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THE DEUTERONOMIC VIEW OF EDUCATION
FOR ANCIENT ISRAEL

by
CALVIN F. HELMING

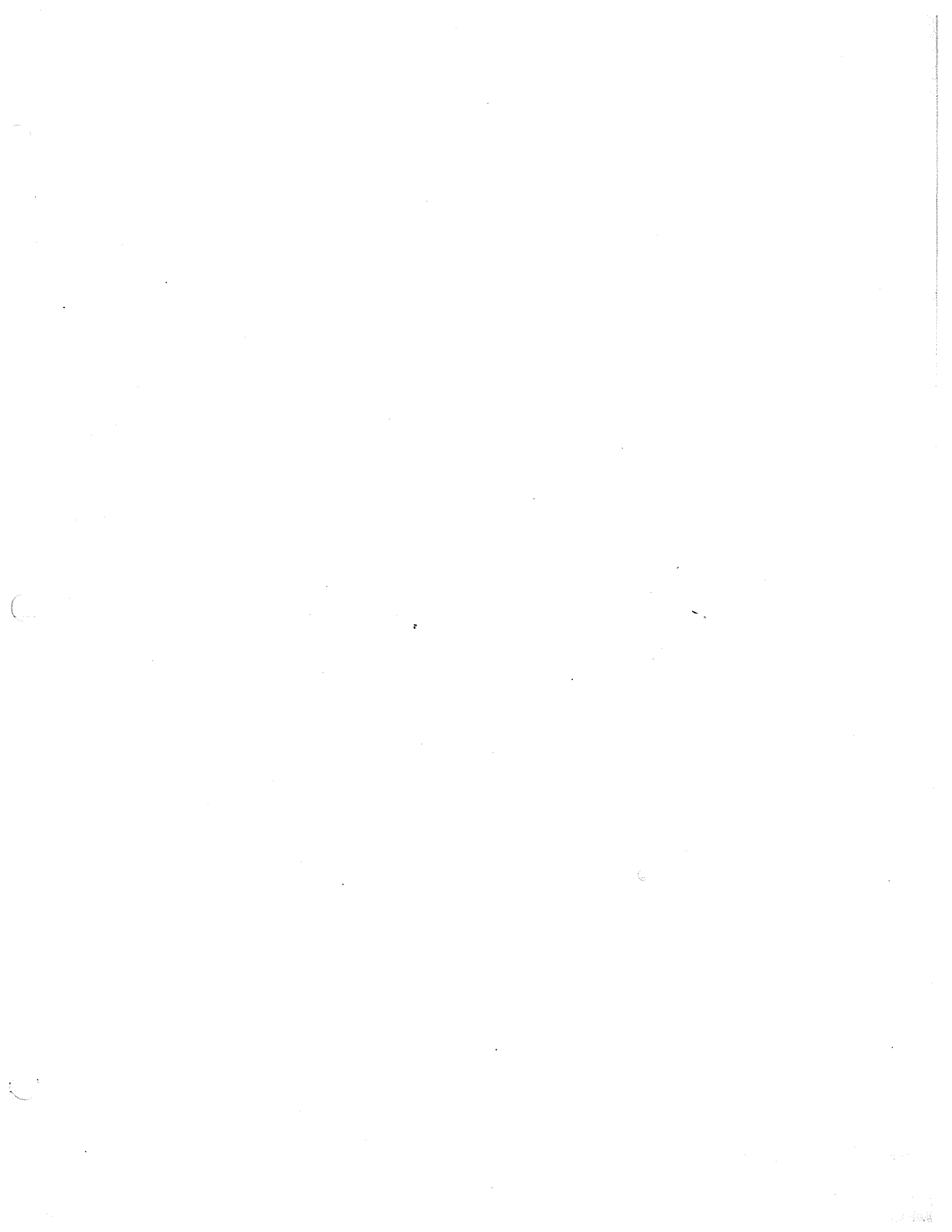
A THESIS
SUBMITTED TO THE FACULTY OF PRINCETON THEOLOGICAL SEMINARY
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF THEOLOGY

Princeton, New Jersey

1960

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ACKNOWLEDGEMENTS

The author is deeply grateful to Professor Howard T. Kuist of Princeton Theological Seminary for his patience and faithful guidance in the writing of this thesis. The author is also grateful to his wife and three sons who had to forego many family occasions, among many things, as their sacrifice during the writing of this thesis.

C. F. H.

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INTRODUCTION

Deuteronomy is the fifth book of the Pentateuch (Torah), which consists of the first five books of the Old Testament. This book owes its title to a misrendering by the Septuagint of a phrase in Chapter 17 verse 18, translated "this second law-giving". This misrendering was used as the title of the book by these early Greek translators. It should have been translated "a copy of this law".

The book of the Torah which Jesus quoted more frequently than any other was this book of Deuteronomy. Jesus of Nazareth has been recognized as a great teacher by most all people and religions, even if they have not recognized him as the Son of God. The quoting of this book more frequently than any other book of the Torah therefore speaks well for its value for teaching. Torah means "instruction" or "teaching".

Joseph Reider gives us a typical estimate of the importance of Deuteronomy: "Both in form and contents it differs from the preceding books of the Torah. In content, it enumerates a new conception of religion, grander and nobler than any known to have existed theretofore, perhaps the highest in the entire Bible"¹. Therefore, a study of its view of education for the nation Israel to whom and for whom it was written, should prove enlightening.

The aim of this present study is two-fold: first, to discover the view of education which the book of Deuteronomy presents for ancient

¹ Joseph Reider, The Holy Scriptures-Deuteronomy With Commentary, The Jewish Publication Society of America, Philadelphia, 1937, page xvii.

Israel. Second, to interpret how the education of Israel is to be accomplished.

The outline of this thesis is built upon a carefully conceived method of approach in four stages.

First, the Deuteronomic framework is studied by posing three questions: a. What is the basic form of the Deuteronomic code and the other discourses which surround it? b. How is this code and the other discourses surrounding it related to the other parts of Torah? c. How is the code and the other discourses related to the early and later prophets?

In the second stage, the Deuteronomic view of Israel's history is explored by reviewing how the mighty acts of Yahweh in the life of the covenant people are presented. But, even more significant for this study is the manner in which the book reveals why Yahweh has done all this for His people.

The Deuteronomic interpretation of the law (Torah) is investigated in the third stage. In this portion of the study it is possible to discover how the law teaches Israel's obligation to Yahweh, as well as its obligations in society when man meets man.

In the last stage the Deuteronomic aspect of the covenant is studied. The covenant is studied as the culminating feature of the book. Here the intimate relation between the covenant blessings and curses, and the Deuteronomic view of education can be seen most clearly.

It is anticipated that as a consequence of this four-fold approach the value of this view of education for education today may be seen. This secondary result of the present study should point up

something which may be missing in present-day educational systems.

It may also suggest a method of education to be considered more carefully today, with both modern and Christian applications.

CHAPTER ONE

THE DEUTERONOMIC FRAMEWORK

The first step in a study of the Deuteronomic view of education is to understand the framework of Deuteronomy. Like the medical student, we must study the skeleton, the bones and marrow, that hold the flesh together. Therefore, we must ask some important questions.

What are the important parts of Deuteronomy? How do they fit together? What is their relationship to the Pentateuch (Torah) and to the books of the earlier and later prophets?

These questions are to be understood as we study the Deuteronomic code, its relationship to the Pentateuch and its authorship, date and structure; as we study the other discourses surrounding the code, their relationship to the code and the Pentateuch, and their authorship, date, and structure; and finally, as we study the relationship of Deuteronomy to the earlier and later prophets.

It is impossible in this paper to study in detail all the avenues of each question. Therefore, the answers to the questions may be incomplete. Nevertheless, a basic understanding of these questions and their answers, according to present views, is necessary for our study. So, we must attempt it. Possibly, the skeleton and its function will become more clearly understood as we later study the flesh and its function.

A. THE DEUTERONOMIC CODE

The Deuteronomic code is generally believed to be chapters 12-26, with chapter 28 as the conclusion to the code. It "may be described", says S. R. Driver, "broadly as a revised and enlarged edition of the

'Book of the Covenant'."¹ It is that body of special laws that deal with such things as sacrifices and offerings; and administrative, personal, domestic, community, and national relationships for the people of Israel. It is always concerned with the problem of idolatry and the worship of the Yahweh of Israel alone, as it applies in the regular events of the life of Israel in the promised land.

(1) Relationship to the Other Books and Codes of the Pentateuch

It can be said that the code's relationship to the other books and codes of the Pentateuch is two-fold.

First, the code of Deuteronomy is dependent upon the other books and codes in the Pentateuch. Driver's judgement would appear to be justified by the evidence he presents. "The different relation in which Dt. stands to the other codes may be thus expressed. It is an expansion of that in JE (Ex. 20-23); it is, in several features, parallel to that in H (Lev. 17-26); it contains allusions to laws such as those codified in some parts of P, while from those contained in other parts its provisions differ widely."²

It is first of all, therefore, dependent upon the history of the nation Israel from its departure from Egypt, through the wilderness, and to the east side of the Jordan river. The account of this history is interpreted in Exodus through Numbers.

¹ S. R. Driver, "Deuteronomy", The International Critical Commentary, T. & T. Clark, Edinburgh, 1902, page xix.

² S.R. Driver, An Introduction to the Literature of the Old Testament, Meridian Library, New York, 1956, page 76-77.

These special laws in Deuteronomy were given to a nation unique in character. This nation's history is a reality because of the intervention of Yahweh into history. This is seen in the birth and life of the nation Israel. These people, to whom these special laws were given on the east side of the Jordan, as they were about to enter that land promised to them by Yahweh, had a history that brought them to this place. Therefore, the code of Deuteronomy is dependent upon the history found and interpreted in the other books and codes of the Pentateuch.

The D code is also dependent upon the laws and other codes found in the other books of the Pentateuch. An important event in the history of this people was the giving of the law at Mt. Horeb (Sinai). Besides the decalogue, priestly laws and other community laws were given to this new nation for its welfare. These laws are incorporated in the code to the extent that they were practiced by the nation at the time Deuteronomy was written, or edited. Thus, we find some similarities, and differences, between P and H in the code of Deuteronomy.¹ Nevertheless, for its purpose, the code was dependent upon these laws found in the other books of the Pentateuch.

Not only was the code dependent upon the history and laws in the other books of the Pentateuch, but also upon the covenant established between Yahweh and His people at Mt. Horeb(Sinai). The establishing of the covenant is first found, and its details expounded in Exodus 24f. The special laws of the code presuppose a unique kind of relationship between the Giver of the laws and the people to whom they were given.

¹ Dt. 12:1-28 & Lev. 17:1-9; Dt. 14:22-29 & Lev. 27:30-33, Nu. 18:21-32.

This special relationship was established through the covenant. Thus, the code is also dependent upon the covenant for its fulfillment and verification in the life of these people, as it was interpreted in the codes and other books of the Pentateuch.

A second way that the code is related to the other books and codes of the Pentateuch is one of exposition and expansion. As it has already been said previously on page 5, the code is an expansion of the Book of the Covenant, JE (Ex. 20-23).

It is one thing to state the laws required for this unique nation. It is another thing to expound them in order to make them clear and understandable for the people of this nation. Because the book as a whole is a teaching book, it is necessary therefore that even the law be put into the language of the average Israelite. Thus, we can see that James Muilenburg's statement is true that "the book is addressed to the average man of Israel; it is a layman's book, and it has the style and content to which the layman would be the first to respond"¹.

Let us look at two illustrations of this. Exodus 21:12-14 deals with the problem of one man striking another so that he dies, either wilfully or unwilfully. This law is expanded in Deuteronomy 19:1-13.

Exodus 22:29 says "You shall not delay to offer from the fulness of your harvest and from the outflow of your presses". This law is expanded in Deuteronomy 26:2-11.

¹ James Muilenburg, "The History of the Religion of Israel", Volume 1, The Interpreter's Bible, Abingdon Cokesbury Press, Nashville, 1952, page 325.

The laws are not always expanded to such great lengths as the above two illustrations, but in most cases they are expanded to make them clearer, and "up to date".

In general, therefore, the Deuteronomic code is dependent upon, and an expansion of, the other books and codes of the Pentateuch. This should begin to give us an idea as to its function in the Pentateuch.

(2) Authorship, Date, Structure

Concerning the authorship of the Deuteronomic code there are three views and they are closely related to the date of the code. These three views are: a. That Moses is the author. b. That there was a Deuteronomic historian. c. That there was a Deuteronomic school. These views shall be discussed as we deal with the problem of the date.

There are four theories as to the date of the Deuteronomic code: a. Mosaic authorship. b. Early Date. c. Post-Exilic Date. d. The Currently Accepted Date.

The first theory maintains that Moses is the author of the book; and therefore, the date of the code would be the Mosaic age. Joseph Reider says in his commentary, "Ancient Jewish tradition maintains that Moses was the author of all the five books of the Torah (the Pentateuch), with the exception of the last verses of the Book of Deuteronomy describing the demise of Moses on Mount Nebo"¹. Moses is referred to as the spokesman of the code by the book of Deuteronomy. It is important to understand the supreme position of Moses as Yahweh's "law-giver".

¹ Reider, op. cit., page xvi. See also G. I. Robinson, The International Standard Bible Encyclopaedia, Volume II, page 836f.

Moses is also the great prophet, and Deuteronomy is a prophetic book. Throughout the Old and New Testament Moses is identified with the laws of Israel (Josh. 8:32; Ez. 3:2; Dan. 9:13; Mal. 4:4; Lu. 2:22; Acts 15:5; 1 Cor. 9:9).

S. R. Driver takes a different view. He says, "Even though it were clear that the first four books of the Pent. were written by Moses, it would be difficult to sustain the Mosaic authorship of Deuteronomy"¹. Driver continues to say, "In the first place, though it may appear paradoxical to say so, Dt. does not claim to be written by Moses: whenever the author speaks himself, he purports to give a description in the third person of what Moses did or said"².

Briefly, other reasons for discounting the Mosaic authorship and date are: Conflicts of legislation and priestly laws (Dt. 15:1-11 and Ex. 23:10f; Dt. 12:17f and Nu. 18:18); difference in writing style; conflict over "the place which the Lord your God will choose" (Dt. 12:5, etc.), and "an altar of earth you shall make for me...in every place" (Ex. 20:24); and the prophetic emphasis over against the emphasis of the priest.³ Thus, Mosaic authorship and date, using S. R. Driver's analysis, does not prove satisfactory for our study.

With the view of Moses as the author of Deuteronomy not proving satisfactory, the remaining views of the Deuteronomic historian, or a Deuteronomic school remain. Keeping these two views in mind we now turn to the remaining theories.

¹ Driver, An Introduction to the Literature of the Old Testament, p. 82.

² Ibid., page 89-90.

³ Ibid., pages 82-94.

The second theory for study is the theory concerning the "early date" of the code. The principal sponsors of this theory are Oestreicher of Germany and Adam Welch of Scotland. Each worked independently of the other and came quite closely to the same conclusions, though Welch's theory came out later than Oestreicher's.

Their theory discounts the validity of the account of Josiah's reform in 2 Kings 22f and its relationship to "the book of the law". They also discount the validity of the emphasis on the centralization of worship, which is based upon the translation of "the" place of worship (12:5, etc.). Welch translates "the" place as meaning "any" place.¹

Julius Bewer said, "Oestreicher² maintained (1) that the story of Josiah's reform in 2 Kings 22f is interested not in the centralization of the cult in Jerusalem but only in its purification for all heathen and especially Assyrian elements both in Jerusalem and elsewhere. (2) that the original D did not demand an absolute centralization of the cult at Jerusalem but only a relative one at several local sanctuaries"³.

Welch says in his book on the code that "The Deuteronomic Code is the outcome and one expression of that religious and national

¹ Julius A. Bewer, "The Case for the Early Date of Deuteronomy", Journal of Biblical Literature, Volume XLVII, 1928, Society of Biblical Literature and Exegesis, New Haven, page 309; Adam C. Welch, The Code of Deuteronomy.

² Th. Oestreicher, Das deuteronomische Grundgesetz, 1923.

³ Bewer, op. cit., page 306.

movement which was in Benjamin and Ephraim, and which in its beginning is associated with the personality of Samuel"¹.

However, it is difficult to disprove the validity of 2 Kings 22f. Also, the centralization of worship after the exile even up to the time of 70 A.D. is generally accepted as an outgrowth of Josiah's reform and "the book of the law"; and even in Deuteronomy the feasts are to be held at "the place" (Dt. 16:16). Though some scholars believe there is some validity to the theory put forth by Welch and Oestreicher, nevertheless, we shall have to stick quite closely to that which is more generally accepted.

The "post-exilic date" is the third theory. This theory says that the book originated after the period of the exile, after 500 B.C. One advocate of this theory is G. Hölscher². The advocates of this theory say that "Deuteronomy originated in the same priestly order which later showed themselves hostile to Nehemiah. It was no officially introduced law-book, but a program of reforms proposed under priestly auspices"³.

This theory also rejects the narrative of 2 Kings 22f containing Josiah's reform. The school of C. P. W. Granberg also maintains that there was ignorance of Deuteronomic life at the time of Josiah; that Deuteronomy is not known to the literature after Josiah's reform; and

¹ Adam C. Welch, The Code of Deuteronomy, James Clarke & Co., London, 1924, page 206.

² G. Hölscher, "Komposition und Ursprung des Deuteronomiums", Zeitschr. für altzest. Wissenschaft, 1923.

³ Lewis Bayles Paton, "The Case for the Post-Exilic Origin of Deuteronomy", Journal of Biblical Literature, Volume XLVII, 1928, page 323.

that the book of Ezekiel shows unmistakable acquaintance with Deuteronomy.¹

If it were true that the book was written after 500 B.C. there should be evidences of the exile and the period following it in the book, but, as Paton says, "there is not a hint in this book of any release of the Jews from exile, of a return to Jerusalem, of a rebuilding of the temple, or of a restoration of the Jewish community"².

Since these theories have not been satisfactorily maintained, even though there may be some truth in each, we turn now to the "currently accepted view" of the date of the Deuteronomic Code.

The "currently accepted view" adopts the validity of 2 Kings 22f. It also recognizes in substance a Deuteronomic emphasis on the centralization of worship.

George Dahl says, "The current view of Deuteronomy dates back in its essentials to the appearance of de Wette's *Dissertatio Critica* in 1805"³. In general, this view says that "(1) Deuteronomy, either as a whole or in part, was compiled at some time in the century preceding the reforms described in 2 Kings 22f as carried through by Josiah in 621 B.C.; (2) It furnished the immediate inspiration for these reforms, and served as the program for them; (3) Deuteronomy is essentially a prophetic, not a priestly, document-this despite the fact that its

¹ Ibid., page 334-335.

² Ibid., page 336.

³ George Dahl, "The Case for the Currently Accepted Date of Deuteronomy", Journal of Biblical Literature, Volume XLVII, 1928, page 361.

final form shows priestly influence; (4) It must not be regarded as a formally adopted legal code, but rather as an ideal program; (5) The chief formal demand of the book is for the centralization of the cultus at the temple in Jerusalem. This involves also the abolition of the local sanctuaries scattered throughout the land; (6) In its present form Deuteronomy is both very old and quite new; e.g., it contains laws that go back to the Book of the Covenant, and thence in some cases to a remoter antiquity, together with additions made subsequent to Josiah's time and even after the fall of Jerusalem in 586 B.C."¹.

If it be assumed that this theory is generally true there could not have been only one Deuteronomic historian as the author of the book, but rather a series of Deuteronomic historians and editors, or a Deuteronomic school. Even so its value for education is undiminished.

The structure of the code is very irregular. Welch says, "The code has no order"². In general, however, Dt. 12:1-16:17, has to do with the place of worship for the nation Israel as a reacting cult, that is, as Adolf Deissmann defines a reacting cult, where "the action of the man is an action in response, a reaction"³ to Yahweh and His activity.

Chapters 17-18 deal in general with laws of leadership and administration; from 19-26 there is nothing in order, but a series of laws

¹ Ibid., page 361-363.

² Welch, op. cit., page 185.

³ Adolf Deissmann, Paul-A Study in Social and Religious History, Hodder and Stoughton, London, 1926, page 118.

are presented which relate to legislative, personal, domestic, social, and national functions and events. Chapter 28 seems to form a conclusion and summary to the code, with a declaration as to the consequences of obedience or disobedience to the laws of the code.

The code forms the central portion of the whole book of Deuteronomy. We have seen that the code's relationship to the other books and codes of the Pentateuch is one of dependence upon and an expansion of these books and codes. Even though there is some validity to the first three theories concerning the date of the code (e.g. Mosaic, Early-Date, and Post-Exilic Date), we shall be using the Currently-Accepted Date for our study. Thus, through this study, a historical basis has been laid for our real study of the Deuteronomist's view of education for the people of ancient Israel, in so far, as this basis is used for our study in the future chapters on the code. Let us now turn our attention to the material which surrounds the code in the book of Deuteronomy.

B. THE OTHER DISCOURSES SURROUNDING THE CODE

A wealth of material, important for Deuteronomy's function and significant place in the Pentateuch, surrounds the Deuteronomic code. In this section those remaining parts of Deuteronomy will be studied in relation to the code of Deuteronomy and the other books and codes of the Pentateuch. Following this study, the authorship, date, and structure of these sections will be studied. The authorship and date, of course, are closely tied to those theories put forth in the previous section on the Deuteronomic code, and therefore, need not be repeated, but additional material related to these discourses will be added.

(1) Relation to Deuteronomic Code and Pentateuch

The first five verses of Deuteronomy (1:1-5) give us the location where Moses spoke all the words found in the book, according to the text. The time these words were supposed to have been spoken is also made clear. There is a specific reference to Israel's battle with the Amorite kings. According to this section this battle preceded the discourses which follow. The account of the two battles with the kings of the Amorites is found in Numbers 21:21-35.

Chapters 1:6-3:29 serve as a historical narrative of Israel's life from the time the twelve spies were sent into the promised land to the time that the words of the discourses were spoken on the east side of the Jordan. This serves therefore as background for the D code to follow.

The first forty verses of chapter four are a hortatory section centering around the covenant with Yahweh in preparation for the D code. The people of Israel are advised and encouraged to obey the covenant, and have "no other gods" before Yahweh. One might say that we have here a sample of that which is to come.

In discussion the relationship between the D code and the other books and codes of the Pentateuch it was suggested that the D code was dependent upon the events portrayed in the Pentateuch. This is also true for the two sections in 1:1-4:40.

The events in Numbers are referred to more frequently than any other of the books of the Pentateuch, for this section of Dt. deals in particular with the events which followed Israel's experience at Mount Horeb.

However, the language and style is Deuteronomic in character. Though the Deuteronomist is dependent upon the events in Numbers, for instance, yet he uses these events for his own parenetic purpose.¹ The Deuteronomist summarizes the events and interprets them. Thus, these sections are prophetic in character, as is most all of the book. These sections therefore form the historical background for the giving of the law and covenant.

In 4:41-43 we have the account of the setting aside of three cities of refuge on the east side of the Jordan. This section is related both to Nu. 35:6, 9-34; Dt. 19:2-13 of the D code; as well as Josh. 20:7-9.

