THE 'FEAR' OF YAHWEH IN THE OLD TESTAMENT

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I certify that this thesis is the result of my own research.

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Abstract

The common view of the 'fear' of God (the Lord) is that it is a synonym of our modern term 'religion'. This opinion is not exactly accurate. The survey of the studies on the 'fear' of God which have appeared in the last few decades (Chapter I), is intended to show that the 'fear' of God is to be understood as a way of life.

We need to distinguish 'fear' from 'reverence'. The term 'fear', indicated by יָרֵא and its derivatives, is used to describe an attitude in an encounter with the object feared, so that it means 'terror'. Connected with this 'fear' is the formula of encouragement ('Fear not'). This is discussed in Chapter II. But יָרֵא and its derivatives also mean 'reverence' which is a proper attitude to God. The term 'reverence' is used in the following chapters. Chapter III shows the relation between the world-view of 'reverence for God (the gods)' and Israel's 'reverence for Yahweh'. Israel has used the world-view of 'reverence' to meet her special need in her relationship with Yahweh. Chapter IV further illustrates 'reverence for Yahweh' as Israel's attitude to Yahweh. This proper attitude becomes Israel's way of life, which is connected with the doctrine of retribution and prescribed as the cause of material blessings.

The meaning and implication of 'reverence for Yahweh' as Israel's way of life can be seen in the Wisdom Literature (Chapter V). This way of life indicates the traditional attitude of life which is based on the doctrine of retribution. It is viewed as the reliable way of life which brings a happy and prosperous life (Proverbs). Nevertheless, this traditional way of life has been challenged (Job) and rejected (Ecclesiastes).

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Introduction

For centuries the 'fear' of God (the Lord) has been regarded as ancient Israel's term for religion. In the study that follows, an attempt has been made to delineate my struggles with the concept of the 'fear' of God in the Old Testament. The studies on the 'fear' of God which have appeared in the last few decades have been surveyed in Chapter I. This survey is intended to show that the proper understanding of the meaning of the 'fear' of God is to be understood as a way of life which indicates man's response to the saving acts of God in relationship with him. A clear distinction has to be made between the 'fear' of God and religion.

A remark needs to be made about terminology. When the term 'fear' is used, it refers to an attitude in an encounter with the object of fear so that the term 'fear' means 'dread' or 'terror'. This is described in Chapter II, which focuses on the meanings of יָרֵא and its derivatives throughout the Old Testament as illustrating an attitude in an encounter with the object of fear. Connected with this 'fear' is the formula of encouragement ('Fear not'). Besides, יָרֵא and its derivatives also mean 'reverence', a proper attitude to God or Yahweh. This is indicated in Chapters III - IV, in which the significance of relationship is shown. Chapter III seeks to demonstrate the relation between 'reverence for God (the gods)' as the world-view and Israel's concept of 'reverence for Yahweh'. Israel has used the world-view of 'reverence' to

meet her special need in her relationship with Yahweh. Chapter IV further illustrates the significance of 'reverence for Yahweh' in Israel's relationship with Yahweh. Of special interest in Chapters III - IV is the transition from 'reverence for God (the gods)' as the world-view of life, to 'reverence for Yahweh' which marks Israel's proper attitude to Yahweh in relationship with him. This proper attitude becomes Israel's way of life, which is connected with the doctrine of retribution and prescribed as the cause of material blessings.

Finally, Chapter V builds on the discussion in the preceding chapters of the meaning and implication of 'reverence for Yahweh' in an attempt to define more specifically the concept of 'reverence for Yahweh' as a way of life in the Wisdom Literature. As the way of life, 'reverence for Yahweh' indicates the traditional attitude of life which is based on the doctrine of retribution. The meaning and content of this traditional way of life are discussed and evaluated in terms of different opinions which range from the orthodox view, confirming the reliability of the traditional way of life, to the radical rejection that denies its effectiveness.

The relevance of the leading questions discussed in this study can be seen when it is compared with previous studies which have suggested that the 'fear' of God (the Lord) represents Israel's term for religion. The present study argues against that view. Because of this approach to the concept of 'reverence for Yahweh', it is crucial

that this concept be analysed as the world-view of life which has been implanted in the soil of Israel's trust in Yahweh. It is hoped that this study will contribute to the understanding of 'reverence for Yahweh' as the traditional way of life, and to a greater appreciation of the significance of its challenge and rejection in facing the reality of human life.

Chapter I

On Studies of the concept of the Fear of God

The fear of God or the fear of the Lord (Yahweh) is one of characteristic and important concepts in the Old Testament. The following discussion will try chronologically to summarize and to examine previous studies of the concept of the fear of God and in conclusion to suggest some propositions which will then be developed in detail.

A brief note on the fear of God has been given by Ludwig Köhler[1]. He detects three different kinds of fear, i.e., terror, fear in the context of grace, and obedience. The terror is mentioned in different terms: מְעָרְצָה (Is. 10:33), גְּבוּר עֲרִיץ (Jer. 20:11), אֵל נַעֲרָץ, נוֹרָא (Ps. 89:8). There are two things that produce terror. First of all, Yahweh himself is fearful as is described in Deut. 7:21; Ps. 47:3; Dan. 9:4; Neh. 1:5; 4:8; 9:32. Secondly, Yahweh inspires terror by his great and fearful acts (Ex. 34:10; II Sam. 7:23; Pss. 66:3,5; 106:22; 139:14). Nevertheless, God's fearful acts can also mean gracious acts. He points to Ps. 130:4 in which man recognizes that God forgives man's sin. In this context fear of God is 'fear of forgiveness'[2]. What Köhler actually mentions as terror is fear of the numinous or awe. Everything related to the numinous or the

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1. Köhler, L., Old Testament Theology, E.Tr. by A.S.Todd, of Theologie des Alten Testaments, London, 1957, pp. 54ff.

2. Ibid., p. 54.

holy produces awe[1] „so that Köhler is right in proposing that God himself and his acts are fearful.

Köhler recognizes a radical change in the idea of fearful God in the Old Testament. God is fearful because he does things which terrify the whole world. But God's might is not merely a threat. He does the fearful things for the sake of his people. He is able and willing to do such a thing for his people at any time. Here God's might does not bring terror to his people but constitutes the constant recognition of his greatness in complying with his will. His people fears him in being obedient to him. Nevertheless, 'the terrible God remains terrible'[2].

Köhler is right in distinguishing terror from obedience. But his emphasis of the fear of God on the observance of the law has led him to put Deut. 28:58 on a level with Ecc.12:13. It is true that Deut. 28:58 indicates the fear of God in the sense of obedience to the covenant stipulations between God and Israel, but Ecc.12:13 does not refer to such stipulations. The fear of God in Ecc.12:13 must be understood in the context of Ecclesiastes' intense conviction of אלהים and its rejection of 'reverence for Yahweh' as the traditional way of life. Ecc.12:13 only refers to the fear of God in the sense of general morality[3].

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1. Otto, R., The Idea of Holy, E.Tr. by John W.Harvey, of Das Heilige, Oxford, 1936, pp.12ff.

2. Köhler, op.cit., p.56.

3. See below, pp.297f.

Johannes Hempel[1] views that the basic religious feeling of ancient Israel is the strong feeling of distance between God and man. This feeling appears when man realizes that he is too small and unworthy of the Almighty, the Unintelligible and the Holy. Inevitably man trembles and fears in his encounter with the Holy. Hempel emphasizes the fearful feeling as 'die erste Gestalt des Abstandsgefühls'[2] which is inseparable from the encounter with the Holy. Consequently man should 'differentiate' the Holy from the profane (Lev.10:10;11:47;Ezek.22:26) and the Holy should be feared (Lev.19:30;26:2). In its strongest form the fear of the Holy appears in the encounter with God himself. Hempel also believes that even in the cult there is a fearful feeling. Man's fear experienced in the encounter with God's majesty in the cult is 'Reaktion auf einen äusseren Eindruck oder inneres Erleben'[3].

Hempel is completely correct that fear occurs in the encounter with the Holy as has been indicated by Otto[4], but there is an important factor which leads to the cultic performance. The cultic objects might produce such fear since they are related to the deity or regarded as symbols of the divine presence. Nevertheless the cultic objects do

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1. Hempel, J., Gott und Mensch im Alten Testament, Stuttgart, 1936, p.4.

2. Ibid., loc.cit.

3. Ibid., p.17.

4. Otto, op.cit., pp.74ff.

not hinder man from coming to perform the cultic acts. It is only possible if there is a close relationship between man and the deity related to the cult. Besides, the cult is to be viewed as a manifestation of a relationship. So the cultic performances indicate the close relationship in which the deity permits his worshippers to approach him. It does not mean that the deity changes his nature. His nature remains unalterable, but he does not do any harm to the worshippers because of that close relationship. Moreover, the deity will protect and guard and give advantages to the worshippers. Thus, the main factor which can change the situation of the fear of the deity is relationship.

Hempel (1) suggests that 'Gottesfurcht' and 'Religion', as well as 'gottesfürchtig' and 'fromm', are synonymous. This view is based on his interpretation of Gen.39:9; Ex.9:30 and Deut.25:18. He believes that the fear of God is the motive of action so that the lack of it produces unethical action. He also regards that the fear of God mentioned in Gen.20:11; 22:12; 42:18; Ex.1:17, 21; I Kings 18:3f., 12; Neh.5:15; 7:2, refers to obedience. Like Köhler, he (2) emphasizes that the fear of God is parallel with the observance of the law (Deut.6:2; 8:6; 10:12). Negatively it is also parallel with the avoidance of evil (Job 1:1; 28:28; Prov.3:7; 8:13; 14:2). The antithesis of the fear of God is the worship of other gods (Deut.6:13f.; Jos.24:14; II Kings 17:7). In worshipping God, 'fear' does not

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1. Hempel, op.cit., p. 21.

2. Ibid., pp. 22ff.

mean terror but trust. That is why in Deut.10:12 'fear' and 'love' are parallel. Hempel correctly explains that the concept of the fear of God is closely connected with 'die Vergeltungslehre' in which the main reward is 'weltliche'(1).

Hempel's arguments that the fear of God and religion are symonymous, are not convincing. The passages (Gen.39:9; Ex.9:30;Deut.25:18) which he mentions as the basis of his view do not support him. Gen.39:9 does not employ יראה. It only shows Joseph's attitude to marriage, an attitude which is based on his religious belief. This is evident from his statement: אֵיךְ אֶעֱשֶׂה הָרָעָה הַגְּדֹלָה הַזֹּאת וְחָטָאתִי לֵאלֹהִים ('...,you are his wife, how can I do this great wickedness, and I sin against God?'). This is not the statement concerning Joseph's religion but a verbal expression of his attitude based on his religious belief. In Ex.9:30 and Deut.25:18 the fear of God describes man's attitude towards God. Both passages depict the lack of a proper attitude to God. Ex.9:30 refers to Pharaoh's attitude in which he has not shown a proper attitude to God who has done great things, while Deut.25:8 displays the attitude of Amalek who does not pay attention to general morality. Moreover, religion comprises the whole aspects of the relationship between God (the gods) and man. The fear of God is the subjective aspect of religion, namely, man's response to God. In this sense the fear of God leads man to render God the homage that is due to him. This response

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1. Ibid., p. 24.

indicates an attitude to God. The fear of God (the gods) can be found in non-Israelites and manifested in the sense of general morality which is based on a general concept of divinity. Hempel himself mentions that in the origin of the religion of Israel two elements cooperate: 'das "Wunder", die ausserordentliche, als Wunder erfahrene, Begebenheit in Natur oder Geschichte, und der sie deutende ausserordentliche Mensch', or in dogmatic terminology are 'Manifestation' and 'Inspiration'(1).

Millar Burrows(2) interprets the concept of the fear of God as 'the most primitive root of the idea of God's majesty'. Like Köhler and Hempel, he maintains that the fear of God is closely related to the idea of the holy. He agrees with Hempel that the fear of God is a synonym for religion, but Burrows gives a different reason. He holds that religion, particularly in practice, is only 'one of the ways by which men seek to get what they want'(3). According to him, this point of view becomes the motive of the obedience which is implied in the term 'fear'. For that reason the regular term for religion in the Old Testament is 'the fear of Yahweh'(4).

As has been mentioned above, the fear of God is only an element of religion. The fear of God is not a synonym for

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1. Ibid., p. 2. n. 2.

2. Burrows, M., An Outline of Biblical Theology, Philadelphia, 1946, p. 64.

3. Ibid., p. 154.

4. Ibid., p. 155.

religion..

That the fear of God is religion is also suggested by Th.C.Vriezen[1]. Like the previous scholars he relates the fear of God to God's holiness. He mentions that 'the presupposition of the glory and holiness of God is always implicit'[2] in the term יראת יהוה. God's holiness obliges man to obey his will and commandments, and makes man to be his servant.. This 'introduces an element of great humility into religiousness' so that religion is 'the fear of the Lord'[3]. He understands the fear of God as referring to 'the right relationship of reverence for the holy God'[4]. He relates the fear of God to the knowledge of God because the latter is 'the recognition of God as God' or 'the total surrender to God as the Lord'[5]. He believes that the knowledge of God is the decisive element of religion since it refers to the communion with God. This communion implies a sense of distance between God and man so that we find man's confessions of guilt (Is.6),,of fear (Gen..28:17;Ex.20:18ff.) or wonder (Ps.8;Is.28f.).. Based on Is.29:13c Vriezen argues that the fear of God (the Lord) is 'the most fundamental expression for faith or religion'[6].

1.. Vriezen,Th.C.,An Outline of Old Testament Theology,Oxford, Second Edition,1970.It was published for the first time in Holland in 1949 as Hoofdlijnen der Theologie van het Oude Testament.

2.. Ibid.,,p..161..

3.. Ibid.,,p..287..

4.. Ibid.,,p.155..

5.. Ibid.,,p.154..

6.. Ibid.,,p.160..

Although Vriezen mentions the fear of the Lord as the most fundamental expression for religion, he realizes that the knowledge of God is the decisive factor of religion. He also points out 'a few main ideas that dominate Old Testament religion', i.e., God's activity in history, prophecy, personal character of religious life, communion and the doctrine of man[1]. He agrees with Hempel that there are two elements in the religion of Israel, i.e., the miracle and the extraordinary man[2]. It would seem that Vriezen's explanation of the nature of Israel's religion has rejected his own view that the fear of God and religion are synonymous.

R.H.Pfeiffer[3], like Hempel and others, is also of the opinion that the fear of God and religion are identical. He interprets religion as having two important aspects, i.e., fear and longing. He says that in reality religion in general is 'the tension between opposite feelings of fear and longing' in which fear has 'dominated and determined the forms of worship'[4]. He gives the example by referring to the name of Isaac's God (פַּחַד יִצְחָק) in Gen.31:42,53 which he believes as indicating the basic role of fear in Israel's religion. In religion, as well as in ordinary life, a sense of fear produces two kinds of reaction, namely, flight and worship. But in fact worship is more significant than flight. As 'the

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1. Ibid., pp.162ff.
2. Ibid., p.164.
3. Pfeiffer, R.H., 'The fear of God', IEJ, 5, 1955, pp.41-48.
4. Ibid., pp.41f.

fear of God means religion' so 'the service of God means worship' which is clearly shown by Deut.6:13 (1).

We have to distinguish 'fear' (terror) from the fear of God. On the one hand, fear or terror is an attitude in an encounter with God since God is holy. This is clear from I Sam.4:7f. in which the symbol of Yahweh's presence produces fear in those who do not acknowledge Yahweh as their God. This fear does not lead the Philistines to be Yahweh's worshippers, but only describes the attitude of the Philistines in their encounter with/thing which is related a/ to Yahweh. On the other hand, the fear of God indicates man's proper attitude to God. This proper attitude is man's response to God and it can be manifested by keeping God's will in various aspects of man's life. Man's response to God is not identical with religion because the response only points to the subjective aspect of religion. Furthermore, the reference to פחד יצחק (Gen.31:42,53) as the basic role of fear in Israel's religion is not accurate. The word פחד here does not mean fear or terror but 'kinsman' (2) or 'protection' (3).

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1. Ibid., p.44.

2. Albright, W.F., From the Stone Age to Christianity, Baltimore, 1957, p.248 quotes Alt's opinion that פחד יצחק means 'the Kinsman of Isaac'.

3. Westermann, C., Genesis 12-36, Neukirchener Vluyn, 1981, pp.606f. compares פחד יצחק (Gen.31:42,53) with פחד יהוה (Is.2:10,19,21). The comparison makes clear that פחד יצחק means 'Schrecken Isaaks'. Nevertheless Westermann renders 'Schutz Isaaks' (the Protection of Isaac) because 'Schrecken Isaaks' is not fit to describe the God of the fathers.

Gerhard von Rad[1] follows Hempel in his understanding of the concept of the fear of God. He interprets the fear of God as simply obedience to the divine commandments, e.g., in the sense of general morality (Gen. 20:11), in Abraham's willingness to follow God's demand (Gen. 22:12), and as a description of a Yahweh-worshipper (II Kings 4:1). Even in wisdom passages the term 'fear of God' is to be understood as obedience (Prov. 1:7; 9:10; 15:33; Ps. 111:10; Job 28:28). But unlike Hempel and others, von Rad rejects the opinion that the fear of God is synonymous with religion. He confirms that the phrases 'fear of God' and 'fearing God' do not show a special emotional reaction in the encounter with God who is experienced by man as mysterium tremendum. He stresses that all phrases related to the fear of God indicate the consequence of fearing God, i.e., obedience.

Apparently von Rad does not separate the fear of God which describes fear of the Holy from the fear of God which indicates reverence for God. The fear of God experienced in man's encounter with the Holy is indeed an experience of the mysterium tremendum. The fear of God which is reverence for God is not dominated by the mysterium tremendum, but it expresses a relationship with God. Reverence for God is not to be equated with obedience, but it may be manifested in

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1. von Rad, G., Genesis. A Commentary, E.Tr. by John H. Marks, of Das erste Buch Mose, Genesis (1956), OTL, London, 1961. And his Wisdom in Israel, E.Tr. by James D. Martin, of Weisheit in Israel (1970), London, 1972.

specific acts of obedience. The fear of God which is related to general morality as mentioned in some passages (Gen.20:11; 42:18;Ex.1:17,21;Deut.25:18) is also a kind of obedient attitude to elementary moral norms. This fear of God should be distinguished from reverence for God which implies a specially close relationship with God.

B.W.Anderson[1] begins with the observation that fear appears in both theological and secular contexts. He defines it as related to 'a wide range of emotions,extending from simple apprehensiveness to utter terror or dread,caused by the suspicion of an impending peril,known or unknown'[2]. In theological contexts it refers to an emotional experience of a complex nature which is connected with the encounter with the holy. Various terms are employed to indicate an inward disturbance which is manifested outwardly. He mentions that in the Old Testament there are several kinds of fear,namely,a general (worldly) fear of danger,fear because of sin,fear when a divine revelation is experienced, fear in the context of worship,and the fear of the Lord. Worldly fear,regarded as secular fear,is aroused by any threat to man's security,especially his life (Gen.4:14;32:7; 46:3). Fear and sin,according to Anderson,are inseparable because man's fear of God may be the result of man's sin which will be followed by destructive retribution (Gen.3:10; 18:15;20:8ff.;Deut.9:19). A similar fear is found in the

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1. Anderson,B.W.,'Fear',IBD,Nashville,1962,pp.256-260.

2. Ibid.,p.256.

experience of revelation, since God's self disclosure to man brings about 'the element of mysterium tremendum'[1]. Nevertheless the emotion of fear is associated with faith, trust, love and communion. Like Hempel and others, Anderson maintains the element of mysterium tremendum in the fear of the Lord. He emphasizes that the fear of the Lord is not 'merely to be equated with reverence, piety or religion because it is impossible to day to revaluate and again charge these terms with their ancient - but now largely lost - connotation of awesomeness'[2].

Anderson is correct that the concept of fear in the Bible has been connected with a wide range of meanings. He is also right that the nature of fear depends on the nature of its objects. He stresses that there is fear of the numinous in the fear of God because of the demand to love God absolutely and exclusively. This absolute love means total surrender which is never devoid of dreadful dimensions. It is in the sense of absolute love that the fear of God becomes the principle of human behaviour and the beginning of wisdom (Job 28:28; Ps.111:10; Prov.1:7)[3].

Anderson's warning that the fear of God is not a synonym for religion must be appreciated. He makes clear that the fear of God is man's response to God. This response is a submissive attitude in a relationship with God.

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1. Ibid., p.257.
2. Ibid., p.258.
3. Ibid., p.259.

Siegfried Plath in his monograph of the subject[1] suggests two concepts of fear in the Old Testament which he names as 'fear of man' and 'fear of God'. The division is based on the objects of fear which are either mentioned or not in the background. He fully realizes that the Old Testament does not divide man's deeds and thoughts into the sacred and secular; but he himself maintains that thought and feeling may be sacred or secular. Plath's concept of the fear of man emphasizes a psychological element which, because of its nature, cannot be precisely comprehended[2]. He also points out that in some cases the cause of the fear is explained in terms which are comprehensible and rational.

Given that in fear there may be a psychological element which cannot be exactly comprehended, it is also true that fear results from man's assumptions concerning the object feared. This is evident from Jacob's experience. Jacob's fear is caused by his own assumption concerning the purpose of his approaching brother (Gen.32:6f.,11). This is clear from his prayer: '... for I fear him, lest he come and slay us all, the mothers with the children' (Gen.32:11). In fact his brother, Esau, does not do as Jacob states in his prayer (Gen.33:4ff.). It is Jacob's assumption which makes him fear. Although it is incorrect assumption, it is nevertheless a reasonable one, since Jacob's relationship with his brother is strained. Again in Jer.26:21 a fear of bloody persecution

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1. Plath, S., Furcht Gottes, Stuttgart, 1962. It appeared as a doctoral thesis in 1958.

2. Ibid., p.14. He says :'... handelt es sich um einen psychologischen Begriff, der seiner Natur wegen nicht exakt erfasst werden kannt'.

by king Jehoiakim leads Uriah to escape to Egypt. Uriah rightly understands the effect of his prophecy on the king Jehoiakim, because Uriah 'prophesied against this city and against this land in words like those of Jeremiah' (Jer. 26:20b). Unmistakably Jehoiakim acts in accord with Uriah's assumption.

It would seem that fear does not appear as a direct result of the event but depends on one's assumption concerning the event. One's assumption might be right or wrong, but it brings fear. In other words, man's assumption leads him to a certain attitude which might compel him to take precautions. Besides, fear also points to an encounter within a kind of relationship. In the encounter which brings fear there is a sense of relationship. This does not mean that fear is caused by a good relationship between two persons or groups. The sense of fear is especially strong in a strained relationship. Jacob's relationship with Esau is strained (Gen. 25:29ff.; 27:41-45) so that Jacob tries to get favour from his brother (Gen. 32:5) before he can meet him (cf. Gen. 33:8b). This strained relationship undoubtedly determines his attitude toward Esau who is approaching him with 'four hundred men' (Gen. 32:6). We do not know about Uriah's relationship with the king Jehoiakim before the prophet prophesies against him. Nevertheless it is clear that there is a strained relationship resulting from Uriah's propnecy so that the king seeks to kill him (Jer. 26:21). Again in Gen. 9:2 the word אֵימָה is used to denote the strained relation between man and the animals. Originally

man does not frighten the animals (Gen.2:19f.) but in God's new order God admits man to take animals as food (Gen.9:3). God's new order legalizes the strained relation between man and the animals which is expressed in the animals' fear of man.

Plath views the death penalty mentioned in Deut.13:12; 17:13;19:20 and 21:21 as the basis of fear (Furcht-gegenstand)[1] and classifies it as an example of fear of man. It would seem that capital punishment in this instance must be understood from its motive, i.e., to prevent idolatry. This capital punishment is applied to those who 'sought to draw you away from the Lord your God' (Deut.13:10b), to anyone who 'is stubborn and rebellious,....;.... is a glutton and drunkard' (Deut.21:20), 'acts presumptuously, by not obeying the priest who stands to minister there before the Lord your God, or the judge,....'(Deut.17:12a). The aim is to purge Israel of evil (Deut.13:5; 21:21b), so that such wickedness may cease (Deut.13:11b;17:13b). Thus the death penalty does not stand merely as 'Furchtgegenstand' but primarily as a means to avoid the strained relationship with God. Any form of 'drawing away from Yahweh', i.e., idolatry, or 'rebellious act' is to be regarded as 'wickedness' which spoils the relationship with God. The main purpose of the capital punishment is not to frighten Israel but to prevent a possible strained relationship with God. In other words, the fear is to be understood as the result of the strained

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1. Ibid., p.16.

relationship.

In addition to the fear of the death penalty as an example of the fear of man, Plath also mentions: fear of enemies, fear of slavery, fear of the destruction of those things which a man prizes, an inexplicable feeling of anxiety, awe or reverence, and fear of the mighty. He explains that in the fear of the enemies, the dominant motive is fear of death (1).

It would seem that fear of enemies mainly occurs in war. There, the relation between two sides is highly strained since both sides intentionally try to defeat each other. In Deut. 20:1-9 we find a regulation of marching to war against Israel's enemies. In v.4, the priest exhorts the combatants and convinces them that Yahweh 'goes with you, to fight for you against your enemies, to give you the victory'. It is followed by the officers' speeches which give exemption to some of the combatants (vv.5-8). Amongst the exempted soldiers is ויירא ורך הלבב (v.8). It is reasonable to suppose that there is fear of death in this case. However, it also depends on the combatants' assumption. The priest's exhortation encourages the combatants and emphasizes that God is with them and gives them victory. If there are some combatants who are 'fearful and fainthearted' they must be weak and lack in faith so that they do not believe in God's participation in the war (cf. Judg.7:3). They have a certain assumption which leads them to a certain attitude toward

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1. Ibid., p.17. He says: 'Es versteht sich aber von selbst, dass es in kriegerischen Geschehen um Leben und Existenz als Ganzes geht und deshalb Todesfurcht das vorherrschende Moment ist'.

war..

A similar description is also given in I Sam..17.. Saul and his soldiers 'were dismayed and greatly afraid' (חתּ וַיֶּחֶ֥רְ֖וּ וַיִּֽירְא֑וּ - v..11),because of Goliath's challenge (vv.8-10).. Here,there are two possibilities,i..e.., to be killed and to be the Philistines' servants (v..9). Nevertheless David shows a different attitude (vv..32-37, 45-47).. He believes the war is Yahweh's war and Yahweh himself will defeat the enemies (vv..37,45-47). It is evident that Saul's fear,and that of his soldiers,is caused by wrong assumption since the same event produces different attitudes,David's confidence and the fear experienced by Saul and his soldiers.. Accordingly,it can be said that fear is grounded in part upon assumption.

In the other campaign against the Philistines Saul fears and trembles (I Sam..28:5).. He explains his fear in verse 15:"I am in a great distress;for the Philistines are warring against me,and God has turned away from me and answers me no more,either by prophets or by dreams,....'. He feels that God has deserted him.. Indeed the war itself is to be feared,but the decisive factor in Saul's fear is the sense of being deserted by God because of his disobedience (I Sam..28:18).. Thus his assumption in facing the war against the Philistines must be based on that sense.

The above two examples,I Sam..17 and 28,give us a new perspective on the concept of fear.. On the one hand,the fear is caused by the encounter with the enemies in which the strained relation occurs.. On the other hand,the fear is

also the effect of the strained relationship with God. Both factors bring about the assumption which forms the attitude.

Plath explains that יראה when related to the fear of man has three different functions: as the cause of subsequent action, as the actual consequence of an event, and as the intended result of an event. The first two functions are mainly based on the use of the conjunction כי, while the third function is inferred from the use of ו and ויגש.

In fact it is very difficult to make a distinction between the fear as the cause of subsequent action and the fear as the actual consequence of an event. Plath also realizes this difficulty by saying: 'Es versteht sich von selbst, dass Furcht immer Wirkung einer causa ist'(1). Nevertheless he emphasizes that the difference lies in the purpose of the story which is to show 'causa und psychische Wirkung'(2) as two important aspects of the matter. He argues that in Gen.18:15 כי יראה is the basis of Sarah's denial (ותכחש שרה לאמר לא צחקתי), while in Gen. 42:35 וייראו is the consequence of the finding of their bundles of money (ויראו את-צרורות כספיהם הנה וא בי הם).

Plath's explanation only lays stress on the reaction of the feared one. Sarah's fear is caused by the fact that her guest knows (Gen.18:13) what she has done secretly (Gen.18:12). She feels shame at having been found laughing to herself.

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1. Ibid., p.25.

2. Ibid., loc.cit.

So she tries to hide her deed by telling a lie. Unfortunately her lie (denial) does not work at all „and her guest assuredly says: 'No„you did laugh' (Gen.18:15b). Sarah's denial can also be seen as the consequence of her fear.

A similar notion is also depicted in Gen.42:35-38. The finding of the bundles of money brings fear upon Jacob and his sons (v.35). They face an unexplainable fact. Jacob believes the unexplainable fact as a sign of future bereavement (v.36). It is Jacob's superstition and he takes a certain precaution (v.38). On the contrary,Reuben gives a guarantee that there will be no bereavement (v.37). The only difference between these passages,Gen.18:15 and 42:35, is that the former does not give a detailed explanation of the result of Sarah's fear,while the latter specifies the reaction in the following verses. Gen.42:35-38 only gives further details of events resulting from fear. Both passages show the cause and the consequence of fear. We can look at those stories from different angles.

It is important to notice that one's assumption plays a decisive role in one's attitude. In Sarah's story (Gen. 18:9-15) Sarah does not show any fear before she finds that her guest can discover her secret deed. At first,perhaps, she regards her guest as an ordinary man. So her assumption does not produce fear in her encounter with him. But as soon as she realizes that her guest is able to know the secret thing she has done she is afraid. Here the change of attitude is the result of her new assumption. It confirms that the attitude is based on the assumption.

Since the nature of fear is related to its cause and effect, it can be created in order to alter someone's attitude or actions (Neh.6:12f.; Deut.17:7,13; 19:20; 21:2; 22:21f.). Plath[1] claims that sometimes fear is a goal which is aimed at in order to achieve a particular situation. But Plath's statement is too strong because the fear is a means rather than an ultimate goal. He argues that the fear of man is the opponent (Gegenspielerin) of the fear of God[2]. He points to Judg.7:10 and Is.8:12f. He is right because the fear of man appears as the result of the lack of trust in the sovereign God. Plath observes that the fear of man in the Old Testament lies 'auf der Linie von Gen.3'[3]; and he adds that it is not by chance that יָרֵא

> .... zum erstenmal in Gen.3,10 auftaucht und das erste Wort des Menschen nach der Übertretung des göttlichen Gebotes war. Seine erste Reaktion nach seinem Erliegen im Kampf mit der Versuchung durch die Schlange war das Eingeständnis der Furcht, die er vorher, so lange er in direkter Gottesgemeinschsft lebte, nicht hatte. (4)

If Plath's statement is right, the fear of man exists only as a result of man's strained relationship with God. Accordingly, the concept of fear should be understood from the context of relationship. Besides, יָרֵא is ambivalent

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1. Ibid., p.27, who says: 'יָרֵא ist dann das Ziel, auf das ein vorher berichtetes Ereignis ausgerichtet ist, ... und zu einer bestimmten Haltung gezwungen werden soll'.

2. Ibid., pp.27ff.

3. Ibid., p.30.

4. Ibid., loc.cit.

and depends on the condition of the relationship. Although Plath[1] realizes that 'Wird hier aus Gen.3 das Wesen des יראת in ganzer Tragweiter deutlich', he only mentions the fear of man as the antithesis of the fear of God.

After discussing the concept of the fear of man, Plath moves into the main part of his study, namely, the concept of the fear of God. He begins with the concept of the fear of God in Deuteronomy and the Deuteronomic History.[2] He points out that the concept of the fear of God is bound up with God's יראה, חקים and משפטים which implies two aspects. On the one hand, the fear of God comes from hearing and keeping יראה, חקים and משפטים. On the other hand, the fear of God expresses the observance of יראה, חקים and משפטים. Consequently, 'fear God', 'keep his commandments' and 'walk in his ways' become parallel expressions. Here Plath begins to acknowledge that the fear of God emerges in the relationship with God[3].

Since the fear of God is the proper attitude to God, the phrases 'fear God', 'keep his commandments' and 'walk in his ways' are not parallel expressions. It is true that Israel has been bound to God in the covenant relationship. God elects and saves Israel because of his love. In turn Israel should fear him and keep his commandments. 'To keep God's commandments' and 'to walk in God's ways' are synonymous,

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1. Ibid., p.31.
2. Ibid., p.33.
3. Ibid., loc.cit.

but 'to fear God ' means 'to have a proper attitude to God'. This proper attitude which is grounded upon trust in God, is manifested in the observance of God's commandments. On the one hand, the proper attitude might come from the understanding and experience in history in which God's fearful acts become the saving acts for Israel. On the other hand, the proper attitude might come from the hearing and learning God's commandments. Here the stress is on the process of the acquisition of the fear of God. It is a process of education in which the proper attitude towards God can be achieved through the discipline of education. The education leads to trust in God which builds up the proper attitude to God. Plath's suggestion that the concept of learning to fear God in Deuteronomy and the Deuteronomic History comes from the prophetic circle (Is. 29:13; Jer. 32:39f.) is doubtful since more and more evidences which prove the influence of wisdom upon Deuteronomy.

Like Hempel and von Rad, Plath does not distinguish יראת אלהים in Deut. 25:18 and יראת יהוה in I Kings 18:3, 12; II Kings 4:1, although he does not say that both concepts refer to obedience. He[1] argues that those concepts describe a human quality in which the meaning of Old Testament piety is expressed in two ways. On the one hand, those expressions indicate security for the one who fears God. On the other hand, they show a demand to other men to give an absolute security to the one who fears God. Plath

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1. Ibid., p. 45.

maintains that those concepts not only were current in prophetic circles but were derived by others from the prophetic traditions[1]. To prove his view he points to the concept of the fear of God in Gen.20:11 (parallel with Gen.12 and 26);42:18;Ex.18:21 which are attributed to E whose native place is in Northern Israel and should be ascribed to the influence of prophetic thought on E. He even thinks of a possible prophetic influence upon the concept of the fear of God in Gen.22:12 and Ex.1:17,21.

Plath believes that the deepest sense of יראת יהוה must be traced from Gen.22:12 which depicts Abraham's freewill and his absolute submission to God's command[2]. He does not agree with von Rad since the latter uses the term 'obedience'. He contends that von Rad's term merely relates to the concept of law and commandment and excludes the unlimited trust in God's grace. In fact Plath's term, 'freiwilligen und absoluten Unterwerfung unter Gottes Gebot',does not show any important difference from that of von Rad,since obedience can also mean 'freewill and absolute submissiom towards God's command'. voluntary

The concept of the fear of God in the Wisdom Literature, according to Plath[3],is related to wisdom,morality and life's fortune. The relation between the fear of God and wisdom is shown by the Wisdom Literature,especially Proverbs,

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1. Ibid.,p.47.

2. Ibid.,p.48. He says:'Auf Grund dieser freiwilligen und absoluten Unterwerfung unter Gottes Gebot wird ihm durch den Mund eines Boten Gottes das Prädikat "gottesfürchtig" zugesprochen'.

3. Ibid.,pp.56f.

in various ways. The fear of God is regarded as a basis or an unconditional presupposition of all Wisdom (Prov.9:10; 15:33). In other passages the fear of God and Wisdom are illustrated as two similar and parallel concepts which are rooted in the instruction of the Wise (Prov.14:27;13:14). But in Job 28:28 the emphasis is put on a direct identity in which חכמה and יהוה יראת are interchangeable. Finally, in Prov.1:29;2:1-5;1:7 and Ps.111:10 the fear of God is used as a synonym of יראה.

It would seem that the fear of God in the Wisdom Literature denotes a proper attitude towards God in coping with life. This is the wise attitude based on a religious presupposition, i.e., trust in God. Accordingly it becomes the principal element for the life of God's people. That the fear of God and Wisdom become parallel concepts given by the Wise only points to the system of education. It illustrates a new system in religious education. On the one hand, religious education is given in accord with the system of Wisdom teaching. On the other hand, Wisdom is related to religious doctrines. The result is that the fear of God as the proper attitude to God becomes the discipline of the Wise. In other words, it appears as Wisdom which is synonymous with knowledge. Here the proper attitude becomes the basis of man's way of life[1].

Plath is of the opinion that Israel has only 'praktische Lebensweisheit'[2] which gives advice for the regulation

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1. See, below, pp.263ff.

2. Plath, op.cit., p.58.

of life. The 'praktische Lebensweisheit' has been acquired by the Wise both from their own experience and from the traditions of Wisdom teaching and they preserve and transmit that practical Wisdom as guide and rule for future generations. Their experiences teach them that any act will be followed by an inevitable consequence. They recognize the distinction between good and evil, truth and lie, profit and misfortune. This recognition leads them to produce a guiding principle for a successful prosperous life. Besides, they perceive an ethical will of God in this life. God makes known his will and his love for good, and declares his hatred of evil. So the wise men give their ethical warnings based upon the indication of God's will. That is why in Proverbs we find the statements that wickedmen are 'an abomination to God' (3:32) and that good men are 'God's delight' (12:22). Many passages express the equation of ethical standard with the divine will. Plath refers to Prov. 3:4; 6:16; 15:9; 19:17; 21:3, not all of which provide appropriate support for his statement. Plath[1] claims the process of Wisdom's nationalization in Israel in which Israel takes the Wisdom of the surrounding nations and puts it under God's authority. By so doing the guiding principle of life given by wise men becomes the divine world-order. To live according to the divine world-order is to live in the fear of the divine. Consequently

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1. Ibid., p.60, who says that Israel 'hat auch die aus der Umwelt übernommenen weisheitssprüche in weit stärkeren Masse der Autorität ihres sittlich bestimmten Gottes unterstellt, als es in der altorientalischen Geisteswelt der Fall war'.

Wisdom is closely allied to the fear of God and we find statement that the fear of God is the discipline of Wisdom and that it is praised as the crown of Wisdom. In this sense, says Plath, 'Gottesfurcht ist im Mittelpunkt und als Anfang und Ende der Weisheit zu denken'[1]. Israel's Wisdom acquires a special Israelite character. Although Plath accepts the influence of non-Israelite Wisdom upon Israel's Wisdom he does not mention that the concept of the fear of God referring to an ethical attitude is common among Israel's neighbours[2].

To assert that Israel's Wisdom is only the 'praktische Lebensweisheit' is not entirely correct. It is true that the experiences of the Wise play a significant role in Israel's Wisdom, but all of these will never become Wisdom without contemplating, theorizing and idealizing them. After a long process those practical experiences become Wisdom which though still practical has a theoretical setting.

The relation between the fear of God and morality is explained by Plath[3] by reference to Prov.3:7b;8:13;14:2; 15:16;16:6 and 23:17. He mentions that those passages indicate two aspects. On the one hand, they show a moral concern as an essential manifestation of the life of those who fear God. On the other hand, the moral concern is regarded as the fear of God and man's conduct indicates

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1. Ibid., p.61.
2. See, below, pp.141f.
3. Plath, op.cit., pp.62f.

his relationship with God (Prov.14:2). Consequently we find the antithesis between 'wise' and 'foolish','just' and 'wicked' (Prov.10:14, 27;cf.Prov.2:21f.;4:18f.;22:4f.). Plath concludes that the fear of God can only be experienced in practice[1].

As the principal attitude of life, it is right that the fear of God or Wisdom must be expressed in life and that it can only be experienced in practice. It displays the principle of man's actions. It is anchored in one's relationship with God and it becomes the basis of one's dealing with others. In addition, it confirms that we cannot separate man's act from his belief. There is no distinction between 'sacred' and 'secular','religous' and 'irreligious' in man's action, since man's action is the manifestation of his attitude which is based on his conviction.

In Proverbs the relation between the fear of God and successful life is interpreted by Plath[2] as having two aspects. Firstly, the fear of God is to be understood as "die notwendige und in sich begründete Wirkung einer frommen, d.h. sittlich-religiösen Haltung...,für deren Eintreten Jahve als Weltenordner die Bürgschaft übernommen hat'. Secondly, it should be seen as the 'unmittelbare Wirkung' of action. God guarantees the right observance of his world-order.

As for the Wise, the fear of God must be coupled with

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1. Ibid., p.63.

2. Ibid., pp.67f.

the feeling of trust in God's dependable world-order (Prov.3:19f.,25f.;16:3) and the respect for his inviolable authority (Prov.30:1-6). It is confirmed by Prov.3 in which יראת יהוה (v.7) stands alongside בטח אל-יהוה (v.5), כבד את-יהוה (v.9) and דעהו (v.6), while Prov. 22:4 underlines this fact by putting יראת יהוה in parallel with ענוה.

Plath argues that the fear of God essentially is related to the will of God, his demand for absolute submission, since God has created the order of the world and of life for the fulfilment of the cosmos and of the life of man. The affirmation of Proverbs that the fear of God prolongs life (10:27), according to Plath, 'kann als die Abstraktion der konkreten Vorstellung von I Kön.18,12 angesehen werden'[1].

It is hard to assume that the fear of God must always be related to the will of God[2] since the fear of God originally appears as a common trait amongst nations in which man's moral concern is stressed. Israel has taken that common trait and planted it in the soil of her own trust in God. As the fear of God becomes the proper attitude in man's relationship with God, it should be manifested in various aspects of life. Accordingly, the fear of God in Proverbs is not derived from the picture of the man who fears God as mentioned in I Kings 18:12. On the contrary,

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1. Ibid., p.71.

2. Ibid., pp.73f. Plath even proposes to connect the fear of God in a moral sense with the concept of the fear of God mentioned in Lev.19 and 25.

I Kings 18:12 is one of the examples of those who fear God.

In the Wisdom Psalms Plath detects that the concept of the fear of God refers to faithfulness to the law (119:63,79), the delight in God's statutes (112:1) and the walking in his ways (128:1; 25:12), which possibly comes from the instructions of the fear of God (34:12). The strongest mark is found in Ps.19:18ff. in which יראת יהוה, עדות יהוה, פקודי יהוה, משפטי יהוה and יראת יהוה are mentioned in close juxtaposition. So the concept of the fear of God indicates the content of God's demand in an objective sense. Plath concludes that the Wisdom Psalms reflect the development of the process in which the concept of the statute enters into wisdom teaching (1).

It would seem that the Psalter presents various meanings of the fear of God one of which is nomistic. The Psalms might give an indication of the development of the concept of the fear of God, but such a process can be more clearly seen in Deuteronomy and the Deuteronomic History in which the historical data can be more easily detected rather than in the poetic writings.

Plath holds that the meaning of the fear of God in Job varies according to the individual speaker. Eliphaz expresses his understanding of the fear of God in the sense that man should understand the relation between

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1. Ibid., p.77, who says: 'In den älteren Sammlungen der Chokma-Psalmen fehlt es noch meist (nicht aber der Gottesfurchtbegriff), in den späteren Sammlungen aber ist es in um so stärkeren Masse zur Geltung gekommen, so dass die Psalmen ein Spiegelbild der Entwicklung dieses Vorganges darstellen'.

cause and effect. The fear of God appears in the fixed trust in God as the just Regent of the world-order (4:6; 15:4; 22:4). God will not punish the innocent but 'those who plough iniquity and sow trouble reap the same' (4:7f.). Elihu lays stress on the absolute sovereignty of God (34:16-28). For him, God is unapproachable (37:23) and that is why man fears God (37:24). Job questions the origin of evil (6:24,30) and God's nature, as well as the sense of life, which are puzzling and opaque to him (9:13ff.).

On the concept of the fear of God in Ecclesiastes, Plath[1] refers to Ecc.3:14 as the key to the understanding of the concept of the fear of God (cf.1:13; 3:10; 6:10f.; 7:14). Accordingly the concept does not point to the feeling of joyful acknowledgement of God's fixed order which is accompanied by trust in God's justice and in his historical saving acts. But it refers to the forced fear resulting from man's powerlessness. It is not surprising that from the outset of his discussion Plath has mentioned that Ecclesiastes is set in the background of 'einer skeptizistischen Aufklärung und müde Resignation'[2].

Plath[3] concludes that the fear of God is the conscious acknowledgement of God's total demands as expressed in the fulfilment of his ethical demands to the exclusion of all rival powers. In fact Plath's conclusion

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1. Ibid., p.81. He says: 'Mit diesen Ausführungen ist auch der Schlüssel für die Erklärung des Gottesfurchtbegriffs in Kohelet gefunden: Nach all dem,...,ist Gott für ihn nicht bloss unerkennbar, sondern zugleich fremd'.

2. Ibid., p.80.

3. Ibid., p.127.

leads us into von Rad's concept of obedience which is rejected by Plath, since Plath's concept of the fulfilment of God's ethical demands is parallel to von Rad's concept of the fulfilment of God's laws (obedience). In contrast, we should understand the concept of the fear of God as man's proper attitude towards God in the relationship with him which is characterized by man's willingness to do God's will. It is not a momentary feeling or a conscious acknowledgement at the moment of man's encounter with God, but it is an attitude grounded upon the thinking and experience of life in man's relationship with God.

Helmer Ringgren[1] believes that the word יִרְאָה has two meanings, i.e., real fear and reverence. He rightly takes 'fear' as a description of an attitude, so that the phrase "the fear of God" means 'reverence' which indicates religious attitude in general. He also points out that the fear of God characterizes man's relationship with God. But he perceives this relationship as the relationship between a powerful lord ('ādôn) and a slave ('ebed). He believes that God is always tremendum and fascinosum, and consequently man should fear and love him. The fear of God, on the one hand, refers to the experience of awe, and on the other hand it describes the consequence of having awe, namely, obedience. Although Ringgren realizes the fear of God as man's proper attitude in the relationship with God, it would seem inappropriate to characterize the God-man

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1. Ringgren, H., Israelite Religion, E.Tr. by David Green, of Israelitische Religion, London, 1966, pp. 126f.

relationship as a master-slave relation. Probably he is of the same opinion as Moran[1] who interprets Israel's covenant with God as characterized by the master-slave relationship.

Walther Eichrodt[2] suggests that the fear of God is a fundamental form of man's personal relationship with God. It displays the whole religious relationship in which there is a gap or permanent gulf between God and man. That there is a gap or distance between God and man has been indicated by Hempel[3]. Eichrodt interprets the fear of God as 'an oscillation between mysterium tremendum and fascinans'[4]. Religious fear is perceived as bi-polar or ambivalent in that fear and trust can be found together at the same time. The mid-point of religious feeling is awe.

Eichrodt[5] believes that the encounter with God constitutes 'an absolute imperilling of human existence' since there is no power can give protection against God. The only possible help comes from God so that the fear of God is accompanied by the feeling of trust and confidence in God's help. The fear is especially found in the encounter with God in which God reveals himself as a

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1. Moran, W., 'The Ancient Near Eastern Background of the Love of God in Deuteronomy', CBQ, 25, 1963, pp. 77ff.

2. Eichrodt, W., Theology of the Old Testament, Vol. II, E.Tr. by J.A. Baker, of Theologie des Alten Testaments, Teil 2/3 (1964), OTL, London, 1967, pp. 268ff.

3. Hempel, op.cit., p.4.

4. Eichrodt, op.cit., p. 269.

5. Ibid., pp. 271f.

covenant God. Here, God who is unapproachable and terrifying becomes protector of his people.

He also mentions the fear of God as 'the basic respect of the divine norms'[1], but he connects it with particular occupations. The fear of God is an indispensable equipment for the judge (Ex.18:21) and for the king (II Sam.23:3; Is. 11:2). The law revealed by God is a pointer to the fear of God. In the Wisdom Literature the fear of God is set together with the aviodance of evil. It is so because the fear of God is perceived as a relationship with the sovereign divine will which can be learned by man.

It is clear that Eichrodt does not fail to realize the concept of the fear of God in the sense of relationship. Nevertheless he does not recognize the fear of God as man's attitude in the encounter with God which depends on the nature of the relationship. He does not distinguish the fear of the numinous from reverence for God. Fear of the numinous emerges in the encounter with God, while reverence for God becomes a permanent attitude to God and it should be maintained daily. He also fails to separate the concept of general morality from reverence for God in the context of the covenant relationship mentioned in II Sam.23:3.

A thorough semantic study of the concept of the fear of God has been done by Joachim Becker[2]. He makes a survey of the semantic development of the root יראה and

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1. Ibid., p.273.

2. Becker, J., Gottesfurcht im Alten Testament, AnBib, 25, Rome, 1965.

other synonymous roots related to the term 'fear'. He believes that a definite linguistic form characterizes a certain meaning of the concept of the fear of God. Nevertheless, Becker does not pay attention to the use of יָרֵא and its derivatives throughout the Old Testament. He only concentrates on the fear of the numinous and the fear of God. The latter is divided into a cultic concept, an ethical concept and a nomistic concept. His rigid linguistic norms hamper his discussion.

He follows Otto's concept of the holy in which fear of the numinous is always caused by an encounter with the numinous or the holy. Fear of the numinous appears in the experience of the divine presence, of God's acts, and in the encounter with creatures or things which have a special relationship with God. It occurs because the numinous is perceived as 'objective and outside the self'[1]. In this sense it is evident to us that the meanings of יָרֵא and its derivatives are determined by their objects. In other words, יָרֵא and its derivatives are related to the condition or the nature of their objects. Besides, the attitude of the subject toward the object feared is determined by the subject's assumption of the object feared.

In his interpretation of the biblical description of fear of the numinous, Becker[2] maintains that holiness and the numinous are identical so that קֹדֶשׁ and יָרֵא are

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1. Otto, op.cit., p.11.

2. Becker, op.cit., pp.42ff.

regarded as synonymous. He explains that קדוש describes the numinous as it is in itself, while נורא shows its effect upon man. To prove that קדוש and נורא are synonymous Becker especially refers to Gen.28:17;Ex.3:5;15:11. Similarly, Otto says that to 'keep a thing holy in the heart' means 'to appraise it by the category of the numinous'(1).

It would seem that we have to distinguish קדוש from נורא. In Gen.28:17 Jacob is afraid because of God's appearance in his dream (vv.13-15) and his acknowledgement that the place where he has spent the night is God's house (v.16). The phrase מה־נורא המקום הזה expresses Jacob's reaction to the place. The word קדוש is not used here. In Ex.3:5 the word נורא is not mentioned. The phrase אדמת־קדש (Ex.3:5) does not describe the human attitude in the encounter with the holy place, it shows the nature of the place to which man should adopt a special attitude. Moses does not fear אדמת־קדש, but fears to look at God (כי ירא משה את־האלהים - v.6c) so that he hides his face (ויסתר משה פניו - v.6b). Here also, קדוש does not stand as a synonym of נורא.

On Ex.15:11 Becker contends that נאדר בקדש and נורא תהלת are synonymous so that 'sich heilig erweisen' means as well as 'furchterregende Taten verrichten'(2). Again we have to distinguish the nature of the holy from its effect upon man in their encounter. נאדר, participle niph'al of

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1. Otto, op.cit., p.14.

2. Becker, op.cit., p.46.

אדר, means 'majestic','glorious'[1], characterizes God's holiness. It might refer to God's holiness perceived by man, but it does not indicate man's attitude in the encounter with the holy. But ירא points to man's attitude in the encounter with God's acts.

Like Plath, Becker[2] also realizes that the cause of fear is expressed in Gen.3:10. But Becker follows Hempel[3] and Eichrodt[4] who emphasize that the cause of fear is God's remoteness from man or that there is a distance between God and man. It is true that there is a distance between God and man, but Gen.3:10 describes the starting-point of man's strained relationship with God. As the relationship has been strained, God's acts bring fear upon man. A similar notion can also be seen in I Sam.12 in which God's act produces fear upon Israel (v.18). This is clear from v.19c: כי-יספנו על-כל-חטאתינו רעה לשאל לנו מלך. This fear can only be removed by making a close relationship with God (אל-תיראו ... אך את-יהוה תיראו ועבדתם את-יהוה בכל-לבבכם - v.20;cf. v.24). Thus, the close relationship eliminates fear of the numinous.

The same descriptions are found in Pss.40:4;52:8;64:10.

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1. BDB, p.12.

2. Becker, op.cit., p.62. He explains: 'Gen 3,10 veranschaulicht, wie die Gottesferne, die Verlust der Konnaturalität mit der Welt des Göttlichen, Wurzel der Furcht ist'.

3. Hempel, op.cit., p.4.

4. Eichrodt, op.cit., pp.268f.

It is right that וְיִרְאוּ and וְיִבְטְחוּ in Ps.40:4 stand in antithesis, but both are neither synonymous nor 'das Numinose Furcht und Vertrauen zugleich auslöst'(1). וְיִרְאוּ refers to the effect of God's wonderful act upon man which transforms a cry of misery into a new song of praise (vv.2b-4a). God's wonderful act proves his might and reliability. Seeing the undeniable evidence of God's reliability man can only put his trust on God (וְיִבְטְחוּ בַיהוָה - v.4b). In other words, וְיִבְטְחוּ בַיהוָה is a further step of seeing (רָאָה) and fearing (וְיִרְאוּ) God's remarkable act. Besides, it is clear that fear of the numinous might become a starting-point of 'reverence for God'.

Becker is correct in mentioning that 'Numinose Furcht ist spontane Reaktion des Menschen bei der Begegnung mit Gott' and that 'der Terminus Furcht als Ausdruck für das Verhältnis des Menschen zu Gott überhaupt in Gebrauch kommen kann'(2). Nevertheless, it is doubtful that 'Die numinose Furcht ist Ausgangspunkt einer semantischen Entwicklung, die zum kultischen, sittlichen und nomistischen Begriff der Gottesfurcht führt,...'(3). This is so because the elimination of fear of the numinous which leads to 'reverence for God' cannot be shown by semantic development of יָרֵא and its derivatives. The elimination of

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1. Becker, op.cit., p.63.

2. Ibid., p.75.

3. Ibid., p.80.

fear of the numinous can only occur in the close relationship with the numinous so that man's attitude moves from fear into trust or joy.

Based on his semantic norms Becker divides the concept of the fear of God ('reverence for God') into the cultic, ethical and nomistic concepts. He does not use term 'cultic' in sense that the fear is always set in the cultic act, but he argues that 'noch viel weniger legt er bestimmte Auffassungen über die Stellung des Kultes zugrunde'(1). In addition he maintains that 'Die Treue findet ihren normalen Ausdruck im alleinigen Kult Jahwes und der Beobachtung der Bundessatzung'(2). He suggests that the concept of the fear of God is found in Deuteronomy and the Deuteronomic History.

It is possible to assume the cultic aspect of the concept of 'reverence for God', but it is misleading to say that 'reverence for God', which points especially to trust in God as the God of the covenant, is found normally in God's cult. Does 'der Beobachtung des Bundessatzung' only point to the cultic activities? Should all passages throughout Deuteronomy and the Deuteronomic History be connected with the cult? Although the cultic activities have been depicted as having a prominent setting in Israel's life, it is not true that the concept of the fear of God in Deuteronomy and the Deuteronomic History should be regarded as a cultic concept. Only some passages are connected with the

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1. Ibid., pp.76f., n.102.

2. Ibid., p.85.

cult (Deut.14:23;I Kings 8:40,43;II Kings 17:32f.,41). In these passages the concept of the fear of God points to the cultic action (II Kings 17:32f.,41) or the benefit of the cultic action (Deut.14:23;I Kings 8:40,43). Nevertheless, Becker is right in pointing out that the concept of the fear of God in Deuteronomy and the Deuteronomic History '... besagt Verehrung Jahwes unter dem besonderen Aspekt der Treue zu ihm als dem Bundesgott'[1]. The fear of God is an aspect of the covenant requirements and undoubtedly it indicates an attitude in that covenantal relationship. It is the covenant which makes the idea of relationship in the concept of the fear of God even stronger.

The increasing evidences of wisdom's influence upon Deuteronomy[2] also suggest that the concept of the fear of God comes from the concept of יראת אלהים which refers to a general morality (Deut.25:18). If this suggestion is right, Deuteronomy as well as the Deuteronomic History uses the concept of יראת אלהים in a very special sense to describe an expected proper attitude towards Yahweh in the covenant relationship. Thus, the concept of the fear of God is not based on the cultic activities and it does not convey only a cultic sense. It rather shows a basic attitude towards Yahweh. This attitude should be displayed in various aspects

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1. Ibid.,loc.cit.

2. Weinfeld,M.,'The Origin of the Humanism in Deuteronomy', JBL,80,1961,pp.241-247;'Deuteronomy - The Present State of Inquiry',JBL,86,1967,pp.249-262;Deuteronomy and the Deuteronomic School,Oxford,1972;cf.Whybray,R.N.,The Intellectual Tradition in the Old Testament,Berlin-New York,1974,pp.87f.

of Israel's life one of which is the cult.

Becker acknowledges that 'In Wirklichkeit bezeichnet jāre' im Dt die Treue zum Jahwe als dem Bundesgott, während die Gesetzesbeobachtung nur der Erweis dieser Treue ist'[1]. If יָרֵא describes a firm trust in God's reliability as the God of the covenant, it must become a presupposition for all aspects of Israel's life. The presupposition (Yahweh's trustworthiness) builds up an attitude (יָרֵא) which is expressed in life. As Becker has mentioned, the observance of the law is only an expression or a proof of this trust, so that 'Der Treue zum Bundesgott kommt dabei der Vorrang zu'[2]. It is clear that the concept of the fear of God depicts the proper attitude towards God. This proper attitude is the basis of Israel's way of life which is not only manifested in the cultic action but in all aspects of her life.

In maintaining his cultic concept of the fear of God, Becker refers to some passages in Deuteronomy. Some of them will be examined here. Firstly, Becker points to Deut. 6:13 as a proof of his cultic concept. He puts Deut.6:13 together with 6:24 on the ground that both verses stand within the unity of Deut.6:10-25. He explains that יָרֵא in Deut.6:13 is surrounded by some synonymous phrases and does not show the formal observance of the law. Deut.6:13 only moves around 'Bundestreue und Verehrung Jahwes als des

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1. Becker, op.cit., pp.87f.

