Detailed Outline of Deuteronomy and Excurses, in Christensen, Duane L. *Deuteronomy 1:1 -- 29:1.* Word Bible Commentary, vol 6A. Dallas, TX: Word Book, 2001 (pp. lxx - cxi).

Excursus: Law, Poetry, and Music in Ancient Israel
Excursus: Deuteronomy in the Canonical Process
Excursus: The Triennial Cycle of Torah Readings in Palestinian Judaism
Excursus: The **Numeruswechsel** *in Deuteronomy*
Excursus: Holy War as Celebrated Event in Ancient Israel

Detailed Outline of Deuteronomy

I.   The eisodus into the promised land under Moses (1:1–3:22)

    A.   Summons to enter the promised land (1:1–8)

        1.   These are the words Moses spoke to all Israel (1:1–3a)

        2.   Moses spoke the Torah as God commanded him (1:3b–6a)

        3.   Moses quotes YHWH's words of command (1:6b–7)

        4.   Moses commands the people to possess the promised land (1:8)

    B.   Organization of the people for life in the land (1:9–18)

        1.   The people were too much for Moses to handle alone (1:9–12)

        2.   Moses appointed military leaders to assist him (1:13–15)

3. Moses commissioned judges to assist him (1:16–18)

C. Israel's unholy war—failure to enter the promised land (1:19–2:1)

1. Travel notice and report: from Horeb to Kadesh-barnea (1:19–20)

2. Summons to possess the land (1:21)

3. Israel's sin: they requested spies (1:22)

4. Moses' report: I sent the spies (1:23–24)

5. Report of the spies and Israel's rebellion (1:25–28)

6. Summons not to fear (1:29–31)

7. Israel's rebellion and YHWH's judgment (1:32–36)

8. Moses' report: YHWH was angry with me (1:37–39)

9. Israel's sin: they confess but act presumptuously (1:40–41)

10. Summons not to fight for the land (1:42)

11. Report and travel notice: from Kadesh to Mount Seir (1:43–2:1)

D. The march of conquest from Mount Seir to the promised land (2:2–25)

1. Travel notice: summons to journey northward (2:2–4)

2. Summons not to contend with the "children of Esau" (2:5–6)

3. A look backward: provision for forty years in the wilderness (2:7)

4. Travel notice: from Seir to the wilderness of Moab (2:8)

5. Summons not to contend with Moab (2:9–12)

6. Travel notice: crossing the Zered Valley (2:13–14a)

3. Moses commands Joshua and the people not to fear (3:21–22)

II. The essence of the covenant—Moses and the Ten Words (3:23–7:11)

    A. Transition from Moses to Joshua—"crossing over" (3:23–29)

        1. Moses sought God's favor so that he might cross over (3:23–24)

        2. Moses requested permission to cross over to "see" the land (3:25)

        3. YHWH was "cross" with Moses (3:26)

        4. Moses was permitted to "see" the land (3:27)

        5. Moses was told to command Joshua to cross over (3:28–29)

    B. Exhortation to keep the Torah—focus on the first two commandments (4:1–40)

        1. Israel's relationship with YHWH (4:1–10)

            a. Keep YHWH's commandments that you may live in the land (4:1–4)

            b. Israel's uniqueness is shown by its Torah (4:5–8)

            c. Be careful not to forget what happened at Horeb (4:9–10)

        2. Israel is to worship the Creator—not created images (4:11–24)

            a. Covenant stipulations issued at Horeb (4:11–14)

            b. No graven images in any form are allowed (4:15–18)

            c. No astral deities, for God has allotted them to other peoples (4:19)

            d. YHWH's family property and Israel's family property (4:20–22a)

            e. No images allowed, for YHWH is a jealous God (4:22b–24)

        3. The mighty acts of God in Israel's behalf (4:25–40)

        a. When you make an image, you will be scattered among the nations (4:25–28)

        b. When you seek YHWH and return, he will forgive (4:29–31)

        c. Remember what YHWH did for you in bringing you out of Egypt (4:32–34)

        d. YHWH's uniqueness is shown in the exodus-eisodus (4:35–38)

        e. Keep YHWH's commandments and live long in the land (4:39–40)

C. Transition and introduction to the Ten Words of the Torah (4:41–49)

    1. Moses set apart three cities of refuge (4:41–43)

    2. This is the Torah—recapitulation of 1:1–5 (4:44–49)**[Page lxxii]**

D. Theophany and covenant at Horeb—giving of the Ten Words (5:1–22)

    1. The first three commandments—our relationship to God (5:1–11)

        a. YHWH's covenant and theophany (5:1–5)

        b. Monotheism—the first three commandments (5:6–11)

    2. The fourth commandment—observing the Sabbath (5:12–15)

    3. The fifth through the tenth commandments—our relationship to others (5:16–21)

        a. Parental respect—commandment five (5:16)

        b. Ethical conduct—commandments six through nine (5:17–20)

        c. Prohibition of coveting—the tenth commandment (5:21)

    4. YHWH's theophany and covenant (5:22)

E. God's desire is for us to fear him by keeping the Torah (5:23–6:3)

    1. YHWH spoke to us on the mountain from the midst of the fire (5:23–24)

2. People to Moses: the fire will consume us, so you be our mediator (5:25–27)

3. YHWH's speech: I heard what the people said (5:28)

4. YHWH's wish: would that they would fear me by keeping my commandments (5:29–30)

5. YHWH's speech: let me tell you the commandments (5:31)

6. Moses to people: do what YHWH commanded me to teach you (5:32–6:1)

7. Fear YHWH by keeping his commandments (6:2–3)

F. Sermonic elaboration of the first commandments (6:4–25)

1. The great commandment is to love God (6:4–9)

2. When you enter the land, remember to fear YHWH (6:10–13)

3. Do not worship other gods, for YHWH is a jealous God (6:14–15)

4. Be careful to keep the commandments (6:16–17)

5. Drive your enemies out of the land (6:18–19)

6. When your children ask, tell them what God did for you in Egypt (6:20–23)

7. God will preserve us if we keep his commandments (6:24–25)

G. The practice of holiness in the land by keeping the Torah (7:1–11)

1. When you enter the land, destroy the "seven nations" (7:1–3)

2. The pagan peoples will turn your children from following me (7:4)

3. Remove the pagan implements of worship in your midst (7:5)

4. You are a holy people to YHWH your God (7:6)

5. YHWH redeemed you from Egypt because he loves you (7:7–8)

6.   YHWH is faithful to his covenant commitment (7:9–10)

7.   Summary: keep God's commandments (7:11)

III.   Life in the promised land—the great peroration (7:12–11:25)

    A.   You will be blessed above all the peoples if you obey (7:12–26)

       1.   When you obey, God will bless you in the land (7:12–13)

       2.   You will be blessed above all peoples (7:14–16)

       3.   Do not be afraid—God will fight for us as he did in the past (7:17–20)

       4.   God will dislodge these nations before you (7:21–24)

       5.   Do not be ensnared with graven images of false gods (7:25–26)

    B.   Remember the lessons from the wanderings in the wilderness (8:1–20)

       1.   Be careful to keep God's commandments (8:1)**[Page lxxiii]**

       2.   Remember how God humbled you to test you in the wilderness (8:2–4)

       3.   Keep God's commandments by fearing him (8:5–6)

       4.   Song of the good land (8:7–10)

       5.   Take heed not to forget God's commandments (8:11)

       6.   When you forget YHWH your God, he will humble you (8:12–16)

       7.   Remember that it is God who sustains you in the land (8:17–18)

       8.   Conclusion: if you are unfaithful to YHWH, you will perish (8:19–20)

    C.   Hear, O Israel, you are about to cross the Jordan (9:1–29)

       1.   The first three units (9:1–7)

        a.   Moses tells them that YHWH will dispossess nations in the land (9:1–3)

        b.   God did not give them the land because of their righteousness (9:4–5)

        c.   As a stiff-necked people, Israel provoked God's anger (9:6–7)

    2.   Units four through ten (9:8–29)

        a.   While Moses was on Mount Horeb, the people acted corruptly (9:8–12)

        b.   YHWH decided to destroy his stiff-necked people (9:13–14)

        c.   Moses went down, saw the golden calf, and shattered the tablets (9:15–17)

        d.   Moses prayed for the people and for Aaron on Mount Horeb (9:18–20)

        e.   Moses crushed the golden calf the people had made (9:21)

        f.   The people of Israel were rebellious from the first (9:22–25)

        g.   Moses interceded for the people of Israel in times past (9:26–29)

D.   At that time YHWH spoke the Ten Words (10:1–7)

    1.   Moses replaced the tablets and made an ark to hold them (10:1–3)

    2.   God wrote Ten Words on the tablets; Moses put them in the ark (10:4–5)

    3.   Israel journeyed on; Aaron replaced by his son Eleazar (10:6–7)

E.   At that time YHWH set apart the tribe of Levi (10:8–11)

    1.   YHWH set apart the tribe of Levi to minister to him (10:8–9)

    2.   YHWH heard the prayer of Moses for the people (10:10–11)

F.   Love God and remember what he did for you in the wilderness (10:12–11:9)

    1.   God requires that you love him by keeping his commandments (10:12–13)

      2.   God chose you and your children above all peoples (10:14–15)

      3.   Circumcise the foreskins of your hearts; love the sojourner (10:16–19)

      4.   Love YHWH your God by keeping his commandments (10:20–11:1)

      5.   Your children do not know what God did in the exodus (11:2–4)

      6.   Your eyes have seen what God did for you in the wilderness (11:5–7)

      7.   Keep the commandments that you may live long in the land (11:8–9)

  G.   If you love God, you will possess the promised land (11:10–25)

      1.   The land you are entering is not like the land of Egypt (11:10)

      2.   YHWH is the one who takes care of the land you are entering (11:11–12)

      3.   If you obey these commandments, God will bless you in the land (11:13–15)

      4.   Keep these words before you, and do not serve other gods (11:16–19)

      5.   Keep these commandments before you, and remain in the land (11:20–21)**[Page lxxiv]**

      6.   If you keep this commandment, you will dispossess nations (11:22–23)

      7.   All of the land on which your foot treads will be yours (11:24–25)

IV.   Laws on human affairs in relation to God (11:26–16:17)

  A.   Covenant renewal under Moses in Moab and Joshua at Shechem (11:26–32)

      1.   Israel's choice: blessing or curse (11:26–28)

      2.   A ceremony of blessing and cursing on Mounts Gerizim and Ebal (11:29–30)

      3.   Introduction to the laws (11:31–32)

  B.   Laws that ensure exclusive worship of YHWH—no idolatry (12:1–13:19 [Eng. 18])

1. Destroy pagan shrines and worship YHWH alone (12:1–7)

   a. Summary heading: these are the statutes and judgments (12:1)

   b. Destroy pagan shrines and worship at the place YHWH chooses(12:2–5)

   c. Offer sacrifices and eat them there before YHWH (12:6–7)

2. Worship YHWH with your offerings at the central sanctuary (12:8–12)

   a. Do not simply do what is right in your own eyes (12:8–9)

   b. Rejoice there with your offerings, sacrifices, and tithes (12:10–12)

3. Sacred and secular slaughter in ancient Israel (12:13–28)

   a. When you slaughter at home, pour the blood on the ground (12:13–16)

   b. Tithes and sacrifices to be eaten only at the chosen place (12:17–19)

   c. You may eat meat at home but not the blood (12:20–28)

      i. Slaughter of animals for food is permitted in your towns (12:20–22)

      ii. Do not eat the blood—pour it out in the proper manner (12:23–27)

      iii. Do what is right in the eyes of YHWH (12:28)

4. Shun Canaanite religious practices (12:29–13:1 [Eng. 12:29–32])

   a. Do not worship the gods of the Canaanitees (12:29–31)

   b. Canonical sanctions: do only what YHWH commands (13:1 [12:32])

5. Idolatry is a capital offense, so purge the evil from your midst (13:2–19 [Eng. 13:1–18])

   a. Idolatry instigated by a prophet or a dreamer of dreams (13:2–6 [Eng. 1–5])

   b. Idolatry instigated by a close relative or dear friend (13:7–12 [Eng. 6–11])

4. Summary: do not appear empty-handed at the three festivals (16:16–17)

V. Laws on leadership and authority in ancient Israel (16:18–21:9)

    A. Laws on justice and forbidden worship practices (16:18–17:13)

        1. Appointment of judges and forbidden worship practices (16:18–17:1)

            a. Appoint judges and officials to seek justice in local courts (16:18–20)

            b. Do not erect an *asherah* or sacred pillar beside YHWH's altar (16:21–22)

            c. Do not sacrifice a blemished animal to YHWH (17:1)

        2. Law on idolatry within the gates of local towns (17:2–7)

        3. Law of the central tribunal—a court of referral (17:8–13)

    B. Law of the king (17:14–20)

    C. Law of the Levitical priests (18:1–8)

        1. YHWH is Levi's inheritance (18:1–2)

        2. The priests' portion from the sacrifices and firstfruits (18:3–5)

        3. Local Levites are free to minister at the central sanctuary (18:6–8)

    D. Law of the prophets (18:9–22)

        1. There shall be no false prophets in your midst (18:9–13)

        2. God will raise up true prophets in Israel (18:14–15)

        3. The people of Israel requested prophetic mediation at Horeb (18:16)

        4. The word of YHWH: "I will raise up true prophets in Israel" (18:17–20)

        5. How to discern the true prophet: his word comes to pass (18:21–22)

1. Treatment of the body of an executed criminal (21:22–23)

2. Three laws on "true religion"—loving your neighbor as yourself (22:1–5)

   a. Returning lost animals and other property (22:1–3)

   b. Assisting your neighbor with fallen pack animals (22:4)

   c. Not wearing clothing of the opposite sex (22:5)