Chapter four verses 44-49 serves as a title to the second discourse. The second discourse includes the D code. There is here a reference to Israel's coming out of Egypt, found in Exodus, as well as to Israel's defeat of the Amorites. The Amorites lived on the east side and south of the Jordan river, and some groups south and slightly west of the Dead Sea.

Exodus 20-23, and in particular the first commandment (Ex. 20:3), forms the background of the next section of Dt. 5-11. This section also highlights the Deuteronomist's view of education, and precedes the D code. This section is definitely related to the JE code found in the other books of the Pentateuch because of its dependence upon, and exposition of, Ex. 20:3.

¹ Dt. 1:22-26 & Nu. 13:1-14, 45, 32:8-13; Dt. 2:1-8 & Nu. 21:4-20; Dt. 2:26-37 & Nu. 21:21-32; Dt. 3:1-11 & Nu. 21:33-35; etc.

Following the D code chapter 27 is an injunction upon Israel to keep the laws just given, and suggests a symbolic consequence of obeying, or disobeying, them. This chapter makes frequent references to Exodus and Leviticus.¹

Chapter 28-29:1 is considered by S. R. Driver as the "conclusion to the Code (connected closely with 26:19)"². This chapter was dealt with in connection with the code (page 14), and will be discussed in greater detail in the B section of Chapter four.

From 29:2-30:30 we have a third discourse. It serves as a supplement, or re-emphasis, of that which was said before. It pleads with Israel to consent to the terms of the covenant, and warns it of the consequences of not following the covenant. Though there are no specific quotations from the other books of the Pentateuch, yet, once again the events portrayed in the other books of the Pentateuch form the background of the covenant relationship referred to here. Like 1:1-4:40 it is distinctly Deuteronomic in character.

Moses continues to encourage the people of Israel and Joshua in 31:1-13. This section begins a series of appendices. I am using here S.R. Driver's partitions.³ There is reference to what Yahweh has done for Israel, and again, a reference to "the kings of the Amorites" (31:4,

¹ Dt. 27:15 & Ex. 20:4, 23, 34:17, Lev. 19:4, 26:1; Dt. 27:16 & Ex. 20:12, 21:15, 17, Lev. 20:9; etc.

² Driver, op. cit., page 71.

³ Ibid., page 71.

Nu. 21). Joshua is summoned to be the next leader of the people. "Be strong and of good courage" is Moses' encouraging words to this new leader. This section closes with a command to read the law given the people by Yahweh through Moses "as long as" Israel lives in the promised land (31:9-13).

Joshua is commissioned as Israel's new leader, and Moses speaks the words of his last song in the next section, 31:14-32:47. The song of Moses makes reference to the events of Israel's history in relation to Yahweh's faithfulness and Israel's idolatry. Once again there are no specific quotations from the books of the Pentateuch and its codes, but there is dependence upon the events in the other books of the Pent., and an exposition of them according to the Deuteronomist's purpose.

The conclusion of the whole book (32:48-34:12) contains the blessings of Moses (33) and the account of Moses' death (34). The origin of the tribes of Israel are in the other books of the Pentateuch (Gen. 29f). Moses' blessing of each tribe is based on each tribe's life and history. Moses' death brings to a close the Pentateuch as the five books of Moses. Moses, Yahweh's "law-giver", is buried by Yahweh Himself, at a place no man is to know.

The relationship of the other discourses to the D code is to serve as background and re-emphasis. The D code is the practical application in the life of Israel of Yahweh's law and the covenant, based upon an historical event. As Muilenburg said, "Dominating all else in the code is the demand for an exclusive loyalty to Yahweh"¹. This statement is

¹ Muilenburg, op. cit., page 324.

also true for the other discourses of the book of Deuteronomy.

Like the D code, the other discourses are dependent upon and an exposition and expansion of, the other codes and books of the Pent. This Deuteronomistic material presents a prophetic interpretation of the events found in the other books and codes of the Pent. Thus, Deuteronomy serves as a prophetic summary of Israel's past; and a prophetic application of these events in its past for its life in the future, west of the Jordan.

(2) Authorship, Date, Structure

The authorship and date of the other discourses of Deuteronomy, as stated previously, are intimately related to the authorship and date of the D code.

There is further evidence in the other discourses to suggest that the theory that Moses is the author, or that these sections were written during the age of Moses, is unsatisfactory.

In addition to those reasons suggested previously on page 9, which showed that the Mosaic authorship and date are unsatisfactory, are these expressions used by the writer. They are confusing expressions if we are to believe that Moses spoke these words on the east side of the Jordan. These are some of them: "beyond the Jordan" (1:1, 5; 3:8; 4:41, 46, 47, 49); "at that time" (2:34; 3:4, 8, 12, 18, 21, 23); and "unto this day" (3:14).

This is not to say that certain portions could have been spoken by Moses and carried on by memory by the people of Israel, and later written down. These writings then could have been added to other writings and weaved skillfully into a unit.

Let us turn now directly to the "currently accepted date" since the theories concerning the "early date" and "post-exilic date" have also been shown to be unsatisfactory, even though there may be some truth in them.

According to C. A. Simpson, the Graf-Wellhausen hypothesis "maintained that the Book of the Law 'found' in the temple in the reign of Josiah (2 Kings 22:8) was the Deuteronomic Code, D; that the laws in Exodus 13-23 and 34 were earlier than D, as was the 'prophetic' narrative, JE, in which they were embedded; that the laws of the P Code were of post-exilic origin, but that the narrative of P was the oldest part of the Hexateuch. With it the Deuteronomist had combined JE and his own work"¹.

Thus, it is believed that there was some older basic material. This material was added to from time to time by various editors with other material, with their own comments, in order to present Dt. as a unity for its purpose for the life of the nation Israel. Moses gives the book its authority as "the law-giver" and great prophet of Israel. He was used purposely, and with justification, for this purpose. The date of the other discourses therefore runs over several centuries, and several writers were responsible for the material.

The structure of the other discourses has been largely dealt with in the section on the "Relation to Deuteronomic Code and Pentateuch", pages 15-18. Nevertheless, it may be said in general, that 1:1-4:43 is of a historical nature; that 4:44-49 and 5:1-11:31 serve as a title

¹ Cuthbert A. Simpson, "The Growth of the Hexateuch", The Interpreter's Bible, Volume 1, page 189.

and introduction to the D code, to introduce the main emphasis of the D code and the whole book; that chapter 27 is to serve as a symbolic injunction for the nation Israel to follow the laws of the D code in the promised land; that 29:2-30:20 serves as a supplement to insist anew the basic necessity of Israel to remain faithful to Yahweh and the covenant; and that 31:1-34:12 serve as appendices to give the account of the commission of the new leader of Israel, and Moses' song, blessing and death.

Considering the time span, and different writers, of the material used in the book of Deuteronomy, the Deuteronomic editor did a magnificent piece of work to blend the material into a purposeful unity. As G. Ernest Wright said, "A noteworthy feature of Deuteronomy and of the Deuteronomic history is the homogeneity of style which so characterizes the whole as to set it apart from all other writing in the Old Testament"¹.

C. RELATION TO EARLIER AND LATER PROPHETS

We turn now to the influence of Dt. upon the books of the earlier and later prophets, and its relations to them.

The books of the earlier prophets are Joshua-2 Kings, which give a prophetic account of the history of Israel from the time of the crossing of the Jordan under the leadership of Joshua, the son of Nun, to the exile of Judah, or the Southern Kingdom. The books of the later prophets are Isaiah-Malachi. In this study it would be impossible to become too

¹ G. Ernest Wright, "Introduction to the Book of Deuteronomy", The Interpreter's Bible, Volume 2, page 318.

specific, therefore, our study of these books will be quite general, except for Jeremiah.

(1) Earlier Prophets

As we study the relationship of the book of Deuteronomy to the books of the earlier prophets we shall look first of all at their historical relationship; second, their theological relationship; and finally, their literary relationship.

In the book of Deuteronomy we have somewhat of a breather in the history of Israel, a time for contemplation of what has transpired in the life of Israel, in order to give Israel the right perspective for the events to come in the promised land. The only historical events portrayed in the life of Israel in the book of Deuteronomy are the camping of the people on the east side of the Jordan before entry into the promised land, Moses' final message and death, and the commissioning of Joshua as Israel's new leader. All the other historical events are in retrospect of what has transpired in the first four books of the Pent. Nevertheless, these historical events portrayed in Deuteronomy are necessary in order to form the transition to the books of Joshua-2 Kings.

Moses is no longer the leader of Israel in the book of Joshua. Something has happened to him. Deuteronomy tells us what. Joshua as the new leader of Israel in the book by the same name must have been chosen and commissioned for his new responsibility. Deuteronomy tells us how this happened. Thus, we can definitely see by these two illustrations a transitional historical relationship between Deuteronomy and the books concerning Israel's history which follows. We might say that Deuteronomy serves as the "glue" between the Pentateuch and the books of

the earlier prophets, so that they form a unity.

Though there is a definite historical relationship between Deuteronomy and Joshua-2 Kings, this is not the writer's primary aim. He is not just interested in presenting the facts of Israel's history. The history of Israel was used only as a basis for his theological interpretation of the events in the life of Israel. His theological interpretation is based upon the uniqueness of Israel's God, and how Israel's God acted in Israel's behalf. This uniqueness of Israel's God required of Israel a unique relationship, or response. As Bernhard Anderson said, "The Deuteronomic historian attempted to emphasize the central truth that Israel's vitality and solidarity lay in a united, exclusive loyalty to Yahweh"¹. Let us now look at this interpretation in the light of the law, covenant, and history.

The emphasis upon keeping the law, or the word of the Lord, which Moses gave Israel is one way that the historian continues this theological point of view in these books (Josh. 1:7, 8:31; Jud. 2:2; 1 Sam. 12:14; 2 Sam. 12:9; 1 Kings 2:3, 2 Kings 14:6). As Gerhard von Rad said, "This question of obedience is the first fundamental element in the Deuteronomist presentation of the history"². Obedience was a required response of Israel to Yahweh and His acts.

¹ Bernhard W. Anderson, Understanding the Old Testament, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1957, page 96.

² Gerhard von Rad, Studies in Deuteronomy, Henry Regnery Company, Chicago, 1953, page 78.

The Deuteronomist continues his theological theme in Joshua-2 Kings with his emphasis upon the covenant and its implications for the life of Israel. The theme of Joshua and Judges in general is that when the people of Israel were faithful to Yahweh and His covenant they prospered and were safe from their enemies. When they began to worship "other gods" (Judg 2:21f, Josh. 23:6f), they were overcome by their enemies and Israel became destitute. In spite of Israel's unfaithfulness, Yahweh remains faithful. When the people repent Yahweh sends a deliverer, and redeems Israel.

This theological theme is used in interpreting the history of the kings. Saul, as the first king of Israel, was later judged by and rejected by Yahweh as Israel's king because of his unfaithfulness to the word of Yahweh (1 Sam. 15:26). This was true also as the writer discussed the reigns of all the other kings of Israel, from David to the split in the kingdom, and through the reigns of the kings of both kingdoms until Israel's demise and Judah's captivity. Being unfaithful to Yahweh and His covenant was "evil in the sight of the Lord" (1 Sam. 15:19; 2 Sam. 12:9; 1 Ki 11:6, 13:33, 14:22, 16:30; 2 Ki 3:2; etc.) Only Hezekiah and Josiah after the split in the kingdom "did what was right in the eyes of the Lord" (2 Ki 18:3, 22:2).

These same phrases "to do what is evil (or right) in the eyes of the Lord" are used by the Deuteronomist in the Book of Deuteronomy (4:25; 9:18; 12:25; 13:18; 17:2; etc.). Thus, we can see that Joshua-2 Kings has evidences of the Deuteronomist's "theology of history".

The third relationship between the book of Deuteronomy and Joshua-2 Kings is one of literary style and influence. This literary style

and influence can be seen as the Deuteronomist hammers home the point of view that Israel's welfare depends on its faithfulness to Yahweh. Using the above phrases, the Deuteronomist presents the consequences of doing "evil" or "right" in the sight of Yahweh. As John Bright said, "A comparison with Deuteronomy will convince the reader that both in style and viewpoint the two books (Dt. & Josh.) are closely related (e.g., Deut. 4; 6; 8; 28; 30). The same style and viewpoint are to be found throughout Judges, Samuel, and Kings (e.g., Judg. 2:6-23; 1 Sam. 12; 2 Sam. 7; 1 Kings 8:1-9:9; 2 Kings 17:7-23)"¹.

Deuteronomic phrases such as "other gods" (Dt. 5:7, etc; Josh. 23:16; Judg. 2:12; 1 Sam. 8:8; 1 Kings 2:3; 2 Kings 22:17); and "the book of the law of Moses" (Dt. 28:61; Josh. 8:31; 1 Kings 2:3; 2 Kings 14:6), show a literary relationship between Deuteronomy and Joshua-2 Kings. These and other phrases from Deuteronomy were put into the mouths of the leaders of Israel by the Deuteronomic editor.

It is through the historical, theological, and literary relationships that we have seen a definite relationship between Deuteronomy and Joshua-2 Kings. In the common phrases and view point, quoting John Bright again, "Traces of Deuteronomic editing are to be seen throughout, although so skillfully did the historian work over his material that it is often difficult, if not impossible, to isolate his contribution"². This is true not only of Joshua, to which Bright is referring, but also of all the books of Joshua-2 Kings, though to a lesser degree in 2 Samuel.

¹ John Bright, "Introduction to book of Joshua", The Interpreter's Bible, Volume 2, page 542.

² Ibid., page 543.

(2) Later Prophets

S. R. Driver has said that "It is probable that its (Deuteronomy's) composition is not later than the reign of Manasseh"¹. If it is to be generally agreed that the book of Deuteronomy was not written earlier than the reign of Manasseh; then, Deuteronomy was influenced by the ideas of the prophets who lived before its time of writing; and, its ideas were influential on the prophets after the time of its writing. Let us briefly look for evidences of this.

The evidences for Deuteronomy being influenced by those prophets who lived before its time of writing are first because of its conception of God, and second, because of its conception of religion.

These later prophets (Isaiah 1-39, Hosea, Amos, Micah) were strong in their conception of one God (Isa 1:5, 10, 6:1f; Hosea 1:7f, 14:1; Amos 3:13, 6:8; Micah 1:2, 4:5). This is certainly the emphasis of Deuteronomy also (10:17). This was somewhat a new development in the religion of Israel by these later prophets. Hosea's emphasis on the love of God (11:1, 14:4) is also an important emphasis of Deuteronomy (4:37; 23:5). Thus, we can see that there are certain emphases that point to the idea that Deuteronomy was influenced by these later prophets.

Let us now turn our attention to those evidences of Deuteronomic influence on those prophets after its time of writing. First, we shall look at the relationship between Jeremiah and Deuteronomy; and then, briefly at a few relationships with the other prophets.

¹ Driver, op. cit., page 87.

It can be plainly seen that there are a few affinities between Jeremiah and Deuteronomy. Let us glance at a few of these similarities between them.

First, we see that Jeremiah is also "dead against" idolatry, as he uses "other gods" (Jer. 1:6; 7:6; 11:10; etc.) as Deuteronomy (7:4; 8:19; etc.).

Second, Jeremiah, like Deuteronomy, was interested in the covenant, and Israel's obedience to it (Jer. 11:2f, 34:13f; Dt. 4; etc.). This, of course, is closely related to Jeremiah's interest in obedience to the law (Jer. 16:11; 44:23 & Dt. 6:1, etc.); and, the importance of Israel's history (Jer. 2:6; 16:14-15 and Dt. 11:3-7).

Third, there is a literary relationship between Deuteronomy and Jeremiah. S. R. Driver said, "Among the prophets, Jeremiah, as is well known, especially in his prose passages, shows most prominently the influence of Dt.: reminiscences from Dt., consisting often of whole clauses, are interwoven with phrases peculiar to Jer. himself; and even where the words are not actually the same, the thought, and the oratorical form---the copious diction, and sustained periods---are frequently similar"¹.

There are also differences between Deuteronomy and Jeremiah. The emphasis on the place of worship in the temple was not altogether followed by Jeremiah (Dt. 12 & Jer. 7:1-15). He used on occasion different terms than Deuteronomy: the idea of Israel as the bride (Jer. 2:2), and "the Lord of hosts" (Jer. 11:17; 28:2). S. R. Driver also said,

¹ Driver, op. cit., page xcii. Driver's illustrations of this are on page xciii.

"Jeremiah's style is moreover less chaste and correct than that of Dt.: he also frequently adopts a lyric strain, which is never the case in Dt."¹.

Of the remaining books of the later prophets the fight against idolatry is one area of common interest (Ez. 6:4f, 20:7; Isa. 45:16; Zech. 10:2, 13:2). Deutero-Isaiah emphasizes like Deuteronomy "no other god" but Yahweh (Isa. 45:5-6). The use of "covenant" is common among more (Isa. 55:3, 61:8; Ez. 16:59-60; Haggai 2:5; Zech. 9:11; Mal. 2:10). Finally, there is a common reference to Egypt and its relation to Israel's history (Isa. 43:3; Ez. 20:6f; Hag. 2:5; Zech. 10:10). Though there is not the similarity of style, or phrases, or content, between these remaining books of the later prophets and Deuteronomy, yet, in most all cases, Deuteronomy has left its mark by its spirit and primary interest in a faithful relationship between Yahweh and Israel.

The relationship between the later prophets and Deuteronomy is more remote than to the earlier prophets. This is perhaps due to the fact of the Deuteronomic editorship of Joshua-2 Kings. Deuteronomy's influence nevertheless has been great in many of the books of the Old Testament, and in most of the New Testament. Thus, its view of education was also influential in these books.

SUMMARY

In this chapter an attempt was made to answer some important questions concerning the framework of the book of Deuteronomy. It has

¹ Ibid., page xciv.

not been easy to answer these questions in this limited space, but quite briefly the various parts of the book were discussed. In the fourth chapter on "The Covenant and Education" a deeper study of these parts and their significance shall be made.

The central portion of the book of Deuteronomy is the Deuteronomic code. This D code was studied as to its relation to the other books and codes of the Pentateuch. Also, the four significant theories concerning the codes authorship and date were discussed. The "currently accepted date" is the theory which shall be followed in this study. As a short review of the code's contents, the structure of the code concluded our study on the D code.

Though the D code is the central portion of the book of Deuteronomy, the discourses surrounding it are as significant, if not more significant for our study of the Deuteronomist's view of education. Here again, the discourses were studied in their relation to the D code and the other books and codes in the Pentateuch. Additional material from the discourses was added to our study of the authorship, date and structure of the book of Deuteronomy.

A third study in this chapter dealt with the relationship between the book of Deuteronomy and the earlier and later prophets. It was learned that the book's editor had a greater influence on the earlier prophets than on the later prophets, because he had a hand in editing the books of the earlier prophets, Joshua-2 Kings. Nevertheless, the book shows some significant ideas of these prophets who wrote before its time, and significant influence on Jeremiah, with some influence on the books of the other prophets.

In this chapter the important place and influence that Deuteronomy has in the entire Old Testament should have been evident. Its relationship to the Pentateuch as one of dependence upon and expansion of JE, and the other codes P and H, was expounded, in order to make this clear.

In conclusion, without prejudice concerning the origin of Deuteronomy, all that this study assumes is that it flourished and had its direct influence in the 7th century B.C., trying to present a view of education for the nation at that time. It is therefore important to study the framework in which it was written to better understand its view of education. Within this same framework the code and other discourses exercised a profound influence in New Testament times. Within this same framework it can exert an influence today.

CHAPTER TWO

ISRAEL'S HISTORY AND EDUCATION

One of the foundations of Israel's existence as a people is its history. Within its history lies the secret of its existence as a nation, and as a unique people. It is therefore the task of this chapter to study Israel's history and the use that the Deuteronomist makes of it in his view of educating the people of ancient Israel.

In dealing with this important task of understanding Israel's history we shall follow the significant events in the life of its history up to the time of Israel's entrance into the promised land. In this way we shall see how Israel's history was to teach Israel of what Yahweh had done for them, and maybe even more significant for our study, why Yahweh has done these mighty acts for Israel.

The method by which the Deuteronomist suggests that Israel is to learn its history from generation to generation is by the use of memory. Quite frequently the Deuteronomist uses "lest you forget" (4:23; 6:12; 8:12; etc.) and "remember" (5:15; 7:18; 8:2; etc.). Of course, there were no books, or typewriters, to write things down so that at some later time one could refer to them. It was necessary to write these things on the mind and heart. Even today the people in the middle east have tremendous memories.

The two things that Israel's history taught the people of ancient Israel will now be considered.

A. TO TEACH ISRAEL WHAT YAHWEH HAS DONE

We have often heard the statement "actions speak louder than words". It is certain that if we want to impress something on the mind and heart

our words must be followed by our actions. Thus, to impress upon the mind and heart who Yahweh was, and what He was like, it is important to study what He has done.

According to Deuteronomy, in certain events of Israel's history, Yahweh had done many mighty acts, and spoken many wonderful words. Let us look at a few which have significance for our study.

(1). The Time of Israel's Forefathers

According to one authority "the picture of Abraham, Isaac, and Jacob in Genesis shows the Patriarchs pursuing a semi-nomadic existence with the asses, sheep and goats"¹. This is the picture which the Deuteronomist had in mind as he remembered his forefathers. This is the picture, therefore, which we must also keep in mind when we speak of their age.

There are generally two things which Yahweh had done for Israel's forefathers. First, it was Yahweh who chose Israel's forefathers. He became their God (1:11; 4:1; etc.). Here we have the start of a unique people among and in the midst of the other peoples of the then known world. In the midst of the many gods of the peoples Abraham and Isaac and Jacob, and the other forefathers of the Israelites, were chosen by the God Yahweh. Thus, because Yahweh was their father's God, so He continued by His own action to become the God of the Israelites (29:13).

The second important thing for Israel to remember about what Yahweh had done for its forefathers was that Yahweh had made a covenant with them (4:31). He had made a promise to them. He promised to bless them and multiply them (1:11; 10:22). He promised to them a land for their

¹ E. W. Heaton, Everyday Life in Old Testament Times, B.T. Batsford LTD, London, 1952, page 31.

own possession (1:35; 6:23; 19:8; 31:7). Thus, Yahweh would bless Israel and multiply it, and give to it the land promised to its forefathers many years ago.

Israel's remembrance of its forefathers is therefore basically two-fold: first, that Yahweh was its forefather's God; and second, that Yahweh had made a covenant, or promise, with them. This gives us light on the importance of genealogies in the life of the ancient Israelites. Very systematically these genealogies were put to memory and carried from father to son. The importance however to the Deuteronomist in his view of education is not the genealogy, but the covenant and that Yahweh was Israel's forefather's God.

(2). The Time of Israel in Egypt

To the Israelite the time in Egypt is always to be remembered as an unpleasant one. Even though Jacob and his descendants might have had many years of prosperity in Egypt after Joseph had saved them from starvation, this was not as important to remember or to teach as the bitter experience of that time. The land of Goshen was a prosperous land, a fertile area in the eastern part of the Nile Delta. The exact number of years that Israel had this prosperous existence is not known. According to Exodus 12:40 Israel was in Egypt a total of 430 years. Thus, it is the bitterness of these years that the Deuteronomist wants to impress on the mind and heart of all Israelites.

