NOTE TO USERS

OUR FATHER IN HEAVEN:

THE DIMENSIONS OF DIVINE PATERNITY IN DEUTERONOMY

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A Dissertation

Presented to

the Faculty of

The Southern Baptist Theological Seminary

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In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

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by

James Earl Harriman

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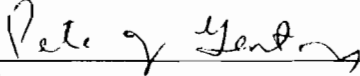
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APPROVAL SHEET

OUR FATHER IN HEAVEN:

THE DIMENSIONS OF DIVINE PATERNITY IN DEUTERONOMY

James Earl Harriman

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Date _____

To Pamela

my loving wife

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LIST OF ABBREVIATIONS

ABD	Anchor Bible Dictionary
ANE	Ancient Near East
ANET	*Ancient Near Eastern Texts Relating to the Old Testament*
AnBib	Analecta biblica
AOAT	Alter Orient und Altes Testament
BA	*Biblical Archaeologist*
BASOR	*Bulletin of the American Schools of Oriental Research*
BBR	*Bulletin for Biblical Research*
BDB	Francis Brown, S. R. Driver, and Charles Briggs. *The Brown-Driver-Briggs Hebrew and English Lexicon: With an Appendix containing the Biblical Aramaic*. Reprint. Peabody: Hendrickson, 1996.
Bib	*Biblica*
BibInt	*Biblical Interpretations*
BJS	Brown Judaic Studies
BR	*Biblical Research*
BS	*Bibliotheca Sacra*
BSac	*Bibliotheca Sacra*
BTB	*Biblical Theology Bulletin*
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft

CAD	*The Assyrian Dictionary of the Oriental Institute of the University of Chicago*
CANE	*Civilizations of the Ancient Near East*
CAT	*The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places*
CBQ	*The Catholic Biblical Quarterly*
CH	The Code of Hammurabi
COS	*The Context of Scripture*
CTA	*Corpus des Tablettes en Cunéiformes Alphabétiques*
DDD	*Dictionary of Deities and Demons in the Bible*. 2nd ed., ed K. van der Toorn, et al. Grand Rapids: Eerdmans, 1999
EncJud	*Encyclopedia Judaica*
HALOT	Koehler, Ludwig and Walter Baumgartner. *The Hebrew and Aramaic Lexicon of the Old Testament*. Edited and translated by M. E. J. Richardson. Leiden: E. J. Brill, 1996.
HTS	*Hervormde Teologiese Studies*
JaCr	*Japan Christian Review*
JAOS	*Journal of the American Oriental Society*
JBL	*Journal of Biblical Literature*
JCR	*Japan Christian Review*
JJS	*Journal of Jewish Studies*
JNES	*Journal of Near Eastern Studies*
JQR	*The Jewish Quarterly Review*
JSOT	*Journal for the Study of the Old Testament*
JSOTSup	Journal for the Study of the Old Testament Supplement Series
JTS	*Journal of Theological Studies*

KTU	*The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places*
Ma	*Maarav*
MT	Masoretic Text
NIDOTTE	*New International Dictionary of Old Testament Theology & Exegesis.* 5 vols., ed. Willem A. VanGemeren. Grand Rapids: Zondervan, 1997.
NJPS	New Jewish Publication Society Version
OTC	The Old Testament Library
OTS	Old Testament Studies
PEQ	*Palestinian Exploration Quarterly*
SACP	System of Associated Common Places
SBL	Studies in Biblical Literature
SCJ	*Stone-Campbell Journal*
SJT	*Scottish Journal of Theology*
SJOT	*Scandinavian Journal of the Old Testament*
TDNT	*Theological Dictionary of the New Testament,* ed. G. Kittel and G. Friedrich
TDOT	*Theological Dictionary of the Old Testament,* ed. G. Johannes Botterweck and Helmer Ringgren, trans. David E. Green et al. Grand Rapids: Eerdmans, 1974-
TLOT	*Theological Lexicon of the Old Testament*
TWOT	*Theological Wordbook of the Old Testament*
UF	*Ugarit-Forschungen*
VT	*Vetus Testamentum*
WBC	Word Biblical Commentary

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PREFACE

When one embarks on a life-changing project such as this, it is difficult to put into words the emotion and gratitude I feel for those who have helped me along the way. First, I must thank my Father in Heaven, who placed within me a dream to pursue my doctoral education many years ago. The miracles that took place in order for me to arrive at this juncture in my life have truly been astounding. That God could get hold of me as a missionary kid who grew up in the jungles of Bolivia, South America, then lead me through a Ph.D. program can only be an act of the Almighty. To God be the glory.

The miraculous has also shown itself through the support of individuals. In every person's life, there are key people who help shape our thinking and leave their mark for a lifetime. One of those men for me has been Dr. Daniel Block, my supervising professor. His scholarship, his high view of Scripture, and his ability to challenge me intellectually and encourage me have been priceless. I thank him for his meticulous reading, editing, and the many suggestions concerning this project that have helped me work through issues in its writing. Other professors who helped shape my thinking have been Dr. Peter Gentry and Dr. Joel Drinkard. To them I give my heart-felt thanks.

I also extend my appreciation to all my colleagues in the program, including Kevin Youngblood, who listened to my ideas and stimulated my thinking along the way. To Gary Lee, the Serials Assistant in the library, who helped me gather material, especially when I was under the pressure of my wife's illness, I give my thanks.

pray and support me in every way she could. Her open-heart surgery in the fall of 2004 did not dampen her spirit of support and love. I cannot thank her enough for encouraging me in this vision and for giving me the courage and time to do this project, even when she lay ill and bedridden. This project is just as much hers as it is mine.

Finally, I thank my children who patiently allowed their dad to work his way through many hours of research and writing on the fatherhood of God. I trust I can be a small reflection of our Father in Heaven to them in the years to come. Their love and prayers have been and continue to be a lift to my spirits and a blessing to my heart.

<div align="right">James Earl Harriman</div>

Louisville, Kentucky

December 2005

CHAPTER 1

INTRODUCTION

Deuteronomy's literary and theological richness has spawned a vast array of

scholarly studies. However, Deuteronomy's theology of divine paternity is generally

overlooked. This may be due to a narrow focus on the noun אב. Of the 1215 occurrences

of אב in the Old Testament, only 71 appear in Deuteronomy. It is used only once in

reference to God (Deut 32:6).[1] However, the relative infrequency of this noun in

Deuteronomy is deceiving. Closer observation reveals that Deuteronomy clearly portrays

God as father on more than one occasion.[2]

Old Testament scholars who write on the subject of God as father generally

present a broad overview of the topic by taking their data from the entire Old Testament

or by focusing on other books such as the Psalms, Isaiah, or Jeremiah, where the word אב

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[1]Abraham Even-Shoshan, *A New Concordance of the Bible: Thesaurus of the Language of the Bible; Hebrew and Aramaic Roots, Words Proper Names Phrases and Synonyms* (Jerusalem: "Kiryat Sefer" Publishing House Ltd., 1997), 1-4. Solomon Mandelkern (*Veteris Testamenti Concordantiae Habraicae Atque Chaldaicae* [Tel-Aviv: Shocken Publishing House Ltd., 1974], 1-6) counts the word אב only 64 times.

[2]See David K. Lowery ("God as Father: With Special Reference to Matthew's Gospel" [Ph.D. diss., The University of Aberdeen, 1987], 45), who cites Deut 32:18 as an example and rightly states that in the Old Testament the "concept [of the fatherhood of God] is found frequently where the term does not appear."

is used more frequently in reference to God.[3] Systematic theologians concentrate heavily

on the New Testament but tend to neglect the Old Testament.[4] On the other hand,

feminist theologians often point out those passages in the Old Testament that seemingly

portray God as a harsh and abusive male.[5] In any case, since Deuteronomy is such a

seminal and pivotal work in Old Testament theology in general, its contribution to the

concept of divine paternity should not be overlooked. Furthermore, a better

understanding of divine paternity in Deuteronomy will cast a clearer light on God's

relationship with his people in the Old Testament and may have implications for the

interpretation of other Old Testament texts.[6]

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[3]אָב is employed seventeen times for divinity in the Bible: Deut 32:6; 2 Sam 7:14; 1 Chr 17:13; 22:10; 28:6; Pss 68:6 (5); 89:27 (26); Isa 9:6; 63:16 (2x); 64:7 (8); Jer 2:27 (a tree [idol?] is viewed seemingly as a divine father); 3:4,19; 31:9; Mal 1:6; 2:10.

[4]For a systematic approach, see the work by Robert M. Grant, *The Early Christian Doctrine of God* (Charlottesville: University Press of Virginia, 1966). Cf. also the work of Peter Widdicombe (*The Fatherhood of God from Origen to Athanasius* [Oxford: Clarendon Press, 1994], which discusses the early church fathers' perspectives of the fatherhood of God in the first few centuries after Christ. The early church fathers' arguments were largely philosophical in nature as they wrestled to understand the relationship between the first and second members of the Trinity.

[5]See Linda Day ("Rhetoric and Domestic Violence in Ezekiel 16," *BibInt* 8, no. 3 [2000]: 205-30), a feminist theologian, who portrays God as an abusive husband in Ezek 16. For an excellent overview of a feminist approach to this subject, see Roland M. Frye, "Language for God and Feminist Language: Problems and Principles," *SJT* 41 (1988): 441-69. Blumenthal goes so far as to say that abusiveness is an attribute of God. See David R. Blumenthal, *Facing the Abusing God* (Louisville: Westminster/John Knox Press, 1993), 247.

[6]This study employs the word "paternity" usually in reference to Yahweh (God), but also to fatherhood in general. However, we will not exclude necessary comments on passages such as Deut 32:11-13, 18 where God is also given maternal characteristics. For a discussion on the maleness and femaleness of divinity in the ANE and in the Old Testament, see Hans-Winfred Jüngling, "Was Anders ist Gott für den Menschen, wenn nicht sein Vater und seine Mutter?" in *Ein Gott Allein?: JHWH-Verehrung und biblischer Monotheismus im Kontext der israelitischen und*

Purpose of this Study

The purpose of this study is to investigate the concept and role of Yahweh's

divine paternity over Israel in Deuteronomy. Our thesis proposes that Deuteronomy

portrays the role of divine paternity in three basic dimensions; progenitor, caregiver, and

covenant partner. By keeping an eye on these concepts throughout the Old Testament,

but concentrating specifically on passages in Deuteronomy, a clear picture should emerge

concerning the Deuteronomist's understanding of divine paternity.[7] However, a topic of

this nature inevitably spills over into the study of Israel's role and response, as Yahweh's

son. Therefore, a portion of our work will have that focus in mind.

To speak of God in terms of paternity is to speak in metaphorical language.[8]

Accordingly, at the outset it will be necessary to explore how the fatherhood metaphor

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altorientalischen Religionsgeschichte (Göttingen: Vandenhoeck & Ruprecht, 1994), 365-86.

[7]For the sake of clarity, when this study employs the term "Deuteronomist," it simply refers to the individuals who wrote and/or compiled the book of Deuteronomy in its present Hebrew form.

[8]Some prefer to interpret "father" as an ontological reality in the Godhead rather than metaphorical . For example, see Pyles' interpretation of C. S. Lewis' view of God as father, "The meaning of the 'father-son' metaphor comes from the transcendental realm and the metaphor mediates that meaning in temporal realms." In other words, a father-son relationship on earth is a reflection of the reality in the deity (Franklin Arthur Pyles, "The Language Theory of C. S. Lewis," *TrinJ* 4 [1983]: 89). There may be validity to this understanding. However, for the purpose of this study divine paternity (i.e., the fatherhood of God) will be viewed as metaphorical. God is not "human"; nor does he procreate. See Horiguchi Ikiko ("Metaphors of the Divine," *JCR* 59 [1993]: 41), who states, "God is neither male nor female, and far transcends masculine and feminine qualities attributable to human gender." Essentially, to ascribe fatherhood to God can only be accomplished through metaphorical language. Erhard S. Gerstenberger (*Yahweh the Patriarch* [Minneapolis: Fortress Press, 1996], 10) adds, "Like all names for God in all languages and religions, the father designation in the Old Testament is a figurative and indirect mode of theological speech." W. Eugene March ("'Father' as Metaphor for God in the Psalms," *Austin Seminary Bulletin: Faculty Edition* 97 [1981]: 7) sums it well:

functions within the context of a literary unit. First, this study will begin by presenting a history of the research on divine paternity. Secondly, it will survey the theories of metaphor that have been proposed. Max Black's theory of interaction appears to be the most helpful. His discussion on the "system of associated commonplaces" (hereafter SACP) is especially important to our understanding of metaphorical paternity in various cultures of the ancient Near East.[9] Black contends that in order to comprehend a metaphor there must be a common understanding within the culture as to the meaning of the "principle" and "subsidiary" subjects of the metaphorical unit.[10] Accordingly, we hope to apply Max Black's theory (especially the understanding of the subsidiary subject, "father") of metaphor to divine paternity in Deuteronomy. Finally, a focus will be placed on how the *literary context* of the metaphor influences our understanding of God as father.

History of the Research

The focus of this study is on divine paternity. However, as already observed, Deuteronomy shows that the dynamics of the metaphor also involves Israel as the son of God. The history of the research reveals the same, suggesting that Deuteronomy remains an untapped resource for discussing the relational roles between divine paternity and Israel his son. The discussion below will analyze how that research has dealt with the topics of divine paternity as well as the topic of the sonship of Israel.

"God is greater than male or female, greater than our words and images, greater than the sum of all the language we use in our worship and proclamation."

[9]Max Black, *Models and Metaphors: Studies in Language and Philosophy* (New York: Cornell University Press, 1962), 39-44.

The Understanding of God as Father (אב)

Systematic theologians who have an eye on the New Testament and the creedal statements of the church have generated much of what is written on the subject of divine paternity.[11] Others who have researched the topic in the Old Testament are either brief in their analysis and discussion or broad in their perspective. Nevertheless, several studies deserve attention.

In 1997 Wonyong Jung published a dissertation entitled, *The Divine Father Concept in the Old Testament*, which approached the topic from the scope of the entire Old Testament. Although incomplete, his "review of related literature" is helpful.[12] For the sake of simplicity, the thirteen works Jung discusses can be sorted into three basic categories.[13]

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[10]Ibid.

[11]See Philip W. Butin (*The Trinity* [Louisville: Geneva Press, 2001], 13-29), who titles his second chapter "Recognizing God as Triune." His first Scripture reference is taken from Eph 2:18 (p. 14), "Through [Christ] both of us [Jews and Gentiles] have access in one Spirit to the Father." He then discusses the Nicene and Constantinopolitan Creeds to prove his point. This methodology appears to be typical of many who have commented on the subject of God as "Father."

[12]Wonyong Jung, *The Divine Father Concept in the Old Testament*, Sahmyook University Monographs Doctoral Dissertation Series 5 (Seoul: Sahmyook University, 1997), 9-26. In a dissertation of 168 pages, 21 pages involve discussing various texts in Deuteronomy.

[13]The following works are listed in the order Jung discusses them: R. S. Candlish, *The Fatherhood of God: Being the First Course of the Cunningham Lectures*, 2 vols (Edinburgh: Adam and Charles Black, 1870); Thomas J. Crawford, *The Fatherhood of God* (Edinburgh: William Blackwood and Sons, 1866); J. Scott Lidgett, *The Fatherhood of God in Christian Truth and Life*, 2nd ed. (London: Charles H. Kelly, 1902; reprint, London: Charles H. Kelly, 1913); W. B. Selbie, *The Fatherhood of God* (London: Duckworth, 1936); Henry M. Bullock, *The Divine Fatherhood: A Bible Study on God's Fatherhood and Man's Sonship and Brotherhood* (New York: Abingdon, 1945); G. Schrenk and Gottfried Quell, "πατήρ, πατρῷος, ἀπάτωρ, πατρικός," in vol. 5 of

Some scholars discuss the fatherhood of God through the lens of divine sovereignty.[14] They tend to approach the topic by placing emphasis on God's fatherhood to Israel in terms of a suzerain vassal relationship.

Others are more inclined to see the fatherhood of God through the lens of a familial paradigm, which sees God's fatherhood in terms of a father/son relationship within a family.[15] Whereas the previous approach emphasizes God's rulership the latter

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Theological Dictionary of the New Testament, ed. Gerhard Friedrich and Geoffrey W. Bromiley, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1967), 945-1022; W. Marchel, *Abba Père!* (Rome: Institut Biblique Pontifical, 1963); William L. Moran, "The Ancient Near Eastern Background of the Love of God in Deuteronomy," *CBQ* 25 (1963): 77-87; Dennis J. McCarthy, *Treaty and Covenant* (Rome: Biblical Institute Press, 1978); idem, "Notes on the Love of God in Deuteronomy and the Father-Son Relationship Between Yahweh and Israel," *CBQ* 27 (1965): 144-47; F. Charles Fensham, "Father and Son as Terminology for Treaty and Covenant," in *Near Eastern Studies in Honor of William Foxwell Albright*, ed. Hans Goedicke (Baltimore: The Johns Hopkins Press, 1971), 121-35; Helmer Ringgren, "אָב *'ābh*," in vol. 1 of *Theological Dictionary of the Old Testament*, ed. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis (Grand Rapids: Eerdmans, 1974), 1-19; Willem A. VanGemeren, "'Abba' in the Old Testament," *JETS* 31 (1988): 385-98. Understandably, most of the authors Jung cites tend to overlap in their discussions.

[14]R. S. Candlish and J Scott Lidgett would appear to fit into this category (see Jung, *The Divine Father Concept*, 9-10). See also vols. 1 and 2 of Candlish, *The Fatherhood of God*. Essentially, Candlish's first volume contains six theological lectures on Fatherhood and Sonship (i.e., the sonship of Christ and of man) but with little reference to the Old Testament. His second volume contains his reply to Thomas Crawford's lectures given in 1866 as well as a reply to the second edition of Crawford's book (1867). For a discussion of God's sovereignty, see J. S. Lidgett, *The Fatherhood of God* (Edinburgh: T. & T. Clark, 1902; reprint, Minneapolis: Bethany House Publishers, 1987), 101-102, 115.

[15]Crawford, Bullock, and Jung seem to place greater emphasis on God's fatherly love in familial terms. Crawford (*The Fatherhood of God*, 66-122) discusses the love of the Father in terms of the atonement. Bullock (*The Divine Fatherhood*, 9-19) emphasizes the universality of God's fatherhood and his love for all nations. However, Jung criticizes Bullock by stating that "his research does not deal with the fatherhood of God comprehensively" (*The Divine Father Concept*, 16). Unfortunately, Bullock's work contains no footnotes, nor does it make any reference to Deuteronomy. His work is a small 63-page paperback with a heavy emphasis on the New Testament and is more of a

emphasizes God's familial love.[16] However, the sovereignty and familial paradigms are not mutually exclusive. Both concepts seem to be at play in the father/son relationship between God and Israel, and both appear to be reflected in Deuteronomy. Perhaps it is better to cast the discussion in terms of primary and secondary paradigms but not exclusive of each other. In any case, this study contends that Deuteronomy emphasizes both aspects, thereby creating a balanced understanding of divine paternity within the book.

A third group of scholars recognize the metaphorical nature of the subject of the fatherhood of God and seek to address it by studying the cultural and social milieu of the ANE.[17] These emphasize a proper understanding of family life and the father's role,

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devotional guide rather than a serious academic work. Jung's own work emphasizes God's fatherhood in terms of familial love. Selbie (*The Fatherhood of God*, 82-99) also accentuates familial love in the fatherhood of God. However, like many others, Selbie seems to approach divine paternity through certain theological presuppositions. In summary, the works of Candlish, Crawford, Lidgett, and Selbie are poorly footnoted with no exegetical work from Deuteronomy. Moreover, much of their work is gleaned from the New Testament.

[16]Love may be noted in both paradigms. Both can describe the divine paternity/divine son relationship. For a discussion on love between a vassal and his sovereign, see Moran, "Ancient Near Eastern Background," 77-87.

[17]For a good example of this approach, see the work by Schrenk and Quell, "πατήρ, πατρῷος, ἀπάτωρ, πατρικός," 945-1022. See also McCarthy's work, *Treaty and Covenant*. See also Moran's analysis of sovereign vassal love relationships in the ANE (Moran, "Ancient Near Eastern Background," 77-87). Jung has underestimated the value of Moran's work, especially his recognition of covenant language in Deuteronomy. Moran does not deny a father-son relationship exists between divinity and Israel; he simply defines that relationship in terms of covenant, comparable to other ANE treaties. Especially helpful is Marchel's discussion on the divine paternity parallels from the Assyro-Babylonian and Egyptian world (see Marchel, *Abba Père!* 9-52). However, most of Marchel's work concentrates on God as Father from the perspective of Hellenistic Judaism, Palestinian Judaism, and the New Testament. Very little of his discussion comes from the book of Deuteronomy. However, in a few sentences (p. 46), Marchel recognizes that Deuteronomy presents God as Father who protects and supports his children (Deut

which in turn sheds light on the divine paternity metaphor. These kinds of studies are not

afraid to speak of God as father both in terms of familial and sovereignty (i.e.,

suzerain/vassal) paradigms, as well as in covenantal terms.[18] Accordingly, our contention

is that in order to understand the metaphor of divine paternity in the ANE a proper

perspective of earthly paternity in that world also must be studied.[19]

    The works presented in Jung's "review of related literature" cover a wide

range of texts concerning the fatherhood of God. Passages from the New and Old

Testaments are cited, but often given superficial treatment. Some studies have either

escaped Jung's attention or have been published since the printing of his material in

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1:31); sustains his children with his wings (Deut 32:11); instructs his son as a father
would his child (Deut 8:5); and is the "créateur de son existence nationale (Dt 32, 6.18)."
This, observation will be discussed at length below, along with Deut 14:1ff. A thorough
examination of these passages is still needed in order to clarify what Deuteronomy means
by divine paternity.

[18]See Schrenk and Quell, "πατήρ, πατρῷος, ἀπάτωρ, πατρικός," 945-1022. See
also Fensham ("Father and Son as Terminology for Treaty and Covenant," 130), who
discusses the relationship between God and Solomon (Father/son) as covenantal in
nature.

[19]Schrenk and Quell's study ("πατήρ, πατρῷος, ἀπάτωρ, πατρικός," 965, 969)
of various cultures of the ANE give unique insight into the concept that God was
understood as a "father" by the use of the term in theophoric names. For a lengthy
discussion on theophoric names, see Dana Marston Pike, "Israelite Theophoric Personal
Names in the Bible and Their Implications for Religious History" (Ph.D. diss., UMI
Dissertation Information Service, 1991); cf. also Jeaneane D. Fowler, *Theophoric
Personal Names in Ancient Hebrew a Comparative Study* vol. 49 of JSOTsup (Sheffield:
JSOT Press, 1988). Schrenk and Quell's discussion covers a broad range of eras from the
"Indo-European world [to] Graeco-Roman antiquity," as well as the Old Testament, later
Judaism, and the New Testament (see Schrenk and Quell, "πατήρ, πατρῷος, ἀπάτωρ,
πατρικός," 948-59). However, like Ringgren and many others, they have underestimated
the significance of Deuteronomy, and a contextual analysis of the subject in the book is
lacking.

1997. Deuteronomy in particular is generally neglected.[20] Despite the strengths of

Jung's work (see pp. 5ff.), it has noticeable weaknesses. First, his study approaches the

topic of divine fatherhood from the entire breadth of the Old Testament.[21] Second, Jung

sharply distinguishes between God's familial love and his king/vassal love relationship

with Israel. This is shortsighted. His emphasis on familial love between father and son is

seemingly done at the expense of other characteristics or elements noted in divine

paternity. He announces his approach in his introductory remarks, "This research is

particularly concerned with the concept of God as Father . . . particularly the intimate

[i.e., love] relationship of God with His people."[22] Third, in Jung's effort to portray the

love implied in divine paternity, he fails to provide a serious discussion on the role of the

son in that relationship. Fourth, Jung offers no discussion on metaphor. The advantages

of interpreting God as father in Deuteronomy metaphorically are threefold. First, it

provides a logical response to the feminist rhetoric that God is a harsh overbearing

male.[23] Second, having an elementary knowledge of metaphorical theory and how

referents A and B interact in a metaphorical phrase offers a deeper understanding into the

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[20]McCarthy, in *Treaty and Covenant*, dedicates chaps. 9 and 10 to the discussion of Deuteronomy. The thrust of chap. 9 is to prove that the language of Deuteronomy is covenantal, especially 4:44-28:68, but it is not necessarily concerned with the topic of divine paternity. In chap. 10, McCarthy's focus is on the "framework" of the covenant between God and his people.

[21]See Jung, *The Divine Father Concept*, 50-120. The heart of Jung's dissertation involves an analysis of every occasion in which אב is used for God in the Old Testament. Because of the breadth of his work, his comments lack the depth that only comes from a focus on specific texts, their genre, and syntactical features.

[22]Ibid., 3.

[23]See Jung's lengthy footnote on the feminist views of God as father (ibid., 42-43 n.1).

fatherhood of God. Third, it provides a literary richness and offers the modern reader

insight into ancient writers' art of expression and their ability to convey complex ideas in

a simple manner.

Blekkink's study, *The Fatherhood of God*, presents the subject topically.[24]

However, like many others, Blekkink seldom refers to the Old Testament. Verses are

often quoted but the reader is left wondering from where the actual references come.

Deuteronomy 32:6 is quoted in reference to God's heart of mercy,[25] but no analysis of the

text is provided to back up his categorical statements of God's fatherhood: "God is a

person," "God is timeless," "God is spaceless," "God is immaterial, etc.[26]

In his article, "La Paternidad de Dios en la Literatura Extraneotestamentaria,"

Sabugal Santos presents the topic of divine paternity from three different perspectives.[27]

First, he discusses how various ancient religions have perceived God as a father.[28]

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[24]Evert J. Blekkink, *The Fatherhood of God* (Grand Rapids: Eerdmans, 1942). Blekkink outlines his work (see his content page) in the following manner: "Fatherhood in God; Fatherhood and Creation; Fatherhood and the Incarnation; Fatherhood and Redemption; Fatherhood and Prayer; In the Father's House Forever." However, his approach is more of a running commentary on his various headings, but not an exegetical comparative analysis of the respective texts.

[25]Blekkink quotes the verse, but it is left up to the reader to figure out that he is actually quoting from Deut 32:6 (ibid., 31).

[26]Ibid., 11-12.

[27]Sabugal Santos, "La Paternidad de Dios en la Literatura Extra-neotestamentaria," *Salmanticensis* 32 (1985): 141-51.

[28]Ibid., 141-42. Here Santos comments on religious antiquity and its view of their gods in familial terms: "Designaron o invocaron a sus dioses como 'padres', en efecto, los antiguos de Africa y América, de China y de la India así como de Egipto; también y reiteradamente lo hizo la religiosidad greco-romana, subrayando frecuentemente la paternidad universal de Zues y Júpiter sobre todos 'los dioses y los hombres' entre los pueblos semitas, los dioses fueron asimismo designados e invocados

Second, he explores how God was understood in the Old Testament as the father of Israel, the messianic king, and the just.[29] Third, Santos analyzes the perspective of Palestinian Judaism, revealing the mindset of that culture. For example, although adherents to Judaism believed God to be a father, he was never addressed this way in the vocative, for fear of committing the sin of blasphemy.[30] Santos is conversant with the scholarly works on divine paternity. However, he too, deals with the issue broadly with little analysis of specific biblical passages. Once again Deuteronomy is largely overlooked.[31]

In 1987 David K. Lowery wrote a dissertation entitled "God as Father: With Special Reference to Matthew's Gospel." In chapter 2, "God as Father in the Old Testament,"[32] he cites eleven passages from the Old Testament that speak of God as father.[33] Only one is taken from Deuteronomy (Deut 32:6). Essentially, he views Deuteronomy 32:6 as "related to the covenant relationship," and comments predictably, "God as father is the creator in a material and spiritual sense."[34] Lowery's conclusions

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como 'padres' por la religiosidad sirio-babilónica."

[29]Ibid., 143-47.

[30]Ibid., 151.

[31]For another example of a general presentation on the fatherhood of God, see K. Limburg, "La Paternidad Divina en el AT: algunas observaciones lingüísticos-formales," in *Biblia Exegesis y Cultura: Estudios en Honor del Prof. D. José María Casciaro* (Pamplona: Ediciones Universidad de Navarra, 1994), 201-20.

[32]Lowery, "God as Father," 45-70.

[33]See n. 3, which notes that there are only seventeen occasions in which אָב is employed for divine paternity.

[34]Lowery, "God as Father," 48-49.

seem premature since all the data have not been investigated. Moreover, his work focuses mainly on Matthew rather than the Old Testament.

Angelika Strotmann's study, *Mein Vater Bist Du!*, is an extensive work that explores the fatherhood of God from literature such as Ben Sirach, the wisdom literature, apocalyptic literature, and the Qumran Scrolls. To her credit, she makes a few comments from passages in Deuteronomy (Deut 30:1-10; 4:23-31 (38); 32:39). However, where one might expect her discussion to revolve around divine paternity, she makes a comparative linguistic analysis between Deuteronomy and the book of Tobit.[35] Sievers sums up her work:

> Strotmann's primary concern . . . lies neither with the grammatical form nor the genre in which God's fatherhood appears, nor even with the "addressees" of his fatherhood. She rather concentrates on the connotations of what his being "father" means. Certainly his absolute power over creation is variously expressed. His relationship to his sons/children sometimes takes the form of a stern discipline. At other times the emphasis is on his unfailing protection and assistance. The most prominent connotations however are his mercy and especially his fidelity.[36]

Strotmann is to be commended for her work. However her study is based on a wide array of Old Testament passages. Unfortunately, she overlooks key texts in Deuteronomy (i.e., Deut 1:31; 14:1-2), which suggest God's fatherhood.

Sarah J. Dille's dissertation, "God as Father and Mother in the Interplay of Deutero-Isaiah's Metaphors," and her later work *Mixing Metaphors: God as Mother and Father in Deutero-Isaiah* provide helpful insight on the role of the father in the family of

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[35] Angelika Strotmann, *Mein Vater Bist Du!: (Sir 51,10). Zur Bedeutung der Vaterschaft Gottes in kanonischen und nichtkanonischen frühjüdischen Schriften,* Frankfurter Theologische Studien 39 (Frankfurt: Verlag Josef Knecht, 1991), 44 -51.

[36] Joseph Sievers, review of *Mein Vater Bist Du!: (Sir 51,10). Zur Bedeutung der Vaterschaft Gottes in kanonischen und nichtkanonischen frühjüdischen Schriften,* *Biblica* 74, no. 3 (1993): 421.

the ANE.[37] Her study of Isaiah combines Max Black's "interactive view of metaphor" and his SACP with Lakoff and Johnson's theory of metaphor, which includes "conceptual structure," "entailments," "highlighting, hiding and downplaying," "metaphoric extension," "coherence," and "the experiential dimension of metaphor."[38]

Dille rightly begins her work by discussing metaphorical theory. Later she emphasizes understanding the role of fatherhood in the ANE as necessary background for interpreting the Old Testament. This methodology will be employed in this study. However, since her work focuses on Isaiah, a thorough analysis of divine paternity in Deuteronomy is still lacking, leaving ample room for a study on the subject.

Finally, this study owes a debt of gratitude to David R. Tasker's in-depth study on the fatherhood of God in his recent work, *Ancient Near Eastern Literature and the Hebrew Scriptures about the Fatherhood of God.* His comparative analysis between Yahweh as father in the Hebrew Scriptures and the fatherhood of various gods in ANE cultures provides an excellent resource and background for our study in Deuteronomy. His work is helpful, as it reveals how the ANE understood the concept of gods as fathers, as well as a how the Old Testament treats the notion of God as father.[39] Tasker's study is broad especially when dealing with the Old Testament. Although he discusses

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[37]This study has benefited from Sarah Dille's work; see Sarah J. Dille, "God as Father and Mother in the Interplay of Deutero-Isaiah's Metaphors" (Ph.D. diss., Emory University, 1999), 44-48. For her comments on Yahweh as a father and mother, see. pp. 53-60. See. also Dille's later work, *Mixing Metaphors: God as Mother and Father in Deutero-Isaiah*, JSOTSup Series 398 (London: T & T Clark International, 2004), 35-40.

[38]For a full discussion of these categories, see Dille, *Mixing Metaphors*, 8-20.

[39]See David R. Tasker, *Ancient Near Eastern Literature and the Hebrew Scriptures about the Fatherhood of God*, SBL 69 (New York: Peter Lang, 2004).

Deuteronomy, he does it briefly, with an eye focused on Deuteronomy 32:6. Again, a more in-depth study is still needed, not only of Deuteronomy 32:6, but of Deuteronomy 14:1-2, 8:5, and 1:31.

The Understanding of Israel as Son (בֵּן)

The bulk of this dissertation focuses on the metaphor of divine paternity. However, by definition, divine paternity suggests the existence of children. In Deuteronomy, Israel fills that role. Therefore, in order to understand God as father this investigation must also consider what it means to be a son of God.[40] Like divine paternity, son of the divine is often approached through the lens of the New Testament. Frequently, the discussion revolves around the sonship of Christ in relation to his Father, or how human beings can become sons of God through Christ.

The Old Testament uses the word בֵּן in a variety of ways. It is often used in construct with the word Israel (i.e., "sons of Israel") and refers to the people as a whole. However, it also can refer to an individual person or "indicate membership in a guild or profession."[41] Furthermore, it can designate a geographical location (e.g., "sons of the East.")[42] Although בֵּן is employed extensively throughout the Old Testament with a variety of meanings, this study will focus on how the term is employed in construct with the word "God" or in relation to God (i.e., "son of God").[43] Employed in this manner, it

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[40]See Deut 32:19, where the discussion also includes "daughters."

[41]Daniel I. Block, "'Israel'—'Sons of Israel': A Study in Hebrew Eponymic Usage," *Sciences Religieuses/Studies in Religion* 13 (1984): 307.

[42]Ibid.

[43]J. Kühlewein, "בֵּן bēn son," in vol. 1 of *Theological Lexicon of the Old*

is speaking of one of the following: (1) the people of Israel; (2) the king of Israel;[44] (3) a member of a heavenly court or assembly,[45] or (4) an analogy of "Yahweh's activity with people with that of a father toward his son."[46]

Testament, ed. Ernst Jenni and Claus Westermann, trans. Mark E. Biddle (Munich: Chr. Kaiser Verlag, 1976; Peabody, MA: Hendrickson Publishers, 1997), 244, states, "The characterization of a person as 'sons of God' or of a group as 'sons of God' occurs rarely in the OT in contrast to other religions." For a complete discussion on בֵּן, see pp. 238-45; see also H. Haag, Jan Bergman and Helmer Ringgren ("בֵּן bēn," *TDOT*, 2:149), who give ten meanings of בֵּן in the Old Testament. It can refer to a biological son of a father; a brother; someone who belongs to "a people or to a tribe"; someone who is from a "place or . . . land"; "an individual [who] is distinguished from the collective community of which he is a part"; a student; "figurative expressions" such as "sons of the dawn" etc.; "membership in certain social and professional groups"; groups which hold to "ethical and moral standards"; "a period of time or a person's age."

[44]Some scholars discuss correlations between the sonship of David and the sonship of the messiah. For a discussion on how Old Testament writers may have understood the messiah, see Daniel I. Block, "My Servant David: Ancient Israel's Vision of the Messiah," in *Israel's Messiah in the Bible and the Dead Sea Scrolls*, ed. Richard S. et al. (Grand Rapids: Baker Academic, 2003), 17-56. See also Christopher G. Whitsett, "Son of God, Seed of David: Paul's Messianic Exegesis in Romans 2:3-4," *JBL* 119 (2000): 661-81. For a similar categorization of sonship, see P. A. H. De Boer ("The Son of God in the Old Testament," in *Syntax and Meaning: Studies in Hebrew Syntax and Biblical Exegesis*, ed. C. J. Labuschagne et al., Oudtestamentisch Studiën 18 [Leiden: Brill, 1973], 188-207), who titles his headings; "(1) the son as divine being; (2) the son as king; (3) the son as the people of Israel; and (4) the theophoric personal names."

[45]See Gerald Cooke, "The Sons of (the) God(s)," *ZAW* 76 (1964): 22-47. Cooke concludes that "the sons of (the) God(s)" is a heavenly assembly or court. The passages he explores are "Gen 1:26-27; 3:22; 6:1-4; 11:7; Ps 29:1; 82:1b, 6 (with excurses on Dt 32:8f.) 89:5-7; I K 22:19; Is 6:2-4, 7-8; Dt 33:2f; Job 1:6; 2:1; 38:7; Dan 3:25; 10:13, 20-21" (see p. 22). S. B. Parker ("Sons of [the] God[s]," in *Dictionary of Deities and Demons in the Bible*, ed. Bob Becking, Karel van der Toorn, and Pieter W. Van der Horst [Grand Rapids: Eerdmans, 1999], 796) suggests that Gen 6:2-4 is simply "summarizing traditional mythical material about divine-human unions as an illustration of the disorder that prevailed immediately before the flood." On the other hand, Michael S. Heiser focuses on "sons of God" with an eye on Deut 32:8, but comes to the same conclusion as Cooke, the "sons of God" refers to a heavenly council or heavenly beings. For Heiser's full discussion, see Michael S. Heiser, "Deuteronomy 32:8 and the Sons of God," 52-74.

[46]Kühlewein, "בֵּן bēn son," 244-45. For a similar analogy, see H. Haag, Jan

Deuteronomy employs the word בֵּן 122 times.[47] However, it is used only

4 times, all in the plural, in reference to God's sons (14:1, 32:5,[48] [32:8(?)],[49] 32:19[50]). It

may speak negatively or positively of the sons, but with the possible exception of 32:8, it

refers to Israel.

However, like the topic of divine paternity, many Old Testament scholars

approach the subject of divine sonship from a general perspective of the Old Testament.[51]

Bergman and Helmer Ringgren, ("בֵּן bēn," 155-59).

[47]Even-Shoshan, *A New Concordance of the Bible*, 182-90. Three times בֵּן is used in the singular absolute form. In its singular construct form it is used 32 times. In its plural absolute form it is seen 11 times, and in its plural constructs form it is employed 76 times, respectively. However, according to Mandelkern (*Veteris Testamenti Concordantiae Hebraicae Atque Chaldaicae*, 206-22), בֵּן is used 121 times. The Old Testament, as a whole, employs the term בֵּן almost 5000 times (see Kühlewein, "בֵּן bēn son," 238-39).

[48]32:5 actually speaks of children (referring to Israel) *not* being God's children (sons) because they "have acted corruptly."

[49]The rendition of Deut 32:8 varies. The MT, says "sons of Israel." However, the LXX and the Dead Sea Scrolls renders it "angels," while Symmachus and the Latin manuscripts read "sons of God." Michael S. Heiser ("Deuteronomy 32:8 and the Sons of God," 59) suggests that the original reading of this verse should be taken as "sons of God," and states that the MT was altered "in order to avoid allegedly polytheistic language." For a discussion of the textual difficulties of Deut 32:8, see Jeffrey Tigay, *Deuteronomy*, in *The JPS Torah Commentary* (Philadelphia: The Jewish Publication Society, 1996), 302-03. See also Daniel I. Block, *Gods of the Nations: Studies in Ancient Near Eastern National Theology*, 2nd ed. (Grand Rapids: Baker Academic, 2000), 25-33. Based on 4Q and LXX rendering of the verse, Block prefers to see this as "members of God's heavenly court, that is, the angels" (p. 29).

[50]32:19 is the only reference in Deuteronomy to Yahweh not only having sons but also daughters.

[51]For a broad understanding of sonship in the Old Testament and in extra-biblical texts, see H. Haag, Jan Bergman and Helmer Ringgren ("בֵּן bēn," 145-159). For a five-page commentary on "divine sonship," see "בֵּן bēn," 155-59. For another wide overview of sonship, see Peter W. von Martitz, Georg Fohrer, Eduard Lohse et al., "υἱός υἱοθεσία," in *TDNT*, 8:334-99; see also Kühlewein, "בֵּן bēn son," 238-45.

For example, in the 1940s John L. McKenzie followed this pattern in two articles, "The Divine Sonship of Men in the Old Testament," and "The Divine Sonship of Israel and the Covenant."[52] In the former, McKenzie presented a listing of passages from the Old Testament and commented very briefly on each one.[53] His purpose was "the elucidation of the concept of divine paternity and sonship, to enumerate these passages as completely as possible with exegetical remarks which seem necessary or advisable."[54] In the latter work he emphasized that the covenant relationship between Israel (the son) and God (the father) was based on love.[55] It was a relationship established solely on God's freedom to love. Israel's sonship to the father is not to be mistaken with the universal sonship of humankind, but was a "peculiar" sonship based on the divine father's free choice.[56] Israel's role as son in that covenant was to love in return (not sentimentally) through a life of holiness displayed in religious worship and conduct.[57] McKenzie offers a plausible understanding of the covenantal relationship between God and Israel his son.

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[52]John L. McKenzie, "The Divine Sonship of Men in the Old Testament," *CBQ* 7 (1945): 326-39; John L. McKenzie, "The Divine Sonship of Israel and the Covenant," *CBQ* 8 (1946): 320-31.

[53]To McKenzie's credit, he includes passages from the Apocrypha (Ecclesiasticus 4:10; 23:1; 23:4; 51:10; The Wisdom of Solomon 2:13, 16, 18). See McKenzie, "The Divine Sonship of Men," 332-33.

[54]Ibid., 326.

[55]Ibid., 322.

[56]Ibid., 320.

[57]Ibid., 324, 327-28. See also Lohse ("υἱός υἱοθεσία," 359-60), who reveals that Israel's role in the father/son relationship was to obey the Torah and fulfill the commandments and to live righteously before God.

However, as noted above, he gleans his information from a broad field, and does not pay much attention to Deuteronomy.

In his essay "Father and Son as Terminology for Treaty and Covenant," Fensham establishes that father/son language existed in ancient treaties between sovereign kings and their vassals.[58] Furthermore, he observes that "son" is used "interchangeably" with "slave" or "vassalage."[59] Could this be applied to the covenantal language of Deuteronomy? Our research points in that direction. On another note, his discussion on the "first born" employed in Jeremiah 31:9 is similar to the "expressions which designate God as a man who carries his son (Deut 1:31) or a man who educates his son (Deut 8:5).[60] Unfortunately, Fensham does not give any clues as to why Deuteronomy does not specifically employ the term "first born" for Israel in relation to the father. Most striking about Fensham's article is his comment on the term "sons and daughters" in Deuteronomy 32:19; "The combination of sons and daughters testifies against the possibility of a covenant meaning because nowhere in the Old Testament or the ancient Near East are 'daughters' used as a covenantal term."[61] However, this study proposes that if the language of Deuteronomy is taken in context, then "sons and daughters" does not necessarily militate against a covenantal relationship between God and Israel. This needs to be explored further. In any case, Fensham does not discuss the

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[58]Fensham, "Father and Son as Terminology for Treaty and Covenant," 120-35.

[59]Ibid., 125.

[60]Ibid., 129.

[61]Ibid., 132.

role of the son as much as he does the role of the father, and he superficially comments on texts from Deuteronomy.

In his article "Deuteronomy 32:8 and the Sons of God," Heiser presents another discussion of the term "sons."[62] He concludes that Dueteronomy 32:8 (preferring the LXX reading, ἀγγέλων θεοῦ) speaks of a heavenly assembly or court rather than the "sons of Israel" as in the MT.[63] Heiser's focus is not on Israel as the son of God, nor on Israel's role as son. Once again, the subject is overlooked, leaving an open field for this dissertation.

From the above discussions, a clear picture emerges. The history of the research on divine paternity and Israel his son reveals that a study is still needed on the subject with a concentrated focus on Deuteronomy. In regard to sonship, questions have gone unanswered. How does Deuteronomy view divine sonship? More importantly, what role does Israel play as son in relation to Yahweh his father? By studying the role of divine paternity in connection with the role of his son in Deuteronomy, these questions may be answered.

Methodology

As declared earlier, the purpose of this study is to discover and understand the concept and role of divine paternity in Deuteronomy. The bulk of this study will necessarily concentrate on overt expressions of divine paternity. However, divine

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[62]Heiser, "Deuteronomy 32:8 and the Sons of God," 52-74.

[63]For other studies along the same lines as Heiser, see Parker, "Sons of [the] God[s]," 794-800; and Cooke, "The Sons of (the) God(s)," 22-47. For a perspective from Gen 6:1-4, see Willem A. Van Gemeren, "The Sons of God in Genesis 6:1-4: (An Example of Evangelical Demythologization?)," *WTJ* 43 (1980): 320-48.

paternity is also implied wherever Israel is referred to as son(s) of God. Both roles need to be explored in order to understand better the relationship between them.

The second chapter of this study will present various theories on metaphor and their major proponents. After analyzing the positive and negative aspects of each theory, our study will adapt Max Black's theory of interaction for the study of divine paternity in Deuteronomy. Although this dissertation is not about metaphorical theory per se, it is necessary at the outset to have a basic understanding of metaphors and how they work linguistically within the text of Deuteronomy in order to give clarity to the metaphors "God is a father" and "Israel is a son."

The metaphor of divine paternity must first be understood by analyzing the role of literal paternity in the ancient Near East (the focus of chap. 3). Attention will also be given to metaphorical paternity in its political and religious settings in the ancient Near East. Studying fatherhood within the broader social and cultural milieu in which Deuteronomy was written will shed light on how divine paternity is to be understood. This approach works nicely with Max Black's theory, which states that metaphors must be understood through the SACP of the culture in which they are born.

The bulk of this dissertation (chap. 4) will be taken up with a development of the thesis statement. This will be accomplished by ordering the discussion around those *explicit* references in Deuteronomy to divine paternity as progenitor, caregiver, and covenant partner from chapters 32, 1, 8, and 14, respectively. The analysis of each text will consist of three elements: first, a consideration of the broader literary context of the text; second, a consideration of the genre and structure of each text; third, an analysis of the specific verses in question. This stage will involve a lexical analysis of phrases and

words relating to divine paternity along with a syntactical analysis of how they are employed in their immediate context.

In summary, it appears that Deuteronomy provides fertile ground for the study of divine paternity. By paying particular attention to this book, this investigation should contribute significantly to the general understanding of God as father in the Old Testament.

CHAPTER 2

METAPHORICAL THEORY: A BRIEF OVERVIEW

When Deuteronomy speaks of Yahweh as Israel's "father," it is speaking

metaphorically. The same can be said when the text refers to Israel as "sons of Yahweh."

In order to determine the meaning of such metaphors it is helpful to be conscious of how

metaphors work. However, the study of metaphors often can be complex. Since the

publication in the 1930s of I. A. Richard's lectures,[1] the field has blossomed into a vast

array of ideas and proposals. Much of the work that has been done on metaphors is

beyond the scope of this study. The following discussion does not aim to be exhaustive.[2]

However, it endeavors to understand and explain a few key theories, their strengths,

and/or weaknesses. Once a clear picture has emerged, this study will settle on the

interaction theory (i.e., as interpreted by Max Black) as an appropriate one for the study

of the topic of Yahweh's fatherhood in Deuteronomy.[3]

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[1]Richards was a pioneer in the field of metaphors.

[2]See Peter W. Macky ("The Role of Metaphor in Christian Thought and Experience as Understood by Gordon Clark and C. S. Lewis," *JETS* 24 [1981]:309), who reveals in his index the vast number of ways to explain and define metaphors.

[3]All the theories presented in this study have some validity to them. The idea in presenting these theories is not to "destroy" any given theory, but to gain an understanding as to which theory might best describe what is going on in the "father" metaphor for Yahweh in the text of Deuteronomy.

In Search of a Definition

When one looks at the plethora of scholarly journals and books on the subject

of metaphor, one quickly becomes cognizant that the definitions of metaphor are about as

vast as the quantity of authors who have written on the subject. For example, depending

on how an author defines literality and figurativeness can have bearing on how he/she

defines what is metaphorical.[4] Some definitions seem to be distant from one another, at

other times they appear similar but nuanced in different ways.[5] A couple of concise

definitions may prove helpful. Note Richards' straightforward definition, "[A metaphor

is] two thoughts of different things active together and supported by a single word, or

phrase, whose meaning is a resultant of their interaction."[6] Soskice adds, "We define

metaphor as that trope, or figure of speech, in which we speak of one thing in terms of

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[4]For a lengthy discussion on the definitions of "literal and figurative uses of language," see Peter W. Macky, "The Role of Metaphor in Christian Thought and Experience as Understood by Gordon Clark and C. S. Lewis," *JETS* 24 (1981): 31-39. Macky suggests that Bartel, Ricoeur and Soskice are too narrow in their definition when they define literal language as being language that is "current" or "usual (Ricoeur's words) or "accustomed usage" (Soskice's phrase). In Macky's mind, language can be literal and not necessarily have to be customary usage.

[5]Peter W. Macky (*The Centrality of Metaphors to Biblical Thought: A Method for Interpreting the Bible* [Lewiston, NY: E. Mellen Press, 1990], 42) adds, "Scholars differ in their definitions of metaphor and their views of its nature. Probably it is inevitable that such a ubiquitous phenomenon as metaphor will be differently defined and described when scholars approach it from the varying perspectives and interests of linguistics, psychology, literary criticism, philosophy of science, and philosophy of religion. The different concerns and categories of those disciplines play a central role in the way they fence off the territory they will specify by the major terms metaphor, symbol, model, analogy and image."

[6]I. A. Richards, *The Philosophy of Rhetoric* (New York: Oxford University Press, 1965), 93. Richards is often referred to by renowned scholars on the subject of metaphor such as Paul Ricoeur, Max Black, Janet Martin Soskice et al. Richards's definition is a reflection of the interaction theory to which he adheres. It is given at this

suggestive of another; so when we speak of God as a farmer, and say of him that he plants his seeds, nurtures the young shoots, separates the wheat from the tares, we are speaking metaphorically."[7] These basic definitions, albeit short, are helpful in that they give us a framework for understanding the concept of metaphor. However, a minimal grasp of some of the major metaphorical theories as put forth by significant players in the field is still needed to broaden our understanding of the various possible ways in which metaphors function.

Aristotle and the Classical Approach

Metaphors have been around ever since the origin of language. However, the classical "theory" or classical discussion on metaphor as a linguistic device was first clarified and brought forth by Aristotle in his work *Poetics*.[8] He classified metaphor as a noun (ὄνομα) and categorized it into genus and species. His basic definition of a metaphor was "the application of a word that belongs to another thing: either from genus to species, species to genus, species to species, or by analogy."[9] The weakness of

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juncture as a reference point for the reader. Further treatment of this theory is discussed below.

[7] Janet Martin Soskice, *Metaphor and Religious Language* (Oxford: Clarendon Press, 1985), 54. Like Richards, scholars of the discipline acknowledge Soskice's work in the field. She presents the above phrases as metaphorical. However, we argue that this is anthropomorphic language, which helps give clarity to an implied metaphorical phrase. For more discussion on anthropomorphism, see our discussion of Deut 1.

[8] Ibid., 1-3. Later in the Roman era, Quintilian in his work, *Institutio Orataria*, along with Aristotle's work ". . . influenced, both by intrinsic merit and by historical circumstance, almost all subsequent discussions of metaphor" (ibid., 3).

[9] Aristotle, *Poetics*, 2nd ed., Aristotle XXIII, ed. and trans. Stephen Halliwell (Cambridge, MA: Harvard University Press, 1995), 105.

Aristotle's work was his ambiguity, for one soon recognizes that ὄνομα cannot only be defined as a noun, but also as "name."[10] Furthermore, he did not seem to state clearly the difference between metaphors and "other figures of speech," or that metaphors could extend beyond nouns and beyond the word level.[11] Although scholars recognize Aristotle as the "father" of metaphors, it was not until recently (twentieth century) that scholars began looking at metaphors in a more profound way and developed theories concerning the phenomenon at the *meaning* level.[12] Although some theories originated long ago (i.e., Aristotle's views), nevertheless they continue to cast long shadows, affecting the discipline to this day either by influencing the debate, or by the debates' continual referral to them.

The Substitution Theory

Generally, the Substitution Theory is attributed to Aristotle and Quintilian.[13] However, Soskice argues that it may be more correct to credit this theory to the

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[10]Soskice, *Metaphor and Religious Language*, 4-5.

[11]Ibid., 4-5. See also Mark Johnson ("Introduction: Metaphor in the Philosophical Tradition," in *Philosophical Perspectives on Metaphor*, ed. Mark Johnson [Minneapolis: University of Minnesota Press, 1981], 10-11), who reveals that Thomas Aquinas adhered to the Aristotelian view that metaphor was relegated to the word level. In other words, "metaphor is a *deviant* use of a *word* to point up *similarities*" (Johnson, "Introduction," 11). Aristotle believed a good metaphor was one that sounded right to the ear, or made an impression in some way on any of the five senses (Soskice, *Metaphor and Religious Language*, 9).

[12]G. B. Caird, *The Language and Imagery of the Bible* (Philadelphia: The Westminster Press, 1980), 2. When Caird published his work he made the statement then that only in the last twenty years had theologians begun to pay attention to the semantics of meaning.

[13]See Soskice, *Metaphor and Religious Language*, 8. However, Soskice suggests that this "misrepresent[s]" Aristotle and Quintilian (8). Johnson ("Introduction,"

"empiricist critics" of rhetoric rather than to Aristotle, Quintilian, or their students.[14] In

any case, the substitution theory suggests that a "metaphorical expression [can be] used in

place of some equivalent *literal* expression."[15] For example, to say, "Richard is a lion"

can easily be replaced with the expression "Richard is brave."[16] In other words, where A

is spoken of in terms of B, it also can be spoken *literally* in terms of C.[17] However, one

weakness to this theory is that metaphor can become nothing more than a decorative

device that "entertain[s] and divert[s]" for the pleasure of the reader/listener.[18] Secondly,

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24) states that it was Max Black who in "(1954-55) set the stage for recent discussions of how we can understand metaphors by identifying three main theories [substitution, comparison, and interaction]." Since then, these three theories have been expanded and modified in various ways, and new theories have been added. However, since these theories (substitution, comparison, and interaction) carry influence to this day, they are discussed in this study.

[14]Soskice, *Metaphor and Religious Language*, 11.

[15]Max Black, "Metaphor," in *Philosophical Perspectives on Metaphor* (Minneapolis: University of Minnesota Press, 1981), 68. For an in-depth discussion of substitution metaphors, see Mogens Stiller Kjärgaard, *Metaphor and Parable: A Systematic Analysis of the Specific Structure and Cognitive Function of the Synoptic Similes and Parables Qua Metaphors*, Acta Theologica Danica 20 (Leiden: E. J. Brill, 1986), 59-65. Cf. also Colin Gunton ("Christus Victor Revisited: A Study in Metaphor and the Transformation of Meaning," *JTS* 36 [1985]:132) and his comments on literality and non-literality referents.

[16]These expressions are taken from Max Black, *Models and Metaphors: Studies in Language and Philosophy* (New York: Cornell University Press, 1962), 33.

[17]Kjärgaard, *Metaphor and Parable*, 44.

[18]Black, *Models and Metaphors*, 33-34. However, Black argues for a positive aspect of a substitution metaphor (p. 33). It can create a catachresis, which is "the use of a word in some new sense in order to remedy a gap in the vocabulary." He clarifies in his footnote that catachresis is not necessarily a negative thing, "There is nothing perverse or abusive in stretching old words to fit new situations. Catachresis is merely a striking case of the transformation of meaning that is constantly occurring in any living language."

the theory assumes there is a literal substitution for referent B, when in actuality at times

there may not be one.[19]

The Comparison Theory

The comparison theory[20] is closely related to the substitution theory. However,

rather than associating the referents A with B by substitution of literality C, it makes the

association by comparison (i.e., simile). For example, in the above illustration, rather

than saying, "Richard is a lion" (with the implication that Richard is brave), the

comparison theory states more specifically, "Richard is *like* a lion in that he . . . ."[21]

However, one weakness to this theory is that it is too simplistic, for it tends to reduce

metaphor to "nothing more than an assertion of similarities."[22] Second, Black points out

that similarities can be made between many things, and this theory does not present a

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[19]Ibid., 32-33. Soskice (*Metaphor and Religious Language*, 25) concurs with Black: "One important criticism of the Substitution theory is that its suggestion that the poet, scientist, or theologian, in using a metaphor, is doing no more than translating from a prior and literal understanding into an evocative formulation, runs counter to the experience of the maker of metaphor." On another note, it appears that one of the weaknesses of metaphors in general is that their meaning is often left to the reader and their perception of the referents involved. For example, in the substitution theory, "Richard is a lion," to the reader that may mean that Richard is either brave, fierce, or has big teeth. It appears the best safeguard against a wrong interpretation (albeit difficult and at times unavoidable) is to understand *context*, *authorial intent*, and the *original audience*.

[20]This theory also appears to have its roots in Aristotle's work (see Black, *Models and Metaphors*, 36 n. 15).

[21]Johnson, "Introduction," 24. However, Johnson uses the illustration, "*Man is like a wolf, in being . . . .*" See also Kjärgaard (*Metaphor and Parable*, 44), who compares a man to a puppet. Rather than stating, "Man is a puppet," the comparison theory reduces this statement "to a literal expression of the form 'A is like C', such as: 'Man is controlled like a puppet.'"

[22]Johnson, "Introduction," 25.

clear criteria for what the "relevant similarities [should be] in each instance."[23] Third,

another weakness to the comparison theory is that it does not deal with metaphors that

have "differences and disanalogies."[24] In other words, it appears to assume similarities

when in fact there may be none. John Searle further points out the illogical reasoning

involved, "[T]he metaphorical assertion can remain true even though it turns out that the

statement of similarity on which the inference to the metaphorical meaning is based is

false."[25] Fourth, the theory (like the substitution theory) is accused of reducing metaphor

to "ornamental" purposes.[26] Finally, it is criticized by Max Black as being nothing more

than "a special case of a 'substitution view' [f]or it holds that the metaphorical statement

might be replaced by an equivalent literal *comparison*."[27] In summary, these criticisms

appear to be reason enough to hold this theory lightly.

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[23]Ibid., 26.

[24]Ibid.

[25]Ibid. Johnson illustrates, "*Richard is a gorilla* may be true, for example, if it is taken to mean *Richard is fierce, nasty, prone to violence, and so forth*. According to the comparison theory this metaphor is based on the belief that Richard and gorillas are similar in being fierce, nasty, prone to violence, and so on. However, it is, in fact, *false* that gorillas have these characteristics. The metaphor may be true but the relevant statement of similarity upon which it is based is false." In other words, the metaphor is based not on the "*actual* properties of existing objects, but rather on relations at the level of meanings or of beliefs about objects." (Johnson quotes this by gleaning from Monroe C. Beardsley, "The Metaphorical Twist," in *Philosophy and Phenomenological Research* 22, no. 3 [1962]: 293-307). For a full discussion on the weaknesses of the comparison theory, see Johnson, "Introduction," 25-27

[26]Soskice, *Metaphor and Religious Language*, 26. See also Gunton's poignant comment against viewing metaphor as a mere ornamentation (Gunton, "Christus Victor Revisited," 131).

[27]Black, *Models and Metaphors*, 35.

The Tension/Emotive Theory

The Tension/Emotive theory[28] has its appealing qualities. It proposes that

what *really* is going on with metaphor is a tension between the referents A and B. In

other words, unlike the theory above, it tends to emphasize the dissimilarities between the

referents. Furthermore, this theory suggests that the tension created by the dissimilar

referents, have an emotive quality about them. It is precisely the "emotive import"

impressed upon the reader/hearer that gives the metaphor its validity and meaning.[29] The

positive aspect about this theory is that it guards the linguist from assuming that language

can be analyzed solely from an "emotionless" scientific point of view. The fact is,

language in general, especially metaphors, can, and do, create emotion.[30]

However, this theory is not without its weaknesses. First, as Soskice points

out, it tends to place too much emphasis on the emotive element, rather than its cognitive

content.[31] Second, it does not give a plausible explanation "that non-standard uses of the

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[28]Soskice, *Metaphor and Religious Language*, 26. Although Soskice does not state that the "tension theory" is an "emotive theory," from the context, we deduce that the "tension theory" mentioned by Earl R. Mac Cormac (*A Cognitive Theory of Metaphor* [Cambridge, MA: The Massachusetts Institute of Technology, 1985; reprint, 1990], 26-28) falls under the category of Soskice's comments on "emotive theory."

[29]Veikko Rantala ("Religious Metaphors and Cognition," in *Philosophical Studies in Religion, Metaphysics, and Ethics: Essays in Honour of Heikki Kirjavainen* [Helsinki: Luther-Agricola-Society, 1997], 95-103) suggests that the greater the tension between the "literal application" and the "metaphorical application" the stronger the metaphor. It is the tension that causes emotion.

[30]Mac Cormac, *A Cognitive Theory of Metaphor*, 26-28.

[31]Soskice, *Metaphor and Religious Language*, 26. Mac Cormac also argues the same idea, "Few words depend solely on their emotive import for their meaning; most depend on recognition of the cognitive content." (Mac Cormac, *A Cognitive Theory of Metaphor*, 27). See also Mac Cormac's description of cognitive meaning in metaphors (p. 200). One suggestion he presents is that metaphors have "the ability . . . to suggest new

same term can have opposing emotive import."[32] Third, it does not take into account that

over time a tension filled metaphor can become common and non-metaphorical (i.e., a

dead metaphor)[33] by it constant usage. In this sense, Mac Cormac appears to be correct.

The tension metaphor needs to have more than an emotive element, it needs to have

"cognitive content."[34] In summary, the tension theory "fail[s] to present a theory of

metaphor that can differentiate successfully between metaphor and nonmetaphor."[35]

The Cognitive Theory

This theory, proposed by Earl R. Mac Cormac, gives another insight into the

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hypothetical knowledge." On another note, Rantala, ("Religious Metaphors and
Cognition," 102) argues that the more tension there is in metaphor the more meaning is
derived from it.

[32]Soskice, *Metaphor and Religious Language*, 27. Soskice clarifies her
statement, ". . .'sharp' in a 'sharp wind' we recognize a 'negative emotive import', and in
'a sharp wit' a positive one. Without further explanation of this the Emotive theory must
fail to account for metaphorical construal."

[33]Mac Cormac, *A Cognitive Theory of Metaphor*, 27.

[34]Ibid., 27, where Mac Cormac states, "The numerous dead metaphors in
ordinary conversation were once tension-filled seemingly false statements such as "time
flies"—how can "time," an inanimate entity, "fly" like a bird? . . . Now however, "flies"
has taken on the connotation of "passes rapidly," so that it produces no tension when we
hear the metaphor." Mac Cormac argues that a metaphor in tension, although
grammatically false, through constant usage can become true. Commenting on "time
flies" he further states, "Through continued misuse of language, a false metaphor became
true, lost its ungrammaticality, and lost its tension . . . . Through continued misuse,
tension lowers, truth increases, and the utterance becomes grammatical." Caird (*The
Language and Imagery of the Bible*, 153) terms the constant usage of a metaphor (i.e., a
dead metaphor) a "stock" metaphor. He suggests that they "have an important social
function in expressing and reinforcing the accepted system of order or belief." At any
rate, Mac Cormac is not against the emotive element in metaphor, but simply stresses the
need for cognition along with it (see Mac Cormac, *A Cognitive Theory of Metaphor*, 79).

[35] Mac Cormac, *A Cognitive Theory of Metaphor*, 32.

field of metaphor. He argues that metaphor has "two levels of deep structures: a semantic

level and a cognitive level."[36] However the semantic domain of metaphor is interpreted

by the "surface language." Moreover, there are "three levels of explanation" to

metaphors: "surface language," "semantics and syntax," and "cognition."[37] Mac

Cormac's theory is best defined in his own words:

> I argue that metaphor results from a cognitive process that juxtaposes two or more
> not normally associated referents, producing semantic conceptual anomaly, the
> symptom of which is usually emotional tension. The conceptual process that
> generates metaphor identifies similar attributes of the referents to form an analogy
> and identifies dissimilar attributes of the referents to produce semantic anomaly.
> The degree of similarity and dissimilarity determine the truth value of the
> metaphor.[38]

Mac Cormac's theory delves into "mathematical structure" or "mathematical

model" to help determine meaning from metaphorical expressions.[39] At points, Mac

Cormac's views are esoteric, abstract, and difficult to follow. His theory claims that

"new metaphors [have the capacity to] change both the ordinary language we use and the

ways in which we perceive and understand the world."[40] This seems a bit grandiose.

In any case, Mac Cormac is to be commended for his insight when he argues

that most theories touch on a certain aspect of metaphor but do not consider the whole

picture. In order to glean the meaning of any given metaphor, in his view, one must also

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[36]Ibid., 2.

[37]Ibid.

[38]Ibid., 5. Mac Cormac understands his theory to be a "formal version of the
interaction theory . . . [that is] identified with the work of Max Black" (5).

[39]Ibid., 4.

[40]Ibid., 2.

incorporate "semantical aspects, emotive aspects, speech aspects, contextual aspects, and cultural aspects."[41] Unquestionably, these features are important and must be combined with any theory of metaphor that one might hold.[42]

The Conceptual Theory

This theory is primarily attributed to Lakoff and Johnson,[43] and has received accolades from scholars like Julie Galambush for the following reasons.[44] First, it focuses on "conceptual metaphors" that are gleaned from common usage of "everyday" life. Second, the theory accepts the idea of "dualities."[45] Third, the theory "can be used to describe the mechanism by which a culturally accepted metaphor may keep from

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[41]Ibid., 183.

[42]This seems to help strengthen Max Black's theory of interaction. Black mentions the cultural aspect, but does not seem to make a strong point of the others noted above.

[43]George Lakoff and Mark Johnson, "Conceptual Metaphor in Everyday Language," in *Philosophical Perspectives on Metaphor*, ed. Mark Johnson (Minneapolis: University of Minnesota Press, 1981), 286-325. See also George and Mark Johnson Lakoff, *Metaphors We Live By* (Chicago: The University of Chicago Press, 1980), 1-242.

[44]See Julie Galambush, *Jerusalem in the Book of Ezekiel: The City As Yahweh's Wife*, Dissertation Series, no. 130, ed. David L. Petersen and Pheme Perkins (Atlanta: Scholars Press, 1992), 6-9. See also Sarah J. Dille (*Mixing Metaphors: God as Mother and Father in Deutero-Isaiah*, JSOTSup Series 398 [London: T & T Clark International, 2004], 17-20), who applies Lakoff and Johnson's theory (along with Max Black's system of associated common places) to her study of Deutero-Isaiah

[45]Galambush explains that this theory "accounts for the persistences of metaphors based on dualities such as up-down, in-out, and male-female . . . . Thus while 'city' is a relatively sophisticated concept, the metaphoric designation of the city as female, and thus as mother, wife, and especially, within a patriarchal culture, as 'other,' plays on basic male-female, self other dualities, and so the metaphor may be expected to be deeply rooted and persistent" (Galambush, *Jerusalem in the Book of Ezekiel*, 7). Cf. also Lakoff and Johnson, "Conceptual Metaphor," 312-15.

becoming 'dead.'"[46] Finally, it "takes account of metaphor's moral dimensions."[47]

However, like all other theories, this one does not go without criticism. For example, Macky states, "They [Lakoff and Johnson] so extended the scope of their theory that it became an extreme view, which we label 'radicalism'."[48] Second, he states that Lakoff and Johnson emphasized too much the concept of "understanding" but did not highlight the notion "that the typical metaphor is expressed in speech."[49] Third, their definition of metaphor was too broad.[50] Furthermore, Soskice criticizes the conceptual theory of "confusing word derivation with word meaning."[51]

There are many additional theories on metaphor that are beyond the scope of this study. One that comes to mind is Beardsley's classic controversion theory.[52]

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[46]Galambush, *Jerusalem in the Book of Ezekiel*, 7. Galambush further notes (8) that Ezekiel's use of a city as a wife was a dead metaphor because a city was commonly known as a female entity in the ANE.

[47]Ibid., 8. Galambush likes this because of the moral/immoral issues going on in Ezekiel 16, and believes this theory gives a satisfactory understanding of the moral dilemma in the text (9).

[48]Macky, *The Centrality of Metaphors*, 7.

[49]Ibid., 46. See also David H. Aaron (*Biblical Ambiguities: Metaphor, Semanitcs and Divine Imagery* [Leiden: Brill, 2001], 111), who along similar lines as Macky states, "My rejection . . . has to do with the fact that it treats the continuum as a single set of fundamentally indistinguishable kinds of speech acts."

[50]Lakoff and Johnson define metaphor: "The essence of metaphor is understanding and experiencing one kind of thing in terms of another" (see Lakoff and Johnson, "Conceptual Metaphor," 5).

[51]Soskice, *Metaphor and Religious Language*, 81. However, see Galambush's counter-argument to Soskice along these lines in Galambush, *Jerusalem in the Book of Ezekiel*, 7.

[52]See Monroe C. Beardsley, *Aesthetics* (New York: Harcourt, Brace and Company, 1958), 1-614. Soskice sheds light on Beardsley's theory. "It is important to

Another is a more contemporary work by David H. Aaron and his gradient judgment

view, which seems to have intriguing possibilities.[53] Still others include Paul Ricoeur's

thoughts on "metaphor and reference,"[54] and Soskice's views on "metaphor and

theological realism."[55] However, for the purpose of this study we will now focus on Max

Black's interaction theory of metaphor, especially his idea concerning the "system of

associated commonplaces"[56] as an appropriate concept to apply to the fatherhood of God

texts in Deuteronomy.

Black's Interaction Theory

It was I. A. Richards' lectures at Bryn Mawr College in 1936 that began to

pave the way for modern scholarly discussion on metaphorical theory.[57] In his address it

was clear that he viewed metaphors as having a "tenor" (subject) and a "vehicle"

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note that Beardsley's account is essentially a formalist one, in so far as it attempts to account for metaphor as a phenomenon of word meaning without bringing in to any significant factors like context and speakers intention" (Soskice, *Metaphor and Religious Language*, 35). For a summary of weaknesses concerning Beardsley's theory, see Soskice's remarks (37).

[53] Aaron, *Biblical Ambiguities*, 1-221.

[54] Paul Ricoeur, *The Rule of Metaphor: Multi-Disciplinary Studies of the Creation of Meaning in Language*, trans. Robert Czerny, Kathleen McLaughlin and John Costello (Toronto: Éditions du Seuil, 1975; reprint, Toronto: University of Toronto Press, 1977), 216-256.

[55] Soskice, *Metaphor and Religious Language*, 142-61. Macky considers Soskice's "critical realist view of religious metaphors" as "her most important contribution" (Macky, "The Role of Metaphor," 7).

[56] Max Black, *Models and Metaphors*, 40.

[57] Macky, *The Centrality of Metaphors*, 5. Cf. also Richards's prefatory remarks concerning his lectures (Richards, *The Philosophy of Rhetoric*, preface).

(symbol). The theory proposed that these two elements interact with one another creating the concept of a metaphor.[58] However, as Macky points out, the weakness of Richards' presentation was that it failed to tell us "what kind of interaction (chemical, biological, personal, etc.)" took place between the two referents. Nevertheless, unlike those before him who tended to view metaphor in terms of "embellishment or added beauty," Richards sought to establish the idea that *meaning* could be protracted from the interactive nature of "tenor" and "vehicle."[59]

Max Black and Paul Ricoeur, further developed and fine-tuned Richards' theory.[60] Like other scholars, they took Richard's concept of "tenor" and "vehicle" but used different definitions.[61] For example, Black prefers to use the terms "focus" and "frame." To illustrate, he uses the sentence, "The chairman plowed through the

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[58]Macky, *The Centrality of Metaphors*, 5. Richards (*The Philosophy of Rhetoric*, 96) states that "the tenor . . .[is] the underlying idea or principle subject which the vehicle or figure means." Soskice rewords this and says that the "vehicle . . . [is] the mode in which [the tenor] is expressed" (Soskice, *Metaphor and Religious Language*, 39).

[59]Richards, *The Philosophy of Rhetoric*, 99-100. Note also Richards' comment, "The vehicle is not normally a mere embellishment of a tenor which is otherwise unchanged by it but that vehicle and tenor in co-operation give a meaning of more varied powers than can be ascribed to either" (100).

[60]Aaron, *Biblical Ambiguities*, 101. Ricoeur (*The Rule of Metaphor*, 84) sees continuity between Richards and Black's theories. According to him, Richard's was a pioneer in metaphors, but later Max Black built upon his work. Note Paul Ricoeur's praise of Max Black (*The Rule of Metaphor*, 83), "Max Black's article entitled 'Metaphor' and published in *Models and Metaphor* has become a classic in its field on the west side of the Atlantic."

[61]See Aaron (*Biblical Ambiguities*, 103 n. 7), who states, "Richards (1936, 23) speaks of 'tenor' and the 'vehicle.' Black (1962, 28f.) speaks of the 'focus' and the 'frame.' [And] Ricoeur (1978) discusses the 'metaphier' and the 'metaphrand.'"

discussion."[62] The word "plowed" would be the focus, "and the remainder of the sentence in which that word occurs [is] the frame."[63]

Like Richards, Black, is primarily concerned with how *meaning* results from metaphorical language. In Black's mind, meaning is derived by understanding the interaction between the two referents, A and B, where A is the "principal subject," (hereafter called "primary subject")[64] and B is the "subsidiary subject."[65] On a positive note, Black argues that the interactive view of metaphors does not fall into the pitfall (i.e., literalism) that the substitution and comparative theories are prone to do.[66] Furthermore, unlike the substitution and comparative theories, the interaction theory can function not only at the word level, but at the sentence level as well.[67]

According to Black, when a speaker (i.e., author) employs a metaphor, he does so with the assumption that his hearer has a *"system of associated commonplaces"* (hereafter abbreviated SACP) that enables him to make a correlation of meaning between

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[62]Black, *Models and Metaphors*, 27.

[63]Ibid., 28.

[64]This term is a matter of preference, but not necessarily a difference in meaning.

[65]Black, *Models and Metaphors*, 39.

[66]Black, "Metaphor," 72.

[67]Paul Ricoeur, "The Metaphorical Process As Cognition, Imagination, and Feeling," in *Philosophical Perspectives on Metaphor*, ed. Mark Johnson (Minneapolis: University of Minnesota Press, 1981), 231. Black (*Models and Metaphors*, 45-46) makes another distinction between the interaction view of metaphors and the "substitution . . . and comparison metaphors." He states that "substitution-metaphors and comparison-metaphors can be replaced by literal translations (with possible exception for the case of catachresis) . . . but "interaction-metaphors" are not expendable. Their mode of operation

the two referents.[68] For example, to use Black's illustration, "man is a wolf," the speaker

says it with the knowledge that his audience has similar concepts or a system of

understanding as to what constitutes a wolf.[69] The idea of what a wolf is, in turn, places

new meaning on the definition of man. Simply put, "the wolf-metaphor suppresses some

details, [and] emphasizes others—in short, *organizes* our view of man."[70] Put another

way, the metaphor acts as a *"filter"* and new meaning is derived.[71] Additionally, Black

proposes that the metaphor is dual-directional, but prefers to use the term "interaction."[72]

In other words, "if to call a man a wolf is to put him in a special light, we must not forget

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requires the reader to use a system of implications. . . as a means for selecting, emphasizing, and organizing relations in a different field."

[68]Black, "Metaphor," 74. We take this to mean that when an author, especially of the biblical text, employs a metaphor, he does so with the understanding that his audience will make the right mental correlations in order to extract the meaning, because he knows the audience's "system of associated commonplaces." Here we have a marked difference between the interaction theory and the substitution and comparative theories (see Black, *Models and Metaphors*, 45-46).

[69]Soskice clarifies Black's position: "When Black says that in a metaphor the two subjects interact, he means that their two systems of associated commonplaces interact in such a way as to produce a new, informative, and irreplaceable unit of meaning" (Soskice, *Metaphor and Religious Language*, 41). She goes on to say, "One important contribution of Black's theory is to make explicit that the efficacy of the metaphor does not depend on the factual accuracy of these commonplaces, but simply on the fact that roughly the same set of associations are made by speaker and hearer" (41).

[70]Black, "Metaphor," 75.

[71]Ibid., 73.

[72]This study has gleaned the phrase, "Dual-direction metaphors" from Macky, *The Centrality of Metaphors*, 60. Ricoeur, along with McFague and Mac Cormac (all renowned scholars in the field of metaphors), agree with Black's position of a dual-directional concept of metaphor. For Black's positive acceptance of the "interaction view of metaphor," see Black, *Models and Metaphors*, 38.

that the metaphor makes the wolf seem more human than he otherwise would."[73]

Ricoeur points out that one of the advantages of Black's theory is that it does not confuse what is metaphorical within the sentence. In other words, both referents in the sentence may influence one another, but only one of them is spoken metaphorically while the other is not. Put another way, the metaphorical word is the focus, while "the rest of the sentence" is the frame.[74]

Another aspect of Black's theory is that it takes into account that the SACP can differ from society to society. In other words, the concept of "wolfness" may be poles apart between different cultures. Therefore, "a metaphor that works in one society may seem preposterous in another."[75] The following is Black's summary of his theory, which helps crystallize what he is suggesting:

(1) A metaphorical statement has two distinct subjects—a "principle" subject and a "subsidiary" one.
(2) These subjects are often best regarded as "systems of things" rather than "things."
(3) The metaphor works by applying to the principle subject a system of "associated implications" characteristic of the subsidiary subject.
(4) These implications usually consist of "commonplaces" about the subsidiary subject, but may, in suitable cases, consist of deviant implications established *ad hoc* by the writer.
(5) The metaphor selects, emphasizes, suppresses, and organizes features of the principle subject by implying statements about it that normally apply to the subsidiary subject.
(6) This involves shifts in meaning of words belonging to the same family or system as the metaphorical expression; and some of these shifts, though not all, may be metaphorical transfers. (The subordinate metaphors are, however, to be read less "emphatically.")
(7) There is, in general, no simple "ground" for the necessary shifts of meaning—

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[73]Black, *Models and Metaphors*, 44.

[74]Ricoeur, *The Rule of Metaphor*, 85.

[75]Black, *Models and Metaphors*, 40.

no blanket reason why some metaphors work and others fail.[76]

Some aspects of Black's interaction theory have come under scrutiny by other scholars. For example, although Ricoeur has high praise for Black, among other challenges, he is especially critical of Black's claim concerning his SACP. In Ricoeur's mind, this "is to address oneself to connotations that are already established. . . . [Thus it] is limited to trivial metaphors."[77] Furthermore, Ricoeur criticizes Black's fourth point of his theory, that implications, which come out of a system of associated commonplaces, can also be "established *ad hoc* by the writer" (Ricoeur quoting Black).[78] Ricoeur critiques this by asking a question, "But how are we to think of these implications that are created on the spot?"[79] Ricoeur's criticisms of Black are well founded. However, to suggest that the SACP of Black's theory is limited to trivial metaphors seems unwarranted. Just because an audience or culture understands and accepts the SACP concerning certain words or phrases does not necessarily make them trivial metaphors. Second, just because implications can be established "*ad hoc* by the writer," does not

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[76]Ibid., 44-45. For further explanation (with illustrations) of Black's interaction theory, see pp. 38-44. It should be noted that Black clearly states that all seven points above *do not* have to be at play in order for there to be a metaphor. The points above are simply guidelines into which various metaphors fall (see p.45). For more clarification of Black's theory, see Max Black, *Perplexities: Rational Choice, the Prisoner's Dilema, Metaphor, Poetic Ambiguity, and Other Puzzles* (Ithaca, NY: Cornell University Press, 1990), 59-60.

[77]Ricoeur, *The Rule of Metaphor*, 88.

[78]Ibid., 88. See also Black's fourth point in his theoretical system (Black, *Models and Metaphors*, 44)

[79]Ricoeur, *The Rule of Metaphor*, 88. Ricoeur is also uncomfortable with Black's discarding of the substitution and comparative theories. For Ricouer's criticisms of Black, see *The Rule of Metaphor*, 88-90.

necessarily mean that the writer is separated from the audience's SACP. Furthermore, the SACP shared by the writer and the audience can create a richness of meaning, as it comes out of the wealth of human experiences. Accordingly, if the speeches in Deuteronomy, that this study will analyze originated with Moses, who lived, ate, and "rubbed shoulders" with those he was addressing, then his SACP would be the same with that of his audience. Therefore, Ricoeur's critique of Black on this point is of no concern to this study.

Soskice is critical of Black's theory of interaction. First, she questions his concept of filtering. She says it tends to go against his premise of interaction (or dual-directional), because a filter suggests a "one-directional" framework.[80] Furthermore she asks, "What takes place and what constraints are exercised upon [the filter]? Why are some commonplaces selected and not others? How does the screening of interpretation in metaphor differ from that which presumably takes place in understanding non-metaphorical utterances . . . ?"[81] Second, Black's insistence that the SACP only refers to the subsidiary subject and not the primary subject, in her mind, is flawed because it stifles interaction rather than enhances it. Finally, her main criticism of Black, involves his concept of two "distinct subjects." She believes this kind of thinking pushes him into the arena of "comparison theory" rather than an interactive view of metaphors.[82]

Soskice's criticisms are valid. However, we find the SACP concept in Black's theory to be refreshing for it keeps us grounded in concrete realities rather than in

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[80]Soskice, *Metaphor and Religious Language*, 42.

[81]Ibid., 41-42.

[82]Ibid., 42-43.

subjective abstract and esoteric ideas of metaphor. It presents a framework in which metaphors can be emphasized, understood, and applied within the realm of human experience rather than mere philosophical creativity.[83]

Soskice's criticism of Black's one-way filter is noted.[84] However, as already observed, this may be somewhat unfounded in light of Black's statement, "If to call a man a wolf is to put him in a special light, we must not forget that the metaphor makes the wolf seem more human than he otherwise would."[85] The interaction of the referents can create new meaning in both directions. The filter may be one-directional, but the meaning derived can affect both referents (i.e., dual-directional). Although Black may not have emphasized it as much as Soskice would have liked, clearly he understood metaphors to be dual-directional as well.

Black emphasizes that the subsidiary subject acts as a filter for understanding the primary subject. Accordingly, in the metaphor, "God is a father," the word "father" (subsidiary subject) says more about "God" (primary subject) than the word "God" says about "father." The subsidiary subject filters certain aspects, emphasizes and deemphasizes others in the reader's concept of God.[86] For the purpose of this study, we

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[83]This is not to say that Black's theory does not have a philosophical angle to it. Nor do we suggest that we are against philosophical and abstract metaphors, for they do exist.

[84]Soskice believes that Black's filter theory suggests a "one-directional" framework which works against his theory of "interaction" (see Soskice, *Metaphor and Religious Language*, 42).

[85]Black, *Models and Metaphors*, 44.

[86]Black's thesis emphasizes more that a metaphor's filter is a one-directional phenomenon, from subsidiary to primary subject as is noted in the fifth point of his seven claims; "The metaphor selects, emphasizes, suppresses, and organizes features of the

consider Black's emphasis on a one-way filter for metaphors to be sufficient, for we are

trying to answer the question; "How are we to understand God

when the deuteronomist calls him 'father'?"[87]

Soskice is right to question what kind of constraints are placed upon the filter

and the SACP in Black's system. As already observed, essentially Black's constraint is

the culture/society in which the SACP derives. Finally, to suggest that Black's two

subject referents are more akin to the comparison theory rather than the interactive theory

seems a bit shortsighted. Are the two mutually exclusive? Regardless of which theory

one holds, it seems inevitable that metaphors by their very nature cause the mind to

compare and contrast certain elements.

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principle subject by implying statements about it that normally apply to the subsidiary subject" (ibid., 44-45). Although Black may emphasize a one-directional filter from the subsidiary subject (B) to the primary subject (A), he also accepts (as noted by his quote above) a dual-directional filter from (A) to (B). However, for the purposes of this study the focus will mainly be on how the one-directional filter from the word "father" (B) affects our concept of God (A) in Deuteronomy. Dille (*Mixing Metaphors*, 11) notes that Black's concept of filter (i.e., "'emphasis' and 'suppression'") is comparable to what Lakoff and Johnson call "highlighting" and "hiding." Cf. also Lakoff and Johnson, *Metaphors We Live By*, 10-13.

[87]For an illustration of the ANE SACP filter pertaining to Yahweh's fatherhood, see Figure A1. Metaphor: "Yahweh is a father," in Appendix. Some theologians argue that the fatherhood of God is an eternal ontological reality. For example, see Pyles' interpretation of C. S. Lewis' view on God as father, "The meaning of the 'father-son' metaphor comes from the transcendental realm and the metaphor mediates that meaning in temporal realms" (Franklin Arthur Pyles, "The Language Theory of C. S. Lewis," *Trinity Journal* 4 [1983], 89). In other words, a father-son relationship on earth, is only a mere reflection of the reality in the deity. If this is true, then one could arguably say that the fatherhood of God is not metaphorical but an ontological reality. However, for the purposes of this study, "Yahweh the father" will be viewed metaphorically.

Black alludes to a couple of points that require elaboration. First, metaphors must be viewed in context.[88] Caird points out that context can include "at least four types of setting, verbal, situational, traditional, and cultural . . ."[89] Second, although difficult to determine, authorial intent must serve as a hermeneutical control.[90] The fact remains, biblical writers did not employ metaphors in a vacuum, they did it with reason and purpose.[91]

When Black proposed his theory he did not necessarily have any specific type of literature in mind (i.e., the biblical text). A couple of clarifications are needed for the texts we will discuss. First, as was noted, Black's theory deals mainly at the word and/or

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[88]Soskice, *Metaphor and Religious Language*, 21-22. For a discussion on the importance of *usage* to distinguish between what is literal and what is metaphorical, see also Colin Gunton, "Transcendence, Metaphor, and the Knowability of God," *JTS* 31 (1980): 132-33.