3. Not capturing a mother bird along with her young (22:6–7)

4. Five laws on "true religion" and illicit mixtures (22:8–12)

   a. Building a parapet on the roof of one's house (22:8)

   b. Forbidden combinations of seed (22:9)

   c. Forbidden combination of animals in plowing: ox and ass (22:10)

   d. Forbidden combination in textiles: wool and linen (22:11)

   e. Wearing tassels on garments (22:12)

C. Seven laws on marriage and sexual misconduct (22:13–23:1)

   1. Two laws on premarital unchastity (22:13–21)

      a. False accusations of premarital unchastity—the man is fined (22:13–19)

      b. True accusations of premarital unchastity—the woman shall die (22:20–21)

   2. Two laws on adultery (22:22–24)

      a. Adultery with a married woman—both parties shall die (22:22)

      b. Adultery with an engaged virgin (22:23–24)

   3. Two laws on rape (22:25–29)

   a. Rape of an engaged virgin (22:25–27)

   b. Rape of an unengaged virgin (22:28–29)

  4. Prohibition of marrying one's father's wife (23:1 [Eng. 22:30])

 D. Seven laws on "true religion" (23:2–26 [Eng. 1–25])

  1. Admission to the assembly of YHWH (23:2–9 [Eng. 1–8])

   a. Restrictions on entry into the assembly of YHWH (23:2–3 [Eng. 1–2])

   b. Exclusion of the Ammonites and Moabites (23:4–7 [Eng. 3–6])

   c. Inclusion of the Edomites and Egyptians (23:8–9 [Eng. 7–8])

  2. The sanctity of the military camp (23:10–15 [Eng. 9–14])

  3. Two laws on "true religion" (23:16–19 [Eng. 15–18])

   a. Asylum for fugitive slaves (23:16–17 [Eng. 15–16])

   b. Prohibition of "holy prostitution" (23:18–19 [Eng. 17–18])

  4. Three more laws on "true religion" (23:20–26 [Eng. 19–25])

   a. Prohibition of lending at interest (23:20–21 [Eng. 19–20])

   b. Timely fulfillment of vows made to YHWH (23:22–24 [Eng. 21–23])

   c. The right to eat from a neighbor's unharvested crops (23:25–26 [Eng. 24–25])

 E. Sixteen laws on marriage, war, and "true religion" (24:1–25:19)

  1. On restoring a marriage if one's former wife has remarried (24:1–4)

  2. Deferral of new husband from military service (24:5)

  3. Taking a millstone as distrained property (24:6)

a. Moses and the elders command the people to keep the commandment (27:1)

b. Write the Torah on plastered stones on Mount Ebal (27:2–4)

c. Erect the altar of YHWH on Mount Ebal and offer sacrifices (27:5–7)

d. Write the Torah on plastered stones "very plainly" (27:8)

e. Moses' pronouncement and summation (27:9–10)

2. Positioning of the tribes at Shechem and a litany of curses (27:11–26)

a. Positioning on Mounts Gerizim and Ebal and the first curse (27:11–15)

b. Four curses on social sins from Mount Ebal (27:16–19)

c. Four curses on sexual sins from Mount Ebal (27:20–23)

d. Two curses on social sins from Mount Ebal (27:24–25)

e. Final curse on those who do not keep the words of this Torah (27:26)

D. If you keep covenant (28:1–69 [29:1])

1. Blessings for obedience and curses for disobedience (28:1–19)

a. Six covenant blessings (28:1–6)

b. Promises expanding on the blessings (28:7–10)

c. The threefold blessing: progeny, livestock, and produce (28:11)

d. Promises expanding the blessings (28:12–14)

e. Six covenant curses (28:15–19)

2. Covenant curse—expanded description of future disaster (28:20–69 [Eng. 29:1])

a. First expansion: pestilence, famine, and disease (28:20–31)

       i.   General theme: curse, confusion, and cumbrance (28:20)

      ii.   Seven afflictions from pestilence (28:21–22)**[Page lxxviii]**

     iii.   Destruction by famine and the sword (28:23–26)

     iv.   Seven more afflictions ("boils of Egypt") (28:27–29)

      v.   Violent loss of family, home, and property (28:30–31)

  b.   Second expansion: oppression, exile, and slavery (28:32–44)

       i.   Oppression that produces insanity (28:32–34)

      ii.   Afflictions of disease ("boils [like Job]") (28:35)

     iii.   Exile from the land of Israel (28:36–37)

     iv.   Afflictions of pestilence and war (28:38–42)

      v.   Impoverishment and debt (28:43–44)

  c.   Third expansion: utter privation in siege warfare (28:45–57)

       i.   These curses will pursue you until you are destroyed (28:45)

      ii.   Israel's utter privation—"in want of all things" (28:46–48)

     iii.   Military siege and the undoing of God's blessing (28:49–52)

     iv.   A gruesome climax: cannibalism (28:53–57)

  d.   The complete reversal of Israel's history (28:58–68)

       i.   You will experience the "plagues" of Egypt (28:58–61)

      ii.   Your numbers will be decimated (28:62)

     iii.   YHWH takes delight in destroying you (28:63)

YHWH will scatter you among the nations (28:64–65)

      v.	YHWH will make you "return to Egypt" (28:66–68)

  e.	Summation: "These are the words of the covenant" (28:69 [Eng. 29:1])

E.	Remembering the past: the *magnalia Dei* (29:1–8 [Eng. 29:2–9])

  1.	YHWH's mighty acts in Egypt (29:1 [Eng. 2])

  2.	Israel's lack of understanding (29:2–3 [Eng. 3–4])

  3.	YHWH's provisions for forty years in the wilderness (29:4–5 [Eng. 5–6])

  4.	The conquest and settlement of Transjordan (29:6–7 [Eng. 7–8])

  5.	Summary command to keep the terms of the covenant (29:8 [Eng. 9])

VIII.	Appeal for covenant loyalty (29:9 [Eng. 10]–30:20)

A.	The covenant is binding on future generations too (29:9–14 [Eng. 10–15])

B.	Those with reservations about keeping the covenant are warned (29:15–20 [Eng. 16–21])

C.	Exile from the land foretold for breaking the covenant (29:21–27 [Eng. 22–28])

D.	Secret and revealed things: "Do all the words of this Torah!" (29:28 [Eng. 29])

E.	Possibility of restoration: when you return, God will return (30:1–10)

  1.	The possibility of returning to YHWH is there (30:1–5)

  2.	When you return, God will return the covenant blessings (30:6–10)

F.	God's commandments are doable (30:11–14)

G.	The choice before you is between life and death—choose life (30:15–20)

  1.	I have set before you the choice between life and death (30:15–18)

1. First Cycle: God's blessing of Israel in times past (32:1–14)

   a. God's justice and Israel's disloyalty (32:1–6)

   b. Past blessing: God's benefactions in the exodus and the eisodus (32:7–14)

2. Second cycle: Israel's sin provokes God's anger (32:15–29)

   a. Israel's disloyalty: they forsook the God who made them (32:15–18)

   b. God's decision to punish Israel (32:19–25)

   c. God's mercy: he chooses to limit Israel's punishment (32:26–29)

3. Third cycle: God's punishment and salvation (32:30–43)

   a. God's "vengeance"—punishment and salvation (32:30–35)

   b. God's plan to deliver Israel (32:36–43)

B. Moses' final charge to "all Israel" (32:44–47)

C. YHWH's command to Moses to climb Mount Nebo to "see" the land (32:48–52)

XI. Moses' blessing, death, funeral, and necrology (33:1–34:12)

A. First stanza of an ancient hymn: YHWH's protection and provision (33:1–5)

B. Moses' testamentary blessing on the twelve tribes (33:6–25)

   1. Reuben and Judah (33:6–7)

   2. Levi, with the first apostrophe (33:8–11)

   3. Benjamin (33:12)

   4. Joseph (Ephraim and Manasseh) (33:13–17)

   5. Zebulun and Issachar (33:18–19)

6.   Gad, with the second apostrophe (33:20–21)

7.   Dan, Naphtali, and Asher (33:22–25)

C.   Second stanza of an ancient hymn: Israel's security and blessing (33:26–29)

D.   Death of Moses and transfer of leadership to Joshua (34:1–12)

1.   Moses ascends Mount Nebo to "see" the whole of the land (34:1–4)

2.   Death and burial of Moses (34:5–6)

3.   Moses is one hundred and twenty years old when he dies (34:7–8)

4.   Joshua replaces Moses as leader (34:9)

5.   There has never been another prophet like Moses (34:10–12)

Excursuses

[Page lxxx] *Excursus: Law, Poetry, and Music in Ancient Israel*

As Bishop Robert Lowth noted two hundred years ago (*Lectures on the Sacred Poetry of the Hebrews,* tr. G. Gregory [London: Chadwick, 1815] 54–55), the law codes throughout the Mediterranean world were sung at the festivals in antiquity.

It is evident that Greece for several successive ages was possessed of no records but the poetic: for the first who published a prose oration was Pherecydes, a man of the Isle of Syrus, and the contemporary with King Cyrus, who lived some ages posterior to that of Homer and Hesiod: somewhat after the time Cadmus the Milesian began to compose history. The laws themselves were metrical, and adapted to certain musical notes: such were the laws of Charondas, which were sung at the banquets of the

Athenians: such were those which were delivered by the Cretans to the ingenuous youth to be learned by rote, with the accompaniments of musical melody, in order that by the enchantment of harmony, the sentiments might be forcibly impressed upon their memories. Hence certain poems were denominated *nomoi* which implied convivial or banqueting songs, as is remarked by Aristotle; who adds, that the same custom of chanting the laws to music, existed even in his own time among the Agathyrsi.

The law book we call Deuteronomy was in the hands of the Levites (Deut 17:18), who were commanded by Moses to proclaim it at the Feast of Booths (31:9). Though we do not know the precise nature of this proclamation of the law, which was handed down within Levitical circles, it is likely that it was sung and that this greater "Song of Moses" **[Page lxxxi]** (i.e., the entire book of Deuteronomy) was taught to the people.

When J. van Goudoever commented that Deuteronomy is "the most liturgical book of the Bible" (in *Das Deuteronomium,* ed. N. Lohfink [1985] 148), he described the function of the book within a larger cultic pattern in ancient Israel—"as the Testament of Moses, to be read in preparation for the Passover" in Josh 5. In short, the Torah itself is a Passover story, which is made up of three Passovers: in Egypt (Exod 12), in the wilderness at Sinai (Num 9), and in the promised land (Josh 5). This tradition of three Passovers is the basis of the "Poem of the Four Passovers," known within both the Jewish and the Samaritan traditions. This observation bears witness to the memory of the original form and function of the book of Deuteronomy, which is captured in the descriptive phrase "A Song of Power and the Power of Song" in ancient Israel.

J. Lundbom apparently intuited at least part of the picture in his suggestion that it was the "Song of Moses" (Deut 32), rather than the entire book of Deuteronomy, that was found in the temple in Jerusalem during the reign of King Josiah ("The Lawbook of the Josianic Reform," *CBQ* 38 [1976] 293). As the most archaic material in the book of Deuteronomy, this official "Song of Moses" dates from the premonarchic era of ancient Israel in essentially its present form. But that song was imbedded in a much larger "Song of Moses," which we now call the book of Deuteronomy. For generations this song was recited in Levitical circles as a primary means of religious education. Eventually it was put in written form and promulgated in Jerusalem as part of a reform movement in the days of King Josiah. Within that movement, Deuteronomy became the center of a canonical process that eventually produced the Hebrew Bible as we now know it. That canonical text was recited within the musical tradition of the Second Temple in Jerusalem. The memory of that tradition is still reflected in the Masoretic accentual system of the Hebrew Bible, which is examined in detail throughout this commentary.

For centuries now the mainstream of the scholarly community has virtually ignored the Masoretic accentual system so far as detailed analysis and commentary on the text of the Hebrew Bible is concerned. Though there has been fairly widespread agreement that the system is essentially a form of musical notation of some sort, the consensus has been that, whatever the system represents, it is medieval in origin and imposed on the Hebrew text—perhaps as a form of chant to recite the text in a liturgical setting. After all, the so-called tropes of this Masoretic system are still used to instruct those who cantillate the text within synagogal traditions. The

French musicologist Suzanne Haïk-Vantoura has championed the idea that these cantillation signs represent an ancient tradition of musical interpretation, which predates the Masoretes by a millennium, or more (see the American edition of her book, *The Music of the Bible Revealed*, tr. D. Weber, ed. J. Wheeler [Berkeley: BIBAL Press, 1990]).

Haïk-Vantoura argues convincingly that the Masoretes did not invent the musical tradition reflected in their sophisticated system of notation. They merely fixed a once living tradition in written form in order to preserve it for all time. The source of their knowledge was apparently the so-called Elders of Bathyra, certain sages among the predecessors of the Karaite community during the first century C.E. (see Paul Kahle, *The Cairo Geniza*, 2nd ed. [New York: Praeger, 1959] 82–86 and 103).

Haïk-Vantoura attempts to recover the actual melodies of what she believes were part of the text of the Hebrew Bible in the period of the Second Temple in ancient Israel, which the Masoretes themselves only partially understood. Though they were aware that the system represented a rich musical heritage, they were apparently not musicians. Consequently, they focused their attention primarily on the linguistic features of that system and used it to work out elaborate grammatical treatises on the accentual system they had inherited.

The analysis presented in detail in this commentary does not presuppose the work of S. Haïk-Vantoura. The method of prosodic analysis used here was developed completely independent of her work. It is essentially a form of rhythmic analysis that combines the two dominant methods of Hebrew metrical study currently practiced within the field of OT studies: a quantitative assessment of the length of individual lines, in terms of mora count; and the careful study of the distribution of accentual stress units, as marked by the so-called disjunctive accents, following the system of the Polish linguist Jerzy Kurylowicz (see his *Studies in Semitic Grammar and Metrics,* Prace Jezykoenawcze 67 [London: Curzon, 1973]).