2. Ibid., p.91.

allein zu verehrenden Gottes'[1]. He interprets the phrases as pointing to the cultic concept of the fear of God because: הַמּוֹצִיאֲךָ מֵאֶרֶץ־מִצְרַיִם (followed by the phrase 'who brought you out of the land of Egypt' - v.12) is a covenant formula, אֶת־יְהוָה תִּירָא (v.13) is 'das zweifellos kultischer Verehrung'[2], וּבִשְׁמוֹ תִּשָּׁבֵעַ (v.12) refers to man's acknowledgement and reverence for God in the oath[3], and לֹא תֵלְכוּן אַחֲרֵי אֱלֹהִים אֲחֵרִים (v.14) which stands in antithesis to trust in God, means 'adhere to' ('anhangen'), other gods.

In fact Deut. 6:10-15 gives a warning to Israel that her affluence might entice her into forgetting God to whom she is related by the covenant. In this warning the fear of God is emphasized and put together with אֶת־יְהוָה תִּירָא, וּבִשְׁמוֹ תִּשָּׁבֵעַ and לֹא תֵלְכוּן אַחֲרֵי אֱלֹהִים אֲחֵרִים אֵת (vv.13-14a). The term 'serve him' (אֹתוֹ תַעֲבֹד) related to the fear of God is also used in Deut.10:20;13:5; Jos.24:14;I Sam.12:14,24. 'To swear in God's name' (בִּשְׁמוֹ תִּשָּׁבֵעַ) is to invoke, in an oath, God's name as the Divine whom one reveres. One appeals to God for the truth of his statement. In Jer. 4:2;12:16 and Ps.63:12 the term

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1. Ibid.,p.94.

2. Ibid.,loc.cit.

3. Ibid.,loc.cit.,n.39. He regards the oath as 'kultischen Eid beim Betreten des Heiligtums'.

is used to describe God's true worshipper[1]. In relation to the fear of God, בשבע תשבע is also used in Deut. 10:20. Originally that term indicates the solemn confession of faith because it refers to the appeal to God for the truth of one's statement. Nevertheless, in practice it is readily abused so that Deut.5:11 forbids man to take God's name in vain[2]. In addition, the fear of God is followed by the demand לא תלכון אחרי אלהים אחרים. 'To walk after other gods' (הלך אחרי אלהים אחרים) is also used in Deut.8:19;11:28;13:3,7,14;17:3;28:14;29:25. The term points to the worship of other gods, which is synonymous with 'to serve other gods' (עבד אלהים אחרים) used in Deut.7:4;11:16;13:7,14;17:3;28:14,36,64;29:25;30:17; Jos.23:16. On the contrary, Israel should 'walk after Yahweh her God' (Deut.13:5). Putting together את-יהוה אלהיך תירא with בשבע תשבע, אתו תעבד and לא תלכון אחרי אלהים אחרים describes the whole aspect of religious life which covers obedience to God, worship of him and loyalty to him in daily intercourse[3]. Thus, Deut.6:13 does not only refer to the cultic performance but the loyalty to God in daily life.

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1. Driver, S.R., A Critical and Exegetical Commentary on Deuteronomy, ICC, Edinburgh, 1902, p.95; Smith, G.A., The Book of Deuteronomy, CB, Cambridge, 1918, p.102; Craigie, P.C., The Book of Deuteronomy, NICOT, London, 1973, pp.173, 204, and in p.202 he mentions that the requirements in Deut.10:12f. refer to 'the positive nature of the total commitment to the One God'.

2. Cf. Smith, op.cit., loc.cit.; Craigie, op.cit., loc.cit.

3. Smith, op.cit., p.101; Wright, G.E., 'The Book of Deuteronomy', IB, Vol.II, Nashville, 1953.

The second example taken by Becker as the basis of his cultic concept of the fear of God is Deut.14:23. He argues that יראה should be understood in the context of 'die Abgabe des Zehnten' which is bound with the 'kultische Mahl' in the central sanctuary. According to Becker, the narrator of this passage intends to emphasize that tithing outside the central sanctuary is dangerous for the fear of God so that the narrator's emphasis 'ist die Einheit des Kultortes Voraussetzung für den wahren Jahwekult'[1].

Becker is right in mentioning that the demand of tithing in Deut.14:22-29 is related to the demand of centralization of the cult. In tithing Israel has to bring her tithe to the chosen sanctuary that she 'may learn to revere Yahweh' (למען תלמד ליראה את־יהוה אלהיך - v.23). The custom of tithing the yield of the peasant's land is also mentioned in Gen.28:22; Lev.27:31f.; Am.4:4. By tithing the people acknowledge that the land and its blessings belong to God and they have to appreciate what he has given to them. They depend solely on God's gracious offer and by giving such regular offerings they learn to revere God. The educative aspect of tithing is clear for it becomes a necessary means to keep the thought of the people on God and to keep them humble before him.

On the relation between יראה and למד mentioned in Deut.4:10 and 31:12f., Becker explains that this למד should be understood 'von Erlernen des Gesetzes' which is

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1. Becker, op.cit., p.103.

different from יָרֵא in Deut.14:23;17:19 which refers to 'Sich-Aneignen der Haltung des Jahwe-Fürchtens'[1]. He points to יָרֵא in the sense of the acquisition of the attitude of reverence (Deut.14:23;17:19;18:9;20:18) and יָרֵא which means the learning of the law (Deut.4:1,5,10, 14;5:1,31;6:1;11:19;31:12f.); and he classifies the concept of the fear of God here into the cultic concept.

It would seem that Deut.4:10;31:12-13 and Deut.14:23; 17:19 indicate only the fear of God as the main goal of the religious education and do not refer to the cultic concept of the fear of God. The difference is in the process of the acquisition of the fear of God. Deut.31:12-13 is similar to Deut.17:19 and 4:10 in the sense that those passages refer to the fear of God as the object of learning and that the fear of God can be achieved by learning God's words. But in Deut.14:23 the fear of God can be gained by tithing which is a part of God's law (cf.Lev.27:31f.;Am.4:4). Although Deut.4:10;14:23 and 31:12-13 are related to the cultic activities, the concept of the fear of God mentioned in those passages is not cultic. Nevertheless, Becker contends that 'Die dt-stischen Schichten gebrauchen fast ausschliesslich den kultischen Begriff des Gottesfurcht' which especially describes 'den Aspekt der Treue zum Bundesgott'[2].

Outside Deuteronomy and the Deuteronomic History,

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1. Ibid., pp.104f.

2. Ibid., p.123.

according to Becker[1], the cultic concept of the fear of God is found in Pss.15:4;22:24,26;25:14;31:20;33:18;34:8,10;60:6;61:6;66:16;85:10;103:11,13,17;111:5;119:74,79;145:19;147:11;Mal.3:16,20 and Mic.6:9 (LXX). Apart from the question of style he notices the difference between the fear of God in Deuteronomy and the Deuteronomic History on the one hand and in the Psalms on the other. The former shows the concept of the fear of God in the perspective of the covenant, while the latter indicates 'in seiner ersten Bedeutung die den Kult konkret ausübende Gemeinde und von da aus erst das Bundesvolk und die Frommen'[2]. Thus, יראי יהוה in Psalms should be understood as 'die Gemeinde der Verehrer Jahwes'[3]. Originally the concept of the fear of God describes God's community which is 'in actu' (Pss.22:24,26;66:16;31:20). Through the widening of the meaning it refers to God's people as a whole who do not actively revere him in the cult (Pss.60:6;61:6;85:10;15:4). In a further development יראי יהוה describes those who trust in God or the pious. It is a setback for the concept of the fear of God, because it comes to its former meaning which refers to the community who really trust in God. It does not indicate the cultic concept but shows one who is 'jahwefürchtig im sittlichen oder nomistischen Sinn'[4]. In this sense Becker

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1. Ibid., p.125.
2. Ibid., p.126.
3. Ibid., p.127.
4. Ibid., p.128.

points to Pss.25:14;34:8,10;145:9;33:18;147:11;103:11,13, 17;111:5;119:74,79;Mal.3:16,20. He maintains that אהב 'entstammt der Bundesterminologie', while יראה 'ist terminus technicus kultischer Verehrung'(1).

The Psalms are mainly used in cultic acts. Accordingly the concept of the fear of God is related to the context of various cultic performances. Nevertheless, it would be inappropriate to regard that יראה is a technical term for cultic reverence. In Psalms יראי יהוה indicates those who revere God, but it does not always mean the community which is performing the cult. The main aspect indicated by that term is the devotion of the community to God. One of the manifestations of their devotion is the cultic performance. We have to remember that the devotion is more than the cultic actions.

Two examples mentioned by Becker to prove his cultic concept of the fear of God in Psalms are Pss.60:6 and 61:6. He argues that in Ps.60:6 יראיך set together with יתיתיך (v.7) and ידידיך (v.5) illustrate God's people in the sense of 'Kultgemeinde'(2). Here we have a problem in defining God's people. If God's people are regarded as merely a cultic community Becker is right, but if Israel as God's people is also a nation like other nations Becker's concept is inappropriate. Undoubtedly Israel is a nation and the cultic aspect is only one of so many aspects in the

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1. Ibid., p.129.

2. Ibid., p.136.

life of the nation.

Besides, Ps.60:6 shows the concept of the fear of God in the context of the national lament. The lament is the people's lament related to their affliction (as a nation) resulting from God's displeasure for them (vv.3-5). The phrase נָתַתָּה לִירֵאֶיךָ נֵס (v.6) is disputed because some scholars tend to emend to נוֹסָה,'refuge',instead of נֵס ,'banner'[1]. However, it is clear that 'those who revere you' (יְרֵאֶיךָ) denotes the people (עַם) so that 'reverence for God' is the attitude of that people (nation). In other words, those who revere God are God's people or the whole Israel as the elected nation[2]. The same meaning occurs in Ps.61:6 in which the reverence is connected with God's name. The passage shows the certainty that God answers the prayer, and grants the heritage of those who revere his name. Here is also clear that those who revere God's name are the community of the covenant people.

Neither Psalm mentions exclusively that those who revere God are the cultic community. Besides, the cultic performance does not manifest the whole nature of the proper attitude to God in the relationship with him which is indicated by the term 'reverence for God'. Even if יִרְאֵי יְהוָה points to the cultic community, or perhaps the ideal community, we cannot say that the concept is a cultic concept.

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1. Rogerson,J.W.& McKay,J.W.,Psalms 51-100,CBC,Cambridge, 1977,p.56;Anderson,A.A.,The Book of Psalms,Vol.I,NCB,London, 1972,p.443;Dahood,M.,Psalms II,51-100,AB,New York,1968,p.79.

2. Cf.Eaton,J.H.,Psalms,TBC,London,1967,p.155;Kirkpatrick, A.F.,(ed.),The Book of Psalms,CB,Cambridge,1910,p.340.

We can only say that 'reverence for God' is manifested in the cultic actions.

Becker detects that in the late Psalms the cultic concept of the fear of God is mixed with the ethical concept. He points to Pss.25:14;34:8,10;33:18;103:11;111:5;119:74,79; 147:11;Mal.3:16,20. On Ps.25:14 he comments that יראי 'nicht mehr dieselbe Bedeutung hat wie in den kultischen Formen'(1), but 'ist weder an den Mann der rechten sittlichen Haltung gedacht'(2). Nevertheless, יראי is still to be thought of as 'die Mitglieder der Kultgemeinde oder des Bundesvolkes' because it is 'die Bedeutung von jere'ajw in einem reinen Genus'(3).

In fact Ps.25:12,14 shows God as the Teacher who instructs and leads man in 'moral knowledge' (דרך יבחר - v.12) and 'covenant obligations' (ברית - v.14)(4). Here the psalmist shows that those who revere God have to cope with life as a nation. Those who revere God are bound in God's covenant, not only in the cultic acts, but at the same time they are also bound to live in this world as other nations so that they need 'moral knowledge'.

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1. Becker, op.cit., p.144.

2. Ibid., p.145.

3. Ibid., loc.cit.

4. Weiser, A., The Psalms. A Commentary, E.Tr. by H.Hartwell, of Die Psalmen, OTL, London, 1975, p.241, who explains that the psalmist illustrates God as 'the Teacher and Leader of man, instructing him in moral knowledge and guiding him in the way of moral actions (vv.12,14)'. Cf.Kirkpatrick, op.cit., pp.134f.

Becker maintains[1] that the passages with יראת יהוה (or equivalent forms) belong to the cultic concept which is different from יראת אלהים or יהוה יראת (the nomistic-ethical concept). The characteristic content of יראת יהוה is that it refers to the membership of God's community. Later יראת יהוה obtains the ethical-nomistic sense, and yet it keeps 'den kommunitäre Aspekt der Zugehörigkeit zum Kreis der Verehrer Jahwes, der den sittlich-sapientialen Formen jᵉre' JHWH und jir'at JHWH von Hause aus fremd ist'[2].

Semantically speaking it is difficult to accept Becker's opinion. יראת אלהים and יהוה יראת (יראת as a verb or an adjective) indicate a condition or situation in which the reverent attitude towards Yahweh is 'in actu', while יראת יהוה points to a group of people who have that attitude. יראת יהוה refers to the attitude of reverence for Yahweh itself, which can be applied to various aspects of man's life. Their usage depends on which aspect the narrator intends to show, but all of them display the attitude towards God or Yahweh in the covenant relationship with him.

As the continuation of his cultic concept of the fear of God, Becker[3] mentions the passages which, according to him, do not belong to Deuteronomy and the Deuteronomic History but are influenced by them. This influence is clear from their cultic concept of the fear of God which originally

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1. Becker, op.cit., p.160.
2. Ibid., p.161.
3. Ibid., pp.162ff.

belongs to Deuteronomy and the Deuteronomic History. Those passages are : Jos. 22:25; I Kings 8:3,12; II Kings 4:1; Neh. 1:11; Jer. 32:39,40; Pss. 5:8; 86:11; 130:4; Is. 29:13; 63:17; Hos. 10:3; Jon. 1:9; II Chr. 26:5 and the passages of Daniel (3:12,14, 17,18,28; 6:17,21; 7:4,27) where יָרֵא is used to denote fear.

Becker's arguments are not convincing. On Jos. 22:25 he gives two reasons why this passage does not belong to the Deuteronomic History, namely ,the use of עָבְדָה (infinitive construct) instead of the well-known infinitive עֲבֹד and that Jos. 22:25 refers to the practice of offering (v.27a) rather than the cultic service. It is difficult to accept those arguments because, on the one hand , עָבְדָה (infinitive construct,Qal) is only used in Jos. 22:25 (cf. עָבְדָהּ in I Sam. 18:29). This single usage cannot be reliable evidence. On the other hand , יְהוָה-אֶת עָבַד points to a characteristic of the people who are bound in the covenant relationship with Yahweh. Here עָבַד means 'worship' in the sense of cultic services. Thus, Becker's arguments do not bring a clear difference between Jos. 22:25 and the Deuteronomic History.

Hyatt[1] mentions that the substance of Jer. 32:26-44 is the Deuteronomic interpretation of Israel's history and her future return from exile. Vv. 39-41 express the covenantal consciousness. In v. 39 לְיִרְאָה אֹתִי is not mentioned as Yahweh's demand but as the result of

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1. Hyatt,J.P.,'The Book of Jeremiah',IB,Vol.V,Nashville, 1953,p.1047.

לב אחד and דרך אחד given by God. God will be bound in an everlasting covenant with Israel (v.40a), and he will give the fear of him (v.40c). Consequently, Israel will never turn away from God (v.40d). Here the concept of the fear of God describes Israel's proper attitude towards God in the covenantal relationship. It is different from the concept of the fear of God in Deuteronomy and the Deuteronomic History because it is not God's demand but God's given attitude resulting from his everlasting covenant with Israel.

The substantive יראה in Is.63:17 is regarded by Becker (1) as 'Terminus des kultischen Begriffs' because of the three terms דרך, לב and יראה. He argues that the relation between God's דרך and the fear of God indicates the relation between the observance of the law and the fear of God in the Deuteronomic passages.

From the cultic concept of the fear of God Becker moves to his ethical concept. He believes that the starting-point of the semantic development of the ethical concept is 'numinose Furcht bei göttlichen Gerichtstaten' (2) so that one thinks 'das sittliche Verhalten als durch die Gerichtstaten der Gottheit oder der Götter sanktioniert' (3). Like Hempel and others, he perceives the characteristic form of יראת אלהים or יראת יהוה as the equivalent concept of religion and piety, but he adds that it is only in the sense

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1. Becker, op.cit., p.168.
2. Ibid., p.185.
3. Ibid., p.186.

EX BIBL UNIV. EDINBURGEN

of 'ein abstractum'[1]. He confirms that the ethical concept of the fear of God is bound to the concept of individual retribution. The concept of individual retribution is different from the concept of collective retribution because the latter is grounded upon the concept of the covenant. Since the concept of individual retribution mainly appears in Wisdom thought so the ethical concept of the fear of God is dominant in the Wisdom Literature. Analogically, the ethical concept is found in the fear of parents (Lev.19:3) and the fear of the king (Prov.24:21). Thus, the ethical concept of the fear of God is '... ein geprägter Begriff für rechtes sittliches Verhalten'[2].

A characteristic expression of the ethical concept of the fear of God is the adjective יָרֵא which is found in the combination of יְהוָה יָרֵא (Is.50:10;Pss.25:12;128:1,4; Prov.14:2;31:30) or יָרֵא אֱלֹהִים (Gen.22:12;Job 1:1,8;2:3; Ecc.7:18). It is neither found with suffix nor in the plural form. The nominal function of יְהוָה (אֱלֹהִים) in the combination of (אֱלֹהִים) יְהוָה יָרֵא corresponds to 'einem genetivus objectivus', while יְהוָה in the combination of יָרֵא יְהוָה appears as 'einem genetivus possessivus'[3]. The verb יָרֵא combined with אֱלֹהִים also refers to the ethical concept of the fear of God. In addition, the ethical concept of the fear of God 'nicht so mehr als Verhältnis zu

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1. Ibid., loc.cit.
2. Ibid., p.187.
3. Ibid., p.188.

Gott,sondern als sittliche Haltung des Menschen beinhaltet'.

As Becker acknowledges the influence of the Wisdom of the surrounding nations upon Israel's Wisdom he should permit the influence of the nations' concept of general morality upon Israel. But it should be noticed that Israel is bound in a special relationship with Yahweh her God. Although the term 'covenant' which characterizes Israel's relationship with Yahweh is not mentioned, it cannot be denied that this special relationship does exist and cannot be separated from Israel's existence. On the one hand, it has been indicated that the concept of general morality is mentioned several times in the Old Testament (Gen.20:11;42:18;Ex.1:17,21;Deut.25:18)[1]. Probably Israel takes the common trait of general morality and sets it according to her own trust in Yahweh so that Israel transforms the concept of the general morality into the proper attitude towards Yahweh. On the other hand, the individual retribution is strongly emphasized because the concept of the fear of God in the Wisdom Literature is mainly related to the individual. It does not intend to oppose the collective concept of retribution mentioned in Deuteronomy and the Deuteronomic History, but it merely shows the individual responsibility in coping with life. Nevertheless, the individual responsibility cannot be separated from the collective responsibility since God's relationship with Israel concerns the individual as well as all Israel.

It is misleading to regard the concept of the fear of God

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1. Ibid., pp.193ff. He understands the concept of general morality as the ethical concept of the Elohist which 'atmet den internationalen "Humanismus" der chokmah,...' (p.193).

as merely 'sittliche Haltung des Menschen' without any 'Verhältnis zu Gott'. The concept of the fear of God here can be said as the ethical concept in the sense that it is based on Israel's relationship with God and as the manifestation of Israel's trust in God.

Becker's suggestion that the fear of God in Gen.22:12 points to the ethical concept is inappropriate. He contends that 'Gottesfurcht ist hier nicht die konkrete Gehorsamstat, sondern die innere Haltung; Abraham hat unter Beweis gestellt, was er schon immer war'[1]. It is clear that in Gen.22:11-14 there is a word play in which יְרֵא אֱלֹהִים (v.12) is set together with וַיַּרְא וְהִנֵּה־אַיִל (v.13), יְהוָה יִרְאֶה (v.14a) and יְהוָה יֵרָאֶה (v.14b)[2]. It is also true that Abraham is described as always having a loyal attitude to Yahweh, but Gen. 22:12 does not merely show Abraham's inner attitude. Gen.22:12 concludes what Abraham has done in the preceding verses in accord with God's command (vv.2-10). Abraham is loyal to God and he has proven his loyalty by his action (vv.3-10). It is not merely 'die innere Haltung' of Abraham, but 'die konkrete Gehorsamstat' so that the concept of the fear of God in Gen. 22:12 indicates Abraham's real proper attitude to God in which he performs his loyalty in his relationship with God[3].

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1. Ibid., p.194.

2. Ibid., p.195. Becker even suggests that there is a word play with the name of the holy place like 'ari'el and jᵉrû'el.

3. Westermann, Genesis 12-36, p.443. He says: 'In Gn 22,12 ist es der völlige Gehorsam Abrahams, der sich in einer überschweren Probe erweist'.

Becker[1] divides his ethical concept of the fear of God into two categories, namely, the ethical concept as 'allgemein menschlicher Sittlichkeit' which accords with international Wisdom thought and the ethical concept as 'Gehorsam gegenüber der Willensoffenbarung Jahwes' in which the demand comes from Yahweh as the covenant God. It is doubtful whether such categories can be applied to Israel's concept of the fear of God. As has been indicated, the Old Testament includes the concept of general morality, but it is interesting to notice that this general morality is described as the attitude of non-Israelites (Gen.20:11;42:18;Ex.1:17,21;Deut.25:18). If Becker's ethical concept of the fear of God as 'allgemein menschlicher Sittlichkeit' points to those passages he is right. But he also refers to Gen.22:12 because of his semantic norms, especially the use of the divine name אֱלֹהִים which is considered as the characteristic norm of his ethical concept of general morality. Here is an example that the semantic norms fail to detect the concept of the fear of God.

On his ethical concept of the fear of God based on the 'Gehorsam gegenüber der Willensoffenbarung Jahwes' Becker points to Lev.19:14,32;25:17,36,43;Neh.5:9,15;Jer.26:19;Hag.1:12;Ex.9:20,30. He argues that in Lev.19:14,32;25:17,36,43 the concept of the fear of God emphasizes 'eine Forderung der Menschlichkeit oder der sozialen Gerechtigkeit' which stands according to the 'Ursprung und jetziger redaktioneller Einordnung unter den Vorzeichen der Willensoffenbarung des Gottes Israels.'[2]

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1. Becker, op.cit., pp.205ff.

2. Ibid., p.206.

In Lev.19:14,32 and 25:17,36,43 we find the concept of the fear of God[1] applied to daily life. Besides, it is evident that Israel's daily life cannot be separated from her special relationship with Yahweh. Israel's ethical concept is always grounded upon the obedience to Yahweh's will.

Becker discusses the concept of the fear of God in Proverbs, Job, Ecclesiastes, Psalms, Is.11:2-3;33:6;50:10 and II Sam. 23:3. He believes that the ethical concept of the fear of God in the Wisdom circles is typical. After maintaining the literary unity of the setting and meaning of the fear of God in Proverbs, Becker detects the relation between the fear of God and Wisdom based on his interpretation of Prov.1:7,29;2:5;9:10. This relation is determined by the use of רֵאשִׁית which, according to Becker, means 'das Erste als das Beste' because רֵאשִׁית for the Hebrew people is 'immer das Bessere'[2]. He relates Prov. 1:7 to 9:10 and says: 'Spr 1,7 und 9,10 haben die Jahwefurcht als Führerin zu Erkenntnis bzw. Weisheit bezeichnet'[3]. He mentions that קְדוֹשִׁים (9:10) is 'Gottesbezeichnung in Analogie zu 'ᵉlôhim '[4], so that דַּעַת קְדוֹשִׁים means 'vom Heiligsten verliehene (sittliche) Erkenntnis'[5]. In Prov.30:3 דַּעַת קְדוֹשִׁים is parallel to חָכְמָה. We will discuss this

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1. In contrast, Snaith, N.H., (ed.), Leviticus and Numbers, CenB, London, 1967, p.130, who maintains as 'actually fear the punishment inflicted by the God of Israel who is the helper of the helpless'.

2. Becker, op.cit., p.215.

3. Ibid., p.217.

4. Ibid., p.220.

5. Ibid., loc.cit.

problem in Chapter V. Suffice it to say here that the fear of God is the guiding principle of Wisdom in man.

Becker[1] also suggests that the fear of God in Job indicates the ethical concept. He supports this by referring to the stereotype of תם וישר וירא אלהים וסר מרע in 1:1,8;2:3 which describes the broad ethical perfection of Job. Apparently he does not keep his semantic norms so that the uses of the adjective יראי, the verb ירא and the substantive יראה do not hinder him from concluding that the concept of the fear of God in Job is an ethical concept. He even mentions that the use of the different divine names (אל, אלה, אלהים and שדי) is based upon the narrator's principle that Job and his friends are not Israelites[2]. He regards Job 28:28 as the basis of the meaning of the fear of God, especially its relation with Wisdom. He confirms that 'die Gottesfurcht die einzige Weg ist,der Weisheit,die an sicht völlig unzugänglich ist'[3]. The ethical meaning of יראת אדני in Job 28:28 is clearly expressed by its parallel with סור מרע.

It would seem that the concept of the fear of God is not to be understood primarily in the ethical sense. The fear of God in Job 28:28 is identified as Wisdom (יראת אדני היא חכמה). If we take סור and בינה as imperative qal[4],

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1. Ibid., pp.242ff.
2. Ibid., p.244.
3. Ibid., p.246.
4. See BDB, pp.106,693.

Job 28:28 can be rendered as a statement followed by a request:

> And he said to man,
> 'Behold the fear of the Lord, that is Wisdom;
> depart from evil and understand (it)! '

Since the fear of God is the principle of Wisdom it becomes the basic attitude which should be known by man. יראת יהוה is not identical with יראת אלהים. The former only refers to one aspect of the latter. יראת יהוה can be seen as a manifestation of יראת אלהים or as a discipline in seeking for יראת אלהים.

Becker is right in characterizing the concept of the fear of God in Ecclesiastes as different from 'die Wege der traditionellen Weisheitlehre' and that it is 'ein Zug numinoser Furcht beigegeben in Form eines starken Abhängigkeitsbewusstseins des Menschens'(1). Like Plath, he also refers to Ecc.3:14 as the basis of the concept of the fear of God because 'sittliche Gottesfurcht die einzig mögliche praktische Verhaltensweise des Menschen ist angesichts der Ausweglosigkeit aller anderen,....'(2). He contends that it should be connected with the concept of the fear of God in Ecc.5:6.

Ecc.4:17-5:6 speaks about the vow in man's relationship with God (cf.Deut.23:21). Ecc.4:17 warns man to be careful when he goes to 'the house of God'. Although the words בית אלהים and זבח are disputed, whether בית אלהים points to the temple or synagogue and זבח is either

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1. Becker, op.cit., pp.249f.

2. Ibid., p.251.

literally sacrifice or figurative obedience[1], they indicate the relationship with God. But this relationship is characterized by an unapproachable distance between God and man (5:1b) so that man should be cautious of God (5:6). Here in Ecc.5:6 the phrase יראת־האלהים means 'be cautious of God' (cf.Ecc.3:14).

Becker[2] also mentions some passages which he regards as having Wisdom characteristics and as carrying the ethical meaning. He points to Ps.25:12; Is.50:10 (with יראי אלהים) and Ps.34:12; II Sam.23:3; Is.11:2-3;33:6 (with יראת יהוה or יראת אלהים). Here again his semantic norms do not work at all because it is clear that the meaning of the conecpt of the fear of God does not depend on the specific linguistic form but on its contexts. He argues that Is.50:10-51:9 is similar to the utterances of Wisdom in Prov.1-9, because in Is.50:10 יראי יהוה is parallel to שמע בקול עבדו. In addition, he regards Is.50:10-51:9 as 'Rede Gottes an die Frommen im Volke (vgl.51,1-7) den Gegensatz von Gottesfürchtigen und Gottlosen (vgl.50,11)'[3] and confirms that 'Is 50,10 steht unter dem Einfluss weisheitlicher Sprache'[4].

Most scholars agree that Is.50:10-11 is the appendix of

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1. Some render ביראת אלהים as 'temple' while others translate 'synagogue', and זבח is understood by some people as 'literally sacrifice' but others regard as 'figurative' description of 'obedience'. See : Barton,G.A.,A Critical and Exegetical Commentary on the Book of Ecclesiastes,ICC,Edinburgh, 1908,p.123;Williams,A.L.,Ecclesiastes,CB,Cambridge,1922,pp.57f.; Leupold,H.C.,Exposition of Ecclesiastes,Michigan,1974,pp.117f.

2. Becker,op.cit.,pp.256ff.

3. Ibid.,p.256.

4. Ibid.,p.257.

the preceding Servant's Song (vv.4-9)[1]. Becker translates Is.50:10 by ending the question with the words וְאֵין נֹגַהּ לוֹ so that he renders the rest of the verse: 'Er vertraue auf dem Namen Jahwes und stütze sich auf seinem Gott'[2]. This translation indicates that אֲשֶׁר הֹלֵךְ חֲשֹׁכִים וְאֵין נֹגַהּ לוֹ is עֲבָדָיו. Probably the best translation is given by RV which ends the question with עֲבָדָיו, so that the rest refers to those who are faithful to God and obedient to God's servant, and yet they do not see the end of their misfortune (הֹלֵךְ חֲשֹׁכִים וְאֵין נֹגַהּ לוֹ). These faithful Jews are assured that their trust in God will not be disappointed[3]. It becomes clear that יִרְאַת יְהוָה is not the ethical concept but the proper attitude in the relationship with God because it points to the faithful Jews who maintain their proper attitude to God despite their difficult situation.

Becker's last concept of the fear of God is the nomistic concept. He employs the term 'nomistic' or 'nomism' to describe 'allerdings ein ganz bestimmtes Gesetzesverständnis', but 'Nicht alles, was mit dem Gesetz zu tun hat, z.B. das Deuteronomium, ist nomistisch'[4]. According to Becker, the nomistic concept can only be understood in the context of the

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1. Skinner, J., The Book of the prophet Isaiah, XL-LXVI, CB, Cambridge, 1917, pp.101ff.; Lindblom, J., The Servant Song in Deutero-Isaiah, Lund, 1951, p.32 n.43; Whybray, Isaiah 40-66, NCB, London, 1975, pp.152ff. In contrast Knight, G.A.F., Deutero-Isaiah, New York, 1956, pp.199ff.

2. Becker, op.cit., p.256. But he also agrees to end the question with עֲבָדָיו.

3. Whybray, Isaiah 40-66, p.153.

4. Becker, op.cit., p.262 n.1.

development of Israel's Wisdom on the one hand, and the development of the concept of the law on the other. He defines that 'Gottesfurcht als Beobachtung des Gesetzes oder der nomistische Begriff der Gottesfurcht ist eine bestimmte Weiterentwicklung des weisheitlich-sittlichen Begriffs, die sich aus der Hinwendung der Weisheit zum Gesetz ergibt'[1]. Here the law becomes the 'absoluten Grösse der Spätzeit'[2]. Becker detects that the old Wisdom is concerned with the general human prohibition and only Israel's Wisdom is related to Yahweh's law or the covenant statutes. The Books of Job, Proverbs and Ecclesiastes are composed in the spirit of Wisdom. Later Wisdom books refer to Israelite traditions, so that their teaching is linked with those traditions. This form can be found in Wisdom Psalms (1;19:8-15;111;112;119;128), Sirach and Baruch. Consequently Becker distinguishes the law as 'Bundessatzung der dt-stische Begriff' from the Law as '"absoluter Grösse der Spätzeit" der nomistische Begriff'[3]. As such, the Law is not related to the covenant statutes which are kept and interpreted by the priests, but they are kept and interpreted by the educated group which is the heir of the Wise. This Law concerns the individual, according to the Wisdom concept of individual retribution. It is not only to be seen as a norm which comes from God's will but also an 'ewig gültige, zeitlose Offenbarung seiner Weisheit, die zugleich herzerfreuend ist'[4].

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1. Ibid., p. 262.
2. Ibid., loc. cit.
3. Ibid., p. 264.
4. Ibid., p. 265.

In this sense Becker refers to Pss.1:2;19:10;Sir.6:37;28:7. Consequently, the concept of the fear of God does not indicate the obedient attitude to the Law but it describes 'per metonymiam das Gesetz selber'(1).

Becker's claim that in the Psalms the Law is unrelated to the Covenant between Yahweh and Israel is unconvincing(2). As Zimmerli rightly indicates, the Law is 'eingehüllt in die Verkündigung einer gnädigen Hinkunft Jahwes zu seinem Volk'(3). Even after the return from the Exile they hold the belief that 'Gott sein Bundesversprechen nicht zurückgekommen habe'(4). The new challenge appears but it is regarded as God's gift. So in Pss.1;19B;119 Israel can recite the Law , with all passion and joy , as 'Aussage göttlicher Heilszuwendung'(5). If the Israelites still believe in Yahweh and they regard the Law as the promise of the divine gift of salvation, can the Law become merely an ethical concept? Their concern with ethics must be based on their relationship with Yahweh. The form and method of teaching the Law might indeed be changed in accord with Israel's development, but the essence of the Law always points to the relationship between Yahweh and Israel. The Law is not 'die absolute Grösse der Spätzeit' which does not indicate Israel's relationship with Yahweh. In Ps.19:10 יראת יהוה is

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1. Ibid., p.267.

2. Ibid., pp.264f.

3. Zimmerli, W., 'Das Gesetz im Alten Testament', TLZ, 85, 1960, p.492.

4. Ibid., 496.

5. Ibid., loc.cit.

viewed as the discipline or instruction in the relationship with Yahweh. Since יראת יהוה has been regarded as the principle of Wisdom and the Law has become the means of inculcating Wisdom, יראת יהוה is parallel to the Law. It should be emphasized that the Law as instruction in Wisdom, which is parallel with יראת יהוה, does not exclude the concept of a relationship with Yahweh. This is so because Wisdom includes 'a knowledge of the mysteries of the gods, as well as an understanding of the practical conduct that would bring a man prosperity and happiness in life'[1]. In addition, here יראת יהוה indicates the proper attitude to Yahweh which is manifested in the proper response to Yahweh's Law[2]. Without יראת יהוה there will be no right relationship with Yahweh. Becker is right in mentioning that the nomistic concept of יראת יהוה can be found in the passages which show 'das Eindringen der sakralen Tradition in die Weisheit'[3].

J.C.Peifer[4] is of the opinion that the fear of God indicates man's attitude towards God. It becomes the attitude that man should perform towards God. He holds that there is a synthesis in the Old Testament in which the fear of God is equated with reverence and piety that includes love for God and hatred of sin (Deut.6:1-5). This synthesis is also shown

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1. Rylaarsdam, J.C., Revelation in Jewish Wisdom Literature, Chicago - London, 1974, p.18.

2. Cf. Rogerson, J.W. & McKay, J.W., Psalms 1-50, CBC, Cambridge, 1977, p.88.

3. Becker, op.cit., p.270.

4. Peifer, J.C., 'Fear of the Lord', NCE, Vol.V, New York, 1967, p.864.

in the Wisdom Literature. In addition, he points to God's fearful acts which produce a sense of awe (Ex.34:10;II Sam. 7:23). Peifer doe not give a clear explanation in his short article, but he is right in indicating that the fear of God is man's attitude towards God.

Robert C.Dentan[1] explains the fear of God as one of two aspects in religion. He interprets the fear of God as synonimous with religion in the sense of man's attitude to God. As man's attitude the fear of God refers to man's submissiveness to God which includes the acceptance and the observance of the whole complex of belief. The second aspect of religion is the knowledge of God which he regards as synonymous with the word 'theology'. He concludes that 'the fear of God' means 'religion in general', while 'the fear of the Lord' describes the religion of Israel.

It is interesting that Dentan makes a slightly new approach, but he makes a mistake by mixing religion and attitude. The fear of God indicates man's attitude which might be based on religious presuppositions, but it is not the religion itself. The use of the divine name related to the concept of fear does not indicate that the fear of God is religion in general and that the fear of the Lord is the religion of Israel. Nevertheless, he is correct in holding that the fear of God indicates man's attitude in the relationship with God.

Louis Isaac Rabinowitz[2] views the fear of God as an

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1. Dentan,R.C.,The Knowledge of God in Ancient Israel, New York,1968,pp.34ff.

2. Rabinowitz,L.I.,'Fear of God',EJ,Vol.VI,Jerusalem,1971, pp.1198f.

ethical religious concept since it refers to an ethical outlook and a religious attitude which is different from the actual performance of the Torah. He understands the fear of God as a state of mind which complements the knowledge of Torah. He believes that such state of mind or the fear of God is primarily desired by God.

It is inappropriate to regard the fear of God as the state of mind, for the state of mind does not necessarily point to obedience. Moreover, the fear of God is not merely an ethical outlook but the proper attitude to God expressed in various aspects of human life.

In relation with Wisdom, Henri Blocher[1] believes that the fear of God is the principle of Wisdom. It means that Wisdom is grounded upon a religous belief. He takes the fear of the Lord as a positive devotion to God. Indeed, the fear of God is a positive attitude of devotion to God but it needs to be manifested in real performance. Blocher is right that the fear of God as the principle of Wisdom can restrict Wisdom to moral obedience because it gives religious foundation.

A short comment on the concept of the fear of God has been given by E.A.Martens[2]. Like Blocher, he connects the fear of God with Wisdom and believes that in Wisdom the fear of God is related to skilful living which means that God is the source of the skilful living. He suggests that in Proverbs as well as in

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1. Blocher,H.,'The Fear of the Lord as the "principle" of wisdom',TB,28,1977,pp.3ff.

2. Martens,E.A.,Plot and Purpose in the Old Testament,Inter-Varsity Press,Leicester,1981,especially pp.167ff.,179ff.

Deuteronomy the fear of God has to do with keeping God's commandments and serving him (Deut.10:12-13), and walking in his ways (Prov.14:2). Accordingly, the fear of God indicates a positive response to God and his words. This positive response is the proper attitude to God and his will.

Finally, Michael L.Barré[1] believes that the fear of God is the world-view of Wisdom which becomes a common trait amongst nations. Man has to deal with two kinds of relationship in coping with his life. Above him there are the gods and the king, and beside him are his fellow men. On the basis of this argument, Barré explains Wisdom as 'recognizing and dealing constructively with these relationships that were built into the order of things'[2]. God or the gods are on the uppermost level of the cosmic order since God or the gods create humankind, control their destiny, and allot them a span of life. Consequently, it is crucial for man in the quest for a meaningful life to relate himself to God or the gods. In this sense, 'fear of God' or 'fear of the gods' becomes the first step in the quest for the meaningful life.

Barré is right in pointing out that the concept of the fear of God (the gods) is the world-view of Wisdom since this is clearly indicated by the Old Testament as an attitude to general morality (Gen.20:11;42:18;Ex.1:17,21;Deut.25:18;Ecc. 12:13). Nevertheless, he follows Becker and argues that 'fear

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1. Barré,M.L.,'"Fear of God" and the World View of Wisdom', BTB,Vol.XI,April 1981,pp.41-43.

2. Ibid.,p.41.

of the gods' or 'fear of God' cannot be separated from 'the realm of the cult'[1]. He supports his view by pointing to II Kings 17: 24-28 : 'The colonists had to be shown in some detail how to carry out the proper worship of this god in his own territory'[2]. It is true that the concept of the fear of God is also connected with cultic acts, but it is only one of many aspects in man's relationship with God and with his fellow men.

Preliminary remark

The preceding discussion has tried to show various views of scholars on the concept of the fear of God in the Old Testament. They are mainly of the opinion that the fear of God is synonymous with religion and emphasize its meaning as ranging from mysterium tremendum to fascinosum. Some believe that the fear of God is a concept of obedience in a broad sense, while others relate it with the relationship between Yahweh and Israel.

A special study of the concept of the fear of God has been carried out by Siegfried Plath and Joachim Becker. The former has shown the concept of the fear of God by examining 'fear of man' and 'fear of God' which seems to divide man's acts into religious and non-religious aspects, although he rejects the division of the sacred and secular in our world. The latter emphasizes the linguistic norms which he believes

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1. Ibid., p.42.
2. Ibid., loc.cit.

can be used to understand the meaning of the fear of God. Despite his good start on the basis of semantic study, his semantic norms do not work very well.

The following outline indicates the standpoint which is adopted as the basis of the subsequent discussion :

1. The term 'fear', indicated by יָרֵא and its derivatives, refers to an attitude in an encounter, whether it is a temporary or a persistent attitude. By describing 'fear' as the attitude, the present study rejects the views which regard 'fear' as an activity, a performance or an expression.
2. The degree of fear in the encounter depends on the nature of the object of fear. It means that the fear is ranging from 'ordinary fear' to 'fear of the numinous' , since the objects feared can be either human or the numinous or somebody/something related to the numinous.
3. The attitude in the encounter is based on a certain presupposition which can be either an opinion or a belief. The presupposition determines the subject's understanding of the object feared so that in the encounter with the object of fear the subject will automatically show a certain attitude. Here the idea of the holy plays a special role as a presupposition, and we find 'fear of the numinous' in the encounter with the holy.
4. The present study distinguishes 'fear' from 'reverence'. On the one hand, יָרֵא and its derivatives indicate 'fear of God' in the sense of 'fear of the numinous'. On the other hand, יָרֵא and its derivatives refer to 'reverence for God

(Yahweh)' as the appropriate attitude to God (Yahweh).

5. 'Reverence for God' as general morality describes a common proper attitude grounded upon universal acknowledgement of the divine basic norms in human affairs. It dispalys the obedient attitude to the divine basic norms.

6. The relation between 'fear of the numinous' and 'reverence' can only be understood in the context of relationship. In a close relationship 'fear of the numinous' may become 'reverence' accompanied by trust and joy.

7. 'Reverence for God (Yahweh)' and 'religion' are not synonymous, because the former describes only one aspect of the latter. 'Religion' is more than man's proper attitude to God since religion covers the whole aspect of the relationship between God and man.

8. 'Reverence for Yahweh' as the proper attitude to Yahweh appears as a reinterpretation of the world-view of 'reverence for God' which refers to general morality. The reinterpretation is used to indicate Israel's proper attitude to Yahweh in the relationship with him.

9. As soon as 'reverence for Yahweh' becomes a programmatic doctrine of education, it stands as a new goal of education which can be achieved by the discipline of education.

10. 'Reverence for Yahweh' is also used to denote those who have the proper attitude to Yahweh. It can be applied to an individual, a group or a people.

11. 'Reverence for Yahweh' becomes the traditional way of life based on the doctrine of retribution. This traditional way

of life is regarded as the source of a happy-prosperous life.

12. 'Reverence for Yahweh' as the traditional way of life has been challenged and rejected.

Chapter II

Fear as an attitude in an encounter

The Old Testament employs יָרֵא and its derivatives in various occasions with different meanings. Their occurrences throughout the Old Testament can be presented in the following statistics :

	Qal	Niph	Pi	הוֹרִא	מוֹרָא	יָרֵא אֵל	יָרֵא יְהוָה	Total
Genesis	13	1	-	1	1	-	-	8	24
Exodus	10	2	-	1	-	-	-	1	14
Leviticus	8	-	-	-	-	-	-	-	8
Numbers	-	-	-	-	-	1	-	3	4
Deuteronomy	23	6	-	1	4	1	5	4	44
Joshua	7	-	-	-	-	-	-	4	11
Judges	4	1	-	-	-	-	1	2	8
Ruth	-	-	-	-	-	-	-	1	1
I Samuel	17	-	-	-	-	-	-	5	22
II Samuel	4	1	1	1	-	1	-	2	10
I Kings	6	-	-	-	-	-	-	1	7
II Kings	11	-	-	-	-	1	3	4	19
I Chronicles	1	2	-	-	-	-	-	2	5
II Chronicles	2	-	1	2	-	-	-	3	8
Ezra	-	-	-	-	-	-	-	-	-
Nehemiah	5	3	3	2	-	-	-	1	14
Esther	-	-	-	-	-	-	-	-	-
Job	7	1	-	4	-	-	3	1	16
Psalms	43	16	-	8	1	1	11	1	81
Proverbs	4	-	-	15	-	-	1	1	21
Ecclesiastes	9	-	-	-	-	-	-	-	9
Song of Solomon	-	-	-	-	-	-	-	-	-
Isaiah	6	4	-	5	2	-	3	13	33
Jeremiah	8	-	-	1	1	2	3	8	23
Lamentations	-	-	-	-	-	-	-	1	1
Ezekiel	1	1	-	2	-	-	1	3	8
Daniel	1	1	-	-	-	-	-	2	4
Hosea	-	-	-	-	-	1	-	-	1
Joel	2	-	-	-	-	-	-	2	4
Amos	-	-	-	-	-	-	1	-	1
Obadiah	-	-	-	-	-	-	-	-	-
Jonah	4	-	-	2	-	-	-	-	6
Micah	1	-	-	-	-	-	-	-	1
Nahum	-	-	-	-	-	-	-	-	-

Habakkuk	1	1	–	–	–	–	–	–	2
Zephaniah	1	1	–	–	–	–	–	1	3
Haggai	1	–	–	–	–	–	–	1	2
Zechariah	–	–	–	–	–	–	–	2	2
Malachi	3	2	–	–	2	1	–	–	8
	201	45	5	45	11	9	32	77	425

The above table shows that יָרֵא is mainly used in the Qal form (201), while 45 are in the Niph'al in which 44 are of the participle (נוֹרָא) and one in the imperfect (Ps.130:4). It is clear that יָרֵא and its derivatives are used 425 times[1], of which Psalms use those words most (81). Beside יָרֵא-לֹא, יָרֵא אַל and יָרֵא אַיִן, we find other negative forms combined with אֵין (Gen.20:11;Ecc.8:13) and לוּלֵי (Ex. 9:30). In some books (Ezra,Esther,Song of Solomon,Obadiah and Nahum) יָרֵא or its derivatives is completely absent.

LXX employs different words for יָרֵא, נוֹרָא, הָאֱלֹהִים and נוֹרָאוֹת as can be depicted as follows :

		MT	LXX
1. יָרֵא :	Gen.3:10	יָרֵאתִי	ἐφοβήθην
	Gen.42:18	יָרֵא	φοβοῦμαι
	Jon.1:9	יָרֵא	φέβομαι
2. נוֹרָא :	Deut.1:19	נוֹרָא	φοβερὸν
	Deut.7:21	נוֹרָא	κραταιὸς
	Joel 2:11	נוֹרָא	ἐπιφανὴς

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1. Mandelkern,S.,Concordantiae Hebraicae Chaldaicae,Prima Pars,Graz,1955,pp.503ff.,who gives 432 occurrences. Cf. Davidson,B.,A Concordance of the Hebrew and Chaldee Scripture, London,1876,pp.389ff. A different statistic (435) is given by Jenni,E.& Westermann,C.,Theologisches Handwörterbuch zum Alten Testament,Band I,Zürich,1971,p.766.

	Deut.10:21	נוראת	ἔνδοξα
	Ps.45:5	נוראת	θαυμάστας
3. יראה :	Gen.20:11	יראת אלהים	θεοσέβεια
	Is.11:2	יראת יהוה	εὐσεβείας
	Prov.1:29	יראת יהוה	φόβον τοῦ Κυρίου
4. אימה :	Gen.9:2	אימתכם	τρόμος
	Deut.34:12	אימה	κρατιὰν

At a glance the different renderings of the LXX show the various meanings of יראת, נוראת, יראה and אימה. The meanings will be evident from the different contexts which will be discussed in this study. For that purpose we need to differentiate two major meanings of יראת and its derivatives. First, יראת and its derivatives indicate an attitude in an encounter. They portray man's (or an animal's) attitude as a subject in an encounter with an object of fear. Second, יראת and its derivatives are used to refer to man's proper attitude towards God (Yahweh) in man's relationship with him. In this sense יראת and its derivatives do not point to a fearful attitude in an encounter with God as the object of fear, but describe man's reverence for God. The former will be discussed in this chapter, while the latter will be considered in the following chapters.

The division of the meanings of יראת and its derivatives into two groups is based neither on the concept of the sacred and secular nor on the concept of 'fear of man' and 'fear of God'[1], but on the basis of the meanings of יראת and its

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1. Plath, op.cit., p.10.

derivatives which display either an attitude in an encounter or an appropriate attitude in a relationship. As an attitude in an encounter אָרַץ and its derivatives refer to an attitude in a momentary or accidental encounter, while an appropriate attitude is an attitude of reverence which is expressed in various areas of man's daily life.

Fear as an attitude in an encounter depicts the subject's attitude towards the object of fear. The subject's fear is determined by its understanding of the object. In other words, the subject's assumption concerning the object determines the subject's attitude towards the object. It means that the subject's assumption is more important than the object itself in determining the subject's attitude (cf.Gen.18:9-15;32-33). Although the present study does not follow the concept of the sacred and secular, it seems to be unavoidable to distinguish the holy from unholy since both bring different effects upon the subject.

The present study adopts the idea of the holy which has been proposed by Rudolf Otto[1], because the subject's attitude towards the holy is different from its attitude towards the unholy. The idea of the holy leads us into two kinds of fear resulting from two different objects (the holy and unholy). On the one hand, there is fear resulting from the encounter with the unholy object. In this sense the attitude is connected with man, animal or thing as the objects feared. On the other hand, there is fear of the numinous resulting from the

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1. Otto, op.cit., pp.12ff.

encounter with the Holy or with man related to the Holy. Here the attitude is to be understood in the sense of dread or awe. Both fear and fear of the numinous will be discussed in this chapter.

A. Fear as an attitude in an encounter with man, animal or thing.

By referrring to an encounter with man, animal or thing, the objects of fear are not related to the Holy. These objects are 'ordinary' objects which can produce fear. The term 'fear of man'[1] is avoided since the objects of fear, as well as the fearing subjects, are not always man.

1. Fear as an attitude in an encounter with an animal or a thing.

We find two important things for the present study in Amos 3:8 'The lion has roared; who will not fear?'. First, there is a presupposition of danger which becomes the basis of an attitude. This presupposition would be grounded upon experience. Secondly, there is an attitude of fear in the encounter with a lion.

A similar attitude is depicted in Jer.42:16 which refers to man's attitude towards sword and famine. Sword and famine indicate the terrifying war which they have experienced since these are the survivors of war who intend to leave the country

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1. Cf. Plath, op.cit., pp.11ff.

to get a better place to live (v.14). But Jeremiah clearly explains that Egypt is not the safe place to go because sword and famine will follow them there. Their past experience of sword and famine have produced an attitude of fear.

It is necessary to note that the attitude in the encounter with a fearful thing is also indicated by the participle niph'al (יָרֵא) used as an adjective. Here יָרֵא is employed to characterize things which are perceived by man as fearful. It means that יָרֵא points to man's attitude in general, which might be based on man's past experience, and not to the attitude in the present encounter with those things. Man's past experience points out that those things are fearful. This experience becomes a general presupposition which produces a general attitude. Such a general attitude can be found in the encounter with the wilderness (Deut.1:19;8:15;Is.21:1), crystal (Ezek.1:22) and the militant acts of the king (Ps.45:5).

2. Fear as an attitude in an encounter with man.

Man's encounter with other men produces various consequences. Normally man imagines/anticipates the consequence of his encounter with other men. It means that man's anticipated consequence pre-occupies his encounter with other men. His anticipation might be wrong, but it becomes his presupposition which brings a certain attitude in his encounter with other men.

Fear is an attitude produced by a certain presupposition in which man believes that he is facing a danger in the

encounter with other men. Here, fear is not the result of the encounter, but the consequence of man's presupposition. Fear might appear before the encounter itself takes place. This will be shown in the following passages:

In Gen.26 Isaac and his wife leave Canaan for Gerar because of a famine (vv.1-6). Isaac tells a lie about his wife, Rebekah, because she is beautiful (v.7c) and he thinks it will be very dangerous to tell the truth (vv.7b,9b). It is clear that Isaac's reason for telling a lie is that he fears to be killed because of his beautiful wife (vv.7b,9b). Isaac's presupposition is the danger caused by the fact that his wife is beautiful so that someone might kill him in order to get her. This presupposition is reasonable. In fact nobody kills him although Rebekah is known as his wife (vv.8-10). On the contrary, Abimelech, the king of the Philistines, warns his people not to 'touch' Isaac and his wife (v.11). It is evident that fear is the attitude which is merely based on the presupposition. It is also clear that this attitude appears before the real encounter happens.

The same attitude, in which the sentence nearly employs the same formula (פן ... אולי כי), is also illustrated in Gen.32:12. Jacob is afraid of Esau, his brother. He tries to get favour in his brother's sight (vv.4-6), but the report of his messenger (v.7) makes him much more afraid so that he takes a precaution (vv.8-9), and prays (vv.10-13). In his prayer he recalls Yahweh's promise (vv.10,13) and pleads before him the blessings which Yahweh has given to him (v.11),

expresses his fear of Esau and asks for Yahweh's help (v.12).

Verse 12 shows Jacob's reason for being afraid of his brother : כי ירא אנכי את פן יבוא והכני אם על־בנים. This is so since his messengers return with the frightening news that his brother is going to meet him with 400 men (v.7). It is true that Jacob is afraid of death[1], but it is not merely his own death. His statement (v.12) indicates the fear of total destruction in which 'the mother with children'[2] who are with him may be killed. Thus, verse 12 depicts Jacob's presupposition which makes him afraid of his brother. This attitude emerges before his encounter with his brother.

Besides, Jacob's presupposition seems to be reasonable since the preceding passages (27:1-4,36,41) explain that his relationship with Esau has been strained. His strained relationship with his brother causes him to assume his brother's coming with 400 men to be dangerous. Here, we find that the strained relationship brings about fear.

As has been indicated above, the presupposition might be wrong, although it may be reasonable to have such a presupposition, it produces the attitude in facing the encounter. In this sense Gen.26:7b,9b and 32:12 are similar since in both cases the presuppositions do not appear to be true (Gen.26:11;33:4-11).

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1. Plath, op.cit., pp.14f.

2. The phrase אם על־בנים (v.12) is also used in Hos.10:14 (cf.Deut.22:6). It becomes a popular saying in which a mother bends over her children to protect them in case of a merciless and cruel slaughter. Cf.Driver,S.R., The Book of Genesis, WC, London,1904,p.292; Skinner,J.A., A Critical and Exegetical Commentary on Genesis, ICC, Edinburgh,1910,p.406; Dillmann,A., Genesis, Vol.II,E.Tr.by WM.B.Stevenson,Edinburgh,1897,p.275; Delitzsch,F., A New Commentary on Genesis, Vol.II,E.Tr.by S.Taylor,Edinburgh, 1889,p.202; Leupold,H.C., Exposition of Genesis, London,1972,p.868.

However, it is obvious that fear is based on the presupposition.

In Gen.31:31 the fearful attitude is connected with Jacob's flight from Laban (Gen.31:17-43). Laban charges him with (a) secret flight and (b) stealing his gods (vv.26-30). In reply to Laban's charges, Jacob (a) contends that he is afraid because he thinks that Laban will retain his daughters by force if Jacob tells him before (v.31), and (b) he challenges Laban to find his gods and asserts that the thief, if he is found, shall not live (v.32).

Scholars[1] conclude that the story in Gen.31 belongs to J (vv.1,3,46-50), P (v.18) and E (the rest of the verses). The passage shows that Jacob regards the encounter with Laban is dangerous so that Jacob decides to go secretly. Jacob has a good reason for leaving since God commands him to return to 'the land of his birth' (Gen.31:13). Besides, he also has a reasonable argument for leaving secretly. His presupposition is that the encounter with Laban before leaving will only bring disaster because he thinks that Laban will take his daughters by force. This presupposition can be properly understood from Jacob's past experience (Gen.29:23)[2] so that his past experience becomes the basis of his presupposi-

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1. Speiser, E.A., Genesis, AB, New York, 1964, pp. 248ff.; Simpson, G.A., 'The Book of Genesis', IB, Vol.I, pp.710ff. But Westermann, Genesis 12-36, p.598, who has a different view, believes that Gen. 31 belongs to Jahwist.

2. Driver, The Book of Genesis, p.285; Dillmann, op.cit., p.260; Leupold, Exposition of Genesis, p.847.

tion. Jacob's presupposition determines his attitude in the encounter with Laban.

Gen.31:31 is similar to Gen.32:12 in three aspects. First, both passages deal with the same presupposition, i.e., the loss of Jacob's wives, children and other possessions. Secondly, they refer to the reasonable presuppositions which do not really happen in the encounter. Thirdly, more or less they illustrate the presuppositions found in the strained relationship.

A similar notion which points to the fearful attitude in the encounter which might bring loss or destruction can also be seen in II Sam.3:11;14:15f. In II Sam.3:11 the fearful attitude is related to the quarrel between Abner and Ishbosheth (3:6-11). Abner, the commander of Saul's army, is getting stronger after Saul's death (v.6). He makes Ishbosheth king over Israel (II Sam.2:8-9), but apparently Ishbosheth is only a puppet in the hand of Abner[1]. It seems that Ishbosheth's kingship is only a temporary symbol of Saul's dynasty, and it depends entirely on Abner's will, namely, whether he will continually support Ishbosheth's kingship or give the kingdom to David (cf.II Sam.3:12-21). It is clear that Abner is the real power in Ishbosheth's kingdom, so that Abner can do whatever he wants to do. He does take Rizpah, Saul's concubine, for which Ishbosheth rebukes him (v.7).

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1. Kirkpatrick, A.F., The Second Book of Samuel, CB, Cambridge, 1930, p.263. He maintains that Ishbosheth becomes a puppet in the hand of Abner because 'Ishbosheth was possibly only a boy at the time of Saul's death'. But II Sam.2:10a mentions that Ishbosheth was 40 years old when he began to reign over Israel.