[89]Caird, *The Language and Imagery of the Bible*, 49-50. A contextual understanding of literature, or course, is critical for the study of the biblical text). In a broader way, Caird lists four broader elements to consider in order to extract meaning from the text: context, tone, referent, and intention (49-61). For a discussion on hermeneutics and the importance of understanding the "inner dynamics" of a piece of literature, see Paul Ricoeur, "Erzählung, Metapher Und Interpretationstheorie," *ZThK* 84, no. 2 (1987): 251.

[90]A "speaker's intention determines whether his words are to be taken literally or figuratively" (Caird, *The Language and Imagery of the Bible*, 56). On the other hand, see Andrew McGonigal ("Metaphor, Indeterminacy and Intention," *British Journal of Aesthetics* 42, no. 2 [2002]: 179-190), who discusses at length that authorial intent is difficult to discern. This study agrees with the concept that authorial intent may be difficult to find. However, in light of context, it seems that much of authorial intent can be determined. See also Kari Syreeni ("Metaphorical Appropriation: [Post] Modern Biblical Hermeneutic and the Theory of Metaphor," *Literature and Theology* 9, no. 3 [1995]: 326-27), who comments regarding the author's "symbolic world," the "text world," and the "concrete world" coming together in the making of metaphors.

[91]See Macky, "The Role of Metaphor," 245-46. Often the writer's purpose was to describe God. Some argue this description can only be done through metaphors. This appears to be C. S. Lewis' view.

sentence level between primary and subsidiary subjects. However, metaphors can *extend*

from sentence to sentence throughout a chapter (e.g., father, eagle, rock; Deut 32) by the

employment of personifications and anthropomorphisms (verbs and nouns, etc.).

Therefore, those personifications and anthropomorphisms need to be studied in order to

decipher the metaphors that are in context with them.[92] New meaning may be gleaned

not only from the SACP of the subsidiary subject, but meaning can also be clarified by

the personifications and anthropomorphisms that are grounded in a SACP, which the

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[92]This may be what Black calls "constructed systems of implications," which
sometimes are needed to explain a metaphor within a text. Black explains that ". . . in a
poem, or a piece of sustained prose, the writer can establish a novel pattern of
implications for the literal uses of the key expressions, prior to using them as vehicles for
his metaphors" (Black, *Models and Metaphors*, 43). However, the writer of Deuteronomy
does not seem to establish what he means by certain words. We must glean the meaning
more from the SACP of that day. Galambush uses the term "extended" metaphors" or
"sustained" metaphors when referring to Ezekiel 16. See Galambush, *Jerusalem in the
Book of Ezekiel*, 11. However, we suggest that metaphors can be "sustained" through
personification and anthropomorphisms. Black viewed sustained metaphors through the
lens of models: "Certainly there is some similarity between the use of a model and the
use of a metaphor—perhaps we should say, of a sustained and systematic metaphor"
(Black, *Models and Metaphors*, 236). Knut Heim gives a clear definition of
personification ("The Personification of Wisdom," in [Classroom Lecture Notes,
82000—*Wisdom Literature*, Fall 2002], 1) by stating that personification is a "figure of
speech referred to as if it were human." Heim notes that often Old Testament cities are
personified, one of which is Jerusalem in Ezek 16. Our study accepts Heim's definition of
anthropomorphism, which states that it is a human quality given to a divine being (Heim,
"The Personification of Wisdom," 1-2). We suggest that when personification and/or
anthropomorphisms are present in the text, an *implied* metaphor can also be constructed.
Black is rather ambiguous when it comes to "extended" metaphors. For a full discussion
of Black's ambiguity, see Roger M. White, *The Structure of Metaphor* (Cambridge, MA:
Blackwell Publishers, 1996), 144-49. Finally, this study does not propose that all biblical
metaphors contain personifications and anthropomorphisms. It simply states that when
they are present they must be included to decipher the meaning of the metaphor.
Furthermore, there may be occasions when biblical literature employs literary devices
other than personifications and anthropomorphisms, yet a metaphor can still be present.

author and audience share in common.[93] Second, the primary and/or subsidiary subjects

of the metaphor can be *implied/understood* by a careful look at the personifications and

anthropomorphisms.

The theories discussed above shed light on the field of metaphors.[94] However,

for the sake of simplicity, this study will use Black's understanding of metaphor because

of his emphasis upon the SACP concerning the subsidiary subject. Black's insistence

that a metaphor can be understood only in light of the SACP of a speech community is

crucial.[95] Therefore, it is necessary to understand the role of earthly paternity among

Israelites, and also from the culture of the ANE and its SACP before one can come to an

understanding of the role of divine paternity. More importantly, one must grasp how

people in the ANE *perceived* earthly fatherhood in their SACP in order to comprehend

how the writer of Deuteronomy's original audience might have understood divine

paternity in his writings.

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[93]This is helpful because it reduces the risk of subjectivity in interpretation of the metaphor. Personifications and anthropomorphisms are literary devices, and the SACP concerning them seem to be universal. In other words, they are not temporally locked to one time-period (i.e., B.C.), but also can be discerned and understood by the modern mind.

[94]An excellent contribution to the field, along with others, has been done by Lakoff and Johnson, *Metaphors We Live By*, which Sarah Dille employs (along with Black's work) for her study, *Mixing Metaphors*.

[95]Black understands the "system of associated common places" to be a "system of ideas" about a given word that is commonly understood within any given culture (see Black, *Models and Metaphors*, 39-41). Black explains that to employ the metaphor, "man is a wolf" would suggest that there is an "acceptance of a set of standard beliefs about wolves (current platitudes) that are the common possession of the members of some speech community" (40). See also Dille ("God as Father and Mother," 10, 28-29), who agrees with Black, and suggests that the association of common places in the ANE must be understood before we can "identify those aspects of YHWH as a parent" (29). Cf. also Dille's comments on "associated commonplaces" in *Mixing Metaphors*, 2.

Finally, Black's approach tends to be more linguistic and grammatical than esoteric and philosophical. Many "metaphoricians"[96] tend to be so philosophical that they fail to communicate. Black's work on metaphorical theory remains a seminal treatment in the twentieth century. Furthermore, since his study focuses along linguistic/grammatical, cultural, and contextual lines, his theory may well be applied to the text of Deuteronomy.

Conclusion

This study has given an overview of various metaphorical theories and their historical development. Beginning with Aristotle's Classical Era to the present day, our discussion has demonstrated that a concise definition of metaphor is often slippery and most likely is contingent upon the theory one holds.

After discussing a variety of theories proposed by scholars down through the years, this study settled on Max Black's theory of interaction. The reasons for this are threefold. First, it is a watershed work of the twentieth century and has impacted modern scholarship in the field. Second, the profundity of his theory is its simplicity. It avoids some of the opaque esoteric language that often permeates writings of metaphorical theory, and suggests that metaphors are to be studied at the word and sentence levels. This is appealing because it allows the student to analyze metaphors on a practical and literary level. Third, Black's theory of interaction will reveal that metaphorical language in biblical literature is purposeful and intentional by the author. Moreover, it suggests that as one comes to a broader knowledge of the SACP of the ancient Near East

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[96]A designation we use for experts in metaphor and metaphorical theory.

concerning the subsidiary subject (in this case "father), the reader can understand better the interaction taking place between the subjects, which ultimately gives one a better understanding of the primary subject (i.e., "God"). Accordingly, the new meaning created for the primary subject, has its source in the author's SACP, as well as the audience's SACP of the ANE. We propose that the way to arrive at an understanding of the SACP for "father" in Deuteronomy is to study the literary and theological context of the chapters in question. Furthermore, understanding each chapter's genre and structure will also prove helpful.

However, first it is necessary to investigate how the ANE understood fatherhood from the literal, political, and religious perspectives. This will provide an understanding of the SACP in the ANE regarding fatherhood for our study in Deuteronomy. After this has been accomplished, this study will then investigate the chapters in Deuteronomy that explicitly refer to Yahweh's divine paternity over Israel.

CHAPTER 3

DIMENSIONS OF PATERNITY IN THE
ANCIENT NEAR EAST

Introduction

How does a modern reader from the Western world understand the meaning of

the deuteronomist's metaphorical employment of the word "father" in reference to God?

As already observed, Max Black suggests we understand a metaphor through the

knowledge of the SACP of the "speech community" in which the metaphor is employed.[1]

This is critical when studying ancient literature. Without knowledge of the SACP of

fatherhood and family in the ancient world, the modern reader is susceptible to

misconceptions. Admittedly, the task of understanding the role of fatherhood in the ANE

is challenging. However, biblical and extra-biblical accounts, along with various

archaeological discoveries provide ample information about family life in the ANE to

assist modern readers in their comprehension of the subject.[2]

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[1]Having knowledge of the culture or speech community in which a metaphor is used is of paramount importance in light of Black's statement (Max Black, *Models and Metaphors: Studies in Language and Philosophy* [New York: Cornell University Press, 1962], 40): "A metaphor that works in one society may seem preposterous in another. . . . To deny any such piece of accepted commonplace . . . is to produce an effect of paradox and provoke a demand for justification."

[2]Daniel I. Block ("Marriage and Family in Ancient Israel," in *Marriage and Family in the Biblical World*, ed. Ken M. Campbell [Downers Grove, IL: InterVarsity Press, 2003], 34), notes that although the sources are limited from which evidence can be obtained in regard to the life of the ancient Israelite family (i.e., biblical references and

The purpose of this chapter is two-fold. First, it intends to explore how Israel and other ANE cultures perceived the literal role of father in the life of the family. Second, it investigates fatherhood as a metaphor in the political and religious spheres. The reasons for this approach are also two-fold. First, this study holds that literal paternity in the ANE is the foundation by which the SACP of the word "father" can be established. This, in turn, should give more clarity of meaning to the word when used as a metaphor for the divine. Second, by observing the prevalence of metaphorical paternity in the religious and political arena suggests the ease with which the ancients made connections between the literal and the metaphorical, and serves as a reminder to the modern reader not to rupture their interrelatedness. In the end, we believe a broad view of both literal and metaphorical paternity in the ANE will enhance our understanding of Deuteronomy's metaphorical use of the word "father" when referring to divinity.

Literal Paternity

In order to understand the role of a father in the ANE, an acquaintance with the social structure of its day is important. In ancient Israel, as in much of the Mediterranean world, the father's house (בֵּית־אָב)[3] was foundational to the organization of the rest of society.[4] Like many other societies Israel may be described as patriarchal, patrilocal,

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recognizes that modern Western readers should not impose their concept of family upon the world of the ancients.

[3]For the purpose of this dissertation, all translations from the Hebrew text are mine unless otherwise noted.

[4]Gerald L. Mattingly, "Family," in *Dictionary of the Ancient Near East*, ed. Piotr Bienkowski and Alan Millard (Philadelphia: University of Pennsylvania Press, 2000), 113. See also J. David Schloen, *The House of the Father as Fact and Symbol*

and patrilineal.[5] It was a society structured around the father and his male descendants,

where the father's house extended to the third and fourth generation and lived together in

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(Winona Lake, IN: Eisenbrauns, 2001), 54. Lawrence E. Stager ("The Archaeology of the Family in Ancient Israel," *BASOR* 260 [1985]: 20-21) summarizes the importance of a father's house in ancient Israel: "An Israelite identified himself, using the gentilic pattern, with a *bayit* ('house of one's father'). The house(hold) was at the center of ever-widening social spheres from *mišpāhôt* ('families') to *šēbet* or *maṭṭeh* ('tribe') to the most inclusive groupings, *'am* ('people'), *šibṭē-Israel* ('tribes of Israel'), or *běnê-Israel* ('sons of Israel')." For a visual aid of the structure of ancient Israelite society, see Block ("Marriage and Family," 35), who places *'am* ("people") at the top of the social structure. The *'am* is made up of the *šēbet maṭṭeh* ("tribe"), which in turn is made up of the *mišpāhâ* ("clan"), which is all built upon the foundational element of ancient Israelite society, the *bêt 'āb* ("house of a father"). According to Carol Myers, from an economic standpoint the *bêt 'āb* included "structures (buildings), property (land and equipment), and animals as well as people. . . . [and] it incorporates the basic kinship orientation of a multigenerational family" (see Carol Meyers, "To Her Mother's House": Considering a Counterpart to the Israelite Bêt'Âb," in *The Bible and the Politics of Exegesis*, ed. Peggy L. Day, David Jobling, and Gerald T. Sheppard [Cleveland: The Pilgrim Press, 1991], 41). For an overview of ancient Mesopotamian society including the make-up of Sumerian and Akkadian households, cf. Ignace J. Gelb, "Approaches to the Study of Ancient Society," *JAOS* 87 (1967): 6-7. For a discussion on "house" in Egyptian, Mesopotamian, and Hittite societies, as well as in Ugarit, see Harry A. Hoffner, "בית *bayith*," in *TDOT*, 2:108-11.

[5]Victor H. Matthews and Don C. Benjamin, *Social World of Ancient Israel, 1250-587 BCE* (Peabody, MA: Hendrickson, 1993), 16-17. See also O. J. Baab, "Family," in *The Interpreter's Dictionary of the Bible*, ed. George Arthur Buttrick et al. (Nashville: Abingdon Press, 1962), 2: 238, who defines a patriarchal society as one in which the household is "father centered" and where the father has ultimate authority. A patrilocal society is one in which the groom and his bride live within the confines of groom's father's household, ensuring the "social and economic advantages" of the father's house (Matthews and Benjamin, *Social World of Ancient Israel, 1250-587 BCE*, 16). A patrilineal society simply means that the inheritance rights were passed down from father to son (ibid., 17) and "official lines of descent were traced through the father's line" (Block, "Marriage and Family," 40). Joseph H. Hellerman (in Joseph H. Hellerman, *The Ancient Church As Family* [Minneapolis: Fortress Press, 2001], 57) explains the differences between "western kindred groups" and "patrilineal descent groups." In the patrilineal structure the "family [is] viewed in terms of consanguinity—sharing the blood of a common ancestor. [The] individual regards as family all persons—living or deceased—with whom he or she shares a common male ancestor. Only males can pass family blood on to [the] next generation." In Western kindred groups, the "family [is] viewed in terms of relationship via childbirth and/or marriage. [The] individual regards as

the same housing compound.[6] Today there are misconceptions concerning the male

figure and his function in the patriarchal society of the ANE. Often, people in modern

western societies view fathers of the ANE as harsh, overbearing, and looking out for their

own interests with little concern for women, children, or other members of society.

Abuses undoubtedly were practiced (even as they are today), but a closer look at fathers

of the ANE seems to reveal another norm.[7]

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family those living persons who are related to her or him within an arbitrary limit of time
(a few generations up or down) and extent (cousins usually included)" (Hellerman, *The
Ancient Church As Family*, 57). For more discussion on the extended family with a focus
on laws concerning marriage and illicit unions, see Canon J. R. Porter, "The Extended
Family in the Old Testament," in *Occasional Papers in Social and Economic
Administration* (London: Edutext Publication, 1967), 6: 1-21.

[6]For an extensive discussion on the structure of ancient Israelite society and the
roles of family members, see Block, "Marriage and Family," 31-102; Christopher J. H.
Wright, "אב," in *NIDOTTE*, 1:219-23. See also G. Schrenk and Gottfried Quell, "πατήρ,
πατρῷος, απάτωρ, πατρικός," in *TDNT*, 5: 959-74. Hoffner comments on the makeup of
the family in Hittite society, "The Hittite family was composed of the *pater familias*
(father, *atta-*), his wife (Sum. *DAM*), his own and his adopted children (Sum.
DUMU.MEŠ), his dependent relatives, and his domestic servants (Sum. *LÚAMA. A.TU* =
Akk. *Aštapīru*). The Hittites distinguish between the small family (*per-/parn-*) and the
great family or tribe (*haššatar, pankur*)" (Hoffner, "בית *bayith*," 110).

[7]In "Family," 114, Gerald L. Mattingly states, "The family was protected by
numerous laws. In the Code of Hammurabi the sixty-eight sections concerned with
family stability (or lack thereof) regulated behaviour related to adultery, marriage,
concubinage, desertion, divorce, incest, adoption and inheritance. Throughout the ancient
Near East, elderly family members were supposed to receive respect and care. Fathers
had the legal right to disinherit delinquent or disobedient sons, but parents had the
primary task of caring for and nurturing their children, who were regarded as a sign of
divine favor." Carol Meyers ("The Family in Early Israel," in *Families in Ancient Israel*,
ed. Leo G. Perdu et al., The Family, Religion, and Culture, [Louisville: Westminster John
Knox Press, 1997], 33) states, "The masculine term *bêt 'āb* (father's house), has given the
impression of highhanded male dominance in the economics and dynamics of family life.
That impression should be challenged in view of the undisputed interdependence of men
and women in carrying out the myriad house-hold tasks." Block ("Marriage and Family,"
41-44) also discusses common misconceptions concerning ancient Israel's patriarchal
society and prefers to use the term "patricentrism" rather than "patriarchy." He believes

How Men Become Fathers

The following discussion organizes the topic of literal paternity in the ANE

into two basic categories: (1) the father's procreative and adoptive role; (2) the father's

role as head of the household. A third and separate category briefly discusses the

emotional quality of fathers. It is treated separately because it is a dispositional element

rather than a role. Nevertheless, it is part of a father's experience. Primarily, the study

focuses on ancient Israel's society, but integrates illustrations (although not exhaustive)

from the broader context of the ANE. The purpose for this is to get an overall feel for the

role and function of fathers in ancient Israel. Furthermore, it provides a better and

broader understanding of the SACP of the deuteronomic speech community that

employed the "father" metaphor for divinity.

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this provides a truer biblical picture of the societal structure of ancient Israel where the father's house was the center, but unlike the word "patriarchy," it does not suggest an abuse of power. On the other hand, Schloen prefers to see ANE societies in terms of the "patrimonial household model" (Schloen, *The House of the Father* (51). Schloen uses Max Weber's term, "patrimonialism," but argues that it is not to be confused with feudalism (52). Schloen states, "Weber erred in linking feudalism with patrimonialism on the grounds that both types originate in patriarchal household government, because a feudal vassal was legally a free man and thus was not a member of his lord's household" (52). He says, "in a patrimonial regime, the entire social order is viewed as an extension of the ruler's household—and ultimately of the god's household" (51). Schloen argues further that entire regimes in the Bronze and Iron Age were modeled around the "house of the father" (54) (including "Neo-Assyrian, Neo-Babylonian, and . . . Achaemenid regimes" [52]). Schloen includes Ugarit in the same paradigm: "The kingdom of Ugarit, like its neighbors, was essentially a hierarchy of households-nested-within-households., with the royal household at its apex. . . . [as is noted] in the legal and administrative documents" (208). Cf. Luukko and Van Buylaere's comments on the use of the phrase "*bēt bēli* "the house of the lord" in the political correspondence of Esarhaddon. They suggest it meant "household of the lord" (Mikko Luukko and Greta van Buylaere, *The Political Correspondence of Esarhaddon* [Helsinki: Helsinki University Press, 2002], XL-XLIII).

Procreation. The word אב and its cognates are universal in Semitic languages

in the ANE.[8] Some scholars believe the word has onomatopoeic origin from the sound

and expressions of a babbling infant.[9] As noted above, it is a familial word,[10] and the

biblical text often employs it in conjunction with בית. One of the roles of the אב was that

of "begetter,"[11] and the primary way of becoming a father in the ANE was to generate

offspring.

The primary reason for marriage in the ANE was to procreate children.[12]

Understandably, there was ambiguity in antiquity concerning the scientific process of

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[8]Wright, "אב," 219. See also Lothar Perlitt ("Der Vater Im Alten Testament," in *Das Vaterbild in Mythos und Geschichte*, ed. H. Tellenbach [Stuttgart: Verlag W. Kohlhammer, 1976], 51), who comments that the word "father" (אב) has a minimal variance among the Semitic languages "geringen Dialektvarianten in allen semitischen Sprachen."

[9]Wright, "אב," 219. See also Ernst Jenni, "אב '*ab* father," in *TLOT*, 1:1. For an extensive discussion on אב, see also Ringgren, "אב '*abh*," in *TDOT*, 1:1-19.

[10]Schrenk and Quell, "πατήρ, πατρῷος, απάτωρ, πατρικός," 961.

[11]The word "father" was used in various ways in the ANE. Ringgren notes that "the Sumerian language has at least three different expressions for 'father': (i) *a*, later *a-a*, 'father' = 'begetter'; (ii) *ab-ba*, 'father' = 'head of the family'; and (iii) *ad-da*, which is found only in texts from Nippur, and to which the Elamite word for 'father' is related." He further states that "Akkadian has only one word for 'father,' viz., *abu(m)*, which is used to convey both of these nuances" (i.e., begetter and head of the family). In summary, both the Sumerian and Akkadian languages of Mesopotamia understand a father to be a begetter and the head of family (see Ringgren, "אב '*abh*," 3).

[12]Victor H. Matthews, "Marriage and Family in the Ancient Near East," in *Marriage and Family in the Biblical World*, ed. Ken M. Campbell (Downers Grove, IL: InterVarsity Press, 2003), 16.

conception.[13] It appears that their basic understanding of reproduction had to do with a man simply depositing his seed (זֶרַע) in a woman's womb through sexual intercourse.[14] Accordingly, the womb was understood simply as the place where the seed (semen) of the man was turned into a human being.[15]

One lived on through his זֶרַע (descendants).[16] In Israel, descendants and the future descendants were intertwined with God's working in the life and history of the nation.[17] In eschatological terms, the promise was that their "seed" and their "name" would one day experience the new heavens and the new earth (see Isa 66:22).[18]

In order to understand a father as a generative figure, it is necessary to explore the ancient world in which he lived. While advantages of a large family were numerous, the primary reason was economic. Although there were periods of flux and change in the ANE, one constant component throughout its history has been its nomadic, semi-

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[13]John W. Miller (*Biblical Faith and Fathering: Why We Call God "Father,"* [New York: Paulist Press, 1989], 25) cites Eccl 11:5 and 2 Mac 7:22 as testimonies to the mysteries of conception in the ancient world.

[14]For discussion of the woman as the passive receptor of the man's seed in the ancient Near East, see Miller, *Biblical Faith and Fathering*, 25-28. See also Joseph Blenkinsopp, "The Family in First Temple Israel," in *Families in Ancient Israel*, ed. Leo G. Perdue et al. The Family, Religion, and Culture (Louisville: Westminster John Knox Press, 1997), 76.

[15]H. D. Preuss ("זרע," in *TDOT*, 4:144) lists the following verses where the noun זֶרַע is described as semen; "Lev. 15:16; 22:4; Nu. 5:13, 28." Preuss also notes that the LXX usually translates the noun זֶרַע as "spérma" (144).

[16]"Seed" also means "descendent" in the Old Testament and throughout the ANE (ibid., 145, 151-62). See also Victor P. Hamilton, "זרע," in *NIDOTTE*, 1:1152.

[17]Preuss, "זרע," in *TDOT*, 4:162.

[18]See Preuss' eschatological comments on Israel's seed (ibid., 161).

nomadic, and agrarian make-up.[19] Family life in general depended upon the welfare of flocks, herds, and the upkeep of family vineyards and farms. Often, it was necessary to have a sizeable work force to tend to the daily tasks of an agrarian lifestyle of the household. Furthermore, children provided a means of economic security in the father and mother's old age.[20] Carol Meyers summarizes the importance of procreation in early agrarian Israel:

> The labors of all the males and females of a family group were thus heavily directed toward the household economy and toward assuring the survival of the family group on its landholdings. Even procreation was part of a context of supplying labor and maintaining land tenure. All other family functions were similarly integral to the economic ones.[21]

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[19]Even at the height of the city state/urban era in the Bronze and Iron Ages, the predominant lifestyle in ancient Palestine (especially during the time of early Israel) was agrarian. For a discussion on family life in early agrarian Israel, see Carol Meyers, "The Family in Early Israel," 1-47. For a brief discussion on "subsistence strategies" in agrarian Iron Age I Israel and in the ANE in general, see Paula M. McNutt, *Reconstructing the Society of Ancient Israel* (London: Society for Promoting Christian Knowledge, 1999; reprint, Louisville: Westminster John Knox Press, 1999), 70-78. She states, "It is now widely accepted that the highland population of Iron Age Palestine probably consisted of nomads, seminomads, semisedentary peoples and sedentary farmers and village residents, all types of societies that would in one way or another have been engaged in symbiotic relationships with one another" (78). See also Amnon Ben-Tor (*The Archaeology of Ancient Israel*, ed. Amnon Ben-Tor, trans. R. Greenberg [New Haven, CT: Yale University Press, 1992], 289), who discusses Iron Age I agrarian life in the hill country of Palestine. For the centrality of agricultural life in ancient Israel, cf. S. Bendor, *The Social Structure of Ancient Israel: The Institution of the Family (Beit'Ab) from the Settlement to the end of the Monarchy* (Jerusalem: Simor, 1996), 134-40.

[20]Victor H. Matthews, "Marriage and Family in the Ancient Near East," 16-18. Matthews states that "one of the chief purposes . . . of having children . . . was to create care-givers for their aging parents" (18).

[21]Meyers, "The Family in Israel," 29.

In the event a married couple could not procreate children, they would then have to resort to adoption in order to ensure their economic security and well-being.[22] Second, male offspring also ensured a fighting force.[23] One of the roles of a father was to provide protection against outside aggression toward his family, and a father who had his "quiver full" (Ps 127:5) of sons was especially blessed in times of conflict.[24] On a broader scale, a father's sons (heads of households of the extended family) provided security at the national level by enlisting in the army.[25]

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[22]For a discussion on examples of adoption in the ANE, see Matthews, "Marriage and Family in the Ancient Near East," 19-21.

[23]Roland de Vaux, *Ancient Israel: Its Life and Institutions*, trans. John McHugh (New York: McGraw-Hill Book Company, 1961), 214. In nomadic cultures, all males of the family were expected to defend their families and or tribe in times of conflict. De Vaux points out that this was probably the practice of early semi-nomadic Israel as well.

[24]As one might expect, armed conflict tended to have its effect on male and female roles and family life in general in ancient Israel; see Carol Meyers, "Procreation, Production, and Protection: Male-Female Balance in Early Israel," *JAAR* 51, no. 4 (1983): 576-82,

[25]Army enlistment was common in the monarchical period. First Sam 17:12-19 reveals that Jesse's three oldest sons followed King Saul to do battle with the Philistines; וַיֵּלְכוּ שְׁלֹשֶׁת בְּנֵי־יִשַׁי הַגְּדֹלִים הָלְכוּ אַחֲרֵי־שָׁאוּל לַמִּלְחָמָה. Cf. also 1 Chr 27:1-15, which reveals that the heads of the fathers' households served militarily for King David. For further discussion on army involvement at Israel's national level, see De Vaux, *Ancient Israel*, 225-28). On another note, Wright points out that the synonymy in the Old Testament between אֶלֶף (the number 1000 often used for the quantity of foot soldiers) and מִשְׁפָּחָה (a father's extended family) may suggest an obvious dependence the army had on the extended family for its manpower (see Wright, "Family," 763). For further discussion on the burden and impact of the military on the structure and social make-up of families in ancient Israel, see T. R. Hobbs, "Aspects of Warfare in the First Testament World," *BTB* 25, no. 2 (1995): 85.

Third, children were needed for inheritance purposes in order to keep the land in the family/father's name.[26] In the ANE the family's name, life and reputation were tied up in the land, and the survival of a family was contingent upon that family's continued ownership of the land. In Israel, family land ownership had an element of sacredness since land was perceived to have been given by God himself. The land was linked to Israel's identity as a nation and the God whom Israel served.[27] Since a father's name and reputation lived on through his male descendants, the sons were the heirs of the father's property.[28] ANE cultures differed on how estates of the deceased were settled.

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[26]Wright ("Family," 764) stresses the importance of land in ancient Israel, "The whole OT gives us no single example of an Israelite voluntarily selling land outside his family. Recorded land transfers were either kinship redemption (Jer 32, Ruth), sale by non-Israelites (2 Sam 24; 1 Kgs 16:24), or nonvoluntary mortgage of land for debt (Neh 5:3). Nor is there any inscriptional evidence from Palestine of Israelite sale and purchase of land, even though there are abundant records of such transactions from Canaanite and surrounding societies. The only legal method by which land in the OT period 'changed hands' was by inheritance within the family." The strength of Wright's opening statement can be illustrated by 1 Kgs 21:1-3 where Naboth refused to sell his vineyard, the family inheritance, to King Ahab (someone outside the family). The only way Ahab acquired his property was through treachery, deceit, and murder. On another note, Gen 23:1-16 records the sale of a field and cave by Ephron the Hittite to Abraham. However, that property seems to have stayed in Abraham's family and to his descendants. Sarah and Abraham were buried there. Later Isaac was buried there, as well as his son Jacob (Israel) and his first wife, Leah (Gen 49:31).

[27]C. J. H. Wright (*God's People in God's Land* [Grand Rapids: Eerdmans, 1990], 18-20), states that in Israel the land was understood to be a gift of inheritance from Yahweh to his firstborn son, Israel. In this sense, land appears to have a familial and religious quality about it. Children who inherited land from their fathers undoubtedly were taught that it first came from Yahweh himself. For more discussion on the gift of land to Israel, see Moshe Weinfeld, "The Covenant of Grant in the Old Testament and in the Ancient Near East," *JAOS* 90 (1970): 184-203.

[28]Cf. Deut 21: 15-17. Keeping the land and family possessions within the family was also important in other ANE cultures outside Israel. Weinfeld ("The Covenant of Grant," 190) shows the importance of land inheritance rights in a Nuzi will document; "Tablet of Zigi . . . in favor of his wife and his sons. . . . All my lands . . . to my wife Zilipkiashe have been given . . . and Zilipkiashe shall be made parent of the sons. . . .

In Babylonian, Hittite, and Assyrian societies, when the head of the household died, the estate was handed over to a man's wife, then later to his children.[29] In Israel, this was not the case. When the father died, the firstborn son received a double portion of the family estate and became the next "father" of the household whether or not his mother was living.[30] Moreover, if upon his death, a man had no children, the law allowed for levirate marriage where the wife could then produce male heirs in the name of her deceased husband (Deut 25:5-10).[31] If a man had only female children, a father's daughters could inherit the family farm in order to keep the land within the family.[32] In summary, ancient

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When Zilipkiashe dies the sons of Zigi shall receive their inheritance portions according to his allotment. . . . (their) right shall not be annulled . . . and Zilipkiashe shall not give away anything to strangers." For a fuller translation of the same tablet, see E. A. Speiser, "New Kirkuk Documents Relating to Family Laws," in vol. 10 of *The Annual of the American Schools of Oriental Research*, ed. Henry J. Cadbury (New Haven: American Schools of Oriental Research, 1930), 52. Cf. also "The Middle Assyrian Laws (Tablet B)," in *Ancient Near Eastern Texts*, ed. James B Pritchard, trans. Theophile J. Meek (Princeton: Princeton University Press, 1969), 185, which like Deut 21:17, states that the firstborn was to receive a "double portion" of the father's estate.

[29]Eryl W. Davies, "Inheritance Rights and the Hebrew Levirate Marriage," *VT* 31, no. 2 (1981): 138-39. To see the many ways in which estates were settled in various societies of the ANE at the time of the father's death, see Raphael Patai, *Sex and Family in the Bible and the Middle East* (Garden City, NY: Doubleday & Company, 1959), 219-25.

[30]Davies, "Inheritance Rights and the Hebrew Levirate Marriage," 138-39. See also Philip J. King and Lawrence E. Stager, *Life in Biblical Israel* (Louisville: Westminster John Knox Press, 2001), 47. Mendelsohn ("On the Preferential Status of the Eldest Son," *BASOR* 156 [1959]: 39) comments on how the eldest son held double portion inheritance privileges in Assyria, Nuzi, Palestine, and probably Ugarit and Alalakh. The rights of the firstborn son are also highlighted in Deut 21:15-17.

[31]Davies, "Inheritance Rights and the Hebrew Levirate Marriage," 138-44.

[32]However, King and Stager cite Num 27:8-11; 27:1-11; 36:1-12, and point out that in order for the daughter to inherit the land she could not marry outside of the family clan (King and Stager, *Life in Biblical Israel*, 48).

Near Easterners understood the importance of procreating children who would later

inherit the father's name, land, possessions, and reputation.

A fourth advantage in having a large family (assuming the father had a large

estate as well) was that it brought respect to the head of the household when he sat among

the people and elders in the city gate.[33] Along with wealth and wisdom, a large family

was advantageous for the welfare of the father's house (בֵּית־אָב) as well as the extended

family (מִשְׁפָּחָה).

Fifth, as already observed, in Israel it was considered a curse to be without

child.[34] It would strain economic security in a couple's later years. More importantly,

since a father lived on in his children, to be childless meant the death of one's name, a

ceasing of one's own existence. On the other hand, to have offspring was viewed as a

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[33]Wright ("Family," 764) points out that heads of households were gauged and respected among the elders in the city gates according to "their substance—their family and their land." He rightfully cites Job 29 and 30 as an example of a man who lost his position among the elders because of the loss of his "family and substance." However, Paul D. Wegner ("זָקֵן," in *NIDOTTE*, 1:1135) notes that elders were also judged by their wisdom. For further discussion on elders, see Matthews and Benjamin, *Social World of Ancient Israel, 1250-587 BCE*, 121-31; John L. McKenzie, "The Elders in the Old Testament," *Biblica* 40 (1959): 522-40; Hanoch Reviv, *The Elders in Ancient Israel: A Study of a Biblical Institution* (Jerusalem: Magnes Press, 1989); Timothy M. Willis, *The Elders of the City: A Study of the Elders-Laws in Deuteronomy* (Atlanta: Society of Biblical Literature, 2001).

[34]King and Stager, *Life in Biblical Israel*, 48; Block, "Marriage and Family," 80. Yahweh's involvement in closing the womb is noted in the account of Abimelech's wife and maidservants (Gen 20: 17-18). In the account of Rachel, Jacob understood her barrenness as coming from Yahweh (Gen 30:1-2). The Hebrew text also states it was Yahweh who closed Hannah's womb (1 Sam 1:5) Childlessness in the ANE was looked upon so negatively that barren women would encourage having children through a surrogate, such as a maid or a slave (Gen 16:1-2). For further discussion, see John Van Seters, "The Problem of Childlessness in Near Eastern Law and the Patriarchs of Israel," *JBL* 87 (1968): 401-08.

blessing from Yahweh.[35] If a father raised all his children in the fear of Yahweh, they not only strengthened the moral well-being of the family, but in carrying out their duties they also were a blessing to the extended family as well as the nation.[36]

In summary, to be a father in the ANE was to generate offspring. By producing offspring the father was reproducing himself and making certain of his family's continuity. On the other hand, his generative role was not merely biological, but also spiritual. For example, in Israelite society, fathers were admonished to teach (see pedagogue discussion below) their children their spiritual roots and the ways of Yahweh (cf. Deuteronomy).[37] In this manner, heads of households guaranteed the *spiritual*

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[35]See King and Stager, *Life in Biblical Israel*, 41. The Old Testament reveals that children were a blessing from Yahweh as is noted in Ps 127:3, הִנֵּה נַחֲלַת יְהוָה בָּנִים שָׂכָר פְּרִי הַבָּטֶן, "Behold children are an inheritance (from) Yahweh, a reward of the fruit of the womb." See also (v.5), אַשְׁרֵי הַגֶּבֶר אֲשֶׁר מִלֵּא אֶת־אַשְׁפָּתוֹ, "Blessed is the man whose quiver is full of them." Interestingly, the heading of Ps 127 associates it as a work of Solomon. It was a time when a man's sons were susceptible to being drafted into the monarch's military service, and when taxation and land reorganization occurred at the state level favoring the monarchy. Because of this, the monarchical period, in general, tended to militate against the basic family structure, family land ownership, and home life of the בֵּית־אָב in Israel (see C. J. H. Wright, "Family," in *The Anchor Bible Dictionary*, ed. David Noel Freedman et al. [New York: Doubleday, 1992], 2: 765). For a discussion on how David's monarchy interfered with family ownership of land, see Zafira Ben-Barak, "Meribaal and the System of Land Grants in Ancient Israel," *Biblica* 62 (1981): 73-91.

[36]If necessary, men were expected to carry out their duty as a kinsman-redeemer for relatives of the immediate and/or extended family. As already noted they also were to serve the people as a whole in military service. For a brief discussion on the role of the kinsman-redeemer, see King and Stager, *Life in Biblical Israel*, 38-39. Poor childrearing had its consequences as is noted in Gen 27. Cf. also 1 Kgs 1:6a, for an example of the absence of discipline, a fault of David in the raising of his son Adonijah.

[37]The explicit commands in Deuteronomy reveal that Israelites were to teach their children (see Deut 4: 9, וְהוֹדַעְתָּם (Hiphil 2ms); 4:10, יְלַמֵּדוּן (Piel 3mp); 6:7, וְשִׁנַּנְתָּם (Piel 2ms); 11:19, וְלִמַּדְתֶּם (Piel 2ms). Undoubtedly, the command included the mother. The mother was to be involved in the training of children as is noted in Prov 1:8; 6:20, where a son is admonished not to forsake the law (תּוֹרַת) of his mother. Furthermore, Prov

survival of the nation. Naturally, the desired end was to reproduce offspring that brought honor in the home, society, and obedience to Yahweh.[38] The well-being of the household depended on it.

Adoption. Another way in which one became a father was through adoption. Aside from the fact that children were a means of economic security in one's old age, Victor H. Matthews points out two main reasons for literal adoption. First, it satisfied the needs of a fatherless person as well as allowed a couple to pass their inheritance to their adopted child. Second, it was a means by which land or property of some kind could be acquired when the adoption was completed.[39]

Although the Hebrew Bible does not contain any legal form of adoptive ritual, there is evidence for it throughout the ANE.[40] It appears that an oral adoptive formula

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31:1 reveals that King Lemuel was to repeat the oracles that his mother *taught* (יִסְּרַתּוּ) him.

[38]The importance of raising well-behaved children in the ANE is reflected in "The Instruction of the Vizier Ptah-Hotep," in *ANET*, 413 (Middle Kingdom of ancient Egypt [ca. 2450 B.C.]). The Vizier states, "If thou art a man of standing and foundest a household and producest a son who is pleasing to god, if he is correct and inclines toward thy ways and listens to thy instruction, while his manners in the house are fitting, and if he takes care of the property . . . seek out for him every useful action. He is thy son, whom thy *ka* engendered for thee. . . ."

[39]Victor H. Matthews, "Marriage and Family in the Ancient Near East," 18.

[40]Anthony Phillips, "Some Aspects of Family Law," in *Essays on Biblical Law*, JSOT Supplemental Series 344, ed. David J. A. Clines and Philip R. Davies (New York: Sheffield Academic Press, 2002), 120. Harald M. Wahl ("Ester, Das Adoptierte Waisenkind," *Biblica* 80 [1999]: 78-99) suggests the reason the Old Testament has so little to say about adoption is because ancient Israel understood Yahweh to be in control of sterility and fertility. A means of punishment for disobedience to the Torah was infertility. On the other hand, the result of obedience was the blessing of children. Accordingly, it was not up to humans to take matters into their own hands by adopting (Wahl, "Ester, Das Adoptierte Waisenkind," 90-95). Harry A. Hoffner states there is

was used whereby a father gained legal ownership of a child. For example, the Code of

Hammurabi reveals that if a man procreated children by a slave woman, in order for them

to become legally his, he had to declare them, "my children."[41] Only then could they

become heirs of his estate.[42] Moreover, the process by which an adoption became

dissolved points to its covenantal quality. To rescind an adoption, both parties would

declare their desire to part ways. The children would say, "You are not our father," and

the father would state, "You are not my sons."[43] If the mother and father were both

present, they would recite the oral formula and the children would respond respectively.[44]

When this was completed, the adoption and the covenant between them were annulled.[45]

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documentary evidence concerning adoption in Syria and Mesopotamia ("Legal and Social Institutions of Hittite Anatolia," in *CANE*, ed. Jack M. Sasson (New York: Charles Scribner's Sons) 1:566.

[41]Martha T. Roth, "Laws of Hammurabi," in *Law Collections from Mesopotamia and Asia Minor*, ed. Piotr Michalowski, SBL Writings from the Ancient World Series 6 (Atlanta: Scholars Press, 1995), (¶171), 114.

[42]Ibid.

[43]Elizabeth C. Stone and David I. Owen, "Adoption Texts from Nippur: Transliteration and Translation," in *Adoption in Old Babylonian Nippur and the Archive of Mannum-mešu-liṣṣur*, Mesopotamian Civilizations (Winona Lake, IN: Eisenbrauns, 1991), 43-44 (cf. also pp. 45-46). See also Paul Kalluveettil, *Declaration and Covenant: A Comprehensive Review of Covenant Formulae from the Old Testament and the Ancient Near East* (Rome: Biblical Institute Press, 1982), 108.

[44]Ibid., (BE 6/2 24), 45-46.

[45]Seock-Tae Sohn (*The Divine Election of Israel* [Grand Rapids: Eerdmans, 1991], 68) suggests that adoption was made mainly by the adopter and not the adoptee. In other words, the adopter played a more active role and the adoptee a more passive one. However, it seems logical to assert that a child's (especially an older one) willful acceptance of the adoption cannot be discarded. Otherwise, the child's assertive statement, "You are not my father" in a dissolution of an adoption would seem frivolous and irrelevant at best. To Sohn's credit, he mentions that an adoption agreement was presented by the adopter for the child who was being adopted. Again, if the child's will

This adoptive formula seems to have been used by Yahweh in the metaphorical adoption of David's heir, King Solomon. Anthony Phillips, for example, believes the adoption formula was at play when Yahweh states, "I will be his father, and he shall be my son (2 Sam. 7.14)"[46] Phillips suggests this language is similar to Psalm 2:7, which seems to be based on a widely used adoptive formula in the ANE.[47]

Another possible means of legal adoption in the Old Testament suggests the physical act of receiving a newborn infant on one's knees. Rachel practiced this when she "adopted" Jacob's children by Bilhah, her maidservant (Gen 30:3-8). Jacob also seems to have followed the ritual in the "adoption" of Ephraim and Manasseh by placing

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was irrelevant, this procedure would be meaningless (68 n. 124). For Sohn's source, see I. Mendelshohn, "A Ugaritic Parallel to the Adoption of Ephraim and Manasseh," *Israel Exploration Journal* 9 (1959): 180-83. For a discussion on rebellion as a reason for rescinding an adoption in the ANE, see *JANET* L. R. Melnyk, "When Israel Was a Child: Ancient Near Eastern Adoption Formulas and the Relationships Between God and Israel," in *History and Interpretation: Essays in Honour of John H. Hayes*, ed. William P. Brown et al., JSOT Supplement Series 173 (New York: Sheffield Academic Press, 1993), 250-58.

[46]Anthony Phillips, "Some Aspects of Family Law in Pre-Exilic Israel," in *Essays on Biblical Law*, JSOTSup Series 344 (New York: Sheffield Academic Press, 2002), 121. See also Shalom M. Paul ("Adoption Formulae: A Study of Cuneiform and Biblical Legal Clauses," *Ma* 2 [1980]: 178) provides 1 Chr 17:13; 22:10 along with the 2 Sam 7:14 passage above (all Solomonic references) to demonstrate the use of the adoption formulae employed by Yahweh. For similar comments, cf. also Moshe Weinfeld, "The Covenant of Grant in Old Testament and Ancient Near East," *JAOS* 90 (1970): 190-91. Along with those listed above, *JANET* L. R. Melnyk also cites 1 Chr 28:6 as another case where the adoption formulae is being used in the Hebrew Bible (*JANET* L. R. Melnyk, "When Israel was a Child," 250). One could also argue that an adoption formula is being employed in Hos 2:3 (1), 25 (23). Yahweh states in v. 25b (v. 23b): וְאָמַרְתִּי לְלֹא־עַמִּי עַמִּי־אַתָּה וְהוּא יֹאמַר אֱלֹהָי, "And I will say to not my people, 'you are my people!' And they will say, 'My God!'"

[47]Ibid., 120-21.

them on his knees (Gen 48:5, 12).[48] However, Phillips points out that in the case of a

mother receiving her husband's son by a slave, does not quite fit the category of the

adoptions observed above. Technically, the child was a blood son, albeit not her own

blood, but hers through her husband.[49]

Adoption could also take place by means of purchasing a child from the

parents. If for some reason a couple could no longer care for a child, they could give up

their rights of ownership by selling the child to a prospective parent.[50] Another example

might be if a newly-born infant, covered with amniotic fluid, was abandoned and left to

die at the mercy of the natural elements, a prospective parent could come, wash the fluid

off the baby, and legally claim it as his own.[51]

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[48]Ibid., 121.

[49]Anthony Phillips, "Some Aspects of Family Law," 121. There may be some cases of actual adoptions in the Old Testament. For example, Samuel Feigin suggests that Gilead actually adopted Jepthah. For an alternate translation of Judg 11:1, see Samuel Feigin ("Some Cases of Adoption in Israel," *JBL* 50 [1931]: 186-200), who believes the phrase וַיּוֹלֶד גִּלְעָד אֶת־יִפְתָּח (Judg 11:1) should be rendered, "Gilead 'adopted' Jephthah." He reasons that "וַיּוֹלֶד does not mean here 'he begot' which is late but, 'he adopted,' namely, he declared Jephthah as a child" (188). However, given the straightforward reading of the text, it appears that one should read Feigin's rendition of the text with caution. He further argues that the men in the book of Ezra actually were adopting the children of their foreign wives (see pp. 196-200). However, see Jeffrey H. Tigay ("Adoption," in *Encyclopedia Judaica* [Jerusalem: The Macmillan Company, 1971], 2:300), who comments on Feigin's conclusion, "Since the passage is obviously corrupt (the Greek text of Esdras reads differently), no conclusions can be drawn from it, though Feigin's interpretation is not necessarily ruled out." In any case, the above discussion serves as a reminder of how little reference there is in the Old Testament concerning adoption.

[50]Matthews, "Marriage and Family in the Ancient Near East," 18-19.

[51]Ibid., 19. This kind of scenario seems to be played out in Ezekiel 16 where Yahweh metaphorically washes the amniotic fluid off the child, Israel. However in this case, she becomes Yahweh's wife. Tragically, she is unfaithful and becomes a harlot.

Since adoption was common in the ANE[52] one can assume that Israel

understood the concept well, and probably practiced it more than the Old Testament

reveals.[53] Certainly, it was common enough for the biblical writers to employ the

concept metaphorically in reference to Yahweh, the adopter of Israel (cf. Ezek 16:1-8).

Moreover, Deuteronomy 32:6 also seems to imply that Yahweh adopted Israel by buying

him.[54] At any rate, adoption of children seems to have been an act often performed by

the prospective father, but as already observed; the mother could also play an important

role in it.[55]

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[52]Phillips, "Some Aspects of Family Law," 120.

[53]For eleven categories of adoption in the Bible, cf. Frederick W. Knobloch, "Adoption in the Bible," in *The Anchor Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992), 1:77-79. The eleventh category is "metaphorical" (Yahweh, the father, adopting Israel as his son or Yahweh, the father, adopting the king). Paul ("Adoption Formulae," 173-85) states, "Though no laws pertaining to adoption are found in the biblical legal corpora, and actual cases of adoption are few and mainly equivocal, the institution of adoption did occupy a central place in biblical theology, playing a significant role in the description of the relationship which prevailed between both God and the king and God of Israel." For more discussion on metaphorical adoption in the Bible and in Mesopotamia (i.e., Babylonia), see Meir Malul, "Adoption of Foundlings in the Bible and Mesopotamian Documents: A Study of Some Legal Metaphors in Ezekiel 16:1-7," *JSOT* 46 (1990): 97-126. Cf. also Phillips, "Some Aspects of Family Law," 120-23.

[54]For reference regarding the purchase of a child for adoption, see a Babylonian example in Matthews, "Marriage and Family in the Ancient Near East," 18-19.

[55]Matthews and Benjamin, *Social World of Ancient Israel, 1250-587 BCE*, 10-11, state, "At the time a child was born, the father had to decide whether or not to adopt it into the household . . . . In the world of the Bible, life began not with a viable birth, but only with adoption. Regardless of the status of the newborn at the moment of delivery, without adoption it was considered stillborn. If the father did not adopt the child, the midwife took it from the birthing room and left it in an open field to declare it eligible for adoption by another household . . . ." On another note, adoptions in the ANE could be rescinded between the adopters and adoptees, see Paul, "Adoption Formulae,"180; see also the "adoption contract" which was rescinded between Yahatti-ll, the son of Hillalum

In summary, procreation and adoption were the two ways in which one became a father in the ANE. However, fatherhood involved more than this. A father was also the head of his household, which suggests there was a role he was to play in that position. The following discussion will analyze that role in more detail and its significance for the family and for the broader community.

The Role of Fathers as Heads of Households

Scholars agree that the ANE was a male-oriented society and that the father was the head of the household.[56] This has often given rise to criticism of males in Old Testament literature and the literature of the ANE in general. Admittedly, abuses of male dominance can easily be found (e.g., Judg 19).[57] However, a patriarchal society does not necessarily mean male abusiveness as the norm. Perhaps a closer look at the role of the ANE father as a headship figure may shed some light on what it meant for a man to be the *head* of his household.

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and Alittum in Mari (J. N. Postgate, *Early Mesopotamia: Society and Economy at the Dawn of History* [New York: Routledge, 1992], 93).

[56]For comments on patriarchal, patrilocal, and patrilineal, see n. 5 of this chapter. For Schloen's comments on patrimonialism, see n. 7 of this chapter. On occasion the Hebrew Bible also refers to the importance of the mother and her role by speaking of the house as a mother's house "בֵית אֵם" (see Gen 24:28; Ruth 1:8; Cant 3:4; 8:2). Carol Meyers argues that even in a male dominated society of ANE, women had status within the household and helped in the administration of it. For her discussion on a mother's house in ancient Israel, see Meyers, "To Her Mother's House," 39-51.

[57]The book of Judges is anything but normal. It is a period in Israel's history when society has gone askew, when everyone is doing what is right in his own eyes, אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה, (Judg 21:25). For further comments on the anomalies of Israelite culture in Judges, see Daniel I. Block, "Unspeakable Crimes: The Abuse of Women in the Book

Authority figure. People of the ANE understood that heads of households had ultimate authority.[58] This was especially noted in the raising of children. Obedience was expected. In the Code of Hammurabi, for example, if a son showed disrespect for his father and hit him, the law stipulated that his hand be cut off.[59] Furthermore, in Sumerian society, a father could disown his son by selling him into slavery if the son was found to be "contrary."[60] Deuteronomy 21:18-21 states that in Israel the father and mother had authority to take a stubborn and rebellious (סוֹרֵר וּמוֹרֶה) son to the elders of the city so that he might receive capital punishment.[61] In various other matters such as

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of Judges, *SBJT* 2 (1998): 46-55; Block, *Judges, Ruth*, NAC 6 (Nashville: Broadman & Holman, 1999); cf. also Block, "Marriage and Family," 33-35, with attention to his n. 5

[58]See King and Stager, *Life in Biblical Israel*, 36-38. Johannes Pedersen (*Israel: Its Life and Culture*, South Florida Studies in the History of Judaism 28 [Atlanta: Scholars Press, 1991], 1:62-63) discusses the father's role as a *ba'al* (master) over his household. In other words he is the one with the "strong will within the narrow circle." He is also the "centre from which strength and will emanate through the whole of the sphere which belongs to him and to which he belongs" (Pedersen, *Israel*, 1:63).

[59]Roth, "Laws of Hammurabi," 120. For a discussion on the authority of a Mesopotamian father, cf. Ringgren, "אָב *'abh*," 4.

[60]Ringgren, "אָב *'abh*," 4. If Ringgren is referring to laws ¶¶ 4-5, it is speaking of an adoptive father's actions toward his adoptive son (see Roth, "A Sumerian Laws Exercise Tablet [SLEx] [ca. 1800 B. C. E.]" in *Law Collections from Mesopotamia and Asia Minor*, 44).

[61]Sarah J. Dille ("God as Father and Mother in the Interplay of Deutero-Isaiah's Metaphors" [Ph.D. diss., Emory University, 1999], 44 n. 25) points out that Deut 21:18-21 sets the "legal limits." The father and mother do not simply kill their son, but are constrained to work within the framework of the law by presenting him to the elders. They, in turn, administer the punishment. Interestingly, both father and mother had authority over their son, and an integral part in the raising of their son. For other scriptural references concerning the authority of parents over rebellious sons who either struck or cursed their father and mother, see Exod 21:15, 17, and Lev 20:9. In both cases, capital punishment was administered. Cf. also Prov 19:26, which describes a disobedient child as one who causes shame and a reproach (מֵבִישׁ וּמַחְפִּיר) to his parents. Willis (*The*

"divorce, slavery, and discipline within the household," the father had the authority to deal with them unilaterally.[62] Sarah J. Dille comments on the authority of the father in ancient Israel:

> The authority included the power and responsibility to arrange for the marriages of his children, to punish disobedience in his children, to sell his children into slavery, to divorce his wife, to adopt as his heir a relative or someone from outside of the family, and to legitimize or not legitimize his children by a slave woman.[63]

Because the whole estate belonged to the father, his authority extended over his wife/wives and all the generations within the father's house.[64]

Elders of the City, 163-85) in his study of Deut 21-:18-21, cogently argues that Israelite custom required participatory involvement by the elders of the city when dealing capital punishment cases of a rebellious son.

[62]Wright, "אָב," 220.

[63]Dille, "God as Father and Mother," 44. See also Anthony Phillips ("Some Aspects of Family Law" 112), who states, "Only free adult males had legal status in ancient Israel, and so the right to appear before the elders in court. All other persons whether women, children or slaves, were in effect regarded as the personal property of the head of the household, and were dependent on him, not the courts, for their protection." Phillips also remarks that in ancient Israel a woman had no "legal status" and was considered "the personal property first of her father, and then of her husband" (113).

[64]Dille, "God as Father and Mother," 44. The father's house could include great grandchildren (4th generation) and servants/slaves (see Block, "Marriage and Family," 38). Cf. also Schloen, *The House of the Father*, 147, who states that a patrilocal household in ancient Israel consisted of "three or four conjugal couples together with their children (i.e., the *paterfamilias* and his wife, living with two or three adult sons and their wives and children), with each conjugal family occupying one sleeping-room on the upper floor, a minimum of 15-20 m² of private space would have been available for each conjugal family, with shared use of the flat roof and ground floor for cooking, eating, and other domestic activities."

However, authority and ownership over members of his family did not necessarily suggest a father was a strong-willed tyrant over them.[65] A father's children were an extension of himself and his future and welfare depended upon his care over them. Therefore, it was important to treat his children properly.[66] Furthermore, a man's wife/wives shared authority in the raising of children. Strict laws concerning children to respect their mother suggest her husband also respected her and her authority in the home.[67] This kind of authority of the father is evident throughout biblical and extra-biblical literature. Ideally, it was an authority tempered by the father's concern over the well-being of his family.

Disciplinarian. Joshua ben Sirah gives clear indication that fathers were to discipline their sons in order that they might be a blessing to the family and to society. Ancient Israelites understood the virtue of well-behaved children. However, the final

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[65]See Ringgren, "אָב *'ābh*," 8. For similar comments, cf. also Block, "Marriage and Family," 43.

[66]Proper upbringing of children was important for they were an extension of the parents, as is noted by the following apocryphal statement: "The father may die, and yet he is not dead, for he has left behind him one like himself" (Sir 30:4, in *The Apocrypha*, ed. Bruce M. Metzger [New York: Oxford University Press, 1965], 167).

[67]Wright, in "אָב," 220, comments, "There is plenty of evidence of mothers taking public initiative and exercising considerable influence, domestically (Gen 27; Judg 17) and particularly as queen mothers (1 Kgs 1:11, etc.)." Wright cites various Scripture references (i.e., Exod 21:15, 17; Lev 19:3: 20:9; Deut 27:16; and Zech 13:3) that demonstrate the honor and "social and legal status [of a] mother" among Israelites. Interestingly, all Scripture references above place the mother and father in the same category of respect and honor in the eyes of their children. For example, if a child struck or cursed his father or mother he was to be put to death (Exod 21:15, 17). Cf. also Exod 20:12 and Deut 5:16, which command honor for both father and mother (כבד—piel imperative).

product in the upbringing of a child depended upon the faithfulness of a father's

discipline:

> He who loves his son will whip him often, in order that he may rejoice at the way he
> turns out. He who disciplines his son will profit by him, and will boast of him
> among acquaintances. He who teaches his son will make his enemies envious, and
> will glory in him in the presence of friends.[68]

Ancient Near Easterners took a son's rebellion against his parents seriously. For

example, "The Instruction of the Vizier Ptah-Hotep" (ca. 2450 B.C.) reveals how an

ancient Egyptian father was to deal with a recalcitrant son:

> If he [a son] goes astray and transgresses thy plans and does not carry out thy
> Instruction, (so that) his manners in thy house-hold are wretched, and he rebels
> against all that thou sayest, while his mouth *runs on* in the (most) wretched talk . . .
> THOU SHOULDST CAST HIM OFF: HE IS NOT THY SON AT ALL. . . . He is
> one whom god condemned in the (very) womb.[69]

A dramatic analogue is found in the Code of Hammurabi in the case of a

rebellious "adopted"[70] son. If he blatantly disowned the ones who raised him and cried

out, "You are not my father," "You are not my mother," the law allowed the parents to

cut out his tongue.[71]

Deuteronomy 21:18-21 cites a similar example, though not of mutilation, but

of capital punishment.[72] On the surface, the father's (and mother's) discipline appears to

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[68]Sir 30:1-3.

[69]"The Instruction of the Vizier Ptah-Hotep," in *ANET*, 413.

[70]"The Code of Hammurabi" renders the word "adoption" in parenthesis (see
ANET, 175).

[71]Roth, "Laws of Hammurabi," 120.

[72]Admittedly, in another case, Deuteronomy permits "mutilation" to be
practiced. See Deut 25:11-12, which prescribes that a wife's hand was to be cut off if she
grabbed the male genitals of her husband's opponent while they were fighting. However,

be harsh. Capital punishment could be carried out if a son was rebellious, gluttonous, or

a drunkard.[73] However, the passage also seems to limit the parents' rights in carrying out

unilateral capital punishment against their son. Unlike other cultures of the ANE,

Deuteronomy seems to suggest that an Israelite father could not take the life of his

child.[74] It required the elders to get involved.[75] Obviously, taking the child's life was a

last resort when all discipline (מוּסָר) had failed. The sentence was severe because the

son's rebellion had dishonored his parents, disrupted the normal pattern of family life,

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Alexander Rofé points out that mutilation was rare. See Alexander Rofé, "Family and Sex Laws in Deuteronomy and the Book of Covenant," *Henoch* 9 (1987): 152.

[73]Deuteronomy also shows parents' involvement in defending their child. For example, in Deut 22:13-19, parents are instructed to defend the chastity of their daughter before the elders of Israel.

[74]Jeffrey H. Tigay points out that in Deut 21:18-21, the parents were not to participate in the execution of their son. This was the duty of the elders, as the text indicates (see Jeffrey Tigay, *Deuteronomy*, The JPS Torah Commentary [Philadelphia: The Jewish Publication Society, 1996], 197). Phillips, "Some Aspects of Family Law in Pre-Exilic Israel," *VT* 23 (1973): 353-54. The account of Jepthah's taking the life of his daughter undoubtedly was an anomaly rather than the norm. Anthony Phillips (ibid., 361) states, "[It] tell[s] us nothing specific about the authority of a parent over his child, but rather point[s] to the power of the oath under general customary law." On another note, other scriptural passages seem to leave the door open for capital punishment to be performed by the parents, but without any action by the elders. For example, Exod 21:15, 17 and Lev 20:9 prescribe execution of a child for cursing or striking a parent, but give no indication that elders were to get involved. Furthermore, Zech 13:3 commands parents to stab (דָּקַר) their son if he was prophesying falsely. Again, there is no mention of elders. Although the greater society may not be mentioned in these passages, it does not necessarily exclude their involvement. In fact, as already observed, Willis (*The Elders of the City*, 163-85) demonstrates that the custom in Israel was that elders were to be involved. Their approval was necessary for carrying out the death sentence.

[75]Anthony Phillips, *Essays on Biblical Law* (New York: Sheffield Academic Press, 2002), 122.

threatened the community at large, and was an affront to Yahweh.[76] In any case, capital

punishment for one's own children appears to be extreme, and was probably rarely

practiced. Nevertheless, the law reveals that culture as a whole placed a high value on

order in the household and respect for parents. Accordingly, the purpose of disciplining a

child was so that he/she might grow up into an orderly adult, useful to the family and

society. Those who did it well could expect satisfactory rewards.[77]

Discipline and love for children were not mutually exclusive in the ANE.

Proverbs 19:18 suggests that if a father refuses to discipline his son, essentially he

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[76]See Walter Brueggemann, *Deuteronomy*, Abingdon Old Testament
Commentaries (Nashville: Abingdon Press, 2001), 218. Cf. also Mark E. Biddle
(*Deuteronomy*, Smyth & Helwys Bible Commentary [Macon, GA: Smyth & Helwys,
2003], 326), who states, "The son's recalcitrance threatens the normal cycle of life. . . .
his actions threaten his parents' futures and invalidates his own. In effect, his
disobedience threatens to kill them all." Anselm C. Hagedorn ("Guarding the Parent's
Honour—Deuteronomy 21.18-21," *JSOT* 88 [2000]: 101-21) adds that what was also at
stake was the parents' and family's honor. See also Elizabeth Bellefontaine
("Deuteronomy 21: 18-21: Reviewing the Case of the Rebellious Son," *JSOT* 13 [1979]:
25), who compares the son in Deut 21:18-21 to Yahweh's son, Israel. She suggests
Israel's sin had to do not only with food and drink, but also with idol worship. Rebellion
by the son ultimately was rebellion against Yahweh because it was a threat to his
covenant with Israel as a whole. "Within the community of Israel parenthood and sonship
alike were brought under the domain of Yahweh by reason of the covenant (Ex. 20:12).
Hence, grave offences against parents would have constituted a violation of his order (cf.
Ex. 21:15, 17; Lev. 20:9; Dt. 27:16). . . . Yahwistic faith can be viewed as a rejection of
parents as well as of Yahweh" (20-21). See also Willis (*The Elders of the City*, 184), who
states that one of the reasons for capital punishment in this case was to appease Yahweh's
wrath against the community as a whole. However, Rofé notes that the law of capital
punishment prescribed in Deuteronomy 21 was later "restricted" by the rabbis (see Rofé,
"Family and Sex Laws in Deuteronomy and the Book of Covenant," 144). The Talmud
states that both father and mother had to agree before the law could be carried out. For
other stipulations concerning the death sentence, see Jacob Neusner, *The Talmud of the
Land of Israel: An Academic Commentary to the Second, Third, and Fourth Divisions:
Yerushalmi Tractate Sanhedrin*, in South Florida Academic Commentary Series 23
(Atlanta: Scholars Press, 1999), 23:217-20 (8:4-8:6).

[77]See Sir 30:2.

welcomes his death: יַסֵּר בִּנְךָ כִּי־יֵשׁ תִּקְוָה וְאֶל־הֲמִיתוֹ אַל־תִּשָּׂא נַפְשֶׁךָ; "Discipline your son while there is hope, and do not raise up your soul to his death (i.e., do not hope for his death).[78]

Cultic leader. In ancient Israel, much of the teaching was sacral in nature. Accordingly, some of the responsibilities of the head of the household involved the practice of sacred rites, rituals, sacrifices, feasts, and the circumcision of sons.[79] In fact, Gottfried Quell argues that the title "father" given to priests and prophets has its origin in the priestly role of a father as the head of his household.[80] Just as a father would perform his cultic duties on behalf of his family, likewise priests and prophets were to perform their cultic duties on behalf of the nation. The covenant between Yahweh and his people included requirements to be kept at the national and family level, and it was the father's responsibility to make sure he carried out his cultic duties for his household.

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[78]See also Prov 3:12; 13:24; 19:18; 29:15, which all indicate the concept of love involved in the disciplining of children. For comments on intimacy between older and younger generations in Mesopotamia, see Ringgren "אָב '*ābh*," 4.

[79]For a discussion on the early practice of circumcision in the ANE, see Jack M. Sasson, "Circumcision in the Ancient Near East," *JBL* 85 (1966): 473-76. Cf. also King and Stager, *Life in Biblical Israel*, 43-45. It appears the practice of circumcision was not unique to Israel. See an Egyptian relief showing priests circumcising Egyptian boys in King and Stager, *Life in Biblical Israel*, 43. King and Stager state, "West Semitic peoples, comprising Israelites, Ammonites, Moabites, and Edomites, were circumcised, but not the East Semitic peoples of Mesopotamia, such as the Akkadians, Assyrians, and Babylonians" (43).

[80]Schrenk and Quell, "πατήρ, πατρῷος, απάτωρ, πατρικός," 962-63. Cf. also Johannes Pedersen, *Israel: Its Life and Culture*, South Florida Studies in the History of Judaism 29 (Atlanta: Scholars Press, 1991), 2:349. See also Pedersen's discussion on "feasts and sacred customs" (Pedersen, *Israel*, 2:376-465) and the role of the head of the household in the practice of them, as well as his comments on how the Passover rituals were practiced at the family level (397-98).

A few biblical examples stand out. First, Genesis 17:23 reveals Abraham, a father, performing the sacred rite of circumcision on his son, Ishmael, as well as on all the males of his household. By doing so, he complied with God's command that it would be a sign of the covenant between him and God (Gen 17:10-11).[81] In Genesis 35:1-7, as the head of his household, Jacob first commanded all the members of his house (v. 2) to rid themselves of their foreign gods. Later (v. 7), he performed the sacred ritual of building an altar to God in the presence of his entire household and named the place אֵל בֵּית־אֵל (the God of the house of God). A third illustration is provided by 1 Samuel 1:1-4, 21, which portrays Elkanah (eventually the father of Samuel) as the priest of his household performing the yearly sacrifice for his family. Finally, Job 1:5 presents Job, as a father, offering up burnt offerings to God on behalf of each of his children in the event that they might have cursed God during their celebration and feasting.

Archaeological digs are replete with evidence of altars, temples, and sacred monuments where rites, rituals, and sacrifices seem to have been common in the ANE. It was a religious world, and undoubtedly, priests performed many of those sacred rituals. However, they also appear to have been practiced by ANE fathers as is illustrated again in the Egyptian document, "The Instruction of Any" (eleventh-eighth centuries B.C.),

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[81]From the passage found in Josh 5:3-7, it was Joshua who performed the ritual of circumcision to all the males who were born in the wilderness. However, undoubtedly, it was performed by more than one man as is noted by the third common plural form (תַּמּוּ) in 5:8: וַיְהִי כַּאֲשֶׁר־תַּמּוּ כָל־הַגּוֹי לְהִמּוֹל. Although the practices was probably performed by the father, the above passage indicates that circumcision could be performed by someone else. In Egypt the practice seems to have been done by priests (see King and Stager, *Life in Biblical Israel*, 43; Robert G. Hall, "Circumcision," in *The Anchor Bible Dictionary*, ed. David Noel Freedman [New York: Doubleday, 1992], 1:1025). For Robert G. Hall's full discussion, see "Circumcision," 1025-31. For further discussion on circumcision, see

where Any (the father), carefully instructs his son regarding the care with which he

should approach his deity:

> Offer to your god,
> Beware of offending him.
> Do not question his images,
> Do not accost him when he appears.
> Do not jostle him in order to carry him,
> Do not disturb the oracles.
> Be careful, help to protect him,
> Let your eye watch out for his . . . wrath,
> And kiss the ground in his name.[82]

Caregiver. In an agrarian society, caring for one's family included the

responsibility of where to feed and water the family's flocks and herds.[83] Descriptions of

droughts and famines are plentiful in the biblical text suggesting that a wrong decision in

a hostile and arid environment could be fatal for a father and his household.[84] Other

responsibilities included the buying and selling of family property, and bequeathing the

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Jason DeRouchie, "Circumcision in the Hebrew Bible and Targums: Theology, Rhetoric, and the Handling of Metaphor," *BBR* 14.2 (2004): 175-203.

[82]"Instruction of Any," in *The Context of Scripture: Canonical Compositions from the Biblical World* (Leiden: Brill, 1997) 1.46.

[83]Although Gen 37:12 does not state who made the decision to graze Jacob's flocks in Shechem, the text does make it clear that Jacob was aware of the decision (Gen 37:13). As head of his household, undoubtedly, he either made the decision himself, or was informed by his sons as to the grazing location.

[84]Nomadic Abram decided to leave Canaan and go to Egypt because of a famine in Canaan that would threaten the lives of his household (see Gen 12:10). At times, famines could force family migrations in search of sustenance (cf. Gen 41:56-57; Ruth 1:1-2).

inheritance to one's sons.[85] As a rule, the father was a mediator and negotiator in a

prospective marriage for his sons and daughters.[86] This needed to be done carefully

because his reputation and the economic well-being of his children depended on it.[87] At

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[85]Schrenk and Quell, "πατήρ, πατρῷος, ἀπάτωρ, πατρικός," 961. Gen 27, reveals how Rebekah (Jacob's mother) was instrumental in helping Jacob receive the blessing due to Esau, her firstborn son. Nevertheless, it was Jacob's father, who although being deceived, actually bestowed the blessing upon his son and not his mother.

[86]A father's involvement in marriage negotiations are especially noted in the marriage of his daughter. A prospective groom's family had to gain the consent of the bride's father or guardian. Once that was granted, negotiations could then take place concerning the dowry for the bride (see Matthews, "Marriage and Family in the Ancient Near East," 7-14). The father's involvement concerning a marriage partner for his son could also take place. For example, in Gen 34, Shechem, desiring to take Dinah as his wife, spoke to his father, Hamor, in order to negotiate a deal with Jacob, Dinah's father. Interestingly, Judg 14:2 suggests that even the mother may have been involved when Samson, who wanted Timnah, the Philistine woman, for a wife, approached his parents (both father and mother) and said, "Get her for me for a wife!" (קְחוּ־אוֹתָהּ לִי לְאִשָּׁה). However, the case of Esau shows that parents were not always consulted for marriages. He chose his own wives without the consent of his parents (see Gen 26:34-35; 28:9). For comments on dowry, see Samuel Greengus, "Legal and Social Institutions of Ancient Mesopotamia," in vol. 1 of *Civilizations of the Ancient Near East*, ed Jack M. Sasson (New York: Charles Scribner's Sons, 1995), 479-80. The Code of Hammurabi states a contract must be signed in order to acquire a wife, implying that the father's decision must first be consulted (see Roth, "Laws of Hammurabi," (¶ 128) 105. For a broader discussion of deuteronomic laws pertaining to women, see Carolyn Pressler, *The View of Women Found in the Deuteronomic Family Laws*, in BZAW 216 (Berlin: Walter de Gruyter, 1993).

[87]In ancient Israel the father was to ensure the virginity of his daughter for a potential mate; see Matthews and Benjamin, *Social World of Ancient Israel, 1250-587 BCE*, 13-17. However, the tenor of Deuteronomy suggests that even though the father had authority in matters of marriage for his children, his authority was limited. Tikva Frymer-Kensky ("Law and Philosophy: The Case of Sex in the Bible," *Semeia* 45 [1989]: 93-94) notes that in some cases the laws in Deuteronomy appear to take matters out of the father's hands. For example, if a young woman (not betrothed) was raped by a man, the man was to give money to the father. The law in Exod 22:15-16 (22:16-17) states the father could refuse marriage to a man who enticed (פתה) his daughter to lie with him. On the other hand, Deut 22: 28-29 suggests the father could not refuse a man a union of marriage to his virgin daughter, even if the man took (תפש) her forcefully, as long as he paid his dues to the father in silver.

times his position might include the caring function of *gō'ēl* (kinsman-redeemer) for an

extended member of the family.[88] This involved "blood vengeance, redemption of

persons and property, and levirate marriage."[89]

Undoubtedly, a man's wife shared much of a father's care over his family,

especially in the daily running of the household and the disciplining of children,.[90]

However, evidence seems to suggest that in ancient Israel and undoubtedly the ANE in

general, the final decision-maker and the one holding ultimate responsibility for the

family was the father of the household.[91]

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[88]Kinsman-redeemer is not to be mistaken with the act of redemption a father carried out when sacrificing a lamb to redeem his firstborn son from Yahweh (see Dille, "God as Father and Mother" 47, and the text she cites, Exod 13:11-16). Also, a kinsman-redeemer was a responsibility of the next of kin. A father might be that next of kin, but his position as father was irrelevant pertaining to this responsibility.

[89]Block, "Marriage and Family," 47. For an example of a kinsman-redeemer, see the actions of Boaz before the city elders in Ruth 4. For further discussion on *gō'ēl* (kinsman-redeemer), see Robert L. Hubbard, JR., "The *Go'el* in Ancient Israel: Theological Reflections on an Israelite Institution," *BBR* 1 (1991): 3-19. Note Hubbard's analysis of the Boaz and Ruth account where the actions of the *gō'ēl* are actions of *hesed* (pp. 13-17). Cf., also Robert L. Hubbard, Jr., "גאל," in *NIDOTTE*, 1:789-94, where Yahweh is stated to be a *gō'ēl* (see pp. 792-94).

[90]Fohrer suggests that discipline was a "parental duty" (both husband and wife); see Martitz, Fohrer et al., "υἱός υἱοθεσία," 343. See also Mattingly, "Family," 114, who comments on women's roles in the ANE, "Women were normally subordinate to their husbands but also shared in decision-making, household administration, etc."

[91]An example of a father's making the final decisions for the family is well illustrated by Jacob, who twice commands his sons (Gen 42:2; 43:2) to go down to Egypt to buy grain so that the family would not starve. In fact, the whole Joseph pericope involves the other sons' consulting their father before decisions were made. Finally, the major decision to move the family to Egypt (Gen 45) was ultimately left up to their father, Jacob, further revealing him as the final decision maker of the household. Furthermore, the whole tenor of the Code of Hammurabi (written in late 1700 B.C.) suggests the head of the household as having more options and decision making powers than the rest of the household (see Roth, "Laws of Hammurabi," 71-132).

This study cautions against imposing modern western ideas on ancient

societies and customs. To do so would be to force a modern SACP onto an ancient world

and thereby violate the basic elements of metaphorical theory as presented by Max Black.

Therefore, this study uses the term "caring father," not to conjure up an image of "feeling

love" as one might define today. Neither does it suggest that a father of an ANE

household lacked any feelings for his family (see discussion on pathos below).[92] For the

purpose of this section, properly defined, "caring father," should be viewed only in terms

of a father's actions and responsibilities toward his family in securing their well-being.

Teacher. Israel's cultic activity was to express her allegiance to Yahweh.

One of the care-giving roles a father played was teaching his children the method and

meaning of cultic rites and rituals, and the ways of Yahweh expressed in the Torah.[93]

Children soon understood that family, land, nation, and God were all interrelated.

However, the center of that interrelatedness was the family. To undermine it or any other

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[92]Walther Eichrodt points out that although the father figure in Babylonia was viewed as one having "the element of rule, of ownership and of general authority . . . ," but also a figure associated with "the element of love" as is noted in their hymnology (Walther. Eichrodt, *Theology of the Old Testament*, trans. J. A. Baker. The Old Testament Library [Philadelphia: The Westminster Press, 1967], 2:235). Similar ideas are found in Egyptian writings where in "The Instruction of the Vizier Ptah-Hotep," in *ANET*, 413, a male figure is being instructed to be a caring figure to his wife: "IF THOU ART A MAN OF STANDING, THOU SHOULDST FOUND THY HOUSEHOLD and love thy wife at home as is fitting. Fill her belly; clothe her back. Ointment is the prescription for her body. Make her heart glad as long as thou livest. . . . Let her heart be soothed through what may accrue to thee; it means keeping her long in thy house. . . ." However, one must be careful not to impose modern definitions of "love" onto the ANE world.

[93]Schrenk and Quell, "πατήρ, πατρῷος, απάτωρ, πατρικός," 974-75. Cf. also Block ("Marriage and Family," 47), who notes the emphasis placed upon the father's responsibility to teach his children in Deut 6:4-9, 20-25; 11:18-25. For further discussion on the father's responsibility of teaching his children, see Ringgren, "אב *'ābh*," 12-13.

of the interrelated elements was to undermine the covenant relationship between Israel

and Yahweh.[94]

C. J. H. Wright illustrates the centrality of the family in ancient Israel

diagrammatically as follows:

GOD
A

D

THE
FAMILY

B   C
ISRAEL   THE LAND[95]
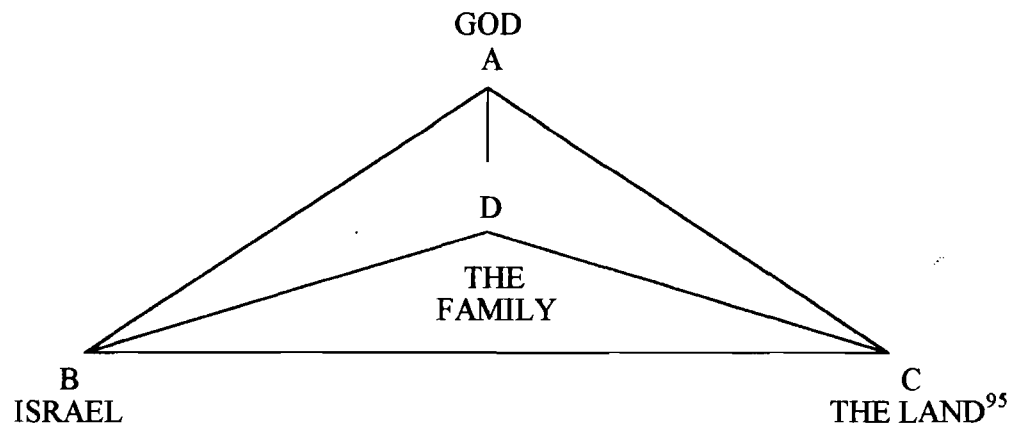
Figure 1. The Centrality of Family

One of the main roles a father played as the head of the family in the ANE was

didactic in nature.[96] This was commonly understood in Egypt, Mesopotamia, and in

Israel.[97] Children were to be taught both in secular and in cultic (i.e. religious)

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[94]Wright, "Family," 765.

[95]Ibid.

[96] Concerning the word "father," Quell argues that in later Judaism the word came to be viewed as an honorific title and given to one who was a teacher; see Schrenk and Quell, "πατήρ, πατρῷος, ἀπάτωρ α, πατρικός," 977. As already observed, the mother was also involved in teaching the children. Children were not to forsake the תּוֹרָה of their mother (Prov 1:8; 6:20).

[97]Ringgren, "אָב 'ābh," 4. However, evidence from Mesopotamia also suggests that boys could be taught a trade as an apprentice under the direction of someone other

matters.[98] In fact, in Israel there appears to have been no dichotomy between the secular and the sacred. Yahweh's involvement permeated every aspect of life. The people of Israel were to remember his acts in their history and to obey and teach his precepts. The concept of teaching is highlighted in Moses' address (Deuteronomy 4). He admonishes the people to obey (שְׁמַע) Yahweh's statutes and judgments (אֶל־הַחֻקִּים וְאֶל־הַמִּשְׁפָּטִים; v. 1), but also to *teach* (לְמַד) those statutes and judgments to their children and grandchildren (v. 9).[99]

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than their father. See Marten Stol, "Private Life in Ancient Mesopotamia," in *CANE*, ed. Jack M. Sasson et al. (New York: Charles Scribner's Sons, 1995), 1:492.

[98]For a discussion of the economic (secular) motivation to educate children in domestic and agricultural matters, see Meyers, "The Family in Israel," 29-32. If the family was involved in a trade or craft of some kind, De Vaux points out that it was the father who passed down his skills to his sons (De Vaux, *Ancient Israel: Its Life and Institutions*, 49). For a more lengthy discussion on the education of children, see De Vaux, *Ancient Israel*, 48-50. Cf. also Georg Fohrer's comment on the father's duty to teach his sons (W. von Martitz, Georg Fohrer et al., "ὑιός ὑιοθεσία," in *TDNT*, ed. Geoffrey W. Bromily [Grand Rapids: Eerdmans], 8: 343), "It included teaching to read and write, which is presupposed to be widespread in Dt. 6:9; 11:20; Ju. 8:14, vocational training, since the son would usually follow his father's calling, and also moral and religious training, Ex. 10:2; 12:26f.; 13:8; Dt. 4:9; 6:7, 20f.; 32:7, 46." For cultic teaching, see Ringgren ("אָב '*ābh*," 4), who points out that the Enuma Elish (Tablet VII, 147) admonishes fathers to teach their sons the Babylonian creation story. Benjamin R. Foster translates Tablet VII, 147, "The master should repeat, and make the pupil understand." See "Epic of Creation: (*Enūma Elish*)" in *COS* 1.111. Wright (*God's People in God's Land*, 83) observes that one of the duties of a father in ancient Israel was catechetical. He was to teach his children concerning "certain cultic institutions or memorials of historical events . . . ."

[99]Wright, "אָב," 220, notes that Exod 12:26-27; 13:14-15; Deut 6:20-25; and Josh 4:6-7, 21-23 seem to indicate the father's "didactic . . . catechetical role." This helped keep future generations focused on their history and on their covenant with Yahweh. For more discussion on the father's role as a religious teacher (*Religionslehrer*) to his children, see Perlitt, "Der Vater Im Alten Testament," 59-60, 69-70.

Furthermore, the wisdom literature (i.e., Prov 2) reveals a father stressing the importance of instilling wisdom in his son.[100] The father admonishes his son to trust (בָּטַח; 3:5), fear (יָרֵא; 3:7), and honor (כָּבֵד; 3:9) Yahweh. Teaching moral values, applying them to daily living, and instilling within his children a respect for his parents and for God seems to have been the father's duty. Moral values and teaching wisdom is a clear thread running throughout the book of Proverbs.

The pedagogical nature of fatherhood is also seen in wisdom literature of other cultures outside Israel. For example, the Egyptian document, "The Instruction of Any," is filled with a father's teachings for his son.[101] In it, he warns his son against having sexual relations with a foreign woman as well as making sure he remembers the feasts commemorating his god. Furthermore, he exhorts his son in matters of marriage and proper treatment of his wife in the home. Finally, he tells his son not to go after another woman who is not his wife.[102]

Another example is found in one of the oldest Akkadian documents (1900-1800 B.C.) entitled "Instructions" in which a king named Shuruppak gives instruction to

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[100]Cf. also Sir 30:3; "He who teaches his son will make his enemies envious, and will glory in him in the presence of friends."

[101]"The Instruction of Any," in *COS* 1.46. Cf. also the lengthy instructions and advice from the Egyptian King Meri-Ka-Re to his son around 2100 B.C. ("The Instruction for King Meri-Ka-Re," in *ANET*, 414-18). For a more recent translation of the Meri-Ka-Re text, see *COS* 1.35.

[102]"The Instruction of Any," in *COS* 1.46. For another Egyptian document that indicates a pedagogical role of a father in ancient Egypt, see John L. Foster, "Texts of the Egyptian Composition 'The Instruction of a Man for His Son' in the Oriental Institute Museum," *JNES* 45 (1986): 213. Cf. also K. A. Kitchen, "Studies in Egyptian Wisdom Literature - I: The Instruction by a Man for His Son," *Oriens Antiquus* 8 (1969): 189-208.

his son Ziusudra. The following excerpt (ll. 31, 32-36) reveals the pedagogical nature in

which Shuruppak addresses his son:

> My son, do not commit robbery, do not cut
>   yourself with an axe.
> . . . .
> Do not laugh with a girl who is married; the
>   slander is strong.
> My son, do not sit (alone) in a chamber with
>   a woman who is married.
> Do not pick a quarrel; do not humiliate your-
>   self.
> Do not spit out lies; it causes disrespect. [103]

Another illustration of a father's role as a teacher to his son is found in the

Akkadian document, "Counsels of Wisdom":

> My son . . . .
> Do not utter libel, speak what is of good report.
> Do not say evil things, speak well of people.
> One who utters libel and speaks evil,
> Men will waylay him with his debt account to Šamaš.
> Beware of careless talk, guard your lips;
> Do not utter solemn oaths while alone,
> For what you say in a moment will follow you afterwards.
> But exert yourself to restrain your speech. [104]

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[103]"Instructions: Shuruppak," in *COS* 1.176. According to Alster, the instructions of Shuruppak is a pre-flood document written by Shuruppak, a "ruler," addressing Ziusudra, his son. Ziusudra is to be compared to Noah in that both were in good standing with the god(s), and both triumphed a catastrophic water event that destroyed humanity. W. G. Lambert suggests that the address, "My son," is a common feature in wisdom literature of the ANE. The term is not necessarily literal, but often used by one who has authority over another such as a teacher over a student (see W. G. Lambert, "Counsels of Wisdom," in *Babylonian Wisdom Literature* [Oxford: Oxford University Press, 1960; reprint, Winona Lake, IN: Eisenbrauns, 1996], 96).

[104]Lambert, "Counsels of Wisdom," 103-05. Similar language concerning the tongue is found in Prov 21:23, שֹׁמֵר פִּיו וּלְשׁוֹנוֹ שֹׁמֵר מִצָּרוֹת נַפְשׁוֹ; "He who guards his mouth and his tongue keeps his soul from trouble."

The teaching and exemplary role of a father in the ANE is further illustrated by the

instructions of the Egyptian Vizier Ptah-Hotep to his son:

> AN OBEDIENT SON IS A FOLLOWER of Horus.[105] It goes well with him when
> he hears. When he becomes old and reaches a venerable state, he converses in the
> same way to his children, by renewing the instruction of his father. Every man is *as
> (well) instructed as he acts.* If he converses with (his) children, then they will speak
> (to) their children. . . .[106]

The texts above sufficiently demonstrate that fathers in the ANE viewed their

role as pedagogical in nature. Roland de Vaux summarizes:

> This educational role of the father explains why the priests, whose mission was to
> teach, are called 'father' (Jg 17:10; 18:19). It also explains how Joseph, who
> became the pharaoh's counselor, was like a 'father' to him (Gn 45:8), and how
> Aman, vizier to Assuerus, could be called his 'second father' (Est 3:13 or 8:12).
> Similarly, the relationship between teacher and pupil was expressed by the words
> 'father' and 'son'. . . .[107]

Part of a father's pedagogical role was to be an example of moral living before

his wife and his children.[108] In ancient Israel, the father was expected to follow the

teachings of the Torah.[109] To decide against the requirements of the Torah would place

him in a precarious position with the community. The Torah spelled out the ethical

standards of right and wrong, and the father was to teach its precepts to his children.

