⁸³ An interesting discovery has been discussed by Weinfeld,

“This custom of carrying amulets has now been brought to light by archaeological discoveries. Two silver plaques with Hebrew inscriptions recently discovered in Jerusalem testify to the custom among the ancient Israelites of wearing written amulets. These plaques of the seventh or sixth century B.C.E. bear written texts in ancient Hebrew script, including the priestly benediction found in Num 6:24-26. The plaques have holes in the middle through which a string could be threaded, so that they could be tied to the body. They are apotropaic in nature (offering protection from evil) and seem to be identical with the amulet of silver (*tplh zy ksf*) from Egypt mentioned in the textual note. It appears that originally Deut 6:8 prescribed the writing of the Shema (and /or the Decalogue) on bracelets and frontlets indicating the religious affiliation of its bearer.”¹⁸⁴

This discovery provides significant evidence for the existence of the custom of carrying displayed objects (in Jewish terminology, phylacteries) in ancient society. However, the custom does not seem to relate to the religious affiliation of the wearer as Weinfeld notes, but rather to an educational purpose. Certainly, it is used for the purpose of education in the context of the Shema passage, although it was bound up with anything apotropaic or amulets. This discovery seems to indicate a literal use for the displayed objects.

Tiffany correctly points out an admonitory function of the tools, “even though he (the author of Deuteronomy) may use these signs

¹⁸¹ Driver, *Deuteronomy*, 93; A. Dillmann, *Die Bücher Exodus und Leviticus*, KeH 13 (Leipzig: S. Hirzel, 1897³) 78. For more information on the custom of carrying ornaments in Jewish life and of recent archaeological discoveries, see Weinfeld, *Deuteronomy*, 342-343.

¹⁸² J. Scharbert, *Exodus Die Neue Echter Bibel* (Würzburg: Echter, 1989) 56.

¹⁸³ von Rad, *Deuteronomy*, 64.

¹⁸⁴ Weinfeld, *Deuteronomy*, 342.

metaphorically, the author and the audience would be keenly aware of the admonitory significance of these symbols.”¹⁸⁵ How did they know of their admonitory function? Some kind of tools had already been employed in their society before the commandment of the attachments was given. The most appropriate example of the previous use of attachments is in Ex 13: 9, 16. Also, there are enough examples of the visual tools to make it clear that they are used for some kind of educational purpose. They are found in the context of the Passover ritual [Ex 13:9, 16], in the ritual of the firstborn concerning the doorpost [e.g., Ex 12:7], in cultic objects [breastpiece (e.g., Ex 28:29), onyx stones (e.g., Ex 25:7), and Urim and Thummim (e.g., Ex 28:30) on the ephod; and in the diadem on the High Priest’s head (e.g., Ex 28:38)]. Moreover, we can make connections with the tassels (or fringes) on their garments (Num 15:39), with the commandment of making incense pans (Num 16:40), and with Aaron’s rod (Num 17:10). Furthermore, the Nazirites’ hair (Num 6:5) also seems to have had the same purport.¹⁸⁶

It is worthwhile investigating whether or not these visual tools were really used as admonitory devices. It may be helpful to group these tools under three headings: visual tools in rituals, visual tools in the form of cultic objects, and visual tools for public display.

2.3.2. Visual Tools in Ritual (Ex 12:7 and 13:9, 16)

With regard to the didacticism in Deuteronomy, Moshe Weinfeld compared the visual tools in Deut 6:6-9 with similar ones from the wisdom and treaty texts, but he seemed to emphasise the former.¹⁸⁷ He showed the similarity of Deuteronomy to the wisdom passages by putting some passages akin to Deut 6:6-9 in parallel. Despite the dependence of Deuteronomy upon Ex 13:9, 16, he argued three differences between Deut 6:6-9 and Ex 13:9, 16 and tried to explain the similarity of Deuteronomy to the wisdom passages. Following Weinfeld’s approach, Tiffany also discussed the similarity, using the same comparisons, in order to examine whether the passages in

¹⁸⁵ Tiffany, *Parenesis*, 84.

¹⁸⁶ Curiously enough, Propp, *Exodus*, 424, discusses visual objects as signs such as Gen 9:13 (rainbow), 17:11 (circumcised penis); Isa 19:20 (altar); 55:13 (trees); Ezek 14:8 (apostate); 20:12, 20 (Sabbath).

Deuteronomy could be categorised as parenesis or not. He concluded that they could.¹⁸⁸ Both scholars favoured a comparison between Deut 6:6-9 and the wisdom passages in order to demonstrate the admonitory function of ornaments, rather than between Deut and the Exodus passages.

However, there are close similarities between Deuteronomy and the Exodus passages. One of them is in the identical usage of style of address. Weinfeld's paralleling of Deut 6:6-9 and 11:18-20 with Proverbs passages is confined to only a few verbs (קשר, לכה, הלך, כתב, and שכב) and one noun (מזוזות).¹⁸⁹ They of course show important similarities, but not in relation to the ornaments. Rather, with regard to the ornaments, the Exodus passages show closer similarities:

Ex 13:9	וְהָיָה לָךְ לְאוֹת עַל־יָדְךָ	וּלְזָכְרוֹן בֵּין עֵינֶיךָ
Ex 13:16	וְהָיָה לְאוֹת עַל־יָדְכָה	וּלְטוֹטְפַת בֵּין עֵינֶיךָ
Deut 6:8	וּקְשָׁרְתֶם	לְאוֹת עַל־יָדְךָ וְהָיוּ לְטוֹטְפַת בֵּין עֵינֶיךָ
Deut 11:10	וּקְשָׁרְתֶם אֹתָם	לְאוֹת עַל־יָדְכֶם וְהָיוּ לְטוֹטְפַת בֵּין עֵינֵיכֶם

Despite some variations in the Hebrew, it is not difficult to find a kind of uniformity among these passages. Admittedly, however, there is a significant difference between them, as Weinfeld argued. While the two verbs [קשר and כתב (6:9 and Prov 7:3)] are used in Deuteronomy, in Exodus the phrase “to be as a sign” is used, which usually occurs in a sacerdotal context. The latter has the “meaning of a real physical token,” so that Ex 13 speaks of “actual apotropaic symbols which also have an admonitory significance.”¹⁹⁰ Whereas the former appear “as similes in order to further his (the author of Deuteronomy) educational aims.”¹⁹¹ It is the author's intention that distinguishes the metaphorical devices illustrated in Deuteronomy from the physical means in Exodus, in other words, that decides whether the language is literal or figurative. According to Propp, the

¹⁸⁷ Weinfeld, *School*, 298-306, esp., 298-302.

¹⁸⁸ Tiffany, *Parenesis*, 82-83.

¹⁸⁹ Weinfeld, *School*, 299.

¹⁹⁰ *Ibid.*, 301.

¹⁹¹ *Ibid.*, 302.

attachments in Ex 13 are figurative, because it is uncertain what the sign actually refers to: wearing unleavened bread itself? Or smearing the blood of the Passover on worshipper's heads and arms?¹⁹² There is no consensus about whether the passages cited above are literal or figurative. However, a point on which most scholars agree is that the parallels in Deuteronomy, Proverbs and Exodus are "instructive."¹⁹³ Indeed, they are instructive as visual tools to remind the Israelites of their obligation to God's commandments in rituals or in parents' words.¹⁹⁴ If this interpretation is correct, it is more plausible to regard Deut 6:8 and 11:10 as verses "inspired by the proximity of the paschal legislation in Exodus 12-13"¹⁹⁵ rather than the Proverbs texts.

With regard to the custom of doorpost display (Deut 6:9; 11:20), the custom is described in Ex 12:7, 22, 23 in the context of the ritual of the firstling, rather than in Proverbs as Weinfeld says, for example. He set forth the custom by "the idea of watching daily at the gates of Wisdom" as in Prov 8:34, but there is no mention of the ritual.¹⁹⁶ Nowadays, many commentators have taken notice of the Exodus context with its similarity to the doorpost display in Deut 6:9, or have regarded it as the background to the instruction in Deut 6:9 and 11:20.¹⁹⁷

It is well known that the doorpost display in Exodus is an actual apotropaic symbol or is intended to repel demons.¹⁹⁸ So the Destroyer of Ex 12:23 passed over houses marked by blood on the doorpost. However, in the Exodus context the display is educational. For there is a catechistic education given *by God* (12:1, 28). In the cultic aetiological sense of the catechesis Soggin concluded that "sie setzen nicht eine gewöhnliche, spontane, sondern eine Katechismusähnliche Frage voraus, auf der dann vom Vater doer Lehrer nach altüberkommener und im Kultus erlernter Tradition

¹⁹² Propp, *Exodus*, 424.

¹⁹³ P. D. Miller, Jr., "Apotropaic Imagery in Proverbs 6:20-22," *JNES* 29 (1970) 129-30; Propp, *Exodus*, 423; Weinfeld, *School*, 301.

¹⁹⁴ See Propp, *Exodus*, 424 ff; Houtman, *Exodus*, 143.

¹⁹⁵ *Ibid.*, 425, and for similar thinking see Connelis Houtman, *Exodus*, vol. 2. HOCT, trans. Sierd Woudstra (Kampen: KOK Publishing House, 1996) 176.

¹⁹⁶ Weinfeld, 300.

¹⁹⁷ Cf., Houtman, *Exodus*, II, 176.

¹⁹⁸ Houtman, *Exodus*, II, 177; Propp, *Exodus*, 435-437.

die Antwort gegeben wird.”¹⁹⁹ How did father or teacher know and obtain the traditional answers? Did they originate in the teaching and handing down of the rituals to their children? Or did they borrow the catechistic style of teaching skills from their neighbour countries? It is true that traditionally Moses is a recipient of the rituals, as well as of the laws, from God.

Is the obligation formula, “as the Lord had commanded Moses and Aaron, so they did,” in v 28 mentioned only in the ritual of the Passover? Rather, the catechesis education is also contained in the obligation formula to be performed constantly as long as the Passover keeps. As one does not think of the Passover without the doorpost display, so one does not think of the catechesis education without the instruction of the Passover. They are closely related to each other in an educational sense. Whenever the ritual is performed, the doorpost will be bloodied according to the instruction. Therefore, as Soggin argues, the catechesis “hatte den Zweck, vermutlich, gewisse Glaubensriten, -sätze und –objekte zu erklären,”²⁰⁰ so that whenever the Israelites saw the doorpost, they would have evoked the Passover ritual and been reminded of the Passover ritual and those things connected with it. The displaying on the doorpost, indeed, sheds light on the educational function of the visual tools.

Concerning Shema passages (Deut 6:4-9) to Exodus’, in Shema both visual tools (sign and frontlets and the display doorposts) are used in order to emphasise the discipline of dailyness for children’s education. Some consider this mixed usage to be the result of redaction or of the incorporation of two different traditions. From the perspective of education, they seem to have been used with the intention of heightening the effectiveness of education, and it appears that the author of Deuteronomy employed visual tools that were well known in the society of Israel, rather than unknown ones. On this point, Tiffany is quite right to say that “the author and the audience would be keenly aware of the admonitory significance of these symbols (Deut 6:8-9).”²⁰¹ Those visual tools would have been deeply familiar in the life of Israel, because they had already been used for at least 40 years during

¹⁹⁹ J. Alberto Soggin, “Kultätologische sagen und Katechese im Hexateuch, *VT* 10 (1960) 346.

²⁰⁰ *Ibid.*, 345.

the wilderness period. Therefore, Deuteronomy presupposes the audience's knowledge of the visual tools and their educational functions.

In effect, in the Shema context they should practise every day and every moment rather than just at the ritual times, which are kept once a year. We can see here the progress of education from a loose type to a more specific and tight type.

(Exodus 12 and 13)	(Deut 6 4-9)
Displaying Doorposts	↓
Sign and Frontlets	→ Displaying Doorposts, Sign and Frontlets
Once a year	→ Every day

2.3.3. The Cultic Objects as Visual Tools

The three objects [breastpiece (e.g., Ex 28:29), onyx stones (e.g., Ex 25:7), and Urim and Thummim (e.g., Ex 28:30)] are essential for the high priest's vestments, the ephod, required to be worn as special overgarments.²⁰² Both the 12 stones on the breastpiece of the ephod, engraved with the names of the tribes, and the two onyx stones on the shoulderpieces, are carried when the high priest enters the Holy Place of the tabernacle. At the same time, Urim and Thummim are attached to the breastpiece as a means by which he inquires into the Lord's will (Ex 28:30; Lev 8:8; Num 27:21). An interesting question could be raised regarding these objects. For what reason do they attach them to the ephod? Is it just for divination? Or is it for symbolising the divine presence? Above all, all three cultic objects were to be placed as "memorials" in Ex 28:12 and 29. What memorial is to be evoked by them? These memorials are for both God and His people. According to Haran, the intention of the cultic performance with the three objects is to arouse 'divine remembrance.'²⁰³ Indeed, God is reminded of the tribes of Israel, but is the purpose of the performance only

²⁰¹ Tiffany, *Paranesis*, 84.

²⁰² It is not our concern to discuss or explain those related to the ephod, such as the connection with the Ark (1S 14:18) and with the teraphim (1S14:3, 18-19; 23:9; 1K 2:26) etc. See G. Heaton Davies, "Ephod," *IDB*, vol. 2., 118-119.

²⁰³ Menahem Haran, *Temple & Temple Service in Ancient Israel: An Inquiry into the Character of Cult Phenomena and the Historical Setting of the Priestly School* (Oxford: The Clarendon Press, 1978) 214-215; Driver, *Exodus*, 306, etc.

one-sided? When the high priest was entering the Tabernacle, were those objects only there so that God would remember Israel?

Childs explains the meaning of 'memorial, *zikkaron*' as serving "both to guarantee and maintain for each generation this eternal relationship (covenantal). The cultic acts of Israel continually remind God of this eternal covenantal order. The cultic objects and rites act to guarantee that the covenant is not forgotten."²⁰⁴ He sees the interaction between God and Israel as one of reminding each other of their relationship through the performing and displaying cultic objects. It is by means of the cultic objects that God's memory is stimulated, and also Israel's memory. Therefore, the cultic objects as memorials "serve to insure Israel's relation to God's order by reminding both God and Israel. Yahweh is reminded of his purpose with Israel and his memory is equivalent to his action. Israel is reminded of the eternal order and she again relates herself to it by cultic participation in the events which mediated the order."²⁰⁵

As long as the cultic objects are attached to the ephod and seen by both God and Israel, both parties are reminded of the relationship and of God's order as well as of the divine presence. From the perspective of Israel, the repeated display of the objects may have been inscribed on their minds, so that in daily life these inscriptions acted according to God's intention in giving them. This can perform a real educational function by making God's intention permeate Israel's life deeply by visualising the relationship on the high priest's overgarments. This is the reason for which the cultic objects were given: as memorials and also as visual tools for Israel's education.

The other cultic object is the diadem on the High Priest's head (e.g., Ex 28:38). Haran treats it as having the same purpose as the three objects discussed above, and in our discussion it is also regarded in this way.

There is one thing that we should not miss: the time for wearing all the objects observed above. Haran states that the time for wearing them is 'regularly,' תמיד in Hebrew (Ex 28:29, 30, 38).²⁰⁶ תמיד, according to him, means "not 'always' as English versions render it, but only at the times

²⁰⁴ Brevard. S. Childs, *Memory and Tradition in Israel*, SBT (London: SCM Press, 1962) 67.

²⁰⁵ *Ibid.*, 68.

²⁰⁶ *Ibid.*, 213-214.

appointed for this rite (here of forehead), namely, in the morning and ‘at the twilight.’” Apparently, it is rendered as “morning and evening” in Exodus context in connection with the time of the daily cultic services.²⁰⁷ Therefore, whenever the daily services were performed in the morning and the evening, the cultic objects must have been displayed and seen regularly. This is called a ‘discipline of dailyness’ as will be considered, and as seen in Ex 16.

Certainly, the time for the discipline of dailyness in the manna test (Ex 16) is the same as that for wearing the cultic objects, though their expression in Hebrew is different (used as **בין הערבים**). The precise meaning of **בין הערבים** is still debatable,²⁰⁸ but in general ‘between the two evenings,’ namely, in the morning and in the evening.²⁰⁹ If the regular time connection between the wearing of cultic objects and the gathering of manna and quail can be found, it would also be reasonable to extend it to that of the Passover, which had to be performed ‘between the two evenings’ (Ex 12:6; 16:12; 29:39, 41; 30:8; Num 9:3, 5, 11; 28:4, 8). If the time of the discipline of dailyness is intended by God to get Israel into the order of God’s creation as discussed above, it is not difficult to discern a developing process of education from a loose type to a more specific and tight type for the discipline.

Passover (Ex 12:6)	Manna Test (Ex 16:12)	Cultic Performances (Ex 28:29, 30, 38)	Shema Passages (Deut 6:6-9)
בין הערבים	בין הערבים	תמיד	(תמיד)
‘between twilight’ (once a year)	→	regularly daily everyday	→ every time

²⁰⁷ See, Roland de Vaux, *Ancient Israel*, trans. John McHugh (London: Darton, Longman & Todd, 1962) 469.

²⁰⁸ For classic argument, see Driver, *Exodus*, 89-90; for current arguments see Houtman, *Exodus*, II, 175; Propp, *Exodus*, 390-391.

²⁰⁹ See de Vaux, *Ancient Israel*, 181-183, for the divisions of time.

2.3.4. Visual Tools for Public Display

In Jewish tradition, Num 15: 38-40 are regularly taken in conjunction with the Shema with Deut 11:13-21.²¹⁰ The instruction in it concerns attaching a tassel to the corner of the Israelites' clothing. It is worth quoting Milgrom's comment on its resemblance to the cultic objects; "the resemblance to the High Priest's turban and other priestly clothing can be no accident. It is a conscious attempt to encourage all Israel to aspire to a degree of holiness comparable to that of the priests."²¹¹ So they strive for a life of holiness by obeying God's commandments. Whenever they *looked at* it and compared it with the priest's vestments, they would have remembered the commandments of God, so that they would have been stimulated to keep them. The tassel was used as a visual tool for this purpose.²¹² This purpose is distinctly explained by the series of verbs, רָאָה, זָכַר, and עָשָׂה. Milgrom says of the three verbs that they "effectively summarise and define the *pedagogic technique* of the ritual system of the Torah: sight (i.e., the senses) combined with memory (i.e., the intellect) are translated into action (i.e., good deeds)."²¹³

Another example of a visual tool is that of the hair of the Nazirite. The rules for the Nazirites are given in Num 6:1-21. A man or woman can consecrate himself or herself to God by taking the vow of the rules. One of the rules is to allow the hair to grow, leaving it uncut, as long as he or she remains a nazir of God. The uncut hair is the characteristic mark of the Nazirite [for example, Samson (Jdg 16:17) and Samuel (1S 1:11)],²¹⁴ so that they would have been recognised by their appearance. Why are they

²¹⁰ Moberly, "Toward," 125, n. 2; Wenham, G. J., *Numbers*, TOTC (Leicester: Inter-varsity, 1981) 132-133.

²¹¹ Milgrom, *Numbers*, 413.

²¹² In sculptures and paintings in Egypt and Mesopotamia from the first and second millennia, the same custom of wearing tasselled garments is found. See S. Bertman, "Tasselled garments in Ancient East Mediterranean," *EA* 24 (1961) 119-128; B. Rothenberg, *Timna* (London: Thames and Hudson, 1972) 123-124, "notes that rock engravings at Timma from 13th century B.C. portray Midianites, or possibly Shosu bedouin, wearing tasselled garments. The Midianites were closely related to Israel (Ex 2-3, 18, etc.);" (Wenham, *Numbers*, 132).

²¹³ *Ibid.*, italics my emphasis.

²¹⁴ Scholars categorise the Nazirites into two groups, 'temporary,' and 'life-long' Nazirites. The distinguishing of the two types does not make any difference in our discussion and is

commanded not to cut their hair? When people saw them, what would they have thought? Wenham gives a possible answer as follows, “their distinctive hairstyle reminded the laity that even they were called to be kings and priests to God (cf., Rev 5:10). Thus as marriage symbolised the relationship between God and Israel (Num 5), so the Nazirites epitomised the holy calling of the nation (Jer 7:29).”²¹⁵ Indeed, the Nazirites are the ones who convey in the society of Israel both total dedication to God’s service and the Israelites’ holy calling (Ex 19:6; Lev 19:2), and who also play a ‘memorial’ role by reminding them of this dedication and calling. Their distinctive hairstyle was a quite useful tool of provoking their identity as the people of God and of promoting their living before God.

Of the memorial of the hair ritual, Milgrom finds interesting evidence. In ritual, hair was often substituted for a man because it was considered to be the seat of man’s vitality and life-force. His comment merits quotation: “A bowl dating from the ninth century B.C.E. found in a Cypriot temple contains an inscription on its outside surface indicating that it contained the hair of the donor. It was placed there, if the reconstructed text is correct, as “a memorial” to Astarte (certain gifts and rites in Israel’s sanctuary also served as memorials, e.g., Ex 28:12, 29; 30:16; Num 10:10; Zech 6:14), that is, as a permanent reminder to the goddess of the donor’s devotion.”²¹⁶ If this observation is correct, the Nazirites’ hair would have certainly been used as a memorial to the Israelites, and it distinctly matches the cultic objects discussed above as “memorials,” that is, as visual tools for education.

As visual tools, the tassel on the garments and the Nazirites’ hair would have been constant reminders for the people of God in their society which stimulated their recall of the commandments of God so that they would keep them. And by displaying and repeatedly looking at the tools, the people would have been taught not only their consecration before God (Num 16:40), but also their dedication and calling to be holy people. The process of teaching through the tools may have been done in their society as the discipline of dailyness.

unnecessary here. For the two types, see Milgrom, *Numbers*, 355; Eryl W. Davies, *Numbers*, NCBC (Grand Rapids: Eerdmans, 1995) 58.

²¹⁵ Wenham, *Numbers*, 85.

It seems probable that the Israelites, on the verge of entering into the promised land, had already accustomed themselves to the discipline of dailyness by the use of several visual tools. This was accomplished while they were in the wilderness, though the hair instruction of the Nazirites would not have been used. The point at which the Israelites had been given the commandments and instructions discussed above was quite early on in the wilderness. They had therefore been trained in the discipline of dailyness by means of the visual tools for *at least* 40 years.²¹⁷

2.4. The Discipline of Dailyness

In the light of the previous discussion, the commandment to the Israelites in Deut 6:7-9 is not only astonishing, but also curious, for not only were they to use visual tools already familiar to them, but also instructions which had originally applied to a limited number of people now applied to all the people of God. The latter needs more discussion.

On the eve of entering into the promised land, why were the Israelites to learn the discipline of dailyness? There are at least two reasons: first, they would be faced with a quite different situation in the land, which they had never experienced before.²¹⁸ Secondly, it was for the sake of continuity in divine education. Let us discuss this more fully.

During the wilderness period, both the pillar of cloud (ענן] by day and the pillar of fire by night (Ex 13:21, 22; 14:19, 20, 24; Num 14:14; Neh 9:12, 19; cf., Deut 1:33; Ps 78:14) had acted as visual indications of God's presence (Ex 16:10; 24:15-18; 40:34-35; Num 17:7; cf., Lev 16:2, 13), and as guidance and protection against the burning heat by day, and bitter cold by night (cf. Ex 14:20; Ps 121:5; Isa 4:5; 5 Ezra 1:14, 20; Wis 18:3).²¹⁹

²¹⁶ Milgrom, *Numbers*, 356.

²¹⁷ This is a kind of canonical reading because my interest is focused on the text in its given, canonical form.

²¹⁸ Due to the rebellion, all the exodus generation died in the wilderness as God pronounced in Num 14:29-30. Thus, the wilderness generation did not have any experience of sedentary life. For a study of the transition from the exodus generation to the wilderness generation in the Pentateuch, see Dennis T. Olson, *The Death of the Old and the Birth of the New: The Framework of the Book of Numbers and the Pentateuch*, BJS 71 (California: Scholars, 1985).

