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The Theological Significance of **רעב** and **שובע** in the Hebrew Bible

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שבע AND רעב IN THE HEBREW BIBLE

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We, the undersigned, certify that we have read this thesis and approve it as adequate in scope and quality for the degree of Master of Arts in Theological Studies.



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ABSTRACT

This study examines the literary pairing of the words *full* [עבש] and *hungry* [בער] in the Hebrew Bible from the perspective of innertextuality. This thesis explores the theological development of the terms, beginning with their appearance as words of simple meanings pertaining to physical condition, in Genesis 42 and Exodus 16. Deuteronomy 8 emerges as a theological catalyst for the terms when it redresses *hungry* to mean humility before YHWH, and *full* as arrogance toward YHWH. *Full* and *hungry* are made into two endpoints on a paradigm in Deuteronomy 8, highlighting the attitudinal approaches that Israel is and is not to take toward YHWH. Israel must maintain the same demeanor of humility and obedience to YHWH that it learned while hungrily eating manna from YHWH's hand (Deut. 8:3). Simultaneously, Israel must never credit itself or any other source for its prosperity even as it delights in the abundant food of Canaan. If Israel's satiation leads to forgetting YHWH, YHWH will destroy Israel (Deut. 8:10ff.). This study follows the terms as they function as theological concepts as imaged by Deuteronomy, in the texts of 1 Sam. 2:5, Psalm 107, Hos. 13:4-6 and Prov. 27:7.

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INTRODUCTION

Two terms in the Hebrew Bible express precisely what YHWH wants from his people in one of the least cluttered and most direct depictions of salvific knowledge in the Hebrew texts. There are no other elaborations or images in the Torah, the Prophets, or the Writings that can define in so succinct a way what YHWH desires from human beings. The two terms רעב and שבע form two attitudinal poles of a paradigm, portending humility and arrogance toward God. רעב, or *hungry*, represents the attitude of weakness and humility toward YHWH. שבע, or *satiation*, represents arrogance toward YHWH. The paradigm is skeletally constructed in Deuteronomy 8. The antonymic poles of hunger and satiety are described in 8:3 and 8:10ff. The Scriptures remind that the “Lord searches every heart and understands every motive behind the thoughts” (New International Version [NIV]).¹ Concerning relationship to YHWH, the significance of attitude cannot be overstated. There is no other element more involved in salvific activity than humility and no posture that assures YHWH’s wrath more than arrogance. There is no religious rite that will cause YHWH to ignore arrogance and no infringement of the Law that will cause the Lord to condemn the brokenhearted. Exploring how רעב and שבע are understood and used in Hebrew literature is an integral part of this study. This thesis proposes that the Hebrew terms רעב and שבע, used as one conceptual unit, have distinctive theological

¹1 Chron. 28:9; *New International Version* (Colorado Springs, CO: International Bible Society, 1984). All Biblical translations are from the NIV unless otherwise noted.

significance in the Torah, the Prophets, and the Writings. Support for this hypothesis will be shown first through tracking the theological development of the terms within the books of Genesis/Exodus and Deuteronomy, and then in examination of their fully developed theological function in other Hebrew works.

Within the Genesis and Exodus contexts, the terms represent nothing more than the physical conditions related to food consumption. But when the Deuteronomist looks in the direction of Canaan and seeks to prepare Israel for its new home, his thoughts begin to circle around the meaning of eating manna. In Deut. 8:3, the Deuteronomist takes the simple word *hungry* and begins to see in it salvific value. When the Israelites were hungry, they ate YHWH's food, and they saw who they were, the recipients of YHWH's gift-giving. They saw who YHWH was, the ruler over all, whose power to provide was superior and alien to any other god, and that he cared about Israel and sought out Israel to be his. It is the unsophisticated word of *hungry* that gave the Deuteronomist a tool to work with, something he could give the people that would help them stay attached to YHWH, even after the manna stopped appearing. If the people could remain adorned in the lowly demeanor assumed when they were eating from YHWH's hand, they would survive and thrive in Canaan. In the same way, the idea of fullness, or satiation, also catches the attention of the Deuteronomist when he sees how satiation dulls the fears in life and lulls one into thinking that survival and blessings exist apart from YHWH's will (Deut 8:10ff). It is in this milieu that the two Hebrew words רעב and שבע are drafted, and designed to be paradigmatic images. The attitudinal picture of רעב, or *hungry*, is devised from the humbling effects of Israel's hunger experienced prior to the Manna Event in Exod. 16:1-3. The attitudinal likeness of שבע, or *fullness*, comes through

the Deuteronomist's own fear of arrogance which comes during periods of peace and satisfaction. This study will show how the two simple words רעב and שבע were adopted into the theological realm and how they function in theological capacity in psalmody, in the writings of Hosea, and in Proverbs.

This study consists of five chapters. The first two are occupied with the theological transformation of רעב and שבע. Chapters 3-5 focus on the terms as theological agents in the texts of 1 Samuel, Psalms, Hosea, and Proverbs. This examination will also move along the lines of a canonical and synchronic approach to the texts in contrast to biblical-critical and diachronic approaches to Scripture. Biblical criticism advances toward the books of the Hebrew Bible as edited documents in which the current form of each book is viewed as the end product of many layers of redaction. It is the goal of historical criticism to peel back the layers of applied material and to expose the original literary core. In this vein, Scripture is viewed diachronically, as developing through a period of time. However, when studying the theological development and function of words, as this study endeavors to do, using this approach quickly poses an unsettling situation. Scholars like Wolff, Mays, and Weinfeld, who examine Scripture from a historical-critical point, argue that texts like Hosea and Proverbs, were written before Deuteronomy.² The problem that arises when using this method to study the theological function of the terms, in texts like Hosea and Proverbs, is that the terms lose their entire theological nuance. Deuteronomy 8 gives רעב and שבע theological birth in that it explicitly outlines the meanings of the terms, formulating them into theological

²Hans Walter Wolff, *Hosea: A Commentary on the Book of the Prophet Hosea*, Hermeneia, ed. Paul D. Hanson, trans. Gary Stensell (Philadelphia: Fortress Press, 1974), xxxi, 224; James Luther Mays, *Hosea: A Commentary*, Old Testament Library (Philadelphia, Westminster Press, 1969), 1; Moshe Weinfeld, *Deuteronomy and the Deuteronomistic School* (New York: Oxford University Press, 1972), 297.

weight-bearing concepts. If Deuteronomy is viewed, not as a birth place, but as the recipient of Hosea's conceptual ideas, it becomes difficult to explain how a simple word like *sated*, in Hosea, can become, in Deuteronomy, the basis for a whole body of thought centering on arrogance. Deuteronomy 8 creates a connection between *sated* and the possibility that, when in Canaan, arrogance may emerge once the people of Israel stand back to admire the houses they have built. The context in which Hosea places שבע provides no definitive material that would hedge toward any deeper meaning. In the Biblio-critical method the Deuteronomist appears to be randomly picking words from Hosea's text and building theology around them. Andersen and Freedman affirm this difficulty and bring up the fact that Hosea seems saturated with Deuteronomic ideas that appear to have established authority in his time.³

The canonical approach interacts with Scripture as it is presented but does not ignore evidence of textual editing. The sensitive handling of the sacred writings is viewed as an integral theological shaping that cannot be separated from its core message,⁴ what is known about YHWH and how one should respond to him. The canonical approach also seeks to understand the individual roles that each text fills in bringing the knowledge of YHWH to its reader/hearers.⁵ When using this methodology, Deuteronomy is free to fulfill its role as definer of the attitudinal positions of שבע and רעב. Highest clarity can be achieved by allowing the canon to guide the study of the development of the terms. The

³Francis I Andersen and David Noel Freedman, *Hosea: A New Translation with Introduction and Commentary*, The Anchor Bible (Garden City, NY: Doubleday, 1980), 75.

⁴Brevard S. Childs, *Old Testament Theology in a Canonical Context* (Philadelphia, Fortress Press, 1985), 11.

⁵Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), 96.

canonical directive that is guiding the Scriptural exploration of this study necessitates a synchronic approach to the Hebrew texts as well. In contrast to a diachronic view, which examines the evolutionary development of biblical texts in real time, a synchronic approach interfaces with Scripture in its crystallized state, seeking understanding through the chronology that the texts themselves present.⁶ The combination of the canonical and synchronic approaches enables the Hebrew texts to shine interpretive light upon each other without hindrance; and for this study to gauge the theological significance of the paired terms רעב and שבע in the Hebrew Bible.

The narrative of Samuel reminds “Man looks at the outward appearance, but the Lord looks at the heart.”⁷ It was clear to the poets, the sages, and to the prophets of Israel that YHWH was not only attentive to outward obedience but to the motives that drive it. The two terms רעב and שבע, as a paradigmatic concept, become for Israel’s teachers and laureates a way to express critical salvific understanding in a concise and memorable way. The terms are used in Genesis and Exodus in simple meaning. In Deuteronomy, they fill out an attitudinal paradigm. In the texts of psalmody, Proverbs, and Hosea, the terms add Deuteronomic theology to the unique messages in the Writings and the Prophets. This thesis will begin its study in Genesis and Exodus, move to Deuteronomy, and then to 1 Samuel, Psalms, Hosea, and Proverbs.

⁶Richard N. Soulen, *Handbook of Biblical Criticism* (Atlanta, GA: John Knox Press, 1976), 47.

⁷1 Sam. 16:7.

CHAPTER 1

רעב AND שבע IN GENESIS AND EXODUS

This chapter will begin the detailed work of tracking the usage of the terms, רעב and שבע, or *hungry* and *sated*. Because the Genesis and Exodus accounts disclose the embryonic stage of Israel's history, these first two books of the Torah are the logical place to begin the study of the terminological application of רעב and שבע within ancient Judaism. Sarna sees Genesis as the "fountainhead of ideas and concepts from which all future developments spring."¹ Sarna's comment will certainly find traction in this study. Genesis and Exodus use hunger and satiety to portray physical health with an element of social implication. Succinctly, in Genesis and Exodus, רעב means *to hunger* (for food),² and שבע means *satiated* or *full*.³ Both books apply the terms in noun form that carries the broad meanings of *famine*⁴ and *abundance*.⁵ The narratives use רעב and שבע in a collective sense, describing the human condition of a region. So the noun, *hungry*, means widespread hunger, and the noun, *satiety*, means no lack of food in the region. רעב and

¹Nahum M. Sarna, *Genesis*, The JPS Torah Commentary (Philadelphia: The Jewish Publication Society, 1989), xiv.

²*Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures*, 1949 ed., s.v. "רעב;" *The Hebrew Aramaic Lexicon of the Old Testament*, vol. 3, rev. ed., s.v. "רעב."

³*Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures*, 1949 ed., s.v. "שבע;" *The Hebrew Aramaic Lexicon of the Old Testament*, vol. 3, rev. ed., s.v. "שבע."

⁴*The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon*, 1979 ed., s.v. "רעב."

⁵*The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon*, 1979 ed., s.v. "שבע."

שבע are also active concepts in ancient civilization's socio-economic realm. The terms correspond to a society's general health in relation to its food resources. A strong economy depends upon a plentiful food supply.¹ When there is food to eat and food to sell, a society finds robust growth. In ancient terms, a good harvest and a full granary translate to a society living in שבע.² If רעב is widespread, not only is mass starvation at hand, but economic calamity as well. The narratives in Genesis and Exodus will be examined for their use of the שבע/רעב unit and a pericope from each book will be used to show these meanings in literary action.

In approaching Genesis and its use of רעב and שבע as nouns, it is advantageous at this point to become familiar with the terms in their alternate grammatical forms. It has been established that as nouns, רעב and שבע mean *famine* and *abundance*, respectively. However, because Hebrew has a modest vocabulary, its words are fluid and must accommodate several degrees of meaning.³ As an adjective, רעב acts descriptively, characterizing persons as hungry (2 Sam. 17:29b). In the same form, שבע describes people in a state of fullness, whether by food (Prov. 27:7) or by years (Gen. 25:8) or by blessing (Deut. 33:23). As a verb, רעב indicates a desire for food (Isa. 9:19a).⁴ Likewise, שבע means the act of satisfying (Prov. 13:25).⁵ There is one other word used in the

¹Robert J. Way, "רעב," in *New International Dictionary of Old Testament Theology and Exegesis*, vol. 3, ed. Willem A. VanGemeren (Grand Rapids, MI: Zondervan, 1997), 1134.

²G. Warmuth, "שבע," in *Theological Dictionary of the Old Testament*, vol. 14, ed. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Joseph Fabry, trans. Douglas W. Stott (Grand Rapids, MI: Eerdmans, 2004), 30.

³Hans Walter Wolff, *Anthropology of the Old Testament* (Philadelphia: Fortress Press, 1974), 8.

⁴*The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon*, 1979 ed., s.v. "רעב."

⁵*The New Brown-Driver-Briggs-Gesenius Hebrew and English Lexicon*, 1979 ed., s.v. "שבע;" *The Hebrew Aramaic Lexicon of the Old Testament*, vol. 3, rev. ed., s.v. "שבע."

Hebrew Bible to indicate famine, כֶּפֶן, found only in the book of Job.¹¹ Three Hebrew synonyms represent שָׁבַע's idea of plenty: רַב, שָׁפַע, and הֶמוֹן.¹² שָׁבַע is most often associated with the abundance of food, as is shown in Genesis.

The pericope of Gen. 41:29-31 presents an example of the terms as they pertain to physical condition. The two terms רָעַב and שָׁבַע are situated in close proximity and their simple definitions applied. The pericope sits within the larger story of Gen. 41:1-40, in which Joseph, a young Hebrew, is called upon to interpret a dream for the Egyptian pharaoh. Joseph, the son of the patriarch Jacob, is available to do dream interpretation in Egypt, because his older brothers sold him to Ishmaelite traders who were passing through their homeland. A dream disturbs Pharaoh, and Joseph, whose skill for dream interpretation has been recognized, is summoned. Genesis 41:29-31 is found in mid-flow of Joseph's interpretation:

Seven years of great abundance [שָׁבַע גָּדוֹל] are coming throughout the land of Egypt, but seven years of famine [רָעַב] will follow them. Then all the abundance [שָׁבַע] in Egypt will be forgotten, and the famine [רָעַב] will ravage the land. The abundance [שָׁבַע] in the land will not be remembered, because the famine [רָעַב] that follows it will be so severe.

The terms רָעַב and שָׁבַע are used in their noun forms and translate as *famine* and *abundance*, correspondingly. They also operate as antonyms. Their definitions are in opposition to one another. They express the other's converse reality, the condition of a filled stomach and an empty stomach, a well-fed and strong society and an anemic and weak society. The antonymic character of the שָׁבַע/רָעַב unit is going to make the unit

¹¹Gesenius' *Hebrew and Chaldee Lexicon to the Old Testament Scriptures*, 1949 ed., s.v. "כֶּפֶן."

¹²Ibid., s.v. "הֶמוֹן," "שָׁפַע," "רַב."

paradigmatically available to the Deuteronomist. This aspect will be developed in later discussion.

The Septuagint's Greek translation of the pericope institutes the word λιμός for the Hebrew word עָרָב and the synonyms εὐθηνία and πλησμονή for the Hebrew, עָבַשׁ. Λιμός, as עָרָב, presents an image of severity due to lack of food and is the only term used in the LXX to communicate an image of famine.⁸ Surrounding the meaning of λιμός is the implication that the activity of God is involved in the food crisis.⁹ In the Joseph pericope, God is named twice as the cause of the famine.¹⁰ The Septuagint's use of λιμός simply underscores the claim. This brings insight as to what the Hebrew scribe of the late second millennium believed Genesis to be communicating in the noun form of עָרָב. With this insight, it is not so difficult to see how the Deuteronomist might later say to the Israelites, "God caused you to hunger . . ."¹¹ It appears that embedded within the language itself is the knowledge that God perpetuates, controls, and directs the existence of all life. Turning to the Hebrew noun עָבַשׁ the Septuagint uses two different words in the pericope's translation. Verses 29 and 31 use εὐθηνία, while verse 30 uses πλησμονης. The two terms are used interchangeably, with πλησμονή communicating a sense of

⁸ *A Greek—English Lexicon of the Septuagint*, pt. 2, 1996 ed., s.v. "λιμός;" Leonard Goppelt, "Πεινῶ," in *Theological Dictionary of the New Testament*, vol. 6, ed. Gerhard Friedrich, trans. and ed. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1968), 14.