However, Ishbosheth regards Abner's deed of taking Saul's concubine as a symbol of taking Saul's kingdom (cf. Absalom in II Sam.16:21 and Adonijah in I Kings 2:13-25). Abner's reaction makes clear that he really intends to withdraw his support to Ishbosheth (vv.8-10). Consequently, Ishbosheth's kingdom is in danger since the withdrawal of Abner's support means destruction of Ishbosheth's kingship. This passage also describes the development of David's kingdom over all Israel[1]. At any rate, Abner's statement makes clear that Ishbosheth's position is weak so that he cannot argue with Abner. Undoubtedly Ishbosheth presupposes the destruction of his kingship. It is also possible to suggest that in his presupposition Ishbosheth includes the destruction of his life and his family. Ishbosheth has a reasonable presupposition and his presupposition is right (vv.12-21).

In II Sam.14:15f. we find the same attitude,but in a different context. It is important to notice that the present placing of vv.15-17 is disputed. Some scholars[2] agree that vv.15-17 must come after v.7,while others[3] maintain their present position. The former opinion is the preference of the present study because vv.15-17 describe the real goal of the

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1. Ackroyd,P.R.,The Second Book of Samuel,CBC,Cambridge,1977, pp.42f.;Mauchline,J.,1 and 2 Samuel,NCB,London,1971,p.209; Hertzberg,H.W.,I&II Samuel.A Commentary,E.Tr. by J.Bowden,of Die Samuelbücher,OTL,London,1979,p.258.

2. Ackroyd,op.cit.,pp.31f.;Mauchline,op.cit.,pp.26of.;Caird, G.B.,'The First and Second Book of Samuel,IB,Vol.II,Nashville, 1953,p.1119.

3. Smith,H.P.,A Critical and Exegetical Commentary on the Books of Samuel,ICC,Edinburgh,1899,pp.335f.;Kirkpatrick, op.cit.,pp.352f.

woman's coming. Besides, for the present study's interest, it is clear that the people who make her fear (v.15) are those who are mentioned in v.7. The woman's presupposition is the destruction of 'the heir' (v.7a) which means the extinction of the family (v.7b)[1]. Although the story is a wise saying, which is connected with Absalom as the heir of David, it is clear that the fear mentioned in that verse indicates the people's attitude.

It is worth noticing that the fear mentioned in II Sam. 14:15 does not refer to the people's attitude in the encounter with king David, but it is only a parable prepared by Joab (II Sam.14:2-3) who knows that king David is longing for Absalom (II Sam.14:1). Absalom flees to Geshur (II Sam.13:37a) after he kills Amnon (II Sam.13:28-29a). It should be Absalom who fears to return home and meet king David. Apparently, in this case neither Absalom nor David can take initiative to meet each other, so that Joab arranges Absalom's return to Jerusalem (II Sam.14:20a). Presumably Absalom is regarded as 'the heir' of David's kingdom and dynasty, but his actions undermine his relationship with his father, David. We can conclude that in this case, fear refers to the people's attitude in anticipating the destruction of 'the heir' of David.

As has been mentioned, the strained relationship produces

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1. Caird, op.cit., p.1118. He explains: 'The loss of a posterity which could keep his name alive meant the loss of the only immortality known to the ancient Israel, and was therefore the worst thing that could happen to him'. Cf. Mauchline, op.cit., p.265; Ackroyd, op.cit., p.131.

the presupposition which forms the fearful attitude. Such a situation can be clearly detected in war in which the relationship between both sides is highly strained. Accordingly, the encounter with the enemy brings fear. It is illustrated in Ex.14:10. The Israelites are facing the hostile enemy who is marching against them. Scholars suggest different views. Childs[1] argues that the fear in Ex.14:10 belongs to the J account. He also mentions that vv.9-10 belong to the second section of chapters 13:17-14:3 which describe the deliverance at the sea[2], while Cassuto[3] believes that chapter 14:9-14 is the fourth paragraph of chapters 13:17-15:21 which are one section divided into ten paragraphs (13:17-22;14:1-4,5-8,9-14, 15-18,19-22,23-25,26-29,30-31;15:1-21). Nevertheless, both agree that Ex.14:10 depicts Israel's fear of the Egyptians who are approaching them[4].

Israel's attitude is based on the presupposition mentioned in vv.11-12. It appears because the Israelites are the Egyptians' servants. Their freedom is a disadvantage for the Egyptians (v.5), and it is reasonable to assume that the Egyptians' armies are going to kill the Israelites or at least to give a severe punishment to the Israelites. Vv.11-12 make clear that the Israelites have a presupposition which

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1. Childs,B.S., Exodus.A Commentary, OTL, London, 1974, pp. 220f.

2. Ibid., p.225. He maintains that the second section begins with v.9.

3. Cassuto,U., A Commentary on the Book of Exodus, E.Tr. by Israel Abrahams, Jerusalem, 1967, pp.155ff.

4. Ibid., p.163; cf. Rylaarsdam, J.C., 'The Book of Exodus', IB, Vol.I, Nashville, 1953, p.933.

produces the fearful attitude. We notice again here that the reasonable presupposition is not proved to be true. Nevertheless it determines the attitude in facing the event. The result of the encounter (vv.19-29) is different from the presupposition (vv.11-12), but this presupposition is very decisive for the attitude in the encounter.

That the presupposition determines the attitude in the encounter is also depicted in the exemptions from military service (Deut.20:5-9) in the context of a regulation of marching war against Israel's enemies (Deut.20:1-9). von Rad[1] contends that v.8 is 'a later accretion' or 'an additon which harmonizes with Deuteronomic ideas' since what is mentioned in this verse is 'a different category' which has not been indicated in vv.5-7. However, the exemptions from military service (vv.5-9) are intended to get the best army, which is correctly defined by Craigie as 'the one wholly committed to God and absolutely confident in his strength and ability for the battle laying ahead of the army'[2]. Although the priest exhorts and convinces the combatants that Yahweh himself will go to fight with them against the enemies and bring victory to Israel (v.4), we find הֵאִישׁ הַיָּרֵא וְרַךְ הַלֵּבָב (v.8) amongst the combatants because of the presupposition. This presupposition is based on two reasons. First, the war

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1. von Rad, G., Deuteronomy. A Commentary, E.Tr. by D.Barton, of Das fünfte Buch Mose: Deuteronomium, OTL, London, 1966, p.132. In contrast, Craigie, op.cit., p.274, who believes that the verse 'marks rather a different category of exemption ..... from those contained in vv.5-7'.

2. Ibid., p.273.

itself is fearful and one might die in that war (cf.Deut. 20:5-7) so that one might fear in facing the war. Secondly, there are some combatants who ~~are~~ have lack of confidence in Yahweh's participation in the war (cf.Judg.7:3). These combatants are dangerous because their attitude is like an infectious plague which influences other members of the army and undermines their confidence to Yahweh. It would seem that the second reason is more important and decisive than the former (cf.I Sam.17 and 28)[1].

A similar description to that of Deut.20:5-9 is found in Judg.7:2-8,but with a different motive. In Judg.7:2-8 the story seems to express the belief that Israel's victory is only from Yahweh,and so the danger of Israel's self-glorification must be avoided (v.2). Accordingly, the exemption mentioned here can be regarded as 'a safe-guard against human pride'[2]. The formula used to express the exemption is similar to that of Deut.20:8[3]. Boling argues that this formula is 'a technical term for exemption from military duty'[4]. If Boling is correct,it can be said that he 'who is fearful and trembling' is he who lacks confidence in Yahweh. The lack of confidence in Yahweh becomes the presupposition which

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1. See above,p.17.

2. Soggin,J.A.,When the Judges ruled,WCB,London,1965,p.46; cf.Moore,G.F.,A Critical and Exegetical Commentary on Judges, ICC,Edinburgh,1895,p.199,who mentions as 'to rebuke man's vainglotiousness'. Of the same view are: Boling,R.G.,Judges, AB,New York,1975,p.145;Cooke,G.A.,The Book of Judges,CB, Cambridge,1918,p.82;Martin,J.D.,The Book of Judges,CBC, Cambridge,1975,p.93.

3. Deut.20:8 ... יֵרֵא הַלֵּבָב and Judg.7:3 ... יָרֵא וְחָרֵד. Cf.Martin,op.cit.,p.94.

4. Boling,op.cit.,p.144.

produces the fearful attitude in the encounter with the enemy.

We can multiply the description of man's fearful attitude in the encounter with other men in a warlike situation by mentioning other passages. But it is enough to show that the fear in the encounter is merely grounded upon the presupposition. The fearful attitude in the encounter with the enemies in the real battle field is emphasized by יָרֵא (Ex.14:10; Jos.10:2;I Sam.17:11;28:5) or יָרֵא יָרֵא (II Kings 10:4).

It is worth noticing that יָרֵא and יָרֹא are also used to denote a fearful attitude towards a man or a people. Here יָרֵא indicates a general attitude towards a people (Is.18:2,7;Hab.1:7). This attitude does not point to the present encounter but as an opinion which might be grounded upon an experience in the past. The past experience proves that the encounter with that people brings fear. Accordingly, that people is characterized by the term יָרֵא. This character is accepted as a common sense. Thus, יָרֵא can be viewed as an indication of the attitude in the encounter with the people.

Similarly יָרֹא is also used to characterize a people. This is mentioned in Deut.11:25. The passage illustrates the future attitude of the nations towards Israel. They will live in 'fear and dread' (פַּחְדָּכֶם וּמוֹרַאֲכֶם) of Israel. יָרֹא will become Israel's character which is given by her God. It describes the future attitude of the nations in the encounter with Israel.

Besides, יָרֹא is also employed to denote an animal's attitude towards man. It is illustrated in Gen.9:2 (וּמוֹרַאֲכֶם

חַיַּת). Yahweh renews the order in which the animals live in 'fear and terror' of man. Apparently Yahweh legalizes the deteriorated relation between man and animal since man's sovereign over the animals includes Yahweh's permission to eat their flesh (1).

3. Fear as an attitude in an encounter with a power (might).

In some passages the presupposition of the fear is not related to a person, but to his power (might). In this case the object of fear is the person's power rather than the person himself. The person's power produces the presupposition which brings fear. Since man's power cannot be separated from him, we classify this fear into the attitude in the encounter with a man, especially with his power (might).

First of all we have to have a look at Gen.18:15. The passage (Gen.18:1-15) shows that the couple, Abraham-Sarah, are too old to have a baby (vv.11f.). Sarah is very much aware of this fact so that she laughs (v.12). Humanly speaking her thought is understandable and reasonable. At first Sarah does not show any special attitude to her guest. She should think that her guest is an ordinary person so that her polite reaction to the message brought by her guest is laughing to herself which she thinks will not be known by her guest. It is striking to her that her secret thoughts have been correctly read (v.13). She realizes that her guest is omniscient. Consequently, she is afraid (v.15). The fact that her guest

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1. von Rad, Genesis. A Commentary, p.131.

has omniscient power compels Sarah to change her presupposition. Her fear is the result of her new presupposition. In other words, this fear is the attitude in the encounter with the power.

A similar notion is also illustrated in Gen.42:35. Its context (Gen.42:29-38) belongs to E's story[1]. The ten sons of Jacob give a report to their father concerning their mission to Egypt (vv.29-34), but they do not tell their father that they have spent three days in prison (v.17) and that Simeon is left behind bound (v.24b). The finding of their 'bundle of money' in their sacks brings them fear (v.35), even their father, Jacob, anticipates losing his three sons : Joseph, Simeon and Benjamin (v.36). Although Reuben makes an extravagant offer (v.37), Jacob refuses to permit his beloved son Benjamin to go with his brothers to Egypt (v.38).

Jacob and his sons are afraid because they cannot explain how their money are still in their sacks. Leupold comments that this fact 'puts them all on the defensive and requires an explanation they cannot furnish and lays every man of them open to serious charges'[2]. Moreover, this fact is to be connected with the charge of spying (vv.9-16) and Simeon's life who is bound in Egypt (v.24b). They are confronted with the power of the Egyptian governor (v.6). All of these

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1. Speiser, op.cit., pp.318ff.; Skinner, A Critical and Exegetical Commentary on Genesis, pp.477f.; Driver, The Book of Genesis, pp.351f.; Herbert, A.S., Genesis 12-50, TBC, London, 1962, p.135; Simpson, op.cit., p.789.

2. Leupold, Exposition of Genesis, p.1057.

become a presupposition which brings a fearful attitude. This attitude is not directly related to the encounter with the man who has the power, but it refers to the encounter with the power itself. Accordingly, the fear mentioned in Gen.42:35 indicates the attitude in the encounter with the power or might.

In Ps.91:5 we have a negative statement related to the fear of might. Ps.91 illustrates an assurance of safety under Yahweh's protection. This psalm covers a summary of its theme (vv.1-2), daily exposed to man (vv.3-8), Yahweh's help (vv.9-13), and the confidence in Yahweh's protection (vv.14-16). The negative statement, לֹא תִירָא (v.5), is in the context of man's daily perils (vv.3-8) in which there is a dangerous threat to human life (vv.5-6).

Delitzsch[1] explains that v.5 points to a time of war 'in sudden attacks at night and in battle by day'. Kirkpatrick[2] and Kissane[3] mention the same thing as Delitzsch, while Briggs[4] and Barnes[5] regard it as a 'pestilence'. Leslie[6] suggests that vv.5-6 must be understood on the basis

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1. Delitzsch,F.,Biblical Commentary on the Psalms,Vol.III, E.Tr. by D.Eaton,London,1889,p.21.

2. Kirkpatrick,(ed.),The Book of Psalms,p.556.He says:'The language is figurative: all hostility,whether secret or avowed, is meant'.

3. Kissane,E.J.,The Book of Psalms,Dublin,1964,p.424 argues that 'The terror of the night is the sudden attack by enemy at night;the arrow that flies by day is the danger of death in battle (cf.Job 5:20)'.

4. Briggs,C.A.,A Critical and Exegetical Commentary on the Book of Psalms,Vol.II,ICC,Edinburgh,1925,p.280.

5. Barnes,W.E.,The Psalms,Vol.II,WC,London,1931,p.446.

6. Leslie,E.A.,The Psalms,New York-Nashville,1949,p.408. In contrast,Leupold,H.C.,Exposition of the Psalms,London,1974,p.650.

of the Babylonian demonology's influence. Hence, he interprets 'the terror of the night' and 'the arrow that flies by day' in v.5 as 'the night of demon' and 'the demon that causes sunstroke'. McCullough[1] and Weiser[2] are of the same opinion, while Dahood[3] argues that 'the terror of the night' (he renders: 'the pack of the night') is 'the pack of wild dogs that marrauds at night', and the arrow 'designates the symbol of Resheph, the god of pestilence, ...'.

It would seem that Ps.91 does not mention a specific danger. It points to everything that could threaten human life during the night and day hours[4]. However, v.5 denotes a dangerous power which brings fear if there is no protection from Yahweh. This power is regarded as hostile power which is stronger than man who faces it. This view becomes the presupposition in the encounter with that power. The fear mentioned in this psalm is the attitude in the encounter with the power.

4. Fear as an attitude in an encounter with judgement.

In Ex.2:11-15a Moses is depicted as the one who feels sympathy for his kinsmen, the Hebrew (v.11), and for that reason

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1. McCullough, W.S., 'The Book of Psalms', IB, Vol.IV, Nashville, 1953, p.495. He points to the demonic powers at night.

2. Weiser, op.cit., p.608 refers to a superhuman power or a demonic power.

3. Dahood, Psalms II, 51-100, p.331.

4. Cf. Leupold, Exposition of the Psalms, pp.652f., and Rogerson & McKay, Psalms 51-100, p.205 explain that the phrase refers to 'man-made chance dagers, against which a man cannot protect himself, ...'.

he kills an Egyptian (v.12). He attempts to mediate between two Hebrews who are fighting (v.13),but the offending Hebrew rejects his mediation,even challenges his authority and refers to the killing of the Egyptian (v.14a). Moses' mediation turns into a threat which brings fear (v.14b),and Pharaoh seeks to kill him (v.15a).

Moses' fear is explained by his own thought: 'Surely the thing is known' (v.14b). He discovers that what he did in secrecy (v.12) is no longer a secret,but shared by the Hebrew who uses it as a weapon against him (v.14a). It is similar to Sarah's story (Gen.18:9-15) in the sense that what Sarah has done in secret is known by her guest (vv.13-15). But in Moses' case the consequence of being known of his secret deed is more dangerous. This is clear from v.15a which mentions that Pharaoh intends to punish Moses. Moses' thought reflects his presupposition which brings fear. He presupposes Pharaoh's judgement. In other words, Moses' fear indicates the attitude in the encounter with judgement,i.e.,capital punishment.

Fear of capital punishment is mentioned in Deut.13:12. Here capital punishment is viewed as an object-lesson (cf. Deut.17:13;19:20;21:21). Deut.13:7-12 describes a temptation to apostasy which might be caused by a member of the immediate family (vv.7-8),and how the people should punish him (vv.9-11). The expected result is that the people 'hear and fear' and 'never again do any such wickedness' (v.12). Craigie is quite right when he mentions that participating in that execution brings a fearsome and awful experience which 'would serve in a preventive role,to remind the people of the consequence

of breaking the first commandment - not so much the consequences for the particular offender, but the potential consequences for all Israel'[1]. Such an execution becomes a presupposition which brings fear. So the fear here indicates the attitude in the encounter with capital punishment.

We can multiply the examples by referring to Deut.17:13; 19:20; 21:21 and Jer.26:21, but it is enough evidence to conclude that there is fear which indicates the attitude in the encounter with judgement, especially capital punishment.

5. Anxiety as an attitude in an encounter with uncertainty.

In Gen.43:18 we have the other kind of fear. This fear is displayed in the context of the second journey of Joseph's brothers to Egypt (vv.16-25). In their first journey, Joseph treats them 'like strangers' and speaks roughly to them (42:7-17), and he takes Simeon as a hostage (42:24b). Besides, the money which he orders to be put in his brothers' sacks (42:25) makes his brothers fear (42:28,35). Apparently on his brothers' second arrival Joseph intends to treat them with great honour because of Benjamin (43:16), but this only increases their fear (43:18)[2]. So his brothers plead their case to Joseph's servant (43:19-22). The servant's answer is a very wise expression (43:23), but it does not comfort them.

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1. Craigie, op.cit., p.225.

2. Skinner, A Critical and Exegetical Commentary on Genesis, p.481. He comments: 'To the simple-minded peasants all this looks an elaborate military stratagem to overwhelm them by main force and reduce them to slavery'. Cf. Dillmann, op.cit., p.319; Delitzsch, A New Commentary on Genesis, p.319; Herbert, op.cit., p.137.

Some scholars[1] relate Gen.43:18 to Ex.22:3 in which a thief should make restitution or if he has nothing, he should be sold for his theft. It seems that Gen.43:18 supports that opinion since Joseph's brothers think that they are brought in Joseph's house 'because of money'. This is also clear from their plea to Joseph's servant explaining that they bring 'the money' again with them (43:21b). It has been suggested that Gen.43:18 indicates 'fear of slavery'[2] which is based on the assumption that the case of the money will be used to force them to be slaves and to seize their asses. But the servant's answer (43:23) and his deed (43:24) will certainly change that assumption. The servant makes sure that they are not brought in Joseph's house because of the money (כַּסְפְּכֶם בָּא אֵלַי ... אֱלֹהֵי־אֲבִיכֶם - v.23a). He also gives water for washing their feet and provender for their asses (v.24). This hospitality certainly changes their former presupposition. They are still afraid of what will happen to them, but they do not know what kind of danger they should face. They cannot specify the danger so that they are facing an uncertainty. In this sense the fear mentioned in Gen.43:18 refers to the attitude in the encounter with the uncertainty.

Other passage which depicts a similar attitude is I Sam. 21:11-16. The passage deals with David's flight to Achish, the king of Gad (v.11). Unfortunately, Achish's officials know him (v.12), of which David is anxious (v.13) so that he pretends

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1. Driver, The Book of Genesis, p.355; Dillmann, op.cit., p.319; Leupold, Exposition of Genesis, p.1070.

2. Plath, op.cit., pp.17f.

to be mad (v.14). His behaviour as a madman assures Achish so that Achish does not do any harm to David (vv.15-16).

There has been some debate concerning the relation of this passage to I Sam.27:1-6 which gives a different account of David's contact with Achish. Caird[1] is of the opinion that I Sam.21:11-16 is 'a late midrash', while Mauchline[2] contends that it is 'an abbreviated account of the same event from another source which has been interpolated here', and Ackroyd[3] only mentions that I Sam.27:1-6 is 'an alternative account of David's contact with Achish'. Indeed, I Sam.21:11-16 is rather strange story which might be attached to a specific context. Hertzberg[4] explains it as 'a local tradition'.

However, these different views do not affect our interpretation of the dangerous situation which is faced by David because his real identity is known (vv.12-13). We cannot detect David's presupposition since the danger cannot be specified. But it is clear that his presupposition brings fear. David's fear indicates his attitude in the encounter with uncertainty.

Such an attitude can also be seen in II Sam.12:18 and

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1. Caird, op.cit., p.999.

2. Mauchline, op.cit., p.152.

3. Ackroyd, P.R., The First Book of Samuel, CBC, Cambridge, 1971, p.172.

4. Hertzberg, op.cit., p.182, who says: 'The episode also remains strange because David later formally went over to the Philistines, and indeed to the same Achish, who was evidently well disposed towards him. Here we have a local tradition which may have been preserved in Gath itself, like the tradition of the house and hill of Samson (cf. Judg.16:1-4)'.

Neh.2:2. It would seem to be justifiable to conclude that יָרֵא is also connected with the anxiety which denotes the attitude in the encounter with unspecified danger.

B. Fear as an attitude in an encounter with the Holy.

As has been indicated, the subject's attitude towards the holy objects is different from its attitude to the unholy objects. Fear of the numinous is an attitude in an encounter with the Holy, or with someone/something related to the Holy. This attitude can be seen in the following occasions:

1. An experience of Yahweh's presence.

Ex.3:1-6 is a part of the story of Moses' call (Ex.3:1-4:17). The literary form of this story closely corresponds to that of the call of Isaiah (Is.6), of the 'call' of Jeremiah (Jer.1:4-10) and Ezekiel (Ezek.1:4-28). Scholars' opinion/ s/ diverge greatly. They view it either as 'the hieros logos of a sacred place' in a mythological sense or in a cultic sense, or in the setting of the prophetic office[1]. The present study does not intend to involve itself in the discussion of that problem, but it only deals with the idea of fear in v.6. So far as the idea is concerned, we notice that the reasons for the fear are given in vv.5-6a, namely, of the holiness of the God of the patriarchs.

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1. For a full discussion on this issue, see Childs, op.cit., pp.54ff.; cf. Rylaarsdam, 'The Book of Exodus', p.871.

To put off the shoes from one's feet is to show a special treatment, especially in the East[1]. Moreover, it is connected with the holy place (v.5) which clearly indicates that the place is to be approached with awe. In that place Yahweh reveals himself as the God of the patriarchs or the patron deity of Moses' fathers (v.6a). It is understandable that Moses stands in awe of Yahweh by hiding his face. Moses does not fear יְרֵאָה. It is misleading to suggest that יָרֵא and אָזַל are synonymous[2]. Moses shows a special attitude to the 'holy place', but what he fears is to look at Yahweh's face[3]. Here יָרֵא is used to denote Moses' attitude in the encounter with Yahweh since Yahweh is holy. In other words, it points to fear of the numinous.

Ex.20:18 gives another illustration of fear of the numinous. Its context is Ex.20:18-20 which continues the story of the theophany in Ex.19 interrupted by the Decalogue[4]. This section depicts the effect of Yahweh's appearance upon the people. Yahweh's presence is accompanied by thunders, lightnings, dense smoke upon the mountain and the sound of trumpet (v.18a). Here the narrator describes Yahweh's mystery

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1. Driver, S.R., The Book of Exodus, CB, Cambridge, 1918, p.20; Hyatt, J.P., Commentary on Exodus, NCB, London, 1971, p.72.

2. Becker, op.cit., pp.43f.

3. Driver, The Book of Exodus, p.20; Cassuto, op.cit., p.33, who says that 'Moses hid his face, for he was afraid out of reverence to look at God'.

4. Rylaarsdam, 'The Book of Exodus', p.989; cf. Cassuto, op.cit., p.252, who contends that the passage describes 'the reaction of the people to the Revelation as a whole'; Davies, G.H., Exodus, TBC, London, 1967, p.169; Hyatt, J.P., Commentary on Exodus, NCB, London, 1971, p.217.

and transcendence which are related to the concept of Yahweh's holiness[1]. Consequently, the people's presupposition is in accord with the concept of holiness. This presupposition brings fear of the numinous. So fear of the numinous indicates the attitude in the encounter with Yahweh (cf. Deut. 5:5).

It is important to note that fear of the numinous might become a starting-point of reverence. This is clear from the explanation of the following verses: (a) the people promise to hear, i.e., to obey Yahweh's words, and at their request Moses becomes the mediator (v.19), and (b) Yahweh's presence intends to prove the people so that their יִרְאָתוֹ, 'reverence for him', remains and they do not sin against him (v.20). On the one hand, Yahweh's presence brings fear of the numinous. On the other hand, fear of the numinous causes the people's willingness to hear Yahweh's words, i.e., obedience. It is this obedience which is mentioned as יִרְאָתוֹ (v.20). Thus, fear of the numinous becomes the starting-point of reverence.

2. Yahweh's deliverance of Israel out of Egypt.

Fear of the numinous does not only emerge in the encounter with Yahweh, but it also occurs in the encounter with Yahweh's acts. One of his acts is the deliverance of Israel out of Egypt which is described in Ex.14:30-31. This passage is the epilogue to the story of the deliverance at the sea (Ex.13:17-14:31)[2]. The epilogue portrays the effect of Yahweh's de-

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1. Rylaarsdam, 'The Book of Exodus', p.990.

2. For a full discussion of the deliverance at the sea, see Childs, op.cit., pp.218ff.

liverance upon the Israelites. They recognize the deliverance as Yahweh's mighty acts (v.30) which brings fear (יראה) and make them believe (אמן) in Yahweh and his servant Moses (v.31).

In spite of the literary and traditio-historical problems of the deliverance at the sea, we find that Yahweh's acts produce fear of the numinous (v.31). This fear contrasts sharply with the fear of the enemy (v.10), since the effect of fear of the numinous is belief (v.31b). In this sense fear of the numinous leads to reverence, as has been mentioned in Ex. 20:18-20[1].

That Yahweh's deliverance of Israel from Egypt brings fear of the numinous is also described in I Sam.4:7f. in the context of war between Israel and the Philistines (I Sam.4: 1-11). In that war the Israelites suffer heavy casualties (vv.1-2), so that they decide to bring the ark into the battle (vv.3-4). The ark is welcomed by the Israelites' armies with a great shout (v.5), and brings fear upon the Philistines (vv.6-8). The Philistines encourage themselves and defeat Israel (vv.9-10), and finally the ark is captured (v.11).

Our concern is only the effect of bringing the ark into the battle's camp (vv.6-8). The Philistines are surprised that the defeated Israelites shout a great battle cry (v.6a). But finding that the ark has come into the Israelites' camp changes their astonishment into fear (vv.6b-7a), because 'A god has come into the camp' (v.7b). They recognize that

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1. See above, p.97.

this god is the mighty God who smites the Egyptians (v.8).

V.8 is disputed by scholars, especially concerning the plural name of gods and the plagues in the wilderness. Kirkpatrick[1] explains that the Philistines think of Israel as themselves who have many gods. Concerning the plagues he points to 'the overthrow of the Pharaoh in the Red Sea'. Caird doubts v.8 by saying : 'It has been doubted, however, whether it would occured to a Hebrew writer to put such an error into the mouth of the Philistines'[2]. But Ackroyd[3] interprets the fearful situation of the Philistines is the result of the bringing of the ark into the Israelites' camp, and the plural name of gods means : God.

Of those above opinions there are some important points related to fear of the numinous. First, the effect of the bringing of the ark is fear upon the Philistines because they associate the ark with 'the majestic gods' (הָאֱלֹהִים הָאַדִּירִים). They fear the ark for it is the representative of the majestic

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1. Kirkpatrick, A.F., The First Book of Samuel, CB, Cambridge, 1930, p.35. He confirms: 'The heathen polytheists naturally suppose that Israel like themselves had 'gods many'. He renders בְּכָל־מַכָּה בְּאֵדֶר 'with an utter overthrow', and maintains that 'The word used is the same as rendered in v.10, and the allusion is to the overthrow of the Pharaoh in the Red Sea, the shores of which are called wilderness in Ex.13: 20, and not the ten plagues, for which a different word is used in Exodus'.

2. Caird, op.cit., p.900.

3. Ackroyd, The First Book of Samuel, p.50. He argues: 'This is the God who overthrow Egypt. It is idle to ask whether the Philistines knew of Israel's own religion traditions, for the point of the story rests rather in the awe which is created'. Concerning the plural name of gods, Mauchline, op.cit., p.73, who explains that 'It is not necessary to believe that the writer meant to convey the meaning in 8 that the Philistines, in their apprehensive mood, thought not only of Yahweh but of, e.g., Baal and Ashtoreth'.

gods. Secondly, the Philistines fear because they recognize that the majestic gods are the mighty gods who smite the Egyptians. These two points become their presupposition which determines their attitude towards the ark. Thirdly, it is understandable that the narrator uses the plural name of gods to show 'the technical term used by the Philistines' which is different from that of Israel, although it refers to the same divine person.

Yahweh's mightiness is recognized by the Philistines through his deliverance of Israel out of Egypt. Here the Philistines' presupposition is connected with Yahweh's mightiness which inevitably brings fear. Since the ark is perceived as the representative of the mighty Yahweh, the encounter with the ark produces fear of the numinous. Although the description of the plagues upon the Egyptians is inaccurate, it is still clear that the Philistines associate the ark with Yahweh who has performed his might in delivering Israel out of Egypt. Thus, I Sam.4:7a indicates fear of the numinous as the attitude in the encounter with thing related to the Holy.

3. Yahweh's directing power in history.

Fear of the numinous is also experienced by man in his encounter with Yahweh's directing power in history. In this sense, first of all, we find Yahweh's summons to trial in Is. 41:1-5 in which fear of his directing power in history is illustrated.

Commentators divide Is.41 in various ways, but generally they agree that the first part of this chapter is either

vv.1-5[1] or 1-7[2]. We do not intend to examine the problems of Is.41 as a whole, but only concern ourselves with fear of the numinous indicated in v.5. The present study adopts the opinion that vv.1-5 are a unity, while vv.6-7 must be understood together with Is.40:19-20 which show the process of making idols[3].

Yahweh's summons to court (v.1) is followed by the explanation of the historical event, namely, Cyrus' victory which is led by Yahweh himself (vv.2-4). Yahweh is at work in that frightening historical event so that the nations can see his great power in history. The event is not merely of human deeds but Yahweh's powerful actions[4]. Consequently, the nations' presupposition of that event is based on the nature of Yahweh who is fearful. So fear of the numinous (v.5) emerges as the attitude in the encounter with Yahweh's directing power in history.

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1. Westermann, C., Isaiah 40-66. A Commentary, E.Tr. by D.M.G. Stalker, of Das Buch Jesaja, Kapitel 40-66, OTL, London, 1978, pp. 62ff.; Schoors, A., I am God your Saviour, SVT, Vol.XXIV, Leiden, 1973, pp.207ff.; Whybray, Isaiah 40-66, p.60.

2. Skinner, The Book of the Prophet Isaiah, XL-LXVI, p.19; Muilenburg, J., 'The Book of Isaiah, Chapters 40-66', IB, Vol.V, Nashville, 1953, p.451; Simon, U.E., A Theology of Salvation, London, 1961, pp.72f.; Knight, Deutero-Isaiah, p.51; Eaton, J.H., Festal Drama in Deutero-Isaiah, London, 1979, p.44.

3. Westermann, Isaiah 40-66, p.66 maintains that Is.40:19-20 and 41:6-7 illustrate 'the several stages in the manufacture of idols, and their revealing, realistic picture of the technicalities of the various processes tells its own story'.

4. Schoors, op.cit., p.213 understnds v.5 as referring to the effect of Yahweh's theophany in history, while Kissane, E.J., The Book of Isaiah, Vol.II, Dublin, 1943, p.31 lays stress on fear as the result of being appointed as witnesses of 'the manifestation of Yahweh's power against Babylon'. In contrast, Eaton, Festal Drama in Deutero-Isaiah, p.44 regards vv.1-7 and 21-29 as 'The hymn celebrated the great event of liturgy, whereby Yahweh as King asserted his unique godhead, poured scorn on the other claimants and filled the nations, their gods, and the great element of cosmos with awe'.

Another description of Yahweh's power which produces fear is in Jer.10:1-16 in which Yahweh is contrasted to idols. This passage is disputed by scholars but they agree that the passage is exilic, and in various ways they try to rearrange the verses of that passage[1]. The result is that vv.6-7, which praise Yahweh, are put either before v.8[2] or after v.16[3]. However, vv.6-7 affirm that Yahweh's greatness is above all nations and their idols, because the nations' idols are made by men (vv.3-4) and cannot do anything, neither good nor evil (v.5). Conversely, Yahweh has shown his powerful acts (vv.12-13) which brings fear upon the nations (vv.6-7). Here again we find the nations' presupposition towards things related to Yahweh as the Holy. This presupposition produces fear of the numinous. Thus, Jer.10:7 points to fear of the numinous as the attitude in the encounter with Yahweh's powerful acts in history.

One more example which indicates fear of the numinous in the encounter with Yahweh's directing power in history is Zech. 9:1-10. The passage deals with the oracle of a new kingdom in which the destruction of Tyre by Yahweh (vv.3-4) will bring Ashkelon into fear (v.5a). Ashkelon is one of four cities mentioned in v.5. It belongs to the Philistines, the traditional enemy of Israel, while Tyre is the Phoenician city on which

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1. Hyatt, J.P., 'The Book of Jeremiah', p.897; Cunliffe-Jones, H., The Book of Jeremiah, TBC, London, 1960, pp.98f.; Ackroyd, P.R., 'Jeremiah X.1-16', JTS, 14, 1963, pp.385ff.; Overholt, T.W., 'The Falsehood of Idolatry: An Interpretation of Jeremiah X.1-16', JTS, 16, 1965, pp.1-12 and his The Threat of Falsehood, London, 1970, p.86; Nicholson, E.W., The Book of the Prophet Jeremiah 1-25, CBC, Cambridge, 1973, p.100.

2. Ackroyd, 'Jeremiah X.1-16', p.389; Overholt, 'The Falsehood of Idolatry...', p.8.

3. Cunliffe-Jones, op.cit., loc.cit.

Ashkelon politically depends[1]. When Ashkelon sees the destruction of Tyre, undoubtedly it will anticipate the same fate[2]. Moreover, v.4 confirms that the devastation of Tyre will be carried out by Yahweh himself. Yahweh's acts certainly produce fear of the numinous since they are connected with his nature as the Holy. Hence, Ashkelon's fear (v.5a) is to be understood as fear of the numinous which refers to the attitude in the encounter with Yahweh's powerful action in history.

4. Yahweh's intervention and/or punishment.

Yahweh's mighty acts might be manifested in his intervention among an individual or a people, and in his punishment upon sinners. We notice the story in Gen.20:1-18 which is parallel with the story in Gen.12:10-20 and 26:6-11[3]. Gen.20:1-18 illustrates the endangering of the ancestress when she and her husband lived in Gerar (vv.1-2). Yahweh reveals to Abimelech in a dream and threatens to kill him unless Abimelech restores Sarah (vv.3-7) and v.8 describes what Abimelech does resulting from his dream.

By taking Sarah, Abimelech sins against Yahweh so that Yahweh threatens him with death. The threat of punishment

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1. Barnes, W.E., Haggai and Zechariah, CB, Cambridge, 1917, p.72.

2. Mitchell, H.G., A Critical and Exegetical Commentary on Haggai and Zechariah, ICC, Edinburgh, 1912, p.267; Dentan, R.C., 'The Book of Zechariah, Chapters 9-14', IB, Vol.VI, Nashville, 1953, p.1094. He believes that the Philistines' cities 'were obviously next on Alexander's line of march'.

3. Driver, The Book of Genesis, p.205; Skinner, A Critical and Exegetical Coonentary on Genesis, p.315; Simpson, op.cit., p.634; von Rad, Genesis, p.226; Westermann, Genesis 12-36, p.390; cf. Leupold, Exposition of Genesis, p.580, who contends that Gen.20:1-18 and 12:10-20 are 'two distinct, though similar, events'.

revealed in Abimelech's dream indicates Yahweh's intervention which brings fear of the numinous. Although 'the fear of God' mentioned in v.11 refers to 'reverence and regard of the most elementary moral norms'[1], it is still obvious that the divine threat produces fear of the numinous (v.8b) which indicates the attitude in the encounter with Yahweh's punishment.

A similar threat which causes fear of the numinous is indicated in the story of seventh plague in Ex.9:13-35. Yahweh commands Moses to tell Pharaoh that if Pharaoh will not let the Israelites go to serve Yahweh (vv.13,17), the seventh plague will come (v.18). The plague is intended to show Yahweh's power (vv.14-16a) and to declare his glory throughout the world (v.16b), while the announcement of the plague is to give opportunity to the Egyptians that they might get all their possessions into safe place (v.19). Apart from the problems of the plague[2], vv.20-21 indicate the growing distinction within the Egyptians in which two groups appear. On the one hand, there is a group of people who disregard Yahweh's warning and consequently they suffer the heavy casualties. On the other hand, there is another group who fear Yahweh's word and are spared. Those who fear Yahweh's word believe that the seventh plague represents the divine punishment. Fear of the numinous here refers to the attitude in the encounter with Yahweh's punishment[3].

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1. von Rad, Genesis. A Commentary, p.229.

2. For a full discussion of the problems of plagues, see Childs, op.cit., pp.130ff.

3. Ibid., p.158; cf. Hyatt, Commentary on Exodus, p.119.

Such an attitude is also indicated in I Sam.12:18. The passage depicts Yahweh's intervention among the Israelites (vv.17-18). Yahweh, against whom the Israelites have sinned in asking for a king, shows his powerful intervention by bringing thunder and rain at the time of wheat harvest (v.17a). Thunder and rain here are viewed as Yahweh's act (v.17b) so that the Israelites' presupposition on that thunder and rain is related to Yahweh's nature as the fearful God[1]. Accordingly, the attitude resulting from this presupposition is fear of the numinous (v.18). Here we find also fear of the numinous as the attitude in the encounter with Yahweh's powerful act. In addition, this attitude leads to the confession of sins (v.19).

In Jonah 1:11-16 we have a story of how the sea becomes calm because of God's act. God's powerful act (v.15) brings fear (v.16a). The sailors realize that this remarkable act is the act of the powerful God of Jonah, so that they offer sacrifice to Yahweh and make vows (v.16b). It does not mean they become Yahweh's worshippers. They only fear because they are nearly to be destroyed by Yahweh's power. Their sacrifice and vows are to be understood due to their recognition of the ancient religion which is connected with the existence of many gods[2]. Their fear, which is fear of the numinous, indicates their attitude in the encounter with the powerful act of God.

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1. The thunder and rain are viewed as a proof of Israel's sin in asking for a king. Cf. Ackroyd, The First Book of Samuel, p.100.

2. Bewer, J.A., A Critical and Exegetical Commentary on Jonah, ICC, Edinburgh, 1912, p.40; Wade, G.W., Micah, Obadiah, Joel and Jonah, WC, London, 1925, p.128; Smart, J.D., 'The Book of Jonah', IB, Vol.VI, Nashville, 1953, p.885.

Another example of fear of the numinous is indicated in Hag.1:12b in the context of the appeal to rebuild the temple (Hag.1:1-14). Apparently the returned exiles think that their own needs should be brought to the fore so that they are busy with their own business (v.9c). They despise the appeal to rebuild the temple because they have not got enough for their own needs (v.2). But Haggai confirms that their insufficiency (vv.5-6,9a) is the result of their unwillingness to rebuild the temple (vv.4,9b) so that Yahweh withholds his blessings (vv.10-11). Realizing that Yahweh himself withholds his blessings upon them, they fear before Yahweh (v.12b), and after Yahweh stirs up their spirit they begin to rebuild the temple (v.14). Their fear is the result of Haggai's explanation in which he declares that Yahweh is powerful in restraining their prosperity. In other words, their fear is fear of the numinous which denotes the attitude in the encounter with Yahweh's powerful act.

In Ps.40:4 the community's fear of the numinous appears as the effect of Yahweh's intervention upon an individual (vv. 2-3). Yahweh's salvation of the individual strengthens the community's trust in Yahweh[1]. This indicates a close relation between the community and its members. Fear of the numinous here refers to the community's attitude towards Yahweh's intervention.

Yahweh's intervention does not always mean a salvation,

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1. Oesterley, W.O.E., The Psalms, Vol.I, London, 1939, p.234; Rogerson & McKay, Psalms 1-50, p.192; cf. Weiser, op.cit., p.336.

but also a judgement. In Ps.52:2-9 fear of the numinous indicates an attitude resulting from the divine judgement upon man who loves violence. The psalm begins with a rebuke to the wicked man (vv.2-6) and shows Yahweh's future punishment upon him (v.7). This punishment brings fear and joy upon the righteous man (vv.8-9). An affirmation of trust and a vow of thanksgiving are given in vv.10-11. Yahweh's punishment produces fear of the numinous as the attitude in the encounter with Yahweh's act (v.7; cf.Ps.64:10-11)[1]. Nevertheless, the righteous man is also in a great joy because the wicked's punishment means the victory of the righteous.

It is worth noticing that Yahweh's act produces two different attitudes (vv.8-9). The changing of the attitude from fear of the numinous to joy cannot be detected or explained by semantic development[2]. Yahweh's act always brings fear since the encounter with everything related to him will always produce fear of the numinous. Nevertheless, Yahweh's act is also, at the same time, a protection to those who have a special relationship with him. This is so because Yahweh's act will not do any harm for the righteous.

Fear of the numinous resulting from Yahweh's judgement is also indicated in Is.25:3b in the context of the psalm of thanksgiving (Is.25:1-5). The passage is disputed, especially concerning the words עָרִיץ (v.2a), גּוֹי־עָז (v.3a) and their

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1. Oesterley, op.cit., p.277.

2. In contrast: Becker, op.cit., pp.75ff.

meanings. Some scholars allude that עִיר refers to Tyre[1], while others point to the collective sense which denotes the oppressing powers who oppress the Israelites[2]. However, the passage describes Yahweh's power which has done wonderful things (v.1) and destroys the power of nations (vv.2,5). Yahweh proves himself as the stronghold to the poor and needy (v.4), so that the poet glorifies him (v.1a), and the nations recognize his power, they honour and fear him (v.3). The nations' fear is fear of the numinous which indicates their attitude in the encounter with Yahweh's judgement[3].

5. Yahweh's holy place and thing.

Fear of the numinous mentioned in Lev.19:30 is connected with Yahweh's sanctuary (cf.26:2). This verse is set in a series of separate ordinances (Lev.19:26-31). It seems that this verse has not any relation with other verses in that passage. Noth finds that v.30 'looks like a stranger among the objective detailed regulations'[4]. 'To keep the Sabbath' and 'to fear the sanctuary' must be understood on the basis of the Holiness

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1. Cheyne,T.K., Introduction to the Book of Isaiah, London, 1898, p.158; Box,G.W., The Book of Isaiah, London, 1908, p.121; cf. Scott, R.B.Y., 'The Book of Isaiah, Chapters 1-39', IB, Vol.V, p.303. He explains that 'The dependence of the language of the prophecy suggests the later Persian or Hellenistic period'.

2. Gray,G.B., A Critical and Exegetical Commentary on the Book of Isaiah, ICC, Edinburgh, 1928, p.426; Mauchline, J., Isaiah 1-39, TBC, London, 1962, p.188; Kaiser, O., Isaiah 13-39, A Commentary, E.Tr. by R.A.Wilson, of Der Prophet Jesaja/Kapitel 13-39, OTL, London, 1974, p.198. In contrast, Kissane, E.J., The Book of Isaiah, Vol.I, Dublin, 1941, p.284, who assigns 'city' to the new Zion.

3. In contrast, see Gray, op.cit., loc.cit., and Kissane, op.cit., loc.cit., who maintain that it points to Yahweh's worshippers.

4. Noth, M., Leviticus. A Commentary, E.Tr. by J.E.Anderson, of Das dritte Buch Mose, Leviticus, OTL, London, 1965, p.143.

Code, Lev.17-26, which emphasizes that Israel should be holy because Yahweh is holy (Lev.19:2). Israel's holiness is also to be expressed in her approach to Yahweh in the sanctuary. Yahweh is believed to be present in the sanctuary which becomes the place 'of possible contact'[1] between Yahweh and Israel. In Lev.19:30 fear of the numinous indicates the attitude in the encounter with the sanctuary since the approach to the sanctuary should be viewed as man's approach to Yahweh[2].

The story of David's abortive mission of transporting the ark (II Sam.6:1-11) indicates fear of the numinous (cf. I Chr. 13:12). The ark of Yahweh is a sacred object which needs special treatment as is mentioned in Num.4:5b,15[3]. Evidently, Uzzah disregards the special precautions which should be taken when serving the ark of Yahweh (v.6) so that Yahweh smites him and he dies instantly (v.7). David's reaction (vv.8-9) shows that on the one hand, the event of Uzzah's death brings fear of the numinous. He does not know how to bring the ark (v.9), so that in his second attenpt he takes precaution seriously (v.13). On the other hand, he is also angry because Yahweh smites Uzzah to death (v.8) although he is preparing Yahweh a new residence. However, it is obvious that Yahweh's holy thing

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1. Robinson, H.W., The Religious Ideas of the Old Testament, London, 1913, p.134.

2. Cf. Snaith, (ed.), Leviticus and Numbers, p.135, who points to the practical aspects of irreverence such as 'entering with staff in hand, shoes on the feet, money in the belt, dust on the feet'.

3. Smith, A Critical and Exegetical Commentary on the Books of Samuel, pp.292f.; Mauchline, 1 and 2 Samuel, p.224; Ackroyd, The Second Book of Samuel, p.66; Hertzberg, op.cit., p.279.

brings about fear of the numinous. This fear is man's attitude in the encounter with Yahweh's holy thing.

6. Men who have a special relationship with Yahweh.

As the attitude in the encounter with the Holy, fear of the numinous also emerges in the encounter with men who have a special relationship with Yahweh. This special relationship is related to their special mission given by Yahweh in which they have a distinguished status.

In this sense Ex.34:29-35 describes Moses' office. Some difficult problems emerge from this passage. The first problem is whether or not the passage can be assigned to the Priestly phraseology, and the second is concerned with the form and function of the tradition of the use of a veil in its its original form[1]. Childs[2] explains that the passage consists of two accounts: vv.29-33 deal with the episode of Moses' coming down from the mountain with glowing face, the people's reaction and Moses' use of a veil, while vv.34-35 illustrate Moses in his office as Yahweh's mediator.

Apparently the passage describes Moses in two different ways. In vv.29-33 Moses' distinguished status as Yahweh's mediator is emphasized. As Yahweh's mediator he has a very close relationship with Yahweh and this close relationship is characterized by his shining face which makes the people afraid

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1. For a full discussion of that problem, see: Childs, op.cit., pp.609f.; Cassuto, op.cit., pp.448ff.; Hyatt, Commentary on Exodus, pp.326f.; Driver, The Book of Exodus, pp.375f.

2. Childs, op.cit., p.617.

of him (v.30). But as Yahweh's mediator he has to speak to the people so that he calls them: firstly, he speaks to Aaron and the leaders of the congregation (v.31), and then all the people of Israel to give them Yahweh's commandments (v.32). He puts a veil on his face after he has finished speaking with them (v.33). As Yahweh's mediator Moses has divine authority which is illustrated in his shining face. Since his shining face brings fear upon the people, he has to cover his face in his daily life[1]. In vv.34-35 we find a mixed description of Moses' shining face and a tradition of the use of a veil. However, fear of the numinous mentioned in Ex.34:30 refers to the people's attitude in the encounter with Moses who has a special relationship with Yahweh.

A similar notion is also illustrated in Jos.4:14. The context of the passage is the crossing of Jordan which has been completed (4:9-19). The narrator describes Joshua's leadership as Moses' successor, so that he is compared with Moses, especially on the people's attitude towards both Moses and Joshua.

Jos.1:5 mentions Yahweh's promise to Joshua that he will be with Joshua as he had been with Moses, while Jos.1:17 on the one hand, displays the people's promise to obey Joshua as they obeyed Moses (v.17a), and on the other hand, the people express their hope that Yahweh will be with Joshua as he had been with Moses (v.17b; cf.1:5). Thus in 1:5,17; 4:14 Moses and Joshua are compared and put on a level with each other.

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1. Cassuto, op.cit., p.450.

Besides, Jos.4:14 describes the fulfilment of Yahweh's promise to Joshua mentioned in Jos.1:5.

As far as fear of the numinous is concerned, Jos.4:14 expresses clearly that Yahweh גדל (perfect Pi'el), 'make great', 'exalt', Joshua in front of the people (cf.3:7). Yahweh's mighty power supports Joshua's leadership so that the people can safely pass over Jordan. The effect of this remarkable event is that the people recognize Joshua's leadership and put him on a level with Moses. The people recognize that Joshua is not merely Moses' successor but Yahweh's chosen leader (1). Fear of the numinous here appears as the people's attitude in the encounter with Joshua or Moses.

Another description of a man who has a special relationship with Yahweh is given in I Sam.12:1-25. This passage represents Samuel's farewell address in which he alludes to the threat of punishment upon the king and the people if they turn aside from Yahweh (vv.13-15). Samuel proves himself as Yahweh's faithful servant who always speaks in complete accord with Yahweh's will (vv.16-18a). Yahweh confirms Samuel's special status by fulfilling his prayer, namely, sending thunder and rain (v.18b) so that the people fear Yahweh and Samuel (v.18c).

The people fear Samuel because his complete accord with Yahweh's will proves that he is Yahweh's trustworthy servant (2). Such a status inevitably brings fear of the numinous. In other

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1. Cf. Bright, J., 'The Book of Joshua', IB, Vol. II, Nashville, 1953, p.571.

2. Kirkpatrick, The First Book of Samuel, p.94, who enphasizes that the rain and thunder become signs 'attesting the prophet's words'; cf. Mauchline, 1 and 2 Samuel, p.109.

words, fear of the numinous here indicates the people's attitude in the encounter with Samuel who has a special relationship with Yahweh.

A king is also regarded as a man who has a special relationship with Yahweh since he is called Yahweh's anointed (I Sam.24:6; 26:9,11,16; II Sam.1:14). In II Sam.1:14 fear of the numinous is connected with the king status as Yahweh's anointed. Its context (II Sam.1:1-16) describes Saul's death (vv.1-10) and David's reaction on receiving the news of Saul's death (vv.11-16). A different narrative of Saul's death is presented in I Sam.31:1-7.

It is beyond the purpose of this study to discuss the whole problem of those passages because our concern is only to have a look at the fear related to king's status. There are some verses which indicate that the king is sacrosanct or inviolable because he is Yahweh's anointed. Consequently, the attitude towards the king cannot be separated from that status. This is depicted by David's attitude towards Saul (I Sam.24:6; 26:9,11) and his warning to Abner who is responsible for Saul's safety (I Sam.26:16). This is also clear from the attitude of Saul's armour-bearer that he will not kill Saul because he stands in awe of Saul (I Sam.31:4b), and from David's question which expresses his surprise that there is one who is not afraid to assassinate Yahweh's anointed (II Sam.1:14). As Yahweh's anointed Saul is unassailable[1]. In accord with this

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1. Kirkpatrick, The Second Book of Samuel, p.245; Smith, H.P., op.cit., p.256. Cf. Caird, op.cit., p.1044; Mauchline, 1 and 2 Samuel, p.197; Hertzberg, op.cit., p.237.

presupposition the attitude towards the king is characterized by fear of the numinous.

The special relationship with Yahweh which produces a distinctive status, is not only concerned with the individual as has been mentioned above, but also with Israel as a people. Deut.28 presents two possible choices for the Israelites who are bound in the covenant relationship with Yahweh. Their choice will determine their future since the choice will be followed by consequences. They have to choose between blessings (vv.1-14) and curses (vv.15-68). In the passage related to the blessings we find 'an expanded commentary on the blessings'[1] (vv.7-14) in which fear of the numinous is mentioned (v.10).

Yahweh's blessings can only be achieved through obedience to him. The blessings cover security (v.7), power (v.13), prosperity (vv.8,11-12) and respected status (vv.9-10). Israel will become 'a people holy to Yahweh' and be 'called by Yahweh's name'. It denotes Israel's distinguished status as a people with special privilege from Yahweh (cf.Deut.26:19). Yahweh's blessings exalt Israel among other peoples. Consequently, other nations have to recognize Israel's special status and stand in awe of the Israelites[2]. In other words, fear of the numinous in Deut.28:10 indicates the nations' attitude in the encounter with Israel as Yahweh's special people.

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1. Wright,'The Book of Deuteronomy',p.495.

2. Cf. Craigie,op.cit.,p.337.

c. יָרֵא and יִרְאָה as indications of the attitude in the encounter with the Holy.

The preceding discussion shows fear of the numinous as an attitude in an encounter with the Holy or with a man/thing related to the Holy. The attitude is indicated by using the verb יָרֵא (1), which depicts the subject's attitude in the encounter with the object feared. In this sense יָרֵא points to the subject's attitude in the real encounter with the object feared. Conversely, יָרֵא and יִרְאָה do not directly refer to the subject's attitude towards the object of fear. They indicate the attitude based on past experience. Both יָרֵא and יִרְאָה indirectly refer to the attitude in the encounter with the object feared. In this sense יִרְאָה and יָרֵא are regarded as indications of the attitude to the object of fear. They can be used to express ordinary fear (2) and fear of the numinous. As far as fear of the numinous is concerned, they are used to denote the character of the Holy. Since יִרְאָה occurs less frequently than יָרֵא, it is easier to mention first the meaning of the former.

As an indication of the attitude in the encounter with the Holy, יִרְאָה characterizes Yahweh as a father (אָב) and master (אֲדֹנִים) who should be feared by Israel (Mal.1:6), while in Is.8:13; Mal.2:5 and Ps.76:12 יִרְאָה refers to Yahweh as the object of awe because of his acts and holiness.

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1. Except in Ex.9:20 where the adjective יָרֵא is used as nominative.

2. See above, pp.76,86.

In some verses it is combined with גדול to indicate Yahweh's deliverance of Israel out of Egypt: ובמוראים גדלים (Deut.4:34), ובמורא גדול (Deut.26:8;Jer.32:21). The same combination is also used to depict Moses' deeds during Yahweh's deliverance of Israel from Egypt (המורא הגדול - Deut.34:12).

נורא, which describes a characteristic of the object feared, can be found:

1. Referring to an attribute of Yahweh.

נורא (Ex.15:11;Zeph.2:11;I Chr.16:25;Job 37:22) and אל גדול ונורא (Deut.7:21) are used to illustrate Yahweh's greatness and power. The description is not directly related to a special event, but in a hymnic style in which Yahweh's glory is praised. It is clear in Ex.15:1b-12. In this passage Yahweh is praised for his greatness and might, but v.11 leaves the sea event to expand Yahweh's power as 'terrible in glorious deeds' and 'doing wonders'. Here the sea event, described in vv.1b-10, is used as the past experience which is accepted as truth. It becomes a general presupposition which enables the narrator to describe Yahweh in a broad sense (v.11). So נורא stands as the indication of the attitude in the encounter with Yahweh's power which has been proved in the sea event.

In some passages נורא (Pss.47:3;76:8,13;96:4) or גדול ונורא (Ps.99:3) becomes a hymnic term used in cultic activities in which Yahweh is praised as the king of nations. All nations will gether together in a great festival and they shall pay homage to Yahweh as the great and terrible king of

the world.

In Deuteronomy (7:21;10:17,21;28:58) Yahweh as the great and terrible God is related to his covenant and his steadfast love. An exhortation, לא תערץ, rests upon the confidence in אל הגדול ונורא (Deut.7:21). Consequently, the phrase אדני האל הגדול הגבור והנורא (Neh.9:32;Deut.10:17), אדני האל הגדול והנורא (Dan.9:4), אדני הגדול והנורא (Neh.4:8), האל הגדול והנורא (Neh.1:5) refer to 'the gracious God'. Yahweh is the God of the covenant who protects his people. Here again the exhortation, אל-תיראו, rests on the confidence in אדני הגדול והנורא (Neh.4:8). Ackroyd suggests that this phrase 'links back to such a passage as Hag.2:5 and to the words of Moses in Ex.14:13'[1].

In Dan.9:4 the prayer points to אדני האל הגדול והנורא. Yahweh's loyalty (חסד) to the covenant (ברית) is in contrast to 'the disloyalty of the people'[2]. Yahweh's character as האל הגדול והנורא is connected with his greatness in keeping (שמר) the covenant with his people. The people's past experience proves that Yahweh is האל הגדול והנורא. So נורא is used to indicate the attitude found in the past experience of the encounter with Yahweh.

2. As an attribute of Yahweh's acts.

In Ex.34:10 the word נורא is used to denote Yahweh's act which is related to his covenant. This verse is the answer

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1. Ackroyd,P.R.,I&II Chronicles,Ezra,Nehemiah,TBC,London, 1973,p.279.

2. Porteous,N.W.,Daniel.A Commentary,OTL,London,1974,p.137.

of Ex.33:15-16[1]. Yahweh's wonderful act is intended to characterize his covenant with Israel so that the people will see the wonder of Yahweh's act.