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[105]John A. Wilson understands "Horus" to be a servant, but also states that on
other occasions the word refers to "deified kings of past ages" (see "The Instruction of
the Vizier Ptah-Hotep," in *ANET*, 414 n. 31).

[106]Ibid., 414.

[107]De Vaux, *Ancient Israel*, 49.

[108]Block, "Marriage and Family," 47.

[109]The famous words of Joshua (Josh 24:15) reveal how moral decision-
making was part of being an Israelite father, וְאָנֹכִי וּבֵיתִי נַעֲבֹד אֶת־יְהוָה; "But I and my house,
we will serve Yahweh."

Furthermore, he was to embody it before them in practical everyday living. In essence,

the father of the household represented God to his family.[110] Accordingly, cultic activity

in the ANE was not just a means of pleasing or pacifying the gods, but an avenue through

which fathers set the example and passed down to their children the teachings and

traditions of their people.[111]

Protector. Archaeological digs have demonstrated that cities of the Bronze

and Iron Age in the ANE (especially in ancient Palestine) were built with protection in

mind. Huge city walls and gates built on top of massive tells all point to a society

obsessed with protection from invaders.[112] In a semi-nomadic and agrarian context, there

was always the risk of being attacked by aggressors and fathers of families and extended

families had the responsibility of protecting those under their care.[113] Men were called

upon for defense in times of conflict and their success or lack thereof was often a matter

of life or death for the family. Clearly, this was the case in the story of Abram's rescue

of his nephew, Lot, from king Chedorlaomer and others (Gen 14).[114] When the head of

the household (Abram) discovered his relative was in danger, he fulfilled the role of

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[110]Cf. Schrenk's discussion on parents representing God in later Judaism (Schrenk and Quell, "πατήρ, πατρῷος, ἀπάτωρ, πατρικός," 975.)

[111]De Vaux, *Ancient Israel*, 49.

[112]For drawings of city ramparts and a discussion on fortifications and city gates in the Middle Bronze Age, see Ben-Tor, *The Archaeology of Ancient Israel*, 175-77.

[113]However, in a sedentary state society, the father's house would have to yield to the care and authority of the monarch in matters of war and conflict.

[114]Gen 14:14 states that Abram took with him 318 men, born of his house (יְלִידֵי בֵיתוֹ) in order to pursue the aggressors.

protector over the extended family, even to one who was not under his roof or "direct" care.[115]

However, a father's protective role involved more that providing physical protection for his household. Deuteronomy 22:14-19 implies that his duty was also to protect the honor of his children (i.e., his daughter) before a civil court.[116] Accordingly, by protecting his daughter's honor, the father protected his own honor as well as the honor of his family name.[117]

On another note, a father's protective role was seen by how he taught his children. Proverbs 7 substantiates this. There, a father delivers pedagogical words in order that his son might be protected from certain pitfalls in life. The protective role of a father involved caring enough to want to see his child avoid harm and succeed in life.[118]

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[115]For evidence of the role of a father in the ANE as protector, see Ringgren, "אָב 'ābh," 7, 10 (Ringgren quotes Job 5:4 as a supporting text). See also Wright ("אָב," 221), who discusses the "protective or caring function" of a father in metaphorical terms (i.e., prophet, priest, king, etc.). Understandably, protection is more than an act of duty, it can be motivated by affection. In the story of Jacob's family meeting Esau and his four hundred armed men, Jacob's affection for his wife, Rachel, and her children, motivates him to place them last in the procession (Gen 33:1-2).

[116]Wright ("אָב," 220) mentions that at times a father could act "without reference to 'civil' courts." However, in the case of Gideon, his father gave him "legal protection" before the elders of the city (Judg 6:30-31). In Deut 22:14-19, the father is protecting the honor of his daughter's virginity against false accusations before a civil court (elders).

[117]For a lengthy discussion on parental honor, see Hagedorn, "Guarding the Parent's Honour—Deuteronomy 21.18-21," 101-21.

[118]Egyptian literature reveals specific admonitions of care from a father to a son (see Kitchen, "Studies in Egyptian Wisdom Literature," 189-208).

Provider. Another role of a father in ANE society was to ensure his family had enough food, water, and shelter to live. He had the responsibility of giving sustenance and provision for his family, both in agrarian and sedentary societies[119] As agriculturalists and/or herdsmen, most fathers (and other males) were very much involved in the daily management of flocks, herds, and farms.[120] This, of course, was challenging when climatic conditions were unfavorable. However, by carefully managing his herds and land, a father could provide an inheritance for his children (esp. his sons), and secure the longevity of his family name.

Second, in Israel and in other countries of the ANE, one of the father's duties extended to the protection and provision for the alien, the fatherless, and the widows.[121]

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[119]Dille, "God as Father and Mother," 45. It was a shame for a father not to support his family. The ancient cuneiform tablets of Nippur (1900-1800 B.C.) shed light on how their society viewed a father who would not fulfill his role as provider: "The unjust heir who does not support a wife, who does not support a son, is not raised to prosperity" ([l. 9b] of "Proverbs: Sumerian Proverb Collection 3," in *COS* 1.174.

[120]Meyers ("The Family in Israel," 30) argues that both male and females were needed for the daily survival of the family. Males were mainly involved in the cultivation of land and the pasturing of the herds. Cf. also King and Stager, *Life in Biblical Israel*, 85-129, for a lengthy discussion on how the economy and life in ancient Israel revolved around agriculture.

[121]In the epilogue to The Code of Hammurabi (see Roth, "Laws of Hammurabi," 133), Hammurabi states, "I held the people of the lands of Sumer and Akkad safely on my lap. . . . I maintained them in peace, with my skillful wisdom I sheltered them. In order that the mighty not wrong the weak, to provide just ways for the waif and the widow." Cf. also F. Charles Fensham ("Widow, Orphan, and the Poor in Ancient Near Eastern Legal and Wisdom Literature," *JNES* 21 [1962]: 129-39), who shows that protection and looking after the orphans and widows was widespread in the ANE including Mesopotamia, Egypt, Ugarit, as well as exhorted in the literature of the Old Testament. Furthermore, the protection of this category of people seems to have been established in the mindset of the ANE long before Israel became a nation (139). See also "The Teaching of Amenemope" in vol. 1 of *Near Eastern Religious Texts Relating to the Old Testament*, The Old Testament Library, ed. Walter Beyerlin, Hellmut Brunner et al., trans. John Bowden (Göttingen: Vandenhoeck & Ruprecht, 1975; reprint, Philadelphia:

Accordingly, the deuteronomic law expresses concern that the needy receive enough food

for sustenance. Of the eleven verses in which Deuteronomy mentions the alien,

fatherless, and widow, five include the Levite.[122] With the exception of two (Deut 24:17;

27:19), all occur in contexts concerned with food (i.e., a tithe of the harvest [crops], a

feast, or leaving portions of a field unharvested).[123] The law seems to command Israel as

a whole, but because of the agricultural nature of the command, it appears to be directed

primarily at fathers who tilled and worked the land, who were responsible for the whole

household.[124] Provision for those in need went beyond a father's household and allowed

the stranger, the orphan, and the widow to receive help and sustenance from his hand.

The Disposition of Fathers toward the Members of Their Households

One cannot analyze the role of a father in the Old Testament and the ANE

without soon discovering the quality of feelings he experienced. Pathos and fatherhood

were not mutually exclusive. As today, fathers experienced feelings of anger, joy,

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The Westminster Press, 1978), 53, which states, "Do not be greedy for a cubit of land, and do not disturb the boundaries of a widow." Furthermore, Dille ("God as Father and Mother," 45) affirms that "because of the lack of power of women and children in society and the inability of widows to inherit, they depended very much on the father of the house to provide the structure or support."

[122]The eleven occurrences are found in Deut 10:18; 14:29; 16:11, 14; 24:17, 19, 20, 21; 26:12, 13; 27:19. The Levite is included in 14:29; 16:14; 26:12, 13.

[123] The two exceptions (Deut 24:17; 27:19) deal with providing justice for the alien, fatherless, and widow. The Levite is not mentioned. Although the law's primary concern was that the alien, fatherless, and widows be treated justly in the above two references, undoubtedly it was not at the exclusion of the Levite.

[124]Deut 16:14 seems to be directed to fathers (and possibly mothers) as it lists individuals who appear to be under his care, "And you [i.e., father] shall rejoice in your

sorrow, etc. However, unlike the modern Western World where feelings often seem to take precedence over function, the harsh semi-nomadic/agrarian environment of the ANE forced fathers to look at life more realistically. Nevertheless, ANE fathers were no less human than today's fathers are, and their make-up, as in modern times, included emotional qualities.

Evidence for these conclusions comes from Ugaritic literature where a legendary hero and father figure, Dnil, demonstrated pathos by mourning seven years after the burial of his only son.[125] However, in biblical literature the picture becomes very clear. For example, in 2 Samuel 19:1-5 (18:33-19:4 of the English text), David, the king and father, outwardly expresses great sorrow upon hearing the tragic news of the death of his son Absalom. However, his sorrow is not expressed from the position of kingship, but from the relational quality of his fatherhood toward his fallen son.

Genesis 37:3 speaks of Jacob, the father of Joseph, as one who loved Joseph more than all his sons. Then, upon hearing the news of his supposed death, he tore his clothes, wore sackcloth, wept and mourned him for many days, and refused to be

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feast, you and your son and your daughter and your male servant and your female servant and the Levite and the stranger and the orphan and the widow which is in your gates."

[125]A. van Selms, *Marriage & Family Life in Ugaritic Literature*, Pretoria Oriental Series (London: Luzac & Company, 1954), 116-17. Van Selms suggests that the grief Dnil experienced was because of the love he had for his son (117). Although Dnil is a legendary figure in Ugaritic literature, he was given qualities from the realm of reality from the writer's world (10).

comforted (וַיְמָאֵן לְהִתְנַחֵם ;Gen 37:34-35).[126] Again, Jacob's sorrow derived not from his

authoritative position in the household, but rather from his special relationship as a father

to his son.

Other biblical examples of fathers displaying grief in regard to their offspring

include David weeping over the death of his first son from Bathsheba (2 Sam 12:21, 22),

or Job tearing his clothes and shaving his head upon hearing the news of the storm that

took the lives of his sons and daughters (Job 1:20). These accounts suggest that in the

ANE fathers were capable of deep emotion, of pity, sorrow, and compassion, but also of

a range of other emotions such as joy, jealousy, anger, and love.[127]

Literal paternity and the concept of the father and his role over his household

seem to be pervasive throughout societies of the ANE. Upon closer observation, we find

that it extended beyond the household unit. Even political and religious figures could be

referred to metaphorically as "father" (see discussion below).

The remainder of this chapter will explore the metaphorical use of paternity.

This should explain the ease with which the people of the ANE employed the word

metaphorically and provide a clearer picture of the SACP of fatherhood.

Metaphorical Paternity: An Extra-Biblical View

The term "father" can be applied metaphorically to more than one subject (see

Figure A2. The "Father" Metaphor, in Appendix), which raises several interesting

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[126]Cf. also Gen 46:29-30 where Joseph and his father, Jacob, met one another
after many years of separation. Although the text says that Joseph wept, the feeling the
reader receives is that this emotion was also displayed by his father.

[127]Abram undoubtedly displayed great joy over his son (Gen 21:8).

questions. What significance does this have for the word "father" itself? What does it mean metaphorically to call a human "father" when he does not necessarily fill the role of father over a household? What implications does it have on our understanding of divine paternity?

First, a few comments are in order on how Max Black's concept of metaphor works. Black points out that metaphors function within the framework of interaction between principle (i.e., primary) and subsidiary subjects. Black's emphasis was upon how the subsidiary subject can create new meaning on the primary subject as it passes through the SACP filter.[128] This study is primarily concerned with how the subsidiary subject (father) in its literal context exerts meaning and influence upon the principle subject(s), namely Yahweh.

The SACP acts as a filter through which the principle subject is understood (see Figure A1. Metaphor: "Yahweh is a father," and Figure A2. The "Father" Metaphor, in Appendix).[129] For example, in the statement "He [Yahweh] is your father" (Deut 32:6), the principle subject (Yahweh) is understood better when viewed through the filter created by the SACP (see Figure A1. Metaphor: "Yahweh is a father," in Appendix). As already noted, the term "father" may include more than one principle subject. This is not problematic since the characteristics of the SACP are to be logically applied to each principle subject. Those that cause "undue strain" in the correlation are rendered

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[128]Max Black, *Models and Metaphors*, 44-45.

[129]When describing metaphors Max Black uses the terms "principle subject," "subsidiary subject," and "filter." We have decided to incorporate these terms into our study (see Max Black, *Models and Metaphors*, 39), but often use the term "primary" subject instead of "principle" subject.

irrelevant.[130] Some characteristics of "father" in the SACP may apply to one or more of the principle subjects, but not necessarily to all of them.

General Observations

The term "father" can be applied to divinity as well as to humans (see Figure A2. Metaphor: "Yahweh is a father," in Appendix). It can be applied to the secular realm as well as to the realm of the "sacred." Admittedly, it has overlapping connotations in each category, but there are distinctions. For example, in the sacred realm, one might refer to one's god as "father" to acknowledge his procreative powers or perhaps call attention to his caring side (see discussion on gods as fathers below). On the other hand, to call a priest "father" may advocate his position as a teacher or his administrative leadership in cultic matters. In Egypt, senior-ranking priests in Pharaoh's court could be called "father," probably as a status of rank or as an honorary title, than as a description of what he did.[131] In the case of a prophet, the term probably had the same honorary connotation. However, it may have included the notion that he was also a teacher or head of a prophetic guild.[132]

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[130]Max Black makes a similar observation with the metaphor "Man is a wolf." If a trait (SACP) about a wolf cannot be applied (i.e., causes "undue strain") to man it simply is viewed as irrelevant and not used in the association. See ibid., 41.

[131] Herman Te Velde, "Theology, Priests and Worship in Ancient Egypt," in CANE, 3:1734. However, Ringgren ("אָב 'ābh," 3) suggests the meaning "father" in reference to the high priests of Egypt is unknown.

[132]Kalluveettil suggests a prophet was not only a teacher but also a "patron." However, he does not cite an extra-biblical example, but biblical ones (2 Kgs 2:12, 6:21, and 13:14), which refer either to Elijah or Elisha being called "father." Little, if any, information can be found concerning prophets being called "father" outside of Israel.

In the secular realm, the term "father" was employed metaphorically to kings, administrative officials, masters of guilds and the like.[133] Similar to its use in the religious realm, the term might imply honor or status, but it also suggested a position of authority, and in the case of kings and administrators, a protective and providing role to the people under their care.[134] In summary, the metaphorical use of the term "father" was well known and accepted throughout the ANE in social circles and is specifically noted in the political and religious realms as the discussions below demonstrate.

Political Use of the Metaphor

Since the rise of Sumerian civilization, city-states had existed in the ANE.[135] Cities were under constant threat of invasion and conflict from outside aggressors. The outcome of those conflicts often left defeated city-states annihilated or subject to the victor as his vassal. In a world of uncertainty, protection was needed. Some kings of equal rank drew up treaties between themselves. However, many treaties were between suzerains and conquered vassals. In texts depicting these relationships, fatherhood terminology often surfaces. A brief look at some ancient Near Eastern documents

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However, since the phenomenon existed in Israel, more than likely, it was used outside of Israel as well.

[133]Grayson, A. Kirk, Hans E. Hirsch, and Erle V. Leichty. "*Abu*," in *CAD* (1964), 1:67.

[134]Paul Kalluveettil (*Declaration and Covenant*, 131) suggests there is an overlap of meaning when the term "father" is applied to various entities. He lists various entities such as kings, gods, sheiks, and administrators, and states that when they were called "father," the expression could take on a number of meanings such as "originator, patron, master, guide, counselor, protector, sustainer, etc."

[135] Thomas H. and Gavin Lewis Greer, *A Brief History of the Western World*, 8th ed. (Belmont, CA: Thomas Learning/Wadsworth, 2002), 20.

provides enough evidence to show how the fatherhood metaphor was understood in the political realm.

Egyptian. The literary exchanges between Canaanite/Mesopotamian vassals and their Egyptian superior (Pharaoh) noted in the Amarna Letters cover a period of about fifteen to thirty years from the reign of Amenhotep III to the third year of Tutankhamen (ca. mid-1300 B.C.).[136] Some of the correspondence was between "equal" powers, and is expressed by the use of the familial "brother" terminology in the opening greetings.[137] However, the majority of the letters are from a vassal to Pharaoh, where the Pharaoh was repeatedly addressed honorifically. His titles include: "king" "my lord"

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[136]*The Amarna Letters*, ed. and trans. William L. Moran (Baltimore: The Johns Hopkins University Press, 1992), xxxiv-xxxix. For a chronology of Assyrian, Babylonian, Egyptian, and Hittite kings' reigns during the Amarna period, see Moran's introduction (xxxix). Moran notes that some of the correspondence in the Amarna Letters was between Egypt and its somewhat equal partners such as "Babylonia (EA 1-14), Assyria (EA 15-16), Mittani (EA 17, 19-30), Arzawa (EA 31-32), Alašia (EA 33-40), and Hatti (EA 41-44)" (xvi). In these correspondences the term "brother" is most often employed (xvi). However, in large part, the letters were between vassals from Syro-Palestine and their Egyptian suzerain (xvi). As noted above, the chronological dating of the letters covers a span of about fifteen to thirty years from the reign of Amenhotep III to the third year of Tutankhamen (xxxiv). For similar dating, see Nadav Na'aman ("Amarna Letters," in *The Anchor Bible Dictionary*, ed. David Noel Freedman [New York: Doubleday, 1992], 1:174-81). Scholars are reluctant to set exact dates for the letters because of a possible overlap of co-regency between Amenhotep III and Akhenaten (Na'aman, "Amarna Letters," 174).

[137]*The Amarna Letters* (EA 1-14), 1-37. Familial terminology in the political arena should not come as a surprise since a king's kingdom was considered his "household." Schloen argues that the political arena in the ANE was understood by household terminology. Kings viewed their kingdoms in terms of a large household. Any conquered king was incorporated into the household of the one who conquered him. Kings employed household terms. For example, if kings were of equal rank they referred to each other as brothers. However, those who were conquered were called "servants" or "sons" while as the conquerors were called "masters" or "fathers" (Schloen, *The House of the Father*, 258). Schloen disagrees with Guy Kestemont and Mario Liverani, who

"the Sun" (EA 45, etc.); "the Sun of all countries" (EA 137, etc.); "Great King" "King of

Battle" (EA 74); "king of all countries" (EA 81); "the breath of my life" (EA 141, 144);

and "my god" (EA 152, etc.).[138]

However, occasionally a subordinate would address his superior

metaphorically as "father." A few examples from the correspondence illustrate the point.

The first derives from EA 44:

> Say to the lord, the king of Egypt, my father: Thus Zi[t]a, the king's son, your son.
> May all go well with the lord, my father. . . .
> [. . .] Herewith [*I send on*] to you your messengers (coming) [from] Hatti, and
> I also send to my father my own messengers along with your messengers, and I send
> as your greetings-gift a present of 16 men.
> I myself am desirous of gold. [M]y father, send me gold. Whatever you, the
> lord, my father, are desirous of, write me so I can send it to you.[139]

Another example comes from a vassal (Rib-Hadda) to a high-ranking officer of

the king (EA 73):

> To Amanappa, my father: Message of Rib-Hadda, your son. I fall at the feet of my
> father. May the Lady of Gubla establish your honor in the presence of the king,
> your lord. Why have you been negligent, not speaking to the king, your lord, so that
> you may come out together with archers and fall upon the land of Amurru? . . .
> Report this matter in the presence of the king, your lord, for your are father and lord

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believe the father/son terminology was just "polite forms of address without political
significance" (Schloen, *The House of the Father*, 258). For Schloen's cross-reference, see
Guy Kestemont, *Diplomatique et droit international en Asie Occidentale (1600-1200 Av.
J.C.)* (Louvain-la-Neuve: Universiti Catholique de Louv Orientaliste, 1974), 54-55.
Moran concurs with Schloen (as Schloen points out in his work), stating that kings did
speak to one another using "brotherhood" terminology. Essentially, the paradigm was
that of a "household" (*The Amarna Letters*, xxiv). For examples of household language in
treaties between Uruk and Babylon, Mari and Babylon, and between various kings, see
The Amarna Letters, xxiv-xxv n. 61. For a fuller discussion of household language in the
political arena, cf. Schloen, *The House of the Father*, 255-67. For the use of the title
"brother" in ANE treaties, see Kalluveettil, *Declaration and Covenant*, 99-101.

[138]The Amarna Letters, 117-369.

[139]Ibid., 117. Moran conjectures who the receptor of the letter might be; "If the
title 'father' implies difference of age, Amenophis III would be the addressee."

to me, and to you I have turned. You know my conduct when you were in [Š]umer; I am your [l]oyal servant. . . . [140]

EA 82 refers to the same entities as above:

> Say to Am[a]nappa, my father: Message of Rib-Hadda, your son. I fall at the feet of my father. I have said to you again and again, "Are you unable to rescue me from 'Abdi-Aširta? All the 'Apiru are on his side . . . . If within two months there are no archers, then I will abandon the city . . . . So tell the king, "Come with all haste."[141]

Another illustration is seen in EA 164, which, as observed above, seems to address a high-ranking official, but not necessarily the king:

> To Tutu, my lord, my father: Message of Aziru, your servant. I fall at the feet of my lord. Ḫatip has come and brought the gracious and sweet words of the king, my lord, and I am quite overjoyed. My land and my brothers, the servants of the king, my lord, and the servants of Tutu, my lord, are overjoyed when the breath of the king, my lord, comes. I do not deviate from the orders of my lord, my god, my Sun, and from the orders of Tutu, my lord. [142]

In similar language, at times the Egyptians themselves employed the term "father" when referring to various Egyptian political entities. For example, the tomb of the vizier Rekh-mi-Re (a vizier to Thutmose III) depicts Asiatic peoples bringing tribute to the vizier. Although the vizier was second in command to Pharaoh, nevertheless the inscription states:

> Now it is the Hereditary Prince, Count, Father and Beloved of the God, great trusted man of the Lord of the Two Lands, Mayor and Vizier, Rekh-mi-re, who receives the tribute of all foreign countries . . . .[143]

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[140]Ibid., 141-42.

[141]Ibid., 152.

[142]Ibid., 251. From other lines in the letter (not quoted above), Tutu clearly is a high-ranking official of the king.

[143]In "Scenes of Asiatic Commerce in Theban Tombs," in *ANET*, 248. Rekh-mi-Re was vizier to Thutmose III, ca. 1490-1436 B.C.

However, in another inscription, it was the "father," Rekh-mi-Re, who in turn spoke of the one over him, Thutmose III, as *"father and mother* of all men."[144]

This raises the question, what does it means to be metaphorically called "father" in the political realm? In each case cited above, the relationships are between inferiors and their superiors. If one looks at the political sphere through the lens of the local household model of the ANE, then the term "father" certainly carries with it the idea of authority and/or care-giver and all that it entails.[145] The SACP concerning fatherhood becomes the filter through which political fathers are understood. Concerning the Vizier, Rekh-mi-Re (see above), as a "father" to pharaoh, probably was an honorific title (much like a priest) because of his unique position of authority in pharaoh's court.[146] For Pharaoh to be called "father," seems to carry with it many of the same connotations

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[144]John T. Willis, "אָב as an Official Term," *SJOT* 10 (1996): 130. Willis gives credit to G. Lanczkowski for this translation (see 130 n. 71). Lanczkowski's full German transalation reads, "Was ist der König von Oberägypten? Was ist der König von Unterägypten? Er ist ein Gott, durch dessen normative Handlungen (*śśm.w*) man lebt; (er ist) Vater und Mutter aller Menschen, einzig durch sich, ohne seinesgleichen" (G. Lanczkowski, "Das Königtum Im Mittleren Reich," in *The Sacral Kingship*, Studies in the History of Religions 4 [Leiden: E. J. Brill, 1959], 272) See also Samuel A. B. Mercer (*The Pyramid Texts: In Translation and Commentary* [Toronto: Longmans, Green and Co., 1952], 1:55), who shows the three lines in the pyramid text of Pepi II (Utterance 200 [116b], 201 [117a], and 202 [117b] address Pepi II as "father").

[145] As already observed, Wright ("אָב," 221) states that the metaphorical use of father for political figures involves authority, one who cares as well as that of protection.

[146]As already observed, Herman Te Velde ("Theology, Priests and Worship in Ancient Egypt," in *CANE*, 3:1734) discusses the honorific "father" title of priests in Pharaoh's court.

(i.e., authority and care-giver), but only at a higher level, transcending that of a vizier or courtier, since he was considered a god.[147] .

For Pharaoh to be referred to as "father," or "father and mother," not only implied his care, love and protection over the Egyptian people, but also carried with it the power of creation. It is especially instructive that the title "father and mother" is also given to the creator gods Knum and Amun of the Egyptian pantheon. Accordingly, the same title for pharaoh (the embodiment of divinity) would suggest he had, or at least represented, the creative powers of the gods.[148]

Phoenician. As already observed, familial terminology in reference to political entities seems to have been widespread throughout the ANE.[149] Extant evidence suggests that some kings spoke of themselves using household terms such as "father" or

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[147]The deification of pharaoh is noted by the titular language of those under him. As already observed, a senior priest who served under pharaoh was called "servant of the god," or "father of the god," god, of course, meaning pharaoh himself (ibid., 1734).

[148]Khnum was worshipped in places like Hypselsis and also in Elephantine. He was viewed as one who created humanity. Amun was another creator god who enabled Ra to create the world. He also carried the title of "Amun, king of the gods" (see Pascal Vernus, *The Gods of Ancient Egypt*, trans. Jane Marie Todd [New York: George Braziller, 1998], 185, 187). The fatherhood and motherhood of Khnum and Amun and its implications are discussed in Jan Assmann's work, *Egyptian Solar Religion in the New Kingdom: Re, Amun and the Crisis of Polytheism*, trans. Anthony Alcock (New York: Kegan Paul International, 1995), 84-85. Although the title "mother" can signify leadership as is noted in the life of Deborah (Judg 5), undoubtedly it emphasizes more the motherly qualities of love, compassion, and concern. Wright ("אָב," 221) cites Ps 131:2 as an example of motherly comfort, love, and affection, which are qualities that can also be attributed to God.

[149]Like David Schloen (*The House of the Father*), Moshe Weinfeld ("The Covenant of Grant," 194) states that familial terminology of the household was also employed at the national political level. Terms like *"abbūtu* = fathership (suzerainty); *mārūtu* = sonship (vassalship); *ahhūtu* = brotherhood (parity relationship)" were common.

"mothers" to their subjects, and "brother" probably to their equals (see also comments

above). The Phoenician inscriptions (Kilamuwa and Karatepe) (*KAI* 27 and *KAI* A i

respectively) from the eighth and ninth centuries B.C.[150] (*KAI* 27) provide excellent

examples:

> I Kilamuwa, the son of Hayya, sat upon my father's throne. In face of the former kings the MŠKBM used to whimper like dogs. But I—to some I was a father, and to some I was a mother, and to some I was a brother.[151]

The Karatepe Inscription provides similar language:

> I am Azitiwada, blessed by (or, vizier of) Baal, servant of Baal, whom Awarku, king of the Danunians, made powerful. Baal made me a father and a mother to the Danunians. I revived the Danunians. I extended the land of the plain of Adana from the rising of the sun to its setting. And in my days the Danunians had everything (that was) good, . . . And I made peace with every king, and indeed every king treated me as a father because of my righteousness and because of my, and because of my goodness of heart.[152]

By calling themselves "mother," Kilamuwa and Azitawada undoubtedly were

stressing the concept of their watch and care over other kings and the people in their

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[150] For a discussion on the dating and Phoenician origins of the tablets, see John C. L. Gibson *Textbook of Syrian Semitic Inscriptions: Phoenician Inscriptions* (Oxford: Clarendon Press, 1982), 3:25-26, 42-44. For background information and explanations of the location of the texts (i.e., A i, ii, iii, iv) in Karatepe (east Turkey), see p. 41.

[151]Ibid., 35. Cf. also Willis, "אָב as an Official Term," 130-31.

[152]Gibson, *Textbook of Syrian Semitic Inscriptions: Phoenician Inscriptions* 47-48. John T. Willis ("אָב as an Official Term," 131) points out that two of the Karatepe inscriptions are in the Hittite language, and "one [is] in Phoenician." Willis explains that the identity of Azitwada was either a man who had a high office under the king, or it was the king himself. Either way, the relationship between Azitiwada and the Danunians essentially remains the same, that of superior to inferior. See also H. Donner and W. Röllig (*Kanaanäische und aramäische Inschriften* (Wiesbaden: Otto Harrassowitz, [1962], 40), who comment on Azitawadda's dual role as king and father, "Azitawadda wird von den Königen nicht nur als gleichberechtigt angesehen, sondern sogar als Vater

domain.[153] Contextually, when the terms "father," "mother," and "brother" are used in reference to a king, they seem to express tenderness or kindness. John T. Willis points out that the term "mother" can also be a leadership term as is noted by the victory Song of Deborah in Judges 5:7, שַׁקַּמְתִּי דְבוֹרָה שַׁקַּמְתִּי אֵם בְּיִשְׂרָאֵל "I Deborah, arose, I arose, a mother in Israel."[154]

Mari. Further evidence comes from the Mari letters. These contain various exchanges between kings of equal and unequal power. The title, "brother" seems to have been employed between equals, but at times was also used between a lesser king addressing his superior.[155] However, the "father/son" titles more readily describe that relationship than does the term "brother."[156]

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geehrt." For Donner and Röllig's discussion on Karatepe and their translation of the Phoenician text, see pp. 35-43.

[153]Willis "אָב as an Official Term," 134.

[154]Ibid.

[155]J. M. Munn-Rankin, "Diplomacy in Western Asia in the Early Second Millennium B.C.," *Iraq* 18 (1956): 74-84. Munn-Rankin admits that "most of the rulers who wrote as 'sons' to another king were undoubtedly vassals, . . ." (ibid., 81). However, according to him, the paternal and fraternal terminology needs "qualification" (ibid., 76). He gives various examples in the Mari letters that show kings writing to their superiors by using the title, "father." However, brotherhood language between an inferior king and a superior king could also be employed (ibid., 79). Munn-Rankin states that brotherhood language could be used in the following way: (1) between equal kings; (2) between one king to another but of questionably subservience; (3) between a kings of separate states where one was subservient to a third party; (4) between kings who had the same suzerain. (Ibid., 84). However, evidence seems to suggest that when the title "father" was used among kings, more often than not, it was employed by an inferior addressing a superior. For Munn-Rankin's full discussion, see "Diplomacy in Western Asia," 74-84.

[156]In "Diplomacy in Western Asia," 81-83, Munn-Rankin differs with Georges Dossin, who argues that when kings addressed other kings as fathers, it was only a form of politeness and "respect" but not necessarily indicative of a vassal suzerain relationship

Another ruler, Ili-Ištar, writing to his "father," Zimri-Lim declared, "I, I am as thy servant and never shall a 'sheikh' (*suqaqum*) of mine let go of the hem of the garment of my 'father' (i.e. break the treaty of vassaldom). I, I am a faithful son of this land."[157]

Again, Munn-Rankin comments, and provides a second example from another vassal:

That the foreign policy of a vassal was subordinate to that of his suzerain is evident from a statement of the ruler of Karanâ. Asked by the king of Andariq why his messengers continually went with the messengers of Išme-Dagan and why he sent grain to Assyria, he replied: "Until my father, Zimri-Lim, sends word to me I shall not be (his) enemy."[158]

Georges Dossin cites one more example from the *Archives Royales de Mari*:

A Iaḫdu[lim]

dis ceci :

anise (parle) Abi-Samar.

Au sujet de ce que je vais te dire, net e [fâche pas (?)].

A qui parlerais-je donc ?

(see p. 81). Cf. also *Correspondence de Iasmah-Addu*, trans. Georges Dossin, Archives Royales De Mari, 5 (Paris: Imprimerie Nationale, 1952), 124. The first example Dossin cites pertains to Yasmah-Adad of Charchemish speaking of king Šamši-Adad of Assyria as a "father" (see Munn-Rankin, "Diplomacy in Western Asia," 81). Contra Dossin, Munn-Rankin states that Assyria was actually a suzerain state over Charchemish (see Munn-Rankin, "Diplomacy in Western Asia," 81-82 for further discussion). Dossin's second example is refuted along similar lines (ibid., 82-83). Regardless of one's position, it remains clear that fatherhood terminology was well known and employed in political correspondence. Interestingly, the Sumerian poem, "Life is Your Coming" (probably sung by priestesses to king Shu-Sin [see introductory remarks to "Life is Your Coming," 644]) interchangeably refers to the king as a "brother" and as a "city father and judge" (see "Life Is Your Coming: The King As Brother and Son-in-Law," trans. S. N. Kramer, *ANET*, 644).

[157]Munn-Rankin, "Diplomacy in Western Asia," 80. Munn-Rankin states that the "phrases 'to seize the hem of the garment' and 'to hold the *sissiktum*' refer to symbolic gestures of submission performed by a vassal" (ibid., 76).

[158]Ibid., 75. For more discussion and examples, see Schloen, *The House of the Father*, 256. For further references regarding "familial terminology" in treaties of the ANE, see Schloen, *The House of the Father*, 256 n. 1.

Si je ne puis parler à mon père,

. . . .

(Ma) maison est ta maison et Ab[i-Sam]a rest (bien) ton fils.[159]

Finally, Paul Kalluveettil cites one more example, but first offers an explanation:

> Zimri-Lim's representative at the court of Carchemish, informs him of the current political affairs. Aplahanda, the vassal king of Carchemish is dead. Upon ascending the throne his son, Iatar-Ami, declares his own vassalage to the king of Mari in the presence of the representative, saying:
>> My father Aplahanda is not dead, he lives; Zimri-Lim is my father (*IZi-im-ri-li-im-ma abi*). [. . .] Iatar-Ami is your devoted son (*IIa-tar--°A-mi mārūka ša ki-na-tim*).[160]

The meaning of "father" in reference to Zimri-Lim is put into a clearer perspective when

Iatar-Ami later states, "'Iatar-Ami is your devoted son . . .; hold him in your hand . . .

speak to him with your whole heart'."[161] By declaring Zimri-Lim a "father" suggested

Iatar-Ami wanted him to fulfill the role as a type of care-giver ("hold him in your hand")

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[159]Cf. *Correspondence de Šamši-Addu et de ses fils*, trans. Georges Dossin, Archives Royales de Mari 1 (Paris: Imprimerie Nationale, 1950), 23, 25. For the transcribed text, see pp. 22, 24. See also Schloen, *The House of the Father*, 256, who sheds light on the above lines, "[The] text from Mari illustrates especially well the basic conception of a hierarchy of households which underlay the political order . . . in which the vassal ruler Abi-Samar calls Yahdun-Lim of Mari his 'father' and stresses his allegiance to him by affirming that '(my) house is your house and Abi-Samar is your son'." For further discussion on the use of the father-son language in ANE treaties, see F. Charles Fensham, 'Father and Son As Terminology for Treaty and Covenant,' in *Near Eastern Studies in Honor of William Foxwell Albright*, ed. Hans Goedicke (Baltimore: The Johns Hopkins Press, 1971),121-28.

[160]This is Kalluveettil's translation from "Dossin, *RA* 35, 120" (see Kalluveettil, *Declaration and Covenant*, 98). According to Kalluveettil, when Iatar-Ami stated, "Zimri-Lim is my father," it was actually a sealing of a covenant of subservience to the suzerain king, Zimri-Lim.

[161]Kalluveettil, *Declaration and Covenant*, 98.

to him. Apparently, it had the desired response because Zimri-Lim later sent gifts to his new vassal "son" Iatar-Ami.[162]

Ebla. As already observed, not all references to "father" were directed toward a king. The title could also be employed for lesser state officials, as is noted by the Ebla tablets (ca. the twenty-sixth century B.C.)[163] There, the elders are referred to as AB x ĂŠ (i.e., fathers).[164] Obviously, they were men who worked in the political arena, interacted with the king, and helped in the administration of government.[165]

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[162]Ibid.

[163]John T. Willis dates the tablets to "ca. 2500 BCE" (see Willis, "אָב as an Official Term," 130). However, Robert D. Biggs points out that epigrapher Alfonso Archi dates the tablets a century earlier (Robert D. Biggs, "Ebla Texts," in *The Anchor Bible Dictionary*, ed. David Noel Freedman [New York: Doubleday, 1992], 2:264.). For more discussion on the chronology of the Ebla tablets, see Biggs, "Ebla Texts," 264.

[164]Willis, "אָב as an Official Term," 130. For a list of seven tablets, which cite the elders of Ebla as "fathers," see also p.130. Giovanni Pettinato (*The Archives of EBLA: An Empire Inscribed in Clay* [Garden City, NY: Doubleday & Company, 1981], 89-92) notes that the elders were the ones who made up the senate and placed checks on the powers of the king (91-92).

[165]See Willis, "אָב as an Official Term," 130, and Pettinato, *The Archives of EBLA*, 92-93. The familial language of "brother," which was common in the ANE was also employed between Ebla and other kings (see Paolo Matthiae, *Ebla: An Empire Rediscovered*, trans. Christopher Holme [London: Hodder and Stoughton, 1977], 171). One such correspondence was between the king of Ebla, Irkab-Damu to Zizi, king of Khamazi (see pp.170-71). For a similar translation, cf. Piotr Michalowski, *Letters From Early Mesopotamia*, ed. Erica Reiner (Atlanta: Scholars Press, 1993), 14. For use of the title "son," see Gary Beckman, "Letter from a King of Hatti to an Anatolian Ruler," *Hittite Diplomatic Texts*, ed. Harry A. Hoffner Jr., 2nd ed., in *Society of Biblical Literature Writings from the Ancient World* 7, ed. Simon B. Parker (Atlanta: Scholars Press, 1999), 144-46. For more "brother" terminology in treaty relationships, see "Treaty between Hattusili III of Hatti and Ramses II of Egypt" (Beckman, *Hittite Diplomatic Texts*, 97). Cf. also "Letter from Hattusili III of Hatti to Kadashman-Enlil II of Babylon" (Beckman, *Hittite Diplomatic Texts*, 138). For an example of "sister" terminology in political correspondence, see "Letter from Queen Naptera of Egypt to Pudehepa [queen] of Hatti" (Beckman, *Hittite Diplomatic Texts*, 129). For both titles "son" and "brother

Ugarit. Another example is found in the political correspondence between the king of Birutu and a civil administrator (*šakin*) from Ugarit (2nd Millennium B.C.).[166] Although the word "father" is not used, it is implied in that the king metaphorically calls the official "my son." Jean Nougayrol provides the French translation:

> Ainsi (parle) le roi du pays de Bîrût :
> Au Préfet du pays d'Ugarit,
> Mon fils, dis ;
> Salut à toi !
> Les dieux en bon état
> Te gardent !
> Mon fils, voici que ce mien messager,
>
> . . . .
>
> mon fils, regarde-le
> d'un bon œil ![167]

Not surprisingly in another correspondence, (queen?)[168] Ulmi writes to the queen of Ugarit and refers to her as her "daughter":

> Ainsi (parle) Dame Ulmi :
> à la reine du pays d'Ugarit,

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being used interchangeably for the same person, see "Letter from Ramses II of Egypt to Prince Tashmi-Sharrumma of Hatti" (Beckman, *Hittite Diplomatic Texts*, 129).

[166]Jean Nougayrol, *Le Palais Royal D'Ugarit: Textes Accadiens et Hourrites des Archives Est, Ouest et Centrales*, in Mission de Ras Sahmra Tome VI, vol. 3, ed. Claude F. A. Schaeffer (Paris: Imprimerie Nationale, 1955), ix.

[167]Nougayrol, *Le Palais Royal D'Ugarit*, 12-13. For the transcription, see also pp. 12-13. F. Charles Fensham refers to this same correspondence in his article, "Father and Son—Treaty and Covenant," 122.

[168]The correspondence does not stipulate the status of Ulmi. However, it is probably safe to assume that since Ulmi calls the queen of Ugarit, "daughter," she undoubtedly was of equal rank, or the actual blood mother to the queen. It would be difficult to assume that anyone of lower status than a queen or blood mother would dare refer to the queen of a kingdom as a daughter.

ma fille, dis :
. . . . [169]

Hittite. In the Hittite correspondence "Letter from Prince Piha-walwi of Hatti to [King] Ibiranu of Ugarit"[170] (ca. 1500 B.C.),[171] we find the same phenomenon. Here Piha-walwi scolds Ibiranu for not sending messengers to him with gifts. In the opening line he plays the father figure by addressing Ibiranu as his "son"; "Thus says Prince Piha-walwi: Say to my son Ibiranu: . . ."[172]

One other correspondence (ca. 1500 B.C.)[173] to a Hittite king will suffice. It is entitled "Letter from a King of Hanigalbat to a King of Hatti:

> Say to Your Majesty, my father: Thus says the king of Hanigalbat, your son:
> May Your Majesty, my father, be well!
> I have put my trust in Your Majesty, my father. I say as
> Follows: "May Your Majesty speak as my father, saying '[. . .]'"
> . . . . [174]

What did it mean to be called "father" in the political realm, especially in a suzerain/vassal realtionship? Scholars disagree over its exact meaning (see Schloen's discussion above). As already observed, it appears to have been an honorific title expressing status and authority of the suzerain over his vassal. By calling a suzerain

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[169]Nougayrol, *Le Palais Royal D'Ugarit*, 13. For the transcription, see also his p. 13. See also his p. 13 n. 22, which shows that the title "sister" was also employed between female political entities.

[170]Beckman, Hittite Diplomatic Texts, 127.

[171]Ibid., 1.

[172]Ibid., 127.

[173]Ibid., 1.

[174]Ibid., 150-51.

"father" a vassal king was admitting his own subordination in that covenantal relationship.[175]

Second, because the fatherhood concept was also understood to represent a caring figure, the employment of the word "father" may have suggested a vassal's *desire* for his suzerain's watch-care over him. Perhaps the familial language would remind the suzerain of his commitment to his subject.[176] If calling the suzerain "father" evoked a "feeling" (pathos) of sympathy on the part of the suzerain, then the use of the title would have served its purpose.[177]

Third, a suzerain-vassal covenant was a two-way street. Both parties were to carry out their responsibilities for each other. Fatherhood language did not dissolve those responsibilities. Since a father-son relationship could be terminated (cf. discussion above on disciplinarian),[178] it would make sense for a needy vassal to use the term as a

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[175]Since a king was a figure of authority, it reinforces the idea of authority in the word "father" itself and seems to suggest that societies in the ANE believed the concept of authority was inherent in both a king and a father.

[176]Kalluveettil, Declaration and Covenant, 132.

[177]Kalluveettil (ibid., 132) states, "In calling himself son of a sovereign, a petty king was presenting himself as a person dear to his master, he was claiming an intimate relationship, amity with the other party, and thereby expected a privileged treatment from the patron." Interestingly, the ANE concept of covenant carried with it the notion of "oath and commitment" but also of "love and friendship." (Cf. also Moshe Weinfeld, "*B^erît*—Covenant vs. Obligation," *Biblica* 56 [1975]: 124).

[178]Sumerian laws permitted a father to sell a son into slavery for his disobedience (see Kalluveettil, *Declaration and Covenant*, 131, and Ringgren, "אָב *'ābh*," 4). For another reference cited by both scholars, see Josef Klíma, *Gesellschaft und Kultur des Alten Mesopotamien*, ed. Jan Filip (Prague: Neue Horizonte, 1964), 191. Kalluveettil cites (and Ringgren infers it through the citation of Klíma) §116f of the Code of Hammurabi, and both Kalluveettil and Ringgren state that a father could disown his son

"reminder" of his suzerain's obligations toward his vassal and the ongoing covenant between them.

Fourth, since the term expressed an unequal relationship, (i.e., son to father), it may have been emphasizing the adoptive nature of the relationship. Again, this brought certain obligations, which the father would need to keep, as well as asserting the son's privileges in that relationship.

Finally, a vassal calling a suzerain a "father," would tend to highlight the familial nature of the covenant and the responsibility and trust between them. In a political context, this would include the peoples whom both father and son represented. Accordingly, the texts above demonstrate that metaphorical terminology regarding fatherhood in the political sphere of the ANE was a common phenomenon. The fact that the term was often employed from the perspective of a covenantal treaty (i.e., vassal/suzerain) may help explain Israel's use of it when referring to Yahweh as "father." First, however, this study now turns to investigate the usage of father in sacral elements of the ANE in order to provide an analysis of its religious usage.

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by selling him into slavery in order to pay off debts to another. However, contra their statement, code §117 of the Code states the son could regain his freedom ". . . in the fourth year" (see Roth, "Laws of Hammurabi," (¶ 117) 103. In light of this, the selling of a son (and wife) was not necessarily a disownment because of the temporality of the matter. In other words, the issue was not the father's permanent disownment of his son, but only a temporary measure to pay off debts. However, Klíma rightfully cites laws §168 and §169 of the Code of Hammurabi as evidence that a father could rescind or "disinherit" his son after a second grave offense was committed against the father. However, the power to do so was given only after the judges had agreed that the offenses had been incurred (see Roth, "Laws of Hammurabi,"(¶ ¶ 168-69), 113.

Religious Use of the Metaphor

It is evident that the use of the term "father" was widespread in the political

arena of the ANE. However, there is also a great deal of evidence that demonstrates that

deities could also be seen as fathers. This is observed especially in the theophoric

onomastica of the times. A brief look at personal names is illuminating and adds further

light on the acceptance of the metaphor of divine paternity throughout the ANE.

Theophoric names. Entire works have been written on the subject of personal

names in the ANE.[179] However, the focus of this study is the "father" element in

personal names.

Personal names in the ANE often shed light on a characteristic of the

individual named, the event surrounding the bearer of the child, or the parents' belief in

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[179]Cf. Jeaneane D. Fowler, *Theophoric Personal Names in Ancient Hebrew: A Comparative Study*, in Journal for the Study of the Old Testament Supplement Series, vol. 49, ed. David J. A. Clines and Philip Davies (Sheffield: JSOT Press, 1988); Martin Noth, *Die israelitische Personennamen im Rahmen der gemeinsemitischen Namengebung*, Beiträge zur Wissenschaft vom Alten und Neuen Testament, vol. 3 (Stuttgart: Druckerei Lokay, Reinheim, 1928; reprint, Hildesheim: Georg Olms Verlagsbuchhandlung, 1966); H. B. Huffmon, *Amorite Personal Names in the Mari Texts: A Structural and Lexical Study* (Baltimore: The Johns Hopkins Press, 1965); Scott C. Layton, *Archaic Features of Canaanite Personal Names in the Hebrew Bible*, in Harvard Semitic Monographs 47 (Atlanta: Scholars Press, 1990); G. Buchanan Gray, *Studies in Hebrew Proper Names* (London: Adam and Charles Black, 1896); Richard S. Hess, *Amarna Personal Names* (Winona Lake, IN: Eisenbrauns, 1993); Hermann Ranke, *Die ägyptische Personennamen*, vol. 1 (Glückstadt: J. J. Augustin, 1935); Hermann Ranke, *Die ägyptische Personennamen*, vol. 2 (Glückstadt: J. J. Augustin, 1952). F. L. Benz, *Personal Names in the Phoenician and Punic Inscriptions. A Catalogue, Grammatical Study and Glossary of Elements*, Studia Pohl Series, vol. 8 (Rome: Biblical Institute Press, 1972).

or acknowledgment of a deity the parents' served.[180] The inclusion of deities' names in

onomastica is ubiquitous in the ANE.[181] Undoubtedly, many people named their children

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[180]For Israelite examples, see Gen 27:36, where Esau recognized the character trait embodied in Jacob's name. Esau was named "Esau" (hairy) (Gen 25:25) because he embodied that characteristic. In Judg 6:32, after Gideon destroyed Baal's altar, his father, Joash, called him "Jerubbaal" (Let Baal contend/plead). In 1 Sam 4:21, Phinehas' wife named her child Ichabod because the glory of the Lord had departed from Israel. See also the significance of Hosea naming his children in Hos 1:4, 6, 9. For other examples, see Gen 5:29; 41:51, 52; Exod 2:10, 22; 1 Sam 1:20. However, can one assume that all names in Israel were given because of some deeper meaning? It is difficult to tell. Probably some Israelites named their children simply because they liked the name and its phonetics and were not so much concerned about its overt or "hidden" meaning. This seems to have been the case in other cultures as is illustrated by Harry A. Hoffner's comments concerning Hittite society. He states, "A large number of the names borne by historical personages in Hittite Asia Minor were simply chosen because they were conventional and popular. Their bearers did not understand their meanings any more than the average American girl today knows the etymology of the names Karen, Deborah, or Elaine" (see Harry A. Hoffner, "Birth and Name-Giving in Hittite Texts," *JNES* 27 [1968]: 203). This may have also been the case for those theophoric names, which came from popular sacred sites throughout the Hittite world (see Dennis F. Kinlaw, "A Study of the Personal Names in the Akkadian Texts from Ugarit" [Ph.D. diss, Brandeis University, 1967], 341). For Kinlaw's source, see Emmanuel Laroche, *Recueil D'Onomastique Hittite* (Paris: Librairie C. Klincksieck, 1951), 75.

[181]See Jeaneane D. Fowler's lengthy discussion in *Theophoric Personal Names in Ancient Hebrew*, 279-318. Fowler demonstrates how theophoric elements in names can be detected by anthropomorphisms, nature, genitive and prepositional elements (282-83). Furthermore, she shows that these same theophoric characteristics are noted in other ANE languages besides Hebrew (namely Old Akkadian, Akkadian, Palmyrene, Ugaritic, Phoenician, Amorite, and Aramaic). For a wide array of ANE cultures that include deities in personal names, see Richard S. Hess, *Amarna Personal Names*, 233-42. Cf. also Huffmon, *Amorite Personal Names*, 156, who discusses the use of *Addu* or *Haddu* (a "Northwest Semitic deity") in the onomastica of the Amorites, as noted in the Mari Texts. The word *ad* or *'ad* by itself in Ugaritic means "father" (not to be mistaken as a prefix of *Addu*, or *Haddu* above). Cf. also W. F. Albright, "Northwest-Semitic Names in a List of Egyptian Slaves from the Eighteenth Century B.C.," *JAOS* 74 (1954): 228.Composite Amorite names that include *ad* are "A-di-AN," "A-di-um," "A-du-na-ᵈIM" and "I-zi-a-du-um" (see Huffmon, *Amorite Personal Names*, 156). Huffmon's work is a study in classification of names. Unfortunately, there is little discussion on the actual *meaning* of the names themeselves. At the outset of his work he does state that when deities are found in names it suggests a "religious acculturation" (15). Furthermore, in his work, "Father אב," in *DDD*, ed. Karel van der Toorn, Bob Becking, and Pieter W. van der Horst

after the god(s) they served. If the name contained within it the word "father," as well as

a deity's name, the composite relationship of those words may suggest that family or

society easily perceived of deities as literal or metaphorical fathers.[182] On the other hand,

people may have named an individual simply because it sounded good to the ear. If that

was the case, then the "father" inclusion in the name would carry little meaning.

One can easily find names of deities, or the word "god" along with

the word "father" in onomastica of the ANE. For example, in the onomastica of the

Hammurabi dynasty one encounters names like *Ili-(i-)ma-a-bi* "Truly, my god is my

father"[183] or *Ilu-a-bi(m?)* "(The) god is my father."[184] Other personal names were more

specific, when parents combined the actual name of a god with "father" such as *Marduk-

a-bi*, "Marduk is my father."[185] Other examples of this phenomenon include *Shamash-a-*

(Grand Rapids: Eerdmans, 1999), 327, Herbert Huffmon suggests that when deities are included in personal onomastica, it is largely due to "popular piety." When it is used in the biblical text, he suggests it gives the meaning of protection or provision. If Huffmon is right, perhaps the same can be said of extra-biblical occurrences, but this is conjecture.

[182]This is not surprising, since people in the ANE perceived their gods to have procreated one another as is noted in the myth entitled "The Kingship in Heaven", "[. . .] Let Ammezzadu, [Tuḫuši(?) . . .] the father (and) mother of [. . .] listen! Let [Enlil(?) (and) Apant]u, the father (and) mother of Išḫara listen!" (see Alfonso Archi, "The Names of the Primeval Gods," *Orientalia* 59 [1990]: 114). Išḫara is "the tutelary goddess of oaths, widespread in the Syrian area (as shown by the Ebla documentation) as early as the 3rd Millennium" (ibid., 119).

[183]Hermann Ranke, *Early Babylonian Personal Names: From the Published Tablets of the So-Called Hammurabi Dynasty (B.C. 2000)*, in The Babylonian Expedition of the University of Pennsylvania Series D: Researches and Treatises, vol. 3 (Philadelphia: The University of Pennsylvania, 1905), 101.

[184]Ibid., 103.

[185]Ibid., 121. Marduk was the head of the Babylonian pantheon (ibid., 201).

bi, "Shamash is my father," *Shamash-a-bu-um*, "Shamash is father," *Shamash-a-bi-shu*(?), "Shamash is his father," *Shamash-a-bu-ni*, "Shamash is our father," and *Shamash-a-bu-shu*, "Shamash is his father."[186] Still other examples could easily be *Bun-ni-ni-a-bi*, "Bunini is my father,"[187] or *A-bi-ma-Ishtar*, "Truly Ishtar is my father,"[188]and *Ishtar-um-mi*, "Ishtar is my mother."[189] Calling goddesses "mother,"[190] obviously reveals that Babylonians understood their deities to be either male or female.

The Nuzi tablets also reveal that theophoric names were plentiful. Sometimes words like "father," "mother," "brother," and "son" were in composite relationship with a specified or unspecified deity, where, as already observed, the name "god" was used.

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[186]Ibid., 142. *Shamash* was the main deity in Larsa and in Sippar. (ibid., 206).

[187]Ibid., 76. *Bunini* was venerated in Sippar. (Ibid., 198).

[188]Ibid., 60. *Ishtar* was a member of Anu's consort in a location called Uruk (see Hermann Ranke, *Early Babylonian Personal Names*, 200). Naming someone by using the name of a goddess compounded with "father," may suggest an acknowledgment of her involvement in creation. The ANE often equated certain goddesses with creation (see M. Dijkstra, "Mother אם," in *DDD*, 603-04). It simply may have been due to her popularity in the culture or a statement about her parental image (i.e., compassion, provision, and protection). For comments on the popularity of deities in onomastica and on the "parental" concept of God in the Bible, see Huffmon, "Father אב," 327. The Amorite onomastica seen in the Mari texts also suggest that "father" in names could be included. See Huffmon's list, which begins with *abi, abu* (Huffmon, *Amorite Personal Names*, 19-20). Theophoric elements are noted in names such as *A-bi-^{d}IM*, and *A-bi-^{d}Dagan* (see Huffmon, *Amorite Personal Names*, 19, and his discussion on theophoric names, pp. 98-101).

[189]Hermann Ranke, Early Babylonian Personal Names,189.

[190]A couple of examples are the names *Ishtar-um-ma-sha* "Ishtar is her mother," and *Ishtar-um-mi* "Ishtar is my mother"; ibid., 189. *Ishtar* was one of the goddesses of Babylonia, a "consort of *Anu* at Uruk" (ibid., 200). For further examples of theophoric elements in Amorite names, see Huffmon, *Amorite Personal Names*, 98-101. Huffmon notes that *ab-* (along with other words) can be "used both as appellatives and as theophorous elements . . . ." (Huffmon, *Amorite Personal Names*, 101). ^{d}*IM* and ^{d}*Dagan*

Again, the names themselves may suggest something of the deity's role, or desired role

on the part of the namer. On the other hand, it may have been given simply because of the

god's popularity, or because of the phonetic attraction to the ear. It is difficult to tell. A

few examples will suffice:

> *Ili-ahi*, "my god is my brother."
> *ᶠIštar-ummi*, "*Ištar* is my mother."
> *Ili-ma-ahi*, "my god is indeed my brother."
> *Dûdu-abušu*, "*Dûdu* is his father."
> *Abi-sin*, "*Sin* is my father."
> *Mâr-ištar*, "son of *Ištar*."[191]

The Ugaritic texts give more examples of deities' placement as fathers within

personal names. Cyrus H. Gordon explains, "[In] 'Father' Names – Names may express

the paternity of a god: [for example] *ᶜṯṯrab* . . . "ᶜAṯṯar-is-father', *ršpab* . . . or *abršp* . . .

'Rašp-is-father', *abmlk* . . . 'The–king-is-father'."[192] Although it may be difficult to

ascertain why "father" would be included in theophoric names, by its very

compoundedness the god's *parental* quality is still implied.

A variety of names contained the word "son" with the name of a god in the

free member in the bound phrase. For example, "*bn . nkl* . . .[means] 'Son-of-Nikkal" or

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are considered "divine names" (Huffmon, *Amorite Personal Names*, 99). Perhaps, the above names could be translated "my father is *ᵈIM*" and "my father is *ᵈDagan*."

[191]Ignace J. Gelb, Pierre M. Purves, and Allan A. MacRae, *Nuzi Personal Names*, The University of Chicago Oriental Institute Publication 57 (Chicago: The University of Chicago Press, 1943), 287-88.

[192]Cyrus H. Gordon, *Ugaritic Textbook: Grammar; Texts in Transliteration; Cuneiform Selections; Glossary; Indices*, in Analecta Orientalia, vol. 38 (Roma: Editrice Ponticio Istituto Biblico, 1998), 65 (8.68).

"*bn . il . . .*[means] 'Son-of-'Il'."[193] Accordingly, if one was named "son of . . .[a god],"

the parental concept of the god in the name existed because of the nature of its

relationship to the word "son."

According to Yoshiyuki Muchiki, words borrowed from Egypt appear in

North-West Semitic proper names.[194] For example, the Phoenician and Punic dialects

include names such as "son of . . . [a god]," or "daughter of . . . [a god]," which indicate

a parental image in reference to the god mentioned. In essence, the god could be

perceived, as a metaphorical "father." Yoshiyuki Muchiki provides a few translations of

some proper names:

> "Son of Isis"[195]
> "Son of Apis"[196]
> "The daughter of Ba'al is beautiful"[197]
> "The son of Amun"[198]

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[193]Gordon, *Ugaritic Textbook*, 65 (8.69). For a listing of names in the Amarna and Ugaritic Texts containing "son" along with a divine name, see Peter J. Gentry, "The ḥasdê dāwîd of Isa 55:3 – A Response to Hugh Williamson," Southern Baptist Theological Seminary (Louisville: 2004), 30-33.

[194]Muchiki, *Egyptian Proper Names and Loanwords in North-West Semitic*, in Dissertation Series 173 (Atlanta: Society of Biblical Literature, 1999), 18.

[195]Ibid. Yoshiyuki Muchiki categorizes his list of Phoenician and Punic proper names as being loaned from Egypt into three categories: (1) "possibly Egyptian," (2) "probably Egyptian," and (3) "certainly Egyptian" (see Muchiki, *Egyptian Proper Names*, 5). Muchiki rates "Son of Apis" as a "certainly Egyptian" in origin. specifically, Apis was the Egyptian bull-god whose center was Memphis (see Pascal Vernus, *The Gods of Ancient Egypt*, 185).

[196]Yoshiyuki Muchiki, *Egyptian Proper Names*, 18. Muchiki labels this as "certainly Egyptian."

[197]Ibid., 32. Muchiki labels this as "possibly Egyptian."

[198]Ibid., 132. According to Muchiki, this is "possibly Egyptian," a proper name found in the Aramaic language. In the twelfth dynasty, Amun (2nd millennium B.C.)

The examples above demonstrate the pervasiveness of the notion of divine

fatherhood in onomastica of the ANE. It is difficult to glean the meaning of proper

names. Often, one can only make tentative conclusions by the composite relationship of

the words in the names themselves. Regardless of why names were given, extra-biblical

literature seems to suggest that the onomastica of the ANE points to the idea that divinity

paternity could have been understood literally (e.g., Pharaoh) or metaphorically.

The relationship perceived between the word "father," compounded

with a named deity, and the person who bore the name, can only be explained by

studying the SACP of fatherhood in the ANE. As already observed in this chapter,

fathers had various roles, and any one of those roles may have been highlighted in the

mind of the parents who named the child. Perhaps they intended it to be a sign of

submission to the authority of the "father" deity. On the other hand, they may have been

wanting to emphasize the deity's care and protection (another role of fatherhood) over

their child. Any number of reasons could be given, but they remains speculative at best.

In light of the evidence of theophoric paternity, where the divine name was "father," in

onomastica in the ANE, it comes as no surprise that the Hebrews could name their

children in similar fashion, and could conceive of Yahweh as a divine father.[199]

Gods as fathers. The use of the term "father" for deity in literature of the

ANE affords the modern reader unique insight into the mindset of that world. Their

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became "the head god of the province" of Thebes (see Vernus, *The Gods of Ancient
Egypt*, 185).

[199]For example, see the name אֲבִיָּה ("my father is Yahweh"; 1 Sam 8:2; 1 Kgs
14:1; 1 Chr 2:24, etc.)

mythologies and creation stories often describe deities marrying one another, procreating offspring and having families, and the ancients could easily speak of them using familial terms. However, unlike Israel, where only one God was to be viewed as father, their polytheistic neighbors seemed to use the term across the board.[200] For example, in Ugaritic texts, El, who was "the patriarch of the gods and the patron of kings,"[201] was also known as "Father of Humanity," "Father," and "the Father of Years."[202] However, in another text from Ugarit entitled by some, "Baal Fathers a Bull,"[203] Baal, the son of Dagon, acts as a father by procreating a bull through a cow.[204] Accordingly, personal names such as *'ab-bly* "Bēl is father,"[205] reveal that he, along with El (Ilu) and Rashpu[206] could also be considered a father.[207]

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[200]See Marjo Christina Annette Korpel, *A Rift in the Clouds* (Münster: Ugarit-Verlag, 1990), 232-35.

[201]*Ugaritic Narrative Poetry*, ed. Simon B. Parker, trans. Mark S. Smith et al., Writings from the Ancient World Series: Society of Biblical Literature 9 (Atlanta: Scholars Press, 1997), 248.

[202]Ibid. Cf. also Korpel, *A Rift in the Clouds*, 235.

[203]See *Ugaritic Narrative Poetry*, 181-86.

[204]Ibid., 185-86.

[205]Korpel, *A Rift in the Clouds*, 236.

[206]According to Korpel the name *ršp 'ab* suggests the god Rashpu was viewed as a father (ibid.)

[207]Ibid. For a discussion on the relationship between El and Baal and the rise of Baal over El in Ugarit, see Arvid S. Kapelrud, "The Relationship between El and Baal in the Ras Shamra Texts," in *The Bible World: Essays in Honor of Cyrus H. Gordon*, ed.

Among Hittites, the use of "father" and "mother" terms to describe deities are noticeable in fourteenth century B.C. prayers and hymns.[208] One such prayer by an unknown king from the Old Hittite Kingdom entitled, "Invocation of the Sun-god and the Storm-god against Slander" is especially revealing, ". . . [I] have no [father], I have no mother. You O gods, are [my] father . . . ."[209] Another example is noted in "Prayer of a Mortal":

> Hear me, my god! You have made me a man who is unwelcome at the king's gate. In the presence of people you have denigrated my reputation. Whoever I am dear to does not acquire a good reputation (lit. take a good name). You, [my] god, are for me the father and the mother [whom] I do not have, my god.[210]

Still another example is found in the Hittite hymn, "Hymn to the Sun-god," (a subheading to "Prayer of a King").[211] One line states: "You, my god, are father [and mother to me] . . ."[212]

Babylonian texts, like many others, uses familial terminology in reference to gods. One example is noted in the "Psalm of Marduk":

> O Prince, Lord Marduk . . .
> . . .

Ruth Adler, Gary Rendsburg, Milton Arfa, and Nathan H. Winter (New York: KTAV Publishing House, 1980), 79-85.

[208]Itamar Singer, *Hittite Prayers*, Writings from the Ancient World: Society of Biblical Literature 11 (Atlanta: Society of Biblical Literature, 2002), 29.

[209]Ibid., 24. In this prayer of invocation, the king has no difficulty claiming that both the Sun-god and the Storm-god are his father. Singer states that a "recurring motif [in Hittite prayers] is that of the 'orphan king' who implores the gods to become his parents" (11).

[210]Ibid., 39.

[211]Ibid., 33.

[212]Ibid., 35.

May Babylon say to thee, "Be appeased" . . .
May Anu the great, father of the gods, say to thee, "How long," (and) "Be appeased."
May the great mountain, father Enlil, (say to thee) How long," . . . .
May the princess of city and house, the great mother, Ninlil, (say to thee) "How long," . . . .[213]

Other examples can be found in Sumerian wisdom literature. In one such text entitled, "Man and his God" (a lamentation), an ancient poet states, "My god, to you who are my father that begot me, let me [*lift*] my eyes, . . ."[214] Furthermore, the Sumerian text, "Lamentation over the Destruction of Sumer and Ur," uses fatherhood language when calling upon Nanna, the revered god of Ur.[215]

On that day, the storm was removed from
    the city, and that city was in ruins,
O Father Nanna, from that city,
    all in ruins, it was removed —
    the people groan.

. . . .
O Father Nanna, may that storm
    swoop down no more upon your city, ...[216]

Fatherhood language in reference to the gods naturally raises the question of divine sonship. As observed above, there are times when the speaker seems to be speaking on a personal level referring to a god as his personal father. At other times, the god appears to be viewed as a father to other gods in the pantheon. How should the

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[213]"Psalm to Marduk," in *ANET*, 390.

[214]"Man and his God," in *COS* 1.179 (line 98).

[215]According to Gwendolyn Leick (*A Dictionary of Ancient Near Eastern Mythology* [New York: Routledge, 1991], 125), Nanna was the moon-god in the Sumerian pantheon (125-27).

[216]"Lamentation over the Destruction of Sumer and Ur," in *COS* 1.166 (lines 208-09, 407).

modern reader interpret these nuances? When people (especially kings) in the ANE addressed a god as a father, were they speaking literally or metaphorically?

In the ANE it was commonly understood that much like humans, gods had gender, married, procreated, and belonged to a pantheon of gods. For example, in the Sumerian myth, "Enlil and Ninlil: The Marriage of Sud,"[217] Enlil makes love to his wife Sud (whom he names Nintu[218]), and fathers a child (Nidaba[219]) by her. Accordingly, if humans spoke of a god like Enlil as a father to the gods, it could easily be taken literally. On the other hand, if one spoke of Enlil as a personal father, its literal significance might be debatable.[220]

However, in ancient Egypt, pharaohs were considered sons and/or descendants of Re, the sun god of the Egyptian pantheon.[221] One of pharaoh's titles was

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[217]Enlil was a god of high importance in the Sumerian pantheon (Leick, *A Dictionary of Ancient Near Eastern Mythology*, 45.

[218]The name Nintu means "Lady-Who-Gives-Birth" or "Lady-of-the-Open-Legs" (Miguel Civil, "Enlil and Ninlil: The Marriage of Sud" *JAOS* 103 [1983]: 60). For a full transliteration and translation of the cuneiform text, ibid, 48-61. See also W.G. Lambert's commentary of the document in the appendix (64-66).

[219]Ibid., 61.

[220]Jeremy Black and Anthony Green (*Gods, Demons and Symbols of Ancient Mesopotamia: An Illustrated Dictionary* [London: British Museum Press, 1992], 138) list a number of gods and goddesses that Enlil fathered by Ninlil.

[221]Frank T. Miosi, "Re," in *The Anchor Bible Dictionary*, ed. David Noel Freedman (New York: Doubleday, 1992), 5:624-25. See also Carl Edwin Armerding ("Ramses [Ramesses] II," in *The New International Dictionary of Biblical Archaeology*, ed. E. M. Blaiklock and R. K. Harrison [Grand Rapids: Zondervan, 1983], 384-85), who reveals that the name Ramesses means "'Ra [the sun-god] is the one who begot him'." For Ramesses to have been begotten by a god gives further credence to the idea that the gods of Egypt, in this case Re, could be viewed as a father. Further evidence can be noted by the pharaonic name, Thutmose, "begotten of Thoth." For further discussion on the pharonic title "Son of Re," see James P. Allen, *Middle Egyptian: An Introduction to the*

"Son of Re,"[222] and he was referred to as Horus, Re's son.[223] Furthermore, the pharaonic

name of Tut-ankh-amun "the living image of Amun," suggests the pharaoh was

considered more than human.[224] It is no surprise, then, to see phrases in Egyptian

literature (prayers, poems, etc.) acknowledging pharaoh's divine sonship.

For example, in the stele of King Wahankh Intef II, a hymn is dedicated to the

sun god, Re, and another to the goddess Hathor (the "goddess of the sky and mistress of

love").[225] In the opening line of the first hymn the pharaoh calls Re his father by asking,

"Will you depart, father Re, before you commend me?"[226] The pharaohs seemed

comfortable calling other gods "father" as well. Although the name Tut-ankh-

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Language and Culture of Hieroglyphs (Cambridge, MA: Cambridge University Press), 65-66.

[222]Miosi, "Re," 624. The close relationship between a ruling pharaoh and the sun god, Re, was well understood in the Egyptian mind. Pharaoh's names were often combined with the suffix "Re," which showed their connection with divinity. Furthermore, Greer and Lewis (*A Brief History of the Western World*, 31) state that for about three millennia Pharaohs, from birth to death, were associated with three deities: Re (the sun-god), Horus (the sky god), and Osiris (the god of the underworld).

[223]James K. Hoffmeier, "The King as God's Son in Egypt and Israel," *The Journal of the Society for the Study of Egyptian Antiquities* 24 (1994): 29. According to Hoffmeier, the Abydos excavations in Egypt have determined that the Horus title given to pharaohs dates back as far as 3250 B.C.

[224]Ibid. In Egyptian history, Amun came to be known as the "king of the gods" and "the driving power behind Re the sun god, creator of the world" (see Vernus, *The Gods of Ancient Egypt*, 185).

[225]Miriam Lichtheim, *Ancient Egyptian Literature: A Book of Readings*, vol. 1 (Berkeley: University of California Press, 1973), 94.

[226]Ibid. For examples of "son of ... [a god]" language, see Adolf Erman, *The Ancient Egyptians: A Sourcebook of Their Writings*, trans. Aylward M. Blackman (New York: Harper & Row, 1966), 269, 272. See also p. 800, where Re is referred to as "Father of fathers, [and] mother of mothers, . . ."

amun "the living image of Amun,"[227] implies the pharaoh's deification, Ramesses II

could also refer to Amun as "father."[228] For instance, in the victory poem

commemorating the success of Ramesses II over the *Khatti*, Ramesses speaks to the god

Amūn, "And his majesty said: 'What is it then, my father Amūn? Hath a father indeed

forgotten his son?'"[229] He further states, "I call to thee, my father Amūn. I am in the

midst of foes whom I know not."[230]

However, Amūn-Re could also be referred to as "father of humankind."[231]

Furthermore, there is evidence to suggest that Egyptians could also correlate fatherhood

terms of a god in a spiritual way. Jan Assmann's translation describing Amūn provides a

clue: "Father and mother for those who put him in their hearts turning from those who

ignore their city."[232]

The debate over kings' divine sonship is also found in biblical texts. Two

references stand out. In 2 Samuel 7:14a, Yahweh, speaking through Nathan, the prophet,

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[227]Hoffmeier, "The King as God's Son," 29.

[228]As already noted, Ramesses, was Re's son. However, by also calling Amun his father, suggests that at least one of the deities' fatherhood over him could not be understood literally.

[229]Erman, *The Ancient Egyptians*, 263. In Egyptian mythology, Amun was the "deity of the air" (see Barbara Watterson, *Gods of Ancient Egypt*, 2nd ed. [Gloucestershire, England: Sutton Publishing, 1996], 136.).

[230]Erman, The Ancient Egyptians, 264.

[231]Jan Assmann, "*Egyptian Solar Religion*," 117. Assman notes that when the term "father" is used for a god, it is often in conjunction with the term "mother."

[232]Ibid., 118.

says to David concerning his son Solomon; אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן, "I will be his

father, and he will be my son." The other is found in Psalm 2:7, which some may

interpret messianically. However, it may also refer to King David; אֲסַפְּרָה אֶל חֹק יְהוָה אָמַר

אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ: "I will declare the decree of Yahweh: he said to me, 'You are

my son, today I have begotten you.'"[233] How to interpret these verses is a standing

debate among scholars.[234] James K. Hoffmeier notes that some, like Roland de Vaux,

believe Psalm 2:7 to be "an adoption formula like that found in the Code of

Hammurabi."[235] On the other hand, others like Charles Fensham and Robert Gordon see

2 Samuel 7 more in terms of covenantal treaty language.[236]

Given the various views among scholars concerning Egyptian texts that

suggest divine kingship (i.e., sonship), it seems best not to be too dogmatic as to whether

Psalm 2:7 should be taken literally or metaphorically. The same should be said of other

texts of the ANE which show kings (e.g., Mesopotamia) speaking to a god in terms of

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[233]Other "divine" sonship texts exist in the Old Testament (e.g., Gen 6:2; Deut 14:1; 32:5), but the ones cited above specifically refer to kings (although Ps 89:27 could also be used as a reference to King David). For a discussion on 2 Sam 7: 12-14; Pss 2:7; 89:20, 27-28; 110:3, see Gerald Cooke, "The Israelite King as Son of God," *ZAW* 73 (1961): 206-25.

[234]Hoffmeier, "The King as God's Son in Egypt and Israel," 31-34.

[235]Ibid., 31. According to Hoffmeier, scholars like S. Szikszai, Gerald Cooke, and Kyle McCarter also understand this to be adoption terminology (ibid., 31-32). On the other hand, Hoffmeier points out that Charles Fensham sees 2 Sam 7 as "consistent with treaty terminology . . . [and] that the terms 'father' and 'son' are found in Semitic texts to indicate the suzerain and vassal covenant/treaty relationship" (ibid., 32). However, Fensham does believe that the adoption concept along with the covenant idea can be combined (ibid.). For a list of verses on sonship and an emphasis on sonship as covenantal, see John L. McKenzie, "The Divine Sonship of Men in the Old Testament," *CBQ* 7 (1945): 326-39.

[236]Hoffmeier, "The King as God's Son in Egypt and Israel," 32.

"father." However, if one adheres to the *adoptive* and/or covenantal understanding of "divine" sonship, then obviously the term must be taken metaphorically for an adopted son is not a direct progeny. This seems to be the best position to take. As noted at the outset of this study, we understand the term "father" for divinity to be taken metaphorically. However, one should also recognize that literal interpretations of divine fatherhood and divine sonship existed in the ANE, as in the case of Egypt. In any case, the illustrations above are not intended to be exhaustive of ANE literature. Their purpose is simply to demonstrate the widespread acceptance of fatherhood language in regard to deities.[237]

Metaphorical Paternity: An Old Testament Perspective

The Old Testament extensively employs the literal term "father" (i.e., earthly father). However, the term can also be employed metaphorically. Like other peoples of the ANE, Israelites also used the term "father" in the political and religious realms. Furthermore, evidence for it can be found in theophoric names, as the following discussion reveals.

General Observations

"The 'Father' Metaphor" (Figure A2 in Appendix) reveals that the term "father" could be applied to both the sacred and secular realms. Although the scriptural account does not provide evidence of a vassal king calling a suzerain king "father," it is

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[237]For further discussion on the widespread understanding of gods as fathers in the ANE, see Tasker, *Ancient Near Eastern Literature and the Hebrew Scriptures about the Fatherhood of God*, 15-77.

acknowledged through sonship language. In 2 Kings 16:7, Ahaz accepts Tiglath-

Pileser's fatherhood over him: עַבְדְּךָ וּבִנְךָ אָנִי עֲלֵה וְהוֹשִׁעֵנִי מִכַּף מֶלֶךְ־אֲרָם וּמִכַּף מֶלֶךְ יִשְׂרָאֵל הַקּוֹמִים

עָלָי, "I am your servant and your son, come up and save me from the hand of the king of

Aram and from the hand of the king of Israel, those who rise up against me."

The term "father" is used metaphorically for a variety of entities including

Naaman, a military commander of the Syrian forces. In most cases the term seems to be

given honorifically, or as an acknowledgment of a position of status. It can also carry

with it the element of originator (e.g., King David [see Figure A2, The "Father"

Metaphor, in Appendix], or Jabal, the "father" of tent dwellers [Genesis 4:20], or Jubal,

the "father" of harpists and flutists [Genesis 4:21]). At other times, it is used of

patriarchs/ancestors, originator of a guild/vocation/tribe /kingship, and even a pit (see

Figure A2. The "Father" Metaphor, in Appendix). Furthermore, on occasion the biblical

text uses the term with political overtones (see discussion below).

The term "father" is used sacrally of entities such as Yahweh, Elohim (Psalm

68:6[5]), prophets, priests, and even idolatrous objects (see Jeremiah 2:27).[238] Although

some categories mentioned in extra-biblical literature may not be mentioned in the Old

Testament (e.g., sheikh), the range of usage for "father" as a metaphor is similar

throughout the ANE. Accordingly, its usage would be similarly understood in Israel.

Obviously, "Yahweh," the patron God of Israel, would be a unique sacred category for

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[238]This study categorizes these entities as "sacral" categories, because their vocations or affiliations are in some way connected with divinity. See specific scriptural references in Table A1. Sacral Metaphorical Expressions of "Father" in the Old Testament, in Appendix.

Israel.[239] The uniqueness of Yahweh's fatherhood over Israel seems to revolve around

his holy character.[240] He was not like other gods, who like their followers, behaved

immorally.

Political Use of the "Father" Metaphor

On three occasions, biblical texts employ the title "father" metaphorically

in reference to a political entity (i.e., a king or high official).[241] In Genesis 45:8, Joseph

(second in command to Pharaoh) refers to himself as a "father" to Pharaoh: וַיְשִׂימֵנִי לְאָב

לְפַרְעֹה וּלְאָדוֹן לְכָל־בֵּיתוֹ וּמֹשֵׁל בְּכָל־אֶרֶץ מִצְרָיִם׃, "And he (God) has appointed me as a father to

Pharaoh, and as a lord to all his house, and a ruler in all the land of Egypt."[242] First

Samuel 24:12 (11) recounts David holding a piece of King Saul's robe in his hand and

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[239]The generic term "Elohim" (God) and its cognates is well attested by
scholars as a term used by other nations besides Israel. However, Yahweh is understood
to be the only God of Israel (see Exod 3:14).

[240]One difference between Yahweh and pagan gods is that Yahweh was never
known to have procreated for he is nonsexual. On the other hand, pagan deities were
understood as sexual beings, who were sexually active and procreated children.

[241]There are other metaphorical and literal uses of the title "father" in the Old
Testament. However, with the exception of Naaman (2 Kgs 5:13), the ones cited above
pertain strictly to the political realm. The "father" references to King David (a political
figure) in 2 Kgs 20:5, 2 Chr 21:12, and Isa 38:5, are omitted from the above list because
by context they are referring to him in an ancestral way rather than as a political entity.
For example, 2 Kgs 20:5 and Isa 38:5 are Yahweh's words to Isaiah who then spoke them
to King Hezekiah, כֹּה־אָמַר יְהוָה אֱלֹהֵי דָּוִד אָבִיךָ, "Thus says Yahweh, the God of your father
David." On the other hand, 2 Chr 21:12, speaks of David as King Jehoram's father,
כֹּה אָמַר יְהוָה אֱלֹהֵי דָּוִיד אָבִיךָ, "Thus says Yahweh, the God of your father David."

[242]In Joseph's case, the use of the phrase "father to Pharaoh" probably meant
he was his counselor or advisor in the running of his kingdom (see Ringgren, "אָב 'ābh,"
8). Another nuanced meaning suggests Joseph was the chief overseer under Pharaoh's
command (see Gen 41:41) (see John T. Willis, "אָב as an Official Term," 132. Cf. also

calling out to him, וְאָבִי רְאֵה גַּם רְאֵה אֶת־כְּנַף מְעִילְךָ בְּיָדִי , "So, my father, look again! See the edge of your robe in my hand!" Isaiah 22:21 (cf. also 2 Kgs 18:18)[243] speaks of Eliakim, (the son of the royal official, Hilkiah) as one who would "become a father to the dwellers of Jerusalem and to the house of Judah" (וְהָיָה לְאָב לְיוֹשֵׁב יְרוּשָׁלַ͏ִם וּלְבֵית יְהוּדָה). Although not necessarily a "political" category, 2 Kings 5:13, reveals that the servants of Naaman, the commander of the Syrian army, refer to him as "my father" (אָבִי).[244]

Although the metaphorical use of the term "father" appears in political terminology, it was not limited to the political realm. Its influence seems to have been pervasive enough to spill over into the religious sphere as well. This should come as no surprise since the people of the ANE understood their world to be closely linked to the world of the gods, where the physical and the spiritual often overlapped and merged into one.[245]

Religious Use of the "Father" Metaphor

As already noted, the Old Testament speaks of individuals in religious vocations such as prophets and priests, along with divinity, as "father." However, it

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Christopher J. H. Wright, who sees the word as meaning "chief advisor and governor" (Wright, "אָב," 221).

[243]Second Kgs 18:18 refers to Eliakim as one who was "over the household" (עַל־הַבָּיִת) of King Hezekiah.

[244]For a discussion on the use of the word "father" for Joseph, Saul, and Naaman, see Willis, "אָב as an Official Term," 132-33.

[245]Cf. Daniel I. Block (*The Gods of the Nations: Studies in Ancient Near Eastern National Theology*, 2nd ed. [Grand Rapids: Baker Academic, 2000], 82-91), who demonstrates that the gods in the ANE were understood to control and order the territories of countries, their defense, and government.

rarely uses the term "father" as an epithet of deity in personal names.[246] Nevertheless, it existed and seems to have been used in names over a lengthy period, suggesting the concept was well established in Israel. A closer look at its use among Israelites may prove helpful.

Theophoric names. Theophoric personal names are also common in the biblical text. Numerous names include the word אָב "father" in its composite combination.[247] Generally the term is seen as a prefix, as in names like Abraham (אַבְרָהָם), Abimelech (אֲבִימֶלֶךְ), Abinadab (אֲבִינָדָב), Abishai (אֲבִישַׁי), etc. Less frequently אָב appears in names referring to deity, such as Joab (יוֹאָב),[248] which can be defined as "Yahweh is

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[246]Huffmon, "Father אב," 327.

[247]See Jeffrey H. Tigay (*You Shall Have No Other Gods: Israelite Religion in the Light of Hebrew Inscriptions*, Harvard Semitic Studies, vol. 31 [Atlanta: Scholars Press, 1986], 7), who states that out of the 466 theophoric names in the Bible, "413 (89%) bear Yahwistic names and 53 (11%) bear clearly or plausibly pagan names." Cf. Tigay's statistical chart (ibid., 7). The greatest percentage of theophoric names come from the "Judges-United Monarchy" period with 163 names. The second highest percentage comes from the "Divided Monarchy" with 127 names. Tigay gleans his information from Dana Marston Pike's work, "Israelite Theophoric Personal Names in the Bible and their Implications for Religious History" (Ph.D. diss., University of Pennsylvania, 1990). However, unlike Pike, Tigay takes into account the "*ba'al* names and . . . exclude[s] individuals likely to have been born and named after the fall of Jerusalem" (Tigay, *You Shall Have No Other Gods*, 7). For more discussion on theophoric personal names and their widespread use in Israel, Edom, Moab, Ammon, and Phoenicia, see Block, *The Gods of the Nations*, 40-48.

[248]Fowler (*Theophoric Personal Names in Ancient Hebrew*, 45) observes that the suffix use of אב in names during the "pre-monarchical period was "1 in 48," while in the time of the monarchy it was "1 in 39." Gray suggests that יואב may have come from the root יאב and is therefore not a compound word. However, in the end, he believes the word to be a "composite" (see Gray, *Studies in Hebrew Proper Names*, 24-25, 153).

father,"[249] and Abijah (אֲבִיָּה) ("My father is Yahweh").[250] Accordingly, names like Joab

and Abijah seem to point to an understanding of the concept of Yahweh's fatherhood in

Israel.[251]

God as Father. Sixteen times the Old Testament uses the "father" metaphor

for the God of Israel (i.e., Yahweh/Elohim/El).[252] On other occasions, God is compared

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[249]Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, ed. and trans. M. E. J. Richardson (Leiden: E. J. Brill,1995), 2:397-98.

[250]Layton, *Archaic Features*, 146. Layton believes that in the world of the Canaanites "the medial–*i* vowel . . . [was] the 1st c. s. pronominal suffix" (see pp. 146-50 for his discussion). Layton further points out that "'*ab*" is only one of "four kinship terms [that are used] . . . within the Canaanite onomasticon." The other three are "'*ah*, *ham*, and '*am*" (145).