⁹ Leonard Goppelt, "Πεινῶ," in *Theological Dictionary of the New Testament*, vol. 6, ed. Gerhard Friedrich and Geoffrey W. Bromiley, trans. Geoffrey W. Bromiley (Grand Rapids, MI: Eerdmans, 1968), 14.

¹⁰ Gen. 41:25, 28.

¹¹ Deut. 8:3.

satisfaction through adequate food supply¹² and εὐθηνία expressing a connotation of well-being, with a sense of prosperity.¹³ Delling notes them as parallel concepts.¹⁴ When εὐθηνία is used elsewhere in the Septuagint, it is often translated as *secure* and not as *abundance*. Psalm 30:6 says, “When I felt *secure*, I said, ‘I will never be shaken.’” Dan. 11:21b reads, “He will invade the kingdom when its people feel *secure*.” In consulting the Hebrew texts on these passages, one does not find שבע in the place of the LXX’s εὐθηνία. One finds instead שלח, which means *in quietness and ease*.¹⁵ Adding an aspect of security to the idea of abundance, שבע develops an image of living in a safe and thriving environment due to abundant food supply. Because of the use of εὐθηνία, it may be implied that the authors of the Septuagint understood the seven years of plenty in the Joseph story as seven years of not only good harvests, but seven years of security and peace in Egypt. The synonyms שבע, εὐθηνία, and πλησμονή all present an uncluttered picture of a civilization that is thriving due to abundant food. The final portrait of the Joseph narrative shows, then, the antonymical relationship of the terms and also the uncomplicated meanings for רעב and שבע, of physical hunger and physical well-being due to satiety.

Exodus uses the terms to evaluate conditions of health. However, the terms are used in the book only once, as antonyms in chapter 16. This may be due to the fact that the Israelites do not starve in the desert. God fills the Israelites with manna, תשבעו־לחם,

¹²Gerhard Delling, “Πλησμονή,” in *Theological Dictionary of the New Testament*, vol. 6, ed. Gerhard Friedrich and Geoffrey W. Bromiley, trans. Geoffrey Bromiley (Grand Rapids, MI: Eerdmans, 1968), 132; *Greek—English Lexicon of the New Testament*, 1886 ed., s.v. “πλησμονή.”

¹³*A Greek—English Lexicon of the Septuagint*, pt. 2, 1992 ed., s.v. “εὐθηνία.”

¹⁴Delling, “Πλησμονή,” in *Theological Dictionary*, 132.

¹⁵*Gesenius’ Hebrew and Chaldee Lexicon to the Old Testament Scriptures*, 1949 ed., s.v. “שלח.”

until they reach Canaan.¹⁶ There is no reason for Exodus to use the terms, though their presence in 16:3 creates interesting literary curiosity. Verses 16:1-2 serve as a prelude to the text under study:

The whole Israelite community set out from Elim and came to the Desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after they had come out of Egypt. In the desert the whole community grumbled against Moses and Aaron.

16:3 follows:

The Israelites said to them, “If only we had died by the Lord’s hand in Egypt! There we sat around pots of meat and ate all the food we wanted [לשבע], but you have brought us out into this desert to starve [ברעב] this entire assembly to death.

In 16:3 the physical condition of שבע is encountered first in the phrase לחם לשבע, which the NIV translates as “We sat...and ate ‘all the food we wanted.’” The American Standard Version attempts to give שבע more distinction: “When we did eat bread to the full.” And the New Revised Standard Version offers the term in common diction: “When we ate our fill of bread.”¹⁷ In this case, שבע holds Israel’s memories of complete satisfaction. The people are simply remembering full stomachs. Starkly, Israel’s memory of satiety stands in noticeable contrast to its fear of physical death, ברעב, or “by starvation,” in the NIV, and “by hunger,” in many other versions.¹⁸ Again, the Septuagint uses λιμός for רעב, indicating famine conditions, and at the same time embedding the suggestion that God is behind Israel’s hunger, a concept used by the Deuteronomist.

¹⁶Exod. 16:12, 35.

¹⁷*American Standard Version*, (Ellis Enterprises, 1988); *New Revised Standard Version*, National Council of the Churches of Christ (New York: Oxford University Press, 1989).

¹⁸According to the *American Standard Version*, *The English Translation of the Septuagint Version of the Old Testament*, *New American Standard Bible with Codes*, *Revised Standard Version*, and others.

Πλησμονή is again representing שבע, as in Genesis, depicting satisfaction through eating food.

This study has established that both Genesis and Exodus use *hunger* and *satiety* to portray physical health. The terms, however, also possess social meaning that one can read into their usages in Genesis and Exodus. Two conditions of living, that of famine and that of abundance, carry the power to generate human reaction. In the cultural mindset of the Genesis/Exodus civilizations, the terms are not simply opposite concepts like the temperatures of hot and cold. רעב calls up the fear of social disaster, and שבע the anticipation of peace. Jeremiah's lament over Judah makes the point:

Those killed by the sword are better off than those who die of famine; racked with hunger, they waste away for lack of food from the field. With their own hands compassionate women have cooked their own children, who became their food when my people were destroyed (Lam. 4:9-10).

David Arnold observes that famine inflicts more harm to a society than just that of hunger. "Bewilderment and terror caused by famine must be counted among its defining characteristics."¹⁹ Famine conditions create societal and personal chaos, a sense of cultural "crisis and despair," an environment in which a sense of normalcy can completely collapse.²⁰ In the Genesis passage, the memory of seven years of abundance will be erased by the brutality of seven years of famine. In their dread of death by starvation, the Israelites, in Exodus 16, strangely recall a life of slavery with an air of yearning. With food, slavery becomes tolerable. The radical difference in the emotive

¹⁹David Arnold, *Famine: Social Crisis and Historical Change* (New York: Basil Blackwell, 1988), 6.

²⁰*Ibid.*

responses to רעב and שבע gives power to the antonymical quality of the terms and highlights their Deuteronomic usability as metonyms.

To grasp the strength of the pair's antonymic character, one must look at the terms' social context more intently. Famines in ancient times were, as they are today, socially terrifying events. Israel's grumbling in Exodus 16 resonated with anxiety that pushed past a concern for rising hunger pangs. Ancient people responded to starvation as a formidable threat. Archeologist Yohanan Aharoni observes, "Years of drought and famine run like a scarlet thread through the ancient history of Palestine."²⁶ Regions like Palestine, which produce low-yield agriculture in climates subject to variable rainfall, are especially prone to famine.²⁷ In the event of the Exodus, Israel fled a life of slavery, but at the same time left behind a life that had some measure of security and predictability to it. Egypt had access to the watershed of the Nile River and remained productive in times of drought.²⁸ Israel left the stability of living near Egyptian farmland and its irrigation system, and flooded into a region whose water supplies were sparse and unknown. In the Exodus, the socio-economic weight of the words רעב and שבע come to bear as they symbolize two distinct landscapes: one of national despair and lingering death and the other one of safety. In the Exodus pericope, שבע is an expression of peace and life to Israel, and רעב is a term of fear and death. Brevard Childs points out that an accusation, such as the one that Israel makes in Exod. 16:3, "You have led us out to kills us," is a

²⁶Yohanan Aharoni, *The Land of the Bible: A Historical Geography*, rev. and enl. edition, trans. and ed. A. F. Rainey (Philadelphia: Westminster Press, 1979), 14.

²⁷John Osgood Field, *The Challenge of Famine: Recent Experience, Lessons Learned*, ed. John Osgood Field (West Hartford, CT: Kumarian, 1993), 15.

²⁸Way, "רעב," 1134.

“universal human reaction in times of adversity . . . shared by all cultures.”²⁹ Israel’s grumbling can be treated as a reasonable emotional milieu,³⁰ a realistic response to a suffering that Aharoni has witnessed even in our time: desert dwellers, “half starved,” gaze “longingly at the delights of the settled country.”³¹ Israel’s grumbling brings the terms’ antonymity in Exodus 16 to a fever pitch.

In Exodus, רעב and שבע play out in their literal meanings. The Israelites desire satiety and fear hunger to the extent that they accuse Moses of putting their lives in danger for lack of food. From a literary standpoint it is possible to see how the terms are implemented in Exodus to create images that will be theologically useable to the Deuteronomist. The terms help to produce lasting images, theological prototypes, one of YHWH as Life Perpetuator and another of Israel as recipient of his manna. On the stage of Exodus, רעב and שבע prepare for a divine teaching moment to begin. The people desire fullness and dread hunger and they grumble. YHWH enters and responds in his self-designed role of Israel’s unique and only Provider. Israel is positioned by its helplessness in hunger into a demeanor of humility. The Deuteronomist will recognize the teaching value provided by these prototypical images and will match the term רעב to the humble profile that is blessed by YHWH and will associate the term שבע with the wickedness of forgetting YHWH in the wilderness.

This thesis is concerned with the study of the theological significance of רעב and שבע. Genesis and Exodus show the terms as they function in their primary and literal

²⁹Brevard S. Childs, *The Book of Exodus: A Critical, Theological Commentary*, Old Testament Library (Philadelphia, Westminster Press, 1974), 257.

³⁰Donald E. Gowan, *Theology in Exodus: Biblical Theology in the Form of a Commentary* (Louisville, KY: Westminster John Knox Press, 1994), 170-171.

³¹Aharoni, *The Land of the Bible*, 10.

meanings of physical hunger and satiation with allowance for social implication. The Genesis 41 pericope most clearly presents the terms in their noun forms that translate to *famine* and *abundance*, respectively. The Exodus 16 passage supports the findings in Genesis and also pulls the terms into a real-life antonymic focus as the Israelites fear רעב and long for שבע in the desert. The Exodus text provides Deuteronomic preview, as the terms become foundational components of a divine teaching moment for Israel. This educational event, as well as the terms, will be employed by Deuteronomy in the design of a teaching paradigm.

CHAPTER 2

רָעַב AND שָׂבַע FIND THEOLOGICAL LIFE IN DEUTERONOMY

The Deuteronomist's desire to keep Israel safe from God's wrath and his longing for his nation to live in the glory of God's promised prosperity in Canaan leads him to create a literary teaching tool in Deuteronomy 8, using the simple Genesis/Exodus terms רָעַב and שָׂבַע. This chapter endeavors to show how the terms are mobilized and transformed from expressions carrying single-dimension meanings pertaining to physiology into metaphysical constructs bearing theological weight. In the Deuteronomist's eyes, Israel's devotion to God is precariously underdeveloped, and he hedges at its unsustainability,¹ a concern that drives the current of his work. The Deuteronomist yearns for his countrymen and women to internalize his own love for God's law, a devotion that steers away from wayward habits and toward Israel's divinely ordained role as a priesthood among the nations. He borrows the terms *full* and *hungry* from the Manna Event in Exodus as he sees in retrospect the theological significance of the event itself. He infuses the hungry/full unit with theological meaning by strongly associating the terms, in Deuteronomy, to loyalty and disloyalty to God. By placing them in close literary proximity to one another, *hungry* in 8:3 and *satiated* in 8:10ff, the terms are established in a paradigmatic situation. A paradigm is a conceptualized picture that

¹Deut. 4:15; 9:7, 24; 11:16.

bodies a particular truth,² in which case the Deuteronomist focuses upon the antonymic character of the terms, to teach Israel how to live and how not to live in Canaan.

The terms appear to leap from their discreet context in Exodus to theological prominence in Deuteronomy. This would not be accomplished with ease if Exodus and Deuteronomy did not have complimentary themes. One of the dominant concepts in Exodus is “knowledge of YHWH,”³ which dovetails with Deuteronomy’s striking concern for the survival of Israel in Canaan.⁴ Though the purposes of the books differ, their themes fall together seamlessly in Deuteronomy. Exodus tirelessly echoes the words, “know that YHWH is the Lord,”⁵ prompting Dwight R. Daniels to recognize “knowing” as a theme in Exodus.”⁶ Deuteronomy uses various arrangements of the two phrases “that all may go well with you” and “that you may live” with great regularity.⁷ The flow of momentum directed at Israel’s survival in Deuteronomy is joined by the Deuteronomist to the life-giving knowledge of YHWH offered by Exodus. One unified concept is created and found in Deuteronomy 8: “[YHWH] humbled you . . . and [fed] you manna, . . . to teach you (giving you knowledge through experience) . . . so that . . . it

²Christopher J. H. Wright, *An Eye for an Eye: The Place of Old Testament Ethics Today* (Downers Grove, IL: Intervarsity Press, 1983), 43.

³Dwight R. Daniels, *Hosea and Salvation History: The Early Traditions of Israel in the Prophecy of Hosea* (New York: Walter de Gruyter, 1990), 75-76.

⁴Walter Brueggemann, *Deuteronomy* (Nashville, TN: Abingdon, 2001), 109.

⁵Exod. 6:7; 7:5, 17; 8:22; 10:2; 14:4, 18; 16:12; 29:46; 31:13.

⁶Daniels, *Hosea and Salvation History*, 75-76.

⁷The phrases “that all may go well with you” and “that you may live” occur 20 times in Deuteronomy: 4:1, 40; 5:16, 33; 6:2, 18; 8:1, 16; 11:9; 12:10, 25, 28; 16:20; 19:13; 22:7; 25:15, 30:6, 16, 19; 32:47.

might go well with you.”⁸ The complimentary purposes of Exodus and Deuteronomy feather together allowing the terms רעב and שבע to be transformed from literal terms in Exodus to theological concepts in Deuteronomy.

That the Deuteronomist would think to look into Israel’s past for direction regarding the future reveals the pedagogical role history plays in Israel’s prophetic culture. Craigie points out that to Israel’s historians and teachers, history was available to “evoke memory,” to “produce vision and anticipation,” and held both “past and future.”⁹ In this propensity, Israel’s past is a treasure trove of instruction to Israel. The Manna Event in Exodus offers what Israel needs to survive: the knowledge of who YHWH is and how Israel is to respond to him. The Deuteronomist believes that the only way to survive in Canaan is for the Israelites to approach life as they did when they were hungry manna eaters, as humble recipients receiving YHWH’s gift of life.¹⁰ The Deuteronomist is going to turn Israel’s experience of hunger into a theological teaching tool. He creates this teaching guide by seating רעב into a particular pattern of Hebrew grammar. The Deuteronomist puts the noun רעב into the verb form, וירעבך, רעב in Genesis/Exodus purports physical condition, but in Deut. 8:3 it depicts activity. Parsing וירעבך shows a Hif’il imperfect construction with a singular third-person, masculine, pronominal prefix and a singular, second-person masculine, pronominal suffix. The Hif’il aspect indicates causation¹¹ in that someone or something is responsible for the רעב. The imperfect form

⁸Deut. 8:3, 16.

⁹Peter C. Craigie, *The Book of Deuteronomy*, The New International Commentary on the Old Testament (Grand Rapids, MI: Eerdmans, 1976), 39-40.

¹⁰Patrick D. Miller, *Deuteronomy*, Interpretation (Louisville, KY:John Knox Press, 1990), 114.

¹¹Page H. Kelley, *Biblical Hebrew: An Introductory Grammar* (Grand Rapids, MI: Eerdmans, 1992), 111.

places the action in the past. The pronominal prefix *he* indicates that a single masculine being is responsible for causing the hunger, and the pronominal suffix suggests a single entity, *you*, as the object upon which the hunger is acting. Succinctly וִירַעֲבֶךָ translates as “he caused you to hunger.” The Deuteronomist did not interpret Israel’s desert fast as the haphazard outcome of bad circumstances. Instead, he sees Israel’s hunger as a purpose-driven activity perpetrated by a third-person, masculine individual. The mysterious antecedent responsible for Israel’s distress is easily traced to YHWH in 8:2 in which the Deuteronomist exhorts Israel to

Remember how the Lord your God led you all the way in the desert these forty years, to humble you and to test you in order to know what was in your heart, whether or not you would keep his commands. He humbled you, *causing you to hunger* and then feeding you with manna, . . .to teach you . . . (Deut. 8:2-3).