Though Israel lived in this land of Egypt for 430 years it was still a nation of sojourners in the land (10:19). This land was not to be Israel's possession as promised by Yahweh.

It was when a new king arose over Egypt (Ex. 1:8), who did not know Joseph, that Israel's bitter experience in Egypt began. This is the

bitter time in Egypt Israel was to remember. It was in Egypt that Israel became slaves, servants of the Egyptians (5:15; 6:21; 15:15). Egypt to the Israelites was a "house of bondage" (5:6; 6:12). It was in Egypt that the Israelites were greatly afflicted and harshly treated. (26:6). Even the diseases of Egypt were hard to take, and would be long remembered, to teach Israel the meaning of this bitter experience (7:15; 28:27, 60).

Thus, it was with a bitter taste that Israel was to remember Egypt. Its experience there was like being in an "iron furnace" (4:20). In the passover festival Egypt was remembered with bitter herbs.

It would almost seem that Yahweh had done nothing for Israel during these bitter days. It would seem that Yahweh had forgotten His people and His promise. No doubt, many Israelites had this thought.

Nevertheless, Yahweh heard Israel's cries (26:7), and at the appropriate time called Moses, whom He used to show forth His mighty power before Pharaoh and the nations of the world. By Yahweh's mighty power He delivered Israel from its bondage. Yahweh had not forgotten His people, for it was during Israel's time in Egypt, during those most bitter times, that Yahweh delivered and redeemed His people.

For the Deuteronomist's view of education it is important to remember bitter experiences. Yahweh used even this bitter experience to show forth His mightiest act for the Israelites, the exodus, the deliverance from bondage.

(3). The Time of the Exodus

Bernard W. Anderson, along with many others, says that "the Exodus, is the central moment in Israel's history"¹. The bitter

¹ Anderson, op. cit., page 141.

experience in Egypt was to be remembered only to remind Israel of what Yahweh had done for it there. Indeed, Yahweh had been active in Israel's midst, and in its behalf.

Moses became Yahweh's answer to Israel's cries for deliverance. Yet, it was Yahweh Himself who led Israel out of Egypt (5:6; 8:14). It was Yahweh who provided the power, and the might, even His own presence with Israel, that delivered and redeemed Israel (4:37; 7:8).

Yahweh performed many signs and many deeds before Pharaoh and the Egyptians to deliver His people (11:3; 29:2-3). The Israelites in Egypt were slaves. Israel emerged a mighty nation under the guiding hand of Yahweh through His servant Moses. Nevermore were the Israelites to return to this land from which they were delivered (17:16).

In the Exodus we have the beginning of the birth of a new nation, a unique kind of nation. The bitter pains in Egypt serve as the labor pains. They were bitter and hard, but like all birth pains, are forgotten in the light of the exodus, and the birth of the son of God.

Before the great exodus however, a special event, was to take place and evermore to be remembered in the life of Israel. The festival of the Passover was instituted while Israel was in Egypt to prepare for the exodus from Egypt. It is forever to be remembered at this same time of the year (16:1). This festival was to serve as a means by which Israel would continue to remember what Yahweh had done for it.

The exodus and the deliverance was not yet complete until Yahweh had destroyed completely Pharaoh's army in the Red Sea (11:2-4). By Yahweh's mighty act Israel once again was saved. By Yahweh's mighty act Israel was delivered forever from the hands of this Pharaoh. This

deliverance was not to Israel's credit however, for even to the point of deliverance Israel murmured against Moses and Yahweh. All the credit is due to Israel's God, Yahweh. No other gods ever redeemed their people in such a manner. No other gods could in the mind of the Deuteronomist (4:34-35).

The Exodus provides therefore the supreme example of what Yahweh has done for Israel in its history. This above all was to be taught to the Israelites from generation to generation (6:20-23). It was from this event that Israel learned who and what Yahweh was, and what He had done for it. B. W. Anderson said, "The event of the Exodus, which fires the imagination and excites the wonder of the Deuteronomic writer, provided the source of Israel's knowledge of God, the foundation of the covenant community, and the motivation for fulfilling the obligation of the covenant"¹.

(4). The Time in the Wilderness

Though the Exodus is important in the history of Israel it is not to overshadow the importance of Israel's life in the wilderness. Many important things are to be remembered from Israel's experience in the wilderness. These experiences were to teach Israel once again of what Yahweh had done for it.

The historical event in the wilderness which stands out above all other events is the time which Israel spent at the foot of Mt. Horeb. There Yahweh displayed His power and glory in the eyes of all the people. Here Yahweh gave His law "and wrote them upon two tables of stone" (5:22).

¹ Ibid., page 290

It was here that the covenant was established with the nation Israel. The law and the covenant will be dealt with in greater detail in the next two chapters.

One of the bitter experiences at the foot of Mt. Horeb was to serve to teach Israel another important thing that Yahweh did for it. Israel would not forget this. The Deuteronomist will not let Israel forget this experience.

This significant event to Israel and the Deuteronomist began with Israel's rebelliousness and idolatry (9:7, 23). The Deuteronomist makes the statement that Israel had "been rebellious against the Lord from the day" that Yahweh knew Israel (9:23). The Deuteronomist says that Yahweh became angry (9:8) and He becomes jealous (5:9; 6:15; 29:20) whenever Israel commits idolatry. Israel's experience with the "molten calf" (9:16) was a real experience of Israel's idolatry.

Nevertheless, in spite of Israel's rebellious nature, Yahweh was unwilling to destroy Israel (10:10). Yahweh remained faithful to Israel. Forgiving Israel was one of Yahweh's greatest acts in behalf of Israel. Israel's wilderness experience, in particular the incident of the "molten calf", taught Israel not only of Yahweh's anger and jealousy at idolatry, but also of Yahweh's forgiving love.

Another interesting encounter which teaches what Yahweh had done for Israel was Israel's encounter with the Amorites. More than any other nation the Amorites are in the mind of the Deuteronomist. The later part of Israel's wilderness experience was plagued with the presence of the Amorites (1:27, 44; 4:46-47). The Israelites were given the land of the Amorites (1:19-20). This certainly accounts for most of Israel's

difficulty with that nation. It was Yahweh who defeated the Amorites (2:32-33), except that time when Israel disobeyed Yahweh (1:27). In fact, Israel needed not to fear any nation, for Yahweh was with it.(20:1).

While Israel was in the wilderness those forty years, Yahweh not only protected it from its enemies, but also provided for its physical needs (8:3-4, 15, 16; 29:5). Adam Welch said this so well in his book on the code, "Yahweh has provided for every need of His people, and He is sufficient for all their life"¹.

Yahweh has done for Israel what no other gods could ever do for a people in the wilderness. Yahweh's mighty acts continued in the wilderness, as they had been revealed in Egypt and the Exodus. To teach this to Israel's future generations was important for the life of Israel. Again and again the Deuteronomist pounds home his emphasis on Yahweh and His faithful activity in behalf of His people.

(5). For the Time in the Promised Land

In the light of our previous study on the Deuteronomic framework it was seen that we are assuming that this book was written and had its greatest influence during the 7th century B.C. The book in its presentation is presenting a view of education for Israel in the promised land. However, if our assumption that the book was written during that period is correct, then the Deuteronomist already has in the back of his mind the history of Israel in the promised land up to the 7th century B.C. No doubt these experiences in the promised land gave rise to the book. Let us therefore see what the Deuteronomist has to say about the promised

¹ Welch, op. cit., page 106.

land given to the Israelites by Yahweh. Giving Israel the land across the Jordan was another important and mighty acts which Yahweh did for Israel.

First, the land was a land of milk and honey (6:3; 26:9). This means that to the Israelite it was a prosperous land. The Deuteronomist also calls it a good land (3:25; 6:18). It is a land that is able to produce good fruit (8:7-10; 28:10-12). It is a land that Yahweh cared for year by year (11:12). There will be no poor in the land (15:4).

Second, this promised land was Israel's inheritance (4:21; 19:14; 26:1). Yahweh had promised to Israel's forefather's this land (1:8; 4:21; 6:3; 30:5, 20; 34:4). This land was Israel's possession only because Yahweh had given it to this nation, as He promised to Israel's forefathers.

Third, this land was already inhabited by other peoples (7:1). Israel was to destroy these other nations utterly (20:17). This meant that Israel would have a struggle for the land (20:16-17). Nevertheless, Yahweh would give Israel the promised land as He gave it to its forefathers.

Israel had always been a people without a land, a semi-nomadic people. Therefore, the promised land was something to fight for, and to live for, and if needed to die for. It was the great hope of the Israelites from the time of Abraham. Yahweh was making this hope a reality by guiding Israel's history. There was no doubt in the mind of a faithful Israelite that Yahweh was active in history. Israel had learned this of Yahweh, and now, as well as for all future generations, Israelite fathers were commissioned to teach this mighty act to their children (4:9-10).

What Yahweh had done for Israel had led Israel to become Yahweh's own possession (7:6). Throughout the events of Israel's life and history this was proven true. No nation, which encountered Israel, would say that this was not a fact. It had experienced that Yahweh was Israel's God, and that Israel was Yahweh's possession.

Also, what Yahweh had done for Israel had led to Yahweh fulfilling His promises. No other god kept his promises. In fact, no other god, ever promised anything to its people. Once again, throughout the events of Israel's life and history Yahweh's faithfulness proved true. No nation, which encountered a faithful Israel, would say that Yahweh had not fulfilled His promises. As the Deuteronomist points out that Israel is Yahweh's own possession, so also he points out that keeps His promises (1:11; 9:3; 26:18). The Deuteronomist, and the people of the 7th century B.C., knew that Yahweh had brought His promises to fulfillment in Israel's history.

In this section we have seen that the Deuteronomist's view of educating the ancient Israelites meant that Israel's history taught Israel what Yahweh has done for Israel. The tribe and the family were Yahweh's instruments to carry this on from generation to generation. As F. H. Swift has said, "the tribe and the family were the chief educational institutions"¹ whose responsibility included the teaching of Israel's history, and what Yahweh has done.

What Yahweh has done for Israel was the first thing that Israel's history taught. Israel's history taught Israel another significant thing.

¹ Fletcher Harper Swift, Education In Ancient Israel, The Open Court Publishing Company, Chicago-London, 1919, page 19.

B. TO TEACH ISRAEL WHY YAHWEH HAS DONE THIS FOR IT

God always has a reason for His acts with men, and for men. All of His creation has reason for being, though we do not always understand all the aspects of each thing's reason for being. Nothing God does is aimless, or without purpose. The Deuteronomist not only interprets what Yahweh has done for Israel, but also, suggests for Israel the reason for Yahweh's mighty acts in its behalf.

The Deuteronomist suggests two main reasons for Yahweh's activity in and through Israel's history and life. First, that Israel, as well as all nations and peoples may know that Yahweh alone is "God of gods and Lord of lords" (10:17). Second, that Israel may know that Yahweh loves.

Once again we shall follow the main historical events in Israel's history and try to point out how this rings true for the Deuteronomist's view of education.

(1). The Time of Israel's Forefathers

There is one phrase which the Deuteronomist uses quite frequently in relation to Israel's forefathers. This phrase is: "the Lord, the God of your fathers" (1:11, 21; 4:1; 12:1; etc.). This statement implies first of all that Abraham, Isaac, and Jacob considered Yahweh in particular as its God. The god that one worshipped and served distinguished one as a type of family or people among the other families and peoples of the world. Yahweh made Israel's forefathers therefore a unique people.

Yahweh had promised to Israel's forefathers, Abraham, Isaac, and Jacob, that He would give Israel the promised land (1:8). Yahweh had promised them that He would multiply their seed, that He would make of

them a great nation, and bless them in all their ways (1:10-11). Yahweh had fulfilled His promises to Israel's forefathers, for indeed Israel did become a great and mighty nation. The Israelites of the 7th century B.C. had known this to be true. Yahweh had fulfilled His promises, as He had told Israel's forefathers. He had thus shown that He was Israel's God, and that He was a faithful God, above all gods.

Is not this fact in itself a proof of Yahweh's love for Israel's forefathers? Would anyone give such promises and fulfill them in spite of the forefather's rebelliousness against Yahweh, if it was not true love? Yahweh truly loved Israel's forefathers else He would not have done such mighty deeds for them, and would not have blessed and multiplied their seed. Yahweh's love was not only words, but revealed itself in His deeds.

Thus, Yahweh taught Israel the reason for His mighty acts in behalf of its forefathers. He had done these things for Israel's forefathers because He was their faithful God, and that He loved them.

(2). The Time of Israel in Egypt

It was a real struggle to tear from Pharaoh's grasp the free slaves God had made out of the Israelites. But, the firmer Pharaoh held on to them, the greater the opportunity presented itself to Yahweh to show who was God. Pharaoh learned the hard way that Yahweh was God, as Yahweh dealt with the hardness of Pharaoh's heart. Egypt grew weaker and weaker as Yahweh brought upon them the plagues. Pharaoh learned that he, nor anything, or anyone else, except Yahweh, the God of the Israelites, was God.

Pharaoh was helpless under the onslaught of Yahweh's mighty power. Pharaoh was helpless as Yahweh tore Israel from Pharaoh's hand by His mighty hand (7:8). No other gods, according to the Deuteronomist, could have performed the mighty acts which Yahweh performed in Egypt. With a "mighty hand and an outstretched arm" Yahweh delivered Israel from Egyptian bondage (26:9). Indeed, Yahweh revealed that there were "no other gods" before Him.

Once again Yahweh's action in behalf of Israel could only reveal that Yahweh loved Israel. Yahweh saved Jacob and his family from starvation through Joseph, whom Jacob's family had rejected and cast out. What else but love can turn an evil deed into salvation.

In the midst of the bitterness of Egypt Yahweh remained with His people. He was so close to them that He immediately heard their cries (26:7). Anyone who has that kind of companionship loves.

Even in the most bitter experiences the Deuteronomist suggests that Yahweh is able to show that He alone is God, and that He loves His people. This needs to be taught to all future generations.

(3). The Time of the Exodus

At times we may think that the Exodus was an exaggerated story by the emphasis which the Deuteronomist put on Yahweh's greatness. Yahweh performed "signs and wonders, great and grievous against Egypt and against Pharaoh and all his household" (6:22). Yahweh delivered Israel with a "mighty hand and an outstretched arm" (11:2). Yet, no exaggeration could explain the greatness of Yahweh as He revealed that He alone was God, even Israel's God.

In no stronger, or mightier way, had Yahweh revealed that He was "God of gods and Lord of lords" than in the Exodus. No other gods could compete against His greatness and power. Pharaoh had tried time, and time again, but failed, even to the point of losing his army in the Red Sea (11:4).

Because Yahweh redeemed Israel from the house of bondage "know therefore that the Lord your God is God, the faithful God who keeps covenant and steadfast love..." (7:8-9). To redeem a nation, or a people, means that love has to be involved. What else but Yahweh's love for Israel could explain the miracle of the Exodus? Yahweh led Israel out of the house of bondage by might and by love. No other people had had the privilege which was showered upon Israel because of Yahweh's love. "Out of all the people's on the face of the earth" Yahweh had chosen Israel (7:6). There is no merit on Israel's part, but complete love on Yahweh's part. (9:4-5).

Thus, Israel is to learn again in the experience of the Exodus that Yahweh showed Himself as God to Pharaoh and the nations. He also revealed in this activity that He delivered Israel because He loves.

(4). The Time in the Wilderness

The ten commandments given to the Israelites in the wilderness at the foot of Mt. Horeb are introduced with this statement "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage" (5:6). The first commandment "You shall have no other gods before me" follows. When the word "I" is used all other gods are excluded from the scene. This statement alone makes the claim that all, and especially Israel, should learn that Yahweh is God alone, and that there

are no other gods before Him. Indeed, Yahweh is Israel's unique God by what He has said to Israel.

Another claim is made for Yahweh being God alone by what He did to meet the physical necessities of the Israelites in the wilderness those forty years. "I have led you forty years in the wilderness; your clothes have not worn out upon you, and your sandals have not worn off your feet; you have not eaten bread, and you have not drunk wine or strong drink; that you may know that I am the Lord your God." (29:5-6).

Israel's experience in the wilderness with Sihon the king of Heshbon and Og the king of Bashan, as well as all the Amorite people whom the Israelites destroyed in battle should also show that Yahweh is God alone, and is Israel's God. Previous to these two battles Yahweh had led Israel through the lands of Esau, Moab, and Ammon in peace. In all the wilderness experiences with enemies, and other peoples, Yahweh showed His faithfulness by protecting Israel, as no other god could. All the nations shall be afraid of Israel because Yahweh is Israel's God (28:10).

The covenant established between Yahweh and Israel at Mt. Horeb is an agreement possible only because Yahweh loves. The covenant was not just a legal contract established when two parties signed on the dotted line an agreement they had drawn up. Israel had already known the love of Yahweh from its past history, but once again Yahweh offered His steadfast love to Israel. But Israel must respond in love. The covenant relationship of love shall be dealt with in more detail in the fourth chapter.

It is out of love that Yahweh provided Israel with its physical necessities in the wilderness. In this destitute land "a great and terrible wilderness" (1:19) Yahweh sustained Israel out of His love for Israel.

Love not only provides but defends when the necessity arises. The events in the wilderness revealed that a necessity had arisen which needed Yahweh's loving defense of His people as Israel did battle with the Amorites. It is of course out of love that Yahweh gave Israel the land of the Amorites.

There is one incident that indeed reveals that Yahweh loves Israel. This incident is the occasion of the "molten calf" (9:16-21). After all that Yahweh had done to reveal to Israel in its history that Yahweh alone was to be Israel's God, Israel "turned aside from the way of the Lord" (9:16). Yet, Yahweh forgave Israel, and had an additional two stones made "like the first" (10:1), and wrote "on the tables the words that were on the first tables" which Israel broke (10:2). Who can say that Yahweh's forgiveness and continued faithfulness did not reveal that Yahweh loves?

The Deuteronomist traces the reasons for Yahweh's mighty acts in behalf of Israel that Israel may learn, and obey. The time of Israel in the wilderness again points up this way of education for the ancient Israelites that Yahweh alone is Israel's God, and that Yahweh loves.

(5). For the Time in the Promised Land

From the time of the Exodus to the time of entrance into the promised land Moses was Israel's great leader and prophet. We have said thus far little of Moses' role in relating Israel's history and education.

There is no desire to slight Moses' role in presenting the Deuteronomist's view of education as it relates to Israel's history. George Adam Smith has said, "In all Israel's history nothing is more certain than that Israel's unity was to begin with a religious unity and that Moses was its mediator"¹. Nevertheless, like the Deuteronomist, the emphasis must be upon Yahweh's role in educating the people of ancient Israel. Moses was merely Yahweh's human instrument to perform His mighty acts and to reveal His love on Israel's way to the promised land.

The land west of the Jordan, and certain portions on the east side of the Jordan (3:12-17), became the promised land. This land was promised to Israel's forefathers. While Israel was in Egypt and in the wilderness Yahweh had been saving and preparing the land for Israel to "take possession" (2:31; 4:1, 5; etc.). Certainly there is implied in this that it was Yahweh's sole right to give the land to Israel as Israel's possession. He had also given those lands to Esau, and Moab, and Ammon (2:5, 9, 19). Yahweh's right to the land extended all over the earth.

This means of course that Yahweh alone is God over all the earth. He gives land to whom He desires. Yahweh has this right because all nations, and especially Israel, should come to know that Yahweh alone is God.

Therefore, it will be Yahweh's right to "thrust out all Israel's enemies from before it" (6:19). Yahweh will bring Israel into the land to take possession of it and clear the other nations from the land (7:1).

¹ George Adam Smith, "Deuteronomy", Cambridge Bible for Schools and Colleges, Cambridge University Press, 1950, page cxiii.

And, Yahweh will utterly destroy these other nations (7:2; 20:17). This will reveal to the nations that Yahweh is God. Bernhard Anderson said, "He (the Deuteronomist) picks up the theme of the promise made to the patriarchs that Israel would inherit Canaan, and shows how it was brought to marvelous fulfillment in the time of Joshua (Josh. 1-12, 23)"¹. The ancient Israelites of the 7th century B.C. knew this to have been a promise fulfilled.

Yahweh's giving Israel the promised land was the final historical example of Yahweh's love for Israel. The Deuteronomist had the goal of life in the promised land constantly in mind. Israel's welfare in that land was Yahweh's gift of love and faithfulness. As Yahweh had protected and guided Israel in the past, so He will protect and guide Israel in the days to come. Israel's assurance of being blessed is Yahweh's faithfulness.

The Deuteronomist implies in our study that reason for Yahweh's mighty acts and words. The reason for Yahweh's mighty acts and words in Israel's behalf is based first upon who He is, "God of gods, and Lord of lords"; and second, what He is like, that He is faithful and loves.

SUMMARY

Israel had seen what Yahweh has done for it (3:21; 4:3; 6:22; etc.). He has done many mighty acts; showed Israel many signs and wonders. Yahweh did these acts for Israel, and against Israel's enemies. Yahweh did these acts in all the significant times in

¹ Anderson, op. cit., page 80.

Israel's history. It is often said that "experience is the best teacher". Israel's historical experiences would teach first of all what Yahweh has done.

Second, Israel's history would teach even more significantly why Yahweh has done these things for Israel in all times in its history. These two general reasons would be that Yahweh alone is "God of gods and Lord of lords", and that Yahweh loves. As Muilenburg states this, "Past, present, and future, all are evidences of Yahweh's love for his people"¹.

Though the Deuteronomist's ideal program of teaching Israel's history had its greatest influence in the 7th century B.C., yet, we find its influence felt in many of the books of the Old Testament. The Deuteronomist's influence is even felt in the New Testament. Thus, the Apostle Paul too, says H. T. Kuist, "fell heir to a unique educational ideal"². The Deuteronomic interpretation of history played an important part in this unique educational ideal.

¹ Muilenburg, op. cit., page 325.

² Howard Tillman Kuist, The Pedagogy of St. Paul, George H. Doran Company, New York, 1925, page 22.

CHAPTER THREE

YAHWEH'S LAW AND EDUCATION

The word for Torah can be translated both "teaching" and "law". Law, in the mind of the Deuteronomist is more than just a group of legal statements which must be memorized and impressed upon the mind of each Israelite. As G. Ernest Wright says "The use of the word 'law' for the contents of Deuteronomy therefore, must not be understood primarily in a juridical sense; it is not simply an itemized group of rules. In the wide sense Mosaic law or Torah means the faith as taught or communicated"¹.

In this chapter we shall try to see how the Deuteronomist uses Yahweh's law as an educational tool. As the Deuteronomist used Israel's history to teach ancient Israel, so also he uses Yahweh's law, in order to present his ideal program of education.

As we study the Deuteronomist's use of Yahweh's law we shall see that first he uses it to teach Israel its obligations to Yahweh. Second, he uses Yahweh's law to teach Israel its social relationships. Thus, the Deuteronomist implies that the ancient Israelite cannot live without responding to Yahweh's mighty acts, and this response involves his neighbor. As the Deuteronomist presents his view of education for ancient Israel we shall see that he says, as James Muilenburg has so aptly said, that "law and religion in ancient Israel belong together; ethics and religion are one and inseparable"².