The traditional approach to Hebrew meter remains the Ley-Sievers method, **[Page lxxxii]** which focuses on patterns of word stress within given poetic lines (see W. H. Cobbs, *A Criticism of Systems of Hebrew Metre: An Elementary Treatise* [Oxford: Clarendon, 1905] 83–107, 169–84). Kurylowicz has suggested an important modification to this approach that is followed here. As he puts it: "Parallelism of members etc. are adornments proper to poetic style, but must be left out of consideration in the analysis of metre" (*Studies in Semitic Grammar and Metrics,* 176). This statement needs qualification, since it is only with meter in the sense of rhythm in terms of accentual "beats" within a given line that "parallelism of members" is not significant. Some aspects of parallelism can be described quantitatively through a second metrical approach to be described below. By paying careful attention to the diacritical marks of the Masoretic accentual system, Kurylowicz has devised a system of "Syntactic Accentual Meter" (the description is that of Tremper Longman III, "A Critique of Two Recent Metrical Systems," *Bib* 63 [1982] 238). In short, he counts syntactic units rather than individual words.

A second approach to the study of Hebrew meter in vogue at the present time focuses on the length of poetic lines in terms of counting syllables. Though this particular approach does produce interesting, and often persuasive, insights into the prosodic

structure of some texts, the method itself is in need of refinement. Since counting syllables is essentially a means of assessing the length of poetic lines rather than the rhythmical manner in which those same lines were spoken or sung, there is no inherent reason to see the method of syllable counting as in opposition to that of stress counting. The presence of "parallelism of members" in Hebrew poetry does produce quantitative parallelism that can often be shown by counting syllables, regardless of how the rhythmic stresses of that particular line were read. But since the Hebrew language makes a distinction between long and short vowels, there is a need to modify such an approach if one hopes to assign meaningful numbers to the relative length of particular lines, especially if such numbers are to represent a measure of the length of time used in speaking or singing those lines in the manner intended by the author.

The most useful approach to measuring the length of lines in Hebrew poetry is that of counting morae, i.e., the length of time used in saying or singing the simplest syllable from a phonetic point of view. Though this particular approach to scanning Hebrew poetry has been around a long time, it has not been the subject of serious discussion in recent years. It was a dominant approach in German scholarship from the middle of the seventeenth to the early nineteenth century (see B. Pick, "The Study of Hebrew among Jews and Christians," *BSac* 42 [1885] 490–93). The most prevalent of the early advocates were such scholars as J. Alting (1608–79) and J. A. Danz (1654–1727), who gave their names to this approach, the "Alting-Danzian System," which survived into the nineteenth century. B. Spinoza (1677) was an advocate of this approach, as were such scholars as H. B. Starke (1705), J. W. Meiner (1748, 1757), and J. F. Hirt (1771). Nineteenth-century "Metriks" who counted morae included J. Bellermann (1813), J. Saalschütz (1825), and H. Grimme (1903). The basic problem with these early approaches to counting morae is that the system was applied to the wrong ends and became much too complex and overly refined. There is no need to take into account the consonants, nor is there any reason to break down the possibilities into the four categories commonly listed. As with similar scanning devices in other modern languages where vowel length is significant, it is sufficient to ascribe individual **[Page lxxxiii]** syllables to one of two categories—either phonetically short or long, assigning a count of one for the former and two for the latter.

The system of counting morae is foundational to the present analysis of the Hebrew text of Deuteronomy. It is by this means that the prosodic units were determined as well as the boundaries between them. It is at this point that the syntactic accentual method of Kurylowicz was introduced to determine the rhythmic structure. The two approaches were found to complement each other. Together they constitute a system that is the basis of a structural analysis of the entire book of Deuteronomy. The end result is remarkable in that the structural patterns that emerge also provide a fresh glimpse into some of the theological concerns of the author(s) of the book of Deuteronomy as reflected in the architectural design of the "poetic composition" taken as a whole.

The rules for counting both morae and syntactic-accentual stress units may be summarized as follows:

RULES FOR COUNTING MORAE

1. Short vowels that are counted as one mora include the standard short vowels *i e a o u* and the reduced vowels, i.e., the vocal

šĕwâ and the composite *šĕwâ.*

2. Long vowels that are counted as two morae include the unchangeable long vowels *î ê ô û* and normally the changeable long vowels *ē ā ō* as well.

3. The furtive *pataḥ* is counted as one morae, i.e., *šāmōǎʾ* (Deut 1:16—five morae).

4. In propretonic position the changeable long *ō* is considered short when followed by a long vowel and is counted as one mora, i.e., *šopṭêkem* (Deut 1:16—four morae).

5. Postaccentual *qāmeṣ* in nonverbal situations is considered short and counted as one mora, i.e., *láylah* (two morae) or *midbārah* (four morae).

6. The *šĕwâ* following the *waw*-conjunction is considered vocal and is counted as one mora.

7. Vowels within a final *kaph* or *nun* are counted as one mora.

8. The final *qāmeṣ* in the second-person singular of verbal forms in the perfect tense is counted as long (two morae) when the form in question has a disjunctive accent mark on that particular syllable in MT. Elsewhere it is considered short (one mora).

RULES FOR COUNTING SYNTATCTIC-ACCENTUAL STRESS UNITS

1. The boundaries of the syntactic-accentual units are normally marked by the appearance of one of the eighteen disjunctive accents (distinctive *vel domini*) as listed on the insert to *BHS*.

2. At times the versification of the MT may be in error. In such cases the *ṭipḥāʾ* governed by the *sillûq* (or *ʾatnāḥ*) may not be disjunctive.

3. Textual problems almost inevitably result in a disturbance of the distribution of the disjunctive accents.

4. There is apparently some inconsistency in the use of *yĕtîb* in monosyllabic particles when followed by the *zāqēp̄ qāṭôn*. In some cases it is to be taken **[Page lxxxiv]** as the conjunctive accent *mahpāk*, which shares the same sign though in a different position.

5. The accent *paṣṭāʾ* followed by *zāqēp qāṭôn* is sometimes to be read as conjunctive rather than disjunctive.

There is a rather fluid line between poetry and prose in the Hebrew Bible, as I have argued elsewhere (see "Prose and Poetry in the Bible: The Narrative Poetics of Deuteronomy 1, 9–18, " *ZAW* 97 [1985] 179–89). Poetic features such as inclusio, concentric framing devices, and inversion throughout the book of Deuteronomy are familiar. At the same time, the text is clearly written in a rhythmic form that displays studied parallelism at higher levels of analysis. And yet, having said all this, it remains clear that we have in Deuteronomy a "prose" text in relation to the lyric poetry of the Psalter. Or should we say that "prose" in this context is but a lower form of "heightened language," which might be more adequately described as didactic poetry?

It should be noted that music and poetry are a common medium for transmitting cultural tradition among virtually all so-called preliterate peoples. In light of this fact some missionaries and administrators of mission agencies are beginning to ask new questions about the translation of the Bible into previously unwritten languages. The model of the Wycliffe Bible translator has been seriously challenged in recent years, from within the very ranks of those translators themselves, as the most effective means of communicating the word of God in such situations. Should an individual scholar give virtually a lifetime to the tedious task of reducing such a language to written form in order to translate the Bible into one more of the two thousand such languages that exist to the present time? Where this has been done, the Bible sometimes remains an external artifact that never really becomes a vital part of the cultural tradition of such tribal groups. Would it not be better to translate the Bible into media already present in such societies for the transmission of culture, namely into their own forms of music? Recent experiments with the oral communication of the Scripture in sub-Saharan Africa, as reported by Herbert Klem (*Oral Communication of the Scriptures: Insights from African Oral Art* [Pasadena: William Carey Library, 1982]), suggest a positive answer to this question. Moreover, it may well be that these very experiments provide a closer analogue to the actual historical situation in ancient Israel than the several models advanced in recent years within the mainstream of the academic study of the Bible.

In short, Deuteronomy is best explained as a didactic poem, composed to be recited publicly to music in ancient Israel within a liturgical setting. The book is primarily a work of literary art designed to transmit a canonical body of tradition as effectively as possible to a given people. It was composed for oral recitation and, as the models in the field of ethnomusicology suggest, was no doubt composed with music as an essential aspect of the tradition itself. Moreover, as a work of literary art, the book of Deuteronomy was consciously composed in what some would call an "epic style," which is similar in its structural features to other epic texts in the world of ancient Near Eastern and classical literatures. Thus we ought not to be surprised to find concentric structural features, which are also the subject of investigation on the part of students of such classics as Homer's *Iliad* and Virgil's *Aeneid*. And indeed such features are present in the biblical text, **[Page lxxxv]** as witnessed by the spate of such observations emerging in our discipline in recent years.

It should also be noted that concentric structural features are not only characteristic of liturgical expression, from so-called primitive peoples to the celebration of the Roman Catholic mass; they are also common to both musical composition and epic

literature in general. A particularly striking example of such concentric structures in music is illustrated by a recent symphony by A. Panufnik, which was commissioned by the Boston Symphony Orchestra as part of its centennial celebration (see D. Christensen, "Andrzej Panufnik and the Structure of the Book of Jonah: Icons, Music and Literary Art," *JETS* 28 [1985] 133–40). The composer explained in detail in the program for that occasion an intricate concentric design based on the number eight—since this was his eighth symphony. Such structuring devices are one of the means of achieving that feeling of balance and symmetry that is an essential aspect of making art appear beautiful to both the ear and the eye. The astute observer of modern cinematography will be struck with how well some of our modern filmmakers have mastered this same technique in the composition of another art form for popular consumption.

When one realizes the essential "musical" quality in the rhythmic structure of the Hebrew text of Deuteronomy, it is useful to think through the implications this has for the traditional question of Mosaic authorship (see D. Christensen and M. Narucki, "The Mosaic Authorship of the Pentateuch," *JETS* 32 [1989] 465–71). Since Deuteronomy was probably performed and sung in liturgical settings in ancient Israel, its form is essentially poetic. This fact suggests something about the very nature of Scripture and points to a hermeneutic whose comprehension supports Mosaic authorship. Poetry is the ideal tool for theology. It is a way of seeing that is not just a system for interpretation but a way of life, a way of making present that which lies beyond the bounds of human experience and understanding.

When it comes to ascribing authorship of sacred tradition within a worshiping community of faith, we should be careful that we do not say more than we mean. When Robert Robinson wrote the words of the hymn, "Come, Thou Fount of Every Blessing," almost two hundred years ago, the second stanza began with "Here I raise mine Ebenezer." In the hymnal used in the First Baptist Church of Richmond, California, the words are "Here I raise to Thee an altar" (*Praise—Our Songs and Hymns* [Grand Rapids, MI.: Zondervan, 1983] 35). We can understand why the editors of this particular hymnal made the change. The reference to the story of Ebenezer in 1 Sam 7 is not as familiar to the average worshiper today as it was two hundred years ago. But at the top of the page the author of the hymn is still Robert Robinson. Did he write the hymn as it stands in this popular hymnal? Well, yes and no. He is the author of the hymn, though all the individual words we sing are not his—at least not in the manner in which he originally composed them.

My research in Deuteronomy suggests that the Hebrew text in its present form, as preserved by the Masoretes, is a musical composition. The cantillation tradition in the synagogues preserves accurate memory of the original performance of the text during the period of the Second Temple in Jerusalem, and perhaps earlier, if S. Haïk-Vantoura is correct. In short, though details in her **[Page lxxxvi]** decipherment of the musical information preserved in the accentual system of the Hebrew Bible may change with further research, much of Haïk-Vantoura's work is likely to stand the test of time. The Bible as we have it is not a collection of independent books, which certain scribes in antiquity gathered together into a library. It is a single book, by a single author—if we are to give credence to the common affirmation in public worship that it is the Word of God. That being the case, we can now say much more than did our predecessors about the canonical process that brought the book to us.

The book of Deuteronomy was the center of a complex process of canonical activity, from at least the time of Josiah to the dedication of the Second Temple in Jerusalem at the end of the sixth century B.C.E. In my own opinion, the book of Deuteronomy enjoyed generations of use within public worship in ancient Israel, in the hands of Levitical singers in ancient Israel, *before* its use at the center of canonical activity in the time of Josiah. That canonical process included much more than the mere compilation of the Pentateuch. It also included the Former Prophets, or what some would call the Deuteronomic History, within a larger canonical entirety that D. N. Freedman has called the "primary history" (*IDBSup* 131–32). It may have included both the Latter Prophets and the Writings as canonical categories as well, though perhaps not in the form we now know.

T. Georgiades, a music historian, has shown convincingly, at least for ancient Greek literature, that the distinct concepts of music and poetry as we understand them were not known in antiquity: "The ancient Greek verse line was a singular formation for which there is no analogy in Western Christian civilization. It was, if you will, music and poetry in one, and precisely because of this it could not be separated into music and poetry as two tangibly distinct components. For this particular vehicle of meaning the Greeks, however, had a special term, μουσική" (*Music and Language: The Rise of Western Music as Exemplified in Settings of the Mass* [Cambridge: Cambridge UP, 1982] 6). The work of Haïk-Vantoura is built on the same observation. Like ancient Greek literature, the Hebrew Bible emerged in the form of μουσική—a combination of music and language.

In a fundamental sense, then, the book of Deuteronomy in its entirety may be described as poetry in the broadest sense. Though it contains a lyric "Song of Moses" (chap. 32), most of the book is in the form of didactic poetry of a lesser nature so far as heightened speech goes. The composer of the original was Moses, but the text as we have it enjoyed a life of its own for generations within the public worship of ancient Israel. Like Robert Robinson's hymn, individual words no doubt changed in usage through time. Indeed, the very structure of the greater "Song of Moses," which we now call the book of Deuteronomy, may have changed as it developed in public performance by a long line of singers in the festivals and in Levitical circles of ancient Israel through hundreds of years. The concentric structural patterns, found at virtually all levels of analysis, bear witness to its tightly woven composition. That structure points to an author. On one level of observation that author is Moses, who composed the original Torah in musical form. But on another level the author is God himself, at work through that long chain of poet-prophets, like Moses, in ancient Israel who recited this text in public worship and who made it the center of an elaborate canonical **[Page lxxxvii]** process that gave us the Bible itself as the Word of God (see D. L. Christensen, *The Completed Tanakh: The Canonical Process in Ancient Israel and Early Christianity* [Columbus, GA: Christian Life Publications, 2000]).