The literal hunger of Exodus, רָעַב, suffered by Israel, is pure theological material to the Deuteronomist. The Deuteronomist, as does Judaism, understands his God through YHWH’s concrete actions.¹² It follows that in the Hebrew conceptual world, when a verb uses God as the subject, theological substance is prevalent.¹³ The first three words of the 8:3 passage are verbs using God as the subject. The New Jerusalem Bible [NJB] emphasizes this aspect of 8:3: “he humbled you, he made you feel hunger, he fed you with manna . . .”¹⁴ It is evident by the sequence of verbs that the Deuteronomist saw God’s activity, not only in the giving of the manna, but in all the details surrounding the event. If the Deuteronomist perceives God’s activity in so thorough a way in this period

¹²Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis, MN: Fortress Press, 1997), 176.

¹³Ibid.

¹⁴*New Jerusalem Bible* (Garden City, NY: Darton, Longman, Todd and Doubleday, 1985).

of Israel's history, which the string of verbs shows that he does, he also must believe that all of the smaller elements involved in the Manna Event, including Israel's humbling through hunger, are theological teachers as well. In the Deuteronomist's way of thinking, both manna and the humbling of Israel teach something about YHWH.

The inclusion of peripheral activity surrounding the Manna Event as theological fodder is affirmed by the Deuteronomist's implementation of a coordinate relationship between the first three verbs of Deut. 8:3: ויענך וירעבך ויאכלך את־המֶן. A coordinate relationship is formed in Hebrew literature by using a device called waw conjunction or waw consecutive.¹⁵ The Deuteronomist uses waw consecutive in 8:3. He lines up three verbs, including the term רעב, and puts them in imperfect tense and attaches waw conjunctions to the front of all three verbs. By attaching the waw conjunctions to verbs of imperfect tense, an outcome-oriented nuance is imposed upon the passage.¹⁶ The author is communicating that the sequence of activity is going to bring about a result of some kind. The Deuteronomist orchestrates the 8:3 pericope using waw consecutive sentence structure to show that the sequence, Israel's humbling, Israel's hunger, and Israel's eating manna, is purpose driven. In fact he proceeds to reveal its goal: "to teach you that man does not live on bread alone but on every word that comes for the mouth of the Lord." The Deuteronomist uses the coordinate relationship to affirm that the entirety of Israel's experience surrounding the Manna Event, including Israel's affliction through רעב, is learning material that will aid Israel in surviving in Canaan. Braiding together the complexities of meaning embedded in 8:3, the waw consecutive relationship and the Hif'il aspect of רעב discussed earlier, delivers a meaning such as this:

¹⁵Kelley, *Biblical Hebrew: An Introductory Grammar*, 210-212, 429, 446.

¹⁶*Ibid.*, 212.

You were humbled by YHWH, who caused you to hunger, and who caused you to eat, all for the purpose that YHWH teach you.

By introducing the first clause of Deut. 8:3 with three Hif'il verbs that make God their subject, and by placing them in waw consecutive construction, the Deuteronomist shows the reader that he considers the Manna Event thoroughly theological and valuable for Israel's instruction.

The Septuagint supports this reading of 8:3, using the phrases ἐκάκωσεν σε και, ἐλιμαγχόνησεν σε και, and ἐψώμισέν σε. Translated, these terms mean “he did evil,” “he hurt, mistreated, afflicted you,” “he weakened you through hunger,” and then “he fed you with morsels.”¹⁷ The Septuagint's scribe includes the Deuteronomist's grammatical details showing divinely instigated actions and then sets them into a grammatical sequence demanded by the waw consecutive construction. But what is of additional interest here is the discrepancy in nuance between the Septuagint's ἐκάκωσεν σε, the Hebrew ויענך, and the common Bible translation of *humbled*.¹⁸ Hebrew language scholars define ענה as *oppress, depress, or afflict*.¹⁹ The Septuagint's translators read ענה to mean *to mistreat, to hurt, or to afflict*.²⁰ Many English translations do not use any of these words when interpreting 8:3, but instead insert *humbled*. This creates a question as to the most accurate understanding. Building a clear concept of what the Deuteronomist had in mind in ענה is important because the concepts of ענה and רעב are going to merge and become synonymous under the single byword *hungry*. To fully comprehend what the

¹⁷*A Greek-English Lexicon of the Septuagint*, pt. 2, 1996 ed., s.v. “κακόω;” s.v. “λιμαγχονέω;” s.v. “ψωμίζω.”

¹⁸NIV, NJB, New American Standard Bible [NAU], American Standard Version [ASV], and New Revised Standard Version [NRS].

¹⁹*Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures*, 1949 ed., s.v. “ענה.”

²⁰*A Greek-English Lexicon of the Septuagint*, pt 2., 1996 ed., s.v. “κακόω.”

Deuteronomist means, then, in “he treated you harshly, causing you to hunger,” becomes significant to the paradigmatic interpretation of the term *hungry*.

It is appropriate, then, to look at other contexts in the Hebrew Bible in which the root of the Hebrew ענה is used. In Gen. 31:50, Laban tells Jacob not to mistreat [ענה] his daughters. Exod. 22:21 directs the Israelites not to take advantage [ענה] of the widow or orphan. Num. 24:24 shows the prophet Balaam warning that “ships will come to the shores [and] subdue [ענה] Asshur and Eber.” In these contexts, ענה implies suffering that leads to some physical consequence. However, in the texts of Ps. 88:7: “Your wrath lies heavily upon me; you have overwhelmed me [ענה] with your waves,” and Ps. 102:23: “In the course of my life he has weakened [ענה] my strength,” ענה calls up an image of humiliation or crushing of the spirit. And then passages that use the term with regard to slavery must be interpreted as meaning both physical suffering and demoralization: Gen. 15:13: Abram’s descendents will become slaves and experience mistreatment [ענה] in their bondage. Gen. 16:6: Sarai’s mistreatment [ענה] of her slave, Hagar, causes Hagar to run away. Exod. 22:21: Israelites are not to mistreat [ענה] the alien because they were once slaves in Egypt. The Septuagint’s synonym *εκάκωσεν* is also used in contexts of slavery, Exod. 5:23: “Pharaoh. . . has brought trouble [εκάκωσεν] upon this people,” and Gen. 16:6 also uses *εκάκωσεν* to explain why Hagar runs away from Sarai. In the book of Ruth, Naomi exclaims, “The Lord has afflicted [εκάκωσεν] me, the Lord has brought misfortune upon me.”

This overview shows the nuances of ענה to be bitter physical distress coupled with social and private humiliation, bodily harm, as well as wounds to the spirit. These aspects of meaning leave open the interpretational possibility for a Manna Event experience

(Deut. 8:3) to involve a God-caused bitter physical suffering that brought humiliation to the nation of Israel. These aspects of meaning, also reflected in the simple word, *humbled*, effectively get to the core of what the Deuteronomist views as salvifically valuable in Israel's desert hunger: humility before YHWH. Though foreign to Western expectations, ancient Near Eastern cultures considered hunger shameful.²¹ It is in this state of national lowliness that the Deuteronomist recognizes this very attitudinal posture as a glorious salvific point of trajectory, because it culminates in a sincere willingness to cooperate with God and obey his commands. If such an internal demeanor as רעב's humility toward YHWH is adhered to, Israel will find sustained divine blessing and long life in the new land. It is within this surge of Deuteronomic concern that the Deuteronomist begins the front end construction of a salvifically-oriented paradigmatic model, in the idea of Israel's רעב. The Deuteronomist writes in 8:3: "[God] humbled you, causing you to hunger and then feeding you with manna, . . .to teach you that man does not live on bread alone but on every word that comes from the mouth of the Lord." The Deuteronomist strives to call Israel's attention to the fact that it possesses at this moment the perfect strategy for survival. It has within its grasp, the knowledge required to be pleasing to God and to live.²² The following is a diagrammatic view of the steps involved in transforming רעב into a Deuteronomically constructed theological concept:

²¹Robert J. Way, "רעב," in *New International Dictionary of Old Testament Theology and Exegesis*, vol. 3, ed. Willem A. VanGemeren (Grand Rapids, MI: Zondervan, 1997), 1134.

²²Brevard Childs makes the case that God is known through his works, while Robert C. Dentan proposes that Israel's knowledge of God was gained through its experiences with God. The Deuteronomist seems to understand the dynamics of a 40 year exposure to divine activity, and calls Israel to account for its knowledge of God gained in passivity and to transform this passive knowledge to active knowledge. In view of what Israel knows of God through experience, the Deuteronomist calls Israel to action through obedience. Brevard S. Childs, *Old Testament Theology in a Canonical Context* (Philadelphia: Fortress Press, 1985), 45; Robert C. Dentan, *The Knowledge of God in Ancient Israel* (New York: Seabury Press, 1968), 7.

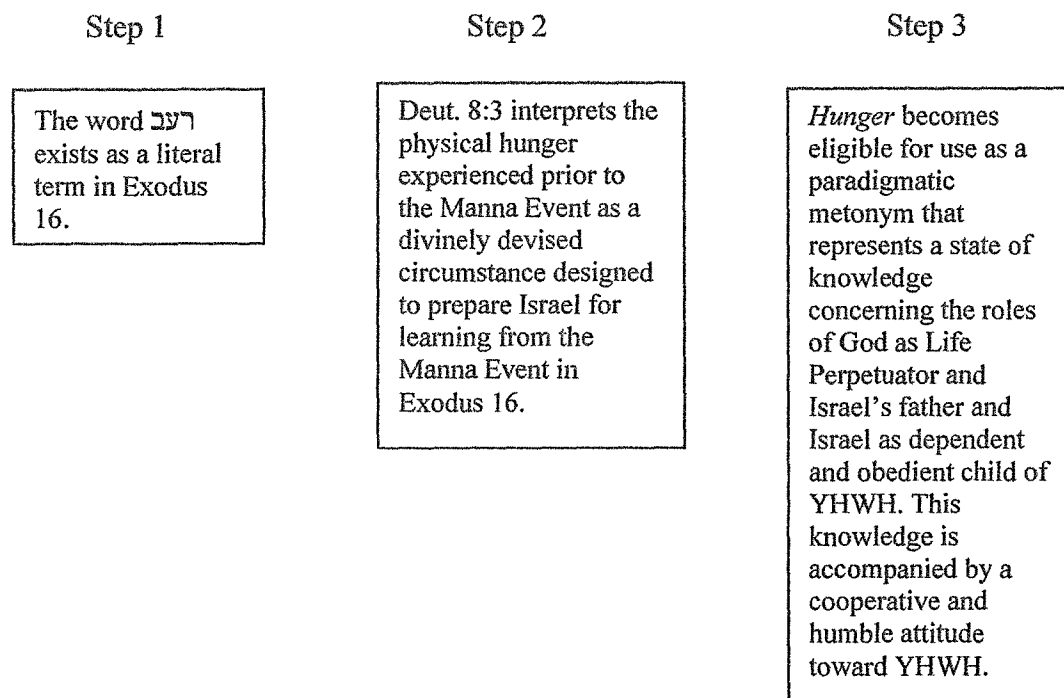


Fig. 1. The steps involved in transforming רעב into a Deuteronomically constructed theological concept.

Satiety stands in contrast to Deuteronomic hunger. Initially, Deuteronomy presents satiety as a blessing from God, a source of joy for his people²³: “When you have eaten and are satisfied [in the new land of Canaan] praise the Lord your God for the good land he has given you.”²⁴ In this context, שבע carries the implication that God is pleased and that Israel should rejoice.²⁵ Still operating under the literal meaning supplied in the Genesis and Exodus narratives, Deuteronomy holds satiety, in and of itself, as a benefit of being chosen by God. It has already been established that satiation represents not only

²³J. A. Thompson, *Deuteronomy: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Leicester, England: Intervarsity Press, 1974), 136.

²⁴Deut 8:10.

²⁵G. Gerleman, “שבע, to be sated,” in *Theological Lexicon of the Old Testament*, vol. 3, ed. Ernst Jenni and Claus Westermann, trans. Mark E. Biddle (Peabody, MA: Hendrickson, 1997), 1267.

an individual's temporal state of wellbeing but a civically robust social structure (chap. 1). The goodness of life projected by the Deuteronomist comprehends the habitation of a country with plenty of water, fertile terrain for farming, resources that serve in the production of honey and olive oil, with minerals and natural resources abounding, a land in which Israel "will lack nothing."²⁶ The Septuagint's use of ἐμπίμπλημι, for the Hebrew שבע, in Deut. 8:10, 12 indicates an understanding of complete fullness.²⁷ The idea that satiety equals estrangement from God is not present in Deuteronomy (this connotation develops in Hosea and other books²⁸) but it is certainly approached with caution. The Deuteronomist presents satiety as a mixture of both blessing and potential curse. From his standpoint, satiety is not a benign condition. He fears that "security and tranquility" will paint over the memory of YHWH as the center of life²⁹ and for the first time in Israel's history, and under the guiding wisdom of the Deuteronomist, satiety finds a shadow cast upon it:

Otherwise, when you eat and are satisfied, when you build fine houses and settle down, when your herds and flocks grow large, when your silver and gold increase and all you have is multiplied, then your heart will become proud and you will forget the Lord your God, . . . You may say to yourself, "My power and the strength of my hands have produced this wealth for me."³⁰

Deuteronomic satiety is crediting one's prosperity to another source other than YHWH, including oneself. The substitution of self or the fertility of the land as the basis of

²⁶Deut. 8:7-8.

²⁷*A Greek-English Lexicon of the Septuagint*, pt. 1, 1992 ed., s. v. "ἐμπίμπλημι."

²⁸1 Sam. 2:5; Prov. 27:7; Hos. 13:6.

²⁹Craigie, *The Book of Deuteronomy*, 187.

³⁰Deut. 8:12-14, 17.

survival and wellbeing, in Deuteronomic reasoning, makes one vulnerable to worshipping other gods,³¹ and is nothing less than the rejection of YHWH as God. The שבוע Israelites live in the illusion³² that they are the perpetrators of their own life. “Such a claim is an . . . elevation of the self to the status of God.”³³ Below is an illustration that demonstrates the creation of the concept, Deuteronomic satiety, and the transition of שבוע from a simple meaning to a complex theological idea:

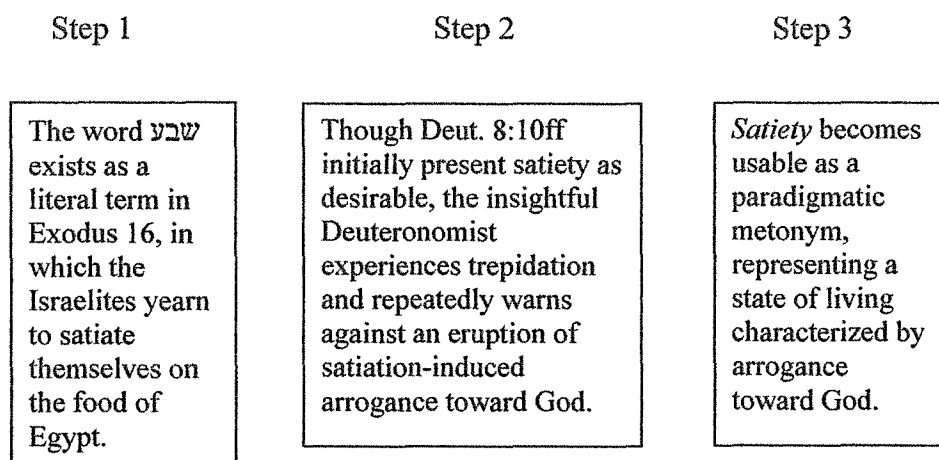


Fig. 2. The transition of שבוע from a simple meaning to a complex theological idea.

רעב in 8:3 and שבוע in 8:10ff both show distinction as extreme ends of a spectrum and build promise for a full Deuteronomic paradigm.³⁴

As discussed earlier, Deut. 8:3 begins with three imperfect verbs standing in waw consecutive construction. In further discovery, Deut. 8:10 behaves in the same way. The

³¹Deut. 8:17-19.

³²Brueggemann, *Deuteronomy*, 110.

³³ Thompson, *Deuteronomy*, 137.