¹ Wright, op. cit., page 313.

² Muilenburg, op. cit., page 303.

A. TO TEACH ISRAEL ITS OBLIGATIONS TO YAHWEH

All that Yahweh has done for Israel in its history is not to be so easily forgotten. Instead, what Yahweh has done for Israel laid upon Israel an obligation. Yahweh expected from Israel a response to His mighty acts. Yahweh required that Israel worship, serve, and love Yahweh with all the heart and soul (10:12). Yahweh was the God of Israel; therefore, Israel was to have "no other gods" before Him.

In order to teach the covenant people their obligations to Yahweh the law required that they follow certain practices. First, Israel must worship Yahweh at "the place chosen" by Yahweh. Second, Israel must bring the first fruits and offerings to Yahweh. Third, Israel must continue to practice various festivals. And fourth, Israel must have a certain attitude toward idolatry.

(1). The Place of Worship

In the twelfth chapter we find the Deuteronomist's emphasis on the place of worship for the ancient Israelites. In general, this emphasis is found in chapters 12:1-16:17, though the statement about the place of worship is also found in other sections of the book (17:8, 10; 18:6; 26:2; 31:11).

Nevertheless, we shall confine our study to the twelfth chapter. As we deal with this chapter we shall first make an analysis of the verse "But you shall seek the place which the Lord your God will choose out of all your tribes to put his name and make his habitation there" (12:5). This same phrase is used, with certain adaptations, whenever there is reference to the place of worship for the ancient Israelites by the Deuteronomist. After the analysis of verse 12:5 we shall study

the use that the Deuteronomist makes of the place of worship in the twelfth chapter.

The first part of 12:5 is "But you (Israel) shall seek the place which the Lord your God will choose". For the Israelites in the promised land the place of worship was to be chosen by Yahweh. The place of worship which Yahweh chooses must be the place that Israel must seek to worship Yahweh. No other place is acceptable. No other but Yahweh who led Israel to this point in history was to choose the place of worship. As Yahweh gave Israel instructions concerning the tabernacle; as Yahweh chose and gave to Israel the promised land; as Yahweh is to be the center of Israel's life; even so, Yahweh will choose the place where Israel is to worship Him.

In this verse under study the location of the place is partly explained. The place of worship chosen by Yahweh alone will be chosen "out of all their tribes". In the midst of the twelve tribes will be the place of worship. In the midst of the nation, as it was in the wilderness, will be the place of worship. As Yahweh will be in the midst of Israel and its life, so the place of worship is to be in the midst of Israel and its life.

Another characteristic of this phrase is that it is at the place of worship where Yahweh will "put his name and make his habitation there". It is here at the place of worship where Israel will learn of Yahweh's character and nature while in the promised land. It is here at the place of worship where Yahweh will stamp His name on the hearts and lives of His covenant people. It is at the place of worship where Yahweh Himself will reside. As Yahweh dwelt in the tabernacle in the

wilderness, so He will make His habitation in the place of worship. In the place of worship Yahweh, Israel's God is ever present with His people.

The emphasis in this verse is upon Yahweh. He chooses the place, and He dwells in the place. But, the place of worship will be in the midst of Israel.

Now let us turn our attention to the use of the place of worship in the twelfth chapter. In the twelfth chapter there are six references made to the place of worship.

The first instance is 12:5, which the Deuteronomist suggests as the place where Yahweh is sought. Israel's unique worship of Yahweh means that all other places and images are to be destroyed (12:2-4). The worship of Yahweh does not involve all the altars and images as other nations have. The worship of Yahweh is unique in comparison to the other nations' worship of its gods.

Second, in 12:11, the Deuteronomist suggests that the place of worship is the place of inheritance. It is because Israel worships Yahweh that it has received the inheritance of the good land. It is because Israel worships Yahweh that it continues to dwell in the good land and is blessed. Israel's worship of Yahweh means also its safety in the promised land (12:10).

Third, in 12:14, the Deuteronomist suggests that the place of worship is the place of sacrifice. It is not at "every place that you see" that Israel is to bring its burnt offerings. Israel is to "take heed" that no other place is used. All sacrifices are to be made at Yahweh's place of worship. As the place of worship is the place of forgiveness and redemption.

Fourth, 12:18 suggests that the place of worship is the place of joy. As the offerings are brought, and eaten, there is much rejoicing for all. This joy means that Israel must share with those within its towns, and with the Levite (12:19). At the place of worship Israel shall have joy in all that it undertakes.

The fifth instance, 12:21, implies that the place of worship is the place where Israel's desires are met. Israel desires its territory enlarged, Yahweh promises the fulfillment of this desire. Israel craves flesh to eat, and Yahweh fulfills this desire (12:20). All the desires of Israel are met by Yahweh as Israel worships Yahweh at the place Yahweh chooses.

Finally, 12:26, the Deuteronomist suggests that the place of worship is the place of life. As the blood, which is life, is poured out upon the altar of Yahweh, there can be found life and welfare for the nation Israel. It is in Israel's worship of Yahweh "that all may go well" with Israel and its children (12:25, 28).

The real place of worship for the Deuteronomist is the heart. It is here that Yahweh chooses to dwell and put His name. It is here where the uniqueness of Israel's God is to be sought. It is here where Israel will find its true inheritance. It is here where Israel must sacrifice and ask for forgiveness. It is here where real joy will dwell. It is here where the desires of man will be fulfilled. It is here where life is poured upon the altar of Yahweh.

(2). First Fruits and Offerings

The bringing of the first fruits and offerings was an integral part of Israel's worship of Yahweh. For the Deuteronomist it was

impossible to separate them. Thus, as Israel brought its first fruits and offerings it was fulfilling an obligation to Yahweh, as well as responding to Yahweh's acts and words.

There are three things to note about the bringing of the first fruits and offerings from the twelfth chapter: first, the place where Israel was to bring the first fruits and offerings; second, what Israel's reaction should be in bringing the first fruits and offerings; and third, why Israel should react in this way.

The Deuteronomist says that it was to the place of worship chosen by Yahweh that Israel was to bring its first fruits and offerings (12:5-6, 11, 13, 26-27). It was not to "every place" Israel sees that it is to bring its burnt offerings (12:13), but to "the place which the Lord your God will choose, to make his name dwell there".

Israel's reaction to bringing its first fruits and offerings should be one of "rejoicing" (12:7, 12, 18). However, Israel's rejoicing should involve its households (12:7, 12) and the Levites (12:12, 18-19). This rejoicing involves eating flesh (12:7, 15, 18, 20, 22, 27) as a part of bringing the burnt offering. It does not mean though that the blood is to be eaten, for the blood is to be poured out on the altar, because it is the life of the flesh (12:16, 23-25, 27). This would be doing right in the sight of Yahweh (12:25, 28).

The reason for the rejoicing and the bringing of the first fruits and offerings to the place of worship is because Yahweh has blessed Israel (12:7). Yahweh has given Israel the land as an inheritance (12:9-12). Yahweh will also enlarge Israel's territory (12:20). It is Yahweh's command that Israel bring the first fruits and offerings

(12:14, 21, 28, 32). Obedience to Yahweh's commands is for Israel's welfare "that all may go well" with Israel and with Israel's children (12:25, 28). It is imperative that Israel "heed" (12:13, 19, 28, 30) Yahweh's "statutes and ordinances" (12:1).

Thus, the bringing of the first fruits and offerings recognizes the fact that Yahweh really provides and sustains Israel as Israel fulfills its obligations to Yahweh. Again, it is the heart that is the Deuteronomist's real place of worship. It is here that the first fruits and offerings must be brought. It is in the heart where real joy will come in Israel's worship of Yahweh. The first fruit and offerings of the heart must be involved in Israel's worship of Yahweh.

(3). The Festivals

The sixteenth chapter of Deuteronomy provides the summary for Israel's three important festivals of the year. These important festivals are the passover (16:1-8); the feast of weeks (16:9-12); and the feast of booths (16:13-15). These festivals according to the Deuteronomist were to be held at the place which Yahweh will choose (16:16). Let us now look at these three obligations placed upon Israel in the covenant relationship with Yahweh.

It was in "the month of Abib" (16:1) that Israel was to observe the passover. It was in the month Abib that Yahweh had redeemed Israel from Egyptian bondage. The month Abib is the first month in the Israelite year, and "most nearly approaches our month of March, though in some years its end moves some distance into our April"¹.

¹ Henry Snyder Gehman, The Westminster Dictionary of the Bible, The Westminster Press, Philadelphia, 1944, page 3.

Israel is to offer "the passover sacrifice" to Yahweh "from the flock or the herd" at the place which Yahweh chooses "to make his name dwell there" (16:2, 6). It was there that Israel was to "boil it and eat it (16:7). In this meal Israel was to eat "no leavened bread" because Israel "came out of the land of Egypt in hurried flight--that all the days of your life you may remember the day you came out of the land of Egypt" (16:3). For seven days the Israelites were to eat only unleavened bread (16:3-4). And, none of the flesh of the sacrifice was to remain uneaten overnight (16:4). The seventh day of the feast was "a solemn assembly" to Yahweh during which "no work" was to be done (16:8).

It was in Egypt that Yahweh had shown by His mighty deeds His love for Israel. The passover was the climax of Yahweh's activity in behalf of Israel in Egypt. It was Israel's preparation meal for the events to come. As Israel participated in the passover meal year after year, it would remind Israel at this harvest time that Yahweh created the food before them and also redeemed them from Egypt.

The next important festival is the festival of weeks. As the passover festival began the harvest period for the Israelites, the festival of weeks celebrated the close of the grain harvest. E. W. Heaton says that "It was also called the feast of harvest or day of first fruits"¹. In New Testament times it was called "Pentecost" (Acts 2:1).

The Deuteronomist says that seven weeks after the grain was cut this festival was to be celebrated (16:9). "Freewill offerings" from the produce of the land are to be brought to Yahweh (16:10). These

¹ Heaton, op. cit., page 231.

offerings are to be brought to the place chosen by Yahweh (16:11). In the observance of this statute as the people brought these first fruits they were to remember what Yahweh had done for them, for in Egypt Israel was a slave (16:12).

Thus, for the Deuteronomist the covenant relationship was also continued in this festival. It was Yahweh who had provided the fruits, as He also redeemed Israel from Egyptian bondage.

The third festival for Israel to remember during the year was the festival of booths (16:13-15). This festival was also an agricultural festival. It was also called the festival of ingathering and particularly applied to the vineyard harvests. Another name given to it was the festival of tabernacles. This came from the use made of "booths", made of branches cut down from trees, which were used during the time of the ingathering days spent in the vineyards.¹

This festival, like the passover and feast of weeks, was a joyous feast for the whole family. Included in this joy was to be all the servants and "the Levite, the sojourner, the fatherless, and the widow"(16:14) who lived within the town of the family. As Heaton says again, "The festival was an occasion when the whole population let themselves go in the wildest revelry"².

A religious significance was given to this festival, as with all the other festivals, because the Israelite received the produce of the land as Yahweh's blessing (16:15). Thus, Israel remembered in these

¹ Ibid., page 231.

² Ibid., page 231.

festivals that its unique God was God of creation. This God of the Israelites however was not only God of creation, who is able to sustain the physical desires, but also God of Israel's redemption from Egyptian bondage, where Israel was a slave (16:3, 6, 12). The Deuteronomist constantly points to the care which Yahweh, as Creator and Redeemer, continues to show to Israel in the covenantal relationship.

(4). Attitude Toward Idolatry

S.R. Driver says in his commentary on Deuteronomy, "The author wrote, it is evident, under the keen sense of the perils of idolatry; and to guard Israel against this by insisting earnestly on the debt of gratitude and obedience which it owes to its Sovereign Lord, as the fundamental teaching of the book"¹. Thus, the Deuteronomist presents Israel with a special attitude toward idolatry. Unlike the other gods of the nations around Israel Yahweh was not wood or stone (28:64). Therefore, any gods in the form of wood or stone must be destroyed in order to protect the uniqueness of Israel's God. As Driver said, the motive for destroying these other gods is to be "gratitude and obedience". Israel owes Yahweh a great debt, therefore, it is to have no other gods.

Let us now see how this attitude toward idolatry was put into practice. In a forthright manner idolatry was to be cleared from the promised land. First, what does the Deuteronomist say about people in the promised land who worshipped other gods? Second, what does the Deuteronomist say about the objects of worship? In answering these two questions Israel's attitude toward idolatry will be studied.

¹ Driver, op. cit., page xix.

One of the first things that Israel was to do after it had besieged a city of its inheritance was to "utterly destroy" it and all the people and everything in the city (20:16-17). Yahweh will "cut off" before Israel the nations of the land (12:29).

When a prophet, or relative, or friend, or city, worships other gods and leads others to do the same, they shall be put to death (13:1-18). In this way the evil is destroyed from Israel's midst.

The objects of worship which were used by the other nations were merely images. Israel in its practice was to break down all other altars and items of worship (7:5; 12:2-3). Israel was to "cut down" all idols of wood used for worship. Millar Burrows says, "The verb 'cut down' is frequently applied to Asherim, and one passage comments that they be burned (Deut. 12:3). From all this it is clear that the asherah was an object of wood"¹. These other gods Israel was not to worship (4:16-18; 5:7-8). Neither was the "host of heaven" to be worshipped (4:19). Nor was Israel to practice those evil things which the other nations practiced in their worship of other gods (12:31). Israel was to worship no idols because Yahweh was a "living God" (5:26).

Idolatry destroys the covenant relationship established between Yahweh and Israel. "For this reason" says G. Ernest Wright in his introduction to Deuteronomy "the most terrible of all sins is the sin of idolatry (13:1-18; 17:2-7) because it destroys true worship, violates the covenant, and disrupts the community"².

¹ Millar Burrows, What Mean These Stones?, American Schools of Oriental Research, New Haven, Conn., 1941, page 212.

² Wright, op. cit., page 329.

The place of worship, the bringing of the first fruits and offerings, the festivals, and Israel's attitude toward idolatry, were all, means to the same end for the Deuteronomist's view of education. They were to teach through these laws of Yahweh that Yahweh alone is Israel's God, and that Yahweh requires a response of faithfulness to the covenant established at Horeb. It was however, the condition of the heart that the Deuteronomist was concerned about in Israel's worship. Israel's faithful worship of Yahweh was intimately related to its welfare as a nation.

B. TO TEACH ISRAEL ITS SOCIAL RELATIONSHIPS

Man does not live alone. He lives in relationship with those people around him. Because of Israel's unique faith Yahweh's laws were given both to teach Israel its obligation to Yahweh and to teach Israel its relationships to its neighbors. As S.R. Driver says in his commentary, "The individual laws contained in c. 12-26 are designed for the moral and social welfare of the nation; and it is the Israelites duty to obey them accordingly"¹. There is however one thing which we must take into account in studying Yahweh's laws of social relationships. That is, that the laws given to Israel were primarily applicable and directed to Israel and its people. These laws specify social relationships within Israel itself, though certain laws were also applicable for other nations as they came into contact with Israel.

This is not to say that the Deuteronomist's view of education is not applicable to us today, but that the Deuteronomist was directing

¹ Driver, op. cit., page xxiv.

his ideal educational program specifically to Israel, whose God was Yahweh. Yahweh was Israel's God because of what He had done for Israel, and promised to continue to do for Israel as Israel responded to Yahweh's love in faithfulness.

The Deuteronomist's approach is to show Yahweh's concern for Israel's welfare. This means that each individual Israelite is important to the total community. Therefore, it is important that the evil within the midst of Israel be purged and kept clean and holy. It is also important that Israel not only be cleansed of evil but that it do what is right and good in the sight of Yahweh. It can also be seen that once again Moses is Yahweh's authoritative "law-giver" even for social relationships.

As we deal with each type, or aspect, of social relationship, we shall study each in the light of typical illustrations given in the law. We shall do this in order to see how the Deuteronomist drives home his educational point of view for the ancient Israelites.

(1). Administration of Justice

Among any large group of people, if they are to continue to live together in peace, must have administration of justice. Adam Welch says, "Our modern civilization believes it possible to distinguish between the civil and the religious sphere. To us there exists a broad line of division between civil penalties and religious disabilities, between things secular and things sacred. The more primitive life of early Israel did not make these distinctions"¹. Thus, the Deuteronomist presents the

¹ Welch, op. cit., page 87-88.

view that administration and justice are religious matters. He reveals this as he mentions the place that the priests had in the administration of justice amongst the Israelites. Along with the elders and judges the priests took a prominent place in the administration of justice (1:13-18; 17:9). Now, let us move to two illustrations of the administration of justice within the nation of Israel, according to the Deuteronomist.

The first illustration we shall look at is found in 17:2-7. In this section the problem of finding "a man or woman who does what is evil in the sight of the Lord" (17:2) is presented. The evil that they did was to transgress the covenant. They transgressed the covenant by worshipping "other gods", specifically "the sun or the moon or any of the host of heaven" (17:3), which was forbidden.

Like the modern courtroom scene it was important to have witnesses of the evil that this man or woman had done. It was however necessary to have at least two or three witnesses to present evidence of the fact of the evil (17:5; see also 19:15). One witness was not enough to convict a man or woman of this evil (17:6 and 19:15).

The importance of right justice is the concern of the judge. The principle of "eye for eye, tooth for tooth" is the judges' guide for right justice (19:21) in the eyes of Yahweh. It is not a code of vengeance, for vengeance belongs to Yahweh alone. As G. Ernest Wright says, "The principle of an eye for an eye is a legal one which limits vengeance. It is for the guidance of the judge in fixing a penalty which shall befit the crime committed. Hence it is the basic principle of all

justice which is legally administered"¹. This principle is also to aid in avoiding any false witnesses (19:15-21).

However, if the witnesses' evidence agrees, the person will be taken outside the gate and stoned to death (17:5). It will be the duty of the witnesses to throw the first stone, and then all the people will join in the punishment (17:7). A false witness brings judgement on himself (19:19).

The purpose of this extreme punishment was to "purge the evil from the midst" of Israel (17:7; 19:19). Every form of idolatry is evil, and must be eliminated from the midst of Israel. This is to eliminate the danger of the evil spreading to the other members of Yahweh's people. It only takes one rotten apple to eventually spoil a whole bushel.

It is also interesting to note from this passage the important relationship between idolatry, worshipping other gods, and transgressing the covenant. Thus, we can see that the Deuteronomist's concern in education is ultimately to preserve the covenant relationship between Yahweh and Israel. Since idolatry was its greatest enemy the Deuteronomist's full attack is to purge this evil from the midst of Israel in whatever form it presents itself.

The second illustration has to do with the criminal act of killing another (21:1-9). In this case however there are no witnesses to the crime. At least, they are never found. The one who was killed was found "lying in the open country, and it is not known who killed him" (21:1).

¹ Wright, Exegesis of Deuteronomy, page 455.

Let us now look at how justice is brought in this case. In the eyes of the Deuteronomist every crime must have its fulfillment in justice, for an evil in the midst of Israel has been committed.

The detectives of ancient Israel were the elders and judges (21:2). A measurement is taken to see which city is closest to the crime (21:2). The city closest to the crime has to pay the penalty. The penalty was to be the death of one of the city's choice heifers "which has never been worked and which has not pulled in the yoke" (21:3). Here we see also that the counsel of the priests is called in to settle the dispute (21:5). Before the priests, the elders of the nearest city shall testify that "Our hands did not shed this blood, neither did our eyes see it shed. Forgive, O Lord, thy people Israel, whom thou hast redeemed, and set not the guilt of innocent blood in the midst of thy people Israel; but let the guilt of blood be forgiven them" (21:7-8).

In this illustration we again see how important it is to the Deuteronomist that the guilt of innocent blood be purged from the midst of Israel (21:9). No evil is to remain in the midst of Israel. Israel must remain clean and "do what is right in the sight of the Lord" (21:9). The Deuteronomist is concerned about not bringing guilt upon the innocent. A person must be proven guilty by at least two or three witnesses before he is punished for the crime committed.

The protection of the innocent is also seen in the setting aside of the cities of refuge for those who killed another unwillingly (4:41-43; 19:4-10). The guilt of shedding innocent blood was as great an evil as the actual killing of another. Thus, justice is not something done only for the right relationship between fellow Israelites, but also,

that a right relationship may continue to exist between Israel and Yahweh. This is what the Deuteronomist is concerned about in the event of any crime in the midst of Israel. The crime not only breaks the relationship between people, but between the people and Yahweh. When the people begin to break their important relationship with Yahweh, they are going after "other gods".

The administration of justice within the congregation of Israel was not a family duty. This duty resided with the elders and judges and priests of the city. Even when a father's son rebels it is the elders of the city who try him and condemn him to death (21:18f). Even from this event Israel was to learn that evil is not to be in its midst in any form (21:21).

The Deuteronomist thus attempts to educate the people of ancient Israel that the right relationship with Yahweh involves a right relationship with one's fellowmen. This must be Israel's response to its covenantal relationship with Yahweh. Justice is a paramount concern because Israel's God is just.

(2). Personal Habits

In the eyes of the Deuteronomist it is impossible to distinguish purely personal habits which do not affect the whole nation of Israel in its relationship with Yahweh. Nevertheless, we shall deal with those personal habits of eating and clothing, and other personal things with which the Deuteronomist deals.

In the fourteenth chapter the Deuteronomist deals with the laws of clean and unclean foods (14:3-21). The Israelites are not to eat "any abominable thing" (14:3). Today the difference between food is

its food value or quality, but in the time of the ancient Israelites the food was either clean or unclean for the Israelites to eat. The difference between clean and unclean food is distinct. As G. Ernest Wright has said, "The thought here is not centered in physical cleanliness but in ancient conceptions of holiness and impurity"¹. He goes on to say, "How some animals came to be considered clean and others unclean is something we do not know"². The reasons could have been of health, which was possible for the swine, or because the food was used by some other nation in one of its religious ceremonies.

Whether the food be land animal, fish, or bird, the difference in the eyes of the Deuteronomist between what was clean or unclean was a religious matter. The ancient Israelites were not to eat any unclean or abominable food because they were "a people holy" to Yahweh (14:21).

Thus, the Deuteronomist meant to educate the people of ancient Israel in the difference which existed between Israel and other nations even through the food.

Even in the matter of clothing what was to be worn by the man or woman was not to be an abomination to Yahweh (22:5). In this passage the woman was to wear no man's clothing, nor should the man wear a woman's clothing. G. Ernest Wright again has said that this law which appears only in Deuteronomy is "usually interpreted as directed against the simulated changes in sex in Canaanite religion"³.

¹ Ibid., page 423.

² Ibid., page 423.

³ Ibid., page 464.

Now, let us deal with the matter of finances. This again is not purely a personal matter, but involves ones neighbor and Yahweh.

In one instance no Israelite was to "lend upon interest to your brother" (23:19). The Israelite could lend upon interest to a foreigner, but not to a fellow Israelite (23:20). The reason the Deuteronomist gives is that Yahweh may bless Israel in the promised land (23:20).