²¹⁹ For more discussion of the critical argument of ענן, see Thomas W. Mann, "The Pillar of Cloud in the Reed Sea Narrative," *JBL* 90 (71) 15-30; F. M. Cross, *Canaanite Myth and Hebrew Epic* (Cambridge/Massachusetts/London: Harvard Univ. Press, 1973) esp., 163-177.

Especially, Ex 40:36-38 describes the fact that “under all circumstances and at every moment of its journey Israel enjoyed YHWH’s guidance and protection.”²²⁰ Since ‘by day’ and ‘by night’ are each mentioned three times, indicating the perfect or the maximum in Exodus,²²¹ the description in Ex 40:36-38 could mean divine guidance, presence and protection ‘at every moment.’ Moreover, the cloud had clearly been seen by all the people of Israel with their eyes (40:38). It was thus visible, and played the role of a visual tool symbolising divine presence, protection and guidance.

Manna had also been a visible indication of God’s providence and presence as well as a tool of divine education.²²² The visibility of the priest’s garments, the ephod, and the cultic objects on it were not far from their sight because of the accessibility of the Tabernacle,²²³ so they would have had the opportunity to examine them closely. In the wilderness, Israel was the community gathered round the Tabernacle, which is therefore the real focal point of its continuing life. It therefore had to be easily accessible.

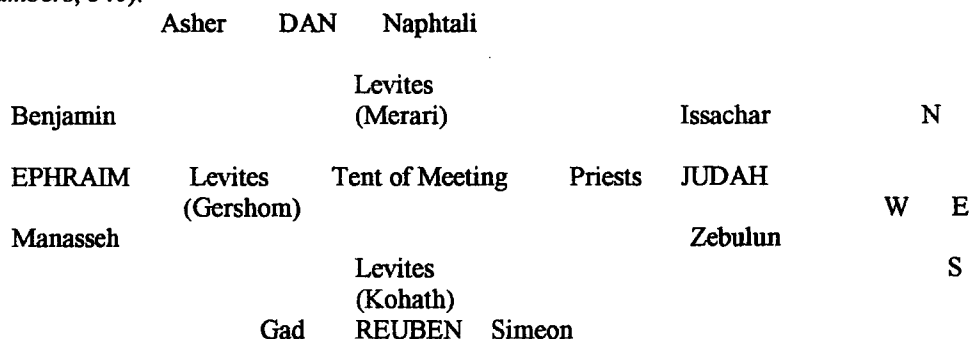
No sooner had Israel entered into the promised land, than both manna and the cloud, which were both visual tools, had disappeared.²²⁴ And due to

²²⁰ Houtman, *Exodus*, II. 254; Nehama Leibowitz, *Studies in Shemot (Exodus)* (Jerusalem: The World Zionist Organization, 1978) 246, regards the cloud as divine protection.

²²¹ *Ibid.*, vol. 1., 62.

²²² See Chapter 4.

²²³ Num 2 describes the arrangement of Israel’s camp commanded by God. The arranged camp is in general regarded as having the purpose of military protection, as Pharaoh’s camp in Egypt, especially that of Ramses II, or of protection against human agents of defilement supplied by the Levitical cordon. I think there may be one more purpose to the arrangement, namely, easy accessibility to the Tabernacle. It is useful to quote Milgrom’s diagram here (*Numbers*, 340).



As can be seen, all camps would be able to gain easy access to the Tabernacle.

²²⁴ The time of the disappearance of the cloud cannot be regarded as the same as that of the manna because it is not mentioned in the OT. However, since the cloud has been mentioned in Deut 31:15, it could not be seen as in the wilderness time (among the 88 occurrences as a whole, 51 times are in the Pentateuch). The cloud is only mentioned at times of bringing the Ark to the temple (1K 8:10-11//2C 5:13-14) or of eschatological period (e.g., Ezek 38:9, 16;

the allocation of the land the arrangement of Israel's camp (Num 2) no longer applied, so that accessibility to the Tabernacle was more difficult than it had been in the wilderness. This suggests that at this time the "memorial" function of the visual tools for education was greatly diminished, and many visual tools for education suddenly but discretely faded away. The Israelites were faced with a new situation, which a problem in itself.

Discipline could overcome the problems presented by the new situation, and indeed repeated discipline in daily life not only makes it possible to continue with life unchanged, but also helps to overcome the challenges of new situation. Israel's discipline of dailyness during the wilderness period in which they had been trained for forty years, was thus of use once again. They had spent 40 years preparing to overcome this new situation, or the possible problems presented by moving from the wilderness, which was familiar to them, to that of this new situation, which was truly unfamiliar to them. That was a real education by YHWH.

The discipline of dailyness in Deut 6:6-9 was useful for another reason- namely, to provide continuity of divine education between the time in the wilderness and the time in the promised land this continuity was necessary in order to keep God's commandments (v 6, "these words") and maintain the relationship with God. Education is a process of communication from generation to generation and also a means to make possible the continuity of the religion of a community or a society. Israelite society was not an exceptional case in this process. It was necessary to discipline or teach the next generation the religion, culture, customs, and the many other aspects of community life in order to maintain their society. The more often discipline or teaching is practised, the better the outcome. Indeed, 6:7 envisages the practice of discipline/teaching in every situation, at every time and at every moment, and 6:8-9 indicates that this practice should take place everywhere. This is not the same, as some scholars would have it, as reciting

Joe 2:2; Zep 1:15), or of God's glory (e.g., Ps 97:2; Jer 4:13; Ezek 1:4; 38:16). Many references of its occurrences present the cloud of the wilderness (e.g., Neh 9:12, 19; Ps 78:14). At the very immediate period of Joshua and of the judges after Deuteronomy the cloud has hardly been mentioned at all as in the wilderness, whereas, in the promised land, the Ark was more closely bound up with guidance and military function than the cloud (Mann, "Pillar of Cloud," 24-27). It may be therefore reasonable to conclude that the cloud in the wilderness period had disappeared sooner or later after entering into the land.

Deut 6:4-5 twice daily (in the morning and evening)²²⁵ because there is nothing to indicate the number of times in the Shema passage.

The discipline they were taught by means of the visual tools also brought the Israelites' memory of the past into the present and reminded them of the continuity of divine education/teaching. They must have been taught or told the regulation of the Passover and of the Unleavened bread whenever the feasts were celebrated, as God had commanded that they should be (Ex 10:2; 12:13). As we discussed above (3.4.2.), two visual cultic performances (displaying blood on the doorposts and sign and frontlets) are combined within the Shema text for the education of Israel. This means that the practice of displaying visual tools in Deut 6:8-9 is not an entirely new, but was in fact a familiar practice. Moreover, the practice itself attests to the continuity of divine teaching from the past to the present and the on to the future in their life in the promised land. Once the Israelites had become disciplined and had learnt what God taught through Moses as often as God commanded in 6:7-9, the discipline of dailyness would become a reality in their inner minds, wherein lies the centre of human will and character. This is real education.

2.5. The Process of Divine Education

The displaying of the visual tools in 6:8-9 seems to be complementary and emphatic of divine education/teaching in a practical way much more than in Ex 12-13. While the regulation in Ex 12-13 was public performance, 6:8-9 is individual and private (v 8) as well as public (v 9). Binding "these words" on one's hand as well as frontlets (v 8) is individual, whereas writing them on the doorposts of the house (v 9a) is in the public, familial sphere. Again, displaying on the doorposts of the (city) gates is an even more public practice.²²⁶ More developed, complementary and emphatic educational aspects in 6:8-9 call for the internalising of God's commandments into their heart, where lies the centre of their will.

²²⁵ Driver, *Deuteronomy*, 92; McBride, "Polity," 273.

²²⁶ Cf., Miller, *Deuteronomy*, 104; C. Wright, *Deuteronomy*, 100.

The discipline of dailyness given in Deut 6:6-9 is God's method of giving the Israelites more responsibility for the fate of their lives. As we have shown above (3.4.2. and 3.4.3.), the time for the displaying of the visual tools was also given specifically so that they could practise God's educational ideas much more often. The more often they were taught through the educational tools, the more effective education they would acquire. The discipline of dailyness thus enhances the effectiveness of education by means of the visual tools used.

This kind of discipline has to do with the providence of manna in Deut 8:2-3 and Ex 16 to some extent. For as the Israelites practise the discipline of dailyness by the providence of the manna in the process of education, so they will learn discipline by the displaying of the visual tools. According to Fretheim, with the disappearance of manna they began to experience the absence of God.²²⁷ For him the purpose of God's providing manna is that Israel should know God's presence in the ordinary rather than in the extraordinary. If the providence comes in a miraculous way, they will only be able to discern God and His activity in that situation, and while in an ordinary situation they may then feel God's absence and disappearance, and may also lose sight of the connection of God with daily affairs, and *vice versa*.²²⁸ Hence it is the ordinary nature of manna, given by God as a gift, that provides an indication to them of God's presence and activity in ordinary life.²²⁹ The gap between the presence and the absence of God can be filled by means of God's education/teaching.

Conclusion

To sum up, in order to examine the motif of God as Teacher, we have argued that the Shema can be seen as divine education/teaching. We have seen that as Moses' teaching is tantamount to God's teaching, so the Shema education is God's education. To prove this, the content of the Shema has been examined and put forward as being God's direct commandments, the

²²⁷ Fretheim, Terence E., *Exodus, Interpretation* (Louisville: John Knox Press, 1991) 182.

²²⁸ *Ibid.*, 181-183. Actually, he does not deny the miraculous element in the manna story, but thinks that the element is sharply downplayed. We have already considered the miraculous nature of manna.

Decalogue, and God's concern with the teaching of the next generation can also be seen in the Shema text. Above all, God's function as a real Teacher is shown in the text by the commandment of the displaying of visual tools. The tools are used as the means of educating the people in the discipline of dailyness and of enhancing the effectiveness of education. These educational concerns and tools reveal that God is a Teacher who is concerned with the Israelites education within their daily activity, so that the Israelites not only come to keep the commandments of God, but also are trained as the people of God, as though they were living in God's designed world as portrayed in the Scripture.

²²⁹ Ibid., 181.

Chapter 3. God as Teacher in Deut 8

The aim of this chapter is to examine the motif of God as Teacher in Deut 8. Deut 8 seems to portray a process of education in which the Teacher (God) instructs a pupil (Israel) who needs to grow to maturity by means of various types of training. It is the central core of the history of Israel that God brought His people out of Egypt, and gave them the promised land. The time of Deut 8 lies between “out of” and “into.”²³⁰ This “in-between” time is described in this chapter as a time of discipline in the wilderness. After the regrettable incident at Gades banea, God made the wilderness life to be a time of education, when He would train, teach, and test Israel so that they might become His faithful people. This plan initiated by God was at first designed so that Israel would become faithful to the words of God, so that the people would recognise that all they needed came from God, and to be recognise that they were unable to get what they had by their own power and ability. The plan was carried out by divine testing with the goal of proving what the people had in their minds. It had to do with the promised land which will be given in the future. If they would keep God’s words faithfully and continuously, they would be brought into and possess the land. Accordingly, the discipline in the wilderness through testing is a process of preparation for the promised future. Within this process it is not difficult to recognise God’s educational concern toward His people, Israel. The most remarkable expression of God’s educational concern is the father-son relationship described in v 5. Because of my interest in the motif of God as Teacher in Deut 8, I would like to narrow down the scope of study to Deut 8:2-5, in order to uncover the motif more fully and to explore it in greater detail.

In order to examine the motif, a structure of Deut 8 will be suggested and discussed, based on its didactic intention, while the didactic vocabularies and didactic reflection of history in Deut 8 offer the possibility of ascertaining the Deuteronomic point of view on the topic, God as Teacher. The motif we will be most concerned with here is the father/teacher-

²³⁰ W. Brueggemann, *The Covenanted Self* (Minneapolis: Fortress, 1999) 105.

son/pupil motif, which will be treated as representing the Divine Teacher. In this way, we will come across a model of the process of teaching and learning by God who initiates it.

3.1. Structure of Duet 8

Although our scope of study is Deut 8:2-5, it is necessary that the structure of the whole chapter be discussed with a view to obtaining an overall view of the author's arrangement. First, we will survey some previously suggested structures in order to show 1) the lack of interest and attention paid to the motif of God as Teacher, and 2) that the structure of Deut 8 is probably best described as didactic or parenetic. We will then propose an alternative structure, a thematic didactic structure of Deut 8.

3.1.1. Brief survey of the structure of Deut 8

Since Lohfink's careful study was carried out on the thematic chiasmic structure of Deut 5-11,²³¹ many Deuteronomy scholars and commentators have followed his structure²³² or built on it, or suggested similar or developed structures of Deut 8 in various ways.²³³ Though a few have pointed out the editorial work on the chapter,²³⁴ the majority of scholars have

²³¹ Lohfink, *Hauptgebot*: idem, *Höre*.

²³² Weinfeld, *Deuteronomy*; some adopted, with minor changes. For instance, G. Braulik, *Testament des Mose: Das Buch Deuteronomium* (SKK 4; Stuttgart: Katholisches Bibelwerk, 1976) 44; R. J. Clifford, *Deuteronomy* (Old Testament Message 4; Wilmington, Delaware: Michael Glazier, 1982) 55, modifies Lohfink's A (1)- D (11) – A'(19) frame to A (1) – A (11) – A (18-20) and calls them "Fundamental Command."

²³³ For instance, Craigie, *Deuteronomy*; Tiffany, *Parenesis*; Raymond C. van Leeuwen, "On the Structure and Sense of Deuteronomy 8," in *Proceedings Eastern Great Lakes-Midwest Biblical Societies*, vol. 4, ed. Phillip Sigal (Otterbein college print shop, 1984) 237-249; idem, "What comes out of God's Mouth: Theological Wordplay in Deuteronomy 8," *CBQ* 47 (85) 55-57; Duane L. Christensen, "Form and Structure in Deuteronomy 1-11, in *Das Deuteronomium, Entstehung, Gestalt und Botschaft*. BETL 68, ed. N. Lohfink (Leuven: UP, 1985) 135-144; idem, *Deuteronomy*, WBC 6A (Texas: Word Books, 1991); Robert H. O'Connell, "Deuteronomy VIII 1-20: Asymmetrical Concentricity and the Rhetoric of Providence," *VT* 40 (1990) 437-452; Jack R. Lundbom, "The inclusio and other framing devices in Deuteronomy I-XXVII," *VT* 46 (1996) 296-315; C. Wright, *Deuteronomy*: Olson, *Deuteronom*.

²³⁴ Mayes, *Deuteronomy*, followed Steuernagal's analysis. Also Brian Peckham, "The Composition of Deuteronomy 5-11," in *The Word of the Lord Shall Go Forth*, Festschrift D. N. Freedman, ed. C. L. Meyers and M. O'Connor (Winona Lake, Ind.; Eisenbrauns, 1983) 217-240. Before Lohfink's contribution to the literary value of Deuteronomy, many scholars

seen the chapter to present a concentric, chiasmic structure, which is intended to be parenetic or admonitory. The structure of Deut 8 has been analysed in many ways, five of which are worth mentioning here.

First, as proposed by Lohfink in 1963, who was the first to propose a concentric structure, Deut 8 can be schemed in a concentric structure of which its axis is v. 11 based on key words.²³⁵ Two years later, Lohfink slightly modified his schema of Deut 8 and included verses which had left gaps in his earlier concentric structure.²³⁶ He originally distinguished “parenesis (*Paränese*)” from “curse (*Fluch*),” but in a later work called them all “exhortation (*Ermahnung*).”²³⁷ His structure is actually composed of five sets of matched key words in the chapter: זכר, יסר, ידע, שמע, and שכח. The keywords make the structure concentric and symmetrical. This key word-centred-structure, according to his investigation, can be applied to the context of Deut 8, that is, Deut 5-11. From the literary perspective, he points out that the pattern of the context (Ch. 5-11) often reveals a two-part structure. In the first part, there is an appeal of a general nature, formulated frequently by the imperative of שמר, and to a lesser extent, by למד, עשה, or שמע. The second part contains a blessing that usually refers to long life, inheritance of the land or general well-being. As such, these parenetic statements constitute a variation on the theme: “observe the law so that it may be well with you.” Therefore, it appears that Lohfink’s structure is the

had approached Deut 8 with the aim of discerning only its redactional stratification. Such as, C. Steuernagel, *Das Deuteronomium*, HAT I (Göttingen: Vandenhoeck & Ruprecht, 1923²) 81, regarded 8:1, 11b, 14b-16, 19-20 as later additions; J. Hempel, *Die Schichten des Deuteronomiums: Ein Beitrag zur israelitischen Literatur-und Rechtsgeschichte* (Leipzig: R. Volgländer, 1914) 140 and 127, suggests that 8:1, and 8:19-20 were late additions; and G. Hölscher, “Komposition und Ursprung des Deuteronomiums,” *ZAW* 40 (1922) 161-255, esp., 170; Mayes, *Deuteronomy*, 19-194, was in basic agreement with Steuernagel’s analysis. F. García López, “Yahvé, fuente última de vida: análisis de Deut 8,” *Biblica* 62 (1981) 21-54, classified three redactional strata (vv. 1, 11b, 19-20; vv. 2-6; vv 7-18) of which the middle stratum was purportedly concentric (i.e. A[2a]-B[2B]-C[3a]-B’ [5-6a]-A’[6b]; cf. 50-52).

²³⁵ Lohfink, *Hauptgebot*, 189-199, esp. 195.

²³⁶ N. Lohfink, *Höre Israel: Auslegung von Texten aus dem Buch Deuteronomium* (Düsseldorf: Patmos, 1965) 72-86, esp. 76.

²³⁷ Earlier structure

Earlier structure			later structure		
A	8.1	Paränese	A	8.1	Ermahnung
B	2-4	Wüste	B	2-6	Wüste
C	7b-9	Kulturland	C	7-10	Kulturland
D	11	Paränese	D	11	Ermahnung
C'	12f	Kulturland	C'	12-13	Kulturland
B'	14b-16	Wüste	B'	14-17	Wüste

rhetorical structure: God's teaching through the past towards the future, which we will deal with below.

Thirdly, Craigie notices two key themes forming Deut 8, emphasising the call to obedience: a) "remember/forget" and b) "wilderness/promised land."²⁴² He explains the structure with an emphasis on the sense of history, the immediacy and contingency of the present moment and of all future present moments. Remembering evokes obedience, whereas forgetfulness is tantamount to disobedience. His thematic structure shows that the significance of history in Deuteronomy, which is of importance to our argument. The role of history has two aspects: 1) history was utilised to evoke memory, 2) history served to produce vision and anticipation. As we shall see below, teaching and learning in Israel does not exist without an emphasis on the significance of her history. Indeed, the remembered past continues through the present and anticipates God's benevolent acts in the future. In the Bible, memory is rarely simply psychological recall. If one remembers in the biblical sense, the past is brought into the present with compelling power. Action in the present is conditioned by what is remembered. Conversely, to forget someone or something is to let the past fall out of dynamic, conditioning relation to the present.²⁴³

Therefore, Craigie's emphasis on history is an important merit of his structure and appropriate to the contents of the chapter, which are closely bound up with the means of teaching and learning. However, he misses out the importance of the role of keywords as Lohfink argued. He does indeed structure with two keywords, remembering and not forgetting, but the role of keywords in the whole chapter is much more important than that.

Fourthly, Craigie's structure seems to have been expanded and developed by Raymond C. Van Leeuwen, who gives a more suggestive structure of Deut 8 in focusing on the two double themes: past/future and the wilderness/ the promised land.²⁴⁴ Van Leeuwen divides the chapter into four

²⁴² Craigie, *Deuteronomy*, 184.

²⁴³ Edward P. Blair, "An Appeal to Remembrance: The Memory Motif in Deuteronomy," *Inter* 15 (1968) 43-44.

²⁴⁴ Leeuwen, "Structure," 237-249, esp. 237. His structure is as follows,

I. (vv. 2-10) Admonition: Remember (zkr) → praise of God (v 10)

A. (vv 2-5) Desert/past

B. (vv 7-10) Promised Land/future

sections and each section seems to be well organised according to its contents. One particular aspect to be mentioned is that A and B are paralleled to each other, which “forces the attentive reader to consider the separated elements [A (vv 2-5)-A’ (vv 14b-16)] together,” and “the repetition of B (vv 7-10) and B’ (vv 11-14a, 17) links these two sections around the pivotal command in v.11.”²⁴⁵ This observation shows that the structure has also been framed in a skilful way for thematic purposes.

Fifthly, Dennis T. Olson provides a more developed structure than Van Leeuwen’s, though he bares his adaptation down to an outline of Van Leeuwen’s. He structures Deuteronomy by five important editorial superscriptions that mark its major sections (1:1, 4:44; 6:1; 29:1; and 33:1), and delineates its structure as revealing some major movements as follows: “the past is recalled in order to shape the present life of the community and in order to thrust the community always toward the future, both a future near at hand and a future more distant. The community of faith is rooted in the past, active in the present, but always open to and yearning for God’s new future.”²⁴⁶

I. 8:1: Introductory Frame-Observe the commandment so you may live

II. 8:2-17: Remember/Do not forget

A. 8:2-10: Remember

1. 8:2-5: The wilderness journey in the past

(Result of remembering: obedience to God-8:6)

2. 8:7-9: The promised land in the future

(Result of remembering: praise of God-8:10)

B. 8:11-17: Do not forget

1. 8:11-13: The promised land in the future

(Result of forgetting: exalt yourself-8:14)

II. (vv 11-17) Admonition: Don’t forget (škh) → praise of self (v 17)

B. (vv 11-14a, 17) Promised Land/future

A. (vv 14b-16) Desert/past

I’. (v 18) Admonition: Remember (zkr) → prosperity in covenant

II’. (vv 19-20) Admonition: Don’t forget (škh) → death.

A year later he finds a theological pun in מִצֵּי (v.3, 14, and 15), Leeuwen, “Theological Wordplay,” 55-57.

²⁴⁵ Ibid., 240.

²⁴⁶ Olson, *Deuteronomy*, 16.

2. 8:15-16: The wilderness journey in the past

(Result of forgetting: claim self-sufficiency-8:17)

III. 8.18-20: Closing Frame-Remember and live; forget and perish

This structure shows clearly the artful way in which the work is framed for the didactic purpose. There are two important keywords, “remember and do not forget,” which are repeated as other subtitles are, too. Moreover, Olson significantly notices the repetition of the time sequence (past/future), which gives the chapter a chiasmic pattern. Furthermore, all passages are well settled down within the framework of remembering and forgetting, so that the framework supports the idea that Deut 8 has structural unity. However, a question arises: Can the remembering apply to a future reference (8:7-9)? This is not possible.

We may summarise thus survey of the five different suggested structures of Deut 8 as follows,

1. Some keywords play a significant role in making the structure parenetic (Lohfink, O’Connell).
2. Theological themes such as remembering and forgetting are crucial to an understanding of its overall structure.
3. As Craigie points out, the sense of history (past, present and future) also gives a clue to the intention of the author, envisaged in the structure.

Each of these points is shared by the five scholars, and thus each requires scholarly attention when discussing the structure, and provides a pivotal starting points for an examination of the motif of God as Teacher in Deut 8. Although Lohfink has noticed the motif in a cursory way,²⁴⁷ the five scholars mentioned above have missed the motif, with which all the above points have something to do, and which have an effect upon it. Our next task is therefore to investigate the motif within the structure.

²⁴⁷ Lohfink, *Höre*, 79.