[251]Again, in light of Harry A. Hoffner's statement (see n. 180 above), names like Joab and Abijah may have been given for reasons of popularity rather than the notion of Yahwistic fatherhood. The fatherhood possibility exists, but caution must be taken. For example, other names in Hebrew onomastica such as יוֹאָח "Yahweh is brother" (see 2 Kgs 18:18; 1 Chr 6:24; Isa 36:3) could just as easily suggest Yahweh was also considered a "brother." Archaeological discoveries have revealed many theophoric names throughout Israel. For inscriptions, prefixed with the word "father" attached to "Yahweh," see Tigay, *You Shall Have no Other Gods*, 47. Cf. also Pike, ("Israelite Theophoric Personal Names") and her section on "Yahwistic Personal names," 30-84. For a list of theophoric names where "father" is attached as a suffix to the name "*yhw*," see Tigay, *You Shall Have no Other Gods*, 54. For more discussion on theophoric personal names, cf. Jeaneane D. Fowler, *Theophoric Personal Names in Ancient Hebrew*. For Israelite theophoric personal names cf. Noth, *Die israelitische Personennamen im Rahmen der gemeinsemitischen Namengebung*, 66-131. For a "structural" and "lexical analysis" of "Israelite personal names," see Robert Brooks Lawton, Jr., "Israelite Personal Names on Hebrew Inscriptions Antedating 500 B. C. E." (Ph.D. diss., Harvard University, 1977). For definitions of personal names in the Bible, cf. H. H. Rowley, *Dictionary of Bible Personal Names* (London: Nelson, 1968).

[252]Wonyong Jung (*The Divine Father Concept in the Old Testament*, Sahmyook University Monographs Doctoral Dissertation Series 5 [Seoul: Sahmyook University, 1997], 3 n. 3) lists fifteen occasions in which the father metaphor is used for the God of Israel. However, he does not include Isa 9:6, which would bring the count to

to an earthly father in simile fashion (e.g., Deut 1:31; 8:5, Ps 103:13; Prov 3:12), or by default is viewed as a father when Israel is called his child/son (e.g., Exod 4:22-23; Deut 14:1; 32:5; Ezek 16: 20-21; Hos 11:1).[253]

The sixteen scriptural references that use the father metaphor for God present various characteristics about him that may have more than one meaning. From the context, it appears that the meanings may be grouped into one of five general SACP categories: (1) God as creator (Deut 32:6; Isa 64:7 (8); Mal 2:10) (2) God as care-giver (1 Chr 17:13; 22:10; Pss 68:6(5); 89:27(26); Isa 63:16 [twice]; Jer 3:4; 19; 31:19) (3) God as a disciplinarian (2 Sam 7:14) (4) God as adopter (1 Chr 28:6), and (5) God as authority figure (Isa 9:6); Mal 1:6.

Clearly, the metaphorical references and meanings to God's fatherhood throughout the Old Testament support the deuteronomic picture of his fatherhood, which is the focus of our discussion in the next chapter.

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sixteen. For the sixteen metaphorical references of "father" for God in the Old Testament, see Table A1. Sacral Metaphorical Expressions of "Father" in the Old Testament, in Appendix.

[253]Jung also includes these verses from Exodus, Deuteronomy, Psalms, Proverbs, and Hosea in his dissertation. For these listings and more, see Jung, *The Divine Father Concept*, 3 n. 3, and 4 n. 1. However, Jung does not mention Ezek 16: 20-21 in this list. The Hosea passage (vv. 3-4) is especially revealing in that it metaphorically speaks of God acting like a father who holds his young son, Ephraim, in his arms, and teaches him how to walk and eat food. For more verses and comments pertaining to Israel as a son and God as a father and a mother, see Dille, "God as Father and Mother," 53-60. In Ps 27:10 David makes a comparison by contrast between Yahweh and earthly parents: "For my father and my mother have forsaken me, but Yahweh, he will take me up."

Conclusion

The purpose of this chapter has been to clarify how the role of literal and metaphorical paternity was perceived in ancient Israel and throughout the ANE. Various concepts have emerged. First, this study discussed the ways in which men became fathers in the ANE. Primarily, this was accomplished by procreating offspring. As a generative figure he was the "creator" of a household. A father's children were an extension of himself. By properly raising his children, the desired end would be that his sons and daughters might bring honor to the household, the family name, and the god they served. A man could also become a father through means of adoption. Legal adoption formulas were used, which had covenantal overtones. Although no clear cases of adoption can be found in the Old Testament, there are allusions to it in the metaphorical relationship between Yahweh, as a father, adopting Israel as his child.

Second, the father was the head of his household. As a headship figure, he held ultimate authority over his household. The headship role of the home brought with it various responsibilities, such as being a proper disciplinarian, a cultic leader in religious observances, a decision maker, and a care-giver.

Third, as care-giver, the father had three key responsibilities: (1) teacher, (2) protector, and (3) provider. Undoubtedly, other aspects of fatherhood could be developed, but this study suggests that these three elements provide a succinct depiction of what it meant for a father to be a caring figure.

Finally, this study has demonstrated that the role of a father had an emotional quality to it. His unique role created a great sense of attachment to what was under his care, which in turn carried with it the potential for deep emotion (e.g., pathos).

This chapter also discussed metaphorical paternity in political spheres. It presented data from the ANE to show the pervasiveness of fatherhood language in vassal/suzerain treaties as well as in titles for political figures in general. Although biblical texts do not address the issue of fatherhood language in treaties, they do reveal that political and sovereignty figures could be called "father." Generally, the title was given honorifically, but could also include meanings and nuances such as care-giver, and authority figure.

Furthermore, this study has demonstrated that the "father" metaphor could be used in religious relationships. Prophets, priests, gods, and religious objects of worship could all be called "father." Creation stories, mythology, poetry and other forms of literature all suggest that calling gods "father" was not a unique phenomenon. Accordingly, the Old Testament record attests that Yahweh/God/ was also called "Father."[254]

Moreover, theophoric onomastica that included "father" in personal names, both in biblical and extra-biblical texts reinforce the concept that the people of the ANE had no problems with the idea of gods/God being called "father." It was noted that the rationale for naming an individual theophorically may have stemmed from the wide acceptance of a god within a culture, and perhaps to invoke his/her parental qualities over the person named. On the other hand, the name may have been given simply because it sounded good to the ear, without any further meaning involved. In any case, the fact that

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[254]See Table A1. Sacral Metaphorical Expressions of "Father" in the Old Testament, in Appendix.

compound deity/father names existed in the ANE demonstrates the ease with which people correlated the two in their minds.

The empirical evidence is clear. The SACP surrounding literal paternity made it possible for people of the ANE to associate divinity with fatherhood. Deuteronomy's depiction of Israelite culture was no different. The Israelite's concept of divine paternity could not be divorced from their understanding of literal paternity. Accordingly, the SACP of the literal sheds light on, and give meaning to, the "father" metaphor pertaining to the divine. These concepts are foundational as this study now turns its focus on the role of divine paternity from the book of Deuteronomy itself.

CHAPTER 4

THE ROLE OF DIVINE PATERNITY IN THE COVENANTAL
LANGUAGE OF DEUTERONOMY

Introduction

The covenantal language of Deuteronomy has been recognized among biblical

scholars for decades.[1] Its relational overtones give insight into the role Yahweh plays

before his people Israel. As the speeches unfold in Deuteronomy, they often describe

Yahweh's actions and his requirements for Israel and give the reader a broader

understanding of God and his role as covenant partner.[2] Although the book describes

Yahweh in a variety of ways, it also reveals his character through the epithets and titles

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[1]Moshe Weinfeld (see Moshe Weinfeld, *Deuteronomy and the Deuteronomic School* [Oxford: Oxford University Press, 1972], 59-61) credits George. E. Mendenhall for being the first to compare the covenant treaty pattern (i.e., the "Sinai and Shechem covenants" [59]) between Israel and Yahweh with that of the ancient Hittite treaties of the "second millennium B.C." (59). However, Weinfeld observes that since Mendenhall understood Deuteronomy ("Covenant of the Plains of Moab" [59]) to have been written in the first millennium B.C., Mendenhall concluded it could not have been patterned after the "original treaty pattern" of the Hittites (59). However, Weinfeld explains that two years after Mendenhall's work was published, the treaties of Esarhaddon were discovered, which in Weinfeld's mind, reveals a "continuity of tradition . . . from the time of the Hittite Empire" (60). For Mendenhall's discussion, see George E. Mendenhall, "Covenant Forms in Israelite Traditions," *BA* 17, no. 3 (1954): 50-76. For more discussion on Deuteronomy as a covenantal document, see Eugene H. Merrill, *Deuteronomy*, NAC 4 (Nashville: Broadman & Holman, 1994), 27-32.

[2]For discussion on the speech genre of Deuteronomy, see Daniel I. Block, *The Gospel According to Moses: A Commentary on Deuteronomy 1-11*, forthcoming, 7-11. Cf. also comments by James W. Watts, *Psalm and Story: Inset Hymns in Hebrew Narrative*, JSOT Supplement Series, 139 (Sheffield: JSOT Press, 1992), 63. Watts suggests that chap. 31 contains seven speeches by Moses (64-65).

given to him. The purpose of this chapter will be to look at those texts that refer to

Yahweh as father, and examine their literary and theological contexts. The genre and

structure of each text will be analyzed, as well as any surrounding verses that shed light

on Yahweh's role as father. Finally, words that might implicitly describe Yahweh as

father throughout Deuteronomy will also be examined. This exercise should provide a

clearer understanding of the role of Israel's God as their divine father.

Explicit References to Divine Paternity

Usually, the book of Deuteronomy refers to God simply as יְהוָה (Yahweh).

Often this title includes "Yahweh God," "Yahweh your God," and "Yahweh our God."

Sometimes, "Yahweh" is cast in a historical patriarchal context and is referred to as

יְהוָה אֱלֹהֵי אֲבוֹתֵכֶם, "Yahweh God of your fathers."[3] Twice he is referred to as

אֲדֹנָי יְהוִה, "Lord Yahweh."[4] However, of particular interest for this study are the

infrequently used titles for Yahweh. For example, once, he is referred to as עֶלְיוֹן, "The

Most High."[5] He is also described אֱלֹהֵי הָאֱלֹהִים וַאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא, "God of

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[3]Deut 1:11, 21; 4:1; 6:3; 12:1; 26:7; 27:3; 29:24 (25). The preference of the deuteronomic writer is to use "Yahweh God of your fathers" as opposed to "our fathers" (26:7) or "their fathers" (29:24 [25]). The title using the first personal pronoun, "Yahweh God of my fathers," is not found in Deuteronomy. However, the title, "Yahweh my God" is found in chaps. 4:5; 18:16; 26:14. The title, "Yahweh his God," occurs in chaps. 17:19; 18:7.

[4]Deut 3:24; 9:26. Yahweh is also referred to as "Lord of lords" (וַאֲדֹנֵי הָאֲדֹנִים) in 10:17, but because of the lengthy description of him in that verse, we have placed it in a category of its own (see n. 6 below).

[5]Deut 32:8.

gods and Lord of lords, the great, mighty and awesome El."[6] By means of a simile,

Deuteronomy 32:11 compares Yahweh to an eagle/vulture that cares for its young. On

other occasions, he is described metaphorically as a "rock."[7] As already observed, once,

the text refers to Yahweh metaphorically as "Father" (Deut 32:6). The Song of Moses

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[6]Deut 10:17. Often Yahweh/God is described adjectivally, as is noted in this verse. Deut 7:9 describes him as "the faithful God" (אָמַן) one "who keeps the covenant and mercy (חֶסֶד) to those who love him and to those who keep his commandments to a thousand generations." He is also depicted as "compassionate" (רַחוּם; 4:31), as well as one who can administers justice (מִשְׁפָּט) (10:18). He is both a consuming fire (אֵשׁ אֹכְלָה) and jealous (קַנָּא) (4:24), but also one who loves (אָהֵב) (7:8). For the title, El ('Ilu, in the Ugaritic pantheon), see "The Ba'lu Myth," in *COS* 1.86 (see Dennis Pardee's remarks in his introduction). El was well known in Ugaritic mythology as the supreme god (see Conrad E. L'Heureux, *Rank among the Canaanite Gods El, Ba'al, and the Repha'im*, Harvard Semitic Monographs 21 [Missoula, MT: Scholars Press, 1979], 10-12). El is often referred to as "father" by the subordinate gods. The title "father," for El, is seen repeatedly in Dennis Pardee's full translation of "The Ba'lu Myth," in *COS* 1.86. For an excellent synopsis on El as creator, father, bull, and king in the Ugaritic pantheon, see David R. Tasker, *Ancient Near Eastern Literature and the Hebrew* Scriptures *about the Fatherhood of God*, SBL 69 (New York: Peter Lang, 2004), 58-64. El was also given the title, *ab adm*, (see *The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and Other Places*, ed. M. Dietrich et al. [Münster: Ugarit-Verlag, 1995], 1.14.I.37). See also Marvin H. Pope, "The Status of El at Ugarit," *UF* 19 (1987): 221; See also Tasker, *Ancient Near Eastern Literature and the Hebrew* Scriptures *about the Fatherhood of God*, 58-59. According to Tasker, the title, "father of man" (i.e., *ab adm*) for El, suggests he was the one "providing progeny" (59) for earthlings. In contrast, the El of the Old Testament does not procreate. For a discussion on El of Ugarit and his sexual prowess, see Marvin H. Pope, "Ups and Downs in El's Amours," *UF* 11 (1979), 701-08. El was also known as the "father of the years" (see line S of Column V, Tablet VI AB in U. Cassuto's work, *The Goddess Anath: Canaanite Epics of the Patriarchal Age: Texts, Hebrew Translation, Commentary and Introduction*, trans. Israel Abrahams [Jerusalem: The Magnes Press, 1971], 166-67). The title "father of years" seems to imply longevity. However, Tasker follows Theodore Mullen's lead (*The Divine Council in Canaanite and Early Hebrew Literature* [Chico, CA: Scholars Press, 1980], 23) and reveals that often when "father of years" is found in reference to El it is in conjunction with his kingship over the other gods (see Tasker, *Ancient Near Eastern Literature and the Hebrew* Scriptures *about the Fatherhood of God*, 63). Notice a similar titular expression found in Isa 9:5 (6) אֵל גִּבּוֹר אֲבִיעַד, "mighty El, everlasting father."

[7]Deut 32:4, 15, 18, 30, 31.

(Deut 32:1-43) provides descriptive material concerning Yahweh (God)[8] as "father" and uniquely portrays him as a progenitor, as well as one capable of deep emotion.[9]

In addition to the one metaphorical expression concerning Yahweh's fatherhood (Deut 32:6), three other texts in Deuteronomy explicitly refer to Yahweh as father (Deut 1:31; 8:5; and 14:1-2).[10] In 1:31, the text alludes to his fatherhood in simile fashion by comparing him to an earthly father carrying a son: נְשָׂאֲךָ יְהוָה אֱלֹהֶיךָ כַּאֲשֶׁר יִשָּׂא־אִישׁ אֶת־בְּנוֹ, "Yahweh your God carried you, just as a man carries his son." Similarly, 8:5 compares Yahweh to a father who disciplines his son: כַּאֲשֶׁר יְיַסֵּר אִישׁ אֶת־בְּנוֹ יְהוָה אֱלֹהֶיךָ מְיַסְּרֶךָּ, "Just as a man disciplines his son, Yahweh your God disciplines you." Although 1:31 and 8:5 describe different actions of a father toward his son, they both portray the functions of a father in the raising of his son. This study combines these two texts with their context in order to describe Yahweh's role as a father. Chapter 14:1-2 depicts Israel as Yahweh's child (14:1), which assumes Yahweh's role to be that of "father." Since 14:1-2 seems to contain covenantal adoption language, this study will discuss that chapter in terms of how Yahweh's child is to respond to the call of adoption and sonship.

This investigation will not deal with these texts serially as they occur in Deuteronomy, but will arrange the material in a logical manner. Since a father would

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[8]The text uses "God."

[9]Deut 32 covers a wide array of ideas and themes. Some consider it a summary of the book as whole (see Watts, *Psalm and Story*, 67). However, for the purpose of this study, vv. 4-21 have been selected for analysis because they contain language pertaining to divine paternity. For the many epithets and names given to God in Deut 32, see David Noel Freedman, "Divine Names and Titles," in *Magnalia Dei The Mighty Acts of God: Essays on the Bible and Archaeology in Memory of G. Ernest Wright*, ed. Frank Moore Cross et al. (Garden City, NY: Doubleday & Company, 1976), 79-80.

[10]Only one text in Deuteronomy refers to God as King (33:5), though some scholars argue that this may be referring to Moses (Tigay, *Deuteronomy*, 322).

engender a son before he would care for him, it seems logical to present the data

pertaining to divine paternity in the same order, beginning with the progenitor section

(ch. 32).[11] Since we understand chapter 14 to have covenantal overtones, it will be

treated last because of the ramifications it has on how the child, Israel, is to respond to his

father. This study first seeks to account for the fatherhood of God, then attempts to

comprehend its meaning to Israel within the covenantal framework of Israel's role as

God's child. In summary, we seek to answer the following questions: "How does God

become Israel's father?" "How does God function as Israel's father?" and "How should

Israel respond to God as father?" Again, answers will be sought first by discussing

chapter 32, then chapters 1 and 8, and finally chapter 14, respectively.

How God Became Israel's Father

The preceding chapter revealed that an essential function of a father was to

procreate offspring. However, when discussing divine paternity over Israel, one enters

into the metaphorical realm. Therefore, God's fatherhood must be understood under that

rubric.[12] Even though God did not literally procreate Israel, Deuteronomy 32 talks about

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[11]This study is aware that Deut 32 (the Song of Moses) includes a combination of metaphors that describe Yahweh as progenitor/creator as well as adopter. However, since there is a strong emphasis on Yahweh as creator in the Song, we have chosen it as our starting point for this study.

[12]Some scholars (e.g., Karl Barth) argue that God's fatherhood is inherent in his nature and that it is the primary paradigm from which human fatherhood should be understood (see Karl Barth, *Dogmatics in Outline*, trans. G. T. Thomson [London: SCM Press, 1949], 43). See also Roland M. Frye's similar observations of Barth (Roland M. Frye, "Language for God and Feminist Language: Problems and Principles," *Scottish Journal of Theology* 41 [1988]: 467). Understanding God's fatherhood ontologically needs exploration. For a discussion on God's fatherhood as ontological, see Dennis F. Kinlaw, *Let's Start with Jesus: A New Way of Doing Theology*, (Grand Rapids:

how he became their father.[13] In order to understand this idea better, our study will first

discuss the literary and theological context of Deuteronomy 32, and then follow with an

analysis vv. 6, 18 within the literary context of chapter 32.

The Literary and Theological Context
of Deuteronomy 32

The literary and theological context of Deuteronomy is best understood by

discussing the dating and provenance of the book. Scholars have differed on this subject

over the years. Most believe that multiple hands were involved in the shaping of the

book before it reached its final form, usually thought to have occurred during the time of

Josiah or some time thereafter.[14] Like most critical scholars, Moshe Weinfeld finds the

provenance of the book in the time of the reforms of Hezekiah and Josiah[15] with some

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Zondervan, 2005), 26. However, for the purpose of this study the fatherhood of God will
be understood metaphorically through the lens of human fatherhood.

[13]God's fatherhood over Israel, is not a biological relationship, but a
metaphorical one (see Allan Coppedge, *Portraits of God: A Biblical Theology of
Holiness* [Downers Grove, IL: InterVarsity Press, 2001], 255). See also Paul Mankowski
("The Gender of Israel's God," in *This Is My Name Forever: The Trinity & Gender
Language for God*, ed. Alvin F. Kimel Jr. [Downers Grove, IL: InterVarsity Press, 2001],
40), who rightfully states that the fatherhood of God is not to be understood in terms of
sexuality, but by an "act of divine will."

[14]For a thorough discussion on scholars' views (before and after 1930) on the
provenance of Deut 32 from a historical and/or linguistic standpoint since, see Paul
Sanders, *The Provenance of Deuteronomy 32*, Oudtestamentische Studien 37 (Leiden: E.
J. Brill, 1996), 1-57.

[15]Moshe Weinfeld, *Deuteronomy 1-11*, The Anchor Bible, vol. 5A (New York:
Doubleday, 1991), 1. Weinfeld states, "We must suppose that the main layout of the book
existed long before that time—that is, at the time of Hezekiah. But we still do not know
what belongs to later Josianic elaboration and what existed before" (51). One of
Weinfeld's arguments for a late dating is the similarities noted between the covenantal
language of Deuteronomy and the treaties of Esarhaddon (6-9). However, he admits that
similarities are to be noted between the literature of Deuteronomy and that of the ancient

sections having been written as late as the Exilic period.[16] Patrick D. Miller observes that although there are various ideas on dating and provenance, three main theories stand out; (1) the book originated within "prophetic circles" (discussed by Nicholson); (2) it came from "Levitical priestly circles" (suggested by Von Rad); (3) it stemmed from "wisdom and scribal circles" (noted by Moshe Weinfeld).[17] These three theories all assume a date

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Hittite treaties of the second millennium where in the introductory sections the suzerain's goodwill highlighted (7). Weinfeld further clarifies, "In the Hittite treaties and the Israelite covenant, along with the demand of 'love' (loyalty) on the part of the vassal come expressions of affection from the side of the sovereign" (8). However, Weinfeld believes that the ancient Hittite similarities in Deuteronomy were later "reworked" (i.e., the period of Hezekiah and Josiah) "in accordance with the prevalent covenantal pattern reflected in the VTE [vassal treaties of Esarhaddon]" (9). For similarities between Deuteronomy and the Assyrian treaties of the first millennium, see also pp. 6-9. Gerhard Von Rad (Gerhard von Rad, *Deuteronomy: A Commentary*, OTL (Philadelphia: The Westminster Press, 1966), 23-30) attributes the writing of Deuteronomy to the levitical priesthood for the purpose of religious reform during the time of Josiah. Furthermore, he considers the sermons of Moses in Deuteronomy to be fictional (28). For similar arguments, cf. Walter Brueggemann, *Deuteronomy* (Nashville: Abingdon Press, 2001), 17-24. For another author who understands the deuteronomistic history in general to have be written at a late date (i.e., sixth century B.C.), see M. Noth, *The Deuteronomistic History*, JSOTSup 15 (Sheffield, JSOT Press, 1981), 79-83, and Tigay's remarks on Martin Noth in Jeffrey H. Tigay, *Deuteronomy*, The JPS Torah Commentary, ed. Nahum M. Sarna (Philadelphia: The Jewish Publication Society, 1996), xxv-vi. Cf. also John D. Watts, "The Deuteronomic Theology," *Review and Expositor* 74 (1977): 324-25. According to Jeffrey Tigay (*Deuteronomy*, xix-xx), the argument for a late writing of the Pentateuch has been around since the Middle Ages, and a Josianic writing for Deuteronomy since the time of W. M. L. De Wette "(1805)."

[16]Weinfeld, *Deuteronomy 1-11*, 14. Weinfeld suggests this to be the case with Deut 1-4.

[17]P. D. Miller, *Deuteronomy*, Interpretation (Louisville: Westminster/John Knox, 1990), 5-8. With regard to a provenance from a prophetic circle, see E. W. Nicholson, *Deuteronomy and Tradition* (Philadelphia: Fortress Press, 1967); 69. For parallels between Deuteronomy and wisdom literature, see Weinfeld, *Deuteronomy 1-11*, 62-65. Other elements such as style, form, and poetic parallelism are also factors that can affect dating and provenance (see Stanislov Segert, "Song of Moses and Ugaritic Poetry: Some Parallelistic Observations," in *"Und Mose schrieb dieses Lied auf:" Studien zum Alten Testament und zum Alten Orient*, ed. Manfried Dietrich and Oswald Loretz, AOAT 250 [Munster: Ugarit-Verlag, 1998], 710-11). For a comparative analysis between the

of authorship no earlier than the end of the divided kingdom.[18] However, some

conservative voices favor an earlier composition. Generally, they disagree with the

Documentary Hypothesis and its fragmented understanding of Pentateuchal origins. For

example, because of the parallels between the ancient Hittite treaties and the language of

Deuteronomy, Eugene Merrill prefers to date the final composition of the book sometime

during the 1400s.[19] Similar interpretations are heard in Meredith Kline,[20] Peter Craigie,[21]

Song of Moses and the Isaianic prophecies, see Ronald Bergey, "The Song of Moses (Deuteronomy 32, 1-43) and Isaianic Prophecies: A Case of Early Intertextuality?," *JSOT* 28, no. 1 (2003): 39-54.

[18]Clines believes one can best understand the Pentateuch by stressing the importance of theme within it. To deal with "sources" and "pre-history," in his mind, "are for the most part entirely hypothetical, . . ." David J. A. Clines, *The Theme of the Pentateuch* (Sheffield: JSOT Press, 1978), 9.

[19]Merrill, *Deuteronomy*, 23, 36-37. Furthermore, Jeffrey Tigay, in his discussion on the dating of Deuteronomy (see Tigay, *Deuteronomy*, xix-xx) mentions various scholars and figures in history who favor a late dating. Tigay himself favors an eighth-seventh century B. C. composition (xxi), but points out there have been voices to the contrary like "Rabbi Juday b. Ilai [who] held that it [i.e., Deut 34:5-12] must have been written by Joshua" (xix).

[20]Kline states, "While it is necessary to recognize a substantial continuity in pattern between the earlier and later treaties, it is proper to distinguish the Hittite treaties of the second millennium B.C. as the 'classic' form. And without any doubt the Book of Deuteronomy belongs to the classic stage in this documentary evolution. Here then is significant confirmation of the prima facie case for the Mosaic origin of the Deuteronomic treaty . . ." (Meredith G. Kline, *Treaty of the Great King* [Grand Rapids: Eerdmans, 1963], 43).

[21]Craigie agrees that the Hittite treaties can be helpful in the dating of Deuteronomy, but is careful not to put full weight on it. He would rather put more emphasis for an early dating because of the book's covenant form and its "religious significance" (i.e., that of being bound to God and freed from Egypt). Furthermore, for Craigie, it is the "treaty pattern" that helps shed light on the relational quality between God and Israel (P. C. Craigie, *The Book of Deuteronomy*, NICOT (Grand Rapids: Eerdmans, 1976), 28. For a discussion on the weakness and problems that arise (e.g., centralization of worship, "centralizing" laws) when one ascribes the provenance of

and others. These concur that parallel elements in the Hittite treaties may indicate an early date of the book.[22]

Deuteronomy 32 presents similar problems of dating and provenance.[23] The Wellhausen Documentary Hypothesis and varieties thereof have had an influence on the literary and theological relationship understanding of the book and of chapter 32.[24] If one

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Deuteronomy to the reforms of Josiah, see J. G. McConville, *Deuteronomy*, Apollos Old Testament Commentary 5 (Downers Grove, IL: InterVarsity, 2002), 5:30-33.

[22]See Walter C. Kaiser Jr., *The Old Testament Documents: Are They Reliable and Relevant?* (Downers Grove, IL: InterVarsity Press, 2001), 144-46. Much of the debate over the dating and provenance of Deuteronomy revolves around the dating and provenance of the Pentateuch as a whole. Critical theories are numerous. Daniel I. Block puts it succinctly, "The bewildering variety of theories fosters little confidence in critical scholarship" (Daniel I. Block, "Pentateuch," in *Holman Illustrated Bible Dictionary*, ed. Chad Brand et al. [Nashville: Holman Bible Publishers,1998], 1272. For a summary on the dating of the Pentateuch, since the Wellhausen Documentary Hypothesis to the present and its complexities, see pp.1271-72). Cf. also Daniel I. Block, "Recovering the Voice of Moses: The Genesis of Deuteronomy," *JETS* 44, no. 3 (2001): 387-90.

[23]The difficulty in dating the Song of Moses was felt by W. F. Albright ("Some Remarks on the Song of Moses in Deuteronomy XXXII," *VT* 9 [1959]: 339), who admited to having changed his mind more than once. In his 1940 work, W. F. Albright (*From the Stone Age to Christianity* [Baltimore: Johns Hopkins Press, 1940]) dated the Song to the seventh century B.C. Later, in 1957, he changed his mind and suggested a tenth century date. However, after reading Otto Eissfeldt, *Einleitung in das Alte Testament* (Tübingen: Verlag J. C. B. Mohr, 1956), he became convinced that the song was written in the eleventh century B.C. Ronald Bergey (Bergey, "The Song of Moses [Deuteronomy 32, 1-43] and Isaianic Prophecies: A Case of Early Intertexuality?," *JSOT* 28 [2003]: 34 n. 3) notes that scholars have proposed dates for the composition of Deut 32, which range from the twelfth century B.C., down to post-exilic times.

[24]Brian Britt presents a literary approach to the study of Deut 31-32. Although he concludes there is a final structural coherence to the literature, he nevertheless assumes that "(J, E, D, P, and independent material) account for its general complexity" (see Brian Britt, "Deuteronomy 31-32 as a Textual Memorial," *BibInt* 8 [2000]: 359, 374). Scholars such as W. F. Albright (see previous note) and Otto Eissfelt have dated Deut 32 to an earlier period. Eissfelt places it during the era of the Judges "between the loss of the ark and Saul's victory over the Philistines, i.e. 1070-1020 B.C." (see Sten Hidal, "Some Reflections on Deuteronomy 32," in *Annual of the Swedish Theological Institute*, ed. Gösta Lindeskog and Helmer Ringgren [Leiden: E. J. Brill, 1978], 11:15).

understands the Song of Moses to be Mosaic in form and content, obviously the theology

gleaned from it will reflect that historical context. However, if one sees it as a late

insertion and its setting to be the time of Josiah or the post-exilic era, even if written

earlier, its literary and theological context obviously would reflect a later time.[25]

The surrounding narrative presents the Song as having been dictated by God

(Deut 31:19, 22). Nevertheless, scholars divide as to the literalness of this statement.

Some tend to accept the statement as factual. Not surprisingly, Gerhard von Rad rules

the dictation and writing out by stating, "All that can be said is that whoever wanted to

establish the Song of Moses securely as part of this block of traditions adapted for his

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Hidal ("Some Reflections on Deuteronomy 32," 20 [n. 4]) mentions other scholars who agree with Eissfelt's dating of Deut 32 (i.e., Walter Beryerlin, "Gattung und Herkunft des Rahmens im Richterbuch," in *Tradition and Situation* (Güttingen: Vandenhoeck & Ruprecht, 1963), 1-39; and J. A. Soggin, *Introduction to the Old Testament: From its Origins to the Closing of the Alexandrian Canon* (Philadelphia: Westminster, 1974). Cf. also U. Cassuto (*Biblical and Oriental Studies*, trans. Israel Abrahams [Jerusalem: Magnes Press, The Hebrew University, 1973], 45), who rather dogmatically states that Deut 32 was written during the time of the Judges right before the "War of Deborah." He further states, "Since it assures and forecasts Israel's victory with enthusiasm, we may assume that it originated in the very circles that prepared themselves for the war and endeavored to enthuse the young men of Israel for their struggle for freedom." For Hidal ("Some Reflections on Deuteronomy 32," 19), Deut 32 is a postexilic composition, written at the time of the second temple reconstruction. He suggests, along with Martin Noth, that Deut 32 is a late insertion (Hidal, "Some Reflections on Deuteronomy 32," 20). For Eissfelt's discussion on the Song of Moses to which Hidal refers, see Otto Eissfeldt, *Das Lied Moses Deuteronomium 32:1-43 und das Lehrgedicht Asaphs Psalm 78 samt einer Analyse der Umgebung Des Mose-Liedes* (Berlin: Akademie-Verlag, 1958), 5-25 (especially see p. 24).

[25]George A. F. Knight (*The Song of Moses: A Theological Quarry* [Grand Rapids: Eerdmans, 1995], 6) believes the Song of Moses to have originated with Moses, but had a period of oral transmission for 200 years then became a "fixed form in the proto-Hebraic script which Solomon's schools taught their young students to acquire." G. E. Wright adds, "Indeed, about the only point on which scholarship agrees is that the poem represents a mixture of forms, the *Sitz im Leben* of which is unclear." G. Ernest Wright, "The Lawsuit of God: A Form Critical Study of Deuteronomy 32," in *Israel's Prophetic Heritage*, ed. Bernhard W. Anderson and Walter Harrelson (New York: Harper & Brothers, 1962), 41.

purpose a form of words which treated originally of writing down the law."[26] Mark E.

Biddle understands 31:16-21 to be a later insertion,[27] which "highlights the central roles

of Joshua as leader and the Torah book of instruction, and of both as Moses'

'successors'."[28] Like Biddle, Jeffrey H. Tigay notes the plurality of the command in

verse 19, וְעַתָּה כִּתְבוּ לָכֶם אֶת־הַשִּׁירָה הַזֹּאת, "And now, write for yourselves this song." Tigay

comments:

> The phrase is plural, literally, "write yourselves," referring to Moses and Joshua
> . . . , though the remaining verbs in the verse are singular. Verse 22 mentions only
> Moses, who has the main responsibility. Possibly Moses was to dictate the poem to
> Joshua.[29]

On another note, C. J. Labuschagne tries to understand the Song of Moses

through a literary structural format, which contains outer and inner frameworks. In his

view, the Song is at the center of a broader literary framework beginning with 31:1-13

and ending with 34:1-12,[30] but believes 31:14-23 to have been "reconstructed" while

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[26]Von Rad, *Deuteronomy*, 190.

[27]Mark E. Biddle, *Deuteronomy*, Smyth & Helwys Bible Commentary (Macon, GA: Smyth & Helwys, 2003), 460.

[28]Ibid., 454.

[29]Tigay, *Deuteronomy*, 295. Tigay is not the only scholar who suggests that Joshua may have been involved in the writing of the Song. Cf. also Ian Cairns, *Word and Presence: A Commentary on the Book of Deuteronomy* (Grand Rapids: Eerdmans, 1992), 276; Craigie, *The Book of Deuteronomy*, 372; and E. Talstra, "Deuteronomy 32: Confusion or Conclusion? The Story of Moses' Threefold Succession," in *Deuteronomy and Deuteronomic Literature: Festschrift C. H. W. Brekelmans*, ed. M. Vervenne and J. Lust (Leuven: Leuven University Press, 1997), 98.

[30]C. J. Labuschagne, "The Setting of the Song of Moses in Deuteronomy: Festschrift C.H.W. Brekelmans," in *Deuteronomy and Deuteronomic Literature*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 133 (Leuven: Leuven University Press, 1997), 114-15. Labuschagne believes the framework begins with 31:1-13 and ends with 34:1-12, and is based on the "*menorah-pattern*" (i.e., a "six-branched

other passages (i.e., 31:24-30 and 32:44-47) were "composed."[31]

In summary, regardless of critical scholars' views on the origins of the Pentateuch, the dating and provenance of the Song of Moses remains a matter of debate.[32] It contains enough literary, grammatical, historical, and theological complexities to keep scholars writing on it for years to come. For the purpose of this study, we accept the notion that literarily and theologically Deuteronomy 32 fits contextually within the book as a whole.[33] Whether it is a later insertion or not does not contradict the narrative nor any of the previous speeches attributed to Moses in the book, but rather tends to summarize elements stated earlier and looks forward to events yet to come.[34] Perhaps more instructive to the literary and theological understanding of Deuteronomy 32, are its genre, structure, and its placement in the book as a whole.

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candelabrum" pattern [115]). For his other literary arrangements in the *menorah-pattern*, see 116-17.

[31]Ibid., 123. However, Labuschagne (C. J. Labuschagne, "The Song of Moses: Its Framework and Structure," in *De fructu oris sui*, Pretoria Oriental Series [Leiden: E. J. Brill, 1971], 9:85-98) argues strongly for a coherence to the Song of Moses and sees Deut 31:16-30 as an "extensive introduction" that is "intimately connected" with the "postscript (Deut 32:44-47)." He further states that "the framework and the Song are so intimately interwoven that the Song cannot possibly simply be lifted from its context, let alone studied regardless of its framework" (86).

[32]Stanislav Segert notes various means for dating the Song of Moses, such as parallelism, historical descriptions, style, form, and structure (see Stanislav Segert, "Song of Moses and Ugaritic Poetry," in *"Und Mose schrieb dieses Lied auf": Studien zum Alten Testament und zum Alten Orient: Festschrift für Oswald Loretz*, ed. Manfried Dietrich and Ingo Kottsieperin, Alter Orient und Altes Testament 250 [Münster: Ugarit-Verlag, 1998], 710-11).

[33]See C. J. Labuschagne's comments on coherence above (n. 31). See also Brian Britt ("Deuteronomy 31-32 as a Textual Memorial," 359-74), who argues for a coherency of structure within chaps. 31 and 32 that J, E, D, P does not explain.

[34]If one accepts a late date for the provenance of the book as a whole, it has no bearing on the fact that the chap. 32 may be a much earlier writing.

The Genre and Structure
of Deuteronomy 32

Discussions on the genre of Deuteronomy 32:1-43 are as diverse as the

endeavors to determine the dating and provenance of the Song itself. Paul Sander's

discussion along these lines is particularly helpful.[35] He observes that at the outset of the

twentieth century, Hermann Gunkel and R. Hauri understood the Song to be a "prophecy

of salvation" that was delivered by a false prophet during the time of Jeremiah.[36]

However, the latter half of the twentieth century brought new ideas to the table. Scholars

like R. Meyer and G. Fohrer identified the genre of the Song with that of "valedictory

literature" because of its "hymnic elements at the beginning and the end and elements

from observation of history, from prophecy and wisdom in between."[37]

G. Ernest Wright, J. Harvey and W. Beyerlin understood the genre of the Song

as a lawsuit (rîb).[38] Specifically, Wright saw it as a "lawsuit of God" patterned after the

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[35]Sanders, *The Provenance of Deuteronomy 32*, 84-98.

[36]Ibid., 16, 84. Sanders clarifies, "Since the poem announces salvation instead of doom its author would be one of the false prophets of salvation . . . whom Jeremiah so sharply contested" (16).

[37]Ibid., 86.

[38]Ibid., 86-87. See also Gary H. Hall (*Deuteronomy*, The College Press NIV Commentary: Old Testament Series [Joplin: MO: College Press Publishing Company, 2000], 466), who also concurs that Deut 32 is a covenant lawsuit. Among those who view chap. 32 along similar lines are A. D. H. Mayes, *Deuteronomy*, NCB (Grand Rapids: Eerdmans, 1979), 380; Brueggemann, *Deuteronomy*, 277; Merrill, *Deuteronomy*, 409; Stephen A. Geller, "The Dynamics of Parallel Verse: A Poetic Analysis of Deut 32:6-12," *Harvard Theological Review* 75, no. 1 (1982): 39. John M. Wiebe ("The Form, Setting and Meaning of the Song of Moses," *Studia Biblica et Theologica* 17, no. 2 [1989]: 127-28) understands Deut 32 as a "deliberative rîb" because there is deliberation on the part of the God, the judge. He cites G. von Rad and J. A. Thompson as holding similar views.

ancient "Hittite suzerainty treaties of the Late Bronze Age."[39] In his mind, it reflects a

courtroom setting where "heaven" and "earth (32:1) were summoned as witnesses to the

proceedings.[40] While opinions concerning the genre of the Song vary greatly, Sanders is

right in concluding that presently there is no real unity on the subject.[41]

Steven Weitzman summarizes the debate on the genre of Deuteronomy 32, and

states that some (e.g., G. E. Wright) see the Song as a lawsuit, while others (e.g., R.

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[39]Wright, "The Lawsuit of God," 45. "Lawsuit of God" is noted by the title of his essay. Wright (52) provides five elements contained in the covenant lawsuit in Deut 32, (also seen elsewhere in Scripture) which "are based on the covenant-renewal form." (1) "Call to the witnesses to give ear to the proceedings. . . . (e.g., Am. 3:1; 4:1; 5:1; etc.)."; (2) "Introductory statement of the case at issue by the Divine Judge and Prosecutor or by his earthly official (cf. Dt. 32:4-6; Isa. 1:2b-3; Mic. 6:2; Jer. 7:3-4)." (3) "Recital of the benevolent acts of the Suzerain. . . . (cf. Dt. 32:7-14; Mic. 6:3-5; Jer. 2:5-7a; etc.)"; (4) "The indictment (Dt. 32:15-18)"; (5) "The sentence (Dt. 32:19-29)." Furthermore, Wright also sees Deut 32 to be a "broken" or "expanded *rîb*" i.e., "expanded by hymnic themes drawn from Holy War traditions" (66). Cf. Herbert B. Huffmon ("The Covenant Lawsuit in the Prophets," *Journal of Biblical Literature* 78 [1959], 285-95), who also sees Deut 32 as having "close affinities" to that of a "lawsuit." Similarities between Deut 32 and ancient Hittite treaties are noted by Sanders (*The Provenance of Deuteronomy 32*, 87). Sanders points out that G. E. Mendenhall in 1955 also saw parallels between the Yahweh/Israelite covenant and Hittite treaties (Sanders, *The Provenance of Deuteronomy 32*, 87). However, George E. Mendenhall ("Samuel's 'Broken Rib': Deuteronomy 32," in *A Song of Power and the Power of Song*, ed. Duane L. Christensen [Winona Lake, IN: Eisenbrauns, 1993], 178-79) strongly disagrees that Deut 32 was a lawsuit. On the contrary, he believes it to be a "prophetic oracle essentially concerned with the interpretation of history past, and appealing for public opinion that would make the future more palatable." However, for others who also see a rîb pattern in Deut 32, see Wiebe, "The Form, Setting and Meaning of the Song of Moses": 119-63; Solomon A. Nigosian ("The Song of Moses [Dt 32]: A Structural Analysis," *Ephemerides theologicae Lovanienses* 72 [1996]: 5-22) sees Deut 32 as a "'covenant lawsuit' inverted to forge a salvation oracle and the whole presented in the didactic mode" (8).

[40]Wright, "The Lawsuit of God," 46-47.

[41]Sanders, *The Provenance of Deuteronomy 32*, 96. Sanders points out that J. R. Boston understands Deut 32 as a "didactic poem" (91-92). See also James Russell Boston, "The Song of Moses: Deuteronomy 32:1-43," (Th.D. diss., Union Theological Seminary, 1966), 1-255.

Boston) understand the Song as wisdom literature.[42] Weitzman himself believes the two are not mutually exclusive, and demonstrates that both didactic and legal features are also found in an extra-biblical text known as the *Words of Ahiqar*.[43]

Jeffrey Tigay's observations on the Song's genre are especially instructive. He disagrees with those who would call 32:1-43 a "covenant lawsuit," and argues that since the Song has no reference to a "covenant," we should not understand it in terms of a suzerain/vassal relationship.[44] He states, "It speaks of the relationship and moral responsibilities created by God's treatment of Israel in terms of the relationship between father and child . . . and it portrays Israel as a perfidious child rather than a rebellious vassal."[45] In his mind, Deuteronomy 32:1-43, should be understood in terms of a mixture of genres including "didactic psalms, prophecies, and proverbs," one that contains hymnlike qualities as well as features found in wisdom literature.[46]

This study follows Tigay in assuming that Deuteronomy 32 contains a mixture of poetic genres. It serves to highlight God's greatness (v. 3) and his father-son

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[42]Steven Weitzman, "Lessons from the Dying: The Role of Deuteronomy 32 in Its Narrative Setting," *Harvard Theological Review* 87, no. 4 (1995): 377-78.

[43]Ibid., 379-80.

[44]Tigay, *Deuteronomy*, 509-10. However, unlike Tigay, other scholars (as already noted) interpret the language of Deut 32:1-43 as a suzerain's (Yahweh's) covenantal lawsuit against his wayward vassal (509). See Tigay's list of scholars in his Excurses 30 (545 n. 22), who interpret Deut 32:1-43 as a covenant lawsuit.

[45]Ibid., 509-10.

[46]Ibid., 509, 522. See also Von Rad, *Deuteronomy*, 200.

relationship with Israel, and contains legal and wisdom elements in it.[47] However, the

purpose of the Song is didactic in nature (see v. 2). It was intended to be taught, and its

purpose was to call Israel to a remembrance of God's acts in history (זְכֹר יְמוֹת עוֹלָם; v. 7)

and warn them against apostasy in the future.[48] However, those acts should not be seen

solely through the lens of a sovereignty (i.e., suzerain/vassal) paradigm, but primarily

through a familial paradigm in which Yahweh is to be understood as Israel's father.

Deuteronomy 32 presents a summary of the historical and covenantal relationship

between God and Israel, and speaks prophetically of calamities to come (v. 35).[49] It also

describes God's reactions toward his son, Israel, when Israel strayed from him. He is

capable of jealousy (קָנָא; v. 21) and anger (כָּעַס; vv. 21-22). His discipline can bring

calamity (vv. 23-25.). However, God is also portrayed as compassionate (נָחַם; v. 36), as

well as just (צַדִּיק), faithful (אֱמוּנָה), and upright (יָשָׁר; v. 4). He is like an eagle/vulture (see

our discussion below on eagle/vulture) that cares for his fledgling Israel. He is the Rock

who gives him birth, and the Father who creates him.

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[47]Watts points out that some (i.e., M. G. Kline, K. A. Kitchen, and P. C. Craigie) understand chap. 32 as the "witness section" to a treaty (Watts, *Psalm and Story*, 75). However, Watts disagrees on the basis that ANE treaties did not end with a psalm as is noted Deut 32, and a blessing as is found in chap. 33 (76).

[48]Yun Yeong Yi observes that Deut 32:2 sets the pedagogical tone for the rest of the poem: יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל, "Let my teaching drop down as the rain." (see Yun Yeong Yi, "The Poetic Structure of 'The Song of Moses:' A Structural Analysis and Form-Critical Consideration of Deuteronomy 32:1-18" (unpublished seminar paper, Southern Baptist Theological Seminary, 2001), 5. Dennis T. Olson, *Deuteronomy and the Death of Moses: A Theological Reading* (Minneapolis: Fortress Press, 1994), 139, calls Deut 32 a "catechetical song."

[49]Biddle (*Deuteronomy*, 472) concurs that chap. 32 has a "multipurpose character." It is both didactic, legal, as well as having elements of praise for Yahweh.

Regardless of how one understands the genre of the Song of Moses, all scholars agree that it is literary poetry.[50] W. F. Albright sums it well, "The Song of Moses is one of the most impressive religious poems in the entire Old Testament . . ."[51] Specifically, Deuteronomy 32:1-43 is a poetic psalm[52] embedded within a narration[53] containing characteristics common to Hebrew poetry, such as the existence of two or more cola within one line (32:39b contains three cola).[54] Parallelism between lines is a

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[50]Essentially, Tigay (*Deuteronomy*, 509) sees the Song as poetic, as is noted by the title of his discussion "The Poem Ha'azinu" (508-09).

[51]Albright, "Some Remarks on the Song of Moses in Deuteronomy XXXII," 339. Many works have been written on the subject of Hebrew poetry. For some examples, see Wilfred G. E. Watson, *Classical Hebrew Poetry*, JSOT Supplement Series, 26 (Sheffield: JSOT Press, 1984); Adele Berlin, *Poetics and Interpretation of Biblical Narrative* (Sheffield: The Almond Press, 1983); Adele Berlin, "Grammatical Aspects of Biblical Parallelism," *Hebrew Union College Annual* 50 (1979); Harold Fisch, *Poetry with a Purpose: Biblical Poetics and Interpretation* (Bloomington: Indiana University Press, 1988); Stanley Gevirtz, *Patterns in the Early Poetry of Israel* (Chicago: The University of Chicago Press, 1963); Stephen A. Geller, *Parallelism in Early Biblical Poetry*, Harvard Semitic Monographs, 20 (Missoula, MT: Scholars Press, 1979); and David L. Petersen and Kent Harold Richards, *Interpreting Hebrew Poetry* (Minneapolis: Fortress Press, 1992).

[52]Watts, *Psalm and Story*, 76. Contra G. Ernest Wright and others, Watts argues that the "poetic mode of the psalm" differentiates Deut 32 from the treaty structures of the ANE.

[53]Ibid., 63-64. Watts recognizes that Deut 32:1-43 is framed between the speeches of Deut 31 and Deut 32:44-52, which "are connected by narration of the actions of Yahweh, Moses and Joshua" (63). He further states, ". . . the actual setting of Deut. 32.1-43 is narrative, not speech, and it is permissible to describe it as a psalm in a narrative context and to investigate its narrative role" (64). On another note, chap. 32 along with much of the book is structured by embedded quotes (see Robert Polzin, "Reporting Speech in the Book of Deuteronomy: Toward a Compositional Analysis of the Deuteronomic History," in *A Song of Power and the Power of Song: Essays on the Book of Deuteronomy*, ed. Duane L. Christensen [Winona Lake, IN: Eisenbrauns, 1993], 362-64).

[54]Tigay, *Deuteronomy*, 508.

distinctive feature of Hebrew poetry.[55] In parallelism the first colon is often mirrored or

paralleled in some way (sometimes antithetically) by the second.[56]

Furthermore, in a bi-colon arrangement, often the B colon serves to

"embellish" the A colon, giving it new and intensified meaning.[57] Robert Alter discusses

the concept of "intensification" within parallel lines as well as "specification."[58] He

observes that the flow of thought normally travels from the "general" (A colon) to the

"specific" (B colon)."[59] Furthermore, the A colon tends to be more literal, while the B

colon is more likely to embellish what was said in the A colon in a figurative way.[60] This

kind of poetic parallelism, beauty, and symmetry fill the structure of Deuteronomy 32.

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[55]Ibid., 508. However, while parallelism is more prevalent in poetry than in prose, it is not necessarily the distinguishing mark between them because the phenomenon is found in both. According to Segert, Deut 32:1-43 is illustrative of poetic parallelism (Stanislav Segert, "Rendering of Parallelistic Structures in the Targum Neofiti: The Song of Moses [Deuteronomy 32:1-43]," in *Salvación en la Palabra; Targum, Derash, Berith; en Memoria del profesor Alejandro Diez Macho* [Madrid: Ediciones Cristiandad, 1986], 517). Parallelism is a device also seen in Ugaritic poetry (see Stanislav Segert, "Parallelism in Ugaritic Poetry," *JAOS* 103 [1983]: 295-306).

[56]For a concise summary on parallelism in Hebrew poetry, see Tigay, *Deuteronomy*, 508. For further discussion on Hebrew poetry, see also Luis Alonso Schökel's work, *A Manual of Hebrew Poetics*, trans. Adrian Graffy, Subsidia Biblica 11 (Rome: Editrice Pontifico Istituto Biblico, 1988).

[57]J. P. Fokkelman, *Reading Biblical Poetry: An Introductory Guide* (Louisville: Wesminster John Knox Press, 2001), 75.

[58]The terms "intensification" and "specification" are derived from Robert Alter, *The Art of Biblical Poetry* (New York: BasicBooks, 1985), 20. For Alter's full discussion on intensification in parallel lines, see pp. 62-84.

[59]Ibid., 21.

[60]Ibid.. Occasionally, the reverse is true as well. According to Alter, sometimes the "specific" or the "figurative" statement is in the A colon, and the "general" or the "literal" statement is in the B colon (22). For more discussion on parallelism in biblical poetry, see Berlin, *Poetics and Interpretation*, 17-43.

An Analysis of Deuteronomy 32:6
and 18 in Context

G. B. Caird rightly affirms that in order to find meaning in language we must first understand the context in which that language is found.[61] This is especially true in determining the meaning of divine paternity in Deuteronomy 32.

As already observed, the Song (32:6) contains the only explicit reference in Deuteronomy to Yahweh as "father":

הֲ־לַיהוָה תִּגְמְלוּ־זֹאת	Is this the way you repay Yahweh,
עַם נָבָל וְלֹא חָכָם	O foolish and unwise people?
הֲלוֹא־הוּא אָבִיךָ קָּנֶךָ	Is he not your father who created you?
הוּא עָשְׂךָ וַיְכֹנְנֶךָ׃	Did he not make you and establised you?[62]

Remarkably, the Song also portrays God (i.e., Yahweh) in motherly terms, as one who can give birth (v. 18): צוּר יְלָדְךָ תֶּשִׁי וַתִּשְׁכַּח אֵל מְחֹלְלֶךָ, "You forgot the Rock who bore you, and you ignored the God who gave you birth." The paradox is obvious. How can God be a father who creates while at the same time be a mother who gives birth? Perhaps a closer analysis of verses 4-21 will provide some answers.

Divine epithets and their meanings. Chapter 32 employs a variety of epithets for divinity. The term אֱלֹהִים (God) and the personal name יְהוָה (Yahweh) are commonly found throughout the Old Testament. In Deuteronomy 32, אֱלֹהִים occurs nine

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[61]Caird lists four contextual settings that one needs to be aware of in order to find meaning in language; "verbal, situational, traditional and cultural." (G. B. Caird, *The Language and Imagery of the Bible* [Grand Rapids: Eerdmans, 1997], 50).

[62]Although a question is not posed in the final colon, it is implied. Therefore, we have chosen to insert it in the translation. For a full translation of vv. 4-21, see Table A2. Translation of Deuteronomy 32:4-21, in Appendix.

times,[63] and יְהֹוָה is used eight times.[64] The parallelistic structure of the verses in which

they are found, along with their context shed light on the author's portrayal of the

character of Israel's God. For example, verse 3 characterizes him as great and

praiseworthy: כִּי שֵׁם יְהֹוָה אֶקְרָא הָבוּ גֹדֶל לֵאלֹהֵינוּ׃, "For I will proclaim the name of Yahweh;

ascribe greatness to our God." There, the term "Yahweh" (יְהֹוָה) in colon A, parallels

"God" (אֱלֹהִים) in colon B. Proclaiming the name of Yahweh in the first colon, is an act of

praise to God and is highlighted by the second colon, "give greatness to our God"

(הָבוּ גֹדֶל לֵאלֹהֵינוּ׃).[65]

Verse 17 provides a glaring contrast between Israel's God, and the supposed

"gods" of pagans, which in reality are only שֵׁדִים.[66] The אֱלֹהִים in the B colon, clarifies who

the שֵׁדִים are of the A colon. Furthermore, God (אֱלֹהַ) in the A colon, is contrasted with the

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[63]Verse 3, (אֱלֹהֵינוּ) (1x); vv. 17, 39 (אֱלֹהִים) (2x); v. 15 (אֱלוֹהַ) (plene spelling), v. 17 (אֱלֹהַ) (2x); vv. 4, 12, 18, 21(אֵל) (4x). For a discussion of the name (אֱלֹהִים) see Terrence E. Fretheim, "אֱלֹהִים," in *NIDOTTE*, 1:405-06.

[64]Verses 3, 12, 19, 27, 36, 48 (יְהֹוָה) (6x); v. 6 (לַיהֹוָה) (1x); v. 30 (וַיהֹוָה) (1x).[64]

[65]Verse 3 seems to follow the pattern, specific to general rather than the other way around ("I will call out the name of the LORD," then "ascribe greatness to our God.").

[66]The term שֵׁד (demon) is found only twice in the Old Testament (Deut 32:17; Ps 106:37). M. V. Van Pelt and W. C. Kaizer, Jr. ("שׁד," in *NIDOTTE*, 4:47-48) point out that both times it is seen in its plural form (שֵׁדִים) and in both occurrences the demons are recipients of sacrifices. In light of Ps 106:37 the sacrifices probably involved child sacrifice in Deut 32:17 as well (ibid., 48). The term is not easily defined due to its scarcity in the Old Testament. Various possibilities have been suggested (see Joanne K. Kuemmerlin-McLean "Demons," in *ABD*, 139-40), but no consensus has been reached. Kaufman's quote is fitting: "One cannot help but notice the paucity of references to the demonic in the OT and even where it occurs it is demythologized. Good and evil are in the moral, not the metaphysical, sphere . . . . When the gods of the nations are called *shedim* it is not meant that they are evil spirits, but that they are insubstantial shades, 'no-gods', with neither divine nor demonic function" (cited by Van Pelt and Kaizer, "שׁד," in *NIDOTTE*, 4:48).

demons of the A colon as well as the gods of the B colon. Verse 17 reveals the waywardness of Israel. They had abandoned their God had offered sacrifices to the שֵׁדִים, and exchanged the God they had known for unknown gods, the "old" God for gods who were new (חֲדָשִׁים) to them. God responded to Israel's rejection of him with anger and jealousy (v. 21).[67]

Descriptions of God are also found throughout the chapter. Verse 4 identifies him as God (אֵל) and characterizes him as faithful (אֱמוּנָה), one who has no injustice (וְאֵין עָוֶל) and who is righteous and upright (צַדִּיק וְיָשָׁר). The epithet in verse 8 reveals he is the "Most High" (עֶלְיוֹן), the sovereign over all. Verse 12 describes him as a guide (נָחָה) but also the creator/maker (v. 15) who has been forsaken by Israel (וַיְנַבֵּל אֱלוֹהַ עָשָׂהוּ).[68] Furthermore, as already observed in verse 16, he can become jealous (קָנָא) and angry (כָּעַס) over Israel's practice of idolatry and will abhor (נָאַץ) his child (Israel) if he (יהוה) is provoked and rebelled against (v. 19). Verse 18 depicts him in feminine terms as one who gave birth to Israel (אֵל מְחֹלְלֶךָ).[69] The text also portrays a monotheistic view of God (אֱלֹהִים), stating there is no other (v. 39a): . . . רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי, "See

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[67]Peels notes that the term קָנָא ("jealousy") has a positive and negative aspect to it. Positively, it is employed on behalf of others. Negatively, it carries the meaning of resentment. However, when referring to Israel's God (see Deut 32:16) it often refers to his anger or zealousness against idolatry. Unlike foreign gods who tolerated each other, the קָנָא of Israel's God would not let him. It was quickly kindled if his relational covenant with Israel was jeopardized if they turned to foreign gods (see H. G. L. Peels, "קנא" in *NIDOTTE*, 3:937-40). Daniel I. Block (*The Book of Ezekiel 1-24*, NICOT [Grand Rapids: Eerdmans, 1997], 13-14) states that קָנָא connotes the aroused passion of God when there is an intrusion of third party lover that comes between him and Israel. See also Tigay (*Deuteronomy*, 306), who notes that the term קָנָא carries the meaning of being "incensed" and "impassioned."

[68]Verse 6 also depicts God (Yahweh) as creator.

[69]Verse 18 also describes God as a "Rock" who begets (יְלָדְךָ).

now that I, even I, am he, and there is no god with me . . . ." Finally, verses 23-48

describe him as a warrior who can bring calamity (אֵיד; v. 35), as well as a compassionate

(נָחַם; v. 36) judge (דִּין; v. 36) who can speak (דָּבָר; v. 48) in an audible voice to Moses, a

human being.[70]

However, of special interest to this study is the significance of the

metaphorical epithets for divinity within the chapter, for the study of the epithets may

clarify how God became Israel's father, as well as how he functions as a father. These

features are specifically expressed through the epithets "rock," "eagle," and "father."[71] A

close analysis of these expressions may shed light on the parental and fatherly image of

God. In the closing section of this study, the epithet "Most High" (עֶלְיוֹן) and how it

contributes to our understanding of God as father will also be discussed briefly.

Yahweh as "Rock" (צוּר). The Old Testament employs צוּר seventy-four

times.[72] It can be employed for "rock" in the literal sense, but often it is used as an

epithet for divinity.[73] In Deuteronomy, צוּר as a verb meaning "to besiege, bind," occurs

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[70]Although v. 6 uses the name יְהוָה (line 1A), it will be discussed separately because the name is used comparatively with "father" (line 2A).

[71]For a discussion of these metaphors, and imageries of "mother" and "warrior" see Olson, *Deuteronomy and the Death of Moses*, 140-43

[72]Andrew E. Hill, "צוּר," in NIDOTTE, 3:793. See also Abraham Even-Shoshan, A New Concordance of the Bible: Thesaurus of the Language of the Bible; Hebrew and Aramaic Roots, Words Proper Names Phrases and Synonyms (Jerusalem: "Kiryat Sefer" Publishing House, 1997), 982. A. S. van der Woude ("צוּר sûr rock," in TLOT, 2:1068) states the word, צוּר is found only seventy times in the Old Testament.

[73]Marjo Christina Annette Korpel, "Rock צוּר, סלע," in DDD, ed. Karel van der Toorn, Bob Becking and Pieter W. van der Horst, 2nd ed. (Grand Rapids: Eerdmans, 1999), 709.

five times (2:9, 19; 14:25; 20:12, 19.).[74] Four times, it is used in the context of armed

conflict (2:9,19; 20:12, 19). Once, it refers to the binding of money in the hand (14:25).

The book employs צוּר as a noun nine times, eight of which are found in chapter 32.[75]

Two of these (32:31, 37) refer to pagan gods, and five (32:4, 15, 18, 30, 31) refer to the

God of Israel. Once, it refers literally to a flinty rock from which oil was drawn

(32:13).[76] The final occurrence (8:15) is also literal, in reference to a rock in the

wilderness from which water flowed.

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[74]Even-Shoshan, *A New Concordance of the Bible*, 982. Cf. Solomon Mandelkern, *Veteris Testamenti Concordantiae Hebraicae Atque Chaldaicae* (Tel-Aviv: Shocken Publishing House, 1974), 993. Fabry points out that there appears to be no etymological correlation between the verb and the noun צוּר (see H. J. Fabry, "צוּר," in *TDOT*, 12:311).

[75]The nine occurrences are Deut 8:15; 32: 4, 13, 15, 18, 30, 31 (2x), 37 (see Even-Shoshan, *A New Concordance of the Bible*, 982-83). The nine occurrences are Contra Staffan Olofsson (*God Is My Rock: A Study of Translation Technique and Theological Exegesis in the Septuagint*, Coniectanea Biblica Old Testament Series 31 [Stockholm: Almqvist & Wiksell International, 1990], 38), who states that צוּר is employed only six times in the Song. According to Even-Shoshan the word is actually found eight times in chap. 32 (see Even-Shoshan, *A New Concordance of the Bible*, 982-83). Seven occurrences are in reference to deity (see vv. 4, 15, 18, 30, 31a (2x), 37). Cf. also Mandelkern, *Veteris Testamenti Concordantiae Hebraicae Atque Chaldaicae*, 993-94. Every instance in Deuteronomy where "rock" is used in reference to deity, the LXX translates it as "God" or "god/s" (θεός/θεοί), (see *Septuaginta*, ed. Alfred Rahlfs [Stuttgart: Deutsche Bibelgesellschaft, 1979]). See also Olofsson, *God is my Rock*, 38-39. For a comment on the LXX translation θεός for "rock" in vv. 4a, 15, 18, and 30, see Duane L. Christensen, *Deuteronomy 21:10--34:12*, WBC, vol. 6B (Nashville: Thomas Nelson Publishers, 2002), 791.

[76]The two literal references for "rock" occur in v. 13. One is translated "rock," from the word סֶלַע (rock or cliff), which is found only once in the Song of Moses (v. 13). All other uses of צוּר in the Song are metaphorical, except for this one in v. 13.

Biblical writings often uses the term צוּר to describe God's protection and strength.[77] This is not surprising, since by definition, in its cognate form, the word can mean "mountain" or "refuge."[78] The term seems to have its origin in the northwestern Semitic languages[79] and was used when speaking of mountain deities.[80] Israel appears to have borrowed the term and applied it to Yahweh.[81] However, the Old Testament not only reveals what Michael P. Knowles calls "static images" of God (i.e., strength, fortress, refuge, etc.), but also "active" ones.[82] As a rock, God actively redeems and delivers.[83] The close proximity of the terms "rock" and "deliverer" or "rock and "redeemer" in other biblical references suggest a semantic overlap between

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[77]Michael P. Knowles, "'The Rock, His Work Is Perfect': Unusual Imagery for God in Deuteronomy XXXII," *VT* 39, no. 3 (1989): 322, and Van der Woude, "צוּר," 1070. Cf. also Ludwig Koehler and Walter Baumgartner, "צוּר," in *HALOT*, 3:1017.

[78]"*Šadû*," ed. Erica Reiner, in *CAD*, 17:51, 55. Cf. also Tigay, *Deuteronomy*, 402. Etymologically, צוּר is similar to its Ugaritic counterpart "mountain" (ǵr). (See Korpel, "Rock צור, סלע," in *DDD*, 709). See also H. J. Fabry, "צוּר," in *TDOT*, 12:312.

[79]See Fabry, "צוּר," in *TDOT*, 12:311. Cf. A. S. van der Woude, "צוּר sûr rock," in *TLOT*, 2:1067-1068.

[80]Certain ANE gods were called "great mountain," as in the case of Enlil (see "*Šadû*," in *CAD*, 17:57). This Akkadian cognate (*šadû*) means "mountain" or "mountainous area" (Koehler and Baumgartner, "צוּר," in *HALOT*, 3:1017). Cf. also "*Šadû*," in *CAD*, 17:49-51). See also *CAD*, 17:55 where it is also defined as "the home of (foreign) gods."

[81]Knowles, "The Rock, His Work is Perfect," 316. See also Hill, "צוּר," 794, and John E. Hartley, "צוּר," in *TWOT* (Chicago: Moody Press, 1980), 2:762.

[82]Knowles, "The Rock, His Work is Perfect," 309.

[83]See Knowles' discussion and references of the activities of God as a "Rock"; (Ps. 144:1-2 [deliverer]), (Ps. 78:35 [redeemer]). Ibid., 308-09. For the narrative usage of "rock" in the Israelite exodus from Egypt and the deliverance motif attached to "rock" throughout Scripture, see Fabry, "צוּר," in *TDOT*, 12:317.

them.[84]

In the Old Testament, the term "rock" can describe a literal rock, but it also can be a metaphorical expression. From a canonical perspective, the first mention of a literal "rock" (צוּר) is found in Exodus 17:6. There, Moses is said to have struck the rock at Meribah and God saved his people by giving them water. The rock at Meribah seems to have become associated with the concept of salvation and deliverance, as references to that literal "rock" in other biblical texts often seem to highlight that idea.[85] צוּר is mentioned again in Exodus 33:21-22 where God's hand protected Moses from seeing his face while Moses was hidden in a crevice (נִקְרָה) of the rock. On the one hand, according to Exodus 17:6, at a rock God provided salvation from extinction for his people by giving them water.[86] On the other hand, Exodus 33:21-22 depicts the rock as an object of

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[84]For the concept of Yahweh/God as a rock in conjunction with either salvation, deliverer, redeemer, shield, strength, or place of refuge, see Deut 32:15, 37 (in v. 37 the rock of refuge is employed sarcastically for foreign gods); 1 Sam 2:1-2; 2 Sam 22:2-3, 31-32, 47; Pss 18:3 (2), 47 (46); 19:15 (14); 31:3-4 (2-3) 61:3-4 (2-3) 62:1-3 (1-2), 6-9 (5-8); 71:3; 78:35; 89:27 (26); 94:22; 95:1; 144:1-2; and Isa 17:10.

[85]Fabry, "צוּר," in *TDOT*, 12:317. See Fabry's rock deliverance citations, Deut 8:15; 32:13; Job 29:6; Pss 78:15; 105:41; 114:8; Isa 48:21;

[86]The parallel between "rock" (salvation) and Meribah (מְרִיבָה) seem to be reinforced in Ps 95:1, לְכוּ נְרַנְּנָה לַיהוָה נָרִיעָה לְצוּר יִשְׁעֵנוּ; "Come let us joyfully shout out to Yahweh and let us shout to the rock of our salvation." Verse 8 adds, אַל־תַּקְשׁוּ לְבַבְכֶם כִּמְרִיבָה כְּיוֹם מַסָּה בַּמִּדְבָּר: "Do not harden your hearts like at Meribah, as in the day of Massah in the wilderness." In Deuteronomy, the poet brings to mind the incident of Meribah in Deut 33:8. This seems to have been the source of the poet's thinking when he spoke of the "rock of salvation" in Deut 32:15. Hill ("צוּר," in *NIDOTTE*, 3:793.) observes that from a theological perspective the term "rock" is important in the Old Testament because historically (especially in Exodus) it is employed to reveal God's redemption of Israel (e.g., water and oil came from a rock, cf. Deut 8:15; 32:13; Pss 78:20; 105:41; 114:8). Borrowing from Albright (who observed that the term "rock" is used as an epithet for deities and that Israel borrowed the term without the "polytheistic baggage" [see p. 793]), Hill observes that for Israel's God it carried the meaning of creator, protector,

protection for Moses from the glory of God's face (וְהָיָה בַּעֲבֹר כְּבֹדִי וְשַׂמְתִּיךָ בְּנִקְרַת הַצּוּר, "when my glory is passing by, I will place you in the crevice of the rock").[87] These accounts of literal rocks seems to have provided a conceptual framework for later metaphorical usages of "rock" pertaining to divinity in the Old Testament. Moreover, they offer a plausible historical background for the idea of salvation, protection and refuge in later usages of the "rock" metaphor when referring to God.[88]

While the Old Testament often employs the term צוּר as an epithet for Yahweh or God.[89] Regularly, "Rock," "Yahweh," or "God," occur in the same verse, revealing

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savior, provider, and judge (i.e., a "righteous judge"). For Hill's Scripture references to back these claims, see Hill, "צוּר," 793. On another note, one must keep in mind that when the term "rock" (literal) is employed as an object of protection, redemption, or salvation, it is actually Yahweh who is doing the protecting, redeeming, and saving, not the rock. Furthermore, when the term "rock" is employed metaphorically for Yahweh, again, the above qualities of the rock can only be understood in terms of Yahweh.

[87]צוּר corresponds to the word "mountain" in Ugaritic (see Korpel, "Rock צור, סלע," in *DDD*, 709). Cf. also Van der Woude, "צוּר sûr rock," in *TLOT*, 2:1067. Interestingly, it was on a mountain (Sinai) where Moses had his "rock" encounter with God's glory.

[88]For scriptural references, pertaining to divinity and the rock metaphor, see this chapter n. 84. For a full discussion on etymology, and how "rock" is employed in biblical and extra-biblical occurrences, see Fabry, "צוּר," in *TDOT*, 12:311-21.

[89]The term סֶלַע is also used for Yahweh. Both צוּר and סֶלַע can be employed together, as in Ps 18:3 (2). A.S. van der Woude notes that צוּר and סֶלַע are related semantically (see "צוּר sûr rock," in *TLOT*, 2:1068). Although סֶלַע is interchangeable with צוּר, it tends to be used in reference to small rocks rather than large ones (see Andrew E. Hill, "סֶלַע," in *NIDOTTE*, 3:267). Hill notes that סֶלַע is used for God in 2 Sam 22:2 and in Ps 42:10 (9). The term is used 56 times in the Old Testament. See Hill, "סֶלַע," in *NIDOTTE*, 3:267. צוּר is found 74 times in the Old Testament (see this chapter n. 72 above). On rare occasions Yahweh may be described as אֶבֶן (rock or stone) such as is noted in Ps 118:22 and Isa 28:16 (see Andrew E. Hill "אֶבֶן," in *NIDOTTE*, 1:249). However, John Oswalt points out there is considerable disagreement on the definition of אֶבֶן in Isa 28:16. Oswalt himself suggests that the stone (אֶבֶן, which is also the cornerstone, פִּנָּה) is simply "the whole complex of ideas relating to the Lord's revelation of his

that the "rock" metaphor for Yahweh was well established. When "rock" refers to

Israel's God it overwhelmingly presents him in positive light. The descriptions are

numerous: savior (e.g., 2 Sam 22:3 [צוּר]); salvation (e.g., Deut 32:15 [God as maker =

"rock of salvation"]; 2 Sam 22:3, 47; Pss 18:3 [2], 47; 62:3 [2], 7 [6]; 89:27 [26]; 95:1

[צוּר]); deliverer (e.g., 2 Sam 22:2; Ps 18:3 [2] [סֶלַע]); fortress (e.g., 2 Sam 22:2; Pss 18:3

[2]; 31:4 [3]; 71:3 [סֶלַע]); stronghold (e.g., 2 Sam 22:3; Pss 18:3 [2]; 31:3 [2]; 62:3 [2], 7

[6] [צוּר]); shield (e.g., 2 Sam 22:3; Ps 18:3 [2] [צוּר]); refuge (e.g., 2 Sam 22:3; Pss 18:3

[2]; 94:22; Isa 17:10 [צוּר]); strength (e.g., Pss 31:3 [2]; 62:8 [7] [צוּר]); habitation (e.g., Ps

71:3 [צוּר]).[90]

"Rock" can also be employed negatively for Yahweh. For instance, Isaiah

8:14a states, ... וְהָיָה לְמִקְדָּשׁ וּלְאֶבֶן נֶגֶף וּלְצוּר מִכְשׁוֹל לִשְׁנֵי בָתֵּי יִשְׂרָאֵל, "Then he [Yahweh] will

become as a holy place and as a striking stone (אֶבֶן)[91] and a rock (צוּר) of stumbling to the

dwellers of the house of Israel . . . ." However, this text must also be understood in light

of Isaiah 8:13. There Yahweh is understood to be holy (קָדוֹשׁ), one to be feared (יָרֵא) and

dreaded (עָרַץ). In this sense, the metaphorical expression for Yahweh, "rock" is a double-

edged. On the positive side, he is all that is listed above. On the negative side, if one is

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faithfulness and the call to reciprocate with the same kind of faithfulness toward him"
(see John N. Oswalt, *The Book of Isaiah: Chapters 1-39*, NICOT (Grand Rapids:
Eerdmans, 1986), 518. For further discussion on אֶבֶן, see Van der Woude, "צוּר sûr rock,"
in *TLOT*, 2:1068-70.

[90]These references serve only as examples of positive descriptions of the
"rock" in conjunction with divinity in the biblical text.

[91]Here Oswalt understands "stone" (i.e., אֶבֶן) to be Israel's God. (Oswalt, *The
Book of Isaiah*, 234).

not in right relationship with him, his character collides with the arrogance of one's

rebellion (an element found in Deut 32).[92]

Michael P. Knowles points out that the use of צוּר in Deuteronomy is unique in

that it is depicted in "moral" and "covenantal" ways.[93] Staffan Olofsson adds that the

term "rock" in Deuteronomy 32 generally means salvation or refuge, but he also notes

that in verse four, it carries with it the unique concept of righteousness.[94] Where one

might expect the "rock" to be described as a place of refuge and protection, only

descriptions of righteousness are given.[95] For instance, the rock is perfect (תָּמִים) in his

actions and just (מִשְׁפָּט) in his ways (line 1). He is אֵל (line 2) who is faithful (אֱמוּנָה),[96] has

no injustice (וְאֵין עָוֶל), and is righteous (צַדִּיק), and upright (וְיָשָׁר).[97]

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[92]Oswalt rightly affirms that in the New Testament, Jesus becomes the embodiment of God's "double-edged nature of . . . self-revelation" (Oswalt, *The Book of Isaiah*, 234). See also his New Testament citations, Matt 21:44; Luke 2:34; Rom 9:33 (235). For a brief comment on the imagery in Isaiah 8:14 as a departure from the normal understanding of the "rock" metaphor, see Korpel, "Rock צוּר, סֶלַע," in *DDD*, 710.

[93]Knowles, "The Rock, His Work is Perfect," 311. According to Peter Craigie, "rock" is a metaphorical description of the covenantal God of Israel (Craigie, *The Book of Deuteronomy*, 378). Merrill states that the rock metaphor describes God's character. He is one who is "faithful" and "dependable" (Merrill, *Deuteronomy*, 410). Mark E. Biddle suggests it expresses "permanence and reliability" (Biddle, *Deuteronomy*, 473). Most scholars agree that the metaphor depicts God in terms that Israel is not. Cf. Brueggemann, *Deuteronomy*, 278.

[94]Olofsson, *God is my Rock*, 38. See also 1 Sam 2:2, and Hab 1:12 that also declare a moral (i.e., "holy") side to Yahweh to whom the rock refers. See also Psalm 92:16 (15) that states that Yahweh (the rock) is not unrighteous (וְלֹא־עַלְתָה).

[95]Ibid.

[96]This concept has covenantal overtones, as is noted by Deut 7:9, where the faithfulness of God is in apposition with his keeping of the covenant with Israel.

[97] In the above context, rock can carry the meaning of creator and righteousness (see Sten Hidal, "Reflections on Deuteronomy 32," in *Annual of the*

As already observed, the term "rock" carries a variety of meanings, some of which are found in Deuteronomy 32.[98] However, it is striking that at the outset of the Song the author portrays the metaphorical "rock" (Yahweh) as holy and righteous (v. 4) in contrast to Israel who has corrupted himself (שִׁחֵת לוֹ). Later in the chapter, that corruption is explained as Israel's rebellion in following after other gods (vv. 15-17, 21, 37-38). Accordingly, Israel's rejection of the "rock" was a rejection of Yahweh who was holy and was a father over them. Their rejection of him, in turn, would bring on the jealousy and anger of Yahweh against his children (see vv. 16, 19).

Secondly, God (אֵל), who is presented as a "rock" in verse 4 is also addressed as "father": הֲלוֹא־הוּא אָבִיךָ הוּא עָשֶׂךָ, "Is he not your father who created you?" (v. 6). The close proximity of the descriptions of "rock" as righteous (observed above) and the "father" as creator suggest that the descriptions for each epithet are interchangeable.[99] Accordingly, the descriptions of Yahweh as "rock" (v. 4) can also be said of Yahweh as

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Swedish Theological Institute, ed. Gösta Lindeskog and Helmer Ringgren, Festschrift Gillis Germleman [Leiden: E. J. Brill, 1978], 11:16). Knowles states that only two other Old Testament passages describe God the Rock in this way; 1 Sam 2:2 and Ps 92:16 (15) (Knowles, "The Rock, His Work is Perfect," 311). Cf. also Tigay, *Deuteronomy*, 300-01. For a full translation of v. 4, see Table A2. Translation of Deuteronomy 32:4-21, in Appendix.

[98]Assuming "rock" and "father" are used interchangeably in Deut 32 (see vv. 4, 6, 18), then "rock" can also be associated with what Korpel calls "the motif of creation." For similar observations of an Ugaritic stone deity fathering children, see Korpel's reference to *Die keilalphabetischen Texte aus Ugarit* (*KTU* 1.100) in M.C.A. Korpel, "Rock צור, סלע," in *DDD*, 710. Korpel points out that "rock" can be associated with creation, as well as protection (Korpel, "Rock צור, סלע," in *DDD*, 710).

[99]It appears that Knowles ("The Rock, His Work is Perfect," 311) statement, ". . . the ascription of holiness clearly parallels the rock metaphor, . . ." fits the context of this passage (vv. 3-6).

creator (v. 6). He is the creator God of justice and righteousness.[100]

The implications of the father's holiness for Israel, the son, deserve mention.

Chapter 3 of this study revealed that a father of good character would desire to instill his

values in his children. The continuity of his family line and name depended on it. This

involved more than procreation. It implied a transfer of character from father to son.

Similar observations are seen in God's metaphorical fatherhood over Israel in

Deuteronomy 32. Since the father is holy, he desires his son to be holy. When his son

rejected that holy character, it posed a threat to the covenantal relationship between them,

which in turn (as already observed) moved Yahweh to anger.[101]

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[100]The Hebrew word קָנָה in Deut 32:6 differs from the word found in Gen 1:1 בָּרָא. The former can mean "acquire, buy, create . . . produce , . . ." (see Cornelius, Izak and Raymond C. Van Leeuwen, "קָנָה," in *NIDOTTE*, 3:940. Translators differ on their translation of קָנָה. The AV (Authorized Version) prefers to translate it as "bought." The NIV (New International Version) uses "made"; the NAS (New American Standard) renders it "bought"; the LXX uses the term ἐκτήσατό (from κτάομαι) "to procure for oneself, get, acquire" (see H. G. Liddell and R. Scott, *A Greek-English Lexicon*, Rev. Supp. ed. [Oxford: Clarendon Press, 1996], 1001). Commentators also disagree on their rendition of קָנָה. Biddle translates it as "begot" (see Biddle, *Deuteronomy*, 474); Coffman uses the word "bought" (James Burton Coffman, *Commentary on Deuteronomy: The Fifth Book of Moses*, Pentateuchal Series [Abilene: ACU Press, 1988], 4:359); Von Rad renders it "created" (Von Rad, *Deuteronomy*, 192); Tigay also translates it "created" (Tigay, *Deuteronomy*, 302). For a similar observation, see Christensen, *Deuteronomy 21:10—34:12*, 796. To render the term "bought" plays nicely into the concept of adoption through a purchase (see Matthews, "Marriage and Family in the Ancient Near East," 18-19). Given the context of the word with the following word עָשָׂה (to make), it probably is best to render קָנָה as "created." However, both translations "bought" or "created" are in keeping with the functions of a father who could procure children through either adoption or procreation. According to Ringgren, the term is broad enough to include creation and childbearing. See his references Prov 8:22 and Gen 4:1 in "אָב 'abh," in *TDOT*, 1:17. See also Knowles, "The Rock, His Work is Perfect," 313, who sees the "rock" metaphor as having links with the "theme" of "creation or generation." For a discussion on "rock" as creator and protector, see Korpel, "Rock צוּר, סלע," in *DDD*, 710.

[101]Chapter 32 reveal emotive qualities of God because of Israel's rejection. In v. 16, he is provoked to jealousy and anger. In v. 19, he abhors or spurns his children and

To summarize, Deuteronomy 32:4 casts the "rock" metaphor in moral terms of perfection, justice, truthfulness, and righteousness.[102] Assuming the metaphor extends to the descriptions of Yahweh as "father" (v. 6), it may include a procreative function, which is substantiated by 32:18.[103] However, as already stated, unlike the gods of the Canaanite pantheon, it should not be interpreted with sexual overtones. In terms of Israel's history, the father's act of producing a son (v. 6) may be interpreted in terms of God's creation[104] of Israel as a nation in the wilderness or in Egypt itself.[105] The moral descriptions of "rock" (v. 4) at the very least describe the characteristics of God as father in terms of his righteousness.

is provoked by them. Verse 20, states that he "hid" his face from them. Again, in v. 21, he is provoked and angered. In vv. 22ff., he is angered enough to destroy them.

[102]A similar observation between rock and Yahweh's righteousness is also noted in Ps 92:16 (15). See Knowles, "The Rock, His Work is Perfect," 311.

[103]Van der Woude notes that when we speak of God's progenitive capability it is not to be understood in terms of progenitive mythology (i.e., gods procreating children). Rather, it is simply an assertion that God brought Israel into existence. On another note, he points out that צור was a title given honorifically in personal names as well as for deity (see Van der Woude, "צור sûr rock," in TLOT, 2:1070). For more discussion on "rock" as a "mythical progenitor," see Fabry, "צור," in TDOT, 12:319-20.

[104]The LXX translator rendered the last word in Deut 32:6 (כנן), as "created." Wevers suggests that the translator was "influenced by the coordinate ἐποίησέν," and translated the word as "created" (ἔκτισέν). See John William Wevers, Notes on the Greek Text of Deuteronomy in Society of Biblical Literature: Septuagint and Cognate Studies Series 39 (Atlanta: Scholars Press, 1995), 512.

[105]Craigie suggests that God's creation of Israel is a reference to Sinai as well as the exodus (Craigie, The Book of Deuteronomy, 379). However, Tigay notes that the Deut 32:6 does not actually state the time Israel was created (Tigay, Deuteronomy, 302).

The second metaphorical occurrence of "rock" (v. 15) strengthens the argument for "rock" as a creative entity.[106] The poet describes a wayward Jeshurun (יְשֻׁרוּן)[107] as one who "forsook the God who made him [עָשָׂהוּ] [line 2, colon A] and scorned the Rock of his salvation [יְשֻׁעָתוֹ] [line 2, colon B]." The parallelism between the cola intensifies the kind of forsaking that took place. It was a scornful forsaking. Furthermore, it was a forsaking of the God who *made* him,[108] the God whom the second colon refers to as the rock of *salvation*. Clearly, verse 15 portrays "rock" as synonymous with God as creator, and reveals him in terms of salvation. In light of verses 10-12 it appears the making and saving of Israel took place in a wilderness (מִדְבָּר) where Yahweh found (מָצָא) him (see v. 10) and cared for him as an eagle cares for its young (see v. 11).[109] In a broader sense, the whole exodus experience can be understood in salvific and creative terms. God saved Israel from slavery in Egypt as well as from extinction in the wilderness. In essence, it was God's creation and salvation of the nation of Israel expressed metaphorically as a divine father's creation and salvation of a son. As already noted, the salvific elements in the rock metaphor are well-known throughout Scripture (see Deut 32:15; 2 Sam 22:3, 47; Pss 18:3 [2], 47; 62:3 [2], 7 [6]; 89:27 [26]; 95:1). However, as Michael P. Knowles observes, Deuteronomy 32 carries the theme of God's

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[106]Verse 13 mentions "rock," but not metaphorically. However, the way in which סֶלַע and צוּר are employed in v. 13 suggests it "rock" can be understood as an object of provision (cf. Hill, "סֶלַע," in *NIDOTTE*, 3:267). For a discussion on the synonymy between סֶלַע and צוּר, see Fabry, "צוּר," in *TDOT*, 12:314.

[107]Essentially, יְשֻׁרוּן refers to Israel. See Tigay, *Deuteronomy*, 306.

[108]"Rock" in Deut 32:15, 18 should be understood in creative and generative terms, see Olofsson, *God Is My Rock*, 38-39.

[109]For a similar observation, see Merrill, *Deuteronomy*, 416.

generative actions more graphically than any other biblical text (see his comparative references; Job 38:8, 28-29; Pss 89:27 [26]; 90:2; Isa 45:10).[110] In essence, 32:15 continues to portray the rock metaphor as having creative qualities, a theme unusually highlighted three verses later.[111]

The "rock" metaphor occurs for the third time in verse 18. Again, it serves as a synonym for the God of Israel. Grammatically, צוּר is a masculine noun.[112] However, on this occasion, "rock" is portrayed as feminine, as if "she" were a woman, who bears children: צוּר יְלָדְךָ תֶּשִׁי וַתִּשְׁכַּח אֵל מְחֹלְלֶךָ; "You forgot the Rock who bore you, and you ignored the God who gave you birth." The words יְלָדְךָ and מְחֹלְלֶךָ describe a woman writhing in pain while giving birth to a child.[113] מְחֹלְלֶךָ in the second colon, intensifies and illustrates in more detail the action of יְלָדְךָ in the first colon.