Yahweh's wonderful act becomes a theme in some passages in which נורא is used, especially it is related to Yahweh's deliverance of Israel from Egypt (Deut.10:21;II Sam.7:23;Pss. 66:5;106:22;I Chr.17:21). Great and wonderful things have been done on behalf of Israel which distinguish Israel from all other peoples. Thus, נורא and its plural form are used to describe Yahweh's saving acts[2]. They can be used as the independent adjective (Ex.34:10;Is.64:2;Pss.65:6;66:5;106:22;145:6) or combined with גדול (Deut.10:21;II Sam.7:23;I Chr.17:21). Yahweh's saving acts are perceived by man as the terrible things which are characterized by נורא or נורא וגדול. In other words, נורא is an indication of the attitude to Yahweh's acts.

3. As an attribute of Yahweh's name.

נורא (Mal.1:14), גדול ונורא (Ps.99:3), קדוש ונורא (Ps.111:9) and הנכבד והנורא (Deut.28:58) are related to Yahweh's name. They express awe of Yahweh in various situations. Those expressions are used to describe Yahweh's visual nature. Man relates Yahweh's name to his revealed nature and his acts.

Yahweh is the great king who has the great and terrible name (Ps.99:3;Mal.1:14). He delivers his people and has

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1. Driver, The Book of Exodus, p.368; Childs, op.cit., pp.612f.; Hyatt, Commentary on Exodus, pp.323f.

2. Anderson, The Book of Psalms, Vol.I, p.468.

commanded his covenant, his name is holy and awe-inspiring (Ps.111:9). The people should be obedient to his glorious and awful name (Deut.28:58). Yahweh's name with those various attributes cannot be separated from his acts, covenant and kingship. Those attributes describe his character which brings awe. Accordingly, אָוֹן related to Yahweh's name refers to an indication of the attitude to Yahweh's name.

4. As an attribute of Yahweh's holy place.

In Gen.28:10-22 we find Jacob's experience of Yahweh's presence in a dream. Simpson[1] ascribes this passage to J2 (vv.13-16,19) and E (vv.11-12,17-18,20-22). von Rad[2] is also of the same view, but Westermann[3] argues that the passage belongs to J. The story begins by depicting Jacob as a lonely traveller who takes rest at a place, and he dreams of a ladder to heaven (vv.10-12). Yahweh, the God of the fathers, reveals himself to Jacob with the promise of land, posterity and guidance (vv.13-15). Jacob's reaction to his dream is described in vv.16-17, while v.19 gives an aetiology of Bethel. Jacob sets up a pillar dedicated to God (v.18) and makes a promise to God (vv.20-22).

אָוֹן is used to characterize the place where Jacob has spent the night (v.17a). The place is 'the house of God', 'the gate of heaven' (v.17b), which is connected with God's special

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1. Simpson, op.cit., p.688.
2. von Rad, Genesis. A Commentary, p.283.
3. Westermann, Genesis 12-36, pp.551f.

use[1]. That Jacob regards the place as נורא is based on his experience in the dream. But his reaction cannot be separated from the concept of God's house to which man should adopt a special attitude. That is why he dedicates the pillar by pouring oil on it (v.18), which indicates a consecration of the place for God (cf. Ex. 30:26-33; Lev. 8:10-13). Jacob's attitude to the place is in accord with his concept of God's house. It is clear that נורא points to the effect of the place upon man or as an indication of man's attitude to Yahweh's holy place.

5. As an attribute of Yahweh's coming judgement.

The phrase נורא ... גדול (Joel 2:11) and הגדול והנורא (Joel 3:4; Mal. 3:23) are used to indicate Yahweh's coming judgement or the day of Yahweh[2]. In those verses the day of Yahweh is depicted as the day of catastrophe against Yahweh's people. Besides, the calamity is illustrated as 'great and dreadful'. The combination of נורא and גדול related to the day of Yahweh is only used in Joel 2:11; 3:4 and Mal. 3:23[3]. It does not refer to the calamity against the nations but against Yahweh's people in Jerusalem. The dreadfulness of the calamity is strongly emphasized by using the rhetorical question: מי יכילנו (Joel 2:11) and ... מי יקומנו

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1. Of 'the gate of heaven', von Rad, Genesis. A Commentary, p. 284, who comments: 'that narrow place where according to the ancient world view all intercourse between earth and the upper divine world took place'.

2. For a full discussion of 'the day of Yahweh', see: Ahlström, G.W., Joel and the Temple Cult in Jerusalem, SVT, XXI, Leiden, 1971, pp. 62-97; Wolff, H.W., Joel and Amos, E.Tr. by Waldemar Janzen, et. al., of Dodekapropheton 2, Joel und Amos, Philadelphia, 1977, pp. 33f.

3. Kapelrud, A.S., Joel Studies, Uppsala, 1948, p. 80; Wolff, op.cit., p. 48.

תַּעֲמֹד בְּ (Mal.3:2). The rhetorical questions stress that no one can endure or stand in that catastrophe (1).

In this sense יָרֵא does not depict Yahweh's judgement in the past, but anticipates the coming judgement. Since the coming judgement is regarded as Yahweh's destructive act, it can be inferred from Yahweh's nighty acts in the past, especially in destroying Israel's enemies. Yahweh's destructive acts in the past become the presupposition of his coming judgement. On the basis of this presupposition one can imagine the coming judgement and characterizes it as 'dreadful' (נוֹרָא). Thus, יָרֵא is an indication of man's attitude to Yahweh's coming judgement.

D. אַל תִּירָא-לֹא and אַל תִּירָא אַל as formulas of encouragement.

It is necessary to mention that יָרֵא and its derivatives are not only used to illustrate the attitude in the encounter with danger but are also employed to encourage man in facing fearful situations. Thus we find formulas of encouragement which are intended to encourage man or woman or people in his/her/their encounter with danger. These formulas of encouragement can be found in the combinations of לֹא with the jussive Qal of יָרֵא, and of אַל with the perfect or imperfect Qal of יָרֵא. The Old Testament mainly uses אַל תִּירָא-לֹא (77) as the formula of encouragement, while 32 are (אַל תִּירָא) אַל תִּירָא אַל and 9 are אַל תִּירָא אַל. To clarify the meaning of these for-

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1. Thompson, J.A., 'The Book of Joel', ID, Vol.VI, Nashville, 1953, pp.746f.

mulas we have to have a look at their contexts.

1. אל תירא as formula of encouragement.

On the basis of its uses, the formula of encouragement (אל תירא) can be classified into two groups. The first group points to man's formula of encouragement in which one assures and encourages an individual or a group to be confident in a difficult or fearful situation. It is man's formula of encouragement because it is not based on the divine guarantee. The second group is an oracle of salvation in which an individual or a people is assured and encouraged to be confident because of Yahweh's salvation. The oracle of salvation is different from man's formula of encouragement because the former is based on the divine assurance uttered by man or by Yahweh himself.

a. אל תירא as man's formula of encouragement.

As man's formula of encouragement אל תירא is used to exhort the fear of uncertainty in which Joseph's servant comforts Joseph's brothers (Gen.43:23). With his wise answer the steward encourages Joseph's brothers not to be anxious because of the money in their sacks come from 'the tutelary deity of their family'[1]. Although he mentions the family's deity he does not take his expression seriously. The phrase 'I received your money' means that he knows about 'their money', namely, he received their money but Joseph ordered him

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1. Driver, The Book of Genesis, p.355; Dillmann, op.cit., p.394; Skinner, A Critical and Exegetical Commentary on Genesis, pp. 481f.; Herbert, op.cit., p.138; Leupold, Exposition of Genesis, p.1072.

to put the money in their sacks. If he does not know anything about the money, the phrase 'I received your money' is intended to stop the conversation concerning the money in a polite way in order that he can avoid giving the true answer because it is not his right to do so. The encouragement given by the steward is merely based on his own ability. He politely encourages Joseph's brothers in accord with his right as a steward and his human ability.

In Gen.50:19,21 אל־תירא־נא indicates Joseph's exhortation to his brothers who are afraid of his vengeance (v.15). Joseph guarantees, based on his human consciousness and ability, that he will not do as his brothers' thought. Here אל־תירא־נא refers to human guarantee so that it stands as man's formula of encouragement.

Man's formula of encouragement concerning the fear of death is mentioned on some occasions. It is related to woman who is giving birth (Gen.35:17; I Sam.4:20), David's assurance to Abiathar who flees after David because of Saul's execution of the priests (I Sam.22:23), Jonathan's assurance to David because Saul seeks to kill David (I Sam.23:17), Jael's assurance to Sisera who flees away from Barak (Judg.4:18). In II Sam.9:7 אל־תירא־נא stands as David's assurance connected with his kindness to Mephibosheth.

The formula of encouragement is also used to comfort Elisha's servant who fears the enemy surrounding Dothan (II Kings 6:16), or to give assurance to Ruth that Boaz is willing to do all that she asks for him (Ruth 3:11)[1], or

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1. Lattey, C., The Book of Ruth, London, 1935, p.15.

to encourage man not to be jealous of one's wealth (Ps.49:17).

It is obvious that אל־תירא as man's formula of encouragement does not give assurance on the basis of the divine guarantee but on human capacity or on his trust in God (II Kings 6:16). Besides, in some cases the assurance is not reliable (Judg.4:18) or can only be regarded as the best words to say in a hopeless situation (Gen.35:17; I Sam.4:20), or even as a polite-ambiguous answer to hide the truth (Gen.43:23).

b. אל־תירא as the formula of salvation.

Structurally, אל־תירא used as the oracle of salvation is similar to man's formula of encouregement. Its usage as the oracle of salvation can also be combined with כי (Jos.11:6; II Kings 19:6; Jer.42:11), or followed by nota accusativi (Num. 21:34; Deut.3:2). In Job and Proverbs the formula is only used once (Job 5:22; Prov.3:25)[1], although the formula as the oracle of salvation is used 62 times throughout the Old Testament.

Dion[2] explains that the phrase אל־תירא originally is 'a cultic oracle delivered by a minister of the sanctuary on the occasion of sacrifice and supplication by one of the faithful of Yahweh'. The pronouncing of this priestly oracle of salvation is maintained as if it is spoken by Yahweh himself without intermediary, although in practice it is pronounced

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1. In the Psalms the formula is only used once as man's formula of encouragement (Ps.49:17).

2. Dion, H.M., 'The Patriarchal Tradition and the Literary Form of the "Oracle of Salvation" ', CBQ, 29, 1967, pp.203f.

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In his later article, Dion[1] maintains that אל תירא is not a distinctive formula which originally comes from the formula of the holy war, because the formula is 'open to a great variety of usage'. According to him, the formula is fixed around 900 B.C. as a result of Israel's internal development in which she puts emphasis on the fearlessness of the absolute faith. He recognizes that there is a relation between the formula and the holy war in the sense that Israel inherits 'the ideal of absolute faith' from 'the ancient wars of Yahweh' in which 'the requirement of fearlessness' is present[2].

Harner[3] also stresses the cultic context of the formula and believes that the formula is originally used in Jerusalem's temple in response to the individual psalm of lament. He points out that the psalm of lament passes from 'lament-petition' to 'joyful confidence' that Yahweh has answered his prayer. Accordingly, he mentions four elements as a basic form of the oracle of salvation: the direct address to the recipient, the phrase of assurance 'fear not', the self-predication of the deity, and the message of salvation.

As has been indicated by Dion, the formula has been used in various situations. It covers various aspects such as

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1. Dion, H.M., 'The "Fear Not" Formula and Holy War', CBQ, 32, 1970, p.565.

2. Ibid., p.570.

3. Harner, P.B., 'The Salvation Oracle in Second Isaiah', CBQ, 88, 1969, pp.418-434; Schoors, op.cit., pp.32ff.

protection, health, welfare and victory over enemies. The following discussion will examine the formula in various contexts:

In Gen.15:1; 21:17; 26:24; 46:3 the formula is connected with the introduction to Yahweh's speech in a theophany. These passages have common characteristics: all are direct divine speeches, addressing the recipient in the second person singular, with אל־תירא as the opening formula, followed by an exhortation of confidence and promise (1). The relation between the divine assurance, אל־תירא, and the situation to be feared is not clear. That is why Becker argues that these passages appear 'in den zahlreichen Aufforderungen zur Furchtlosigkeit im Zusammenhang mit dem Heiligen Krieg' (2), while Plath contends that in Gen.21:17; 46:3 the formula is bound with 'dem Offenbarungsinhalt' and in Gen.15:1; 26:24 the formula can be interpreted in the sense of both 'Offenbarungsinhalt' and 'Erscheinungsakt' (3). Commentators interpret Abram's situation in Gen.15:1 in two different ways. Some explain that Abram is afraid because he lives 'in the midst of strange and hostile/ sinful people' (4), while others point to his anxiety with regard to his future since he is childless (5).

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1. Dion, 'The Patriarchal Tradition and the Literary Form of "Oracle of Salvation" ', p.198.

2. Becker, op.cit., p.52.

3. Plath, op.cit., p.120.

4. Delitzsch, A New Commentary on Genesis, Vol.II, p.3; Dillmann, op.cit., p.56; Skinner, A Critical and Exegetical Commentary on Genesis, p.278.

5. Driver, The Book of Genesis, p.174; Leupold, Exposition of Genesis, p.472.

It would seem that אל תירא in Gen.15:1 must be understood in the context of vv.2-6. This formula[1] is addressed by Yahweh himself and followed by his affirmation that he himself stands as Abram's shield (אנכי מגן לך). Yahweh's confirmation indicates that he guarantees Abram's security so that there is no reason to be anxious. Apparently, Abram does not doubt his security but he is anxious of being childless (vv.2-3). For this anxiety Yahweh assures that Abram will have a son (vv.4-5). Thus the formula should be related to Abram's anxiety of being childless.

Gen.26:24 does not point to any difficult situation which might make Isaac fear. The use of the salvation oracle in this verse exemplifies the stereotyped usage of the formula[2]. It is possible to argue that the use of the formula here is an artistic, abbreviated way of drawing attention to the inevitable awe of Yahweh in a theophany (cf.Gen.15:1), so that the feeling of awe caused by the encounter with the divine is not depicted since it has been accepted as truth. The formula in Gen.26:24 is followed by Yahweh's promise of guidance, blessing and posterity. This promise can be regarded as a response to Isaac's anxiety[3], but the promise is very common. The narrator does not intend to describe Isaac's real situation which makes him

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1. Westermann, Genesis 12-36, p.259, who believes that Gen.15:1 uses the traditional formula of salvation.

2. Dion, 'The Patriarchal Tradition and the Literary Form of the "Oracle of Salvation" ', p.199; Simpson, op.cit., p.674, who suggests that v.24 is added later.

3. Cf.Plath, op.cit., p.120, who uses the terms 'Offenbarungsinhalt' and 'Erscheinungsakt' which point to fear related to Yahweh's promise and fear resulting from Yahweh's presence.

fear, but he adopts the formula which is familiar to him. However, אל־תירא as the divine assurance shows the divine guarantee in the different situations of human life in which Yahweh declares that his salvation is a present reality. As the intrinsic element of the oracle/salvation, אל־תירא is also well established during the monarchy's period (Is.7:4; 37:6).

In some passages אל־תירא is connected with war and it becomes the divine assurance which encourages the combatants in facing the war (Ex.14:13;Num.21:34;Deut.1:21;3:2;20:3;31:6; Jos.8:1;10:8,25;11:6;Is.7:4;Neh.4:8;II Chr.20:15,17;32:7).

In the frightening situation because of the Egyptian army, Moses addressed Israel with the divine assurance (Ex.14:13-14). He encourages the Israelites and assures them that Yahweh himself will fight against the Egyptian army (v.14), and bring salvation,i.e.,,military victory[1]. This passage shows the concept of the holy war in which Yahweh himself fights against Israel's enemies.

The same assurance is also mentioned in Num.21:34 when Og, king of Basham, with his people attack Israel. Yahweh encourages Moses with the divine assurance אל־תירא, because Yahweh has given them into Moses' hand. Israel's victory over her enemy has been decided by Yahweh and he warrants that victory. Consequently, אל־תירא is Yahweh's assurance which encourages Moses to be confident (cf.Deut.3:2).

In various forms the message of salvation which shows

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1. Davies,Exodus,p.123.

Yahweh's guarantee is always mentioned in the passages in which אל תירא אל is related to war (Ex.14:13;Num.21:34;Deut.1:21;3:2; 20:3-4;31:6;Jos.8:1;10:8,25;11:6;Is.7:4-7;Jer.42:11;Neh.4:8; II Chr.20:15,17;32:7f.). The narrators emphasize Yahweh's powerful intervention in war by dramatizing the situation in which the enemies are more or stronger than Israel. By so doing Israel's fearfulness is understandable/reasonable and the divine assurance, אל תירא אל, is suitable in that situation.

The divine statements in which Yahweh himself speaks directly to the recipient (Num.21:34;Deut.3:2;Jos.8:1;10:8;11:6; Is.37:6-7;Jer.42:11) and the leaders' exhortations to their followers (Ex.14:13;Deut.1:21;20:3-4;31:6;Jos.10:25) are very similar. Dion believes that these texts are the oracle's forms 'responding to ritual consultation of Yahweh'[1] as also found in Gen.15:1;21:6;26:23-24;46:1-4. The divine assurance, אל תירא אל, which is used to encourage the people and to give them confidence must be connected with Yahweh's readiness to protect his people and to fight against their enemies. Nevertheless, we must realize that the divine assurance is used in various situations related to the oracle/salvation, so that Dion is right in maintaining that the pattern of the oracle/salvation is 'inserted into the heart of the ancient war tradition'[2].

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1. Dion, 'The Patriarchal Tradition and the Litarary Form of the "Oracle of Salvation"', p.202; cf. von Rad, Deuteronomy. A Commentary, p.47, who suggests that the first action in the holy war is 'consultation of the deity'.

2. Dion, 'The Patriarchal Tradition and the Literary Form of the "Oracle of Salvation"', p.203.

Hamer[1] believes that אל תירא is the phrase of reassurance which is also found in Second-Isaiah. In some passages of the Second-Isaiah (41:10,14;43:1,5;42:2;54:4) אל תירא is mentioned in the context of the salvation oracles assuring Israel's deliverance from the exile[2].

In Is.41 אל תירא is connected with two oracles of salvation (vv.8-13 and 14-16). In v.10a אל תירא is parallel with אל תשתע (אל תשתע is the jussive Qal of שעה, 'fear'[3]). The divine assurance is repeated by אל תשתע to emphasize the divine messages,namely, עבדי אתה and בחרתיך. The divine messages indicate Yahweh's close relationship with Israel. Jacob-Israel are 'my servant','whom I have chosen','the offspring of Abraham,whom I loved' (vv.8-9). Jacob-Israel stand in Yahweh's special service and they are in his covenant protection[4]. Thus, אל תירא signifies Yahweh's assurance which is based on his special relationship with Israel. The assurance encourages the exiled Israel that she still has that special relationship with him and she is under his protection.

In v.14 אל תירא gives assurance to תולעת יעקב and מתי ישראל. The word תולעת is also used in Ps.22:7

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1. Hamer,op.cit.,p.424,but Schoors,op.cit.,p.52,calls it as 'the assurance of salvation'.

2. For a full discussion of the oracle of salvation,see: Schoors,op.cit.,pp.46-84 and Hamer,op.cit.,pp.418-434.

3. North,C.R.,The Second Isaiah,Oxford,1964,p.96;Schoors, op.cit.,p.52.

4. Whybray,Isaiah 40-66,p.63;Westermann,Isaiah 40-66.A Commentary,p.70;cf.Simon,op.cit.,pp.73ff.

as a description of an individual psalm of lament. Apparently the exiles are described in lamentation so that they are addressed as יעקב תולעת[1]. The second word, תולע, is disputed. Some commentators correct תולע to תולעת which also means 'worm'[2], while others relate to the Accadian mutu, 'louse'[3]. Both words are contemptuous. One might suppose that תולעת as a singular form gives a good parallel to יעקב תולעת and refers to the lamentation to which the oracle of salvation is the reply[4].

However, the divine assurance, אל תירא-אני, is connected with the divine message in which Yahweh reveals himself as Israel's Redeemer, the Holy One of Israel (v.14). In the context of the oracle of salvation, Yahweh's redemption is often related to the lament and supplication. In Pss.69:19; 119:154 and Lam.3:58 the suppliants pray for redemption, while in Ps. 74:2 Yahweh's former redemption becomes a basic confidence of the suppliant so that the title 'Redeemer' is given to Yahweh by the suppliant (Ps.19:5). Nevertheless it does not exclude the meaning of אחות in the relationship between Yahweh and Israel, especially connected with Yahweh's close relationship

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1. Whybray, Isaiah 40-66, p.65; Westermann, Isaiah 40-66. A Commentary, p.75. In contrast, Eaton, Festal Drama in Deutero-Isaiah, p.46, who applies it to the king in the festival in Jerusalem who is figured as a worm and a stone.

2. Simon, op.cit., p.77; North, op.cit., pp.98f.; Westermann, Isaiah 40-66. A Commentary, p.70; Schoors, op.cit., p.61; Whybray, Isaiah 40-66, p.65.

3. Driver, G.R., 'Linguistic and Textual Problems: Isaiah XL-LXVI', JTS, 36, 1935, p.399; Knight, Deutero-Isaiah, p.58.

4. Schoors, op.cit., p.61. He argues that the singular form of the address is the characteristic of the oracle of salvation.

with Israel[1].

It is obvious that אל תירא־אתה as Yahweh's assurance refers to his readiness to redeem Israel from the exile. Yahweh's assurance encourages Israel to wait for his salvation. Yahweh has revealed himself as Israel's Redeemer in his former acts and now he is ready to do so.

It would seem to be enough to show that אל תירא־אתה has a special meaning in the context of the oracles of salvation. אל תירא־אתה indicates the divine encouragement which is connected with the divine message as a guarantee of the encouragement.

2. אל תיראי as formula of confidence.

Although אל תיראי does not belong to the formula of the salvation oracle, it is worth noticing that this formula is used in some psalms to indicate an expression of trust and freedom from fear (Pss.3:7;23:4;56:5,12;cf.Pss.27:1;46:3), or as a hymn of gratitude (Ps.118:6).

In Ps.3 which appears as the prayer of a King or leader of the community who faces a great number of enemies[2], אל תיראי is used to express confidence (v.7). The psalmist describes himself to be surrounded by enemies so that humanly speaking his position is hopeless (vv.2-3). But he encourages himself that Yahweh who delivered him in the past, will also

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1. Knight, Deutero-Isaiah, pp.59f.; Whybray, Isaiah 40-66, p.65; Westermann, Isaiah 40-66. A Commentary, p.76; Simon, op.cit., p.77.

2. Briggs, C.A., A Critical and Exegetical Commentary on the Book of Psalms, Vol.I, ICC, Edinburgh, 1907, p.25; Anderson, G.W., 'Psalms', PCB, Hong Kong, 1977, p.413; Anderson, The Book of Psalms, Vol.I, p.71; Weiser, op.cit., pp.116f.

deliver him now (vv.4-5). His experiences in which Yahweh always protects him, encourage and lead the psalmist to be confident (vv.6-7). Having Yahweh as his protector, the psalmist can face fearlessly the multitude of enemies who threaten him. So אל־אירא (v.7) refers to the psalmist's confidence that Yahweh's protection is stronger than the total strength of the enemies.

The same description is also mentioned in Ps.23 in which אל־אירא (v.4) is related to Yahweh's protection. Yahweh is illustrated as a shepherd caring for his sheep (vv.1-4). His guidance and blessing become evident to the psalmist especially when he thinks of the distress and danger surround him. Yahweh has never forsaken him, but shows his unfailing care. The implication of this experience strengthens his trust in Yahweh and brings comfort in affliction[1]. Here אל־אירא indicates the confidence in Yahweh's persistent protection. Ps.27:1 (מפני אל־אירא) and Ps.46:3 (אל־נירא) indicate the same notion.

In Ps.118:6 אל־אירא is mentioned in the context of the individual thanksgiving (vv.5-21). Some commentators suggest that it points to the king's affliction in the ritual humiliation of the king in the annual festival[2]. This psalm illustrates that Yahweh answers the psalmist's prayer and sets him free (vv.5-9), delivers him from the enemies (vv.10-14), and gives him victory so that he praises Yahweh with the song of victory (vv.15-21). The psalmist speaks of his fearlessness

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1. Anderson, G.W., op.cit., p.418; Weiser, op.cit., pp.229f.; Rogerson & Mckay, Psalms 1-50, pp.106f.

2. Eaton, Psalms, p.270; Weiser, op.cit., p.725.

and of his trust in Yahweh's help (v.6). With Yahweh on his side the psalmist has no fear. The encouraging fact is that man cannot do any harm to him when Yahweh always protects him. In the context of thanksgiving this encouraging fact becomes an item of praise to Yahweh. Man's trust in Yahweh is expressed in gratitude to him who always delivers him from all the afflictions. In this sense תּוֹדָה indicates a hymn of gratitude to Yahweh.

E. A right relationship transforms fear of the numinous.

In some cases 'fear of the numinous' leads to 'reverence'. There is a change of the subject's attitude to Yahweh as the object of fear, i.e., from fear of the numinous to reverence (1). The change of attitude cannot happen without reason. It must be caused by a certain factor which will be discussed in this section.

As has been mentioned, fear of the numinous is the attitude in the encounter with the Holy or with a man/thing related to the Holy. Such an attitude appears because man believes that the Holy is dangerous and destructive. Nevertheless, the destructive aspect of the Holy is only one of the double aspects of the character of the Holy. The other aspect is protective. This is so because the acts of the Holy can produce either destruction or protection upon man. We can take an example of Yahweh's acts in delivering Israel out of

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1. See above, pp.97f.

Egypt (Ex.12:29-36;14:21-29). On the one hand,Yahweh's acts are destructive for the Egyptians (Ex.12:29-30;14:26-28),but on the other hand,those acts are protective and advantageous for Israel (Ex.12:31-36;14:21-25). Even Yahweh's ark produces two kinds of effect at the same time,namely, joy (I Sam.4:5) and fear (I Sam.4:6-8). It does not mean that the fearful nature of the Holy changes since the encounter with the Holy always brings fear of the numinous. But the consequence of the encounter with the Holy can be either destruction or protection.

Ex.14:30-31 informs that the destruction of the Egyptians saw by Israel (v.30) means a great act of Yahweh for Israel's sake (v.31a) which makes Israel fear (v.31b) and leads her into belief (v.31c). These verses describe two different effects of Yahweh's act upon man,i.e.,the destruction of the Egyptians and the protection of Israel. The effect of Yahweh's act upon man depends on the relationship between Yahweh and man. This is clear from Ex.3:7-10. Yahweh has given a special attention to Israel and seen her affliction in Egypt (vv.7,9), he will deliver Israel out of Egypt and give her a good land (v.8), and for that reason he sends Moses to bring forth Israel out of Egypt (v.10). Yahweh is deeply concerned with Israel since Israel is his people (v.10b). So Israel has a special relationship with Yahweh which determines the effect of Yahweh's act upon Israel. In such a relationship the act of the Holy,which produces fear of the numinous,does not produce a destructive effect. Conversely, Yahweh's act brings destruction upon the Egyptians who have no such relationship with Yahweh. Thus,

the relationship transforms fear of the numinous. Moreover, in that relationship fear of the numinous gives place to reverence. This is clear from Ex.14:30-31 in which fear of the numinous leads to believe in Yahweh (v.31b).

In Ex.20:18-20 Yahweh's presence brings fear upon the Israelites (v.18) because they believe that they will die in the encounter with Yahweh (v.19). But Moses encourages them (אל־תיראו) and explains that the attitude of reverence (יראת) should be maintained in order that they may not sin (v.20). Yahweh does not destroy the Israelites. His presence, which makes a deep impression upon Israel, is intended to maintain his close relationship with Israel. Here the close relationship is the negation of the destructive effect of Yahweh's presence. Through the relationship fear of the numinous gives place to reverence.

The same notion is illustrated in I Sam.12 in which fear of the numinous (v.18) leads the Israelites into the confession of their sins (v.19). The Israelites fear because they believe that they will die in the encounter with Yahweh, especially because of their sins which adversely affect their relationship with Yahweh. But Samuel encourages them (אל־תיראו) that there is a chance of repentance, i.e., to renew their relationship with Yahweh (vv.20-22). The close relationship with Yahweh is expressed in the proper attitude and in worship (v.24). Conversely, the strained relationship will lead them into destruction (v.25). Here again, the relationship becomes a decisive factor in the encounter with the Holy. Although the relationship between Yahweh and Israel has been strained because

of Israel's sins, Israel is still in a special relationship with Yahweh (v.22). She is still his special people. Fear of the numinous resulting from the encounter with Yahweh leads into the renewal of the relationship. This relationship is described in v.24a as the proper attitude to Yahweh expressed in worship of him. In this relationship fear of the numinous gives place to reverence.

A similar idea is also described in Ps.40:4 in which the community's fear of the numinous is the effect of Yahweh's intervention ~~among~~ with respect to an individual (vv.2-3). Fear of the numinous here is not caused by Yahweh's destructive act but by his saving act. This fear leads into trust in Yahweh (v.4). In this psalm the psalmist depicts himself as he who has a close relationship with Yahweh. His experience in which Yahweh saves and protects him, compels the community to stand in awe of Yahweh and to follow the psalmist's step, i.e., to be in a close relationship with Yahweh. In other words, the relationship changes fear of the numinous into trust.

As has been mentioned, fear of the numinous in Ps.52:8 is the result of the divine punishment upon man who loves violence (vv.2-7)[1]. Vv.8-9 illustrate the righteous man as a witness who expresses fear and joy. Here fear of the numinous is caused by Yahweh's destructive act of punishment upon the wicked man (v.7). Such a destruction will not fall upon the righteous who has a close relationship with Yahweh. On the contrary, the righteous who fears Yahweh's destructive act

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1. See above, p.107.

upon the wicked, experiences great joy since the punishment of the wicked is the victory of the righteous. The victory of the righteous which brings joy is based on the relationship with Yahweh. It is clear that the special relationship transforms fear of the numinous since in this relationship fear of the numinous is followed by joy.

It would seem to be obvious that the change of fear of the numinous into reverence can only occur in the context of a close relationship between the one who experiences fear and Yahweh. Although fear of the numinous always emerges in the encounter with Yahweh, the attitude to Yahweh may change from fear of the numinous into reverence. The change of attitude is based on the effect of Yahweh's act upon the one who fears. Only in the close relationship with Yahweh the destructive effect of his act can be avoided. This is so since Yahweh's acts are intended to protect and to give advantages to those who are in the close relationship with him. In other words, the close relationship transforms fear of the numinous.

The preceding discussion has demonstrated that fear as indicated by יָרֵא and its derivatives refers to man's attitude in the encounter with the objects feared. This attitude might be manifested in a certain expression or precaution. The fear only describes the attitude and not the expression itself. This attitude can be described by the verb יָרֵא, or indicated by יִרְאָה and יִרְאָת. The combinations of the the verb יָרֵא with אַל or אַיִן indicate the encouragement in the encounter with danger or difficult situation. The encouragement points to man's encouragement or divine en-

couragement or self-confidence based on the divine protection and help.

Inevitably we have to distinguish 'ordinary fear' from 'fear of the numinous' since the objects feared can be either human or thing, or the Holy, or anything related to the Holy. Accordingly, the concept of fear as the attitude in the encounter with the objects feared is ranging from 'ordinary fear' to 'fear of the numinous'. This is so because the attitude in the encounter with the objects feared is based on the presupposition towards those objects of fear. So the presupposition determines the attitude towards the objects of fear.

Fear of the numinous always emerges in the encounter with Yahweh. Nevertheless we notice that fear of the numinous might become reverence. This change can only occur in the context of a close relationship with Yahweh.

Chapter III

'Reverence for Yahweh' as an attitude in the relationship with Yahweh

We have to distinguish the attitude in the encounter with Yahweh, i.e., fear of the numinous, from the attitude in the relationship with him, i.e., 'reverence for Yahweh'. The distinction is necessary in clarifying the concept of the 'fear' of Yahweh which is still confused. The present study chooses 'reverence for Yahweh' in preference to the fear of Yahweh because the latter can be easily confused with fear of the numinous.

As has been pointed out in the preceding discussion, fear of Yahweh in the sense of fear of the numinous refers to man's attitude in the encounter with Yahweh, his representative or with his acts. Such an attitude always appears in the encounter and it does not depend on whether there is a relationship with Yahweh or not. It merely depends on man's presupposition that Yahweh is the Holy and that the encounter with the Holy may kill man. But 'reverence for Yahweh' indicates man's proper attitude to Yahweh in the relationship with him. It does not only point to the attitude in the event of the encounter with Yahweh but describes the constant attitude to him. 'Reverence for Yahweh' as the proper attitude to Yahweh appears in the context of relationship with Yahweh. Man's relationship with Yahweh is the basis of his 'reverence for Yahweh'.

In this chapter the study deals with the concept of 'reverence for Yahweh'. For this purpose we have to discuss

the concept of 'reverence for God (the gods)' which becomes the basic concept of 'reverence for Yahweh'. It will be followed by the concept of 'reverence for Yahweh' in Deuteronomy and the Deuteronomic History.

A. 'Reverence for God (the gods)' as an attitude towards general morality.

As has been indicated by Michael L.Barré[1], the concept of 'reverence for God (the gods)' is common anongst the non-Israelites. It becomes a world-view of wisdom so that Israel is not the only nation which employs the concept for her own purpose.

In the Instruction for King Meri-ka-re[2] concerning the war, we find that in facing the threatening war the attitude of reverence for the god is regarded as necessary:

> .... Revere the god. Do not say that he is weak of heart. Let not thy arms be slack, yet create thy (own) joy. Satisfaction is that which harms heaven, (whereas) imprisonment is a monument in the knowledge of the foe ....
>
> REVERE the god UPON HIS WAY,
> made of costly stones and fashioned (of) metal,
> like a flood replaced by (another) flood.

In the Akkadian Counsels of Wisdom[3], the concept of reverence for the deity is connected with prosperity:

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1. See above, pp.66f.

2. Pritchard, J.B., (ed.), ANET, 3, Princeton, New Jersey, 1969, p.417.

3. Ibid., p.427.

> Reverence (for the deity) produces well-being,
> Sacrifice prolongs life,
> And prayer atones for sin.
> A god-fearing man is not despised by (his god);
> A worshipper of the Anunnaki lengthens his days.

It is clear that the non-Israelites recognize 'reverence for the deity' as the proper attitude towards the deity which should be manifested in many aspects of life, even in war.

That the concept of 'reverence for God' is a common trait amongst the nations is also indicated by some passages of the Old Testament (Gen.20:11;42:18;Ex.1:17,21;Deut.25:18). In those passages the concept of 'reverence for God' indicates the attitude of the non-Israelites towards general morality. This concept has been subordinated to Israel's trust in Yahweh. The passages of the Old Testament which refer to the attitude towards general morality must be regarded as pointing to the original sense of the concept of 'reverence for God (the gods)'.

In Gen.20:11 'reverence for God' denotes man's attitude towards moral obligation in which man's life is secure. The passage depicts Abraham as one who thinks that in Gerar there will be no moral guarantee which protects his life and marriage. In this story Abimelech, the king of Gerar, and his people are represented as heathen and associated with immorality. Consequently, Abraham does not tell that Sarah is his wife for the sake of his own life. By so doing he saves his life but not his marriage.

We are concerned only with the meaning of יראת אלהים (v.11). Some commentators argue that the term יראת אלהים

refers to piety[1], while Becker[2] believes that the term points to an ethical concept because of the divine name יהוה אלהים which is combined with the noun יראה. He contends that this combination always refers to the ethical concept of 'reverence for God'.

To use such data to interpret the concept of 'reverence for God' is inappropriate since other combinations can also be employed to denote the attitude towards general morality. The meaning of the concept can only be inferred from its context. This is clear from vv.3-8 in which Abimelech speaks to and about יהוה אלהים without implying any relationship with that יהוה אלהים[3]. God threatens to kill Abimelech if he does not restore Sarah (v.7b). He is afraid of God's threat so that he restores Sarah in accord with God's demand.

Abraham's statement does not mean that Abimelech and his people have no piety since they are not Yahweh's worshippers. He simply thinks of the moral attitude of the heathen who are generally regarded as immoral and brutal. He is afraid that he will be killed because of Sarah. Perhaps Sarah is very attractive so that the king of Gerar takes her (v.2b). Abraham's fear is seen to be well founded. Abraham does not expect piety of Abimelech and his people, but only a moral atti-

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1. Dillmann, op.cit., p.121, and Skinner, A Critical and Exegetical Commentary on Genesis, p.318, who maintain that the term means 'piety'. Cf. Leupold, Exposition of Genesis, p.589.

2. Becker, op.cit., p.194.

3. Redford, D.B., A Study of the Biblical Story of Joseph, SVT, Vol.XX, Leiden, 1970, p.274. He argues that the story of Abimelech is 'a case rather of a pagan acknowledging the favour the Israelites' god showers upon Israelites'.

tude which guarantees his life and marriage. In other words, יִרְאַת אֱלֹהִים in Gen.20:11 refers to a proper attitude to God in the sense of general morality[1].

The same notion is also found in Gen.42:18 in the context of Joseph's order concerning Benjamin (Gen.42:18-25). Showing himself as an Egyptian, Joseph affirms that he reveres God. Joseph's affirmation refers to the standard of the general morality in which one should respect the rights of his fellowmen[2]. This is clear from his following statement (vv.19-20). He only expects his brothers' honesty ('if you are honest men, ...; so your words will be verified, ...') so that they tell the truth.

Becker argues that Joseph makes use of 'der Begriffs- und Vorstellungswelt der Weisheit'[3] on the basis of his semantic norms. He believes that Joseph is 'wirklich gottesfürchtig (im sittlichen Sinne)'[4]. On the contrary, Plath contends that the use of the divine name אֱלֹהִים with the definite article הָ and nota accusativi אֶת refers to God whom 'Joseph fürchtet und dem die Brüder auch huldigen'[5]. In this sense הָאֱלֹהִים is God (Yahweh) worshipped by both Joseph and his brothers, and consequently Gen.42:18 points to obedience to Yahweh.

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1. Speiser, op.cit., p.149. He regards as 'respect for moral and social obligation'. Cf. von Rad, Genesis. A Commentary, p. 229; Driver, The Book of Genesis, p.208; Herbert, op.cit., p.48.

2. Skinner, A Critical and Exegetical Commentary on Genesis, p.476; Simpson, op.cit., pp.785f.

3. Becker, op.cit., p.195.

4. Ibid., p.196.

5. Plath, op.cit., p.50.

Since Joseph's statement in vv.19-20 simply refers to honesty in terms of his 'reverence for God' (v.18), it is impossible to conclude that Joseph intends to mention himself as the worshipper of the same God as his brothers. He simply affirms that he is honest and he expects the same attitude from his brothers. Joseph is honest in accord with the standard of general morality so that he will not treat his brothers arbitrarily on 'bare suspicion'[1]. In other words, 'reverence for God' in Gen.42:18 indicates Joseph's respect for general morality.

In Ex.1:17,21 'reverence for God' is used in the same sense. Some commentators suggest that הַמְיַלְּדֹת are Hebrews[2]. The passage does not seem to stress the nationality of the midwives, because whatever nationality they are, they can be employed by the Egyptian king to kill the Hebrews' new-born baby boys. The decisive factor of the problem is the moral character of the midwives. This factor is strongly emphasized by pointing out that 'they revere God'.

Plath maintains that וְהַמְיַלְּדֹת אֶת־הָאֱלֹהִים refers to 'gottesfürchtigen Hebammen'[3] because he believes that the use of אֶת־הָאֱלֹהִים always points to Israel's God (cf.Gen.42:18). But Becker maintains that Ex.1:17,21 (as also Gen.20:11;42:18) indicates 'die sittliche Gottesfurcht als

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1. Driver, The Book of Genesis, p.350; Delitzsch, A New Commentary on Genesis, Vol.II, p.311; Dillmann, op.cit., p.384; cf.Leupold, Exposition of Genesis, p.1052.

2. Davies, op.cit., p.61; Hyatt, Commentary on Exodus, p.61; Rylaarsdam, 'The Book of Exodus', p.856; Childs, op.cit., p.16.

3. Plath, op.cit., p.49.

allgemein menschliche Haltung'[1]. It would seem that the phrase יראת אלהים, as well as semantic norms, cannot be used to determine the meaning of 'reverence for God'. The moral character of the midwives is explained by their deeds, namely, that they do not kill the Hebrews' new-born baby boys (v.17b,c). Their deeds are based on their belief (religion), but not in the sense of specific relationship with Israel's God. Thus, 'reverence for God' in Ex.1:17,21 indicates the midwives' proper attitude to God (the gods) in the sense of general morality.

Finally, we need to have a look at Deut.25:18 in which the lack of 'reverence for God' is mentioned. von Rad explains that Deut.25:17-19 is 'a regulation expounded in a theorethical way on the basis of the traditions of salvation history'[2]. It reflects the battle between Israel and Amalek which happened during the exodus (Ex.17:8-15) and after (I Sam.14:48;15;27:8-9; 30:1-20;II Sam.8:12;I Chr.4:43). But Deut.25:18 especially lays stress on Amalek's unforgettable cruelty which is also mentioned in I Sam.15:2 and it brings Amalek under Yahweh's fierce wrath (I Sam.28:18).

The term used here (ירא אלהים) is unusual in Deuteronomy. It does not point to Yahweh who is always mentioned by יהוה or the combinations of יהוה and יראת אלהים (with a certain suffix) in connection with the concept of 'reverence

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1. Becker, op.cit., p.196.

2. von Rad, Deuteronomy. A Commentary, p.155; cf. his Studies in Deuteronomy, E.Tr. by D.Stalker, of Deuteronomium-Studien, London, 1953, p.50; Nicholson, E.W., Deuteronomy and Tradition, Oxford, 1967, p.50.

for Yahweh' in Deuteronomy. That is why Becker contends: '... Dt 25,18 ist nun der Grund für den Gebrauch von 'ᵃlohim darin zu suchen, dass jare' 'ᵃlohim als sprachliche Form des sittlichen Begriffs empfunden wurde, ...' (1), while Plath believes that Deut. 25:18 should be understood from 'dem Selbstbewusstsein Israels' (2), namely, that Amalek does not fear Yahweh who has chosen Israel and shown his saving acts for Israel. So Plath regards Deut. 25:18 as referring to 'reverence for Yahweh' in the sense of piety.

It would seem that in Deut. 25:18 the divine name יהוה is used to denote the deity who is believed to be custodian of general morality. This is clear from the reason why Amalek must be blotted out. It is not because their war against Israel but because of the manner in which they attacked Israel:

> when you were faint and weary,
> and cut off at your rear all who lagged
> behind you; ... (3)

Amalek's lack of 'reverence for God' is manifested by their brutality and inhumanity. 'Reverence for God' here indicates the human conscience of the general 'humanitarianism' which prevents man from doing a harmful act against other man. Such a conscience, which is based on a certain belief, is also mentioned in Gen. 20:11, which is correctly interpreted by von Rad as 'the general ancient sense of reverence and regard of

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1. Becker, op.cit., p.200.
2. Plath, op.cit., p.52.
3. Deut. 25:18 (RSV).

the most elementary moral norms, whose severe guardian was everywhere considered to be the divinity'[1].

It would seem to be enough to prove that the Old Testament shows the concept of 'reverence for God' which refers to a respect for general morality. Such a respect is related to a deity but has become a common trait amongst the nations. As a common trait, 'reverence for God (the gods)' can be used to characterize man's proper attitude to a deity with whom he has a special relationship. Such a usage changes the general sense of the concept of 'reverence for God (the gods)' and creates a new meaning which denotes man's proper attitude in his relationship with the definite deity. Nevertheless, in both cases the proper attitude indicates man's obedience either to God (Yahweh) or to the gods.

B. The influence of Wisdom upon Deuteronomy[2]

By pointing to the influence of Wisdom upon Deuteronomy the present study will show some important aspects which should be considered in discussing the concept of 'reverence for Yahweh' in the Old Testament. First, the concept of 'reverence for God (the gods)' has become a common trait, or

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1. von Rad, Genesis. A Commentary, p. 229; cf. Westermann, Genesis 12-36, p. 398, who believes that 'Gottesfurcht' in Gen. 20:11 indicates 'eine religiöse oder ehrfürchtige Einstellung, die sich gerade ausserhalb Israels zeigt'. Cf. Weinfeld, Deuteronomy and the Deuteronomic School, pp. 275f.

2. Some scholars have claimed that the influence of Wisdom can also be found in a number of places in the Old Testament that are not normally reckoned to belong to the Wisdom Literature. See, Emerton, J.A., 'Wisdom', Tradition and Interpretation, Edited by G.W. Anderson, Oxford, 1979, pp. 221-227.

better the Wisdom of the nations. It means that 'reverence for God (the gods)' does not only point to a specific action but describes man's proper attitude which can be manifested in various activities. Secondly, the influence of Wisdom upon Deuteronomy indicates how far the nations' concept of 'reverence' has been subordinated to Israel's trust in Yahweh. Apparently, Israel makes use of the concept in a similar way with the nations' usage in the sense that Israel maintains the concept as referring to a proper attitude to her God. Thirdly, it gives a clue to the development of the concept of 'reverence' in the Old Testament. Fourthly, Deuteronomy illustrates the concept of 'reverence' in the context of Israel's relationship with Yahweh.

A number of scholars have remarked on the connection between Deuteronomy and Wisdom. Oesterley[1] believes that Amen-em-ope's Wisdom represents the influence of the spirit and teaching of the Deuteronomic circles upon Egyptian Wisdom. He shows numerous parallels between Deuteronomy and the Wisdom Literature including the Deuteronomic concern with social affairs, especially the law prohibiting the removal of a landmark (Deut.19:14) and the law of just weights and measures[2]. He maintains the prophetic influence upon Wisdom, so that in his comment on Proverbs 19:17 he says:

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1. Oesterley, W.O.E., The Wisdom of Egypt & the Old Testament, London, 1927, pp.80f. He suggests the possibility that 'the spirit and teaching' which produce Deuteronomy have influenced Amen-em-ope.

2. Ibid., pp.79ff.

> Doubtless we must see here again one of the marks of prophetic influence. In such passages as Am.II. 6,7, IV.1, V.12; Is.X.1, 2, and many others, it is seen how the prophets championed the cause of the poor and the helpless; in this they established an ethical principle which has been a basic one in the social life of the nation ever since. The wisdom writers take up this burden of the prophets and insist again and again on duty to the poor which they regard as wisdom in one of its highest forms, because well-pleasing in the sight of God. (1)

But Rankin (2) remarks that the opinion of the prophetic influence upon the Wisdom writers 'seems to be a case of placing the cart before the horse', because the social ideas which are formulated in Proverbs, are distinctive of the Wisdom movement and they are grounded on the concept that all creatures are equal. This concept is dominant in the Wisdom Literature (cf. The Teaching of Amen-em-ope, 25) (3). Weinfeld (4) contends that Deuteronomy represents the fusion of law and Wisdom in which ancient Wisdom becomes the foundation of the editorial framework of Deuteronomy. He argues (5) that the Deuteronomic writers appear like the teachers in the Wisdom Literature, because the exhortations and ordinances are given by the Deuteronomic writers in a parenetic address. But Crenshaw (6) asserts

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1. Oesterley, W.O.E., The Book of Proverbs, WC, London, 1929, p.159.

2. Rankin, O.S., Israel's Wisdom Literature, Edinburgh, 1964, pp. 13f.

3. Pritchard, (ed.), op.cit., p.424.

4. Weinfeld, 'The Origin of Humanism in Deuteronomy', pp.241ff.

5. Weinfeld, 'Deuteronomy - The Present State of Inquiry', pp. 249-262.

6. Crenshaw, J.L., 'Method in determining Wisdom Influence upon "Historical" Literature', JBL, 88, 1969, pp.132f.

that the use of common words as 'hear, know, take, keep, law, teach' pointed by Weinfeld is not enough to prove Wisdom's influence upon Deuteronomy because the use of those words is very 'vulnerable ....., unless employed with extreme caution'. For him the influence of Wisdom upon Deuteronomy can only be shown by using 'a stylistic or ideological peculiarity' which is especially used in the Wisdom Literature.

In his later book Weinfeld (1) proves the influence of Wisdom upon Deuteronomy by examining the principal parallels between Deuteronomy and Israelite Wisdom Literature. He also shows the parallels to Deuteronomy in the extra-biblical Wisdom Literature. He points to the parallels in exhortation (Deut.4:2;13:1 // Prov.30:5-6;Ecc3:14), removing landmarks and using false weights and measures (Deut.19:14;25:13-16 // Prov. 22:28;23:10;11:1;20:23), making a vow (Deut.23:22-24 // Ecc.5: 1-5;Prov.20:25), giving asylum to the fugitive slave (Deut.23: 16 // Prov.30:10), partial judgement (Deut.1:17;cf.16:19 // Prov.24:23b;cf.28:21), the pursuit of justice and righteousness (Deut.16:20 // Prov.21:21). He does not simply show the use of common words in both Deuteronomy and the Wisdom Literature but displays Wisdom characteristic employed in Deuteronomy.

Carmichael (2) supports Weinfeld's view by drawing attention to the setting of Deuteronomy and the peculiar nature of the Deuteronomic Laws. He believes that Deuteronomy echoes Wisdom

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1. Weinfeld, Deuteronomy and the Deuteronomic School, pp.260ff.; cf.Whybray, The Intellectual Tradition in the Old Testament, pp. 87f.

2. Carmichael, C.M., The Laws of Deuteronomy, Ithaca - London, 1974, pp.17ff.

settings in using words as 'discipline, to discipline, way, eyes, negation לא, motive clause כי, forms of legislation, parallelism and symmetry in the laws'.

It would seem to be obvious that Deuteronomy is much influenced by Wisdom. In Deuteronomy we find Israel's guidance for living in her special relationship with Yahweh, while Wisdom concerns a way of thinking, speaking and doing, which provides guidance for living and explores the meaning of life (1). Both Deuteronomy and Wisdom deal with the people's life and how people should cope with the life. Wisdom is a cultural element in the life of nations. It comes from traditional societies and also influenced by others. Through a long process of development it becomes a common trait amongst the nations, so that each nation or group can use it to meet a special need. Deuteronomy uses Wisdom to meet its special need, i.e., to teach and to guide Israel in coping with her life as a people which has a special relationship with Yahweh. Although Wisdom is always connected with special presuppositions which give its basic orientation, Deuteronomy employs it against a background of different presuppositions. Deuteronomy's basic orientation is the covenant relationship between Yahweh and Israel. This relationship underlines Israel's Wisdom.

One will not fail to realize that the Deuteronomic writers, like the Wisdom teachers, give stress to the education of Israel. All Israel should learn or be taught to revere Yahweh (Deut. 4:10; 6:1f.; 14:23b; 17:19; 31:12). This evidence indicates that

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1. Scott, R.B.Y., The Way of Wisdom in the Old Testament, New York, 1978, p.22.

Deuteronomy contains a pedagogical view[1]. Apparently, the Deuteronomic historiographical work is intended to support the pedagogical view, i.e., to give a historical lesson from Israel's past disobedience to Yahweh[2].

As far as 'reverence for Yahweh' is concerned, the influence of Wisdom upon Deuteronomy is clear in some aspects. First of all, we notice the role of 'reverence for Yahweh' in Israel's life. 'Reverence for Yahweh' as the proper attitude to Yahweh should be performed by Israel not only in a specific occasion, i.e., in the cultic activities, but כל־היראים אשר עמדו את־יהוה חיים היום (4:10), כל־היראים (5:29), כל־ימי חייך (6:2), כל־ימי חיין (17:19), כל־היראים אשר אתם חיים היום על־האדמה (31:13). This means that 'reverence for Yahweh' is equated with Wisdom which provides guidance for living. A similar expression is found in Prov. 23:17 (כי אם־ביראת יהוה כל־היום)[3]. Deuteronomy regards 'reverence for Yahweh' as the most important attitude in Israel's relationship with Yahweh and that is why this attitude is set above other spiritual qualities. It becomes evident if we compare the traditions concerning the appointment of judges in Ex.18:21 and Deut.1:13a. According to Deut.

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1. Weinfeld, 'Deuteronomy - The Present State of Inquiry', p. 256. He argues that Deuteronomy contains 'a wealth of didactic idioms which are not encountered in any other of the pentateuchal books' and 'terms which constitute part and parcel of the vocabulary of sapiential literature'.

2. McKenzie, J.L., 'Reflection on Wisdom', JBL, 86, 1967, p.8. He believes that Israel's Wise men are the scribes of Deuteronomy who know that the past is meaningless unless it is continuous with the present.

3. Cf. Weinfeld, Deuteronomy and the Deuteronomic School, p. 279.

1:13a the essential traits characterizing the judges or leaders must אנשים חכמים ונבונים וידעים. This means that the judges or leaders should have Wisdom (חכמה), understanding (בינה) and knowledge (דעת). These qualifications are different from that of Ex.18:21. Apparently Ex.18:21 is more concerned with general moral qualification, while Deut.1:13a refers to Wisdom qualification. This comparision shows that Deuteronomy emphasizes Wisdom which can be achieved by education.

Secondly, 'reverence for Yahweh' is connected with the activity of teaching and learning (4:10;14:23;17:19;31:12f.). There are two stages of the activity of the teaching and learning on 'reverence for Yahweh'. At the first stage, 'reverence for Yahweh' stands as the indispensable principle for the coming activities (6:2;17:19). Man's actions are viewed as the manifestations of his proper attitude to Yahweh. A similar notion is expressed in Prov.1:7;9:10 and Ps.111:10. Although the expression in those verses are different from that of Deut.6:2;17:19, they have the same meaning, i.e., 'reverence for Yahweh' is the indispensable principle in getting Wisdom. Accordingly, 'reverence for Yahweh' is put on a level with the instruction of Wisdom (Prov.15:33). At the second stage, 'reverence for Yahweh' becomes the aim of the activity of teaching and learning (4:10;6:24;28:58). At this stage 'reverence for Yahweh' is identified as Wisdom which can be attained through education. This idea is parallel with that of Job 28:28;Prov.1:29;2:5 in which 'reverence for Yahweh' is equated with Wisdom or knowledge.

The following development is nomistic Wisdom, since 'reverence for Yahweh' can be gained by 'keeping' and 'doing' Yahweh's laws. Wisdom is no more the proper attitude to Yahweh but to the law itself. This view is expressed in Deut. 4:6 in which Yahweh's laws (חֻקִּים and מִשְׁפָּטִים) are regarded as Israel's Wisdom (חָכְמָה) and understanding (בִּינָה). Consequently, by 'keeping' and 'doing' those laws Israel will be called 'a wise and understanding people' (עַם־חָכָם וְנָבוֹן).

Thirdly, 'reverence for Yahweh' is connected with prosperity, security and longevity (Deut. 5:29; 6:2, 24; 10:13; 17:20; cf. I Sam. 12:14; II Kings 17:39). The reward mentioned in those passages is displayed as the consequence of having 'reverence for Yahweh'. Deuteronomy relates 'reverence for Yahweh' with retribution, either collective (5:29; 6:2, 24; 10:13) or individual retribution (17:20). Such a reward is similar to the material blessings illustrated in the Wisdom Literature. In Proverbs, for example, it is mentioned that 'reverence for Yahweh' 'prolongs life' (10:27), 'leads to life' (19:23), is the 'fountain of life' (14:27; cf. 13:14), is 'strong confidence and refuge for children' (14:26), brings 'riches, honour and life' (22:4)[1]. Like the sages in the Wisdom Literature who lay stress on the material advantages to those who have a right conduct, the authors of Deuteronomy repeatedly mention and emphasize the good fortune for those who maintain the proper attitude to Yahweh. Weinfeld[2] believes that the material be-

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1. See below, pp. 271ff.

2. Weinfeld, 'Deuteronomy - The Present State of Inquiry', p. 257.

nefits become the important motive of obedience to Yahweh and it is similar to Wisdom teaching.

Originally the concept of 'reverence for God (the gods)' is based on the belief of the divine all-seeing and omniscience according to which all man's deeds and thoughts are clearly seen by the deity so that there is no single act or thought that can be hidden from him (cf.Gen.18:12-15)[1]. Such a view is also described in Deut.11:12b (cf. Prov.5:21;15:3;Job 34:21; Pss.11:4b;94:9-11;Zech.4:10b). Man's reverence for the deity is that he will be punished for his wrong deeds which are clearly seen by the deity. Consequently, man must be mindful not to sin even secretly. Like other similar concepts,'reverence for God (the gods)' has undergone a process of nationalization[2] so that its original sense which refers to the proper attitude to the deity in the sense of general morality is preserved only with regard to foreign nation (Deut.25:18;cf.Gen.20:11; 42:18;Ex.1:17,21). But in Deuteronomy 'reverence for Yahweh' is used to indicate the proper attitude to Yahweh in the covenant relationship between Israel and Yahweh[3]. This relationship becomes the life-setting in which 'reverence for Yahweh' as Wisdom is inculcated. Murphy[4] believes that

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1. Weinfeld,Deuteronomy and the Deuteronomic School,p.276.

2. Ibid.,pp.307ff.

3. Eichrodt,Theology of the Old Testament,Vol.II,p.273.

4. Murphy,R.E.,'Assumptions and Problems in Old Testament Wisdom Research',CBQ,29,1967,p.415;cf.Zimmerli,W.,'The Place and Limit of the Wisdom in the Framework of the Old Testament Theology',SJT,17,1964,pp.146-158,who naintains that Wisdom works in the perspective of creation theology.

Wisdom and salvation history cannot be contrasted, since Israel who should be attentive to the admonition of the sages, should be aware of her covenant relationship with Yahweh. In his later article, Murphy[1] contends that the relationship between the Wisdom Literature and other portions of the Old Testament is to be understood in the sense of 'a shared approach to reality'. He maintains that it is not a matter of the influence of Wisdom upon other portions of the Old Testament but 'of an approach to reality which was shared by all Israelites in varying degrees'[2].