³⁴Nathan MacDonald, *Not Bread Alone: The Uses of Food in the Old Testament* (Oxford: Oxford University Press, 2008), 83-85.

passage opens with three verbs bound together in coordinate relationship. The three verbs, אכל (eat), שבע (satisfied), and ברך (praise), are in perfect tense and bound together, as those in Deut 8:3, by waw conjunctions. Waw conjunction relationship presents the verbs as a sequence of experiences. Their perfect tense sets the passage in future time³⁵ so that altogether it reads, “when you have eaten, when you have been satisfied, then praise YHWH.” Unlike רעב, whose theological life is easily apparent in its Hif’il stem as a God-caused condition, שבע, with its simple Qal stem, finds its theological life in its depiction as a facilitator of forgetting God.³⁶ On their own terms, each passage, 8:3 and 8:10, might appear as heartfelt advice dispensed to Israel as the nation prepares to take up residence in the Promised Land. The fact that each passage opens with a coordinate relationship, however, hints at greater literary potential. A paradigmatic creation emerges when the three verbs of 8:10 follow the same pattern as that in 8:3. The first verb indicates a human experience. For 8:3, it is humility in a wasteland. For 8:10 it is eating in prosperity. The second verb shows a condition, in 8:3 it is hunger, and in 8:10 it is satiation. The last verb shows a response by the subject of the verb. In 8:3, God is the subject. God gives manna. In 8:10, Israel is the subject. Israel is to praise YHWH.

³⁵Kelley, *Biblical Hebrew*, 86.

³⁶Deut. 8:11, 14.

FIRST VERB	SECOND VERB	THIRD VERB
Concerns experience	Concerns a condition	Concerns a response from the subject
Deut. 8:3: Israel is humbled	Deut. 8:3: Israel hungers	Deut. 8:3: YHWH gives manna to eat
Deut. 8:10: Israel eats in prosperity	Deut. 8:10: Israel is satiated	Deut. 8:10: Israel is to bless the Lord

Fig. 3. The conceptual flow of the waw conjunction verb pattern in Deut 8:3 and 8:10.

Each verb shows a paradigmatic contrast. When Israel is humbled in 8:3, Israel is eating in 8:10. When Israel hungers in 8:3, Israel is satiated in 8:10. When YHWH gives manna in 8:3, Israel gives praise to God in 8:10. Yet, the concentration of paradigmatic power is shown in the middle verb, the center of the activity. Israel hungers in the center of 8:3's verbal sequence, and Israel is satiated in the middle of 8:10's succession. Already the antonymy of רעב and שבע, and their close vicinity to each other in the Deuteronomistic text, shows them to be paradigmatically inclined. The fact that the terms make up the core of a sequential pattern that requires creative prowess, thought, and intent leads to a surge of confidence that the paradigm is a literary product of Deuteronomistic engineering. The three verbal anchoring points promote discussion, thought, and create a tone of teaching.

The thrust of this chapter is to show the line of progress in which the words רעב and שבע are transformed Deuteronomistically, from simple and straightforward meanings to complex and theologically focused terms. The terms remain in their unsophisticated demeanors in Genesis and Exodus, helping to construct a context in which God demonstrates his care of Israel through sending manna. רעב and שבע are transformed

when Deuteronomy, in survival angst,³⁷ extracts insight from Israel's experience of hunger preceding the Manna Event, gleaning from this episode information that will prepare Israel for longevity and vitality in the Promised Land. In this course, one can perceive a paradigm emerging in 8:3 and 8:10ff. The verb, *hunger*, is molded into an attitudinal orientation that if maintained will ensure Israel's well-being. *Hungry*, then, becomes theologically charged with much more meaning than its basic concern for physical condition, finding use among other writers and thinkers of Israel.

Satiety is also theologically invigorated, becoming the second component of the paradigm in Deut. 8:10ff. Though it is predominantly conceived as a blessing from God, the Deuteronomist sees satiety in a foreboding light. Living in a land where peace and well-being are taken for granted, Israel might forget that YHWH provides *shalom*, not Israel, and become arrogant and worship other gods. It is this association with arrogance that satiety finds theological life and stands to counter Deuteronomic hunger. The bywords of the Deuteronomic paradigm, רעב and שבע, show up in 1 Samuel, the Psalms, Proverbs, and Hosea, which leads to a number of questions: Why did other authors pick up the terms? What were the different social contexts into which the terms were reissued? What additional meaning did they take on? How were the terms shared between the Deuteronomist, the poet behind Hannah's song, the psalmist, the prophet Hosea and the sage? What was unique in each message that they helped to carry? These issues will be addressed in the following chapters.

³⁷Brueggemann, *Deuteronomy*, 109.

CHAPTER 3

רַעַב AND שָׁבַע IMPOSE THEOLOGY UPON PSALMODY

It has been shown that the Deuteronomic paradigmatic terms רַעַב and שָׁבַע describe physiological condition in Genesis and Exodus. In Deuteronomy the terms are revealed to formulate a salvifically-oriented paradigm. It will be argued that Psalmody uses the Deuteronomic paradigm to make Deuteronomic theology applicable and relevant in different genres of Israelite literature. Two pieces of psalmody are especially pertinent to the study of the development of the Deuteronomic terms רַעַב and שָׁבַע in the Hebrew Bible: the psalm commonly known as “Hannah’s song” in 1 Sam. 2:1-10, and Psalm 107. Hannah’s song uses the Deuteronomic paradigmatic terms in a poetic introduction that aligns the reader/hearer with the Deuteronomic scheme used in the Samueline telling of Israel’s history. Psalm 107 speaks into a postexilic setting using one of the Deuteronomic metonyms, רַעַב, and in a distinctly Deuteronomically patterned context to reestablish the exiles with their Deuteronomic roots.

Hannah’s song is a hymn used to introduce the reader/hearer to Samuel’s Deuteronomic interpretation of Israel’s history. It incorporates the Deuteronomic unit into its poetry thereby applying overt Deuteronomic theology into the opening story of Samuel. The psalm is sung by the heroine, Hannah. Her story opens the book of 1 Samuel

and culminates in the singing of a Royal Song.¹ Though the psalm is depicted as an upwelling of Hannah's emotion, it can also be seen as an artful, but also theological, preface to the Samuel narrative. The fact that the psalm shares identical lines with another Royal Psalm, Psalm 113, suggests to some scholars that the song came from a common "poetic milieu."² Because of its close relationship to Psalm 113, the likelihood that the song was composed specifically for the single occasion of the giving over of Hannah's son to Temple life is unlikely, although the psalm appears spontaneous in the storyline. The sharing of poetry with Psalm 113 opens up the possibility that Hannah's song was an existing psalm constructed in the rich theological world of Israel's psalmody. It seems very likely that the psalm was either placed into the Samueline history as part of the story of Hannah or was inserted by a later editor.³ No matter how the psalm was installed into Samuel, it does supply overt Deuteronomic theology to the overture of the Samueline text.

The poem's Deuteronomic overtones can be identified through its poetic references to God elevating the weak and destroying the proud. The metonyms suggest Deuteronomic ties. Is it, however, prudent to read the terms שבע and רעב using Deuteronomic interpretation? Is a Deuteronomic reading of the terms supportable? A look at the context may help. The psalm reads:

¹J. T. Willis, "The Song of Hannah and Psalm 113," *CBQ* 35 (1973): 143; Robert Polzin, *Samuel and the Deuteronomist: A Literary Study of the Deuteronomic History: 1 Samuel* (San Francisco: Harper and Row, 1989), 30-36.

²Willis, "The Song of Hannah," 154; Ralph W. Klein, *1 Samuel*, Word Biblical Commentary, vol. 10 (Nelson Reference and Electronic, 1983), 18.

³Hans Wilhelm Hertzberg, *1 and 2 Samuel: A Commentary* (Philadelphia: Westminster Press, 1976), 29.

Do not keep talking so proudly or let your mouth speak such arrogance, for the Lord is a God who knows, and by him deeds are weighed. The bows of the warriors are broken, but those who stumble are armed with strength. *Those who were full* [שבֵּעַ] *hire themselves out for food, but those who were hungry* [רָעֵב] *hunger no more.* . . . He will guard the feet of his saints, but the wicked will be silenced in darkness.”⁴

Even in this short demonstration, the strong Deuteronomic interest of the poet is apparent. The poem shares a piqued concern for arrogance that corresponds with Deuteronomy’s warning against שִׁבְעַ in 8:10ff. It also stages the counter-concept of Deuteronomic humility, upholding the Deuteronomic proposition of Deut. 8:3 that God cares for those humbled through suffering. When the psalm is read in its entirety, the examples of the Deuteronomic idea of God elevating the humble are numerous. Based upon the robust Deuteronomic flow of Hannah’s song, it is reasonable to read Deuteronomic meaning into the terms רָעֵב and שִׁבְעַ, understanding each as the connotations of humility and arrogance toward YHWH.

In the poetry of Hannah’s song, the terms רָעֵב and שִׁבְעַ carry three dimensions of meaning: their Deuteronomic core of Deut. 8:3, added social nuance, and an element of surprise added through their placement into a reversal of fortune literary pattern. Together these dimensions give strength to the theological essence of the metonyms. As Deuteronomic terms, their fundamental core continues to be generated from the Manna Event. To be Deuteronomically hungry means one embraces obedience to God based upon the understanding that in reality one is truly weak and lowly, having nothing and eating nothing other than what God sends, no matter what level of prosperity one is experiencing. The רָעֵב of Deut. 8:3 develops into a mature commitment to obedience and trust in Yahweh so that calling upon other gods for help is completely suspended.

⁴1 Sam. 2:4-5, 9a.

Yahweh sends manna where there is no bread and quail where there is no meat.

Deuteronomic hunger looks to the Manna Event as a salvific tool of attitudinal alignment.

God saves those who turn to him and cry for help. The שבע of Deut. 8:10ff is the turning away from an identity as a manna eater. The significance of an inward humility is forgotten, and the need for obedience to God has slipped away. Instead of the Manna Event to inform attitudes and behaviors, self ability and self causation give a sense of autonomy from God. Instead of obedience to God, self desire and self determination dominate decision making. The Deuteronomically driven context of Hannah's song indicates that the poet used the terms with these meanings already imposed upon them.

The terms also carry sociological nuance. This attentiveness to social condition is made obvious by the poet's choice to use the Hebrew roots as adjectives. In Genesis and Exodus, the Hebrew roots are used as nouns. In Deuteronomy, the roots are employed as verbs. For Hannah's song, the terms become adjectives, but act substantively as nouns, with a masculine plural suffix. The adjective רעבים translates as *hungry ones* and שבעים as *full ones*. Some English translations add the pronoun, "those." "*Those* who were full hire themselves out for food, but *those* who were hungry hunger no more." In adjectival form, the terms function with sociological meaning, acting as epithets for people groups who demonstrate, through their actions within society, their humility or arrogance toward God. The poet's adjectival use of the Deuteronomic concepts reflects an indirect sociological assessment of Israel by the poet. The fact that the terms are used as designations for social classes suggests that distinctive tensions had developed within

Israel's society. Noticeable pockets of people were experiencing literal hunger because of a strand of society that developed arrogant and disobedient social behavior.⁵

There is biblical and historical evidence that supports the social nuance imposed by the poet of Hannah's psalm. Ostensibly, Israel began its national life as a conglomeration of tribes who shared common ancestry. Social relationships were governed by tribal tradition and law. The divine law that Israel received at Sinai and elaborated upon in Leviticus and Deuteronomy outlined a social system that had antipoverty mechanisms built into it.⁶ The Deuteronomist emphatically directed the people to institute this divine social regulation. But the reality of post-Canaan life does not bear out a society bathing in godly compassion. In contrast, Israel seems to have developed social strata with divisions emerging between the rich and poor, especially during the monarchical age.⁷ During later stages of the monarchy, the prophets, Isaiah, Ezekiel, Micah, and Amos, railed against the שבעים of Israel, because they stole from the poor, manipulated the court system in their favor, and outmaneuvered the vulnerable and needy, even taking possession of their land.⁸ The sociological development of the terms, then, was made possible by the building tension between Israel's classes and by a

⁵A thorough picture of the difficulties that the farmers of Israel faced during the monarchical era is outlined by David C. Hopkins in his article, "The Dynamics of Agriculture in Monarchical Israel," *Society of Biblical Literature Seminar Papers*, no. 22 (1983): 177-202; Albert Gelin, *The Poor of Yahweh*, trans. Kathryn Sullivan (Collegeville, MN: The Liturgical Press, 1964), 17ff, also offers a sketch of life under the Davidic kingship; Ralph Gower's chapter on "Government and Society" *The New Manners and Customs of Bible Times* (Chicago: Moody Press, 1987), 264-285, also adds insight to the subject.

⁶Provisions for the Levites, widows, the fatherless: Deut. 14:28-29; 26:12; Year of Jubilee and the cancellation of debts, slaves are returned freedom, return of tribal land: Deut. 15:1-2; 15:12-14; Lev. 25:13; General imperative to be compassionate toward the poor: Deut. 15:7-11; 24:12-15.

⁷Hopkins, "The Dynamics of Agriculture," 177-202; Gelin, *The Poor of Yahweh*, 17ff, Gower, *The New Manners and Customs*, 264-285.

⁸Isa. 3:14b; 5:8; 10:1; Ezek. 22:29-30; Mic. 2:2; Am. 2:6-7; 5:11-12.

Deuteronomic assessment of that tension. Collins recognizes a literary relationship in psalmody's concepts "poor and just" and "rich and wicked", as though the just were inevitably poor and the rich were by definition wicked."⁹ Eichrodt notes that, in the prayers of Israelite Scripture, the names "poor and wretched" become epithets of honor. Social lowliness in psalmody is representative of a correct attitudinal approach to God.¹⁰ Hannah's song, by its use of the adjectival forms of רעב and שבע, within a context of social tension, shows, as other psalmody does, alertness to this unfortunate development upon Israel's landscape.

The third dimension of meaning comes in the form of a literary mechanism of reversal of fortune that runs through much of the hymn. Reversal of fortune underscores the Deuteronomic theology of the psalm by accentuating God's power and his knowledge of human behavior, showing him to take action according to Deuteronomic principle. The poem places the Deuteronomic terms in this dramatic literary device to produce a creatively rich theological introduction to Samuel. The literary construct depicts a repetitious and sharp turn of events in the poem: the bows of the strong warriors are broken, while the stumbling and groping warriors become powerful. The satisfied scavenge for food, while the hungry beggar is fed. The childless woman is blessed with many offspring, while the one with many children wastes away. The poor are lifted from the trash pile and seated in places of honor (vv. 4-5, 8). Each depiction shows a dramatic and unexpected, even ironic, change of situation. The reversal of fortune motif is

⁹Terrence Collins, "Decoding the Psalms," in *The Poetical Books*, ed. David J. A. Clines, The Biblical Seminar, no. 41 (Sheffield, Eng: Sheffield Academic Press, 1997), 109.

¹⁰Walter Eichrodt, *Man in the Old Testament*, trans. K. and R. Gregor Smith, Studies in Biblical Theology, no. 4 (Chicago: Henry Regnery, 1951), 49.

employed in this psalm in a repetitive and compact way, causing its pattern to stand out. However, reversal of fortune is actually a common theme in the Torah.¹¹ The barren matriarch Sarah becomes a mother at ninety. The childless Abraham and Sarah become forbearers of millions.¹² A boy, Joseph, is sold into slavery and later becomes the manager and director of Egypt, second to Pharaoh. Cartledge calls the reversal of fortune pattern a “living paradox,” because the motif highlights the nature of God as he is the extra-cosmic mind and power that fundamentally controls all of the world’s intricacies and who is also aware, compassionate, and intimately involved in the lives of weak, small, and finite humans.¹³ Hannah’s song communicates this same vision of God. He restores the humble and shuns the proud. Under the direction of the poet, the psalm combines the reversal of fortune motif and the Deuteronomic terms that in orchestration, produce a unique introduction for Samuel, one rich in theology and in meaning. The folding together of the three dimensions of the terms in Hannah’s song produces dynamic connotations for שבע and רעב. Deuteronomic essence is concerned with humility and arrogance. Social nuance applies humility and arrogance to social behavior, and reversal of fortune intimates that God is aware of human conduct; he measures it Deuteronomically, and he can and will take dramatic action against the proud and preserve the humbled weak.

The psalm of Hannah is more than just a heroine’s song. The psalm is an instrument of Deuteronomic theology used to support the themes of Samuel. The

¹¹David. A. Dorsey, *The Literary Structure of the Old Testament: A Commentary on Genesis through Malachi* (Grand Rapids, MI: Baker, 1999), 71.

¹²Ibid.

¹³Tony W. Cartledge, *1 and 2 Samuel*, Smyth and Helwys Bible Commentary (Macon, GA: Smyth and Helwys, 2001), 49.