Similar to Deut 32:18, the terms יָלַד (to bear a child) and חיל/חול (to travail or be in anguish bearing a child) are employed together in other biblical references (of animals bearing their young [Job 15:7; 39:1]; of God making mountains and the earth [Ps

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[110]Knowles, "The Rock, His Work is Perfect," 313. Knowles cites Deut 32:6, 12, 15, 18 as verses that carry the generative theme inherent in the "rock" metaphor.

[111]Ibid., 313 (especially see Knowles' comments on יָלַד and חול in his n. 14).

[112]Brown, Driver, and Briggs, "צוּר," in *BDB*, 849.

[113]The term יָלַד is used primarily for a woman who gives birth (see Tigay, *Deuteronomy*, 307 and "יָלַד" in *BDB*, 408-09). See also J. Schreiner, and G. J. Botterweck., "יָלַד," in *TDOT*, 6:76-77. חול or חיל can have the meaning of whirling or dancing (see David S. Dockery, "חול," in *NIDOTTE*, 2:45-47), but also of writhing in pain as in a woman giving birth (see Victor Hamilton "חיל," in *NIDOTTE*, 2:116; see also Tigay, *Deuteronomy*, 307). For the meaning of חול, see also H. Eising, "חול," in *TDOT*, 4:260-64. Eising points out that Mandelkern combines חול ("dance") with חיל ("be in labor") giving a broader meaning for both of them (see Eising, "חול," in *TDOT*, 4:260-61). Both roots are seen in Ugaritic (Eising, "חול," in *TDOT*, 4:261). See also "חול [חיל]" in *BDB*, 296-97.

90:2]; of the people of Babylon compared to a woman giving birth [Isa 13:8]; of the sea

bearing children [Isa 23:4];[114] of Israel[115] compared to a woman bearing a child [Isa

26:17,18]; of a father begetting [יָלַד], [Isa 45:10a]; of a woman giving birth [חוּל], [Isa

45:10b]; of commanding the barren to sing who have not travailed in childbearing [Isa

54:1]; of Zion giving birth [Isa 66:7]; of the earth giving birth [חוּל], [Isa 66:8b]; of a

nation being born (יָלַד), [Isa 66:8b]; of Zion being in labor (חוּל), [Isa 66:8c]; of Zion

giving birth [יָלַד], [Isa 66:8c]; of Zion compared to a woman giving birth [Mic 4:9, 10]).

In Psalm 51:7 (5), חוּל is also juxtaposed with the term יָחַם (to conceive).[116]

In light of the broader range of usage of the terms חוּל and יָלַד throughout the

Old Testament, clearly the rock metaphor in Deuteronomy 32:18 is capable of not only

male, but also female characteristics, the parental embodiment of both father and

mother.[117] However, one must keep in mind that this is metaphorical language within a

poetic framework. It is a literary device used to describe a *function* or *role* of divinity,

which goes beyond gender-relatedness,[118] rather than a declaration that God is either

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[114]Oswalt interprets this as Yam, the Canaanite god who inhabits the sea or Tyre's father (see Oswalt, *The Book of Isaiah*, 431).

[115]Thus Oswalt (ibid., 484).

[116]See Anthony Tomasino, "יחם," in *NIDOTTE*, 2:436-37. In Prov 8:24, 25, חוּל is used once in each verse (without יָלַד) revealing that wisdom was born before there was water, mountains or hills.

[117]For a discussion (with Scripture references) on the motherhood of God, see Gottfried Vanoni, *"Du bist doch unser Vater" (Jes 63, 16): zur Gottesvorstellung des Ersten Testaments*, Stuttgarter Bibelstudien 159 (Stuttgart: Verlag Katholisches Bibelwerk GmbH, 1995), 77-79.

[118]Marc Z. Brettler states that the metaphor of "father" for God can have various meanings depending on the context. For example in Deut 8:5 it portrays him as a disciplinarian. On other occasions it may be a description of his compassion (Ps 103:13).

female or male.[119] The poet is simply describing the mysterious One in terms of the

SACP of his world. In other words, the "rock" metaphor provides an analogy of God as

"father," but it is not a literal statement.[120] Essentially, the rock metaphor presents a

fatherhood framework by which God and Israel can be better understood within a parent-

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See Marc Z. Brettler, "The Metaphorical Mapping of God in the Hebrew Bible," in *Metaphor, Canon and Community*, ed. Ralph Bisschops and James Francis (New York: Peter Lang, 1999), 227-28. Obviously, in Deut 32:8, "father" can be understood by use of both male and female terminology. For a discussion on God transcending sexuality in Deut 32, see Olson, *Deuteronomy and the Death of Moses*, 140-41.

[119]Some scholars misconstrue the meaning of texts such as Deut 32:18 and turn it into a discussion of gender. Roland M. Frye rightly refutes Mary Daly's declaration, "Since God is male, the male is God" by stating that God is not a sexual being. His fatherhood is not a declaration of sexuality (Frye, "Language for God and Feminist Language," 444). For works that express a sensitivity to male oriented language in Scripture, see Linda Day, "Rhetoric and Domestic Violence in Ezekiel 16," *BibInt* 8, no. 3 (2000): 205-30. Robert P. Carroll, "'Whorusalamin: A Tale of Three Cities As Three Sisters'," in *On Reading Prophetic Texts*, ed. Bob Becking and Meindert Dijkstra (Leiden: E. J. Brill, 1996), 67-82. For essays in feminist theology, see *Women's Voices: Essays in Contemporary Feminist Theology*, ed. Teresa Elwes, Women and Religion Series (London: Marshall Pickering, 1992). Unfortunately, the rhetoric emphasizing the feminine qualities in God, has turned the discussion into a sex oriented debate, However, the fact remains that Israel's God, is a non-sexual being. To describe Israel's God with gender-oriented language is only metaphorical at best. For similar observations, see Horiguchi Ikiko, "Metaphors of the Divine," *JaCR* 59 (1993): 52. Perhaps observation of domineering egotistical human males in today's society as well as from literature of the ANE has contributed to the wrong conceptions of masculinity in general and of God. However, the existence of male or female abusiveness does not suggest that God should be equally categorized. His transcendence and non-humanness demand a higher description. For further comments on the influence of culture and background on our understanding of God as "father," see Aída Besançon Spencer, "Father Ruler: The Meaning of the Metaphor 'Father' for God in the Bible," *JETS* 39 (1996): 439. For a discussion on God's non-sexuality, see Tikva Frymer-Kensky, "Law and Philosophy: The Case of Sex in the Bible," *Semeia* 45 (1989): 90-91. See also Al Wolters, "Cross-Gender Imagery in the Bible," *BBR* 8 (1998): 217-28.

[120]Caird states, "All, or almost all, of the language used by the Bible to refer to God is metaphor (the one possible exception is the word 'holy')" Caird, *The Language and Imagery of the Bible*, 18.

child paradigm.[121] Metaphorically the rock is depicted as Yahweh, who became Israel's father by a birthing process (צוּר יְלָדְךָ; v. 18). The birthing process (יָלַד) is only a metaphorical description of how Yahweh brought Israel into existence.

Verses 30 and 31 present three more dimensions to the rock metaphor for divinity. The first (כִּי־צוּרָם מְכָרָם וַיהוָה הִסְגִּירָם: ". . . unless their Rock had sold them, and surrendered them"; v. 30b) refers to Yahweh, the rock, who sold Israel (מְכָרָם) into the hands of their enemies.[122] In the second occurrence, the "rock" of Israel is contrasted with the "rock" of pagan peoples (. . . כִּי לֹא כְצוּרֵנוּ צוּרָם, "For their rock is not like our rock . . ."; v. 31a). The final occurrence of "rock" as a metaphor is found in verse 37, where it refers to non-Israelite gods in an ironic fashion. Although given in singular form, the rock seems to refer to a plurality of deities, וְאָמַר אֵי אֱלֹהֵימוֹ צוּר חָסָיוּ בוֹ, "And he said, 'Where are his god/gods, the rock of their refuge?'"[123]

Yahweh as "eagle/vulture" (נֶשֶׁר). The second epithet that suggests a parental quality in Yahweh is the term נֶשֶׁר (32:11). The expression is found 26 times in the Old

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[121]The use of any metaphor for God is simply a means to describe a relational quality between divinity and human beings (see Renita Jean Weems, "Sexual Violence as an Image for Divine Retribution in the Prophetic Writings" [Ph.D. diss., Princeton Theological Seminary, 1989], 20-22).

[122]The word מָכַר, "to sell" (v. 30) may lend argument that the "rock" (v. 4) and "father" (v. 6) "bought" Israel rather than created him. However, in light of the immediate use of the term עָשָׂה (to make) (v. 6) with "father" as the implicit subject, we can safely assume that God is to be understood as creator.

[123]Tigay fittingly remarks that vv. 31 and 37 uses the term "rock" ironically as it refers to pagan gods (Tigay, *Deuteronomy*, 310, 312).

Testament, three of which occur in Deuteronomy (Deut 14:12; 28:49; 32:11).[124]

Although נֶשֶׁר may be translated as "eagle," it may be just as proper to render it

"vulture."[125] From an etymological standpoint it is difficult to ascertain its exact

meaning.[126] Modern translators tend to render the cognate term in Ugaritic, *nešer*, as

"eagle."[127] However, in Ethiopic the root can be understood as either an eagle or a

vulture, while in Arabic it is generally understood to mean a vulture.[128] Madla T.

Kronholm, points out various Old Testament passages that suggest the term may be better

translated as "vulture" rather than eagle. For example, Micah 1:16 describes the נֶשֶׁר as

being bald (קָרְחָה).[129] According to Job 39:27-30 it makes its nest in the high rocky

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[124]For the full Old Testament list, see Even-Shoshan, *A New Concordance of the Old Testament*, 787. See also Madla T. Kronholm's concurring list in "נֶשֶׁר *nešer*," in *TDOT*, 10:78.

[125]See B. Becking, "Eagle נֶשֶׁר," in *DDD*, 271. See also Ludwig Koehler and Walter Baumgartner, "נֶשֶׁר," in *HALOT*, 2:731. For an in-depth discussion on נֶשֶׁר, its etymology, and Old Testament usages, see Madla T. Kronholm, "נֶשֶׁר *nešer*," in *TDOT*, 10:77-85.

[126]See Kronholm, "נֶשֶׁר *nešer*," in *TDOT*, 10:77. Apparently נֶשֶׁר in the West Semitic languages, which is rendered "eagle" in translation, may in actuality be the "griffon vulture" (77). For further reading on the subject, see Kronholm's vast list of sources in his introductory footnote (77). For a comparative study on bird names between the Hebrew Bible and of Judeo-Persia, see Jes P. Asmussen, "Some Bird Names in the Judeo-Persian Translations of the Hebrew Bible," in *Solving Riddles and Untying Knots: Biblical, Epigraphic, and Semitic Studies in Honor of Jonas C. Greenfield*, (Winona Lake, IN: Eisenbrauns, 1995), 3-5.

[127]Kronholm, "נֶשֶׁר *nešer*," in *TDOT*, 10:78. See also Cyrus H. Gordon, *Ugaritic Textbook: Grammar; Texts in Transliteration; Cuneiform Selections; Glossary; Indices*, Analecta Orientalia 38 (Rome: Editrice Pontificio Istituto Biblico, 1998), 448.

[128]Kronholm, "נֶשֶׁר *nešer*," in *TDOT*, 10:78.

[129]Ibid., 79. According to Kronholm, baldness is not characteristic of an eagle but of a vulture. Years ago, G. R. Driver, pointed out that the appearance of a bald head is a characteristic of the griffon-vulture, but actually is only a white patch on its head that

cliffs.[130] Furthermore it is a bird that sucks blood (יְעַלְעוּ־דָם; Job 39: 30).[131] In the end, although Kronholm argues that נֶשֶׁר should be translated "vulture" he admits the term can also be rendered generally as "a great bird of prey."[132] Furthermore, although he suggests that most scholars agree it should be rendered "vulture,"[133] translations differ and the correct rendering of the term remains somewhat controversial.[134] Whether the word applies to a "vulture" or "eagle" the parental qualities portrayed in the metaphor for divinity remain the same. For the sake of simplicity, we will follow the traditional interpretation and render the term as "eagle," but with the understanding that the term can also be rendered as "vulture."[135]

Our understanding of the SACP in the ANE concerning נֶשֶׁר broadens when we consider the eight basic categories by which biblical writers characterize the bird: strong (Ps 103:5; Isa 40:31; Ezek 17:3; 17:7); swift (Deut 28:49; 2 Sam 1:23; Job 9:26; Prov

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gives the appearance of baldness (see G. R. Driver, "Birds in the Old Testament: I. Birds in Law," *PEQ* 87 [1955]: 8).

[130]See Kronholm "נֶשֶׁר *nešer*," in *TDOT*, 10:79. G. R. Driver argues that vultures are more apt to build nests in rocky cliffs than eagles. However, he admits that eagles do the same. (G. R. Driver, "Birds in the Old Testament," 8).

[131]Kronholm, "נֶשֶׁר *nešer*," in *TDOT*, 10:79.

[132]Ibid., 79.

[133]Ibid., 79.

[134]See Koehler and Baumgartner, "נֶשֶׁר," in *HALOT*, 2:731, for resources on discussion on the meanings and usages of term. Nobuyoshi Kiuchi recognizes the controversy of the term and states that one needs to look at the context for a proper translation. If the text speaks of the bird's baldness it is best to translate the term as vulture (see Nobuyoshi Kiuchi, "נֶשֶׁר," in *NIDOTTE*, 3:200).

[135]This study will also refer to "נֶשֶׁר," as eagle/vulture, as is noted by the title of this section.

23:5; Jer 4:13; 48:40; 49:22; Lam 4:19; Hos 8:1; Hab 1:8); voracious (Pro 30:17); manner

of appearance (Ezek 1:10; 10:14 [facial appearance]; Mic 1:16 [bald]); high place of nest

(Job 39:27; Jer 49:16; Obad 1:4); manner of flight (Prov 30:19); carrying manner (Exod

19:4; Deut 32:11); unclean (Lev 11:13; Deut 14:12).

Of the twenty-six biblical references to נֶשֶׁר listed above, the only two that refer

to Yahweh by this term are found in Exodus 19:4 and Deuteronomy 32:11.[136] The

metaphorical language of Exodus 19:4 provides the background for Deuteronomy

32:11:[137]

אַתֶּם רְאִיתֶם	You have seen
אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם	what I did to the Egyptians
וָאֶשָּׂא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים	and how I lifted you on the wings of eagles,
וָאָבִא אֶתְכֶם אֵלָי׃	and I brought you to myself [Exod 19:4].

Deuteronomy 32:11-12 continues the striking analogy:

כְּנֶשֶׁר יָעִיר קִנּוֹ	(v. 11)	Like an eagle that stirs up its nest,
עַל־גּוֹזָלָיו יְרַחֵף		hovers over its nestlings,
יִפְרֹשׂ כְּנָפָיו		it spreads out its wings,
יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃		it takes them, it lifts them on its pinions.
יְהוָה בָּדָד יַנְחֶנּוּ	(v. 12)	Yahweh alone guides him,
וְאֵין עִמּוֹ אֵל נֵכָר׃		and no foreign god is with him.

Exodus 19:4 is cast as a metaphor while Deuteronomy 32:11 employs the word

in a simile. However, Deuteronomy 32:11 offers an added description. Like metaphors,

similes force a comparison between the primary subject (Yahweh) and the subsidiary one

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[136]Jer 49:22 may be understood as referring to God, but more than likely refers
to the invading Babylonians or Nebuchadnezzar himself.

[137]Some scholars have recognized the similarities between Deut 32:11 and
Exod 19:4 (see for example, Tigay, *Deuteronomy*, 304; Miller, *Deuteronomy*, 228;
Knight, *The Song of Moses*, 50).

(eagle).[138] Moreover, like metaphors, they should not be interpreted literally. This simile

falls under the category of what Caird would call a "pragmatic comparison," where the

focus is on the "activity" of the object being compared.[139] For example, the eagle that

"stirs up" the nest, "hovers" over its young, "spreads out" its wings, and "lifts" them on

its feathers presents a moving picture of the activities of Yahweh toward Israel his child.

It is a picture of strength,[140] parental care, concern, and protection.[141] Whether the eagle

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[138]Caird, *The Language and Imagery of the Bible*, 147. According to Caird, one of the main distinctions between a simile and a metaphor is that the former presents an "explicit" comparison, while as a metaphor offers an "implicit" one (144). The two are closely related. Caird quotes H. W. Fowler (144 n. 2), who states, ". . every metaphor presupposes a simile, and every simile is compressible or convertible into a metaphor." For Fowler's discussion, see H. W. Fowler, *A Dictionary of Modern English Usage* (Oxford: Oxford University Press, 1946), 535-36.

[139]Caird, *The Language and Imagery of the Bible*, 145-49, suggests that metaphorical and simile-like comparisons can be grouped into four categories; (1) perceptual (2) synaesthetic (3) affective, and (4) pragmatic. The perceptual comparisons can be understood in terms of any of the five senses. (e.g., "A plague of locusts sounds like the rattle of chariots . . ." or "Manna tasted like honey-cake . . ."; p. 146). A synaesthetic comparison awkwardly employs one of the senses in terms of another (e.g., in Exod 5:21, according to the Israelite officials, they stunk "in the eyes of Pharaoh"). An affective comparison is that which employs feeling (e.g., "Jeremiah's heartache felt like an incurable wound . . ." [Jer 15:18]) (147). Finally, a pragmatic comparison is one in which activity is compared between two separate objects (e.g., "Love is more heady than wine" [Song of Sol 1:2]) (147). (All illustrations and Scripture references are gleaned from Caird, *The Language and Imagery of the Bible*, 145-49). For more discussion on simile in the Old Testament, see Terry L. Brensinger's work, *Simile and Prophetic Language in the Old Testament*, Mellen Biblical Press Series, 43 (Lewiston, NY: Mellen Biblical Press, 1996), 1-203; and Delbert R. Hillers, "The Effective Simile in Biblical Literature," *JAOS* 103, no. 1 (1983): 181-85.

[140]Kronholm suggests that Deut 32:11 reveals an image of power on the part of Yahweh (Kronholm, "נֶשֶׁר *nešer*," in *TDOT*, 10:84). On the other hand, Ps 91:4 depicts the wings (כָּנָף) and feathers (אֵבֶר) of the Most High (94:1) as a place of refuge.

[141]On Exod 19:4 and Deut 32:11 portraying Yahweh's strength and care, see B. Becking, "Eagle נֶשֶׁר," in *DDD*, 271. See also Tigay's comments on the actions of eagles in the sky keeping the eaglets from falling to their death (Tigay, *Deuteronomy*, 403 n.64) where he refers to the illustration found in S. R. Driver (*A Critical and Exegetical*

is a mother or father, is irrelevant. Grammatically, the Hebrew text allows for both.[142] In

the end, the image is impartial to gender.

Deuteronomy 32:11 portrays the eagle (i.e., Yahweh) in a tender way and

conjures up images of God as father and mother that otherwise might not have been there.

The word נשׂא ("to lift, carry") echoes Deuteronomy 1:31 where, instead of an eagle, God

is compared to a man who carries (נשׂא) his son. Both suggest as background the exodus

out of Egypt where in the wilderness God took it upon himself to carry Israel to the land

of promise. In view of the "rock" metaphor context (Deut 32: 4, 13, 15), the passage in

Deuteronomy 32:11 also invites the reader/hearer to visualize the rocky cliffs (perhaps of

Mt. Sinai) where eagles made their nest.[143] It is a place of refuge and safety, portraying

Yahweh as a caring and protective father, but also displaying those unique loving

characteristics of a mother.

Commentary on Deuteronomy, The International Critical Commentary [New York: Charles Scribner's Sons, 1895], 358). Contra the idea of eagles acting this way, see Hendrik G. L. Peels, "On the Wings of the Eagle (Dtn 32:11)—An Old Misunderstanding," *ZAW* 106 (1994): 300-03.

[142]Knight, *The Song of Moses*, 50. Morphologically נשׁר ("eagle") is a masculine noun, which naturally carries a masculine pronominal suffix. However, gender is a matter of grammar (see Van der Merwe, Christo H. J., Jackie A. Naudé, and Jan H. Kroez, *A Biblical Hebrew Reference Grammar*, in Biblical Languages: Hebrew 3 [Sheffield: Sheffield Academic Press, 2002], 3:175-77). Semantically, the term eagle with its masculine suffix, can be either male or female. The Authorized Version (AV) translates eagle in Deut 32:11 as "her" even though the word has a third masculine pronominal suffix (ו). The NKJV, NAS, and NIV render the suffix with "it." Tigay translates the suffix with "he" or "his" (Tigay, *Deuteronomy*, 304.) The LXX renders the suffix with the Greek masculine singular pronoun "αὐτοῦ." Cf. Wevers' translation: "As an eagle would watch over its nest, so (καί) has he (i.e. the LORD) yearned over his young; opening up his wings he received them and bore them on his shoulders" (Wevers, *Notes on the Greek Text of Deuteronomy*, 515).

[143]George Knight's observation may be valid. The images conjured up are the elevated cliffs of Mount Sinai where the covenant was sealed between God and his people (Knight, *The Song of Moses*, 50).

Contextually, the eagle/vulture simile (v. 11) must be interpreted in terms of

verse 10. Like the rock metaphor, the emphasis here is not upon the bird (i.e.,

eagle/vulture). The bird is used only to describe the actions of Yahweh. The language

points to another means in which Yahweh became Israel's father, that is, by adoption:

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר	And he found him in a wilderness land,
וּבְתֹהוּ יְלֵל יְשִׁמֹן	and in an empty howling desert;
יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ	he circled about him; he cared for him;
יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ׃	he guarded him as the pupil/apple of his eye.

The wording above does not necessarily follow the wording of an adoption formula,[144] as

is found in the Code of Hammurabi.[145] According to CH § 170, a father adopted children

by exclaiming, "My children!" and the children became legally his with full rights of

inheritance.[146] Although Yahweh does not speak in Deuteronomy 32:10, his caring

actions appear to claim Israel for his own, alluding to an adoption. Comparisons can be

made with a similar text in Ezekiel 16:5b-7a:

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[144]The adoption formulae used in the ANE seems to have included phrases or expressions that were legally binding, such as "you are my son." According to Shalom M. Paul ("Adoption Formulae: A Study of Cuneiform and Biblical Legal Clauses," *Ma* 2 [1980]: 178) this phraseology was used to describe the metaphorical fatherhood of God over Israel when he spoke of Israel/Ephraim as his "firstborn" (Exod 4:22; Jer 31:9). Moshe Weinfeld ("The Covenant of Grant in the Old Testament and in the Ancient Near East," *JAOS* 90 [1970]: 190-96) states that the Abrahamic and Davidic covenants were similar to the royal grants of the ANE in that they were "taken from the familial sphere" (192). The benefit of royal grants was often contingent upon the loyalty and obedience of the vassal "son" (193).

[145]The Law of Hammurabi (§ 170) is noted by scholars as an adoptive pronouncement by a father to children that a slave bore to him. If he stated "My children!" then they would receive the same rights of the children born by his first wife (see "The Laws of Hammurabi," in *COS* 2.131 (§ 171). For further comments on this, see *JANET* L. R. Melnyk, "When Israel Was a Child," 250. Cf. also Raymond Westbrook, "The Adoption Laws of Codex Hammurabi," in *kinattūtu ša dārâti: Raphael Kutscher Memorial Volume*, ed. A. F. Rainey (Tel Aviv: Institute of Archaeology of Tel Aviv University, 1993), 195-204.

[146]See "The Laws of Hammurabi," in *COS* 2.131 (§§170-71).

וַתֻּשְׁלְכִי אֶל־פְּנֵי הַשָּׂדֶה . . . (v. 5b) . . . but you were thrown out into the open field

בְּגֹעַל נַפְשֵׁךְ בְּיוֹם הֻלֶּדֶת אֹתָךְ:   when your life was loathed in the day of your birth.

וָאֶעֱבֹר עָלַיִךְ (v. 6) And when I passed by you

וָאֶרְאֵךְ מִתְבּוֹסֶסֶת בְּדָמָיִךְ   and I saw you squirming in your blood,

וָאֹמַר לָךְ בְּדָמַיִךְ חֲיִי   then I said to you in your blood, "Live!"

וָאֹמַר לָךְ בְּדָמַיִךְ חֲיִי: And I said to you in your blood, "Live!"

רְבָבָה כְּצֶמַח הַשָּׂדֶה נְתַתִּיךְ . . . (v. 7) Like a sprout of the field I made you great . . .

In both instances, Israel is the abandoned child in a wasteland. Arguably, both examples (Ezek 16:6-7; Deut 32:10-12) reveal Yahweh is an "adopter" who cares for and raises the infant Israel.[147] However, while in Ezekiel he later becomes a husband (see Ezekiel 16:9-22), in Deuteronomy 32:10-12, his role remains that of a parent/father.[148]

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[147]For adoption of destitute children in the ANE, see Meir Malul, "Adoption of Foundlings in the Bible and Mesopotamian Documents: A Study of Some Legal Metaphors in Ezekiel 16:1-7," *JSOT* 46 (1990): 97-126. See also Victor H. Matthews comments on the subject (Victor H. Matthews, "Marriage and Family in the Ancient Near East," in *Marriage and Family in the Biblical World*, ed. Ken M. Campbell [Downers Grove, IL: InterVarsity Press, 2003], 18-19); and Block, *The Book of Ezekiel 1-24*, NICOT, 477. Tigay suggests that Deut 32:10 portrays Israel as a "foundling" or "desert wanderer" (Tigay, *Deuteronomy*, 304). Other comparisons between Deuteronomy and Ezekiel exist. For example, both Ezek 16:8b and Deut 32:11 allude to birds by use of the term כָּנָף (wing). Ezekiel also employs the term בְּרִית (covenant) (Ezek 16:8), which links Sinai as the place of adoption in the metaphorical and simile-like language of Deut 32 in general. However, in Ezekiel, it is used at the beginning of a marital metaphor section (Ezek 16:8ff.), rather than in the prior adoptive section (Ezek 16:4-7). In any case, where Deut 32 expresses implicitly through the father/parent/son language (i.e., covenantal), Ezekiel extends the familial paradigm to include the nuptial metaphor between God and Israel, and explicitly mentions the term "covenant" for a new *Sitz im Leben*. Notice his extension in Ezek 8b: וָאֶפְרֹשׂ כְּנָפִי עָלַיִךְ וָאֲכַסֶּה עֶרְוָתֵךְ וָאֶשָּׁבַע לָךְ וָאָבוֹא בִבְרִית אֹתָךְ נְאֻם אֲדֹנָי יְהוִה וַתִּהְיִי לִי: ". . . and I spread out my wing (כְּנָפִי) over you, and I covered your nakedness, and I made an oath to you, and I entered into a covenant with you, declares the Lord Yahweh, and you became mine." If Deut 32:11 was the catalyst for Ezekiel's words, then the eagle simile (parent/child), was later extended into the covenantal language of marriage between God and his people (Ezek 16:8ff.).

[148]Although the term "father" is not found in Deut 32:10-11, the context and actions seen in the eagle metaphor can easily portray him as that. Tigay notes a chronological discrepancy between Deut 32:10 and 32:6, 8-9. In 32:10 God becomes a

The eagle/vulture simile in Deuteronomy 32:11 portrays God functioning as an adoptive loving father/parent who rescues Israel from a howling wilderness and provides protection for him.[149] The verbs in 32:10 describe his actions. As a father he protects by encircling (סָבַב) his child. He lovingly cares (בִּין) for him and guards (נָצַר)[150] him in a very close relationship as the "pupil of his eye" (כְּאִישׁוֹן עֵינוֹ). These actions are remarkable if one interprets them strictly in terms of a vulture, a symbol of death. In the wilderness trek, the Israelites undoubtedly saw vultures circling daily over them, patiently waiting for one of them to die in order to devour their flesh. However, here, Yahweh the metaphorical vulture swoops down, "scoops" Israel up, and saves them. Instead of death, Israel has encountered life through the most unexpected means.

The term אִישׁוֹן ("pupil/apple of the eye") is found four times in the Old Testament (Deut 32:10; Ps 17:8; Prov 7:2, 9). Deuteronomy 32:10 and Psalm 17:8 refer

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father through adoption (with obvious allusions to the exodus), while 32:6, 8-9 implies that God had "fathered Israel" much earlier in history (Tigay, *Deuteronomy*, 304). Contra Tigay, v. 6 does not necessarily have to be lumped together with vv. 8-9 (verses that Tigay suggests speaks of Israel's "primordial history" [ibid., 304]. The fatherhood actions of making Israel in v. 6 can just as easily be understood in terms of making Israel in the wilderness or Egypt, which coincides nicely with 32:10. To Tigay's credit, he rightfully explains that metaphorical language, especially in poetry, does not necessarily need to be consistent with other metaphorical language within the same poem (304).

[149]The act of encircling, caring, and guarding Israel in the desert in Deut 32:10 seems to allude to God the father who acts as a redeemer of Israel from Egypt as well. Deuteronomy mentions God as one who redeems Israel only with the verb פָּדָה, rather with the well-known noun גָּאַל, which is seen throughout the Old Testament. Each time פָּדָה is employed in Deuteronomy, it occurs with God as the subject redeeming Israel from Egypt (7:8; 9:26; 13:6[5]; 15:15; 21:8; 24:18). With the exception of 21:8, all mention redemption from Egypt.

[150]The LXX renders the term יִצְּרֶנְהוּ with ἐπαίδευσεν αὐτὸν, "he instructed him." The AV and the NKJV translate it the same way, "he instructed him." This of course, also is a function of a caring father for his son (see chap. 3).

to it as God's eye.[151] Proverbs 7:2 employs it for the pupil/apple of a human eye:

שְׁמֹר מִצְוֹתַי וֶחְיֵה וְתוֹרָתִי כְּאִישׁוֹן עֵינֶיךָ, "keep my commandments and live, and (keep) my Torah as the pupil of your eye." Proverbs 7:9, on the other hand, renders אִישׁוֹן as the middle or center of the night: בְּנֶשֶׁף־בְּעֶרֶב יוֹם בְּאִישׁוֹן לַיְלָה וַאֲפֵלָה, "in the twilight, in the evening time, in the middle of the night and darkness." Etymologically, the term appears to be related to the term אִישׁ (man) with the diminutive ending, hence "little man."[152] A Hebrew counterpart is found in the term בָּבָה[153] which also seems to carry with it the same idea of

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[151]A discrepancy is noted in the translation of the masculine pronominal suffix in the term עֵינוֹ (his eye). The Targum Onkelos renders it as a masculine plural "their eye" (i.e., eye of humans). However, other translators such as Sifre render it "his eye (see Israel Drazin, *Targum Onkelos To Deuteronomy: An English Translation of the Text with Analysis and Commentary: [Based on A. Sperber's Edition]* [New York: Ktav Publishing House, 1982], 274 n. 27). For Sifre's translation, see *Sifre: A Tannaitic Commentary on the Book of Deuteronomy*, Yale Judaica Series 24 (New Haven: Yale University Press), 319-20. The AV, NKJV, NASB, NRSV, NIV all render it "his eye." Cf. the LXX renders it "ὀφθαλμοῦ." Wevers comments on the absence of the pronominal suffix αυτου in the LXX: "LXX does not translate the suffix of עֵינוֹ, which is quite unnecessary in Greek; God would hardly guard Israel as the apple of someone else's eye. Hex, however, added αυτου under the asterisk to show the suffix" (Wevers, *Notes on the Greek Text of Deuteronomy*, 514-15).

[152]See Allan M. Harman, "אִישׁוֹן," in *NIDOTTE*, 1:391. Carmel McCarthy suggests that another's reflection is found in the אִישׁוֹן of the eye. In other words a little man is reflected in the eye itself suggesting that אִישׁוֹן is a "diminutive form" of the term אִישׁ. Interestingly, McCarthy points out that the Latin counterpart "pupilla" and the Greek "kore," means "puppet or doll." Accordingly, it is the small reflection of a man (אִישׁ) that is reflected in the pupil (אִישׁוֹן) of a person. McCarthy suggests that the literal translation should be, "the little man of the eye" (see Carmel McCarthy, "The Apple of the Eye," in *Mélanges Dominique Barthélemy: Études Bibliques Offertes a L'occasion de son 60e Anniversaire*, Orbis Biblicus et Orientalis 38 [Göttingen: Vandenhoeck and Ruprecht,1981], 290).

[153]The term means "pupil" of the eye. See Allan M. Harman, "בָּבָה," in *NIDOTTE*, 1:581). Cf. also "בָּבָה," in *BDB*, 93. It occurs only in Zech 2:12 (8) as "a metaphorical reference to the preciousness of Israel to the Lord as well as his protection of them" (Harman, "בָּבָה," in *NIDOTTE*, 582).

care and protection.[154] In summary, it denotes a sense of intimacy, that which is at the

very center of one's love and concern, and something that should be protected at all costs.

Yahweh as "Father" (אָב). Finally, the most obvious epithet for God as

"father" in the book of Deuteronomy is the actual use of the term "father" in 32:6:

הֲ־לַיהוָה תִּגְמְלוּ־זֹאת	Do you repay Yahweh this way,
עַם נָבָל וְלֹא חָכָם	O people of foolishness and without wisdom?
הֲלוֹא־הוּא אָבִיךָ קָּנֶךָ	Is he not your Father, who created you,
הוּא עָשְׂךָ וַיְכֹנְנֶךָ׃	who made you and established you?

Scholars differ on the translation of the term קָּנֶךָ in 32:6b. The KJV, NKJV, and the

NASB translate it as "bought," while the NIV turns the words into a noun and translates

it "Creator." The NRSV along with NJPS, render it "created." LXX employs the aorist

middle indicative ἐκτήσατό.[155] Semantically, קָנָה can include the meaning of creation (see

Gen 14:22), purchasing (Gen 25:10; 33:19; Lev 25:15) and acquiring (Prov 16:16; 18:15;

19:8).[156] However, the context in Deut 32:6 favors translating קָנֶךָ as "created" or

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[154]Zech 2:12 [8]) states: כִּי הַנֹּגֵעַ בָּכֶם נֹגֵעַ בְּבָבַת עֵינוֹ; "for he who touches you,
touches the pupil of my eye." The context of the term reveals Yahweh's warlike
aggression against Israel's enemies. McCarthy ("The Apple of the Eye," 291) suggests it
involves Yahweh's "care and protection of Israel."

[155]H. G. Liddell and R. Scott define the present, imperfect, future and aorist of
κτάομαι as "procure for oneself, get, acquire." See H. G. Liddell and R. Scott, *A Greek-English Lexicon*, 1001.

[156]See also Cornelius and Van Leeuwen's definition in "קָנָה," in *NIDOTTE*,
3:941 and Ringgren, "אָב *'ābh*," 17. However, see Tigay (*Deuteronomy*, 402 n. 37), who
argues that because of the verbal context, קָנָה in Deut 32:6 means to create, rather than to
acquire. Some translators render the word "create," seemingly because of the contextual
word מְחֹלְלֶךָ in v. 18 (to be in pain as a woman in travail). The metaphorical expression of
procreating offspring (חִיל) in v. 18 seems to have had a partial influence on the
translation of קָנֶךָ in v. 6 (see Cornelius and Van Leeuwen, "קָנָה," in *NIDOTTE*, 3:941).
However, the eagle metaphor and adoption allusions found in v. 10 also need to be taken
into consideration in understanding v. 6. Purchasing a child was one of the means of

"creator," since the last colon of the second line contains the word עָשֶׂךָ, "to fashion" or "make."[157]

Accordingly, the "father" epithet in 32:6 and the two subsequent verbs demonstrate that God became Israel's father by creating (קָנָה) as well as making (עָשָׂה) Israel his son. Contextually, the verb עָשָׂה is also found in 32:15 where God is being spurned by Jeshurun (i.e., Israel) whom he made (עָשָׂהוּ). At any rate, both verbs (קָנָה and עָשָׂה) indicate an originating function of God by which he becomes Israel's father.

The final verb in 32:6b, (כּוּן) portrays Yahweh as a father who "established" Israel his son. Perhaps it is a reference to the covenant at Sinai between Yahweh and Israel, where the adoption of Israel took place and they became Yahweh's unique children among the peoples of the earth. As already observed, 32:6 is closely tied with the "rock" metaphor of 32:4a. "Father" and "rock" speak of the same entity, Yahweh. If the "rock" metaphor conjured up images of Sinai, then to be "established" by the divine "rock," "father," seems also to reinforce the notion that that was the time and place in history when Israel "officially" became Yahweh's son.[158] If Deuteronomy was written

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adoption in the ANE. Perhaps the writer had this in mind when he wrote v. 6. However, This study accepts the translation of the term קָנֶךָ in v. 6 as "create." Eugene Merrill translates the term, "He created you, (see Merrill, *Deuteronomy*, 411 n. 10). Its translation remains controversial among biblical scholars (see Cornelius and Van Leeuwen, "קָנָה," in *NIDOTTE*, 3:941).

[157]See Tigay, *Deuteronomy*, 402 n. 37.

[158]Peter Craigie rightly suggests that the image portrayed by the "rock" is an expression of the "unchangeable nature of God," who does not fail to keep covenant. (see Craigie, *The Book of Deuteronomy*, 378). Moreover, contra George A. F. Knight, we also suggest that the rock imagery more readily conjures up images of Sinai, the mountain of covenant, rather than Petra, the "Rock City," as he would propose (see Knight, *The Song of Moses*, 20.

after the settlement period (e.g., during the time of the kings), then one might argue that

the form וַיְכֹנְנֶךָ, "and [he] established you," in 32:6b, would involve an establishment in

the land of promise. However, the term's connection with the upcoming eagle metaphor

in verses 10-12, which reveal Yahweh's actions in the wilderness, suggests Sinai as the

place of establishment and Yahweh's special involvement with Israel as a divine father.

The broader context of the "father" metaphor (vv. 5-6) highlights the contrast

between Yahweh's righteousness and Israel's wickedness. As already observed, the son

is not reflecting the character of the father[159] This adds a disturbing dimension to divine

paternity. On the one hand, Yahweh is described as the father of Israel who creates and

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[159]This is noted by the phrase לֹא בָּנָיו, "not his children"(v. 5). Merrill suggests
that this passage provided the inspiration for the prophet Hosea to write Hosea 1:9, where
God refers to Israel as לֹא עַמִּי "not my people." The first colon in v. 5 (שִׁחֵת לוֹ לֹא בָּנָיו מוּמָם)
has been a source of discussion and controversy over its translation. The controversy is
noted by the various manuscript readings seen in the apparatus of the MT. One
discrepancy seems to involve the subject of the piel perfect 3ms verb שִׁחֵת. Tigay
translates the verse, "Children unworthy of Him—That crooked, perverse generation—
Their baseness has played him false." However, he admits that one translation of לֹא בָּנָיו
may be, "his non-children," and suggests there might be a chiastic parallelism between
v. 5, דּוֹר עִקֵּשׁ וּפְתַלְתֹּל שִׁחֵת לוֹ לֹא בָּנָיו מוּמָם, and the two clauses of 32:20b, כִּי דוֹר תַּהְפֻּכֹת הֵמָּה
בָּנִים לֹא־אֵמֻן בָּם (see Tigay, *Deuteronomy*, 301). Kautzsch suggests that לֹא בָּנָיו should be
"taken together" (E. Kautzsch and A. E. Cowley, *Gesenius' Hebrew Grammar*, 2nd
English ed. [Oxford: Clarendon Press, 1910], 479). Tigay correctly reveals that other
translations have turned שִׁחֵת into a plural שִׁחֲתוּ as is noted by the Samaritan Pentateuch in
the apparatus of the MT. The LXX concurs and pluralizes it with ἡμάρτοσαν "They
sinned." Other discussions revolve around whether or not בָּנָיו should be plural or
singular. Tigay suggests the text may have a scribal error (Tigay, *Deuteronomy*, 301). For
a full discussion on the controversy of this verse, see Tigay, *Deuteronomy*, 301, and
Driver, *A Critical and Exegetical Commentary on Deuteronomy*, 351-53. The
controversy does not seem to be over whether these were once children of Yahweh.
Translations of the verse seem to suggest otherwise. For example, see the NIV, "They
have acted corruptly toward him; to their shame they are no longer his children, but a
warped and crooked generation." Craigie translates the verse, "They have dealt corruptly
with him; They are no longer his children because of their blemish: A perverted and
tortuous generation!" (Craigie, *The Book of Deuteronomy*, 377). The plural form בָּנָיו in
the same colon as שִׁחֵת, should be translated as a collective singular, "they are corrupted."

establishes Israel (v. 6). He adopts him in the wilderness, guards him as the pupil of his

eye (v. 10), and is the "rock" who fathers him (v. 18). On the other hand, if provoked (v.

19), Yahweh can spurn his son (וַיִּנְאָץ; v. 19). Moreover, as a result of his son's

unfaithfulness (בָּנִים לֹא־אֵמֻן בָּם; v. 20)[160] he can hide his face from him

(אַסְתִּירָה פָנַי מֵהֶם; v. 20), and act like a father who disowns and disinherits him by stating,

"you are not my son" (e.g., לֹא אֵמֻן בָּנַיו; v. 5).[161]

Perhaps it is best to understand Yahweh's about-face in terms of the dynamics

of an adoption contract. If Weinfeld is correct in suggesting that Deuteronomy 29:12 is a

"counterpart" to the Davidic covenant (i.e., 2 Sam 7:14) in that it comes from the "sphere

of marriage/adoption legal terminology," then one could interpret it conditionally.[162]

Weinfeld points out that the possibility of conditionality in the Davidic covenant can be

observed in Psalm 132:12, "If your children keep my covenant and my testimonies which

I will teach them, their sons also will sit on your throne forever."[163] He emphasizes that

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[160]The author of the Song seems to be contrasting the similar assonance of the term לֹא־אֵמֻן (v. 20) (referring to children who have no faith) to the term אֵל אֱמוּנָה (v. 4); "God of faithfulness." See Tigay's observation of the contrast (Tigay, *Deuteronomy*, 308). Another comparative contrast involves the assonance between the children of "blemish" (מוּמָם) (v. 5) and the rock's (Yahweh's) perfection (תָּמִים). Along with the similar assonance of the rock's faithfulness (אֱמוּנָה) (v. 4), this expresses both the beauty of Hebrew poetry and brings to focus the difference between the characters of Yahweh and his children. See Christensen, *Deuteronomy 21:10—34:12*, 795, who comments on that difference. See also Tigay, *Deuteronomy*, 301.

[161]For a discussion on adoption rescindment in the ANE, see chap. 3. See also Paul Kalluveettil, *Declaration and Covenant: A Comprehensive Review of Covenant Formulae From the Old Testament and the Ancient Near East* (Rome: Biblical Institute Press, 1982), 108-09.

[162]Weinfeld, "The Covenant of Grant," 200. For Weinfeld's discussion on the political as springing from familial concepts, see p. 194.

[163]Ibid., 196.

the conditionality of the covenants had its beginnings after the kingdom divided and came to full fruition at the hands of a deuteronomic redactor during the exilic period (see his references: 1 Kings 2:4; 8:25; 9:4ff.).[164] However, he proposes that both the Abrahamic and Davidic covenants resemble the royal grant language of the ANE and suggests both covenants should be understood as gifts[165] and therefore unconditional.[166]

Following Gary N. Knoppers' critique of Weinfeld, this study holds Weinfeld's position of unconditionality to be unsound.[167] Concerning the Davidic

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[164]Ibid., 195-96.

[165]Ibid., 185. According to Weinfeld both the Abrahamic and the Davidic covenants resemble the "'royal covenantal grants' of the Hittites and Assyrians." He bases this upon the requirement of the "loyal service" of their descendants, which is noted in Hittite and Assyrian royal covenantal grant documentation (see Moshe Weinfeld, "Covenant Terminology in the Ancient Near East and its Influence on the West," *JAOS* [1973], 194-96).

[166]Weinfeld, "The Covenant of Grant," 189. See especially his discussion on "The Unconditional Gift" (189-96) where he suggests that the "land" grant for Abraham and the "house" (his terminology) grant for David were unconditional (189). For similar comments, see also Moshe Weinfeld, *Deuteronomy and the Deuteronomic School*, 75.

[167]For Knoppers' full discussion and critique of Weinfeld' proposal that the Abrahamic and Davidic covenants should be understood as unconditional gifts, see Gary N. Knoppers, "Ancient Near Eastern Royal Grants and the Davidic Covenant: A Parallel?," *JAOS* 116, no. 4 (1996): 670-97. For scriptural references pertaining to the Abrahamic covenant, see Gen 15:1-21; 17:1-22. For the Abrahamic covenant's contingency upon obedience, see Gen 22:1-18. For Davidic covenant references, see 2 Sam 7:12-16; Pss 89:1-38 (37); 132:1-18 (see the element of contingency in Ps 132:12); 1 Chr 17:1-27; 28:5-9. In 1 Chr 28: 7, David is quoting Yahweh's speech to him. According to the Chronicler, David seems to have interpreted Yahweh's earlier speech through Nathan in 2 Sam 7:5-16 concerning the covenant by Yahweh's covenant to him as being contingent upon obedience to his commandments (מִצְוֹה) and judgments (מִשְׁפָּט). In 2 Chr 7:17-20, Yahweh clearly reminds Solomon of the conditions concerning Israel and his royal throne. For further discussion on the conditionality of the Davidic covenant, see Peter J. Gentry, "The ḥasdê dāwîd of Isa 55:3 – A Response to Hugh Williamson," Southern Baptist Theological Seminary (Louisville: 2004), 1-45.

covenant, Knoppers' disagrees with Weinfeld on three basic fronts.[168] First, ANE land grants are inconsistent in their legal structure and cannot be compared to the Davidic covenant, which does not contain the same structural elements. Second, to confine the comparison of the Davidic covenant to legal land grants appears to be shaky. Knoppers argues that the language in the suzerain-vassal treaties, which are conditioned upon obedience, are more closely related to the language of the Davidic covenant than is the language of legal land grants. Third, the evidence from ANE sources concerning land grants quite often reveal the element of contingency.[169]

The promise given in Deuteronomy 29:12-13 must be interpreted in light of the above discussion.[170] The adoption that occurred at Sinai was reaffirmed to a new

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[168]Knoppers admits there is a difference between the Abrahamic and Davidic covenant in that the Abrahamic primarily pertains to land. However, Knoppers states, ". . . one suspects that some of the same problems that make the land grant unproductive for interpreting the Davidic covenant will also apply to the Abrahamic covenant" (Knoppers, "Ancient Near Eastern Royal Grants," 695).

[169]For Knoppers' three-point critique, see "Ancient Near Eastern Royal Grants," 685-86. See also his summary of his critique of Weinfeld in his conclusion, "Examination of each of the three specific issues addressed in this essay—structure, parallels in language; and unconditionality—has revealed profound difficulties for the thesis that the Davidic promises are modeled after ancient Near Eastern land grants" (Knoppers, "Ancient Near Eastern Royal Grants," 694). For more comments on the conditionality of the Davidic covenant, see Gary N. Knoppers, "David's Relation to Moses: The Contexts, Content and Conditions of the Davidic Promises," in *King and Messiah in Israel and the Ancient Near East: Proceedings of the Oxford Old Testament Seminar*, JSOTSup 270 (Sheffield: Sheffield Academic Press, 1998), 99.

[170]Weinfeld's statement that Deut 29:12 is taken out of "the sphere of marriage/adoption legal terminology" (see Weinfeld, "The Covenant of Grant," 200) certainly does not contradict the familial terminology that describes the relationship between God and Israel in other sections of the book (i.e., Deut 32, 1, 8, 14). If one categorizes Deut 29:12 in the familial category (as Weinfeld does), then we would argue that in light of the father-son language of Deuteronomy it probably is couched more in terms of adoption rather than a marriage text. For a discussion on God's affectionate love

generation of Israelites on the plains of Moab (cf. Deut 26:16-19), though many

subsequent rebellious generations would not participate in it. This was later highlighted

when only a remnant returned from exile to rebuild the walls of Jerusalem. The covenant

was meant for all, but was taken advantage of only by an obedient few. But how does

this shed light on the statement, בָּנָיו לֹא, "not his children" in Deuteronomy 32:5? First,

the term is stated corporately. Undoubtedly, within the nation, there would be individuals

who would display obedience and humility before Yahweh their father and still be

considered his children. Contemporary examples in Moses' day were Caleb and Joshua,

who lived obediently among a rebellious generation during the exodus. Many other such

examples would follow. Second, by stating בָּנָיו לֹא, the author of the Song paradoxically

highlights the *hesed* (faithfulness, mercy, and grace) of the divine father. Although he

may hide his face from his children for a time (Deut 31:17, 18; 32:20) because of their

sinfulness, the father's character is such that he always returns seeking to mend and

restore that adopted relationship with his son (e.g., Deut 32:39-43).[171] It is his *hesed* that

drives the divine father to relentless pursuit of fellowship renewal with the בָּנָיו לֹא (i.e.,

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for Israel, see Weinfeld, *Deuteronomy and the Deuteronomic School*, 368-69. Yahweh's
ultimate covenantal commitment to Israel is reflected also in Deut 4:30-31.

[171]Westbrook reminds us that in the case of adopting a foundling, there was no
contract, and the father could annul that relationship without any fear of legal
repercussion (see Westbrook, "The Adoption Laws of Codex Hammurabi," 201).
However, unlike an earthly father who may never attempt to restore a relationship with
his son, Yahweh, the divine father, constantly attempts to heal and restore the father-son
relationship (see Deut 4:31; 30:3-9). Steven Weitzman ("Lessons from the Dying," 392)
suggests that the conflict between God's rejection of Israel and hiding his face is not
contradictory with his nurture (i.e., love and care) of them (Israel). He comes to this
conclusion by comparing Deut 32 with *The Words of Ahiqar*, and suggests that similar
observations of teaching and accusations against a son are present in both. For
Weitzman's full discussion, see "Lessons from the Dying," 377-93.

"rejected son") in order that each generation might participate in the covenant promise to Abraham (Deut 4:30-31; 30:3-9).

Deuteronomy 32:6 may be understood in terms of adoption. However, verse six presents divine paternity not so much as an act of adoption, but as an act of creation and establishment.[172] In context with other metaphors, this passage reveals the freedom with which the author of the Song of Moses could move from metaphor to metaphor, each containing its distinctive shades of meaning. However, when mixed they add a beauty and depth to our understanding of God as Father.

The mixing of metaphors to describe divinity is found in many Old Testament texts. In this regard, the Song of Moses bears a striking resemblance to Ezekiel 16 and the book of Hosea.[173] In Ezekiel 16 and in the book of Hosea the salient metaphor is nuptial. Israel is the wife, who plays the harlot. In Deuteronomy 32, Israel is the son who rebels against his father. However, Hosea 11 also presents a clear case of divine father-son language where rebellion is found. In each instance, Israel's rebellion is in the form of idolatry. Ezekiel and Hosea call it harlotry (זָנָה) (Ezek 16:26; Hos 1:9); the Song of Moses calls it corruption (שָׁחַת) (Deut 32:5). Nevertheless, in each passage, Yahweh continues to reach out in compassion to his wayward son or wife. This is remarkable in

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[172]Contra George Knight, 32:6 should be understood in terms of creator/maker language. Knight's suggestion that it is adoptive language seems unlikely. He does so by interpreting the verse in light of 32:10, which indeed contains adoptive overtones (see Knight, *The Song of Moses*, 28-29. We argue that the author is simply mixing metaphors within the chapter. On the one hand, he is the father who creates or originates Israel (32:6); on the other hand, he is also the adopter, as is noted in 32:10.

[173]For a discussion on the comparisons between Hosea and Deuteronomy, see Weinfeld, *Deuteronomy and the Deuteronomic School*, 366-70 (Appendix B, "Hosea and Deuteronomy"). Similarities of familial metaphors exist between Deuteronomy and other books as well. Hosea and Ezekiel serve only as comparative examples.

light of the declarations, עַמִּי לֹא, "not my people" (Hos 1:9), which under normal

circumstances signals a divorce, and בָּנָיו לֹא, "not his children" (Deut 32:5), which depicts

an annulment of adoption.[174] His relational attachment would remain strong, as the last

verse of the Song of Moses indicates (v. 43):

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[174]The Old Testament prophets (e.g., Isaiah, Ezekiel, Jeremiah, Hosea, and the author of Deut 32) often mixed familial metaphors. In Ezekiel, Israel is first a child whom Yahweh adopts; then a bride whom he marries. Jeremiah mixes his metaphors masterfully by stating, "'Return sons of backsliding,' declares Yahweh, 'for I am married to you . . .'" (Jer 3:14) . For more mixing of fatherhood and husband metaphors, see Jer 19-20. Most of Hosea involves a picture of Israel as the wife of Yahweh (see especially chap. 2). However, Israel can also be called a son (see Hos 11:1-4, 10). For examples of sonship and marriage metaphors see Isa 43:6; 45:11; 49:15; 62:4-5. See God's constant attempt at restoration in Deut 32:36a; Ezek 16:60-63; Hos 14:2-8 (1-7). Accordingly, the compassion of God in these passages must be understood in context with the familial metaphors that describe him in each text. However, regardless of the metaphors, it seems to be in God's nature. Micah sums it up well, כִּי־חָפֵץ חֶסֶד הוּא לֹא־הֶחֱזִיק לָעַד אַפּוֹ, "He does not retain his anger for ever, for he delights in mercy" (Mic 7:18b). Seock-Tae Sohn suggests the marriage and adoption relationships (i.e., father/son) best portray the concept of intimacy between Israel and Yahweh (see Seock-Tae Sohn, "'I Will Be Your God and You Will Be My People': The Origin and Background of the Covenant Formula," in *Ki Baruch Hu: Ancient Near Eastern, Biblical, and Judaic Studies in Honor of Baruch A. Levine*, ed. Robert Chazan, William W. Hallo and Lawrence H. Schiffman. [Winona Lake, IN: Eisenbrauns, 1999], 372). This relationship appears to be more intimate than a suzerain/vassal relationship. In the ANE, when a vassal rebelled, the suzerain would respond only with wrath. In fact the curse clauses at the end of written treaties attest to the fact that wrath was immanent if the vassal became disloyal to his suzerain (e.g., see the ancient Hittite treaties, especially "Treaty between Šuppiluliuma and Aziru," in *COS*, 2.17A (A rev. 12'-16'), and "Treaty between Muršili and Duppi-tešub," in *COS*, 2.17B (A iv. 21-26). If Deut 32 solely reveals a suzerain/vassal relationship between God and Israel, it is a relationship of intimacy on the part of the suzerain that is rare or nonexistent in the ANE world. The intimacy expressed here is best explained by the father-son (also mother-son) metaphor. On another note, intimacy does not rule out fatherly discipline (also noted in Deut 32). They go hand in hand. See Angelika Strotmann, *Mein Vater Bist Du!: (Sir 51,10). Zur Bedeutung der Vaterschaft Gottes in kanonischen und nichtkanonischen frühjüdischen Schriften*, Frankfurter Theologische Studien 39 (Frankfurt: Verlag Josef Knecht, 1991), 333-336.

הַרְנִינוּ גוֹיִם עַמּוֹ   Shout for joy oh nations (with) his people,

כִּי דַם־עֲבָדָיו יִקּוֹם   for the blood of his servants[175] he will avenge,

וְנָקָם יָשִׁיב לְצָרָיו   and he will return vengeance against his enemies

וְכִפֶּר אַדְמָתוֹ עַמּוֹ:   and will atone for his land (and) his people.

The epithet אָב in Deuteronomy 32:6 clearly reveals Yahweh as father.

However, his fatherhood is also understood by use of the term בֵּן for Israel. Various

forms of these terms occur six times in the Song (32:5, 8 [2x], 14, 19, 20) in various

ways.[176] In 32:5 it refers to Israel as "not his [God's] children." In verse 14 it refers to

the "sons of Bashan" (בְּנֵי־בָשָׁן). This appears to refer to the ram (אַיִל) herd of Bashan with

which Yahweh had blessed Israel (see NIV, NASB, and NRSV).[177] Verse 19 mentions

not only בֵּן ("sons"), but also בַּת ("daughters") of Yahweh who provoked (כָּעַס) him.[178] By

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[175]A Qumran scroll (4Q) as well as the LXX change the reading עֲבָדָיו "his servants" (32:43a) to בָּנָיו "his sons" (see F. Charles Fensham, "Father and Son As Terminology for Treaty and Covenant," in *Near Eastern Studies in Honor of William Foxwell Albright*, ed. Hans Goedicke [Baltimore: The Johns Hopkins Press, 1971], 132; see also n. 62, where he gleans from W. F. Albright). See also the MT apparatus. For a discussion on the interchangeability of servant and son and their covenant connotations to Yahweh, see Fensham, "Father and Son As Terminology for Treaty and Covenant," 131-35.

[176]However if one takes the reading from Qumran and from the LXX, the count could be seven instead of six (see n. above).

[177]Bashan was known to be a flat plain east of the Sea of Galilee that Moses and the Israelites conquered. It was known for its fertile soil and an exquisite place for raising animal herds (see Joel C. Slayton, "Bashan," in *ABD* (New York: Doubleday, 1992), 1:623-624. See also the mention of Og as king of Bashan whom Israel defeated in Deut 1:4; 3:1, 3-4, 10-11.

[178] The term, כָּעַס ("to provoke") is found eight times in the book of Deuteronomy (4:25; 9:18; 31:29; 32:16, 19, 21[2x], 27). Six times, it is used with reference to God being provoked because of Israel's idolatry. Twice (32:21b, 27) it refers to the anger of the enemies of Israel. For a discussion on how the anger and provocation formulas are used in Scripture (i.e., deuteronomistic history), see Dennis J. McCarthy, "The Wrath of Yahweh and the Structural Unity of the Deuteronomic History," *Essays in Old Testament Ethics*, ed James L. Crenshaw and John T. Willis (New York: Ktav Publishing House, 1974), 97-110.

using the term "daughters" (32:19), the author makes it clear that the idolatry of Israel is

widespread and includes both genders.[179] In Deuteronomy 32:20 Yahweh's "children"

have no faith (בָּם בָּנִים לֹא־אֵמֻן). Verse 8 refers to the "sons of humanity" (בְּנֵי אָדָם) and to the

"children of Israel" (בְּנֵי יִשְׂרָאֵל). However, the latter translation is disputed. Various

manuscript readings suggest it should be rendered "angels of God" or "sons of God,"

rather than "children of Israel."[180] Regardless of which interpretation is preferred, the

passage reveals that the "Most High" (עֶלְיוֹן) not only is the sovereign one over Israel (his

son), but also over all other peoples and nations.[181]

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[179]The metaphorical use of the combined terms "sons" and "daughters" with
reference to God's children is also found in Isa 43:6, and in the New Testament (2 Cor
6:18). Num 21:29 uses the two terms in reference to the people of Moab as the sons and
daughters of their god, Chemosh. Tigay notes that Deuteronomy and Jeremiah both
implicate men and women in idolatrous practices (see Deut 17:2-5; 29:17-18; Jer 7:17-
19). Tigay, *Deuteronomy*, 307. Interestingly, both Deut 32:19, 21 and Jer 7:18,19 use the
term כָּעַס to describe Yahweh's provocation.

[180]The Qumran manuscript (4QDeut[j]) renders it "sons of God", see *Qumran
Cave 4: IX: Deuteronomy, Joshua, Judges, Kings* in Discoveries in the Judaean Desert 14
(New York: Oxford University Press), 90 (Col. XII). The LXX renders it ἀγγέλων θεοῦ
"angels of God." For a full discussion on the possibility for the original reading to be
referring to heavenly beings, see Daniel I. Block, *The Gods of the Nations: Studies in
Ancient Near Eastern National Theology* 2nd ed. (Grand Rapids: Baker Academic, 2000),
25-33. See also Tigay, *Deuteronomy*, 302-03. For further discussion see Patrick W.
Skehan, "A Fragment of the "Song of Moses" (Deut. 32) from Qumran," *BASOR* 136
(1954): 12, and Patrick W. Skehan, "The Structure of the Song of Moses in Deuteronomy
(Deut. 32:1-43)," *CBQ* 13 (1951): 153-63. For an argument favoring the reading in the
MT over the LXX, see David Stevens, E., "Does Deuteronomy 32:8 Refer to 'Sons of
God' or 'Sons of Israel'?," *BS* 154 (1997): 131-41.

[181]Merrill comments on v. 8a by stating, "This act of universal sovereignty
supplies clear evidence of the Lord's concern for the whole world, his special selection of
Israel notwithstanding" (see Merrill, *Deuteronomy*, 412-13).

Yahweh as "Most High" (עֶלְיוֹן). The Old Testament employs עֶלְיוֹן 53

times.[182] The word can refer to that which is of highest spatial position or status. For

example, the word is used of the highest basket (Gen 40:17), the highest or uppermost

gate (2 Kgs 15:35; 2 Chr 23:20; 27:3; Ezek 9:2), an uppermost pool of water (2 Kgs

18:17; Isa 7:3; 36:2; Jer 20:2), the upper waters of Gihon (מֵימֵי גִיחוֹן הָעֶלְיוֹן; 2 Chr 32:30),

the house or lineage of David (2 Chr 7:24), a court (Jer 36:10), a chamber (Ezek 41:7;

42:5), and the house of the king (Neh 3:25).

In the Ben Sira Masada Manuscript, עליון is found in context with אל ("God")

and אדני ("Lord").[183] Robert C. T. Hayward states, "Evidently, that scribe regarded עליון

as a permissible way of referring to the Divine Name."[184] The word was used as a title

for the supreme god of the Canaanites and later adopted by Israel as a titular expression

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[182]See Even-Shoshan, *A New Concordance of the Bible*, 880. See also H.-J. Zobel, "עֶלְיוֹן *'elyôn*," in *TDOT*, 11:122. In Daniel the Aramaic word for "Most High" (עִלַּי) occurs ten times and in its plural form (עֶלְיוֹנִין) four times (see Zobel, "עֶלְיוֹן *'elyôn*," in *TDOT*, 11:123); see also Even-Shoshan, *A New Concordance of the Bible*, 880.

[183]See Yigael Yadin, *The Ben Sira Scroll from Masada: With Introductions, Emendations and Commentary by Yigael Yadin*, trans. and rpt. from *Eretz-Israel* 8, E. L. Sukenik Memorial Volume (Jerusalem: The Israel Exploration Society and the Shrine of the Book, 1965), 26-27 (see especially lines 15-18c [Plate 6]). However, in the above text the translator translated both אל and אדני as "God" rather than "God" and "Lord" respectively (see Yadin, *The Ben Sira Scroll*, 45 [lines 15-15c, 17-17c; compare with Hebrew script on p. 26 with English translation on p. 45). According to Robert C. T. Hayward ("El Elyon and the Divine Names in Ben Sira," in *Ben Sira's God: Proceedings of the International Ben Sira Conference Durham – Ushaw College 2001*, ed. Renate Egger-Wenzel, Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 321 [Berlin: Walter de Gruyter, 2002], 182.) the Greek translations of the Ben Sira manuscripts use the word ὕψιστος, for the Tetragram, יהוה, but not for אלהים (182). However, the Old Testament readily uses the term אֵל עֶלְיוֹן in apposition to one another; see Gen 14:18, 19, 20, 22; Ps 57:3 (2) (לֵאלהִים עֶלְיוֹן); Ps 78:35; Ps 78:56 (אֶת־אֱלהִים עֶלְיוֹן). For examples of "Yahweh Most High," see Pss 7:18 (17); 47:3 (2); 97:9.

[184]Hayward, "El Elyon," 182.

for Yahweh.[185] The Old Testament employs the word thirty-one times as an epithet for

divinity meaning "(God) Most High"[186] or "the Exalted One."[187]

Among these is the reference to עֶלְיוֹן ("Most High") in Deuteronomy 32:8-9,

which is sandwiched between two units that portray Yahweh as divine father (v. 6) and a

caring, loving parent, albeit in avian terms (vv. 10-12). The fatherhood theme seems to

be implied in verses 32:8-9 as well, since the author again presents the reader with

fatherhood terminology in 32:7: "Ask your [earthly] father . . ." (שְׁאַל אָבִיךָ) (i.e., about the

days of old). However, verse 8 suddenly reveals an aspect about God that is

incomparable. The verbs express his majesty and serve to remind the reader that the

Father of Israel is more than a maker and establisher of Israel. He is also the "Most

High" who divides (נָחַל) inheritance among nations (v. 8a), separates (פָּרַד) the sons of

humanity, and establishes the (יַצֵּב) boundaries of peoples.[188]

The epithet "Most High" is associated with the term נַחֲלָה/נחל "inheritance,"

which occurs twice (vv. 8a; 9b). Defining נַחֲלָה/נחל solely in terms of a father-son

paradigm may be shortsighted. Although נַחֲלָה/נחל can be interpreted as a familial term

(i.e., of a son receiving inheritance from his father), it can also be employed within a

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[185]See Frederick W. Schmidt, "Most High," in *ABD*, 4:922. H.-J. Zobel suggests the epithet may have come from Ugaritic, but cites Gese, who states that "this is uncertain" (H.-J. Zobel, "עֶלְיוֹן *'elyôn*," in *TDOT*, 11:122).

[186]H.-J. Zobel, "עֶלְיוֹן *'elyôn*," in *TDOT*, 11:122.

[187]Schmidt, "Most High," in *ABD*, 4:922.

[188]Each verb in v. 8 is found in the causative hiphil stem revealing עֶלְיוֹן as the source of the super-human actions. For some other biblical examples of עֶלְיוֹן, see Gen 14:18; Pss 47:3 (2); 78:35 (a reference to Most High and rock); 83:19 (18); 91:1; 97:9; Dan 5:21 (a reference to Most High and rulership [שַׁלִּיט]).

suzerain-vassal framework.[189] The verb נָחַל describes an action performed by עֶלְיוֹן (the "Most High"), lending credence to the idea that verses 8-9 allude to a suzerain-vassal paradigm. Yahweh is the great landowner. Accordingly, in verse 8 נָחַל pertains to the allotment of land to all the peoples of the earth (including Israel) when Yahweh "established the boundaries of the peoples" (יַצֵּב גְּבֻלֹת עַמִּים). The text suggests that the land was apportioned to all peoples by divine decree. However, in Israel's case that decree would include military conflicts before it came to fruition (see Deut 7:17-26).[190]

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[189]For a discussion on inheritance in the familial sphere, see Christopher Wright, "נחל," in *NIDOTTE* (Grand Rapids: Zondervan, 1997), 3:77-78. Daniel I. Block (*The Gods of the Nations*, 78) recognizes that the traditional interpretation of נַחֲלָה has been that of inheritance (i.e., a familial or tribal term; see Block's citation [78 n. 16] of G. von Rad's work, "The Promised Land and Yahweh's Land in the Hexateuch," in *The Problem of the Hexateuch and Other Essays*, trans. E. W. Trueman Dicken [New York: McGraw-Hill, 1966], 80). Wright also understands the term to have strong familial overtones (see C. J. Wright, "נחל," in *NIDOTTE*, 3:77-81). However, contra von Rad and Wright, Block agrees with H. O. Forshey, who understands נַחֲלָה in terms of a fiefdom framework where the suzerain distributes land ownership to his vassals in reward for their military service. See Block, *The Gods of the Nations*, 76-79; idem, *The Book of Ezekiel: Chapters 25-48*, NICOT (Grand Rapids: Eerdmans, 1998), 321-22. See also H. O. Forshey, "The Hebrew Root *NHL* and Its Semitic Cognates" (Th.D. diss., Harvard University, 1973), 233. Cf. H. O Forshey, "Segulah and Nachalah as Designations of the Covenant Community," *Hebrew Abstracts* 15 (1974): 85-86. Cf also Harold O. Forshey, "The Construct Chain *naḥᵃlat YHWH/'elōhîm*," *BASOR* 220 (1975): 51-53. For a critique of Forshey's understanding that נַחֲלָה pertains more to "landed property" rather than "inheritance," see Theodore J. Lewis, "The Ancestral Estate (נַחֲלַת אֱלֹהִים) in 2 Samuel 14:16," *JBL* 110/4 (1991): 606-08. In all fairness, Forshey does recognize that there are a variety of models in which *nḥl* can be interpreted (see Forshey, "The Hebrew Root *NHL* and Its Semitic Cognates," 235). However, because of his research of southern Arabic texts, he prefers to understand the word in terms of a feudal system (see Forshey, "The Hebrew Root *NHL* and Its Semitic Cognates," 232-35. For further discussion on the word, נַחֲלָה, see Koehler and Baumgartner, "נַחֲלָה," in *HALOT*, 2:687-88; G. Wanke, "נַחֲלָה *naḥᵃlâ* possession," in *TLOT*, 2:731-34; Edward Lipiński, "נָחַל *nāḥal*; נַחֲלָה *naḥᵃlâ*," in *TDOT*, 9:319-35.

[190]See also Block (*The Gods of the Nations*, 79), who suggests Israel received her *naḥᵃlâ* by military conquest from the Canaanites.

Verse 9a states that Yahweh's "portion" (חֵלֶק) is his people, Israel. As already

noted, the verse ends with: יַעֲקֹב חֶבֶל נַחֲלָתוֹ; "Jacob is the allotment of his inheritance" (v.

9b). Both terms (חֵלֶק and חֶבֶל) are often used in reference to land,[191] and in relation to

"inheritance" (נַחֲלָה).[192] However, in Deuteronomy 32:9, Yahweh's portion and

inheritance conclusively refers to his people. The eagle/vulture metaphor in verse 10

verifies this since it describes Yahweh finding Israel in the desert, which is an obvious

reference to the people and not land. The fact that "people" can be considered an

inheritance of Yahweh is not new. Deuteronomy 4:20; 9:26, 29 also refer to the people

of Israel as Yahweh's inheritance, similar to Deuteronomy 32:9-12, which is given in

context of the exodus when no land was yet secured. Furthermore, in Deuteronomy 10:9;

18:1-2 the person of Yahweh is considered the portion and inheritance (חֵלֶק וְנַחֲלָה) of the

Levites. In summary, the words seem to imply a type of special ownership[193] or claim,

be it land, or people.[194] Deuteronomy 32:8-9 expresses both. It is the Most High, who

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[191]For the usages of חֵלֶק, see Cornelis Van Dam, "חלק," in *NIDOTTE*, 2:161-63; for חֶבֶל, see A. R. Pete Diamond, "חבל," in *NIDOTTE*, 2:12-14.

[192]See Diamond, "חבל," in *NIDOTTE*, 2:13, and Van Dam, "חלק," in *NIDOTTE*, 2:162. For a discussion of the familial concept of land, inheritance, and adoption, see Seock-Tae Sohn, *The Divine Election of Israel* (Grand Rapids: Eerdmans, 1991), 70-73. In correlating sonship, inheritance, and land, Sohn quotes Jer 3:19 and also refers to Deut 4:37-38, see pp. 71-71. For his full discussion on Israel as Yahweh's son, see pp. 67-73.

[193]Obviously, when referring to Yahweh as the Levite's inheritance, the Levites did not "own" Yahweh. Inheritance, in this case, seems to suggest that the Levites' sustenance and existence depended upon Yahweh.

[194]See G. Wanke ("נַחֲלָה *naḥ^lâ* possession," in *TLOT*, 2:733), who states, ". . . *naḥ^lâ* implies a claim of ownership, . . ." When discussing the people of Israel as Yahweh's inheritance, Wanke agrees that it expresses a ". . . unique status of Israel among the nations." In light of this, the Levites, in a sense, could claim "ownership" of Yahweh. Of course, this can only be understood in terms of a special relationship with

divides land inheritance among the nations (v. 8), but it is the people of Israel alone, who have the special privilege of being his portion and his inheritance.[195] As already observed, the following verses (vv. 10-12) reveal how the Most High could also be a tender and caring parent toward his fledgling son.[196]

Summary

The Song of Moses is cast in Hebrew poetry. It served as a teaching tool to call Israel to a remembrance of Yahweh's involvement in their history as well as their future. The Song's account of Yahweh's actions in Israel's history reveal his character. The purpose of this chapter has been to explore how that involvement should be understood primarily in terms of Yahweh's fatherhood over Israel his son. This was accomplished by focusing on the various metaphors found in the chapter.

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him and the role they played as his priests over Israel. For comments on the community of Israel being Yahweh's *naḥⁿlâ*, see Harold O. Forshey, "The Construct Chain *naḥⁿlat YHWH/'elōhîm*," *BASOR* 220 (1975): 52.

[195]For a list of biblical references (including Deut 4:20; 9:26, 29) that state the people of Israel are Yahweh's *naḥⁿlâ*, see Edward Lipiński, "נָחַל *nāḥal*; נַחֲלָה *naḥⁿlâ*," in *TDOT*, 9:331.

[196]For a reference of עֶלְיוֹן being understood as a metaphorical father (albeit of gods) see Ps 82:6; אֲנִי־אָמַרְתִּי אֱלֹהִים אַתֶּם וּבְנֵי עֶלְיוֹן כֻּלְּכֶם, "I said, gods you are and all of you are sons of the Most High." For comments on the Most High as a place of refuge, see H.-J. Zobel, "עֶלְיוֹן *'elyôn*," in *TDOT*, 11:127). For a discussion on the mythological account that Yahweh was subordinate to *'ēl 'elyôn*, the supreme god of the Canaanite pantheon, and that Yahweh received his portion (Israel) from him, see H.-J. Zobel, "עֶלְיוֹן *'elyôn*," in *TDOT*, 11:127-29. Cf. also N. P. Lemche, "The Development of the Israelite Religion in the Light of Recent Studies on the Early History of Israel," in *Congress Volume: Leuven, 1989*, ed., J. A. Emerton (Leiden: E. J. Brill, 1991), 109. For a discussion of the development of the *El* tradition and its influence on titles given to Yahweh, see Norman C. Habel, "'Yahweh, Maker of Heaven and Earth': A Study in Tradition Criticism," *JBL* 91 (1972): 321-37.

First, by employing the "rock" metaphor the author discloses Yahweh as a father (v.6), a savior (v. 15), one who "gave birth" to Israel (v. 18) and as one who could turn Israel over to her enemies (v. 30). Clearly the author mixes the metaphor's meaning throughout the chapter. This is highlighted in verse 18, where the author freely mixes the images of fatherhood and motherhood to describe the divine. There, the rock metaphor gives rise to another metaphor; Yahweh giving birth. Accordingly, Yahweh, as a rock, is the progenitor, originator, as well as one who gives birth.[197] The rock metaphor, which may allude to Israel's salvation history, reveals Yahweh's holy character (v. 4) declaring that Yahweh's determination that his son be righteous and holy as well.

Second, the eagle/vulture metaphor brings into focus the functions of Yahweh's parental actions. Both the father/mother imagery may be at work in the eagle metaphor (vv. 10-11), but as noted above, the issue of gender is irrelevant. By using this metaphor, the author portrays Yahweh becoming the father of Israel by means of adoption. His actions as an adoptive father depict him as one who cares for, loves, instructs, and guards Israel as his אשׁור. In the ANE, an adoptive father could repeal his relationship with his son due to the son's rebellion. Accordingly that son would be called "not his son." Allusions to this SACP are noted in Deuteronomy 32:5. However, unlike earthly fathers, the Song, along with other texts such as Ezekiel 16, and the book of Hosea, declare that Yahweh's character is firm and loyal (hesed). In Deuteronomy 32 it is a commitment directed toward his wayward son. Rather than abandoning him

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[197]However, this study agrees with Tasker (*Ancient Near Eastern Literature and the Hebrew* Scriptures *about the Fatherhood of God*, 86), who points out that the rock metaphor, which is "non-sensuous," stands in contrast to the fertility cults of its day. In other words, the rock metaphor as progenitor cannot be understood with sexual overtones.

altogether, the Song concludes with Yahweh taking vengeance on his son's adversaries, revealing that Yahweh, as Israel's father, had not forgotten him. The "hidden face" (מֵהֶם וְהִסְתַּרְתִּי פָנַי; Deut 31:17-18) and the "not his children" (לֹא בָּנָיו; Deut 32:5) statements, have served as a foil to highlight the *hesed* of the divine father. In the end, he has remembered his promise to Abraham.[198]

Third, as noted above, the epithet and actions of the "Most High" (עֶלְיוֹן) in verses 8-9, reveal that Yahweh, who is sovereign lord over all the earth, is also the creator (v. 6) and landowner (v. 8), who allots territorial נַחֲלָה to all the peoples. However, Israel had the unique privilege of being the Most High's portion (חֵלֶק) and נַחֲלָה among all the peoples of the earth (v. 9). In essence the עֶלְיוֹן passage (vv. 8-9) serves as a two-fold reminder. First, Yahweh the Most High, who can be interpreted as father to all peoples, should not be treated lightly.[199] He is the suzerain over all the earth. Second, the fact that the Most High's נַחֲלָה was Israel, expresses a unique relational quality between them. In light of the surrounding verses, that relationship is parental, one in which the suzerain can be understood as a father.[200] Accordingly, we conclude that the epithets pertaining to Yahweh in Deuteronomy 32 must be interpreted in context with each other, especially those that describe him in paternal terms.

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[198]The words of the Paul in referring to Christ (2 Tim 2:13) seem quite appropriate here for Yahweh, "If we are faithless, He remains faithful; for He cannot deny Himself" (NASB).

[199]For a statement on God's universal fatherhood, see Tasker, Ancient Near Eastern Literature and the Hebrew Scriptures about the Fatherhood of God, 86.

[200]See Susan Ackerman ("The Personal Is Political: Covenantal and Affectionate Love ['Aheb, 'Ahabâ] in the Hebrew Bible," VT 52 [2002]: 447-48), who notes the mixing of the political and familial language in Scripture.

Deuteronomy 32 describes two basic ways in which Yahweh/God became a father to his son. The text presents them separately, but they are the same in that they describe one trajectory, the act of making Israel a son. He is both creator and adopter.

Finally, we have observed that the Song of Moses readily mixes metaphors in describing how Yahweh/God became Israel's father. This study has argued that it served as a teaching tool for future generations, ably revealing God's character and function as Israel's father. However, a broader picture of that function is revealed by studying the anthropomorphic language of Deuteronomy 1 and 8.

The Role and Actions of the Divine Father

The previous discussion established Yahweh's divine paternity over Israel, by observing the epithets ascribed to him in the poetic text of Deuteronomy 32. The study described certain actions of God as father and demonstrated the means by which he became Israel's father, namely through creation and adoption. However, whereas chapter 32 is cast as poetry, chapters 1 and 8 are presented as direct speech. Moreover, instead of speaking of Yahweh's paternity through metaphors, in 1:31 and 8:5 we encounter similes that give an added description of Yahweh's paternity in functional terms. As before, this study will begin by analyzing the literary context of these chapters both at the macroscopic level within the book, and at the microscopic level within each chapter, and then discuss their structure and genre because fatherhood statements in chapters 1 and 8 are not isolated. This study will also discuss the key fatherhood statements in Deuteronomy 1:31 and 8:5 in their context, and the theological affirmations found in each chapter in order to strengthen our understanding of God as father.

The Literary and Theological Context
of Deuteronomy 1

As already observed in our discussion of Deuteronomy 32, the book of

Deuteronomy, like many other books of the Bible, has come under critical scholarly

scrutiny. Scholars often accept the theory of multiple authors for the composition of the

book, and even for its opening chapters. However, our purpose here is not to argue for

the provenance or authorship of the beginning chapters of Deuteronomy, but simply to

demonstrate common literary and theological features found there, which in turn

contribute to the literary unity of the book as a whole.

Literary context. The opening line in chapter 1 directs the reader's attention

to a time in Israel's history when geographically the people of Yahweh were on the other

side of the Jordan River (i.e., בְּעֵבֶר הַיַּרְדֵּן בַּמִּדְבָּר, "across the Jordan in the wilderness").

Modern translations render the words בְּעֵבֶר הַיַּרְדֵּן differently ("on this side of the Jordan"

[KJV]; "east of the Jordan" [NIV; NLT]; "across the Jordan" [NASB]; "beyond the

Jordan" [NRSV]). The phrase is puzzling, since it can refer to either side of the river.[201]

However, verse 5 clarifies the location by stating it was in the land of Moab (i.e., the east

side of the Jordan River) that the contents of Deuteronomy 1 were delivered.[202]

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[201]In Deuteronomy the phrase בְּעֵבֶר הַיַּרְדֵּן can mean east or west of the Jordan
River. For the east side, see Deut 1:1, 5; 3:8; 4:41, 46, 47. For the west side see, Deut
3:20, 25; 11:30. For a discussion on the ambiguity of the phrase בְּעֵבֶר הַיַּרְדֵּן, see Daniel I.
Block, *The Gospel According to Moses*, 3. For Block's full discussion of location of
events in Deuteronomy, see pp. 3-5.

[202]Block rightfully points out that it is the narrative and introductory units,
which give the reader a clue that the compiler of Deuteronomy resided on the west side of
the Jordan River (ibid., 3). Cf. also Duane L. Christensen's discussion on בְּעֵבֶר הַיַּרְדֵּן
(*Deuteronomy 1:1—21:9*, rev. ed., WBC vol. 6A [Nashville: Thomas Nelson Publishers],
15), where he states that the term can mean "east of the Jordan" or "in the vicinity of."

According to the internal evidence, the book as a whole consists of three major speeches

attributed to Moses (1:6-4:40; 5:1-28:68; 29:1 [2]-30:20) that were given on the plains of

Moab.[203] The first of these provides a historical introduction to the rest of the book.[204]

Contextually, Deuteronomy 1 follows the commands given by Yahweh to

Israel in Numbers 34-36, אֵלֶּה הַמִּצְוֹת וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה בְּיַד־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל

בְּעַרְבֹת מוֹאָב עַל יַרְדֵּן יְרֵחוֹ׃, "These are the commandments and statutes which Yahweh

commanded by the hand of Moses to the sons of Israel on the plains of Moab across the

Jordan of Jericho" (Num 36:13). This links nicely with Deuteronomy 1:5, in that they

give the same geographical location, suggesting the time and place of the contents of

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[203]Critical scholars (e.g., Weinfeld) suggest that the speeches in Deuteronomy were fabrications of later authors written for their own agenda (for this proposition, see Weinfeld, *Deuteronomy and the Deuteronomic School*, 52). However, provenance aside, most scholars agree that Deuteronomy is organized into three major speeches, which are ascribed to Moses. Mark E. Biddle divides the book's speeches as follows: Deut 1:1-4:43; 4:44-28:68; 28:69 [Eng 29:1]-34:12 with 1:1-5 serving as an introduction for the first speech, and 4:44-49 for the second speech (see Biddle's outline in *Deuteronomy*, 6). Cf. also Craigie, *The Book of Deuteronomy*, 67-69, and Walter Brueggemann, *Deuteronomy*, 17. Robert Polzin (*Moses and the Deuteronomist: A Literary Study of the Deuteronomic History* [New York: The Seabury Press], vii), has similar views. He suggests 31:7-33:29 represents "Moses' Final Sayings." Cf. also Tigay (*Deuteronomy*, xii), who divides the book into five units starting with a heading (1:1-5), the three speeches of Moses (1:6-4:43; 4:44-chap. 28; 29-30), and an epilogue (31-34). Cf. also Block's major divisions (1:6-4:40 [first speech]; 5:1-28:68 [second speech]; 29:1-30:20 [third speech]) in his work, *The Gospel According to Moses*, 9. To clarify, we accept Block's structural division of Deuteronomy as logically sound and will use its parameters throughout our work. For a detailed discussion of the speech divisions in Deuteronomy and the voices involved, see Block, "Recovering the Voice of Moses," 390-92. Block's major speech divisions above are a general analysis of the material. He acknowledges (391) that within the book there are the major speech divisions, which also contain joint speeches between Moses, the elders and Levitical priests (see 27:1, 9), poems (32:1-43; 33:2-29), curses (27:12-26) and a concluding address (32:46b-47).

[204]See Weinfeld, *Deuteronomy 1-11*, 2.

Deuteronomy logically fit with the previous material, traditionally making up the pentateuchal corpus.[205]

However, critical scholars, like Mayes, following Noth, prefer to view Deuteronomy, not as an end to the Pentateuch, but as a beginning of a deuteronomic history, which concludes with 2 Kings, of which Deuteronomy 1-3 is the historical introduction.[206] Accordingly, as already observed from our discussion in Deuteronomy 32, a deuteronomic editor inserted redactional material into the book from the S*itz im Leben* of the exile.[207] Furthermore, the literature that formed the Deuteronomistic history supposedly evolved over the course of time with multiple hands involved.[208] For example, chapters 1-3 are thought to have been written by a different author than 4:1-40, since the latter focuses on "law," as opposed to the former, which emphasizes history.[209]

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[205]According to Merrill, Numbers is instructional material for the generation that died in the wilderness, while Deuteronomy focuses on the new generation that was to cross over into the Promised Land. Both books focus on the covenant, but the latter presents it in more detail for the younger generation (see Merrill, *Deuteronomy*, 26). Num 11:12 provides and interesting parallel to Deut 1:31. Both passages speak of God carrying Israel, who is compared to a child (Num 11:12, יְנֵק; Deut 1:31, בֵּן). See Christensen, *Deuteronomy 1:1—21:9*, 31-32.

[206]Mayes, *Deuteronomy*, 41, 44. Cf. also Martin Noth, *The Deuteronomistic History*, JSOTSup 15 (Sheffield: JSOT Press, 1981), 12-17.

[207]Ibid., 41.

[208]Ibid., 43. For a discussion on various theories concerning authorship and editorial layers of Deuteronomy, see J. Gordon McConville, *Grace in the End: A Study in Deuteronomic Theology* (Grand Rapids: Zondervan, 1993), 33-40.