Another interest of the Deuteronomist regarding finances is the using of correct weights in a trade (25:13-16). The Deuteronomist wants Israel to use "full and just" weights (25:15). The reason he gives is that Israel's days "may be prolonged in the land" which Yahweh gives, and because dishonesty is "an abomination" to Yahweh (25:15-16).

In the instances cited we see once again that business and religion for the Israelite can not be separated. Even financial matters involve Israel's relationship with Yahweh.

This is true of all personal habits for the Deuteronomist. He seeks to educate Israel concerning this by adding his own "pet" phrases to the laws, e.g., "an abomination", "your days may be prolonged", and Yahweh "may bless you".

(3). Domestic Relationships

When we shall speak of domestic relationships we shall be speaking of those relationships which involve the Israelite family, or household. The family unit is a sacred institution to the Deuteronomist. Therefore, any evil that would destroy it, and its relationship with Yahweh, must be purged from its midst.

The Deuteronomist is therefore particularly interested in the relationships between man and woman. The Israelite was not to intermarry,

first of all, with any of the peoples in the promised land (7:3). The reason for this of course is the danger of the family eventually worshipping the "other gods" of these peoples.

The Deuteronomist is secondly interested in the purity of the marriage relationship. He uses and expands several laws which concern themselves with the importance of chastity (22:13-30; 23:2, 17-18). The matter of chastity is however not just a family matter, or just a personal matter, but it involves the nation Israel, so that elders are to be called in on the judgement of such cases (22:15, 18). Nevertheless, the father is the one primarily concerned about his daughter's virginity. If a daughter is found to have done the evil, she shall be stoned (22:21), in order to "purge the evil from the midst" of Israel.

In the other examples which the Deuteronomist uses the same is true, that Israel may "purge the evil" from its midst (22:22, 24). It is important however that no injustice be done to the girl who has been forced into an illicit relationship with a man (22:25-27).

In every case the Deuteronomist is interested in the purity of the family, and the continuance of the family (23:1). Impurity in any form is "an abomination" in the sight of Yahweh (23:17-18).

The only reason suggested by which the marriage relationship may end in divorce is when a man's wife has been accused of some indecency, or leaves the husband's house to live with another man.(24:1-4). In this case a husband may write her "a bill of divorce" and put her out of the house (24:1). The woman may not return again to her former husband even if her second husband dislikes her or dies (24:3-4).

When the woman has been defiled in this way it is "an abomination" before Yahweh and brings "guilt upon the land" which Yahweh gives to Israel (24:4).

The importance of the family is also seen when the Deuteronomist says that no new husband is required to be in "the army, or charged with any business" for one year (24:5). The first year was an important time, and to be a happy time, in the life of a husband and wife.

It cannot be emphasized too much how important the family was to the Deuteronomist. It was important that the family have "no other gods" before Yahweh, and follow obediently the laws of Yahweh for its own welfare. Because the matter of the family is so important to the Deuteronomist it shall be dealt with again in the fourth chapter. In the fourth chapter we shall deal with the family and its important relation to the covenant.

(4). Community Relationships

Israel was a community. Its geographical area did not facilitate such a community. It was only Israel's unique faith in Yahweh that made and continued it as a community. Yahweh's law had a special place in the life of Israel as a community. Ludwig Köhler says, "Law is sacred, because it is the guarantee of community"¹. Let us therefore look at a few examples to show the important place that Yahweh's law had for the welfare of Israel as a community, according to the Deuteronomist. Once again, the Deuteronomist uses the phrase "to purge the evil from the midst" to drive home his view of education.

¹ Ludwig Köhler, Hebrew Man, SCM Press LTD, London, 1956, page 151.

One illustration of the importance of community welfare in the eyes of the Deuteronomist is found in chapter thirteen. There are three important sections to this chapter that deal first with a prophet (13:1-5); second, with family and friends (13:6-11); and third, with a whole city (13:12-18). These people and groups were purged from the midst because they led Israelites to worship "other gods" (13:2, 6, 13).

In the first instance it is a prophet, or a dreamer of dreams, who suggests that Israel go after "other gods" (13:2). The prophet serves in the end to test Israel whether it is going to remain faithful to Yahweh (13:3). If Israel passes the test and remains obedient to Yahweh and His commandments it will take the prophet and put him to death (13:4-5). The prophet's evil was that he "taught rebellion" against Yahweh who had done those mighty acts for Israel. In killing the prophet Israel would be purging this evil from its midst (13:5).

The same punishment faced anyone, even brothers, or sons, or daughters, or wives, or friends, if they spoke to lead Israel to serve "other gods". Sometimes, for the Deuteronomist, an Israelite's greatest enemies are those closest to him. Thus, their punishment should serve to educate Israel to "hear, and fear, and never again do any such wickedness as this among you" (13:11).

Even if a whole city is drawn to serve "other gods" Israel must rise up against it and "destroy it utterly" (13:15). The spoils of the city shall be used as a burnt offering to Yahweh, and the city shall remain a heap and not be built again (13:16). None of the devoted objects of worship which these people used are to be kept

because of Yahweh's anger at these things, and because of what He has done for Israel "as he swore" to do for Israel's fathers (13:17).

The Deuteronomist is constantly interested in Israel's responsive obedience to Yahweh and his commands, in order that it may be "what is right in the sight" of Yahweh (13:18). It is Israel's welfare that is in jeopardy. It is therefore imperative that the ancient Israelites be educated, by purging the evil from its midst, so as to remain faithful to Yahweh.

Another illustration of a community relationship is the granting of release to all Israelite debtors during the year of release. This law is expanded in 15:1-18. This law however involves not only the debtors and servants, but all the poor of the Israelite community.

"At the end of every seven years" Israel was to give this release (15:1). The debts owed to the creditor by a fellow Israelite shall be released, for Yahweh has proclaimed this release (15:2). This is however not true of the foreigner who must pay the whole amount (15:3). It is through Yahweh's redemption of Israel that this release of debtors was made possible. It is through the redemption of Israel by Yahweh that there will be no poor amongst the Israelites, for Yahweh blesses, as Israel responds in obeying the voice of Yahweh (15:4-6).

Israelite brotherhood is important to the Deuteronomist. The poor must always be cared for amongst the people of Israel (15:7-11). Their needs must be met and cared for without "grudging" what is given to the poor (15:10). Yahweh will bless as Israel opens wide its hand to its brothers, the needy and the poor of the land (15:11). It will be a sin against Israel if Israel gives the poor nothing and the poor cry to Yahweh out of their misery against Israel (15:9).

Even after a Hebrew man or woman has served six years it is important that they be given a new start, they are not to go emptyhanded (15:13). A part of the produce shall be given to them because of what Yahweh has done for Israel in giving Israel freedom from slavery in Egypt (15:14-15). However, if the man and woman, chooses rather to remain the slaves of the householder, an awl shall be thrust through their ear as a sign that they are the householder's bondman and bondwoman forever (15:17).

The Deuteronomist emphasizes that these community relationships commanded in the law are for the welfare of Israel. Release to the debtors is possible because of the release given to Israel by Yahweh from bondage in Egypt. The redeeming God redeems men and women in all the circumstances of life. In these mighty acts Israel learns that Yahweh is interested in blessing it in all that it does (15:18). The Israelite community is maintained and provided for by an all redeeming God, and the community's faithful response to Him.

(5). Relationship with Other Nations

The Deuteronomist is not particularly interested in Israel's relationship with other nations, except when this relationship affects Israel's relationship with Yahweh. He set up no foreign policy except as the other nation brings its influence upon Israel to worship "other gods".

Israel was to purge all evil from its midst, and this meant that all foreign influences were to be destroyed (4:16-19; 7:5, 25; 12:2-3); 18:1-12). As Adam Welch has said in his book on the code, "The burden of all the work of the law makers is to keep their people apart from every heathen influence. All the worship of the nation must be offered

to Yahweh"¹. Because the other nations worshipped "other gods" they must be kept from contaminating the holy people of Yahweh. The Deuteronomist has a picture of the results of heathen influence upon Israel as he wrote down his view of education for the ancient Israelites.

Those nations in particular who were occupying the promised land were to be utterly destroyed (20:17). This was not true altogether for other nations not occupying the promised land (compare 20:17 with 20:10-15).

The relationship with individual people of other nations was different from Israel's dealing with a whole nation or city. For instance, those who were sojourners in the land were to be treated with love (10:19). This was because Israel was a sojourner in Egypt and Yahweh loved Israel there. Captive women of other nations whom Israelite men thought beautiful and desirable were treated differently and not destroyed. If they were humiliated they were released (21:10-14).

The Israelite however was extremely bitter toward the Amorites and Moabites, because they did not provide food and water for Israel on its way to the promised land (23:3-4). Also, they hired Balaam to curse Israel (23:4), but Yahweh would not listen to Balaam (23:5) because, and this is an important emphasis of the Deuteronomist, Yahweh loved Israel (23:5).

Other nations whom Israel encountered were to have its rights respected, because Yahweh had given it the right to the land it possessed and won. This is true of the Edomites (2:4-5; 23:7); Moab (2:9); and Ammon (2:19).

¹ Welch, op. cit., page 198-199.

The Deuteronomist's main concern with other nations is how these nations affected Israel's faithfulness to Yahweh. Was the nation's other gods going to change the character of Israel's worship of Yahweh? Thus, you can see the close relationship between Israel's "Attitude Toward Idolatry" with which we dealt in the preceding section (section A-4), and Israel's "Relationship with other Nations".

As the Apostle Paul says in his letter to the Romans, "None of us lives to himself, and none of us dies to himself. If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" (Romans 14:7-8). This can also be a summary of the Deuteronomist's teaching on Israel's social relationships.

Administration of justice, personal habits, domestic relationships, community relationships, and relationships with other nations, all are involved in Yahweh's covenantal relationship with Israel. No infraction of evil can be taken lightly. Justice must always be fulfilled because of Yahweh's justice. Every evil committed, at any time, within any social group, involves the whole community of Israel, and Yahweh. For Israel's welfare this evil must be "purged" from Israel's midst. Each evil is "an abomination" to Yahweh because it contaminates the covenantal relationship.

Thus, the Deuteronomist seeks to teach ancient Israel by the use of these special laws Yahweh's utmost concern for it and its welfare in the promised land. It is necessary that Israel respond to Yahweh's love by loving its neighbor.

SUMMARY

Yahweh's law, because of its primary character, is another means by which the Deuteronomist taught the ancient Israelites. The Deuteronomist used Yahweh's law to teach Israel of its obligations to Yahweh, and to teach Israel of its social relationships.

Yahweh has revealed Himself to Israel as Creator and Redeemer. As a necessary response Israel is to worship Yahweh alone. Yet, Israel's true worship should be a matter of the heart. It is in the midst of Israel, in its very heart, that Yahweh chooses as the place of worship. It is within the heart of Israel that Yahweh desires Israel's first fruits and offerings. It is within the heart of Israel that the festivals have their true joy, in remembrance of Yahweh as Creator and Redeemer. And, it is within the heart that Israel is to destroy all idolatry.

If Israel has a heart it will not neglect its social relationships. All social relationships are also relationships that involve Yahweh. In all social relationships there must be justice between men. There must be this justice for the innocent as well as the guilty because Yahweh is just. Doing what is right in the sight of Yahweh is for Israel's welfare.

Adam Welch says, "in the view of these legislatives, the distinctive character of Israel's national life, which is ultimately due to their distinctive faith, does not merely reveal itself in the cult. It extends itself into every part of their life as a people"¹.

The Deuteronomic view of education involves the totality of life. The Deuteronomic view of education involves obedience and response, faithfulness and love.

¹ Ibid., page 200-201.

CHAPTER FOUR

THE COVENANT AND EDUCATION

Within this chapter on the covenant and education we encounter the culminating aspect of the whole Deuteronomistic view of education for ancient Israel. The Deuteronomist used Israel's history to teach what Yahweh has done, and the reason for His action for Israel. He also used Yahweh's law to teach Israel its obligations to Yahweh and to its neighbor. But, permeating in, and around, and through Israel's history and Yahweh's law is the covenant as interpreted by the Deuteronomist. Israel's history and Yahweh's law would have no validity, or life, without the covenant, in the eyes of the Deuteronomist. As G. Ernest Wright says about the faith of Israel, "Covenant created the community which gave meaning to the individual; it supplied the norm of right and wrong; it was rooted in legal compact, but went deeper than modern legal forms of covenant in that it basically involved a psychical, wholesome union of souls wherein there was an intermingling, a mutuality of life"¹.

I think we can say that the covenant is education for the Deuteronomist. Covenant and education are synonymous terms to the Deuteronomist. To teach and to learn is to come into an intimate and unique relationship with Yahweh. This unique relationship involves a unique kind of communication between Yahweh and His people. Yahweh acts and speaks. Israel responds in faithfulness or unfaithfulness. Yahweh hears and acts and speaks accordingly. This is communication

¹ Wright, "The Faith of Israel", page 354.

that is uniquely Yahweh and Israelite, God and His people. It is a communication peculiar only to this type of relationship, between God and man. And, it is communication that is necessary for education.

The criterion for communication is faithfulness. Thus, the covenant first of all teaches Israel faithfulness to Yahweh; and second, teaches the consequences of Israel's type of response to Yahweh's faithfulness. If Israel responds in faithfulness, Yahweh blesses. If Israel responds in unfaithfulness, Yahweh curses.

Let us now turn our attention to these two things which the covenant teaches.

A. TO TEACH ISRAEL FAITHFULNESS TO YAHWEH

We have already dealt with the content of Israel's history and Yahweh's law. Nevertheless, it is important for our study, to "lift out", to "elevate", the covenant inherent in Israel's history and Yahweh's law as given to us by the Deuteronomist in his prophetic interpretation of them. We shall see how each claims that Yahweh's words and acts require a faithful response on the part of Israel. Another way to say this is to show how each privilege which Yahweh gives Israel demands a responsibility. The two are inseparable, and each is worthless without the other.

The covenant therefore educates, according to the Deuteronomist, through Israel's history and Yahweh's law. In addition, the covenant educates through the Shema, and through the family.

(1). Through Israel's History

In this section we shall trace the history which the Deuteronomist uses to present his view of education and the covenant. We shall try to

"lift out", or "elevate" the covenant as it permeates through Israel's history, as interpreted by the Deuteronomist.

The Deuteronomist looks back on the history of Israel from the point of view of the experience which took place at Mt. Horeb (1:2, 6, 9). It was at Mt. Horeb that the covenant with the nation Israel was instituted. It was at Horeb that Yahweh's nation was born. At Horeb "it was a covenant God who speaks covenant words to a covenant people and consummates a covenant relationship in a fateful covenant act"¹. How this covenant relationship was continued is seen in the events which transpire after this event in the historical experiences of the nation Israel. The Deuteronomist in the book of Deuteronomy uses only that period of history up to the time of entrance into the promised land.

After leaving Horeb Yahweh commanded the Israelites to go to the hill country of the Amorites (1:19-20). Yahweh said that He gave this land to them, and encouraged them so that they need not fear or be dismayed about the people of this land (1:21). Spies were sent into the promised land to explore it (1:22-25). Yahweh was agreeable with this (1:23). However, Israel was unfaithful to Yahweh's acts and words and rebelled against the command of Yahweh. The reason was that Israel feared the people (1:26-28). Once again Yahweh spoke to the Israelites to assure them that He was with them (1:29-31). But, the Israelites did not listen or believe (1:32). Yahweh heard the Israelite's response to His words and became angry at their faithlessness (1:34). Yahweh reacted in not allowing any of the men of age, except Caleb and Joshua who remained

¹ Muilenburg, op. cit., page 299.

faithful, to enter the promised land given them by Yahweh (1:35-38). Only the Israelite children who "have no knowledge of good or evil", will enter the promised land (1:39). The Israelites, because of their unfaithfulness, must turn and return to the wilderness "in the direction of the Red Sea" (1:40).

After hearing Yahweh's judgement, the Israelites recognize their sin, and now want to go into the land (1:41). But, Yahweh says no (1:42). And again the Israelites do not listen to Yahweh's words as they try to enter the land and do battle with the Amorites (1:43). The Amorites defeat them badly (1:44). Because of the Israelite's unfaithfulness Yahweh did not hear their cries, and they returned beaten (1:45). The Israelites now return to Kadesh (1:46).

This historical account is typical of the discipline that Yahweh uses to teach Israel through the covenant. Yahweh speaks, Israel's response to Yahweh's words determine its welfare, either for good or for evil. This fate depended on the Israelite's faithfulness or unfaithfulness. Thus, we have here one illustration of the covenant teaching. Again, Yahweh speaks and acts in behalf of Israel. Israel however does not respond in faithfulness to Yahweh's words: First, Israel does not go into the promised land as Yahweh wished. Second, after Yahweh tells Israel not to go into the promised land, it does it anyway. The consequence is disaster at the hands of the Amorites. In this way Israel learns of the consequences of unfaithfulness to Yahweh's words and acts.

Following this experience the Israelites wander for 38 years in the wilderness. The Deuteronomist does not give an account of this.

In the second chapter the Deuteronomist has Yahweh speaking again to the Israelites. He tells them to leave the mountain country and pass through the territory of Esau (2:2-4). Yahweh gives them instruction not to contend with the sons of Esau. Yahweh tells them the reason. Yahweh "will not give" the Israelites the land of Esau "because I have given Mount Seir to Esau as a possession" (2:5). From the people of Esau the Israelites were to buy supplies for their future journeys (2:6-7). They were faithful to Yahweh's words and "went on, away from" their brethren the sons of Esau (2:8).

In like manner Yahweh told the Israelites not to contend with the Moabites (2:9). The same reason was given to the Israelites for Yahweh's action as had been given for the sons of Esau. The land of the Moabites was given to the sons of Moab by Yahweh, who were like the sons of Esau relatives of the Israelites through Lot (2:9). For this reason Yahweh would not give this land to the Israelites. The Israelites remembered their unfaithfulness to Yahweh those 38 years ago. Since then all of the men of war had perished (2:14-16). Thus, the Israelites remained faithful to Yahweh's words and passed over the brook Zered (2:13).

A third illustration of this type of covenantal teaching is given by the Deuteronomist in this chapter. Yahweh again speaks to the Israelites and tells them to continue north to the land of Ammon (2:18-19). The sons of Ammon are also not to be harmed. Israel is not "to contend with them" (2:19). This land also was given Ammon by Yahweh (2:19-23). For this reason Yahweh will not give this land to Israel as a possession. Under the command of Yahweh the Israelites continued north into the valley of Arnon. Here again, the Israelites remained

faithful to Yahweh's words, passing through the land in peace.

These three illustrations of the Deuteronomist from Israel's history again point up the means by which Yahweh taught Israel through the covenant. In all three cases Israel was faithful to Yahweh's words and acts. Israel was not to contend with the sons of Esau, Moab, or Ammon, "for I will not give you any of the land...because I have given it to" the sons of Esau, Moab, and Ammon. Thus, Israel passed through these lands, receiving food and supplies, without facing any disaster. The Israelite's faithfulness to Yahweh and the covenant taught them Yahweh's faithfulness and love of them.

As Israel entered the valley of Arnon it was confronted by the Amorites (2:24). This experience again proved to be another way that Israel was taught through the covenant relationship with Yahweh. Yahweh displayed again His faithfulness to Israel in this incident.

Yahweh assured the Israelites that He would win this battle with one of the two Amorite kings they would meet, Sihon, the king of Heshbon (2:25-26). An offer of peace was given to Sihon first, so that the Israelites could pass through the land in peace as they did in the land of Esau, Moab, and Ammon (2:26-29). But, Yahweh hardened the heart of Sihon, and Sihon would not let Israel pass (2:30). Therefore, Yahweh gave Sihon into the hands of the Israelites, and Sihon and his cities were utterly destroyed (2:30-37).

Likewise, as the Israelites remained faithful to Yahweh's words and followed the will of Yahweh, even the other Amorite king, Og, the king of Bashan, was given into their hands. Og's kingdom and cities

were utterly destroyed (3:1-7). Thus, all the land of the two Amorite kings were given into the hand of the Israelites (3:8-11).

As Israel once again remained faithful to Yahweh's words and deeds Yahweh fought for it and blessed it with the land of the Amorites. Here is another Deuteronomic illustration from Israel's history that taught Israel the importance of faithfulness to Yahweh.

A fourth illustration follows closely on the heels of the successful battle with the Amorites, and Yahweh's giving the Amorite land to the Israelites. As Yahweh promised, the Amorite land was given to the two-and one-half tribes. It was divided between the tribes of Reuben, Gad, and half the tribe of Manasseh (3:12-17). Thus, Israel was blessed by Yahweh, as Yahweh promised.

Yahweh commanded Israel to remain on the east side of the Jordan until He would lead it into the land on the west side of the Jordan, giving it this land as its possession (3:18-20). What Yahweh had done to the two Amorite kings was typical of what He would do to the kings on the other side of the Jordan. Yahweh would remain faithful to Israel and fight for it (3:21-22). Yahweh has shown this same faithfulness in the covenantal relationship with Israel as He had shown with Abraham, Isaac, and Jacob.

By these illustrations of mighty acts the uniqueness of Israel's God is revealed (3:24). Moses pleaded with Yahweh to allow him to enter the promised land. However, Yahweh said "no" because Moses had been unfaithful to Yahweh in the wilderness (3:23-26). Nevertheless, Moses was allowed to see the land from Mt. Pisgah (3:27). Joshua received the charge to lead Yahweh's people into the promised land (3:28).

Meanwhile, Israel remained in the valley opposite Beth-pe'or (3:29).

In this brief review of Israel's history up to the promised land, the Deuteronomist taught Israel through its history faithfulness to Yahweh. The Deuteronomist used two notable instances of unfaithfulness on the part of the Israelites: that of not entering the promised land according to Yahweh's words, and then trying to enter the land after Yahweh said "no". The consequences were disastrous. The Deuteronomist then gives three illustrations of faithfulness in Israel's relations with Esau, Moab, and Ammon. The consequences of these experiences were peace and Israel's welfare. The two battles with the Amorite kings are two additional decisive illustrations of the consequences of Israel's faithfulness to Yahweh's words and deeds. And, finally, the giving of the land to the two and one-half tribes provides a last historical illustration of Yahweh's faithfulness in the covenant.

In these historical experiences there was a living communication between Yahweh and Israel. Yahweh remained faithful, and Israel responded either with unfaithfulness or faithfulness. The consequences were determined by Israel's response to Yahweh's acts and words. Thus, in this way, Israel learned to be faithful to its God, Yahweh. The covenantal relationship was the way Israel learned.

In chapter 4 verses 1-40, we encounter the hortatory part of the first discourse¹, a discourse which dealt with a specific period in Israel's history. The Deuteronomist turns to draw from what Yahweh has done through Israel's history, quoting Wright, "to the practical

¹ Smith, op. cit., page 57; and Driver, op. cit., page 62.

conclusions for faith and life which are to be inferred from the history "¹.

G. Ernest Wright suggests in his exegesis of the book of Deuteronomy three divisions to this portion of chapter four: First, verses 1-14; second, verses 15-31; and third, verses 32-40.²

The first section (1-14) has as a theme the encouragement of Israel to listen and obey the "statutes and ordinances" of Yahweh. This theme can be seen in one instance by the use of the imperative "take heed" (4:1, 9) by the Deuteronomist. The Deuteronomist uses two illustrations from Israel's history to drive his point home.