3.1.2. A Thematic and Didactic Structure of Deut 8

We have examined the five structures of the five scholars on Deut 8 that emphasise either the rhetorical worth of the keywords, or theological merit. I would like to suggest another structure of Deut 8 by showing the importance of the keywords as well as the theological significance, which seems to give a more plausible shape to the chapter. Of importance in Deuteronomy is the historical parenesis. Tiffany defines ““parenthesis” in contrast to “order,” as an appeal to the subjective will of the addressee which urges compliance with an already-established order. Parenesis may take the form of either (positive) exhortations or (negative) admonitions (e.g., warnings). Order, however, may take the form of either (affirmative) commands or (depriving) prohibitions, and serves to establish the order to which parenesis can only urge compliance.”²⁴⁸ Driver rightly points out that, “the parenetic element is both the most characteristic and the most important... the references to the history... having nearly always a didactic aim.”²⁴⁹ Indeed, as mentioned above, the historical experience becomes significant instructions and parenesis in the present and basic knowledge for future behaviour. This fits with well in my own structure, which I have called the “thematic and didactic structure” of Deuteronomy 8.²⁵⁰

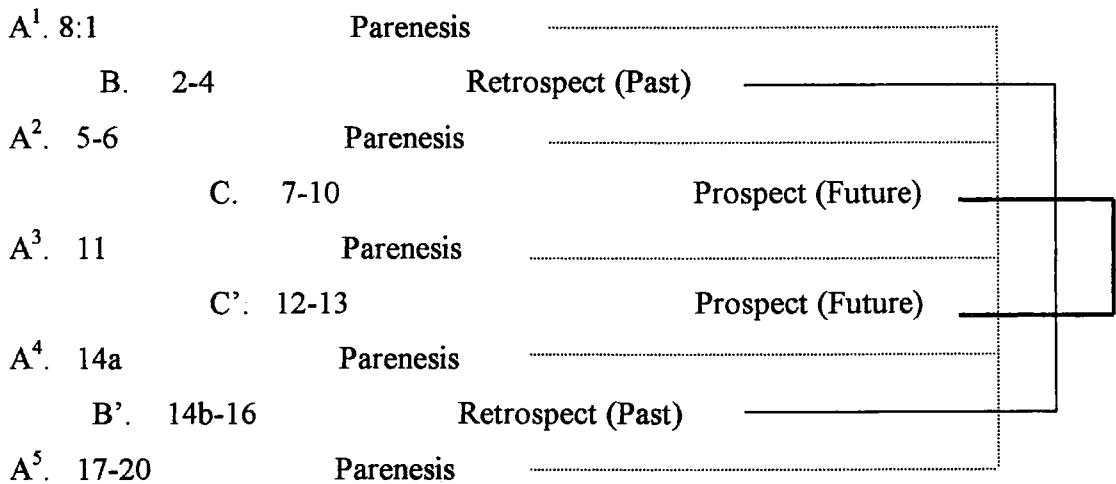
²⁴⁸ Tiffany, *Parenesis*, i-ii, 19-25, I cite from R. H. O’Connell, “Deuteronomy VIII,” 446.

²⁴⁹ Driver, *Deuteronomy*, xix.

²⁵⁰ This is an entire overall structure of the context of Deut 8, that is, Deut 5 to 11. It is not difficult to see from the overall structure of 5-11 not only the repeated thematic topics (parenesis, past, future), but also the repeated chiasmic structures (abcb’a’ or ababac), which may have been designed to persuade or teach the hearer with ease.

5:1 Parenesis	6:1-2 Parenesis	7:1-8a Future	9:1-6 Future	11:1 Parenesis
2-6 Past	3 Future	8b Past	7- 10:11 Past	2-7 Past
7-21 Ten Commandments	4-9 Parenesis	9-11 Parenesis	10:12-21 Parenesis	8a Parenesis
22-31 Past	10-11 Future	12-17 Future	22 Past	8b-12 Future
32-33 Parenesis	12-15 Parenesis	18-19 Past		13 Parenesis
	16 Past	20-16 Future		14-17 Future
	17 Parenesis			18-20 Parenesis
	18-19 Future			21-25 Future
	20-25 Parenesis			26-32 Blessing and Curse

Diagram 1. The thematic and didactic structure of Deut 8



It can be seen that the structure is chiasmic and inclusio by the correspondent A¹-A²⁻⁵, B-B', and C-C', each of which shows a parallel position. It is for educational effect that units B/B' and C/C' occur between units A¹⁻⁵ in order to reinforce both the result of the past experience and that of the future, so that the hearer is able to memorise what the speaker really intends to say by repetition. Repetition of parenesis, retrospect of past, and prospect of future are particularly effective, and have a powerful appeal to the hearer on remembering the past and also reflecting on the future. Parenesis thus functions as a bridge to link to the past experience to the future based on the past, and as a rhetorical device to persuade the hearer more effectively, and also to emphasise what the speaker is saying.

As can be seen, B and B' have an almost identical content concerning the hardship and the lesson in the wilderness. Humility and testing were the crucial subjects in the wilderness class used to teach Israel to depend only on God who led her and fed her. However, C is not identical to C', but quite similar in content and keywords, as shown in diagram 2, below. In other words, C describes the prosperity in the promised land, there is nothing lacking, compared with what Israel needed in the wilderness. The abundance in the promised land is also described by the threefold repetition of יָרַב, implying a life without need.

Each parenesis is placed before and after either the retrospect or prospect element in repetition and in chiasmus, so that its powerful appeal is

reinforced both the past experience in the wilderness and by the future prosperity in the promised land. It culminates in v 11 which contains the central and pivotal command of the whole chapter²⁵¹ as well as a nodal point of it, which two keywords, שָׁמַר (1-11) and שָׁכַח (11-20), are transformed. Concerning the parenthesis sections, A³ (v 11) plays a pivotal transitional role not only in connecting one half of the chapter to the other by means of two keywords (שָׁמַר, שָׁכַח), but also in showing the theological transformation of the two sections (A¹ and A² “to keep” // A⁴ and A⁵ “to forget”) within the whole chapter.

Lohfink sees correctly from the chapter that all crucial statements stand in parallel, like the aphoristic formulation in vv 2-6: 8:2b (“whether you would keep His commandment / or not”), 8:3b (“man does not live by bread alone / but man lives by everything that proceeds out of the mouth of God”), 8:5 (“as a man disciplines his son / the LORD your God disciplines you”) and 8:6b (“to walk in his ways / to fear him”).²⁵² The aphoristic formulation, however, is not limited to the first six passages as Lohfink claims, but can be seen in the whole chapter. “The initial positive emphasis on keeping the commandments and gaining life in v 1 is contrasted with the forgetting of God, with “not hearing his voice,” in vv 19-20, with death as the result. Furthermore, the present text identifies forgetting God with the failure to keep his commandments (v 11), and the fear of God with keeping them (v 6). These aphoristic frames thus express the fundamental bipolar tendencies of the “parenthesis” (A¹⁻⁵): remembering God, and life, or forgetting God, and death.” Such a bipolar tendency enhances a didactic penchant towards God, which is intended by the author.

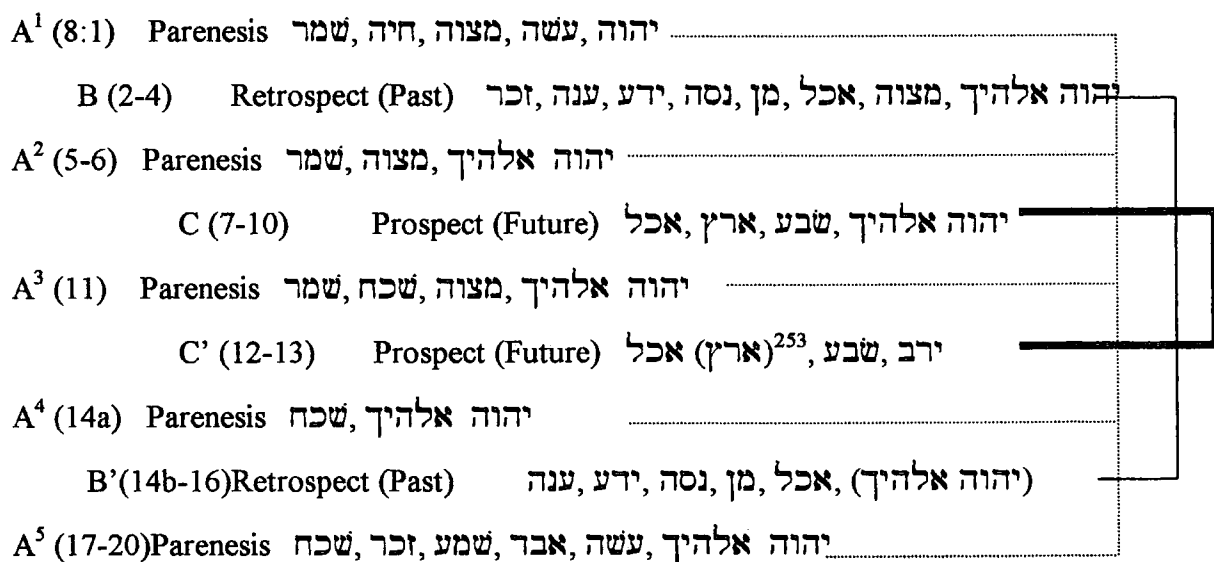
There is a remarkable similarity in patterning between the three sections (A, B, and C) with respect to each section’s parallel arrangement (A¹⁻⁵, B’, and C’). Further, there is a noticeable tendency to allocate similar thematic functions to sections which have already been shown to match on

²⁵¹ Lohfink, *Hauptgebot*, 195; Van Leeuwen, “Structure of Deuteronomy 8,” 240, but O’Connell, 443-444, argued that the centre is not v 11, but vv 7b-9, encompassing two parentheses (vv 6 and 11). For him the sevenfold repetition of ‘land’ is “central motivation for remembering YHWH by obeying his commandments.” A question immediately arises; is the land the central motivation for the Israelites to be humbled and tested in the wilderness? Moreover, he did not see the parallel passages (12-13) of vv 7b-9.

the basis of shared vocabulary. What is most pertinent, however, is to note the manner in which certain keywords correspond mutually and share their vocabularies (see diagram 2).

Above all, the structure seems to be intended to lay emphasis more on A¹⁻⁵ (parenthesis) than on B or C (retrospect and prospect). In order to accentuate A, both B and C are used as examples to prove A. If this is the case, why does the speaker do this? And what is the intention of such a parenthesis-centred structure? It could be said that the intention of bringing such a structure to the hearer is to announce who God is, that is, to ensure that the hearer has a knowledge of God. But what type of specific knowledge of God should he have?

Diagram 2. “The Structure of Repetition” of Deut 8 by Keywords.



From diagram 2, it appears that all the A elements have the epithet of God, either יהוה or יהוה אלהיך, which recurs repeatedly. The first two A elements are concerned with keeping the commandment of God (שמר, מצוה, יהוה אלהיך), whereas the last two are related to not forgetting God (יהוה אלהיך, שכח, אלהיך). The former seem to be different from the latter in content. This difference, however, is resolved in v 11, where there is a nodal point

²⁵² Lohfink, *Hauptgebot*, 191.
²⁵³ The brackets around the words in C' and B' indicate that they do not appear in their schematic section, but means their potential or implied existence.

which links what precedes and what follows, as mentioned above. In v 11, both keeping the commandment of God, the concern of the former element, and not forgetting God, that of the latter element, occur in a negative way: “lest you forget YHWH your God so that you do not keep his commandments.” Forgetting YHWH means two things/has two implications: 1) not keeping his commandments and 2) ignoring who God is and what God has done. Conversely, remembering God is to keep His commandments and to be aware of what He has done.²⁵⁴ In short, forgetting God seems to be paralleled with not keeping his commandments. Therefore, from A³, the speaker uses the former element in repeated contexts (vv14a, 18, and 19), with the premise that the hearer could understand what it means. In other words, the exhortation in all the A elements is not to forget who God is, as well as to remember who God is.

The remembering of God is thus the most emphasised theme in the parenthesis-centred structure. If our conclusions are correct, what aspect of God was the hearer reminded of when listening to Deut 8? Remembering must have to do with something done in the past, so remembering God must thus involve something that He had done in the past. In Deut 8, the forty years’ wilderness journey must be included, but, more specifically, the providence of manna is a particular event to be remembered. What is the relationship between the wilderness and the manna providence and the remembering of God? V 5 gives a clue to the answer. God is portrayed as the One who disciplines His people as a father disciplines his son. This image of the father-son relationship²⁵⁵ had been prevalent in ANE in relation to covenant, treaty, or instruction for a long time. This is the reason why the speaker used this image, and why it would have had an impact on the mind of the hearer. Thus, when they were listening to this chapter, it is likely that this image would have caught their attention, and because of its wide usage would have quickly made them understand who their God was, - their “Teacher/Educator.”²⁵⁶ How would they know that God is a Teacher/Educator? Is it possible to imply the image from only one verse (v

²⁵⁴ Only in v 11, משפטיו and חקתיו are mentioned in the whole chapter. There may be on intention to deliver a meaning of either forgetting who God is or not.

²⁵⁵ For the motif see 3.3.

5)? These questions lead us to examine the whole chapter to obtain the answers.

In sum, is God really portrayed as an Educator or as a Teacher in Deut 8? It is not difficult to answer positively. Most commentators have seen the motif, "Gott als Erzieher,"²⁵⁷ "Divine Instructor,"²⁵⁸ or the like, "the fatherly discipline of God,"²⁵⁹ "the one who disciplines or teaches His people."²⁶⁰ There is thus no doubt in scholarly fields that the Divine Teaching motif in Deut 8 is clearly presented by the use of emphasis on the didactic structure of repetition as well as by the content and intention of the chapter.

3.2. God as Teacher

Was the image of God as Teacher the real concern of the speaker in Deut 8:2-5? There are four distinctive elements which show the concern of the speaker with the idea of God as Educator, or Teacher: 1) the thematic didactic structure which emphasises God, as discussed above, 2) the didactic vocabulary, 3) the didactic reflection of history, and 4) the image of the father/teacher-son/pupil relationship. Let us start our discussion with the second element.

3.2.1. Didactic Vocabulary

We shall select seven didactic words in Deut 8:2-5, which may be seen to express the divine teaching motif: ידע, יסר, לבב, זכר, נסה, ענה, and שמע.²⁶¹

The first one among the didactic words is ידע in hiphil, which has a strong sense of instruction. ידע contains the knowledge that results from

²⁵⁶ Lohfink (1964) 79.

²⁵⁷ Lohfink, *Höre*, 79.

²⁵⁸ von Rad, *Deuteronomy*, 72.

²⁵⁹ Welch, 93.

²⁶⁰ Most commentators say so, for example, Christensen; Craigie, Wright, Miller, Cairns, etc.

²⁶¹ Weinfeld, *School*, 303-305, classified only three words as didactic vocabulary in Deuteronomy: יסר, לבב, and שמע.

experience and that one should learn and transmit (esp., historical knowledge Ex 1:8; Deut 9:2; cf. Gen 4:9; 12:11; Ex 2:14; 21:36; Deut 4:39; 21:1; Isa 61:9; Nah 3:17; Zech 14:7).²⁶² יָדַע in hiphil form in v 3 strongly indicates divine teaching and is used noticeably as a teaching term²⁶³ as are others in the book of Deuteronomy, for example, בִּין, לָמַד, or הוֹרָה.²⁶⁴ These teaching terms cover all parts of Israel's life and faith.²⁶⁵

The other word יָסַר clearly indicates that God's discipline is parental. What is the meaning of יָסַר ("to discipline, or chastise," 8:5)?²⁶⁶ In our text, the meaning has a strong sense of a father's training his son, as a father disciplines a son with reprimand and rod (cf. Deut 21:18; 22:18). Prov 29:15-17 has often been seen as a context of Deut 8:5.²⁶⁷ Discipline in Prov 29:15-17 seems to produce parental comfort (or satisfaction) and delight by means of corporal punishment, reproof and rod, as the "essential ingredient of the education"²⁶⁸ and discipline. This corporal punishment is not punishment as in a court of law, but has the purpose of bringing about learning and correcting the child (Prov 22:15; 23:13-17), so that he would have wisdom, which would give joy to his parents. Divine discipline is not for an expert, but for a son who needs looking after, educating, and training until he becomes mature. In this perspective, it may be said that Israel has a strong educational sense, having been trained by the rods (Prov 19:18), in its

²⁶² W. Schottroff, יָדַע, *TLOT*. II. 520. It means in general "to know, or consider" [8:2 (1X), 8:3(2X)], "to teach" [8:3 (see Weinfeld, 1991, 389)] in hiphil [occurring in Ex 18:16 as the meaning of teaching "statutes of God and his instructions", and elsewhere (2 Chr 23:13; Ezr 7:25; Ps 51:8; 78:5, etc.)].

²⁶³ Weinfeld, *Deuteronomy*, 389, renders it as "to teach."

²⁶⁴ בִּין (32:10), לָמַד (4:1, 5, 10, 14; 5:1, 31; 6:1; 11:19; 14:23; 17:19; 18:9; 20:18; 31:12, 13, 19, 22), הוֹרָה (8:3), הוֹרָה (17:10, 11; 24:8; 33:10). All the words are rendered as "to teach, or instruct."

²⁶⁵ Teaching 1) ethical elements: לָמַד (18:9; 20:18), 2) legal elements: הוֹרָה (17:10, 11; 24:8; 33:10), and לָמַד (17:19; 31:12, 13), 3) cultic elements: הוֹרָה (33:10); לָמַד (4:1, 5, 14; 5:1, 28[31]; 6:1; 17:19), 4) the fear of God: לָמַד (4:10 [2x]; 14:23; 17:19; 31:12, 13), 5) in the wilderness: בִּין (32:10), הוֹרָה (8:3), 6) at home: לָמַד (11:19).

²⁶⁶ It occurs 4 times in Deuteronomy (4:36; 8:5; 21:18; 22:18). In general, the verb means, firstly, 'to correct' what someone has done by using punishment (Lev 26:18, 23, 28; Deut 21:18; 22:18; Hos 7:12; 10:10). Secondly, 'to chastise' can be rendered with the sense of fatherly instruction in the familial sphere, sometimes with regard to 'rod' and 'words' as means (Deut 22:18; 1Kg 12:11, 14; Prov 9:7; 19:18; etc.).

²⁶⁷ Most commentators have regarded it thus. See Weinfeld, *Deuteronomy*, 390. On Proverbs, see W. Mckane, *Proverbs*, OTL (London: SCM, 1970) 634.

²⁶⁸ R. N. Whybray, *Proverbs*, NCBC (Grand Rapids: Eerdmans, 1994) 402.

meaning and its usage.²⁶⁹ What divine intention is brought about through disciplining Israel? Before answering the question, we shall consider the keyword **יָסַר**, which is the most important term for providing information about divine discipline, for this word is used to describe God's activity in the wilderness-disciplining period.

In this regard, two points may indicate the meaning of **יָסַר**. First, when parents decide to discipline/chastise their son, they have the intention of teaching him in their minds. In other words, parental disciplining begins with the purpose of educating and expects an improvement in the child's behaviour, or in his mind ('wisdom' in Prov 29:15-17). In the same sense, God as Father/Teacher disciplined His son/pupil, Israel, during the wilderness journey for the purpose of teaching him that "man does not live by bread only, but by everything that comes out of the mouth of God (v 3b)." For that purpose, God as Father/Teacher disciplined Israel by humbling her, and by testing her with manna, and expected the people to improve their lives, their behaviour, or their minds so that they would have the blessing of God as a result (v 16). This is indeed a real education on the part of God who is the Teacher.

Secondly, the word contains the sense of using methods for educational and teaching purposes by parents with love, which is a prerequisite for a child's development. With the implication of punishment and correction, the word has a moralistic meaning in terms of the formation of the individual, rather than an intellectual meaning, indicating the process of education performed at home.²⁷⁰ However, the Old Testament contains instances of both tendencies. In Isa 28:26, for example, the word means an instruction to communicate the knowledge of how to sow a crop. We can see here that the word is used in the sense of intellectual teaching. Prov 3:12 also shows parental discipline with love through reproof and correction with the benefit of the child as its result. Thus, it could be said that **יָסַר** contains the idea of educational discipline in "the framework of a religiously grounded

²⁶⁹ See Weinfeld, *School*, 303.

²⁷⁰ Driver, 76; W. R. L. Moberly, *The Bible, Theology, and Faith: A Study of Abraham and Jesus* (Cambridge: Cambridge Univ. Press, 2000) 101, n.46. I would like to thank my

concept of life.”²⁷¹ The word thus has to do with parental discipline by means of test or correction, with benefit or reward as its result. In our text, the subject of the word is God who intended the divine disciplinary education of His people during the wilderness period to result in future blessing (vv 3, 16).

The heart, לֵב, is a seat of memory reminding of historical experience and providing with the understanding and perception necessary to make a decision. It provides the basis for judgement and responsible action with relation to what is perceived (Josh 14:7). The heart with the verb יָדַע has deep implications of religious conscience to the hearer (Deut 4:9, 39; 8:2, 5; 13:4; 18:21, etc.).

Deut 4:36-39 is one of the significant contexts, in which the three didactic words mentioned above appear. In the middle of his proclamation of monotheism, Moses explains that the purpose of hearing God’s voice and revealing God’s power with fire is “to discipline (יָסַר).” Disciplining is the divine intention of God’s self-revelation. What is the aim of disciplining, then? V 39 has the answer, “Therefore know (יָדַע] this day, and consider it in your heart (לֵב), that the LORD Himself is God in heaven above and on the earth beneath; there is no other” (NKJV). What God really wants from disciplining Israel by revelation, as well as by what he has done for her, is not only monotheism, but also divine discipline (“know... in your heart”). The author refers to historical experience in Deut 8:2-4 for the purpose of discipline: he is trying to make Israel recall what God did. The use of history for the purpose of educating (vv 36-38) also appears in Deut 8:2-4. Evoking past experience is a powerful educational technique which encourages discipline in the hearer in the present.

The fourth word is זָכַר, that means “to remember” in general, and is used widely in the OT²⁷² and in Deut.²⁷³ It has a strong implication of

supervisor, Dr. Moberly, who kindly gave me permission to see a part of his book before it was published.

²⁷¹ Sæbø, “יָסַר,” *TLOT*, Vol. II, 550.

²⁷² W. Schottroff, “זָכַר,” *TLOT*, I., 382.

²⁷³ Its usage with history in Deuteronomy is also widespread (5:14-15; 6:12; 7:18-19; 15:12-15, etc.). See more passages in Blair, “Memory Motif,” 41-47. And for more specific investigation into the word, see Childs, *Memory*.

education by appealing to people's memory, particularly in an ancient society which did not have the benefit of written material. In such a society, memory was a powerful vehicle for transmitting knowledge and tradition in the process of teaching or learning. Forgetting (שכח), therefore, would probably have resulted in chastisement, or even punishment, as a means of education (Deut 9:7). The teaching of children is also related to not forgetting (Deut 4:9-10). Remembering God's work in the past leads Israel to joy and praise in the promised land, whereas forgetting results in death (Deut 8). Although they are antonyms, their close relationship should be noted (Deut 8:18-19; 9:7) in the sense of educating.

שמע among the third group functions as "a pedagogical expression with which the instructor or preacher generally begins his address (Deut 4:1; 5:1; 6:3; 9:1; 27:9),"²⁷⁴ and which he uses to also draw the hearers' attention, to make them responded, so that they will put into practice what they have learned (Deut 4:1, 10; 5:1, 27; 6:3; 8:20; 11:23, etc.). When the Israelites are told to listen to what God said, an expectation of their response is followed by keeping (שמר) to do the word of God (Deut 6:3; 15:5; 26:17; Jer 35:18; Eccl 12:13, etc.) through learning (Deut 31:12-13). An interesting word in our investigation is נסה: "to test" Israel by God himself to find out whether they obey or listen (שמר) to the word of God (Num 14:22; Deut 13:4; Jdg 3:4), and whether they keep (שמר) God's way (Jdg 2:22) and His testimonies (Ps 78:56). From this examination it is unlikely that "to test" in piel could be rendered as "to practise, exercise."²⁷⁵ The testing is a method of disciplining with the sense of having experience of something.²⁷⁶ By being tested, Israel as learner will learn what she should do, while God as Teacher will know what Israel has in her mind. Here we can see the process of education.

²⁷⁴ Weinfeld, *School*, 305.

²⁷⁵ O. Eissfeldt, "Zwei Verkannte Militär-Technische Termini im Alten Testament," *VT* 5 (1955) 135-238. However, the application of his interpretation to some passages (Ex 15:25, Deut 33:8, and Jdg 3:1) is possible.

²⁷⁶ M. Greenberg, "נסה in Exodus 20:20 and the Purpose of the Sinaitic Theophany," *JBL* 79 (1960) 273-276.