Deuteronomic/social/reversal of fortune theology, shown to be concentrated in the terms, *רעב* and *שבע*, is noticeably present in the caricatures that dominate much of Samuel's narratives. The characters that enact the stories in the book of Samuel, David and Goliath, King Saul and young David, Eli and Samuel, Nabal and Abigail, are all presented as dueling personalities that operate in the Deuteronomic demeanors of pride and disobedience or humility and tenderness toward YHWH. Their storylines reflect, Deuteronomically, God's favor to the weak and contempt for the arrogant. The psalm is a fitting introduction to Samuel because of its matching theology. Brevard S. Childs calls the psalm an "interpretive key" to Samuel.¹⁴ The terms *רעב* and *שבע* take a role in 1 Sam. 2:1-10, in Hannah's song, helping to formulate an introduction that calls attention to Samuel's Deuteronomically driven theology.

Just as the *שבע/רעב* unit adds Deuteronomic meaning to the song of Hannah, the terms bring Deuteronomic nuance to Psalm 107. The Deuteronomic paradigm is used differently in 107 than in 1 Samuel. Psalm 107 puts the term *רעב* into a forward role while *שבע* is implemented more subtly. In Psalm 107 the poet uses the metonym *רעב* three times, in vv. 5, 9, and 36, which hint at a Deuteronomic connection. Like Hannah's song, Psalm 107 uses the word as an adjective that translates *hungry ones*, or in the case of v. 9, the *hungry being* [נפש]. Because of the repetitive use of *רעב* in the psalm, some scholars see a story line between vv. 5, 9 and 36.¹⁵ The strophe of v. 5 begins by describing a group of *hungry ones*, who wandered in the desert until their bodies are on the verge of death from lack of nourishment. They cry out to God, and he leads them to a city "where

¹⁴Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), 272-273.

¹⁵James Luther Mays, *Psalms, Interpretation*, (Louisville, KY: John Knox Press, 1994), 345.

they could settle.” In response, the psalmist exalts God as one who “fills the hungry with good things.” The psalm picks up the thread of the *hungry* again, in v. 33, by describing God as turning a desert into a watered and thriving land where “he brought the hungry to live and they founded a city where they could settle.” At this point an observation can be made. By the fact that the psalm uses the Hebrew root רעב, and by placing it into a context that activates a sequence of behaviors resembling the pattern in Deuteronomy 8:3, “humbling through hunger,” “crying to God for help,” and “rescue and restoration by God,” a Deuteronomistic interpretation of Psalm 107 appears appropriate.

The role of רעב in Psalm 107 is to call attention to the psalm’s emulation of Deut. 8:3. The correspondence to Deut. 8:3 in the psalm’s pattern of activity has already been acknowledged above. However, the psalm emulates Deut 8:3, not only in its pattern of activity but in its teaching tone. Both the psalm and Deut 8:3 are concerned with rebellion, humility gained through suffering, God’s invasion into the human realm, and the knowledge gathered through such an invasion. Psalm 107 follows this pattern identically in the vignettes in 10-16 and 17-22. God causes a rebellious group who had “despised the counsel of the Most High” to become prisoners who suffer under “bitter labor.” They are humbled and cry to God for help, and he breaks their chains of captivity. The narration continues with another group who become “fools through their rebellious ways.” They become ill and in their humbled condition, they cry out to God, and he heals them. Two other vignettes lack the explicit mention of rebellion, in vv. 4-7 and 23-28, but the reader is led by the poet to read rebellion into their stories as well. In all four accounts the helpless cry out to the Lord for help and he saves them. The psalmist concludes the psalm with the admonition “whoever is wise, let him heed these things and consider the

great love of the Lord” (Ps. 107:43). In turn, in Deut. 8:3 the rebellion is implied through the Deuteronomist’s obvious recollection of Israel during the desert experience. Though not explicitly referenced, the Deuteronomist’s opinion that the Israelites are rebellious (Deut. 31:27), grumbling (Deut. 1:27) and stiff-necked (Deut. 9:6, 13; 10:16; 31:27) is obvious in the tenor of 8:3. In the verse’s opening phrase, “he humbled you,” the implication is solidly in place that God humbled Israel in the midst of their rebellious, grumbling, and stiff-necked demeanors. Deuteronomy 8:3, then, progresses with God’s causing Israel to suffer, briskly followed by God’s giving of manna. The verse culminates in the holistic conclusion that the entire experience was instigated by God to teach that “man does not live on bread alone but on every word that comes from the mouth of the Lord.”¹⁶ The characteristics of the vignettes of 107 follow Deut. 8:3 in that they emulate the patterned sequence of behaviors in 8:3. The repetition of sequences allows the psalmist to reiterate Deuteronomic theology four times in Psalm 107. Such repetition suggests that the psalmist was interested in connecting his audience to Deuteronomy. By using the term רעבים he could direct the thoughts of his audience to Israel’s experience in the wilderness and to the teachings of the Deuteronomist.

The attitude of שבע is fundamentally a condition of self authority and prevents serious consideration of what YHWH thinks. The paradigmatic antonym of רעב, שבע, is embedded in subtlety, yet active in Psalm 107, in the form of rebellion in vv. 11 and 17. The psalmist equates rebellion to “despising the counsel of the Most High” and to being a fool. Despising the Lord is not foreign to other texts in the Torah. The concept is presented in Samuel’s account of David’s adultery with Bathsheba. The prophet Nathan informs David that in committing adultery and murder, David has despised the Lord. The

¹⁶Deut. 8:3

Hebrew uses the word בִּזְהָ which indicates an aspect of hatred. In essence, Nathan is saying to David that “when you were committing your sinful actions, you simultaneously hated the Lord.” Psalm 107 uses בִּזְהָ, which shows spurning or disdain of God’s counsel. In both cases, rebellion is defined, not only by concrete sinful actions, but by the lack of taking the commitment to love God seriously so that what God thinks about something is the primary guide directing behavior. The concept of Deuteronomic שָׁבַע described in Deuteronomy 8:10ff shows the development of this very attitude. “You may say to yourself, ‘my power and my strength have produced this wealth for me’ . . . then your heart will become proud and you will forget the Lord your God.” Though Psalm 107 does not use the term *full*, the psalm, nevertheless, includes Deuteronomic שָׁבַע when it speaks of rebellion and of being foolish.

Some scholars place the use of the psalm at the time of Ezra and the rebuilding of the temple.¹⁷ This postexilic date suggests that the psalm may have been used as worship material intended to reestablish new bonds between the exiles returning from Babylonian captivity to their own heritage in Deuteronomic theology. The psalmist’s use of the Deuteronomic paradigm would have had two effects. First, the use of רָעַב would have added theological depth to the consolation given to the returning Israelites. The compound concept of רָעַב, humility through hunger, would have invigorated Israel’s consciousness, connecting the exiles to their forebears through their commonality of suffering and humiliation. רָעַב would have stood as a reminder to those returning from

¹⁷ Arthur G. Clarke, *Analytical Studies in the Psalms*, (Grand Rapids, MI: Kregel, 1979), 266-68; Bruce Waltke with Charles Yu, *Old Testament Theology: An Exegetical, Canonical, Thematic Approach* (Grand Rapids, MI: Zondervan, 2006), 778; James G. Murphy, *A Critical and Exegetical Commentary on the Book of Psalms With a New Translation* (Andover: Warren Draper, 1876; reprint, Minneapolis, MN: James Family Publishing, 1977), 45.

Babylon that they experienced the same YHWH-caused affliction and YHWH-faithfulness that their ancestors experienced in the wilderness and in Egyptian slavery.¹⁸ The returning exiles would have also recognized themselves in the conceptual use of שָׁבַע. Through this perspective, their suffering would have been presented as a necessary remedy to their actions of arrogance toward YHWH. They suffered and were made humble. The psalmist strives to instill the knowledge that the exiles are not cut off from their inheritance because they were punished. To the contrary, they were, as their elders, disciplined for the sake of humility and obedience toward YHWH. They are also, as those of the wilderness generation, recipients of YHWH's faithfulness and care. Second, the Deuteronomic paradigm also endeavors to spark within Israel a revived love and commitment to YHWH. This observation resounds with Hans-Joachim Kraus who writes, "What is the source of knowledge of God, of themselves, of the creation, the world, the peoples, but above all, their knowledge of Yahweh's relation to them and their relation to him? The answer must always be that they got it from the history of God's actions with his people."¹⁹

There is strong opinion among scholars that Hebrew psalmody was re-used between generations.²⁰ Historical events that generated a certain message in one era were

¹⁸Walter Brueggemann, *An Introduction to the Old Testament: The Canon and Christian Imagination* (Louisville, KY: Westminster John Knox, 2003), 59-60.

¹⁹Hans-Joachim Kraus, *Theology of the Psalms*, trans. Keith Crim (Minneapolis, MN: Augsburg, 1986), 60.

²⁰Erhard S Gerstenberger, "Canon Criticism and the Meaning of 'Sitz im Leben'" in *Cannon, Theology and Old Testament Interpretation: Essays in Honor of Brevard S. Childs*, eds. Gene M. Tucker, David L. Petersen, and Robert R. Wilson (Philadelphia: Fortress Press, 1988), 24-25; Patrick D. Miller, *Interpreting the Psalms* (Philadelphia: Fortress Press, 1986), 12; Leslie C. Allen, *Psalms 101-150*, Word Biblical Commentary (Waco, TX: Word Books, 1983), 65; Claus Westermann, *The Psalms: Structure, Content, and Message*, trans. Ralph Gehrke (Minneapolis, MN: Augsburg, 1980), 12; Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia: Fortress Press, 1979), 515; Artur Weiser, *The Psalms: A Commentary*, trans. H. Hartwell (Philadelphia: Westminster Press, 1962), 42-43.

reexamined for application to new situations in other generations. The same lesson from Israel's history was able to speak to different needs through emphasizing its different aspects. "The deportees of 597 and 587 came to form one of the most influential parts of the Jewish community, and the impulse to new life from Babylonia is marked at several stages in the post-exilic period."²¹ Psalm 107 might certainly have passed through this process of finding "new life." The psalm's depiction of various sufferings, some being strikingly familiar from an Israelite historical perspective, likely resonated in those fresh from Babylonian captivity. The poet used this familiarity with רַעַב and other motifs to inspire Deuteronomic fervor in a new generation. It is possible that the exiles would have heard this message as they spoke the words of Psalm 107:

Let the redeemed of the Lord say this: It was the Lord who caused us to suffer as he made our ancestors suffer in the desert and in Egyptian slavery. They were humbled by their weak and lowly condition. They could not help themselves. God heard their cries for help just as he heard ours. In our humble estate he rescued us just as he rescued them. Be assured our suffering has not separated us from our forbears. Instead, our suffering has merged their past with our present. For God has redeemed his people, keeping us all to himself by his unfailing love. Remain in humility and you will find peace and blessing from God.

Though Peter Ackroyd argues for caution in assigning psalms to specific historical periods because the passing on of numerous phrases and words between generations makes dating psalmody difficult,²² many others find confidence in approaching Psalm 107 as postexilic. Mays and Williams see the poem's references to the "redeemed of the Lord," to "those he redeemed from the hand of the foe,"²³ and to "those

²¹ Peter R. Ackroyd, *Exile and Restoration: A Study of Hebrew Thought of the Sixth-Century B.C.*, Old Testament Library (Philadelphia: Westminster Press, 1968), 44.

²²Ibid., 226.

²³Ps. 107:2.

he gathered from east and west, from north and south” as fingerprints from the postexilic age.²⁴ Wilson and Waltke see postexilic handiwork in a literary bridge between Psalms 107 and 106.²⁵ Voices from the exile cry out in 106:47: “Save us, O Lord our God, and gather us from the nations.” Psalm 107:2-3 replies: “Let the redeemed of the Lord say this . . . those he gathered from east and west, from north and south.” Several scholars also consider the five-book division of the Psalter to be a postexilic edit with the fifth and final book of the Psalms, which includes 107, to exude a distinctively postexilic voice.²⁶

The separate examinations of Hannah’s song and Psalm 107 provide opportunity to show each psalm in its greatest light. But there are aspects of the two pieces in the way they each handle the Deuteronomic terms רעב and שבע that are worthy of formal comparison. In Hannah’s psalm, the epithets *full* and *hungry* are filled with social tension and imply a cry for social justice. The presence of social tension is indicated by social correction taking place in the psalm. The weak warriors are strong; the strong are weak. The *hungry* are filled; the *full* are hungry. The dump-sitting poor man is raised to glory. If a correction is issued, it implies that justice was not being executed previously. Reward and punishment were finding their way to the wrong parties. The *full* had been gaining prosperity through the suffering of the innocent. And the *hungry*, who are righteous YHWH-fearers, were experiencing undeserved distress. Because the poet describes a string of social corrections, it suggests that the terms, which are already

²⁴Mays, *Psalms*, 346; Donald M. Williams, *The Communicator’s Commentary: Psalms 73-150*, ed. Lloyd J. Ogilvie (Dallas, TX: Word Books, 1989), 275.

²⁵Gerald Henry Wilson, *The Editing of the Hebrew Psalter*, Society of Biblical Literature Dissertation Series, ed. J. J. M. Roberts, no. 76 (Chico, CA: Scholar’s Press, 1985), 220; Waltke with Yu, *Old Testament Theology*, 886.

²⁶Clarke, *Analytical Studies in the Psalms*, 227; Waltke with Yu, *Old Testament Theology*, 884-86.

Deuteronomically consummated, are written into social tension and take on social nuance. In Psalm 107 there is no implication that a correction of social standing is necessary. Psalm 107 instead presents a tension between human beings and God alone. This tension might be called “theological tension.” It is evident that the tension is between God and humans by the location of the poem’s correctional focus. The correction taking place is exclusively aimed at the area of arrogance toward God. This central focus limits the psalm to a singular concern, which is the changing of arrogance to humility before God. This concentrated focus on correcting arrogance means that רעב is used by the poet of 107 with only Deuteronomic meaning, while in 1 Sam. 2:1-10, the term carries both Deuteronomic and social nuance. Hannah’s song also uses the literary mechanism, reversal of fortune. When רעב and שבע are loaded into this device of radical and surprising change the terms take on irony. Hunger is filled with blessing and fullness with dread. Psalm 107 shows no topsy-turvy change. רעב is used in single-minded thought: hunger results in humility. Each psalm also uses the Deuteronomic unit in a different voice. Hannah’s song gloats in the victory of God. It belongs to a class called “Victory,” or “Royal Psalms.”²⁷ First Samuel 2:1-10 uses רעב and שבע to show the strength, the prowess, and the moral superiority of God. The psalm’s audience is meant to hear it and rejoice, to find their hope revived because of YHWH. Psalm 107 speaks in a voice of sapience. Belonging to the category of psalmody called “wisdom psalms,”²⁸ the purpose of 107, as in the wisdom of Hebrew Proverbs, is to coax its reader/hearers to

²⁷Willis, “The Song of Hannah,” 142.

²⁸Norman Whybray, *Reading the Psalms as a Book*, Journal for the Study of the Old Testament Supplement Series, ed. David J. A. Clines and Philip R. Davies, no. 222 (Sheffield, Eng: Sheffield Press, 1996), 73.

make a decision.²⁹ Presenting life as a dichotomy from which to choose, one can either rebel against or align with YHWH. Psalm 107 encourages its audience to choose wisely by living in faithfulness to God. In spite of their differences in style and nuance, both psalms characterize YHWH as Mighty Sovereign who rescues the humbled weak.

How did the Deuteronomic tradition reach the psalmists? Although this study is synchronic, contemplating this tradition-history is helpful for gaining insight into a text's social and political milieus. Many scholars agree that certain circles within Israel guarded, modified, and passed along certain bodies of thought within Israel. Psalmody material was carried mainly by the cultic circles,³⁰ Deuteronomic thought was prevalent in a Deuteronomic school,³¹ with some suggesting a concentrated milieu in the Northern kingdom,³² with wisdom tradition perpetuated by wisdom circles.³³ Other biblical scholars envision a less organized tradition of psalmody: its early stage beginning with individually composed hymns used for Israel's worship, collected and added to by consecutive generations.³⁴ Whether the psalmic or Deuteronomic material was harbored and managed by cohesive groups or brought together through individual contribution

²⁹John Mark Thompson, *The Form and Function of Proverbs in Ancient Israel* (The Netherlands: Mouton, 1974), 72.