[209] Mayes, *Deuteronomy*, 44. However, Block's point is well taken, Deuteronomy should not be understood as "law," but as a teaching document derived from the word תּוֹרָה, and hortatory in nature. Block notes that it should be understood as a "Book of Words" as the first two words of Deut 1:1 indicate, אֵלֶּה הַדְּבָרִים (for Block's full discussion on Deuteronomy's genre, including the regrettable translation by the LXX

Furthermore, the author behind 4:1-40 had a hand in other passages throughout the book, which in Mayes' mind, focuses on law as well.[210] However, this proposal is problematic. First, to suggest that since chapters 1-3 focus on history, and chapter 4 emphasizes "law," they must come from different hands, is to disregard the commonalities between the two texts. A closer look at 4:1 is telling:

Hebrew	English
וְעַתָּה יִשְׂרָאֵל	And now oh Israel,
שְׁמַע אֶל־הַחֻקִּים וְאֶל־הַמִּשְׁפָּטִים	listen to the statutes and judgments
אֲשֶׁר אָנֹכִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת	which I am teaching you to do,
לְמַעַן תִּחְיוּ וּבָאתֶם	in order that you might live and go
וִירִשְׁתֶּם אֶת־הָאָרֶץ	and possess the land
אֲשֶׁר יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נֹתֵן לָכֶם׃	which Yahweh God of your fathers is giving to you.

Admittedly, the verse begins with Moses telling Israel to listen to the statutes and judgments given to him by God, but the latter part of the verse carries the historical setting and story line from chapters 1-3 in a sequential pattern "in order that you might live and go and possess the land." Furthermore, other sections of chapter 4 are historical in nature, which link them with chapters 1-3. For example, 4:1, 10-15 discuss an occasion in Israel's past when they were at Horeb (i.e., Sinai), a geographical location also mentioned in 1:6. Much like chapters 1-3, 4:20-22, represents a historical account of the people of Israel leaving Egypt, and a description of why Moses could not cross over the Jordan into Canaan. Furthermore, 4:32-38 are also historical in nature in that

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translators of Deuteronomy as "Second Law," see Block, *The Gospel According to Moses*, 8-11). For further discussion along these lines, see our section on "genre" below.

[210]Mayes, *Deuteronomy*, 44. Some of the passages Mayes cites as an insertion by a later or second deuteronomist are "6:10-18; 7:4f., 7-16, 25f.; 8:1-6, 11*b*, 15f., 18*b*-20; 10:12-11:32" (46).

they describe past events at Horeb (vv. 33, 36), and the exodus (vv. 34, 37-38).[211] On

another note, the concept of commands is not foreign to chapter 1. Deuteronomy 1:3

appears to be an introductory statement regarding the commandments of Yahweh to

Israel, which chapter 4 expands upon. Note the striking similarities between 1:3 and

4:5a:

> דִּבֶּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל (1:3) Moses spoke to the sons of Israel
> כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֲלֵהֶם according to all which Yahweh commanded them

> רְאֵה לִמַּדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים (4:5a) Look, I have taught you statutes and judgments
> כַּאֲשֶׁר צִוַּנִי יְהוָה אֱלֹהָי . . . just as Yahweh my God commanded me . . .

Parallels between chapters 1-3 and chapter 4 have often been overlooked by

critical scholars. First, the use of the first person singular form throughout chapters 1-3,

is also a prevalent feature in chapter four.[212] Second, both sections have a homiletical

flavor.[213] In other words, both are cast in direct speech as one address attributed to

Moses. One narrative section (vv. 1-4) initiates chapter 1,[214] while the other (vv. 41-49)

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[211]For similar discussion on the historical nature of chap. 4, see Block, *The Gospel According to Moses*, 16.

[212]Block argues that the historical content of Joshua-Kings is different from that of Deut 1-3, in that Deut 1-3 employs the first person form, as opposed to the third person form, found in Joshua-Kings (see Block, *The Gospel According to* Moses, 15). Conversely, our study points out that the use of the first person singular forms (independent pronouns, prefix, and suffix forms) are readily found in both chaps. 1 and 4, which may further support the argument for a single authorship of the two chapters (contra Mayes). For the first person singular forms in Deut 1, see Deut 1:8, 9 (2x), 12, 13, 14, 15, 16, 17 (2x), 18, 20, 22, 23 (2x), 29, 35, 36, 37, 39, 41, 42 (2x), 43. For the first person singular forms in chap. 4, see Deut 4:2 (2x), 5, 8, 10 (3x), 21 (3x), 22 (2x), 26, 40. Admittedly, chap. 4 adds the use of the first personal independent pronoun אָנֹכִי six times (vv. 1, 2 [2x], 8, 22, 40), while chap. 1, only employs the prefix and suffix forms.

[213]See Block, The Gospel According to Moses, 15.

[214]Following the pattern of ANE Hittite treaties, Merrill believes the introductory narrative section in Deut 1:1-5 to be a preamble, with 1:6-4:40, as "the

concludes chapter 4, both serving as book-ends to the unit as a whole. To disconnect

Deuteronomy 1-3 from chapter 4 would be to disregard the unity and integrity of the text.

A difference in style between the two is no cause for suggesting they came from different

authors.[215] On the contrary, Block rightfully notes that chapter 4 is simply a "hortatory

application" of what came before.[216]

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historical prologue." For his outline of Deuteronomy patterned after Hittite treaties, see Merrill, *Deuteronomy*, 30-32.

[215]For a discussion on the style differences between chaps. 1-3 and chap. 4, as a "rhetorical strategy," see, Block, *The Gospel According to Moses*, 15.

[216]For Block's full discussion on the unity of chaps. 1-3 and 4, see Block, *The Gospel According to Moses*, 15. The notion that chap. 4 is sermonic in overtone is not new. Weinfeld suggests the same, and entitles Deut 4:1-40, as a "hortatory address" (see Weinfeld, *Deuteronomy 1-11*, 193). See also Weinfeld's statement concerning chap. 4 as a "sermon" (*Deuteronomy 1-11*, 215, 228). For discussion on various scholars since the early twentieth century (including von Rad, Eissfeldt, Ludwig Köhler, Baudissin, Klosterman, and Tigay), who see Deuteronomy as whole, as sermonic material, see Marc Z. Brettler, "A 'Literary Sermon' in Deuteronomy 4," in *"A Wise and Discerning Mind": Essays in Honor of Burke O. Long*, Brown Judaic Studies 325 (Providence, RI: Brown Judaic Studies, 2000), 34-36. Contra the notion that Deuteronomy is sermonic material, especially Deut 4:1-40, Brettler argues that its origin is of a written form rather than oral. He believes the unit is too integrated literarily with Deuteronomy as a whole to be called a sermon. Furthermore, he would like to know what the criteria are for defining a sermon. To suggest it is a sermon from a perspective of modern definitions is conjecture (Brettler's term) at best. Brettler assumes Deut 4:1-40 was written for an exilic audience, and for a speaker to impersonate Moses, and say "You saw with your own eyes what YHWH did at Baal Pe'or" (45) would be anachronistic from an exilic standpoint. Therefore, this must be a written document for the exilic community rather than an oral address to them. For Brettler's full discussion, see pp. 33-50. One of Brettler's problems is that he assumes 4:1-40 was written for an exilic audience. This in itself is conjecture (to use his term). The provenance of Deuteronomy does not necessarily have to revolve around an exilic community. It could just as easily have been a recording of actual events, and oral addresses by Moses for all generations of Israelites, present and future. Secondly, he assumes Deut 4:1-40 to be a unit having ties with other sections of Deuteronomy (e.g., chaps. 30 and 32), but has no discussion on how it may tie with chaps. 1-3. Third, Brettler remarks, "Can we possibly imagine someone giving chap. 4 as the first part of a sermon, followed by a very long recitation of Deuteronomic law?" (46). However, this does not take into account that perhaps chap. 4 is a conclusion to the first address, which began in chap. 1. Furthermore, the major speeches, as noted above, did

From a literary perspective, this study understands chapters 1-4 (narrative sections aside) as a unified record of the first address Moses gave to the people of Israel east of the Jordan River. How much time elapsed between chapters 4 and 5 is difficult to tell. However, the narrative introduction in 5:1a (. . . וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל, וַיֹּאמֶר אֲלֵהֶם, "And Moses called to all Israel, and he said to them . . .") clearly marks the beginning of a new address.

Paradoxically, this study interprets the well-known literary phenomenon, speech within a speech, in Deuteronomy, as added credibility to the book's unity rather than its fragmentariness because of its consistency and similar employment throughout the entire book. Chapter 1 is no exception. First the narrator is heard (Deut 1:1-5), and then the voice of Moses (Deut 1:6-4:40). As already observed, we hear the narrator's voice again in Deuteronomy 4:41-49. The following verses in chapter 1 are illustrative of the embedded voices within Moses' speech: (1) Yahweh's voice (vv. 6b-8); (2) Moses' voice (vv. 9b-14a);[217] the people's voice (v. 14b); Moses' voice (vv. 16b-17); Moses' voice (vv. 20b-21); the people's voice (v. 22b) the twelve spies' voice (v. 25b); the people's voice (vv. 27b-28); the twelve spies' voice within the former people's voice (v. 28b); Moses' voice (vv. 29b-31); Yahweh's voice (vv. 35-36); Yahweh's voice (vv. 37b-40); the people's voice (v. 41b); Yahweh's voice (v. 42b).

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not necessarily have to be delivered in one setting. Moreover, what may be long for Brettler, may have been spellbinding for a young generation of Israelites listening to their great leader, Moses, for the last time. For a discussion on Deut 1:1-5 as a "superscription" to Deuteronomy, with Deut 4:44-49 functioning as a summary to chaps. 2 and 3, as well a conclusion to the preceding "prologue," see Jack R. Lundbom, "The Inclusio and other Framing Devices in Deuteronomy," *VT* 46, no. 3 (1996): 302-04.

[217]Obviously, the whole address is attributed to Moses, but within that address, Moses, in reporting a past event, quotes his own past statements. Therefore, it can be understood as a Mosaic address within a Mosaic address.

Polzin correctly points out that reported speech in Deuteronomy makes up most of the book's thirty-four chapters, while only approximately fifty-six verses are dedicated to the speech of the narrator.[218] Some might argue that quotations within quotations are proof of various sources, but this need not be the case. It may just as well be the strategy of a single author/redactor.

Often, throughout the book, the voices of Moses and of Yahweh are difficult to distinguish. This seems to be an intentional strategy by the narrator, who appears to be trying to emphasize the authority of Moses. When Moses speaks, he speaks as the mouthpiece of God. On the other hand, when the narrator's voice is seemingly misunderstood for Moses' voice, we suggest (contra Polzin) that it is not the narrator's attempt to gain credible authority for a contemporary audience, but simply reveals the literary artistry of the narrator. The greater surprise is that the narrator does not seek more limelight than he does. Accordingly, we suggest that the fifty-six verses, as cited by Polzin, where we hear the narrator are intentional in order that the words of Moses and the words of Yahweh might remain at center stage. Moreover, the ubiquitous quotations found within speeches throughout the book are a typical literary feature in Deuteronomy, perhaps suggestive of its literary unity.

To summarize, the literary context of Deuteronomy 1, clearly introduces the rest of the book, and serves as a historical link between the book of Numbers and the

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[218]See Robert Polzin, "Reporting Speech in the Book of Deuteronomy," in *Traditions in Transformation: Turning Points in Biblical Faith*, ed. Baruch Halpern and Jon D. Levenson (Winona Lake, IN: Eisenbrauns, 1981), 194, 205. Polzin argues that at times it is difficult to discern whether it is the narrator or Moses speaking. Accordingly, he believes it to be a literary strategy on the part of the narrator to convey his importance and authority to his contemporary audience (204-11).

book of Deuteronomy.[219] Chapter 1 is simply part of Moses' first address to the people

of Israel east of the Jordan River in the land of Moab. Here he recounts to them their trek

from Mount Sinai (i.e., Horeb) to Kadesh Barnea, where they sinned against Yahweh for

their faithlessness. The delegation of administrative responsibilities in verses 9-18, is

given in more detail in the parallel passage of Exodus 18:13-27. This text highlights

Moses' father-in-law, while in Deuteronomy 1, he is absent from the discussion. The

faithlessness and rebellion at Kadesh Barnea (Deut 1:22-46) also has its detailed parallel

in Numbers 13:1-14:45. The accounts in Deuteronomy are Moses' final addresses, which

are pregnant with recollections of God working in Israel's history. Deuteronomy 1

presents Yahweh as the suzerain lord, but also portrays him as a compassionate and

loving father. The homiletical style, the employment of speech within a speech, and

historical and geographical setting, invite the reader to understand it within the context of

the book as a whole, and more than a layered composition compiled by multiple authors.

Moreover, like the remainder of Deuteronomy, chapter 1 encourages the reader to

consider its historical value in light of its parallel accounts in Exodus and Numbers.

Theological context. The similarities between Deuteronomy and ancient

Hittite treaties have been recognized since Mendenhall's work back in 1954.[220]

Theologically, in Deuteronomy, many understand God as the great suzerain, and Israel as

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[219]For examples of similar and/or complimentary accounts found in Numbers and Deuteronomy, see Olson, *Deuteronomy and the Death of Moses*, 23-32.

[220]See Weinfeld (*Deuteronomy and the Deuteronomic School*, 59), where he cites G. E. Mendenhall's study ("Covenant Forms in Israelite Tradition," *BA* 17 [1954], 50 ff.) as a pioneer work along these lines. For Mendenhall's full discussion, ibid., 50-76. For the similarities between ANE treaty forms and Deuteronomy. See Weinfeld, *Deuteronomy and the Deuteronomic School*, 59-157.

his vassal. We see reasons for this thinking in Deuteronomy 1, as Moses recounts the history of Israel's trek from Horeb to Kadesh Barnea, the southern border of the Promised Land. Israel traveled only when the suzerain commanded them (Deut 1:6-8, 19). Furthermore, Moses reminds the people that God would fight for them (v. 30) if they would only believe (v. 32). Among ancient treaties, there is a marked difference between the Assyrian treaties of the eighth century B.C. and those of the Hittite treaties of the fourteenth century B.C. In the Assyrian treaties there is little to no mention of benevolence of the suzerain, but mostly threats, demands, and scare tactics.[221] However, in the Hittite treaties, the suzerain appears more munificent than did their eighth century Assyrian counterparts.[222] For example, Hittite suzerains were known to have given land to their vassals. This is noted in the treaty between the king of Hatti, Tudhaliya IV and his vassal Kurunta:

> My father Hattušili gave to Kurunta, king of Tarhuntašša, the town of Šarmana, Pantarwanta, and Mahrimma, together with their fields, grounds, meadows, sheep pastures, the whole saltlick, and the whole *liki-*. Also I, My Majesty Tudhaliya the Great King, have given them to him.[223]

In the "treaty between Mursili and Tuppi-Teshshup, the suzerain King of Hatti, Mursili, benevolently installs a vassal to power even when he was ill:

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[221] See Weinfeld's discussion on the unfriendliness and even hostile language of the Assyrian treaties (Weinfeld, *Deuteronomy and the Deuteronomic School*, 68-69).

[222] Ibid., 68-72.

[223] "The Treaty of Tudhaliya IV with Kurunta of Tarhuntašša on the Bronze Tablet found in Hattuša," in *COS* 2.18 (§11). For a full translation of this treaty, see Beckman, *Hittite Diplomatic Texts*, 2nd ed., ed. Harry A. Hoffner, Jr., Society of Biblical Writings from the Ancient World Series 7 (Atlanta: Scholars Press, 1999), 114-23. For more discussion on Hittite suzerains giving land to their vassals, see Weinfeld *Deuteronomy and the Deuteronomic School*, 71-72.

But when your father died, according [to the request of your father] I did not cast you off. Because your father had spoken your name before me during his lifetime(?), I therefore took care of you. But you were sick and ailing. [And] although you were an invalid, I nonetheless installed you [in] place of your father. I made your [. . .] brothers and the land of Amurru swear an oath to you.[224]

By contrast, the Vassal-Treaties of Esarhaddon are harsh in tone. They begin by naming the parties in the treaty, then list the Assyrian gods by whom the treaty is made binding. The protasis ("if" clauses), followed by the apodosis ("then" [curse clauses]), reveal the feelings of the suzerain. One typical apodictic clause issues a stern warning:

Just as a honeycomb is pierced through and through with holes, so may holes be pierced through and through your flesh, the flesh of your women, your brothers, your sons and daughters while you are alive.[225]

Scholars readily accept the notion of Yahweh's suzerainty in Deuteronomy. However, as we have already suggested, the royalty paradigm does not fully explain how we are to perceive God in Deuteronomy. We must also highlight the notion of God's divine paternity. To avoid this is to limit our theological understanding of God in the book. By definition, a suzerain-vassal relationship involves distance.[226] Similar to our

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[224]"Treaty between Mursili II of Hatti and Tuppi-Teshshup" (Beckman, *Hittite Diplomatic Texts*, §4 [A I 11'-18']). For further discussion on the benevolence of Hittite suzerains and their actions toward their vassals, see Weinfeld, *Deuteronomy and the Deuteronomic School*, 70.

[225]"The Vassal-Treaties of Esarhaddon," in *ANET*, 540 (line 84. [591]). See also the harsh tone in Esarhaddon's treaties in *Neo-Assyrian Treaties and Loyalty Oaths*, State Archives of Assyria 2 (Helsinki: Helsinki University Press, 1988), 20-59. For comments on the difference in tone between the Assyrian treaties and the Hittite treaties, see Weinfeld, *Deuteronomy and the Deuteronomic School*, 67-69.

[226]The distance in a suzerain-vassal relationship may be compared to the lord-servant relationship described by Jesus in John 15:15, οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν, "But I have not called you servants, for the servant does not know what his lord is doing, but I have called you friends, for everything that I heard from my Father, I have made known to you." All Greek New Testament texts for

comments on chapter 32, if God is understood solely by this paradigm in chapter 1, then

he appears to be a most remarkable and involved suzerain indeed. A close look at

chapter 1 reveals his characteristics.

First, the terms referring to God in Deuteronomy, include יְהוָה (10x),

("Yahweh"; vv. 8, 27, 34, 36, 37, 41, 42, 43, 45 [2x]); יְהוָה אֱלֹהֵינוּ (5x), ("Yahweh our

God"; vv. 6,19, 20, 25, 41);[227] יְהוָה אֱלֹהֵיכֶם (4x), ("Yahweh your God" [plural form]; vv.

10, 26, 30, 32); יְהוָה אֱלֹהֶיךָ (2x), ("Yahweh your God [singular form]; vv. 21, 31); אֲבוֹתֵכֶם

יְהוָה אֱלֹהֵי (1x), ("Yahweh God of your [plural suffix] fathers" v. 11); אֲבֹתֶיךָ יְהוָה אֱלֹהֵי (1x),

("Yahweh God of your [singular suffix] fathers" [singular form]; v. 21).[228]

Three of the twenty-three occurrences cited above, embedded in Moses'

address, come from the people ("Yahweh" [vv. 27, 41]; "Yahweh our God" [v. 41]), and

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this study are taken from *The Greek New Testament*, ed. Barbara Aland et al., 4th rev. ed.
(Stuttgart: Deutsche Bibelgesellschaft/United Bible Societies, 1994).

[227]The first mention of the term אֱלֹהֵינוּ is found at the burning bush experience
in Exod 3:18. There, God prophetically tells Moses what he will say to Pharaoh,
נֵלֲכָה־נָּא דֶּרֶךְ שְׁלֹשֶׁת יָמִים בַּמִּדְבָּר וְנִזְבְּחָה לַיהוָה אֱלֹהֵינוּ׃ . . . ," ". . . let us go a three days' journey
into the wilderness, in order that we might sacrifice to Yahweh our God."

[228]Mayes' (*Deuteronomy*, 35-36) argument is sound concerning
Deuteronomy's employment of the singular and plural forms. To suggest that its use is a
result of two different authors, in Mayes' words, does "unacceptable violence to the text"
(36). Following Lohfink's lead, Mayes suggests it is a stylistic feature by a single author,
and when the singular is employed, it is intended for the group as a whole. In using the
plural, the focus is upon the individuals within the group. Admittedly, Mayes realizes
that there are questions concerning this phenomenon that remain unanswered (36). For
further discussion on the singular and plural uses in Deuteronomy, see McConville,
Grace in the End, 37-39. For a discussion (contra Mayes) on the "Numeruswechsel" in
Deut 1-3 as coming from as many as six different redactors, see Timo Veijola, "Principle
Observations on the Basic Story in Deuteronomy 1-3," in *Wünschet Jerusalem Frieden*,
ed. Matthias Augustin and Klaus-Dietrich Schunck, Beiträge zur Erforschung des Alten
Testaments und des Antiken Judentums 13 (Frankfurt am Main: Verlag Peter Lang,
1988), 250-52.

one is declared by the twelve spies ("Yahweh our God" [v. 25]). A picture begins to

emerge. Yahweh is a divine being in whom all may claim relationship. He is "*your*

God," "*our* God," or "God of *your* fathers." Conversely, the whole of Deuteronomy

reveals that God also has ownership in Israel, a people uniquely called his own. In

chapter 1, that ownership is demonstrated in the unfolding of his covenant promise to

Abraham (see vv. 8-11, 20-21, 25b).[229] However, in light of the titular expressions found

in chapter 1 ("our God," "your God," and "God of your fathers"), the understanding of a

two-way covenantal relationship cannot be discounted.[230]

Second, chapter 1 also reveals the character of Yahweh by employing

anthropomorphisms. Merrill points out various anthropomorphic characteristics about

God, which he gleans from the whole of Deuteronomy, but gives little attention to those

characteristics in Deuteronomy 1.[231] They can be observed in the following order in

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[229]The covenant with Abraham was solidified only when one of the covenant partners, Yahweh (i.e., a furnace of smoke and a torch of fire; Gen 15:17), passed between the divided pieces of sacrifice. However, such an act would have caused Abraham to understand that his was a two-way relationship with Yahweh. To express that two-way relationship, later, in the book of Exodus, Moses readily uses the term "our God." The first time the title is used by someone other than Moses, is in Deut 1:25 (Moses quoting the 12 spies), and in Deut 1:41 (Moses quoting the people). For deuteronomic passages declaring Israel to be God's people, see Deut 4:20; 7:6; 9:26, 29; 14:2, 21; 21: 8; 26:15, 18; 27:9; 28:9; 29:12 (13); 32:9, 36, 43; 33:3, 29.

[230]According to Merrill, our theological understanding of Deuteronomy should be studied through the lens of covenant. See Merrill's discussion in *Deuteronomy*, 47-48. A Two-way relationship is noted between a vassal and his suzerain (see Ahaz's statements to Tiglath-Pileser in 2 Kgs 16:7). Kitchen suggests the Sinaitic Covenant was not just law, but a mixture of law and treaty, which in turn created a "social-political-religious covenant" (see K. A. Kitchen, *On the Reliability of the Old Testament* [Grand Rapids: Eerdmans, 2003], 289). Accordingly, the statements above, "*our* God," "*your* God," etc., (i.e., the sense of two-way relationship) seems to highlight the covenantal aspect of Sinai rather than law or treaty.

[231]See Merrill's list (*Deuteronomy*, 50).

regard to Yahweh: he speaks/says (דְּבַר; v. 6 [אָמַר; vv. 6, 34, 37, 42]); he multiplies people

(רְבַב; v. 10); he judges (הַמִּשְׁפָּט לָאלֹהִים הוּא; v. 17); he commands (צָוָה; vv. 3, 19, 41); he is

perceived as one who can hate his people (שָׂנֵא; v. 27); he is perceived as a traitor

(הוֹצִיאָנוּ מֵאֶרֶץ מִצְרָיִם לָתֵת אֹתָנוּ בְּיַד הָאֱמֹרִי לְהַשְׁמִידֵנוּ; v. 27); he walks before Israel as a guide

(הָלַךְ; vv. 30, 33); he can fight (לָחַם; v. 30); he carries Israel as a father carries his son (נָשָׂא;

v. 31); he gives land (נָתַן; vv. 8, 20, 21, 25, 35, 36, 39); he searches where Israel should

encamp (לָתוּר לָכֶם מָקוֹם לַחֲנֹתְכֶם; v. 33); he shows the way with a fire by night and a cloud

by day (בְּאֵשׁ לַיְלָה לַרְאֹתְכֶם בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ־בָהּ וּבֶעָנָן יוֹמָם; v. 33); he hears (שָׁמַע; v. 34); he

becomes angry (קָצַף; vv. 34, [אָנַף; v. 37]); he takes an oath (שָׁבַע; v. 34).[232]

The use of anthropomorphisms is common in Scripture.[233] Historically, some

have felt that to speak of God with anthropomorphic language was to speak derogatorily

of him.[234] For example, on occasion, LXX translators appear to have avoided rendering

Hebrew anthropomorphisms with regard to God, presumably because it was too

demeaning of the Almighty.[235] However, this kind of thinking is unnecessary, since

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[232]Caird notes, that technically, there is a difference between anthropomorphism and anthropopathism. The former has to do with human features, while the latter falls into the realm of human feelings. However, as a rule, both can be placed under the heading of anthropomorphism (see Caird, *The Language and Imagery of the Bible*, 172). According to Caird, anthropomorphism is "the commonest source of metaphor" (173).

[233]Ibid., 174.

[234]Ibid., 176.

[235]Ibid., 126-27. Caird points out five Old Testament passages to demonstrate the LXX avoidance of anthropomorphism, Exod 15:3, 8; 24:10, 11; Ps 17:15 (127). However, we observe that this is not always the case. For example, Jacob's experience in Gen 32:31, it is stated, כִּי־רָאִיתִי אֱלֹהִים פָּנִים אֶל־פָּנִים, "for I saw God face to face," which is translated correctly by the LXX as, εἶδον γὰρ θεὸν πρόσωπον πρὸς πρόσωπον. For other

anthropomorphisms are simply a means of explaining God with the limited tools of language. Caird correctly observes that biblical writers did not expect anthropomorphisms with respect to God to be taken literally.[236] They understood he was more than human and beyond human expression, as is illustrated by Ezekiel's difficulty in describing God in his heavenly vision (Ezek 1, 10).[237]

Anthropomorphisms function as the theological linchpins of Deuteronomy 1. They enhance the reader's understanding of how the players in the chapter perceived God, and how he was understood in the remainder of Moses' first address. The most prevalent anthropomorphism in chapter 1 with regard to Yahweh, is that he is a *giver of land* (see verses above), which clearly reveals that Yahweh's covenant with Abraham had not been forgotten. In fact, the repeated reminders of the land promise in the chapter suggest that one of Yahweh's main motivations for Israel to inhabit the land was not just for Israel's sake, but also to demonstrate his faithfulness as a covenant-keeping God.

Genre and Structure of Deuteronomy 1

The opening lines of the book, . . . אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל, "These are the words which Moses spoke to all Israel . . . ," suggest the genre of the book of Deuteronomy should be understood primarily as teaching, hortatory in nature, rather than

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examples, see the translation of the "hand" of God with the correct Greek equivalent χειρὸς (2 Chr 30:12; Job 19:21; Eccl 2:24; 9:1).

[236]Caird, *The Language and Imagery of the Bible*, 175. Caird states that the use of anthropomorphism to describe God is "indispensable," and rightly notes that it is the crucial means by which we as humans attempt to describe that which is transcendent (ibid., 176).

[237]For further comments, and scriptural references, on the difficulty with which biblical writers, such as Isaiah, and Ezekiel, had in describing God, see Caird, *The Language and Imagery of the Bible*, 175.

as a legal document. In other words, we should not understand it as "law," but as instruction, which reflects the word תּוֹרָה.[238] As already observed, chapter 1 is the beginning of Moses' first address. Its genre is direct speech, with several speeches within a speech, a typical phenomenon found in Deuteronomy as a whole.

In chapter 1 the reader/listener hears six voices. Admittedly, some voices, such as the voice of the narrator (the inspired one), the voice of Moses (present address, and past addresses embedded),[239] and the voice of God (embedded in Moses' speech) carry more weight than others do. Along with the lesser voices of the people and of the spies (also embedded in Moses' speech) these present a theological perspective of God, and share certain truths that help the reader further understand the theological import of the chapter.[240]

The narrator introduces Moses' first address by stating, אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל . . . "These are the words which Moses spoke to all Israel . . ."[241]

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[238]Block's point is well taken, Deuteronomy should be understood as a "Book of Words," as the first two words of Deut 1:1 indicate, אֵלֶּה הַדְּבָרִים, and not primarily law. See Block, *The Gospel According to Moses*, 7-11. cf. also McConville (*Deuteronomy*, 18), who points out that "Torah" can mean "'law' or 'instruction'."

[239]For the sake of our analysis, we will refer to Moses' primary (or present) address, as Moses' present address. Since all of Moses' embedded speeches within the "present" address are cast in the past tense, there is no need to label it as past. We will simply refer to them as "Moses' embedded voice." All other voices within Moses' present address also will be referred to as embedded voices. Because Moses' present voice is one, and his embedded voice another, we actually count six voices. Technically, of course, there are only five.

[240]We glean much of the theology of Deut 1 by the voices' employment of anthropomorphisms.

[241]For an excellent discussion on the opening phrase in chap. 1, "These are the words," as the opening lines of a hortatory sermon, rather than law, see Block, *The Gospel of Moses*, 7-11. With respect to voices, Deut 1 is organized in the following

The narrator then gives a quick historical synopsis of the geographical location of where

"the words" were spoken, as well as the date of their delivery (1:3), וַיְהִי בְּאַרְבָּעִים שָׁנָה

. . . בְּעַשְׁתֵּי־עָשָׂר חֹדֶשׁ בְּאֶחָד לַחֹדֶשׁ, "In the fortieth year, in the eleventh month, on the first day

of the month . . . ," presumably since the departure from Egypt on the night of the

Passover.[242] After the parenthetical discussion of geography and dating, the narrator

again picks up his thought with regard to Moses' speech. Moses spoke according to all

Yahweh commanded him (כְּכֹל אֲשֶׁר צִוָּה יְהוָה; v. 3). Immediately, the reader becomes

aware of the narrator's perspective of Yahweh. Moses is the leader of the people, but

Yahweh is the Commander in charge, who uses Moses as his spokesperson.

Accordingly, any issues Israel may have had with Moses, are actually issues with

Yahweh.

Second, much of Moses' present address serves to tie all the past voices

together into a narrative whole (i.e., introducing them, "and I spoke," "Then you said,"

"And Yahweh said," etc.) However, in some lengthier sections, Moses (as the narrator in

his opening remarks) portrays Yahweh as the divine Commander. For example, in verse

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manner: the narrator's voice (vv. 1-5), Moses' present address (vv. 6a, 9a, 14a, 15-16a, 18-20a, 22a, 23-25a, 26-27a, 29a, 32-34, 37a, 41a, 41c-42a, 43-46), Moses' embedded voice (vv. 9b-13, 16b-17, 20b-21, 29-31), Yahweh's embedded voice (vv. 6b-8, 35-36, 37b-40, 42b), the people's embedded voice (vv. 14b, 22b, 27b-28a, [28b], 41b), (v. 28b, is the people quoting the spies) the spies' embedded voice (v. 25b), the spies' voice embedded within the people's embedded voice (v. 28b).

[242]According to Block, the starting point for the Israelite calendar was Passover night when Israel left Egypt (ibid., 5). Others scholars see it in a more complicated manner, suggesting that dating in Deuteronomy is a result of later editorial insertions (see Christensen and his discussion in *Deuteronomy 1:1—21:9*, 14-15). Brueggemann suggests that the dating in Deut 1:3 is a reference that began at Mt. Sinai (Brueggemann, *Deuteronomy*, 25-26). Cf. also Biddle (*Deuteronomy*, 15), who concurs with Brueggemann.

19, it was Yahweh, who commanded Israel to leave Horeb (וּנִּסַּע מֵחֹרֵב . . . כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֹתָנוּ). In verse 26, Moses accuses the people of rebelling against the commands of Yahweh (וַתַּמְרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם). Furthermore, Moses also blames the people for not believing Yahweh (v. 32a), obviously implying that Yahweh was one who could be believed. Moses also declared that Yahweh acted as a guide who went before Israel (v. 33). Furthermore, Yahweh could get angry with the people for their rebellion and unbelief, as well as get angry at him (i.e., Moses; v. 37).[243] In the last section of Moses' present address (vv. 43-46), Yahweh is again portrayed as the Commander (v. 43). Finally, in verse 45, Moses declares that Yahweh is one who could also turn a deaf ear to his people, וְלֹא־שָׁמַע יְהוָה בְּקֹלְכֶם וְלֹא הֶאֱזִין אֲלֵיכֶם, "but Yahweh would not listen to your voice, nor give ear to you."

The "third voice" within his present address is Moses' embedded voice. It also reveals further theological perceptions of Yahweh God. (1) In verses 9b-13, Yahweh is one who blesses Israel by multiplying them (הִרְבָּה אֶתְכֶם, "he has multiplied you"; v. 10 [cf. also vv. 10b-11]). (2) He is a God who keeps covenant (יְהוָה אֱלֹהֵי אֲבוֹתֵכֶם יֹסֵף . . . וִיבָרֵךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם "May Yahweh God of your fathers increase . . . and bless you just as he promised you"; v. 11b). (3) He is the ultimate judge (כִּי הַמִּשְׁפָּט לֵאלֹהִים, "for the judgment belongs to God"; v. 17b). (4) He is a giver of land and, again, a covenant keeper (vv. 20b-21):

. . . בָּאתֶם עַד־הַר הָאֱמֹרִי	. . . you have come to the mountain of the Amorites,
אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נֹתֵן לָנוּ׃	which Yahweh our God is giving to us.
רְאֵה נָתַן יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ	See, Yahweh your God has put before you

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[243]Interestingly, here, Moses lays all the blame on the people for Yahweh's anger, but fails to mention that Yahweh was angry at him because of his own sin at Meribah (Num 20:10-12).

אֶת־הָאָרֶץ עֲלֵה רֵשׁ   the land; go up, possess it,

כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לָךְ   just as Yahweh God of your fathers promised you;

אַל־תִּירָא וְאַל־תֵּחָת׃   do not fear, nor be afraid.

(5) Yahweh is not only a guide (v. 30),[244] but also a warrior.[245] As noted in the list of

anthropomorphisms above, he "fights" for Israel, (יִלָּחֵם לָכֶם; v. 30). (6) Finally, of crucial

interest for this study, is Yahweh as a father (v. 31). We will pick this matter up later.

Fourth, is Yahweh's embedded voice.[246] Rhetorically this voice carries the

most weight, for it comes from the divine, through Moses, and through the narrator. Like

Moses' present voice, Yahweh presents himself as the Commander. It is he, who

commands the people to pick up camp, leave Horeb, and travel to the Promised Land (see

vv. 6b-7). In verses 35-36, and 37b-40, Yahweh's embedded voice labels the Israelites in

the wilderness as an evil generation (הַדּוֹר הָרָע הַזֶּה; v. 35), who would not enter the

Promised Land. Only Caleb and Joshua, who obeyed Yahweh, along with the new

generation of Israelites, who did not know evil, would enter the land. Finally, in verse

42b, at Kadesh Barnea Yahweh's voice warns Moses to tell the Israelites not to go up and

fight (i.e., the inhabitants of the Promised Land), for his presence was no longer with

them: לֹא תַעֲלוּ וְלֹא־תִלָּחֲמוּ כִּי אֵינֶנִּי בְּקִרְבְּכֶם וְלֹא תִּנָּגְפוּ לִפְנֵי אֹיְבֵיכֶם׃, "Do not go up, and do not

fight, for I am not in your midst; then you will not be defeated before your enemies."

The context here reveals Yahweh's reaction to the people's rebellion for not going up and

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[244]Both the present address of Moses (v. 30), and his embedded address (v. 33), state that Yahweh is a guide who walked before the people of Israel, showing them the way through the wilderness.

[245]For a similar observation on Yahweh as a warrior, see Merrill, *Deuteronomy*, 48.

[246]For a list of divine speech introductory formulae in Deuteronomy, see Labuschagne, "Divine Speech in Deuteronomy," 389-93.

taking the Promised Land at his first command (see Yahweh's first command in Moses'
embedded voice; vv. 20b-21). Yahweh has changed his mind due to his people's
disobedience and rebellion (v. 42b).

Fifth, the people's embedded voice, serves primarily to reveal their fickleness.
First they ask Moses to send spies into the Promised Land to bring back word, to know
which way they should enter (אֶת־הַדֶּרֶךְ אֲשֶׁר נַעֲלֶה־בָּהּ; v. 22b). When the spies return and
speak of the giant *Anakim* who lived there, and the fortified cities, the people complain
and blame Yahweh for "hating" (שְׂנְאָה; v. 27b) them for taking them out of Egypt, only to
deliver them into the hands of the Amorites to be killed. In essence, they falsely accused
Yahweh of being a traitor to them. Obviously, this was not a reflection on him, but a
reflection of the complaining and unbelieving spirit of his people. Second, verse 41b is
the only place where we hear the people's voice speaking with correct theological insight.
They acknowledge their sin, in essence admitting that Yahweh does not look favorably
upon rebellion and disobedience of any kind.

Sixth, is the spies' embedded voice. The spies declare that the Promised Land
was a good land and that Yahweh had given it to them (v. 25b). However, when the
people quote them (v. 28b), the spies added that the land contained fortified cities, and
that the *Anakim* lived there. On the one hand, they admit Yahweh was the giver of land
and on the other hand, they (with the exception of Joshua and Caleb [see Num 13: 26-
14:9; cf. also Deut 1:36, 38]) did not trust or believe that Yahweh would fulfill his
promise.

To summarize, the six voices found in Deuteronomy 1 reveal theological

insight and perceptions regarding Yahweh and can be organized in the following

manner:[247]

(Narrator's voice)	Yahweh is Commander.
(Moses' present address)	Yahweh is Commander, credible, guide, becomes angry at rebellion and unbelief, and can choose not to listen.
(Moses' embedded voice)	Yahweh multiplies Israel, is a covenant keeper, judge, giver of land, warrior, and father.
(Yahweh's embedded voice)	Yahweh is Commander, labels the Israelites as evil, prophetically states who would enter the Promised Land, warns not to attempt entrance, and reveals he can change his mind.
(People's embedded voice)	Yahweh "hates" Israel, is a "traitor," and does not tolerate sin.
(Spies' embedded voice)	Yahweh is a giver of land, and is "not trustworthy."

The three weightiest voices (i.e., the narrator's, Moses', and Yahweh's [with the

exception of Moses' embedded voice]) all agree that Yahweh is the Commander, which

accords with a suzerainty role within chapter 1. The voices also describe him as a

suzerain who becomes angry [248]at rebellion, gives land to his vassal, and fights for him.

However, inserted into this suzerainty model, especially within the embedded voice of

Moses, is an account of Yahweh's actions described in terms of fatherhood (vv. 1:31, 33).

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[247]The structure of Deut 1 can be interpreted various ways. For example, see Christensen's "prosodic structure" of the chapter (*Deuteronomy 1:1—21:9*, 29), where he entitles 1:29-31, "Summons not to fear," as being the center of the chapter. Interestingly, it (v. 31) is also the heart of the fatherhood statement within the chapter. For Christensen's other structures within Deut 1, see p. 30. Cf. also D. L. Christensen, "Form and Structure in Deuteronomy 1-11," *Das Deuteronomium: Entstehung, Gestalt und Botschaft*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 68 (Leuven, Belgium: Leuven University Press, 1985), 135-44.

[248]See our discussion below on anger as an emotion that could also be displayed by a father.

Chapter 3 of this study demonstrated, the idea of a suzerain "father," was not a foreign notion to people of the ANE. The same concept can be found in the realm of divinity. A god could be called both "father" and "lord" (i.e., suzerain) at the same time. This is especially noted in a poem regarding Ramesses II and his battle against the Asiatics at Kadesh. When surrounded by enemy troops, he called upon his god, Amūn:[249]

> What is it then, my father Amūn? Hath a father indeed forgotten his son? Have I done ought without thee? Have I not gone or stood still because of thine utterance? And I never swerved from the counsels of thy mouth. How great is the great lord of Thebes, too great to suffer the foreign peoples to come nigh him! What are these Asiatics to thee, Amūn? Wretches that know not God![250]

In the statements above Amūn is both "father" and "lord." In other words, fatherhood and suzerainty in divinity are not mutually exclusive.

The key verses in Deuteronomy 1 pertaining to Yahweh's fatherhood come immediately prior to Yahweh's anger against his people (1:34) because of their unbelief and rebellion. It is a justifiable anger (קֶצֶף), but not to be misunderstood for hatred (שִׂנְאָה), as was erroneously stated earlier by the people (v. 27). Should we understand this anger from the standpoint of a suzerain or of a father? Perhaps it is both. It is difficult to tell. At any rate, a closer look at Deuteronomy 1:31, and its immediate context, reveals a

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[249]According to Adolf Erman (*The Ancient Egyptians: A Sourcebook of their Writings*, trans. Aylward M. Blackman, Harper Torchbooks [New York: Harper & Row, 1966], 260) the war between Ramesses of Egypt and the Asiatic kingdom was ca. 1290-1223 B.C. Sometime during that period the battle of Kadesh was fought. Pharaohs were thought to be descendents of the gods. Undoubtedly, this is why Ramesses felt free to call Amūn his father. In "The Divine Nomination of Thut-mose III," the pharaoh describes his relationship with the god, Amon-Re, "I am his son, who came forth out of him, perfect of birth like Him Who Presides over Hesret; he united all my beings, in this my name of "the Son of Re: Thut-mose-United-of-Being, living forever and ever" (see "The Divine Nomination of Thut-mose III," in *ANET*, 447).

[250]Erman, The Ancient Egyptians, 263.

tender picture of fatherhood that is absent, or at best rare, in the actions of an earthly

suzerain toward his vassal.

Analysis of Deuteronomy 1:31

Moses' begins his present address by trying to soothe the people's fear

concerning the fortified cities and the *Anakim*, of which the spies had reported:

וָאֹמַר אֲלֵכֶם לֹא־תַעַרְצוּן	(v. 29)	Then I said to you, '*Do not fear*
וְלֹא־תִירְאוּן מֵהֶם:		*nor be afraid of them.*
יְהוָה אֱלֹהֵיכֶם הַהֹלֵךְ לִפְנֵיכֶם	(v. 30)	*Yahweh your God is walking before you,*
הוּא יִלָּחֵם לָכֶם		*he will fight for you*
כְּכֹל אֲשֶׁר עָשָׂה אִתְּכֶם		*according to all that he did for you*
בְּמִצְרַיִם לְעֵינֵיכֶם:		*in Egypt before your eyes,*
וּבַמִּדְבָּר אֲשֶׁר רָאִיתָ	(v. 31)	*and in the wilderness where you saw*
אֲשֶׁר נְשָׂאֲךָ יְהוָה אֱלֹהֶיךָ		*how Yahweh your God carried you,*
כַּאֲשֶׁר יִשָּׂא־אִישׁ אֶת־בְּנוֹ		*just as a man carries his son*
בְּכָל־הַדֶּרֶךְ אֲשֶׁר הֲלַכְתֶּם		*in all the way which you walked,*
עַד־בֹּאֲכֶם עַד־הַמָּקוֹם הַזֶּה:		*until you came as far as this place.*'[251]
בַּדָּבָר הַזֶּה	(v. 32)	But in this thing,
אֵינְכֶם מַאֲמִינִם בַּיהוָה אֱלֹהֵיכֶם:		you did not believe in Yahweh your God,
הַהֹלֵךְ לִפְנֵיכֶם בַּדֶּרֶךְ	(v. 33)	who walked before you in the way,
לָתוּר לָכֶם מָקוֹם לַחֲנֹתְכֶם		to seek for you a place to camp,
בָּאֵשׁ לַיְלָה לַרְאֹתְכֶם בַּדֶּרֶךְ		with a fire by night, causing you to see the way
אֲשֶׁר תֵּלְכוּ־בָהּ		where you should walk,
וּבֶעָנָן יוֹמָם:		and with a cloud by day.
וַיִּשְׁמַע יְהוָה אֶת־קוֹל דִּבְרֵיכֶם	(v. 34)	And Yahweh heard the sound of your words
וַיִּקְצֹף וַיִּשָּׁבַע לֵאמֹר:		and became angry and took an oath saying,
אִם־יִרְאֶה אִישׁ בָּאֲנָשִׁים הָאֵלֶּה	(v. 35)	*Not one of these men*
הַדּוֹר הָרָע הַזֶּה		*of this evil generation will see*
אֵת הָאָרֶץ הַטּוֹבָה		*the good land*
אֲשֶׁר נִשְׁבַּעְתִּי לָתֵת לַאֲבֹתֵיכֶם:		*which I swore to give to your fathers,* . . .[252]

As noted above, in verse 31 we hear the embedded voice of Moses. It presents

the only explicit reference to Yahweh as father in the chapter. Interestingly, it follows

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[251]The italicized statements signify Moses' embedded voice within Moses' present address.

[252]The italics here indicate Yahweh's embedded voice within Moses' present address.

the statement concerning Yahweh as Commander in verse 26, וַתַּמְרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם, "but you rebelled against the command of Yahweh your God" and the warrior statement found in verse 30, הוּא יִלָּחֵם לָכֶם, "he (Yahweh) will fight for you." The latter statement may be interpreted in terms of a suzerain fighting for his vassal. However, there may be reasons for believing that this can also include the actions of a father.

First, the opening waw consecutive clause, וָאֹמַר אֲלֵכֶם, in Moses' present address ("And/Then I said to you," v. 29a), seems to act as an introductory formula throughout chapter one, which introduces a change in thought. Moses uses the clause three times in his present address, and in each case a shift in the storyline follows. For example, in verse 8 (the embedded voice of Yahweh) the subject involves the giving of the Promised Land to Israel. However, the opening clause וָאֹמַר אֲלֵכֶם in verse 9, introduces a shift in thought. Moses speaks of himself as one who is unable to carry the burden of the people. What follows (vv. 13-18) is a discourse on the delegation of administration over them. We find the second occurrence of the clause וָאֹמַר אֲלֵכֶם in verse 20a. Moses' present address begins in verse 18, and continues into verse 19. Essentially, verse 19 represents an account of the trek from Horeb to Kadesh Barnea. Then, in verse 20a, וָאֹמַר אֲלֵכֶם introduces Moses' embedded voice, which speaks about the land before them, and the command of Moses to posses the land promised to their forefathers. Again, the clause has introduced a shift in thought in the story line.[253] As noted above, the same

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[253]Deuteronomy employs אָמַר in the first person singular only four times. Each time it is prefixed with a waw consecutive, וָאֹמַר, with Moses as the speaker (Deut 1:9, 20, 29, 9:26). Perhaps the shift may not be as dominant in 9:26 as we see it in Deut 1. Nevertheless, a change in thought occurs. In 9:26, the word acts as a pivotal rhetorical device to introduce Moses' intercessory prayer. Like Deut 1, it introduces the embedded voice of Moses. However, instead of speaking to the people, Moses speaks to Yahweh. In

phenomenon is found in the clause אֲלֵכֶם וָאֹמַר in verse 29a. The story line begins with

Yahweh as "suzerain" Commander (v. 26), then follows the people's complaint against

him, and finally the embedded voice of the spies (vv. 27-28), which the people quote to

justify their fears of entering the Promised Land.

The clause אֲלֵכֶם וָאֹמַר in verse 29a continues Moses' present address, but

initiates a shift in thought. What follows (vv. 29b-31) is a *positive* affirmation of

Yahweh and his leadership as opposed to the *negative* statements preceding it.[254] In

verses 27b-28, the people (vv. 27b-28) falsely accuse Yahweh of hating them, and then

quote the negative voice of the spies. However, verse 29a suddenly shifts back to Moses'

present address, which began in verse 26, but now with affirmative declarations about

Yahweh, "Then I [Moses] said to you, ..." אֲלֵכֶם וָאֹמַר not only introduces positive

statements of Yahweh, but also introduces Yahweh's fatherhood (v. 31), which has not

been mentioned in Deuteronomy until now. The way אֲלֵכֶם וָאֹמַר introduces Yahweh's

actions is highlighted in the following diagram:

	(*present address*)	
. . . אֲלֵכֶם וָאֹמַר	(v. 29a)	And I (Moses) said to you . . .
	(*embedded voice*)	
וְלֹא־תִירְאוּן מֵהֶם:	(v. 29b)	Do not fear nor be afraid of them
יְהוָה אֱלֹהֵיכֶם	(v. 30a)	Yahweh your God
הַהֹלֵךְ לִפְנֵיכֶם	(v. 30a)	is walking before you,
הוּא יִלָּחֵם לָכֶם . . .	(v. 30a)	he will fight for you . . .

Moses' present address, he speaks of the people's rebellion and about his intercession (v. 25). However, it is in v. 26, where the shift occurs, with וָאֹמַר introducing the actual words of the intercessory prayer.

[254]Some of the actions in vv. 30-34, could be interpreted under the rubric of suzerainty. However, from a contextual standpoint, it seems logical to interpret these verses in terms of divine paternal actions.

יְהוָה אֱלֹהֶיךָ	(v. 31a)	Yahweh your God
נְשָׂאֲךָ	(v. 31a)	carried you
כַּאֲשֶׁר יִשָּׂא־אִישׁ אֶת־בְּנוֹ . . .	(v. 31a)	just as a man carries his son . . .

In order to understand the functions of Yahweh as a divine father, we must first look closely at his actions beginning with verse 30, which extend into verse 34. An analysis of the key verbs describing those actions may prove helpful.

First, Yahweh is the one who walks before Israel and *fights* (וְלָחַם) for him as he did in Egypt (v. 30). Occurrences in Deuteronomy where the root לחם is used with Yahweh as the subject fighting for Israel are in 1:30, 3:22, and 20:4.[255] The concept of a suzerain fighting or sending support to a vassal in time of trouble is well-attested in the ANE. The treaty between the Great King of Hatti, Mursili and his vassal Tuppi-Teshshup serves as an example. Mursili states:

> If some matter oppresses you, Tuppi-Teshshup, or some revolts against you, and you write to the King of Hatti, then the King of Hatti will send infantry and chariotry to your aid.[256]

Another example is found in the treaty between Šuppiluliuma of Hatti and his vassal Azira:

> . . . if someone oppresses Azira, either [. . .] or anyone else, and you send to the king of Hatti (saying): "[Come] to my rescue!" then I, My Majesty, will [come to

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[255] All three occurrences above, where Yahweh fights, are found in the Niphal stem, לְהִלָּחֵם, הַנִּלְחָם, יִלָּחֵם, respectively. This is not surprising since according to Longman, in the Niphal, it is found "approximately 165x" throughout the Old Testament (see Tremper Longman III, "לחם," in *NIDOTTE*, 2:785. For Longman's full discussion on the word לָחַם, see ibid., 785-89. See also the definition of לָחַם, as "to fight" (Qal stem), and "to come to blows, fight: . . . to fight for: . ." (Niphal stem), in "לחם," in *HALOT*, 2:526.

[256] "Treaty between Mursili II of Hatti and Tuppi-Teshshup of Amurru," Gary Beckman, *Hittite Diplomatic Texts*, §9 (A ii 25'-29').

your] aid, or I will] send either a prince or a high-ranking [lord] with troops and chariots and they will defeat that enemy [for you].[257]

A few lines later, the promise of help continues:

. . . because Azira has turned of his ow[n will to] My Majesty's servitude, I, My Majesty, will s[end him] lords of Hatti, troops [and chariots from the land of] Hatti to the land of Amurru. . . .[258]

On the other hand, suzerains were also fathers of families. As fathers, they did not desire to have their families, sons, or grandsons fall prey to rulers, even vassal rulers. Treaty language also reflected that.[259]

We may also be able to deduce that gods, as fathers, in the ANE "fought" for or "protected" those who served them. In the Kirta epic, El is called the "father of man," which according to Mullen is an epithet used to describe El's protective role over his "son," King Kirta.[260] Whether Mullen's conclusion is correct or not is difficult to tell. Unfortunately, the epic does not give the reader any explanations concerning the epithet:

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[257]"Treaty between Šuppiluliuma and Aziru," in *COS* 2.17A (see lines ii.56'-iii.3').

[258]Ibid. (see lines iii.4'-16').

[259]"The Treaty of Tudhaliya IV with Kurunta of Tarhuntašša on the Bronze Tablet found in Hattušša," in *COS* 2.18, §14). Cf. also §14 in Beckman, *Hittite Diplomatic Texts*, 118. For another account of a king requesting that a vassal protect him, his offspring, his sons, and grandsons, see the "Treaty between Tudhaliya and Šaušgamuwa," in *COS* 2.17C (see lines A ii.1-7).

[260]In Mullen's words, "This [epithet] does not imply a divine birth, but rather is a poetic method of stressing the relationship of the king to his protecting/patron God" (see Mullen, *The Divine Council in Canaanite and Early Hebrew Literature*, 250 n. 225). In the Ugaritic texts, Kirta is a king who seeks El's favor to grant him offspring. El manifests himself to Kirta in a dream and grants him his request. Again, Mullen comments on the meaning of this, "The major significance of 'Ēl's appearance is that he is seen as the clansman/protector of the earthly king and refers to his own kingship in the divine realm from which he has descended in the vision" (ibid., 25). However, the point we make is that gods, known as kings, were also known as fathers, which were

Now in his dream, El comes down:
The Father of Man, in his vision.
Now El approaches, asking Kirta:
"What ails Kirta, that he cries?
That he weeps, the Pleasant, Lad of El?
Is it kingship like his Father he wants?
Or dominion like the Father of Man?"[261]

Another possibility of a god, as father, providing "protection," watch and care over an earthling might be found in the statements concerning the Akkadian god, Shamash. In the poem "Prayer to Gods of the Night," he is called "the true judge, father to the orphaned . . . ."[262]

Finally, a father god "fighting" for or "protecting" is requested by a petitioner in an ancient letter from Babylonia, which is addressed to a mid-level god. The individual writing is asking his god to call on Marduk, his father, for his help:

To the god, my father, speak![263]
    Thus says Apil-adad thy servant:
Why have you neglected me (so)?
Who is going to give you one
    Who can take my place?
Write to the god Marduk, who is fond of you.
that he may break my bondage;

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understood to be protectors of their earthly children. See, ibid., 250 n. 225, where Mullen notes that King Kirta was also known as "the son of 'Ēl." For Mullen's original source see Andrée Herdner, *CTA*, 72 (16. I.10), 74 (16. II.110).

[261]"Kirta," *Ugaritic Narrative Poetry* 9, SBL: Writings from the Ancient World Series (Atlanta: Scholars Press, 1997), 13.

[262]"Prayer to God's of the Night," in *COS* 1.115. Ironically, although Shamash is called the "father to the orphaned," the sentence ends with Shamash going to bed, "Shamash has gone off to his bedchamber." We can deduce from this prayer, that apparently his watch over the orphan was not constant. Who watched over the orphans when Shamash was sleeping?"

[263]Whether the address, "my father," is an epithet of the mid-level god or Marduk, the idea is still the same. A request for help is addressed to both, one to intercede for him to the higher god, the other to break his bondage.

then shall I see your face
and kiss your feet!
Consider also my family, grown-ups and little ones;
Have mercy on me for their sake,
and let your help reach me![264]

In view of these extra-biblical texts, it should not come as surprise when Deuteronomy 1:30 speaks of Yahweh fighting for Israel. Functioning as a warrior obviously is a kingly function, but we suggest that a father is capable of the doing the same for his household. As a father, Yahweh desires to protect his son from aggression, and deliver him from any kind of harm and hardship, as he did when he delivered him out of Egyptian bondage. Among the examples listed above, is the wording of Deuteronomy 1:30:

הוּא יִלָּחֵם לָכֶם	*he will fight for you*
כְּכֹל אֲשֶׁר עָשָׂה אִתְּכֶם	*according to all that he did for you*
בְּמִצְרַיִם לְעֵינֵיכֶם:	*in Egypt before your eyes,*

In an even clearer way, verse 31 involves fatherhood language since it specifically defines Yahweh in terms of a divine father who carries his son. However, as already discussed, the formulaic opening in verse 29a, which introduces a shift in thought, suggests that the fatherhood imagery may begin in verse 30a.[265] Accordingly, as a father, Yahweh walks before his son and fights[266] for him, as well as carries him. We

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[264] Thorkild Jacobsen, *The Treasures of Darkness: A History of Mesopotamian Religion* (London: Yale University Press, 1976), 160.

[265] For comments on a possible theme correlation between v. 31 with v. 30, see Craigie, *The Book of Deuteronomy*, 103 n. 11.

[266] The point of this discussion, is not to discount the possibility that a suzerain could perform the same actions as a father, but to note that perhaps the fatherhood paradigm in Deut 1 needs to be highlighted more than has traditionally been the case. As already observed in chap. 3 of this study, a biblical example of a father fighting for his family would be Abram fighting the kings of Canaan (Gen 14) in order to retrieve his

propose that the fatherhood imagery that began in verse 30 extends through verse 34, with special verbs portraying his actions. Yahweh *fights* for Israel (v. 30), *carries* him (v. 31), *walks* before him, and *seeks* a camping spot for them (v.33). However, when he *heard* their complaining voice, he became *angry* (קָצַף; v. 34) because of their evil (הָרַע; v. 35) ways.

Verse 31 begins with a disjunctive waw, וּבַמִּדְבָּר ("and in the wilderness"), which could argue for the idea that only verse 31 should be understood as the "fatherhood verse" of the chapter. The disjunction highlights the intimacy with which Yahweh cares for his son. God carried Israel, as a man (father) would carry his son. The switch from the second masculine plural forms (vv. 22, 26, 27, 29, 30) to the singular forms in verse 31 seems to point in that direction.[267] However, singular forms are not necessarily the telltale signs of Yahweh's intimacy for Israel. Verse 32, which also begins with a disjunctive construction וּבַדָּבָר הַזֶּה continues to portray the intimacy of Yahweh's fatherly actions, but with plural forms. Is Moses trying to separate fatherhood actions from suzerainty actions? It is difficult to tell. However, it is remarkable that he did not state in verse 31, "Yahweh your God carried you just as a king carries his vassal." That relationship was not intimate enough for what Moses was trying to get across to his audience. The action of intimacy is specific. It is compared to the actions between a father and his son, not between a king and his vassal "son" related only by contract.

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nephew, Lot. Abram was not Lot's biological father, but as the head of the household (i.e. father of the clan) he undertook the responsibility of acting as a warrior on behalf of a family member.

[267]Christensen suggests that the singular forms in vv. 20 and 31 act as a "frame" to the material between, which speaks of Israel's rebellion significantly cast with plural forms (see Christensen, *Deuteronomy 1:1—21:9*, 31).

Perhaps Moses is demonstrating that Yahweh, unlike earthly suzerains who held their distance, could portray actions of *intimacy*, which can only be described in terms of a loving father who cared deeply for his son. At any rate, the mixing of suzerain and father metaphors within the chapter suggests the two concepts within Israel's God were not mutually exclusive.

Little has been written on the fatherhood of God in Deuteronomy 1:31. When scholars discuss it, usually in passing, they often equate it with God's love.[268] Generally they compare it to Hosea 11:1-4, where Yahweh, as a caring and loving parent, took Israel, his son, out of Egypt and taught him how to walk.[269]

As already observed, Deuteronomy 1:31 is the key verse in the chapter concerning Yahweh's paternity (see translation above). First, Yahweh is compared to an earthly man (i.e., a father) by the employment of a simile, כַּאֲשֶׁר יִשָּׂא־אִישׁ, "as a man carries." The rhetorical impact of the words may not be as "forceful" as a

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[268]Craigie invests only three sentences to Deut 1:31 (see his commentary, *The Book of Deuteronomy*, 103). Merrill has nine lines (see Merrill, *Deuteronomy*, 79) Christensen sets aside 13 lines to comment on the subject (see Christensen, *Deuteronomy 1:1—21:9*, 31-32. To Weinfeld's credit, he writes two commentary paragraphs on the verse (see Weinfeld, *Deuteronomy 1-11*, 148-49. For comments on 1:31 as demonstrating Yahweh's love for his son, Israel, see Dennis J. McCarthy, "Notes on the Love of God in Deuteronomy," 145. See also Wonyong Jung (*The Divine Father Concept in the Old Testament*, Sahmyook University Monographs Doctoral Dissertation Series 5 [Seoul: Sahmyook University, 1997], 58-63. Moran sees the relationship between Israel and Yahweh primarily as a suzerain-vassal relationship, and the love that is required from Israel (even as a son) is one that can be commanded. For Moran's full discussion, see "The Ancient Near Eastern Background of the Love of God in Deuteronomy," 77-87. Eichrodt understands Deut 1:31, to be an act of *hesed* on the part of Yahweh, and compares the affinity between father and son to the "apple of the eye" phrase in Deut 32:10 (Walther Eichrodt, *Theology of the Old Testament*, 1:239).

[269]See for example, Weinfeld, Deuteronomy and the Deuteronomic School, 369.

metaphor, which does not use "as" or "like" in the comparison.[270] Nevertheless, the

simile in the verse still provides a strong association. In Deuteronomy 32:11 we found

the word, נָשָׂא, "lift," in the context of a parent eagle carrying its young. However, in

Deuteronomy 1:31, the verb specifically describes Yahweh's fatherly function. As a

father, he *carries* his son through the wilderness, just as an earthly father would carry his

own son over threatening terrain.[271]

Second, this function is not a sporadic "carrying of his son," but continual,

until they had reached Kadesh Barnea: בְּכָל־הַדֶּרֶךְ אֲשֶׁר הֲלַכְתֶּם עַד־בֹּאֲכֶם עַד־הַמָּקוֹם הַזֶּה, "in all

the way which you walked, until you came as far as this place." It reveals the steadfast

faithfulness and love that Yahweh has for Israel. He takes his role as a father seriously,

and does not quickly abandon his son. He remembers his covenant with Abraham.

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[270]For a discussion of similes and metaphors and their similarities and differences, see Caird's chapter entitled, "Comparative Language I: Simile and Metaphor," in *The Language and Imagery of the Bible*, 144-59. The simile, "God carried you, just as a man carries his son,' Caird would label a "pragmatic" comparison. He clarifies, "In pragmatic comparison we compare the activity or result of one thing with another. The throats of the wicked gape like an open grave and with the same implication for their victims (Ps. 5:9). Love is more heady than wine (Cant. 1:2). The kingdom works like yeast (Mark 4:30)" (147). For a brief definition of metaphor and simile, see James Limburg's, "Metaphors and Similes for God" in his essay, "Psalms, Book of," in *ABD*, 5:530-31. For further discussion on simile, see Korpel, *A Rift in the Clouds*, 54-58,

[271]The Pyramid Texts have a similar concept of a god carrying or holding an earthling. Pharaoh Pepi II speaks of his father god Atum and states, "He is content because of them; he is cool because of them, in the arms of his father, the the arms of Atum" (see Samuel A. B. Mercer, *The Pyramid Texts: In Translation and Commentary*, New York: Longmans, Green and Co., 1952), 61 (Utterance 216., 151d.-151e.). See also Tasker's citation of this, but with slightly different wording in *Fatherhood of God*, 41.

Third, the father-son analogy evokes a specific emotion. The Old Testament

employs the verb נָשָׂא in a variety of ways.[272] In Deuteronomy 1:31 the verb occurs in the

Qal stem and should be interpreted as "carrying,"[273] with an emotional attachment

involved.[274] This emotive nuance is best recognized in light of Numbers 11:12, where

Moses uses the word with motherly associations:

הֶאָנֹכִי הָרִיתִי אֵת כָּל־הָעָם הַזֶּה	Did I conceive all this people?
אִם־אָנֹכִי יְלִדְתִּיהוּ כִּי־תֹאמַר אֵלַי	Did I birth them, that you should say to me,
שָׂאֵהוּ בְחֵיקֶךָ	"Carry them in you bosom,
כַּאֲשֶׁר יִשָּׂא הָאֹמֵן אֶת־הַיֹּנֵק	as a foster-father carries a suckling child,"
עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לַאֲבֹתָיו׃	to the land which you swore to their fathers?[275]

The answer to Moses' rhetorical questions above is an obvious, "no." In essence, he is

the foil for Yahweh, the real conceiver, "birther," and foster-father. Undoubtedly, the

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[272]In the Niphal it is often means "to be high, elevated, [or] lifted up." See D.
N. Freedman and B. E. Willoughby, "נָשָׂא, nāśā'," in TDOT, 10:29. For a list of
definitions and its employment in the Old Testament, see also Ludwig Koehler and
Walter Baumgartner, "נשא," in HALOT, 724-27. Their first two definitions are "to carry,"
and "to lift, lift up" (see "נשא," in HALOT, 724).

[273]See Freedman and Willoughby, "נָשָׂא, nāśā'," in TDOT, 10:29.

[274]According to Freedman and Willoughby, that emotional attachment is one of
"empathy" or "concern" (ibid., 29). For a discussion of emotive theory with regard to
words, see Max Black, beginning with his heading, "The Emotive Resources of Words,"
in The Labyrinth of Language (New York: Fredrick A. Praeger, 1968), 103-09. Black
argues that emotive feelings can be understood, therefore, analyzed and/or critiqued.
Contra the causal theory proposed by Richards, Black does not believe that words
produce a "brute undisciplined arousal of feelings" in the hearer. On the contrary, they
can be critiqued and analyzed, since the hearer (i.e., reader) is aware of the emotive
technique involved (107-08).

[275]For another reference employing נָשָׂא, with similar motherly connotations
with respect to Yahweh, see Isa 46:3, 66:12-13. In Isa 46: 4, Yahweh promises to carry
Israel, but the word used there is סָבַל rather than נָשָׂא. The concept of Israel as Yahweh's
children, is found in Isa 63:8. Yahweh carried (נָשָׂא) Israel in Isa 63:9; וַיְנַטְּלֵם וַיְנַשְּׂאֵם כָּל־יְמֵי
עוֹלָם, "and he lifted them and he carried them all the days of old."

"emotive influence"[276] of such language had its affect on its audience. In both texts (i.e., Numbers and Deuteronomy) the words arouse emotional sympathy in the reader and demonstrate that Yahweh's paternal role in relation to Israel is not separated from those emotional qualities inherent in a father-son relationship. The thought of Yahweh, a father, carrying his son is remarkable, given the fact that we find no occasion in the Old Testament where an earthly father carries his son.[277] On the other hand, we do read of sons carrying their father. In Genesis 46:5, the sons of Jacob carry (נשׂא) their father, along with other members of their families on wagons to Egypt. The same phenomenon occurs in Genesis 50:13, where Jacob's sons carry their father's body from Egypt to Canaan for burial.

Fourth, according to Freedman and Willoughby, the term, נשׂא, can also involve the notion of suffering.[278] Because of their rebellion against Yahweh, Israel suffered on their trek through the wilderness. However, did Yahweh, their father, suffer? One might equate his anger (see vv. 34-35) and frustration with Israel as undesirable, and therefore a type of "suffering." Fretheim convincingly argues that God's grief over Israel's rebellion was a type of suffering for him and that his anger was simply a manifestation of that grief.[279]

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[276]A phrase coined by Max Black (*The Labyrinth of Language*, 107).

[277]In 2 Kgs 4:19, a father orders that his son be carried to his mother, but does not do it himself.

[278]Freedman and Willoughby ("נשׂא, *nāśā'*," in *TDOT*, 10:30) point out a series of texts to illustrate their point, among which are Job 34:31, and Ps 55:12 (Heb).

[279]Terence E. Fretheim, *The Suffering of God*, Overtures of Biblical Theology 14 (Philadelphia: Fortress Press, 1984), 110-11. Fretheim cites Ps 78:40-41 to illustrate his point, "How often they rebelled against him in the wilderness and grieved him in the

The following verses (vv. 32-34) return to Moses' present address.[280] After

chiding the people for not believing in Yahweh, even when their divine father had

"carried" them all the way to Kadesh Barnea (v. 32), Moses continues the descriptions of

Yahweh's actions (vv. 33-34). As in verse 30 where Yahweh walked before (הָלַךְ) Israel

and fought for them, in verse 33, Yahweh walks before Israel (הַהֹלֵךְ לִפְנֵיכֶם בַּדֶּרֶךְ,

"[Yahweh] walked before you [lit. before your faces] in the way" ; v. 33a) to find a place

of encampment. The verb, הָלַךְ, literally, "to walk," occurs frequently throughout the Old

Testament, and often refers metaphorically to a person's way of life.[281] It also can refer

to Yahweh's presence. Deuteronomy 23:15 (14) concerns cleanliness in the battle camp.

The army must bury their excrement (Deut 23:14 [13]) in order to keep it holy and

undefiled, because Yahweh their God walked among them (Deut 23:15 [14]). Other Old

Testament passages also express Yahweh's presence with the term, "walking." In 2 Sam

7:6, Yahweh speaks through the prophet, Nathan, to tell David that he (Yahweh) had

walked in the tabernacle: וָאֶהְיֶה מִתְהַלֵּךְ בְּאֹהֶל וּבְמִשְׁכָּן, "but I have been walking in a tent and

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desert! They tested him again and again, and provoked the Holy One of Israel" (RSV
translation). In recounting the exodus event, Isaiah speaks of Yahweh as being
"afflicted," even as his children were afflicted (see Isa 63: 8-10). Interestingly, Isa 63:9
employs the same word, נָשָׂא, found in Deut 1:31, but in context of the affliction (צָרָה) of
Israel and of Yahweh.

[280]Christensen proposes that because of a switch back to the plural forms in the
latter part of v. 31, it serves as a "rhythmic or metrical boundary . . . concluding [the]
segment of 1:19-33" (see Christensen, *Deuteronomy 1:1—21:9*, 32). However, our study
suggests that Deut 1 expresses the divine fatherhood theme in both the singular and plural
forms in the chapter (i.e., vv. 30-34) going beyond Christensen's metrical boundary,
which ends in v. 33.

[281]The word occurs more than 1500 times. See Eugene H. Merrill, "הלך," in
NIDOTTE, 1:1032. For Merrill's full discussion, including the use of the term with
respect to one's way of life of obedience or disobedience to Yahweh, see pp. 1032-35.

in a tabernacle" (a symbol of Yahweh's presence). The Hithpael participial construction

וָאֶהְיֶה מִתְהַלֵּךְ should probably be translated with an iterative meaning, in the sense that

Yahweh continually was walking or living in a tent/tabernacle. Yahweh had been

continually walking (i.e., living) in a tent since the time of the exodus.[282] A classic

correlation between Yahweh "walking" and his "presence" is found in Genesis 3:8. It

describes Yahweh walking (iterative Hithpael) in the garden and Adam and Eve hiding

themselves (reflexive Hithpael) from his presence: וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים מִתְהַלֵּךְ בַּגָּן

וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים . . . "And they heard the voice of Yahweh God walking in

the garden . . . and Adam and his wife hid themselves from the presence [i.e., "face"] of

Yahweh God."[283] Deuteronomy 1:33 has the presence of God walking (Qal participle)

before them.[284]

Second, in the act of walking before Israel, Yahweh, who was understood as

the divine father in verse 31, now functions as a guide (v. 33) going ahead of Israel, and

leading the way. As already noted, Yahweh walked before them to search a place to

camp, לָתוּר לָכֶם מָקוֹם לַחֲנֹתְכֶם. The rendering of LXX highlights his role as a guide: . . .

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[282]See Allen P. Ross' discussion on "Translating the Hithpael," in *Introducing Biblical Hebrew* (Grand Rapids: Baker Academic, 2001), 207-08. Ross defines the Hithpael of הָלַךְ, "to walk about, move to and fro" (208). See also his example of the "iterative" nuance of the Hithpael (208).

[283]For an illustration of the reflexive form of the Hithpael, see Ross, *Introducing Biblical Hebrew*, 207.

[284]Eichrodt (*Theology of the Old Testament*, 2:35-39) reminds us that the presence of Yahweh is often correlated with the face of Yahweh. In Exod 33:14, Yahweh assures Moses that his presence ("face") will go with them: וַיֹּאמַר פָּנַי יֵלֵכוּ וַהֲנִחֹתִי לָךְ, "And he said, 'my face will walk [i.e., go] with you, and I will give you rest." Moses' response is equally revealing: אֵלָיו אִם־אֵין פָּנֶיךָ הֹלְכִים אַל־תַּעֲלֵנוּ מִזֶּה, "If your face does not walk (i.e., go with us), do not send us up from here" (Exod 33:15).

ἐκλέγεσθαι ὑμῖν τόπον ὁδηγῶν ὑμᾶς ἐν πυρὶ νυκτὸς . . . , ". . . to select for you a place, guiding you with a fire by night . . . ."[285] The counterpart to this verse in Exodus 13:21 expresses the same "guide" functions of Yahweh, by the clear use of the term נָחָה:[286]

וַיהוָה הֹלֵךְ לִפְנֵיהֶם	And Yahweh walked before them
יוֹמָם בְּעַמּוּד עָנָן לַנְחֹתָם הַדֶּרֶךְ	by day in a pillar of cloud to guide them [on] the way,
וְלַיְלָה בְּעַמּוּד אֵשׁ לְהָאִיר לָהֶם	and by night with a pillar of fire to shine for them
לָלֶכֶת יוֹמָם וָלָיְלָה:	to travel by day and by night.

Like verse 30, the wording in verse 33 is not clear whether the actions found there are actions done by a father. However, one may be able to deduce that possibility from the context. Verse 31 has already demonstrated the care of the divine father in the act of carrying his son. As a guide (v. 33) Yahweh also functions in a loving caring way. He went before Israel, guiding them to those places where the families of Israel should encamp for the night. He was their constant presence by day and night with a pillar of cloud, and fire, which itself was a sign of his protection and care. This was especially noted in the early stages of their trek, when it protected Israel against the Egyptian army (see Exod 14:19-24). In summary, the actions of Yahweh as a guide in verse 33 do not contradict the caring actions of Yahweh as a father in verse 31. Arguably, verse 33 may be an extension of his fatherly actions, which are described in clearer terms in verse 31.

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[285]Craigie suggests that the Greek word ὁδηγῶν may have been derived from the Hebrew root נָחָה "to guide," if a metathesis between the letters ג, and ח, had taken place in the word לַחֲנֹתְכֶם (see Craigie, *The Book of Deuteronomy*, 103 n. 14). Whether or not Craigie is correct, in Deut 1:33 the LXX translator clearly understood Yahweh as a guide by the clear rendition of the term ὁδηγῶν "to guide" (for a definition ὁδηγέω as "lead one upon his way, guide," see Liddell and Scott, *A Greek-English Lexicon*, 1198).

[286]נָחָה, means, to guide or lead (see *BDB*, 634). Cf. also E. H. Merrill, "נָחָה," in *NIDOTTE*, 3:76-77.

Verses 34-40 disclose a side of Yahweh that is clearly emotive in nature. As a result of the spies' report, the people complained. Yahweh heard the complaints and became angry (קָצַף). By definition, the word, קָצַף, means "to be angry, to be furious."[287] The word occurs five times in Deuteronomy (1:34; 9:7, 8, 19, 22; 29:27 [28]). Each time it refers to the anger of Yahweh.[288] On the first four occasions Yahweh was provoked to anger because of Israel's unbelief and complaining spirit (1:34), rebellion (9:7), and idolatry at Horeb (9:8, 19). According to 9:22, Yahweh became angry on three separate occasions: at Taberah (Num 11:1-3) he was angry because of their complaining spirit; at Massah (Exod 17:1-7), again for their complaining spirit, and for testing him (נָסָה); and at Kibroth Hattaavah (Num 11:31-35) because of their greed over the food (quail) that he had sent them. The fifth context, Deut 29:27 (28), the root קצף occurs in the noun form with גָּדוֹל as its modifier (וּבְקֶצֶף גָּדוֹל, "and in great wrath."). Again the cause for his anger was idolatry. The evidence of Yahweh's wrath in these texts may be summarized as follows:

Deut 1:34	(Israel prohibited from entering the Promised Land).
Deut 9:7	(no result stated).
Deut 9:8	(Yahweh desires to destroy Israel).
Deut 9:19	(Yahweh desires to destroy Israel).
Deut 9:22	(Taberah [Num 11:1-3]: Yahweh destroys some with fire).
	(Massah [Exod 17:1-7]: no result stated).
	(Kibroth Hattaavah [Num 11:31-35]): Yahweh destroys only the greedy with a plague.
Deut 29:27 (28)	(Yahweh sends Israel into exile)

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[287]See Koehler and Baumgartner "קצף," in *HALOT*, 1124. For comments on anger involving emotion, see Eichrodt, *Theology of the Old Testament*, 1:258-59.

[288]For a discussion on קָצַף, and its use in the Old Testament, see Gale B. Struthers, "קצף," in *NIDOTTE*, 3:962-63.

It is clear from this that Yahweh's anger against his son, Israel, could result in destruction.[289] But this raises the question, "How could a father act so harshly toward his son?" A few explanations may be proposed. First, this anger was neither irrational nor impulsive.[290] It was based on the understanding that the covenantal relationship between Yahweh and Israel had been violated.[291] Fidelity to the covenant was manifested by obedience, and not rebellion and faithlessness. Interestingly, Yahweh did not express his wrath against his people until after his encounter with them at Sinai where his official adoption of them took place. At the command of Moses, the Levites destroyed approximately 3000 Israelites at the foot of Mount Sinai, for their idolatry with the

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[289]Other words for anger are also employed in Deuteronomy. Almost all refer to Yahweh's anger: (כַּעַס; 4:25, 9:18, 31:29, 32:16, 19, 21, [anger of enemy; 32:27]), (אַף; 6:15, 7:4, 9:19, 11:17, 13:18 [17], 29:19 [20], 22 [23], 23 [24], 26 [27], 27 [28], 31:17, 32:22), (אָנַף; 1:37, 4:21, 9:8, 9:20), (הָרָה; 6:15 , 7:4, 11:17, 29:26 [27], 31:17), (חֵמָה; 19:6 [anger of man]), (חֵמָה; 9:19, 29:22 [23], 27 [28], 32:24, 33 [venom of snakes;]), (עָבַר; 3:26). For a listing of all the words for wrath, their meaning and distribution in the Old Testament, see Bruce Edward Baloian, *Anger in the Old Testament*, American University Studies: Series VII, Theology and Religion 99 (New York: Peter Lang, 1992), 189. See also Baloian's detailed chart, which highlights the motivation and results of Yahweh's anger, along with the words employed in Deuteronomy and throughout the Old Testament (pp. 192-210). According to Baloian, the two main causes of Yahweh's anger are rebellion against him, and "excessive cruelty by one human to another" (191). For a similar observation concerning Baloian's chart, see Kari Latvus, *God, Anger and Ideology: The Anger of God in Joshua and Judges in Relation to Deuteronomy and the Priestly Writings*, JSOTSup 279 (Sheffield, England: Sheffield Academic Press, 1998), 24.

[290]For a similar observation, see Katrina Poetker, "The Wrath of Yahweh," *Direction* 16.2 (1987): 61.

[291]According to Childs, as history unfolded, the wrath of God was understood in terms of his covenantal relationship with Israel. When Israel sinned, God's anger was aroused because it was a violation of the covenant (see Brevard Childs, *The Book of Exodus: A Critical, Theological Commentary*, OTL [Louisville: The Westminster Press, 1974], 259). According to Baloian, out of all the occurrences of Yahweh's anger against Israel in the Old Testament, 78 percent deal with a breaching of the covenant (see Baloian, *Anger in the Old Testament*, 72).

golden calf (Exod 32:27-28).[292] This occurred before Israel had received the tablets, since Moses had thrown them to the ground and broken them (Exod 32:19). However, Israel had seen Yahweh's hand in Egypt in the plagues, including the parting of the Red Sea, and had known enough about his character to understand that their fabrication of the "golden calf" were acts of disloyalty to him. Therefore, Yahweh's anger was justified.

Second, in light of Deuteronomy 32, the son's relationship to the divine father could be understood in terms of adoption. As a father, Yahweh expected his adopted son to return love and loyalty. Disobedience and rebellion would arouse the father's anger, as it naturally should.[293] However, unlike pagan gods, Yahweh's anger was never capricious, neither was it motivated by hatred.[294]

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[292]In light of Exod 32:14, where Yahweh changed his mind concerning the destruction he desired for the idolatrous Israelites at the foot of the mountain, one wonders if their eventual destruction was not due more to Moses' anger than it was to Yahweh's. It was Moses who stated, "Thus says Yahweh" (Exod 32:27), then ordered the Levites to kill their own people. Verse 28 states that the Levites did it according to the word of *Moses*, וַיַּעֲשׂוּ בְנֵי־לֵוִי כִּדְבַר מֹשֶׁה. Did Moses state, "Thus says Yahweh," in order to justify his own anger and actions? Childs suggests that the Levite's actions may be a commentary of "a later period" involving a polemic for the priesthood in which Aaron became the foil to what true priesthood should be, one of faithfulness (see Brevard Childs, *The Book of Exodus*, 570-571. This would strengthen the argument that Yahweh did not destroy any of his people until after they had true knowledge of the covenant at Sinai. However, contra Childs' suggestion, we take the event at the foot of Mount Sinai, not as a commentary for a later agenda, but simply a narrative rendition of the events.

[293]For a discussion on the motives of Yahweh's anger, see Baloian, *Anger in the Old Testament*, 71-98. For further discussion on the wrath of Yahweh, see Dennis J. McCarthy, "The Wrath of Yahweh and the Structural Unity of the Deuteronomistic History," in *Essays in Old Testament Ethics*, ed. James L. Crenshaw and John T. Willis (New York: Ktav Publishing House, 1974), 97-110.

[294]See Eichrodt, *Theology of the Old Testament*, 1:265. Hos 9:15 speaks of Yahweh hating (שָׂנֵא) Ephraim. However, his hatred was not capricious, it was incited because of their evil deeds (עַל רֹעַ מַעַלְלֵיהֶם מִבֵּיתִי . . . , ". . . because of their evil deeds, I will drive them out of my house."

Third, Yahweh's anger was always a response to the actions of his son.[295] His

concern was Israel's behavior. As a divine father, Yahweh could not look the

other way when his son committed an offense against his covenant, and holy character.[296]

As we have observed, Yahweh's relationship with Israel involved his presence (פָּנִים,

"face"). A relationship requires two "presences" (faces). Israel's sin involved a turning

of his "presence," or face, from Yahweh, which is unacceptable in a father-son

relationship.[297] Understandably, this would incur the anger of the divine father.

Fourth, Eichrodt correctly notes that Yahweh's wrath does not involve one of

his "permanent attributes."[298] His anger is always tempered by his mercy and love. The

examples of his anger cited above show the destruction of his people was never a total

annihilation. Those who were faithful to Yahweh, he preserved. We understand better

the death of certain Israelites when we recognize that Yahweh's son is actually a

collective singular. First, by destroying the rebellious, Yahweh was getting rid of the

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[295]Ibid., 266. See also Poetker, "The Wrath of Yahweh," 60.

[296]The word קָדוֹשׁ, "holy" occurs seven times in Deuteronomy (Deut 7:6; 14:2, 21; 23:15 [14], 19 [קָדֵשׁ]; 28:9; 33:3 [קְדֹשָׁיו]. In all seven occurrences it is employed adjectivally. Six times it describes God's people as a holy people. Once (23:15 [14]) it describes the army camp needing to be holy because Yahweh walked in their midst. Although there are no occurrences in Deuteronomy that employs קָדוֹשׁ adjectivally with regard to Yahweh's holiness, nevertheless it is understood that Yahweh's character is a holy character by that which was related to him.

[297]The correlation between sin and the turning of the face is captured well in Genesis 3:8, when Adam and Eve hid (i.e., their faces) from the "face" of God, וַיִּתְחַבֵּא הָאָדָם וְאִשְׁתּוֹ מִפְּנֵי יְהוָה אֱלֹהִים.

[298]See Eichrodt, *Theology of the Old Testament*, 1:262. In the eschaton the wrath of God will be unleashed against the ungodly. For a discussion of Israel's developing understanding of God's wrath, including eschatological wrath, see ibid., 266-69. According to Eichrodt, as taught by the prophets, the permanent eschatological wrath became difficult to accept during post-exilic times when Israel saw an end to their misery and had new hope for the future (268-69).

negative influence that could jeopardize Israel's future. Ironically, the death of a few

became a necessary protective measure to prevent the eventual destruction of all.[299]

Second, it served as a disciplinary measure to those who survived to ensure that Yahweh

and his covenant would be taken seriously.[300] Third, it revealed that Yahweh's wrath was

always controlled by his love and mercy. Yahweh remembered his covenant with

Abraham, and preserved Israel's life. Fourth, it seems to suggest that true sonship with

Yahweh was more than a physical offspring of Abraham. It involved a spiritual

dimension. Those individuals who rebelled and turned their backs on him forfeited their

adopted status and were destroyed. The true sons of Yahweh were those whose hearts

were submissive to his commands and to his will.

Yahweh's anger had been aroused by the corporate faithlessness of his son,

which moved him to action against his son. He swore that none of that "evil generation"

(הַדּוֹר הָרָע הַזֶּה; 1:35) would enter the Promised Land.[301] As already observed, of that

generation only Caleb and Joshua would survive God's wrath (see 1:36, 38).

The faithlessness of Yahweh's son at Kadesh Barnea is indeed a tragic

account. In the end, they admitted their sin "too little too late" (1:41) and tried to go up

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[299]Unfortunately that "few" was an entire generation of Israelites (with the exception of Caleb and Joshua and the new generation), who died in the wilderness because of their sin. Although Baloian notes that most of the time when Yahweh's anger was expressed, it was manifested against a corporate entity (e.g., Israel as a whole) as opposed to one person (see Baloian, *Anger in the Old Testament*, 100. Similar observations are also noted by Kari Latvus, *God, Anger and Ideology*, 86-87), one cannot discount the fact that God's anger was also manifested against individuals for their own personal sin.

[300]For further comments on the disciplinary nature of God's anger, see Poetker, "The Wrath of Yahweh," 57.

[301]On the inclusion of Moses in this curse, see Deut 4:21.

against the Amorites (1:41-44) after Yahweh had warned them against such actions. Like a spoiled child, Israel would not listen to their divine father and was soundly defeated (1:44). This episode demonstrates another aspect of Yahweh's role as father. He keeps his word. He does not speak or act on a whim and when he disciplines, he does so out of necessity, which in reality is a demonstration of his love and faithfulness to his son.