First, he used the illustration of the incident at Baal pe'or (1-8). This incident is also found in Numbers 25:1-5. "While Israel dwelt in Shittim the people began to play the harlot with the daughters of Moab" (Nu 25:1). What Israel had done was to participate in a Canaanite sacrificial rite to its god. Those who had participated in the idolatrous acts were hung (Nu 25:4). Those who listened and obeyed Yahweh's statutes and ordinances are still alive "this day". Thus, "this day" provides Israel with the privilege of life, a privilege of having a god so near to it as Yahweh (4:7). This again points out the uniqueness of Israel's God.

The second illustration is the important event at Horeb where the covenant was given to Israel. Here Yahweh revealed Himself and spoke to Israel out of the "midst of the fire" (4:12). Over against the images of other gods Yahweh speaks but cannot be seen. Other gods can be seen

¹ Wright, op. cit., page 350-351.

² Ibid., pages 351-360.

but cannot be heard. Again, the uniqueness of Israel's God is placed before Israel, which led to the uniqueness of the event at Horeb. It is therefore imperative that Israel listen and obey the statutes and ordinances of Yahweh if Israel is to remain a unique nation under Yahweh, its God. The commandments given there at Horeb are a part of the event of the covenant (4:13). It was these ten commandments which Yahweh spoke with a voice, but could not be seen. It was with this same voice at this same time that Yahweh declared to Israel the covenant. Faithfulness to the covenant must continue from generation to generation (4:9, 14).

Is not listening and obeying the first important step in the covenant relationship? Is not listening and obeying the first important step in learning? Yahweh spoke to Israel. Yahweh revealed things that Israel's eyes have seen (4:9). Yahweh used all the senses of perception to teach through the covenant. Israel is to respond by listening and obeying. Therein lies Israel's prosperity, or its adversity, its blessing or cursing. The Deuteronomist points to these two events, using the most recent first, Baal pe'or, and follows it up with the event at Horeb that gave Israel its being, in order to teach Israel to listen and obey with its heart "all the days" of its life (4:9).

In the second section (15-31) the Deuteronomist adds another warning. For the welfare of Israel and the covenant relationship between Yahweh and Israel it is imperative that Israel refrain from any form of idolatry. Idolatry in any form (16-19) is the greatest danger to Israel's unique faith in its unique God. From Baal pe'or to Horeb and even to Egypt Israel was to learn to listen and obey the covenant of

Yahweh. Even Moses had to learn the hard way to be obedient to Yahweh. Thus, even Moses' experience of unfaithfulness was to teach Israel of the importance of faithfulness to Yahweh alone (4:21).

Yahweh had chosen Israel, bringing Israel out of Egypt in order to make Israel "his own possession" (4:20). Yahweh's choice of Israel give Israel the right to "take possession of that good land" which Yahweh swore to give to it as an inheritance (4:21-22). Therefore, "this day" has meaning to Israel, and provides Israel with an understanding of its election and of the advantage this gives Israel in the good land. The Deuteronomist's use of the imperative again, "take good heed" (4:15) and "take heed" (4:33) point up the importance of Israel's remembering the covenant for this election and advantage. Therefore, Israel is to have no graven images "in the form of anything" which Yahweh has forbidden Israel (4:23), "for" Yahweh "is a devouring fire, a jealous God" (4:24). The unique covenant relationship between Yahweh and Israel is not to be contaminated with other gods. Yahweh's love will not allow it.

The penalty of idolatry is made plain to Israel by the Deuteronomist in the second part of this section (v. 25-31). Idolatry leads to serving other gods, "gods of wood and stone, the work of men's hands" (4:28). Utter destruction is the consequence of idolatry for the nation Israel. Israel will be scattered "among the peoples" (4:27), and will lose its identity as a unique people. Israel's uniqueness once again was a result of its unique faith in a unique God who had chosen it and teaches it in a unique way. Idolatry would destroy this because of its inherent disease of unfaithfulness.

Nevertheless, even though Yahweh was a "jealous God" He is also a "merciful God" (4:30) if Israel will "seek" and "search" after Yahweh "with all" its "heart", and "with all" its "soul" (4:29). As a merciful God Yahweh remains faithful to His covenant which "he swore" to Israel's fathers (4:31).

Once again in this section we see the important steps the Deuteronomist is using to teach through the covenant. He is using steps of experience to teach the significance of "this day" for Israel. It is a day that heaven and earth witnessed (4:26). It will not then be so easily forgotten, but indelibly to be written on the heart and soul. No Israelite is to forget to listen and obey, nor is he to forget the consequences of idolatry. Israel's "children and children's children" are to be taught this through the covenant relationship with Yahweh, Israel's God.

The third section of the fourth chapter (v. 32-40) begins with the word "for". The Deuteronomist's use of the word "for" points Israel once again to the uniqueness of its God. Yahweh is God of all creation (4:32). He spoke as no other gods have ever spoken (4:33, 36). He had done for Israel what no other gods have ever done for any nation (4:34). He has revealed Himself as no other gods have revealed themselves (4:35). He has been both the God of Israel's fathers, and Israel's present God (4:37-38).

Who Yahweh has been, and is, in His faithfulness to Israel, is to reveal to all creation that there is no other god beside Yahweh (4:39). It is important therefore that Israel respond by keeping Yahweh's "statutes and commandments" (4:40).

Israel's faithfulness is for Israel's welfare. The Deuteronomist uses two phrases frequently in one form or another to teach Israel of Yahweh's good intentions and faithfulness. These two phrases are: "that it may go well with you" and "that you may prolong your days" (4:40; 5:16; 29, 33; 6:2-3; 12:25, 28; 22:7). The covenant teaches and leads Israel by placing before it hope, that things will go well, and that life will be prolonged through faithfulness to Yahweh.

It is most difficult to cover the richness of the covenantal theology found in the first forty verses of chapter four. This chapter serves not only as a climax to the first discourse, but also as an exhortation to observe the law which is to follow shortly. Israel's history is an intimate portrayal of Yahweh's activity in history according to the Deuteronomist in Chapter four. This portrayal of Israel's history points to Israel's heritage as well as to Israel's destiny. Israel was Yahweh's chosen people. Israel's heritage was due to Yahweh and His activity. It was Yahweh who gave birth and life to Israel as a unique nation under a unique God. Yet, this heritage had meaning. Israel's heritage had meaning in its destiny. As Israel received those inheritances from Yahweh, and in particular the inheritance of the promised land, it also had the responsibility of being a witness to all nations and peoples of its God. Israel was destined by its very birth and life to be Yahweh's instrument to reveal Himself to the people's of the world.

It was imperative therefore that Israel remain faithful to Yahweh. And, Israel's faithfulness must be one of heart and soul. Israel's whole being must be permeated with love toward Yahweh, as Yahweh loves. Thus, Israel's history was permeated with the love and covenant of Yahweh.

(2). Through Yahweh's Law

As T. H. Robinson has said, "The conception of a covenant is fundamental to the whole history of the people, and a clear understanding of its significance is needed"¹. This statement is also true for Yahweh's law. The covenant not only permeates in and through Israel's history to give it substance and life, but also, permeates in and through Yahweh's law to give it substance and life.

It has been said in chapter three on "Yahweh's law and Education" that law means "teaching" or "instruction". This teaching or instruction is a unique kind of teaching or instruction. This is due to the unique relationship between the Head Teacher, Yahweh, and His pupils, Israel. Yahweh's method of teaching, according to the Deuteronomist's view of education is the covenant.

In this section, like the last, we want to "lift out" or "elevate" the covenant as it comes through Yahweh's law. Under discussion in the section of chapter four will be chapters 5-26, generally called the D code (12-26) and its introduction (5-11). Chapter 28, which is by some considered the conclusion to the D code, shall be discussed in connection with part B of this chapter.

After giving a brief introduction to the decalogue, establishing its supposed Deuteronomistic utterance on the east side of the Jordan (4:44-49), the Deuteronomist in 5:1-5 recalls the covenant at Horeb. It was at Horeb that both the law and the covenant were established (5:1-2; Ex. 19-24). It was at Horeb that Yahweh spoke His will to

¹ Theodore H. Robinson, "The History of Israel", The Interpreter's Bible, Volume 1, page 275.

Israel. Though Yahweh had made a covenant with Israel's forefathers, the covenant established at Horeb was specifically for the nation of Israel "this day" (5:3). In a unique way Yahweh had spoken to Israel. It was a face to face encounter, though Yahweh was not visible. He spoke to Israel out of the midst of the fire (5:4). Moses stood between Israel and Yahweh to give Israel Yahweh's words (5:5). Israel was afraid in this encounter and would not go up into the mountain where the voice of Yahweh was coming out of the midst of the fire. This gives evidence therefore of the unique kind of communication that had gone on here at Horeb. This communication would continue as long as the words spoken there continued to be heard and obeyed.

In 5:6 Yahweh identifies Himself as Israel's God. He identifies Himself by the mighty deed He had done for Israel by redeeming it from bondage in Egypt. These words set the stage for the covenant drama which follows.

It is Yahweh who speaks the ten laws of the covenant for Israel. He teaches Israel what He requires of it as His people. In these ten laws Yahweh lays down the criterion of faithfulness for Israel. Israel's response to Yahweh's words is to obey these words. These ten laws involve the whole of life for the Israelites. It involves Israel's obligations to Yahweh, and Israel's obligations to its neighbor. The privilege of hearing and speaking with Yahweh involves for Israel a great responsibility. The two cannot be separated, as Israel's obligations to Yahweh and neighbor cannot be separated. They are both presented as one word of Yahweh.

The first three commandments are identical to those in Exodus 20. "You shall have no other gods before me" (5:7) is the first and foremost commandment. This will be seen as it is further expounded in the remaining chapters. It is also the core of the covenant relationship.

Because of the kind of God Yahweh is, that is, one of the spirit, "You shall not make for yourself a graven image..." (5:8-10). No kind of image is allowable, and disobedience to this brings judgement upon generations to come, while obedience to it shows Yahweh's steadfast love.

The name of Yahweh is to be most sacred to the Israelites because His name suggests His character and being; therefore, "You shall not take the name of the Lord your God in vain..." (5:11). He who uses Yahweh's name in vain will be found guilty of judgement by Yahweh.

The fourth commandment has been expanded. Israel is reminded to "Observe the sabbath day, to keep it holy..." (5:12-15). In addition the Deuteronomist gives Israel another reminder of its slavery in the land of Egypt, as it relates to the remembering of the sabbath for its own servants. Israel's whole household must observe this commandment. Length of days and well being in the land of Israel's inheritance are destinies related to Israel's faithfulness to this commandment.

The remaining four commandments are identical to those in Ex. 20. "you shall not kill" (5:17); "Neither shall you commit adultery" (5:18); "Neither shall you steal" (5:19); "Neither shall you bear false witness ..." (5:20); and "Neither shall you covet..." (5:21), like the fifth commandment, deals specifically with Israel's relationship with its neighbors. These laws are expounded in the specific laws in the D code. (Chapters 12-26).

In 5:22-27 the Deuteronomist again retells the events of the establishment of the covenant. Yahweh speaks (5:22-23); Israel responds (5:24-27); and Yahweh hears Israel's words (5:28) and re-emphasizes His faithfulness to Israel. Yahweh's faithfulness and Israel's faithful response insures Israel's future welfare in all the generations to come (5:29-33).

The ten basic laws of Israel's existence and future life are laws permeated with the covenant. These ten laws not only suggest therefore what is Yahweh's will for Israel, but also Yahweh's faithfulness, for obedience to them leads to Israel's welfare.

The covenant is further expounded in the chapters following the decalogue. These (6-11) are indeed significant chapters in the covenantal relationship. Let us study each one separately.

In 6:1-3 Yahweh speaks to give the purpose of the law. The law's purpose is to make Israel "fear" Yahweh (6:2), that is, to reverence Yahweh, and keep all His statutes and ordinances. All generations are to fear Yahweh. The second purpose of the law is to let Yahweh make it possible that Israel's days may be prolonged, and "that it may go well" with Israel in the promised land, "a land flowing with milk and honey" (6:2-3). Yahweh uses the covenant to teach this to Israel through the law and its history.

In 6:4-9 we have the Shema. S. S. Laurie has said, "If we take a general, and at the same time, it is to be admitted, a somewhat ideal, view of the education of the Jewish race, we shall find its beginnings and its specific character expressed in the sixth chapter of Deuteronomy: ...'Hear, O Israel:...'"¹. This portion of the sixth chapter will be

¹ S.S. Laurie, Historical Survey of Pre-Christian Education, Longmans, Green, and Co., London, 1900, page 76.

studied in a little more detail because of its importance to the covenant relationship for the Deuteronomist. This study will be done on page 110-114.

The wondrous inheritance which is Israel's because of the love of Yahweh, and His redeeming power revealed in Egypt, is presented in 6:10-15. Prosperity for Israel in the eyes of the Deuteronomist is a result of Yahweh's faithfulness. Only as Israel learns to fear Yahweh and serve Him alone will it truly be a prosperous nation. There is always the danger of forgetting Yahweh's acts and words and go after "other gods" (6:14). But, the anger of the Deuteronomist flares up at the thought of this as he says, "For the Lord your God in the midst of you is a jealous God; lest the anger of the Lord your God be kindled against you, and he destroy you from off the face of the earth" (6:15). It is therefore imperative, "take heed", that Israel remember to fear Yahweh alone.

Neither shall Israel put Yahweh to the test, as Israel "tested him at Massah" (6:16; Exodus 17:1-7). In this incident the people of Israel desired water and found fault with Moses and Yahweh, as though Yahweh had not cared for the nation He delivered from bondage. Israel "put the Lord to the proof" (Ex. 17:2). Thus, Israel displayed its unfaithfulness, and did not believe in the faithfulness of Yahweh. Nevertheless, Yahweh is ever faithful, and will see "that it may go well" with Israel, if it does "what is right and good in the sight" of Yahweh (16:18), and keeps the commandments of Yahweh. When the element of faithful obedience is lacking in Israel, the covenant cannot teach that Yahweh seeks the welfare of His people.

It is imperative that Israel obey the greatest of all commandments, to love Yahweh. It is also imperative that Israel teach this to all future generations. In 6:20-25 the Deuteronomist explains what is to be taught about the meaning of Yahweh's commandment to the sons of Israel. First, the Israelites should teach their sons about the slavery in Egypt, and how Yahweh redeemed them, with many mighty acts (6:21-22). Then, to tell them about their inheritance of the land, where Yahweh led them after deliverance. The sons must also learn to fear Yahweh and obey His commandments (6:23-24). And finally, that obedience to Yahweh is "for our good always", and "righteousness for us" (6:24-25).

The whole of Israel's life should fear (reverence) Yahweh and obey His commandments. Doing this is for Israel's welfare in all generations, says the Deuteronomist. Faithfulness, which is the essence of the covenant relationship, is what Israel needs in order to learn to fear Yahweh and learn of His faithfulness, in all generations.

Chapter seven suggests the application of faithfulness to Yahweh and His commandment to love. It is here applied for entry into the inherited, promised land. The application of these requirements of obedience will involve Israel's relationships with the people within the promised land. Thus, 7:1-5 deals with the problem of how the pagan people of the land should be dealt with; 7:6-16 deals with the reason for Israel's privilege in the sight of Yahweh; and 7:17-26 encourages Israel to remember the power of Yahweh as it encounters its enemies in the inherited land.

In Israel's relationships with the seven nations of the good land the Deuteronomist suggests three requirements. First, Israel is to "utterly destroy" these seven nations. Second, Israel is not to make a covenant with these seven nations. Third, Israel is to "show no mercy" to these seven nations (7:1-2).

These requirements mean that no Israelite is to marry another of these nations (7:3). It also means that all the objects of worship of the other nations must be destroyed (7:5). The danger of marriage and objects of worship for Israel is that it would lead Israel to worship the gods of these peoples. Thus, Israel would become unfaithful to Yahweh, and the covenant relationship would be broken. This would result in disaster for Israel (7:4).

The "for" in verse six gives us the Deuteronomist's reason for Israel's privilege in this land. That reason is that Israel is a "people holy" to Yahweh. Yahweh had chosen Israel "to be a people for his own possession, out of all the peoples that are on the face of the earth" (7:6). But, there is also a reason for Israel being a holy people. It is not because of who Israel is that it is a holy people (7:7). It is because; first, Yahweh loves Israel; and second, because Yahweh keeps His promises (7:8).

It is imperative for Israel to really understand and believe with heart and soul that Yahweh is a faithful God. He "keeps covenant and steadfast love", but He desires the response from Israel to love and keep His commandments (7:9). Those who hate Yahweh are destroyed by Him (7:10). It is imperative therefore that Israel remain faithful, as Yahweh is faithful, to the commandments, statutes, and ordinances,

which Yahweh has spoken to it (7:11).

Faithfulness to the covenant results in Yahweh's blessings (7:12-15). The covenant relationship involves all the aspects of life. This includes nature, and Israel's physical surroundings. For the Deuteronomist the realm of spiritual faithfulness cannot be separated from physical blessings. This is also seen in the special laws in the code, chapters 12-26. Nevertheless, there is always the danger of losing this prosperity by becoming unfaithful. Therefore, it is imperative for Israel to destroy all that would endanger this prosperity in the good land (7:16).

It is necessary to know what to do to the people within the promised land. It is imperative to know the reason for the unique place of Israel as a nation. It is imperative to know and have confidence in the One who is doing the leading. This encouragement is given to Israel by the Deuteronomist in 7:17-26.

One of the best ways to gain confidence in the Leader is to look back on what He has done. Israel should certainly remember what Yahweh did to Pharaoh (7:18), and how Yahweh led Israel from Pharaoh's grasp (7:19). Thus, through the experience of the past Israel should learn confidence and understanding. It is also imperative to know what Yahweh will do; that He is in Israel's midst; and who He is (7:20-24). What signs and wonders and mighty acts Yahweh has done in the past, He can and will do for Israel in the future. In this Israel can be confident. Nevertheless, it is imperative that Israel be faithful to Yahweh's words. It is imperative that Israel destroy those things which would destroy this unique relationship and confidence, the gods of the other peoples (7:25-26). Once Israel has gradually overcome its enemies it is as

important to keep them under control.

Yahweh has given Israel an inherited land. This laid upon Israel not only the responsibility of faithfulness, but also the problem of physical conflict to rid the land of enemies. Chapter seven suggests the means, gives the reason, and provides the encouragement and words of confidence for these responsibilities to be fulfilled. All of this, is inherent in the covenant and Israel's faithfulness to it.

In chapter eight the Deuteronomist gives real tangible evidence of Yahweh's faithfulness. He also gives a warning to Israel not to think too highly of its own part in obtaining the evidences of Yahweh's faithfulness.

In 8:1-10 the Deuteronomist presents the historical facts. He refers particularly to the events in the wilderness when Yahweh provided for Israel all its physical needs (8:2-4). This evidence of Yahweh's faithfulness is no abstract thing. It is based on things the Israelites had seen and felt.

From this faithfulness of Yahweh Israel should learn first how to teach and discipline its sons; and second, the importance of keeping Yahweh's commandments, and to walk in His ways (8:5-6).

In like manner, what Yahweh has done in the past, even in the wilderness, He will continue to do in the promised land. Here too Yahweh will provide for all Israel's needs (8:7-10).

Jesus gives evidence of this faithful God as He faced the tempter in His wilderness experience. He met the tempter's test for the source of man's needs with a quotation from this eighth chapter, "man does not live by bread alone, but that man lives by everything that proceeds out

of the mouth of the Lord" (Dt. 8:3; Mt. 4:4; Lk. 4:4). Thus, Jesus recognized the heart of the Deuteronomist's teaching concerning man's needs. It is Yahweh who makes one live and multiply as He promises.

Nevertheless, one of the greatest trials that man faces is the time when the stomach is full, and the body is healthy. Therefore, the Deuteronomist follows the encouraging section of chapter eight with a warning. "Take heed", says the Deuteronomist, "lest you forget" Yahweh. (8:11). Israel will forget Yahweh when it is unfaithful to His commandments and ordinances and statutes (8:12). Israel will forget when it stops learning through the covenant and its requirements. To forget is easy when things are prosperous (8:12-16). Then, Israel also faces the temptation to say that it was because of, and under, its own power and might that it received the wealth (8:17). It is imperative that Israel remember that it was Yahweh, and is Yahweh, alone who gives wealth and prosperity. In saying this, and believing it with heart and soul, Israel is remaining faithful to the covenant (8:18). The consequence of unfaithfulness is to "surely perish", as the other nations which have other gods (8:19-20).

This eighth chapter begins a series of concrete experiences out of Israel's past to teach Israel of Yahweh's faithfulness and the importance of Israel's faithful response and remembrance of Yahweh's faithfulness. The Deuteronomist uses these concrete experiences to teach Israel about its life in the good land. The Deuteronomist has presented the danger of prosperity in the good land. He now moves into presenting the danger of success in military operations.

The Deuteronomist introduces the chapter with a reference to a

mighty people Israel met and destroyed, the sons of Anakim (9:1-2).

Yahweh had promised Israel victory (9:3).

In 9:4-5 the Deuteronomist reminds Israel of the dangerous attitude it may receive because of victories over its great and mighty enemies. That danger is self-righteousness. It was rather that Yahweh drove these people out of the land so that He may give evidence of His faithful fulfillment of the promise He "swore" to Israel's fathers.

The Deuteronomist then cites another concrete illustration out of Israel's past that Israel has instead been a "stubborn people" (9:6). This historical experience was when Israel broke the covenant, even as Yahweh was establishing it, at Horeb (9:7-12). Yahweh wanted to destroy Israel, because of its unfaithfulness, but Moses interceded for Israel and Aaron (9:13-21). Moses' intercession for Israel involved prayer and the actual destruction of the molten calf used as a god (9:19, 21).

The Deuteronomist cites other examples of Israel's stubbornness. Such incidents at Taberah (Nu. 11:1-3) when Israel complained about its misfortunes; and at Massah when Israel found fault with Moses and Yahweh about water to drink (Ex. 17:1-7); and at Kibrothhattaavah where Israel craved meat (Nu. 11:10-35) are the Deuteronomist's further illustrations of Israel's unfaithfulness (9:22). The rebellion at Kadesh-barnea, to which the Deuteronomist already referred to in 1:41f, was another illustration of Israel's unfaithfulness (9:23). In fact, Yahweh tells Israel that it has "been rebellious against the Lord from the day "that He knew" Israel (9:24).

Moses' prayer of intercession in behalf of Israel's rebellion was based upon Yahweh's acts of redemption, which was part of Israel's

heritage, and Yahweh's promise to Israel's forefathers (9:25:29).

Thus, Moses provided for Israel an example of Yahweh's faithfulness to His covenant.

Chapter nine laid upon the hearts and minds of the ancient Israelites a warning against self-righteousness. The Deuteronomist uses a few concrete illustrations to teach Israel that it was not its power and might that won for it the victories in the good land. The chapter begins with promises of victory and glory, and ends with Moses prostrated before Yahweh in intercession for Israel's sin. Moses provides the example here of Yahweh's faithfulness to the covenant. Thus, the illustration and Moses's example serve to teach Israel of Yahweh's discipline.