³⁰Walter E. Rast, *Tradition History and the Old Testament*, Old Testament Series, ed. J. Coert Rylaarsdam, (Philadelphia: Fortress Press, 1972), 25; Sigmund Mowinckel, *The Psalms in Israel's Worship*, vol. 1, trans. D. R. AP-Thomas (New York: Abingdon Press, 1962), 22; Weiser, *The Psalms*, 24; J. H. Eaton, *Psalms*, Torch Bible Commentaries (London: SCM Press, 1967), 13.

³¹Moshe Weinfeld, *Deuteronomy and the Deuteronomistic School* (Oxford: Clarendon Press, 1972) 7-9.

³²Ackroyd, *Exile and Restoration*, 44; P. Kyle McCarter Jr., *1 Samuel: A New Translation with Introduction, Notes, and Commentary*, The Anchor Bible (Garden City, NY: Doubleday, 1980), 21-22.

³³Roland E. Murphy, *The Tree of Life: An Exploration of Biblical Wisdom Literature*, 3d ed. (Grand Rapids, MI: Eerdmans), 3.

³⁴H. Wheeler Robinson, *The Old Testament: Its Making and Meaning* (Nashville, TN: Cokesbury, 1937), 134; Claus Westermann, *The Psalms: Structure, Content, and Message*, 12; Waltke, *Old Testament Theology*, 870.

remains speculative. To say the psalmist wrote from a Northern Kingdom viewpoint, from which a concentration of Deuteronomic thought may have existed cannot be proven. However, it is interesting to note that Hosea is from the North and uses, intriguingly, a number of concepts involving the Deuteronomic terms, including the word שָׁבַע. How the terms became concepts in the Hebrew religious world and then made available to the psalmist is difficult to say; yet there they are.

The psalmists use the Deuteronomic paradigm in two different genres of Israelite literature in order to keep Deuteronomic theology relevant in the national mind. Hannah's song applies two literary devices to the Deuteronomically charged pair, social nuance and reversal of fortune. The psalm opens the book of Samuel and functions as the book's introduction, offering an early familiarization to Samuel's Deuteronomic worldview. Psalm 107 incorporates the terms in its poetry to reconnect the Israelite exiles to their Deuteronomic roots. Each poet finds both creative and didactic use for the paradigmatic concepts.

CHAPTER 4

THE SIGNIFICANCE OF שָׁבַע IN HOSEA

Hosea's writings span approximately thirty-one years (752-721 B. C.) During the first six, Israel is basking in the high life under King Jeroboam II. For forty-one years Jeroboam II occupies Israel's throne as one of Israel's strongest leaders. His governing ability brought great prosperity and peace to Israel.¹ Under Jeroboam's rule Israel exercises an exuberant and careless lifestyle. An oracle of Hosea reveals a stunning sense of unrestraint: "Ephraim boasts, 'I am very rich; I have become wealthy. With all my wealth they will not find in me any iniquity or sin'" (12:8). When Jeroboam dies, Israel is tossed into national tumult. One year after Jeroboam's death, Assyria begins an assault on the Northern kingdom. Israel's new king, Menahem, submits to Assyria, committing Israel to large tributes to Assyria. The governing of Israel becomes a treacherous business and the throne is vacated and filled five more times, primarily due to assassinations.² Israel's society unravels.³ "There is only cursing, lying, and murder, stealing and adultery; they break all bounds, and bloodshed follows bloodshed" (4:1-2). Cities and villages are troubled by thieves and bandits (7:1), priests are murdering (6:9), and

¹David Allan Hubbard, *With Bands of Love: Lessons From the Book of Hosea* (Grand Rapids, MI: Eerdmans, 1968), 29-32. Philip J. King, "The Eighth, the Greatest of Centuries?" *Journal of Biblical Literature* 108 (1989): 4; D. N. Premnath, "Amos and Hosea: Sociohistorical Background and Prophetic Critique," *Word and World* 28 (2008): 126-27.

²C. L. Seow, "Hosea," in *The Anchor bible Dictionary*, vol. 3, ed. David Noel Freedman et al. (New York: Doubleday, 1992), 294.

³Hubbard, *With Bands of Love*, 31.

merchants are pilfering in the marketplace using unbalanced scales (12:7). And to hear it from Hosea, Israel has all but deserted YHWH to procure blessings from Baál. When Hosea finishes his last oracle Israel has suffered twenty-five years of national pandemonium. The chaos before him is channeled into his oracles: “Hosea, take an adulterous wife! (1:2). Children, rebuke your mother!” (2:2). I [Yahweh] reject the priests (4:6b), they feed on sins! (4:8). I [Yahweh] am a moth and rot (5:12), a lion (5:14; 13:7), a bear (13:8). My people are determined to turn from me, . . . How can I give you up, Ephraim? How can I hand you over, Israel? (11:7-8). At the center of Hosea’s churning madness are the double blades of hatred for Israel’s love of Baál.⁴ It is questionable, who hates Israel’s love of Baál the most, YHWH or Hosea? Yet, sitting amid the swirling elixir of venom, deep sadness, and yearning for a return of love, is poetry bearing a familiar image:

But I am the Lord your God, who brought you out of Egypt. You shall acknowledge no God but me, no Savior except me. I cared for you in the desert, in the land of burning heat. When I fed them they were satisfied [שבע]; when they were satisfied [שבע], they became proud; then they forgot me (Hos. 13:4-6).

It appears that the Deuteronomic paradigm is at work even in the torrents of Hosea. The Deuteronomic paradigm will be shown to shape Hosea’s accusations against Israel, and, in a surprising turn, form the core of hope for Israel’s redemption.

The pericope of Hos. 13:4-6 emulates the text of Deut. 8:10ff, which holds the conceptual heart of the paradigmatic term שבע. The fact that Hosea places the term into

⁴This point is contested by Premnath in “Amos and Hosea,” 126, who argues that the injustices in Israel and Judah caused by land consolidation were so egregious that Hosea’s texts must be heard primarily as judgments against social injustice and not Baálism. However, most scholars affirm syncretism to be Hosea’s chief matter of interest in his orations. James Luther Mays, *Hosea: A Commentary*, Old Testament Library (Philadelphia: Westminster Press, 1969), 8; H. D. Beeby, *Grace Abounding: A Commentary on the Book of Hosea*, International Theological Commentary (Grand Rapids, MI: Eerdmans, 1989), 2; Francis I. Andersen and David Noel Freedman, *Hosea: A New Translation with Introduction and Commentary*, The Anchor Bible (Garden City, NY: Double Day, 1980), 431-44.

such a strong Deuteronomic literary scheme intimates that the prophet is interpreting the world before him in distinctly Deuteronomic terms. The metonym שבע is situated into a context filled with other Deuteronomic words. Notice the high degree of correspondence between the above pericope of Hos. 13:4-6 and Deut. 8:10ff:

When you have eaten and are *satisfied*, praise the Lord your God for the good land he has given you. Be careful that you do not *forget* the Lord your God, failing to observe his commands, his laws and his decrees that I am giving you this day. Otherwise, when you eat and are *satisfied*, when you build fine houses and settle down, and when your herds and flocks grow large and your silver and gold increase and all you have is multiplied, then your heart will become *proud* and you will *forget* the *Lord your God, who brought you out of Egypt*, out of the land of slavery. He led you through the vast and *dreadful desert*, that thirsty and waterless land, with its venomous snakes and scorpions. He brought you water out of the hard rock. He gave you manna to eat in *the desert*, something your fathers had never known, to humble and to test you so that in the end it might go well with you. You may say to yourself, "My power and the strength of my hands have produced this wealth for me" (Deut. 8:10-17).

Here is a comparison of the vocabulary between Deut. 8:10-17 and Hos. 13:4-6. The number of times the phrase is used is noted in parentheses:

Deut. 8:10-17

Hos. 13:4-6

When you have eaten and are satisfied (2)

When I fed them they were satisfied;
when they were satisfied they became
proud (2)

The Lord your God who brought you out
of Egypt (1)

The Lord your God who brought you out
of Egypt (1)

the vast and dreadful desert, that thirsty
and waterless land (1)

the desert, the land of burning heat (1)

He brought you water out of the hard rock,
he gave you manna to eat in the desert (1)

I cared for you in the desert (1)

Then your heart will become proud (1)

they became proud (1)

forget the Lord your God (2)

they forgot me (1)

The two texts exhibit seven points of connection that are nearly identical. What becomes evident is that the prophet composed a Deuteronomically-charged focal point that provides a clue that Hosea is operating from a Deuteronomic perspective as he interprets Israel's behavior. In the text of Hosea, as others in the Hebrew Bible, שבע is used as a shorthand expression to represent the dynamic of Deuteronomic arrogance outlined in Deut. 8:10ff. In Hos.13:6, שבע signifies the abbreviation of the idea of Deuteronomic arrogance. According to Deuteronomy 8, arrogance is facilitated in an environment where there is no lack of sustenance, in other words, in a condition of fullness, or שבע. Deuteronomic arrogance should not be confused with the behavior common to the present era associated to juvenility. It is, rather, a persona of self-assurance assumed during a period of success and achievement. The arrogance of שבע assigns self as the locus of authority, and not YHWH, and neglects giving preponderance to YHWH's opinions. שבע leads to grievous missteps in judgment because it fails to view the act of offending YHWH as something of consequence. Hosea accuses Israel of שבע within a textual construct in which Israel is worshiping idols without concern for YHWH's law.

Now they sin more and more; they make idols for themselves from their silver, cleverly fashioned images, all of them the work of craftsmen. It is said of these people, "They offer human sacrifice and kiss the calf idols" (Hos. 13:2).

This idolatrous activity likely took place during a time of great prosperity in Israel. Hosea is believed to have begun preaching during the last years of Jeroboam II's reign,⁵ a king

⁵Bruce C. Birch, *Hosea, Joel, and Amos*, Westminster Bible Companion Series (Louisville, KY: Westminster John Knox Press, 1997), 8; Mays, *Hosea*, 4; Dwight R. Daniels, *Hosea and Salvation History: The Early Traditions of Israel in the Prophecy of Hosea* (New York: Walter de Gruyter, 1990), 23.

who guided Israel into abundant riches.⁶ In this setting the prophet's accusation against Israel, "When I fed them they were satisfied; when they were satisfied, they became proud; then they forgot me" which mirrors Deut. 8:10ff, describes what Hosea sees when he looks at Israel. The prophet uses the paradigmatic metonym שבע to make a diagnosis of Israel's frivolous behavior: arrogance toward YHWH. It is easy to see, in the pericope of 13:4-6, the prophet leaning upon a Deuteronomistic dimension of thinking.

If Hosea draws deeply from the Deuteronomistic paradigm in 13:4-6, the possibility that Hosea uses the paradigm in other areas of his work is advanced. The prospect of paradigmatic activity outside of Hos. 13:4-6 prompts investigation within the larger body of Hosea's composition. What elements within the larger body of work might indicate that the prophet is using the Deuteronomistic paradigm as a general interpretive tool? Two features in Hosea's writing stand out: Hosea's use of the concept *knowledge of God* and his implementation of wilderness imagery.

Some scholars think Hosea's *knowledge of God* should be defined as "faithfulness to the covenant relationship and Torah."⁷ This hypothesis can be supported by the fact that in 4:1, Hosea seems to correlate *knowledge of God* to keeping the Law (4:6). Hosea appears to define *knowledge of God* antonymically, standing as the opposite of cursing, lying, murdering, stealing and committing adultery, which is basically the absence of Law-keeping. In this way, *knowledge of God* translates to keeping the covenant. However, this interpretation causes a logistical problem in that the prophet's condemnation of the people becomes totally unreasonable in light of the fact that the

⁶Hubbard, *With Bands of Love*, 29-32. King, "The Eighth, the Greatest of Centuries?" 4; Premnath, "Amos and Hosea," 126-27.

⁷Douglas Stuart, *Hosea-Jonah*, Word Biblical Commentary (Waco, TX: Word Books, 1987), 75; Daniels, *Hosea and Salvation History*, 113-114.

priests are accused of failing to teach the Law. Hosea strikes at the priests, “My people are destroyed from lack of knowledge. . . . you have rejected knowledge, . . . you have ignored the law of your God” (4:6). If the priests are neglecting their job of teaching the Law, on what account can Hosea condemn the people? What is found, rather, is that Hosea continues to hold the people responsible for their lack of knowledge, even in light of irresponsible priests. Hosea’s insistence upon holding the people answerable suggests that, for Hosea, *knowledge of God* is tied to an altogether different source of education. Hosea uses the paradigm to show how Israel is responsible for their *lack of knowledge* of YHWH. Hosea’s use of the concept *knowledge of God* indicates that the prophet substantially relies upon paradigmatic material to comprehend Israel’s situation.

The Deuteronomic paradigm holds the key to understanding what Hosea means by *knowledge of God*. The existence of the text of Deut. 8:3 shows that the idea of knowledge of who YHWH is and how Israel is to respond to YHWH, distinct from the Law, was available through contemplation of the wilderness experience, specifically in the context of the Manna Event. Deut. 8:3 reads:

[God] afflicted you, God caused you to hunger (רעב), God caused you to eat manna, to make you know that man does not live on bread alone but on all acts going forth from the mouth of the Lord.

The Deuteronomist demonstrates that Israel has always had the opportunity to learn that YHWH is a unique and supreme entity who rules over all facets of the cosmos, of nature, and over all elements pertaining to human existence. If Hosea’s generation had paid attention to the significance of their ancestors eating from YHWH’s hand, to the insight that food, foreign to nature, was given to their foreparents, in a land that did not support

human life, the need to procure blessing from an idol would feel strange.⁸ If they had taken to heart the lesson of God's wondrous works performed in the wilderness, as the Deuteronomist does, Israel would have looked no further than YHWH's hand for all that sustains survival. Hosea is not alone in holding Israel responsible for gaining knowledge from past experiences, as the psalmist writes,

[The men of Ephraim] forgot what [YHWH] had done, the wonders he had shown them. He did miracles in the sight of their fathers in the land of Egypt, in the region of Zoan. Again and again they put God to the test: they vexed the Holy one of Israel, they did not remember his power . . . He drove out nations before them and allotted their land to them as an inheritance; . . . [but] they did not keep his statutes. . . . they aroused his jealousy with their idols.⁹

It is reasonable to believe that Hosea used paradigmatic material to ascertain the complexities of Israel's condition based upon this body of evidence: Hosea holds the people responsible for *knowledge of God* even though the priests have failed to deliver it to them. This implies that Hosea saw a *knowledge of God* that was available apart from the concept of Sinai. Hosea's *knowledge of God* had to be accessible to the people and autonomous from the priesthood. One way that this could be made possible is in the consideration that Hosea uses the Deuteronomic paradigm to fill in the details of his concept *knowledge of God*. He stretches his concept *knowledge of God* around the entirety of the Wilderness/Manna Event, expecting that the understanding of who YHWH is, his interest in Israel, and what Israel's role is as a responder to YHWH, be adequate in preventing Israel's adultery with idols.

⁸Mays, *Hosea*, 175.

⁹Ps. 78:11, 12, 41, 42, 55, 56, 58.

The second element showing that Hosea uses a Deuteronomistic interpretive tool in addressing Israel's plight is the abundant wilderness imagery, which captures a picture of YHWH yearning for Israel to return to the desert. Wolff affirms that the wilderness imagery is more than just "an arbitrary collection of examples" from Israel's history.¹⁰ The prophecies of Hosea envision a particular era, a certain place, a specific environment, and new possibility to gain knowledge of YHWH.

Therefore I am going to allure her; I will lead her back into the desert and speak tenderly to her (2:14). When I found Israel it was like finding grapes in the desert; when I saw her fathers, it was like seeing the early fruit on the fig tree (9:10). When Israel was a child, I loved him, and out of Egypt I called my son (11:1). I taught Ephraim to walk, taking them by the arms, but they did not realize it was I who healed them. I led them with cords of human kindness, with ties of love; I lifted the yoke from their neck and bent down to feed them (11:3-4). I am the Lord your God who brought you out of Egypt. You shall have no God but me, no Savior except me. I cared for you in the desert, in the land of burning heat (13:4-5).

