

^13 *Words and Meanings*, pp. 126, 128

^14 In 12:1, "Go forth from your country ..." 15:9; 17:1c "Walk before Me, and be blameless," the only stipulation of the Abrahamic covenant; and 21:12; and 22:2.

^15 Other than the creation ordinance (Gen 1:28; 2:15-17) the only major principle laid down is that of human government in Gen 9:3-7. But this hardly qualifies as legislation.

^16 Cf. Hos 2:18, 19 (H 2:20, 21) where covenant and betrothal are juxtaposed. See also Hos 2:16 (H 2:18); Isa 54:5, 6; Jer 3:14.

^17 Meredith G. Kline. *Treaty of the Great King* (Grand Rapids: Eerdmans, 1963) 16, n. 11. See also Exod 25:16, 21; 32:15; 34:29; 40:20; cf. 2 Kgs 17:15. M. Streck quotes Assurbanipal as saying: *ade epeš arduṭiya ittishu askun* "I made an *ade* -- agreement with him establishing his vassal status," (*Vorderasiatische Bibliothek*, 7, 14; 9). See further CAD, 1. p.132. Lindars considers '*edūt*' to be derived from the primary idea of witness, "The covenant stipulations are laws to which due witness has been given (Josh 24:27), and as by a common semantic development the word passes over from the act of witnessing to the content of that which is witnessed, i.e. the laws themselves." (*Words and Meanings*, p.127).

^18 See Kitchen, *Bible*, pp.79-85. Kline refers to J. Muilenburg ("The form and structure of the covenantal formulations," *Vetus Testamentum*, IX [Oct. 1959] 4, 347ff) as classifying both legal codes and suzerainty treaties under "the royal message" (ibid., p.17, n.12). Kline continues in his note to point out the differences as is "evidenced by features like the covenant terminology, the *ade* character of the stipulations, the "I-thou" formulation, and the purpose of the whole as manifested both in the contents and the historical occasion, i.e., the establishment of a covenant relationship between two parties."

^19 Keil and Delitzsch, *Pentateuch* (Grand Rapids: Eerdmans, 1951 ed.) 160.

^20 Ibid., p.219.

^21 John Peter Lange, *Exodus* (Grand Rapids: Zondervan, 1876) 102.

^22 John Calvin, *Commentaries*. (Baker: 1981 reprint) III, 325.

^23 Gesenius, Kautzsch, Cowley, *Hebrew Grammar* (Oxford: Clarendon 1910) p.484. sect. 154a. n1b.

^24 Delitzsch. *Pentateuch*, pp.210-220. He further adds that two stone slabs of this general size would already be quite heavy for Moses to carry down the mountain in his hands (Exod 32:15; Deut 1:15, 17).

^25 NKJV beautifully captures the spirit of the Hebrew *kī 'al-pî*.

^26 Usually translated "Ten Commandments".

^27 The uses in Leviticus and Numbers are closely associated with the priestly regulations and will be treated in the following section.

^28 See Kline, *Treaty*, followed by many including Peter Craigie, *The Book of Deuteronomy* (NICOT; Grand Rapids: Eerdmans, 1976) and J. A. Thompson. *Deuteronomy* (TOTC; London: IVP, 1974). Anthony Phillips. *Deuteronomy*, (CBC; Cambridge: 1973), 4, acknowledges the influence of the treaty structure.

^29 Deut 17:19; 27:3, 8, 26; 28:58; 29:29(28); 31:12, 24; 32:46.

^30 Deut 28:61; 29:21 (20); 30:10; 31:26.

^31 NASB translates: "undertook to expound this law." A. D. H. Mayes, *Deuteronomy*, (NCBC; London: Grand Rapids, Marshall, Morgan & Scott, 1979) 116, suggests the meaning "interpret" or "explain", and that "from its use in Deut 27:8 and Hab 2:2 it clearly cannot be separated from the notion of 'writing' or 'engraving', so that Moses is then presented here as the one who made a first written record of his teaching."

^32 *Words and Meanings*, p.131.

^33 It is common to describe our hermeneutical principles as being "grammatical, historical and theological". Cf. Louis Berkhof, *Principles of interpretation* (Grand Rapids: Eerdmans, 1950).

^34 Ezek 7:26 and Jer 18:18 lend support to his view.

^35 Cf. Hag 2:11-14; Hos 8:1; on Hos 4:1, "you have ignored the *tôrâ* of your God" is an inference that priests have failed to provide instruction in covenant responsibilities. Jensen, (The Use of *Tôrâ*, p.11) suggests that instead of the usual translation of "law", it should be more general in the sense of "priestly instruction with reference to commandments and observances."

^36 See vv 8-10.

^37 I am indebted to my colleague, Dr Roger Lambert, who alerted me to a study by Hans Walter Wolff, "Wissen um Gott," *Evangelische Theologie* 12 (1953) 533-554, where he links