Yahweh's forgiving love of Israel's sin is portrayed by the Deuteronomist in the remaking of two new tables of stone upon which the ten commandments will again be written (10:1-5). The covenant was broken by Israel's sin, as Israel broke Yahweh's law. The covenant is renewed as Yahweh forgives and reestablishes the law. The ark is made to carry the two tables of stone (10:2-3).

The Deuteronomist then interjects the story of the death of Aaron and his son Eleazar's ministering in Aaron's place (10:6; Nu. 20:22-29). He then follows with the place given to the Levites in the covenant relationship (10:8-9), and Moses' commission to continue to lead the people on so that Israel may "possess the land" which Yahweh "swore" to Israel's fathers "to give them" (10:10-11).

This wondrous act of forgiveness and steadfast love on Yahweh's part leads into the "And now, Israel..." (10:12). Yahweh's faithfulness requires Israel's faithful response. As Yahweh spoke and acted

in faithfulness to Israel through the covenant, now Israel must respond by meeting the requirements which Yahweh desires for Israel's own welfare. For Israel it means that it is to fear Yahweh, to walk in His ways, to love Him, to serve Him with all its heart and soul, and to keep the commandments and statutes He has given Israel for its own good (10:12-13).

Yahweh's right to Israel's response is based upon who Yahweh is (10:14) and what He has done (10:15). As Yahweh chose and loved Israel's fathers, so He chose and loves Israel "this day". "This day" involved for Israel a privilege and a response to circumcise the foreskin of Israel's heart, "and be no longer stubborn" (10:16). As everything in heaven and earth belong to Yahweh (10:14), so Yahweh executes His mighty acts and justice "for the fatherless and the widow, and loves the sojourner, giving him food and clothing" (10:17-18). As Israel is to respond in circumcising its heart (10:16), so Israel is to love as Yahweh loves (10:19). Yahweh's greatness and goodness requires that Israel fear Yahweh, serve Yahweh, cleave to Yahweh, and swear by Yahweh's name (10:19). Israel's response of praise is due to Yahweh's greatness and what He has done which Israel's "eyes have seen" (10:21). Israel's past, and Yahweh's faithfulness, is intimately related to its greatness now (10:22). From Israel's coming into Egypt to its entry into the promised land Yahweh has cared and blessed Israel.

Yahweh's discipline in Israel's past history has its conclusion in requiring Israel's faithfulness for Israel's own good. As Yahweh speaks and acts through the covenant Yahweh teaches Israel the importance of faithfulness. The later half of chapter ten shows that the

wholeness of Israel's being must be involved in its faithfulness to Yahweh. No part of Israel's life is excused from faithfulness. But, the Deuteronomist is interested in Israel's inner nature primarily, for Israel's whole being is controlled and guided here. The law may become mechanical, but the covenant involves the heart and soul, thus, giving life and meaning to the commandments, statutes, and ordinances.

Who Yahweh has shown Himself to be as He disciplined Israel through His mighty acts and words leads to a series of "therefores" in chapter eleven. Once again, as in chapter four, the Deuteronomist places before ancient Israel its heritage and destiny, its privilege and responsibility. It is imperative that Israel's obedience and faithfulness to the covenant is necessary for Israel's possession of the good land and its welfare therein. In the good land given to Israel by Yahweh Israel is "therefore" to "love" Yahweh; Israel is "therefore" to "keep" Yahweh's commandments; and Israel is "therefore" to "lay up" Yahweh's words in its heart and soul (11:1, 8, 18).

First, Israel is therefore to love Yahweh. It was out of love that Yahweh disciplined Israel as His children. Loving Yahweh and keeping these laws always involves teaching the children from generation to generation (11:2). Yahweh's discipline and love of Israel is Israel's example to discipline its children (11:2-7). James Millenburger says, "The main characteristic of Deuteronomy is its strong emphasis upon love: Yahweh's love for Israel and Israel's loving response to Yahweh"¹.

¹ Millenburger, op. cit., page 325.

Loving Yahweh in all generations however means that Israel is therefore to keep all Yahweh's commandments (11:8). Keeping Yahweh's commandments is necessary for Israel's welfare and prosperity in the good land (11:9). Yahweh has given Israel a great and fruitful land, and continues to care for it and Israel (11:10-12). It is therefore unlike the land of Egypt where Israel had to water the crops. In the good land Yahweh will send the water from heaven. If Israel remains faithful to Yahweh (11:13), Yahweh will continue to bless the land (11:14-15). If Israel is unfaithful and does not "take heed", but "turns aside" to serve other gods, the land will yield no fruit and Israel will perish (11:16-17).

In this chapter the Deuteronomist again comes back to the heart of the covenant relationship. He refers to the great commandment, the Shema (6:4-9). Israel must not only love Yahweh and keep His commandments, but therefore also "lay up" Yahweh's words in its heart and soul (11:18-20). This means that Israel is to teach the children from generation to generation of Yahweh's words and faithfulness. As these words of Yahweh were taught by the methods which the Deuteronomist suggests the children learned. As H. T. Kuist said, "Life in the Hebrew home was a series of object lessons. Each symbol, ceremony, and festival in family observance exerted an educational influence"¹. Yahweh's education of Israel throughout the covenant was for Israel's continued welfare in the good land which Yahweh "swore" to Israel's fathers to give them forever (11:21).

¹ Kuist, op. cit., page 32.

Not only will Israel prosper physically as it teaches its children, but its military operations will also be successful (11:22-25). These are the two great problems which Israel faced in the good land: sufficient food and physical necessities; and safety from its enemies. Obedience to Yahweh's commandments, involving faithfulness to Yahweh with heart and soul, will answer both of these problems for Israel because of Yahweh, Israel's God, and His care for, and faithfulness to, Israel. The choice of a blessing or a curse is placed before Israel in 11:26-32. This section will be dealt with in part B of this chapter on "The Covenant and Education".

The goal for Israel was well being in the promised land. This was the goal of the Deuteronomist also in presenting his view of education for the ancient Israelites. Nevertheless, the Deuteronomist realized that this was impossible unless Israel was faithful to Yahweh who had given Israel the land as an inheritance. Faithfulness on Israel's part meant loving obedience to Yahweh's commandments. Israel's obedience must also be taught to all future generations if Israel is to remain well in the inherited land. The covenant relationship must continue from generation to generation "that all may go well" with Israel and that Israel's life "may be prolonged" in the land.

Thus, we see that chapters 5-11 present the core of the covenant through Yahweh's law. As Yahweh speaks, as He spoke at Horeb, through the law, Israel is to respond in faithful obedience. Yahweh's faithfulness provides the means whereby Israel learns to be faithful. Through this unique kind of relationship Israel received the education to understand its heritage and destiny, its privilege and responsibilities.

Chapter five presents the decalogue, the core of Yahweh's law and covenant. Chapters 6-11 form the exposition of these ten commandments, with particular stress upon the first commandment.

G. Ernest Wright says in his exegesis of Deuteronomy that "these chapters (5-11) constitute the first or introductory section of the main address. Their purpose is to present a series of exhortations on the covenant faith of Israel, so that the exposition of the laws in chs. 12-26 may be understood in their proper theological setting"¹.

Let us now turn our attention briefly again to these chapters, 12-26, and see how the covenant permeates through these laws.

In general chapters 12-16 are concerned with Israel's worship response to Yahweh. At the center of the covenant relationship is Israel's worship of Yahweh in its unique way. Israel's worship of Yahweh was a cult action, but unique in its meaning and purpose. Adolf Deissmann says "Cults are either 'acting' cults or 're-acting' cults. In both cases an action takes place. But in the first type the action is a spontaneous performance of the individual or of the community, intended to produce in response to it a performance on the part of the deity, effective through its own execution, effective as *actio acta*, as *opus operatum*. In the second, the reacting type, on the other hand, the action of the man is an action in response, a reaction. Here it is God Himself who is really the *Leitourgos*, the *Theourgos* in the highest sense; the individual or the community only says the amen"². Israel as a cult in the eyes of the Deuteronomist is definitely the

¹ Wright, *op. cit.*, page 361-362.

² Deissmann, *op. cit.*, page 117-118.

second type, the reacting cult. This is the nature of the covenant relationship. It is Israel that responds in faithfulness as Yahweh reveals His faithfulness in all the areas of Israel's life. It is Israel that responds in words to Yahweh's words. It is Israel that acts in response to Yahweh's acts.

Thus, Israel responds to Yahweh's acts and words at the place of worship (12:1-31). Israel responds to Yahweh's acts and words in bringing the first fruits and offerings (12:6, 11; 14:22f; 15:19f; 18:3-4; 26:2-11). Israel responds to Yahweh's acts and words in participating in the three festivals (16:1-17). As Israel is faithful, with heart and soul, the covenant is fulfilled, and Israel learns of its unique God. Yahweh in answer blesses. He will also curse if Israel is unfaithful.

Nevertheless, there is always the danger of mechanizing worship. It is for this reason that the Deuteronomist lays the stress of worship on the heart and soul. Indeed, the true place of worship is the heart. As Wright says again, "Covenant, as the dominant language in which the election relationship of God to Israel was expressed, could, however, be misused by too great a narrowing of its rich meaning. Instead of pointing first and foremost to the gracious and marvelous acts of God in saving and binding the nation to himself, it came to be interpreted among many in an external, legalistic way, so that attention was drawn more to the covenant ordinances than to their Giver"¹. This was the reaction to the code at the time of Josiah (2 Kings 22f). Against this

¹ Wright, "The Faith of Israel", page 357.

wrong interpretation of the Deuteronomist code Jeremiah reacted (Jer. 7:1-15). However, Israel's worship response remains as the unique response of a people to a faithful covenant God.

As Israel was to respond in its worship of Yahweh as an obligation, so also, Israel was to respond in its relationships with its neighbors. All social obligations were Israel's responses to Yahweh's acts and words. Let us see how this applies to Israel's various social relationships.

Administration of justice for the Israelite was a response to Yahweh's justice with Israel. Yahweh was just in His action with Israel. Yahweh was just in giving Israel the good land. Therefore, faithful justice in the good land is to be Israel's criterion for administration in the good land (16:18-20). Justice was for Israel's welfare.

The personal habits of each Israelite was to fulfill also his faithfulness to Yahweh. Yahweh commanded Israel not to eat certain foods (14:3-21). It was an abomination to Yahweh if Israel continued in wrong personal habits (14:3; 22:5). The following of the personal habits commanded by Yahweh was again for Israel's welfare.

Domestic relationships certainly involved the covenant relationship between Yahweh and His people. It was imperative that the family relationship remain clean and holy in the sight of Yahweh (22:23-30). Hosea uses the marriage relationship as an illustration of the covenant relationship between Yahweh and Israel. The family's relationship to the covenant will be further dealt with in a subsequent section, page

Community relationships also were permeated with the covenant, as Israel responded in faithfulness to Yahweh's acts and words. Quoting Wright again, "The covenant law was given to the community as a whole,

for the covenant was made with a nation"¹. As Yahweh released Israel from slavery in Egypt, so Israel was to release fellow Israelites' debts every seven years (15:1-18). Releasing these debtors revealed an Israelites' faithfulness to Yahweh and His words. Again, this faithfulness led to Israel's welfare in the land.

Destroy utterly those nations in the promised land, was a command of Yahweh to the people of Israel (20:16-17). This was Yahweh's command to purify Israel and to keep Israel faithful to Yahweh (20:18). Idolatry, worshipping the gods of the other peoples, was the covenant's great danger, for the covenant relationship remained only as Yahweh alone was Israel's God.

Thus, it has been seen that the law was actually a gift of Yahweh to educate Israel to be faithful to its faithful God. Wright says this another way, "The law was rooted in the grace of God and conceived as a special revelation"². The law was the will of Yahweh. Fulfillment of the law therefore, with heart and soul, was Israel's way of responding in faithfulness to Yahweh and His grace. As Yahweh spoke and acted, and Israel responded in faithfulness, a unique kind of communication existed between Yahweh and Israel. It was Yahweh's means to teach according to the Deuteronomist. As Yahweh spoke the ten commandments at Horeb, Israel was to respond in faithfulness to Yahweh and its neighbors. This led to Israel's welfare, as Yahweh blessed Israel. If Israel was unfaithful it suffered the consequence of curses. Thus,

¹ Ibid., page 356.

² Ibid., page 356.

the covenant permeated in and through Yahweh's law to educate the ancient Israelites to be faithful to Yahweh with heart and soul.

(3). Through The Shema

In the Gospel According to Matthew Jesus considered 6:4-5, "Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might" as the "great and first commandment" (Mt. 22:38). In the Gospel According to Mark Jesus said, "There is no other commandment greater" (Mk. 12:31). And in the Gospel According to Luke Jesus said to the lawyer who came to him and who answered Jesus' question about the law, "do this, and you will live" (Lu. 10:25-28).

It is also interesting to note the questions asked of Jesus in relation to the Shema. In Matthew the question was, "Teacher, which is the great commandment in the Law?" (Mt. 22:36). In Mark the question was, "Which commandment is first of all?" (Mk. 12:28). And in Luke the lawyer asks, "Teacher, what shall I do to inherit eternal life?" (Lu 10:25).

In the light of these various questions and answers in relation to the Shema in these gospels we can learn what Jesus thought of the Shema. First, He said it was the first and greatest of all Yahweh's requirements. Second, according to Luke, it had within its fulfillment eternal life. Thus, it can be seen that the Shema was the profoundest statement concerning the nature and practice of the covenant relationship between Yahweh and Israel. The covenant could not have, and never has yet, been said in a better way than that way the Deuteronomist states it. Therefore, let us briefly study its content to understand better how the Shema is of the very essence of the covenant relationship, and

therefore, the very essence of the Deuteronomist's view of education for ancient Israel.

The word "Shema" is the Hebrew command "Hear", the first word of the Deuteronomic statement. It is Israel that is to hear. It is Israel that is to listen to what Yahweh has to say. This hearing however is more than just the use of the ears. This hearing must be a part of the very nature of the heart and soul and mind of the ancient Israelite.

The RSV prefers to translate the next few words "The Lord our God is one Lord". It can also be translated, "the Lord our God, the Lord is one"; or, "the Lord is our God, the Lord is one"; or, "the Lord is our God, the Lord alone".

From this however it can be seen that the Deuteronomist is saying that Israel's only attention and worship is to be centered in Yahweh. Yahweh is uniquely Israel's God, and Yahweh is one God, not many gods.

Israel's relationship with Yahweh, its only God, was to be love. G. Ernest Wright says in his exegesis of the passage, "It is in Deuteronomy, that the word (love) is first employed extensively for the primary attitude which man should have toward God"¹. Thus, the uniqueness of this covenant between Yahweh and Israel is that it is a covenant whose very essence and purpose is love.

The Israelite is to love Yahweh with all his heart. "Heart in Hebrew psychology is primarily the seat of the mind and will, together with the whole range of psychical emotions."² Love for the Deuteronomist

¹ Ibid., page 373.

² Ibid., page 374.

is not just a physical attraction. It is of the very core of one's being, reaching and permeating its hidden depths.

The Deuteronomist does not stop only with love of heart, which many would say was sufficient already to cover one's very nature. He continues to say that Israel must also love Yahweh with the whole soul. Thus, as one loves Yahweh with his heart and soul one is to love Yahweh with his whole being. Wright says that the soul is "most commonly used to designate a person's vitality, the total self as a self-conscious unit which is activated by the mysterious principle of life"¹. The Deuteronomist uses heart and soul together in several passages (4:29; 10:12; 11:18; 13:3; 30:6, 10). One can see that the Deuteronomist is grasping for the totality of Israel's life to love Yahweh. The covenant involves Israel's whole being.

In spite of the inclusiveness of the words "heart" and "soul" of the total nature of man, the Deuteronomist adds that Israel is to love Yahweh with all the mind. There is to be no misunderstanding on the part of Israel as to how to love Yahweh. Nothing of Israel's being is to be excluded from loving Yahweh. The totality of Israel's life is to love Yahweh, as Israel responds to Yahweh's love.

The remaining part of the Shema (6:6-9) adds to the important place that these words must have in the life of each Israelite, now and in all future generations. These words must be upon Israel's heart (6:6); in its talk, walk, sitting, lying down, and rising in order to teach these words, and the covenant inherent in them, to the children (6:7). These

¹ Wright, "The Faith of Israel", page 368.

words shall constantly be before the Israelites: on their hands, and on their foreheads (6:8); as well as, in the doorways of their homes (6:9). Each child and each Israelite is confronted with the covenant meaning and purpose throughout all the minutes and hours of each day.

It is possible once again that this statement of the covenant could have become a mechanical thing. The Deuteronomist could have recognized this danger because he so frequently and strongly emphasized the importance that Yahweh's words be on the heart (4:9, 39; 8:2, 5; 10:12; etc.). As Driver says, "The author speaks out of a warm heart himself; and he strives to kindle a warm response in the heart of every one whom he addresses"¹. G. Adam Smith has also said, "Take it all in all Deuteronomy has a heart of its own--a bigger, richer heart than any of its fellows in the Pentateuch"².

Thus, through the great Shema the covenant shines more brilliantly than at any other concentrated point in scripture. Its beauty and majesty and glory, like the beauty and majesty and glory of the God it professes, is blinding. It is impossible to meet and understand it face to face, and not be humbled and changed. But, it is in this encounter, in and through this unique kind of communication face to face with Yahweh, that Israel, and all men learn the importance of faithfulness to Yahweh and His will. As the Shema lights Israel's path each day it opens new avenues of understanding Yahweh and His will. The Shema for the Deuteronomist was Israel's daily educational tool.

¹ Driver, op. cit., page xxv.

² Smith, op. cit., page xxviii.

The Shema for the Deuteronomist presented daily his view of educating the ancient Israelites. The Shema for the Deuteronomist presented the core of the covenant relationship.

(4). Through the Family

There is no unit of human beings commissioned with a greater and nobler task than the family in the eyes of the Deuteronomist. This was especially true in his day because the family was the primary educational institution. As Swift has said, "In tribal days the education of the child was in the hands of the parents and adult members of the tribe. Upon settlement in Canaan the family became the fundamental social unit and the training and instruction of the children became almost entirely a matter of parental responsibility"¹.

In our study of the Shema it was in the home that the Shema was taught to the children through every area of family life (6:7-8). Therefore, the family became the primary teacher of the covenant relationship. Within the family relationships the children would get their first sample of what Yahweh was like, what He has done, and what He continues to do in the covenantal relationship.

Let us now look briefly at the family unit and its primary characteristics. Then, let us take another look at the importance the Deuteronomist places on the family relationships in presenting his view of education for ancient Israel.

First, it must be said, that the family was ruled by the father. "The ancient Hebrew family; writes Cornill, 'was an absolute monarchy, with the father as absolute monarch at the head'."²

¹ Swift, op. cit., page 22.

² Ibid., page 51. Swift's quotation from, Carl H. Cornill, The Culture of Ancient Israel, page 87

Children were an absolute necessity in the Hebrew home. As Heaton says, "The desire of every newly-married couple was children"¹. It was particularly essential that the father have a son in order to continue the father's name. If a man did not have a child it was necessary that his brother try to raise up children for him (25:5-10), "that his name may not be blotted out of Israel" (25:6).

It was the oldest son who was the favourite. He received the greater share of the father's inheritance (21:17). The first-born son was the child of the family consecrated to Yahweh (Ex. 13:1).

After the "weaning" period, the sons were turned over to the father to be educated in all the areas of life...vocation, worship, military, social customs, etc. The girls however stayed under the care and training of the mother. As Swift again said, "Education was chiefly a training according to sex in the practical duties of every day life"².

Thus, we can see that it was through the family, and their practices, that the children learned the covenant relationship with Yahweh. It was imperative therefore to the Deuteronomist that the family be a clean and pure social unit. This is seen through the stress he puts on chastity, and the relationships between a man and a woman (22:13-30; 23:17-18; 24:1-5).

It was imperative that the father, as well as the mother, teach their children daily the covenant and its meaning for Israel's welfare

¹ Heaton, op. cit., page 77.

² Swift, op. cit., page 21.

(6:1-9, 20-25; 8:5; 11:1-7, 18-21). How else could the children learn except that the parents teach, or at least, place the children with them in the covenant relationship so that Yahweh Himself could teach? Yahweh's faithfulness to Israel and its children was His method of teaching, as Israel and its children responded in faithfulness. Even the bad experiences of life provided Yahweh with an opportunity to discipline His people. Yahweh's discipline and teaching led to the welfare of the family, as well as to the welfare of the entire community of Israel, because for the Deuteronomist the basic teaching unit for all of Israel was the family. Thus, this unique kind of communication between Yahweh and His people began in and through the family, as the family lived in the covenant relationship with Yahweh daily. There would be some very serious consequences to the family if Israel and its families did not remain faithful to Yahweh (28:30, 32, 41, 53f).

In this first part of chapter four on "The Covenant and Education" an attempt was made to see how the covenant itself permeated in and through Israel's history, Yahweh's law, the Shema, and the family, in order to teach Israel to be faithful to Yahweh. None of these instruments of Yahweh's covenantal relationship have any validity or life, or heart, if the covenant is broken by an unfaithful response on the part of Israel. To be faithful to Yahweh was Israel's life and future. To be faithful to Yahweh meant that Israel would prosper and grow in the good land that Yahweh had given to Israel as a possession. It was to be in all the aspects of Israel's life that Israel would prosper. In particular the Deuteronomist says that Israel's physical needs would be met, and its national security would be assured.

B. TO TEACH ISRAEL OF BLESSINGS AND CURSINGS

The Deuteronomist had as an important emphasis of the covenant, and his view of education for the ancient Israelites, the consequences of Israel's faithful or unfaithful response to Yahweh's acts and deeds. These consequences are characterized by the Deuteronomist as blessings or cursings. A blessing was a consequence of faithfulness. A cursing was a consequence of unfaithfulness. For the Israelite, and the Deuteronomist, there was no middle road. There were no degrees of blessing or cursing. There were no degrees of faithfulness or unfaithfulness. There was only a narrow valley between them.

This teaching of blessing and cursing was also identified by the Deuteronomist with the use of two prominent portions of the good land as Israel entered the land, or looked upon the land from a distance. These two prominent geographical features were the two mountains Israel faced as it entered its inheritance, Mount Ebal and Mount Gerizim. These mountains serve as ever present educational tools for the Deuteronomist to present his view of education for the ancient Israelites.

In this part of the chapter on "The Covenant and Education" we shall first study these two mountain symbols of blessing or cursing. Second, we shall look at briefly the significance of the blessings, and their relation to the covenant. Third, we shall look at briefly the significance of the curses, and their relation to the covenant. Finally, we shall look briefly at the chapters 29-34 as they bring a summary and re-emphasis of the Deuteronomist's view of educating the ancient Israelites.

(1). Mount Ebal and Mount Gerizim

There are two sections in the book of Deuteronomy where the Deuteronomist uses these two mountains, Ebal and Gerizim, in his teaching. The first ends that important section (5-11) which gives the fundamental teaching concerning the covenant relationship (11:26-32). The second comes at the end of the code of special laws (12-26) where an account of a unique liturgical service is given after Israel had passed over the Jordan river into the promised land (27:1-14).