However, 'reverence for Yahweh' in Deuteronomy is understood in much the same way as in the Wisdom Literature, especially Proverbs. Both Deuteronomy and the Wisdom Literature deal with guidance for living. Both use the same presupposition for the concept of 'reverence for Yahweh', namely, the special relationship between Yahweh and Israel. But they see the reality of life from a different angle and approach. The special relationship underlines the concept of 'reverence for Yahweh' throughout the Old Testament. Accordingly, we will discuss the concept of 'reverence for Yahweh' as the proper attitude to Yahweh in the context of Israel's relationship with Yahweh.

C. 'Reverence for Yahweh' in Deuteronomy and the Deuteronomic History.

Since the concept of 'reverence for Yahweh' cannot be separated from Israel's relationship with Yahweh, it is necessary

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1. Murphy, R.E., 'Wisdom - Theses and Hypotheses', Israelite Wisdom, Edited by John G. Gammie, et.al., New York, 1978, p.39.

2. Ibid., loc.cit.

to discuss this relationship. The discussion will make clear that Israel's special relationship becomes the presupposition of 'reverence for Yahweh'.

1. Covenant relationship as the presupposition of 'reverence for Yahweh'.

In the corpus Deuteronomy-II Kings the concept of 'reverence for Yahweh' is clearly explained in the context of relationship between Yahweh and Israel. Yahweh is Israel's God. Although different names are used for Israel's God: אלהי (II Sam.23:3b), יהוה (Jos.22:25b;24:14;I Sam.12:14,24; II Kings 17:25a,28b,32a,33,34b,41a;cf.Deut.5:29;II Kings 17:36), יהוה אלהיך (Deut.6:2,13;10:12,20;14:23b;28:58;cf.Deut.4:10; 8:6), יהוה אלהיו (Deut.17:19), יהוה אלהינו (Deut.6:24), יהוה אלהיכם (Deut.31:12b,13;II Kings 17:39;cf.Deut.13:5),the divine person mentioned by those different names is he who has brought Israel out of Egypt. The different names represent the different traditions behind them,as Parke-Taylor rightly explains :

> YHWH was the characteristic name for God in the southern tradition,Elohim in the northern tradition,still in use as an appellative even after the Tetragrammaton has been accepted. The phrase, 'YHWH thy God (Elohim),represents the fusion of the two traditions'. (1)

As far as the concept of 'reverence for Yahweh' is concerned, the prominent divine names in the corpus Deuteronomy-II Kings are יהוה (Jos.22:25b;24:14;I Sam.12:14,24;I Kings 18:3,12;

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1. Parke-Taylor,G.H.,YAHWEH:The Divine Name in the Bible, Ontario,1975,p.11;cf.Wright,'The Book of Deuteronomy',p.320.

II Kings 4:1;17:25a,28b,32a,34b,41a;cf.Deut.5:29;II Kings 17:36) and יהוה אלהיו (Deut.6:2,13,24;10:12,20;14:23b;17:19;28:58; 31:12b,13;II Kings 17:39;cf.Deut.4:10;8:6;13:5). The pronominal suffixes given to יהוה אלהיו depend on the context of the conversation,since Israel can be addressed either in the singular or in the plural.

Since Yahweh is Israel's God,Israel's relationship with him is characterized by the predicate: ... עם קדוש ליהוה אלהיך (Deut.7:6a;14:2a). This predicate illustrates Yahweh's special concern with Israel in which he has carried out the great and terrible acts for her sake. He has brought Israel out of Egypt (Deut.4:34;7:8;Judg.2:12;I Sam.12:6,8;II Sam.7:6,23;I Kings 8:16,21;II Kings 17:7;cf.I Chr.17:21),has made Israel to be a people for himself (Deut.7:6b;14:2b;I Sam. 12:22;II Sam.7:24) in the covenant relationship with him (Deut. 5:2;I Kings 8:23) and to give the land to Israel (Deut.6:23;7:13; 8:1;10:11;Jos.1:11,13,15),so that Israel should revere him and serve him (Deut.6:13;10:20;13:5;Jos.24:14;I Sam.12:14,24). But Israel transgresses the covenant (Jos.23:16;Judg.2:20) and despises it (II Kings 17:15). That is why Yahweh rejects Israel, casting Israel out of his sight (II Kings 17:18).

Deuteronomy describes the covenant relationship as the fulfilment of Yahweh's promise to the fathers. Yahweh loves the fathers and chooses their descendants (Deut.10:15). The promise to the fathers (Deut.10:15) becomes the reason why Yahweh chooses and loves Israel (Deut.7:7-8). Clements[1]

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1. Clements,R.E.,God's Chosen People,London,1968,p.40. He suggests that 'The patriarchal and the Horeb covenants are related to each other in the scheme of promise and fulfilment'.

believes that in Deuteronomy the Sinaitic covenant is viewed as the fulfilment of the patriarchal covenant (Deut.7:8;9:5). Accordingly the concept of the covenant in Deuteronomy is not only to be applied to the fathers or to the house of David, but it is attached to all Israel as Yahweh's people (Deut.5: 2-3).

Within this covenant relationship Yahweh has brought Israel into existence as a people by his mighty acts, and he makes clear that Israel's security and welfare depend on her attitude to Yahweh (Deut.6:13f.;7:9-11;8:1;10:12f.;17:18-20). Israel is bound to Yahweh to be his chosen people in that Yahweh offers his gracious love and promises to protect her. Wright (1) understands this relationship as 'a solemn relationship of obligation and obedience', where Israel accepts Yahweh's offer and in turn she promises 'to obey and to serve','to hearken and to be obedient' to his will. Thus,the covenant is a conditional covenant since its effectiveness depends on Israel's attitude to Yahweh,i.e.,the fulfilment of Yahweh's laws.

Cross (2) draws attention to the importance of the Deuteronomic speeches in their historical framework. He argues (3) that there are two themes in the first edition of the Deuteronomic History,namely,the sin of Jeroboam of the northern kingdom and the faithfulness of David. After the fall of Jerusalem

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1. Wright,G.E.,'The Faith of Israel',IB,Vol.I,Nashville, 1953,p.355.

2. Cross,F.M.,Canaanite Myth and Hebrew Epic,Cambridge,1973, pp.274f.

3. Ibid.,pp.279ff.

the exilic editor gives a subtheme to the Deuteronomic History by making it up to date and relevant to the exile. Zimmerli[1] even believes that some individual passages of Deuteronomy come after the fall of the southern kingdom.

Unmistakably the Deuteronomic historians expose Jeroboam's sin as the crucial point in the history of the northern kingdom since it determines the existence of that kingdom. This is obviously expressed in the peroration on the fall of Samaria in II Kings 17:21-23 in which 'Yahweh removed Israel out of his sight' because of Jeroboam's sin and the people 'walked in all the sins which Jeroboam did' (cf. I Kings 13:33f.). In contrast, the faithfulness of David is depicted by the Deuteronomic historian in the oracle of Nathan (II Sam.7:1-16) and in the prayer of David (II Sam.7:18-29). The climax of this second theme is described in Josiah's reform (II Kings 22:1-23:25).

It would seem that there are two theological concepts of covenant which underlie the concept of 'reverence for Yahweh' in the corpus Deuteronomy-II Kings, i.e., the conditional and unconditional covenants. 'Reverence for Yahweh' should be performed in various ways and be in accord with the covenant relationship.

2. The meaning of 'reverence for Yahweh' in Deuteronomy and the Deuteronomic History.

Deuteronomy and the Deuteronomic History display the concept of 'reverence for Yahweh' in various ways. The concept

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1. Zimmerli, W., Man and his Hope in the Old Testament, London, 1971, p.71.

will be explained in five different ways:

a. 'Reverence for Yahweh' is put alongside other expressions.

In some passages 'reverence for Yahweh' is put alongside לשמר את-כל-מצותיו (Deut.5:29), את-מצותיו תשמר (Deut.13:5), לשמר את-מצות יהוה ואת-חקתיו (Deut.10:13), שמרו לעשות את כל-דברי התורה הזאת (Deut.31:12), ללכת בדרכיו (Deut.13:5), אחרי יהוה אלהיכם תלכו (Deut.6:14a), ללכת בכל-דרכיו (Deut.10:12), ועבד (Deut.8:6), ואותו תעבד (Deut.6:13;10:20), ולעבד את-יהוה אלהיך בכל-לבבך ובכל-נפשך (Deut.10:12), תעבדו (Deut.13:5), עבדו אותו באמת ובצדק (Jos.24:14), עבדתם (I Sam.12:14), עבדתם אותו באמת ובכל-לבבכם (I Sam.12:24), ולאהבה אתו (Deut.10:12), תשבע בשמו (Deut.6:13;10:20), תדבק בו (Deut.10:20), ודבקתם בו (Deut.13:5), שמעתם בקולו (I Sam.12:24), תשתחוו לו (II Kings 17:36), תשבחו (II Kings 17:36), תיראו את-יהוה ואתו תעבדו (I Sam.12:14), הסירו את-האלהים אשר עבדו אבותיכם (Jos.24:14), תיראו את אלהים אחרים (II Kings 17:35,38), תדבקון להם (II Kings 17:35), תעבדום, תשתחוו להם (II Kings 17:38). These passages will show that 'reverence for Yahweh' is a proper attitude to Yahweh manifested in a certain act.

First of all, we look at Deut.5:22-33 in which 'reverence for Yahweh' (יראה את) is put alongside לשמר את-כל-מצותיו (v.29). The passage depicts Moses' role as a mediator between Yahweh and the Israelites. V.22 concludes the commandments which have been revealed by Yahweh in a fearful revelation so that the Israelites request Moses to act as a mediator (vv.

23-27). Vv.28-31 illustrate Yahweh's response to Moses and the people, while vv.32-33 give a recollection of the Horeb's events and emphasize that the Israelites should observe Yahweh's commandments for their own good.

V.29 which mentions 'reverence for Yahweh', indicates that by that time Israel's relationship with Yahweh was at her prime. Driver precisely states the meaning of this verse by saying: 'O that their present temper might continue, and not pass away, when the impressions to which it is due have been obliterated and forgotten'[1]. Israel shows her proper attitude in response to Yahweh's revelation and commandments. But this proper attitude should be manifested in the observance of his commandments. Besides, the proper attitude should be constant (כל-הימים). It is clear that 'reverence for Yahweh' refers to the proper attitude to Yahweh, and it must be manifested in the observance of his commandments in daily life.

In Deut.6:13-14a 'reverence for Yahweh' is found in the context of a warning to the Israelites that their welfare might lead them into forgetting Yahweh (vv.10-15). As has been pointed out[2], 'reverence for Yahweh' mentioned here indicates the proper attitude to Yahweh in the covenant relationship. This proper attitude should be expressed in worshipping him (את יהוה תירא), not serving other gods (לא תלכון אחרי אלהים אחרים) and in the loyalty to Yahweh in daily intercourse (ובו תדבק).

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1. Driver, A Critical and Exegetical Commentary on Deuteronomy, p.88; cf. Craigie, op.cit., p.166.

2. See above, pp.41f.

In Deut.8:6 'reverence for Yahweh' is put alongside יראת יהוה and related to the demand that Israel should remember her experiences in the wilderness and Yahweh's presence there (vv.2-6). Israel's experiences are viewed as Yahweh's discipline in dealing with Israel so that in v.5 this discipline is compared with man's discipline to his son. The passage emphasizes that it is necessary to be obedient to Yahweh. Israel's obedience to Yahweh is explained in two ways (v.6). On the one hand, Israel should keep Yahweh's commandments (v.6a), and on the other hand, to keep Yahweh's commandments is to revere him and to walk in his ways (v.6b). In various forms the combination of the verb הלך ,'to walk', and the noun דרך ,'way', is found in Ex.18:20 (את-הדרך ילכו בה), Deut.19:9;26:17;30:16 (ללכת בדרכיו), Deut. 10:12;11:22;Jos.22:5;I Kings 2:3;8:58 (ללכת בכל-דרכיו), Deut.28:9 (והלכת בדרכיו), I Kings 11:38 (הלכת בדרכי), I Kings 3:14 (תלך בדרכי), and I Kings 11:33 (לא הלכו בדרכי). Östborn[1] believes that 'to walk in Yahweh's ways' means 'to walk in accord with Yahweh's laws'. This is evident from Deut.8:6 in which 'to keep Yahweh's commandments' is parallel to 'to revere him and to walk in his ways'. 'Reverence for Yahweh' in Deut.8:6 refers to the proper attitude to Yahweh which is expressed by walking in his ways.

Deut.10:12-13,20 mentions 'reverence for Yahweh' together with Yahweh's requirement of Israel (Deut.10:11-11:25). In

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1. Östborn,G.,Tora in the Old Testament,Lund,1945,p.35.

Deut.10:12-13 'reverence for Yahweh' is put alongside יראה
לעבד את־יהוה אלהיך בכל־ ,לאהבה אתו , בכל־דרכיו
לשמר את־מצות יהוה ואת־חקתיו and לבבך ובכל־נפשך,
while in Deut.10:20 it is put along with את יראה , בו
ודבק and בשמו תשבע .

Deut.10:12-22 describes Yahweh's requirement of his people. The passage sums up the whole of 'the Deuteronomic exhortation'(1), in which the total requirement which Yahweh demands of his people is repeated (vv.12-13). Vv.14-15 show the basis and reason for Israel's love of Yahweh, while v.16 refers to the tendencies in human nature which make love of Yahweh difficult. Vv.17-18 give the basis of 'reverence for Yahweh', and Israel should reflect her love of Yahweh to the weak (v.19). Yahweh should be the sole and total concentration of Israel's life since he has brought her into being (vv.20-22).

It is important to note that 'to love Yahweh' is connected with 'reverence for Yahweh' (v.12). The verb אהב, 'to love', in various forms is used in different connections. It is used to denote man's love for his wife (Deut.21:15), wife's love to her husband (Jer.2:2a), a slave's love to his master (Deut.15:16). Love is also mentioned as a duty to the neighbours and strangers (Lev.19:18,34). Amos (5:15) uses the term (אהבו טוב) to indicate that religious belief should be manifested in loving the good. Hosea employs the term to mention Yahweh's love to Israel (3:1b;9:15b;11:1,4;14:5) and man's love to his gods (2:7,12,14). For Deuteronomy and the Deuteronomic History

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1. Wright, 'The Book of Deuteronomy', p.399.

man's love to Yahweh is the distinctive character of Yahweh's worshippers (Deut.6:5;11:13,22;19:9;30:6,16,20;Jos.22:5;23:11; Judg.5:31;I Kings 3:3;cf.Neh.1:5;Dan.9:4;Pss.31:24;97:10;145:20), since it is an appropriate response to his mercies (Deut. 7:7-13;10:15;23:5)(1). 'To love Yahweh' appears as the deepest inward attitude of man towards Yahweh so that 'the foreskin of the heart should be circumcised' to avoid the stubbornness (Deut.10:16). 'To love Yahweh' is not merely to fulfil his laws or that love must be expressed 'in unqualified obedience to the demands of the law'(2), but it points to the fundamental motive of man's action in his relationship with Yahweh(3).

Deut.10:12 combines לעבד את־יהוה אלהיך with בכל־לבבך ובכל־נפשך. The phrase בכל־לבבך ובכל־נפשך is used in Deut.4:29;10:12;26:16;30:2,6,10. With different suffixes the combination לב and נפש can be found in Deut. 11:13;13:14;Jos.22:5;23:14 (בכל־לבבכם ובכל־נפשכם), I Kings 2:4;8:48;II Chr.6:38;15:12 (בכל־לבבם ובכל־נפשם), II Chr.34:31 (בכל־לבבו ובכל־נפשו), and without suffix in II Kings 23:3 (בכל־לב ובכל־נפש). This phrase refers to the wholeness of man or the totality of man's being(4). Thus,

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1. Driver, A Critical and Exegetical Commentary on Deuteronomy, p.91; Smith, The Book of Deuteronomy, p.99; Heaton, E.W., The Hebrew Kingdom, Oxford, 1968, p.215; Eichrodt, W., Theology of the Old Testament, Vol.I, E.Tr. by John Baker, of Theologie des Alten Testament, Teil I, OTL, London, 1978, p.256.

2. Moran, 'The Ancient Near Eastern Background of the Love of God in Deuteronomy', p.78. This view is followed by McCarthy, D.J., 'Notes on the Love of God in Deuteronomy and the Father-Son Relationship between Yahweh and Israel', CBQ, 27, 1965, p.146.

3. Cf. Wright, 'The Book of Deuteronomy', p.399.

4. Driver, A Critical and Exegetical Commentary on Deuteronomy, p.91; Wright, 'The Book of Deuteronomy', p.374.

לעבד את־יהוה אלהיך בכל־לבבך ובכל־נפשך indicates that the Israelites should worship Yahweh with the totality of their being, i.e., the complete devotion.

'Reverence for Yahweh' in Deut.10:20 is mentioned with בשמו תשבע, אתו תעבד and בו תדבק. 'To cleave to Yahweh' (בו תדבק) in various forms is used in Deut.11:22; 30:20; Jos.22:5 (לדבקה בו), Deut.13:5 (בו תדבקון), Deut. 4:4 (הדבקים ביהוה אלהיכם) and Jos.23:8 (ביהוה אלהיכם תדבקו). Besides, the verb דבק is also used to indicate a close and warm affection of man to woman (Gen.2:24; 34:3), an adhesion to evil (Gen.19:19), to a devoted thing (Deut.13:18), to a pestilence/diseases (Deut.28:21,60). It would seem that the phrase 'to cleave to him' is employed to denote the required close relationship between Yahweh and Israel. Thus, 'reverence for Yahweh' in Deut.10:20 is set alongside the obedience to serve and worship Yahweh, the loyalty to him in daily intercourse and the close relationship with him. In this setting 'reverence for Yahweh' becomes the completion of those activities. This means that 'reverence for Yahweh' is the proper attitude of life in the close relationship with Yahweh which is expressed in the obedience and loyalty to him.

We can conclude that 'reverence for Yahweh' in Deut.10:12-13,20 indicates the principal attitude of man to Yahweh which brings obedience, love and worship of Yahweh, and loyalty to him in daily life. 'Reverence for Yahweh' becomes the principle of the complete and faithful relationship with Yahweh. This is so since 'reverence for Yahweh' is manifested by other expressions which signify that the complete and faithful re-

lationship with Yahweh is only possible if there is a proper attitude to him.

'Reverence for Yahweh' is also indicated in Deut.13 which forbids the worship of other gods. The passage mentions the law against a prophet or a dreamer who entices the Israelites to worship other gods (vv.2-6), the law against relative or friend who may entice to serve other gods (vv.7-12) and the law against a city which worships other gods (vv.13-19). The Israelites should not 'walk' (הלך) אחרי אלהים אחרים and should not 'serve' them (vv.3,7,14), for it is classified as a rebellion against Yahweh who has brought the Israelites out of Egypt (vv.6,11) and as 'a wickedness' (v.12) or 'an abominable thing' (v.15). Conversely, they should אחרי יהוה אלהיכם ללכת, את מצותיו ושמרו, בקלו ושמעו, ואתו תעבדו and בו תדבקון (v.5). Some expressions which are mentioned in Deut.13:5 have been explained above. We only have to have a look at the phrases את מצותיו ושמרו and בקלו ושמעו. These phrases are explained by Deut.13:19 which makes clear that 'to obey the voice of Yahweh' is 'to keep all his commandments' and 'to do what is right in the sight of Yahweh'. As has been indicated above, 'to walk after Yahweh' is equal with 'to walk in the way which is approved by Yahweh' which points to the observance of Yahweh's commandments. Thus, 'reverence for Yahweh' in Deut.13:5 has to be understood as the attitude of total obedience to Yahweh which should be expressed in the close relationship with him, in the willingness to worship him and in the observance of his commandments. This attitude is the absolute loyalty to Yahweh

which is expressed by doing what is good in his sight.

In Deut.31:12-13 'reverence for Yahweh' is displayed in two different ways in the context of the seventh-year covenant ceremony (Deut.31:9-13). On the one hand, 'reverence for Yahweh' becomes the goal of לימד and למד (cf.Deut.4:10). It will be discussed later[1]. On the other hand, 'reverence for Yahweh' is set alongside לעשות את-כל-דברי התורה הזאת, so that 'reverence for Yahweh' is the principle of the observance of Yahweh's laws. As the proper attitude to Yahweh, 'reverence for Yahweh' must be expressed by the observance of Yahweh's laws.

In Jos.24:14-15 Joshua challenges the Israelites to choose their God. 'Reverence for Yahweh' (v.14) is mentioned alongside עבדו את-אלהים אשר עבדו and עבדו את-יהוה בתמים ובאמת אבותיכם (LXX: τοὺς θεοὺς τοὺς ἀλλοτρίους = אלהי הנכר)[2]. The meaning of עבד, 'to serve' or 'to worship', has been mentioned several times (Deut.6:12;10:20;13:5) so that in this context we only need to explain אמת and תמים. The combination of אמת, 'faithfulness' or 'truth', and תמים, 'completeness' or 'soundness', is also used in Judg.9:16,19 with a different arrangement (בתמים ובאמת), while I Sam.12:24 uses באמת בכל-לבבכם which points to faithfulness and conplete willingness. These conbinations are used to show a character or an attitude which is entirely in accord with truth and fact.

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1. See below, pp.189f.

2. Soggin, J.A., Joshua. A Commentary, E.Tr.by R.A.Wilson, of Le Livre de Josué, OTL, London, 1972, p.225 strongly suggests that אלהים (MT) should have an article.

Apparently, this passage reflects a process of unity in the amphictyony of twelve tribes[1]. It illustrates, on the one hand, that there is a group of people led by Joshua which has decided to worship Yahweh (v.15b). On the other hand, there is another group, which is still in process of making a decision, which Joshua challenges (v.15a). As far as 'reverence for Yahweh' is concerned, Jos.24:14 states that 'reverence for Yahweh' is the proper attitude to Yahweh manifested in the faithful and complete willingness to serve Yahweh. Consequently, the other gods should be taken away since the faithful and complete obedience is only possible if rendered to one God.

We notice that the verb יָרֵא related to 'reverence for Yahweh' in Jos.24:14 is used in the imperative Qal (also in I Sam.12:24). This use indicates the claim on Israel to revere Yahweh in response to his mighty acts on her behalf (illustrated in vv.2-13). Nevertheless, 'reverence for Yahweh' as the proper attitude to Yahweh is described as a free choice. Israel can choose whatever she wants to do, and for this reason Jos 24:15 mentions that 'reverence for Yahweh' is not the only possible course which can be chosen by Israel. She can worship other gods: the foreign gods beyond the river and the gods of the Amorites. Since Israel chooses Yahweh as her God, she has to serve him with the complete and faithful obedience being bound 'to keep the covenant on the pain of rejection'[2].

'Reverence for Yahweh' in Sam.12:14,24 is fixed in the

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1. Cf. Ibid., p.237.

2. Bright, 'Joshua', p.669.

framework of the Deuteronomic History as Samuel's address (I Sam.12:1-24) in which Yahweh's saving acts for Israel are mentioned. The speech covers Samuel's resignation (vv.1-5), the historical retrospect (vv.6-12), the threat of punishment in the case of turning aside from Yahweh (vv.13-18), the people's confession and Samuel's exhortation (vv.19-24). Here 'reverence for Yahweh' is connected with the establishment of the kingdom resulting from the people's demand to imitate foreign nations (vv.12-13), and to be viewed as an evil (vv.19-20). McKane is right when he mentions that the establishment of the monarchy is seen by the Deuteronomic historians as 'a fait accompli'[1].

In v.14 'reverence for Yahweh' is set alongside יראתם את יהוה and לקול יהוה אשר תשמעון את. Driver[2] takes this verse as 'a protasis ending with an aposiopesis', and explains that the term יהוה אחרי/ אחר is the common term means "to follow after" as it is also used in Ex.23:3; II Sam.2:10; I Kings 12:20; 16:21,22. But the apodosis which begins with והיתם makes 'an identical proposition: if you fear Yahweh .... them you will follow Yahweh' as has been pointed out by Smith[3]. Omitting the clause אחרי יהוה אלהיכם which is probably added later after the corruption of והיתם[4], we have והיתם which indicates the result of obedience as is

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1. McKane, W., I & II Samuel: An Introduction and Commentary, TBC, London, 1963, p.87.

2. Driver, S.R., Notes on the Hebrew Text of the Books of Samuel, Oxford, 1890, pp.72f.

3. Smith, A Critical and Exegetical Commentary on the Books of Samuel, p.88.

4. Kirkpatrick, The First Book of Samuel, p.93; Smith, A Critical and Exegetical Commentary on the Books of Samuel, p.88.

also used in Deut.4:1; Am.5:14 (וחיו). 'That they may live' (וחיתם) is the result of their obedience (the people and the king).

Furthermore, in I Sam.12:14 the Deuteronomic historians make clear that the kingdom is fixed under the conditional covenant, although its establishment has been accepted as a fait accompli (vv.13-15). The king and the people should live on the basis of the conditional covenant with Yahweh. They have 'to hear Yahweh's voice' (בקולו שמעתם) and 'to worship him' (ואתו תעבדו) which mean 'to be obedient to him'. Negatively, they should 'not rebel against Yahweh's commandments' (לא תמרו את פי יהוה ,literally 'not rebel against Yahweh's mouth'). Thus, 'reverence for Yahweh' is the proper attitude to Yahweh which should be expressed in the willingness to live in accord with Yahweh's commandments. The result of this proper attitude is 'that they may live' (וחיתם ,literally 'that you may live'). Here 'reverence for Yahweh' is connected with life. The consequence of forsaking the proper attitude to Yahweh is that Yahweh himself will punish them (v.15).

In I Sam.12:24 'reverence for Yahweh' is put side by side with תעבדו את יהוה בכל-לבבכם . This verse indicates that the king and the people should have the proper attitude to Yahweh which is expressed in the faithful and complete willingness to serve him. The demand is based on Yahweh's greatness in dealing with his people (כי ראו את אשר-הגדל עשה בכם). His gracious dealings with Israel are not only limited to the miracle just witnessed[1], but include all his saving acts for his people

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1. In contrast, Smith, A Critical and Exegetical Commentary on the Books of Samuel, p.89.

(cf.Deut.10:21;11:7;Judg.2:7). Although the establishment of the kingdom is viewed as an evil (vv.19-20), Yahweh does not cast Israel out of his sight 'for his great name's sake' because it has pleased him to make Israel 'a people for himself' (v.22). His approval of the establishment of the kingdom also reflects his gracious dealings with Israel. Yahweh has 'made provision'[1], which is accompanied by the exhortation and threat of the consequences of forsaking him (vv.20f.). Such alternating promise and warning are also found in Deut.28 and 30. However, I Sam.12:24 describes 'reverence for Yahweh' as the proper attitude to Yahweh performed in the faithful and complete willingness to worship Yahweh.

In II Kings 17:7-18,20-23 we find the Deuteronomic summary of the fall of Samaria[2], and a later editor's account in II Kings 17:34-40[3]. The concept of 'reverence for Yahweh' in the Books of Kings is concentrated in II Kings 17 in which it is set in two ways, i.e., positive and negative. Positively, 'reverence for Yahweh' is set alongside וְהִשְׁתַּחֲוִיתֶם לוֹ and וְלוֹ תִזְבָּחוּ (v.36) which point to the worship of Yahweh (in which man prostrates himself in homage before Yahweh)[4] and the bringing

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1. Hertzberg, op.cit., p.100.

2. Cross, op.cit., p.275.

3. Gray, J., I & II Kings. A Commentary, OTL, London, 1970, p.655; cf. Snaith, N.H., 'Kings', IB, Vol.III, Nashville, 1953, p.286; Montgomery, J.A., A Critical and Exegetical Commentary on the Books of Kings, ICC, Edinburgh, 1960, p.477; Cross, op.cit., p.288.

4. There are two theories of הִשְׁתַּחֲוָיָה : as the Hithpa'lel of חָוָה (from the root חָוָה) and as the Hishtaph'al of חָוָה (from the root שָׁחָה). For a full discussion of this issue, see Emerton, J.A., 'The Etymology of hištaḥᵃwāh', OTS, Vol.XX, Leiden, 1977, pp.41ff.

of sacrifice to him. Here 'reverence for Yahweh' is considered in connection with cultic affairs or that it becomes complementary to cultic acts. The worshipping of Yahweh and the bringing sacrifice to him point to the complete trust in Yahweh. In other words, the worshipping of Yahweh and the bringing sacrifice to him are the manifestations of 'reverence for Yahweh'. Negatively, אין יראים את־יהוה is placed with אין עשים כחקיהם וכמשפטיהם וכתורה וכמצוה (v.34b). The converse of this statement is that 'reverence for Yahweh' denotes the proper attitude to Yahweh which ic expressed in obeying Yahweh's laws. But Israel does not perform such a proper attitude since she does not obey Yahweh's laws (v.34b); she even does not listen to him (v.40a).

Furthermore, **'reverence for Yahweh'** is connected with covenant (ברית - vv.35,38a) and the demand of לא תיראו אלהים אחרים (vv.35a,37b,38b), לא תשתחוו להם ולא תעבדום ולא תזבחו להם (v.35b), הברית אשר־כרתי אתכם לא תשכחו (v.38a). The covenant demands are also connected with Yahweh's deliverance of Isarel out of Egypt (v.36a) and his coming deliverance from Israel's enemies (v.39b). Yahweh's deliverance of Israel and his covenant with her are depicted as the basis of 'reverence for Yahweh'. It shows that 'reverence for Yahweh' is the proper attitude to Yahweh in the covenant relationship with him. This proper attitude becomes the appropriate response to Yahweh since Yahweh has performed his saving acts for Israel's sake.

II Kings 17:34-40 makes clear that Israel's existence depends on her attitude to Yahweh. To keep the covenant relationship with Yahweh is very decisive in Israel's life. This can

only happen if she reveres Yahweh, maintaining the attitude of complete trust in Yahweh which is expressed in the worship of him and the bringing sacrifice to him. Consequently, all forms of worship and trust in other gods should be banned. But Israel fails to show her proper attitude to Yahweh because she does not obey his laws (v.34b) or listen to him (v.40a); she does according to her former way of life (v.40b). Israel's disobedience is exposed as the reason of her destruction. It is clear that 'reverence for Yahweh' in II Kings 17:34b-40 indicates the proper attitude to Yahweh which is expressed in obeying his laws.

In II Kings 17:24-34a we find the concept of 'reverence for Yahweh' in the context of the situation in Samaria under the Assyrian government which resettles people from various countries. The passage describes the Assyrian resettlement of Israel (vv.24-28), possibly from a priest who restores the cult of Bethel[1], the details of the religion of the Assyrian colonists (vv.29-34a). II Kings 17:41 gives other comment on the syncretistic religion of the citizens of Samaria.

Vv.25-26 equate יָרְאוּ אֶת־יְהוָה לֹא with יָדְעוּ אֶת־מִשְׁפַּט אֱלֹהֵי הָאָרֶץ. The converse of this statement is that יָרְאוּ אֶת־יְהוָה is parallel with יָדְעוּ אֶת־מִשְׁפַּט אֱלֹהֵי הָאָרֶץ[2]. Gray believes that מִשְׁפָּט and its derivatives imply 'authority or rule' so that מִשְׁפָּט (v.26) refers to the regulated order maintained by Yahweh as the authority of the land. The equation of יָרְאוּ אֶת־יְהוָה with יָדְעוּ אֶת־מִשְׁפַּט אֱלֹהֵי הָאָרֶץ makes clear

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1. Gray, op.cit., p.650.

2. Ibid., p.652.

that 'reverence for Yahweh' indicates the recognition of the regulated order of Yahweh. The new citizens of Samaria should learn this regulated order so that they could cope with life in Samaria which is disturbed by an attack by lions as manifestation of the deity's anger[1]. Accordingly, a כהן is sent to teach them (vv.27-28). The result is the appointment of priests at the high places who bring sacrifice in the shrines of the high places (v.32). Nevertheless, this result does not change their former attitude completely since their 'reverence for Yahweh' is carried out together with the worship of other gods (vv.33-34a). So vv.33-34a describe the syncretistic religion.

It would seem that II Kings 17:24-34a gives a different meaning of 'reverence for Yahweh'. This is so since it refers to the outward attitude in the fulfilment of the religious ceremony which can go hand in hand with the ceremonial observance of the other gods. This evidence, on the one hand, illustrates the political aim of the Assyrian government which intentionally ignores the religious intolerance. As has been indicated above, Yahweh demands the faithful and complete obedience to him (Jos. 24:14; II Kings 17:35,37,38). He is intolerant of the other gods, and 'reverence for Yahweh' should be accompanied by the prohibition of the worship of the other gods. But the main goal of the Assyrian government is political stability and security in her colony (Samaria), so that she does not care with Yahweh's intolerance. She only recognizes the existence of various religions as far as those religions are important for her political

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1. Snaith, 'Kings', p.284.

goal. Apparently the Assyrian government regards Yahwistic religion is useful to maintain the political stability in Samaria. This is clear from the command of the Assyrian king to send a priest to Samaria in order that the priest teaches the Yahwistic religion to the new citizens of Samaria (v.27). On the other hand, II Kings 17:24-34a might reflect the persistent religious situation in Samaria. As has been mentioned, Jeroboam 'drove Israel from following Yahweh' and all the people of the northern kingdom 'walk in all the sins which Jeroboam did' (II Kings 17: 21-22). Thus, the syncretistic religion had been persistent in the northern kingdom since Jeroboam's reign. In that situation the worship of Yahweh was practised along with the worship of other gods.

It would seem obvious that II Kings 17:24-34a indicates a different meaning of 'reverence for Yahweh'. Two things need to be considered here. First, 'reverence for Yahweh' in this passage appears as a result of the process of teaching and learning in which 'reverence for Yahweh' becomes its main goal. The Assyrian colonists in Samaria should be taught to revere Yahweh (v.28b), so that they can cope with life in Samaria. To achieve this goal they should know Yahweh's law. Yahweh's law becomes the discipline to achieve 'reverence for Yahweh'. The priest fails to teach the colonists to have a proper attitude to Yahweh and they can only know a part of Yahweh's law, i.e., the cultic acts. In this case the concept of 'reverence for Yahweh' is weakened and limited in the cultic sense. Secondly, it is worth noticing that the limited sense of 'reverence for Yahweh' is related to the attitude of the non-Israelites who are described as being accustomed to have such

an attitude. They revere many gods in a cultic sense. This is clear from v.33 which mentions that 'reverence for Yahweh' and the worship of other gods are observed together by the nations and emphasizes that it is the manner of the nations (מִשְׁפַּט הַגּוֹיִם) to do so (cf.v.41). This verse makes clear that the nations' concept of 'reverence' is different from that of Israel. Israel's concept of 'reverence for Yahweh' is connected with her special relationship with Yahweh (II Kings 17:34b-40). Israel's 'reverence for Yahweh' is the antithesis of the nations' 'reverence' which acknowledges 'reverence for other gods' (vv.35-39). Besides, Israel's 'reverence for Yahweh' is accompanied by the prohibition of 'reverence for the gods'.

It is obvious that II Kings 17:24-34a illustrates the nations' concept of 'reverence' which is in accord with the common concept of 'reverence for God (the gods)' as the proper attitude to the deity in the sense of general morality which has been discussed above[1]. It is also clear that the concept of 'reverence for God (the gods)' as the world-view of life indicates the common attitude to God (or the gods) which can be expressed in various aspects of life. It can be manifested in cultic acts (II Kings 17:24-34a) and in dealings with fellow men (Gen.20:11; 42:18;Ex.1:17,21;Deut.25:18).

b. 'Reverence for Yahweh' as the aim of the observance of the law.

In Deut.6:20-25 which describes the relation between Yahweh's laws and his acts the verb יָרֵא is not used,nevertheless the

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1. See above,pp.142ff.

passage reflects a model of education in which we find a son's question and a father's answer. 'Reverence for Yahweh' is related to Yahweh's revelation in which he commands the Israelites to keep his laws and to revere him (v.24a). The question from the succeeding generation gives an opportunity to the father to recite their salvation-history in which Yahweh has delivered them from Egypt and given them his laws. The recitation is intended to lead the new generation to the proper attitude to Yahweh (cf. Deut.4:9-14) and to explain the meaning of the laws for their lives. On the one hand, this passage indicates a method of teaching in which a question-answer is used (cf.Ex.13:14;Jos.4:6,21). On the other hand, it shows the responsibility of the present generation (parents) to teach the succeeding generation.

In v.24a the observance of the laws becomes the discipline to achieve 'reverence for Yahweh' as the ultimate goal of religious education. In other words,'reverence for Yahweh' as the proper attitude to Yahweh can be attained by practising the laws.

Moreover,'reverence for Yahweh' in Deut.6:24 is connected with Israel's own good (לְטוֹב לָנוּ) and life (לְחַיֵּנוּ כְּהַיּוֹם הַזֶּה). The obedience to Yahweh or his laws which brings good is also mentioned Deut.4:40 (לְטוֹב לָנוּ),5:33 (וְטוֹב לָכֶם) and in 10:13 (לְטוֹב לָךְ). It is also related to life in Deut.4:1 (וְחִיִּיתֶם וּבָאתֶם),5:33;8:1 (וְחִיִּיתֶם וּבָאתֶם),16:20;30:19 (וְחָיִיתָ וּבָאתָ), 30:6 (לְמַעַן חַיֶּיךָ) and 30:16 (וְחָיִיתָ וְרָבִיתָ). The relationship between obedience and life makes clear that Israel's existence, either as individuals (Deut.16:20;30:6,16,19) or as a people (Deut.4:1;5:33;6:24;8:1), depends on her attitude to Yahweh and his laws. The Deuteronomic writers emphasize that the people

who have a proper attitude to Yahweh manifested in their obedience to his laws will be strong and survive. So Yahweh's laws can be viewed as 'a fence about the people'[1].

The idea of life resulting from obedience to Yahweh makes clear that Deuteronomy is influenced by Wisdom as has been pointed above[2]. It is also obvious that 'reverence for Yahweh' as the ultimate goal of education mentioned in Deut.6:24 is related to life and good. This leads us into the doctrine of reward and punishment which will be discussed later[3]. However, 'reverence for Yahweh' in Deut.6:24 indicates the proper attitude to Yahweh that can be achieved through the observance of the laws.

In the section of curses (Deut.28:58-68), 'reverence for Yahweh' stands as the goal of את־כל־דברי התורה הזאת (v.58). von Rad[4] suggests that this passage belongs to 'a very late stratum of Deuteronomy' because it mentions 'a book' (vv.58,61), while Driver[5] believes that the statement about the written book 'betrays the fact that Deuteronomy was from the first a written book'. However, Deuteronomy

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1. Smith, The Book of Deuteronomy, p.58; cf. Driver, A Critical and Exegetical Commentary on Deuteronomy, p.96, who concludes that the law is given to Israel 'to keep alive in the spirit of true religion, and to secure in perpetuity its national welfare'; and von Rad, Deuteronomy. A Commentary, p.65, who mentions that by giving his laws Yahweh 'has offered his people life'.

2. See above, pp.153ff.

3. See below, pp.195ff.

4. von Rad, Deuteronomy. A Commentary, p.176.

5. Driver, A Critical and Exegetical Commentary on Deuteronomy, p.316; cf. Smith, The Book of Deuteronomy, p.317.

28:58-68 begins with a new introduction which warns Israel of the fatal disobedience. It begins with a general principle that disobedience to Yahweh's law invites his curse (vv.58-59). In this curse the Israelites will suffer from disease and afflictions that even the Egyptians have not known (vv.60-61), and the Israelites' numbers will be growing smaller until at last they are destroyed by Yahweh (vv.62-63a). They will be removed from the promised land and scattered abroad amongst other nations (vv. 63b-64a). They will serve other gods (v.64b) and be constantly bound by fear and dread (vv.65-67). They will experience the depth of humiliation since they will be sent back to Egypt but they are not even worth making into slaves (v.68).

In vv.58-59 'reverence for Yahweh' is set in the midst of a general principle that disobedience to Yahweh's law invites his curse. If the Israelites want to avoid this curse, which is described as dreadful (vv.60-68), they should observe his law. 'Reverence for Yahweh' is viewed as the ultimate goal of the keeping and doing of Yahweh's law (v.58). Here the law becomes the instruction or discipline which should be followed carefully to build up the proper attitude to Yahweh, i.e., 'reverence for Yahweh'.

The phrase אלהיך יהוה is used several times (Deut.5:1, 29;6:3,25;8:1;11:32;12:1;13:1;15:5;17:10;24:8b;28:1,15,58;31:12; 32:46;Jos.1:7,8;22:5;II Kings 17:37;21:8;II Chr.33:8) to indicate that the law should be observed. By observing the law the people learn (from their experiences) to be obedient to Yahweh. Although Deut.28:58 does not employ the verb למד ,'to learn', 'to teach', it points to the careful observance of Yahweh's law

which teaches man to have a proper attitude to Yahweh. This proper attitude to Yahweh is set as the goal of the discipline of obedience to Yahweh's law.

It is clear that the observance of Yahweh's law mentioned in Deut.28:58 is intended to build up the proper attitude to Yahweh. 'Reverence for Yahweh' as the proper attitude to Yahweh becomes the aim of the observance of the law. This notion refers to Israel's religious education, although the verb למד which indicates the activity of teaching-learning is not used. It probably points to the experiences of the observance of the law.

c. 'Reverence for Yahweh' as the goal of education.

'Reverence for Yahweh' is regarded as the goal of education. This is indicated by the use of למד, 'to learn' or 'to teach', which refers to the activity of teaching-learning. The activity of teaching-learning illustrates the process which produces 'reverence for Yahweh' as man's proper attitude to Yahweh. This process shows the method through which 'reverence for Yahweh' can be attained.

The teaching of 'reverence for Yahweh' in Deuteronomy is based on Yahweh's fatherly education which is parallel with the education given by the human father (כי כאשר ייסר איש את בנו יהוה אלהיך מיסרך - 8:5). So education is not merely viewed as human activity, but it has a divine origin since Yahweh is Israel's educator (מלמדך). The divine authority becomes the basis of human education (Deut.4:10). In other words, human education is regarded as Yahweh's commissioned education which must be carried out through Israel's life.

We will discuss some passages (Deut.4:10;6:1-2a;14:23b; 17:19b;31:12-13a) in which 'reverence for Yahweh' is set as the goal of education.

In the hortatory address against idolatry, Deut.4:9-24, with memories of Horeb (vv.9-14), יראת יהוה אלהיך becomes the goal of למען תלמד את־יראתי (v.10). Besides, v.10 uses the combination of למד ליראה ... למען. A similar combination is also employed in Deut.31:12 (למד ... למען ילמדו), while the combination of למד and ירא is used in Deut.14:23b (... ללמד את־יראה ...) and Deut.17:19b (למד ... ... ליראה)(cf.Deut.6:1-2 - ... למדכם לעשות בארץ ... ... ארץ זבת).

Deut.4:9-14 recites the impressive gracious acts of Yahweh during the exodus to lead the people to the proper attitude to Yahweh, and 'to retain a freshness in its sense of gratitude to him'[1]. V.10 explains that by hearing Yahweh's words (למען תלמד את־דברי) the people learn to revere Yahweh (למד ליראה את). This verse describes the process of education for the people in which 'reverence for Yahweh' becomes the ultimate goal. The same intention is also illustrated in Deut.31:12-13a in connection with Moses' delivery of the written law to the priest (vv.9-13). Moses transmits Yahweh's revelation to the priests in the form of a book which should be read by the priests in the assembled community from time to time. By so doing the gathering community למען ילמדו ויראו את־יהוה אלהיכם (v.12). The reading of the law in the community is a method in educating

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1. Clements, God's Chosen People, p.85.

the people to revere Yahweh.

'Reverence for Yahweh' as the educational goal (Deut.4:10) is intended to enable all the Israelites teach their coming generation (לְמַעַן יִלְמְדוּן אֶת־בְּנֵיהֶם). The Israelites are bound to teach their children to have the proper attitude to Yahweh. But in Deut.31:12-13a all the Israelites (men, women, children) and sojourner must be taught by the priests. This means that in Deut.31:12-13a 'reverence for Yahweh' can only be gained through the priests' teaching. Apparently, Deut.4:10 emphasizes that the children's education is the responsibility of the parents, while Deut.31:12-13a lays stress on the education of the people as a whole which becomes the responsibility of the priests who are capable and authorized in religious teaching. Furthermore, Deut.31:12-13a explains that 'reverence for Yahweh' must be expressed in the observance of Yahweh's torah (וְלִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה). Deut.31:12-13a is similar to Deut.17:19 in the sense that both refer to 'reverence for Yahweh' as the object of learning and that 'reverence for Yahweh' is the principle of the observance of Yahweh's torah.

In the opening verses of Deut.6 'reverence for Yahweh' also becomes the main goal of education (לְמַעַן תִּירָא אֶת־יְהוָה אֱלֹהֶיךָ... לְמַעַן תַּאֲרִיכֻן יָמִים... לְמַעַן תַּעֲשׂוּ בָאָרֶץ... – vv.1-2). Deut.6:1-3 explains the purpose of the laws which are found in the following verses (4-19). Vv.1-2 , in which 'reverence for Yahweh' is mentioned, explain the purpose of the laws[1] ,namely, that the present and succeeding generations should revere Yahweh. This

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1. Wright,'The Book of Deuteronomy',p.371 translates מִצְוָה (v.1) as 'the charge'.

goal can only be achieved by teaching them to observe Yahweh's laws (v.1). As the ultimate goal of education, 'reverence for Yahweh' should be manifested in the observance of the laws (v.2). Thus, 'reverence for Yahweh' is the proper attitude to Yahweh resulting from education and it is expressed in the observance of Yahweh's laws[1].

Furthermore, 'reverence for Yahweh' is connected with 'long life' (תִּירָא אֶת יְהוָה - v.2;cf.Deut.4:40;5:33;11:9;17:20; 32:47). 'Long life' is also connected with the commands to honour the parents (Deut.5:16;Ex.20:12),to have just weights in business affairs (Deut.25:15) and compassion towards birds (Deut.22:7). Conversely, the disobedience will shorten the days of life (Deut. 4:26;30:18). 'Reverence for Yahweh' brings about 'long life'. This makes clear that the people's life depends on their attitude to Yahweh,i.e.,whether they will keep Yahweh's laws or not. It is true that the main goal of the laws given to Israel is not to bind her arbitrarily but to lead her into 'the fullest enjoyment of life'[2], nevertheless it is clear that the proper attitude to Yahweh is very decisive in Israel's life since the proper attitude, which is expressed in the observance of the laws, prolongs her life.

However, those laws have to be taught/learned (לָמַד) as the instructions and disciplines which build up the proper attitude to Yahweh,i.e.,'reverence for Yahweh'. From this point of

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1. Craigie,op.cit.,p.168 believes that 'the evidence of this reverence would be seen in the obedience of the Israelites to God's law'.

2. Clements,God's Chosen People,p.58.

view 'reverence for Yahweh' is similar to the concept of Wisdom which also must be taught/learned (Deut.6:1-3;17:18-20;cf.Ps. 34:12-15). It is obvious that 'reverence for Yahweh' (Deut.6:1-2) becomes the ultimate goal of education which is related to life.

As the goal of education, 'reverence for Yahweh' can also be achieved by tithing (Deut.14:23b). The custom of tithing the yield of the peasant's land is also mentioned in Gen.28:22;Lev. 27:31f. and Am.4:4. But the law of tithing in Deut.14:22-29 is related to the demand of centralization of the cult. Israel has to bring her tithe to the chosen sanctuary. The main goal is that she 'may learn to revere Yahweh' (v.23b).

By tithing the Israelites acknowledge that the land and its blessings belong to Yahweh and they have to appreciate what he has given to them. They entirely depend on Yahweh's gracious offer and by giving such regular offerings they learn to revere Yahweh. The educative aspect of tithing is clear for it becomes a necessary means to keep the people mindful of Yahweh and humble before him. Clements is right in stressing that in giving the tithe 'It was not the gifts themselves which were holy, but the attitude of the offerer, and it is this right attitude of thankfulness that was pleasing God'[1]. It is evident that 'reverence for Yahweh' is the proper attitude to Yahweh that can be achieved through tithing.

Deut.17:19 presents 'reverence for Yahweh' in a different way in the context of Deut.17:14-20 which deals with the require-

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1. Clements, God's Chosen People, p.88.

ment of the king[1]. The king of Israel must be one whom Yahweh chooses (vv.14-15). The king should not multiply horses, wives and riches (vv.16-17), but he should copy the law for himself, study it continually so that he may learn to revere Yahweh expressed in the observance of Yahweh's laws, does not corrupt his relationship to his brethern, and that he and his sons may long continue in his kingdom (vv.18-20).

As far as 'reverence for Yahweh' is concerned, we find, on the one hand, that 'reverence for Yahweh' (לְיִרְאָה אֶת־יְהוָה אֱלֹהָיו) is expressed in the keeping and doing of Yahweh's laws (לַעֲשֹׂת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת וְאֶת־הַחֻקִּים הָאֵלֶּה לַעֲשֹׂתָם). The king should have the proper attitude to Yahweh expressed in his keeping of Yahweh's laws. On the other hand, 'reverence for Yahweh' becomes the goal of learning or education (וְהָיְתָה עִמּוֹ וְקָרָא בּוֹ כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לְיִרְאָה אֶת־יְהוָה אֱלֹהָיו). A copy of the law (מִשְׁנֵה הַתּוֹרָה - v.18b) must be always with the king (וְהָיְתָה עִמּוֹ) and the king should meditate only it (וְקָרָא בּוֹ) as long as he rules over the people (כָּל־יְמֵי חַיָּיו - literally, 'all the days of his life'). A similar expression which refers to the learning and meditation of Yahweh's law is found in Jos. 1:8a (לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה) said by Yahweh to Joshua as the leader of Israel. The phrase וְהָיְתָה עִמּוֹ וְקָרָא בּוֹ כָּל־יְמֵי חַיָּיו illustrates that Yahweh's law should always be at the king's side and that he has to learn and meditate it continually[2]. By so doing he is

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1. Carmichael, op.cit., p.104 suggests that Deut.17:14-20 is a repetition and expansion of the law in Deut.12:20-28.

2. Driver, A Critical and Exegetical Commentary on Deuteronomy,

expected to have the proper attitude to Yahweh.

Deut.17:19 describes two aspects of 'reverence for Yahweh'. On the one hand, it indicates 'reverence for Yahweh' as the indispensable requirement of the king in governing the people. The king should have the proper attitude to Yahweh in order that he can govern the people properly (v.20). This is only possible if the king observes Yahweh's law. The observance of the law is the manifestation of the proper attitude to Yahweh. 'Reverence for Yahweh' stands as the principle in governing the people. On the other hand, Deut.17:19 refers to the method by which the proper attitude to Yahweh can be achieved. The law should always be with the king and he has to study it continually in order that he achieves the proper attitude to Yahweh. In this sense the law becomes the discipline of education since it guides and leads the king to get the proper attitude to Yahweh. תורה stands as the discipline or instruction which must be followed by the king if he wants to be successful king (v.20b). In other words, 'reverence for Yahweh' is depicted as the result of the process of learning. It becomes a kind of knowledge which can be taught or learned (cf.Prov.1:7;9:10;15:23;Job 28:28; Ps.111:10), and it appears as the goal of education.

It is worth noticing that the institution of kingship (Deut.17:19) is subjected to the concept of 'reverence for Yahweh' which establishes the ideal ruler who always observes Yahweh's laws (תורה and חקים). It means that the institution of kingship is conditional. This idea does not accord with Nathan's prophecy (II Sam.7:16) which stresses that

David's dynasty and kingdom 'shall be established forever'[1]. In Deut.17:19 the ideal king is not he who comes from the elected dynasty, but he who has the proper attitude to Yahweh. The decisive factor of kingship is the personal attitude of the king to Yahweh. This evidence reflects the conditional character of the covenant between Yahweh and Israel, which governs also the institution of kingship.

Deut.31:12-13 displays 'reverence for Yahweh' in two different ways (cf.Deut.4:10;17:19) in the context of the seventh-year covenant ceremony (Deut.31:9-13). On the one hand, in v.12b 'reverence for Yahweh' (ויראו את־יהוה אלהיכם) is set alongside לעשות את־כל־דברי התורה הזאת so that 'reverence for Yahweh' is the proper attitude to Yahweh expressed in the observance of Yahweh's laws[2]. On the other hand, 'reverence for Yahweh' becomes the goal of למען and למד (cf.v.13a - למען ילמדו ;cf.4:10). As has been pointed out, Deut.31:12-13 is similar to Deut.4:10 and 17:19[3]. Deut.31:12-13 emphasizes the people's education by the priests. The law must be read by the priest in the assembled community (לקרא את־התורה הזאת נגד כל־ישראל באזניהם - v.11b). By hearing the law the people learn to revere Yahweh. Here again, the law is viewed as the discipline of education. This discipline is intended to achieve the proper attitude to Yahweh as the

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1. von Rad, Studies in Deuteronomy, p.132; Nicholson, Deuteronomy and Tradition, pp.92f.; Bright, J., Covenant & Promise, London, 1977, p.132.

2. See above, p.169.

3. See above, p.184.

ultimate goal of education. So it is clear that 'reverence for Yahweh' is the proper attitude to Yahweh as the result of education. This proper attitude is expressed in the observance of the law. Accordingly, the law has two functions. It becomes the discipline of education to achieve 'reverence for Yahweh', and also stands as the manifestation of 'reverence for Yahweh'.

d. 'Reverence for Yahweh' is a characteristic of the צדיק.

In II Sam.23:3b we find the statement : משל באדם צדיק משל ביראת אלהים. Some MSS read ביראת instead of יראת (1). The context is the last words of David (II Sam. 23:1-7). The presentation of II Sam.23:1-7 is similar to the blessings of Moses in Deut.33 (cf. the blessings of Isaac in Gen.27 and of Jacob in Gen.49), although it does not express the words of blessings (2). Here David's life, his house and the future of his dynasty are made clear. It would seem that II Sam.23:1-7 is the companion and/or complement of the prophecy in II Sam.7:1-16 (3), since both passages mention the promise of an eternal dominion given to David's dynasty (II Sam.7:16; 23:5).

II Sam.23:2-3a confirms that the words which David is about to say, do not express his personal ambitions to secure the kingship of his dynasty but the words of Yahweh which are true

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1. Driver, Notes on the Hebrew Text of the Books of Samuel, p.275; Smith, A Critical and Exegetical Commentary on the Books of Samuel, p.382.

2. Hertzberg, op.cit., p.399.

3. Kirkpatrick, The Second Book of Samuel, p.435.

and powerful[1]. Following this confirmation is Yahweh's statement (vv.3b-4). V.3b in which 'reverence for Yahweh' is mentioned can be rendered:

> When one rules over men, as a just one,
> when one rules in reverence for God. (2)

Since v.3b is ascribed to be Yahweh's words, it is concerned with Yahweh's dealings with David rather than David's relationship with men and with Yahweh. It points to the result of the covenant between Yahweh and David[3]. Yahweh has made an everlasting covenant (בְּרִית עוֹלָם - v.5b) and David is always loyal to him (כִּי-כָל-יְשׁוּעָתִי וְכָל-חֵפֶץ - v.5a). Yahweh's statement in v.3b declares that David is obedient to him. In his introspection David affirms Yahweh's statement (v.5a).

Here we find that 'reverence for Yahweh' is related to David's kingship in which he acts as the obedient ruler in the covenant relationship with Yahweh. David's 'reverence for Yahweh' indicates his proper attitude to Yahweh and characterizes David as the ideal ruler. We can conclude that the just ruler is the ruler who has a proper attitude to Yahweh in governing the people and it is expressed in his just deeds[4]. The description of the 'righteous king' in II Sam.23:3b is

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1. Mauchline, 1 and 2 Samuel, p.312.

2. Cf. Driver, Notes on the Hebrew Text of the Books of Samuel, p.275. In contrast: Mauchline, 1 and 2 Samuel, p.313 renders 'those who fear God' instead of 'in reverence for God'.

3. Hertzberg, op.cit., p.401.

4. Cf. Becker, op.cit., p.258, who believes that 'reverence for Yahweh' in II Sam.23:3b refers to an ethical sense.

accord with the Deuteronomic requirement mentioned in Deut. 17:19 (1). Besides, 'reverence for Yahweh' is also connected with welfare and security (vv.4,5b). It becomes evident that in II Sam.23:3b 'reverence for Yahweh' is a characteristic of the צדיק in the sense that it refers to the proper attitude to Yahweh expressed in the just acts.

e. 'Reverence for Yahweh' is a characteristic of Yahweh's worshipper.

In Jos.22:25b we find the phrase ולשבתו בנינו את which illustrates the anxious feelings of the Reubenites, the Gadites and the half-tribe of Manasseh. These eastern tribes seem to be afraid that 'the holy land' is only confined to western Palestine. They erect a copy of the altar of Yahweh, which would be a witness to all generations that the eastern tribes have 'a portion in Yahweh' (vv.24-28). 'A portion in Yahweh' (חלק ביהוה - v.25a) refers to a legal part of the community (people) who have a covenant relationship with Yahweh. The eastern tribes fear to be excluded from Yahweh's people because those tribes are separated from the western tribes by the Jordan.

To be excluded from Yahweh's people who have 'a portion in Yahweh.' means to be expelled from worship of Yahweh. The eastern tribes realize that there is a danger of being expelled from the membership of Yahweh's people, who have a covenant relation-

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1. Carlson, R.A., David, the chosen King, Uppsala, 1964, p.257 sees II Sam.23:1-7 as 'the Deuteronomists' criticism of David' which 'shows the strength of the Deuteronomic criticism of the king'.

ship with Yahweh, because of Jordan which separates them from the place where Yahweh's tabernacle stands. It means that the eastern tribes are separated from the place where they can worship Yahweh, and it might endanger their worship of Yahweh. So these eastern tribes try to avoid this danger by building an altar of Yahweh which becomes a symbol of their characteristic and the altar will remind all generations that the eastern tribes as well as the western tribes have the same characteristic, i.e., as Yahweh's people. Unfortunately the western tribes cannot realize such a fear so that they gather at Shiloh to war against the eastern tribes (v.12), and send a group of envoys to investigate the altar's case (vv.13-20). In fact the eastern tribes do not intend to offer sacrifice upon this altar, but they want to have a witness that they also belong to Yahweh's people (vv.22-24).