Excursus: Deuteronomy in the Canonical Process

Some scholars have observed that the Pentateuch was shaped, at least in part, for liturgical reading. E. Gerstenberger seems to

have caught a glimpse of this phenomenon for the book of Leviticus when he notes that "Leviticus is not a 'book' at all, but rather a fairly artificial excerpt from a larger narrative and legislative work, sewn together like a patchwork quilt from many different, individual pieces" (*Leviticus: A Commentary,* OTL, tr. D. W. Stott [Louisville: Westminster, 1996] 2). Gerstenberger is correct in observing that "the emergence of this sort of 'book' must be sought rather in the liturgical use of the sacred texts, which went on for centuries" (p. 3). Though he insists that "we must decisively distance ourselves from what is for us the self-evident notion that the biblical books were written down in a single sweep by one or only a few authors" (p. 3), his observations in fact seem to point in that very direction. His analogy of "growth rings," like that of a tree, falls far short of the mark. Symphonies do not grow through time like trees in a forest, "altered according to their use by a certain group of people." Symphonies are the product of the creative genius of individual composers, under the inspiration of the Spirit of God. They may be shaped by the "collective unconscious" of a given people in their very composition, but it is the creative personality of an **[Page lxxxviii]** individual artist that gives specific shape to any work of art. And, as a literary work of art, Deuteronomy appears to be much like a symphony in its essential nature.

E. T. Mullen has also caught a glimpse of the liturgical shaping of the Pentateuch in his book *Ethnic Myths and Pentateuchal Foundations: A New Approach to the Formation of the Pentateuch,* Semeia Studies (Atlanta: Scholars Press, 1997). But once again, his own presuppositions regarding the canonical process from the time of Ezra on lead him to conclusions much like those of Gerstenberger, in which he credits creativity to some amorphous community of faith. Virgil did not create the content of *The Aeneid* out of nothing. Its content was part of the collective awareness of the Roman people, but it is impossible to conceive of the completed work of literary art we know as *The Aeneid* without Virgil. The same is true of *The Iliad* and *The Odyssey* of Homer. The Finnish epic known as *The Kalevala* is perhaps a more useful example, in that its "creation" occurred in the modern period and is well documented. The work was compiled and arranged by Elias Lönnrot in 1835 (and enlarged in 1849) from popular lays of the Middle Ages. Once again we see the mark of a literary genius in his own right, working with popular ethnic myths as his primary source material. Great works of literary art do not simply emerge by themselves over the course of time in the form of collective ethnic myths. They may be composed out of building blocks taken from such ethnic myths, but it takes an individual author to put that raw material together into a work of literary art that a given people recognizes as its own story. The book of Deuteronomy was composed as a musical composition at the outset, for use within the context of public worship. As such, it is the product of an individual author/composer, whether or not one chooses to call that person by the name of Moses.

The central event in the shaping of the epic story of the Hebrew Bible is the deliverance of the people of Israel from slavery in Egypt. Regardless of how one chooses to reconstruct the historical details of this event, the exodus itself constitutes the starting point in our model for explaining the canonical process in ancient Israel. The event of the exodus calls for its counterpart in the "eisodus." The people who came out of Egypt under Moses began an epic journey, one that eventually brought them "home" to the promised land under the leadership of Joshua. The exodus is balanced by the conquest, or what I prefer to designate here as the eisodus. The linking of these two events in a single lexical item, the "Exodus-Conquest," by F. M. Cross in his discussion of the "Ritual Conquest" in premonarchic Israel (*CMHE*, 99–111) bears witness that these two events are so closely connected that they

constitute a single category from a cultic point of view. The phrase "Book of the Wars of YHWH" seems to be a descriptive title of this block of material on the lips of the people of ancient Israel (cf. Num 21:14–15 and Christensen, "Num 21:14–15 and the Book of the Wars of Yahweh," *CBQ* 36 [1974] 359–60; idem, "The Lost Books of the Bible," *BR* 14 [1998] 24–31). The "wars of YHWH" were divided into two phases: the exodus under Moses and the eisodus (the conquest) under Joshua.

In each of its two halves the primary epic story takes on a threefold structure within the canonical process in ancient Israel by the insertion of theophanic visitations, first to Moses and subsequently to Elijah—on the same mountain (Exod 33–34; 1 Kgs 19). The exodus involves a journey from *Yam Suph* ("Sea of Reeds" or "Red Sea") to the Jordan River in three stages. The great theophany at Sinai in which the presence of the Divine Warrior is made known to Israel through Moses is framed on the one hand by the wilderness journey from Egypt to Sinai and on the other by the wilderness journey from Sinai to Mount Nebo and the transfer of leadership from Moses to Joshua. E. Newing has shown that the "Promised Presence," as depicted in Exod 33:1–17, is situated at the center of the first major section of the canon of the Hebrew Bible. Though his analysis is based on the final form of the biblical text, it seems to reflect the earliest stages of the actual canonical process, which eventually produced the Pentateuch as we now know it. The structure is ternary in nature. As Newing put it, the journey "From Egypt to Canaan" is in three stages: (1) "From Slavery/Promise," to (2) the great theophany ("Promised Presence") on the Mountain of God at Sinai/Horeb, and from there (3) "To Freedom/Fulfillment" ("A Rhetorical and Theological Analysis of the Hexateuch," *SEAJT* 22 [1981] 1–15).

A parallel structure can be seen within the so-called Deuteronomic History (Joshua through 2 Kings). Here the journey is (1) from the desert to the "promised land" symbolized as a mountain, (2) to central theophanies on Mount Carmel (1 Kgs 18) and Mount Horeb (1 Kgs 19), which depict the rule of God through both prophet and king, and (3) to Mount Zion as the "City of God," particularly as seen in the climactic reforms of Hezekiah (2 Kgs 18–20) and Josiah (2 Kgs 22–23).

Wholeness in Jungian thought is normally expressed in quaternary, or four-part, structures. Within these structures the four elements in any given structure tend to be arranged in a chiasm while at the same time three of the four are **[Page lxxxix]** generally contrasted with the fourth. The final arrangement of the canon of the Hebrew Bible still reflects an earlier "three plus one" structuring of the tradition within the developing canonical process.

	Exodus	Numbers			*Joshua*	Samuel	
	Leviticus	*Deuteronomy*			Judges	Kings	

Here the three "wilderness books" (Exodus, Leviticus, and Numbers) are supplemented by a "second recitation of the law" (Deuteronomy) on the part of Moses, immediately prior to his death. Joshua in turn stands apart as the beginning of the story of the possession of the "promised land"—under a series of twelve judges, followed by the united kingship under David and Solomon

(with the building of the temple), and the subsequent divided monarchy in the land. The chiastic relationship within this pairs of pairs should be noted. As R. D. Nelson has shown, Joshua and Josiah were paired as an envelope, or inclusio, around what eventually came to be known as the Former Prophets within the canonical process ("Josiah in the Book of Joshua," *JBL* 100 [1977] 531–40).

The Torah and the Former Prophets were subsequently framed by two new blocks of material that ultimately become the book of Genesis and the Latter Prophets of the Masoretic tradition.

	Exodus	Numbers			*Joshua*	Samuel	
"Fathers"						"Prophets"	
	Leviticus	*Deuteronomy*			Judges	Kings	
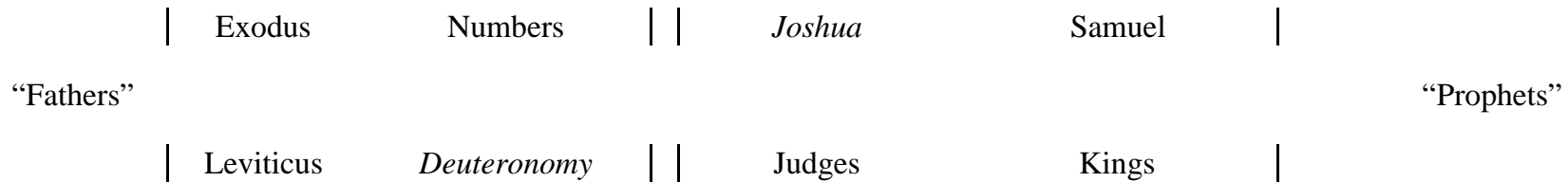
Once again it is easy to see the "three plus one" structuring within these categories in terms of the final canonical shape of the tradition:

"Fathers"	=	Abraham, Isaac, Jacob	+	Jacob's twelve sons
"Prophets"	=	Isaiah, Jeremiah, Ezekiel	+	"Book of the Twelve"
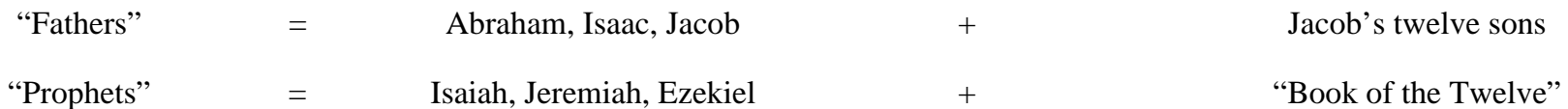
J. Blenkensopp was apparently the first person to comment on this phenomenon (*Prophecy and Canon: A Contribution to the Study of Jewish Origins* [Notre Dame, Ind.: University of Notre Dame, 1977] 227–36, 422–28).

The center in the developing canonical process then shifted to the book of Deuteronomy, which functions as a bridge.

	Genesis	Leviticus			Joshua	Samuel	
			Deuteronomy				
	Exodus	Numbers			Judges	Kings	
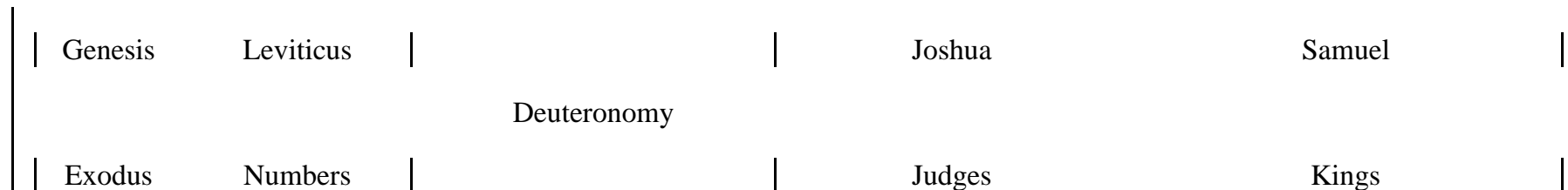
Deuteronomy is thus the completion (and the center) of the Pentateuch and the beginning of the Former Prophets (Joshua through 2

Kings) as canonical categories. One can argue that Deuteronomy also plays a similar role as a bridge between the Former Prophets and the Latter Prophets:

Joshua	Samuel			Isaiah	Ezekiel	
		Deuteronomy				
Judges	Kings			Jeremiah	"The Twelve"	

[Page xc] Though the relation of Deuteronomy to the individual books within the Latter Prophets is more subtle, it can be demonstrated in various ways. Note in particular the literature on the Deuteronomic prose sermons in the book of Jeremiah, the so-called Deuteronomic redaction of the book of Amos, and the close relationship between Hosea and Deuteronomy. B. Dahlberg has argued for the placing of Malachi within the Deuteronomic corpus as well ("Studies in the Book of Malachi," diss., Columbia Univ., 1963). In one sense, then, S. Herrmann was correct when he suggested that Deuteronomy be declared the "centre" of biblical theology (see S. Herrmann, "Die Konstruktive Restauration: Das Deuteronomium als Mitte biblischer Theologie," in FS *G. von Rad* [1971] 155–70). The only problem with his observation is that it fails to take into account the dynamic nature of the canonical process as a whole and the fact that Deuteronomy does not remain the center.

Within the developing canonical process, apparently from the time of Hezekiah and Josiah, Deuteronomy was the center of what eventually became a hypothetical seventeen-book "Deuteronomic canon" of the Hebrew Bible, which may be reconstructed as follows (see D. L. Christensen, "Josephus and the Twenty-two-book Canon of Sacred Scripture," *JETS* 29 [1986] 37–46).

Genesis	Exodus			Joshua	Judges	
Leviticus	Numbers			Samuel	Kings	
		Deuteronomy				
Isaiah	Jeremiah			Psalms	Job	
Exekiel	"The Twelve"			Proverbs	Megilloth	

The Megilloth or Festal Scrolls would ultimately be divided into five parts: Song of Songs, Ruth, Lamentations, Ecclesiastes, and Esther.

The four sections of the above structure represent the four primary canonical divisions, which are arranged in a chiasm, with Deuteronomy functioning as a bridge between them.

	Torah		Former Prophets	
	Latter Prophets		Hagiographa	

It should be noted, however, that the fourth category did not yet include Daniel, Ezra, Nehemiah, and Chronicles. The canon was open in the sense that additions could be made within this fourth category, which eventually became the Writings. I would date the formation of this seventeen-book Deuteronomic canon of the Hebrew Bible to ca. 550–500 B.C.E. and connect it with the rebuilding and dedication of the Second Temple in Jerusalem. At this time, Esther and Ecclesiastes were not yet among the Megilloth (Festal Scrolls) as a canonical entity.

In the canonical shaping of the Festal Scrolls, the book of Lamentations was apparently the initial center around which the Song of Songs and Ruth were added as the festal scrolls for Passover and Shavuoth (Feast of Weeks or Pentecost), respectively, in a ternary structure. Ecclesiastes was subsequently added as the scroll of Succoth (Feast of Tabernacles) to form a quaternary pattern:**[Page xci]**

	Ruth		Song of Songs	
	Ecclesiastes		Lamentations	

Within this structure, the pair /Song of Songs//Ecclesiastes/ is associated with Solomon, and /Ruth//Lamentations/ with David. Ruth is David's great-grandmother, and Lamentations commemorates the destruction of the Davidic dynasty/temple in Jerusalem at the hands of Nebuchadnezzar of Babylon.