The Literary and Theological Context
of Deuteronomy 8

The geographical setting of chapter 8 is the same as chapter 1; it is the plains of Moab on the east side of the Jordan River. Like chapter 1, the words spoken in Deuteronomy 8, which has ties with previous pentateuchal material, purportedly were declared and written down at the conclusion of the exodus journey out of Egypt (ca. mid to late 2nd millennium B. C.).[302] Moses is quick to remind Israel of those incidents in their desert wanderings when Yahweh had intervened miraculously. For example, the manna account (Deut 8:2-4) can be traced to Exodus16. References to serpents (Deut 8:15) are found in Numbers 21:6-9, and water from a rock (Deut 8:15) find their antecedents in Exodus 17: 5-7, and Numbers 20:8-13. Moses, the master orator, reminds Israel of Yahweh's faithfulness and blessing in their past, but warns them concerning infidelity and disobedience to Yahweh in their future. In essence, Yahweh's involvement in their history should act as a catalyst for Israel to follow and obey him in their future.

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[302]As we have already noted, critical scholars understand the whole of Deuteronomy as stemming from the Josianic period (ca. 640-609 B.C.). For the dating of Josiah's reign, see Robert Althann, "Josiah," in *ABD*, 3:1015.

Literary context. Deuteronomy 8 constitutes a portion of Moses' second

address (Deut 5:1-28:68).[303] The chapter consists of direct speech with only one

embedded hypothetical futuristic quote by the people, כֹּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת־הַחַיִל הַזֶּה . . . ,

". . . my power and the strength of my hand made me this wealth" (8:17b). Contextually,

the chapter follows the "ten commandments"[304] passage in chapter 5, and the Shema

(שְׁמַע יִשְׂרָאֵל, "Hear O Israel") section in chapter 6 (6:4-5). Chapter 8 follows the

commands to destroy (חָרַם; see 7:2 [cf. also אָכַל "eat up"; 7:16], [שָׁמַד, אָבַד; 7:24], [כָּלָה;

7:22]) Israel's enemies,[305] the statements of Yahweh's love (חָשַׁק; 7:7, אָהֵב; 7:13), and the

promise of blessing (בֵּרַךְ; 7:13, 14).

Finally, immediately preceding chapter 8 are the stern commands against

idolatry (7:25-26), which continue with the opening lines of chapter 8, כָּל־הַמִּצְוָה אֲשֶׁר אָנֹכִי

מְצַוְּךָ הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת, "Every commandment which I am commanding you today, you

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[303]Deut 5:1b-11:32 is the beginning section of Moses' second address. As we have observed in our discussion of Deut 1, the three major addresses in Deuteronomy are: 1:6-4:40; 5:1-28:68; 29:1 [2]-30:20). Chaps. 1:6-4:40 are introductory and historical in nature, while 5:1-28:68 contains the bulk of the statutes and judgments. Deut 5:1b-11:32 is simply a smaller division within the second address that is more "paraenetic" in its presentation, while the second part (12:1-28:68) "is . . . more formal . . ." (see Block, *The Gospel According to Moses*, 228). Finally, chaps. 29:1 (2)-30:20 are ceremonial in nature marking a "covenant renewal" (see Block, "Recovering the Voice of Moses," 397).

[304]Traditionally, this has been labeled as the ten commandments. However, Exodus 20 refers to them as, כָּל־הַדְּבָרִים הָאֵלֶּה, "all these words." Deut 4:13 refers to them as עֲשֶׂרֶת הַדְּבָרִים ("ten words"), which support the Greek designation; "Decalogue." In Deut 5:5 it is אֶת־דְּבַר יְהוָה, "the word of Yahweh."

[305]The above words are employed as actions that Israel carried out in the destruction of their enemies. However, Yahweh would also wreak his own havoc of destruction described by the words אָבַד (7:20), and שָׁמַד (7:23). Destroying enemies, is not Israel's own doing, but Yahweh's responsibility. Yahweh is the one who delivers the enemies into Israel's hands (see 7:2, 16, 23, 24; נָתַן). Notice, Yahweh's destruction can also turn on Israel, his son, if he becomes idolatrous, as is noted by שָׁמַד (7:4). If anyone turns and "hates" (שָׂנֵא) Yahweh, he will "repay" (שָׁלַם) and "destroy" (אָבַד), (see 7:10).

shall guard in order to do" (8:1). Not only does the phrase demand obeying what was just stated in chapter 7, but also all the statutes and judgments of chapters 5 and 6, including the command following the Shema passage; וְאָהַבְתָּ אֵת יְהוָה אלֹהֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ

וּבְכָל־מְאֹדֶךָ:, "You shall love Yahweh your God with all your heart, and with all your soul, and with all your strength" (6:5).

Furthermore, themes and motifs that began in earlier chapters carry over into chapter 8 and beyond. First, there is the warning against idolatry (cf. 4:25-28; 5:7-9; 6:14-15; 7:4-5, 16, 25-26; 8:19-20; 9:7-21, 11:16, 28).[306] Second, there is the five-fold warning to remember and not to forget.[307] In 8:2, Israel was to remember (זָכַר) that it was Yahweh, who had led them through the wilderness for forty years for the purpose of testing.[308] Verse 18, admonishes Israel to remember (זָכַר) Yahweh, and that he is the author of power and wealth. The other three occurrences of warning caution against *forgetting*, by use of the word שָׁכַח (vv. 11, 14, 19) with Yahweh as the object.[309] The

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[306]Warnings against idolatry recur throughout the book of Deuteronomy. Our purpose here is to show the place of chap. 8 in the larger address, which, when combined with all the addresses of Deuteronomy, make up the entire book, but also to show its thematic coherence within the book. Accordingly, we should not view chap. 8 in isolation from the broader context.

[307]Block notes that the purpose of this motif, along with other literary devices, is to direct Israel's attention to a "higher goal," that of remaining loyal to Yahweh (*The Gospel According to Moses*, 406).

[308]The reason for the forty-year-trek was to humble (עָנָה), and test (נָסָה) them, in order to know (יָדַע) what was in their hearts, if they would keep (שָׁמַר) Yahweh's commandments (see v.2).

[309]Verhey remarks that it was forgetfulness (i.e., of Yahweh's dealings with Israel in their history) that posed the ultimate threat to Israel's "identity and community" (see Allen Verhey, "Remember, Remembrance," in *ABD*, 5:668). For further discussion on how שָׁכַח is employed in the Old Testament, see Leslie C. Allen, "שָׁכַח," in *NIDOTTE*,

motifs of remembering and forgetting are found throughout the speeches of

Deuteronomy, demonstrating that chapter 8 is part of a greater thematic whole.[310] Third,

there is the recurring reminder of the Promised Land (8:1b, 7-18), which Deuteronomy

mentions repeatedly, again, revealing the thematic coherence of chapter 8 with the rest of

the book.[311] Fourth, as already observed, the motif of Yahweh testing (נָסָה) Israel (8:2,

16), also occurring in 4:34, and 13:4 (3), is closely tied with the "humbling" (עָנָה; 8:2, 3,

16) and "knowing the heart" motifs (יָדַע; 8:2, 5; 13: 4 [3]).[312]

In summary, themes and motifs, which find their echo in other portions of

Deuteronomy, serve as *Leitwörter* in chapter 8 and link this chapter to the rest of the

book.[313]

4:103-05. See also his observation that the message of 1Q22 2:4 parallels Deut 8:14
(105).

[310]For the word זָכַר ("remember"), see Deut 4:10; 5:15; 7:18; 8:2, 18; 9:7;
15:15; 16:3, 12; 24:9, 18, 22, 25:17; 32:7; for warnings against forgetting (שָׁכַח), see 4:19,
23, 6:12, 8:11, 14, 19; 9:7; 25:19; 32:18.

[311]The mention of אֶרֶץ ("land") occurs frequently throughout Deuteronomy,
often referring to the land that Israel would inherit.

[312]For a more detailed discussion on Yahweh's discipline of his son (i.e.,
testing and humbling) and knowing the heart, see below under "Analysis of Deuteronomy
8:5."

[313]In Deut 8, antonymity can be seen in the words "remember" and "forget."
Deut 8 employs wordplay, especially with the repetition of the word מִצְוָה,
"commandment" (8:1, 2, 6, 11). For a discussion on word-play involving מִצְוָה, מוֹצִיאֲךָ, הַמּוֹצִיא,
and הַמּוֹצִיא in Deut 8, see Raymond C. Van Leeuwen, "What Comes out of God's Mouth:
Theological Wordplay in Deuteronomy 8," *CBQ* 47 (1985): 55-57. See also Raymond C.
Van Leeuwen, "On the Structure and Sense of Deuteronomy 8," *Proceedings/Eastern
Great Lakes Society* 4 (1981): 237-49. For Alter's definition, similarities and differences
between *Leitwort*, motif, and theme, see his discussion in *The Art of Biblical Narrative*,
95. Block suggests that יָדַע, "know," in Deut 8 can also be considered a *Leitwort*, see (*The
Gospel According to Moses*, 415).

Theological context. The method for determining the theological agenda of chapter 8 involves analyzing the context surrounding Yahweh's name. Yahweh's name occurs thirteen times in chapter 8 (vv. 1, 2, 3, 5, 6, 7, 10, 11, 14, 18, 19, 20 [2x]). Generally, it occurs in conjunction with אֱלֹהִים.[314] In those instances אֱלֹהִים appears as a construct with a second masculine singular pronominal suffix, יְהוָה אֱלֹהֶיךָ, ("Yahweh your God"). The only exception to this is found in 8:20 where it occurs with the second masculine plural pronominal suffix, יְהוָה אֱלֹהֵיכֶם.

The context surrounding the divine name offers the reader theological insight into the character of Yahweh. Furthermore, surrounding Yahweh's name we find commands and warnings for Israel to heed the commandment [v. 1]; possess the land [v. 1]; remember Yahweh [v. 2]; again, keep the commandments [v. 6]; not forgetting Yahweh [v. 11]; etc.). The synopsis below summarizes the thirteen occurrences of his name:

(8:1)   Yahweh: promised land to Israel's forefathers
Israel: is admonished to observe the commandment, so that they might live and multiply, and possess the land

(8:2)   Yahweh: led Israel through the wilderness for forty years
Israel: was humbled, tested, to know if their hearts would be obedient[315]

(8:3)   Yahweh: gives life by his mouth (i.e., word)
Israel: was humbled, hungered, fed manna, and was to learn that they lived only by the word of Yahweh

(8:5)   Yahweh: is a Father, who disciplines his son
Israel: was to know this in their hearts

(8:6)   Yahweh: delivers a command to Israel
Israel: is warned to keep the commandments, to walk in Yahweh's ways, and to fear Yahweh

(8:7)   Yahweh: is bringing Israel into a good land of abundance
Israel: would have no lack of water or food (vv. 8-9a), would dig iron and copper out of the hills (v. 9b)

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[314]Three times the name Yahweh occurs independently (Deut 8:1, 3, 20a).

[315]See our discussion below concerning the knowledge of Israel's heart.

(8:10)   Yahweh: is a giver of good land
          Israel: will eat their fill, and were to bless Yahweh
(8:11)   Yahweh: warns Israel not to forget Yahweh and to keep his
          commandments, judgments, and statutes
(8:14)   Yahweh: brought Israel out of Egypt, bondage, led them through the
          wilderness (v. 15) gave them water from a rock (v. 15), fed them with
          manna (v. 16), to humble and test Israel
          Israel: is warned not to have a proud heart (רום; v. 14), not to forget
          Yahweh (v. 14), and not to say they gained wealth on their own (v. 17)
(8:18-19) Yahweh: gives power and wealth, and desires to establish his covenant
          with Israel's forefathers
          Israel: was to remember that it was Yahweh, who gave power to gain
          wealth
          Israel: is warned not to forget Yahweh, warned against idolatry, and
          warned of dying (v. 19)
(8:20)   Yahweh: would destroy nations (stated 2x in this verse)
          Israel: is warned of destruction (אָבַד) if they disobeyed Yahweh's
          voice

The outline above subdivides into three basic time categories. First,

futuristically, there is the connection between Yahweh and the promise of land, a promise

to Abraham yet to be fulfilled (8:1, 7-10). When Israel would settle in the land, Yahweh

would also give them power and wealth (v. 18), and would continue to destroy nations

before them (v. 20). Second, looking at their past, there is a close association between

Yahweh and Israel. Yahweh had led Israel out of Egypt (v. 14), led them through the

wilderness for forty years (8:2), provided for them (8:3, 15), disciplined them (8:5), and

given them commandments (מִצְוָה; 8:1, 2, 6, 11). Third, there is a focus on Israel's present

situation; . . . כָּל־הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת, "every commandment which I

command you *today* (italics for emphasis) you must observe to do . . . ." Yahweh, who

required obedience in Israel's past, required the same from them on the eve of their

entrance into Canaan. Deuteronomy 8 sends a strong message; Israel's God has been

heavily involved in their past, is involved in their present, and will be involved in their

future. He refuses to be forgotten, expects to be remembered, and demands to be obeyed.

The theological thrust of the chapter is clear. Yahweh is a God of righteousness who gave his people commandments, blueprints for righteous living, which, if followed would ensure Yahweh's blessing. Yahweh had an agenda. He aimed to fulfill his promise to Abraham and bless his offspring by giving them land. In order to do that, Israel needed to maintain a vibrant relationship with him, which meant obeying Yahweh's voice (v. 20) and shunning idolatry (v. 19). However, prophetic statements in the chapter (vv. 14, 17) reveal that upon settling in Canaan, instead of blessing Yahweh for their wealth and power, unfortunately Israel would misconstrue reality and take credit for "their" accomplishments.[316]

Genre and Structure of Deuteronomy 8

As already noted, Deuteronomy 8 is cast as direct speech, a portion of Moses' second speech delivered on the plains of Moab. It recounts the past acts of Yahweh with regard to Israel's trek through the wilderness. The speech highlights the goodness of Yahweh, as Moses recounts the story of Yahweh's provision (v. 3) and care for Israel (v. 4). Looking forward, the speech recognizes the imminent fulfillment of the promise to Abraham, that of entering and possessing the Promised Land (v. 7-10). However, in speaking of the future, the speech is punctuated by warnings and admonitions for Israel to

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[316]For a discussion on the syntactical ties between vv. 14 and 17, see F. Garcia López, "Yahvé, Fuente última de Vida: Análisis de Dt 8," *Bib* 62 (1981): 32. He also recognizes the idea of pride, and self-sufficiency ("orgullo-autosuficiencia") expressed in both verses. Olson groups Deut 8:17 with 7:17, and 9:4, calling them the "triad of temptations" for Israel: "militarism [7:17], materialism [8:17], and moralism [9:4]" (see Dennis T. Olson, "Temptations and Trials in Deuteronomy 6-11, Luke 4, and Luke 22-24: The Significance of a Recurring Three-Fold pattern," in *All Things New: Essays in Honor of Roy A. Harrisville*, Word & World Supplement Series 1 (St. Paul: Word & World, 1992), 22-23.

keep Yahweh's commandments, not to forget them, and not to forget Yahweh himself,

who had brought them through the wilderness (see vv. 1, 6, 11, 12, 14, 18, 19).

Scholars have recognized the literary beauty of Deuteronomy 8 since the

1960s.[317] Some have recognized in this chapter a chiastic structure. Various proposals

have been offered. Lohfink suggests a structure, with verse 11, "Beware that you not

forget Yahweh your God," as the focal "paränese" (i.e., "exhortation").[318] Later, in 1965,

Lohfink modified his position slightly with regard to the verses in the structure, but his

thematic emphasis remained the same.[319] O'Connell presents various approaches to the

chapter, such as "concentricity," "rhetorical architecture," "symmetrical," and

"asymmetrical" analysis.[320] However, his organization of the material seems more

complex than is necessary.[321] Gary Hall presents a structural analysis of the chapter by

combining elements from both Lohfink and O'Connell and adds a few of his own. In

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[317]According to Van Leeuwen, Lohfink's pioneering work in Deuteronomy revealed the book's unique literary beauty, and understood Deuteronomy 8 to have a chiastic arrangement (see Van Leeuwen, "What Comes out of God's Mouth," 55). For Lohfink's discussion of Deut 8, see N. Lohfink, *Das Hauptgebot: Eine Untersuchung literarischer Einleitungsfragen zu Dtn 5-11* (AnBib 20: Rome: Pontifical Biblical Institute, 1963), 189-99. For his chiastic arrangement of Deut 8, see p. 195. For a discussion on the oratory techniques employed in Deut 8, such as contrast, and the use of adjectives, see Weinfeld, *Deuteronomy and the Deuteronomic School*, 172-73.

[318]For comments on Lohfink's analysis, see Van Leeuwen, "On the Structure and Sense of Deuteronomy 8," 238.

[319]For a side by side view of Lohfink's 1963 and 1965 chiastic structure of Deut 8, see Robert H. O'Connell, "Deuteronomy VIII 1-20: Asymmetrical Concentricity and the Rhetoric of Providence," *VT* 40 (1990): 437.

[320]Ibid., 437- 52.

[321]So also Block (*The Gospel According to Moses*, 407), who suggests O'Connell's view of Deut 8 seems more complex than what the original writer had in mind.

essence, he agrees with Lohfink's analysis that verse 11 is the focus of the chapter, but

also agrees with O'Connell's understanding of the chapter's asymmetry.[322] Block

interprets the chapter as a "subunit" (i.e., 6:4-8:20) within Moses' second speech (i.e.,

5:1b-11:32) and emphasizes the concept of testing by making a detailed comparison of

the theme between Deuteronomy 6:10-15 and 8:1-20.[323]

The logic of Hall's analysis is attractive. By expounding on Lohfink's work,

we find his chiastic structure of Deuteronomy 8 to be helpful. Verse 11 is obviously a

focal point.[324] However, unfortunately the analyses of most scholars overlook the

importance of verse 5. Their chiastic arrangements, invariably place verse 5 under a

different heading, and the emphasis upon Yahweh's fatherhood in the verse and its

contribution to the chapter is overlooked. We do not suggest that Yahweh's fatherhood

should take "center stage" in a chiastic structure of the chapter. However, any study of

Deuteronomy 8, should take into consideration the emphasis of Yahweh's divine

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[322]Hall, "Rhetorical Criticism," 90. See also p. 90, for his chiastic arrangement of Deut 8. On the place of repetition and chiasmus in determining the theme of Deut 8, see Gary Hall, "Rhetorical Criticism, Chiasm, and Theme in Deuteronomy," *SCJ* 1 [Spring 1998]: 92). Christensen presents a menorah pattern of the chapter with an AA' BB' CC' X structure, with C' emphasizing v. 11 (i.e., the warning not to forget the commandments of God) (see Christensen, *Deuteronomy 1:1—21:9*, 170). Cf. also Tigay, *Deuteronomy*, 92.

[323]A key theme in the chapter is that of testing, which any serious study of the chapter must take into consideration. See Block's comparative chart on testing between Deut 6 and Deut 8 (*The Gospel According to Moses*, 407-09). Cf. also Weinfeld's comparison of chap. 8 with chap. 6 and his comments on testing in both chapters. He views the testing in chap. 8 as positive because it came from God, but the testing in chap. 6 is negative because it came from the Israelites (Weinfeld, *Deuteronomy 1-11*, 396).

[324]Although Block does not present a chiastic structure to the chapter, nevertheless, he understands v. 11 to be crucial in that it initiates a segment of verses (vv. 11-17), which he labels "The Wrong Response to the Test" (see Block, *The Gospel According to Moses*, 408). Weinfeld presents a chiastic arrangement of the chapter with v. 11 as "the central idea (not to forget YHWH)" (see Weinfeld, *Deuteronomy 1-11*, 397).

fatherhood found in verse 5. Moreover, any discussion concerning the discipline of Israel should be understood in terms of the divine father's disciplinary actions.

Structurally, 8:1-20 may be divided into three major units of warning (see points II., III., IV below) with introductory (8:1) and concluding (8:19-20) warnings framing the entire section. We outline the chapter in the following manner:

I. (8:1) *Introductory warning*: to observe every commandment
   * Reason: in order to live, multiply, and inherit the Promised Land (v. 1)
II. (8:2-5) *Second warning* (v. 2): to remember Yahweh and his actions as a father[325]
   * Yahweh led his son through the wilderness (v. 2)
     --To humble his son (v. 2)
     --To test his son (v. 2)
     --To know his son's heart (v. 2)
     --To see whether his son would keep his commandments (v. 2)
   * Yahweh causes Israel to hunger and eat manna (v. 3a)[326]
     --To teach his son that he only lives by the mouth of God (v. 3b)
   * Yahweh, as father, did not allow Israel's garments to wear out or his son's feet to swell (v. 4)
   * Yahweh's discipline is like an earthly father's discipline of his son (v. 5)
III. (8:6-10) *Third warning* (v. 6): to keep Yahweh's commandments, walk in Yahweh's ways, and fear him (v. 6)
   * Reason: Yahweh is a giver of good land (vv. 7-10)
IV. (8:11-18) *Fourth warning* (v. 11): not to forget Yahweh, his commandments, judgments, and statutes
   * Reason: lest when Israel become wealthy (v. 13), he forgets Yahweh (v. 14) and becomes proud (v. 14, 17)
   * Warning to remember Yahweh (v. 18)[327]

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[325]Although the term "son" is not found in vv. 2-4, we suggest that Yahweh's actions expressed there are in keeping with his actions as a divine father, who is compared to and earthly father disciplining his son in v.5. If Israel can be understood as Yahweh's son in v. 5, this study proposes that Israel can also be understood as Yahweh's son in vv. 2-4.

[326]Feeding Israel manna in the wilderness was Yahweh's way of disciplining them for the purpose of humbling and testing, as a means of refinement (see v. 16, and our discussion below).

[327]Technically, this is the fifth warning in the chapter, but we have not highlighted it as a major division because it acts as a supporting statement to the *Fourth warning* of v. 11. Verses 11-18, as a segment, act as a warning against forgetting Yahweh

      --Reason: (1) it is Yahweh who gives wealth, (2) it is Yahweh who
      establishes his covenant (v. 18)
V. (8:19-20) *Concluding warning* (v. 19): not to forget Yahweh, and not to follow
    other gods
      * Result: destruction (v. 19, 20)

The chapter speaks of various disciplinary actions performed by Yahweh, but

unexpectedly Moses pauses in his discourse with a parenthetical note (8:5) and explains

that the actions of Yahweh, which he has just described (vv. 2-4) are to be compared to

the actions of a father toward his son. Verse 5 functions as a summary statement,

creating the grid through which we should understand all of Yahweh's previous actions

(i.e., vv. 2-4). Furthermore, we might also understand verses 15-16 through the same

grid, for they reiterate, with a slight variation, the divine father's actions of verses 2-4.

Why does Moses speak of Yahweh's fatherhood on this occasion in his second

address? The last mention of Yahweh's fatherhood was in Deuteronomy 1:31, in Moses'

first address, where he made a comparison between Yahweh and an earthly father

carrying his son. Here (chap. 8), the shift is from carrying, to *disciplining*. Perhaps

Moses broaches the subject of Yahweh's fatherhood in order to soften the blow to the

Israelites regarding their suffering in the wilderness. However, this is doubtful. We

suggest a more profound theological message is being conveyed.

Analysis of Deuteronomy 8:5

An analysis of Deuteronomy 8:5 must be understood in light of the verses that

immediately precede it. With warnings against idolatry (Deut 7:25-26) still ringing in

Israel's ears, the words of Moses in 8:1 appropriately begin by ordering the Israelites to

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during times of affluence and wealth. Verse 14 speaks of forgetting Yahweh, but it is not
a warning per se, because it is speaking of a future possibility, and not a present danger.

. . . כָּל־הַמִּצְוָה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם obey every commandment, which he is giving them *today*:

תִּשְׁמְרוּן לַעֲשׂוֹת, "Every commandment which I command you today, you must observe to do

. . . ." However, verse 2 shifts from a command to obey to a warning of remembrance of

Yahweh's past actions performed in the wilderness, revealing once again that the text

strictly links Israel's future to Yahweh's actions on Israel's past. For analysis, the verses

in question may be translated as follows:

(v. 2) And you shall remember all the way   וְזָכַרְתָּ אֶת־כָּל־הַדֶּרֶךְ
     which Yahweh your God led you   אֲשֶׁר הֹלִיכֲךָ יְהוָה אֱלֹהֶיךָ
     these forty year in the wilderness,   זֶה אַרְבָּעִים שָׁנָה בַּמִּדְבָּר
     in order to humble you, to test you, to know   לְמַעַן עַנֹּתְךָ לְנַסֹּתְךָ לָדַעַת
     what was in your heart,   אֶת־אֲשֶׁר בִּלְבָבְךָ
     if you would keep his commandments or not.   הֲתִשְׁמֹר מִצְוֹתוֹ אִם־לֹא:
(v. 3) And he humbled you, and caused you to hunger,   וַיְעַנְּךָ וַיַּרְעִבֶךָ
     and caused you to eat manna,   וַיַּאֲכִלְךָ אֶת־הַמָּן
     which you did not know   אֲשֶׁר לֹא־יָדַעְתָּ
     nor did your fathers know,   וְלֹא יָדְעוּן אֲבֹתֶיךָ
     so that you might know   לְמַעַן הוֹדִעֲךָ
     that man does not live by his bread alone,   כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם
     but by everything that goes out   כִּי עַל־כָּל־מוֹצָא
     of the mouth of Yahweh, man lives.   פִי־יְהוָה יִחְיֶה הָאָדָם:
(v. 4) Your clothing did not wear out on you,   שִׂמְלָתְךָ לֹא בָלְתָה מֵעָלֶיךָ
     and your feet did not swell these forty years.   וְרַגְלְךָ לֹא בָצֵקָה זֶה אַרְבָּעִים שָׁנָה:
(v. 5) Know, then, in your heart,   וְיָדַעְתָּ עִם־לְבָבֶךָ
     that just as a man disciplines his son,   כִּי כַּאֲשֶׁר יְיַסֵּר אִישׁ אֶת־בְּנוֹ
     Yahweh your God disciplines you.   יְהוָה אֱלֹהֶיךָ מְיַסְּרֶךָ:

Analogous to Deuteronomy 1:31 (כַּאֲשֶׁר יִשָּׂא־אִישׁ אֶת־בְּנוֹ, "just as a man carries his

son"), Deuteronomy 8:5 compares Yahweh to an earthly father in simile fashion (כַּאֲשֶׁר

יְיַסֵּר אִישׁ אֶת־בְּנוֹ, "just as a man disciplines his son"). Comparing Yahweh to an earthly

father disciplining his son can be somewhat misleading. Earthly fathers differ in their

means of disciplining their children. Some are lenient, while others are too harsh.

However, it appears that Moses' audience understood the SACP concerning a father's

discipline of a son well enough, that Moses did not deem it necessary to give any explanations.

In discussing Yahweh's "discipline" of Israel, it is important to consider that it is an act of grace and truth on Yahweh's part. In Proverbs 3:11, King Solomon admonishes his son not to despise (מָאַס) the discipline (מוּסָר) of Yahweh. Proverbs 3:12 clarifies, כִּי אֶת אֲשֶׁר יֶאֱהַב יְהוָה יוֹכִיחַ וּכְאָב אֶת־בֵּן יִרְצֶה: "For whom Yahweh loves, he corrects, even like a father (who corrects) the son in whom he delights." On the one hand, Yahweh's discipline is an act of grace, for it is motivated by love for his son. This kind of discipline desires to refine his son's character (see our discussion on refinement below). On the other hand, Yahweh's discipline is also an act of truth, and can be displayed in harsher tones. This is noted in Deuteronomy 11: 2-7, as the discipline (מוּסָר; v. 2) of Yahweh extends beyond Israel and is directed toward Pharaoh, his land, his army, his horses, and his chariots (vv. 3-4). His discipline of them brought on their destruction (אָבַד; v. 4b). That same kind of discipline was also directed at Israelites, to Dathan, Abiram, their households, and all their possessions when the earth opened up and devoured them for their rebellion and complaining spirit (Deut 11:6; see also Num 16). In summary both types of discipline (i.e., grace and truth) toward Israel in the wilderness seem to be involved. On the one hand, Yahweh's discipline is motivated by love desiring Israel's good,[328] while on the other hand, Yahweh's discipline can appear harsh when death is involved.

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[328]Arguably, Deut 11:5 (וַאֲשֶׁר עָשָׂה לָכֶם בַּמִּדְבָּר עַד־בֹּאֲכֶם עַד־הַמָּקוֹם הַזֶּה:), "And what he did for you in the wilderness until you came to this place.") continues the account of Yahweh's acts of discipline, but perhaps should be taken in a positive light, in contrast to the account of the destruction of the Egyptians (vv. 3-4) and the destruction of Dathan and Abiram and their households (vv. 6-7).

Like many words in Hebrew, יָסַר ("discipline") has more than one nuance of

meaning. Its semantic range can include punishment of some sort, but often the Old

Testament employs the verb with pedagogical overtones.[329] Deuteronomy employs the

term יִסַּר ("discipline") only five times (4:36, 8:5 [2x], 21:18, 22:18). On two occasions

(4:36, 8:5b) Yahweh is the subject and Israel is the object. In 4:36, it refers to hearing

Yahweh's voice in order "to discipline" (לְיַסְּרֶךָ) Israel.[330] The LXX renders every

occurrence of the Hebrew word יָסַר in Deuteronomy with various forms of παιδεύω.[331] In

8:5a, an earthly father is the subject who disciplines his son (object), a relationship to

which Moses compares Yahweh's relationship with Israel in 8:5b. In 21:18, the subject

is a mother and father who have disciplined their stubborn son (object) for not obeying

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[329]For a discussion on יָסַר and its semantic domain, including the idea of instruction, see E. H. Merrill, "יסר," in *NIDOTTE*, 2:479-82. Koehler and Baumgartner understand the piel form of יָסַר in Deut 8:5 to be interpreted under the rubric of "teaching" (see Koehler and Baumgartner, "יסר," in *HALOT*, 419). See also Tigay (*Deuteronomy*, 93), who states that the goal of the discipline in Deut 8:5 is "educational" in its purpose. See also Weinfeld's discussion (*Deuteronomy 1-11*, 390) on Deut 8:5 and the emphasis he places on the educational aspect of יָסַר along with his quote from Ps 94:12 (אַשְׁרֵי הַגֶּבֶר אֲשֶׁר־תְּיַסְּרֶנּוּ יָּהּ וּמִתּוֹרָתְךָ תְלַמְּדֶנּוּ׃), "Blessed is the man whom Yahweh disciplines and teaches from your law"). Weinfeld translates it, "Happy is the man whom you YHWH chastise (*tysrnw yh*) and from your teaching you instruct him (*wmtwrtk tlmdnw*)." See Weinfeld *Deuteronomy 1-11*, 390.

[330]Some translations render the word in Deut 4:36 as "instruct" rather than discipline. See for example the NKJV. The Targum uses the Aramaic term אלף, which Drazin renders as "teach" (see Drazin, *Targum Onkelos to Deuteronomy*, 94-95).

[331]The word contains the idea of discipline, but it also has pedagogical overtones (see Liddell and Scott, *Greek-English Lexicon*, 1287). Cf. also Newman's definition (Barclay M. Newman, Jr., *A Concise Greek-English Dictionary of the New Testament* [Stuttgart: Deutsche Bibelgesellschaft, 1993], 130). God's discipline does not exclude his compassion. Revelation 3:19 states, ἐγὼ ὅσους ἐὰν φιλῶ ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόησον, "Even those I love, I discipline, therefore be earnest and repent." In Titus 2:12 παιδεύουσα (from παιδεύω) is correctly translated as "teaching" rather than "discipline."

their voice. Unfortunately, the son did not change his ways, refusing to listen (שָׁמַע) to his parents. The story concludes with the rebellious son in the hands of the elders of the city who were then to stone him to death. The pedagogical goal of such an event was that all Israel would hear and fear (וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וְיִרָאוּ . . . ; Deut 21:21b). Clearly, the purpose of the parents' discipline of their son was to change his ways and to refine him into a better son and human being. Finally, in 22:18, the subject is the elders of the city disciplining a man who had brought shame upon his new wife by being untruthful about her infidelity, when in fact the evidence of a blood stained cloth from their first sexual encounter as man and wife proved her virginity. For lying, the guilty man was to pay 100 pieces of silver to the woman's father (see Deut 22:19).[332] Here, it seems that the discipline involved only retribution. However, the perpetrator as well as the greater community would learn from the sentence carried out and avoid repeating such deception.

To sum up, it appears that יָסַר in Deuteronomy can be understood in at least three ways. First, as already noted by the definition, it is a word having pedagogical overtones. Second, it appears that the term can include a retributive punishment for the crime committed (i.e., the punishment fitting the crime; see Deut 22:13-19). Third, the account of the parent's discipline of their son (Deuteronomy 21:18-21) suggests there is more involved in the term than pedagogy or retribution. The reason for the parent's

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[332] If the man was found to be truthful, the sentence for the bride's promiscuity was death by stoning (see Deut 22:21). Although the text here does not state it like Deut 21:21b, וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וְיִרָאוּ, "and all Israel will hear and fear," it undoubtedly would have had the same educative thrust.

discipline of their son was carried out in hopes that he would change his ways. In other words, they were hoping to refine and transform his character.

In describing Yahweh's יִסַּר ("discipline") of Israel in Deuteronomy 8:5, all three concepts may be at play. However, in light of verses 2-3, it appears that Yahweh's discipline was mainly pedagogical, but its goal was the refining of Israel's character.[333] Just as the boy's parents (Deut 21:18-21) desired a change of character in their son, likewise, Yahweh desired a change in the disposition of his son.

Another hint that the word יִסַּר may involve a refining of the character are found in the words נָסָה ("test") and עָנָה ("humble"), both found in 8:2,16. In his study on נָסָה, Smith proposes that the testing of Israel in the wilderness provides a great example of Yahweh refining "the *heart* of his people."[334] Smith suggests that the refining of Israel began in bondage, the "iron furnace" (מִכּוּר הַבַּרְזֶל) of Egypt (Deut 4:20).[335] The fact that in Deuteronomy 8, נָסָה is found together with the word עָנָה ("humble"; vv. 2, 16) may help support Smith's point. Refining suggests a transformation. If Yahweh desired to humble Israel, it obviously suggests he desired a change to take place in their hearts from stubbornness to humility. Accordingly, the word יִסַּר in 8:5, is simply another way of describing that refinement process in the wilderness.

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[333]McKay sums of Deut 8:5 by stating that it was "childhood training in discipline" (see J. W. McKay, "Man's Love for God in Deuteronomy and the Father/Teacher—Son/Pupil Relationship," *VT* 22 (1972): 432.

[334]Greg Smith, "The Testing of our Faith: A Pentateuchal Theology of Testing" (Ph.D. diss., The Southern Baptist Theological Seminary, 2005), 89-90.

[335]Ibid., 89. The purpose of smelting iron in a furnace was to purify it from any unwanted alloys.

In Deuteronomy 8:2-3, the means Yahweh used to discipline Israel can be grouped into three categories: (1) he led Israel through the wilderness [v. 2]; (2) he caused Israel to hunger [v. 3]; (3) he fed Israel with manna [v. 3, 16]). Grammatically, each of these actions is in the hiphil form, revealing Yahweh as the prime mover. As a father, he employs these three disciplines (v. 5) to teach, as well as to refine Israel, his son.

First, Yahweh disciplined Israel by leading (הוֹלִיךְ; v. 2) them through the wilderness for forty years. In Deuteronomy 1:30, Yahweh, as a father, functioned as Israel's guide (הוֹלִיךְ). Here (Deut 8:2) he functions as a disciplinarian. The following clause, along with a triad of infinitive verbs, reveals the motives behind the long disciplinary trek: לְמַעַן עַנֹּתְךָ לְנַסֹּתְךָ לָדַעַת אֶת־אֲשֶׁר בִּלְבָבְךָ, "in order to *humble* you, to *test* you, to *know* what was in your heart" (v. 2b). The purpose of the forty-year-trek through the wilderness was primarily to teach Israel humility (vv. 2, 3, 16) by removing their stubbornness. However, the wilderness experience also served as a means of *deciphering* the attitude of the heart.[336] A more in-depth discussion of the three infinitives is in order.

Deuteronomy employs the word עָנָה, ("humble") seven times (Deut 8:2, 3, 16; 21:14, 24; 22:29; 26:6). In 26:6, it refers to the Egyptians afflicting (עָנָה) Israel in their servitude. In 21:14; 22:24, 29, it refers to a woman being humbled (violated) by a man through a sexual encounter. In Deuteronomy 8, the word is used differently. Yahweh's humbling of Israel can be understood as "affliction," but for an altogether different

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[336]For a discussion on the testing of Israel, see Driver, *A Critical and Exegetical Commentary on Deuteronomy*, 106-07. For a full discussion on testing, including etymology, and how it is employed in the secular and theological realms, see F. J. Helfmeyer, "נָסָה *nissâ* מַסּוֹת; מַסָּה *massâ*," in *TDOT*, 9 443-55. See also Smith, "The Testing of our Faith," 83-92.

purpose than the pain the Egyptians imposed on the Israelites in Egypt.[337] As already

noted, verse 2 employs the word in relation to the forty-year-trek. However, in verse 3,

עָנָה is repeated in reference to the second discipline of hunger as well as to eating manna

(vv. 3, 16). Again, Yahweh's humbling of Israel is purposeful. More than once

Deuteronomy has described Israel as a "stiff-necked-people" (עַם־קְשֵׁה־עֹרֶף; 9:6, 13).

Humbling was needed because persistent stubbornness would continue to fester and

hinder Israel's devotion and loyalty to their divine father. Humbling was mixed with

testing (v. 2), but it was also mixed with Yahweh's compassion. Even in the forty-year-

trek through the wilderness Israel's garments did not wear out nor did their feet become

swollen (8:4).

The forty-year-trek that Yahweh imposed was intended not only to teach

humility, but also to test Israel (נָסָה), and to know (יָדַע) what was in their hearts (Deut

8:2b). Scholars recognize a close association in this verse between נָסָה ("test") and יָדַע

("know"), but vary in their interpretations. The question revolves around *who* needed to

know what was in Israel's heart. Two obvious possibilities exist. First, Israel was tested

in order for *Yahweh* to know (יָדַע) what was in Israel's heart. Second, since Yahweh's

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[337]As already observed by Smith, the refinement of Israel's affliction began in
Egypt (see Smith, "The Testing of our Faith," 89-90). Koehler and Baumgartner ("ענה," in
HALOT, 2:853) define the piel forms of עָנָה found in Deut 8 (all three forms of עָנָה are in
the piel in Deut 8), "to oppress, cause someone to feel dependant . . . ." It can also mean
humiliation, or "to do violence to," such as sexual humiliation when a woman is raped or
forced to marry without her consent (853). However, Ellen van Wolde's study ("Does
'Innâ Denote Rape? A Semantic Analysis of a Controversial Word," *VT* 52 [2002]: 528-
44) suggests that the word should be understood as an "evaluative term" denoting a
debasing of social status (see pp. 43-44). In her mind, the LXX translates the term
correctly with "παπεινόω, 'make low', 'make humble'" (43). According to Paul Wegner,
the word in the piel means to "afflict, humble, afflict one's soul, fast,   oppress; . . ."
(see Wegner, "ענה,"*NIDOTTE*, 3: 449).

knowledge is unlimited and he knew already what was in Israel's heart, the testing was so

Israel might know what was in their own hearts. Clearly, Yahweh is the subject of the

infinitive constructs לְמַעַן עַנֹּתְךָ, "to humble you," and לְנַסֹּתְךָ, "to test you." The logical

grammatical reading of the אֲשֶׁר clause, which contains the name Yahweh, must also be

the subject clause of the infinitives לָדַעַת, "to know."[338] The discussion revolves around

issues of God's omniscience. In resolving the issues several factors demand attention.

First, we must understand this text in light of Deuteronomy 31: 21b. There,

Yahweh speaks to Moses concerning Israel; כִּי יָדַעְתִּי אֶת־יִצְרוֹ אֲשֶׁר הוּא עֹשֶׂה הַיּוֹם בְּטֶרֶם . . .

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[338]Thus Tigay (*Deuteronomy*, 92), and Christensen (*Deuteronomy, 1:1-21:9*, 173). See also Wevers (*Notes on the Greek Text of Deuteronomy*, 144-45), who agrees that the MT states that Yahweh tested Israel so that he might gain knowledge of what was in Israel's heart. Craigie comments on testing, but avoids commenting on the verb יָדַע, and who it was that needed to "know" what was in Israel's heart (see Craigie, *The Book of Deuteronomy*, 185). Biddle also avoids the issue (Biddle, *Deuteronomy*, 159-51). Mayes simply states, ". . . to know what your attitude and true purposes were . . ." (Mayes, *Deuteronomy*, 191), which is also vague. The Targum translates the phrase futuristically, ". . . that He might humble you and test you, to learn what was in your hearts . . ." (Israel Drazin, *Targum Onkelos to Deuteronomy*, 118). Drazin comments in his footnote, "The Targum retains the future tense, implying that God does not have present knowledge of the facts, even though it does deviate on occasions (e.g., 33:20) and use[s] the past tense. It is possible that the Targumist felt that a deviation here . . . would lead his audience to imagine they lacked free-will" (see Drazin, *Targum Onkelos to Deuteronomy*, 119 n. 1a). We recognize the debate among scholars concerning whether or not God has foreknowledge with respect to man's choices. A lengthy discussion on foreknowledge is beyond the scope of this study. Our position is that God's omniscience reaches into the past and future. However, contra those who believe foreknowledge to be causative, Yahweh's foreknowledge does not violate man's free will. In Gen 22:12, the subject of needing to know is clearly Yahweh, which seems to help foster the ongoing debate concerning God's omniscience, . . . כִּי עַתָּה יָדַעְתִּי כִּי־יְרֵא אֱלֹהִים אַתָּה . . ., ". . . for now I [Yahweh] know that you fear God . . . ." See also God needing to "know" (יָדַע) concerning the gravity of the outcry in Sodom and Gomorrah (Gen 18:21). For a comparative analysis between Deut 8 and Gen 22, see Georg Steins, *Die „Bindung Isaaks" im Kanon (Gen 22): Grundlagen und Programm einer Kanonisch-Intertextuellen Lektüre*, Herders Biblische Studien 20 (Freiburg: Herder, 1999), 186-91. Block (*The Gospel According to Moses*, 416) is correct in observing in Deut 8:2 that "the subject of the infinitive 'to know' [is] unspecified." However, the context points to Yahweh.

אֲבִיאֶוּ אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי: ". . . for I know their intentions which they are making today, even before I send them into the land which I swore." Clearly, Yahweh's omniscience extends to the intentions even before they are carried out.[339] Perhaps the issue in Deuteronomy 8:2 is not so much who is the subject of the verb יָדַע, but the kind of relationship that is being portrayed between Yahweh and Israel. It is one that has deteriorated. Rather than a harmonious fellowship between Israel and Yahweh, it has turned into testing, and humbling, and the attempt to know what was in the heart, telltale signs of a relationship gone awry.

Second, human language is often ambiguous.[340] Finite human beings can only employ finite language in order to explain the infinite. In revealing himself by the written word, Yahweh had to use finite means to get his message across. The description of Yahweh humbling, testing, and "needing to know" what was in Israel's heart represent anthropomorphic attempts to explain the functions of the divine.

The second of the three disciplines came in the form of hungering. Like the forty-year-trek in the wilderness, hunger was also a teaching and refining tool. Again, its purpose was to humble Israel.[341] However, rather than emphasizing the factor of time,

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[339]Deut 8:2 can be understood in light of other Old Testament texts (e.g., see Pss 138:6; 139:1-24 (esp. Ps 139:2).

[340]For a discussion on the ambiguity of language, see David H. Aaron, חניך: Biblical Ambiguities: Metaphors, Semantics and Divine Imagery, 1-2. Cf. also Aaron's discussion entitled, "Contrasting Natural and Theological Language" (15-21). He states, "My contention is that biblical language is essentially natural language, not one altogether devoid of 'games,' but a language that is essentially nontheological, in that it is devoid of highly construed controls on semantic variables" (21).

[341]The NIV translates it well, "He humbled you, causing you to hunger . . . ." See also Deut 8:3 in TANAKH, "He subjected you to the hardship of hunger . . . ." Robert J. Way ("רעב," in NIDOTTE, 3:1135) correctly comments that hunger in

this discipline involved taking away sustenance required for physical life. The hiphil

form of the verb רָעֵב ("hunger") occurs in Deuteronomy 8:3, and Proverbs 10:3.[342] In

Proverbs 10:3, the emphasis is upon Yahweh not allowing a righteous person to hunger

(לֹא־יַרְעִיב יְהוָה נֶפֶשׁ צַדִּיק . . .) while in Deuteronomy 8:3, Yahweh, as a father, allows his son

to hunger. However, here it is mixed with compassion (see v. 4). Accordingly, although

Yahweh may discipline his son for his stubbornness, his discipline always seems to be

mixed with mercy.

Hunger is humbling because it produces despair and leads to anguish.[343] The

lack of food (i.e., hunger) had sent Jacob and his family to Egypt (Gen 42:2). However,

Yahweh revealed his compassion and fulfilled his promise to Abram that when they

would leave Egypt, his descendents would leave blessed (יֵצְאוּ בִּרְכֻשׁ גָּדוֹל: . . . , ". . . they

will come out with great riches"; Gen 15:14b). In the wilderness, Yahweh would use

hunger in order to discipline Abram's offspring as a means of teaching humility and

testing the heart.

Deuteronomy is associated with disobedience to the laws of God (see Deut 28: 45-48).
For another text, which equates hunger with idolatrous disobedience, see Deut 32:21-24.
The words עָנָה and רָעֵב in apposition to one another in Deut 8:3a, seem to indicate that
the humbling Israel experienced was not only the forty-year-trek, but also the hungering
itself.

[342]Wevers, *Notes on the Greek Text of Deuteronomy*, 145. Cf. also Way, "רעב,"
in *NIDOTTE*, 3:1133.

[343] We can find many examples of despair and anguish caused by hunger. The
famine described by King Djoser of Egypt in "The Famine Stela," written to the
Elephantine "Governor of the South" is especially poignant (see Miriam Lichtheim's
introduction to the stela and her translation of "The Famine Stela," in *COS* 1.53. For
Lichtheim's translation, see p. 131. See also Robert J. Way's discussion on hunger
("רעב," in *NIDOTTE*, 3:1133-37). For the association of hunger with thirst and shame, see
Isa 65:13.

The third type of discipline Yahweh used was feeding Israel manna (v. 3).

Verse 16 reveals more clearly that the first clause in that verse (i.e., eating manna), which

is followed by the two לְמַעַן clauses, was in fact the cause of humbling and testing Israel:

הַמַּאֲכִלְךָ מָן בַּמִּדְבָּר	The one who fed you manna in the wilderness
אֲשֶׁר לֹא־יָדְעוּן אֲבֹתֶיךָ	which your fathers did not know,
לְמַעַן עַנֹּתְךָ וּלְמַעַן נַסֹּתֶךָ	in order to humble you, and in order to test you,
לְהֵיטִבְךָ בְּאַחֲרִיתֶךָ:	to do you good afterwards.[344]

Normally, we do not look upon supplying hungry people with food as a

disciplinary measure, or a means of humbling, or a testing experience. In verse 3, the

three waw consecutive words . . . וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן, "And he humbled you, and

caused you to hunger, and fed you manna . . ." are listed as a chain of independent events

with none necessarily having any bearing on the other. As already observed, humbling

Israel was the intended *result* of disciplining them through hunger. However, here (v. 16)

the discipline is associated with the act of eating manna. Perhaps it was humbling

because the menu lacked variety, or because of eating the same food every day.[345] Most

likely, it was humbling because it forced Israel to become fully aware that their total

sustenance was dependent upon Yahweh's handouts.[346]

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[344]Deut 8:16, is more explicit than v. 3, that eating manna was a humbling experience for Israel. According to Driver, Yahweh imposed this in order to teach Israel that their sustenance came solely from Yahweh, and "as a test of Israel's disposition" (see Driver, *A Critical and Exegetical Commentary on Deuteronomy*, 107). Cf. also Helfmeyer, "נסה *nissâ* מַסּוֹת; מַסָּה *massâ*," in *TDOT*, 9 451.

[345]Citing Num 11:4-6, Tigay (*Deuteronomy*, 95) mentions two other possibilities. First, v. 16 is a reiteration of v. 3, but a reverse chiasm. Second, the humbling and testing is characteristic of all the events described in vv. 15-16a. For Tigay's full discussion, see pp. 95-96.

[346]Wevers comments on LXX's translation, ψωμίζω, for the Hebrew אָכַל (8:3), and states, "The verb ψωμίζω means to feed by putting bits of food into the mouth; the

Verse 16 again brings up the subject of testing, but there (like humbling) it is associated with the eating of manna, rather than with the forty-year-trek described in verse 2. However, we must interpret the two verses in light of each other. Both the forty-year-trek and the feeding of manna were means of humbling and testing Israel. In view of this, a further discussion on "testing" is in order.

The word, נָסָה ("test") is found eight times in Deuteronomy (4:34; 6:16 [2x]; 8:2, 16; 13:4 [3]; 28:56; 33:8). Once, God (אֱלֹהִים) is the subject (4:34). Three times (8:2, 16, and 13:4 [3]) Yahweh is the subject, and Israel (i.e., "you") is the object. In the two occurrences found in 6:16, Israel (i.e., "you") is the subject and Yahweh is the object. In 28:56, the subject is a delicate (עָנֹג) woman who would not "test" putting the sole of her foot on the ground. Finally, in 33:8 the subject is the tribe of Levi who "tested" Yahweh, the holy one (i.e., חָסִיד).

With the exception of 28:56, the scriptural references above demonstrate that the relationship between Israel and Yahweh underwent testing from both directions. When Israel tested Yahweh, it was done out of selfish motives.[347] On the other hand,

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picture is that of a nurse putting food morsels into a baby's mouth, a picturesque rendering of the Hi of אָכַל, 'cause to eat'" (*Notes on the Greek Text of Deuteronomy*, 145). Perhaps this could also be understood as a humbling experience, since the recipient of the food had to receive food like a child. According to Driver, it was "self-sufficiency" that was humbled, through "want" (i.e., hunger), then "by the manner in which . . . want was supplied" (Driver, *A Critical and Exegetical Commentary on Deuteronomy*, 107). However, having to be the recipient of food from Yahweh, was a check to Israel's independence. Block observes that Moses' metaphorical statement in Deut 8:3b with regard to sustenance coming from the mouth of God, "borders on the grotesque, casting God in the image of a bird, which, upon returning from the hunt to its young, regurgitates its food for them" (see Block, *The Gospel According to Moses*, 419).

[347]Helfmeyer ("נָסָה *nissâ* מַסּוּת; מַסָּה *massâ*," in *TDOT*, 9:446) points out that the Psalms understand the exodus event as an event in which Israel tested (i.e., tried) God by

when Yahweh tested Israel he was acting as a caregiver for Israel's refinement and for their good (see Deut 8:16b).[348] In the final purpose clause in verse 16 (‏וּלְמַעַן נַסֹּתְךָ‎ . . . ‏לְהֵיטִבְךָ בְּאַחֲרִיתֶךָ‎, ". . . and in order to test you, to do you good afterwards.") ‏וּלְמַעַן‎ is followed by the infinitive construct, ‏נַסֹּת‎, which is then followed by a final infinitive construct ‏לְהֵיטִב‎, suggesting that the testing was specifically carried out for the purpose of an intended blessing in the end. The humbling and testing of Israel was intended to refine Israel's character, so that when they entered the Promised Land, the divine Father could bless his son unhindered by a faulty allegiance and a stubborn spirit.[349]

Three other words that occupy the same semantic field as ‏נָסָה‎ ("testing") are ‏בָּחַן‎, ‏חָקַר‎, and ‏צָרָף‎. An investigation of how these are used provide a broader semantic concept of testing, not only in Deuteronomy, but also in other portions of the Old Testament. When referring to Yahweh testing Israel, ‏בָּחַן‎ is similar to ‏נָסָה‎ in that it involves gaining knowledge of the character of Israel's heart.[350] According to Smith the

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their rebellion (see Helfmeyer's references, Pss 78:18; 95:9; 106:14). For a specific reference of Israel testing Yahweh, see also Exod 17:7, . . . ‏וְעַל נַסֹּתָם אֶת־יְהוָה‎ . . . , ". . . and because they tested Yahweh . . . ." For more discussion on Israel testing Yahweh, see Terry L. Brensinger, "‏נסה‎," in *NIDOTTE*, 3:112.

[348]Block (*The Gospel According to Moses*, 435) understands the feeding of manna to be a means of refining or testing Israel's gratitude.

[349]For the purpose of this study, because of the summary statement in Deut 8:5 (a summary of vv. 2-4) we place the "testing" (‏נָסָה‎) of Israel under the rubric of discipline (‏יָסַר‎), with the understanding that there is a close correlation between the two. John Barclay Burns ("The Chastening of the Just in Job 5:17-23: Four Strikes of Erra," *Proceedings/Eastern Great Lakes Society* 10 [1990]: 27) suggests that when the just experience chastening, in the end it is for their good.

[350]See Ps 7:10 (9), and 1 Chron 29:17. With regard to ‏בָּחַן‎ and the testing of the heart, see Terry L. Brensinger, "‏בחן‎," in *NIDOTTE*, 1:637. For Brensinger's full discussion, see pp. 636-38.

words צָרַף, בָּחַן, נָסָה all have metallurgical overtones, as in the refining of gold or any other precious metal.[351] The term חָקַר is found only once in Deuteronomy (Deut 13:15 [14]), and it denotes a rigorous investigation into a matter.[352]

As already observed, in verse 2, the purpose of testing was to gain knowledge of Israel's heart. However, as we have already noted, testing (נָסָה) also involved refining Israel's character. The means of testing is clear; like the means of humbling, it was achieved through Yahweh's discipline of Israel in the forty-year-trek through the wilderness (v. 2) and by the feeding of manna (vv. 3, 16).

The physical hardships of the wilderness (vv. 14b-16a) reflect the severity of the discipline. The wilderness contained snakes, scorpions, and the absence of water (v. 15). However, the reference to water coming out of a "flinty rock" (8:15) is echoed again in Deuteronomy 32:13b, only there it is a reference to oil rather than water. In any case, both passages (Deut 8, 32) reveal Yahweh's love and provision for his people, a function we can attribute to actions of a divine father on behalf of Israel, his son.

Verse 16 states the final purpose of the third discipline of eating manna;

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[351]According to Smith, נָסָה, בָּחַן, along with צָרַף, etymologically can all be linked to the concept of refining metals (see "The Testing of our Faith," 13-39). Israel arrives at the point of סְגֻלָּה through a process of refining. Israel needed to be tested in order to be refined in their relationship with Yahweh. For further discussion, see Helfmeyer, "נָסָה *nissâ* מַסּוֹת; מַסָּה *massâ*," in *TDOT*, 9:443-444. Cf. also James L. Crenshaw, *A Whirlpool of Torment: Israelite Traditions of God as an Oppressive Presence*, Overtures to Biblical Theology 12 (Philadelphia: Fortress Press, 1984), 2. For a Scripture reference, see Jer 6:29.

[352]See Helfmeyer, "נָסָה *nissâ* מַסּוֹת; מַסָּה *massâ*," in *TDOT*, 9:443. For a similar observation, see Gordon H. Matties, and R. D. Patterson, "חקר," in *NIDOTTE*, 2:252-53. Matties and Patterson cite Deut 13:15 (eng. 14), as an example of where חָקַר denotes thorough investigation. For Matties' and Patterson's full discussion on חָקַר, see Matties and Patterson, "חקר," in *NIDOTTE* 2:252-55. Of the words mentioned above, only נָסָה and חָקַר are found in Deuteronomy.

לְהֵיטִבְךָ בְּאַחֲרִיתֶךָ, " to do you good afterwards." However, a closer look at verse 3 suggests

another purpose. Like the discipline of hunger, the purpose of eating manna was that

Israel might gain the knowledge that their life and sustenance did not come from food

alone, but from that which goes out of the mouth of Yahweh (כִּי עַל־כָּל־מוֹצָא פִי־יהוָה . . .

יִחְיֶה הָאָדָם). Learning to be dependent upon Yahweh reveals the pedagogical nature of the

disciplinary functions of Yahweh as father.

The various interpretations concerning Deuteronomy 8:3b (כִּי עַל־כָּל־מוֹצָא

פִי־יהוָה יִחְיֶה הָאָדָם; "by everything that goes out of the mouth of Yahweh, man lives")

reflect the ambiguity of the phrase.[353] However, one meaning is clear, Yahweh is the

source of all sustenance, whether physical or spiritual. The phrase (v. 3b) also needs to

be understood in terms of Yahweh's compassion, as it precedes Yahweh's demonstration

of love and care in verse 4, which speaks of garments not wearing out and feet not

swelling for forty years.

In conclusion, Deuteronomy 8 repeatedly employs the food motif (vv. 3, 8-10,

12-13, 16). The implicit message is that Yahweh's role, as a father, was to feed Israel,

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[353]Weinfeld (*Deuteronomy 1-11*, 389) suggests that the phrase, "by everything that goes out of the mouth of Yahweh, man lives" in Deut 8:3b means that people cannot depend upon physical food alone for their existence; they must rely "on God's providence." Brueggemann (*Deuteronomy*, 106.) understands the phrase in physical terms, meaning bread, a gift from God (i.e., manna), as opposed to "autonomous bread" made by human beings. Man-made bread creates a confidence in oneself for one's own needs, while the former creates a dependence upon God. Wevers (*Notes on the Greek Text of Deuteronomy*, 146) simply states that the LXX translator understood it as manna and as a display of God's power and provision. Tigay (*Deuteronomy*, 92) tends to spiritualize the phrase, suggesting that true sustenance does not come from food, but from "whatever God decrees to be nourishing." Van Leeuwen ("On the Structure and Sense of Deuteronomy 8," 237) understands the phrase in broader terms, ". . . what comes out of Yahweh's mouth is the sum of all God's provisions for life—as typified by manna and water in the realm of creation, by the Exodus in the realm of history, and by the commandments in the ethical sphere."

his son. In the past he did so by feeding them manna in the wilderness (v. 3, 16),[354] and

would do it in the future by blessing their land with an abundance of produce and crops

(vv. 8-10, 12-13) However, the chapter reveals that Yahweh's feeding of Israel was more

than physical food; it also came in the form of discipline. That kind of "food" was more

important than physical food because it dealt with changing Israel's heart disposition.

Israel's role as son was to receive that discipline and respond to their divine father in

obedience (v. 20) and humility (vv. 2, 3, 16).[355] Furthermore, they were not to forget

Yahweh and his commandments (see vv. 1, 6, 11, 18, 19).

Verse 5 serves as a summary of Yahweh's fatherly and disciplinary actions

seen in verses 2-3. His discipline could be severe, but never beyond reason. On another

note, Yahweh's sustenance of manna was not enough to get the original exodus

generation into the Promised Land, for they died in the wilderness.[356] Obviously,

obedience to Yahweh's commands was a prerequisite to entrance into Canaan.[357]

However, death in the wilderness did not lessen the compassion of God. Moses speech

on the plains of Moab was delivered to the children of those who died outside of Canaan

(Num 14:29).[358] Due to the guilt of their parents, this generation had also experienced

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[354]Num 11:31, 32; Ps 105:40 also reveal that Yahweh fed the Israelites quail. Deut 8:16 further notes that Yahweh miraculously gave them water out of a flinty rock.

[355]For a discussion on Israel's heart disposition and role as Yahweh's son, see our analysis of Deut 14:1-2.

[356]Block, The Gospel According to Moses, 420-21.

[357]See Block's discussion on obedience to Yahweh's commands as a prerequisite to life (ibid., 421).

[358]The Israelites arrived at Mount Sinai three months after their exodus from Egypt (see Exod 19:1), and stayed in the wilderness of Sinai for two years and two

the divine father's discipline in the wilderness. Added to that was their sorrow of burying their parents in that barren land (Num 14:32-35). However, God's compassion was extended to them, and unlike their parents, they entered the Promised Land (Num 14:31) experiencing the blessing of their divine father's promise.

As father and disciplinarian, Yahweh had made his point. To be a true son of Yahweh involved more than being a descendant of Jacob. It meant humility and yieldedness to Yahweh and obedience to his commands. Even as this young generation moved into the Promised Land, Moses reiterates the warnings. They were to remember Yahweh and his disciplines in the wilderness, to obey his commandments, and not to forget their God who brought them out of Egypt. If they rebelled, they would be destroyed like their parents (Deut 8:19-20).[359] However, as already observed, Yahweh's discipline was for the purpose of refining Israel's character. In the end, as caregiver, their father's discipline of them was to bless them and to do them good (v. 16b). As Yahweh's son, Israel was to take Moses' words to heart, "Know, then, in your heart, that just as a man disciplines his son, Yahweh your God disciplines you."

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months (Num 10:11) then moved to the wilderness of Paran (Num 10:12) where Kadesh Barnea was located (Num 13:26). Yahweh's discipline of the Israelites was forty years in the wilderness, the amount of days it took for the spies to spy out the Promised Land (Num 14:34). If a young man was under twenty years of age (Num 14:29) at Kadesh Barnea he was allowed to enter the Promised Land. This would mean that a nineteen year old at Kadesh Barnea would walk thirty-eight more years in the wilderness, making him fifty-seven years of age when he crossed the Jordan River into Canaan.

[359]Paul expresses a similar notion in the New Testament when he stated,; i;de ou=n crhsto,thta kai. avpotomi,an qeou/\ evpi. me.n tou.j peso,ntaj avpotomi,a(evpi. de. se. crhsto,thj qeou/(eva.n evpime,nh|j th/| crhsto,thti(evpei. kai. su. evkkoph,sh|,, "Behold therefore the goodness and severity of God, upon those who fell, severity, but upon you God's goodness, if you continue in his goodness, otherwise you also will be cut off" (Rom 11:22).

How Israel should Respond to God as Father

Thus far, our study has focused heavily on Yahweh's role as the divine father of Israel because the texts have pointed us in that direction. However, the texts have also revealed, directly or indirectly, that Israel had a role to play as Yahweh's son. Unfortunately, Israel's failure in fulfilling that role, noted by their rebellion and overall faithlessness to Yahweh, put a great strain on the father-son relationship. Nevertheless, the texts constantly challenge Israel to live as Yahweh's son ought to live. The divine father desired a response of humility and obedience to his admonitions and commands. In order for Israel to experience the joy and blessing promised to Abraham, Israel must understand that as Yahweh's son they were to be different and set apart from other peoples of the earth. Israel could not participate in pagan practices common to Canaanites. Nowhere in Deuteronomy do we see this more clearly than in chapter 14. There we find how Israel was to demonstrate their sonship at the most practical level.

The Literary and Theological Context
of Deuteronomy 14

Deuteronomy 14 falls within the framework of Moses' second speech (Deut 5:1-28:68).[360] The only voice heard in this chapter is the voice of Moses giving instructions to Israel on matters of appearance, dietary habits, and tithing. His concern is that as Yahweh's son, Israel was to act in a holy manner before their divine father who had chosen (i.e., adopted) them as his own (v. 2).

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[360]See our speech divisions in our discussion of Deuteronomy 1.

Literary context. Chapter 14 follows immediately after a warning section

against listening to those who would tempt anyone to follow other gods.[361] Deuteronomy

9:7-21 provides the background. There, Moses had reminded Israel of their sin in the

construction of a golden calf idol at Sinai. Furthermore, chapter 14 follows two of the

most significant admonitions in the entire book, which are crucial to the very essence of

Israel's sonship to Yahweh; loving him with all the heart (10:12-13, 16). We will discuss

this matter more fully below.

There are striking similarities between chapters 14 and 12. Both repeatedly

mention a מָקוֹם ("place") in the Promised Land where Yahweh would one day put his

name to dwell, where tithes, offerings, and sacrifices would be given to Yahweh (see

Deut 12:5, 11, 14, 18, 21, 26; 14:23, 24, 25). Both chapters spell out Yahweh's

commands concerning clean and unclean foods.[362] Both emphasize a concern for the

Levite (Deut 14 adds the orphan and widow). Deuteronomy 14 also echoes statements

found elsewhere. For example, Deuteronomy 14:2 is nearly a direct quotation of 7:6:

כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ	(7:6)	For you are a holy people to Yahweh your God;
בְּךָ בָּחַר יְהוָה אֱלֹהֶיךָ		Yahweh your God has chosen you
לִהְיוֹת לוֹ לְעַם		to be a people for himself,
סְגֻלָּה מִכֹּל הָעַמִּים		a special treasure out of all the peoples
אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃		that are upon the face of the earth.

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[361]Chapter 13 declares that the temptation to follow other gods could come from a variety of different sources such as a prophet, dreamer (13:2 [1]), brother, son, daughter, wife, friend (13:7 [6]), and men of any city (13:13 [12]). The penalty for enticing others to follow other gods was the same in each case, it was death (see 13:6 [5], 10-11 [9-10], 16 [15]).

[362]For a similar observation concerning Deut 14 expanding on the dietary discussion of Deut 12, see Block, *The Gospel According to Moses*, 639. See also Block's chiastic arrangement that incorporates motifs from both chapters (639). Block calls Deut 14 a "resumptive exposition" of Deut 12 (639).

(14:2) כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ   For you are a holy people to Yahweh your God;
וּבְךָ בָּחַר יְהוָה   and Yahweh has chosen you
לִהְיוֹת לוֹ לְעַם   to be a people for himself,
סְגֻלָּה מִכֹּל הָעַמִּים   a special treasure out of all the peoples
אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה׃   which are upon the face of the earth.

The phrase עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ, "you are a holy people unto the Yahweh your God,"

is repeated in 14:21. We find similar wording in 26:19, עַם־קָדֹשׁ לַיהוָה אֱלֹהֶיךָ, "a holy

people to Yahweh your God;" and in 28:29, יְקִימְךָ יְהוָה לוֹ לְעַם קָדוֹשׁ, "Yahweh will establish

you as a holy people unto himself." Furthermore, the concept of Israel being Yahweh's

סְגֻלָּה, "special treasure" (noted in 7:6 and 14:2) is repeated in 26:18.[363] Of particular

interest for our study is the phrase found in 14:1, בָּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם, "Your are sons

belonging to Yahweh your God," which is reminiscent of Deuteronomy 1:31; 8:5; 32:19-

20. Moreover, the concept of tithing (Deut 14:22-29) is also noted in other portions of

the Old Testament.[364]

The most striking link to Deuteronomy 14 is found in Leviticus 11, where

God gives similar stipulations concerning edible and non-edible (i.e., clean and unclean)

foods.[365] The links between the texts raises questions of provenance and source material.

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[363]For other verses in the Old Testament referring to Israel as Yahweh's סְגֻלָּה,
see Exod 19:5; Ps 135:4; Mal 3:17. For further comments on סְגֻלָּה, see our discussion
below.

[364] We first see the act of tithing when Abram gave a tenth of the spoils of war
to Melchizedek, the king of Salem (Gen 14:20; cf. also Gen 28:22). Later (Lev 27:30-32;
Num 18:24, 26, 28; Deut 12:6, 11, 17; 14:22-28) tithing became a specific command to
Israel and was understood to be a demonstration of devotion and loyalty to Yahweh. For
a brief overview of tithing in the Old Testament, see J. Christian Wilson, "Tithe," in *ABD*
6:578-79.

[365]For a comparative study of Lev 11:13-19 and Deut 14:12-18, see W. L.
Moran, "The Literary Connection Between Lv 11, 13-19 and Dt 14, 12-18," *CBQ* 28
(1966): 271-77. Moran argues that Lev 11 had a large influence on Deut 14:13-18 and

Some critical scholars suggest that Deuteronomy 14 antedates Leviticus 11.[366] Others

have proposed that Leviticus was the earlier document.[367] Another possibility is that

Deuteronomy and Leviticus both had the same source material.[368] It seems best to

interpret Deuteronomy 14 as an abridgement of Leviticus 11. A detailed comparison of

the clean and unclean animals portrayed in both chapters (including chap. 12) is beyond

the scope of this study.[369] Suffice it to say that Deuteronomy 14 instructs Israel

specifically on how to live holily before Yahweh. Moreover, the literary similarities

between Deuteronomy 14 and other sections of the book (e.g., chap. 12) point to a

cohesive whole and oneness of purpose in the writing of the book, and the links between

Deuteronomy 14 and Leviticus 11 point to an even greater unity within the pentateuchal

corpus.

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concludes that originally, there was only a list of ten unclean birds listed in Deuteronomy, but that ten more were added due to the influence of Lev 11 (see his concluding remarks on p. 277). For another comparative discussion, see also P. M. Venter, "The Dietary Regulations in Deuteronomy 14 within its Literary Context," *HTS* 58 (2002): 1240-46.

[366]See Milgrom's comments concerning this (Jacob Milgrom, *Leviticus 1-16: A New Translation with Introduction and Commentary*, The Anchor Bible, vol. 3 [New York: Doubleday, 1991], 698).

[367]See Milgrom's statements concerning those who have supported this position (ibid., 698).

[368]Among those who suggest Lev 11 and Deut 14 had the same source material are Mayes (*Deuteronomy*, 237), Von Rad (*Deuteronomy*, 102), Alexander Rofé (*Deuteronomy: Issues and Interpretation*, OTS [New York: T & T Clark, 2002], 69 n. 38). Rofé suggests there was "an independent Priestly Torah" (ibid.).

[369]For a comparison between the two chapters, see Blocks' detailed chart and his discussion (*The Gospel According to Moses*, 642-50). Cf. also Milgrom, *Leviticus 1-16*, 698-704.

Theological context. Deuteronomy 14 (like Deut 8) provides and

understanding of Yahweh and his character by the descriptions surrounding his name.

The name Yahweh occurs eleven times (14:1, 2 [2x], 21, 23 [2x], 24 [2x], 25, 26, 29).

With the exception of its second occurrence in verse 2, each time the text links Yahweh

with אֱלֹהִים ("God"). Only once is it used with the second masculine plural pronominal

suffix, אֱלֹהֵיכֶם; v. 1.[370] All other occurrences are with the second masculine singular

pronominal suffix, אֱלֹהֶיךָ.

Verse 1 depicts Yahweh as a father by stating that the people of Israel were

the children of Yahweh their God. Similar to 32:2, the use of this father-son metaphor in

14:1 suggests a strong connection between Yahweh as father, and Israel his son.

Second, we understand Yahweh to be a holy God by the descriptions of the

ways Israel was to relate to him. Israel was a chosen people (v. 2) of Yahweh, set apart,

and holy unto him (עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ; 14:2, 21).[371] Israel was holy, only in that they

were set apart and belonged to Yahweh, a God who was morally pure and set apart from

the common.[372] This entire chapter describes how Israel was to be holy before Yahweh.

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[370]It is difficult to discern why the author of Deuteronomy decided to use the plural pronominal suffix (אֱלֹהֵיכֶם) in the opening line of 14:1. However, it does follow the alternating pattern between singular and plural forms throughout the book.

[371]Here, the LXX correctly translates קָדוֹשׁ with the word ἅγιος "set apart to or by God . . ." (see Barclay M. Newman, Jr., *A Concise Greek-English Dictionary of the New Testament*, 2). Cf. also Liddell and Scott, *A Greek-English Lexicon*, 9.

[372]Naudé notes that well, "God is considered to be the source of holiness" (see Jackie A. Naudé, "קדשׁ," in *NIDOTTE*, 3:879). For a full discussion on קדשׁ, see Naudé, "קדשׁ," in *NIDOTTE*, 3:877-87). For the occurrences of קָדוֹשׁ and how it is employed in Deuteronomy, see our discussion of Deut 1 (n. 296). Note that the Greek counterpart of קָדוֹשׁ (ἅγιος) can also mean "pure" (see Liddell and Scott's definitions of ἅγιος as "pure" [Liddell and Scott, *A Greek-English Lexicon*, 9]).

This, in turn, is a reflection on Yahweh and his holy character. He commands his son to live holily because he himself is holy.

The third occurrence of Yahweh's name is found in conjunction with him choosing Israel to be his people, as a special treasure (סְגֻלָּה) among all the peoples of the earth (v. 2).[373] The fact that Yahweh viewed Israel as a treasured possession suggests he was willing to become "vulnerable" to their rejection. We cannot deny that setting his affection on a people such as Israel was an act of great risk. The mystery of the infallible one setting his affection on a fallible people raises several questions. To what extent was Yahweh willing to face the pain of rejection from a "treasured" people? Does Yahweh have a high tolerance for pain, especially the pain of rejection by those whom he allowed into his "inner circle?"

Fourth, the name Yahweh is also found in the discussion on tithing. As Israel's father, he is one who has authority and lordship over Israel and the worthy recipient of their tithe, and one to be feared (יָרֵא; v. 23).[374]

Fifth, the text portrays Yahweh as a God in whose presence Israel was to feast yearly (vv. 23, 24, 26) in a location he chose to place his name (vv. 23, 25). He is depicted as one who desired to have Israel enjoy his presence. He is a God of blessing (vv. 24, 29). He is one who chose to reside and live in their midst (vv. 23, 24, 25). Here is where the comparison between a God-suzerain and an earthly suzerain breaks down.

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[373]For a fuller discussion of סְגֻלָּה see our analysis of 14:1-2 below.

[374]For comments on tithing in Leviticus, see Lev 27:30-33 (the "counterpart" to Deut 14:22-27). Leviticus mentions redeeming one's tithe by adding one fifth. Apparently, this was done if a man wanted to exchange his tithe produce into currency (see Tigay, *Deuteronomy*, 141-42). However, Tigay points out that Lev. 27:30-33 may not be speaking of the kind of tithe described in Deut 14:22-27 because Leviticus makes no mention of eating the tithe as does Deuteronomy (141-42).

Suzerains in the ANE did not reside with their vassals. Relationships between suzerains and vassals were carried out at long distances.[375] However, Yahweh's suzerainty was of a different order. Unlike earthly suzerains, Yahweh desired to *reside in the midst* of Israel.[376] This should not come as a surprise, since the concept of a god dwelling among his people was understood and accepted in the ANE.[377]

We find that the theological message concerning Yahweh is in keeping with other portions of the book. He is a holy God who desires holiness from his children. He has chosen to live in their midst and desires for Israel to rejoice and feast in his presence, but at the same time he is not to be treated lightly. As their God and as their father, he is to be revered and feared.

The Genre and Structure of Deuteronomy 14

As already observed, Deuteronomy 14 is part of Moses' second speech. Some prefer to understand the book (including chapter 14) as a type of constitution having

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[375]An example of this is the Amarna letters that were sent by the hand of messengers over long distances from vassals in Canaan to Pharaoh of Egypt. Some of the letters came from as far north as Syria and as far south as lower Palestine (see Moran, *The Amarna Letters*, xvi).

[376]Does Yahweh's desire for closeness with Israel stem from his suzerainty or his fatherhood? It is difficult to tell. However, it cannot exclude Deut 14:1, which suggests that the lens through which one sees Yahweh must include the familial. The people of Israel are the בָּנִים ("sons") of Yahweh.

[377]Rivka Gonen ("The Late Bronze Age," in *The Archaeology of Ancient Israel*, ed. Amnon Ben-Tor, trans. R. Greenberg [New Haven: Yale University Press, 1992], 224-29) discusses the various temples and the cultic objects found in the city of Hazor. Ancient Near Easterners understood temples as the residence of the gods. See the account of King Cyrus reinstalling the gods in the major centers such as Babylon, Sumer, and Addak (i.e., where people lived) whom Nabonidus had displaced ("Cyrus Cylinder," in *COS* 2.124). For further comments on this inscription and the reinstallation of Marduk to his city, Babylon, see Block, *The Book of Ezekiel: Chapters 1-24*, NICOT, 275-76.

political overtones.[378] This may have validity, but for the purpose of our discussion here,

we suggest that Deuteronomy 14 is homiletical genre,[379] and a brief view of it contents

reveals a well-organized structure.[380]

Deuteronomy 14 is structured into three general categories; admonitions

concerning mourning (appearance), dietary habits, and tithing. Scholars understand this

to be an "expansion" of the Decalogue.[381] More specifically, chapter 14 supposedly

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[378]For a discussion on Deuteronomy's political emphasis and "constitutionalism," see S. Dean McBride, Jr., "Polity of the Covenant People: The Book of Deuteronomy," in *A Song of Power and the Power of Song: Essays in the Book of Deuteronomy*, Sources for Biblical and Theological Study 3 (Winona Lake, IN: Eisenbrauns, 1993), 62-77 (See esp. p. 73 for his comments on Deut 14). Mayes ("Deuteronomy 14 and the Deuteronomic World View," 165-81) discusses various scholars and their understanding of Deuteronomy (esp. Deut 14) such as von Rad, Gottwald, and Harris et al. Norman Gottwald and Marvin Harris see the dietary regulations in Deuteronomy through a Marxist lens. In our view, it is anachronistic to understand stipulations delivered from the lips of Moses through the lens of a nineteenth-century Marxism.

[379]Biddle, who argues for Deut 12-26 as the Deuteronomic Code, adds, " . . . rather than being a law code in the strict sense, it should be regarded as hortatory or parenetic material, 'preached law' as it is often termed" (Biddle, *Deuteronomy*, 203).

[380]Scholars have interpreted the structures of Deut 14 variously. For a chiastic arrangement of Deut 14:1-21, see Venter, "The Dietary Regulations in Deuteronomy 14 within its Literary Context," 1248. See also McConville's discussion on the structure of Deut 14 (McConville, *Deuteronomy*, 244-47). He organizes the chapter (245) in the following manner:

1-2	Israel as holy people, and initial prohibitions
3	Prohibition of eating any abominable thing
4-20	Elaboration of the basic prohibition
21	Final prohibitions, with holiness rationale
22-29	The law of tithe

For a chiastic tie between Deut 14:1-21 and Deut 12-13, see Christensen, *Deuteronomy 1:1—21:9*, 287. In this chiasmus Deut 12:32 is the central focus, "Israel must worship God only in the ways he commands." For other chiastic arrangements involving Deuteronomy 14, see Christensen, *Deuteronomy 1:1—21:9*, 287-89.

[381]See Olson, *Deuteronomy and the Death of Moses*, 64. For a full discussion of the expansion of the Decalogue, see chaps. 5-6 (62-125). Cf. also Georg Braulik, "The

serves as a commentary on the third commandment.[382] Deuteronomy 12-26 may serve as

a commentary on the Decalogue, but to state that Deuteronomy 12-26 is an "expansion"

of the Decalogue seems forced. One obvious example is Deuteronomy 14. The

stipulations on mourning, on clean and unclean animals, do not seem to fit the pattern of

expanding upon or explaining the third commandment in the Decalogue.[383]

The structure of Deuteronomy 14 is reflected in three declarative statements

stipulating the privileged status of Israel: (1) Israel's sonship (בָּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם, "You

are the sons of Yahweh your God"; 14:1a); (2) Israel's holiness (כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה

אֱלֹהֶיךָ, "For you are a holy people to Yahweh your God"; 14: 2a);[384] (3) and Israel's

special status (וּבְךָ בָּחַר יְהוָה לִהְיוֹת לוֹ לְעַם סְגֻלָּה מִכֹּל הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה: "And Yahweh

has chosen you to be his people, a special treasure out of all the peoples who are upon the

face of the earth"; 14:2b). These three declarative statements provide the basis for the

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Sequence of Laws," in *A Song of Power and the Power of Song: Essays on the Book of Deuteronomy*, Sources for Biblical and Theological Study 3 [Winona Lake, IN: Eisenbrauns, 1993], 313-35. Cf. also Kaufman, who also adheres to the idea that the "Deuteronomic Law" (chaps. 12-25:5-16) is an expansion of the Decalogue (Stephen A. Kaufman, "The Structure of the Deuteronomic Law," *Ma* 2 [1979]: 118-58). Kaufman understands Deut 25: 17-19, along with chap. 26 to be the appendices of the Deuteronomic Law (see "The Structure of the Deuteronomic Law,"144).

[382]Braulik understands this commandment with regard to taking Yahweh's name in vain as the second commandment rather than the third (Brualik, "The Sequence of Laws," 321). In Meyer's arrangement, it is the third commandment (see Raymond F. Collins, "Ten Commandments," in *ABD*, 6:385). For the purpose of this study, we understand taking Yahweh's name in vain as the third commandment of the Decalogue.

[383]See Biddle, *Deuteronomy*, 236. Cf. Braulik's comment, "Chapters 12-18 correspond to the Decalogue only in some rather vague and generalized respects: . . ." (italics for emphasis) (see Braulik, "The Sequence of Laws," 321). To suggest that Deut 14:1-21 corresponds to the commandment of taking God's name in vain seems forced, given all the dietary laws found there.

[384]Verse 21b reiterates this statement in conjunction with the prohibition of eating any animal that dies of a natural death.

remainder of the chapter.[385] Without these introductory and declarative statements, the

rules concerning mourning practices, dietary habits and tithing seem meaningless. They

would only be rules without heart, and regulations without reason. However, Israel's

status as a son to Yahweh, holy unto him, as well as his special treasure, adds an

important rationale. The regulations provide the guidelines by which the son might live

and respond to the divine father.

The outline below provides an overview of how the opening declarative

statements set the tone for the remainder of the chapter:

I. Declarations of Privileged Status (14:1-2)
   A. Israel declared sons of Yahweh their God (v. 1a)
   B. Israel declared a holy people to Yahweh their God (v. 2a, 21b)[386]
   C. Israel declared a special treasure by Yahweh's choice (v. 2b)
II. Responsibilities of Privileged Status
   A. Israel must not cut themselves or shave their forehead for the dead (v. 1b)
   B. Israel must guard their dietary habits
      1. Edible land animals (vv. 4-6)
      2. Non-edible land animals (vv. 7-8)
      3. Edible aquatic creatures (v. 9)
      4. Non-edible aquatic creatures (v. 10)
      5. Edible aviary creatures (v. 11, 20)
      6. Non-edible aviary creatures (12-18)
      7. Non-edible: insects[387]
      8. Non-edible: animals that die natural a death (v. 21)

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[385]Block (*The Gospel According to Moses*, 640) prefers to understand the phrase, "You are the sons of Yahweh your God" as a preamble and the two other phrases, "For you are a holy people," and "Yahweh has chosen you to be a people for his treasured possession out of all the peoples who are on the face of the earth" (Block's translations) to be the "basis" for what follows.

[386]The insertion of the phrase, כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ, "for you are a holy people to Yahweh your God" in v. 21b, like v. 2, is a declarative statement concerning Israel's status as a privileged people. The phrase is repeated in v. 21b, serving as a reminder of the severity of eating anything that dies of itself. This is the only declarative phrase repeated twice in the chapter.

[387]Lev 11 allows for the eating of certain types of insects such as those with jointed legs (Lev 11:21), the locust, the cricket, and the grasshopper (Lev 11:22).

9. Non-edible: a kid boiled in its mother's mild (v. 21b)

C. Israel must tithe to Yahweh

   1. Israel must tithe their grain, new wine, oil, firstborn of herds and flocks yearly (v. 22)

     * Tithing was needed in order that Israel might learn to fear Yahweh (v. 23)

   2. Israel must eat the tithe before Yahweh in the place where he chooses to place his name (v. 23a)

   3. Israel could exchange the tithe for money if the place where Yahweh chose to place his name was to far away (vv. 24)

     * Money[388] was to be used to buy food in order to feast with one's household before Yahweh where Yahweh chose (v. 25-26)

   4. Israel must leave the tithe of their produce at the city gates every third year to feed dependent people (v. 28)

     a. The Levite must not be forsaken (v. 27)

     b. The Levite shall eat of the tithe (v. 29)

     c. The foreigner shall eat of the tithe (v. 29)

     d. The orphan shall eat of the tithe (v. 29)

     e. The widow shall eat of the tithe (v. 29)

     f. Yahweh will bless those who tithe for the needy (v. 29b)

In view of the outline above, a closer analysis of verses 1-2 is required to understand the significance of its message. To this we now turn.

Analysis of Deuteronomy 14:1-2

The opening verses may be translated as follows:

בָּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם (v. 1)	You are the sons of Yahweh your God;
לֹא תִתְגֹּדְדוּ	you shall not cut yourselves
וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם לָמֵת:	nor make baldness between your eyes for the dead.
כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ (v. 2)	for you are a holy people to Yahweh your God;
וּבְךָ בָּחַר יְהוָה לִהְיוֹת לוֹ לְעַם	and Yahweh has chosen you to be a people for himself,
סְגֻלָּה מִכֹּל הָעַמִּים	a special treasure out of all the peoples
אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה:	that are upon the face of the earth.

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[388]This was not coinage but כֶּסֶף ("silver"). Tigay notes that Israel did not use coins before their exile into Babylon. (Tigay, *Deuteronomy*, 143 [see his sources in his n. 37]).

The opening statement in 14:1 concerning Israel's sonship is significant for several reasons. First, the preceding chapter gives dire warnings against idolatry as well as commands on what to do should it arise.[389] Chapter 13 almost assumes that infidelity will arise. However, on an encouraging note, 14:1 asserts Israel's fidelity, "You *are the sons* of Yahweh . . . ." In this context the phrase is surrounded by commands. Accordingly, 14:1 pivots the discussion from commands against idolatry to commands on how to behave in mourning, what to eat, as well as commands on tithing. The phrase's location in the text suggests that idolatry and sonship are mutually exclusive. Furthermore, it implies that Yahweh, as father, has a right to command his son on how to behave.

Second, unlike Deuteronomy 8:5 where the text employed a simile to show Yahweh's fatherhood over Israel, in 14:1 the statement is metaphorical, "You are the sons of Yahweh your God." It is a strong analogy reminding Israel of their identity and belongingness.[390] As already noted, it is a statement regarding Israel's privileged status. The text's declaration in the plural, אַתֶּם בָּנִים, "You are the sons" portrays Israel as a corporate singular (see our discussion on this in our analysis of Deuteronomy 32), the people of Israel, who were the only ones on the face of the earth who had the privilege of being called "sons of Yahweh." Their divine father had accepted them as his sons.