Hence, 'reverence for Yahweh' (יראת יהוה) describes a characteristic of the people who have 'a portion in Yahweh'. To be 'a portion in Yahweh' is indicated by worship. It does not mean that 'reverence for Yahweh' here is a cultic concept[1]. 'Reverence for Yahweh' is the proper attitude to Yahweh which characterizes the people's attitude in the relationship with Yahweh and it is expressed in worship of him. In other words, 'reverence for Yahweh' (Jos. 22:25b) indicates Yahweh's worshipper.

A similar notion is also indicated in I Kings 18:3,12. The passage illustrates Obadiah as an Over-the-House who re-

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1. Becker, op.cit., p.163 believes that 'reverence for Yahweh' in Jos. 22:25 is a cultic concept.

veres Yahweh. Although we do not know precisely what kind of job he does, it seems that he has an important position at the time[1]. I Kings 18 does not inform us why he is named as the one who reveres Yahweh, except that he 'hid a hundred prophets by fifties in a cave, and fed them with bread and water' during Jezebel's persecution (v.4). We can only conclude that Obadiah has "reverence for Yahweh" which is expressed in his deeds, i.e., he hides a hundred prophets and feeds them. 'Reverence for Yahweh' here refers to Obadiah's proper attitude to Yahweh manifested in giving protection to Yahweh's prophets. Obadiah can be called as Yahweh's worshipper but not in a cultic sense since his worship of Yahweh is not indicated by his cultic act. This makes clear that the worship of Yahweh does not only refer to cultic actions but points to the obedient attitude to Yahweh expressed in various aspects of man's life which covers his relationship with Yahweh and with his fellow men.

In II Kings 4:1 we also find a similar description concerning the concept of 'reverence for Yahweh'. The statement in this verse (יראת את־יהוה עבדך) is similar to that of I Kings 18:12 (ועבדך יראת את־יהוה)[2]. In this story (II Kings 4:1-7) Elisha performs a miracle. Apart from the problem of miracle, we find a prophetic community in Carmel one of whose members has financial trouble (v.1). This community

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1. On the meaning of 'Over-the House', see: Montgomery, op.cit., pp.117, 298; Gray, I & II Kings. A Commentary, pp.138, 389.

2. Burney, C.F., Notes on the Hebrew Text of the Books of Kings, Oxford, 1903, p.273 points to the Targum's expansion on II Kings 4:1, which identifies the woman's husband with Obadiah, probably based on ~~that resemble statement.~~ the resemblance of the statement יראת את יהוה ועבדך to I Kings 18:3b, 12b.

consists of those who revere Yahweh, or explicitly of the prophets, who have a special mission in religious affairs. So this community is characterized by their proper attitude to Yahweh, i.e., 'reverence for Yahweh'. 'Reverence for Yahweh' becomes the characteristic of the community in Carmel. Since the prophetic community also deals with the prophetic mission in religious affairs, it would seem to be appropriate to suggest that 'reverence for Yahweh' in II Kings 4:1 indicates Yahweh's worshippers. It means that 'reverence for Yahweh' refers to a group of people who have the proper attitude to Yahweh expressed in carrying out the prophetic mission which comes from Yahweh. It does not mention specifically about cultic actions, but it is related to the mission of Yahweh's servants, i.e., the prophets.

D. The reward of 'reverence for Yahweh'

'Reverence for Yahweh' in Deuteronomy and the Deuteronomic History is connected with the idea of reward and punishment by employing either the preposition ב or conjunction למען (1). This is clear from some passages which mention that Yahweh will punish those who do not revere him (Deut.6:15; 28:59-62) and conversely he gives reward to those who revere him (Deut.5:29; 6:2,24;10:13;17:20). The obedience to Yahweh brings good (Deut.

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1. Gemser,B.,'The Importance of the Motive Clause in the Old Testament',Congress Volume,SVT,Vol.I,Leiden,1953,p.54 explains that the conjunction למען is 'of promisory nature', and Carmichael,op.cit.,p.40 believes that such a conjunction is used to show the motive clause that expresses 'the purpose of obedience to the laws in terms similar to wisdom instruction'.

4:40;5:33;6:24;10:13), life (Deut.4:1;5:33;6:24;8:1;16:20; 30:6,16,19;I Sam.12:14[1]), long life (Deut.17:20), and safety (II Kings 17:39).

Reinforcing the idea of reward and punishment is the destruction of the northern kingdom in 721 B.C., which is seen as Yahweh's judgement upon the northern people who are disobedient and unfaithful[2]. It would seem that the calamity upon the northern kingdom is taken by the Deuteronomic circles for their programme of reformation. On the one hand, they consider the calamity as a proof that disobedience and unfaithfulness bring punishment and destruction. On the other hand, they point to the way which leads to the people's good, life and security, and urge the people to follow that way. As far as 'reverence for Yahweh' is concerned, the idea of good, life and security resulting from the obedience to Yahweh is also mentioned in the Deuteronomic History (Deut.4:1,40;I Sam.12:14;II Kings 17:39).

As has been indicated, 'reverence for God (the gods)' is a common concept amongst the nations and that the idea of reward and punishment in Deuteronomy is influenced by the concept of Wisdom[3], nevertheless it does not mean that the idea of reward and punishment is used by Deuteronomy in a general sense. The idea of reward and punishment in Deuteronomy and the Deuteronomic History is related to the covenant relationship between Yahweh and Israel. This idea indicates Israel's conditional co-

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1. Render וַיַּגִּדוּ instead of וַיַּגֵּד. Cf.Smith, A Critical and Exegetical Commentary on the Books of Samuel, p.88.

2. Nicholson, Deuteronomy and Tradition, pp.98f.

3. Weinfeld, Deuteronomy and the Deuteronomic School, pp.279f.; see above, pp.153ff.

venant with Yahweh in which Israel's existence solely depends on her obedience to Yahweh. Accordingly, any attitude to Yahweh will produce a proper consequence.

Gammie[1] contends that there are four aspects of the idea of retribution in Deuteronomy : retribution which appears as an inpersonal principle, as an anthropocentric principle, as a personal-theocentric conception, and in the dissolution of the idea. But he maintains that only in some passages the idea of retribution focuses on the relationship between God and men. He points to three passages (Deut.7:6f.;10:12f.;9:7b-8) which he believes as focusing on that relationship[2]. He interprets the idea of retribution in those passages as a personal-theocentric conception which emphasizes not the principle of cause and effect but the God-man relationship. For Deuteronomy, the divine election of Israel is not depended on Israel's deeds (Deut.7:6f.), the commandments which are set for Israel's good are the divine words (Deut.10:12f.), and the divine wrath in response to Israel's sinful deeds is not merely determined by Israel's sinful acts (Deut. 9:7b-8). So the idea of retribution in Deuteronomy is characterized by two aspects, i.e., theocentricity and anthropocentricity, which are put side by side[3]. While in the passages which indicate the idea of retribution as an inpersonal principle (Deut.22:8) or the retribution as an anthropocentric principle (Deut.5:33; 16:20) the idea of retribution is not related to the relationship

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1. Gammie, J.G., 'Theology of Retribution in the Book of Deuteronomy', CBQ, 32, 1970, pp.6ff.

2. Ibid., p.9.

3. Ibid., p.10.

between God and Israel. Gammie even stresses that 'God is only a reactor to man rather than determiner of history', especially in passages where the conjunction וְעַתָּה is used[1].

It would seem that the conjunction וְעַתָּה is used to indicate that Yahweh's blessings (Deut.14:28-29), long life (Deut. 6:2;11:18-21;22:6-7;25:15), things going well (Deut.5:29;6:3,18; 12:25,28;22:6-7), a long reign for the king (Deut.17:18-20) and the multiplication of offspring (Deut.6:3;8:1;11:18-21) are the consequences of obedience in the relationship with Yahweh. The idea of retribution should be understood in the context of the conditional covenant relationship between Yahweh and Israel. It is true that Israel has been chosen by Yahweh to be his special people and that Yahweh's choice did not depend on Israel's superiority but was determined by Yahweh's will, nevertheless the continuation of Israel's existence as Yahweh's special people depends on her attitude towards Yahweh. To maintain her existence as a prosperous, secure and long standing people, Israel has to revere Yahweh. She is responsible in this covenant relationship and she is expected to maintain the condition of that relationship in the proper attitude to Yahweh (Deut.5:29).

It has been mentioned that 'reverence for Yahweh' is set alongside other expressions in various ways and followed by consequences. In Deut.5:29 in which 'reverence for Yahweh' is set alongside לְשָׁמְרָה אֶת־כָּל־מִצְוֹתַי , the expected consequence is : לְמַעַן יִיטַב לָהֶם וְלִבְנֵיהֶם לְעוֹלָם . This expected consequence is the condition which really happened during

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1. Ibid., p.7.

'Israel's honeymoon' (אחרי לכתך זה לבבכם היה - cf.Jer.2:2f.). Her proper attitude to Yahweh which is expressed in her willingness to observe Yahweh's will brings security and welfare. This proper attitude to Yahweh is expected to be persistent since Israel's security and welfare depend on her attitude to Yahweh. It is clear here that the idea of retribution is related to Israel's relationship with Yahweh. Thus, security and prosperity will always be with Israel and her descendants as long as she has a proper attitude to Yahweh (cf.I Sam.12:14; II Kings 17:39). That is why in Deut.10:12-13 'reverence for Yahweh' as the proper attitude to Yahweh manifested in the complete loyalty to Yahweh is necessary for Israel's sake (למען לך - v.13b).

In other passages in which 'reverence for Yahweh' is viewed as the ultimate goal of education, the idea of retribution is clear. In Deut.6:2 'reverence for Yahweh' is connected with long life (למען תאריכן ימיך). This indicates that Yahweh determines Israel's life on the basis of Israel's attitude to him. On the one hand, Yahweh decides Israel's existence so that Israel can put her trust in him. Yahweh is powerful and able to guarantee Israel's life. On the other hand, it confirms that long life can be pursued by Israel. She can choose her fate. She can get long life if she constantly shows the proper attitude to Yahweh. Thus, the reward of 'reverence for Yahweh' is long life.

The same idea is also mentioned in Deut.6:24. Here 'reverence for Yahweh' is viewed as the best attitude for Israel's good (לטוב לנו). It means that 'reverence for Yahweh' is the only possible way to get reward, i.e., life (cf.Deut.4:40; 5:33; 10:13). This is so since 'reverence for Yahweh' is the proper attitude

to Yahweh who preserves Israel alive (חַיִּים). So the reward of 'reverence for Yahweh' is life.

'Reverence for Yahweh' as the proper attitude to Yahweh should be maintained in Israel's covenant relationship with Yahweh since the proper attitude to Yahweh brings prosperity, security and longevity. The concept of Yahweh's reward here is material rather than spiritual. Besides, Yahweh's blessings upon Israel are conditional, for those blessings depend on Israel's attitude to Yahweh (1).

The conditional blessings are also applied to the king who rules over the people (Deut.17:19-20). The king has to learn to revere Yahweh (v.19b). He should have a proper attitude to Yahweh expressed by the observance of Yahweh's laws (v.19b). The reward of his proper attitude to Yahweh is that he and his descendants may continue to reign in Israel (לְמַעַן יַאֲרִיךְ יָמִים עַל-מַמְלַכְתּוֹ הוּא וּבָנָיו בְּקֶרֶב יִשְׂרָאֵל – v.20b). In other words, the kingship and the establishment of the dynasty in Israel are related to Israel's attitude to Yahweh in the relationship with him.

The emphasis on 'reverence for Yahweh' resulting from education leads to the idea of reward as the consequence of education. Consequently, education is not only to be regarded as a means of keeping and maintaining the proper attitude in the relationship with Yahweh, but as a way to the respected status in society which brings security, prosperity and longevity. The respected status in society becomes the educational

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1. Cf. Wright, 'The Book of Deuteronomy', p.328, who comments: 'God's material blessings is conditional upon the people's obedience (cf.13:5;17:7;19:10;21:23;24:4)'.

motive in pursuing 'reverence for Yahweh'. It is not surprising that afterward 'reverence for Yahweh' is identified as Wisdom which brings life (Prov.10:27;14:27;19:23).

In Deuteronomy the influence of Wisdom teaching also appears in 'reverence for Yahweh' as the result of education. Originally, 'reverence for Yahweh' is viewed as the complement of 'keeping' and 'doing' Yahweh's laws. It points to the proper attitude expressed in the observance of his laws (Deut.5:29; 6:13-14;8:6;13:5;31:12;Jos.24:14;I Sam.12:14,24;I Kings 17:36, 39). 'Reverence for Yahweh' is regarded as the indispensable element in 'keeping' and 'doing' the laws. But a further influence of Wisdom teaching upon it alters the status of 'reverence for Yahweh'. 'Reverence for Yahweh' becomes the ultimate goal which should be achieved through various ways of education (Deut.4:10;6:1-2a,24;14:23b;17:19b;31:12-13a). It is put on a level with Wisdom which can only be attained through the discipline of education. In the Deuteronomic concept, the disciplines of education are הלמד , שמע and לקח . Nevertheless, it is different from Wisdom in the sense that their mandate and teaching come from Yahweh himself (Deut.4:10;6:1;8:5).

As the proper attitude to Yahweh brings reward so the stubborness produces punishment. Israel, who is bound to Yahweh in the covenant relationship, is also bound to the responsibility of that relationship. She can choose either to revere Yahweh or to rebel against him by worshipping other gods. Besides, there is always a danger that Israel may forget Yahweh because of her affluence. This danger is clearly illustrated in Deut.6:10-15. Israel's security, welfare and prosperity can lead her to be

proud and she forgets her dependence on Yahweh and her relationship with him[1]. For this reason Deuteronomy reminds Israel to revere Yahweh (6:13) and explains the consequences of disobedience (6:15).

The danger of apostasy is mentioned in Deut.13:7-12. The passage describes the educational purpose of the death sentence for the relative who tempts to apostasy. The purpose of the penalty is to create a sense of fear in Israel so that nobody will try to induce others to practise idolatry (13:12). Idolatry is forbidden since it creates a strained relationship with Yahweh (13:11b). Deut.28:58-62 describes that disobedience will only lead into Israel's destruction. Thus, the improper attitude brings punishment.

The idea of reward and punishment is also indicated in I Sam.12 and II Kings 17. The former (I Sam.12:14f.) describes the consequence of both the right and the wrong attitudes to Yahweh. If they, the king and the people, are obedient to him, i.e.,have a proper attitude to Yahweh, they may live (וחי אתם - v.14). Conversely, Yahweh will be against them if they disobey him (v.15;cf.v.7). I Sam.12:24f. only explains the consequence of disobedience,i.e., the king and the people will be swept away if they persist in wickedness (v.25). While in II Kings 17:39 'reverence for Yahweh' is followed by the promise of security in which Yahweh will deliver Israel out of her enemies. This verse makes clear that the reward of 'reverence for Yahweh' is security.

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1. Cf.von Rad,Deuteronomy.A Commentary,p.64;Wright,'The Book of Deuteronomy',p.375.

It has been indicated that an everlasting covenant underlies the statement in II Sam.23:3. Yahweh has made an everlasting covenant, which is unconditional ,with David and in turn David is faithful to him (v.5). Besides, II Sam.23:1-7 is the companion of II Sam.7:1-16. In II Sam.7:11b-12,14-16 Nathan explains that Yahweh will make David the founder of a dynasty (v.11b) and protect him with the divine grace (vv.12,14-16). Yahweh will always be the father to the future king and in punishing the sins of the future king Yahweh will act like a father who chastises his son (בְּנִי־אָדָם וּבְנֵי־אִישׁ עָוֹן - v.14). The statement that Yahweh will punish the sins of the future king, but he will not abolish David's dynasty ,is to be connected with an everlasting prospect of David's dynasty resulting from Yahweh's everlasting covenant with him. Such a punishment is also mentioned in Ps.89:33 (וּבִנְגָעִים ... עָוֹנָם). It refers to the punishment 'such as all men incur when they sin,and from which the seed of David will not be exempted'[1]. It shows that disobedience to Yahweh inevitably produces punishment.

However, II Sam.23:3b-5 illustrates David's obedience and faithfulness in the everlasting covenant with Yahweh. His proper relationship with Yahweh brings about David's status as the righteous king which is proved by his great achievements which are believed to be the fulfilment of Yahweh's promise to the fathers. David is not without blemish, nevertheless his political and religious achievements have impressed themselves upon the minds of his people and a concept of an ideal king is associated

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1. Driver,Notes on the Hebrew Text of the Books of Samuel, p.212;cf.Hertzberg,op.cit.,p.286.

with him. It is clear that both II Sam.7:1-16 and 23:1-7 point to the idea of reward and punishment in the context of the unconditional covenant.

It would seem to be obvious that the idea of reward and punishment is connected with the attitude to the covenant relationship with Yahweh. The proper attitude to Yahweh brings reward, while the improper attitude produces punishment. Since 'reverence for Yahweh' brings about security, prosperity and longevity, the Israelites are urged to pursue it for their own good.

The preceding discussion illustrates the concept of 'reverence for Yahweh' in various contexts within Deuteronomy and the Deuteronomic History. In those contexts the concept of 'reverence for Yahweh' is connected with the covenant relationship between Yahweh and Israel. Yahweh has brought Israel out of Egypt (Deut.4:34;7:8;Judg.2:12;I Sam.12:6,8;II Sam.7:6,23; I Kings 8:16,21;II Kings 17:7,36), has made them to be a people for himself (Deut.7:7b;14:2b;I Sam.12:22;II Sam.7:24) in the covenant relationship with him (Deut.5:2;I Kings 8:23;II Kings 17:35) and he has given the land to them (Deut.6:23;7:13;8:1; 10:11;Jos.1:11,13,15), so that Israel should revere him and serve him (Deut.6:13;10:20;13:5;Jos.24:14;I Sam.12:14,24; II Kings 17:36). In the setting of the covenant relationship, 'reverence for Yahweh' is displayed in different ways. Besides, we find a relation between the concept of 'reverence for God (the gods)' in the sense of general morality and the concept of 'reverence for Yahweh' in the context of the covenant relationship between Yahweh and Israel.

The important characteristics of the concept of 'reverence for Yahweh' in Deuteronomy and the Deuteronomic History can be summed up as follows :

1. The concept of 'reverence for God (the gods)' is a common trait amongst the nations and unmistakably this concept is also familiar to the Deuteronomic writers. In Deut.25:18 'reverence for God' is used to indicate the attitude towards general morality, while in II Kings 17:24-34a 'reverence for Yahweh' refers to the nations' concept of 'reverence' which is expressed in cultic acts. Both passages illustrate the nations' understanding of the concept of 'reverence for God (the gods)'. Deut.25:18 describes the human conscience of the general 'humanitarianism' which prevents man from doing a harmful deed against other man. Man should pay attention to the general-ethical attitude because it is believed as a divine order which is based on the concept of the divine all-seeing and omniscience. According to this concept the deity sees and knows all man's acts and thoughts (cf.Gen.20:11;42:18; Ex.1:17,21). II Kings 17:24-34a displays the common concept of 'reverence for God' which is expressed in worship of Yahweh. The Deuteronomic writers use the concept of 'reverence for God (Yahweh)' in both passages to denote the nations' attitude towards the gods and God (Yahweh), but they change this common concept of 'reverence' to indicate Israel's proper attitude to Yahweh in her covenant relationship with him.

2. 'Reverence for Yahweh' is based on Yahweh's saving acts for Israel during the exodus-conquest which brings Israel into

existence as Yahweh's special people in the covenant relationship with him. In this special relationship Israel is required to be loyal and faithful to Yahweh. Israel should express the proper attitude to Yahweh. Accordingly, 'reverence for Yahweh' in Deuteronomy and the Deuteronomic History should be understood as the proper attitude to Yahweh in the covenant relationship with him.

3. 'Reverence for Yahweh' as the proper attitude to Yahweh should be expressed in various aspects of Israel's life. In this sense 'reverence for Yahweh' is put alongside other expressions which refer to the manifestations of 'reverence for Yahweh' in life.

4. The influence of Wisdom thinking changes the role of 'reverence for Yahweh' in Israel's life. 'Reverence for Yahweh' is connected with the activity of teaching and learning in which 'reverence for Yahweh' can only be achieved through the process of education. At the first stage, 'reverence for Yahweh' stands as the aim of the observance of the laws (Deut.6:20-25; 28:58) so that Yahweh's laws are viewed as the discipline in pursuing that proper attitude. At the second stage, 'reverence for Yahweh' becomes the ultimate goal of education so that the activity of teaching and learning is intended to achieve that goal. This ultimate goal can be gained through various methods (Deut.4:10; 6:1-2a; 14:23b; 17:19b; 31:12-13a).

5. Resulting from the point of view that 'reverence for Yahweh' becomes the ultimate goal of education is the equation of 'reverence for Yahweh' with Wisdom. Like Wisdom, 'reverence

for Yahweh' is followed by a promise of material prosperity, security and longevity. It does not mean that the Deuteronomic writers change completely the concept of 'reverence for Yahweh'. They maintain the correlation between 'reverence for Yahweh' and covenant, but they emphasize a practical implication in daily life as the manifestation of the proper attitude to Yahweh. Since the people who should express the proper attitude to Yahweh should also cope with daily life, the Deuteronomic writers encourage them to express this proper attitude in daily life in order to be successful and prosperous in life. They describe the result of having a proper attitude to Yahweh as the Wisdom teachers point to the result of being wise.

6. The role of 'reverence for Yahweh' in Israel's life and the method through which it can be attained reflect the development of the use of the concept of 'reverence for Yahweh' in Israel. Israel has taken the nations' concept of 'reverence' to indicate her proper attitude to Yahweh. In this sense the nations' concept of 'reverence' has been subordinated to Israel's trust in Yahweh. But 'reverence for Yahweh' is put on a level with Wisdom. As Wisdom characterizes a person or a people, so 'reverence for Yahweh' is also used to refer to those who have a proper attitude to Yahweh, i.e., Yahweh's worshippers (Jos. 22: 25b; I Kings 18: 3, 12; II Kings 4: 1).

7. Reinforcing the Deuteronomic concept of 'reverence for Yahweh' is the destruction of the northern kingdom and the faithfulness of David. Both the destruction of the northern kingdom

and the faithfulness of David are recited to be a historical lesson which clearly proves the consequences of the right or wrong attitude in the covenant relationship. Consequently, the concept of 'reverence for Yahweh' is connected with the idea of reward and punishment which is also mentioned in Wisdom. The historical background related to 'reverence for Yahweh' is used to prove the reliability of the idea of reward and punishment in the context of covenant relationship. Such a description is intended to emphasize that the proper attitude to Yahweh is crucial. Besides, the idea of reward and punishment is related to the individual existence as well as the existence of the people as a whole.

Chapter IV

'Reverence for Yahweh' as the proper attitude in Israel's relationship with Yahweh (continued)

We need to examine the concept of 'reverence for Yahweh' as mentioned outside Deuteronomy, the Deuteronomic History and the Wisdom Literature. The discussion will help us to get more evidence of the meaning of 'reverence for Yahweh' which is valuable for the present study in examining the meaning of 'reverence for Yahweh' in the Wisdom Literature. Although the meanings of 'reverence for Yahweh' in Deuteronomy and the Deuteronomic History have been pointed out, it is necessary to detect whether or not those meanings can be found in the other books of the Old Testament outside the Wisdom Literature. Since the concept of 'reverence for Yahweh' in Deuteronomy has been much influenced by Wisdom, it is also important to examine whether or not such an influence can be found outside Deuteronomy and the Wisdom Literature. If we find a concept of 'reverence for Yahweh' which is not influenced by Wisdom, we can get evidence of how far the concept of 'reverence for Yahweh' has been accepted by Israel.

As has been indicated (1), 'reverence for God (the gods)' refers to the proper attitude towards God (the gods) in the sense of general morality. If the present discussion proves that the meaning of 'reverence for Yahweh' remains the same as it is in Deuteronomy and the Deuteronomic History, we get a firm basis

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1. See above, pp.141ff.

which confirms that 'reverence for Yahweh' has become in Israel an accepted way of life. If so, 'reverence for Yahweh' can be regarded as an Israelite way of life.

A. The Pentateuchal concept of 'reverence for Yahweh'.

Some passages of the Pentateuch which indicate 'reverence for God' as the proper attitude to general morality have been discussed. We have also pointed out 'reverence for Yahweh' in Deuteronomy. We need only to mention other passages in which 'reverence for Yahweh' is expressed (Gen.22:12;Ex.18:21;20:20).

Gen.22:12 relates 'reverence for Yahweh' (יראת אלהים אתה) to a test which comes upon Abraham (Gen.22:1-19). Vv.1-14 do not discuss the problem of 'child sacrifice', but only indicate that Yahweh demands that Abraham offers something which is crucial in Abraham's life. He has to give back to Yahweh his only son who is the promised son and was given by Yahweh only after a long delay. He has to give up his whole future. The emphasis of the story is on the greatness of the offering demanded by Yahweh. Abraham is willing to obey Yahweh's demand so that v.12 only confirms Abraham's proper attitude to Yahweh.

Becker believes that 'reverence for Yahweh' in Gen.22:12 indicates 'den geläufigen Begriff sittlicher Gottesfurcht' and he argues that in that verse 'reverence for Yahweh' is not 'die Konkrete Gehorsamstat' but 'die innere Haltung'[1]. But von Rad concludes that the phrase 'fear God' is simply 'a term

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1. Becker, op.cit., p.194; cf. Skinner, A Critical and Exegetical Commentary on Genesis, p.330, who also thinks that 'the essence of sacrifice is the moral disposition'.

for obedience to the divine commands'[1].

It would seem that Gen.22:12 shows 'reverence for Yahweh' in its deepest sense in which man's proper attitude to Yahweh is expressed in his willingness to obey any demand from Yahweh. Abraham obeys Yahweh's demand to give back to Yahweh his beloved son who is very important to him. This depicts Abraham's absolute submission to Yahweh. Because of his submission to Yahweh Abraham is appropriately called יראי אלהים[2]. Thus, Abraham is Yahweh's true worshipper. He has a proper attitude to Yahweh manifested in his willingness to obey Yahweh at all costs.

Vv.15-19, which are added later[3], link the preceding story with Yahweh's blessings upon Abraham. Abraham's 'reverence for Yahweh' is followed by the promise of Yahweh's blessings. This is clear from v.16b (כי יען אשר עשית את-הדבר הזה ולא חשכת את-בנך את-יחידך) which is partly the repetition of v.12b (ולא חשכת את-בנך את-יחידך ממני). V.16 indicates that Abraham's absolute submission to Yahweh becomes the basis of Yahweh's blessings upon him. The blessing covers posterity, possession of land (v.17) and descendants to be a blessing to the nations (v.18). Here we find that Abraham's 'reverence for Yahweh' secures his

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1. von Rad, Genesis. A Commentary, p.242; Driver, The Book of Genesis, p.219 comments: 'Abraham has now shown his willingness even to sacrifice his son'. Cf. Delitzsch, A New Commentary on Genesis, Vol.II, p.88; Dillmann, op.cit., p.144; Speiser, op.cit., p.163; Herbert, op.cit., p.55; Leupold, Exposition of Genesis, p.629.

2. Cf. Plath, op.cit., p.48, who believes that 'Auf Grund dieser freiwilligen und absoluten Unterwerfung unter Gottes Gebot wird ihm durch den Mund eines Boten Gottes das Prädikat "gottesfürchtig" zugesprochen'. Cf. Westermann, Genesis 12-36, p.443.

3. Skinner, A Critical and Exegetical Commentary on Genesis, p.331; Delitzsch, A New Commentary on Genesis, Vol.II, pp.89f.; Simpson, op.cit., p.645; von Rad, Genesis. A Commentary, p.237.

future. This is also emphasized by v.18b (עקב אשר שמעת בקלי).

It is evident that Gen.22:1-19 relates the concept of 'reverence for Yahweh' with material blessings. Such a relation has been shown in Deuteronomy and the Deuteronomic History[1]. Gen. 22:1-19 describes, on the one hand, how 'reverence for Yahweh' is expressed in an extreme act resulting from Yahweh's demand. It shows 'reverence for Yahweh' as man's proper response to Yahweh's demand in man's relationship with Yahweh. Abraham's relationship with Yahweh comes into a critical moment when Abraham is demanded to give back his promised son (Gen.15:4-5) to Yahweh in sacrifice. This demand draws out the characteristic of man's relationship with Yahweh in which man solely depends on Yahweh and has to put his trust in Yahweh. Even the crucial thing in man's life, which is given by Yahweh ,should not hinder his proper attitude to Yahweh. To keep the proper attitude to Yahweh in the relationship with him is to live in willingness to obey any demand of Yahweh. Abraham is the one who reveres Yahweh since he has proved his proper attitude to Yahweh by his willingness to obey Yahweh's extreme demand. Here, 'reverence for Yahweh' becomes the characteristic of Yahweh's true worshipper who shows the proper attitude to Yahweh in his life. On the other hand, 'reverence for Yahweh' is connected with material welfare and posterity. It is a common place, even in non-Wisdom passages , that the proper attitude to Yahweh in the relationship with him brings about security and prosperity. This evidence makes clear

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1. See above, pp.195ff.

that 'reverence for Yahweh' is viewed as a key to prosperous and secure life, and Abraham is portrayed as the ideal model of Yahweh's worshipper who has a proper attitude to Yahweh and prosperous and secure life. Abraham's proper attitude to Yahweh is a pattern of Israel's way of life.

In Ex.18:21 'reverence for Yahweh' is connected with the qualifications of judges proposed by Jethro (18:13-23). The passage illustrates the civil organization of Israel's society. Moses' responsibilities are very heavy (vv.13-16) so that both Moses and the Israelites suffer unnecessary fatigue (vv.17-18). Jethro gives his advice (vv.19-20) and suggests the appointment of judges with certain qualifications (vv.21-22) which he believes to be a good solution for both Moses and the people of Israel (v.23). The qualifications of judges (v.21) are : they are able men (חיל אנשי), who revere God (יראי אלהים), trustworthy (אנשי אמת) and hate a bribe (שנאי בצע). Perhaps we can compare these qualifications with the requirements for the government's officials in the eastern countries which refer to power and status in society (חיל אנשי), mental soundness (אנשי אמת and שנאי בצע) and the proper attitude to God (יראי אלהים).

Becker[1] argues that the qualifications of judges in Ex. 18:21 are equal with 'die Natur des Richteramtes verweisen auf den sittlichen Begriff'. Accordingly, he regards 'Gottesfürchtig ist ein Äquivalent für gewissenhaft'. He points to the difference between יראי יהוה in Psalms and יראי אלהים in Ex.18:21, and says that in Psalms יהוה stands as 'einem genetivus

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1. Becker, op.cit., p.197.

possessivus' so that יראי יהוה should be understood as 'die Fürchtenden Jahwes', while in Ex.18:21 אלהים appears as 'einem genetivus objectivus' and the phrase יראי אלהים means 'die Gott Fürchtenden'. He maintains that the use of the divine name אלהים points to 'die sprachliche Form des sittlichen Begriffs'(1).

The functions of יהוה in יראי יהוה (Psalms) and of אלהים in יראי אלהים (Ex.18:21) are the same, i.e., as 'genetivus possessivus'. The use of different divine names do not make any difference. Becker's arguments are merely based on his semantic norms which are not applicable here. It would seem that the qualifications of judges in Ex.18:21 are not laid on the moral qualifications(2), but rather on the complete character as the manifestation of the proper attitude to Yahweh. This is so since their responsibilities are to give right judgement(3) in various cases and affairs. It is also clear from Jethro's proposal ~~in which~~ that Moses should represent the people before Yahweh, teach them the statutes, make known the way they should walk and what they should do (vv.19-20). The judges should have a proper attitude to Yahweh which enables them to give right judgement according to Yahweh's will. Thus, 'reverence for Yahweh' indicates the proper attitude to Yahweh which should become the characteristic of the judges. This proper attitude should be clear

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1. Ibid., loc.cit.

2. Driver, The Book of Exodus, p.166 suggests that the stress is 'laid on the moral qualifications of judges selected'.

3. Cassuto, op.cit., p.220; Rylaarsdam, 'The Book of Exodus', p.857.

from their correct attitude of mind, i.e., they are to be trustworthy and hate a bribe.

In Ex. 20: 20 we also find 'reverence for Yahweh'. Ex. 20: 18-20 is the brief section which continues the story of the theophany begun in chapter 19 and interrupted by the Decalogue. The passage describes the effect of Yahweh's appearance upon the Israelites (vv. 18-19) and explains the meaning of Yahweh's appearance to them (v. 20). In v. 20 the formula of encouragement (אל-תיראו) is related to fear of the numinous resulting from Yahweh's appearance. In that verse we also find 'reverence for Yahweh' (יראתו). Becker argues that יראתו stands for יראת אלהים because the suffix ו points to אלהים. He believes that the phrase יראת אלהים always refers to an ethical concept so that he regards 'reverence for Yahweh' in Ex. 20: 20 as 'Ausdruck des sittlichen Begriffs'(1).

The use of the divine name אלהים does not mean that Ex. 20: 20 points to the ethical concept of reverence, because the passage belongs to E's account(2). יראתו indicates the proper attitude to Yahweh which is to be connected with the attitude in the encounter with Yahweh. Yahweh's presence, which brings fear of the numinous, is intended to prove Israel's faith and obedience in her relationship with Yahweh. Her faith and obedience express her proper attitude to Yahweh. Yahweh expects Israel to maintain her proper attitude to him because by maintaining the proper

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1. Becker, op.cit., p. 197.

2. Davies, op.cit., p. 169; Hyatt, Commentary on Exodus, p. 217.

attitude to him she may not sin (לְחַטְּאָה יְהוָה). 'To sin against Yahweh' becomes the antithesis of 'to revere him'. Here, 'you may not sin' is the manifestation of 'reverence for Yahweh'. In other words, 'reverence for Yahweh' in Ex.20:20 denotes the proper attitude to Yahweh which is expressed by not committing sin against Yahweh.

It would seem to be obvious that 'reverence for Yahweh' in some passages of the Pentateuch indicates the proper attitude to Yahweh which is expressed in various ways. This proper attitude is also viewed as a decisive factor of one's existence in the relationship with Yahweh. Besides, 'reverence for Yahweh' is connected with material blessings, i.e., prosperity and security.

B. The prophetic concept of 'reverence for Yahweh'.

We will discuss some passages of the books of the prophets in which 'reverence for Yahweh' is mentioned. The discussion will confirm that 'reverence for Yahweh' refers to the proper attitude to Yahweh which should be expressed in various aspects of Israel's life.

'Reverence for Yahweh' is only mentioned in some prophetic books. Nevertheless, it is important to compare their concept of 'reverence for Yahweh' with the same concept in other books which have been discussed. The prophetic concept of 'reverence for Yahweh' gives more evidence that 'reverence for Yahweh' had become an important concept in ancient Israel which was intended to lead her into a proper relationship with Yahweh.

First of all, we find 'reverence for Yahweh' in Hos.10:3 in the context of the fate of Israel's king and her cult (10:1-8).

Hos.10:3-4, which assumes that the threatened judgement has fallen ,causes much discussion since those verses have been regarded as a break in the connection between v.2 and v.5[1].

Hos.10:1-8 depicts that Israel's affluence leads her into worshipping other gods so that Yahweh is going to destroy her cultic equipment (vv.1-2), followed by her future situation when the judgement has left her without a king (vv.3-4). Vv.5-6 deal specially with Israel's cult of the bull in the sanctuary at Bet-awen, the scornful nickname for Bethel (cf.Hos.4:15). Vv.7-8 describe the destruction of Israel's cult resulting from Yahweh's judgement.

'Reverence for Yahweh' here is mentioned in connection with Israel's future situation after Yahweh's judgement has fallen upon her[2]. Israel has forsaken Yahweh for Baal. She has not a king. Although Hosea regards the kingship in Israel as the manifestation of Israel's faithlessness and **rebellion** against Yahweh (3:4;7:3-7; 8:4,10;10:7,15;13:10-11), he illustrates Israel's desperate moment when she has to live without king and Yahweh. On the one hand, Israel's desperate situation is viewed as the result of her lack of "reverence for Yahweh" (יהוה-את לא יראת אין). So the lack of the proper attitude to Yahweh, which is expressed in Israel's worship of Baal ,brings Yahweh's punishment. On the other hand, Israel's despair is marked by her lack of confidence in any earthly

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1. Harper,W.R.,A Critical and Exegetical Commentary on Amos and Hosea,ICC,Edinburgh,1905,p.344;Mauchline,J.,'The Book of Hosea', IB,Vol.VI,Nashville,1953,p.670;Buss,M.J.,The Prophetic Word of Hosea,Berlin,1969,p.36;Mays,J.L.,Hosea.A Commentary,OTL,London, 1969,pp.138f.;Knight,G.A.F.,Hosea,London,1969,p.103;Wolff,H.W., Hosea,Philadelphia,1978,p.172.

2. Mays,op.cit.,p.140;Wolff,op.cit.,p.175. In contrast,Knight, op.cit.,p.103.

king or ruler (מלך - שפט - אב קמצן). She has had for years experience of unstable political conditions. There have been numerous successions of kings who play at alliances abroad and at power politics at home, but these kings do not rule in virtue of any charismatic gift so that they only utter empty words (v.4).

Vv.3-4 illustrate what Israel has to say when Yahweh's judgement drives her to penitence. She will confess that her desperate situation is the result of her improper attitude to Yahweh in which she does not let him to rule her. In v.3 'reverence for Yahweh' indicates the proper attitude to Yahweh in which Israel lets Yahweh govern and lead her life (1). But Israel fails to show her proper attitude to Yahweh.

In Is.11:2 'reverence for Yahweh' is described as one of Yahweh's gifts to the ideal ruler who comes from the stump of Jesse. Is.11:1-16 speaks of the Messianic age which begins with the description of the Davidic Messiah (vv.1-9) and is followed by further discussion of the Messiah and the future restoration of Israel (vv.10-16). The Davidic Messiah comes from the stump of Jesse (v.1) with supernatural endowment through the spirit of Yahweh (v.2). The supernatural endowment will ensure the fulfilment of justice in his kingdom (vv.3b-5) which brings peace and well-being (vv.6-9). V.3a is a dittograph of the preceding one which mentions יהוה יראת (2).

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1. In contrast, Becker, op.cit., p.172. He believes that Hos.10:3 is 'Klage des Volkes' which is not only caused by the absence of king but by 'verbotene Kulte ausgeübt hat'. He argues that 'reverence for Yahweh' here refers to 'kultische Deutung' which emerges from 'der vorherrschenden Tendenz des gesamten Buches des näheren Zusammenhangs'.

2. Gray, A Critical and Exegetical Commentary on Isaiah, p.217; Scott, 'The Book of Isaiah, Chapters 1-39', p.248; Herbert, A.S., The Book of the Prophet Isaiah, Chapters 1-39, CBC, Cambridge, 1973, p.88.

As far as 'reverence for Yahweh' is concerned, here יראת יהוה is set alongside רוח חכמה ובינה, רוח עצה וגבורה and רוח דעת (v.2b). All of these come from Yahweh's spirit which rests upon the king (ונחה עליו רוח יהוה - v.2a). Yahweh's spirit becomes the source of the divine Wisdom required by the king (cf.II Sam.23:2;I Kings 3:28;Zech.4:6). Besides, the qualities enumerated in v.2b are related to the different aspects of the king's rule. רוח חכמה ובינה will enable the king to uncover the truth beneath appearences (v.3b). Through רוח עצה וגבורה the king will get discretion and power which are needed to discern the right and to execute it,i.e.,to give protection to the poor according to what is right and to punish the wicked (v.4). Since he has 'knowledge of Yahweh' and 'reverence for Yahweh' (רוח דעת יהוה ויראת יהוה),'righteousness' and 'faithfulness' shall be inseparable from him as his girdle (v.5). In other words, the spirit of the knowledge of Yahweh and 'reverence for Yahweh' are manifested by the king's righteousness and faithfulness in his reign. Both 'reverence for Yahweh' and the knowledge of Yahweh refer to the right relationship with Yahweh[1].

That the spirit of Yahweh rests upon the king also becomes a sign of the king's proper relationship with Yahweh[2], so that the king's will is in accord with that of Yahweh. In this relationship the king shows his proper attitude to Yahweh. The proper attitude to Yahweh, which becomes the basis of the king's

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1. GK-128a. For a full discussion of the knowledge of God,see: Mowinckel,S.,Die Erkenntnis Gottes bei den alttestamentlichen Profeten,Oslo,1941,pp.5ff.

2. In contrast,see I Sam.16:14.

rule, is the given attitude resulting from the infusion of Yahweh's spirit, and it is mentioned as 'reverence for Yahweh'[1]. Here 'reverence for Yahweh' as the proper attitude to Yahweh is accompanied by other gifts, i.e., Wisdom, discernment, counsel, might and the knowledge of Yahweh. The king's proper attitude to Yahweh is expressed in governing his people (vv.3b-5), and the result is that there is peace in his kingdom (vv.6-9).

Furthermore, Is.11:2 presents 'reverence for Yahweh' in Wisdom's style in which it is put alongside Wisdom, discernment, counsel and the knowledge of Yahweh. It marks Israel's concept of 'reverence for Yahweh' as a way of life which is common amongst the nations. The king should have this way of life since he has full responsibility for the people's life. In accord with Israel's trust in Yahweh Is.11:2 emphasizes the divine origin of Wisdom. Consequently, Wisdom, discernment, counsel, knowledge of Yahweh and 'reverence for Yahweh' appear as the result of the infusion of Yahweh's spirit. Since Wisdom and 'reverence for Yahweh' come only from Yahweh himself, man cannot pursue them through education which is set apart from the relationship with Yahweh. Both Wisdom and 'reverence for Yahweh' are Yahweh's gifts, and they are given in the proper relationship with Yahweh.

In Is.29:13 'reverence for Yahweh' is connected with the description of Yahweh's marvellous act (Is.29:1-14). Is.29 gives detailed accounts of the distress and deliverance of Ariel (vv. 1-8), of men who cannot perceive Yahweh's word (vv.9-12), of the overthrow of conventional religion (vv.13-14), and of the reproach

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1. Kaiser, O., Isaiah 1-12. A Commentary, E.Tr. by R.A.Wilson, of Der Prophet Jesaja/Kap.1-12, OTL, London, 1972, p.158.

against conspirators (vv.15-16) followed by two eschatological supplements (vv.17-24).

Vv.13-14 in which 'reverence for Yahweh' is mentioned (v. 13b), deal with the discomfiture of self-sufficient human Wisdom which becomes the theme of reproach and threat. The relationship between Yahweh and his people becomes formal and meaningless. The people merely utter words and do things that they are told but which have no vital meaning for them. Their worship of Yahweh is only a hypocritical religious ceremony since it does not signify the proper attitude to Yahweh in the relationship with him (יען כי נגש העם הזה בפיו ובשפתיו כבדוני ולבו רחק ממני - v.13a). V.13b connects 'reverence for Yahweh' (יראתי אותם) with the method by which it is achieved (ותהי יראתם אותי מצות אנשים). It means that 'reverence for Yahweh' is attained through a kind of education. But the education is improper since it produces only an unintelligent memory. Consequently, 'reverence for Yahweh' is separated from a comtinual and living response to the marvellous acts of Yahweh in taking the people to be in a special relationship with him (cf.Ex.34:10;19:5-6). That is why Yahweh will do again the marvellous and wonderful things in order that the people can get the proper attitude to Yahweh (v.14a). Human Wisdom, which is self-sufficient and failing in an awareness of Yahweh as the sovereign ruler of history ,will perish (v.14b).

Is.29:13b gives the perverted concept of 'reverence for Yahweh' resulting from the corrupted education. In contrast to Is.11:2 , Is.29:13b illustrates man's concept of reverence rejected by Yahweh. Here 'reverence for Yahweh' becomes merely human Wisdom separated from the proper relationship with Yahweh.

It indicates only the outward attitude in worship which is similar to the nations' concept of 'reverence for Yahweh' mentioned in II Kings 17:24-34a[1]. Such a reverence is an insincere attitude to Yahweh that must be abolished. Yahweh will restore his relationship with his people by doing marvellous and wonderful acts to establish the basis of the proper attitude to him.

Is.29:13b emphasizes the distinctive character of Israel's 'reverence for Yahweh'. It rejects the common concept of reverence which refers only to man's outward attitude expressed in religious ceremonies. Israel's 'reverence for Yahweh' should be based on the special relationship with Yahweh in which Yahweh performs his remarkable acts for the sake of Israel. Israel's 'reverence for Yahweh' is the proper attitude to Yahweh as the response to Yahweh's marvellous acts for her. Such an attitude can be achieved only through a continual and living response to Yahweh.

In Is.33:6b 'reverence for Yahweh' is found in a prophetic liturgy of prayer (vv.1-24) in which there are prayer and promise (vv.1-6), lament and Yahweh's answer (vv.7-16), and words of promise (vv.17-24). Vv.1-6 seem to be a complete section since they include a prophetic reproach which states the theme (v.1), followed by the congregation's prayer (vv.2-4) and assurance (vv.5-6). V.6 is rendered in various ways. RSV renders 'the stability of your times' for עתיך אמונת, and 'his treasure' for אוצרו. But Scott[2] translates this verse: 'And that which is cherished shall be made sure, there shall be abundant deliverance; wisdom and

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1. See above, pp.175ff.

2. Scott, 'The Book of Isaiah, Chapters 1-39', p.349; cf. Herbert, The Book of the Prophet Isaiah, p.186.

knowledge (and) the fear of the Lord shall be (her) treasure'.

The word עת can also mean 'experience' or 'fortune' (cf. Ps.31:16; I Chr.29:30)[1]. ותעת must be read ותעתי since it refers to Zion's fortunes, and we also read ותשוש instead of ותשוש. So v.6 can be rendered:

> and he will be her firm fortunes,
> abundant salvation, Wisdom and knowledge;
> 'reverence for Yahweh' is her treasure.

V.6 should be connected with the establishment of Zion because Yahweh is exalted (v.5). Yahweh will fill Zion with justice and righteousness. He will become Zion's firm fortunes, salvation, Wisdom and knowledge. 'Reverence for Yahweh' is her treasure.

Vv.5-6 describe the common idea of Israel's faith that Yahweh is the people's strength so that Yahweh's exaltation means their victory and deliverance. The idea is connected with the proper attitude to Yahweh in the relationship with him. The right attitude to Yahweh is the source of Israel's power since Yahweh will always deliver her from all enemies if she shows the proper attitude to him. So 'reverence for Yahweh' becomes the fundamental source of her fortunes, salvation, Wisdom and knowledge.

Furthermore, Is.33:6 reflects the Wisdom thought[2]. Here Wisdom and knowledge appear as the result of the proper relationship with Yahweh. Both are regarded as coming from Yahweh (cf.Is. 11:2), and they are antithetical to man's Wisdom (cf.Is.29:14). Is.11:2 and 33:6 explain that true Wisdom should come from

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1. BDB, p.773 under עת.

2. Herbert, The Book of the Prophet Isaiah, p.187.

Yahweh. Wisdom and knowledge are set under divine authority so that they can be gained only through the proper attitude to Yahweh. It does not mean that there is only one Wisdom. Is.29:14 mentions that there is another kind of Wisdom which is purely man's Wisdom. This Wisdom is self-sufficient because it is not related to the proper attitude in the relationship with Yahweh. Such a Wisdom might seem to be religious because it is outwardly expressed in liturgical formulas (Is.29:13). Nevertheless it does not emerge from the right relationship with Yahweh. That is why this Wisdom only leads man away from Yahweh.

In Is.50:10 'reverence for Yahweh' is connected with the exhortation of Yahweh's servant. The vast majority of scholars divide Is.50 into three sections: vv.1-3, 4-9 and 10-11. In vv. 1-3 Yahweh defends himself against accusations which are possibly made by the exiled Israel, followed by the prophet's confession of trust in Yahweh (vv.4-9) and the exhortation to the faithful and threat to the faithless (vv.10-11). The word יְהוָה (v.10) refers to the prophet[1], who exhorts the faithful. The faithful man who reveres Yahweh has walked 'in the darkness and has no light'[2] because he does not see the end of his misfortunes. To this faithful man the prophet assures that the faithful will not be disappointed.

Becker[3] maintains 'reverence for Yahweh' in Is.50:10 as

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1. Whybray, Isaiah 40-66, p.153; Orlinsky, H.M., 'The so-called "Servant of the Lord" and "Suffering Servant" in Second Isaiah', Studies on the second part of the book of Isaiah, SVT, Vol.XIV, Leiden, 1967, p.90.

2. In contrast, Muilenburg, op.cit., p.587 believes that he who "walks in darkness" is 'the servant of the Lord'.

3. Becker, op.cit., p.256.

an ethical concept because it employs the term יראת יהוה (יראת as an adjective), which he believes to be an ethical term ,so that Is.50:10 'steht unter dem Einfluss weisheitlicher Sprache'. Again Becker is misled by his semantic norms,i.e.,the use of the combination of יהוה and adjective יראת which he believes to refer to an ethical concept. It is clear here that 'reverence for Yahweh' indicates the faithful man who obeys the voice of Yahweh's servant (שמע בקול עבדו), trusts in Yahweh (יבטח בשם יהוה ,literally,'he trusts in Yahweh's name') and relies on Yahweh (וישען באלהיו ,literally,'and he relies on his God'). Thus, 'reverence for Yahweh' characterizes the faithful man who has a proper attitude to Yahweh. Despite his present misfortunes he obeys the voice of Yahweh's servant and puts his trust in Yahweh. Besides, the faithful man (v.10) is contrasted to the faithless man who does not obey the voice of Yahweh's servant (v.11)[1]. V.11 gives a metaphorical description of the faithless man and points to the suffering which will come upon him[2].

Is.63:17a mentions 'reverence for Yahweh' in the context of lament and prayer (Is.63:7-64:11). Is.63:7-14 gives a historical survey which covers Israel's election,rebellion and punishment, while in Is.63:15-64:4a there is an appeal to Yahweh as Father and Redeemer,followed by confession (64:4b-6) and supplication (64:7-11). In that appeal Israel makes earnest request to Yahweh as her Father and Redeemer (63:15-17),describes her present si-

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1. McKenzie,J.L.,Second Isaiah,AB,New York,1968,p.116 mentions that v.11 suggests 'the sowing of discord in the community' which comes from 'those who were skeptical about the prophetic word'.

2. Cf.Whybray,Isaiah 40-66,p.154. He regards this suffering as 'persecution'.

tuation as the basis of her lament (63:18-19a), and prays to Yahweh (63:19b-64:4a).

'Reverence for Yahweh' in Is.63:17a is found in a question (לָמָּה תַּרְעֵנוּ יְהוָה מִדְּרָכֶיךָ תַּקְשִׁיחַ לִבֵּנוּ מִיִּרְאָתֶךָ). The question does not accuse Yahweh as the God who has made the Israelites err and hardened their hearts[1]. The phrase means that the Israelites believe that Yahweh is the only One who is active in this world. Accordingly, they link every cause and its effect with Yahweh, but this does not exclude man's responsibility. The question should be connected with a plea for a return to the covenant relationship with the tribes of Israel (v.17b), which once existed between Yahweh and Israel[2]. Israel's lack of 'reverence for Yahweh' is the result of תַּרְעֵנוּ ... מִדְּבָרֶיךָ תַּקְשִׁיחַ לִבֵּנוּ. The converse of that statement is that 'reverence for Yahweh' must be expressed in willingness to follow Yahweh's ways. In other words, 'reverence for Yahweh' is the proper attitude to Yahweh expressed in the willingness to live in accord with Yahweh's will.

Jeremiah uses 'reverence for Yahweh' twice (26:19 and 32:39-40). Jer.26 deals with the temple sermon and Jeremiah's arrest in which we find a brief summary of Jeremiah's sermon (vv.1-6), details of the prophet's arrest and trial (vv.7-19), and an appendix concerning the prophet Uriah who had been put to death because he spoke as Jeremiah did (vv.20-24). The content of Jeremiah's sermon is given more fully in chapter 7:1-15, so that both Jer.7:1-15

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1. Smaith, N.H., 'Isaiah 40-66. A Study of the Teaching of the Second Isaiah and Its consequences', Studies on the second part of the book of Isaiah, SVT, Vol.XIV, Leiden, 1967, p.238; Whybray, Isaiah 40-66, p.261; Herbert, The Book of the Prophet Isaiah, p.177.

2. Whybray, Isaiah 40-66, p.261.

and 26 apparently come from the same editor[1].

In Jer.26:19 'reverence for Yahweh' is connected with the arrest and trial of Jeremiah (vv.7-19). The Book of Micah informs us that Micah of Moresheth was active as a prophet during the reigns of Jotham, Ahaz and Hezekiah, kings of Judah (1:1), and that this prophet prophesied the destruction of Jerusalem (3:12). II Kings 18:3-6 tells that king Hezekiah made religious reforms and that there was no king like him among all the kings of Judah after him because he trusted in Yahweh. However, Jer.26:19 gives some indications to the meaning of 'reverence for Yahweh'. First, king Hezekiah did not put Micah to death. The king even repented and asked Yahweh's favour. He revered Yahweh so that Yahweh did not punish him. Secondly, to put Jeremiah to death is regarded as bringing destruction to the country (v.19b). Thus, it becomes clear that יהוה-את חלה is manifested by Hezekiah's acceptance of Yahweh's words prophesied by the prophet. Here 'reverence for Yahweh' indicates Hezekiah's proper attitude to Yahweh expressed in his willingness to obey Yahweh's words. The result is his repentance in which he entreats Yahweh's favour and makes religious reforms.

The same meaning of 'reverence for Yahweh' can be found in Jer.32:39-40. Jer.32 gives a description of the future of Judah. The phraseology of this passage is Deuteronomic[2]. The passage contains Yahweh's command to purchase a field belonging to a

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1. Cf. Cumliffe-Jones, The Book of Jeremiah, p.177; Nicholson, E.W., The Book of the Prophet Jeremiah 26-52, CBC, Cambridge, 1975, p.19; Hyatt, 'The Book of Jeremiah', p.1005 believes that both come from the Deuteronomic editor.

2. Hyatt, 'The Book of Jeremiah', p.1042; Nicholson, The Book of the Prophet Jeremiah 26-52, p.74.

kinsman at Anathoth (vv.1-8), the act of purchase (vv.9-15), a private dialogue between Jeremiah and Yahweh in which the prophet asks for the restoration of Judah (vv.16-25) and Yahweh's reply concerning the future of Judah (vv.26-44). Yahweh is Omnipotence (vv.26-27), but the people of Judah is going to be handed over to the Babylonians because of their rebellion against Yahweh (vv.28-35). Nevertheless Yahweh will gather them and bring them home from exile and make an everlasting covenant with them (vv.36-44).

'Reverence for Yahweh' mentioned in vv.39-40 is related to Yahweh's promise to restore Judah which is parallel with the new covenant described in 31:31-34. Nicholson[1] points out that the background of the new covenant in Jer.31:31-34 is the covenant at Sinai (Ex.19:1-24) in which Israel's existence depends on her attitude to Yahweh, i.e., whether or not she will obey Yahweh's law. But the new covenant is different from the covenant at Sinai since in the former Yahweh himself will change the inner nature of the people so that they will be willing and able to obey Yahweh's will. In Jer.32:39 the change of the people's inner nature is illustrated as Yahweh's gracious gift in which he will give them one heart and one way (וְנָתַתִּי לָהֶם לֵב אֶחָד וְדֶרֶךְ אֶחָד - v.39aα). The result of this gift is that 'reverence for Yahweh' will permanently remain as their attitude to Yahweh (יִרְאָתִי אֶת־לִבָּם - v.39aβ). Besides, v.40 also mentions that in the new covenant Yahweh himself will put 'reverence for him' in the people's hearts (וְאֶת־יִרְאָתִי אֶתֵּן בְּלִבָּם - v.40bα) in order that they will not turn from Yahweh (לְבִלְתִּי סוּר מֵאַחֲרָי -

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1. Nicholson, The Book of the Prophet Jeremiah 26-52, p.70; cf. Hyatt, 'The Book of Jeremiah', p.1037.

v.40b β).

Jer.32:39-40 emphasizes the divine origin of 'reverence for Yahweh'. In this sense it is similar to Isaiah's concept of 'reverence for Yahweh' (Is.11:2;33:6) although Wisdom terminology is used. The new covenant **becomes** the basis of 'reverence for Yahweh' so that Jeremiah puts 'reverence for Yahweh' in the context of relationship between Judah and Yahweh. In this relationship Yahweh will change the people's hearts and in them put 'reverence for Yahweh'. Yahweh changes the people's basic orientation because he changes their inner nature. This change produces the proper attitude to Yahweh in which the people willingly obey his will. Thus, 'reverence for Yahweh' indicates the people's proper attitude to Yahweh expressed in their willingness to walk in his ways. Negatively, the people will never depart from Yahweh.

Like the Deuteronomic concept of 'reverence for Yahweh' ,Jer. 32:39-40 also connects 'reverence for Yahweh' with good life. It makes clear that this passage provides the Deuteronomic idea. Jer. 32:39b indicates that 'reverence for Yahweh' is for the sake of the people and their children (לְטוֹב לָהֶם וְלִבְנֵיהֶם אַחֲרֵיהֶם). V.40a even stresses that Yahweh himself will never turn away from doing good to the people (לְבִלְתִּי-שׁוּב מֵאַחֲרֵיהֶם לְהֵיטִיב אוֹתָם). Those two verses make clear that 'reverence for Yahweh' is connected with material blessings, i.e., security and prosperity. The people's (and their children's) security and prosperity are the result of their proper attitude to Yahweh. Here 'reverence for Yahweh' becomes a way of life which leads to a prosperous and secure life.