Josephus is the first clear witness to the next stage in the developing canonical process—the arrangement of the canon of the Hebrew Bible into twenty-two books, which seems to be reflected in the received tradition within the Jewish community, at least in the MT. Note that a dual center seems to emerge with Daniel and Deuteronomy as "bridges," around which are arranged five pairs of pairs:

	Genesis	Exodus		Joshua	Judges	

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                        Deuteronomy
 | Leviticus    Numbers   |                        |   Samuel            Kings          |
                          Isaiah              Jeremiah
                          Ezekiel           "The Twelve"
 |  Psalms       Job      |                        |    Ezra            Nehemiah        |
                              Daniel
 |  Proverbs    Megilloth |                        |   1 Chr.            2 Chr.         |
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The total number of twenty-two books in this canon was subsequently legitimated by Origen (ca. 250 C.E.) in terms of the number of letters in the Hebrew alphabet (see M. Stuart, *Critical History and Defense of the Old Testament Canon* [Andover, MD: Warren F. Draper, 1872] 404). This fact would suggest that this canon was theoretically closed (or complete) from a psychological point of view. It is the inclusion of Esther into this "closed" canon within Jewish tradition that ultimately " the canon in a transformation from twenty-two books to the twenty-four-book structure of talmudic tradition. The inclusion of Esther resulted in the breaking up of the Megilloth as a canonical unit within Jewish tradition and the redistribution of these five scrolls to form twenty-four books. Ruth was attached to Judges in some instances, elsewhere with Psalms. Lamentations was attached to Jeremiah. The resultant loss of discernible canonical structure produced the fluidity of canonical reflection within the early Jewish and Christian communities. As Stuart has noted, no two of these early lists are identical, even among those that insist on a total of twenty-two books (*Critical History and Defense,* 258).

Within the Christian tradition, it appears that the addition of Esther somehow resulted in a twenty-seven-book canon of the Hebrew Bible that was subsequently legitimated by Epiphanius (ca. 368 C.E.) with the argument that the Hebrew alphabet does in fact have twenty-seven letters, since five of the letters appear in two forms (see Stuart, *Critical History and Defense,* 415). It is interesting to note that the *NT* eventually emerged in a twenty-seven-book canon, perhaps determined (consciously or unconsciously) by the Christian community's understanding of the structure of the OT. If the structure of the two testaments is in fact parallel, the resultant structure of the Bible as a whole within Christian tradition **[Page xcii]** is most revealing (see Christensen, "The Center of the First Testament within the Canonical Process," *BTB* 23 [1993] 48–53). The center of the Hebrew Bible, as read through Christian eyes, shifted from Deuteronomy to Daniel and the world of apocalyptic thought. For a detailed discussion of the shaping of the *NT* in terms of the structure of the OT within early Christianity, see the sections on "Matthew and His Gospel within the Canonical Process," "The Gospel of Mark within the Canonical Process," "Luke and His Gospel within the Canonical Process,"

"The Gospel of John within the Canonical Process," and "The Book of Acts within the Canonical Process," in D. L. Christensen, *Bible 105—Apostolic Writings I: The Four Gospels and the Book of Acts: A Study Guide* (North Richland Hills, TX: BIBAL Press, 2000) 2–4, 45–46, 48–50, 78–80, and 116–17; and "The Apostle Paul and the Canonical Process—The Christian Tanakh," "A Shift in Eschatology—The Apostle Paul and the Canonical Process," "The Epistle to the Hebrews within the Canonical Process," "Death of James, Paul and Peter—A Shift in the Canonical Process," "The Jewish Revolt of 66–73 C.E. and the Canonical Process," and "The Apostle John and the Completion of the Christian Tanakh," in *Bible 106: New Testament Epistles and the Revelation of John* (North Richland Hills, TX: BIBAL Press, 1999) 2–4, 51–53, 57–59, 72–74, 87–90, and 109–11.

Excursus: The Triennial Cycle of Torah Readings in Palestinian Judaism

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Within Jewish tradition, the book of Deuteronomy is divided into a series of eleven weekly portions for public recitation:

1:1–3:22	דברים	"words"
3:23–7:11	ואתחנן	"and I sought the favor of"
7:12–11:25	עקב	"because"
11:26–16:17	ראה	"see!"
16:18–21:9	שפטים	"judges"
21:10–25:19	כי תצא	"when you go forth"
26:1–29:8	כי תבוא	"when you come"
29:9–30:20	נצבים	"taking a stand"
31:1–30	וילך	"and he went"
32:1–52	האזינו	"give ear!"
33:1–34:12	וזאת הברכה	"and this is the blessing"

In this system, each section is named by the first word (or one of its first words) in the Hebrew text of that particular weekly portion.

The first edition of this commentary, *Deuteronomy 1–11* (WBC 6A, Dallas: Word, 1991), covered the first three of the eleven weekly Torah readings from the book of Deuteronomy. At the time that I wrote that book, I was not aware of the value of paying careful attention to the traditional lectionary divisions of the text as primary markers in terms of literary structure. Instead I was

overly impressed with the concentric design of the whole, in what I described as a five-part or "pentateuchal" structural design (see 1991 ed., p. 6). It is better to observe what C. J. Labuschagne has described as a "menorah-pattern" (a seven-part structure on the analogy of the six-branched candelabrum) for the book of Deuteronomy as a whole:

A   Opening narrative: Moses looks backward   Deut 1–3

B   Opening prophetic sermon   Deut 4

C   The Horeb covenant   Deut 5–11

X   The lawcode: statutes and stipulations   Deut 12–26

C´   The Moab covenant   Deut 27–29

B´   Concluding prophetic sermon   Deut 30

A´   Concluding narrative: Moses looks forward   Deut 31–34

See C. Labuschagne, Deuteronomium: Belichting van het Bijbelboek (Brugge: Uitgeverij Tabor, 1993) 16. For a discussion of the menorah pattern itself, see Labuschagne (1987) 1A:30–32; id., "The Song of Moses: Its Framework and Structure," in FS *C. H. W. Brekelmans* (1997) 111–29; and id., *Numerical Secrets of the Bible: Rediscovering the Bible Codes* (N. Richland Hills, TX: BIBAL Press, 2000) 31–40, 130–35. For series and clusters of seven in the book of Deuteronomy, see also G. Braulik, "Die Funktion von Siebenergruppierungen im Endtext des Deuteromium," in FS *N. Füglister* (1991) 37–50; and Christensen, *Bible 101: The Torah—A Study Guide* (N. Richland Hills, TX: BIBAL Press, 1996) 67–92, "Lesson 5: The Book of Deuteronomy."

At the same time, it should be noted that this is not the only way in which the text may be read. The division of the book into eleven weekly portions in the **[Page xciv]** traditional lectionary cycle has value in its own right and has been chosen here as a more instructive way in which to organize the content of the commentary as a whole. The book of Deuteronomy can be outlined in terms of the lectionary cycle of weekly readings from the Torah in a menorah pattern:

A	The eisodus into the promised land under Moses	#1	1:1–3:22
B	The covenant at Horeb—Moses and the Ten Words	#2	3:23–7:11

C	Life in the promised land the great peroration	#3	7:12–11:25
X	Moses proclaims the law: covenant stipulations	##4–6	11:26–25:19
C´	Worship and covenant renewal in the promised land	#7	26:1–29:9
B´	Appeal for covenant loyalty	#8	29:10–30:20
A´	Crossing over to part two of the eisodus under Joshua	##9–11	31:1–34:12

The structural frame opens with a review of the exodus trek from Mount Sinai (Horeb) to Mount Nebo in "the vicinity of the Jordan"—namely the forty years in the wilderness, including life at Kadesh-barnea and the journey through the wilderness of southern Judah and Transjordan that climaxed with the defeat of the two Amorite kings in the Jordan Valley (Deut 1:1–3:22). It continues with an anticipation of the eisodus into the promised land under the leadership of Joshua, who assumes command as leader of the people of Israel (31:1–34:12), with the covenant stipulations of the laws in the book of Deuteronomy at the center (11:26–25:19). The outermost frame moves from the presentation of the Ten Words (the Ten Commandments) at Mount Sinai, which constitute the essence of the covenant agreement between YHWH and his people Israel (3:23–7:11), to an appeal to the present and future generations for loyalty to that covenant agreement (29:10–30:20). The innermost frame moves from a speech describing life in the promised land (7:12–11:25) to a presentation of liturgies for public worship and covenant renewal in the promised land (26:1–29:9).

A century ago Adolf Büchler drew scholarly attention to the triennial system of reading the Torah within Palestinian Judaism in antiquity (*JQR* 5 [1893] 420–68). This particular lectionary cycle was generally replaced in Judaism after the second century C.E. by the annual Babylonian cycle, which continues in use in modern Judaism.

As Sarna has noted (*JBL* 87 [1968] 103), the old system persisted in Palestine for a long time. The liturgical poet Yannai in the fifth century followed the sedarim of the three-year cycle, which was current at that time. The system was still in vogue in Palestine as late as the twelfth century, as attested by the traveler Benjamin of Tudela (*The Itinerary of Benjamin of Tudela,* ed. A. Asher [London, 1840] 98) and by Moses Maimonides (*Hilkhoth Tefillah,* 13.1), as noted by Sarna. Sarna suggested the possibility that the old system survived vestigially in Egypt to the seventeenth century (see A. Neubauer, *Medieval Jewish Chronicles and*

Chronological Notes, Anecdota Oxoniensia, Semitic Series 4.6 [Oxford: Clarendon, 1887–95] 1:118).

In the Palestinian system, the reading of the Torah began with Genesis in the spring month of Nisan (the first month of the year in Jewish reckoning). The reading of Exodus began about the fifteenth of the eleventh month (Shebat) in the **[Page xcv]** first year, Leviticus at the beginning of the seventh month (Tishri) in the second year, Numbers about the fifteenth of the eleventh month (Shebat) in the second year, and Deuteronomy at the beginning of the sixth month (Elul) in the third year.

The triennial cycle accords in a striking manner with Jewish traditions in that numerous incidents traditionally associated with certain dates within the biblical text itself were read at precisely those dates in the cycle of lectionary readings. An illustration is useful at this point. As King put it, "In the first year of the cycle the readings from Genesis would have reached chap. xi, i.e., the Story of Babel and the Confusion of Tongues, at the season of Pentecost. Now it is certain that the writer of Acts ii associated the Confusion of Tongues with the Day of Pentecost, the gift of the Spirit being a reversal of the curse of Babel" (*JTS* 5 [1904] 205). In the second year of the cycle, the Decalogue is read on Pentecost, which explains the traditional association of Pentecost with the giving of the Torah. It is curious that Exod 34 falls on 29 Ab, exactly eighty days after 6 Sivan (Pentecost), and the eighty days are accounted for by the two periods of forty days before and after the sin of the golden calf. In Exod 34:28 we find specific reference to "the Ten Commandments." Moreover, in the third year of the cycle, the reading of Deuteronomy, in which the Ten Commandments are given, begins on that very day.

In the Palestinian system the entire Torah was read in the Sabbath readings over the course of three years. According to Büchler's analysis of the use of the Torah within this cycle, the reading of Genesis would have begun on the first Sabbath, Exodus on the forty-second, Leviticus on the seventy-third, and Deuteronomy on the one hundred seventeenth. Except in the case of the book of Deuteronomy, the Sabbath on which a new book in the Torah was begun is numerically equivalent to the opening psalm of each of the first four books of the Psalter (Ps 1, 42, 73, and 90). The public reading of the first four books of the Psalter would have begun on the same Sabbath as the corresponding books of the Torah (Pentateuch). N. Snaith subsequently argued that the initial reading in the book of Deuteronomy in this system corresponded with the reading of Ps 119 (*ZAW* 51 [1933] 304). With its focus on the Torah in virtually every one of its one hundred seventy-six verses, Ps 119 forms an excellent companion to the commencement of the reading of the book of Deuteronomy. Moreover, in the midrash on Ps 119 (*Midr. Tehillim*) there are twenty-one quotations from Deuteronomy.

The usual interpretation of the evidence posits the addition of a second month of Adar on the completion of two three-year cycles in the triennial system of Palestinian Judaism, for which special readings were taken from the Torah. These special readings are usually understood to be Exod 30:11–16; Deut 25:17–19; Num 19:1–22; Exod 12:1–30 (see *m. Meg.* 3.4). It is more likely that the readings in Deuteronomy were divided somewhat differently in the sixth year, such that Deut 31:1–34:12 was read in this concluding second month of Adar. This block of material corresponds to the ninth, tenth, and eleventh of the "weekly portions" in the traditional annual lectionary cycle in Jewish worship. It was necessary to add special readings in order to reconcile the

lunar-based system with the 365-day solar calendar, which is actually quite simple to achieve when the months are all thirty days in length:

Two 3-year cycles of 12 months = 2 x 3 x 12 = 72 months

Adding a second month of Adar = 73 months

Result: 73 x 30 = 2,190 days = 365 x 6 years**[Page xcvi]**

In short, adding a second Adar (of thirty days) after every six years (two three-year cycles) kept the two calendars in alignment, except that the solar year is actually 365 1/4 days. We handle this problem today by following the Julian calendar (established by Julius Caesar in 46 B.C.E.), with the addition of an extra day in February every four years ("leap year"). The Mishnah (edited ca. 200 C.E.) reflects the rabbis' knowledge of the intercalary "Second Adar" (*m. Meg.* 1.4; m. Ned. 8.5).

When the second month of Adar was added, the readings from the book of Deuteronomy appear to have been redistributed slightly, as reflected in the traditional "weekly portions" of the lectionary cycle in Jewish worship. See a reconstruction of the triennial lectionary system of Palestinian Judaism for the reading of the Pentateuch and the Psalms in table 1 (see Christensen, Bible 104, 19–21).