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[389]The same phenomenon is found in the preceding chapter to Deut 8. The warnings against idolatry in Deut 7 serve as a backdrop to the assertion of Yahweh's fatherhood (and Israel's sonship) in Deut 8:5.

[390]Caird comments on the power of metaphor, "It is the transfer of a name from its original referent to another; but this is commonly accompanied by a corresponding transference of feeling or attitude, and its is the second part of the process that makes metaphor such a potent influence in the emergence of moral ideas" (Caird, *The Language and Imagery of the Bible*, 17).

Third, the statement declares Yahweh's authority. Yahweh's son, Israel, was to be subject to his father and to his will. By virtue of his authority as the divine father, Yahweh had the right to stipulate behavioral boundaries within which his son was to live. Ironically, when Israel lived within those boundaries and "limitations" they experienced their greatest freedom and blessing. When they stepped outside of them, they encountered sorrow and threat of extinction.

The opening acclamation is followed by a behavioral stipulation. At issue is how Yahweh's son was to appear when mourning for the dead; לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם לָמֵת׃, "you shall not cut yourselves nor make your forehead bald for the dead." Most scholars agree that underlying this was a common pagan practice among Canaanites, and Israel was to behave differently.[391] However, this requires a clarification. Shaving the head and lacerating oneself appear to be common mourning rituals in the ANE. For example, in the Baal Cycle (an account of Baal's death), El, the "Father of Years," mourns for Baal. It is a mythological account about the gods, yet it reflects the cultural acceptance of mourning rites in the ANE.

> Then Beneficent El the Benign
> Descends from his seat, sits on the footstool,
> [And] from the footstool, sits on the earth.
> He pours dirt on his head for mourning,
> Dust on his crown for lamenting;
> For clothing he puts on sackcloth.
> With a stone he scrapes his skin,
> Double-slits with a blade.

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[391] See Craigie, *The Book of Deuteronomy*, 229-30. Cf. also McConville, *Deuteronomy*, 248. Isaiah 15:2-3 speaks of the wailing of Moab, the baldness on their heads, and their beards being cut off. Cf. also Isa 22:12. Jer 16:6 attests to the well-known practice of cutting oneself and shaving one's head for the dead. For the practice of cutting oneself and shaving hair in mourning among Israelites, see Jer 41:5. For its practice among the Philistines, see Jer 47:5. For its practice among Moabites, see Jer 48:37

He cuts cheeks and chin,
Furrows the length of his arm.
He plows his chest like a garden,
Like a valley he furrows the back.
He raises his voice and cries: . . .[392]

Another account involving humans is noted in a poem describing the mourning of the

people after the fall of *Agade*, a city of the Mesopotamian Empire:

. . . . The old women did not restrain (the cry) 'Alas my city!'
The old men did not restrain (the cry) 'Alas its people!'
The lamentation singer did not restrain (the cry) "Alas the Ekur!'
The young women did not restrain from tearing their hair,
The young men did not restrain their sharp knives.[393]

Leviticus 21:5 explicitly prohibits this kind of practice in Israel for priests. The

prohibitions of shaving the side of the head, and destroying (שחת) the edges of the beard,

making cuts or tattoos on the body for the dead, were also directed to all the congregation

of Israel (see Leviticus 19:27-28). Deuteronomy 14:1 prohibits cutting and shaving, but

tattoos are not mentioned. Other texts seem to allow for the shaving of the head for the

dead,[394] but not for the laceration of oneself. Shaving or making a bald spot on one's

head were not always rites of mourning. Olyan points out that in Numbers 8:7, Moses

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[392]"The Baal Cycle," *Ugaritic Narrative Poetry*, 149-50. Cf. also N. Wyatt's translation in *Religious Texts from Ugarit*, 2nd ed. (London: Sheffield Academic Press, 2002), 126-28. Cf. T. L. Fenton's interaction with J. Aistleitner ("Ugaritica–Biblica," *UF*, 1:68-70) regarding skin cutting or scratching in the Ras Shamra text. Fenton suggests it may refer to making a bald spot on the head (70).

[393]See Xuan Huong Thi Pham, *Mourning in the Ancient Near East and the Hebrew Bible*, JSOTSup 302, (Sheffield: Sheffield Academic Press, 1999), 16. The poem was written sometime in the late 3rd millennium B. C.

[394]In Isa 22:12 Yahweh calls for weeping, mourning, baldness (קָרְחָה), and sackcloth. We disagree with Olyan that Yahweh ordered the mourners to shave their heads in Amos 8:10. It was simply a result of Yahweh's dramatic actions of judgment (see Saul M. Olyan, "The Biblical Prohibition of the Mourning Rites of Shaving and Laceration: Several Proposals," in *"A Wise and Discerning Mind": Essays in Honor of Burke O. Long*, BJS 325 [Providence, RI: Brown University, 2000], 181 n. 1).

required the Levites to shave their entire body as a rite of dedication.[395] In Deuteronomy

21:12-13, Israelites were required to make female captives, those taken as spoils of war,

to shave their heads as a sign of mourning for their parents.[396] Ezra tore his robe and

pulled hair from his head and beard while mourning over the mixed marriages among

Israelites, but Yahweh did not prescribe or require it of him (Ezra 9:3). Similar to

Deuteronomy 14:1, in Jeremiah 16: 6, Yahweh prohibited both cutting and baldness.

Yahweh never calls for laceration of oneself for mourning.

With regard to shaving or cutting the hair, Isaiah 22:12 and Micah 1:16

present a problem for interpreting Deuteronomy 14:1. The same word, קָרְחָה, is employed

in all three passages. In Isaiah 22:12 it is Yahweh himself who calls for baldness in

mourning among the Israelites after the devastation of Jerusalem; וַיִּקְרָא אֲדֹנָי יְהוִה צְבָאוֹת

בַּיּוֹם הַהוּא לִבְכִי וּלְמִסְפֵּד וּלְקָרְחָה וְלַחֲגֹר שָׂק, "In that day the Lord Yahweh of Hosts called for

weeping, and for mourning, and for baldness, and for girding on sackcloth." Yahweh

expresses similar actions in Micah 1:16; קָרְחִי וָגֹזִּי עַל־בְּנֵי תַּעֲנוּגָיִךְ הַרְחִבִי קָרְחָתֵךְ כַּנֶּשֶׁר כִּי גָלוּ מִמֵּךְ:

"Make yourself bald, and cut your hair because of your delicate children; widen your

baldness like the eagle, for they will be taken captive from you." How do we reconcile

the prohibitions of balding oneself in mourning in Leviticus 19:27-28 and Deuteronomy

14:1 (especially concerning shaving one's head) with Yahweh calling for baldness and

mourning in Isaiah 22:12 and Micah 1:16? A few possibilities exist.

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[395]Saul M. Olyan, "What Do Shaving Rites Accomplish and What Do They Signal in Biblical Ritual Contexts?," *JBL* (1998): 614. However, Num 6:5 enforces the prohibition of shaving in the case of the Nazarite (see 614-15).

[396]See Olyan's comments (ibid., 617-19). Heads were also shaved as a purification rite (Lev 13:33) in the case of a disease such as leprosy (ibid., 619-20).

First, Goerwitz suggests that the prohibitions in Deuteronomy 14:1 and in Leviticus 19:27-28; 21: 5 were prohibitions against extremism. In other words, Israel was not to practice the "bizarre, probably foreign-looking mutilations of the flesh and/or hair."[397]

Second, Olyan proposes that Yahweh's prohibition against laceration and cutting the hair in Leviticus and Deuteronomy came from an H source (i.e., Holiness Code) and from a D source (i.e., Deuteronomic).[398] These sources placed a strong emphasis on holiness and stated that Israel was to be a holy people (see Deuteronomy 14:2).[399] Accordingly, lacerations and shaving one's hair while mourning for the dead would be taboo.[400] Olyan suggests that one reason they were prohibited was because they were practices not "easily reversible."[401] This solution seems unlikely. It suggests that since the "sources" of Isaiah and Micah did not place as much emphasis on holiness, the prohibition against balding oneself in a mourning ritual was more acceptable. This does not seem likely.

Third, perhaps Leviticus and Deuteronomy were prohibiting the simulation of pagan cultic rituals that involved controlling the realm of the dead through the practice of

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[397]Richard L. Goerwitz, "What does the Priestly Source Mean by פרע את הראש?," *JQR* 86 (1996): 387.

[398]Olyan, "The Biblical Prohibition of the Mourning Rites of Shaving and Laceration," 182.

[399]Ibid., 188-89. For a similar observation, cf. also Jacob Milgrom, *Leviticus: A Book of Ritual and Ethics*, Continental Commentaries (Minneapolis: Fortress Press, 2004), 242.

[400] Olyan, "The Biblical Prohibition of the Mourning Rites of Shaving and Laceration," 188-89.

[401]Ibid., 184-85, 187, 189.

both *gashing* one's body and *balding* one's forehead.[402] Leviticus and Deuteronomy may

be prohibiting the *dual* practice of these rituals. Isaiah 22:12 and Micah 1:16 condone the

cutting of hair, but do not mention laceration. Was the focus of the prohibition in

Leviticus and Deuteronomy mainly against the laceration of the flesh for the dead? It is

difficult to tell. However, Deuteronomy's message seems clear; both rituals, lacerating

the body and balding oneself between the eyes (i.e., forehead) while mourning for the

dead were prohibited to Israel, Yahweh's son.

The prohibition concerning shaving the forehead and lacerating oneself as a

funerary rite is immediately followed by the statement in verse 2, כִּי עַם קָדוֹשׁ אַתָּה

לַיהוָה אֱלֹהֶיךָ . . . "For you are a holy people to Yahweh your God . . . ." As already

observed, we understand this as the second declarative statement of Israel's privileged

status, a phrase reiterated in verse 21b. The people of Israel are not just any sons; they

are *holy* sons unto Yahweh their God. The כִּי particle, which begins the verbless clause,

grammatically ties the statement to the preceding prohibition. The prohibition of shaving

and lacerating oneself for the dead is taboo specifically because Israel was a holy people,

set apart unto Yahweh.[403] Moreover, the following clause; וּבְךָ בָּחַר יְהוָה לִהְיוֹת לוֹ לְעַם

סְגֻלָּה . . . , "and Yahweh chose you to be a people for himself, a special treasure . . ." also

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[402]For a discussion on the prohibition concerning the "cult of the dead" and consulting the dead in Israel and Judah, see Elizabeth Bloch-Smith, *Judahite Burial Practices and Beliefs about the Dead*, JSOTSup Series 123, ed. David J. A. Clines and Philip R. Davies (Sheffield: JSOT Press, 1992), 126-30. Bloch-Smith points out (126) that Deuteronomy prohibited the tithing of food to the dead (Deut 26:14).

[403] Olyan is correct in stating, ". . . obedience to these laws is a component part of being holy" (see "The Biblical Prohibition of the Mourning Rites of Shaving and Laceration," 188-89).

ties in with the preceding statements.[404] Accordingly, the three opening declarative statements of privileged status provide the reason for the prohibition of lacerating the body and shaving the forehead when mourning for the dead, as well as the reason for the subsequent dietary and tithing commands.

Israel's status as a holy people and being a chosen special treasure warrants further discussion. What did it mean for Yahweh's son to be holy? Israel's status as a holy people links with being Yahweh's chosen special treasure. However, each text we have discussed throughout our study concerning Yahweh's fatherhood has revealed that Israel, his son, was either rebellious, idolatrous, or unbelieving. This in turn brought on Yahweh's anger (see Deut 32). Unfortunately, simply declaring, "For you are a holy people . . ." did not cause them to act holily before Yahweh. Furthermore, holy status involved more than being a סְגֻלָּה ("special treasure"), it also included holy *actions*, which Israel often sadly lacked.

The notion of Yahweh choosing Israel (בָּחַר) occurs in previous chapters (see Deut 4:37; 7:6-7; 10:15). In 4:37, we find the 2-fold reason as to why Yahweh chose Israel. He did so simply because he loved their fathers (אָהֵב) and because he wanted to be faithful to his promise to their fathers: נִשְׁבַּע לַאֲבֹתֵיכֶם כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם וּמִשָּׁמְרוֹ אֶת־הַשְּׁבֻעָה אֲשֶׁר, "For Yahweh loved you, and was keeping the oath which he swore to your fathers . . ."

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[404]Grammatically, the waw (ו) before the preposition (ב) in the word וּבְךָ is a waw disjunctive. However, Waltke and O'Conner might call this as one that "specif[ies] contemporary circumstances . . . ." It clarifies or explains the preceding clause. For a list of illustrations, see Bruce K. Waltke and M. O'Connor, *An Introduction to Biblical Hebrew Syntax* (Winona Lake, IN: Eisenbrauns, 1990), 651.

We have already noted the similarities between 14:2 and 7:6. Deuteronomy

14:2 follows commands to destroy an Israelite city that would go after other gods, while

Deuteronomy 7:6-7 follows a command (see 7:5) to destroy idolatrous objects of the

inhabitants of Canaan. In both instances, the privileged status of those chosen to be

Yahweh's holy son demanded the eradication of idolatrous practices.

The context surrounding Yahweh choosing Israel in Deuteronomy 10:15 sheds

light on what Yahweh required from Israel. Israel's fulfillment of her holy status and

loyal sonship depended upon the fulfillment of Deuteronomy 10:16.

וְעַתָּה יִשְׂרָאֵל	(10:12)	And now Israel,
מָה יְהוָה אֱלֹהֶיךָ שֹׁאֵל מֵעִמָּךְ		what does Yahweh your God ask from you,
כִּי אִם־לְיִרְאָה אֶת־יְהוָה אֱלֹהֶיךָ		but to fear Yahweh your God
לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ		to walk in all his ways, and to love him
בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:		with all your heart and with all your soul.
לִשְׁמֹר אֶת־מִצְוֹת יְהוָה	(10:13)	to keep the commandments of Yahweh
וְאֶת־חֻקֹּתָיו . . .		and his statutes . . .
רַק בַּאֲבֹתֶיךָ	(10:15)	Only on your fathers
חָשַׁק יְהוָה לְאַהֲבָה אוֹתָם		did Yahweh desire[405] to love them,
וַיִּבְחַר בְּזַרְעָם אַחֲרֵיהֶם		and he chose their seed after them,
בָּכֶם מִכָּל־הָעַמִּים כַּיּוֹם הַזֶּה:		you above all the peoples as this day.
וּמַלְתֶּם אֵת עָרְלַת לְבַבְכֶם	(10:16)	So, circumcise the foreskin of your heart,
וְעָרְפְּכֶם לֹא תַקְשׁוּ עוֹד:		and be no longer stubborn and stiff-necked.

As already observed in this study, the problem Israel faced with regard to their

relationship as son to Yahweh was rebelliousness, stubbornness, faithlessness, and a

general disregard for his commands. These were issues of disposition and attitudes of the

heart from which actions flowed. True fear of Yahweh, walking his ways, and loving

him with all the heart and soul did not come easily when the disposition of Israel's heart

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[405]Biddle rightly points out that the term חָשַׁק is a term used to describe the
feelings or sexual desire between a husband and his wife (see Biddle, *Deuteronomy*, 180).
See also Biddle's scriptural references where the word is used metaphorically to describe
Yahweh's relationship with Israel). Cf. also David Talley, "חשק," in *NIDOTTE*, 2:318.

was fundamentally stubborn and had a divided loyalty. The admonitions implicitly

recognize that the "actions" of following Yahweh in and of themselves were not enough.

Israel's actions without a "surgical" removal of stubbornness from the heart (10:16), at

best, were tainted with pride. As we have noted in Deuteronomy 8:2, and 16, Yahweh

sought humility (עָנָה) in his son, a dispositional quality. Accordingly, if Israel's heart

disposition were pure, their actions would reflect it.[406] Deuteronomy 10:16 presents

circumcision of the heart as a command for Israel to carry out.[407] However,

Deuteronomy 30:6 clarifies that the circumcision of the heart was an act of Yahweh.[408]

The spiritual operation seems to have required the involvement of both parties. Either

way, the message seems clear; Israel's fidelity to her role as sons is best measured by the

motives of the heart. Accordingly, Deuteronomy 10:12 commands Israel to love, but

Deuteronomy 10:16 reveals how that could be possible. Deuteronomy 11:1, 13, and 22

reiterate the command to love, but by then the reader understands that unhindered love

could only happen by the removal of rebelliousness.

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[406]In Samuel's reprimand of Saul, he stated that obedience was more important
to Yahweh than burnt offerings and sacrifices (see 1 Sam 15:22). Cf. also Hos 6:6; Amos
5:21-27; Mic 6:6-8.

[407]Els rightly notes that love for Yahweh in Deuteronomy is one that could be
commanded (see Els' Scripture references [P. J. J. S. Els, "אהב," in NIDOTTE, 1:287],
Deut 6:5; 10:12; 11:1, 13, 22; 19:9; 30:15, 16, 19-20). He also correctly states that love
for Yahweh in Deuteronomy is not an expression of feelings, but expressed by a behavior
of obedience to Yahweh's commands (287). It may involve feelings, but love for God is
not measured by them.

[408]The author of Deuteronomy seems to understand that loving Yahweh with
all the heart is a consequence of the circumcision of the heart (see Deut 30:6), which
appears to be a surgery that only God could perform. For a discussion on the
circumcision of the heart from an Old Testament perspective, see Werner E. Lemke,
"Circumcision of the Heart: The Journey of a Biblical Metaphor," in *A God so Near:
Essays on Old Testament Theology in Honor of Patrick D. Miller* (Winona Lake, IN:
Eisenbrauns, 2003), 299-319.

וְאָהַבְתָּ אֵת יְהוָה אֱלֹהֶיךָ (v. 1) Therefore you shall *love*[409] Yahweh your God
וְשָׁמַרְתָּ מִשְׁמַרְתּוֹ   and keep his charge
וְחֻקֹּתָיו וּמִשְׁפָּטָיו   and his statutes, and his judgments,
וּמִצְוֹתָיו כָּל־הַיָּמִים: and his commandments always.
וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ (v. 13) And it will be if you surely listen
אֶל־מִצְוֹתַי   to my commands
אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם   which I command you today,
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם   to *love* Yahweh your God
וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם   and to serve him with all your heart
וּבְכָל־נַפְשְׁכֶם: and with all your soul.
כִּי אִם־שָׁמֹר תִּשְׁמְרוּן (v. 22) For if you surely keep
אֶת־כָּל־הַמִּצְוָה הַזֹּאת   all these commandments
אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם לַעֲשֹׂתָהּ   which I command you to do
לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם   to *love* Yahweh your God
לָלֶכֶת בְּכָל־דְּרָכָיו וּלְדָבְקָה־בּוֹ:   to walk in all his ways and to cling to him . . .

The fact that Deuteronomy 14:2 speaks of Israel as Yahweh's סְגֻלָּה suggests

the closeness of the Yahweh/Israel relationship. The term סְגֻלָּה ("special treasure") is

employed eight times in the Old Testament (Exod 19:5; Deut 7:6; 14:2; 26:18; 1 Chr

29:3; Ps 135:4; Eccl 2:8; Mal 3:17).[410] Six times it is used metaphorically, referring to

the people of Yahweh (in the Malachi passage, it refers to those who fear Yahweh and

think on his name; Mal 3:16b). Twice, it refers to the gold and silver of the king's

treasury (1 Chr 29:3; Eccl 2:8). Seock-Tae-Sohn associates the term with a marriage

covenant.[411] He comes to this conclusion by comparing it to the word נַחֲלָה "possession,"

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[409]Italics added.

[410]For a good discussion on the definition of the term among scholars, see
Samuel E. Loewenstamm, *From Babylon to Canaan: Studies in the Bible and its Original
Background* (Jerusalem: The Magnes Press, 1992), 268-79.

[411] Seock-Tae-Sohn, "The Origin and Background of the Covenant Formula,"
366-68.

as in a man having possession of his wife.[412] However, the term appears to have a wider

use than Sohn suggests. In Malachi 3:17, Yahweh's סְגֻלָּה (i.e., those who fear Yahweh;

Malachi 3:16) is compared to the same treasured status that a son would have with his

father. There, the paradigm is not marital but a father-son relationship. Yahweh's סְגֻלָּה is

as precious to him as a son is to his father:

וְהָיוּ לִי אָמַר יְהוָה צְבָאוֹת	(Mal 3:17)	They will be mine, says Yahweh of hosts,
לַיּוֹם אֲשֶׁר אֲנִי עֹשֶׂה סְגֻלָּה		on the day that I make a special treasure,
וְחָמַלְתִּי עֲלֵיהֶם		and will spare them
כַּאֲשֶׁר יַחְמֹל אִישׁ עַל־בְּנוֹ		just as a man spares his son
הָעֹבֵד אֹתוֹ:		who serves him.

At the literal level, the term involves one's personal treasure, or something of value.[413]

This may be why suzerains could use the term in their correspondence with their vassals.

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[412]Ibid., 366. "As the marriage was a proclamation of the groom's ownership of his bride, YHWH also proclaims the ownership of Israel as a special possession. Israel is described as עם סגלה (Deut 7:6, 14:2, 26:18; cf. Exod 19:5, Mal 3:17, Ps 13:4) and נחלה עם (Deut 4:20, 1 Kgs 8:35). Most English versions render it 'inheritance'. However, the Ugaritic cognate *nḥlt* has the concept of possession. The realm of Mot is called *arṣ nḥlt* (the land of his possession), and Ṣapan, the holy mountain of Baal's sanctuary, is *ǧr nḥlt* 'the mountain of my possession'." Sohn further states, "The word סגלה, carrying the meaning of 'valued property', is essentially the same as נחלה" (367). Sohn's logic seems credible, but it may be a bit forced. Greenberg points out that the term סְגֻלָּה (Akkadian: *sikiltu*) carries economic nuances, such as one's money or accumulated possessions of value (see Moshe Greenberg's chapter entitled, "Hebrew *sᵉgullā*/Akkadian *sikiltu*," in *Studies in the Bible and Jewish Thought*, JPS Scholar of Distinction Series (Philadelphia: The Jewish Publication Society, 1995), 273-78. Cf. our treatment of נַחֲלָה in the discussion of Deut 32.

[413]See Greenberg, "Hebrew *sᵉgullā*/Akkadian *sikiltu*," 273-78. Cf. also Koehler and Baumgartner, *HALOT*, 742. See also 1 Chr 29:3 where David calls his gold and silver a סְגֻלָּה as something he wanted to give to the house of God. Eccl 2:8 also speaks of gold and silver as a סְגֻלָּה. Making the connection between the Akkadian term, *sikiltum* and the Hebrew *sᵉgullā* is not without problems. Held points out that the former could refer to someone of "inferior legal status (women, bondsmen, minors) . . . ." According to Held, *sikiltum* may be related to another Akkadian word, *šigiltum*, which has the meaning of embezzled property. According to him, if this were true it would be difficult to associate it with *sᵉgullā* (i.e., the idea of a special treasure). Another problem, in his mind, is that

The correspondence between the king of Hatti to the Ugarit king, Ammurapi, is

especially instructive:

h[m.]kn. L.špš . b ʻlk	If your are truly for the Sun, your lord,
ʻb[d]m. sglth . ʼat	a servant (?), his property,
h[m.k]n. špš . b ʻlk	if you have truly(?)
yd ʻm . . yd ʼt	recognized the Sun, your lord,
ʼmy. Špš . b ʻlk	why have you not come to me, the Sun, your lord,
šnt . šntm . lm . . l . tlk	for one year, for two years ?[414]

In a sense, the suzerain "owned" the vassal and could speak of him has his *sglth*

("property"), (i.e., his סְגֻלָּה).[415] However, סְגֻלָּה does not appear to be a term denoting

humiliation, but of special status.[416] When suzerains employed the term, it appears to

have been used for a particular vassal whom the suzerain viewed as exceptional or

significant.[417] When Deuteronomy 14:2 employs it to describe Israel's relationship to

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sikiltum could also be an individual or king (i.e., a *sikiltum* of a god or goddess). (see Moshe Held, "A Faithful Lover in an Old Babylonian Dialogue," *JCS* 15 [1961]: 11). However, this latter definition seems to be similar to the way in which the Old Testament employs the term when referring to Israel as Yahweh's סְגֻלָּה. Cf. Smith ("The Testing of our Faith," 89) who compares the term סְגֻלָּה with the refining of Israel, which began in Egypt. For further comments on Israel's refinement, see our discussion of Deut 8.

[414]M. Dijkstra, "Two Notes on PRU 5, No. 60," *UF* 8 (1976): 437. Huffmon and Parker understand this text to be a "reproach" to the vassal for allowing too much time to elapse before visiting his suzerain (see Herbert B. Huffmon and Simon B. Parker, "A Further Note on the Treaty Background of Hebrew *Yādaʻ*," *BASOR* 184 [1966]: 38; see their translation of the above text on p. 37).

[415]For a similar observation, see Edward Lipiński, "סְגֻלָּה, *sᵉgullâ*," in *TDOT*, 10:146.

[416]In his study (*From Babylon to Canaan: Studies in the Bible and its Original Background* [Jerusalem: The Magnes Press, 1992], 274-75) Loewenstamm refutes B. Uffenheimer's idea that סְגֻלָּה has a tone of humiliation to it (i.e., "servant"). Loewenstamm convincingly argues that it was a term a suzerain would use for a special vassal that he favored.

[417]Loewenstamm (*From Babylon to Canaan*, 275-76) believes the vassalship of Nigmad, the Ugarit king, to be of this category to the suzerain Shuppiluliuma of the

Yahweh, we can interpret it in terms of a *special* relationship. All occurrences of סְגֻלָּה in

the Pentateuch (Exod 19:5; Deut 7:6; 14:2; 26:18) are found in context with statements

regarding Israel's holiness, perhaps providing a hint of how the term should be

understood.[418]

    Israel was not only declared a privileged people (i.e., sons of Yahweh, holy,

and Yahweh's chosen סְגֻלָּה), but they were also privileged in that they received clear and

concise commands from their divine father on how to live out their sonship before him

and before the world. Similar to the first command to be separate from Canaanites with

regard to Israel's actions concerning mourning, the second command describes Israel's

uniqueness and separateness concerning their dietary practices.

    Moses begins with the phrase; לֹא תֹאכַל כָּל־תּוֹעֵבָה, "You shall not eat anything

abominable." All prior occurrences of this term (תּוֹעֵבָה; "abomination") in Deuteronomy

(7:25, 26; 12:31; 13:15 [14]) are used in context with idolatry. However, in 14:3, it is

employed in reference to a practice of eating unclean animals.[419]

Hittite empire because Ugarit was a center of economic strength and a great asset to the
suzerain. For further discussion on סְגֻלָּה, see H. Wildberger, "סְגֻלָּה, sᵉgullâ property," in
TLOT, 2:791-93, and Lipiński, "סְגֻלָּה, sᵉgullâ," in *TDOT*, 10:144-48. Cf. also Weinfeld
"The Covenant of Grant," 195 n. 103.

    [418]In Deut 7:6, and 14:2 it is also found in context with Israel's chosenness
(בָּחַר).

    [419]For other usages of תּוֹעֵבָה see Deut 17:1; 18:10-12; 22:5; 23:19 [18]; 24:1-4;
and 25:13-16. The sixteen occurrences of the term in Deuteronomy are found in: 7:25,
26; 12:31; 13:15 (14); 14:3; 17:1, 4; 18:9, 12; 20:18; 22:5; 23:19 (18); 24:4; 25:16; 27:15;
32:16.

The dietary list begins with the land animals.[420] The edible creatures include those with cloven hooves and those that chew the cud (see list in vv. 4-6). The non-edibles are those that might chew the cud but do not have cloven hooves, or which have cloven hooves but do not chew the cud (vv. 7-8). The second category of edibles and non-edibles are the water creatures. Those that have fins and scales could be eaten; all else was non-edible (see vv. 9-10). The third list deals with the aviary world (vv. 11-18, 20). Israel could eat the birds that were clean, although the chapter does not list them.[421] All unclean aviary creatures, namely predator birds (e.g., falcons) and scavengers (e.g., vultures), could not be eaten (including the bat). The fourth admonition simply states that anything that creeps and flies is prohibited (v. 19).[422] The discussion of edibles and non-edible flesh concludes with a warning against eating anything that dies of itself and of boiling a kid in its mother's milk (v. 21).[423] Israelites could give or sell the corpse of an

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[420]For a discussion on the dietary list in Deut 14, see S. R. Driver, *A Critical and Exegetical Commentary on Deuteronomy*, 157-66.

[421]Like Deut 14, Lev 11 does not describe edible clean birds (Deut 12 does not mention birds at all). In regard to the dietary laws concerning birds, Firmage remarks, "At this point no theory can avoid being speculative, for no criteria are given" (Edwin Firmage, "The Biblical Dietary Laws and the Concept of Holiness," in *Studies in the Pentateuch*, ed. J. A. Emerton, Supplements to Vetus Testamentum 41 (Leiden: E. J. Brill, 1990), 190. It appears that since edible birds were well known, Moses did not need to explain the matter. Tigay points out that there are other portions of Scripture that indicate some of the birds that were edible, such as the quail (Exod 16:13; Num 11:31-32), and the dove, and pigeon (Lev 5:7); see Tigay, *Deuteronomy*, 139, 369 n. 20. Undoubtedly, many other birds could be eaten. Though the Old Testament is silent about them.

[422]Leviticus 11:20-23 explains the various kinds of insects that were edible and those which were non-edible, but Deut 14 does not. Perhaps by the time Deuteronomy was written it was not an issue (assuming Leviticus was written prior to Deuteronomy).

[423]Boiling a kid in its mother's milk has mystified scholars. According to Nemoy, its controversy reaches as far back as the tenth century among the Karaite sect in

animal that died of itself to a נָכְרִי ("foreigner"),[424] but Israelites could not eat it because they were a holy people (v. 21).

Scholars have debated the reasoning behind what made certain animals clean

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Jewish history (see Leon Nemoy, "Al-Qirqisānī 'Thou Shalt not Seethe a Kid in its Mother's Milk'," in *'Open Thou Mine Eyes . . .'; Essays on Aggadah and Judaica Presented to Rabbi William G. Braude on his Eightieth Birthday and Dedicated to his Memory*, ed. Herman J. Blumberg (Hoboken, NJ: KTAV Publishing House, 1992), 221-24. Nemoy does not take it figuratively, but literally. Unfortunately, he does not seem to give a solid reason for the prohibition, it is just simply forbidden (for Nemoy's full discussion, see pp. 219-27). Haran argues against the notion that boiling a kid in its mother's milk was a pagan cultic ritual and proposes that it was prohibited because it was "morally revolting" and "based on humane consideration" (see Menahem Haran, "Seething a Kid in its Mother's Milk," *JJS* 30 [1979]: 28-29). McConville suggests that it may have been prohibited because of its possible association with a cultic ritual in honor of a pagan deity (McConville, *Deuteronomy*, 251). Milgrom suggests that boiling a kid in its mother's milk was taboo because it created a "confusion of life and death *simultaneously*." Accordingly, "the mother's milk, the life-sustaining food for her kid, should never become associated with its death" (Milgrom, *Leviticus 1-16*, 741). For Milgrom's full discussion, see *Leviticus 1-16*, 737-42. Labuschagne's proposal seems logical. He argues that to boil a kid on the eighth day (Exod 22: 29 [30]) when it was to be eaten as a sacrifice, the milk of the mother would still contain beestings (i.e., blood). To eat a kid under these circumstances would violate the laws of "eating the flesh with blood" (see Labuschagne's Scripture references: "Gen 9,4; Lev 7,26f.; 17,10-14; Deut 12,16.23; 15,23." (C. J. Labuschagne, "You Shall not Boil a Kid in its Mother's Milk," in *The Scriptures and the Scrolls: Studies in Honour of A. S. Van der Woude on The Occasion of his 65th Birthday*, Supplements to Vetus Testamentum 49 [Leiden: E. J. Brill, 1992], 14-15).

[424]Verse 21 states that Israelites could not eat an animal that died of itself, but foreigners could. Tigay points out that eating an animal of this category made the eater "impure" whether he was Israelite or foreigner (see his scriptural citation, Lev 17:15). However, Tigay reminds us that foreigners were not under the same regulations of holiness as that of Israelites.(Tigay, *Deuteronomy*, 140). Furthermore, there were two classes of foreigners, those who lived among Israelites, who were generally poor, and those who visited Israel, who had more wealth (140). See also Tigay's comments on the poor strangers who lived among Israelites (12-13, 69). Perhaps the selling of an animal that died of itself was sold to the latter. Undoubtedly, the former were, for the most part, the recipients of the Israelite's tithe within their city gates (see vv. 28-29).

or unclean. There is no easy answer.[425] The tendency is to suggest hygienic reasons,

especially when one thinks of the pig,[426] an animal that eats garbage and scavenges about

for food.[427] Whether the reasons were hygienic or because certain animals were used in

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[425]For an excellent discussion on the fourteen theories behind the reason for categorizing animals as clean or unclean, see Jirí Moskala, "Categorization and Evaluation of Different Kinds of Interpretation of Laws of Clean and Unclean Animals in Leviticus 11," abstract of "The Laws of Clean and Unclean Animals in Leviticus 11: Their Nature, Theology, and Rationale (An Intertextual Study)" (Ph.D. diss., Andrews University, 1998), *BR* 46 (2001): 5-41. Moskala proposes a final possibility, that of making a correlation between the dietary laws and Creation, the Fall, and the new creation in the Flood (39). For his full discussion on scholars' correlating the dietary laws with some aspect of Creation, see pp. 37-41. For a thorough discussion on dietary laws, see Walter Houston, *Purity and Monotheism: Clean and Unclean Animals in Biblical Law*, JSOTSup Series 140 (Sheffield: JSOT Press, 1993), 7-314. See also Mary Douglas's theory on the cleanness and uncleanness of animals based on their "locomotion" in Creation (Mary Douglas, *Purity and Danger: An Analysis of Concepts of Pollution and Taboo* [London: Routledge & Kegan Paul, 1966], 55). For a more recent work by Mary Douglas, see "The Forbidden Animals in Leviticus," *JSOT* 59 (1993): 3-23. For another discussion on reasons for the dietary prohibitions and an interaction and critique of Mary Douglas' views, see Jacob Milgrom, "Ethics and Ritual: The Foundations of Biblical Dietary Laws," in *Religion and Law*, ed. Edwin B. Firmage, Bernard G. Weiss, and John. W. Welch (Winona Lake, IN: Eisenbrauns, 1990), 159-91. Milgrom credits Douglas for adopting Durkheim's hypothesis, namely "that the classification of animals reflects society's values" (see Milgrom, "Ethics and Ritual," 179).

[426] For a discussion on pigs in the ANE, see Edwin Firmage, "Zoology," in *ABD*, 6:1130-35. Firmage mentions a few theories as to the prohibition of pigs in Israel, such as religious reasons, hygienic, economic, cultural, environmental, and prejudice (see pp. 1133-34). According to Maimonides, the law prohibited the eating of pigs because the flesh had too much "moisture" and "superfluous matter." However, they were mainly prohibited because of "its habits and its food . . .[were] dirty and loathsome" (Moses Maimonides, *Guide for the Perplexed*, ed. and trans. M. Friedländer [London: 1904], 370). See also Houston's discussion on the abasement of the pig in the ANE (*Purity and Monotheism*, 190-93).

[427]The annals of Ashurbanipal describe the scavenging habits of the pig, ". . . I [Ashurbanipal] fed their corpses, cut into small pieces, to dogs, pigs, *zîbu* – birds of the sky and (also) to the fish of the ocean. . . . I removed the corpses of those whom the pestilence had felled, whose leftovers (after) the dogs and pigs had fed on them were obstructing the streets . . ." (see "Sennacherib," in *ANET*, 288 [from the Rassam Cylinder]).

pagan sacrifices[428] or for other reasons unknown to us, the bottom line was, Israel was not to eat them because it was a command from Yahweh through Moses.[429] The focus of the prohibitions appear to be the maintenance of Israel's holiness as Yahweh's son.[430]

The third command to the sons of Yahweh dealt with tithing (Deut 14:22-29). Once a year Israel was to bring their tithe from the produce of their grain (v. 22, 23), fresh wine, fresh oil, the firstborn of their herds and flocks to Yahweh (v. 23). The motive clause in verse 23b, expresses the educational reason for tithing; ‫לְמַעַן תִּלְמַד‬ . . . ‫לְיִרְאָה אֶת־יְהוָה אֱלֹהֶיךָ כָּל־הַיָּמִים:‬, ". . . in order that you might learn to fear Yahweh your God always." If the distance was too far to carry their tithe to the place of Yahweh's choice it could be sold. The individual (presumably the head of the household) could then travel to where Yahweh had chosen to place his name and with the ‫כֶּסֶף‬ ("silver") from his sale he could buy an animal and/or wine, then have a feast of rejoicing with his entire household (‫בַּיִת‬) before Yahweh their God (see vv. 24-26).[431]

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[428]Block suggests the unclean foods were ‫תּוֹעֵבָה‬ (see Deut 14:3) because of their link with pagan cultic ritual. The practice of eating them would be a violation of the covenant between Israel and Yahweh, and would jeopardize Israel's "privileged status as Yahweh's holy people" (see Block, *The Gospel According to Moses*, 658-59).

[429]McConville points out possible reasons for the prohibition of certain animals such as hygienic or their use in cultic practices among pagans. To eat an animal that ate blood or dead flesh would put an Israelite in jeopardy regarding their own cultic practices (see McConville, *Deuteronomy*, 249, and the sources he cites: Albright, and Driver). We concur with McConville that this does not give adequate explanation for all the prohibitions (ibid., 249).

[430]McConville adds that the laws in both Leviticus and Deuteronomy were preoccupied with the holiness of Israel (ibid., 253).

[431]Unlike pagan rituals where people fed their gods (see the account of "Aqhat," *Ugaritic Narrative Poetry*, 51-52 [*CAT* 1.17, lines 2-3, 6-8, 9-11, 11-13]), in Deuteronomy the ceremony is not that of feeding Yahweh (Yahweh is not interested in

Tithing was a well-known concept in the ANE, and was a source of revenue for both kings and priests of other nations.[432] However, in the case of Israel, as already observed, tithing was to help people understand the fear of Yahweh. It that sense, it was not only educational, but an act of reverence, forcing them to acknowledge that all their sustenance came directly from Yahweh and not from themselves.[433]

There was also a practical side to tithing. According to Numbers 18:21-32 Israel was to give their tithe to the Levites, the ones who performed Israel's cultic rituals and ceremonies, the caretakers of religious life. The Levites, in turn, were to offer up a tenth of the received tithes to Yahweh (Num 18:26-32), which demonstrates that no Israelite was exempt from acknowledging Yahweh as the source of their blessings. Accordingly, the Levites received yearly tithes from the people and celebrated the Feast of Booths along with the rest of the people (v. 27).[434] This was to be a joyous feast. As

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eating sacrifices; see Ps 50:12-15). It is the families (i.e., בַּיִת, "households"; v. 26b) who do the feasting in the presence of Yahweh.

[432]See Richard E. Averbeck's discussion, "מַעֲשֵׂר," in *NIDOTTE*, 2:1035-37. In Carthage, it was a means of taxation (1036). Ugaritic texts reveal that tithing was a means of revenue for kings as well as priests (1035). For more discussion along these lines, see Moshe Weinfeld, "Tithe," *EncJud* 15 (Jerusalem: Keter Publishing House Jerusalem, 1972), 1157-58. For a discussion on tithing in the Old Testament, especially in Deuteronomy, see Tigay, *Deuteronomy*, 141-44. According to Tigay, tithing was common in the ANE as it was in the Old Testament (141). For further comments on tithing in the Old Testament, cf. also Weinfeld, *Deuteronomy and the Deuteronomic School*, 213-17.

[433]Craigie observes that in Egypt agricultural success was dependent upon irrigation (i.e., man's ability), but in the Promised Land, Israel would have to depend upon the rains (i.e., God's ability) for their crops (Craigie, *The Book of Deuteronomy*, 210, 233).

[434]Christensen (*Deuteronomy 1:1—21:9*, 29) states that the "local Levites were provided for along with the priestly establishment at the central sanctuary" (29). Wilson,

already noted, all the members of the בַּיִת ("household") were to participate (v. 26).[435]

Moreover every third year (vv. 28-29) tithes were to be given to the Levites within the

walls of each city in Israel, along with the גֵּר ("sojourner"/"foreigner"), the אַלְמָנָה

("widow"), and the יָתוֹם ("orphan"). As we observed in chapter 3 of our discussion, care

for the foreigners, orphans, and widows was the responsibility of heads of households.

The needs of these people were of great concern to Yahweh, suggesting a characteristic

of his fatherhood.[436] He is compassionate especially to those who were dependent upon

others for their sustenance. Tithing was Yahweh's welfare program for the needy. To set

aside tithe for those in need (including the Levites) was the same as giving to Yahweh

himself.

    We find then, that Israel's role as son to Yahweh in Deuteronomy 14 is

closely linked to the commands found throughout the chapter. The three general

commands we have already noted (i.e., commands on mourning, diet, and tithing), can be

subdivided in the following way:

1. Command against lacerating and shaving the forehead while mourning for the
   dead (v.1)
2. Command concerning edible and not edible animals (including not eating or
   touch the carcass of a pig) (vv. 3-8)
3. Command concerning edible and non-edible water creatures (vv. 9-10)
4. Command concerning edible and non-edible birds, including the non-edible bat
   (vv. 11-18, 20)

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taking his cue from Deut 14:27, clarifies that people were to "invite a Levite" to partake
of a family meal (Wilson, "Tithe," in *ABD* 6:579).

[435]For another reference to the household feasting before Yahweh, see Deut
12:5-7.

[436]David would later express Yahweh's passion for the needy in Ps 68:6 (5),
"A father of the orphan, and a judge [for the] widow is God in his holy dwelling.
According to Malachi 3:5, those who oppressed (עָשַׁק) the orphan and the widow and
turned aside (וּמַטֵּי־גֵר) a foreigner had no fear of Yahweh.

5. Command concerning non-edible insects (v. 19)
6. Command concerning anything that dies of itself (v. 21a)
7. Command concerning boiling a kid in its mother's milk (v. 21b)
8. Command concerning the yearly tithe, including not forgetting the Levite (vv. 22- 27)
9. Command concerning the third year tithe, including not forgetting the Levite, foreigner, orphan, and widowing (vv. 28-29).[437]

The expectation of Israel's role as son was clearly laid out by their divine father. This in itself was a privilege. Israel had a father who spoke. He was not hidden and his commands were not ambiguous. Furthermore, his commands were practical and for Israel's own good, and filled with compassion for those in need (i.e., Levites, foreigners, orphans, and widows).

On another note, most of the commands deal with dietary matters. These were not commands of disadvantage, but of privilege. By eating the proper foods and acceptable by Yahweh, it enabled Israel to enjoy their covenantal relationship with their divine father, as they feasted (i.e., the tithe of their produce and the firstborn of their herds and flocks) before him year by year at the central sanctuary (Deut 14:23). The dietary privilege could also be experienced daily as they obeyed their divine father's commands on what to eat throughout the year (Deut 12:15-16). By obeying Yahweh's dietary commands, each household in Israel had the opportunity to demonstrate to the world the privilege of their sonship to Yahweh.[438]

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[437]Cf. also the outline of chap. 14 above.

[438]See Block's comments on the linkage between Israel's diet and their covenantal relationship with Yahweh (*The Gospel According to Moses*, 660). Israel's dietary commands were a privilege to obey, ". . . [the] dietary instructions represent an invitation to eat at Yahweh's table. The dietary laws represent a way of declaring to one another and to outsiders their unprecedented proximity to Yahweh" (ibid., 660).

The same could be said of tithing. It was an honor and a privilege for Israel to give back a tenth of their produce to Yahweh. The expression of gratitude in giving was little in comparison to all that Yahweh had done for them in their history. Furthermore, it was practical, as it sustained Israel's welfare program for the needy.

In summary, the instructions of Deuteronomy 14 revolve around three declarative statements of privileged status, revealing the covenantal relationship between Israel and Yahweh. They were sons of Yahweh, they were holy, and they were Yahweh's special treasure. However, they were also privileged because Yahweh had given them guidelines by which to live. This was revolutionary, given the nature of ambiguity, fear, and uncertainty among peoples of the ANE with respect to their gods.[439] By contrast, Deuteronomy 14 provides a clear road map as to how Israel was to respond as Yahweh's son. They were to respond as any loyal son would respond to his father, through obedience. Cultic practices among ANE peoples were of great concern to Yahweh. As Yahweh's son, Israel was to be different. They were to act like sons of Yahweh, as holy people and as Yahweh's chosen special treasure. This was to manifest itself in the way they mourned, the way they ate, and the way they gave their tithes. Many of the dietary prohibitions not only marked their separation as a people from the cultic rituals of paganism, but on a practical hygienic level, the prohibitions were probably for their own physical well-being. As they gave their tithes to Yahweh, to his Levites, the foreigner, the orphan and the widow, they were learning how to fear

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[439]This fear and uncertainty of what the gods wanted from their followers is clearly noted in the "Prayer to Any God," trans. Benjamin Foster, in *From Distant Days: Myths, Tales, and Poetry of Ancient Mesopotamia* (Bethesda, MD: CDLPress, 1995), 269-71.

Yahweh. It reminded them that God, who was owner over all,[440] and the source of all their blessings, included the marginalized as part of the family. While feasting in his presence in the place where he chose to place his name, the suzerain who was their host was also their divine father who had called them his sons. Their responsibility and privilege as sons was to please their divine father by obeying his commands with humility and with undivided hearts. The declarations of their privileged status of belonging to Yahweh were exactly that, a privilege. As already noted, the prohibitions were not drudgery, but to be followed with an honor to fulfill, and in doing so, Israel would carry out the role designed for them as sons of Yahweh.

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[440]The psalmist captured this thought when he stated כִּי־לִי כָל־חַיְתוֹ־יָעַר בְּהֵמוֹת בְּהַרְרֵי־אָלֶף, "For every beast of the forest is mine, the cattle on a thousand hills" (Ps 50:10).

CHAPTER 5

CONCLUSION

At the outset, this study presented an overview of the history of the research of

the fatherhood of God from the perspective of the Old Testament. We discovered that

Deuteronomy had been largely overlooked in the discussion. Given the importance of the

book within the Old Testament, as well as the significance of the topic of the fatherhood

of God, a study stemming from Deuteronomy was still needed. Accordingly, this study

investigated how Deuteronomy portrays Yahweh's role as the divine father of Israel. Our

thesis proposed that Deuteronomy revealed Yahweh's paternity in three dimension;

progenitor, caregiver, and covenant partner.

Recognizing that a study of this nature involves metaphor, in chapter 2 it was

necessary to present an overview of theories on metaphor by various scholars in the

discipline, in order to have a better understanding of the phrase, "God is a father." The

meaning of those two referents, "God" and "father" and how they interact became clearer

through the lens of Max Black's theory of interaction (as explained in his work, *Models

and Metaphors*).[1]

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[1]In his later work, *Perplexities: Rational Choice, the Prisoner's Dilema, Metaphor, Poetic Ambiguity, and Other Puzzles* (Ithaca, NY: Cornell University Press, 1990), Black further explained his theoretical points of interaction that he originally proposed in *Models and Metaphors: Studies in Language and Philosophy* (New York: Cornell University Press, 1962). The essence of his theory remains the same in both works. In *Perplexities*, Black takes opportunity to answer some of his critics like Monroe C. Beardsley (66-69) and Donald Davidson (77-91). Although the interaction theory may

The interaction theory had its origins with I. A. Richards,[2] but it was the concept of the *system of associated commonplaces* (SACP) developed by Black that this study found appealing. The SACP regarding fatherhood of the speech community that Deuteronomy was addressing needed to be explored. This was the purpose of chapter 3. By coming to an understanding of how people of the ANE perceived the role of literal paternity, added richness to our discussion concerning the role of Yahweh's metaphorical paternity. Black's framework of interaction suggests that by understanding the SACP of the subsidiary subject (referent B) (in this case "literal paternity,") the SACP "selects, emphasizes, suppresses, and organizes features of the principle [i.e., primary] subject by implying statements about it that normally apply to the subsidiary subject."[3] In other words, as his theory points out, the SACP of the subsidiary subject brings "new implications"[4] to the primary subject; in this case, Yahweh. Although Black's theory suggests the possibility of dual-directional implications, he seems to highlight more the one-directional implications in a metaphorical phrase. This also was appealing to this study, for its primary concern was the one-directional implications derived from the word "father" when applied to Yahweh. In other words, our primary interest was how the word "father" changed our view of Yahweh, rather than how the word "Yahweh"

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not be free of weaknesses, Black asserts, ". . .I still regard [it] as better than its alternatives . . . ." (Black, *Perplexities*, 91).

[2]Black admits that the interaction theory originated with Richards (see Black, *Perplexities*, 58.)

[3]Black, *Models and Metaphors*, 44-45.

[4]"New implications" was coined by Black in discussing the metaphorical phrase "Man is a wolf." The new implications on the principle (primary) subject are governed by "wolf-system of related commonplaces" (ibid., 41).

changed our view of "father."[5]

Chapter 3 highlighted how men became fathers, namely by procreation and adoption. It demonstrated that the role earthly fathers played as heads of households (בֵּית אָב) was that of authority figure, disciplinarian, cultic leader, and caregiver. As caregiver, the father was also a teacher, protector and provider. Another element brought out was the dispositional aspect of fathers, especially in the area of grief. Like any human being today, fathers in the ANE were capable of emotion.

On another note, chapter 3 revealed that in the ANE (including biblical evidence) the concept of fatherhood was also used metaphorically in the political realm. Vassals often called their suzerains, "father" as a gesture of submission to their authority, as well as an appeal to their position as caregiver over them. In the case of Pharaoh, it also appears to have carried with it the concept of creative powers, as he represented the creative gods to humanity. Moreover, the metaphor extended into the religious realm as well. The term "father" appears to have been given honorifically to religious figures such as priests.

The prevalence of the term "father" was also noted in the onomastica of the ANE. The use of "father" in theophoric names points to widespread acceptance of gods as fathers.[6] Admittedly, people in the ANE understood gods as fathers within a pantheon of gods (i.e., one god as father over others), but ANE literature also reveals that

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[5]However, once a better understanding of Yahweh's metaphorical fatherhood is attained, undoubtedly it would affect our views concerning literal fatherhood as well.

[6]See David R. Tasker, *Ancient Near Eastern Literature and the Hebrew Scriptures about the Fatherhood of God*, SBL 69 (New York: Peter Lang, 2004), 15-77.

humans could address gods as fathers, as was noted in the "Prayer of a Mortal."[7]

Having established the *system of associated commonplaces* for the term "father" within the ANE culture (albeit, not necessarily one speech community), chapter 3 concluded with its similar usage found in the Old Testament. There, religious figures such as prophets (2 Kgs 2:12; 6:21; 13:14) and priests (Judg 17:10; 18:19)) could be called "fathers." Political figures such as kings (1 Sam 24:12 [11]) and military leaders (2 Kgs 5:13) also could be called "fathers." Suzerains also could be understood as "fathers" as was noted by Ahab's statement to Tiglath-Pileser, "I am your servant and your son" (2 Kgs 16:7).

Finally, chapter 3 presented an overview of God's fatherhood from the Old Testament. We found that the SACP concerning fatherhood in the ANE overlapped with the Old Testament's perspective on God as father in at least five categories: creator, caregiver, disciplinarian, adopter, and authority figure.

In chapter 4 the five categories above were also noted in Deuteronomy, only reduced into two major headings: *progenitor* (i.e. creator/adopter) and *caregiver*, with a third one added; *covenant partner*. Our study found it logical to begin with Deuteronomy 32 primarily because it highlights Yahweh as maker/progenitor, one who birthed Israel like a woman painfully giving birth to her child (Deut 32:18). It seemed logical to discuss how Yahweh brought Israel into existence before discussing other aspects of his fatherhood. Secondly, Deuteronomy 32:6 is the only place in Deuteronomy where the metaphor "father" is used for Yahweh. Therefore, it was a natural place to begin our discussion. To provide a framework for the discussion of Yahweh's fatherhood in

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[7]Itamar Singer, *Hittite Prayers*, Writings from the Ancient World: Society of Biblical Literature 11 (Atlanta: Society of Biblical Literature, 2002), 39.

Deuteronomy, three questions were asked: "How does God become Israel's father?"

"How does God function as Israel's father?" and "How should Israel respond to God as

father?"

Deuteronomy 32 provided the answer to the first question. The conclusions

reached there came after a study of the divine epithets used in the chapter that describe

Yahweh metaphorically: צוּר ("rock"); נֶשֶׁר ("eagle"); אָב ("father); and עֶלְיוֹן ("Most

High"). The rock metaphor described him as maker/creator (Deut: 32:6), but as noted

above, also as one who gave birth to Israel (Deut 32:18). Furthermore, it highlighted

Yahweh as *caregiver*, as it implied his protection, strength, and salvation for Israel. The

rock metaphor also highlighted Yahweh's holiness, revealing that if Israel was to be the

kind of son Yahweh desired, Israel needed to be holy also.

The eagle metaphor continued to highlight the caregiving qualities of

Yahweh's fatherhood. However, it also drew attention to Yahweh as adopter. Yahweh

found Israel in the desert and cared for him as the apple of his eye (Deut 32:10b). The

metaphor obviously conjures up images of Yahweh's love and parental concern for his

son.

The אָב ("father) epithet (Deut 32:6), as was noted in chapter 4, describes

Yahweh as creator and maker of Israel. As this study wrestled with the act of Yahweh

"disowning" his son in Deuteronomy 32:5, it concluded that Deuteronomy 32:6 could

also be understood in terms of adoption. Israel's sonship required participation on their

part to act in obedience as sons. Allegiance to other gods could place that in jeopardy, as

the Sinai experience portrays. However, as the chapter demonstrates, Yahweh's

faithfulness to his son did not falter. His נָחַם ("compassion"; Deut 32:36) and כָּפַר ("reconciliation": Deut 32:43) remained intact even when his son faltered.

Finally Deuteronomy 32 speaks of Yahweh as עֶלְיוֹן ("Most High"), revealing him as the great landowner and suzerain over all creation. However, the term not only denotes ownership over territory but also ownership over those who inhabit it. It seems the author of Deuteronomy 32 discusses Yahweh as "Most High" to remind the reader that Yahweh as father was not like any other. He was to be worshipped and respected, for he is the Lord of all, the owner of all creation.

In a sense, Deuteronomy 32 provides a poetic summary of Yahweh's fatherhood, which is described in previous chapters (i.e., Deut 1, 8, and 14). It answered the question, "How does God become Israel's father?," supporting one of the dimensions of this study's thesis statement that Deuteronomy reveals Yahweh's paternity as *progenitor*. Furthermore, it provided insight into the second dimension of the thesis statement, that Deuteronomy also reveals Yahweh as *caregiver*. However, in order to demonstrate Yahweh as caregiver more thoroughly, and answer the question, "How does God function as Israel's father?" this study focused on Deuteronomy 1 and 8, and entitled the section, "The Role and Actions of the Divine Father."

Deuteronomy 1 clearly portrays Yahweh as *caregiver* as it describes Yahweh in simile fashion, intimately and lovingly carrying his son through the wilderness (Deut 1:31). However, a part of the caregiving role of Yahweh is noted not only by carrying Israel, but also by walking before them as a guide (Deut 1:30, 33)[8] and fighting for them on their behalf (Deut 1:30). This latter aspect of Yahweh's role is also observed among

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[8]It was observed that the concept of walking before Israel involved Yahweh's presence.

suzerains who fought for their vassals when they were being attacked. The concept of Yahweh protecting and fighting for Israel fits well within the framework of the SACP of the ANE. Gods were understood to be the protectors of their subjects.

As noted above, fathers in the ANE were capable of emotion. Deuteronomy 1:31 seems to imply an emotional aspect about Yahweh's fatherhood. Undoubtedly the writer of Deuteronomy 1:31 knew the SACP concerning his speech community, and knew that his audience understood that fathers were not void of emotion. The writer portrays Yahweh as lovingly carrying his son through the desert, but also as one who could get angry when Israel disobeyed him. However, this study also suggested that Yahweh's involvement with Israel may have included suffering on Yahweh's part due to the behavior of his son, which grieved him.[9]

Deuteronomy 8 further highlights the dimension of Yahweh's paternity as *caregiver*. Like other sections of this study, after investigating the chapter's literary and theological contexts, along with its genre and structure, we analyzed the verse in question (Deut 8:5) and its surrounding context. Deuteronomy 8:5 revealed that another role Yahweh played as father was that of disciplinarian. Unfortunately, disciplining or chastising children today has taken on negative connotations because of the prevalence of child abuse. However, we suggest that disciplining children for wrongs committed in a balanced and loving manner is, in fact, a caregiving act, because it has the child's future in mind. This is what is found in Deuteronomy 8. Yahweh did not discipline Israel simply because Israel needed punishment for wrongs committed. It went deeper than that. When Yahweh disciplined and tested Israel, it was for their good (Deut 8:16b). As

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[9]See Terence E. Fretheim, *The Suffering of God*, Overtures of Biblical Theology 14 (Philadelphia: Fortress Press, 1984), 110-111.

was noted, the word יַסֵּר ("discipline") has pedagogical overtones, but it also involves

character refinement. This study revealed that Yahweh disciplined Israel in three

different ways: (1) leading them through the wilderness for forty years, (2) causing them

to hunger, (3) and feeding them manna. The main purpose of it all was to humble Israel

and to refine and transform their character. This is further supported by the word נִסָּה,

which etymologically appears to have metallurgical overtones involved, as in the refining

of metals. As was observed, the word יַסֵּר in context with נִסָּה ("test") as well as with עָנָה

("humble") suggested that Yahweh's desire was to refine Israel's character from

stubbornness and disobedience to obedience and humility. Our analysis concluded that to

be a true son of Yahweh involved a spiritual dimension. True sons of Yahweh are those

whose hearts wholeheartedly obey their father's commands and who walk in humility

before him.

Along with the verbs נִסָּה and עָנָה, the verb יָדַע (i.e., needing to know what was

in Israel's heart) was also discussed. We concluded that God's omniscience was not at

stake, but rather it was an anthropomorphic expression reflecting a strained relationship

between the divine father and his son.

Finally, this study concluded that Deuteronomy 8 highlighted the food motif.

Yahweh's role as caregiver came in the form of physical manna, but unexpectedly, it also

came in the form of discipline. Yahweh's role as a caregiver could not overlook the

sinful behavior of his son produced by inner rebellion and stubbornness. Yahweh's love

for his son compelled him to discipline him in order that his son's character might reflect

that of his divine father. To summarize, Deuteronomy 8 answers the question, "How

does God function as Israel's father?" The role he plays is that of a caregiver, who disciplines his son in order that he might refine him.

Deuteronomy 14 highlights the role of *Israel* as Yahweh's son and the covenant partnership between Israel and their divine father. Again, after looking at the literary and theological context of the chapter, the chapter's genre and structure were then discussed. The chapter is filled with commands of how Israel was to behave in mourning for the dead, as well as commands concerning dietary habits and tithing. The covenantal aspect of the chapter is expressed in the declarations of Yahweh's ownership of Israel. This is especially noted by the opening phrases: "Your are the sons of Yahweh your God" (14:1); ". . .you are a holy people to Yahweh your God . . ." (14:2); ". . .Yahweh has chosen you to be a people for himself, a special treasure . . ." (14:2). As was noted, these were three declarative statements of privileged status.

However, accompanied with that status came responsibility. Israel's role as son was to respond in obedience to the divine father's commands. The food motif that was found in Deuteronomy 8 concerning manna in the wilderness takes a different twist in Deuteronomy 14. In the former, the motif pertained to Yahweh's discipline. In the latter, it takes on the form of well-structured commands. In both cases, it was for Israel's good.

As Yahweh's son, Israel was to behave differently in their mourning practices for the dead. They were not to lacerate themselves nor make a bald spot on their foreheads. Other biblical texts do not seem to be as forceful as Deuteronomy and Leviticus concerning shaving one's forehead while in mourning. It appears that

Deuteronomy's main concern was for Israel not to participate in practices that were common to pagans. Israel was Yahweh's son, and he required holy behavior from them.

The same could be said of the dietary commands. Although there is controversy over the reasons why some animals were prohibited and other were not, it appears that the commands were primarily intended for Israel's holiness. Just as they were not to mourn like those outside the covenant, they were not to eat like them as well. They were Yahweh's סְגֻלָּה ("special treasure") a people set apart belonging to him in a covenantal relationship.

The commands concerning tithing also demonstrated Israel's special relationship to their divine father. By tithing their produce and presenting the firstborn of their herds to Yahweh, Israel was acknowledging the divine father as their covenantal partner, the one who was the source of all their blessings.

The command to give tithes to the Levites, foreigners, orphans, and widows demonstrates Yahweh's compassion for those who are dependent upon others for their sustenance. Again, as Yahweh's son, Israel was to respond in obedience and thanksgiving, recognizing that the family of Yahweh included those who were marginalized. By giving to the needy, Israel would help those in the greater family who were less fortunate and reflect the compassionate character of their divine father and covenant partner.

In discussing Deuteronomy 14, this study recognized that true obedience to Yahweh could only come when rebellion and stubbornness had been removed from the heart. Deuteronomy 10:12-13, 15-16, was highlighted to demonstrate what needed to take place within Israel's heart (spiritual circumcision) in order for them to obey

Yahweh's commands unhindered by inner rebellion. Only when the inner disposition was changed could the command to love Yahweh with all the heart (see Deut 11:1, 13, 22) be accomplished. Accordingly, Israel's fidelity to her role as sons involved more than declarative statements of privileged status. As already observed it also included a spiritual dimension.

Deuteronomy as a whole contains elements that resemble the ancient treaties between suzerains and their vassals. The list of curses and blessings in Deuteronomy 27 and 28 are examples of that. This study accepts the notion that Deuteronomy portrays Yahweh as the great suzerain who had made a covenant with his vassal, Israel, at Sinai. Suzerainty treaties and covenants was the world in which Deuteronomy was written. Furthermore, within those treaties, the concept of "father" for the suzerain was understood. When Deuteronomy presents Yahweh in terms of fatherhood, undoubtedly it had that framework in mind. However, this study has observed that the *terminology* expressing Yahweh's paternity over Israel seems more intimate than what is found in the suzerain-vassal paradigm of that day. As was noted (see, e.g., the Amarna letters) there was an element of distance between suzerains and vassals. Admittedly, one could argue that the same can be seen in the relationship between Yahweh and Israel (see Yahweh's nearness and "distance" in his theophanic manifestations at Sinai). Yet unlike the distance found in the suzerainty model, the deuteronomist suggests that another paradigm is also at work; the paradigm of a close familial relationship.

As was observed in Schloen's work, the entire political system of the ANE could be understood through the lens of a family paradigm. This raises questions, "Which paradigm is primary, the suzerainty model, or the familial model?" Asked

another way, "Is God more suzerain than he is a father, or is God more father than he is a suzerain? Only once does Deuteronomy employ the terms "father" (Deut 32:6) and "king" (Deut 33:5) for Yahweh. The writer of Deuteronomy does not suggest there is any conflict between the two paradigms; he simply inserts a few lines of information implying that God is indeed the great suzerain. However, as such he is also a loving father, progenitor, caregiver, and covenant partner of Israel. He understood the SACP of his day concerning fatherhood and masterfully and subtly blended the two paradigms. This study concludes that Deuteronomy uses the suzerainty paradigm to express Yahweh's fatherhood over Israel to the extent that it would allow (see our discussion of Deut 1; Yahweh as Commander). However, when Deuteronomy highlights the intimacy of fatherhood in terms of progenitor, caregiver, and covenant partner, it seems to push the suzerainty paradigm back to the family model where intimacy between family members is more readily seen. In essence, Deuteronomy appears to be portraying Yahweh's divine paternity over Israel in ways that the suzerainty model could not always express.

In the end, Max Black's theory of metaphor has served this study well and has provided a framework to understand better the meaning of Yahweh's fatherhood. Looking through the lens of the *system of associated common places* pertaining to the word "father" in the Ancient Near East, this study concludes that Yahweh as father in Deuteronomy is to be understood as a progenitor, caregiver, and covenant partner.

Issues for Further Study

When a study of this nature is undertaken issues surface that require more attention. However, due to the constraints placed upon this investigation, not all avenues could be pursued.

First, this study has investigated the concept of Yahweh's fatherhood from the perspective of Deuteronomy. However, as was noted, other biblical texts also label Yahweh as a divine father. Further study is still needed on those specific texts to see how *they* emphasize Yahweh's fatherhood. Is he a progenitor, caregiver, or covenant partner in other books? On the other hand, there may be some other aspect of his fatherhood that have gone unnoticed.

Second, in processing Yahweh's fatherhood in Deuteronomy, we found that more work is still needed concerning the etymology of certain words that may point toward Yahweh's fatherhood. For example, words such as רָחַם ("compassion"; Deut 13:18 [17]; 30:3; 32:36), אָהֵב ("love"; Deut 5:10, 7:7; 10:18, etc.), חֶסֶד ("lovingkindness"; Deut 5:10; 7:9, 12), and אָמַן ("faithfulness"; Deut 7:9,), need to be studied in-depth to see if a correlation can be made between them and Yahweh's fatherhood. An etymological study of these words may lead to other words that have bearing on the topic of divine paternity. This needs to be investigated.

Third, arguably, Yahweh is the host of the meal of tithes (e.g., Deut 14). Israel was to eat as families in his presence where he chose his name to dwell. Does this carry familial overtones? Can we be sure that Yahweh hosts meals as a suzerain, or does the possibility exist that he is hosting the meals from the perspective of a divine father?[10] Further study in this area would help clarify these issues.

More work is needed on the concept of Israel as son. This study presented briefly Israel's role as Yahweh's son from Deuteronomy 14. However, a broader

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[10]In Ps 23, Yahweh the *shepherd* (רָעָה) hosts the meal. He is the one who prepares the table (Ps 23:5). The image at the beginning is pastoral, but in his concluding comments, the psalmist appears to be speaking of the palace of the king.

investigation from the Old Testament might present a clearer picture concerning Israel's role as son. Does the remainder of the Old Testament shed any new light on the subject that Deuteronomy has not uncovered? As a king of Israel, what are the ramifications of being a son of Yahweh? What are the connections between sonship to Yahweh in the Old Testament and its usage in the New Testament as "sons of God?" These issues need exploring. Perhaps by investigating this, along with the other issues mentioned above, may even broaden our understanding further of the metaphorical phrase, "God is a father."

(ANE SACP FILTER)

(Personifications)
(Anthropomorphisms)
Procreator (Originator / Creator)
Adopter
Authority Figure
Disciplinarian
Cultic Leader
Decision Maker
Care-Giver
a. Teacher
b. Protector
c. Provider
e. Disciplinarian
(Capable of emotion)

Primary Subject: "Yahweh" ←

Understood Subsidiary Subject: "father" ←
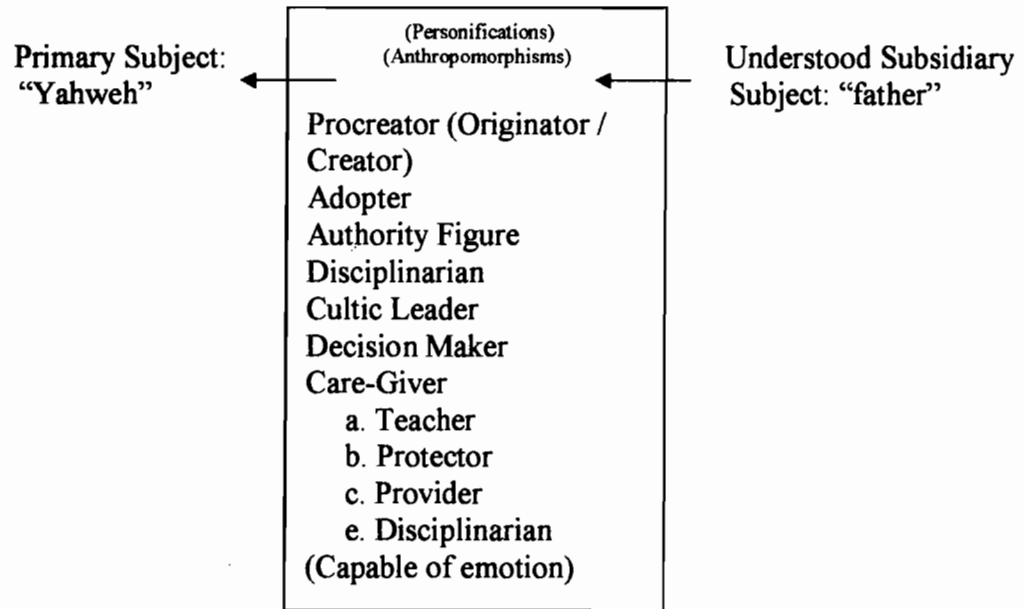
Figure A1. Metaphor: "Yahweh is a father"

Metaphorical Primary Subject	ANE SACP Filter	Subsidiary Subject

Divine Entities
1. Yahweh[1]
2. Elohim[2]
3. Gods[3]
 	
Human Entities
1. King[4]
2. Prophet[5]
3. Priest[6]
4. Military Leader[7]
5. Master / Teacher[8]
6. Patriarch / Ancestor[9]
7. Father of a Household (literal)[10]
8. Sheikh[11]
9. Administrative Official[12]
10. Originator of a Guild, Vocation, or Tribe[13]
11. An Object (e.g., pit, tree)[14]
	1. Procreator (Originator/Creator)
	2. Adopter[15]
	3. Authority Figure
	4. Disciplinarian
	5. Cultic Leader
	6. Decision Maker
	7. Care-Giver
	   a. Teacher
	   b. Protector
	   c. Provider
	8. (Capable of emotion)
		"Father"

Figure A2. The "Father" Metaphor

Table A1. Sacral Metaphorical Expressions of
"Father" in the Old Testament[16]

Scripture Reference	Speaker	Father Character	Text
Deuteronomy 32:6	Moses	Yahweh "יְהֹוָה"	Do you repay Yahweh this way, O people of foolishness and without wisdom? Is he not your Father, who created you, who made you and established you? [metaphor]
Judges 17:10	Micah	The Levite priest from Bethlehem Judah	And Micah said to him, "Dwell with me and be to me a father and a priest, and I, I will give you ten pieces of silver a year, and an order of garments." So, the Levite walked in.[17] [metaphor]
Judges 18:19	The Warriors of the tribe of Dan	The Levite priest from Bethlehem Judah	And they answered him, "Be silent! Put your hand over your mouth and come with us, and be to us a father and a priest. Is it better for you to be a priest to the house of one man, or be a priest to a tribe and clan in Israel?" [metaphor]
2 Samuel 7:14	Yahweh	Yahweh	I will be to him a father, but he will be to me a son. Whom when he commits iniquity, I will reprove with a rod of men and with strokes of the sons of man. [metaphor]
2 Kings 2:12	Elisha the prophet	Elijah the prophet	And Elisha saw, and he cried out, 'My father, my father, the chariots of Israel and his horsemen!' And he did not see him again. Then he took hold of his garment, and he tore them in two pieces. [metaphor]
2 Kings 6:21	Jehoram, king of Israel	Elisha the prophet	And the king of Israel when he saw them said to Elisha, "Shall I not surely strike them, my father?" [metaphor]
2 Kings 13:14	Joash, king of Israel	Elisha the prophet	When Elisha became sick, with a fatal illness, then Joash, the king of Israel, went down to him, and he wept over him, and he said, "My father, my father, the chariots of Israel and its horsemen!" [metaphor]

Table A1—Continued. Sacral Metaphorical Expressions of
"Father" in the Old Testament

1 Chronicles 17:13	Yahweh	Yahweh	I will be a father to him, and he will be a son to me. I shall never turn aside my loving-kindness from him, as I took it from who was before you. [metaphor]
1 Chronicles 22:10	Yahweh	Yahweh	He will build a house for my name. He will be my son, and I to him a father, and I will establish the throne of his kingdom over Israel forever. [metaphor]
1 Chronicles 28:6	God "אֱלֹהִים"	God "אֱלֹהִים"	And he said to me, "Solomon, your son, he will build my house and my courts, for I have chosen him to be my son, and I will be his father." [metaphor]
Psalm 68:6(5)	King David	God "אֱלֹהִים"	A father of the orphan, and a judge (for the) widow is God in his holy dwelling. [metaphor]
Psalm 89:27(26)	King David (see v. 20)	God "אֵל"	He will cry out to me, "My father, you (are) my God and the rock of my salvation." [metaphor]
Isaiah 9:6	The writer of Isaiah	God "אֵל"	For to us a child is born, a son is given to us, and the government will be on his shoulder. And his name shall be called wonderful counselor, mighty God, everlasting father, prince of peace. [metaphor]
Isaiah 63:16	The writer of Isaiah	Yahweh (twice)	For you are our father, though Abraham does not know us, and Israel does not recognize us. You O Yahweh are our father, our redeemer forever is your name. [metaphor]
Isaiah 64:7(8)	The writer of Isaiah	Yahweh	But now, O Yahweh, you are our father, we are the clay, and you are our potter, and we all are the work of your hand. [metaphor]
Jeremiah 2:27	Yahweh	Tree "עֵץ" (Another deity besides Yahweh)	Saying to a tree, "You are my father!" And to a stone, "You gave me birth!" For they turned their back to me, and not their faces; Yet in the time of their distress they will say, "Arise and save us!" [metaphor]

Table A1—Continued. Sacral Metaphorical Expressions of
"Father" in the Old Testament

Jeremiah 3:4	Yahweh	Yahweh	Have you not now called to me, "My father, you are a friend of my youth?" [metaphor]
Jeremiah 3:19	Yahweh	Yahweh	But I myself said, "How can I place you among my children, and give you a desirable land of beauty (among) a company of nations?" Then I said, "You will call me, 'My father,' and not turn from after me." [metaphor]
Jeremiah 31:9	Yahweh	Yahweh	With weeping they will come, and with supplications I will bring them. I will cause them to walk by my brooks of waters on a level way; they will not stumble on it for I am a father to Israel and Ephraim, which is my firstborn. [metaphor]
Malachi 1:6	Yahweh	Yahweh	"A son honors a father, and a servant his master. If I am a father, where is my honor, and if I am a master, where is my reverence?" says Yahweh of hosts to you, the priests, despisers of my name. But you say, "How have we despised your name?" [metaphor]
Malachi 2:10	Malachi the prophet	God "אֵל"	"Is there not one father for all of us? Is there not one God who created us? Why are we treacherous, each with his brother, to profane the covenant of our fathers? [metaphor]

Table A2. Translation of Deuteronomy 32:4-21

הַצּוּר תָּמִים פָּעֳלוֹ	(4)	The rock, perfect is his work
כִּי כָל־דְּרָכָיו מִשְׁפָּט		for all his ways are just;
אֵל אֱמוּנָה וְאֵין עָוֶל		a God of faithfulness, and without injustice.
צַדִּיק וְיָשָׁר הוּא:		Righteous and upright is he.
שִׁחֵת לוֹ לֹא בָּנָיו	(5)	They are corrupted, (they) are not his children,
מוּמָם		they are blemished;
דּוֹר עִקֵּשׁ וּפְתַלְתֹּל:		a crooked and twisted generation.
הֲ־לַיהוָה תִּגְמְלוּ־זֹאת	(6)	Is this the way you repay Yahweh,
עַם נָבָל וְלֹא חָכָם		O foolish and unwise people?
הֲלוֹא־הוּא אָבִיךָ קָּנֶךָ		Is he not your father who created you?
הוּא עָשְׂךָ וַיְכֹנְנֶךָ:		Did he not make you and established you?
זְכֹר יְמוֹת עוֹלָם	(7)	Remember the days of old,
בִּינוּ שְׁנוֹת דּוֹר־וָדוֹר		consider the years of generations.
שְׁאַל אָבִיךָ וְיַגֵּדְךָ		Ask your father, and he will tell you;
זְקֵנֶיךָ וְיֹאמְרוּ לָךְ:		your elders and they will say to you.
בְּהַנְחֵל עֶלְיוֹן גּוֹיִם	(8)	When the Most High gave nations their inheritance,
בְּהַפְרִידוֹ בְּנֵי אָדָם		when he separated the sons of adam;
יַצֵּב גְּבֻלֹת עַמִּים		he established the borders of the peoples
לְמִסְפַּר בְּנֵי יִשְׂרָאֵל:		by the number of the sons of Israel.
כִּי חֵלֶק יְהוָה עַמּוֹ	(9)	For the allotment of Yahweh is his people;
יַעֲקֹב חֶבֶל נַחֲלָתוֹ:		Jacob, the allotment of his inheritance.
יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר	(10)	He found him in a wilderness land,
וּבְתֹהוּ יְלֵל יְשִׁמֹן		and an empty howling desert;
יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ		he encircled him, he instructed him,
יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ:		he guarded him as the pupil/apple of his eye.
כְּנֶשֶׁר יָעִיר קִנּוֹ	(11)	Like an eagle/vulture that stirs up its nest,
עַל־גּוֹזָלָיו יְרַחֵף		hovers over its nestlings,
יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ		it spreads out its wings, it takes them,
יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ:		it lifts them on its pinions.
יְהוָה בָּדָד יַנְחֶנּוּ	(12)	Yahweh alone guides them,
וְאֵין עִמּוֹ אֵל נֵכָר:		and no foreign god is with him.
יַרְכִּבֵהוּ עַל־בָּמֳתֵי אָרֶץ	(13)	He has caused him to ride on the heights of the earth,
וַיֹּאכַל תְּנוּבֹת שָׂדָי		and he ate the produce of the field.
וַיֵּנִקֵהוּ דְבַשׁ מִסֶּלַע		He made him suckle honey from a rock,
וְשֶׁמֶן מֵחַלְמִישׁ צוּר:		and oil from a flint rock.
חֶמְאַת בָּקָר וַחֲלֵב צֹאן	(14)	Curds of cows and milk of sheep
עִם־חֵלֶב כָּרִים וְאֵילִים		with fat of lambs and rams,
בְּנֵי־בָשָׁן וְעַתּוּדִים		the young of Bashan, and goats,
עִם־חֵלֶב כִּלְיוֹת חִטָּה		with the choicest of wheat,
וְדַם־עֵנָב תִּשְׁתֶּה־חָמֶר:		and blood of grapes you drank wine.

Table A2—Continued. Translation of Deuteronomy 32:4-21

וַיִּשְׁמַן יְשֻׁרוּן וַיִּבְעָט	(15)	But Jeshurun became fat and kicked;
שָׁמַנְתָּ עָבִיתָ כָּשִׂיתָ		you were fat, you were thick, you were gorged,
וַיִּטֹּשׁ אֱלוֹהַ עָשָׂהוּ		and he forsook the God who made him,
וַיְנַבֵּל צוּר יְשֻׁעָתוֹ:		and he scorned the Rock, his salvation.
יַקְנִאֻהוּ בְּזָרִים	(16)	They made Him jealous with strange (gods);
בְּתוֹעֵבֹת יַכְעִיסֻהוּ:		with abominations they moved him to anger.
יִזְבְּחוּ לַשֵּׁדִים לֹא אֱלֹהַּ	(17)	They sacrificed to demons who were not God;
אֱלֹהִים לֹא יְדָעוּם		gods they did not know,
חֲדָשִׁים מִקָּרֹב בָּאוּ		new ones (that) came from nearby,
לֹא שְׂעָרוּם אֲבֹתֵיכֶם:		(which) your fathers did not fear.
צוּר יְלָדְךָ תֶּשִׁי	(18)	You forgot the Rock who bore you,
וַתִּשְׁכַּח אֵל מְחֹלְלֶךָ:		and you ignored the God who gave you birth.
וַיַּרְא יְהוָה וַיִּנְאָץ	(19)	And Yahweh saw and abhorred
מִכַּעַס בָּנָיו וּבְנֹתָיו		because of the provocation of his sons and daughters.
וַיֹּאמֶר אַסְתִּירָה פָנַי מֵהֶם	(20)	And he said, "I will hide my face from them,
אֶרְאֶה מָה אַחֲרִיתָם		I will see what will be their end,
כִּי דוֹר תַּהְפֻּכֹת הֵמָּה		for they are a crooked generation,
בָּנִים לֹא־אֵמֻן בָּם:		children without faithfulness.
הֵם קִנְאוּנִי בְלֹא־אֵל	(21)	They have made me jealous with no god,
כִּעֲסוּנִי בְּהַבְלֵיהֶם		and they angered me with their idols;
וַאֲנִי אַקְנִיאֵם בְּלֹא־עָם		but I will make them jealous by those who are not a people;
בְּגוֹי נָבָל אַכְעִיסֵם:		by a foolish nation I will anger them."

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[1]For references to Yahweh as father, see Appendix Table A1.

[2]For references to Elohim as father, see Appendix Table A1

[3]"*Abu*," in *CAD*, 1:71. Included in this category could also be godlike objects of worship such as the tree in Jer 2:27, as well as the many gods in the ANE.

[4]For scripture references to a king being called or referred to as "father," see Isa 22:21; 38:5; 1 Sam 24:12 (11); 2 Kgs 20:5; 2 Chr 21:12. See also "*Abu*," in *CAD*, 1:71.

[5]Elisha called Elijah "My father, my father . . ." (2 Kgs 2:12). King Joash called Elisha "My father, my father . . ." (2 Kgs 13:14). See also 2 Kgs 6:21, where the king of Israel called Elisha "My father."

[6]In Judg 17:10, Micah called the Levite priest "father." Also, in Judges 18:19, the Danites encourage the Levite priest to be a "father" and priest to their whole tribe rather than just a priest to Micah's household.

[7]In 2 Kgs 5:13, the servants of Naaman (the commander of the Syrian forces) called him "My father."

[8]The term "master" is understood here as one who is learned in his guild or business (see "*Abu*," in *CAD*, 1:67). For a list and discussion of the various entities that are called "father" in the ANE (ibid., 67-75). Teachers can also be called "father" (see David Lorton, "Legal and Social Institutions of Pharaonic Egypt," in *CANE*, 347.

[9]See Gen 17:4, 5; Josh 24:3; Isa 51:2, 58:14; Dan 11:24.

[10]This can include both a father by birth or by adoption ("*Abu*," in *CAD*, 1:67). It can also include a grandfather or parents (ibid., 67, 70-71).

[11]*Abu*," in *CAD*, 1:67.

[12]Joseph referred to himself as the "father of Pharaoh" (Gen 45:8). Yahweh spoke of Eliakim (administrator under Hezekiah) as a future "father" to Israel and Judah (Isa 22:21).

[13]See Gen 4:20, 21; 10:21; 19:37.

[14]Jeremiah 2:27 (see Appendix Table A1). See also Job 17:14, where Job states, "To the pit I have cried out, 'You are my father;' to the worm, "My mother and my sister!" It is difficult to tell what Job meant when he spoke of these base things in familial terms. Perhaps he meant that sorrow and pain were so much a part of him, as close as family. On the other hand, the all may be metaphors of death.

[15]Because of the covenantal nature of legal adoption in the ANE, this category correlates closest with the idea of "father" as a covenant partner (a concept that is discussed in chapter three).

[16]There are many references to non-sacral fatherhood in scripture, such as references to David as father to latter kings. Technically David was not their "father" but since he was Yahweh's chosen founder of Israel's kingship and the beginning of a long line of kings, he is referred to as "father". Interestingly, David addressed King Saul as "father" (1Sam 24:12 [11]), but it was probably done honorifically.

[17]Other references to a priest as a father are either employed literally or in reference to a priest in a priestly line and therefore are not included in this chart (see Exod 40:15; Lev 22:13; Num 3:4; 1 Chr 24:19).

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ABSTRACT

OUR FATHER IN HEAVEN:
THE DIMENSIONS OF DIVINE PATERNITY IN DEUTERONOMY

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This dissertation proposes that Deuteronomy portrays the role of divine paternity in three dimensions; progenitor, caregiver, and covenant partner. After presenting the history of the research in chapter 1, this study recognizes that the fatherhood of God in Deuteronomy had been largely overlooked.

Recognizing the phrase, "God is a father," to be metaphorical, this study presents a discussion on metaphorical theory in order to understand how metaphors work. Max Black's theory of interaction is accepted as a framework to understanding Deuteronomy's metaphor, "God is a father"

Chapter 3 presents an overview of fatherhood from the perspective the ANE. The purpose of the chapter is to establish a *system of associated commonplaces* concerning the word "father" in the ANE, which, in turn, helps modern readers understand the phrase, "God is a father."

This study investigates the literary and theological context of Deuteronomy 32, 1, 8, and 14 (in that order) where the fatherhood of God is revealed. Subsequently, it discusses the structure and genre of each chapter. Finally, it analyzes the verses in their context that speak of God as the father of Israel (Deut 32:6, 18; 1:31; 8:5; 14:1-2).

Chapter 4 logically begins with Deuteronomy 32, for there it reveals Yahweh as the *progenitor* of Israel. Moreover, it is the only occurrence in Deuteronomy where the word "father" is used metaphorically for Yahweh. Deuteronomy 1 reveals Yahweh as *caregiver*, as he is compared to an earthly father carrying his son. Deuteronomy 8 continues the caregiving theme in the form of Yahweh disciplining Israel for their refinement and for their good. Deuteronomy 14 presents Yahweh's fatherhood as *covenant partner*. The chapter also portrays Israel as his son, his holy people, and his special treasure. Israel's role, as son, is to obey Yahweh's commands.

The conclusion provides a summary and concluding thoughts pertaining to God's fatherhood in Deuteronomy. It affirms that Deuteronomy portrays Yahweh's divine paternity over Israel as progenitor, caregiver, and covenant partner.

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