In the book of Jonah we find 'reverence for Yahweh' (1:9) as

Jonah's confession. The first chapter of this book describes Jonah as the prophet who tries to flee from Yahweh and despises his prophetic mission (vv.1-3), but Yahweh punishes him (vv.4-16). Jonah's confession in 1:9 is surrounded by various elements (narrative, speech, prayer and a response of fear)[1]. We do not intend to involve ourselves in the problems of the book of Jonah[2], but it seems that Jonah's statement in 1:9 reflects one aspect of the theological viewpoint of the book of Jonah. Another aspect can be seen in 4:2 in which Yahweh is described as the gracious God.

As far as 'reverence for Yahweh' is concerned, Jonah makes clear that he is a Hebrew (עִבְרִי אָנֹכִי - v.9a)[3] and that he reveres Yahweh, the Creator of the world, Maker of sea and land (וְאֶת־יְהוָה אֱלֹהֵי הַשָּׁמַיִם אֲנִי יָרֵא אֲשֶׁר־עָשָׂה אֶת־הַיָּם וְאֶת־הַיַּבָּשָׁה - v.9b). Jonah's confession points to his identity as Yahweh's worshipper. This confession becomes an ironic statement since it contrasts sharply with Jonah's unwillingness to obey Yahweh's command. Nevertheless, it illustrates, on the one hand, Jonah's personal pride as Yahweh's worshipper. Yahweh is superior to the gods of the heathen sailors. 'Reverence for Yahweh' here refers to Jonah's characteristic as the one who has a special relationship with the superior God. Jonah's status is very much respected, so that it brings fear of the numinous upon the sailors (v.10a). On the other hand, Jonah 1:9 becomes a critique of Jonah

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1. Allen, L.C., The Books of Joel, Obadiah, Jonah and Micah, NICOT, London, 1976, pp.197f.

2. See, ibid., pp.175ff.

3. The term is used by the Israelites to describe themselves to foreigners (cf.Gen.40:15; Ex.1:19; 2:7; 3:18).

himself and of Yahweh's worshippers as a whole. To be Yahweh's worshipper be indicated by a verbal confession is not enough, but must be manifested by willingness to obey Yahweh's will. It might be that Yahweh's demand is in contrast with personal interest or with the interest of a people, i.e., the Israelites. Jonah makes an excuse that his unwillingness to obey Yahweh's command is reasonable since it is based on Yahweh's nature as the gracious God (4:2). But there is no acceptable excuse for disobeying Yahweh. To revere Yahweh means to obey him unconditionally. Neglect of obedience will bring punishment (1:15,17).

Jon.1:9 presents a caricature of the so-called 'Yahweh's worshipper'. Like Is.29:13b ,Jon.1:9 gives a common perverted sense of 'reverence for Yahweh'. Both describe a common trend in the life of Yahweh's people. But unlike Is.29:13b which illustrates 'reverence for Yahweh' as the result of the corrupted education , Jon.1:9 dramatizes the common trend of Yahweh's people in a person who is Yahweh's prophet. By so doing Jon.1:9 gives a sharp critique of Yahweh's people, especially the religious leaders ,who only 'statistically' become Yahweh's worshippers. Accordingly, the book of Jonah displays the consequence of an improper attitude to Yahweh, i.e., Yahweh's punishment of Jonah. Thus, in the form of a caricature Jon.1:9 indicates that 'reverence for Yahweh' should be the proper attitude to Yahweh expressed in willingness to obey Yahweh's command.

Zephaniah mentions 'reverence for Yahweh' (3:7) in the context of threats and promises (3:1-20). The passage describes Yahweh's charges against Jerusalem (vv.1-5), the failure of Yahweh's discipline (vv.6-7), the proclamation of Yahweh's pu-

nishment (v.8), the nations' conversion (vv.9-10), the remnant (vv.11-13), and the joyful situation of the coming golden age (vv.14-20).

Vv.6-7, in which 'reverence for Yahweh' is mentioned, begin with expanding the thought of v.2 that Judah has refused to accept correction. Other nations have been devastated by Yahweh. He expects that Judah will learn from them (v.7a), but instead of that, her deeds become worse (v.7b). Such a description that Israel has been repeatedly chastised by Yahweh but has learned nothing, is also indicated by Amos (4:6-11). V.7a illustrates Yahweh's expectation. This verse needs a slight correction. אָמַרְתִּי must be understood in the sense of 'I thought' (cf.1:2b in which the phrase בְּלְבָבוֹ הָאֹמְרִים is used to indicate man's thought), while תִּירְאִי and תִּקְחִי should be read as the third person feminine[1] so that they are accord with the pronominal suffixes given to the preposition אַךְ (הֲאַךְ) and the noun אוּלַי (הֲאוּלַי). LXX reads ἐξ ὀφθαλμῶν αὐτῆς (הֲמֵעֵינֶיהָ) instead of הֲאוּלַי[2]. It seems that LXX gives a clear rendering. Yahweh expects that Judah will learn from the nations' devastation (v.6) so that she will revere Yahweh, accept his correction and never forget anything that Yahweh has commanded her (v.7a). But Judah fails to learn from other nations' fate, and she becomes worse (v.7b).

As far as 'reverence for Yahweh' is concerned, v.7a depicts

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1. Cf.Taylor Jr.,C.L.,'The Book of Zephaniah',IB,Vol.VI, Nashville,1953,p.1030.

2. Followed by RSV which renders:'... she will not lose sight ...'; cf. Taylor Jr,op.cit.,loc.cit.

Yahweh's expectation that Judah will change her attitude to him. Like other nations, Judah has an improper attitude to Yahweh. She should know from the nations' destruction that her improper attitude to Yahweh will lead to her own destruction, so that she should show a proper attitude to Yahweh. The expected proper attitude to Yahweh is to be expressed in her willingness to accept Yahweh's correction and to keep Yahweh's commands. Here 'reverence for Yahweh' is connected with correction or discipline (מוסר) and not forgetting Yahweh's commands. On the one hand , 'reverence for Yahweh' is viewed as the basis of the acceptance of discipline. As Yahweh's people Judah may sin against Yahweh, but she should be willing to be disciplined in accordance with the nature of her relationship with Yahweh. The discipline is regarded as divine discipline which comes from Yahweh himself. Nevertheless, this appears in two different ways : as a direct chastisement of Judah (3:2) and as the nations' punishment (3:6). So the divine discipline emerges as both direct and indirect experiences. In this sense Judah's experiences cannot be separated from Yahweh's guidance in which Yahweh teaches Judah to live in the proper attitude to him. One the other hand , 'reverence for Yahweh' is also to be shown in willingness to keep all Yahweh's commands (כל אשר צויתיה). 'Reverence for Yahweh' stands as the basis of the observance of Yahweh's laws. It becomes clear that Zephaniah explains 'reverence for Yahweh' in the context of the divine education. Yahweh is viewed as the Educator who disciplines his people. His discipline is intended to achieve the proper attitude to him. 'Reverence for Yahweh' becomes the main goal of Yahweh's education. In other words,

Zeph.3:7 indicates 'reverence for Yahweh' as the proper attitude to Yahweh which should be expressed in the observance of Yahweh's laws. This concept of 'reverence for Yahweh' is similar to that of Deuteronomy (1).

In the book of Malachi 'reverence for Yahweh' appears three times (3:5b,16,20). In 3:5b the context of 'reverence for Yahweh' is a question about Yahweh's justice (2:17-3:5), while in 3:16,20 it is found in an assurance to those who doubt the value of serving Yahweh (3:13-21) (2).

Mal.2:17-3:5 begins with the prophet's dispute with the people (2:17) in which the prophet accuses the people of having wearied Yahweh (2:17a). A similar phrase appears in Is.43:24b. Apparently the people doubt Yahweh's justice since the evil doers seem to be in Yahweh's favour (2:17b). Such a doubt emerges again in Mal.3:13-15. The prophet's answer is given in Mal.3:1-5 in which he assures that Yahweh sends his messenger before his coming (v.1). This verse does not give a specific identity to Yahweh's messenger. Probably the prophet assumes that he himself is Yahweh's messenger (3), and in Hebrew מלאכי , from which the title of the book has come, means 'my messenger'. Vv.2-5 explain the purpose of Yahweh's coming, i.e., to refine and purify the temple and its ministers (vv.2-4) and to judge the people

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1. See above, pp.162ff.

2. Dentan, R.C., 'The Book of Malachi', IB, Vol.VI, Nashville, 1953, p.1120; Mason, R., The Books of Haggai, Zechariah and Malachi, CBC, Cambridge, 1977, p.136.

3. Ibid., p.152 suggests that the prophet 'saw himself and his ministry as that God's messenger' who prepares the way of Yahweh's coming.

(v.5). V.5 is the answer of the people's objection raised in 2:17 ,since v.5 assures that Yahweh will judge all the aspects of injustice. It is possible to suggest that the various kinds of injustice mentioned in v.5 are drawn from all wickednesses attacked by previous prophets (1).

As far as 'reverence for Yahweh' is concerned, Mal.3:5b indicates that יראי אין are those who practise various kinds of evil. They are not only those who exploit the weak and helpless, but also those who are adulterers and sorcerers. The sorcerers are those who practise magic which is condemned by the law (Deut.18:10-11;cf.Jer.27:9). The converse is that 'reverence for Yahweh' refers to those who do not do such evils. Thus, 'reverence for Yahweh' must be understood as the proper attitude to Yahweh expressed by following Yahweh's will in various aspects of life.

In Mal.3:16,20 'reverence for Yahweh' is found in the assurance of the value of serving Yahweh (3:13-21). This passage echoes the doubts raised in 2:17 since 3:13-15 expresses the same thing mentioned in 2:17. Vv.16-21 illustrate the triumph of the righteous. In v.16a , LXX reads τότε 'thus', instead of MT אז ,'then'. This shows that LXX links יראי יהוה with those who doubt the whole value of serving Yahweh mentioned in vv.13-15. This link-up is appropriate since v.16b explains that Yahweh is aware of their difficulties and that he heeds and hears them. Besides, the mention of ספר זכרון which records the service of יראי יהוה (v.16b) must be connected with the

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1. Cf.Denton,'The Book of Malachi',p.1138;Mason,op.cit.,p.154.

value of serving Yahweh which is doubted in vv.13-15. So v.16 indicates a division of the society who are faithful to Yahweh. The phrase יהוה יראי refers to the community of the faithful who loyally serve Yahweh, although they doubt about the value of their service[1]. 'Reverence for Yahweh' becomes the characteristic of those who have a proper attitude to Yahweh. Their proper attitude is expressed in serving Yahweh.

V.20 refers to the same meaning of 'reverence for Yahweh' mentioned in v.16. Here the future of יראי שמי is contrasted with that of the wicked (v.19). The description of those who revere Yahweh is unusual. Barnes[2] explains that שמש ('sun') does not represent a person, while Mason[3] contends that it pictures Yahweh who rises like the sun to establish righteousness and that the wings (כנף), which point to the sun's wings (כנפים), illustrate the winged sundisc in Egyptian and Mesopotamian art. Thus, v.20 gives a metaphorical description concerning the future of those who revere Yahweh. It points to the effect of Yahweh's judgement (v.5) in which Yahweh restores those who are loyal to him. Yahweh's deliverance is metaphorically depicted as the rising sun shining upon them which is believed to have a curative potential. The deliverance is experienced by יראי שמי as joy so that they are described as calves released from the stall. Yahweh sets them free from the depressing si-

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1. Ibid., p.157 believes that those who revere Yahweh are the prophet and his followers who gather round him and respond to his teaching.

2. Barnes, W.E., Malachi, CB, Cambridge, 1917, p.23.

3. Mason, op.cit., p.158.

tuation caused by the wicked and they are able to live in freedom. It is clear that 'reverence for Yahweh' in Mal.3:20 also refers to those who have a proper attitude to Yahweh who are released by Yahweh because of their faithfulness to him. Besides, Mal.3:20 also reflects the idea of reward to those who have a proper attitude to Yahweh. The proper attitude to Yahweh secures their future.

From the preceding discussion of the prophetic concept of 'reverence for Yahweh' we can conclude that in the prophetic books 'reverence for Yahweh' indicates the proper attitude to Yahweh which can be expressed in various ways. This proper attitude to Yahweh is connected with special relationship with him. a/ 'Reverence for Yahweh' resulting from the special relationship with him is strongly emphasized in Isaiah and Jeremiah. Both Isaiah and Jeremiah point to 'reverence for Yahweh' as Yahweh's gift. Isaiah lays stress on the infusion of Yahweh's spirit in the Davidic Messiah, while Jeremiah connects 'reverence for Yahweh' with Yahweh's new covenant. But both prophets explain that the ideal proper attitude to Yahweh comes from Yahweh himself. Isaiah also points to the nature of Wisdom (and discernment, counsel, might, knowledge of Yahweh) as coming from Yahweh, and puts alongside it 'reverence for Yahweh'.

'Reverence for Yahweh' is also used to characterize those who have a proper attitude to Yahweh, i.e., Yahweh's faithful people. It reflects a growing division within the society of Yahweh's people between those who really revere Yahweh and who are 'statistically' called 'Yahweh's worshippers'. Accordingly there is a caricature which sharply criticizes the so-called 'statistical worshipper'. The distinction between the true worshipper and the

statistical worshipper grows sharper after the exile (cf. Malachi).

'Reverence for Yahweh' is also regarded as the basis of material blessings, i.e., security and prosperity. It is also viewed as the main goal of Yahweh's education in which he disciplines his people in order that they show the proper attitude to him. The prophetic books display 'reverence for Yahweh' in the same sense as Deuteronomy and the Deuteronomic History. The concept of 'reverence for Yahweh' becomes the prominent concept of an ideal way of life.

C. 'Reverence for Yahweh' in the Psalms.

The Psalms describe 'reverence for Yahweh' in two different ways. In some Psalms 'reverence for Yahweh' is indicated by using the noun יִרְאָה which is combined either with יְהוָה (Pss. 19:10; 34:12; 111:10) or with the suffix indicating יְהוָה (Pss. 5:8; 90:11; 119:38). But we mainly find the use of the verbal adjective of יָרֵא in the construct plural form (יִרְאֵי) with substantive sense. The verbal adjective of יָרֵא is combined with יְהוָה (Pss. 15:4; 22:24; 115:11, 13; 118:4; 135:20), or with the suffix indicating יְהוָה (Pss. 22:26; 25:14; 31:20; 33:18; 34:8, 10; 60:6; 85:10; 103:11, 13, 17; 111:5; 119:74, 79; 145:19; 147:11), or related to his name (Ps. 61:6). The use of the noun יִרְאָה indicates the proper attitude to Yahweh, while the verbal adjective יָרֵא refers to those who have the proper attitude to Yahweh. We will discuss 'reverence for Yahweh' as the proper attitude to Yahweh and it will be followed by 'reverence for Yahweh' which points to those who show the proper attitude to him.

1. 'Reverence for Yahweh' as the proper attitude to Yahweh.

In Ps.5:8 'reverence for Yahweh' appears in the context of an individual lament[1]. This lament begins with an appeal to Yahweh (vv.2-4), followed by the statement that Yahweh hates evil (vv.5-7) but he permits the righteous to worship him (vv.8-9). In vv.10-11 the psalmist recites the characteristic of the wicked and asks for Yahweh's punishment of them. The closing verses become a request for Yahweh's blessings upon the righteous (vv.12-13).

Here 'reverence for Yahweh' is related to the attitude in worship. The psalmist acknowledges that to approach Yahweh, i.e., to enter Yahweh's sanctuary where Yahweh is thought to be present is merely based on his abundant steadfast love (v.8a). The psalmist's acknowledgement becomes the basis of his attitude to Yahweh. He will prostrate himself (אשתחוה, literally, "I will prostrate myself") towards Yahweh's holy temple. This attitude is the expression of his 'reverence for Yahweh' (v.8b). Dahood[2] maintains that בְּיִרְאָתֶךָ should be rendered as 'among those who fear you' since the abstract noun יִרְאָה assumes 'a concrete significance' due to 'its parallelism with a concrete substantive'. But its context does not give any clue to such a rendering. בְּיִרְאָתֶךָ draws the psalmist's attitude in approaching Yahweh in worship. It points to the proper attitude to Yahweh resulting

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1. Weiser, op.cit., p.123; Anderson, The Book of Psalms, Vol.I, p. 81. In contrast, see Eaton, Psalms, pp.37f.; Rogerson & McKay, Psalms 1-50, pp.29f.

2. Dahood, M., Psalms I, 1-50, AB, New York, 1965, pp.32f.

from Yahweh's abundant steadfast love[1]. Yahweh's steadfast love means Yahweh's faithfulness to his promises of protection and blessings in the covenant relationship with his people. Thus, 'reverence for Yahweh' refers to the proper attitude to Yahweh in the covenant relationship with him, and it is performed by the right attitude in worship.

In Ps.19:10 'reverence for Yahweh' is set alongside יהוה אמונה (v.8a), יהוה עדות (v.8b), יהוה פקודי (v.9a), יהוה מצות (v.9b) and יהוה - משפטי (v.10b) in the context of a hymn in praise of Yahweh's torah (vv.8-11), which is followed by the psalmist's prayer (vv.12-15). Commentators[2] agree that Ps.19:8-15 bears many similarities with Ps.119. It has been indicated[3] that יהוה אמרת has been regarded as discipline or instruction in the relationship with Yahweh and it is parallel with the torah. The various terms used to refer to Yahweh's torah comprise the testimony which bears Yahweh's will in history as the basis of his covenant with Israel (cf. Ex. 25:16, 21; 31:7). So the torah points to the relationship between Yahweh and Israel in which Yahweh demands Israel to show the proper attitude to him. The torah cannot be separated from Yahweh who gives it, so that in praising the torah the psalmist praises Yahweh who guarantees the torah. In this sense the torah is described by several peculiarities, i.e., perfect, trustworthy, upright, pure, faithful. Besides,

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1. Cf. Kirkpatrick, (ed.), The Book of Psalms, p. 23. He mentions that 'reverence for Yahweh' denotes 'the right spirit for approach to a holy God'.

2. Weiser, op.cit., p. 201; Anderson, The Book of Psalms, Vol. I, p. 170; Rogerson & McKay, Psalms 1-50, p. 88.

3. See above, pp. 62f.

the torah cannot be separated from man's attitude to Yahweh's revelation. Man becomes Yahweh's partner in forming the torah. That is why the psalmist considers that the torah comprises also man's proper attitude to Yahweh (יהוה יראת) in response to Yahweh's revelation.

It becomes evident that Ps.19:10 uses 'reverence for Yahweh' in the sense of the proper attitude to Yahweh. Since the relationship with Yahweh can only be maintained by the proper attitude to him, the psalmist describes it as clean (טהורה) and durable forever (עומדת לעד). 'Reverence for Yahweh' is the pure and right attitude to Yahweh which produces everlasting relationship with Yahweh. As the obedience to Yahweh's torah brings the right relationship with Yahweh, so 'reverence for Yahweh' results in the everlasting relationship. In this sense 'reverence for Yahweh' is parallel with Yahweh's torah.

Ps.34:12 also displays 'reverence for Yahweh'. It does not point to the ethical concept as has been suggested by Becker[1]. Ps.34:8,10 refers to the nature of 'reverence for Yahweh' which includes man's behaviour in his relationship with his fellow men. This psalm is an individual psalm of thanksgiving and opens with a hymnic introduction (vv.2-4), followed by a testimony to Yahweh's goodness (vv.5-11) and a didactic exhortation in Wisdom form (vv. 12-23).

V.12 shows 'reverence for Yahweh' (יהוה יראת) as the main goal of education (cf.Deut.4:10;14:23;17:19;31:12), which

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1. Becker, op.cit., p.257 believes that it points to the ethical concept of 'reverence for Yahweh' because from v.12 onward the psalm moves in 'der Sprache der Weisheitliteratur'.

is connected with a successful life (v.13). The relation between 'reverence for Yahweh' and 'life' (long life, good life) has been detected in Deuteronomy and the Deuteronomic History[1]. In Ps. 34:12-13 the psalmist in the style of a teacher of Wisdom emphasizes that 'reverence for Yahweh' is the basis of successful life. He stresses that the condition of man's life depends on his attitude to Yahweh, who brings life. Like Deuteronomy and the Deuteronomic History, he points to the decisive factor in man's life in the relationship with Yahweh. Successful life is only possible if there is a proper attitude to Yahweh, which can be achieved through education.

Vv.14-15 explain the manifestation of 'reverence for Yahweh' in negative and positive terms. Negatively, 'reverence for Yahweh' is expressed by not speaking and doing evil (vv.14-15aα). Positively, it is performed in doing good things (v.15aβ), seeking and pursuing peace (v.15b). Vv.16-23 illustrate the consequences of any attitude to Yahweh. Such a description indirectly urges man to choose the right attitude. Thus, Ps.34:12 clearly shows that 'reverence for Yahweh' is the proper attitude to Yahweh expressed in man's proper way of life[2].

In Ps.111:10 'reverence for Yahweh' is found in a hymn which praises Yahweh's acts and goodness. This psalm consists of a

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1. See above, pp.179f., 199ff.

2. Cf. Kirkpatrick, (ed.), The Book of Psalms, p.173. In contrast, Rogerson & McKay, Psalms 1-50, p.155 argue that it is synonymous with 'true religion'. But Kraus, J.H., Theologie der Psalmen, Neukirchener Vluyn, 1979, p.197 explains that whoever fears Yahweh he has to live 'im Gehorsam gegenüber Gottes Willen, im permanenten Hören und Folgen'.

hymnic introduction (v.1)[1], a recital of Yahweh's saving acts in history (vv.2-9), and a didactic conclusion (v.10). In v.10 in which 'reverence for Yahweh' is mentioned, the psalmist develops his thought expressed in v.9[2] which depicts Yahweh's saving acts for his people and his covenant with them (v.9a). Accordingly, 'reverence for Yahweh' in v.10 should be understood in the context of Yahweh's relationship with his people.

V.10a explains the relation between יהוה יראת and תכמה by using the word שׁית. The psalmist makes known his personal experiences in his relationship with Yahweh. He comes to a knowledge that life is meaningful and joyful if it is experienced in the proper relationship with Yahweh. His תכמה should be understood as a Wisdom experimentally obtained through his unforgettable personal experiences in his relationship with Yahweh. He acknowledges that his life merely depends entirely on his attitude to Yahweh. His experiences also prove that the proper attitude to Yahweh brings joyful life. From his experiences he can infer that joyful life can only emerge from the proper attitude to Yahweh (cf.Ps.34:12f.). It is clear that יהוה יראת in Ps. 111:10 points to the proper attitude to Yahweh in the covenant relationship with him[3]. This proper attitude to Yahweh becomes the principle of the psalmist's Wisdom in coping with life. In

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1. Anderson, A.A., The Book of Psalms, Vol.II, NCB, London, 1972, p. 773 believes that the phrase ה׳ הללו is either the title of the hymn or the liturgical addition.

2. Cf.Weiser, op.cit., p.701.

3. Anderson, The Book of Psalms, Vol.II, p.775 suggests that it is 'A humble dependence upon, and obedience to' Yahweh. Cf.Kraus, op.cit., p.206.

other words, רֵאשִׁית here means 'principle'[1].

On the basis of his understanding about 'reverence for Yahweh' the psalmist confirms that his Wisdom is reliable. He proves the reliability of 'reverence for Yahweh' as the principle of Wisdom in his personal life. So he encourages others to follow his step by giving assurance that all those who practise it, i.e., 'reverence for Yahweh'[2], have a good understanding (v.10aβ).

The psalms mentioned above confirm that the noun יִרְאָה combined either with יְהוָה or with a suffix referring to יְהוָה is used to indicate 'reverence for Yahweh' as the proper attitude to Yahweh. This proper attitude becomes the goal of education because it is the only way of life which brings joyful life.

2. 'Reverence for Yahweh' characterizes Yahweh's worshippers.

The Psalms have a characteristic term related to the concept of 'reverence for Yahweh' : the use of the verbal adjective of יָרֵא in the construct plural form (יִרְאֵי) with substantive sense, combined with יְהוָה or a suffix referring to יְהוָה , or related to his name. This term is used to describe a cultic community which can be specified as :

a. A gathered community which is worshipping Yahweh in the temple.

In Ps. 22: 23-32 which expresses praise and thanksgiving, יִרְאֵי יְהוָה (v.24) and יִרְאָיו (v.26) are mentioned. In the thanksgiving the psalmist anticipates that he stands in the midst

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1. See below, pp. 269f.
2. Reading יִרְאָיו instead of יִרְאֵהוּ.

of the congregation (v.23). He invites them to share his joy with them. Those who revere Yahweh (vv.24, 26) are the community of Yahweh's worshippers. The community is addressed with אחי 'my brethren', כל-זרע יעקב 'all the seed of Jacob', כל-זרע ישראל 'all the seed of Israel', and יראי יהוה (v.24), קהל רב 'great congregation', and יראיו (v.26). All these terms describe the community worshipping Yahweh in the temple[1]. So יראי יהוה (v.24) and יראיו (v.26) characterize those who express their proper attitude to Yahweh in worship.

The same meaning of 'reverence for Yahweh' is indicated by the praise of Yahweh's goodness in Ps.31:20-21. In this psalm, the psalmist prays for help (vv.2-5), expresses his confidence (vv.6-9), complains in distress (vv.10-14) and appeals for vindication (vv.15-19). After praising Yahweh's goodness (vv.20-21), he brings a testimony before the congregation (vv.22-25).

'Reverence for Yahweh' (v.20a) refers to Yahweh's worshippers who have experienced Yahweh's goodness like the psalmist himself (vv.22f.). The psalmist testifies to Yahweh's goodness before his fellow worshippers (vv.22-23) and exhorts them (vv.24-25). Those who revere Yahweh (יראיך - v.20a) are the community of Yahweh's worshippers[2]. Here 'reverence for Yahweh' characterizes those who perform their proper attitude to Yahweh in worship. The same

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1. Anderson, The Book of Psalms, Vol.I, p.192; Rogerson & McKay, Psalms 1-50, p.103; cf. Weiser, op.cit., pp.224f. In contrast, Eaton, Psalms, p.74 maintains that 'brethren, Israel' signifies 'the inner circle of the created order', while יראי יהוה are the 'great congregation'. Cf. Kirkpatrick, (ed.), The Book of Psalms, p.121; Leupold, Exposition of Psalms, p.204.

2. Oesterley, The Psalms, Vol.I, p.207 assigns the phrase to 'those that trust in Him', while Rogerson & McKay, Psalms 1-50, p.142 point to 'the faithful'.

idea is also mentioned in Ps.66:16.

Besides, Ps.31:20a connects 'reverence for Yahweh' with Yahweh's blessings (טובך - רב). Yahweh's abundant goodness is viewed as the result of the proper attitude to him. Apparently, it becomes a firm concept, not only in Wisdom, that the proper attitude to Yahweh brings about Yahweh's blessings. The proper attitude to Yahweh has been accepted as a way of life which leads into a blessed life.

We need to mention 'reverence for Yahweh' indicated in Pss. 115:11,13;118:4;135:20. In those passages 'reverence for Yahweh' points to Yahweh's worshippers. In Ps.115 we have a cultic liturgy in which the phrase יראי יהוה is employed to characterize Yahweh's worshippers. Beside Israel and the house of Aaron, יראי יהוה are addressed with the same exhortation to trust in Yahweh (vv.9-11). Similarly in Ps.118:2-4 יראי יהוה are mentioned alongside 'Israel' and 'the house of Aaron' and called upon in turn to join in singing the choral songs. Weiser[1] argues that יראי יהוה are 'the proselytes of non-Israelite origin' as found in Pss.115:9-11;118:2-4 and 135:19-21. He maintains that the non-Israelite worshippers of Yahweh already existed in pre-exilic days as indicated in I Kings 8:41; II Kings 5:17 (cf.Ex.18:9ff.). Other scholars are of the opinion that יראי יהוה is either 'the inner circle of those who are truly God-fearing'[2], 'temple ser-

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1. Weiser, op.cit., p.725; cf.Briggs, A Critical and Exegetical Commentary on the Book of Psalms, Vol.II, p.395; Leslie, op.cit., p.195.

2. Kirkpatrick, (ed.), The Book of Psalms, p.685; Kissane, The Book of Psalms, p.529 mentions 'the whole body of the faithful'.

vants'[1], or 'all worshippers'[2]. It would seem to be impossible that the was a group of proselytes in the temple who needed special mention. The phrase יהוה יראי simply points to Yahweh's worshippers who worship Yahweh faithfully. In other words, יהוה יראי characterize those who have a proper attitude to Yahweh expressed in worship.

b. Yahweh's people as a whole.

'Reverence for Yahweh' is related to Yahweh's people, עם. This idea can be found in Ps.60:6 in the context of the national lament. Its long title ascribes the psalm to David (vv.1-2), followed by a lament which describes the calamity of the nation (vv.3-6) and it ends with a prayer for salvation (v.7). Vv.8-10 give an encouraging oracle emphasizing Yahweh's lordship over Canaam, Moab, Edom and Philistia. Vv.11-14 contain element of lamentation (vv.11-13) and an assertion of trust in Yahweh (v.14). Vv.8-9 may suggest that Northern Israel had fallen into the hands of foreign people and vv.7-14 are repeated in Ps.108:7-14, so that scholars' estimates for the date of Ps.60 range from David's reign to the Maccabean period[3].

The lament is the people's lament at the afflictions resulting from Yahweh's displeasure with his people (vv.3-5). The phrase את יראיך נסית (v.6) is also disputed because some

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1. McCullough, op.cit., p.608; Leupold, Exposition of the Psalms, p.801.

2. Eaton, Psalms, p.268; Anderson, The Book of Psalms, Vol.II, p.788; Rogerson, J.W. & McKay, J.W., Psalms 101-150, CBC, Cambridge, 1977, p.78; Anderson, 'Psalms', p.438.

3. McCullough, op.cit., pp.312f.; Oesterley, The Psalms, Vol.I, p.299; Leslie, op.cit., p.233; Kirkpatrick, (ed.), The Book of Psalms, pp.338f.; Anderson, The Book of Psalms, Vol.I, p.441.

scholars emend to נֵס „'refuge', instead of נֵס „'banner'[1]. However, it is clear that 'those who revere you' (יְרֵאֶיךָ) are the people (עַם) so that 'reverence for Yahweh' characterizes Yahweh's people as a whole who ideally have a proper attitude to him[2]. Ps.60:6 shows the ideal concept of Yahweh's people in which they should have a proper attitude to him since they are bound in a special relationship with him.

The same meaning is found in Ps.61:6 in which 'reverence for Yahweh' is connected with Yahweh's name (יְרֵאֵי שְׁמֶךָ). This verse shows the psalmist's confidence that Yahweh answers his prayer and grants the heritage of those who revere his name. Those who revere Yahweh's name are the community of the people of the covenant[3]. Ideally the people who are in covenant relationship with Yahweh, live in the proper attitude to him. So 'reverence for Yahweh' is used to characterize the ideal concept of Yahweh's people who should have a proper attitude to Yahweh.

c. Those who are faithful to Yahweh.

In some Psalms 'reverence for Yahweh' is only related to those who are faithful to Yahweh or the 'pious' of the community. It marks a growing division within the community of Yahweh's people between 'the faithful' and 'the faithless' (cf.Mal.3:16). This is clear from the following Psalms:

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1. Rogerson & McKay, Psalms 51-100, p.56; Anderson, The Book of Psalms, Vol.I, p.443; Dahood, Psalms II, 51-100, p.79.

2. Kirkpatrick, (ed.), The Book of Psalms, p.340.

3. Weiser, op.cit., p.444; cf. Eaton, Psalms, pp.157f.; Anderson, The Book of Psalms, Vol.I, p.449.

In Ps.25:12,14 Yahweh is depicted as the Teacher who instructs and leads יְהוָה אִישׁ יִרְאֵנּוּ (יִרְאֵי) in the 'right way' (דֶּרֶךְ יִבְחָר - v.12) and 'covenant' (בְּרִית - v.14)[1]. Here 'reverence for Yahweh' becomes the basis of Yahweh's instruction. Yahweh teaches man who reveres him the right way, i.e., the way which is approved by Yahweh. The consequence of walking in Yahweh's right way is prosperity (v.13). Yahweh's blessings appear as the result of the proper attitude to him. V.14 lays stress on the relationship between Yahweh and those who revere him. The word סוֹד (v.14a) has various meanings: council (Jer.6:11;15:17;23:18,22; Job 19:19), counsel (Prov.15:22;Ps.55:15), secret counsel (Am.3:7; Prov.11:13;20:19;25:9), intimacy (Ps.25:14;Prov.3:32;Job 29:4). Here (v.14a) סוֹד is used to indicate the intimate relationship[2] between Yahweh and those who revere him. In this intimate relationship Yahweh makes known his covenant (v.14b). Apparently, vv.12b and 14b are parallel. Both describe that Yahweh teaches (יָרָה) or makes known (הוֹדִיעַ, perfect Hiph'il יָדַע) his 'right way' (דֶּרֶךְ יִבְחָר) or 'covenant' (בְּרִית). Both point out that the proper attitude to Yahweh is the basis of Yahweh's teaching. The right way (v.12b) is the way which is in accord with the covenant (v.14b). The emphasis lies on the way of life which must be in accord with the covenant relationship with Yahweh. It does not point merely to moral conduct but refers to the manifes-

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1. Weiser, op.cit., p.241 suggests that the psalmist describes Yahweh as 'the Teacher and Leader of man, instructing him in moral knowledge and guiding him in the way of moral actions (vv. 12,14)'; cf. Kirkpatrick, (ed.), The Book of Psalms, pp.134f.; Anderson, The Book of Psalms, Vol.II, pp.210f.; Leupold, Exposition of the Psalms, p.225.

2. Cf. Anderson, The Book of Psalms, Vol.II, p.211, who understands 'counsel' as a parallel term of 'covenant'.

tation of the proper attitude to Yahweh in life (cf. Ps. 34:12). Thus, 'reverence for Yahweh' in Ps. 25:12,14 indicates the faithful of Yahweh who have a proper attitude to him which should be expressed in coping with life.

In a hymn to praise Yahweh (Ps. 33:1-22) 'reverence for Yahweh' (יִרְאַת) is mentioned (v.18). This psalm begins with a call to praise Yahweh (vv.1-3), followed by the descriptions of Yahweh's nature and his creative power performed in his word (vv. 4-9), and man's vain plans in contrast to those of Yahweh (vv.10-12). Yahweh is omniscient (vv.13-15), and human resources are not the important factors in human affairs (vv.16-17). The psalmist emphasizes that Yahweh's providential care is mainly given to those who revere him and hope in his steadfast love (vv.18-19). Vv.20-22 give an affirmation of faith and a brief petition.

Vv.18-19 indicate two important aspects of 'reverence for Yahweh'. On the one hand, those who revere Yahweh (יִרְאַת) are parallel to those who hope in Yahweh's steadfast love (חַסְדֶּךָ יְחַלּוּ - v.18). Yahweh's steadfast love is his faithfulness to his promises of blessings in the covenant relationship with his people (cf. Ps. 5:8). The psalmist sets a limit on the concept of 'reverence for Yahweh'. 'Reverence for Yahweh' does not point to the people of the covenant as a whole, but it refers to those who surely trust in Yahweh's steadfast love. In this sense 'reverence for Yahweh' characterizes those who have a proper attitude to Yahweh in the covenant relationship with him. Their proper attitude to Yahweh is expressed in their trust in him. On the other hand, 'reverence for Yahweh' is related to security and sufficiency (v.19). Yahweh protects their life (נַפְשָׁם) from

afflictions (מָוֶת ,'death', and רָעָב ,'famine'). It means that Yahweh is able to deliver and preserve those who revere him from any dangerous circumstances[1].

It becomes obvious that 'reverence for Yahweh' here is used to characterize those who are faithful to Yahweh. They are the pious of the community. Their security and sufficiency are based on their proper attitude to Yahweh.

The same idea is illustrated in Ps.111:5 in a hymn in praise of Yahweh's care for his people (vv.5-9). Some[2] have connected v.5 with the Exodus event, i.e., the bringing of manna in the wilderness during the Exodus. But in its present setting the verse is to be connected with the cultic tradition in which Yahweh's gracious acts are contemplated. Those who revere Yahweh (יְרֵאָיו) are the faithful to whom Yahweh remembers his covenant[3]. Here also the sufficiency (טֶרֶף נָתַן ,literally 'he provides food') is connected with the proper attitude to Yahweh (v.5a). So 'reverence for Yahweh' as the proper attitude to Yahweh is used to characterize the pious of the community of Yahweh's people (cf. Ps.147:11; Mal.3:16, 20). Their proper attitude to Yahweh brings

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1. Weiser, op.cit., p.294 mentions 'The godly one ..... knows himself safe in God's loving kindness; trusting in him he can look forward to the future without fear and even face its danger without being perturbed'; cf. Anderson, The Book of Psalms, Vol.I, pp.266f., who explains: 'the point is that God can deliver and preserve his faithful ones in any circumstances'. Cf. Eaton, Psalms, p.99; Rogerson & McKay, Psalms 1-50, p.151.

2. Delitzsch, Biblical Commentary on the Psalms, Vol.II, p.178; Kirkpatrick, (ed.), The Book of Psalms, pp.672f.; Leslie, op.cit., p.51; McCullough, op.cit., p.593; Kissane, The Book of Psalms, p.518; Eaton, Psalms, p.263; Anderson, The Book of Psalms, Vol.II, p.774; Rogerson & McKay, Psalms 101-150, p.70; Weiser, op.cit., p.700.

3. Kirkpatrick, (ed.), The Book of Psalms, p.673 thinks of the covenant with the patriarchs, while Weiser, op.cit., p.700 relates to the Sinaitic covenant. Cf. Briggs, A Critical and Exegetical..., Vol. II, p.383; Anderson, The Book of Psalms, Vol.II, p.774.

sufficiency.

In Ps.119:74,79 'reverence for Yahweh' is indicated in the context of praise for Yahweh's law. Ps.119 has been interpreted in various ways[1] so that commentators' opinions range from 'a hymn in praise of Yahweh's law' to 'a Wisdom poem'.[2] Becker believes that this psalm is 'der anthologische Psalm' in which 'reverence for Yahweh' illustrates 'die Frommen der Gemeinde' in a nomistic sense because the faithful of Yahweh mentioned here are 'die Beobachter des Gesetzes'. But it is not clear what the term 'torah' and its equivalents mentioned in this psalm mean. Probably they refer to 'all Divine revelation as the guide of life'[3].

Those who revere Yahweh (יְרֵאֶיךָ) will share in the salvation of the psalmist who is saved because of his trust in Yahweh's word (v.74), and those who revere Yahweh may return to the psalmist in order to know Yahweh's עֵדוֹתֶיךָ (v.79). Here 'reverence for Yahweh' refers to the faithful who will share in the psalmist's deliverance. It is possible to suggest that there is a word play on יְרֵאֶיךָ and יִרְאוּנִי (v.74a)[4]. The psalmist identifies himself as the one who trusts in Yahweh's word and he puts himself on a level with those who revere Yahweh (v.74). Since Yahweh's 'word' can be either 'his promise' or 'his

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1. Kirkpatrick,(ed.),The Book of Psalms,pp.700ff.;Eaton,Psalms, pp.273ff.;Rogerson & McKay,Psalms 101-150,pp.89ff.;Dahood,M., Psalms III,101-150,AB,New York,1970,pp.172ff.;Weiser,op.cit.,pp. 739ff.;Anderson,The Book of Psalms,Vol.II,pp.805ff.

2. Becker,op.cit.,p.153.

3. Anderson,The Book of Psalms,Vol.II,p.807;cf.Kirkpatrick,(ed.), The Book of Psalms,p.700.

4. Cf.Anderson,The Book of Psalms,Vol.II,p.828.

dynamic word'[1], it means that those who revere Yahweh are those who have a proper attitude to Yahweh manifested in their trust in Yahweh's care. The psalmist exhorts the faithful to follow his path in keeping Yahweh's guide of life (v.79)[2]. In this sense the proper attitude to Yahweh appears as the basis of the observance of Yahweh's guide of life.

Since 'reverence for Yahweh' has been put on a level with the torah (Ps.19:10) it bears a nomistic meaning. It points to the enjoyment of Yahweh's אשרי (Ps.112:1), faithfulness to the laws (Ps.119:63) and walking in Yahweh's ways (Ps.128:1). Nevertheless, the nomistic sense of 'reverence for Yahweh' should not be separated from the context of the covenant relationship with Yahweh. Consequently, 'reverence for Yahweh' must always be understood as the proper attitude to Yahweh in the relationship with him. In the nomistic sense this proper attitude is expressed in enjoyment in obeying Yahweh's laws.

It would seem to be clear that Psalms prove that the concept of 'reverence for Yahweh' has been well established in Israel. The concept has become an ideal way of life through which Israel can pursue the good life.

D. 'Reverence for Yahweh' in Chronicles and Nehemiah.

Since Chronicles and Nehemiah are closely related 'in thought,

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1. Ibid., pp.811f., 828.

2. Ibid., pp.828f.; Kirkpatrick, (ed.), The Book of Psalms, pp.716f.; Eaton, Psalms, p.276; Rogerson & McKay, Psalms 101-150, p.102.

language and theology'[1], it is appropriate to discuss their concept of 'reverence for Yahweh' in one section. Some passages in both II Chronicles (19:7,9; 26:5) and Nehemiah (1:11a; 5:9,15b; 7:2) will be discussed in this section.

In II Chr.19:4-11 'reverence for Yahweh' is mentioned in connection with Jehoshaphat's reform. Two different terms are used here: יהוה-פחד (v.7) and יהוה יראת (v.9). Both refer to 'reverence for Yahweh' in the same sense and they are related to Jehoshaphat's commands to the judges who have been appointed as the judges of the cities of Judah (vv.5-7) and the judges of the court of appeal in Jerusalem (vv.8-11). Apparently, Jehoshaphat's judicial reform is depicted as carrying out the judicial concept of Deuteronomy[2], since such a judicial administration is also found in Deut.16:18 and 17:8-13.

Becker[3] believes that both יהוה-פחד (v.7) and יראת יהוה (v.9) are ethical concepts. The former is the typical ethical concept of Chronicles, while the latter becomes an ethical concept because it is accompanied by אמונה and בלבב שלם so that יראת יהוה signifies 'Gewissenhaftigkeit'. This argument seems somewhat strained.

Jehoshaphat's commands to the judges of the cities (II Chr. 19:6-7) are related to their responsibility to Yahweh (אין

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1. Myers, J.M., II Chronicles, AB, New York, 1965, p. XX and his I Chronicles, AB, New York, 1965, pp. XVIIIff.; Coggins, R.J., The First and Second Books of the Chronicles, CBC, Cambridge, 1976, p.3; Williamson, H.G.M., Israel in the Books of Chronicles, Cambridge, 1977, p.5.

2. Elmslie, W.A.L., The Books of Chronicles, CB, Cambridge, 1916, pp. 247f.; Myers, II Chronicles, p.108; Coggins, op.cit., p.218.

3. Becker, op.cit., p.202.

יהוה כי לא לאדם אתם - v.6a).. The judges are regarded as Yahweh's representatives (cf.Ex.18:15f.;Deut.1:17) who have to account for their judgements to him.. Accordingly, in their jobs they have to act in accord with Yahweh's will,i.e.,no perversion of justice, no partiality and no taking bribes. Such a right judgement can only be expected from judges who have a proper attitude to Yahweh.. Thus, 'reverence for Yahweh' (יראת יהוה) indicates the proper attitude to Yahweh which should be practised in giving right judgement to the people. Right judgement as the manifestation of the proper attitude to Yahweh can be seen in the absence of perverted justice, partiality and bribes.

The meaning of v.9 is the same in relation to Jehoshaphat's order to the judges of the court of appeal in Jerusalem (vv.9-11). Here 'reverence for Yahweh' (יראת יהוה) is set alongside אמונה בתם and בלב שלם .. The word אמונה related to one's responsibility in office is used in II Kings 22:7;II Chr.19:9; 31:12;34:12.. This word points to one's faithfulness in carrying out his job.. While the combination of (בכל) בלב and בתם in various forms is used in I Kings 8:61;11:4 (= 15:3);15:14 (= II Chr.15:17);II Kings 20:3 (= Is.38:3);I Chr.12:39;28:9 (= 29:9); II Chr.16:19;19:9;25:2.. This combination illustrates a complete/ perfect heart.. So the judges of the court of appeal in Jerusalem should have 'reverence for Yahweh' accompanied by faithfulness and a perfect heart in carrying out their jobs.. The requirements are connected with their responsibility to Yahweh,i.e.,to prevent the people from being guilty before Yahweh (יהוה יאשם עליכם - v.10a) and to prevent the judges from being guilty (יאשם על עבדיו - v.10b) by giving wrong decisions.. Besides, the judges should

always remember that their wrong decisions in giving judgement will only bring Yahweh's wrath upon themselves and the people (וְהִיהּ־קֶצֶף עֲלֵיכֶם וְעַל אֲחֵיכֶם - v.10a).. Here also the judges are viewed as Yahweh's representatives who are responsible to Yahweh.. They are expected to keep themselves in a proper attitude to Yahweh so that the administration of justice is carried out in accord with Yahweh's will. In other words, יִרְאַת יְהוָה indicates the proper attitude to Yahweh expressed in faithfulness and a perfect heart when giving judgement..

II Chr.26:5 mentions 'reverence for Yahweh'(1) in the summary which gives observations on the reign of Uzziah (vv.1-5).. II Chr.26 deals with the reign of Uzziah.. After giving a short summary (vv.1-5) the narrator depicts Uzziah's military success (vv.6-8) and prosperity (vv.9-15).. But Uzziah's power makes him proud which leads to his downfall (vv.16-23).. This passage is similar to II Kings 14:21-15:7 (II Chr..26:1-5 // II Kings 14:21-15:4 and II Chr..26:16-23 // II Kings 15:5-7).. The summary of the reign of Uzziah in II Chr..26:1-5 corresponds with the Deuteronomic account in II Kings 14:21-15:4 , but with two differences mentioned in II Chr.26:5.. This verse does not mention Uzziah's failure to remove the high places in which the people still bring sacrifices (cf.II Kings 15:4), but it lays stress on Uzziah's loyalty to Yahweh as long as his religious mentor lives.. The differences have been used by some commentators to suggest that II Chr..26:5 is from the chronicler(2) ..

1.. Reading בִּירְאַת instead of בִּרְאַת .. Cf.Curtis,E.L.. & Madsen, A.A.,A Critical and Exegetical Commentary on the Books of Chronicles,ICC,Edinburgh,1910,p.449..

2.. Ibid..,p.447..

As far as 'reverence for Yahweh' is concerned, there are two important things which should be considered. Firstly, v.5a indicates that Zechariah becomes teacher (instructor) of 'reverence for Yahweh' (הַמֵּבִין בְּרָאוֹת הָאֱלֹהִים). He instructs Uzziah in 'reverence for Yahweh'. It is not clear who this Zechariah is (1). For our purpose it is sufficient to note that he instructs Uzziah in 'reverence for Yahweh'. The result of Zechariah's instruction is that Uzziah seeks Yahweh (וְהוּא דָּרַשׁ אֱלֹהִים - v.5a). דָּרַשׁ אֱלֹהִים is a technical term which means 'to consult Yahweh in oracle' or 'to seek Yahweh's will in oracle' (cf.Gen.25:22;Ex. 18:15;I Sam.9:9;I Kings 22:8;II Kings 3:11;8:8;22:13,18;I Chr. 15:13;21:30;II Chr.18:7;34:21;Pss.24:6;78:34;Jer.21:2;37:7;Ezek. 20:1,3) (2). So in governing the people Uzziah always seeks Yahweh's will. In this context 'reverence for Yahweh' becomes discipline or instruction to achieve obedience to Yahweh's will. Uzziah's obedience to Yahweh is the expression of his proper attitude to Yahweh. Secondly, 'reverence for Yahweh' is also connected with prosperity (וּבְיָמֵי דָרְשׁוֹ אֶת-יְהוָה הִצְלִיחוֹ הָאֱלֹהִים - v.5b), which is illustrated in vv.6-15. Apparently, it has become a dominant concept in the Old Testament that a proper attitude to Yahweh brings prosperity. Conversely, an improper attitude to Yahweh produces punishment and destruction (vv.16-23). Here, it is clear that the Chronicler follows the Deuteronomic concept of 'reverence for Yahweh' in which one's existence merely depends on his attitude to Yahweh (3). Any attitude to Yahweh will

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1. See, Curtis & Madsen, op.cit., p.448, and Coggins, op.cit., p.249.

2. Cf. Myers, II Chronicles, p.149.

3. See above, pp.199ff.

be followed by consequences.

In Neh.1:11a 'reverence for Yahweh' is mentioned in the description of Nehemiah's distress resulting from the news of the conditions of Jerusalem (Neh.1:1-11). The passage begins with the report on the conditions of Jerusalem (vv.1-3) which causes Nehemiah's distress (v.4) and he prays to Yahweh (vv.5-11). Nehemiah's prayer is very general and for the most part unrelated to the conditions of Jerusalem described in v.3. Only in the last phrase (הזה השׂכיל - v.11a) the prayer is slightly connected with its immediate purpose. Commentators[1] believe that this prayer is very much influenced by the Deuteronomic phraseology since the pronouns 'we' and 'our' are very prominent (cf. I Chr. 17:20; 29:13, 14-16; II Chr. 20:7, 11, 12; Ezek. 9:6ff.; Neh. 9:32ff.). It seems that the Deuteronomic language and ideas have a powerful influence upon the literature written in the post-exilic period.

However, the phrase חפצים ליראה את־שמך is not only connected with Nehemiah's prayer (עבדך תפלת) but also with the prayer of another of Yahweh's servants (עבדיך תפלת). Accordingly, the phrase חפצים ליראה את־שמך points to those who are eager and pleased to revere Yahweh's name. Since שם is identical with Yahweh's nature and attributes which signify Yahweh himself[2], the phrase refers to Yahweh's worshippers. They are Yahweh's servants who have a proper attitude to him.

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1. Myers, J.M., Ezra.Nehemiah, AB, New York, 1965, p.95; Coggins, R.J., The Books of Ezra and Nehemiah, CBC, Cambridge, 1976, p.71.

2. Ryle, H.E., The Books of Ezra and Nehemiah, CB, Cambridge, 1923, p.157; Bowman, R.A., 'The Book of Ezra and The Book of Nehemiah', IB, Vol.III, Nashville, 1953, p.670.

In Neh.5:9,15 'reverence for Yahweh' is found in the context of the financial problems within the Jewish community (Neh.5:1-19). The Jewish community are facing troubles (v.1) which cover the extreme need of food (v.2), mortgaging land and houses for food (v.3), selling children into slavery for paying taxes on fields and vineyards (vv.4-5). Vv.6-13 describe Nehemiah's protest and solution, which are followed by the description of Nehemiah's administration (vv.14-19).

In v.9 'reverence for Yahweh' (יראת אלהינו) is related to Nehemiah's reaction and protest against the oppression amongst the Hebrews (vv.6-11). Here 'reverence for Yahweh' becomes the starting-point of Nehemiah's protest which is also connected with the brotherhood of the Hebrews. That is clear from Nehemiah's rhetorical question in v.9b (הלא ביראת אלהינו ילכו מחרפת הגוים אויבינו). Nehemiah points to the expected concept that ביראת אלהינו ילכו becomes the people's prestige which makes them respected by other nations (their enemies). The phrase ביראת אלהינו ילכו characterizes the Hebrews' attitude to Yahweh in which they walk or behave in accord with Yahweh's will. Nehemiah appeals to them to express their proper attitude to Yahweh in their dealings with their brethren. The malpractice is contrary to the right attitude to Yahweh. The people should restore their own brothers (vv.12-13) and by so doing they show their 'reverence for Yahweh'. It is clear that 'reverence for Yahweh' in Neh.5:9 indicates the proper attitude to Yahweh manifested in dealings with others.

V.15b connects 'reverence for Yahweh' (יראת אלהים) with Nehemiah's administration. During the twelve years of his admi-

nistration Nehemiah does not lay an additional burden on the people's economy, and he pays the expenses of his administration himself (v.14). He does not act like the former governors who laid heavy burdens upon the people (v.15a). He has his own motive for his administration. His motive is his 'reverence for Yahweh' (יְהוָה אֶת־יִרְאַת ..... וָאֶעֱשֶׂה - v.15b)[1]. 'Reverence for Yahweh' becomes the basis of Nehemiah's administration in which Nehemiah shows the good features of his rule. He does not impose taxes upon the people. He even supports the poor from his own purse and contributes to the work on the wall. All of these are the manifestations of his proper attitude to Yahweh. In other words, 'reverence for Yahweh' in Neh.5:15b refers to the proper attitude to Yahweh expressed by the right deeds in governing people.

Neh.7:1-73a describes the reorganization of Jerusalem which covers the appointment and instruction of watchmen (vv.1-3), and the population of Jerusalem (vv.4-73a). 'Reverence for Yahweh' (יְהוָה יִרְאַת־אִישׁ) is related to the appointment of watchmen (v.2).

The identities of Hanani (חָנָנִי) and of Hananiah (חֲנַנְיָה) are disputed. Bowman[2] believes that those two names are identical. He argues that Hanani is the abbreviation of Hananiah. He points to Neh.1:2 in which Hanani is mentioned

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1. Cf. Ryle, op.cit., p.216, who suggests that the phrase means 'the recognition of the Divine presence in all things', while Brockington, L.H., (ed.), Ezra, Nehemiah and Esther, NCB, London, 1969, p.153 interprets the phrase as pointing to Nehemiah's 'true religious fervour'. But Batten, L.W., A Critical and Exegetical Commentary on the Books of Ezra and Nehemiah, ICC, Edinburgh, 1913, p.242 argues that it is 'merely synonymous' with 'religion' or 'law'.

2. Bowman, op.cit., p.724.

as one of Nehemiah's brothers, and to the title of the name (שר הבירה) given in Neh.7:2 which is parallel to שר העיר used in Judg.9:30; I Kings 22:26; II Kings 23:8 for the 'commander of the city'. So he renders: 'My brother Hanani, that is Hananiah'. Brockington (1) is of the same opinion, and suggests that 'Hananiah' is 'a slightly altered dittograph' of 'my brother Hanani'. So 'Hanani' is the abbreviated form of 'Hananiah'. But Myers (2) maintains that Hanani and Hananiah are different persons. He contends that Hanani is the commander of the city, while Hananiah is the commander of the citadel. It would seem that Bowman and Brockington are right in maintaining that Hanani and Hananiah refer to the same person. It is clear from the occupation mentioned in Neh.7:2. This verse only mentions one occupation for Hanani and Hananiah, i.e., שר הבירה על-ירושלם. It is impossible to suggest that there are two persons who have the same occupation in the same place and at the same time.

Hanani or Hananiah is illustrated as איש אשר ירא את האלהים (v.2b). On the basis of his proper attitude to Yahweh and his faithfulness, Hanani is suited to be appointed as the commander of the citadel of Jerusalem. Probably this argument is used by Nehemiah to reject a possible accusation that the appointment of Hanani is merely based on the family's relationship. However, it is clear that 'reverence for Yahweh' mentioned in Neh.7:2 indicates the proper attitude to Yahweh expressed in

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1. Brockington, op.cit., p.158; cf. Coggins, The Books of Ezra and Nehemiah, p.103, who says that Hanani and Hananiah are the 'variant forms of the name of one person'.

2. Myers, Ezra.Nehemiah, p.142.

carrying out his duty..

The preceding discussion has shown that 'reverence for Yahweh' is the proper attitude to Yahweh in the relationship with him.. Although we find the influence of Wisdom in some passages, there are other passages which confirm that the meaning of 'reverence for Yahweh' remains unchanged. It always points to the proper attitude to Yahweh which can also be used to characterize those who have a proper attitude to Yahweh.

'Reverence for Yahweh' as an ideal way of life has been clearly depicted in Gen.22:1-19.. It indicates that 'reverence for Yahweh' as a way of life has been established in the soil of Israel's religion.. 'Reverence for Yahweh' has become Israel's concept of life in her relationship with Yahweh.. Consequently, all Israel should pursue it in various ways.. 'Reverence for Yahweh' is the only way of life which brings prosperity, security and joyful life.

As a way of life, 'reverence for Yahweh' stands as the principle of Israel's activities. Since Israel's life in her relationship with Yahweh cannot be divided into the sacred (cultic aspect or worship) and the secular (ethical aspect or daily life), 'reverence for Yahweh' as the proper attitude to Yahweh cannot be divided into several concepts. 'Reverence for Yahweh' is the proper attitude to Yahweh grounded upon Israel's trust in Yahweh and her relationship with him.. 'Reverence for Yahweh' as the way of life appears in various expressions, i.e., in worship, in dealings with fellow men and in carrying out one's duty.. This way of life is clearly described in the Wisdom Literature which will be discussed in the following chapter.

Chapter V

'Reverence for Yahweh' as a way of life

Generally Wisdom (חָכְמָה) is regarded as a way of life since it refers to integration into the order of life. This order is believed to be God's order. If man acts in harmony with this order, he is correct, and prosperity follows. Conversely, if his conduct disturbs this order he is wrong, and followed by misfortune. The problem is how the relation between deed and consequence should be understood (1). von Rad (2) believes that deed carries its own consequence in itself, while Rankin (3) ascribes the results of human conduct to the retributive intervention of God. Rankin is right since in the Wisdom circles God is described as the agent in retribution (Prov.10:3,27,29; 14:27;15:8,25,29;16:3,5,7,20;18:10;19:17,23;20:22;22:12;Job 8:20;20:29). Consequently, if a man suffers, he must be a sinner; if he prospers, he is a righteous man. This is the doctrine of retribution which is strongly held in Proverbs, but it evokes protest in Job and Ecclesiastes.