The proposed reconstruction of the triennial lectionary system of readings from the Torah in Palestinian Judaism has failed to convince many scholars in the mainstream of biblical scholarship in certain matters of detail. One of the reasons this is the case is the fact that little attention has been given to the matter of the lectionary readings of the sabbatical year following the second month of Adar in the sixth year of each seven-year cycle. The entire Torah was apparently read through in the seventh year, which may be the origin of the present cycle of Torah readings in Jewish practice in an annual cycle of fifty-four "weekly portions" (with only fifty-two weeks in an actual calendar year). A system in which an intercalary second Adar was added after six years (two triennial cycles of Torah readings), followed by a sabbatical year consisting of twelve months (12 months x 30 days = 360 days) plus an intercalary Sabbath (7 days), approximates closely the true calendar year (365 days + 5 hours + 48 minutes + 46 seconds = 365.24 days/year):

6 years x 12 months x 30 days + 30 days (2nd Adar) = 2190 days

Sabbatical year = 12 months x 30 days + 7 days = 367 days

Result: 2190 + 367 = 2557 ÷ 7 years = 365.29 days per year

According to Deut 31:10–11, the book of Deuteronomy was to be read at the Feast of Booths "at the set time, the year of release [i.e., the seventh year], when all Israel comes to appear before YHWH your God in the place that he will choose." Though we do not know exactly when the triennial lectionary cycle of Palestinian Judaism was established, nor its precise relationship to the annual cycle of readings in contemporary Judaism (on Saturday afternoon, Monday morning, and Thursday morning each week), it is easy to see the concept of the sabbatical year as its starting point.

The book of Deuteronomy was recited at the Feast of Booths every seventh year in an impressive public worship event that included all of the people in ancient Israel—men, women, children, and resident aliens. Everyone assembled together "so that they will learn and they will fear YHWH your God and they will be careful to do all the words of this Torah" (Deut 31:12). It is a short step to establish a lectionary cycle of the larger Torah (i.e., the Pentateuch), once it was established, so that it was read through in regular Sabbath worship in three-year **[Page xcviii]** cycles. At the end of each of these three-year cycles, the people were commanded to bring a special "tithe of your produce in the same year" for the Levites and the economically vulnerable (the sojourner, the fatherless, and the widow) "that YHWH your God may bless you in all the work of your hands that you do" (14:28–29). Every other such three-year cycle was followed by the "sabbatical year" (i.e., "the year of release") when "every creditor shall release what he has lent to his neighbor; he shall not exact it of his neighbor, his brother, because YHWH's release has been proclaimed" (15:1–11). This release included those reduced to slavery: "If your brother, a Hebrew man, or a Hebrew woman, is sold to you, he shall serve you six years, and in the seventh year you shall let him go free from you. . . . So YHWH your God will bless you in all that you do" (15:12–18).

The book of Deuteronomy was recited in its entirety during the Feast of Booths every seventh year (the sabbatical year). This performance was probably done to music in a popular setting, such that the book of Deuteronomy was widely known, and loved, by the populace in ancient Israel.

The calendrical system that stands behind the book of Deuteronomy is sometimes called the pentecontad calendar. As Morgenstern noted (*IDB* [1962] 4:135), the concept of the Sabbath had its origin in this primitive calendar, which was current among various peoples in the ancient Near East before the establishment of the monarchy in ancient Israel (ca. 1000 B.C.E.). This calendar was based upon and recorded the successive stages in the agricultural year among the Canaanites. It is aptly designated as the pentecontad calendar because of the significant role the number fifty played in it. Its basic unit of time reckoning was the week of seven days. Its secondary time unit was the period of fifty days, consisting of seven weeks—that is, seven times seven days, plus one additional day, which was celebrated as the עצרת, "assembly," a festival of conclusion or termination of the fifty-day period. The year in this calendrical system consisted of seven pentecontads plus two festival periods, each of seven days or one week, plus one additional day of supremely sacred character, 365 days in all. One of these two seven-day festival periods came immediately after the fourth pentecontad of the year, and the other immediately after the seventh and final pentecontad.

In ancient Israel the seven-day festival, which came immediately after the fourth pentecontad (i.e., early in October), was known and observed as the Feast of Ingathering (הג האסיף) and later as the Feast of Booths in Israel. The second seven-day festival, which began immediately after the seventh pentecontad and was followed by the final seven days of the year shortly before the vernal equinox, came to be known as the Feast of Unleavened Bread (הג המצות) and was combined with Passover in ancient Israel.

Morgenstern presented the following table, which sets forth the form of this early calendar (*IDB* [1962] 4:136):

New Year's Day	1 day	
1st "Fifty" (Grain Harvest)	49 days	
עצרת (Festival of First Fruits)	1 day	Festival of Weeks
2nd "Fifty"	49 days	
עצרת	1 day	
3rd "Fifty"	49 days **[Page xcix]**	
עצרת	1 day	
4th "Fifty"	49 days	
עצרת	1 day	

אסיף Festival (of Ingathering)	7 days	Festival of Booths
5th "Fifty"	49 days	
עצרת	1 day	
6th "Fifty"	49 days	
עצרת	1 day	
7th "Fifty"	49 days	
עצרת	1 day	
מצות Festival	7 days	Unleavened Bread and Passover

The number seven is basic to this primitive system of time reckoning, as indicated by the institutions noted above: the seven-day week, the pentecontad (seven weeks plus one day), and the year consisting of seven pentecontads plus two major seven-day festivals, plus one additional day. Each period of seven years constituted a larger time unit, with the seventh year known as the sabbatical year, while the year following seven such sabbatical years was known as the Year of Jubilee (the fiftieth year).

In short, though the book of Deuteronomy reflects knowledge of the pentecontad calendar of the ancient Near East, the system of time measurement in Deuteronomy differs from that system and from what is found elsewhere in the Pentateuch (see Lev 25; 27:18, 23–24; Num 36:4), for it applies the redemptive provisions of the laws of release to the sabbatical year rather than to the Year of Jubilee. The regular recitation of the entire book of Deuteronomy every seven years at the Feast of Booths became part of a larger didactic plan so far as the public reading of the Torah was concerned, for the entire Torah was eventually divided into lectionary

sections, which were read on a three-year cycle in regular Sabbath worship. Two three-year cycles were combined to establish the concept of a sabbatical year, seven of which were combined to establish the concept of the Year of Jubilee.

We do not know when the Year of Jubilee was established in ancient Israel, nor if it was ever anything more than a utopian ideal. Though scholars are divided on this matter, it is possible that the Jubilee was part of Israel's earliest premonarchic laws, which fell into disuse. On the other hand, N. Gottwald may be correct in his conclusion that the redemptive provisions (which Deuteronomy applies to the sabbatical year rather than to the Year of Jubilee), but not the Jubilee, reflected "old conditions" (*The Tribes of Yahweh* [Maryknoll, NY: Orbis, 1979] 264).

The Triennial Lectionary System of Palestinian Judaism

		Psalms	**Pentatuech**[1]	**Feasts and fasts**
First Year:				
Nisan	(Mar.–Apr.)	1–4	Gen 1:1–6:8	14-21 Passover(*Pesach*)
Iyyar	(April–May)	5–8	Gen 6:9–11:32	
Sivan	(May–June)	9–12	Gen 12:1–16:16	Weeks(*Shevuoth*) / Pentecost
Tammuz	(June–July)	13–16	Gen 17:1–21:32	Capture of Jerusalem
Ab	(July–Aug.)	17–20	Gen 22:1–25:18	9 Burning of the Temple
Elul	(Aug.–Sept.)	21–24	Gen 25:19–30:21	
Tishri	(Spet.–Oct.)	25–29	Gen 30:22–35:8	1 Rosh HaShanah
				10 Yom Kipper
				15-22 Booths(*Succoth*)
Cheshvan	(Oct.–Nov.)	30–33	Gen 35:9–40:23	

Kislev	(Nov.–Dec.)	34–37	Gen 41:1–44:17	25 Hanukkah
Tebet	(Dec.–Jan.)	38–41	Gen 44:18–49:26	
Sebat	(Jan.–Feb.)	42–45	Gen 49:27–Exod 6:1	
Adar	(Feb.–Mar.)	46–49	Exod 6:2–12:28	14-15 Purim

Second Year:

Nisan	50–53	Exod 12:29–16:27	
Iyyar	54–57	Exod 16:28–22:22	
Sivan	58–61	Exod 22:23–26:30	
Tammuz	62–65	Exod 26:31–30:38	
Ab	66–69	Exod 31:1–35:29	
Elul	70–73	Exod 35:30–40:38	
Tishri	74–78	Lev 1:1–10:7	
Cheshvan	79–82	Lev 10:8–14:57	
Kislev	83–86	Lev 15:1–20:27	
Tebet	87–90	Lev 21:1–26:2	
Sebat	91–94	Lev 26:3–Num 2:34	
Adar	95–98	Num 3:1–6:21	

Third Year:

Nisan	99–102	Num 6:22–14:10
Iyyar	103–106	Num 14:11–20:13
Sivan	107–110	Num 20:14–26:51
Tammuz	111–114	Num 26:52–31:24
Ab	115–118[2]	Num 31:25–36:13
Elul	119–122	Deut 1:1–3:22 [Deut 1:1–4:40]
Tishri	123–126	Deut 3:23–7:11 [Deut 4:41–9:29]
Cheshvan	127–130	Deut 7:12–11:25 [Deut 10:1–15:6]
Kislev	131–134	Deut 11:26–16:17 [Deut 15:7–20:9]
Tebet	135–138	Deut 16:18–21:9 [Deut 20:10–24:18]
Sebat	139–142	Deut 21:10–25:19 [Deut 24:19–30:10]
Adar	143–146[150]	Deut 26:1–30:20 [Deut 30:11–34:12]
2nd Adar	147–150	Deut 31:1–34:12

[1] Where differences exist in Hebrew and English, the chart follows the English chapter and verse division.

[2] Pss 114 and 115 are combined into a single psalm in Leningrad Codex B[19]. In Jewish practice, Pss 113–114 are read before the Passover meal and Pss 115–118 afterwards.

Excursus: The Numeruswechsel *in Deuteronomy*

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One of the more perplexing problems in the study of the Hebrew text of Deuteronomy is the frequent change in the use of second-person singular and plural forms in verbs and pronominal suffixes, which is generally designated the *Numeruswechsel*. Since modern English makes no distinction between the singular and plural in the second person, there is no simple way to mark the changes in translation. Moreover, since the changes have no obvious effect on the meaning of the text in question, the matter is often ignored by commentators.

Modern discussion of the *Numeruswechsel* is oriented around the work of G. Minette de Tillese (1962) and N. Lohfink (1963). Minette de Tillesse explained the phenomenon in terms of a redactional process in a detailed study of Deut 5–12. H. Cazelles (1967) subsequently included Deut 1–4 in a somewhat similar analysis. Lohfink, on the other hand, chose to explain the phenomenon on stylistic grounds in his study of Deut 5–11. The attempt of his student G. Braulik (1978) to explain the same phenomenon in Deut 4 on stylistic grounds has precipitated a lively debate in recent years. D. Knapp's study of Deut 4 (1987), which stands in the tradition of G. M. de Tillesse, represents what continues to be a majority opinion in current German scholarship.

The larger problem has led to at least three doctoral dissertations: an enormous work by C. Begg (1978), one by Y. Suzuki (1982), and another by W. R. Higgs (1982). Begg presents a masterful survey of pertinent literature from the time of de Wette (1805) to the present and suggests what appears to be a combination of the two perspectives in his focus on the use of the second

person singular in the quotation of earlier material. Suzuki offers an elaboration of the redactional point of view, arguing for several levels of scribal activity marked by changes in both person and number beyond that of the so-called *Numeruswechsel.* Higgs affirms the use of the *Numeruswechsel* for purposes of redactional literary analysis on statistical grounds.

My own work on the rhythmic structure of the Hebrew text of Deuteronomy had its starting point in the work of Braulik (1978), in which the text of Deut 4 was scanned using the familiar word-stress system of the Ley-Sievers approach to poetic scansion. Finding Braulik's discussion provocative, but not entirely persuasive, I sought a more sensitive system of metrical scansion. That search led to **[Page ci]** the combination of perhaps the oldest approach in the field of OT studies, the so-called Alting-Danzian system (1654–1771), with the recent work of the Polish linguist J. Kurylowicz (1972), which Longman has described as the system of "Syntactic-Accentual Meter" ("A Critique of Two Recent Metrical Systems," *Bib* 63 [1982] 230–54).

Books in antiquity were written for the ear and not the eye. Deuteronomy is perhaps the most liturgical book in the Hebrew Bible, as J. van Goudoever has noted (in *Das Deuteronomium,* ed. N. Lohfink [1985]148). Thus we ought not be be surprised to find in it an elaborate set of aural signals to facilitate its transmission in recitation. If the text was composed to be recited, and if that text still retains its ancient rythmic form, it follows that it may also have been composed with music as an essential aspect of the tradition itself. In this regard we would do well to look more closely at what T. Georgiades has said about the ancient Greeks: "For the ancient Greeks, music existed primarily as verse. The Greek verse line was a linguistic and simultaneously a musical reality. The connecting element, common to both language and music, was rhythm" (*Music and Language*, tr. M. L. Göllner [Cambridge: Cambridge UP, 1982] 4). Georgiades went on to argue that it is quite inaccurate to translate the term μυσική as "music." The two terms designate quite different things. The term μυσική represents a form of musically determined verse from which our familiar concepts of "music," "prose," and ultimately "poetry" come. For him, "The ancient Greek line was a singular formation for which there is no analogy in Western Christian civilization. It was, if you will, music and poetry in one, and precisely because of this it could not be separated into music and poetry in two tangibly distinct components" (p. 6). I believe that a somewhat analogous situation existed in ancient Israel. The book of Deuteronomy is thus a peculiarly useful text in our quest to redefine the terms *prose* and *poetry* in biblical studies (see Christensen, "Prose and Poetry in the Bible: The Narrative Poetics of Deuteronomy 1, 9–18, " *ZAW* 97 [1985] 179–89.