What is the meaning of “to test” (נסה)? Is it to prove someone’s purpose or mental disposition?²⁷⁷ Is it the theodicy to promote Israel to be faithful and to give an answer of why she had had the experience of the time in exile?²⁷⁸ Or is it correctness of action.²⁷⁹ For Israel, the wilderness life should be remembered as a time of training, as well as one of tribulation caused by a lack of trust in God. God disciplined (סר) Israel with various methods, testing and manna, having educated them for forty years in the wilderness. Manna functions as a test of Israel’s obedience to God’s teaching.²⁸⁰ Manna taught Israel her dependence upon God and operated as a test of Israel’s disposition.²⁸¹ They learned that their existence depended on God’s provision (Ex 16). God wanted to discipline His people, and His disciplining was performed by testing them with manna.²⁸²

Divine testing was intended to discover Israel’s disposition and the intention in their minds, with the aim that they became the faithful people of God who kept God’s words, that is, God’s instruction. Manna was designed to teach Israel. God will continue to discipline them to become faithful in any situation, physical (Deut 8:2-4, 14-16), spiritual (2Chr 32:31), or military (Jdg 3:1-5) by testing them, in order to provide a better future for His people afterwards (Deut 8:16; Jdg 3:2).

The purpose of the hardships in the wilderness was to prepare Israel for the future. Although the reason that God kept Israel in the wilderness was to punish the rebellious Exodus generation, He used those years to teach Israel that she was dependent on Him, and to test whether she would obey

²⁷⁷ Wright, 122.

²⁷⁸ Norbert Lohfink, “‘I am Yahweh, your Physician’ (Exodus 15:26): God, Society and Human Health in a Postexilic Revision of the Pentateuch (Ex 15:2b, 26),” in his *Theology of the Pentateuch: Themes of the Priestly Narrative and Deuteronomy*, trans. Londa M. Maloney (Edinburgh: T&T Clark, 1994) 35-95.

²⁷⁹ J. L. Crenshaw, *Prophetic Conflict: Its Effect upon Israelite Religion*, BZAW 124 (Berlin: Walter de Gruyter, 1971) 88; Lothar Ruppert, “Da Motiv der Versuchung durch Gott in vordeuteronomischer Tradition,” *VT* 22 (1972) 55-63, esp., 55-56; Tiffany, 178.

²⁸⁰ In Ex 16, the teaching is an instruction on how to gather manna, in that in doing so Israel showed their obedience and faith, thus it was a test to see whether they followed the instruction or not. Ex 16:4f is a key verse, “in order that I will test them whether they walk in my teaching or not” (my translation).

²⁸¹ Driver, *Deuteronomy*, 107.

²⁸² The manna test in Ex 16 will be discussed in chapter 4.

His commandments. The achievement of these aims would be indicated by Israel's continued observance and reverence.²⁸³

The word *נסה* is closely bound up with *ענה*, rendered as "to humble" (vv 2, 16). In this connection, Moberly's investigation deserves to be quoted here,

" 'to humble' (*'annah*) means to induce the quality of being 'humble' (*'anaw*), a quality which characterizes Moses himself more than anyone else (Num 12:3). What this means in Deuteronomy 8 is spelt out in verse 3, a verse which can be read as an exposition of the meaning of the repeated 'he humbled you' with which it begins. What is envisaged is essentially a process of learning a fundamental truth about human life as nourished by obedience to God (v. 3b) through the hardship of hunger and the resolution of that hunger through the provision of something unfamiliar and unprecedented (v 3a); for the unprecedented nature of manna is expressed by its very name (cf. Exod. 16:15). Human living- the repeated *yihyeh ha'adam*, verse 3b, which notably does not use the particular 'Israel' but the generic 'people/humanity'- is defined in a resolutely non-reductive way ('not by bread alone') in terms of obedient attention to YHWH; a point which is reiterated later in the context of emphasizing that the lesson learned is one which may be unlearned (vv. 11-18, esp. 17-18). The meaning of 'being humbled' is thus the painful learning and appropriating of a particular way of human living in relation to God, as particularly exemplified by Moses."²⁸⁴

Through the painful process of learning by being humbled, Israel should grow empirically to the realisation that a person does not live by bread only, but by everything that comes out of the mouth of God. What Israel recognises through learning is dependent upon God. Divine testing by manna operated to prompt their motivation for learning.

To sum up, the seven keywords investigated clearly have an educational sense, and point to something bound up with education or teaching or disciplining. As shown by the text, the one who promotes education, teaching, and disciplining by various means is God.

²⁸³ Tigay, *Deuteronomy*, 92.

²⁸⁴ Moberly, *Study of Abraham and Jesus*, 101.

3.2.2. The Didactic Reflection of History

From our structure in diagram 1, we can see an emphasis on the didactic worth of the keywords and also on the past history. Of importance in Deuteronomy is the historical parenesis. Driver rightly makes this point, "the parenetic element is both the most characteristic and the most important... the references to the history... having nearly always a didactic aim."²⁸⁵ Indeed, as mentioned above, the historical experience becomes significant instructions and parenesis in the present, and basic knowledge for future behaviour. It is not difficult, thus, to pick up that there is a didactic intention with an emphasis to the hearer on bringing about learning the importance of both past history which provides the basis for a prosperous future, and of a better future, which is reflected by a self-examination of the past.

The events of the past are employed by the speaker not only to emphasise to the people the importance of the present moment, but also to demonstrate how the future dependence of Israel on YHWH cannot be properly understood apart from historical memory. In other words, if the Israelites keep God's command, they will prosper, but if they forget it, they will perish.²⁸⁶ Craigie's comment on history is worth mentioning here.

"History embraces both the past and the future, but is only critical for the present; memory of God's past course of action and anticipation of his future course of action provide the framework for the present commitment to God in the renewal of the covenant. History is thus one dimension of a continuing relationship between God and his people. The past portrays the faithfulness of God within the relationship and holds the promise for the continuation of the relationship. Conversely, the past may remind the people of their unfaithfulness, or the unfaithfulness of their predecessors, and it may therefore impress upon them more urgently the need for present commitment in order that the future of the relationship might be secured."²⁸⁷

²⁸⁵ Driver, *Deuteronomy*, xix, and 107.

²⁸⁶ C. Wright, *Deuteronomy*, 120. Christensen, (1990) 140, also accounts for the role of history throughout Deuteronomy 1-11 as follows, "the look backwards to the past (i.e. the Exodus) in order to look forwards to the present and future (i.e. the Conquest)."

²⁸⁷ Craigie, 40.

Indeed, we can see that in Deuteronomy history plays a role as a means of education, by carefully dealing with it in the text, as in diagram 1. God's intention to teach Israel as well as her children is expressed in the experience of the past (Deut 4:9-14), and thus history itself tells what God really wanted Israel to be taught (Deut 4:32-39: 10:19). Learning from history could be accomplished without memory (Deut 16:12; 24:22; 5: 15; 6:12; 7:18-19; 4:23; 6:6; 8:11, 14, 18, 19, etc.). Why is remembering so closely related to historical reference? Memory played a crucial role in passing knowledge or tradition down from generation to generation in an ancient society when people did not have the advantage of the written form. Historical memory establishes a communication from generation to generation regarding what has been learnt, in this way passing on the rules that the new generation should follow in order to obtain God's promise for the future (4:40; 5:31-33; 6:1-3, etc.).

In the same way, historical reflection in Deut 8 provides a good means of education to ensure that the people know who God is, and what God has done for them in the wilderness period, and also to evoke Israel's memory of the wilderness in order to motivate them to take the next step towards their future. Therefore, it is with a didactic and educational purpose that the history of the wilderness period is described in Deut 8. And one aspect of God's activity during this period is presented as that of a Teacher. According to the didactic history, God as Teacher disciplined and trained Israel by means of the manna test throughout the wilderness period, so that Israel was humbled to keep and follow willingly His commandments. This is what the author may have intended to transmit repeatedly to the hearer (8:2-3; 15-16), and this is why the didactic emphasis on history is repeated to them: in order to reinforce the hearer's memory of the past, as well as the divine discipline prompting their motivation to keep God's commandments.

3.2.3. Father/God-Son/Israel Motif

Verse 5 provides a starting point for our comparison between the motif of God as Teacher and the father-son motif. Some regard the motif as one adopted from the wisdom literature, especially from Proverbs,

containing the sense of an educational relationship.²⁸⁸ However, as has already been pointed out, the motif had been a well-known image in ANE in relation to covenant, treaty, or instruction for a long time.²⁸⁹ This means that one should avoid inferring a definite influence of Proverbs on Deuteronomy. Apart from its origins, however, there is a consensus in scholarly fields, regarding the role of the education motif, that is, educational. In v 5, the father-son motif is clearly used in order to explain why the Israelites had experienced hardship in the wilderness, from the perspective of education.

Indeed, the verse should be understood as the conclusion of vv 2-4,²⁹⁰ providing a reason for the didactic reflection of history. The Israelites walked in the wilderness for forty years in order to be humbled and tested by God, so that they would show their willingness to follow the commandments of God. In a miraculous way, for forty years their clothes did not wear out, and their feet did not swell.²⁹¹ They also had manna, which neither their fathers nor they knew of at all, since God's purpose in teaching them the ways of the wilderness are described as the place of God's instruction to discipline them so that they would learn His educational purpose, "man does not live by bread alone, but by everything that comes out of the mouth of God." For the achievement of His educational purpose, God played the fatherly role to discipline his son, Israel, in the wilderness time, as described in v 5.

In a didactic sense, Deuteronomy includes the image of the father-son relationship (1:31; 8:5; 29:5). In the family sphere, father as teacher teaches his son as pupil. There is a process of education which is intended to bring about learning. Deut 8:5 certainly exemplifies the relationship. However, in the scholarly fields there are different views concerning the nature of the relationship: Is the father-son relationship covenantal or educational?

²⁸⁸ Cf., McKay, "Father-son relationship," 426-435; Weinfeld, *School*, 244-274, 298-306.

²⁸⁹ See Introduction.

²⁹⁰ Lohfink, *Hauptgebot*, 191; Tiffany, 178.

²⁹¹ It is still open-ended question whether v 4 is meant to be rhetorical [G.E. Wright, "Deuteronomy," 387; Weinfeld, *School* 171-172], or literal. My position is that the preservation of clothing and feet should be regarded as a miraculous event. For as will be discussed below, the manna providence is also a miraculous way in which GOD supplied food to them in an impossible situation. The preservation of clothes and feet, if taken literally, provides consistency.

Since Mendenhall's pioneering observation of a relationship between the treaties of the Ancient Near East (ANE) and the Old Testament,²⁹² many scholars have devoted themselves to comparing ANE treaties with the OT in order to determine whether they had any influence on it.²⁹³ Deuteronomy in particular has received the most attention because of its similarity in form to vassal treaties.²⁹⁴ In any kind of comparison, structure plays a central role. The father-son relationship is of prime importance in a comparison between the ANE vassal treaties and Deuteronomy.²⁹⁵

The concept of the father-son relationship in treaty terminology was brought to the fore by Moran, who discussed the term "love of God" in Deuteronomy.²⁹⁶ He explained the term by means of a comparison with covenantal love as shown in ANE treaties, but in the end rejected the concept because of its lack of a parallel to the term "love." Two years later, McCarthy suggested that there was a close relationship between the motif of the father-son relationship and the term "love of God."²⁹⁷ In Deuteronomy, the love demanded from Israel has a very particular character, that is, reverential fear, loyalty, and the obedience which a son offers to his father, an old covenantal notion found elsewhere in the OT and paralleled in the treaties. This suggestion has been fully developed by Fensham who has investigated a wide range of treaty and covenant documents parallel to the Old Testament (e.g. Mari letters; Hittite treaties; the Amarna

²⁹² G. E. Mendenhall, *Law and Covenant in Israel and the Ancient Near East* (Pittsburg: PA) 1955, originally *BA* 17 (1954) 26-46, 49-76; *BA Reader* 3 (1970) 3-53; cf. idem, "covenant," *ABD* I (1995-6).

²⁹³ Klaus Baltzer, *The Covenant Formulary in Old Testament, Jewish, and Early Christian Writings*, trans. David E. Green (Oxford: Basil Blackwell) 1971, originally *Das Bundesformular*, *WMANT* 4 (Neukirchen-Vluyn: Neukirchener Verlag) 1964²; D. J. McCarthy, S. J., *Treaty and Covenant: A study in Form in the Ancient Oriental Documents and in the Old Testament*, *AnaBib.* 21A (Roma: E Pontificio Instituto Biblico) 1981².

²⁹⁴ G. E. Mendenhall argues that the structure of Deuteronomy has a similarity to that of the Hittite treaty in the second millennium B.C. Whereas recently M. Weinfeld brings down the second millennium date to the 7th century B.C. by investigating the affinities with the Assyrian treaties, which weakens the argument of Mendenhall, which the part of curse/blessing in Deuteronomy is little parallel to the Hittite treaty, but similar to the Assyrian. However, according to Wenham, "The Date of Deuteronomy: Linch-pin of Old Testament Criticism," *Themelios* 10 (1985) 15-20, Weinfeld missed the point that early law collections [e.g. early Hittite treaties or laws of Hammurapi (1750 BC)] bear a close resemblance to Deuteronomy.

²⁹⁵ Moran, "Love of God," 77-87; McCarthy, (1965) 144-147; Fensham, "Father and Son," 121-135; McKay, "Father/Teacher - Son/Pupil," 426-435; Weinfeld, *School*, 1972.

²⁹⁶ Moran, "Love of God," (1963) 77-87.

²⁹⁷ McCarthy, "Father-son relationship," 144-147.

correspondence).²⁹⁸ He shows us that the concept of the father-son relationship had existed for “roughly a thousand years from the time of Mari in the eighteenth century B.C. up to the eighth century B.C., exactly the same terminology is used in the same situation.”²⁹⁹

In Fensham’s investigation, it is worth drawing attention to the fact that the concept of the father-son relationship is closely bound up with the family sphere, in the educational or wisdom sphere.³⁰⁰ However, Fensham confines his observations to the legal aspect of the relationship, and does not deal with the familial aspect.

One year later, McKay found a way to explain the concept from the perspective of the educational sphere in Deuteronomy with instructive passages, by comparing it with the wisdom literature, especially Proverbs.³⁰¹ In Proverbs, the relationship of father/teacher-son/pupil appears clearly with a definite educational flavour (Prov 3:11-12; 13:1, 24; 15:5, 32; 19:18; and *passim*). Deuteronomy, according to him, has a similar flavour (e.g., Deut 6:4, 6-8; 8:5; 10:12; 11:1, 10; 13:4; 30:16, 19-20), and is even more unequivocal in explaining the relationship and its result, “*pietas*, reverential love,” offered by a son to his father, when compared with Proverbs, than when compared with ANE treaties (e.g. 6:7-8; 11:18). This kind of love is something that can be commanded. Deut 8:5 is one of the crucial passages

²⁹⁸ Fensham, “Father and Son,” 1971, 121-135.

²⁹⁹ *Ibid.*, 129.

³⁰⁰ Of course, the concept is also closely connected with a legal relationship. It is unfortunate that Fensham did not discuss the educational sphere of family relationship much, especially in the OT.

³⁰¹ He did not mention Fensham’s article. There is an argument concerning the relationship between Deuteronomy and Proverbs. Until 1935 the idea of the priority of Deuteronomy which influences Proverbs was main-stream in scholarly fields [supported by F. Delitzsch, *The Book of Proverbs* (Grand Rapids: Eerdmans, 1975, German original 1873) 34; W. O. E. Oesterley, *The Wisdom of Egypt and the Old Testament in the light of the newly discovered “Teaching of Amen-em-opet”* (London: Methuen, 1927) 75-81; A. Robert, “Les Attaches Littéraires Bibliques et Prov. I-IX,” *RB* 43 (1934) 42-68, 172-204, 374-84; 44 (1935) 344-65, 502-525. Since 1936 the priority of Deuteronomy has been challenged and some have even maintained the priority of Proverbs which influences Deuteronomy [supported by O. S. Rankin, *Israel’s Wisdom Literature* (Edinburgh: T&T Clark, 1936) 77-79; R. N. Whybray, *Wisdom in Proverbs*, SBT 45 (London: SCM, 1965); C. Kayatz, *Studien zu Proverbien 1-9: Eine Form- und Motivesgeschichtliche Untersuchung und Einbeziehung Ägyptischen Vergleichsmaterials*, WMANT 22 (Neukirchen: Neukirchener Verlag, 1966); M. Weinfeld, “The Source of the Idea of Reward in Deuteronomy,” *Tarbiz* 30 (1960) 8-15; “The Origins of Humanism in Deuteronomy,” *JBL* 80 (1961) 241-247; “Deuteronomy: the Present State of the Enquiry,” *JBL* 86 (1967) 249-262; *Deuteronomic School*, 1972. there seems to be a consensus that Proverbs has priority. Thus, McKay follows the scholarly trend regarding the connection between Deuteronomy and Proverbs.

for showing the concept of the relationship, in which God is portrayed as Father/Teacher who disciplines His son, Israel. If Deuteronomy was influenced by the concept of the father-son relationship from Proverbs, the concept could be explained more plausibly than if the influence had been from ANE vassal treaties.

In McKay's opinion, there is more influence from Proverbs than from the vassal treaties regarding the educational aspect of the father-son relationship in Deuteronomy. However, there is more stress placed on the terms of the Assyrian vassal-overlord relationship by Weinfeld, in his influential book, *Deuteronomy and the Deuteronomistic School*.³⁰² He also maintains that the concept shows the influence of Proverbs "on" Deuteronomy rather than the converse.³⁰³ Judging by the use made of the wisdom literature by the author of Deuteronomy, Weinfeld suggests that the author may have been very familiar with wisdom literature as well as with Assyrian suzerain treaties, as the author employed them as a means of propaganda and of ruling a nation. Therefore, Weinfeld concludes that the authors of Deuteronomy must have been "the *soferim-hakamim*."³⁰⁴ Whether or not we agree with his point about authorship, he has contributed to our discussion by systematising the connection between Deuteronomy and the wisdom literature with his information on Biblical and extra-Biblical texts.

As shown above, in current scholarship the idea that there is a connection between covenant and didactic instruction in Deuteronomy has been widely accepted.³⁰⁵ Is Deuteronomy really influenced by the idea of the father-son relationship from the wisdom literature, particularly Proverbs?

³⁰² Weinfeld, *School*, 81-82, 200, 305, 333, 368; 316, 318, argued concerning reward and retribution.

³⁰³ Weinfeld, *School*, 244-274 ;298-306.

³⁰⁴ *Ibid.*, 178, see also his argument 158-178. This assertion seems to have had no objection, but R. E. Clements, *Deuteronomy*, OTG (Sheffield: Sheffield Academic Press, 1993) 76-79, does not agree with attempting to identify the authors with any one professional class in ancient Israel. For Deuteronomy has much concern with the prophet's activities and the place of elders, and so on. He thus rather prefers to think of the group as a "Reforming Party."

³⁰⁵ Some even argue that Deuteronomy should be treated as a kind of educational manual. See Olson, *Deuteronomy*, esp., 6-14, who suggests that "Deuteronomy as *torah* is best understood as a program of *catechesis*." He defines the catechesis as "the process of education in faith from one generation to another based on a distillation of essential tradition." *Torah* already contains the meaning of teaching and guidance, so if the book is called a *torah*, it is also called a teaching book.

There is an alternative suggestion as to where the influence on Deuteronomy comes from, namely that the concept of the father-son relationship could have come from Egyptian wisdom literature. According to Shupak, "the literary pattern of a father speaking to his son is characteristic of the Egyptian wisdom literature."³⁰⁶ It is a popular concept in Egyptian instruction that Father instructed and taught his son, that is, the father acted as teacher.³⁰⁷ H. Brunner also describes it as follows,

"So wurde er wiederum "Gottesvater," und er konnte mit vollem Recht Tutanchamun seinen "Sohn" nennen, nachdem ja die Ägypter ebenso wie "Vater" für den Erzieher auch "Sohn" für den Schüler sagten."³⁰⁸

The title "Gottesvater" also can be seen in an Egyptian literature, *The 'Loyalist' Teaching* on the first stanza,³⁰⁹ and in *The Teaching of the Vizier Phtahhotep*, the one "who once listened to the Gods," perhaps taught by God, is introduced.³¹⁰ Moreover, the teaching commandment also appears in this text, "the Majesty of the God" said "Teach him according to the speech of the past," as well as the "Gottesvater" motif.³¹¹

As the father/teacher-son/pupil concept seems to appear in Ancient Egyptian texts, the concept was evidently not new, and it is therefore not necessary to

³⁰⁶ Shupak, 1993, 18, 32.

³⁰⁷ Hellmut Brunner, "Der "Gottesvater" als Erzieher des Kronprinzen," *ZÄS* 86 (1961) 90-100, reprinted in *Das Hörende Hertz: Kleine Schriften zur Religions- und Geistesgeschichte Ägyptens*, OBO 80 (Göttingen: Vandenhoeck & Ruprecht, 1988) 70-81, describes how in the king courts, those who had taught a prince were called "Gottesvater" educator, instructor, or teacher. This was of the time of the 18th Dynasty in Egypt. For more examples, see *The Instruction of Phtahhotep*, composed during the 6th Dynasty; *The Instruction Addressed to Merikare*, probably composed in the 9th-10th Dynasty (2200 B.C.); *The Instruction of Amenemhet I*, probably composed by Amenemhet's heir, his son Sesostris I, to legitimise his rule after the murder of his father (1970-1930 B.C.); *The Instruction of Anii*, composed during the first half of the 18th Dynasty (1580-1400 B.C.); *The Instruction of Kheti (son of Duau)*; dated the Middle Kingdom (12th Dynasty). We can see that the father-son concept had been used for a long time. I owe these lists to Shupak's book, *Wisdom*, 1993.

³⁰⁸ Brunner (1961) 94. His investigation examines whether the title "Gottesvater" had been used as "educator, instructor, or teacher" of the dominant prince who would become king, or simply to indicate the natural father of the prince. The conclusion is that there are some sources to support the former idea but that the latter idea is also supported by many texts. Actually he can see that the title "Gottesvater" may be indicated educator or teacher in limited place, in king's court, but there is an interesting question raised: From where did the teaching authority of the "Gottesvater" come? Is there interesting allusion to the title "Gottes-" to answer the question?

³⁰⁹ R. B. Parkinson, *The Tale of Sinuhe and other Ancient Egyptian Poems 1940-1640 BC* (Oxford: Clarendon Press, 1997) 238.

³¹⁰ *Ibid.*, 250.

³¹¹ *Ibid.*, 250.

argue whether the author of Deuteronomy borrowed the concept from the wisdom literature, especially Proverbs.³¹²

In treaties, the father-son relationship emphasises the keeping of promises between two parties with the weight of obedience by command, whereas in the wisdom literature, the emphasis is on filial obedience in a familial context. Therefore, although the attitude of the vassal or son/pupil is expressed as “love (אהב),” אהב is defined differently in many ways.³¹³ For McKay, אהב, the relationship between God/Father-Israel/son, is translated better as “filial obedience, reverential lover,³¹⁴ or *pietas*.”³¹⁵ For Weinfeld the word should be defined as obedience by command in terms of the vassal-overlord relationship.³¹⁶ If one compares the father-son relationship with Egyptian sources to find a closer definition of אהב, McKay’s definition seems more appropriate.

In sum, we began with a question, is the father-son relationship covenantal or educational? In an attempt to answer it, we surveyed scholarly discussions, but these are inconclusive. However, one fact we should not overlook is that the relationship has a strong educational sense both in covenant and in wisdom literature. Deut 8:5 is a crucial passage, where the educational sense is encapsulated and crystallised. Above all, God is portrayed as a Teacher who teaches Israel as a father teaches his son.

3.3. The Goal of Divine Discipline

What is the goal of divine discipline? Two methods for achieving the goal are introduced. One of them is “being humble (3, 16),” and the other is “test by manna (3,16).” The two methods begin with למען, which is rendered “in order to, or in order that.” By these methods, God wanted Israel to know that “man does not live by bread alone, but by everything that comes out of the mouth of God (3).” The classroom for this teaching was the

³¹² Contra J. W. McKay, M. Weinfeld, and also M. Haran, et al.