In the Biblical Wisdom Literature 'reverence for Yahweh' appears as Wisdom, i.e., as a way of life, although Proverbs, Job and Ecclesiastes have different opinions about this way of life. In Proverbs 'reverence for Yahweh' is used in an opti-

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1. See, Emerton, 'Wisdom', pp. 216-221, who has discussed scholars' opinions of the doctrine of retribution.

2. von Rad, Wisdom in Israel, pp. 170-172.

3. Rankin, Israel's Wisdom Literature, pp. 69ff.

mistic sense. It affirms that this way of life produces a successful life. The Book of Job puts this way of life into question. On the one hand, Job's way of life which leads to happiness and prosperity is seen by the Satan as self-centred. This accusation challenges the accepted understanding of this way of life and brings Job into intense suffering. On the other hand, Job's suffering proves that the accepted way of life does not work properly. Although Job maintains his 'reverence for Yahweh', he suffers. Ecclesiastes even gives a more radical view. He rejects 'reverence for Yahweh' as the reliable way of life. He says that man should accept his life as given and try to find enjoyment in it. Ecclesiastes denies that 'reverence for Yahweh' is the proper way of life which brings happiness.

It would seem to be necessary to discuss briefly the place of 'reverence for Yahweh' in Wisdom. There are two main opinions on this issue. von Rad[1] believes that the theological exploration and evaluation of Wisdom belongs to post-exilic Judaism, but that the old Wisdom is to be understood as presupposing a religious attitude to the whole experience of life[2]. He maintains that the practical Wisdom 'starts from the unyielding presupposition that there is a hidden order in things and events' and that 'this order is kindly and

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1. von Rad, G., Old Testament Theology, Vol. I, E.Tr. by D.M.G. Stalker, of Theologie des Alten Testaments, I, Edinburgh-London, 1963, pp. 441ff.

2. Ibid., pp. 418ff., and his Wisdom in Israel, pp. 53ff.; cf. Ringgren, H., Word and Wisdom, Lund, 1947, p. 127, who says that 'the division into profane and religious wisdom ..... can hardly be carried out'; also Rylaarsdam, Revelation in Jewish Wisdom Literature, p. 72.

righteous'[1]. To Israel the world is 'a sustaining activity of Yahweh' so that 'the insights attained into the world surrounding her were in the last analysis orders apprehended by faith'[2]. The Israelites have a special relationship with Yahweh and Israel's sages as well as their pupils belong to this relationship. Accordingly, 'the starting point' of Israel's education is 'the knowledge of God, and of his revelation and commandments'[3]. In other words, Israel's Wisdom teaching 'only passes over into theology where the subject-matter contains some kind of pointer or reference to Yahweh, his activity, or what pleases and displeases him'[4].

McKane, on the other hand believes that 'old Wisdom' is 'primarily a disciplined empiricism engaged with the problems of government and administration'[5]. 'Old Wisdom' is the self-confident Wisdom of the royal counsellors, attacked by the prophets because it does not take into account Yahweh's sovereignty over events in history[6]. McKane's starting point is the story of the royal counsellor Ahithopel (II Sam.16:23), and the profane and calculating self-assurance of his successors in Isaiah's and Jeremiah's times that brings them into conflict with those prophets[7]. He also analyses the Wisdom sen-

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1. von Rad, Old Testament Theology, Vol.I, p.421.
2. Ibid., p.427.
3. Ibid., p.433.
4. Ibid., p.437.
5. McKane, W., Prophets and Wise Men, London, 1965, p.53.
6. Ibid., pp.65ff.
7. Ibid., pp.55ff.

tences of Proverbs 10:1-22:16;25-29 according to language and content, and he maintains that 'old Wisdom' has no religious presuppositions[1]. He finds that many of the proverbial sayings do not give any indication of the religious presuppositions, since they are 'concerned with the education of the individual for a successful and harmonious life'[2]. Only at 'the late pre-exilic period' the sages 'who stood in an international tradition of wisdom, were beginning to come to terms with Yahwism', so that 'wisdom had begun to make its bow to distinctively Israelite biblical traditions'[3].

It would seem that we have to draw a line of demarcation which marks a real difference between 'old Wisdom' and Wisdom with religious terms. Scott[4] shows that we should take into account the different viewpoints and objectives among the various contributors to the corpus of Wisdom sayings. One might guesss at the presuppositions of the Wisdom sayings but it does not solve the real problem. What we should do is to look at the content of what the sages actually say. Besides, we cannot ignore the fact that the terms חָכָם and חָכְמָה are used not only to denote 'religious Wisdom' but also to indicate technical skills (Ex.35:31-33; Is. 28:24-26; Jer.9:16; Job 38:36; 39:17) and even the craftiness of the wicked man (Job 5:12-13; 37:24;

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1. McKane, W., Proverbs. A New Approach, OTL, London, 1977, pp.11ff., 415ff.

2. Ibid., p.11.

3. Ibid., p.19.

4. Scott, R.B.Y., 'Wise and Foolish, Righteous and Wicked', Studies in the Religion of Ancient Israel, SVT, Vol.XXIII, Leiden, 1972, pp.150ff.

Prov.12:2,5; II Sam.13:3). Apparently 'old Wisdom' and 'religious Wisdom' represent 'two originally distinct types of education in Israel'[1], although one cannot say that Wisdom was at first primarily concerned with an intellectual activity.

In the Wisdom Literature the term 'reverence for Yahweh' has been used as a conventional term for way of life, which refers to man's proper attitude in his relationship with Yahweh[2]. This is clear from the description of Job's way of life (Job 1:1,8; 2:3) in which the term יהוה ויסר מרע also appears in a slightly different form in Prov.14:6b (יהוה מרע), in an extended form in Prov.14:27, and defectively in Prov.14:16. We will look closely at this issue in the following discussion.

A. 'Reverence for Yahweh' in Proverbs.

The Book of Proverbs describes 'reverence for Yahweh' as the traditional way of life recommended by the sages. This way of life is traditional since, on the one hand, it comes from the concept of reverence in the sense of general morality. The sages take the concept to meet their own need in their relationship with Yahweh[3]. On the other hand, 'reverence for Yahweh'

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1. Whybray, R.N., Wisdom in Proverbs, London, 1965, p.96.

2. Ibid., loc.cit., says that it refers to 'a standard of moral conduct known and accepted by men in general'.

3. Albright, W.F., 'Some Canaanite-Phoenician sources of Hebrew Wisdom', Wisdom in Israel and in the Ancient Near East, SVT, Vol. III, Leiden, 1955, p.13 mentions that the non-Israelites materials are 'saturated with Israelite theism and morality'.

as the way of life is connected with the traditional concept of reward and punishment which underlies Israel's relationship with Yahweh.

The present study accepts the view that the Book of Proverbs in its present form is the result of a long process of compilation in which we find 'an accumulation of variegated materials old and new', so that its content ranges from 'popular adages lacking any moral and religious content .... to a profound theological exploration of the relation of wisdom to the divine work of creation'(1). Although in some passages the Hebrew texts which mention 'reverence for Yahweh' are uncertain and awkward (Prov.8:13;15:33;14:26;16:6;19:23;22:4), it is still clear that 'reverence for Yahweh' is mentioned as the traditional way of life which brings happiness.

As the traditional way of life, 'reverence for Yahweh' is displayed by Proverbs in various ways. On the one hand, it is connected with Wisdom and knowledge (1:7,29;2:5;9:10) or with instruction of Wisdom (15:33). On the other hand, it is also related to life (19:23;14:27;10:27), prosperity and security (22:4;14:26). Since it brings happy life it must be contrasted with evil (16:6;8:3;3:7), sinners (23:17), disobedience (24:21), trouble (15:16), charm and beauty (31:30) which only lead to unhappy life.

1. 'Reverence for Yahweh' and Wisdom.

The relation between 'reverence for Yahweh' and Wisdom (חָכְמָה) reflects a religious view of life in which man acknow-

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1. Scott,'Wise and Foolish,Righteous and Wicked',pp.146f.

ledges his creaturehood. Man's whole life, including his rational abilities with which he can pursue Wisdom, is regarded as a divine gift. Accordingly his success in seeking for Wisdom depends on his relationship with Yahweh (10:27;14:26f.; 15:16,33;16:6;19:23).

Wisdom (חָכְמָה) is closely related to knowledge (דַּעַת) because Wisdom is knowledge of the ways and methods which lead to well-being, success and happiness in human life. Both Wisdom and knowledge do not only deal with practical skill but comprise the human impulse to think and to know about life and its meaning[1]. In this sense Wisdom and/or knowledge is connected with 'reverence for Yahweh'.

There are some statements to be considered in which the nexus of 'reverence for Yahweh' and Wisdom/knowledge is mentioned:

Ps.111:10 – תְּחִלַּת חָכְמָה יִרְאַת יְהוָה

Prov.1:7 – יִרְאַת יְהוָה רֵאשִׁית דָּעַת (cf.Prov.9:10)

Job 28:28 – יִרְאַת אֲדֹנָי הִיא חָכְמָה

Prov.15:33a – יִרְאַת יְהוָה מוּסַר חָכְמָה

Generally the word רֵאשִׁית is understood in the sense of 'beginning'[2], 'foundation', or 'head'[3], but Blocher

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1. Cf. Ringgren, Word and Wisdom, p.127.

2. Weiser, op.cit., pp.698,701; McKane, Proverbs, pp.211,264; McCullough, op.cit., p.595; Anderson, A.A., The Book of Psalms, Vol. II, NCB, London, 1972, p.775; Rogerson & McKay, Psalms 101-150, p.69; Dahood, Psalms III, 101-150, pp.121,125; Delitzsch, Biblical Commentary on the Psalms, Vol.III, pp.176,179; Kirkpatrick, (ed.), The Book of Psalms, p.674; Toy, C.H., A Critical and Exegetical Commentary on the Book of Proverbs, ICC, Edinburgh, 1899, p.11; Briggs, op. cit., Vol.II, p.384; Leupold, Exposition of the Psalms, pp.782f.

3. Blocher, op.cit., pp.12ff.; cf. Scott, R.B.Y., Proverbs, Ecclesiastes, AB, New York, 1965, p.33.

renders 'principle'. He argues that in Job 28:28 'reverence for Yahweh' is the synonym of Wisdom and that Wisdom is never divided into 'parts', so that רֵאשִׁית should be understood as 'principle'.

It would seem that 'reverence for Yahweh' is not only the first step or the starting-point of Wisdom but it should stand as the persistent attitude of Wisdom so that it becomes the indispensable factor in seeking for Wisdom. The above passages apparently indicate the development of the relationship between 'reverence for Yahweh' and Wisdom/knowledge. The first stage of this development is that 'reverence for Yahweh' is regarded as the instruction of Wisdom (Prov.15:33a). Wisdom is not to be achieved by the educational discipline of the sages but it is set under a new discipline, i.e., 'reverence for Yahweh'. McKane is right in saying that Prov.15:33 indicates 'a facet of the reinterpretation of old wisdom'[1]. The religious emphasis on Wisdom becomes stronger in Ps.111:10 (Prov.1:7;9:10) so that 'reverence for Yahweh' stands as the 'principle' of Wisdom. It marks the second stage of the development. Finally, 'reverence for Yahweh' is put on a level with Wisdom (Job 28:28). As Wisdom it is parallel with the knowledge of God (Prov.2:5). Here the aspect of relationship with Yahweh is clearly indicated. Wisdom is to be understood in the sense of submission to Yahweh[2]. Yahweh is the source of Wisdom, knowledge and understanding (Prov.2:6). Prov.2:5-6 points to Yahweh as the

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1. McKane, Proverbs, p.487.

2. Ibid., p.281.

authority of Wisdom.

Since 'reverence for Yahweh' is regarded as Wisdom, the sages declare it as the reliable way of life guaranteed by Yahweh himself[1]. The sages claim that the success of the way of life does not depend on the competence of the sages but on the relationship with Yahweh.

2. 'Reverence for Yahweh' and life.

The Book of Proverbs has an optimistic view of the traditional way of life. It declares 'reverence for Yahweh' as the reliable way of life, and assures us that 'reverence for Yahweh' determines man's happiness because the world is governed by Yahweh on the basis of the doctrine of reward and punishment. The concept of reward and punishment is based on Yahweh's sovereignty. Yahweh's purposes and character are consistent and dependable as they have been revealed in history. Those who obey Yahweh will be rewarded in this life, and conversely all disobedience will be punished.

The sages emphasize the doctrine of reward (1:33;3:1f.; 10:3,6,24,27-30), although they are individualistic in their emphasis. Each man should find Yahweh's way for himself because each man is individually responsible for his deeds. The sages frequently mention all desirable rewards which they sum up in the term 'life' (10:16f.;11:4,30;15:24;16:22). The obedient will possess the land in wealth (10:4,30) and will dwell secure (1:33).

In some passages 'reverence for Yahweh' is connected

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1. Cf. Snaith, N.H., The Book of Job, SBTs, 11, London, 1968, p.69.

with life. The boldest statement is found in 14:27 which apparently appears as the variant of 13:14[1]. Both 14:27 and 13:14 are nearly identical, except that the former uses יראת יהוה instead of תורת חכם used by the latter. LXX has προσταγμα κυριου (= יראת יהוה) for MT יראת יהוה (14:27a) which means that LXX regards Yahweh's torah as the substitution of the instruction of the Wise. Similarly McKane also believes that יראת יהוה in 14:27a is 'the reinterpretation' of 'the tōrā of the wisdom teacher'[2].

It would seem that Prov.14:27 and 13:14 reflect two different presuppositions regarding 'fountain of life' (מקור חיים). Prov.13:14 declares that Wisdom as 'fountain of life' is to be found in the prudential norm of the Wise. It lays stress on the ability of the sages. There is no explicit religious reference in this verse. By contrast Prov.14:27 mentions that 'fountain of life' has to be connected with 'reverence for Yahweh'. It illustrates the different point of view in which Wisdom as the way of life has to take into account the relationship with Yahweh. It also appears as the new interpretation of the so-called 'old Wisdom' emphasizing the special relationship with Yahweh as the source of happy life. This is also clear from the use of the term מקור חיים in Prov.16:22a and 10:11a. The former mentions that 'good sense' (שכל) is מקור חיים to 'its possessors' (בעליו), while the latter says that 'the speech of the righteous' (פי צדיק)

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1. Cf.Toy, op.cit., p.298; McKane, Proverbs, p.474; Scott, 'Wise and Foolish,...', pp.163f.

2. McKane, Proverbs, p.474.

is יראת יהוה . These two verses do not explicitly mention the relationship with Yahweh.

Apparently the idea of יראת יהוה in Proverbs is similar to that of עץ חיים (Prov.11:30;13:12;15:4;3:18;; cf. עץ חיים in Ezek.47:12 which gets water from the sanctuary). Toy (1) believes that עץ חיים in Proverbs is 'a figurative expression (probably a common place of the poetical vocabulary), equivalent (as appears from 11:30;13:12;15:4) to source of long life and peace'. But Proverbs uses the word חיים in a physical sense so that it means 'health' rather than 'life' in the sense of the existence beyond the grave. This is also clear from Prov.3:18 in which עץ חיים is parallel with שלום , 'wellbeing'.

Thus, יראת יהוה is used to mention a healthy-happy life. In connection with 'reverence for Yahweh' mentioned in Prov. 14:27 , יראת יהוה is viewed as the objective of the way of life. The sages claim that the traditional way of life brings a healthy-happy life and becomes a safeguard against the snares of death.

The nexus of 'reverence for Yahweh' and life is also indicated in Prov.19:23. In this verse the relation between the first and the second parts of the verse is obscure, since the subject ('he') mentioned in the second part of the verse has no antecedent. Toy reads v.23b שבע ילין בל יפקד רע (2)

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1. Toy, op.cit., pp.69f. Similarly, Gemser, B., Sprüche Salomos, Tübingen, 1937, p.22, says: 'Ursprünglich mit realistisch-magischen Gedanken verbunden, ist er in Prv wohl nur bildlich zu verstehen'.

2. Toy, op.cit., p.382.

and renders v.23 :

> The fear of Yahweh leads to life,
> 'Who hopes in him' will be unvisited by harm. (1)

The Hebrew text does not give a clear meaning. Probably the sage intends to explain that 'reverence for Yahweh' as the way of life is reliable because it is grounded upon the doctrine of reward. There is a guarantee for this way of life so that he who lives in accord with it has a right to be satisfied (שָׂבַע) and will not be visited by evil (v.23b). In this sense 'life' (חַיִּים - v.23a) points to a healthy and secure life.

'Long life' resulting from 'reverence for Yahweh' is mentioned in Prov.10:27. This verse describes 'reverence for Yahweh' as the antithesis of wickedness. Fritzsch (2) suggests that Proverbs accepts the doctrine of reward and punishment, while McKane (3) refers to the guarantee resulting from 'reverence for Yahweh'. Antithetically 'short life' is the result of wickedness. Such a concept undoubtedly based on the doctrine of reward and punishment. Like 19:23, here in 10:27 the sage declares that the world is justly governed by Yahweh on the basis of the doctrine of retribution. Indirectly the sage urges man to live in accord with the traditional way of life since it is the only way of life which brings longevity.

The sage's concept of life or long life implies the se-

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1. Ibid., p.379; cf. McKane, Proverbs, p.241, who renders v.23b : 'and one passes the night replete, unvisited by evil'.

2. Fritzsch, C.T., 'The Book of Proverbs', IB, Vol.III, Nashville, 1953, p.845; cf. Toy, op.cit., p.216.

3. McKane, Proverbs, p.425.

curity of the whole family. This is clear from Prov.14:26. This verse reflects the belief that Yahweh protects the pious man and his family. Based on this belief the sage broadens the individualistic concept of life and happiness. One does not only reap the result of his deeds, but he also inherits the fruits of his father's deeds[1]. 'Reverence for Yahweh' protects the whole family. The sage does not fail to pay attention to the family's security which becomes crucial for the father as the head of the family. Undoubtedly the sage's concept of the way of life becomes more attractive, especially for people who live in an extended family.

Related to life and security is social status. This aspect is illustrated in Prov.22:4. This verse mentions 'reverence for Yahweh' together with 'humility' without indicating the relation of both. Generally ו is inserted before יראת[2]. The word 'humility' (ענוה) appears in Prov.18:12 without any connection with 'reverence for Yahweh'. Prov.18:12b even uses the same phrase as Prov.15:33a, although Prov.15:33a mentions the relation between 'reverence for Yahweh' and Wisdom. This suggests that there are two kinds of 'humility', i.e., religious and non-religious. Prov.18:12 refers to the non-religious humility based on the intellectual Wisdom, while Prov. 15:33 and 22:4 intend to put humility in the religious sense. Humility, mentioned in Prov.15:33 and 22:4, is not man's

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1. Toy, op.cit., p.298; cf.Fritzsch, op.cit., p.866; McKane, Proverbs, p.474.

2. Toy, op.cit., p.420; Fritzsch, op.cit., p.906; Scott, Proverbs. Ecclesiastes, p.127; McKane, Proverbs, p.244.

intellectual humility but a humble submission to Yahweh[1]. Here humility is the outcome of 'reverence for Yahweh'. The sage gives a social perspective of the traditional way of life. This way of life has a good implication in social life. The society gets advantages of that way of life, so they appreciate those who have it. In other words, the traditional way of life produces a respected status in society. It does not only bring a happy and secure life, but also good reputation and influence.

Although the sages strongly emphasize the prosperous condition of those who live in accord with the traditional way of life, they are aware of the reality of life in the world. They do not say that life is miserable or that the doctrine of retribution sometimes does not work. They rather point to the quality of life in which happiness can be exercised. So they can say in Prov.15:16 that happiness resulting from the traditional way of life does not always mean wealth.

Prov.15:16 is similar to Prov.15:17 and 16:8 in which two different situations of life are compared to each other by using the expression טוֹב מִן „'better'. Only in 15:16 the comparison is connected with 'reverence for Yahweh'. Apparently these comparisons are based on two different presuppositions, i.e., with and without mentioning the relationship with Yahweh. However, in Prov.15:16 the quality of life resulting from the traditional way of life is regarded as the most important thing in human life. It does not mean that 'spiritual wealth is su-

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1. McKane, Proverbs, p.570.

perior to material wealth'[1] or that there is 'a tendency to equate poverty and piety .... wealth and impiety'[2], but it states that any small amount or even poverty, if it is gladly accepted as Yahweh's gift, will make man happy. The happy life is not always to be connected with prosperity, but with the submissive attitude to Yahweh. One should be happy with any gift from Yahweh. Moreover, Prov.15:16 warns against the unjust practices in pursuing riches.

3. 'Reverence for Yahweh' is the antithesis of evil.

In some passages 'reverence for Yahweh' is contrasted with evil (3:7;8:13;16:6) or with being 'wise in one's own eyes' (3:7). Besides, being 'wise in one's own eyes' is regarded as evil because it is the reliance on one's own intellectual scrutiny (3:7). 'Reverence for Yahweh' is neither intellectual self-reliance nor rational scrutiny, but the submissive attitude to Yahweh. As the traditional way of life it refers to a model of life which is set under Yahweh's will and authority as the supreme standard of life.

Since the traditional way of life relies completely on Yahweh's sovereignty, it rejects any form of man's self-reliance. Both 'evil' and being 'wise in one's own eyes' are the antithesis of the traditional way of life. Consequently, the traditional way of life should be accompanied by 'avoiding evil' (Prov.3:7;14:16;16:6;cf.Job 1:1,8;3:2;28:28) or by 'hatred of evil' (Prov.8:13). In a similar way the traditional

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1. Fritzsch, op.cit., p.869.

2. McKane, Proverbs, p.487.

way of life is contrasted with the sinners' way of life (Prov. 23:17) and with the wicked (Prov.10:.27).. The sage believes that the advantages of sin and wickedness are illusory since there is no firm hope in them.. The advantages may seem real but in the long run they only lead to unhappiness.

The antithesis made by the sage has a double function. On the one hand, it points to the character of the traditional way of life. It is different from the common way of life which merely brings a temporary satisfaction or an illusory happiness. The traditional way of life is unshakable. It is not foreshortened by disaster or retribution since it is based on the divine guarantee.. On the other hand, the antithesis shows two types of way of life which can be chosen by man. Each type of way of life has its own consequence , and man can only take one of them. There is no compromise.. The antithesis represents a hard-line point of view in which there is only either life or death.

The antithesis is brought further in a wider context by making a special reference to the royal authority. This is indicated by Prov..24:.21f.. V..21b is difficult and disputed (1). LXX has καὶ μηθετέρῳ αὐτῶν ἀπειθήσῃς , 'do not disobey either of them', for MT וְעִם־שֹׁנִים אַל־תִּתְגָּלָע , 'do not associate with those who change'. The Hebrew text does not give a clear sense concerning the relation between v..21a and v..21b, or between v..21b and v..22.. V..21b does not speak

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1.. Toy, op.cit., pp..449ff..; Scott, Proverbs.Ecclesiastes, p..146;; Whybray, R.N .., The Book of Proverbs, CBC, Cambrdge, 1972, pp..131, 141; McKane, Proverbs, pp..249, 406.

of Yahweh and the king, but of a group of men[1] who intend to take over the administration by undermining the regime. It explains that to be involved in a plot against the government is dangerous.

V.21 describes the antithesis between 'reverence' and 'involvement in a plot against the government'. To be involved in the plot is dangerous for one's career, and can even destroy one's life. The successful life prescribed by the sage is that one should have a proper attitude to Yahweh and his representative (the king). Such a way of life is applicable either to the ordinary citizen or to the government official. The sage lays stress on loyalty to authority so that any kind of 'coup' is intolerable.

The last thing to be mentioned is the antithesis between 'reverence for Yahweh' and 'charm and beauty' (Prov.31:30). Some commentators[2] suggest that the phrase יהוה־יראת אשה has been added later. LXX has both γυνὴ γὰρ συνετὴ ('woman of intelligence') and φόβον δὲ κυρίου ;and probably יראת אשה or יבונן אשה should be read. The absence of religious terms in the context (Prov.31:10-31) supports this. The woman is described as the 'capable wife' (חיל־אשת - v.10a) and the term טרוף־ביתה (v.26b) indicates her expertise in controlling her domestic life. Probably a pious sage or an editor added the phrase יהוה־יראת אשה

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1. McKane, Proverbs, p.406 suggests that they are noblemen.

2. Toy, op.cit., p.549; Scott, Proverbs.Ecclesiastes, pp.186f.; cf. McKane, Proverbs, p.670.

to describe the ideal wife in a religious sense. However, the antithesis in v.30 makes a sharp contrast between 'good looks' and 'character'. This antithesis is similar to that of Prov. 23:17 and 10:27. Good looks cannot be used as the basis of a happy marriage.

By referring to capability and character as the solid basis of the happy marriage, the sage shows a good balance of responsibility in family life. The happy family is not merely the responsibility of the husband as the head of the family (14:27) but also the responsibility of the wife (31:10-31). The ideal concept of the happy family is that both the husband and wife live in accord to the traditional way of life. The wife is not to be praised because of her husband's status and achievement, but she has her own merit to be honoured. Here the description of the capable wife also shows that the traditional way of life brings honour and respectful status.

B. 'Reverence for Yahweh' in Job.

The Book of Job reflects the view that man's existence depends on his attitude to Yahweh. Each man should be rewarded or punished according to his merits. Man's fate is in his hand since what he gets depends on what he does. Job's friends hold the strict equation between deeds and their reward/punishment. They believe that virtue brings good fortune and sin produces misfortune. This belief is the basis of all their arguments intended to demonstrate to Job that he is guilty and must be converted. If Job were innocent, he would have nothing to fear (4:7). Eliphaz is only applying to Job the well-known princi-

ple which is also mentioned in Prov.13:6a that 'righteousness (תֻּמָּה) guards him whose way is upright (דֶּרֶךְ־תָּם)'. But Job cannot understand why he has to suffer. He has no well thought out doctrine of his own with which to counter the traditional teaching. In his agony he only knows that the traditional doctrine of retribution is false. Therefore he is driven to deny the righteousness of Yahweh.

The Book of Job does not change the meaning of 'reverence for Yahweh' as the proper attitude to Yahweh in the relationship with him. On the one hand, it describes 'reverence for Yahweh' as man's orderly way of life. Man tends to set Yahweh in man's world pattern in which Yahweh is thought to act according to man's intellectual pattern. This pattern of life leaves no space for Yahweh's freedom and makes 'reverence for Yahweh' a matter of self-interested bargaining, i.e., to buy happiness by a proper attitude to Yahweh. This is traditional way of life. On the other hand, there is a sharp critique of 'reverence for Yahweh' as the traditional way of life. The critique appears in a cynical question launched by Satan (1:9). Satan is familiar with the traditional way of life. He is convinced that the equation between the traditional way of life and happiness is so deeply anchored in the mind of Yahweh's believers that a change of attitude is to be expected if the traditional way of life does not bring happiness. This is Satan's challenge to the traditional way of life.

We will focus our attention on these two problems in the following discussion:

1. 'Reverence for Yahweh' as the traditional way of life.

Like Proverbs, the Book of Job illustrates 'reverence for Yahweh' as the traditional way of life. Here also, 'reverence for Yahweh' is the basis of man's security, prosperity and hope. Besides, Job 29:3-6 explains Job's special relationship with Yahweh. The passage characterizes this relationship by using the term סוד אלוה, 'the intimate circle of Eloah' (v.4b), which describes the nature of Job's existence. Job's existence (אהלי, 'my tent', v.4b)(1) is in this close relationship with Yahweh, so that he is secure (חשך כי אין אוזי - v.3b) and prosperous (vv.5f.). So Job's 'reverence for Yahweh' is to be understood in the context of relationship with Yahweh.

As the traditional way of life, 'reverence for Yahweh' is displayed as Job's way of life and the way of life prescribed by the orthodox thinker (Eliphaz). The description of Job's way of life is found in Job 1-2, while Eliphaz's opinion on the traditional way of life is mentioned in some passages of the dialogue (4:6;15:4;22:4). In fact Job shares the same view as Eliphaz (6:14).

Job's way of life is indicated by Job 1:1b (איש היה בארץ עוץ שמו איוב), followed by the description of his family, wealth and fame (vv.2-3) and the illustration of the manifestation of his proper attitude to Yahweh (vv.4-5). Job's way of life mentioned in 1:1b is confirmed by Yahweh

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1. Fohrer, G., Das Buch Hiob, Gütersloh, 1963, p.405, says: 'In ihr beschützte Gott sein "Zelt", d.h. sein Dasein ....'. Similarly Dhorme, E., A Commentary on the Book of Job, E.Tr. by H.Knight, of Le Livre de Job, London, 1967, p.417, believes that 'tent' is 'a comprehensive term including place of residence and family'.

himself (1:8;2:3)[1]. The phrase defining Job's way of life apparently comes from Wisdom phraseology since the first part of that combination (תם וישר) also appears in Prov.2:21; 28:10;29:10 (cf. Prov.2:7;I Kings 9:4) while the second part (סור מרע ויראי אלהים) is found in Prov.3:7;16:6;Job 28:28. The term תם וישר describes Job's moral perfection (cf. Pss. 25:21;37:37) or indicates his completeness and straightness in moral affairs[2].

Here יראי אלהים indicates the proper attitude to Yahweh which is consequently followed by avoiding evil (סור מרע). The proper attitude becomes the basis of the complete rejection of the opportunities for evil which life might offer. This emerges as the result of Job's right relationship with Yahweh. Nevertheless Job's 'reverence for Yahweh' is not identical with morality. His moral perfection is not the only expression of his 'reverence for Yahweh'. This is clear from Job 1:5 in which Job's 'reverence for Yahweh' is expressed by his carefulness to maintain the proper relationship of his family with Yahweh. He is careful to counteract the possible unintentional sins of his sons and daughters. He shows himself as the responsible father who always tries to keep the proper relationship of his family with Yahweh[3].

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1. Fohrer, op.cit., p.73 explains that Yahweh's confirmations (twice) indicate 'eine Verhaltensweise, die Hiob ständig und immer wieder erweisen hat, wie das frequentative Perfekt ausdrückt'.

2. Driver, S.R.& Gray, G.B., A Critical and Exegetical Commentary on the Book of Job, ICC, Edinburgh, 1921, pp.3f.; Davidson, A.B. & Lanchester, H.C.O., The Book of Job, CB, Cambridge, 1926, p.3; Dhorme, op.cit., p.2; Rowley, H.H., (ed.), Job, CenB, London, 1970, p.29; Pope, M.H., Job, AB, New York, 1973, p.6.

3. Fohrer, op.cit., p.77.

Job 1:1-5 illustrates 'reverence for Yahweh' as the traditional way of life. Job who lives in accord with the traditional way of life is prosperous and happy. The basis of this traditional way of life is the doctrine of retribution. Consequently, suffering is to be related to sin or guilt. Such an opinion is repeatedly voiced by Eliphaz in his dialogue with Job (4:6;15:4;22:4).

As an orthodox thinker Eliphaz holds the dogma of divine justice (Job 4:1-11). He recalls Job's past integrity in dealings with his fellowmen (vv.3-5), and exhorts Job to be confident in his 'reverence for Yahweh' (יִרְאָתֶךָ - v.6a). Eliphaz does not doubt Job's proper attitude to Yahweh which had been maintained in the past. He believes that Job's 'reverence for Yahweh' still becomes his confidence (v.6a) and that Job's integrity is his hope (v.6b). Then he refers to the harvest of trouble of those who 'plough iniquity and sow trouble' (vv.7-11). His question in v.7 (אֵי זָכוּר אָבַד וְאֵי נִקְחָדוּ יְשָׁרִים) doubts that Job is innocent. Eliphaz cannot accept the suffering of the innocent since it is contrary to the dogma of divine justice. He believes that Job has erred (1). Here, it is clear that Eliphaz holds the traditional view that 'reverence for Yahweh' as the traditional way of life always brings prosperity and security.

Eliphaz repeats his opinion in Job 15:2-6. This passage is a part of Eliphaz's answer to Job's accusation that his friends speak falsely for Yahweh (13:7-8). Eliphaz points to

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1. Rowley,(ed.),op.cit.,p.51.

Job's self-incrimination (15:2-6), self-delusion (15:7-11) and self-assertion (15:12-16). His accusation is that what has been said by Job indicates Job's improper attitude to Yahweh (15:2-6). He says that Job's behaviour annuls his 'reverence for Yahweh'[1] and restrains meditation before Yahweh (15:4). Eliphaz remains quite satisfied with his traditional explanation that suffering must be connected with sin, so that he forces Job to accept the traditional interpretation of suffering. But Job rejects such an interpretation because he feels innocent.

Job, who suffers physically and mentally, prefers to die because he believes that death is the end of man[2]. His curse in Job 3 is asking for 'a return to cosmic non-existence'[3]. He always speaks of death as the limit of human life (7:9-10; 10:18-22; 14:13; 16:22; 17:1, 13-16; 23:3). He finds himself to be condemned to a painful and meaningless life since there is no ostensible reason for his suffering and no apparent answer to his need. Neither Job himself nor his friends can understand his situation because they are bound by the traditional concepts of retribution and divine justice.

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1. Fohrer, op.cit., p.267 says that Eliphaz accuses Job of destroying his religion. This opinion is also held by Driver & Gray, op.cit., pp.132f.; Davidson & Lanchester, op.cit., p.129; Nowell-Rostron, S., The Challenge of Calamity, London, 1939, p.98; Terrien, S., 'The Book of Job', IB, Vol.V, Nashville, 1953, p.1016; Dhorme, op.cit., p.209; Rowley, (ed.), op.cit., p.133; Pope, op.cit., p.114.

2. Fohrer, op.cit., p.256. He believes that 'Der Tod ist die absolute Grenze der menschlichen Existenz'.

3. Cox, D., The Triumph of Impotence, AnGre, Vol.212, Rome, 1978, p.49.

In that situation Eliphaz accuses Job of breaking, or violating, (תָּפֵר, impf.hiph'il of פָּרַר, 'to break', 'to violate'), 'reverence for Yahweh' (יִרְאָה - 15:4). תָּפֵר (hiph'il) is used to indicate the violations of בְּרִית (Lev.26:44; Judg.2:1; Jer.14:21; Zech.11:10), of מִצְוָה (Num.15:31; Ezr.9:14), or of תּוֹרָה (Ps.119:126). Eliphaz uses this strong term to assert that Job violates the traditional way of life by showing impatient behaviour in his suffering. This behaviour restrains (תִּגְרַע, impf.qal of גָּרַע, 'to restrain', 'to withdraw') meditation (שִׂיחָה) before Yahweh. Eliphaz has assumed that he can explain intellectually according to the tradition he holds, but he fails to understand the nature of Job's suffering. Even Job himself cannot understand why he has to suffer (1). Eliphaz maintains the orthodox point of view that the traditional way of life is reliable. So we find here the conflict between the orthodox interpretation of the traditional way of life and Job's personal experience.

Again in Job 22 Eliphaz repeats his accusation against Job. He claims that the usefulness of the traditional way of life cannot be asigned to Yahweh, but only to man, who profits by his good deeds (vv.2-3). If man gets advantages from his way of life, he must be punished if he commits evil; whence the need for divine judgement (vv.4-5). He enumerates the crimes which Job might have commited (vv.6-9; cf.Ex.22:25f.;

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1. Tsevat, M., 'The Meaning of the Book of Job', HUCA, Vol.XXXVII, 1966, pp.104f., believes that there are two aspects of justice, i.e., societal and extrasocietal. He argues that both Job and his friends err because they permit the societal aspect to encroach on the extrasocietal aspect.

Deut.24:17;Is.58:7;Ezek.18:7) and applies to Job the theories sketched in the previous speech about the fate of the wicked (vv.10-11;cf.18:5-6,8-11;20:28;21:17). He attacks Job's theory with regard to Yahweh's lack of concern about human affairs (vv.12-16;cf.21;Ps.73:11;Is.29:15). Nevertheless, he exhorts Job not to follow the path of the wicked because they repudiate Yahweh's activity in the world (v.17) and forget the benefits from Yahweh (v.18). The punishment of the wicked are the triumph of divine righteousness, and the righteous man cannot but applaud them (vv.19-20). He repeats his call to return to Yahweh by humble conversion (vv.21-23), who will restore prosperity and happiness (vv.24-28) because Yahweh loves those who humble and cleanse themselves (vv.29-30).

In his question (Job 22:4) Eliphaz strongly maintains that Yahweh reproaches Job not because of Job's way of life (יִרְאָתְךָ - v.4a)[1]. Rhetorically Eliphaz intends to say that if Job suffers he must be guilty. In other words, Eliphaz contends that the traditional way of life cannot produce suffering. He completely rejects any innocent suffering. As in 4:6 and 15:4, here in 22:4 Eliphaz remains faithful to the traditional doctrine of retribution. He maintains the reliability of the traditional way of life.

Although Job makes a strong protest against the orthodox interpretation of suffering, he does not reject the traditional way of life completely. He uses the term יִרְאַת שַׁדַּי (6:14b) to indicate the traditional way of life. Some

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1. Dhorme, op.cit., p.327 mentions that the reproach is 'certainly not because of Job's piety'. Similarly Fohrer, op.cit., p.355, who says that Eliphaz's question emphasizes 'dass der Grund für Hiobs Leiden bestimmt nicht in seiner Frömmigkeit zu suchen ist'.

commentators[1] have understood the word סגי as derived from סוג, 'to melt', 'to dissolve', 'to faint'. They interpret verse 14b as referring to Job's attitude, in which he forsakes יראת שדי. Others[2] point to the Syriac and the Vulgate, which have read, instead of סגי, either שגי, יגי or סגגי ('to refuse' or 'to withhold'). According to this opinion, Job is sharply indicting Eliphaz for a grave lack of friendship.

It would seem that Job 6:1-20 is a soliloquy which depicts the weight of anguish (vv.1-7), the boon of death (vv.8-13) and the failure of friendship (vv.14-20). Verse 14 becomes a part of Job's indirect answer to his friend. This verse describes the improper attitude of his friend. Since Job still remains innocent (42:7-8) it is unlikely to accuse Job of forsaking יראת שדי. Job reproaches his friend for a lack of sympathy (vv.15-20).

It is worth noticing that יראת שדי is parallel with חסד, 'mercy', 'kindness', 'compassion'. Job accuses his friend of not showing compassion. Job regards his friend as failing to understand his situation because his friend holds the orthodox doctrine that suffering is connected with sin. The orthodox view only hurts Job and makes the situation even worse. In his agony Job describes his friend

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1. Davidson & Lanchester, op.cit., pp.54f.; Terrien, S., Job: Poet of Existence, New York, 1957, p.56; Thompson Jr., K., 'Out of the Whirlwind', Int, January 1968, p.59; Pope, op.cit., pp.52f.

2. Dhorme, op.cit., pp.84f.; Driver & Gray, op.cit., pp.62f.; Guillaume, A., Studies in the Book of Job, Leiden, 1968, p.84; Rowley, (ed.), op.cit., pp.71f.

as he who forsakes יְהוָה יִרְאַת as the traditional way of life. His friend does not show compassion as the manifestation of the traditional way of life. Thus, in Job 6:14 Job appeals to his friend, as a representative of the orthodox thinker, not only to apply the traditional doctrine which makes the double equation between suffering and sin but also to perform the traditional way of life by expressing compassion to the suffering friend.

It becomes evident that the concept of 'reverence for Yahweh' as the traditional way of life is connected with the happy-prosperous life. This traditional way of life has been accepted as the unshakable axiom and has been proved in Job's happy-prosperous life. Eliphaz as the representative of the orthodox thinker also maintains the traditional way of life as the guarantee of man's prosperity and happiness. He assures Job that his suffering is caused by sin. But Job sees that the doctrine of traditional way of life is contradictory to his personal experience and to his unshakable knowledge that he is not sinful enough to deserve such a succession of blows upon his defenceless life.

2. The challenge of the traditional way of life.

Job's way of life has been called into question by Satan. He becomes more that a little cynical, so that when Yahweh declares that Job is a man of integrity who has a proper attitude to Yahweh (1:6-8; 2:1-3), Satan takes leave to cast doubts on Job's way of life (1:9-12; 2:4-6). He claims that Job has such a way of life because it pays him to do so.

Satan's question doubting Job's way of life is expressed in Job 1:9b (הַחִנָּם אִיּוֹב יְרֵא אֱלֹהִים). In this question Satan says that any man will do what is right, as Job does, if he is sure that this will bring about divine protection and a happy life. He claims that Job behaves according to the standard of the traditional way of life only as long as he finds it useful. He sneers at Job's motive and attributes Job's way of life to self-interest.

The question describes 'the whole essence of Satan's irony'[1] which challenges the traditional view of life. Satan lays stress on Job's self-interest as the basis of his way of life. So Job has no merit in revering Yahweh and avoiding evil. Job's wife seems to agree with this point of view (2:9), but she fails to see how her husband can hold fast to his integrity after he has been struck by misfortune (2:10). Job's trials prove that his way of life is 'for nothing' (חִנָּם).

Job makes a strong protest against the equation of the traditional view of life and material blessings. His personal experience shows that it is false to assert that prosperity and happiness inevitably follow the traditional way of life. It is also wrong to consider that material blessings should become the objective of the traditional way of life. Job does not only prove that Satan's suspicion is wrong, but also shows that the doctrine of retribution as the basis of the traditional way of

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1. Dhorme, op.cit., p.7; cf. Fohrer, op.cit., p.85, who argues that Satan suspects Job's way of life as an overturning of the relation between Yahweh and man because in such a way of life Yahweh is 'nicht mehr der Herr, sondern eigentlich der "Knecht" des Menschen'.

life is inappropriate. The contrast between the expectation (Job 29:18-20) and the sad reality in Job's life (Job 30:1ff.) is in flat contradiction to the concept of the traditional view of life. The concept of the traditional way of life should be rejected.

A similar opinion is also indicated by Job 28:28. Job 28, which does not belong to the dialogue[1], is a poem on Wisdom in the style of Prov.8:22-31. It describes the nature of Wisdom and the mystery of knowledge. Man knows where to find silver, gold, iron and copper (vv.1-2). He searches the rocks and the earth;; he digs mines and he finds precious stones far from any living creature (vv.3-11). V.12 is a refrain which reappears in a slight modification in v.20. Wisdom cannot be sought on the earth and in the deep (vv.13-14). It cannot be found in the market where gold, silver, precious stones and every kind of treasure are displayed (vv.21-22). Yahweh alone has seen and known it when he organized the universe (vv.23-27).

V.28 was added later[2] to replace the refrain (vv.12,20)[3]. Apparently this verse was intended to show that Wisdom is inaccessible to man and that Yahweh alone can impart it to man's understanding. In that verse יִרְאַת אֲדֹנָי, which is parallel with חָכְמָה, is viewed as the divine gift (cf.Ps.19:10;;Is. 11:2). So 'reverence for Yahweh' can only emerge in the re-

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1. Job 28 is considered by most modern scholars to be an addition to the original, and the present study accepts that conclusion.

2. Dhorme, op.cit., p.414 says that v.28 'is added in order to draw a practical conclusion'.

3. Terrien, Job : Poet of Existence, p.173.

lationship with Yahweh. Yahweh alone can impart the proper way of life to man. In this sense v.28 gives a critique of the traditional view of life which is based on the doctrine of retribution. It rejects the traditional view of life with its rigid logic.

Our discussion has pointed out that the Book of Job indicates the traditional way of life as an intellectual tradition about Yahweh. Job and his friends are the heirs of that tradition. Eventually Job realizes that the traditional concept of Yahweh is wrong, so that he can say : 'I had heard of you by the hearing of the ear, but now my eye sees you' (Job 42:5). Yahweh is not a god who can be set in man's intellectual pattern of life. He is 'outside' that pattern. Man must walk out into the real world — a world of misery, injustice, unreason - and not just into a set of intellectual patterns. Man should not create a philosophical god, a god of the theory of retribution. Yahweh is not like that — he is God known by experience. Any life situation is capable of bringing man into contact with Yahweh. Job does not find an intellectually satisfying answer to his problem, because there can be no answer on that level (1). But man can find comfort and intellectual satisfaction without any explanation, if he can understand why there is no answer. Job's profound religious experience of Yahweh in the theophany (Job 38:1-41:34) shows him this fact. Such a solution is also indicated in Ps.73. In that psalm we find a man who cannot understand the prosperity of the wicked and the torment of the

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1. Knight, H., 'Job. Considered as a Contribution to Hebrew Theology', SJT, 9, 1956, p.69.

just, but in communion with Yahweh he finds all he desires (vv.23-26)[1].

Yahweh's speeches in the Book of Job have shown an experience of Yahweh and of the reality of his cosmic plan. Such an experience displays man's inadequacy with regard to the mystery of life[2]. Job's personal experience proves the inadequacy of the traditional view of life. 'Reverence for Yahweh' as a way of life must always be connected with the relationship with Yahweh.

C. Ecclesiastes' rejection of the traditional way of life.

Ecclesiastes goes further than the Book of Job in its analysis of the human situation, and asserts more plainly its own drastic solution. Its thought begins (1:2) and ends (12:8)[3] with nearly the same phrase: ... הבל הבלים אמר קהלת הכל הבל. The positive aspect of its thought reaches its climax in 9:7-10, and it is exemplified in 2:24 (cf. 3:12-15; 3:22; 5:18-20; 8:15). The issues of inequity, of ignorance of life's meaning and of the future, and of death are summed up in 3:11-22 and 8:9-9:6. These issues provoke pessimism. Ecclesiastes rejects the traditional teaching that virtue is rewarded in this life (8:14). Man should learn to live with the

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1. Ringgren, H., The Faith of the Psalmist, London, 1963, p.73.

2. Nowell-Rostron, op.cit., p.176.

3. The concluding section, 12:9-14, has been added later. See, Eissfeldt, O., The Old Testament: An Introduction, E.Tr. by P.R. Ackroyd, of Einleitung in das alte Testament, Oxford, 1965, pp. 499f.; Scott, Proverbs, Ecclesiastes, p. 256; Fuerst, W.J., The Books of Ruth, Esther, Ecclesiastes, The Song of Songs, Lamentations, CBC, Cambridge, 1975, p.98.

reality that cannot be changed, and bow himself to the unalterable condition. Nobody can bend the world to his will so that a happy life cannot be achieved by exercising the traditional way of life. One can only find happiness if he is able to enjoy his given existence. Through his restless dissatisfaction man may have a chance of happiness.

The most important thing is that man should acknowledge the limits of his power and knowledge. Man's effort and values are meaningless since he is determined to live in a world he cannot change. It is man's good fortune if God permits him to enjoy the fulfilment of his desires. That is man's chance of happiness which must be accepted as God's gift. But Ecclesiastes does not mention any special relationship between God and man. God is remote and mysterious. God's existence is only to be presupposed as the determiner of man's life and fate.

Ecclesiastes' intense conviction is הבל (1:2,14;2:11,15, 19,21,23,26;3:19;4:16;5:9;6:2,12;7:6,15;8:10,14;9:9;11:8,10; 12:8) so that it rejects not only the doctrine of retribution but also the traditional view of life based on that doctrine. This is clear from the passages in which the word יראה or its derivatives is related to 'reverence'(1).

We find the phrase כי יראת אלהים יצא את כלם in Ecc.7:18b. Some commentators(2) regard that phrase as 'a gloss

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1. Ecclesiastes uses יראה or its derivatives 8 times to indicate 'awe' or 'cautious' (3:14;5:6),'reverence' (7:18;8:12.12, 13;12:13), and in 9:2 is connected with oath.

2. McNeile,A.H.,An Introduction to Ecclesiastes,Cambridge,1904, p.42;Barton,op.cit.,p.144.

added by some orthodox Jew' [1], while others maintain as 'the climax' of the preceding verses. Nevertheless they agree that the phrase יראת אלהים is an idiom familiar in later Hebrew to indicate 'do or accomplish one's duty' [2], so that v.18b states that 'he who reveres God will fulfill his duty in every case'. Barton [3] believes that in this verse Ecclesiastes advises 'the avoidance of extremes in either righteousness or wickedness'. It is difficult to accept that Ecclesiastes mentions moderate sin as the best way out. Loader [4] is quite right in pointing out that the repeated גם (v.18a) should be related to both the preceding statement (vv.16-17) and the plural suffix of יראי (v.18b).

In fact vv.16-17 do not say that exceeding righteousness is bad and less righteousness is good or that exceeding wickedness is wrong and some wickedness is right. Those verses explain that both extremes will only lead to misfortunes, since both cannot control man's fortune. Happiness cannot be gained by following those extremes. Here Ecclesiastes rejects wickedness and the acceptance of the traditional view of life. צדיק אל for Ecclesiastes is not he who lives in accord with the traditional way of life, but he who avoids both the

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1. Gordis, R., Koheleth — The man and his world, New York, 1955, p.268; Rankin, O.S., 'The Book of Ecclesiastes', IB, Vol.V, Nashville, 1953, p.67.

2. So also Jones, E., Proverbs and Ecclesiastes, TBC, London, 1961, p.320. But Fuerst, op.cit., p.133 renders: 'will succeed both ways', 'will emerge from them all'; cf. Williams, op.cit., p.82; Cohen, A., The Five Megilloth, Surrey, 1946, p.155.

3. Barton, op.cit., p.144.

4. Loader, J.A., Polar Structures in the Book of Qoheleth, BZAW, 152, Berlin-New York, 1979, p.48.

danger of pursuing happiness by practising the traditional way of life and the danger of indulging in folly.

A strong rejection of the traditional way of life appears in Ecc.8:12-13. Gordis[1] regards Ecc.8:12 as 'a quotation or a restatement of a conventional utterance' and believes that here Ecclesiastes accepts its conventional sense by contrasting it with יוֹם (v.13a). But Loader[2] rejects that view and contends that those verses indicate Ecclesiastes' ironical statement against the traditional doctrine of retribution.

There are two interesting points to be considered here. Firstly, the use of גַּם כִּי ,'even if','though', in v.12b. This expression is also used in Ecc.4:14b as a concessive clause[3] which does not point to Ecclesiastes' own view but refers to what Ecclesiastes has known as the accepted opinion ('common sense'). Secondly, the use of יֹדֵעַ (participle) is unusual since Ecclesiastes always uses יָדַע in the perfect form when he states his own view (1:17b;2:14b;3:12a,14a). Thus, the phrase יֹדֵעַ-גַּם כִּי indicates Ecclesiastes' mockery of the traditional doctrine of retribution. Ecclesiastes denies that God acts according to the doctrine of retribution (8:11-12a,14) and rejects the traditional way of life because it is useless.

The rejection of the traditional way of life by Ecclesias-

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1. Gordis, op.cit., p.94.

2. Loader, op.cit., p.100; cf. Fuerst, op.cit., p.138, who says that Ecclesiastes adds 'the old point of view which he challenges'.

3. GK.160b.

tes also appears in Ecc.12:13-14. Commentators[1] agree that Ecc.12:13-14 is the conclusion of a later editor. The passage mentions that man should revere God and keep his commandments (v.13b). The reason is כי זה כל האדם, 'for this is every-man' (v.13b)[2]. Some commentators[3] argue that כי האלהים points to God's statutes, but Ecclesiastes does not give any reference to it. Ecc.12:13 simply explains that everyman is bound to revere God and to keep his commandments.

Moreover, Ecc.12:13-14 does not seem to indicate the concept of reward resulting from obedience to God[4]. It is rather to exhort man to keep the commandments because of God's judgement (v.14). On the one hand, 'reverence for God' (יראת האלהים ירא) which is parallel with the keeping of his commandments, is viewed as man's obligation. It is not the obligation of a particular group of men, but of everyman. The commandments mentioned here are not the covenant stipulations, but the commandments in the sense of general morality by which everyman can distinguish 'good' (טוב) from 'evil' (רע). On the other hand, 'reverence for God' is associated with God as judge who will bring every deed, good or evil, into judgement. God will decide whatever man does. There is no indication that God's judgement is based on the doctrine of retribution. Thus,

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1. McNeile, op.cit., p.93; Barton, op.cit., p.199; Gordis, op.cit., pp.344f.; Rankin, 'The Book of Ecclesiastes', pp.87f.

2. McNeile, op.cit., p.94; Barton, op.cit., loc.cit.; Williams, op. cit., p.163; Jones, op.cit., p.349. But Gordis, op.cit., p.345 renders: 'this is the whole duty of man'.

3. Williams, op.cit., loc.cit.; Cohen, op.cit., p.190; Leupold, Exposition of Ecclesiastes, p.300.

4. Rankin, Israel's Wisdom Literature, p.96.

Ecc.12:13-14 still follows Ecclesiastes' rejection of the traditional view of life. To Ecclesiastes the best way of life is general morality.

It would seem to be clear that Ecclesiastes denies completely the reliability of 'reverence for Yahweh' as ensuring prosperity. All human efforts for successful life are broken down by Ecclesiastes' intense conviction of 3:17. Man should accept any condition of life, but he has to be cautious of God (3:14;5:6). Man's happiness can only be found in the enjoyment of life as God's gift, although this happiness is limited. Ecclesiastes strongly attacks the traditional orthodoxy and rejects the traditional way of life as the source of happiness. The best way for man is to live in accord with general morality. Ecclesiastes loosens the grip of the traditional view of life on Israel's belief and goes back to the nations' concept of general morality.

Conclusion

In the attempt to determine the meaning and content of 'reverence for Yahweh' as the traditional way of life, the present study has sought to demonstrate the importance of the world-view of 'reverence for God (the gods)', of Israel's relationship with Yahweh, and of the doctrine of retribution. This has involved an analysis of the meanings of the verb יָרֵא and its derivatives throughout the Old Testament. First, with regard to the meanings of יָרֵא and its derivatives, this study has distinguished two different meanings. יָרֵא and its derivatives indicate the sense of dread or terror in an encounter with the object of fear. They also refer to 'reverence for Yahweh' which is a proper attitude to Yahweh in the relationship with him. Second, this study has relied on the concept of 'reverence for God (the gods)' as the world-view to show that Israel's concept of 'reverence for Yahweh' is the traditional way of life. On the one hand, there is 'reverence for God (the gods)' referring to general morality as the world-view of life. On the other hand, there is a particular implementation in which the world-view of reverence has been subordinated to Israel's trust in Yahweh. The influence of the world-view upon Israel has been taken as the key aspect in considering Israel's concept of 'reverence for Yahweh' as the traditional way of life.

The argument of the present study has two major facets. The first concern would appear to be the persistent exhortation to revere Yahweh, but on closer analysis, we

find that this exhortation should be considered primarily as advice based on the doctrine of retribution. This study has indicated that Israel's concept of 'reverence for Yahweh' is mainly related to the happy and prosperous life. In addition, the relationship with Yahweh has been viewed as the decisive factor in Israel's 'reverence for Yahweh'. Although this relationship is not always indicated by the term 'covenant', there is a special act of Yahweh in which the relationship is indicated.

The final chapter of this study has delineated attempts to find the implementation of 'reverence for Yahweh' as the traditional way of life. There are various views on the traditional way of life which mark different convictions and experiences. The Books of Proverbs and Job emphasize that the traditional way of life is reliable, although in the Book of Job there is a challenge undermining its reliability. The challenge represents a critique of the equation between the traditional way of life and happiness/prosperity. In particular, this challenge is an indication that the traditional way of life has become a system of logic in which its essential element, i.e., the relationship with Yahweh, has been excluded. The complete rejection of the traditional way of life appears in Ecclesiastes based on its intense conviction of 3:17. This book does not mention any special relationship between God and man. Man has to accept his status and condition of life as the unalterable gift of God. The radical thought of Ecclesiastes has degenerated Israel's concept of the traditional way of life to be merely the nations' concept of ge-

neral morality. However, the Books of Proverbs, Job and Ecclesiastes have described the efforts and responses of the implementation of the traditional view of life. Thus, the study of the concept of 'reverence for Yahweh' as the traditional way of life can be seen not only as essential for the proper understanding of its meaning and content, but also for the proper appreciation of its challenge (Job) and rejection (Ecclesiastes).

Abbreviations:

AB — Anchor Bible.

AnBib — Analecta Biblica.

ANET — Ancient Near Eastern Texts relating to the Old Testament.

AnGre — Analecta Gregoriana.

BDB — Brown-Driver-Briggs, A Hebrew and English Lexicon of the Old Testament.

BTB — Biblical Theology Bulletin.

BZAW — Beihefte zur Zietschrift für die alttestamentliche Wissenschaft.

CB — Cambridge Bible of Schools and Colleges.

CBC — Cambridge Bible Commentary.

CBQ — Catholic Biblical Quarterly.

CenB — Century Bible.

EJ — Encyclopaedia Judaica.

GK — W.Gesenius, E.Kautzsch, Hebrew Grammar, 1910, E.Tr. by A.E.Cowley.

HUCA — Hebrew Union College Annual.

IB — Interpreter's Bible.

ICC — International Critical Commentary.

IDB — Interpreter's Dictionary of the Bible.

IEJ — Israel Exploration Journal.

Int — Interpretation.

JBL — Journal of Biblical Literature.

JTS — Journal of Theological Studies.

LXX — Septuagint.

MT — Massoretic Text.

NCB — New Century Bible.

NCE — New Catholic Encyclopedia.

NICOT – New International Commentary on the Old Testament.

OTL – Old Testament Library.

OTS – Oudtestamentische Studiën.

PCB – Peake's Commentary on the Bible.

RSV – Revised Standard Version.

RV – Revised Version.

SBTs – Studies in Biblical Theology, second series.

SJT – Scottish Journal of Theology.

SVT – Supplements to Vetus Testamentum.

TB – Tyndale Bulletin.

TBC – Torch Bible Commentaries.

TLZ – Theologische Literaturzeitung.

WC – Westminster Commentaries.

WCB – World Christian Books.

ZAW – Zeitschrift für die alttestamentliche Wissenschaft.

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