A return to the wilderness would give Israel a second chance to take to heart the wonders performed by YHWH.¹¹ If Israel relearns the lesson, so succinctly put by the Deuteronomist, "that man does not live on bread . . . but on every word that comes from the mouth of the Lord," chasing after other gods will seem ridiculous. A Deuteronomistic reading of Hosea does bring insight into Hosea's work. However, Hosea's lavish use of wilderness language also indicates that the prophet is using Deuteronomy 8 as an interpretive tool. If one continues to peer through a paradigmatic lens the reasons behind Hosea's rage at his own people becomes clear:

¹⁰Hans Walter Wolff, *Hosea: A Commentary on the Book of the Prophet Hosea*, Hermeneia, ed. Paul D. Hanson, trans. Gary Stansell (Philadelphia, Fortress Press, 1974), xxvi.

¹¹Walter Zimmerli, *Man and His Hope in the Old Testament*, Studies in Biblical Theology, 2d series, no.20 (Naperville, IL: Alec R. Allenson, 1968), 93.

Give them O Lord . . . wombs that miscarry and breasts that are dry (9:14).
My God will reject them because they have not obeyed him; they will be
wanderers among the nations (9:17).

From a Deuteronomic perspective Israel's besieged condition and impending doom was entirely preventable. The knowledge that was readily available to steer away from calamity was not worthy of their attention. They refused to distill the salvific lessons that were available to them in their family histories, in the memory of the Wilderness/Manna Event.¹² Interpreting the work of Hosea in the context of the attitudinal concepts of *full* and *hungry* that form the Deuteronomic paradigm, not only casts light upon Hosea's writings but brings logic to his emotional outbursts. Their שבע prevented them from finding value in embracing *knowledge of God*. Had a vision of YHWH's power been sustained in their hearts and minds, Israel's lust for idols would have been short-circuited and the people would have lived peacefully, in love and faithfulness to YHWH.¹³

Evidence has been produced suggesting that the Deuteronomic paradigm has been involved in shaping Hosea's accusations against Israel. But can the same be said of Hosea's hope for Israel? In the previous chapter on psalmody, it was shown that the Deuteronomic metonym שבע went unmentioned but maintained a strong conceptual presence in Psalm 107, in the idea of rebellion. In Hosea, the reverse is true. The term רעב, or *hungry*, is not used in Hosea, but it sustains a strong theme in Hosea's idea of returning Israel to a state of humility. In its paradigmatic role as antonym of שבע, Deuteronomic רעב encapsulates a sequence of three events: being humbled through suffering, being fed by YHWH, and learning something about YHWH through the first

¹²Daniels, *Hosea and Salvation History*, 76, 114.

¹³Hos. 4:1.

two experiences,¹⁴ expressly that “man lives on every word that comes from the mouth of the Lord.” When the texts of Hosea express desire for Israel to be returned to the wilderness it is for the sake of relearning and, Deuteronomically, learning cannot take place without humility. As Hosea view’s Israel through a Deuteronomic lens hope begins with the scourge of hardship:

I will strip her naked and make her as bare as on the day she was born (2:3). I will take back my wool and my linen, intended to cover her nakedness (2:9b). Their leaders will fall by the sword because of their insolent words. For this they will be ridiculed in the land of Egypt (7:16b). [Their] threshing floors and winepresses will not feed the people; the new wine will fail them (9:2-3). Their treasures of silver will be taken over by briars, and thorns will overrun their tents (9:6). Ephraim’s glory will fly away like a bird (9:11). I will make you live in tents again (12:9b). [Israel] will be wanderers among the nations (9:17). The kings of Israel will be completely destroyed (10:15b).

Israel will be chastised by the pain of grief and loss, but especially through the sickness of humiliation. Six images of denigration depict Israel’s future: nakedness, ridicule, objects of status going un-presented, homes as tents, Israelites as wanderers, a nation without royalty to represent them. Particularly overt is the humiliation brought by the “reversal of the Exodus.”¹⁵ Israel will be returned to the rank of slave and forced to repeat the “experience of oppression.”¹⁶ “They will be ridiculed in Egypt” (7:16b). “He will remember their wickedness and . . . They will return to Egypt” (8:13b). “They will not remain in the Lord’s land; Ephraim will return to Egypt and eat unclean food in Assyria” (9:3). “Egypt will gather them, and Memphis will bury them” (9:6). “Will they not return to Egypt and will not Assyria rule over them?” (11:5). There is no uncertainty in the

¹⁴Deut. 8:3.

¹⁵Seow, “Hosea,” 297.

¹⁶Beeby, *Grace Abounding*, 4-5.

words of Hosea. Israel will be crushed through shame and degradation. And if Israel should rise and stagger on, it is assured that YHWH will deliver the final blow:

I will come upon them like a lion, like a leopard I will lurk in their path.
Like a bear robbed of her cubs, I will attack them and rip them open.
Like a lion I will devour them. A wild animal will tear them apart (13:7-8).
I will be like a lion to Ephraim, like a great lion to Judah. I will tear them to pieces and go away; I will carry them off, with no one to rescue them (5:14).

But just as Hosea uses the Deuteronomic term שבע to define their arrogance, its antonymic partner is perceivably present in Hosea's images. Israel will be hurt, but YHWH will lead them.¹⁷ Prosperity will be stolen away, but YHWH will tend to them. As the Deuteronomist writes, "[YHWH] humbled you through hunger and then he fed you" (8:3), Hosea's text follows, "I am now going to allure her; I will lead her into the desert and speak tenderly to her. There I will give her back her vineyards, and make the Valley of Achor a door of hope" (2:14-15). Israel's arrogance will diminish through the process of Deuteronomic רעב. They will learn the knowledge of God and in humility will say, "forgive our sins and receive us graciously" (14:2). There is no greater compassion than transforming arrogance into humility. When Hosea is studied through the prism of the Deuteronomic paradigm, hope shines through.

With surprise, a small deposit of Deuteronomic material unexpectedly becomes a key that reveals that the Deuteronomic paradigm was a significant interpretive guide in Hosea's understanding of Israel's plight. He uses the paradigmatic term שבע to bring precision of meaning to his accusations against Israel. By following the lead of the strong Deuteronomic tone created by Hosea's application of שבע and applying the Deuteronomic paradigm to the body of Hosea's work, the reasons behind Hosea's frustration with Israel emerge. Through the paradigmatic lens, it is shown that Israel had access to knowledge of

¹⁷Mays, *Hosea*, 10.

God that could have changed their course and prevented idolatry from becoming a rampant and habitual lifestyle. Israel, in arrogance, chose to ignore it. YHWH chooses the recourse of restoring רעב to Israel by sending the nation again into the “wilderness.” As in Deuteronomy, the Israelites will also find humility through their suffering and their salvation in YHWH.

CHAPTER 5

THE SAGE USES THE DEUTERONOMIC PAIR

Proverbs 27:7 reads “He who is full [שבע] loathes honey, but to the hungry [רעב] even what is bitter tastes sweet.” A search for the meaning of this proverb among commentaries is adventuresome. Its cryptic nature forces scholars to deliver interpretations that are both radically varied, with some so general that locating a definitive meaning proves challenging. Claus Westermann sees the proverb pertaining to a simple contrast in physical condition. Murphy understands an allusion to the detrimental effect that too much accomplishment has upon the desire for further pursuit. He halts slightly (in reconsideration?), remarking that he is not certain if the proverb applies to money and power. To Clifford, the proverb simply means what it says, that being hungry can make bitter food taste sweet. Longman sums up the proverb’s insight as “it is important to know the situation.” His insight is as cryptic as the proverb itself. Whybray believes 27:7 references human reaction steered by circumstances. Fox takes the verse as a warning not to overindulge in anything. Perdue assigns 27:7 to two thematic categories: to the cosmic and animal world and to wealth and poverty. Farmer, Kidner, and Aitken find more specificity in their interpretations. Farmer understands the proverb to pertain to too much flattery. For Kidner, it is too much comfort, and for Aitken, it is too much success. McKane thinks the sage is articulating a way to discern

value judgments. Both the loathing of honey and the appreciation of bitter things disclose what a person finds valuable.¹ In short, there are as many interpretations for 27:7 as there are scholars. Though commentary on Proverbs is plentiful, there is no entertainment of a Deuteronomic interpretation. The presence of רעב and שבע in the proverb hint at Deuteronomic influence. If the paradigmatic terms are allowed to direct the interpretation of 27:7, the meaning of the proverb is greatly clarified. There are adequate grounds to support such an elucidation of Prov. 27:7. Besides the presence of the terms, there are three pieces of evidence that add confirmation to this hypothesis. The three points of evidence that support a Deuteronomic reading of Prov. 27:7 are: the high compatibility of Deuteronomic and Proverbial thought, strong internal support within the proverb itself, and the strengthening in relationship that occurs between 27:7 and surrounding material.

Katharine Dell sees enough compatibility between Deuteronomy and Proverbs to devote a subchapter to the discussion. Among the points of overlap between the books is the image of YHWH's mouth as a source of origin.² In Proverbs, God's mouth is the origin of wisdom and knowledge (2:6). In Deuteronomy, it is the source of Israel's

¹Claus Westermann, *Roots of Wisdom: The Oldest Proverbs of Israel and Other Peoples* (Louisville, KY: Westminster John Knox Press, 1995), 14; Roland E. Murphy, *Proverbs*, Word Biblical Commentary, vol. 22 (Nashville, TN: Thomas Nelson, 1998), 207; Richard J. Clifford, *Proverbs: A Commentary*, Old Testament Library (Louisville, KY: Westminster John Knox Press, 1999), 238; Tremper Longman III, *Proverbs*, Baker Commentary on the Old Testament (Grand Rapids, MI: Baker Academic, 2006), 477; R. N. Whybray, *The Book of Proverbs*, The Cambridge Bible Commentary (New York: Cambridge University Press, 1972), 156; Michael V. Fox, *Proverbs 10-31: A New Translation with Introduction and Commentary*, The Anchor Yale Bible, vol. 18b (New Haven, CT: Yale University Press, 2009), 806; Leo Perdue, *Proverbs*, Interpretation (Louisville, KY: John Knox Press, 2000), 224; Kathleen A. Farmer, *Who Knows What Good Is? A Commentary on the Books of Proverbs and Ecclesiastes*, International Theological Commentary Series (Grand Rapids, MI: Eerdmans, 1991), 86; Derek Kidner, *Proverbs: An Introduction and Commentary*, Tyndale Old Testament Commentaries (Downers Grove, IL: Intervarsity Press, 1964), 165; Kenneth T. Aitken, *Proverbs*, The Daily Study Bible (Old Testament) (Philadelphia: Westminster Press, 1986), 259; William McKane, *Proverbs: A New Approach*, Old Testament Library (Philadelphia: Westminster Press, 1970), 612.

²Katharine J. Dell, *The Book of Proverbs in Social and Theological Context* (New York: Cambridge University Press, 2006), 167-178.

survival, both in the wilderness and in prosperity(8:3). YHWH holds, for both the Deuteronomist and the sage, the blessing for which each yearns. In the heart of the Deuteronomist, it is Israel's continued existence as a nation. For Israel's wisdom seeker, it is the ability to comprehend the complexities of YHWH's world while conducting oneself in a way that is aligned with the interests of God. Both the Deuteronomist and the sage look to God as the source for which their unique hopes find satisfaction. It is from this conviction, that YHWH is the Source for which all needs are met, that each body of work encourages its audience to look to YHWH.

Compatibility of thought is also evident in the fact that both books recognize a humble demeanor toward God as essential. Each document orients its audience to its own attitude toward YHWH. In Deuteronomy, this stance takes the form of humility (Deut. 8:3). Proverbs establishes the fear of YHWH as the beginning of wisdom (Prov. 9:10; 1:7; 2:5; 15:33). Von Rad eloquently articulates the foundational bearings of the sage:

If the fear of God is the beginning of wisdom, then this says something about the starting point of wisdom. . . . the fear of God trains a man for wisdom [Prov 15:33] . . . it is obvious that the fear of God is regarded as something which is given precedence over all wisdom. In its shadow, wisdom is assigned its place; it is, therefore, the prerequisite of wisdom and trains a man for it. . . . Wisdom stands and falls according to the right attitude of man to God.³

To the sage, fearing YHWH means to recognize and embrace one's lowly status as creature and YHWH's authoritative role as Creator. Proverbs references the פתים, or *simple ones*, as those who lack malice but are not wise (Prov. 1:4; 8:5; 9:4). In their lack of knowledge, they are encouraged to stand in awe of the One who knows all, who created all, who controls all, and whose judgments are just and perfect. In Proverbs, hope

³ Gerhard von Rad, *Wisdom in Israel*, trans. James D. Martin (Nashville, TN: Abingdon Press, 1972) 67, 69.

for the simple abounds when those who lack wisdom fear the Lord. As Brueggemann points out, there is a piece of discernment that must be gained before one's formal training in life-discernment can commence, that is to understand YHWH as Creator.⁴ In parallel, Deuteronomy recollects Israel eating from God's hand in that very demeanor and reveres humility as a favored teacher whose lesson is "man does not live on bread alone." For Proverbs and Deuteronomy, there is no pathway to knowledge that does not begin at the threshold of humility.

Last, both books arrange themselves around dichotomies that force their audience into decision. Their compatibility is highlighted by the fact that both call upon their audience to choose. Murphy hears a shared "urgency" in their tones.⁵ Proverbs 8:32-36 reads,

Now then, my sons, listen to me;

.....

Whoever finds me finds life and receives favor from the Lord. But whoever fails to find me harms himself; all who hate me love death.

Deuteronomy 30:15-20 corresponds:

See, I set before you today life and prosperity, death and destruction. For I command you today to love the Lord your God, to walk in his ways, and to keep his commands, decrees and laws; then you will live and increase, and the Lord your God will bless you in the land you are entering to possess.

Proverbs praises the wise and condemns the fools. Deuteronomy differentiates between the רעב and the שבע, between life and death, between the humble-רעב and the arrogant-שבע, each book calling for solemn contemplation and decision. Based on this complex of

⁴Walter Brueggemann, *An Introduction to the Old Testament: The Canon and Christian Imagination* (Louisville, KY: Westminster John Knox Press, 2003), 308-09.

⁵Both works by Roland E. Murphy are relevant to this discussion: *The Tree of Life: An Exploration of Biblical Wisdom Literature*, 3d ed. (Grand Rapids, MI: Eerdmans, 2002), 194; "The Kerygma of the Book of Proverbs," *Interp* 22 (1966): 10-12.

shared vision, it becomes clear that both books operate on a common foundation of thought, which allows for a Deuteronomic interpretation of Prov. 27:7 to be further explored.

Proverb 27:7 also offers internal evidence supporting a Deuteronomic interpretation. There are three pieces of internal evidence to examine: the proverb's self-definitions of the terms, the antithetical parallelism of 27:7, and Prov. 27:7's purposeful pairing of the terms. This study has seen the Hebrew roots רעב and שבע appear as nouns in Genesis and Exodus, as verbs in Deuteronomy and Hosea and as adjectives in psalmody. In comparison, Prov. 27:7 uses the terms as adjectives to describe the noun נפש or *person*.⁶ Due to the self-defining nature of the proverb, it is possible to ascertain the sapiential definitions by examining the activity associated to each adjective. שבע or *full* is associated with the behavior of תבוס, *trampling honey* (The NIV chooses the word, *loathe*, but the Hebrew word is *trample*). רעב or *hungry* is depicted as finding *sweetness*, or *honey*, in bitter things. A contrast arises between the reactions to the food of honey. In Ancient Israel, honey was considered a delicacy often given as a gift. It commonly symbolized luxury and value.⁷ In the proverb, the sated person either walks on the honey because of dull perception caused by lack of appetite, or sees it, and, in satiation, is repulsed and assaults it. In both scenarios, the full person is portrayed as denigrating something of value, of gift-giving quality. The behavior that stands out is one of grievous disrespect. In contrast, the hungry person is presented as detecting honey in unpleasant

⁶ נפש is interpreted as "person," and not "appetite," because it is identified with a personified activity, that of trampling. See McKane, *Proverbs*, 611.

⁷ Allen C. Myers et al., "Honey," *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Eerdmans, 1989), 499; Leland Ryken, James C. Wilhoit, and Tremper Longman III, "Honey," *Dictionary of Biblical Imagery* (Downers Grove, IL: Intervarsity Press, 1998), 396.

disguises and is willing to endure harsh experience to procure it. Each profile expresses an underlying attitude: The full one is recognizably arrogant, while the hungry person is humble. The proverb itself has provided the attitudinal definitions of the terms רעב and שבע, which noticeably correspond to the features of the Deuteronomic paradigm of Deut.