³¹³ See McKay, “Father-son relationship,” n. 1.

³¹⁴ This sense has been already mentioned by McCarthy, 145.

³¹⁵ McKay, “Father-son relationship,” 435.

³¹⁶ Weinfeld, *School*, 81, 333, 368.

wilderness, which used for forty years (2, 16), and the methods of teaching were manna and miracle (3, 4, 15, and 16). Three keywords appear in the two parallel sections (2-6/14-17): “humiliate, test, and manna,” describing the wilderness period. The technique for teaching the hearer is by “repeating” in order that they may memorise (chiastic and didactic structure) and by evoking past experiences to improve the pupil’s present learning for the future (2-4/6-10; 12-13/14-16). Israel should remember how their life in the wilderness had been a period of discipline, in which God had taught the infant nation its dependence upon Him. Two goals may be considered: 1] that they should know that “man does not live by bread alone, but by everything that comes out of the mouth of God (3b),” and 2) that they obtain the future blessing (16).

Is it really an educational goal for the Israelites to know that “man does not live by bread alone, but by everything that comes out of the mouth of God”? What does this phrase mean then? Is there any educational idea in the phrase? What does it mean by “everything that comes out of the mouth of God”? To answer these questions, different scholars have suggested different interpretations.

Among them, von Rad considered the meaning of the phrase to be “God’s word,” which means life to Israel (Deut 30:15; 32:47) and is the direct purpose of feeding Israel in the wilderness.³¹⁷ In contrast, Willis argued that the phrase should be understood in terms of the opposition of physical to ‘spiritual provision’ (his understanding of von Rad’s interpretation of the phrase).³¹⁸ His argument started from the interpretation of manna as being not bread, but one of God’s gifts come out of God’s mouth. In other words, “bread is *only one thing* that proceeds out of the mouth of God; manna is *another*” (emphasis his).³¹⁹ So “if he (God) could give them manna when they had no bread, he could give them anything and everything they needed to survive.”³²⁰ He thus differentiates manna from bread as being different provisions of God, but which come from the same

³¹⁷ von Rad, *Deuteronomy*, 72. Recently, Christensen, *Deuteronomy*, 175, sees it “the word of God.”

³¹⁸ John T. Willis, “Man Does Not Live by Bread Alone,” *Restoration Quarterly* 16 (1973) 141-149, esp. 141-146.

³¹⁹ *Ibid.*, 144.

source, God's mouth. To him the phrase in Deut 8:3 means to trust in God who provided and chose everything they needed in a physical crisis. Once they experienced this, they would believe that God could "create new things in the midst of real (physical or existential) crises."³²¹ His view of the phrase is as indicating physical bread, in contrast to the spiritual word of God.

The primary weakness of Willis's interpretation is ironically the starting point of his argument, his interpretation of manna, which he intended to use to make his interpretation more plausible than that of von Rad's. First, manna and bread are not different gifts of God as he argues, but should be regarded as the same thing. In Ex 16 where the manna story begins, manna is introduced as being tantamount to bread (מַן) several times (vv 15, 22, 29, and 32) by Moses (15, 29), and by God (32). Secondly, there is no mention at all of which bread comes out of God's mouth in either Deut 8 or Ex 16 or any other context (cf., Ps 105:40; Neh 9:15).³²² Thirdly, many scholars have disapproved of his interpretation of the phrase in Deut 8:3b on the grounds that the phrase should not be understood in terms of the contrast between physical and spiritual provision.³²³ Rather, what comes out of God's mouth covers everything going forth from it, "typified by manna and water in the realm of creation, by the Exodus in the realm of history, and by the commandments in the ethical sphere"³²⁴, and includes "the declaration of God's promises, the claims of God's covenant, the guidance of God's Torah, the articulation of God's purpose for creation and humanity, and much, much more."³²⁵ Of course, Mayers sees a contrast in Deut 8:3b, not between the material and the spiritual as Willis argued, but between man's self-

³²⁰ Ibid.

³²¹ Ibid., 149.

³²² To prove this, he gives the examples of the use of פֶּה 'mouth,' in 2Sam 22:9, Job 37:2, and Lam 3:38 in which they speak of what comes out of God's mouth, and concludes that words cannot be used in connection with mouth. But from the perspective of anthropomorphism, manna, bread and everything are gifts that "come from the God's mouth." However, there is no gift concept in those passages mentioned by him, but divine theophany [see, Hans W. Hertzberg, *I & II Samuel*, OTL, trans., J. S. Bowden (London: SCM, 1977³) 395]. Also, there are numerous references showing the connection between God's mouth and words (Jos 9:14; 1K 13:26; Isa 1:20, 40:5; 58:14; 62:2; Jer 9:11; Mic 4:4, etc.).

³²³ Cf., van Leeuwen, "Theological wordplay," 55-57; idem, "Structure," 237; Olson, *Deuteronomy*, 55; Weinfeld, *Deuteronomy*, ad loc.

³²⁴ van Leeuwen, "Structure," 236. This application comes from the theological word play on מַן (vv 3, 14, and 15) in Deut 8.



sufficiency (bread alone) and his dependence on God, which is exemplified by manna.³²⁶

Within this argument, we may make certain points regarding the interpretation of the phrase “everything that comes out of God’s mouth.” First, its interpretation is surely related to manna. It may be that if one explains clearly the connection between the phrase and the manna, the argument over the phrase would have a consensus. Undeniably, many have overlooked the manna’s educational function in our context and also in a parallel context, Ex 16. In order to understand the phrase more effectively, therefore, we should go to Ex 16 and determine manna’s educational function. Secondly, some scholars mentioned above have ignored its context, especially v 5, concluding the preceding section (vv 2-4). As discussed above, the whole section reveals an educational process by God who is described in terms of a Father disciplining his son, the goal of which is to make Israel know that “man does not live by bread alone, but by everything that comes out of God’s mouth.” The author carefully structures his speech to persuade the hearer rhetorically³²⁷, using the wilderness experience, and the manna and test story in practical, in order to explain the phrase. In addition, he mentions the miraculous aspect of their clothes and feet, and therefore, the meaning of the phrase should be seen in terms of its context. Moreover, owing to its close connection with manna, we should avoid inferring more from the phrase itself than is indicated by the context, as Wright and Leeuwen do. Consequently, we need to discuss the phrase once again in relation to the manna and test story in Ex 16 in order to understand Deut 8 more fully.

There is another reason for going to Ex 16 in order to explain Deut 8:3b: the abridged reference to the past experience in Deut 8. The chapter does not relate how the manna story starts, nor what manna is, nor, even more interestingly, how manna is connected to the testing and the humbling.

³²⁵ Wright, *Deuteronomy*, 123.

³²⁶ Mayers, *Deuteronomy*, 191.

³²⁷ This technique has already been seen by von Rad (*Deuteronomy*, 72), G. E. Wright (“Deuteronomy,” 387), Lohfink (*Hauptgebot*, 125, 189-199), Weinfeld (*School*, 171-172), and Tiffany (*Parenesis*, 177). However, I do not agree with those who understand the technique as an “artistic colouring” to have an effect on the hearer of “enlivening” the tradition (Weinfeld and Tiffany, cf., von Rad and G. E. Wright).

For this reason, von Rad argues that this short passage was written between the time when ancient traditions were being collected, and the time when they were transferred into literature. In the process of incorporating the traditions, development or spiritualisation would have taken place, so that it is possible that the original significance of the story could have been eroded. The short form in Deut 8:3 is one of the results of spiritualisation which meant texts “were becoming detached from the cultus, and compacted them firmly together within a literary framework.” Leading to a process of devolution.³²⁸ We should note two points of disagreement with von Rad’s view. First, since Lohfink’s significant argument on the careful chiasmic structure of Deut 5-11, most recent scholars have been concerned with the text itself. Secondly, the concise expression of the manna and test story is not the result of spiritualisation, but of the author’s premise that the hearers already know the story, so that they would be reminded of it as they were listening. This type of terse expression is common in Deuteronomy.³²⁹ Deut 8:5 is the best example of this, where the author uses the image of the father-son motif popular in the wilderness in the contemporary ANE, to remind Israel of God’s didactic discipline in the wilderness. Therefore, in order to understand the manna and test story more fully in connection to the phrase (Deut 8:3b), the discussion of Ex 16 is necessary. The next chapter of this thesis will deal with the manna text in Ex 16 and then attempt to explain what the first goal means.

Let us discuss then the second goal: future blessing. The training or disciplining of Israel, who needs to learn life’s lesson, has the aim of making Israel grow from adolescence to maturity. This educational discipline brings not only correction or instruction, but also improvement in the future. The concept of the manna and test being lessons for future blessing is noted by Ramban, who observes that Deut 8:16³³⁰ can be regarded as the implication of the test theme in Ex 16. And he continues

³²⁸ G. von Rad, *The Problem of the Hesateuch and other essays*, trans. E. W. Trueman Dicken (London: SCM, 1966) 48-50; idem, *Old Testament Theology, I*, trans. D. M. G. Stalker (Edinburgh: Oliver and Boyd, 1970) 282.

³²⁹ See Weinfeld, *School*, 171- 178, on ‘rhetorical technique.’

³³⁰ “Who fed thee manna in the wilderness which thy fathers knew not *in order to afflict thee and in order to try thee to do thee good in thy latter end* (his translation).”

“It was trial (test) for them to have food of their own and not to have any alternative but the manna which they had hitherto never seen nor heard of from their fathers, coming down daily; and they hungering for it; in spite of all this they obediently followed the Almighty, and thus He spoke to them (Deut 8:2) “remember how the Lord your God led you all the way in the desert these forty years, to humble you and to test you in order to know what was in your heart, whether or not you would keep his commands.” For He could have led them through the cities and round about, yet He led them in a serpent-and scorpion- infested wilderness where their only bread would come from heaven in order to test them and promote their ultimate well-being, that they should always keep faith with Him.”³³¹

In the educational discipline process, God disciplined Israel for future blessing during the wilderness period (8:16). Von Rad also sees this,

“This preacher saw in it, above all, the fatherly guidance of God, the working out of a wise divine discipline which trained the people sometimes through blessings, to reach a mature understanding. According to v.16 this was not only a question of humbling Israel, but of a divine process of testing.”³³²

The time in the wilderness was one of preparation for the enjoyable experience of sharing in the promised land.³³³ Verse 1 gives the motivation of preparation for the future as well as the necessary condition. The best preparation for the future is both to recollect God’s mighty acts and His disciplinary training in the wilderness and to respond fully to the challenge of the present. That kind of recognition gives Israel the motivation to respond and stimulates their faith in God’s words. If Israel keeps God’s words, they will continue to share prosperity as a blessing in the promised land, but if not, they will perish (18-20). Perishing means that they, 1) will lose their land by assimilation into the Canaanite nations, 2) had not keep God’s command, 3) had fail to remember that God is the ultimate provider of everything a human could need (8:3, 11, 14, 18, 19).

³³¹ I cite this from Leibowitz’s commentary, 266-267.

³³² von Rad., *Deuteronomy*, 71.

³³³ H. Cunliffe-Jones, *Deuteronomy* (London: SCM, 1956) 67.

However, the punishment will not simply be punishment for its own sake, but punishment in the sense of disciplining with fatherly love. Punishment involving some sense of training and educating as well as disciplining is what God describes and this is the real meaning of divine discipline towards his son, Israel, in Deut 8:5, and as a result of parental training the fatherly reward will be given, he promised future blessing, told in v 16.

An interesting question may be raised at this point: why did Moses admonish, and sometimes warn them, to remember God Himself, rather than His commandments or laws? Because they are only came out of the mouth of God, so they are the secondary sources, but not the ultimate sources. Only God gives them the land which He promised, and only God gives them everything they need in their lives, just as they were provided for during the time in the wilderness. Because of this, they have to adhere to God and His words in order to continue to share the land. Brueggemann describes this adherence as “neighborliness.”³³⁴ Their adherence or “neighborliness” to God is the condition of possessing the promised land from the perspective of divine discipline. The more Israel adheres to God’s words, the less risk they will face in the future. The condition from an educational perspective is to remember God (11) and not to forget God (14, 18, and 19).

To sum up, God had at least two aims in His teaching/disciplining of Israel during the forty years’ wilderness journey. Verse 3b contains one aim for the learner, Israel, as well as for the human being. Because of its definite connection with Ex 16, this aim will not be left for later investigation in the next chapter. The forty years of wilderness life for Israel was not a simple period connected with pain and deprivation, but the time when they were prepared for consequent future blessing. The painful disciplining and the future blessing themselves suggest the type of parental discipline expressed in v 5.

³³⁴ Brueggemann, *Covenanted Self*, 105.

Conclusion

Is God really portrayed as Educator or Teacher in Deut 8:2-5? This is the question we asked at the beginning of this chapter. In order to prove that God is Teacher, we have discussed the structure of the whole of Deut 8, the didactic vocabulary, and the didactic reflection of history expressed in the text. The father/teacher-son/pupil motif supports our idea of the motif of God as Teacher. Most commentators have also seen the motif, "Gott als Erzieher,"³³⁵ "Divine Instructor,"³³⁶ or the like, "the fatherly discipline of God,"³³⁷ "the one who disciplines or teaches His people."³³⁸ There is therefore no doubt that the Divine Teaching motif in Deut 8 can be seen by emphasising the didactic structure of repetition in the chapter, as well as in its content and literary intention.

³³⁵ Lohfink, *Höre*, 79.

³³⁶ von Rad, *Deuteronomy*, 72.

³³⁷ Welch, 93.

³³⁸ Most commentators say so, for example, Christensen; Craigie, Wright, Miller, Cairns, etc.

Chapter 4. Ex 16 as a Context of Deut 8

The aim of this chapter is to investigate the meaning of the manna and test in the context of divine teaching, denoting Ex 16 as a context of Deut 8:2-5. What is the meaning of the manna test given by God to the Israelites, as described in Ex 16? And does the chapter portray God as a Teacher in the same way as Deut 8:2-5?

4.1. Structure of Ex 16

Our main concern in this chapter is to understand more fully the purpose of giving the manna as a test, as presented in Deut 8. The manna and test themes appear in vv 4-5 with reference to daily bread and the anticipatory Sabbath instructions. The two verses have been treated as an additional or deuteronomistic gloss by source critics,³³⁹ and they have tried to resolve the difficulties presented by illogical and redundant repetition (e.g. vv 4-5, 14-15, 21b, 27-31, and 35) by providing a kind of structural analysis³⁴⁰ and reconstructing the order of the verses of the chapter.³⁴¹ Their theories, however, have failed to clarify the source complexities as Coats admits, "the chapter's disunity may also be attributed to source complexities. Unfortunately source analysis cannot be developed with certainty."³⁴² With regard to the original ordering, Childs points out that the order, especially of 16:1-12, reflects a "traditional sequence" that is found in other passages (Num 14 and 16).³⁴³ Since more and more scholars who perceive the problem of the source critics have turned their attention to the literary artistry

³³⁹ E.g. George W. Coats, *Rebellion in the Wilderness* (Nashville: Abingdon Press, 1968) 83-84; idem, *Exodus 1-18*, FOTL IIA (Grand Rapids: Wm. B. Eerdmans, 1999) 128-130; Recently Propp, *Exodus 1-18*, 589.

³⁴⁰ Galbiati, E. *La Struttura letteraria dell' Esodo* (Milan: Edizioni Paoline, 1956) 164-175. See Childs, *Exodus*, 277, who quotes his structure and comments on its weaknesses. B. J. Malina, *The Palestinian Manna Tradition* (Leiden: Brill, 1968) 1-20; Coats, *Exodus*, FOTL (Grand Rapids/Cambridge: Eerdmans, 1999) 125-130, structures according to P.

³⁴¹ A. Kuenen, "Manna und Wachteln," in *Gesammelte Abhandlungen zur biblischen Wissenschaft* (Freiburg, 1894) 276, cited from Child's *Exodus*, 278. Coats, *Exodus*, 128-133, reconstructs the structure according to P and J.

³⁴² Coats, *Exodus*, 128.

³⁴³ Childs, *Exodus*, 278-279.

of the final text, Ex 16 has been re-treated as it stands, rather than separated into sources or reconstructed.

From the perspective of literary artistry, it has been discernible that vv 4-5 play a crucial role both in the chapter and in its context. Childs has already assessed the importance of these verses, and says that vv 4-5 are “essential for understanding the movement of the whole chapter. The promise of manna, the theme of testing, and the Sabbath, are not only picked up again, but are skilfully intertwined into a coherent narrative.”³⁴⁴ They may even be seen to control the whole chapter.³⁴⁵ Certainly, according to Plunket, they are bound up with the rest of the chapter either directly or indirectly, at least, potentially.³⁴⁶ For example, in vv 19-20 there is an absence of any linkage to the test motif, but they may be linked with the testing motif on account of the emphasis on not keeping manna overnight, and when they are reminded of the nature of manna, that it can be stored for more than a day (vv 5, 22) or for much longer (vv 32-34), and that the spoilage of it is totally “subject to the will of God,” in other words, “due to divine causation.”³⁴⁷ Why did God do this? According to Plunket, the Israelites are “demonstrating trust in the Lord – trust that he will re-supply them with food in the morning.” To fail to keep God’s commandment regarding the gathering of the daily portion and consuming it on the same day reveals an absence of trust. Therefore, God is “using the command in v 19 to assess, to *test* the people’s faith.”³⁴⁸ Thus, although vv 19-20 contain no direct linking word or motif, there is an indirect linkage with the testing motif in v 4.

With this kind of linkage with the rest of the chapter, v 4 is further worked out in 13-21, and v 5 in 22-30.³⁴⁹ This kind of complementary

³⁴⁴ *Ibid.*, 286.

³⁴⁵ Houtman, *Exodus*, II, 323, notes that “by placing the divine oracle of 16:4, 5 immediately after the account of Israel’s rebellion (16:3), the author makes sure that the theme of 16:4, 5, which will be taken up in 16:16-30, controls the chapter.”

³⁴⁶ Plunket, R. L., “*Between Elim and Sinai*”: *A Theological Interpretation of Exodus Sixteen Shaped by its Canonical Context* (Ph.D diss., Univ. of Durham, 1996) 51-82, shows that both gathering motif and testing motif in vv 4-5 are absolutely inseparable and deeply interrelated in the whole chapter and story.

³⁴⁷ *Ibid.*, 60.

³⁴⁸ *Ibid.*, 61.

³⁴⁹ Houtman, *Exodus*, II, 322.

repetition is not an expression of lack of literary unity as Noth argued,³⁵⁰ but a technique to enhance the effectiveness of delivering the divine teaching about how to gather the manna as a test.

Indeed, the technique is integral to the whole chapter. The first divine address (4-5), consists merely of introductory teaching beginning with the gathering of the miraculous bread six mornings a week (v.4, A). Then there is a short passage providing guidance concerning picking up two day's supply on the 6th day, though with no mention of how much each person is to gather (v.5, B). While the second divine address in v. 16 provides specific instruction about how they are to gather the precise amount needed for each person, going into much more detail than A (A'). In the third address (22-23), God makes a stipulation about the Sabbath, which is specified more formally (B') than in the teaching of B.

The divine teaching about both the gathering of manna and the keeping of the Sabbath is given to Israel in more and more detail, which is effective in terms of hearing as well as in terms of remembering. Step by step the people are initiated in the use and handling of the manna, so they can learn by doing. The repetition (AB, A', and B') would have been used as a didactic device in order to bring the divine teaching into effect.³⁵¹

From the above considerations, we may draw two conclusions. First, vv 4-5 are not only an essential part of the whole chapter which interweave all the crucial themes (the promise of manna, the testing theme, and the Sabbath), but they also control the whole chapter as an introduction to the divine teaching. Therefore, if one wants to understand the purpose of giving manna as a test, it is obvious one should begin with these two verses. Secondly, it may be said that Ex 16 as a whole is composed of the structure intended to be emphasised in vv 4-5. This means that the chapter emphasises

³⁵⁰ M. Noth, *Exodus*, OTL (London: SCM, 1962) 131.

³⁵¹ On this basis, Durham, 221, points out that "the repetition within all sequence of experience of Israel... may be better seen as didactic..."; Noth, 131-132, also mentioned the repeated reports, but argued that they showed the lack of literary unity in the chapter. E. J. Revell, "The Repetition of Introductions to speech as a feature of Biblical Hebrew," *VT XLVII* (1997) 92, maintains that "the purpose of repetition is, in general, to draw the item repeated to the attention of the hearer and of the reader, to mark it as significant.... repetition is a persuasive device."

not the structure, but something else. This chapter shall focus its argument on the themes found in this chapter- the subject of the following section.

4.2. Divine Teaching by means of the Manna Test as a Main Theme

of Ex 16

Divine teaching (DT) has not been seen to be a theme of the chapter (Ex 16). Rather, divine presence, divine creation, or divine provision are well known themes in the chapter, since it has been recognised that its emphasis is on neither place nor time,³⁵² but on themes which are educational and theological.³⁵³ With reference to the place and time, Michaeli correctly notes “Les paragraphes successifs, v. 1-3, 4-5, 6-8, 9-10 et 11-12 ne s’enchaînent pas logiquement entre eux, comme on l’a déjà signalé, et dénotent un travail rédactionnel peu satisfaisant du point de vue littéraire, alors que les éléments historiques et théologiques qu’ils contiennent sont importants et intéressants.”³⁵⁴ With a few exceptions, all of the arguments concerning the themes are associated with manna and testing. Before dealing with our main DT theme, it is therefore pertinent to survey scholarly consideration of the themes mentioned.

The main spokesperson for the divine presence theme is Durham, who focuses his argument *only* on manna, describing the theme, and asserting that the provision of manna by God is to demonstrate the divine presence in everyday life; in order to celebrate the divine presence, the Sabbath is kept and the divine presence symbolised by preserving manna before the Testimony which is in the Ark.³⁵⁵ If this is the case, why is God concerned about whether they keep His teaching in the manna test, why does he not simply provide manna as evidence of his presence? And why does God instruct the Israelites in a meticulous way how and when to gather manna (vv 4-5, 12, 16, and 22), with double the amount to be gathered on the

³⁵² U. Cassuto, *Exodus*, trans. Israel Abrahams (Jerusalem: Magnes Press, 1967) 188, says of Ex 16 “Neither the place nor the time is important, only the theme is significant.”

³⁵³ Cassuto, *Exodus*, 187- 188; Childs, 285-286; John I. Durham, *Exodus*, WBC (Waco: Word Books, 1987) 217, 224-5; Houtman, *Exodus*, II 318, 323, says that “the chief intent of the chapter is pedagogical.”; Frank Michaeli, *Le Livre de L'Exodue*, (Paris: Delachaux & Niestlé, 1974) 145, and so on.

³⁵⁴ Michaeli, *L'Exodue*, 145.

sixth day (vv 5 and 22)? It seems unlikely that he would go into such detail if the provision of manna was designed only to demonstrate the divine presence? It is more likely that God intended it as some sort of divine test (v 4). In his commentary, Durham does not mention the testing theme, and he does not appear to think the theme exists in this chapter at all.³⁵⁶ As previously shown, the testing theme is overwhelming and acts as a bridge linking the contexts of the chapter. Without this theme, the chapter cannot be properly understood. Thus, Durham's argument seems not to do justice to the chapter, though divine presence is clearly one of its important themes.