The first two instances of the *Numeruswechsel* in Deuteronomy are found in 1:21 and 1:31, which form a structural frame around the account of Israel's rebellion (vv 22–30). This frame probably represents some kind of parallel musical structures in the original composition and performance of the text. In the commentary below I will show that most of the instances of the *Numeruswechsel*, like the first two occurrences here in chap. 1, appear to be structural markers, particularly of boundaries between rhythmic units of the text, and sometimes the center, or turning point, within specific structures.

Excursus: Deuteronomy as a Numerical Composition

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Much has been written through the years on what Labuschagne has described as "the misuse of numbers by numerologists," including the writings of Ivan Panin, K. G. Sabiers (*Astonishing New Discoveries: Thousands of Amazing Facts Discovered beneath the Very Surface of the Bible Text*), Friedrich Weinreb, and more recently M. Katz, F. Weiner, D. Ordman, and M. Drosnin (*The Bible Code*. New York: Simon & Schuster, 1997). In spite of these excesses, which have done so **[Page ciii]** much to discredit serious academic research in this area, Labuschagne has demonstrated that the pioneer work of C. Schedl has laid the foundation for fruitful study of the composition, structure, and meaning of the biblical text as a numerical composition.

Some of the data compiled by Labuschagne in the four detailed inserts (226 pages of information) to his four-volume commentary on Deuteronomy are incorporated into the analysis of the Hebrew text of Deuteronomy in this commentary. In particular, I am interested in the use of the two divine-name numbers 17 and 26 (which is also the two values of the word כבד, "glory"—spelled without *waw*) and the two numbers 23 and 32, which signify the numerical value of the word כבוד, "glory" (spelled with the *waw*).

The numerical value of the divine name יהוה is computed in two different ways. For the place value of the word יהוה in the Hebrew alphabet, the numerical value is $26 = (5 = ה) + (6 = ו) + (5 = ה) + (10 = י)$. At the same time, the sum of the digits of these numbers comes to $17 = 1 + 0 + 5 + 6 + 5$. Labuschagne explains the number 17 as the numerical value of אהוה *ʾahweh*, which is analogous to the archaized form יהוה *yahweh*: $17 = (5 = ה) + (6 = ו) + (5 = ה) + (1 = א)$. The normal first-person singular form of the supposed archaized form *ʿihyeh*, "I am," occurs in the famous verse Exod 3:14, where the divine name is revealed and defined (*Numerical Secrets*, 89). The numerical value of the word כבד, "glory," shows the same two values, for the letter כ has the value 11 for its place value in the Hebrew alphabet, and the value 20 in the alternate scheme of Hebrew numbers for counting beyond the twenty-two letters in the alphabet: $(17 = (4 = ד) + (2 = ב) + (11 = כ)$ and $(26 = (4 = ד) + (2 = ב) + (20 = כ)$. The laborious task of "weaving the divine name into the fabric of the Hebrew text" was done to the glory of God. That task also serves a practical function in preserving the integrity of the text, for the addition or deletion of a single word destroys the numerical "code" embedded in the biblical text. The value of this information in the task of textual criticism is thus enormous.

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The first attempt in modern times to draw attention to the numerical aspects of the Hebrew Bible was made by the Jewish scholar Oskar Goldberg, who published his conclusions in 1908. On the first page of that work he states:

> The Pentateuch is from the beginning to the end a numerical system, whose basic numbers derive from the divine Name YHWH. This numerical system presents itself primarily in the contents of the text and subsequently in its style up to its most refined finesses, in fact in the entire architecture of the text divided in paragraphs, verses and parts of verses. It governs the words, determines the number of letters and becomes manifest in their numerical values as well, while the combination of these factors exhibits the fixed principle of one single number. Therefore the Pentateuch should be regarded as the unfoldment of this basic number, as the Name YHWH being unfolded in a writing-in-numbers. (The citation and translation here of Goldberg are taken from C. J. Labuschagne, *Numerical Secrets.* See chap. 6, "The Bible as a High-Grade Literary Work of Art.")

Goldberg argued his case in terms of specific texts, such as that of the genealogy of Shem in Gen 10:21–32. In the eleven verses of these passage he observed that there were 104 (= 4 x 26) words, a multiple of the divine-name number 26. Moreover, he counted a total of 390 (= 15 x 26) letters in this passage, and he observed that there were a total of 26 descendants of Shem. He computed the numerical **[Page civ]** value of their names and found that the first 13 names total 3,588 (= 138 x 26), while the names of the 13 sons of Joktan add up to 2,756 (= 106 x 26).

In the account of the war against Amalek in Exod 17:8–16, Goldberg counted a total of 119 (= 7 x 17) words, which is a multiple of the divine-name number 17. The number of letters in this passage came to 449, which is not a multiple of 17, but the sum of the digits (4 + 4 + 9) adds up to 17. Numerous other examples are presented that demonstrate the use of the numbers 7, 17, and 26 throughout the Pentateuch in a manner that seems to substantiate Goldberg's thesis that the Pentateuch is a numerical composition governed by the number 7 and the two divine-name numbers.

For whatever reasons, the work of Goldberg was ignored within the mainstream of scholarly research for more than half a century, until the pioneering work of Schedl, which set the stage for Labuschagne's contribution. Numerical criticism, as a new perspective for traditional literary criticism of the biblical text, emerged when Schedl initiated what he called logotechnical analysis ("logotechnique"). Schedl's work is grounded in three principles that are deeply embedded in Jewish tradition: (1) the letters of the alphabet have numerical values (gematria); (2) a close relationship exists between counting and writing; and (3) a close relationship exists between the biblical texts and counting. Though scorned and even ridiculed by his colleagues in biblical studies, and lacking a consulting partner other than his own students in the University of Graz, Schedl groped his way in uncharted waters to lay the preliminary foundation on which Labuschagne would subsequently build a significant structure. Even so, the larger work of numerical structural analysis of biblical texts remains a task for others to explore in the years ahead. As a methodological principle, logotechnical analysis of the biblical text is still in its infancy.

Schedl studied the work of early Jewish mysticism, where he learned of "32 secret paths of wisdom" consisting of the "10 *Sefirot*" and the "22 elemental letters," which gave him the first significant formula for building biblical texts: 22 + 10 = 32. Other formulas followed, including what he called the "minor tetraktys," in which a text has 55 words with one component of 23 words and the other of 32. The term "tetraktys" is taken from the Pythagorean geometrical figure formed by the first *four* letters (numbers): 1, as a *point;* 2, as a *line;* 3, as a *triangle;* and 4 as a three-sided *pyramid.* The sum of these four numbers is 10 (1 + 2 + 3 + 4), the *decade.* The number 55 is the triangular number of 10, or the sum of 1 through 10. Schedl found that these numbers were arranged in the Babylonian and Pythagorean mathematical systems in such a way that they constitute a one-dimensional equilateral triangle, or a three-dimensional pyramid. This same geometrical form was the basis of speculation in Jewish mysticism concerning the letters of the tetragrammaton יהוה. Other formulas were also studied, including the so-called major tetraktys, in which the text has 54 words in two parts: 18 + 36. Though Labuschagne cites a number of examples of this particular compositional model in Deuteronomy, the discussion of the numerical composition of the Hebrew text of Deuteronomy is limited here to the more persuasive aspects of the data he presents. I am particularly interested in the use of the two divine- name numbers 17 and 26, which are also the two values of the word כבד, "glory" (spelled with and without *waw*) and the numbers 23 and 32 (the two values of the word כבוד, "glory" (spelled with the *waw*). On occasion I also include reference to the "minor tetraktys" (23 + 32 = 55). In addition to these general **[Page cv]** compositional formulae, I also follow Labuschagne in finding a number of places where the numerical value of key words and phrases is used in the structural composition of specific texts in Deuteronomy.

To understand the way in which these sacred numbers are used in the composition of the Hebrew text of Deuteronomy, one must know that most verses in the Hebrew Bible are divided into two parts by the presence of an accent marker known as the *ʾatnāḥ.* The counting of words within a given text to achieve a numerical multiple of 17 or 26 applies not only to the total number of words in a given text, but also to the number of words before *ʾatnāḥ* or after *ʾatnāḥ* in that text. Though Labuschagne has shown that the principle applies to the distinction between primary and subordinate clauses, to other distinctions on the basis of subject or speaker, and even to the use of the so-called *Numeruswechsel,* our attention here focuses on the use of the divine-name numbers in relation to the *ʾatnāḥ,* only occasionally referencing the data obtained from counting words in primary and subordinate clauses.

A surprising conclusion was found in the grand totals for extended passages, particularly in the weekly portions of the lectionary cycle in the "central core" (Deut 12–26). Labuschagne observed that Deut 12:1–16:17 contains a total of 119 (= 7 x 17) verses, which consist of three sections that include the various laws corresponding to the first four of the Ten Commandments ([1990] 2:12–14). Labuschagne's claim (p. 14) that there are 260 (= 10 x 26) verses in what he calls sections I-VII (12:1–22:29), however, needs clarification, for there are actually only 259 verses. The total of 260 is achieved by adding 11:32 as an introductory verse, which helps to explain the presence of the double introduction in which 11:32 is repeated in 12:1. When the whole of Deut 12–26 is

examined in detail, we find exactly 340 (= 2 x 10 x 17) verses sandwiched between 12:1 and 26:16, which function as an inclusion. The inner core opens with the words "These are the statutes and the judgments, which you shall be careful to do in the land" (12:1). It concludes with the words "This day YHWH your God is commanding you to do these statutes and judgments, and you shall be careful to do them with all your heart and with all your soul" (26:16). Between these two verses there are exactly 340 (= 20 x 17) verses. The central core (Deut 12–26) stands within the context of Reading #4 through Reading #7 of the eleven "weekly portions" in the lectionary cycle:

Reading #4	Deut 11:26–16:17
Reading #5	Deut 16:18–21:9
Reading #6	Deut 21:10–25:19
Reading #7	Deut 26:1–29:8

The use of the two divine-name numbers (and the number 32, an alternative value of the word "glory" in which the Hebrew word is spelled with waw: dwbk), in terms of the total word count in the eleven weekly readings in Deuteronomy, may be summarized as follows:

Number of Words:	before *ʾatnāḥ*		after *ʾatnāḥ*				
1:1–3:22	860	(= 20 x 43)	+	687		=	1,547 (= 91 x 17)
3:23–7:11	1,040		+	833	(= 49 x 17)	=	1,873
7:12–11:25	927	(= 103 x 9)	+	824	(= 103 x 8)	=	1,751 (= 103 x 17)**[Page cvi]**
11:26–16:17	1,118	(= 43 x 26)	+	814		=	1,932

16:18–21:9	867 (= 3 x 172)	+	656	=	1,523
21:10–25:19	929	+	652	=	1,581 (= 93 x 17)
26:1–19	183	+	136 (= 8 x 17)	=	319
27:1–29:8	841	+	587	=	1,428 (= 84 x 17)
29:9–30:20	357 (= 21 x 17)	+	306 (= 18 x 17)	=	663 (= 39 x 17)
31:1–34:12	960 (= 30 x 32)	+	723	=	1,683 (= 99 x 17)
11:26–26:19	3,097	+	2,258	=	5,355 (= 315 x 17)
1:1–34:12	8,082	+	6,218	=	14,300 (= 550 x 26)

In Reading 1 (1:1–3:22) there are a total of 1,547 (= 91 x 17) words. In Reading 2 (3:23–7:11) there are 833 (= 49 x 17) words after ʾatnāḥ. The total number of words in Reading 3 (7:12–11:25) is 1,751 (= 103 x 17), and in Reading 4 (11:26–16:17), there are exactly 1,118 (= 43 x 26) words before ʾatnāḥ. It should be noted that the number 43 equals 17 + 26, the sum of the two divine-name numbers. In Reading 5 (16:18–21:9) there are 867 (= 3 x 172) words before ʾatnāḥ, and in Reading 6 (21:10–25:19), there are a total of 1,581 (= 31 x 3 x 17) words. The 319 words in 26:1–19 are carefully calculated so that the grand total of words in the central core (11:26–26:19) comes to another multiple of 17, since 5,355 equals 315 x 17.

The use of the two divine-name numbers in the composition of Deut 27–34 is equally impressive:

Number of Words:	before ʾatnāḥ		after ʾatnāḥ		
27:1–29:8	841	+	587	=	1,428 (= 7 x 12 x 17)

29:9–30:20	357 (= 21 x 17)	+	306 (= 18 x 17)	=	663 (= 39 x 17)
31:1–34:12	955	+	723 (= 28 x 26)	=	1,683 (= 99 x 17)
31:1–30	322 (= 14 x 23)	+	230 (= 10 x 23)	=	552 (= 24 x 23)
32:1–52	332	+	289 (= 17 x 17)	=	621
33:1–34:12	301	+	209	=	510 (= 30 x 17)
33:2–25	153 (= 9 x 17)	+	119 (= 7 x 17)	=	272 (= 16 x 17)

The number of words in Reading 7 (26:1–29:8) is calculated so that the total number of words in 27:1–29:8 is a multiple of 17, since 1,428 = 7 x 12 x 17. In Reading 8 (29:9–30:20) there is a total of 663 words, which is also a multiple of 17 (= 29 x 17). The same is true of Readings 9–11 taken as a whole, which have a total of 1,683 (= 99 x 17) words. In Reading 9 (31:1–30) the key number is 23 (the numerical value of כבוד, "glory"), with all three totals divisible by that number. In Reading 10 (32:1–52) the ʾatnāḥ is located such that the total number of words after that mark comes to 289, which is 17 times 17. In Reading 11 (33:1–34:12), the Blessing of Moses (33:2–25) is carefully worked out such that all three totals are multiples of 17.