In this section we shall first study the geographical facts of the two famous Deuteronomic mountains. Then, we shall look briefly at the Deuteronomic symbol they represent in presenting his view of education for the ancient Israelites.

Ebal is on the west side of the Jordan river in the midst of the hills of Samaria. It is one of the two most conspicuous peaks "which stand in the heart of the district of Samaria"¹. "Ebal rises 3077 feet above the sea, and is steep, rocky, and barren."² In other words, it is a very desolate place, with little or no vegetation, and therefore little or no life.

Gerizim is the other conspicuous peak in the heart of the district of Samaria. It is 2849 feet above sea level.³ It is very much like Ebal, except that it has some vegetation in a small ravine coming down from Gerizim near what is called Nablus, but which was the old site of

¹ G. Ernest Wright-Floyd V. Filson, The Westminster Historical Atlas to the Bible, The Westminster Press, Philadelphia, 1945, page 19.

² Gehman, op. cit., page 145.

³ Ibid., page 199.

Shechem.¹ This is its picture today. However, Gellman in the Westminster Dictionary says that "Benjamin of Tudela, a Jewish rabbi who traveled in Palestine about A.D. 1160" give the view that Gerizim was fertile and Ebal was barren.² Gerizim and Ebal are separated by a narrow valley.³

Wright in his geography of Palestine says that Gerizim and Ebal "were always heights of great military importance, because between them ran the main pass on the north and south road, and at the eastern mouth of this pass was a crossroads from which highways ran in all directions."⁴ The Deuteronomist identifies these mountains with this statement: "Are they not beyond the Jordan, west of the road, toward the going down of the sun, in the land of the Canaanites who live in the Arabah, over against Gilgal, beside the oak of Moreh?" (11:30). It was at the oak of Moreh that "the Lord appeared to Abram, and said, 'To your descendants I will give this land.'" (Gen. 12:6-7).

Though these mountains were of military significance to the nations of Palestine, they were of religious significance to the Deuteronomist. The Deuteronomist identifies Ebal with curses, and Gerizim with blessings (11:29; 27:11-13). It was at the top of Gerizim that the blessings of Yahweh were pronounced upon the people of Israel when entrance was made into the promised land (27:12). Six Israelite tribes represented the blessings: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.

¹ Ibid., page 199-200.

² Ibid., page 199.

³ Ibid., page 145.

⁴ Wright-Filson, op. cit., page 19.

In like manner, it was at the top of Ebal that the curses of Yahweh were pronounced upon the people of Israel as entrance was made into the promised land (27:13). On this side of the valley the remaining six tribes represented the curses: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

Before Israel is placed a choice upon entrance into the good land. Israel must commit itself to one decision or the other. The decision is between blessings or curses; life or death; Ebal or Gerizim (11:26-32). In the promised land given to Israel by Yahweh the choice was made by Israel alone. The covenant relationship gives Israel this freedom of choice. After the core of the covenant, and the special laws of the covenant relationship, are presented in 5-11 and 12-26, Israel must make a choice. Joshua too laid this decision before the Israelites when he said, "choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell; but as for me and my house, we will serve the Lord" (Josh. 24:15).

"This day" before Ebal and Gerizim was a day of decision, as it could be a day of privilege and advantage and inheritance. But, the decision was Israel's alone.

Israel's decision would be given in its response to Yahweh's acts and words. If Israel responded in faithfulness, Yahweh blessed. If Israel responded in unfaithfulness, Yahweh cursed. Ebal and Gerizim served as visible reminders, within the heart of Canaan, Israel's ever present decision. Israel faced this decision because of its unique covenant relationship with Yahweh, its God. Thus, through these two

visible symbols the Deuteronomist ever teaches ancient Israel of the consequences of its response to Yahweh's acts and words. Israel's faithful response meant that the blessings shouted from Gerizim would surround its life in the good land. Israel's unfaithful response meant that the curses from Ebal would surround its life in the land.

Let us now move into a study of the blessings and curses.

(2). The Blessings

A summary list of blessings are found in 28:1-14. This is a summary list because throughout his message the Deuteronomist points to blessings as a consequence of Israel's faithfulness by the grace of Yahweh through His acts and words. Peace with Esau, Moab, and Ammon, for instance, were blessings (2:1-25). Victory over Sihon and Og were blessings (2:26-3:11). Giving the land of the Amorites to the two and one-half tribes was a blessing (3:12-17). The giving of the Law was a blessing, as well as all the special laws related to the ten, chs. 5, and 12-26. Prosperity is a blessing (6:10-11; 7:13-16; 8:3-4; 11:11-15; 15:6). All aspects of Israel's life and history reflect evidences of Yahweh's blessings if Israel remains faithful in the unique relationship between Yahweh and Israel called covenant.

Let us now briefly glance over the blessings listed in 28:1-14. In all cases it is Yahweh who "will" bless Israel (28:1, 7, 9, 11, 12, 13). Then, let us take another look at 11:26-32, as it relates to blessings.

The Deuteronomist first lists all blessings which cover the whole of Israel's life. Israel will be blessed in the city and field (28:3). The fruit of each faithful Israelite's body, ground, and beasts shall be

blessed, and will increase (28:4). Israel's basket and kneading-trough will be blessed (28:5). Israel will be blessed in all it does, when it comes in, and when it goes out (28:6). It can be seen that these blessings relate primarily to Israel's physical necessities while in the good land given to it in answer to Yahweh's promise.

From 28:7-14 the blessings which the Deuteronomist suggests as the consequence of Israel's faithful observance of the commandments are related also to the good land. First, Israel will be blessed as a consequence of the abundance of fruit from the land. Second, Israel will be blessed in the eyes of the nations of the land.

The blessings of Yahweh will be upon Israel's labors in the land (28:8); upon the fruit of its body, its cattle, and the ground (28:11); from the treasury of heaven, even the rain for Israel's crops, and all the work (28:12). Israel will be blessed in the eyes of the nations as Yahweh defeats its enemies (28:7); as Yahweh identifies Himself with Israel as His people and brings fear to the hearts of other nations (28:9-10); and as Yahweh make Israel wealthy and a strong leader among the nations (28:12-13). These blessings will come, repeats the Deuteronomist, only if Israel does not "turn aside from any of the words" of Yahweh, or does not turn "to the right hand or the the left", and does not "go after other gods to serve them"(28:14).

After going through the central meaning of the covenant in 5-11:25, the covenant confronts the Israelites with a decision (11:26). Obedience to Yahweh's commandments, statutes, and the ordinances set before the Israelites "this day" have as a consequence the blessing (11:26, 32). Like the land in which Israel is to live, the blessings are given by Yahwen. (11:26, 31).

The covenant has its practical application in the physical and national life of the Israelites in the promised land. As Bernhard Anderson says, "it was believed that the covenantal relationship would result in concrete blessings in the daily life of the people"¹. Joy in the hearts of Israel is a consequence of a faithful God, and a faithful response.

(3). The Curses

As the Deuteronomist had done in relation to the blessings, he also has done throughout his message with the consequences of unfaithfulness, curses. Yahweh spoke to Israel and wanted Israel to enter the promised land after the report of the twelve spies, but Israel did not obey and received the curse of not entering that good land (1:19-40). After seeing the wrong, Israel again went against the wishes of Yahweh and received that cursed defeat at the hands of the Amorites (1:41-45). The Deuteronomist's use of the story of the molten calf (9:6-21) led to the greatest curse, a broken covenant. The special laws gave illustrations of many incidents of cursing, which usually led to the death of the one who was unfaithful. For instance, the man or woman found to be serving other gods (17:2-7); a rebellious son (21:18-21); and an unchaste daughter (22:13-21).

In 27:15-26 these curses are summarized. The curses in this section were spoken by the Levites (27:14). Each statement uttered begins with the words "cursed be". G. Ernest Wright says, "This for the Hebrews was the strongest possible way of expressing the divine

¹ Anderson, op. cit., page 320.

disapproval"¹. The people respond to the curse with "amen" which means "certainly", or "truly". The amen therefore expresses strong agreement with what has been said. "Amen" is the only response that the Israelites can make when Yahweh gives the curse.

Among this group of curses there is one dealing with "graven or molten image" (27:15). The verse then explains what an image is "a thing made by the hands of a craftsman, and sets it up in secret".

There are also six curses which deal with the family and sexual perversions: A person who dishonors father and mother is cursed (27:16). One "who lies with his father's wife, because he has uncovered her who is his father's" is cursed (27:20). Anyone "who lies with any kind of beast" is cursed (27:21). A man "who lies with his sister, whether the daughter of his father or the daughter of his father" is cursed (27:22). Any man "who lies with his mother-in-law" is cursed (27:23). Thus, it can be seen again how important the family relationships are to the covenant relationship.

Three curses are concerned with bodily injury. Anyone "who misleads a blind man on the road" is cursed (27:18). Anyone "who slays his neighbor in secret" is cursed (27:24). Also, anyone who "takes a bribe to slay an innocent person" is cursed (27:25).

Another two curses deal with the perversion of justice. In one case one "who revokes his neighbor's landmark" is cursed (27:17). In the other case one "who perverts the justice due to the sojourner, the fatherless, and the widow" is cursed (27:19).

¹ Wright, op. cit., page 492.

The final curse is upon he "who does not confirm the words of this law by doing them" (27:26).

There is only one curse that is directed against not fulfilling those obligations due to Yahweh. This curse is the curse against the graven or molten image. The others, except the last, which includes all laws, are against practices which wrong Israel's neighbor. The covenant relationship involves both Yahweh and Israel's neighbor. It has been stated in chapter three on "Yahweh's Law and Education" that they cannot be separated.

The longest section of curses is 28:15-68. This section follows the section of blessings. It seems that this is one of the practices of the Deuteronomist throughout. The number of blessings are few in comparison to the curses. The writer is more specific in dealing with curses.

In 28:15-19 a brief summary of all curses involving the totality of Israel's life is given. This section is similar to the section on the blessings (28:1-6), except for the omission of "the fruit of your beasts" (28:4), and the interchange of the third and fourth verses in the section on the curses.

The Deuteronomist says that when Israel is unfaithful to Yahweh and His commandments, Israel faces these curses: Israel will be cursed in the city and field (28:16). Israel's basket and kneading-trough shall be cursed (28:17). The fruit of the unfaithful Israelite's body, and ground will be cursed, as well as the increase of cattle and young of Israel's flocks (28:18). And, Israel will be cursed in all it does, when it comes in, and when it goes out (28:19).

Again, as in the case with the curses, it is Yahweh who "will" curse Israel (28:20, 21, 22, 24, 25, 27, 28, 35, 36, 48, 49, 59, 60, 61, 63, 64, 65, 68). As the blessings were related to Israel in the good land, so also, the curses tell the story of the miserable end of the nation in the good land given to Israel by Yahweh.

The consequences of Israel's disobedience are many. The curses will involve confusion and frustration (28:20; pestilence of body (28:21, 22, 27, 28, 35, 59-61, 65); defeat at the hands of other nations (28:25, 48-53, 65, 68); worship of other gods (28:36, 64-65); there will be family problems (28:30, 32, 54-57); and there will be no security and fruit in the land (28:23-24, 31, 33, 38-40, 42, 66). The Deuteronomist is trying to present a horror picture that will never be forgotten. As Wright says, "Small wonder that Josiah rent his clothes (IIKings 22:11)!"¹.

This powerful writer of the book of Deuteronomy uses every emotion within his heart and soul to prevent Israel from disobedience, and unfaithfulness, to the covenant relationship with Yahweh. Indeed, the curse shall be Israel's consequence if it does not "obey the commandments" of Yahweh, "but turn aside from the way" which Yahweh commands Israel to follow "this day, and "go after other gods which you have not known (11:28).

If the promise of blessings does not teach the importance of faithfulness to Israel, then a fear of the consequences of disobedience must be used. The Deuteronomist views education and the covenant as ultimately teaching the blessings of faithfulness, and the cursings of unfaithfulness.

¹ Wright, op. cit., page 498.

(4). The Covenant Re-emphasized

Chapters 29-34 are the Deuteronomist's appendices. With narrative and by poetry the writers re-emphasize the covenant relationship. It is a unique kind of relationship which results in blessings or cursings, depending upon Israel's response to Yahweh's acts and words. The framework of these chapters has been discussed in chapter one on "The Deuteronomistic Framework".

Using G. Ernest Wright's divisions¹, let us study briefly how the covenant relationship is re-emphasized in these remaining chapters of the book. It shall be seen that these chapters lead us again to the point of understanding the consequences of faithfulness or unfaithfulness to the covenant relationship. But, it must be pointed out again that in all the experiences of Israel's life and faith, Yahweh ever remains faithful to His people.

In 29:1-15 Israel is exhorted to accept the covenant. "These are the words of the covenant which the Lord commanded Moses to make with the people of Israel in the land of Moab, besides the covenant which he had made with them at Horeb." (29:1). The covenant at Horeb is re-instituted at Moab. Israel is to profess its loyalty to Yahweh alone. Yahweh speaks and acts for the welfare of Israel, as shown in the history first interpreted by the Deuteronomist in chapters 1-3 (29:1-8). "Therefore", Israel is to be faithful to Yahweh's words for its own welfare (29:9). The re-instituting of the covenant, first made at Horeb, and now at Moab, is to involve not only those Israelites living

¹ Ibid., pages 501-537.

at the time of the Deuteronomist, but all future generations in the promised land (29:10-15).

The nation Israel must always be on guard against becoming unfaithful to Yahweh by serving "other gods". If Israel falls into unfaithfulness, the "curses of the covenant written in this book of law" (29:20, 21, 27) will bring calamity upon individuals, families and tribes (29:16-29). Thus, the emphasis of the Deuteronomist to teach the consequences of disobedience is seen again.

Nevertheless, the covenant God of Israel, according to the Deuteronomist, always leaves the door of mercy and love open. It remains open to all Israelites who may have gone after other gods (30:1-10). If these Israelites will only return to Yahweh and obey His commandments, Yahweh will bring them back from the uttermost parts of heaven (30:4). He will bring them again into the promised land and prosper them (30:5). He will circumcise their heart and the heart of their children so that they will once again love Yahweh (30:6). He will make them prosperous in all their work and take delight in it and put the curses on their enemies (30:7-9). But Israel must obey Yahweh's commandments and statutes with all the heart and soul (30:10).

Yahweh's words are not too hard, nor are they far away from Israel at any time (30:11-13). In fact, Yahweh's words are as near to Israel as they could ever get...in its mouth and heart (30:14).

Before Israel lies an important decision: life or death, good or evil (30:15-20). What decision Israel makes to Yahweh's covenant will determine the welfare of Israel. If Israel is faithful, life and goodness, blessings, are Israel's. If Israel is unfaithful,

death and evil, curses, lie before Israel's future. This is as it will be, as Yahweh "swore" to Israel's fathers.

The remaining chapters are the Deuteronomist's appendixes. These chapters "appear to have a heterogeneous nature and can best be described as a series of appendixes, chief among which are the two poems in chs. 32-33"¹.

Moses gives his parting words to the people. As Yahweh was faithful to Moses in leading Israel (31:1-6), He will be faithful to Joshua (31:7-8).

The covenant words, the law of Moses, is to be handed down from generation to generation. This is to be done as a "seventh-year covenant ceremony"², so that all may learn to be faithful to Yahweh and prosper in the land on the west side of the Jordan river (31:9-13).

The covenant is to be further strengthened as the people from generation to generation learn of Yahweh's words through His servants Moses and Joshua (31:14-23). Thus, Moses and Joshua have Yahweh's commission to lead the people of Israel in a faithful response in the covenant relationship, in order to, avoid the pitfalls of idolatry.

The words of the law are entrusted to the Levites to keep in the "ark of the covenant" (31:24-29). Yahweh knows His people better than they know themselves. Therefore, it is imperative that Yahweh's words may ever be spoken to the people of Israel. The covenant communication must never end between Yahweh and His people, for Israel's own welfare.

¹ Ibid., page 511.

² Ibid., page 512.

From 31:30-32:7 we have the song of Moses. Even after Moses' death this poem is to be remembered by the people of Israel. It is an interpretation of the history of Israel, a history that is unique because of the justice and mercy of Yahweh. Yahweh ever remained faithful to His people, even though they may have sinned against Him. This faithfulness of Yahweh is Israel's hope for the future.

In 32:48-52 Moses is to face the time of death. In spite of Moses' unfaithfulness "at the waters of Mer'i-bath-ka'desh", which prevented him from entering the promised land with the people, he is allowed to view the land from Mount Nebo. It is on this mount where he will die.

Chapter 33:1-29 presents Moses' blessing of the children of Israel before his death. "The blessing consists of a series of benedictions to the various tribes of Israel, with the exception of Simeon (vss. 6-25)."¹ Before Moses gives the benedictions however he gives a statement of praise in behalf of Yahweh for all that Yahweh has done for Israel (33:2-5).

The book of Deuteronomy closes with the account of the death of Moses (34:1-12). The book begins by saying that "these are the words that Moses spoke to all Israel" (1:1). When Moses stops speaking the book ends. Thus, this reflects the importance which the Deuteronomist places on the authority of Moses in relation to the covenant relationship, and its teaching for the ancient Israelites.

¹ Ibid., page 527.

Moses dies in "the land of Moab, according to the word of the Lord" (34:5). "And the people of Israel wept for Moses" (34:7). The nation continues as Joshua is chosen as the new leader. He was "full of the spirit of wisdom, for Moses had laid his hands upon him; so the people of Israel obeyed him, and did as the Lord had commanded Moses" (34:9).

To the end, Moses' uniqueness as a leader and prophet of the nation Israel was that he knew Yahweh "face to face". This made it possible for Moses to do all the mighty acts "in the sight of all Israel" (34:12).

Chapters 29-34 therefore re-emphasize the importance of the covenant relationship between Yahweh and Israel. This covenant relationship must continue beyond the life of its great leader and spokesman, Moses. Though the covenant was given through Moses, Yahweh's servant, yet, it was Yahweh who really taught Israel through the covenant relationship. And, this covenant relationship always placed squarely before Israel a decision, a choice, faithfulness or unfaithfulness, a blessing or a cursing.

SUMMARY

The covenant is the Deuteronomic view of education for ancient Israel. The covenant's purpose was to teach Israel faithfulness to Yahweh, and to teach Israel of blessings and cursings.

In teaching Israel faithfulness to Yahweh, the covenant permeates in and through Israel's history, Yahweh's law, the Shema, and the family. None of these for the Deuteronomist has any meaning or purpose or heart without the covenant relationship between Yahweh and Israel. Thus,

Israel has no heritage or destiny without the covenant relationship established at Horeb, and re-instituted at Moab.

To teach Israel of blessings and cursings the Deuteronomist uses the visible symbols of Ebal and Gerizim. It also listed the blessings and cursings in summary form, and re-emphasized the covenant relationship.

Standing in the midst of Moab, in the book of Deuteronomy, Israel can look in two directions. Looking south brings to Israel's remembrance Egyptian slavery and redemption; Horeb and rebelliousness; defeat and victory. Redemption, Horeb, and victory were due to Yahweh, His faithfulness and love. Israel shared in these as it responded faithfully to Yahweh's faithfulness and love.

Now, looking west two conspicuous peaks jut out on the horizon, and two consequences present themselves before Israel. If Israel is desiring to be blessed of Yahweh, it must choose to be faithful to Yahweh. If Israel chooses to be unfaithful, and to go after other gods, it must be willing to suffer the curses of such disobedience. The blessings and curses ring through the air as the Levites shout them loud and clear from the tops of Gerizim and Ebal. Israel is at the crossroads of life, and it must choose which way it will follow.

CONCLUSION

In this thesis an attempt was made to draw from the Book of Deuteronomy its view of education for the ancient Israelites. Within the framework of this study an interpretation was given as to how this education of Israel was accomplished.

The Book of Deuteronomy is the last book of the Torah (Pentateuch). Torah, of course, means, "law", but it also means "teaching" or "instruction". It is therefore primarily an educational book. As S. R. Driver said, "Deuteronomy marks a stage in the Divine education of the chosen people"¹.

In order to determine the Deuteronomistic educational view in this stage of Israel's life and history, the thesis was built upon a four stage development.

First, the framework of the book was studied. Here the basic parenetic form of the Deuteronomistic code, and the other discourses, were analysed. They were analysed from the point of view of their relation to the other books of the Torah; to the books of the earlier prophets, Joshua through 2 Kings; and finally, to the books of the later prophets. It was thereby learned that Deuteronomy was dependent upon and an expansion of the other books of the Torah. It was also learned that Deuteronomy's unique theological bias reveals itself under study in the books Joshua through 2 Kings. In addition, it was learned that Jeremiah, in particular, and the other books of the later prophets following the seventh century B.C., were also influenced by Deuteronomy

¹ Driver, op. cit., page xii.

and its unique view of education.

Second, Israel's history and education was studied. In this second stage it was learned that Israel's history taught Israel of Yahweh's mighty acts. These mighty acts of Yahweh revealed what Yahweh has done for Israel. However, even more significant in this stage of development was that it was learned why Yahweh has done these mighty acts for Israel. Yahweh revealed in Israel's history that He loves. As Yahweh loves, Israel learned that Yahweh seeks for the welfare of Israel as His chosen people.

Third, Yahweh's law and education was studied. Here it was learned that Yahweh's law was to teach Israel its obligations to Yahweh, and its social relationships. It was seen that according to the Deuteronomic teaching Israel's obligations to Yahweh, its unique God, and its social relationships could not be separated.

Finally, the heart and soul of the book, the covenant and education was studied. This chapter on the covenant and education put our finger on the pulse of Israel's heritage and destiny, its life and hope, even its very reason for being. Here it was learned that Israel's history and Yahweh's law are permeated in and through with the covenant. The Shema is the covenant in capsule form, and was to be taken daily for Israel's days to be prolonged, and that things would go well in the promised land. The family was the teacher through whom Yahweh taught the covenant in the days of the Deuteronomist.

Through the covenant Israel learned that it was imperative that it remain faithful to Yahweh. Israel also learned through the covenant the consequences of faithfulness and unfaithfulness, blessings and

cursings. Mount Ebal and Mount Gerizim presented to Israel ever present symbols of its most important choice, faithfulness or unfaithfulness, and their consequences. All the areas of Israel's whole life were involved in this choice in the promised land.

The covenant became the Deuteronomist's culminating aspect. Therefore, the covenant became the Deuteronomist's view of education for the ancient Israelites. Yahweh taught with love through the covenant.

G. Ernest Wright has said, "The apostle Paul in the books of Galatians and Romans was correct in his attempt to prove from the early Old Testament material that the proper order is gospel and law, not the reverse as was emphasized in Judaism"¹. The love of God comes first before Israel's history and before Yahweh's law. God loves, therefore Israel learned the meaning and purpose, the heritage and destiny, of its life. Israel's history and Yahweh's law are gifts of God to guide Israel, and now all nations, in understanding God's love.

The first letter of John gives the Deuteronomist's view of education in a new way, with a new Word and act of Yahweh, "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. Beloved, if God so loved us, we also ought to love one another (1 John 4:9-11).

¹ Wright, op. cit., 354.

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