In a similar way Fretheim also sees the divine presence theme in the Israelites' resolution to return to a faith in God's saving acts and His creation of daily bread from their crisis of faith in the provision of food (v 3 and vv 6-10).³⁵⁷ Contrary to Durham's position, Fretheim does not confine his emphasis to the divine presence theme, however, but also deals with the issue of the divine creation of manna, so that the Israelites are "in tune with God's creational design," as shown in His creation of the world order in Gen 2:1-3, in particular in terms of the Sabbath rest. He also argues about a "discipline of dailyness" which means "one of learning to rely on God for one's daily needs (Luke 12:22-30)."³⁵⁸ By the discipline of dailyness the world of God's creation is to be structured so those "who gather little have no lack" (v 18) through divine provision. To Fretheim both the 'rest' part of God's creational design and the aspect of dailyness are conveyed in a word, God's will, presenting His word, "testing." God will see by testing whether they will pay heed to His divine will. So the testing is "not only for the sake of the people (the Israelites), it is also for the sake of God's knowledge of Israel. It enables God to know more completely the full nature of the Israelites' response and to give the best possible shape to the future of the relationship with this people."³⁵⁹

With regard to the purpose of providing the manna, Fretheim maintains that it is twofold, based on 16:6 and 12: firstly, to show them that

³⁵⁵ Durham, *Exodus*, *ad loc.*

³⁵⁶ He translates נסה as "put to a trial."

³⁵⁷ Terence E. Fretheim, *Exodus*, Interpretation (Louisville: John Knox Press, 1991) 183.

³⁵⁸ *Ibid.*, 186. for "discipline of dailyness", see section 3.

³⁵⁹ *Ibid.*, 185.

God is their God and secondly, to demonstrate that God is the provider of manna.³⁶⁰ By this provision they should recognise the divine presence implicit in the daily manna and they should be able to return to their faith, “Yahweh is the one who brought us out of Egypt; Yahweh is God indeed. God’s dramatic acts of creation are of one piece with daily blessings.”³⁶¹ If they did not have faith while being provided with, they would revert to the crisis of faith over the provision of food as in Egypt, where they were slaves, as in v 3 (14:10-12). The food crisis led to a faith crisis. Therefore, the daily provision of manna means that they can discern not only the connection of God with their daily affairs but also the presence of God in connection with their daily needs.

Fretheim’s argument on the connection between God’s creation and the provision of the manna may be extended, for example, keeping of the Sabbath as a means of getting into God’s creational order, as in Gen 2:1-3³⁶², and the discipline of dailyness. He deals with many motifs (divine presence, divine creation, the testing motif, Sabbath instruction, and divine provision) in his argument, however his argument does not avoid certain weaknesses. Firstly, it is unreasonable to regard vv 6 and 12 as the passages which describe the purpose of giving manna rather than vv 4-5. Secondly, he seems not to see how the test theme is deeply rooted in the whole chapter and in the manna story.

There are other scholars who link manna with the Sabbath theme. Janzen and Michaeli regard the themes of Ex 16 as manna and the Sabbath and as the anticipation and preparation of the formal covenant laws, especially the Sabbath, to be given at Sinai.³⁶³ They seem to emphasise one side of the chapter at the expense of the other, however, in particular the themes of testing and everyday gathering. One thing they appear to miss is the ‘daily bread’ introduced in vv. 4 and 16-18, which is essential for the introduction of the theme of the Sabbath. The other theme missed is the test theme, which is a key word linking what precedes (Ch. 15) to what follows

³⁶⁰ Ibid., 183.

³⁶¹ Ibid.

³⁶² It shall be dealt with more fully in the next section.

³⁶³ Janzen, *Exodus*, 116; Michaeli, *L'Exodue*, 144.

(to Ch. 17 or to Ch. 31³⁶⁴).³⁶⁵ In this regard Gowan points out the importance of the test theme, saying, it is “anticipatory both of the giving of the law and of Israel’s failure to obey.”³⁶⁶ Without the theme, Ex 16 and its context cannot be properly explained as the themes of ‘testing and manna,’ and of ‘bread and the Sabbath,’ should not be separated.

Most commentators perceive the close connection between the manna and the test themes. Leibowitz considers that “the test theme does consist of the manna itself”³⁶⁷ and Keil and Delitzsch also attest to the remarkable link between them.³⁶⁸ In contrary, Janzen restricts the test theme to the Sabbath torah,³⁶⁹ as a preparation for the more specific law at Sinai. He is right, the Sabbath teaching in v 5 is connected with the test theme, but it is unlikely that the theme is confined only to that verse rather than vv 4-5.

Plunket concludes, “the Lord is using the bread as an occasion to test the people.”³⁷⁰ Therefore, the test theme should not be limited only to that of the Sabbath teaching, but includes the theme of gathering manna.

At this point, there remains a crucial question to ask in connection with the test theme through manna: what is the purpose of giving manna as a test? What does it mean? Ex 16:4-5 gives us an answer. After Israel’s complaints about food, God promises to rain bread (manna, v 15) from heaven for them. With this provision God will test whether or not they walk in God’s teaching³⁷¹. In other words, the purpose of giving manna is to test

³⁶⁴ Donald E. Gowan, *Theology in Exodus: Biblical Theology in the Form of a Commentary* (Louisville: Westminster John Knox Press, 1994) 172-173.

³⁶⁵ The structure of Ex 16 plays the role of bridge with the test theme.

A	14-15. 21	Battle against the Egyptians	God as Warrior
B	15.22-27	Marah story	Water, Murmuring, Test.
C	16	Manna story	Food, Murmuring, Test.
B'	17.1-7	Meribah story	Water, Murmuring, Test.
A'	17. 8-16	Battle against the Amalekites	God as Warrior

³⁶⁶ Gowan, *Exodus*, 173.

³⁶⁷ Leibowitz, *Exodus*, 267.

³⁶⁸ Keil & Delitzsch, *The Pentateuch*, vol. 2, trans. James Martin (Edinburgh: T&T Clark, 1869) 65.

³⁶⁹ Janzen, *Exodus*, 116.

³⁷⁰ *Ibid.*, 61.

³⁷¹ חוּרָה appears here. Both the meaning and interpretation of Torah are still debatable, however, in general, Torah represents an “instruction or teaching”, retaining the didactic overtones. Jensen, *tora by Isaiah*, 19-27, examines the Torah in the prophets’ books from the

Israel's obedience to the teaching of God. And what is the teaching of God? The teaching is instruction on the gathering of manna and the observance of the Sabbath (vv 4-5). In the continuation of the chapter, God's teaching is revealed clearly and practically in the story of gathering manna and of keeping the Sabbath.

What motifs can make any didactic temper in promoting the divine teaching theme in vv 4-5? We may find it in God's angry response to the violation of prohibition of the Sabbath.

The phrase "how long" in v 28 assumes something to have been done by the author. The word **מֵאֲנִיחָ**,³⁷² "have you continued to refuse my commandments and teaching" can be translated as "how long have you refused and will you continue to refuse?"³⁷³ Thus this means, "the action is assumed to continue up to a certain moment in the future (e.g. 10:3)."³⁷⁴ There must be a continuing action from a moment in the past to the moment of question. Therefore, the question assumes a previous command and a violation of the command more than once. If so, what is the previous command? God's direct commandment is given in v 16, the commandment of how to gather manna for each person. The indirect commandment comes from Moses who is authorised by God (vv 7-8).³⁷⁵ What is the teaching already given them? It is, of course, the teaching referred to in v 4, "in order that I will test them whether they walk in my teaching or not (my translation)."

eighth century to the post-exilic era and concludes that Torah can be called "instruction dispensed by the teacher (27)" in a more generalized sense than "law." Also Lindars, "Torah," 117-136, observes the Torah in the same way as Jensen. I prefer to call torah 'teaching' for two reasons. First, Torah is derived from the verb "יָרָה", to teach" though the etymology and translation of the verb are disputed. Secondly, in Ex 16 there can be seen God who teaches His people by means of the manna test. Therefore, 'teaching' is more appropriate than 'law' or 'instruction.'

³⁷² LXX uses the present tense for the Hebrew perfect, while Tgs. And Syr have a tenseless participle.

³⁷³ Gesenius Hebrew Grammar, §106h; Propp, 598, 336 of Ex 10:3 where the same verb appears.

³⁷⁴ Paul Joüon, S. J. & T. Muraoka, *A Grammar of Biblical Hebrew*, II (Roma: Editric Pontificio Istituto Biblico, 1991) 362.

³⁷⁵ According to v 2, Israel murmured against Moses and Aaron, but the murmuring consequently passes to God. Keil & Delitzsch, *Pentateuch*, 65, "the murmuring of the people against Moses and Aaron as their leaders really affected Jehovah as the actual guide, and not Moses and Aaron, who had only executed His will."

Indeed, if it had not been mentioned previously, how could He reiterate His command and teaching of how to both gather manna and keep the day of Sabbath?

It may therefore be considered that the test theme is closely bound up with God's teaching (v 4), and the manna theme with the Sabbath (v 5). His teaching consists not only of the instructions on how to gather manna, but also of a test, when examines their willingness to follow the instruction. Manna is to be given extraordinarily from usual on the sixth day, seemingly anticipating the Sabbath. These connections extend the scope of our discussion to cover vv 13-30.³⁷⁶

4.3. Divine Teaching through the Manna Test

If divine teaching is a main theme in Ex 16, then it should be asked: what does God's teaching by the manna test consist of? There are four aspects to consider in order to answer this question.

4.3.1. From the Origins of the Name of Manna

First, the divine teaching comes by explaining both the name manna, on the one hand, and the means of providing manna, on the other. When the manna came down from heaven (4; cf. Ps 78: 23, 105:40) 'upon dew',³⁷⁷ they saw it and said to each other "what is it?"³⁷⁸ (15). מן, an ancient form of מה, ³⁷⁹ is used here to form an interrogative, "what?". It is noticeable that

³⁷⁶ Most commentators generally divide Ex 16 into four sections: vv 1-12, vv 13-21, vv 22-30, and vv 31-36 [Child, *ad loc*; Houtman, *Exodus*, II ; Michaeli, *L'Exodue*, 145; Noth, *ad loc*]. Cf., Houtman, II. 323.

³⁷⁷ Num 11:9 "When the dew fell on the camp at night, the manna would fall upon it." See Sarna, *Exodus*, JPS (Philadelphia/New York/Jerusalem: The Jewish Publication Society, 1991) 88.

³⁷⁸ This is the literal translation of the Hebrew "מן מה." According to Sarna, *Exploring*, 117, "A study of Semitic languages shows the form with *-n* to be very ancient and widespread. Ugaritic has *mn*, although its pronunciation is uncertain; the old Canaanite dialect that is reflected in the El Armarna texts reveals *manna* and *mannu* for "what?"; biblical Aramaic has *man*; Jewish Aramaic has *mena*; and Syriac, *mana*'. The Hebrew, therefore, could preserve an ancient dialectic form." For another good survey of its etymology, see Maiberger, "מן," *TDOT* Vol. VIII, 389-395.

³⁷⁹ Keil & Delitzsch, *Pentateuch*, 67.

verse (15) consists of a question-answer formula: the Israelites ask and Moses answers. The opening comments, “the people did not know...,” anticipates an unknown thing. The question-answer formula is commonly used in the context of a child’s question in the Old Testament,³⁸⁰ especially in Exodus.³⁸¹ It is well known that the formula, “perhaps originating in a liturgical and catechetical context, functions in the text as a rhetorical device for didactic purposes.”³⁸²

For what purpose is the formula used? According to Moberly, the context of the formula is “always the story of the origin or basis of something fundamental in Israel’s religious traditions.”³⁸³ If this is the case, why does the author introduce the origin of the word manna in an interrogative form?³⁸⁴ What meaning can be conveyed from the explanation of its origin? It is probably in order to give the Israelites an account of how they came to know the name ‘manna.’ The account of the origin of manna thus functions “as a paradigmatic didactic text,”³⁸⁵ indicating how they came to know the name of manna. By providing the origin of manna story through the formula, and calling the bread manna, they may have learned how manna is given long as they mention or remember it. This is one of God’s teachings which is intended in the manna story, occurring as it does in ‘a miraculous way.’

On the other hand, DT comes from the way in which manna is provided. It is still debatable whether the method of the provision of manna is natural³⁸⁶ or unnatural,³⁸⁷ that is, miraculous, since similar things to manna

³⁸⁰ Childs, *Exodus*, 289.

³⁸¹ R. W. L. Moberly, *The Old Testament of the Old Testament*, OBT (Minneapolis: Fortress, 1992) 19-20, notes the formula in his argument on Ex 3:13-15 and gives references such as 12:26-27 and 13:14-15 (cf. Dt 6:20-25; Josh 4:6-7, 21-33). Cf., Soggin, “Katechese,” 341-347.

³⁸² Moberly, *OT of OT*, 19.

³⁸³ *Ibid.*, for example, “Ex 3, Divine Name; Ex 12 and 13, Passover; Deut 6, Shema; Josh 4, Entry into Promised Land.”

³⁸⁴ Cf. Childs, *Exodus*, 289, notes that “this form of explaining a name is frequent in the OT (cf. Gen 3:20 etc.) even though it has little in common with the modern philological concept of historical etymology.”

³⁸⁵ Moberly, *OT of OT*, 19.

³⁸⁶ F. S. Bodenheimer, “The Manna of Sinai,” *BA* 10 (1947) 6; Fretheim, *Exodus*, 181; J. Gray, “The Desert Sojourn of the Hebrews and the Sinai-Horeb Tradition,” *VT* (1954) 148-149; McCullough, “Quail,” *IDB* 3, 973, etc.

³⁸⁷ Durham, *Exodus*, 224; J.H. Hertz, *The Pentateuch and Haphtorah* (London: Oxford Univ. Press, 1930) 178; Göran Larsson, *Bound for Freedom: The Book of Exodus in Jewish and*

can be found in the Sinai Peninsula at the present time. Small quantities of honey-dew, the sweet pellets secreted by plant lice, can still be found, particularly in the summer and particularly in tamarisk trees, called *mann* by the Arabs.³⁸⁸ It does not melt in the morning, rather insects cart it off.³⁸⁹ Because of this, a compromise explanation has been tried: manna itself is a natural phenomenon, but the method of providing it and the quantity that was found were unnatural.³⁹⁰ Again, with regard to tradition, Houtman and Propp argue that the original phenomenon was natural, but that it has since come to be perceived as a supernatural phenomenon.³⁹¹ However, there is no evidence of its transition from natural to supernatural, and this remains an uncertain suggestion.

From our text, manna appears to be supplied by unnatural means. Larsson quite properly shows three ways in which this is so: firstly, enough of it is provided to feed the people on a regular basis for forty years. Secondly, regardless of how much each person gathers, each receives the precise amount he needs.³⁹² Lastly, manna cannot normally be stored up until the next day, but the day before the Sabbath it can. Admittedly, manna was later preserved in a pot before the Testimony. There can therefore be no doubt that manna attributes are controlled in a miraculous way by God's intervention. Thus, whenever the Israelites obtained manna, they would have thought of God who was the provider (v 12) and remembered in their minds the miraculous means by which it was provided.

According to Fretheim, if the manna were provided miraculously and supernaturally, the people of Israel would have seen divine care only in ways that were supra-normal. Accordingly, when the provision ended, they would then experience the absence of God.³⁹³ If so, did the Israelites feel the absence of God when they were not experiencing this miraculous provision

Christian Traditions (Peabody: Hendrickson, 1999) 115-116; Michaeli, 146; Sarna, *Exodus*, 88-89; Rashi, 178.

³⁸⁸ P. Maiberger, *Das Manna: Ägypten und Altes Testament*, (Wiesbaden: Harrassowitz, 1983) 325-409. See Bodenheimer, "Manna," 2-6.

³⁸⁹ Bodenheimer, "Manna," 5-6.

³⁹⁰ Michaeli, 146; Sarna, N., *Exploring Exodus: The Heritage of Biblical Israel* (New York: Schocken Books, 1987) 118-119; Malina, *Manna Tradition*, 17.

³⁹¹ Noth, *Exodus*, 132; Houtman, *Exodus*, II. 327; Propp, *Exodus*, 600.

³⁹² Keil & Delitzsch, 73, note that this phenomenon is a miracle.

³⁹³ Fretheim, *Exodus*, 181.

at the time of Ezra and Nehemiah or Esther? Did they experience the divine absence as soon as they entered into the promised land, when the supply came to an end? Recently the absence/hiddenness of God has begun to be regarded as a part of God's intentional design for the divine-human relationship.³⁹⁴ The more hidden or absent God becomes, the more responsibility humans should take for the fate of their world.³⁹⁵ Friedman describes this situation as follows,

“The generation that is closest to the deity (the wilderness generation) is the most rebellious. The generation in which the deity is the most hidden (Ezra, Nehemiah, Esther) behave pretty well.”³⁹⁶

God's absence/hiddenness/disappearance thus does not come from the method of provision, nor does it depend on the existence or non-existence of divine provision, but is God's punishment for disobedience³⁹⁷ or for humans' inability to understand or even to perceive God's presence. By means of this experience, they learnt of manna, which is food from heaven, but they had not known of it before.

4.3.2. From the gathering of Manna

Secondly, in vv 16-18, God's commandments are closely linked with His teaching in v 4³⁹⁸ and with the people's learning about what Israel should do. The people are commanded to gather manna every day in an exact amount per person. Gathering manna takes place every day, levelling out the amount according to need. Some took too much and others too little, but how did each person end up with exactly what he needed neither more nor less? It

³⁹⁴ R. E. Friedman, *The Disappearance of God: A Divine Mystery* (Boston/New York/Toronto/London: Little, Brown and Company, 1995) 69-76; see also Balentine, *Worship*, 219-227.

³⁹⁵ Friedman, *Disappearance of God*, 30-59.

³⁹⁶ *Ibid.*, 101.

³⁹⁷ Samuel Terrien, *The Elusive Presence: Toward A New Biblical Theology* (New York, 1978), emphasises this aspect as the cause of divine absence. For more updated ideas, see Samuel Balentine, *The Hidden God: The Hiding of the Face of God in the Old Testament* (Oxford: Oxford Univ. Press, 1983).

³⁹⁸ See Plunket, *Exodus Sixteen*, 59-60.

is helpful to read Keil & Delitzche's commenting on the views of older commentators, as follows,

v 17 is "generally understood by the Rabbins as meaning, that whether they had gathered much or little, when they measured it in their tents, they had collected just as many omers as they needed for the number in their families, and therefore that no one had either superfluity or deficiency. *Calvin*, on the other hand, and other Christian commentators, suppose the meaning to be, that all that was gathered was placed in a heap, and then measured out in the quantity that each required. In the former case, the miraculous superintendence of God was manifested in this, that no one was able to gather either more or less than what he needed for the number in his family; in the second case, in the fact that the entire quantity gathered, amounted exactly to what the whole nation required. In both cases, the superintending care of God would be equally wonderful, but the words of the text decidedly favour the old Jewish view."³⁹⁹

Did God miraculously ensure equity? Or did the people gather all of it in one place and then measure out the quantity that each required?⁴⁰⁰ In v 16 the emphasis of God's commandment is not merely on the 'sharing' of manna equally, but on the gathering of the exact amount of manna for each person and on God's superintending care to maintain equality. They must therefore learn total equality in their society, so that no deficiency exists (18). There is neither greed nor poverty within the society of His people by virtue of the manna provided by God.

Through the daily preparation of their food, they will learn the discipline that the human being is totally dependent upon God for all his needs. But some Israelites neglected God's training in "total equality" (20). This was not careless behaviour, but disobedience to the teachings of God and also failing the manna test. The disobedience made God angry through

³⁹⁹ Rashi, *ad loc*; McNeile, *Exodus*, 98; Keil & Delitzsch, *Pentateuch*, 68.

⁴⁰⁰ Calvin, *ad loc*; Houtman, *Exodus*, II. 342, seem to follow this idea. According to Dillman, *Exodus und Leviticus*, *ad loc*, the measuring vessel was used as the manna was being collected. But it is not likely.

Moses (20),⁴⁰¹ after they had stored up the manna till the next morning. This leads us to the next part of God's teaching by means of the manna test.

4.3.3. From the Discipline of Dailyness

Thirdly, "the discipline of dailyness" among the people of God is in operation as a programme of divine teaching. Manna should not be stored up, but consumed on the same that day it is gathered, if not, it decays (20). This storage prohibition it has the purpose of making Israel learn that it comes morning by morning, in God's time, according to His teaching.⁴⁰² Why does God provide it every morning? Why should God do this? What is the purpose of it? The purpose is the "discipline of dailyness", which they must learn in order to become the people of God.⁴⁰³

One part of their training is to accept and practise God's time, as a preparation for God's stipulation of worship at Sinai. The time for the coming down and for the gathering of manna anticipates a timetable of several daily rituals which will be given at Sinai. "Each day" in v 4 is an administrative formula used in connection with work schedules, sacrifices and rations (Ex 5:13, 19; Lev 23:37; 2K 25:30).⁴⁰⁴ Moreover, "evening and morning" in v 13 are used idiomatically to indicate the ordinary services to God (Ex 29:38-42; Num 28:2-8, etc.) and this daily service was termed the 'perpetual' sacrifice (Ex 29:42; Num 28 and 29). In v 12 one of the most important but disputed phrases catches one's attention as a time setter: בֵּין הָעֶרְבִים.⁴⁰⁵ The meaning is debatable,⁴⁰⁶ but apodictic to indicate the daily offering (Ex 29:39; 41; Num 28:4, 8), the lighting of the Tabernacle lamps

⁴⁰¹ See vv 6-8.

⁴⁰² Childs, *Exodus*, 289.

⁴⁰³ Fretheim, *Exodus*, 186.

⁴⁰⁴ See Propp, *Exodus*, 396-397.

⁴⁰⁵ Translation of the phrase has no consensus yet, literally "between the two settings," but Childs [*Exodus*, 197] and S. R. Driver [*Exodus* (London: Cambridge Univ. Press, 1929) 89] follow the traditional one "between the evenings," and de Vaux, *Ancient Israel*, 183, "the time between the sun disappearance and nightfall, twilight."

⁴⁰⁶ According to Driver (*Exodus*, 89-90), there are three opinions in general: 1) the time between sunset and the stars becoming visible, maintained by Onkelos and Ibn Ezra; 2) the first time is when the sun sets down in the west and the second when the night begins, by Rashi and Kimchi; 3) traditional explanation, the first time is about 3 PM, the second the time when the sun is setting.

(Ex 30:8), and the incense offering (Ex 30:8). Whenever the Israelites went out of the camp to gather manna, they would have practised the daily morning routine, so that they would not find it hard to perform the daily rituals and worship when the stipulation about it was given them. Hence we may conclude that the routine of time setter, “each day” and “evening and morning,” indicates a preparation for the coming ritual practices. This is one of the characteristics of the process of divine teaching.

With regard to the prohibition against storing up till the next day, in this we can see again a preparation for the coming ritual practices. Sacrificial meals should be consumed within a set time, in offering (Ex 29:34; Lev 8:32), sacrifice of gratitude (Lev 7:15; 22:30), and all meats must be burnt before morning (Ex 23:18).⁴⁰⁷

The second thing that they will learn from God is “the discipline of dailyness”. The term “the evening,” the time when the quail come down, is also found in rituals (Ex 16:6, 8, 13; 27:21; Lev 6:13; Ezra 3:3).

Understandably, the routines have been related to the Passover feast.

According to Houtman’s study of the many terminological correspondences between the Passover (Ex 12) and the manna story (Ex 16),⁴⁰⁸ the ritual times had already been in operation in their religious life and introduced again, but in Ex 16 daily practice is commanded.

Why did God send manna every day and to what purpose? It was in order to teach them “the discipline of dailyness” by manna, and by testing, to discipline them and lead them into the way of God.

Is the fact that the manna decays due to the physical nature of manna or is there another reason? After pointing out the manna’s unnatural attributes Plunket maintains that the reason that God intervenes to spoil the manna is “in order to punish Israel for disobeying his command.” Through the manna test, they are demonstrating their trust in God – “trust that He will re-supply them with food (manna) in the morning.”⁴⁰⁹

⁴⁰⁷ Driver (*Exodus*, 150) considers that “in the East, it is the custom to bake bread daily, and yesterday’s bread is not eaten.” And Jacob Milgrom, *Leviticus 1-16*, AB (New York/London: Doubleday, 1991) 323-324, finds in Hittite law the time limit (three days) for consumption of sanctified foods.

⁴⁰⁸ Houtman, *Exodus*, II. 324, בין הערבים (16:12; cf. 12:6), לפי אכלו (16:16, 18, 21; cf. 12:4), מעט (16:17; cf. 12:4), ער בקר + יתר (16:19; cf. 12:10), משמרה (16:23; cf. 12:6).