8:3, 10ff. The idea of satiation is discussed in Deut. 8:10ff:

When you have eaten and are satisfied . . . Be careful that you do not forget the Lord your God, . . . Otherwise when you eat and are satisfied, when you build fine houses, . . . when your herds grow large, . . . and your gold increase[s] and all that you have is multiplied, then your heart will become proud and you will forget the Lord your God, . . . You may say to yourself, "My power and the strength of my hands has produced this wealth for me."

Deuteronomic hunger is depicted in Deut. 8:3:

[The Lord] humbled you causing you to hunger and then feeding you with manna . . . to teach you that man does not live on bread alone but on every word that comes from the mouth of the Lord.

Both books use the terms in association with the characterizations of humility or arrogance, which adds credibility to a Deuteronomic interpretation of Prov. 27:7.

The second piece of internal evidence pertains to the poetic form of the proverb. The proverb takes the form of "antithetical parallelism," that is, the proverb is written as one sentence containing two mirrored clauses. Each clause renders an image opposite the other. In respect to 27:7, the first clause depicts a trampling of honey, while the second depicts a high regard and desire for it. The work of Raymond C. Van Leeuwen becomes quite insightful here. He analyzes the clauses of parallel proverbs in terms of "topic" and "comment."⁸ The topic is the subject of each clause, and the comment is an observation

⁸Raymond C. Van Leeuwen, *Context and Meaning in Proverbs 25-27*, Society of Biblical Literature Dissertation Series, no. 96 (Atlanta, GA: Scholars Press, 1988), 48-50. See also A. Dundes, *Analytic Essays in Folklore* (Studies in Folklore2; The Hague: Mouton, 1975).

related to the topic. This form of analysis allows for a meticulous teasing out of the proverb's message. Here is 27:7 having undergone Van Leeuwen's analytical process:

Topic (T)	Comment (C)
He who is full	loathes (tramples) honey
to the hungry person	bitter things taste sweet

In the first clause, the T, full, is observed to C, trample honey, and in the second clause the T, hungry, is observed to C, find honey in bitter things. The proverb in its barest structure discloses itself as a dichotomy. In this framework, the reader/hearer might feel provoked to judge between the two positions. Which persona stirs admiration, which disgust? This enticement to make a judgment is not coincidental. In fact, Walter Zimmerli insightfully recognizes that the characteristic of wisdom thought is to provoke the learner to act discerningly. Thompson remarks: "As Zimmerli has demonstrated, obedience is not the virtue of wisdom, but . . . the faculty of weighing [and the] skill of deliberation."⁹ Von Rad makes a similar observation: "Humanity could not be protected by a handful of clever rules. . . . [Wisdom's lasting demand was] that man, through knowledge of YHWH, must learn to become competent with regard to realities of life."¹⁰ The sages approach their audience based upon the human capacity to judge, to contemplate moral issues, and to think.¹¹ Proverbs, like 27:7, are composed to whet the appetite for reasoning. Van Leeuwen's analysis expands: not only do topics and comments occupy the clauses of a proverb, but one whole clause within a proverb often

⁹Walter Zimmerli, "Zur Struktur der alttestamentlichen Weisheit," *Zeitschrift für die alttestamentliche Wissenschaft*, vol. 51 (1993): 177-92, quoted in John Mark Thompson, *The Form and Function of Proverbs in Ancient Israel* (The Netherlands: Mouton, 1974), 72.

¹⁰Von Rad, *Wisdom in Israel*, 309, 310.

¹¹Thompson, *The Form and Function*, 72.

functions as a comment upon another. When a reader/hearer studies the clauses of a proverb to determine what clause might hold T or C, the nature of the proverb's "true topic" is revealed.¹² Putting this analysis to work in 27:7, one notices that the first clause casts the full individual in a disparaging light by showing denigrating activity. The negative image, then, presses the reader/hearer to consider the virtues of the hungry one. The true topic in 27:7 appears: The superiority of the hungry person over the full person emerges, and the associated characteristics are perceived as virtues. The internal function of the proverb, its antithetical parallelism, is designed to subtly provoke judgment and at the same time quietly cast judgment of the *hungry* over the *full*, a conviction shared by Deuteronomy.

The third element of internal support concerns the two terms as an antonymic unit. The use of the terms as a pair in a proverb depicting arrogance and humility indicates that the author intentionally introduced the unit in order to bring Deuteronomic insight into the saying. Their arrangement, as opposite attitudinal poles, shows purposeful use as one conceptual unit. The terms are used antonymically in only two other instances in the Hebrew Bible, in Deut. 8:3, 10 and 1 Sam. 2:5. Each instance has been discussed previously, in chapters 2 and 3 and are shown to hold strong Deuteronomic meaning as well. The three prongs of internal support, the self-definition of the terms, the antithetical parallelism, and the proverb's intentional use of the terms as a pair all lend endorsement for a Deuteronomic reading of רעב and שבע in 27:7 that will ultimately lead to a clearer comprehension of the proverb's meaning.

¹²Van Leeuwen, *Context and Meaning*, 51.

The last branch of evidence to be expounded is the strengthening of relationship between 27:7 and its immediate context when the terms רעב and שבע are read with Deuteronomic meaning. Not only will Prov. 27:7 find thematic alliances with the proverbs in juxtaposition, but the cryptic nature surrounding its meaning will disappear. Wisdom literature favors the use of dichotomy. Proverbs 27:7 is no different, but uses a twist. The sage craftily replaces wisdom's standard dichotomy of *fool* and *wise-person* with the Deuteronomic dichotomy of *full* and *hungry*.¹³ The effect is a synthesis of thought. The personifications are a blend of Deuteronomic and Proverbial personalities. In 27:7, the people who are full are fools, having no fear of God, who scoff at knowledge and understanding, who do not accept correction, who as well, live in moral autonomy from God, forgetting YHWH, crediting other sources for their prosperity, which is, Deuteronomically, at the root of their arrogance. In this context, the honey that the *full*/fools trample is nothing other than wisdom's precious commodity: knowledge and understanding.¹⁴ In distinction, the persons who are *hungry* are a mixture of humility gained through suffering, who, in low profile, embrace the lessons dispensed in the wilderness, that YHWH is above all the powers of the earth and capable and interested in tending to the needs of humanity and that, as ruler over the earth, he is due obedience by human beings. Because of their humble openness to YHWH, this wide concept is allowed to inform all that they think and desire. In this context as well, the honey, which the *hungry* find in bitterness, is wisdom. The *hungry*, knowing humbleness gained through

¹³Discussed in this thesis as the Deuteronomic paradigm, a theological model of polarity, based upon Deut. 8:3, 10-17.

¹⁴Wisdom is represented by honey in Prov. 24:13-14 and presented as food in Prov. 9:5.

suffering, are willing to endure the bitterness of rebuke and in gratefulness receive it as a vessel of honey. A Deuteronomic interpretation of 27:7 might be worded thus:

The man who is arrogant assaults knowledge and wisdom, but to the humble man even the bitterness of rebuke brings precious understanding.

The Deuteronomic reading of 27:7 reveals an interpretation that fully interacts with the surrounding material and uncovers a proverb expressing a common perception in wisdom thought.¹⁵ Because the true topic of 27:7 is located in the image of the *hungry* who taste sweet in bitter (as determined through Van Leeuwen's analytical process discussed above), the corresponding image of the humble graciously accepting rebuke find immediate acquaintance with the sentiment in 27:6, "Wounds of a friend can be trusted," and with 27:9: "the pleasantness of one's friend springs from his earnest counsel." The Deuteronomic reading of Prov. 27:7 also finds compatibility with 27:11: "Be wise, my son, and bring joy to my heart; then I can answer anyone who treats me with contempt." In this instance, both proverbs perceive the precious quality of wisdom to temper a bitter environment. In more abstract interpretations, such as "too much flattery makes one sick," or "full is a different physical sensation than hungry," or "too much achievement diminishes the desire for pursuit,"¹⁶ no thematic relationship with the proverb's immediate foreground is possible. Interacting with the proverb through its Deuteronomic aspect unveils its readiness to correspond with its immediate context and brings clarity to its meaning.

¹⁵Five verses in Proverbs express the sentiment that rebuke is valuable in the learning of wisdom: Proverbs 9:8; 15:31; 17:10; 19:25; 25:12.

¹⁶Farmer, *Who Knows What . . . ?* 86; Westermann, *Roots of Wisdom*, 14; Murphy, *Proverbs*, 207.

The question lingers: How did the sage come into contact with the terms as carriers of Deuteronomistic influence? Lofink lays out an insightful case for the existence of religious thought within the public milieu of Israel. He explains that in the process of education, texts were read and memorized. "A certain number of cultured people were acquainted with [a text] and knew also that other people were acquainted with it."¹⁷ This public domain included the language and content of Deuteronomy. Deuteronomistic Law was not the "private property of a closed circle" insists Lofink.¹⁸ If the conceptual body of Deuteronomistic Law was available for intellectual consumption within the public domain, it must also bear out that the Deuteronomistic metonymic unit רעב and שבע were also a part of communal thinking. A number of other scholars believe that wisdom literature is a mixture of Israel's court, tribal, and family wisdom traditions that were developed into wisdom thought by the circles of the sages.¹⁹ A Deuteronomistic conceptual element could have been part of that milieu as well. Carole Fontaine traces the traditional sayings in wisdom literature to their antecedent ideas in Old Testament texts. She notices that the observations made in proverbs are not primitive and undeveloped remarks concerning reality. They are "insights filtered through and conditioned by the worldview of the culture in which the saying[s] originate."²⁰ It is clear, then, the terms in Prov. 27:7 were not whimsically placed. They represent a ground work of concept behind them.

¹⁷Norbert F. Lofink, "Was there a Deuteronomistic Movement?" in *Those Elusive Deuteronomists: The Phenomenon of Pan-Deuteronomism*, ed. Linda S. Schearing and Steven L. McKenzie, Journal For the Study of the Old Testament Supplement Series, no. 268 (Sheffield: Sheffield Academic Press, 1999), 53.

¹⁸ Ibid., 54.

¹⁹R. B. Y. Scott, *The Way of Wisdom in the Old Testament* (New York: Macmillan, 1971), 12-13; von Rad, *Wisdom in Israel*, 17; Brueggemann, *Introduction to the Old Testament*, 306; Perdue, *Proverbs*, 35.

²⁰Carole Fontaine, *Traditional Sayings in the Old Testament: A Contextual Study* (Sheffield: Almond Press, 1982), 153.

With these perspectives in mind, it is possible to grasp that the sage could have come across the terms within the public and familial domains, which are shown to have been exposed to Deuteronomic thought, adopting the terms, swaddled to a certain extent in the traditions of forbears and used them for his/her own creative purpose.

Compatibility of thought between Deuteronomy and Proverbs, the internal support provided by 27:7, and the strengthening of relationship between the proverb and its context constitute three sturdy pillars of evidence proving that the terms רעב and שבע carry Deuteronomic nuance in Prov. 27:7. Accepting the terms רעב and שבע as Deuteronomic nuance-bearers and allowing them to direct the proverb's interpretation rescues the proverb from obscurity by bringing clarity to its meaning.

CONCLUSION

This study has supplied convincing evidence that the words רעב and שבע, as they serve in a paradigmatic relationship, are theologically significant in the Hebrew Bible. They have plain semantic meaning in Genesis and Exodus, are reformed in theological images reflecting distinct profiles toward YHWH in Deuteronomy, and present concise salvific information in other Hebrew works. Deuteronomy 8:3 reinterprets *hunger* so that it represents not only physical weakness, but the internal posture modeled upon the gathering of heavenly bread from YHWH's hand. From the perspective of Deuteronomic רעב, YHWH alone knows all need, perpetuates life, and should be honored with gratitude and obedience. In contrast, *satiety*, in Deut. 8:10ff, becomes a shorthand term for arrogance toward YHWH, drawing from the common knowledge that arrogance incubates during prosperous times and may lead one to worship foreign gods. This paradigm was constructed by the Deuteronomist upon his desire to supply a lasting morsel of wisdom that would sustain Israel's attachment to YHWH in the Promised Land. As the study follows the trek of the terms, it is discovered that the paradigm brings the theology of Deuteronomy's humble/arrogant contrast into several of Israel's literary domains. Israel's poets found use for the paradigm in reacquainting the returning exiles to their ancestral and theological roots and in supplying the book of Samuel with an introduction that prepares readers for the Deuteronomic theology embedded in Samuel's

narrative. Hosea's incorporation of שבע calls attention to the prophet's use of the Deuteronomic paradigm in explaining Israel's suffering and in his projection of hope for the future. The sage employs the paradigm in wisdom literature, composing a proverb that affirms the value of seeking YHWH's wisdom even in suffering. This study shows that not only was the paradigm recognized as a valuable concept for teaching, but also that awareness existed to the primary part that attitude plays in authentic devotion to YHWH. The paradigm encapsulates a foundational understanding of what YHWH desires from his people: humility and not arrogance. In the Hebrew Bible there is no other humanly generated action or attitude more involved in salvific outcome than humility toward YHWH. The heart is frequently mentioned as a pronounced feature involved in serving YHWH.¹ The two Hebrew Kings, David and Solomon, describe God as having considerable interest in the conditions of men's hearts.² This is all to say that this study shows the Deuteronomic paradigm to be constructed and operating within the Hebrew texts as a theologically significant concept. Yet further, the use of the paradigm in Hebrew texts confirms that the writers and thinkers of Israel know that YHWH pays attention to attitude and they did what they could to make this truth known, including using the Deuteronomic paradigm in their compositions.

The paradigmatic ideas of רעב and שבע are present in Hebrew texts outside of those discussed in this study. Allusions to the paradigm appear to be present in the New Testament as well. Three areas that show promise for fruitful investigation are Mary's song in Luke 1, the temptations of Jesus in Matt. 4, and the Beatitudes in Matt. 5 and Luke 6. Mary's song is reminiscent of Hannah's song in 1 Sam. 2:1-10, and includes a

¹Josh. 22:5; Deut. 10:12, 11:13; 30:10; 1 Sam. 12:20; 1 Kings 9:4; 1 Chron. 28:9.

²1 Chron. 29:17; 2 Chron. 6:30.

phrase that emulates 2:5. “He has filled the hungry with good things but he has sent the rich away empty” (Luke 1:53). Is this song functioning as a Deuteronomically loaded introduction as its predecessor in 1 Samuel? Are the terms functioning with Deuteronomic overtones as they do in Hannah’s song? If Deuteronomic theology indeed proves to be a feature of Mary’s song, why is Deuteronomic theology included in Luke? In the temptation episode, Jesus quotes directly from Deut. 8:3, suggesting that Jesus is operating in the Deuteronomic demeanor of רעב. An examination of how Jesus allowed Deuteronomic רעב to inform his behaviors and attitudes would be fascinating. Under scrutiny, every beatitude in the books of Matthew and Luke is found to be an aspect of Deuteronomic רעב: poverty (in spirit), mourning, meekness, hungering and thirsting for righteousness, mercy, purity of heart, peacemaking, and the experience of being persecuted. Was Jesus making up a random list of godly characteristics, or was the Deuteronomic paradigm guiding his thinking? What keeps the Deuteronomic paradigm relevant to so many generations? This subject has tremendous potential for educational pursuit.

When the Deuteronomist contemplates what life will be like for Israel once Canaan is settled he seeks to prepare Israel for the new phase of life. The Deuteronomist writes Deuteronomy in a tone of worry,³ with seeming familiarity to the effects that comfort and satiation have on the human heart. In seeking to find a piece of wisdom to help Israel navigate hazardous waters, the Deuteronomist plucks a concept from Israel’s desert life. If Israel can cling to this image of itself, humble and רעב before YHWH, and resist the hardness that שבע can bring to the human heart, Israel will live forever thriving in YHWH’s blessing. When the Deuteronomist was creating a paradigm bearing

³Walter Brueggemann, *Deuteronomy* (Nashville, TN: Abingdon, 2001), 109.

the polemic images familiar to Israel, he was also devising a timeless conceptual model that continues to bring clear choice even to our present generation. How will I respond to YHWH, in humility or hardness of heart?

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