Though Labuschagne's commentary is written in Dutch, his logotechnical analysis is readily accessible to English readers. The information is arranged in two parallel columns. On the left side of each page he has transcribed the Hebrew text, which is arranged with main clauses written flush left and subordinate clauses indented. The ʾatnāḥ is indicated, as are the sĕtûmāʾ and pĕtûḥāh layout markers (-S- and -P- respectively).**[Page cvii]**

The column of information on the right side of each page has a number of subcolumns, four of which are important for the purposes of this commentary. Column "a" indicates the number of words in that specific line of Hebrew text that appear before ʾatnāḥ. Column "b" is the number of words after ʾatnāḥ. Column "Hz" marks the number of words in main clauses, and column "Bz" indicates the number of words in subordinate clauses.

Labuschagne's four booklets, published as inserts to his commentary *(LAD),* are:

Logotechnische analyse bij Deuteronomium 1:1–4:49 (1987)

Logotechnische analyse bij Deuteronomium 4:44–11:32 (1987)

Logotechnische analyse bij Deuteronomium 12:1–26:19 (1990)

Logotechnische analyse bij Deuteronomium 27:1–34:12 (1997).

Citations to these works in my commentary are abbreviated as *LAD* IA; *LAD IB*; *LAD* II; and *LAD* III. Since the data assembled in these booklets is in the form of a reference work, arranged in the order of the biblical text itself, specific citations are not always practical or necessary for the interested reader to locate the source material used throughout this commentary, particularly when conclusions are drawn from the combination of data taken from different places in them.

Excursus: Travel Notices in *Deut 1–3 and 31–34*

One of the rhetorical features used to structure the outer frame of Deuteronomy (chaps. 1–3 and 31–34) is a series of imperatives in the second-person plural followed by responses in the first-person plural. The latter, in particular, stand out markedly when the text is read in Hebrew. These "travel notices" seem to be arranged according to a discernible pattern.

The beginning of the series is probably to be found in Deut 1:2, which anticipates the journey from Horeb, by way of Mount Seir, to Kadesh-barnea: "It is eleven days from Horeb, by way of Mount Seir, to Kadesh-barnea." The reference there to a journey of eleven days may actually refer to a pilgrimage route of later times.

The travel notices are arranged in four groups: 1:6b–2:8; 2:13–24; 2:34–3:29; and 31:1–34:4. The first group consists of two parts (1:6b–2:1 and 2:3–8), each of which is introduced by the **[Page cviii]** phrase רב־לכם, which, though somewhat difficult to translate, may be rendered "long enough." In 1:6b the people were told to depart from Mount Horeb and to go to the hill country of the Amorites. That journey took them to Kadesh-barnea (1:19). From there they turned back toward the Red Sea and journeyed about Mount Seir (2:1). After "many days," they were told that they had circled that mountain long enough. They were commanded to turn northward (2:3) to a new phase of their journey, going by way of the Arabah, to the wilderness of Moab (2:8), in two stages.

This brings us to the second group of travel notices (Deut 2:13 and 2:24), which is introduced by the term עתה, "now," and focuses on the journey across the Wadi Zared (2:13), from Edom into Moab, and finally across the Wadi Arnon (2:24) from Moab

into the promised land. Each phase is introduced by the phrase ק(ו)עברורו מו, "arise and cross over." In the second case (2:24) the verb סעו, "break camp," is inserted in the middle of this phrase, which is the verb used in the initial departure from Horeb (1:19), where it is followed by ונלך, "we went," and ונבא, "we came"—two verbs that are not used again in the series of travel notices until the final group in 31:1–34:4, where Moses וילך, "went" (31:1), and ויבא, "came" (32:44), before he spoke (וידבר) all the words of the song and before he went up (ויעל) from the plains of Moab to Mount Nebo (34:1) prior to his death.

The climax of the journey is the crossing of the Wadi Arnon in the third two-part group of travel notices (2:34–3:1 and 3:4–29), which led to two battles, each introduced by the verb ונלכד, "and we destroyed," against the cities of Sihon (2:34) and Og (3:4), the kings of the Amorites. The conclusion of these two battles introduces three verbs that tie the whole series together: ונפן, "and we turned," and ונעל, "and we went up," in 3:1, and ונשב, "and we dwelt," in 3:29. The first of these echoes פנו in 1:6 and 2:3 and ונפן in 2:8. The second anticipates the final verb in the series, where Moses "went up" (ויעל) Mount Nebo. The verb ונשב, "we dwelt" (3:29), forms an inclusio with the opening verb of the entire series in the phrase רב־לכם שבת, "you have dwelt long enough" (1:6b). The verbal root ישב in 1:6b and 3:29 brackets part one of the outer frame (chaps. 1–3) and appears nowhere else in the series of travel notices.

The arrangement of these four groups of travel notices displays both a chiastic structure and the curious "three plus one" pattern of Jungian psychology, which appears at virtually all levels within the developing canonical process (see D. Christensen, "The Center of the First Testament within the Canonical Process," *BTB* 23 [1993] 48–53). The first three groups have second-person plural imperatives followed by descriptive responses in the first-person plural. The fourth group, on the other hand, is in the third-person singular, with Moses as the subject of four verbs, three of which belong to the series of verbs introduced in the previous three groups of travel notices. The fourth in 32:44, וידבר ... את־כל־הדברים האלה, "and he spoke . . . all these words," echoes the opening words of the book of Deuteronomy (1:1–6a).

The chiastic relation between the four groups of travel notices is shown by the repetition of two verbal roots, which appear only in these two contexts within the series: ונלך, "we went" (1:19) / וילך, "he went" (31:1) and ונבא, "we came" (1:19) / ויבא,

"he came" (32:44). In narrative content the first and fourth groups are closely connected. The initial command to journey from Mount Horeb takes them to Kadesh-barnea and the aborted command to enter the promised land (1:19–2:1, "YHWH's Unholy War"). The fourth group of travel notices anticipates another entry into the promised land, under Joshua's leadership, which is clearly the focus of YHWH's Holy War (31:1–34:12) in the exodus-conquest tradition.

The second and third groups of travel notices are also closely related as witnessed by both narrative content and the repetition of the key verb ועברו, "cross over" (2:13 and 2:24). The second group takes the people northward (2:3) from the Arabah to the wilderness of Moab (2:8), while the third takes them across Moab (2:13) and then across the Wadi Arnon (2:24) to the edge of the promised land and the conquest of the two Amorite kings (2:34–3:4).

[Page cix] *Excursus: Holy War as Celebrated Event in Ancient Israel*

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The institution of Holy War during the period of the tribal league in ancient Israel should be distinguished from YHWH's Holy War as celebrated event in the cultus of the ritual conquest. Traditional Holy War in ancient Israel involved actual warfare against specific enemies, usually in a defensive situation, such as the battle of Deborah and Barak against the Canaanite king Jabin (Judg 4–5) and Gideon's war against the Midianites (Judg 6–8). YHWH's Holy War was the ritual fusing of the events of the exodus from Egypt and the eisodus into the promised land in one great cultic celebration, in which the Divine Warrior marched with his hosts from Sinai to Shittim and then across the Jordan River to Gilgal, the battle camp for the conquest of Canaan. The nature of the institution of Holy War as reflected in the "Song of Deborah" (Judg 5) can be reconstructed, at least in part, from an analysis of YHWH's Holy War as celebrated in **[Page cxi]** what F. M. Cross has called the ritual conquest tradition. The ark of the covenant was a battle palladium. The tribal groups had designated positions within the battle camp under priestly supervision. Moses and Joshua, as "judges" over Israel, filled the role later assumed by the prophets in delivering war oracles to inspire the troops in battle.

The quotation from the "Book of the Wars of the Lord" in Num 21:14 presents the Divine Warrior as poised on the edge of the promised land, before the primary battles of the eisodus under Moses in Transjordan. YHWH has come in the whirlwind with his hosts to the sources of the river Arnon in Transjordan. He marches through the wadis, turning aside to settle affairs with Moab before marching against the two Amorite kings to the north, and then across the Jordan to Gilgal and the conquest of Canaan (see Christensen, *BR* 14 [1998] 29–30).

The actual conquest of Canaan was apparently reenacted as part of the annual festival traditions within ancient Israel, from the period of the judges down into the monarchic era—and perhaps beyond, as suggested by the *War Scroll* from the Dead Sea community at Qumran. The tribal units of Israel took up their designated positions around the ark of the covenant at Gilgal. From there they set out to conquer Jericho in ritual tradition, as part of the spring festival of Passover each year.

From Jericho the ritual procession went on to Ai, and ultimately back to Shiloh in the premonarchic era. When David established Jerusalem as the political and religious center of ancient Israel, the story was given a new ending in the journey to Jerusalem, as reflected in Isa 10:27c–34 (see D. Christensen, "The March of Conquest in Isaiah x 27c–34, " *VT* 26 [1976] 385–99).

The crossing of the Jordan River in the tradition of ritual conquest was contrasted with the crossing of the Red Sea or "Sea of Reeds" (ים סוף) in which the people of Israel were delivered from their traditional foe, the Egyptians (cf. Exod 15, the "Song of the Sea," and Ps 114:5). After the crossin

CBQ *Catholic Biblical Quarterly*
c.e. Common Era (A.D.)
OT Old Testament

Bib *Biblica*
BSac *Bibliotheca Sacra*
MT The Masoretic Text [of the Old Testament] (as published in BHS)
BHS *Biblia hebraica stuttgartensia*, ed. K. Elliger and W. Rudolph (Stuttgart: Deutsche Bibelstiftung, 1977)
ZAW *Zeitschrift für die alttestamentliche Wissenschaft*
JETS *Journal of the Evangelical Theological Society*
b.c.e. Before Common Era, (B.C.)
IDBSup Interpreter's Dictionary of the Bible, Supplementary Volume, ed. K. Crim (Nashville: Abingdon, 1976)
UP University Press
OTL Old Testament Library (London/Philadelphia: SCM/Westminster)
CMHE F. M. Cross, Jr., *Canaanite Myth and Hebrew Epic*
BR *Biblical Research*
SEAJT *South East Asia Journal of Theology*
JBL *Journal of Biblical Literature*
FS *Festschrift*, volume written in honor of
ca. *circa*, about
// parallel(s)
NT *Novum Testamentum* or New Testament
BTB *Biblical Theology Bulletin*
JQR *Jewish Quarterly Review*
JTS *Journal of Theological Studies*
HUCA *Hebrew Union College Annual*
VT *Vetus Testamentum*
AJT *American Journal of Theology*
IDB G. A. Buttrick (ed.), *Interpreter's Dictionary of the Bible* 4 vols. (Nashville: Abingdon, 1962-76)
WBC Word Biblical Commentary (Dallas, TX: Word)

1 [1] Where differences exist in Hebrew and English, the chart follows the English chapter and verse division.

2 [2] Pss 114 and 115 are combined into a single psalm in Leningrad Codex B[19]. In Jewish practice, Pss 113–114 are read before the Passover meal and Pss 115–118 afterwards.

Aug *Augustinianum* (Rome)
RBibIt *Rivista biblical italiana* (Rome)
ETL *Ephemerides theologicae lovanienses*
AnBib Analecta biblica (Rome: PBI)

JAOS *Journal of the American Oriental Society*

RSO *Rivista degli studi orientali*

BN *Biblische Notizen*

ZA *Zeitschrift für Assyriologie*

Basic *The New Testament in Basic English*

RB *Revue biblique*

SBTS Sources for Biblical and Theological Study

VTSup *Vetus Testamentum*, Supplements (Leiden: Brill)

NedTTs Nederlands theologisch tijdschrift

NovTSup Supplement(s) to *Novum Testamentum*

LAD *Logotechnische analyse bij Deuteronomiu* (4 parts): published as inserts to C. J. Labuschagne, *Deuteronomium* (1987-97)

IB *The Interpreter's Bible*, ed. G. A. Buttrick (12 vols.; Nashville: Abingdon, 1951-57)

Heb. Hebrew

ConBOT ConB Old Testament Series

TZ *Theologische Zeitschrift* (ThZ)

BETL *Bibliotheca ephemeridum theologicarum lovaniensium* (Leuven/Gembloux: Leuven UP/Peeters)

BMS BIBAL Monograph Series

BJS Brown Judaic Studies

SJT *Scottish Journal of Theology*

KlSchr *Kleine Schriften zur Geschichte des Volkes Israel*. A. Alt, 3 vols. (Munich: Beck, 1953–59); O. Eissfeldt, 6 vols. (Tübingen: Mohr, 1962–79).

RevExp *Review and Expositor*

FRLANT *Forschungen zur Religion und Literatur des Alten und Neuen Testaments* (Göttingen: Vandenhoeck)

ST *Studia theologica*

BZAW *Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft [ZAW]*

EvT *Evangelische Theologie*

CahRB *Cahiers de la Revue biblique*

IKZ *Internationale Katholische Zeitschrift*

OTWSA *Die Ou Testamentiese Werkgemeenskap in Suid-Afrika* (Pretoria)

n. note

HSM Harvard Semitic Museum or Harvard Semitic Monographs

Int *Interpretation*

EncJud C. Roth et al. (eds.), *Encyclopedia Judaica* (Jerusalem: Keter, 1971)

SE *Studia Evangelica* 1, 2, 3, 4, 5, 6 (= TU 73 [1959], 87 [1964], 88 [1964], 102 [1968], 103 [1968], 112 [1973]

ETR *Etudes theologiques et religieuses*

EI *Ereṣ Israel*

ATANT *Abhandlungen zur Theologie des Alten und Neuen Testaments*

EM *Encyclopedia Miqrait*

BIES *Bulletin of the Israel Exploration Society (= Yediot)*

BMik *Beth Mikra*

OTS *Oudtestamentische Studiën*

SR Studies in Religion/Sciences Religieuses

Christensen, D. L. 2002. *Vol. 6A*: *Word Biblical Commentary : Deuteronomy 1-21:9*. Word Biblical Commentary . Word, Incorporated: Dallas