⁴⁰⁹ Plunket, *Exodus Sixteen*, 60.

Teaching the discipline of dailyness by means of rituals has the aim of enabling them to enter into another world, a world designed and created by God.⁴¹⁰ In Egypt, their life as slaves had little to do with God's created order (Ex 5),⁴¹¹ and they were therefore unaccustomed to this order. The emphasis on the discipline of dailyness by providing manna regularly is one of divine teachings designed to make them live as the people of God in God's world. This consideration seems more plausible if we deal with the Sabbath teaching. Let us move on to the fourth reflection.

4.3.4. From the Sabbath Instruction

Fourthly, the divine teaching present in the manna test can be seen in the Sabbath instruction. On the Sabbath day manna behaves differently. Normal principles do not apply on Sabbath. While on a normal day manna should be consumed or it will decay, it remain edible on the Sabbath day, despite having been gathered the day before and kept overnight. Why did God control the manna in this way⁴¹² and test Israel to see whether they would keep the Sabbath instruction? What purpose is there in the instruction? Two considerations should be dealt with here.

In the course of the double gathering of manna on the sixth day for the Sabbath, first, the people of God are invited to participate in the rhythm of God's creation of the world as described in Gen 2:1-3. Janzen notices an interesting comparison between Ex 5 and Ex 16 using the same Hebrew idiom (בְּיוֹם רַבְרֵיּוֹם בְּיוֹם, 5:13, 19; 16:4 and שַׁבַּת 5:5 ; 16: 23, 25-26), and argues that Pharaoh did not allow the slaves to rest, whereas God did, as if six days of work were enough. By participating in the Sabbath rest, Israel has entered into the rhythm of God's world order, due to the fact that, "God

⁴¹⁰ Balentine, *Worship*, 60, 235-254, argues that this idea is the vision of the Torah (the Pentateuch) construed, so "by doing rituals" the community of faith can enter into the world, maintain the community in God's designed (created) rhythm, and rescue them from the neglect or abuse of God's creational world (235-242).

⁴¹¹ For the theological and idiomatic relationship between Ex 5 and Ex 16, see W. Janzen, *Exodus* (Louisville: Westminster John Knox Press, 1996) 116-117.

⁴¹² According to vv 24 and 32-34, manna can be preserved for longer than a day. This means that the spoilage of manna is due to God's intervention. The nature of manna thus entirely belongs to God, and comes from Him. See Plunket, *Exodus Sixteen*, 60-61.

teaches her the rhythm of six day's work and one day of rest by providing daily food on five days and a double supply on the sixth, with none on the seventh."⁴¹³ This is one of divine teachings of the Sabbath instruction.

Fretheim places a strong accent on the rhythm of creation, "*Sabbath-keeping is an act of creation-keeping*. To keep the Sabbath is to participate in God's intention for the rhythm of creation."⁴¹⁴ Therefore, when some of the Israelites went out to gather manna on the seventh day, God became angry. For the violation of God's instruction means failing His test and shows them to have acted like people who are not in God's created world, and who are unaccustomed to the rhythm, and who are therefore still in need of divine discipline/teaching (16:30).

Secondly, with the preparation for the Sabbath day, God is inviting Israel into a relationship with Him,⁴¹⁵ in order to enter into God's created world as in Gen 2:1-3,⁴¹⁶ and then to make possible their living as the people of God. Balentine clearly shows the seventh/Sabbath day to be the day of God's crowning act of creation (Gen – Lev) and of redemption (Deut) in the Pentateuch.

However, the Sabbath in Ex 16 is introduced through the teaching of gathering manna, not through the Sabbath laws based on Gen 2:1-3 as commanded in Ex 20. In other words, the teaching of the Sabbath in this chapter emphasises the gathering of manna, not the Sabbath law itself. In this respect, Janzen's connecting of the Sabbath teaching with seeking the daily quota of straws in chapter 5 seems plausible.⁴¹⁷

Rituals are a means by which the people of God are summoned to join with God's created world, so that when worshipping, a type of re-creation and re-joining to the heavenly, harmonised world of God happens among those who live in the broken, unharmonised earthly world.

"There are two aspects to the Sabbath, as there are two aspects to the world. The Sabbath is meaningful to man and is meaningful to God. It stands in a relation to both, and is a sign of the covenant entered into by both. What

⁴¹³ Janzen, *Exodus*, 117.

⁴¹⁴ Fretheim, *Exodus*, 230.

⁴¹⁵ Balentine, *Worship*, 89-95; Fretheim, *Exodus*, 185; Abraham Joshua Heschel, *The Sabbath: Its Meaning for Modern Man* (New York: The Moonday Press, 1990) 60.

⁴¹⁶ Balentine, *Worship*, 89-95.

is the sign? God has sanctified the day, and man must again and again sanctify the day, illumine the day with the light of his soul. The Sabbath is holy by the grace of God, and is still in need of all the holiness which man may lend to it.”⁴¹⁸

With these considerations, we may conclude as follows,

- 1) Manna and testing are certainly related to God’s teaching of Israel and to His efforts to make them respond to His teaching with faithfulness and trust.
- 2) The divine teaching by means of the manna test in Ex 16 is deeply bound up with rituals, priestly calendars, and certain specific regulations to be given at Sinai. They function as preparations, so that Israel begins to taste some regulations as appetisers for the main course (the Sinai laws). It would be both educative and instructive.
- 3) By gathering manna, they learn total equality and the “discipline of dailyness.” Step by step the people are initiated into the use and handling of manna, so that they learn by doing. It teaches the total dependence on God. And they also learn the time for rest, the Sabbath, anticipating the formal laws at Sinai.
- 4) The initiator of the manna test is God, who can be described as Teacher.

It is the last section of Ex 16 (vv32-35) which provides support for the view of the chapter as didactic or educational, a programme of divine teaching. The section culminates in God’s deep concern for the education of the next generation. The preservation of manna played an essential role in the perspective of the education given in the wilderness time. It is a lesson for the present generation as an example of failure to keep God’s teaching, and also obliges them to memorise the incident so that the next generation will not make the same mistakes. That is real education.

⁴¹⁷ Janzen, *Exodus*, 117.

⁴¹⁸ Heschel, *Sabbath*, 53-54.

4.4. What comes out of the Mouth of God?

Now let us return to our discussion of what Deut 8:3b means in connection with the manna and test story. God is portrayed as a father who disciplined His son Israel in the wilderness for forty years. It is obvious that God had the intention of bringing Israel to maturity by testing, teaching,⁴¹⁹ and disciplining them. The aim of DT is expressed in v 3f, “man does not live bread alone, but man lives by everything that comes out of mouth of the Lord (v 3f).”⁴²⁰ What “comes out of the mouth of the Lord”? What does the phrase mean in the context of the manna test? It means the teaching of God that is commanded or instructed or regulated by the words of God, words that come out of the mouth of God. In Ex 16 God commanded them to gather manna, regulated the Sabbath stipulation, and instructed them as to how to gather manna. From these instructions, the total equality of a society, the Sabbath regulation, and the discipline of dailyness came forth through the education resulting from the manna test. All the results are didactic and educational consequences of God’s teaching.

Moreover, לָמַד, originally a synonym of יָסַד,⁴²¹ is used in Deuteronomy predominantly as though some learning and teaching programme has been performed at times in the community of Israel.⁴²² 6:6-9

⁴¹⁹ This translation of הוֹדִיעַ in v. 3 is supported by Lohfink, *Hauptgebot*, 125; Tiffany, *Parenesis*, 176; and Weinfeld, *Deuteronomy*, 380.

⁴²⁰ Traditionally, what the latter sentence indicates has been widely accepted as “the words of God.” However, because the phrase “the words” does not actually appear, various interpretations of the phrase have been suggested. According to Driver, the phrase means the utterance of God’s mouth [*Deuteronomy*, 107]. Willis dissented from von Rad and maintained that it is the spiritual matter in opposition to the physical one (“by Bread Alone,” 141-149). Having found a theological pun by the use of מוֹצֵא in Deut 8 (vv 3, 14, and 15), which makes chiasm [A(vv 2-5)-A’(14b-16)], Van Leeuwen asserts that it is “the sum of all God’s provisions for life, as typified by manna and water in the realm of creation, by the Exodus in the realm of history, and by the commandments in the ethical sphere” [“Structure,” 237-249; “Theological wordplay,” 55-57]. Recently, Olson simply mentions it as the gifts of God [*Deuteronomy*, 55]. However, many scholars and commentators still hold the view of Rad [*Deuteronomy*, 72], who argued that it was the word of God which means life to Israel (cf. Deut 30:15; 32:47) [Weinfeld, Christensen, Mayes, Miller, and Craigie *ad loc.*].

⁴²¹ Weinfeld, *School*, 303

⁴²² Braulik, “לָמַד,” 183-198, 263-270. If his emphasis is on the theology of teaching and learning in Deuteronomy rather than on a redaction-historical investigation, the article would have drawn much attention. However, it is an important work in terms of showing that the

and its parallel form, 11:18-21, are concerned with the teaching of children as if God had the intention of bringing about their learning as envisaged in 4:9-10. In 5:31 and 6:1, Moses is portrayed as the archetypal teacher who has been given teaching authority from God and has been commissioned by God. What is the function of Moses as teacher? "Moses' words are coterminous with God's words," because Deuteronomy introduces Moses as "the bearer of the divine word."⁴²³ Therefore, his function as teacher is to reiterate what God tells or speaks to him (4:5, 14; cf. 1:1, 3).⁴²⁴ The divine methods of teaching Moses are various, one of them being to put His words into his mouth, as in Deut 18:18 and elsewhere.⁴²⁵

Moses in Deut 18:18 is depicted as a model for the divinely-appointed prophet, who will have God's words put in his mouth in order to speak them. That means God will teach the prophet as He taught Moses. That is why the mouth of the prophet is treated as tantamount to that of God (2Chr 35:22; 36:12; Ezra 1:1). Moreover, God says, "you shall be as my mouth" (Jer 15:19, cf. Ex 4:16). The word of God is in the mouth of the prophet (2 Chr 36:21f). Furthermore, the prophecy proclaimed by them is the words of God (1K 14:5; 22:15-31; Jer 18:18). Isa 55:11 is a good example of a similar usage to our passage, "so is the word that comes out from my mouth, it does not come back to me unfulfilled." And Isa 48:3 "I have declared the former things from the beginning, and they went forth out of my mouth, and I showed them." As the prophet is sent by God, as Moses was, so is he taught by Him just as Moses was. Therefore, all that comes out of the mouth of God must be the word of God, that is, His teaching.⁴²⁶

Christopher Wright, in his commentary on Deuteronomy, gives a cogent interpretation of the phrase: it includes "the declaration of God's

book of Deuteronomy has much concern with teaching and learning, that is, educational concern.

⁴²³ Miller, "Moses My Servant," 246.

⁴²⁴ Ibid., 246-247.

⁴²⁵ Ex 4:12 and 15 show the bestowing action of the teaching function by God through the means of Moses' mouth, though the word נִתַּן does not occur.

⁴²⁶ 'Teaching' is the translation of the Hebrew word תּוֹרָה, which used to be translated as 'law.' In Deuteronomy, teaching is the term תּוֹרָה [Mayes, *Deuteronomy*, 116; Lindas, "Torah," 117-136, esp., 131; Östborn, *Tōrā*, 61; F. Cruesemann, *Die Tora: Theologie und Sozialgeschichte des alttestamentlichen Gesetzes* (Muenchen: Kaiser, 1992)]. Whereas McBride "Polity," 229-244, thought of it as "constitution," and Olson, *Deuteronomy*, 10-11, as "a program of catechesis."

promises, the claims of God's covenant, the guidance of God's Torah, the articulation of God's purpose for creation and humanity. Words that promised bread came from the same mouth that promised much, much more... *All* life on earth needs bread (or its equivalent); *human* life needs the mouth of God that first breathed into our nostrils. For while bread will keep us physically alive, it is the word of God that uniquely gives human life its meaning, shape, purpose, and value (*italic his*)."⁴²⁷ If Christopher Wright's interpretation is correct, Deut 8 says that all those things have been done and performed in the method of divine discipline designed by God, so that Israel should follow what God has commanded.

This abundant meaning is encapsulated in the concise phrase "everything that comes out of the mouth of God," that is, God's teaching. The scope of God's teaching is quite broad, from those things pertinent in the daily life of the individual to these that bring regulation to the nation. Indeed, the book of Deuteronomy is "first and foremost concerned with teaching and learning a faith related to the community."⁴²⁸

4.5. The Discipline of Dailyness in Deut 8

We have considered the manna test in Ex 16 to be a parallel context of our interpretation of Deut 8 and come to three conclusions: 1) the discipline of dailyness, 2) preparation to become the people of God by 'being invited' to the seven-day-rhythm of creation through manna gathering (Ex 16:5), by practising *a priori* experience of some ritual practice with decayed manna decayed (16:20), and by entering into a relationship with God by obeying His instructions on manna gathering (16:4-5), and 3) the total dependence on God. All aspects of the manna test have the aim that "you shall know that I am the Lord your God (Ex 16:12)."

With these reflections, the terse expression of the manna test in Deut 8 can be more fully understood. Daily discipline would have affected their minds.

⁴²⁷ C. Wright, *Deuteronomy*, 123.

⁴²⁸ *Ibid.*, 198.

4.5.1. Discipline of Dailyness in the Changing Situation.

Why is it necessary to evoke these reflections on the manna when the Israelites are on the verge of entering into the Promised Land, and in the context of Divine discipline? Is it because the situation before them will be changed from a life of wandering in the wilderness to that of a settled life? The changed situation is a dominant concern in Deuteronomy, that is, the inheritance of the land,⁴²⁹ often described as “a land oozing milk and honey (cf., 6:3).”⁴³⁰ Their life will move from hardship to affluence. In fact, manna is no longer provided from the moment they enter into the land (Josh 5:12). As a means of divine testing and discipline to reveal the Israelites’ state of mind and intention, the bread disappears suddenly and is never seen again. This is the situation with which Fretheim is concerned, when they begin to experience the absence of God.⁴³¹ For him the purpose of God’s providing manna is that Israel shall know God’s presence in the ordinary, not in the extraordinary. If the providence comes miraculously, they will only be able to discern God and His activity in that sort of extraordinary situation, and in an ordinary situation they will feel God’s absence and disappearance, and may also lose the idea of the connection of God with daily affairs, and *vice versa*.⁴³² Hence it is the ordinary nature of the manna that God gives them as a gift that provides them with an idea of God’s presence and activity in ordinary life. “When the miraculous can no longer be discerned in one’s life, there will be a profound experience of the absence of God altogether.” According to Fretheim, “a food crisis leads to a faith crisis,” thus, “the lack of discernment of God’s presence in the ordinary leads to a denial of God’s activity in the extraordinary.”⁴³³

⁴²⁹ 4:21, 15:4, 19:10, 20:16, 21:23, 24:4, 26:1, 25:19, etc. See Weinfeld, *Deuteronomy*, 57-60, and also idem, *School*, 341-342.

⁴³⁰ Etan Levine, “The Land of Milk and Honey,” *JSOT* 87 (2000) 43, suggests that more exact translation of מִנְיָ would be ‘exuding’ or ‘oozing,’ because of its sense of conveying not a torrent as usually translated as ‘flowing’ but a steady supply.

⁴³¹ Fretheim, *Exodus*, 182.

⁴³² *Ibid.*, 181-183. Actually, he does not deny the miraculous element in the manna story, but thinks the element is downplayed sharply in it. We have already considered above the miraculous nature of manna.

⁴³³ *Ibid.*, 181.

From the point of view of Deut 8, however, by discipline a food crisis overcomes a faith crisis. This is both why divine discipline is actually needed in the wilderness and why God reminds the people of the wilderness discipline of the past before they enter into the land of the present. There are three reasons for giving the lessons in the wilderness time: 1) God disciplines them to overcome any situation, 2) the Shema education is given to them for the continuation of the discipline of dailyness, and 3) God's initial presence and subsequent disappearance is intended by God to show His people that they should take responsibility for the fate of their world.⁴³⁴

In the changed situation, they are still tested to prove they are His people. The new affluence is a situation just as much as the wilderness was.

“die Wüstenzeit denkt unsere Predigt das nicht weiter durch. Aber es geht der Predigt ja gar nicht um die Vergangenheit und ihre Deutung allein, sondern um das Israel, das jetzt angeredet wird. Es ist ein Israel im Wohlstand, also ein Israel, dem Jahwe geredet Gutes tut. Und es kommt der Predigt im Rest des Kapitels ja darauf an, darzutun, dass auch der Wohlstand für Israel eine Situation ist, in der es sich erst noch zu bewähren hat. Wenn es überhaupt einen Sinn haben soll, dass der Prediger Israel an seine Wüstenzeit erinnert und ihm daran klarmacht, dass es unter der experimentierenden Pädagogik Jahwes steht, dann muss dieses Kapitel der Meinung sein, dass auch die jetzt vorauszusetzende Wohlstandssituation Israels eine Prüfung ist, in der Israel sich bewähren muss, indem es zeigt, dass es Jahwes Gebote beobachten will, und indem es bekennt, dass all sein Reichtum aus der Hand Jahwes kommt. Damit ist schon die Thematik von Dt 8:7-20 umrissen, und wir können den Text nun im einzelnen auslegen.”⁴³⁵

If the situation is changed from the miraculous to the ordinary, that situation itself would be the discipline that is trained in order to overcome the situation. Indeed, Israel is on the verge of entering into the promised land in which they will face a radically different situation, described in Deut 8:7-9, so important that they should remind themselves of the discipline practised in the wilderness for forty years (8:2, 4). This is the reason why God warns

⁴³⁴ Friedman, *Disappearance of God*, 69-76; see also Balentine, *Worship*, 219-227.

⁴³⁵ Lohfink, *Höre*, 80.

them not to forget the painful discipline of dailyness they learnt in the wilderness time (8:11-20).

Conclusion

Ex 16 has been interpreted in order to obtain a fuller understanding of the concise form of the manna test parenthesis in Deut 8:2-5. One result of this is that the manna test is revealed not only as divinely-designed teaching, but also as providing evidence of the motif of God as Teacher. As a Teacher, God intended to train/teach people important aspects of His society such as total equality, the discipline of dailyness, and the Sabbath regulation. The Divine intention is that the people should know that man does not live by bread alone, but by everything that comes out of the mouth of God, namely, God's teaching. These results of our interpretation of Ex 16 make it possible to conclude that the motif of God as Teacher is clearly seen.

Conclusion

In ancient Israel, all of life was religious, all of life was related to God. Education was no exception. Indeed, the biblical text is a witness to Israel's understanding of God's pervasive role in its education. The motif of God as Teacher is one of the indications of the Israelites' understanding of God and of education, as the texts witness. Deut 5-8 and Ex 16 are among the examples that contribute to an understanding of the motif. According to our texts, God plays a teacher's role either by Himself or by/through Moses (or Mosaic prophets), as we have discussed, in order to teach, chastise, discipline, or train His people for the purpose of motivating them to become, and live as the people of God.

Deut 5 witnesses that Moses is the great teacher figure who delivered God's commandments and the Torah, the divine teaching, by means of the same teaching method that God uses to teach Moses. This method of teaching is also seen in Mosaic prophetic texts. Moses' teaching thus makes it possible not only to deduce the motif of God as Teacher, but also to suppose a thread of continuation between the prophetic teaching role of Moses and that of the prophets, whose authority comes from God. Concerning divine authority, it is also shown in the text (Deut 6) that Moses' teaching/education is tantamount to that of God. The Shema is an example of this.

Not only does God as Teacher provide education through His agents (Moses or prophets in our texts), but He Himself also brings about teaching and disciplining for His people. This is witnessed in Deut 8 and Ex 16. Deut 8, as the concise and abridged form of Exodus 16, presents God as the Father and Israel as His son. The father/teacher-son/pupil motif in Deut 8, an idea widely used in ANE texts and societies, provides strong support for the motif of God as Teacher, disciplining Israel as pupil during the wilderness period.

The teaching methods are various, and effectively remind Israel of the divine teaching or discipline in the wilderness period, so that they would never forget it. Visual tools (Ex 12-13 and Deut 6) and manna (Ex 16 and Deut 8) are crucial to the divine education in order to ensure that they do not forget, but evoke God's teachings. The motif of God as Teacher is clearly shown from our discussion of Duet 5-8 and Ex 16.

There is therefore no doubt that the motif of God as Teacher is a characteristic of God witnessed in the Old Testament. For further study, we may link this motif with Jesus, who is portrayed as Teacher in the New Testament, and show that this could be a theme in biblical theology.

Bibliography

- André, G., "יִסְי," *TDOT* vol. VI, 121-127.
- Assmann, J., *Ägyptische Hymnen und Gebete*. Zurich-Munich, 1975.
- Balentine, S. E., *The Torah's vision of Worship*, OBT. Minneapolis: Fortress, 1999.
- _____, *The Hidden God: The Hiding of the Face of God in the Old Testament*. Oxford: Oxford Univ. Press, 1983.
- Baltzer, K., *The Covenant Formulary in Old Testament, Jewish, and Early Christian Writings*, trans. David E. Green. Oxford: Basil Blackwell, 1971, originally *Das Bundesformular*, WMANT 4. Neukirchen-Vluyn: Neukirchener Verlag, 1964².
- Bertman, S., "Tasselled garments in Ancient East Mediterranean," *BA* 24 (1961) 119-128.
- Blair, E. P., "An Appeal to Remembrance: The Memory Motif in Deuteronomy," *Inter* 15 (1968) 43-44.
- Blenkinsopp, J., *Sage, Priest, Prophet*. Louisville: Westminster John Knox Press, 1995.
- Bodenheimer, F. S., "The Manna of Sinai," *BA* 10 (1947).
- Braulik, G., *Testament des Mose: Das Buch Deuteronomium*. SKK 4; Stuttgart: Katholisches Bibelwerk, 1976.
- _____, "Die Abfolge der Gesetze in Deuteronomium 12-26 und der Dekalog," in *Das Deuteronomium: Entstehung, Gestalt und Botschaft*, BETL LXVIII, ed., N. Lohfink, , 252-272. Belgium: Leuven Univ. Press, 1985.
- _____, *Deuteronomy 1-16, 17*, Die Neue Echter Bibel. Würzburg: Echter Verlag, 1986.
- _____, "Deuteronomy and the Commemorative Culture of Israel: Redactio- Historical Observations on the Use of לִמֹּד," in his *The Theology of Deuteronomy*, 183-198, 263-270. Texas: BIBAL, 1994. Originally "Das Deuteronomium und die Gedächtniskultur Israels," trans. Ulrika Lindblad. 187.

- _____, "Die Ausdrücke für 'Gesetz' im Buch Deuteronomium," *Bib* 51 (1970) 39-66.
- Brekelmans, Chr., "Deuteronomy 5: Its place and function," in *Das Deuteronomium: Entstehung, Gestalt und Botschaft*, ed., Norbert Lohfink, 164-173. Belgium: Leuven Univ. Press, 1985.
- Brueggemann, W., *The Creative Word: Canon as a Model for Biblical Education*. Philadelphia: Fortress, 1982.
- _____, *Theology of the Old Testament: Testimony, Dispute, Advocacy*. Minneapolis: Fortress, 1997.
- _____, *The Covenanted Self*. Minneapolis: Fortress, 1999.
- Brunner, H., "Der "Gottesvater" als Erzieher des Kronprinzen," *ZÄS* 86 (1961) 90-100, reprinted in *Das Hörende Hertz: Kleine Schriften zur Religions- und Geistesgeschichte Ägyptens*, OBO 80, 70-81. Göttingen: Vandenhoeck & Ruprecht, 1988.
- Budd, P. J., *Numbers*, WBC 5. Texas: Word Books, 1984.
- Cairns, I., *Word and Presence: Deuteronomy*, ITC. Grand Rapids: Eerdmans, 1992.
- Cassuto, U., *Exodus*, trans. Israel Abrahams. Jerusalem: Magnes Press, 1967.
- Cazelles, H., "Les Débuts de la Sagesse en Israël," in *Les Sagesse du Proche-Orient ancien*. Paris: Presses Universitaires de France, 1963.
- Childs, B. S., "Interpretation in Faith," *Inter* 18 (1964) 433.
- _____, *Exodus*, OTL. London: SCM, 1974.
- _____, *Memory and Tradition in Israel*. SBT, London: SCM, 1962.
- Christensen, D. L., "Form and Structure in Deuteronomy 1-11, in *Das Deuteronomium, Entstehung, Gestalt und Botschaft*. BETL 68, ed. N. Lohfink, 135-144. Leuven: UP, 1985.
- _____, *Deuteronomy*, WBC 6A. Texas: Word Books, 1991.
- Clements, R. E. *Deuteronomy*, OTG. Sheffield: Sheffield Academic Press, 1993.
- Clifford, R. J., *Deuteronomy*. Old Testament Message 4; Wilmington, Delaware: Michael Glazier, 1982.
- _____, *The Cosmic Mountain in Canaan and the Old Testament*. Cambridge: Harvard Univ. Press, 1972.

- Cunliffe-Jones, H., *Deuteronomy*. London: SCM, 1956.
- Coats, G. W., *Exodus 1-18*, FOTL IIA. Grand Rapids: Wm. B. Eerdmans, 1999.
- _____, *Rebellion in the Wilderness*. Nashville: Abingdon Press, 1968.
- Cohen, N. G., "דבר... ב'": An 'Enthusiastic' Prophetic Formula," *ZAW* 99 (1989) 219-232.
- Craigie, P. C., *The Book of Deuteronomy*, NICOT. Grand Rapids: Eerdmans, 1976.
- Crenshaw, J. L., "Education in Ancient Israel," *JBL* 104 (85) 601-615.
- _____, *Education in Ancient Israel, Across the Deadenng Silence*, ABRL. New York/London: Doubleday, 1998.
- _____, *Prophetic Conflict: Its Effect upon Israelite Religion*, BZAW 124. Berlin: Walter de Gruyter, 1971.
- Cross, F. M., "The Council of Yahweh in Second Isaiah," *JNES* 12 (1953) 274.
- _____, *Canaanite Myth and Hebrew Epic*. Cambridge/Massachusetts/London: Harvard Univ. Press, 1973.
- Cruesemann, F., *Die Tora: Theologie und Sozialgeschichte des alttestamentlichen Gesetzes*. Muenchen: Kaiser, 1992.
- Davies, E. W., *Numbers*, NCBC. Grand Rapids: Eerdmans, 1995.
- Davies, G. H., "Ephod," *IDB*, vol. 2., 118-119.
- Delitzsch, F., *The Book of Proverbs*. Grand Rapids: Eerdmans, 1975, German original 1873.
- Dillmann, A., *Die Bücher Exodus und Leviticus*, KeH 13. Leipzig: S. Hirzel, 1897³.
- Dossin, G., "Correspondence de Šamši-Addu," *ARM* V (1952) 24-25.
- Driver, G. R., *Canaanite Myths and Legends*. Edinburgh: T.&T. Clark, 1956.
- Driver, S. R., *Exodus*. London: Cambridge Univ. Press, 1929.
- _____, *Deuteronomy*. ICC, Edinburgh: T&T Clark, 1895.
- Durham, J. I., *Exodus*, WBC. Waco: Word Books, 1987.
- Eissfeldt, O., "Zwei Verkannte Militär-Technische Termini im Alten Testament," *VT* 5 (1955) 135-238.

- Fensham, F. C., "Father and Son as Terminology for Treaty and Covenant," in *Near Eastern Studies* in honour of W. F. Albright, ed. Hans Goedicke, 121-135. Baltimore/London: John Hopkins Press, 1971.
- Fisher G. and Lohfink, N., "'Diese worte sollst du summen'; Dtn 6:7 *wedibbarta bam*-ein verlorener Schlüssel zur meditativen Kultur in Israel," *TP62* (1987) 59-72.
- Fretheim, T. E., *The Pentateuch*, IBT (Nashville: Abingdon Press, 1996).
 _____, *Exodus*, Interpretation. Louisville: John Knox Press, 1991.
- Friedman, R. E., *The Disappearance of God: A Divine Mystery*. Boston/New York/Toronto/London: Little, Brown and Company, 1995.
- Galbiati, E. *La Struttura letteraria dell' Esodo*. Milan: Edizioni Paoline, 1956.
- Gowan, D. E., *Theology in Exodus: Biblical Theology in the Form of a Commentary*. Louisville: Westminster John Knox Press, 1994.
- Gray, J., "The Desert Sojourn of the Hebrews and the Sinai-Horeb Tradition," *VT* (1954) 148-149.
- Greenberg, M., "הַסֵּדָה in Exodus 20:20 and the Purpose of the Sinaitic Theophany," *JBL* 79 (1960) 273-276.
- Haran, M., *Temple & Temple Service in Ancient Israel: An Inquiry into the Character of Cult Phenomena and the Historical Setting of the Priestly School*. Oxford: The Clarendon Press, 1978.
- Hempel, J., *Die Schichten des Deuteronomiums: Ein Beitrag zur israelitischen Literatur-und Rechtsgeschichte*. Leipzig: R. Voigtländer, 1914.
- Hertz, J.H., *The Pentateuch and Hauptorah*. London: Oxford Univ. Press, 1930.
- Hertzberg, H. W., *I & II Samuel*, OTL, trans., J. S. Bowden. London: SCM, 1977³.
- Heschel, A. J., *The Sabbath: Its Meaning for Modern Man*. New York: The Moonday Press, 1990.
- Hölscher, G., "Komposition und Ursprung des Deuteronomiums," *ZAW* 40 (1922) 161-255.

- Houtman, C., *Exodus*, vol. 2. HOCT, trans. Sierd Woudstra. Kampen: KOK Publishing House, 1996.
- Jacobs, Louis, "Shema, Reading of," in *Encyclopaedia Judaica*, XII, Red-SI, 1370-1374. New York: The Macmillan Company, 1971.
- Jacobsen, T., "Primitive Democracy in Ancient Mesopotamia," *TIT*, 401.
- Jannsen-Winkeln, K., *Ägyptische Biographien der 22. Und 23 Dynastie, Teil I: Übersetzung und Kommentar, Teil II: Phraseologie, Teil III: Texte*. Wiesbaden, 1985.
- Janzen, W., *Exodus*. Louisville: Westminster John Knox Press, 1996.
- Jensen, J., O. S. B., *The Use of tôrâ by Isaiah: His Debate with the Wisdom Tradition*, CBQMS 3, Washington: The Catholic Biblical Association of America, 1973.
- Jouïon, S. J. P & Muraoka, T., *A Grammar of Biblical Hebrew*, II. Roma: Editric Pontificio Istituto Biblico, 1991.
- Kaufman, S. A., "The Structure of the Deuteronomic Law," *Maarav* 1 [1979] 105-158.
- Kayatz, C., *Studien zu Proerbien 1-9: Eine Form- und Motivesgeschichtliche Untersuchung und Einbeziehung Ägyptischen Vergleichsmaterials*, WMANT 22. Neukirchen: Neukirchener Verlag, 1966.
- Keil C. F. & Delitzsch, C., *The Pentateuch*, vol. 2, trans. James Martin, Edinburgh: T&T Clark, 1869.
- Kramer, S. N., *History Begins at Sumer*. Garden City, N.Y.: Doubleday, 1959 [c1956].
- _____, *Sumerian Literary Texts from Nipur: The Annual of the American Schools of Oriental Research*, Vol. XXIII for 1943-44. New Haven, 1944.
- Kuenen, A., "Manna und Wachteln," in *Gesammelte Abhandlungen zur biblischen Wissenschaft*. Freiburg, 1894.
- Labuschagne, C. J., *Deuteronomium*, Dell II. De Prediking van het Oude Testament. Nijkerk: Uitgeverij Callenbach, 1991.
- Larsson, G., *Bound for Freedom: The Book of Exodus in Jewish and Christian Traditions*. Peabody: Hendrickson, 1999.

- Leeuwen, R. C. van, "On the Structure and Sense of Deuteronomy 8," in *Proceedings Eastern Great Lakes-Midwest Biblical Societies*, vol. 4, ed. Phillip Sigal, 237-249. Otterbein college print shop, 1984.
- _____, "What comes out of God's Mouth: Theological Wordplay in Deuteronomy 8," *CBQ* 47 (85) 55-57.
- Leibowitz, N., *Studies in Shemot (Exodus)*. Jerusalem: The World Zionist Organization, 1978.
- Levine, E., "The Land of Milk and Honey," *JSOT* 87 (2000).
- Lichtheim, M., *Ancient Egyptian Literature: A Book of Readings*, vol. 1. Berkeley/London: Univ. of California Press.
- Lindas, B., S. S. F., "Torah in Deuteronomy," in *Words and Meanings: Essays Presented to David W. Thomas*, ed. Peter Ackroyd and Barnabas Lindas, 117-136. Cambridge: Cambridge Univ. Press, 1968.
- Lindblom, J., *Prophecy in Ancient Israel*. Oxford: Basil Blackwell, 1965.
- Lohfink, N. and Bergman, J., "אֱלֹהִים," *TDOT*, I, 193-201.
- Lohfink, N., "'I am Yahweh, your Physician' (Exodus 15:26): God, Society and Human Health in a Postexilic Revision of the Pentateuch (Ex 15:2b, 26)," in his *Theology of the Pentateuch: Themes of the Priestly Narrative and Deuteronomy*, trans. Londa M. Maloney, 35-95. Edinburgh: T&T Clark, 1994.
- _____, "Der Glaube und die nächste Generation: Das Gottesvolk der Bibel als Lerngemeinschaft," in *Das Jüdische am Christentum: Die verlorene Dimension*, 144-166, 260-263. Freiburg/Basel/Wein: Herder, 1987.
- _____, *Höre Israel: Auslegung von Texten aus dem Buch Deuteronomium*. Düsseldorf: Patmos, 1965.
- _____, "The great commandment," in *The Christian Meaning of the Old Testament*, trans. R. A. Wilson, 87-102. London: Burns & Oates, 1969.
- _____, *Das Hauptgebot: Eine Untersuchung literarischer Einleitungsfragen zu Dtn 5-11*, AnBib 20. Romae: Pontificio Instituto Biblico, 1963.

- López F. G., "Yahvé, fuente última de vida: análisis de Dt 8," *Biblica* 62 (1981) 21-54.
- Lundbom, J. R., "The inclusio and other framing devices in Deuteronomy I-XXVII," *VT* 46 (1996) 296-315.
- Maiburger, P., "יָמָן," *TDOT* Vol. VIII, 389-395.
- _____, *Das Manna: Ägypten und Altes Testament*. Wiesbaden: Harrassowitz, 1983.
- Malina, B. J., *The Palestinian Manna Tradition*. Leiden: Brill, 1968.
- Mann, T. W., "The Pillar of Cloud in the Reed Sea Narrative," *JBL* 90 (71) 15-30.
- _____, *Deuteronomy*, WBC. Louisville: Westminster John Knox Press, 1995.
- Mayes, A. D. H., *Deuteronomy*, NCBC. Grand Rapids: Michigan/London, 1981.
- McBride, S. D., "Deuteronomium," *TRE* 8; 531.
- _____, "Polity of the Covenant People," *Inter* 41 (1987) 229-44.
- _____, "The Yoke of the Kingdom: An Exposition of Deuteronomy 6:4-5," *Inter* 27 (1973) 275.
- McCarthy, D. J., "Notes on the Love of God in Deuteronomy and the Father-son Relationship between Yahweh and Israel," *CBQ* 27 (1965) 144-147.
- _____, *Treaty and Covenant: A study in Form in the Ancient Oriental Documents and in the Old Testament*, AnaBib. 21A. Romae: E Pontificio Instituto Biblico, 1981².
- McConville J. G. and Miller, J. G., *Time and Place in Deuteronomy*, JSOTS179. Sheffield: Sheffield Academic Press, 1994.
- McConville, J. G., *Law and Theology in Deuteronomy*, JSOTS 33. Sheffield: Sheffield Academic Press, 1984.
- _____, *Grace in the End: A Study in Deuteronomical Theology*. Carlisle: Paternoster, 1993.
- McCullough, "Quail," *IDB*. Vol. 3, 973.
- Mckane, W., *Proverbs*, OTL. London: SCM, 1970.
- _____, *Jeremiah I-XXV*, ICC. Edinburgh: T&T Clark, 1986.

- McKay, J. W., "Man's Love for God in Deuteronomy and the Father/Teacher-Son/Pupil Relationship," *VT* 22 (1972) 426-435.
- Mendenhall, G. E., "Covenant," *ABD* I (1995-6).
- _____, "Covenant Forms in Israelite Tradition," *BA* 17 (1954) 49-76.
- _____, *Law and Covenant in Israel and the Ancient Near East*. Pittsburgh: PA, 1955, originally *BA* 17 (1954) 26-46, 49-76; *BA Reader* 3 (1970) 3-53.
- Michaeli, F., *Le Livre de L'Exodue*. Paris: Delachaux & Niestlé, 1974.
- Milgrom, Jacob, *Leviticus 1-16*, AB. New York/London: Doubleday, 1991.
- _____, *Numbers*. Philadelphia: Jewish Publication Society, 1990.
- Miller, P. D. Jr., *Deuteronomy*, Interpretation. Louisville: John Knox Press, 1990.
- _____, "Apotropaic Imagery in Proverbs 6:20-22," *JNES* 29 (1970) 129-30.
- _____, "Moses My Servant": The Deuteronomistic Portrait of Moses," *Inter* 41 (87) 245-255.
- _____, "The most important word: The Yoke of the Kingdom," *Illiff Review* (1984) 17-29.
- Mittmann, S., *Deuteronomium 1:1-6:3: Literarkritisch und Traditionsgeschichtlich untersucht*, BZAW 139. Berlin: Walter de Gruyter, 1975.
- Moberly, R. W. L., "Toward an Interpretation of the Shema," in *Theological Exegesis* in honour of Brevard S. Childs, eds., Christopher Seitz and Kathryn Greene-McCreight, 124-144. Eerdmans: Grand Rapids, 1999.
- _____, *The Old Testament of the Old Testament*, OBT. Minneapolis: Fortress, 1992.
- _____, *The Bible, Theology, and Faith: A Study of Abraham and Jesus*. Cambridge: Cambridge Univ. Press, 2000.
- Moran, W. L., "The Ancient Near Eastern Background of the Love of God in Deuteronomy," *CBQ* 25 (1963) 77-87.
- Mullen, E. T., Jr., *The Assembly of the Gods: The Divine Council in Canaanite and Early Hebrew Literature*, HSM 24. Michigan: Scholars, 1980.

- Niehaus, J. J., *God at Sinai*. Carlisle: Paternoster, 1995.
- Noth, M., *Exodus*, OTL. London: SCM, 1962.
- O'Connell, R. H., "Deuteronomy VIII 1-20: Asymmetrical Concentricity and the Rhetoric of Providence," *VT* 40 (1990) 437-452.
- Oesterley, W. O. E., *The Wisdom of Egypt and the Old Testament in the light of the newly discovered "Teaching of Amen-em-opet"*. London: Methuen, 1927.
- Ollenberger, B. C., *Zion the City of the Great King: A Theological Symbol of the Jerusalem Cult*, JSOTS 41. Sheffield: Sheffield Univ. Press, 1987.
- Olson, D. T., *Deuteronomy and the Death of Moses: A Theological Reading*, OBT. Minneapolis: Fortress, 1994.
- _____, *The Death of the Old and the Birth of the New: The Framework of the Book of Numbers and the Pentateuch*, BJS 71. California: Scholars, 1985.
- Orel, V., "The Words on the Doorpost," *ZAW* 109 (1997) 614-617.
- Östborn, G., *Tōrā in the Old Testament: A Semantic Study*. Lund: Håkan Ohlssons Boktryckeri, 1945.
- Otto, E., Bildung und Ausbildung im alten Ägypten, *ZÄS* 81 (1956) 41-48.
- Parkinson, R. B., *The Tale of Sinuhe and other Ancient Egyptian Poems 1940-1640 BC*. Oxford: Clarendon Press, 1997.
- Patrick, D., *The Rhetoric of Revelation in the Hebrew Bible*, OBT. Minneapolis: Fortress, 1999.
- Peckham, B., "The Composition of Deuteronomy 5-11," in *The Word of the Lord Shall Go Forth*, Festschrift D. N. Freedman, ed. C. L. Meyers and M. O'Connor, 217-240. Winona Lake, Ind.; Eisenbrauns, 1983.
- Petersen, D. L., *The Roles of Israel's Prophets*, JSOTS 17. Sheffield: Sheffield Academic Press, 1981.
- Plunket, R. L., "*Between Elim and Sinai*": *A Theological Interpretation of Exodus Sixteen Shaped by its Canonical Context*. Unpublished Ph.D diss., Univ. of Durham, 1996.
- Propp, W. H. C., *Exodus 1-18*, AB. New York/London: Doubleday, 1999.

- Rad, G. von, *Deuteronomy*, trans. Dorothea Barton, OTL. London: SCM, 1966.
- _____, *Old Testament Theology, I*, trans. D. M. G. Stalker. Edinburgh: Oliver and Boyd, 1970.
- _____, *The Problem of the Hexateuch and other essays*, trans. E. W. Trueman Dicken. London: SCM, 1966.
- Rankin, O. S., *Israel's Wisdom Literature*. Edinburgh: T&T Clark, 1936.
- Revell, E. J., "The Repetition of Introductions to speech as a feature of Biblical Hebrew," *VT XLVII* (1997) 92.
- Riesner, R., "Jesus as Preacher and Teacher," in *Jesus and the Oral Gospel Tradition*, JSNTS 64, ed. H. Wansbrough, 185-210. Sheffield: Sheffield Academic Press, 1991.
- _____, *Jesus als Lehrer*, WUNT 2/7. Tübingen: Mohr [Paul Siebeck], 1983.
- Robert, A., "Les Attaches Littéraires Bibliques et Prov. I-IX," *RB* 43 (1934) 42-68, 172-204, 374-84; 44 (1935) 344-65, 502-525.
- Robinson, H. W., "The Council of Yahweh," *JTS* 45 (1944) 153-154.
- Ross, J. F., "The Prophet as Yahweh's Messenger," 101.
- Rothenberg, B., *Timna*. London: Thames and Hudson, 1972.
- Ruppert, L., "Das Motiv der Versuchung durch Gott in vordeuteronomischer Tradition," *VT* 22 (1972) 55-63.
- Sæbø, M., "יָסַר," *TLOT*, Vol. II, 547-551.
- Sarna, N., *Exodus*, JPS. Philadelphia/New York: The Jewish Publication Society, 1991.
- _____, *Exploring Exodus: The Heritage of Biblical Israel*. New York: Schocken Books, 1987.
- Scharbert, J., *Exodus*, Die Neue Echter Bibel. Würzburg: Echter, 1989.
- Schawe, E., O.P., *Gott als Lehrer im Alten Testament: Eine Semantisch-Theologische Studie*. unpublished Ph.D dissertation at the university of Freiburg, 1979.
- Schottroff, W., "יָדַע," *TLOT*. II. 508-521.
- Schottroff, W., "זָכַר," *TLOT*. I., 381-388.

- Seitz, G., *Redaktionsgeschichtliche Studien zum Deuteronomium*, BWANT 93. Stuttgart: Kohlhammer, 1971.
- Seter, J. van, *The Life of Moses*. Louisville: Westminster/John Knox Press, 1994.
- Shupak, N., *Where can wisdom be found? The Sage's Language in the Bible and in Ancient Egyptian Literature*, OBO 130. Göttingen: Vandenhoeck & Ruprecht, 1993.
- Smith, M. S., *The Ugaritic Baal Cycle*, SVT 55. Leiden: Brill, 1994.
- Soggin, J. A., "Kultätiologische sagen und Katechese im Hexateuch," *VT* 10 (1960) 346.
- Song, T. G., *Sinai Covenant and Moab Covenant: An Exegetical Study of Covenants in Ex 19:1-24:11 and Deut 4:45-28:69*. unpublished Ph.D diss.: CNAAC; Cheltenham, 1992.
- Steuernagel, C., *Das Deuteronomium*, HAT I. Göttingen: Vandenhoeck & Ruprecht, 1923².
- Terrien, S., *The Elusive Presence: Toward A New Biblical Theology*. New York, 1978.
- Thompson, J. A., *Deuteronomy*, TOTC. London: Inter-Varsity, 1974.
- Tiffany, F. C., *Parenesis and Deuteronomy 5-11 (Deut 4:45; 5:2-11:29): A Form Critical Study*. unpublished Ph.D. dissertation, Claremont Graduate School, 1978.
- Tucker, G. M., "Prophetic Speech," in *Interpreting the Prophets*, eds. James Luther Mays and Paul J. Achtemeier. Philadelphia: Fortress, 1987.
- Vaux, R. de, *Ancient Israel*, trans. John McHugh. London: Darton, Longman & Todd, 1962.
- Veijola, T., "Höre Israel! Der Sinn und Hintergrund von Deuteronomium VI 4-9," *VT* XLII 4 (1992) 528-541.
- Vernus, P., "Littérature et autobiographie, les inscriptions de S3-Mwt surnommé Kyky," *Rd'E* 30 (1978) 115-146.
- Virgil, *Georgics* I, 287-310, trans., H. R. Fairclough. New York: G. P. Putman, 1922.
- Wagner, S., "ירדה III," *TDOT* vol. 6, 339-347.

- Watts, J. W., *Reading Law: The Rhetorical Shaping of the Pentateuch*.
Sheffield: Sheffield Academic Press, 1999.
- Weinfeld, M., "Deuteronomy: the Present State of the Enquiry," *JBL* 86
(1967) 249-262.
- _____, "The Origins of Humanism in Deuteronomy," *JBL* 80 (1961)
241-247.
- _____, "The Source of the Idea of Reward in Deuteronomy," *Tarbiz*
30 (1960) 8-15.
- _____, *Deuteronomy and the Deuteronomistic School*. Oxford:
Clarendon Press, 1972.
- _____, *Deuteronomy*, AB. New York/London: Doubleday, 1991.
- Welch, A. C., *Deuteronomy: The Framework to the Code*. London: Oxford
Univ. Press, 1932.
- Wellhausen, J., *Prolegomena to the History of Israel*, reprint and translation
of the edition of 1885. Atlanta: Scholars Press, 1994.
- Wenham, G. J., "The Date of Deuteronomy: Linch-pin of Old Testament
Criticism," *Themelios* 10 (1985) 15-20.
- _____, *Numbers*, TOTC. Leicester: Inter-varsity, 1981.
- Westermann, C., *Basic Forms of Prophetic Speech*, trans, H. C. White.
London: Lutterworth Press, 1967.
- Whedbee, J. W., *Isaiah & Wisdom*. Nashville/New York: Abingdon Press,
1971.
- Whybray, R. N., *Isaiah 40-66*, NCBC. Grand Rapids/London:
Eerdmans/Marshall, Morgan & Scott Publ., 1975.
- _____, *Proverbs*, NCBC. Grand Rapids: Eerdmans, 1994.
- _____, *The Heavenly Counsellor in Isaiah xl 13-14: A study of the
Sources of the Theology of Deutero-Isaiah*. Cambridge:
Cambridge Univ. Press, 1971.
- _____, *Wisdom in Proverbs*, SBT 45. London: SCM, 1965.
- Willis, J. T., "Man Does Not Live by Bread Alone," *Restoration Quarterly*
16 (1973) 141-149.
- Wilson, I., *Out of the Midst of the Fire: Divine Presence in Deuteronomy*,
SBLDS 151. Atlanta: Scholars Press, 1995.

Wilson, R. R., *Prophecy and Society in Ancient Israel*. Philadelphia: Fortress, 1980.

Wright, C. J. H., *Deuteronomy*, NIBC. Peabody: Hendrickson/Paternoster, 1996.

Wright, G.E., "The Book of Deuteronomy: Introduction and Exegesis," *The Interpreter's Bible*, Vol. II. ed., George Arthur Buttrick. Nashville: Abingdon Press, 1953.

