

## Deuteronomy's Frameworks in Service of the Law (Deut 1-11; 26-34)

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Our conference in memory of Volkmar Premstaller<sup>1</sup> concentrated on the frameworks of Deuteronomy's central Law Code. Therefore, I would here like to summarise some framing devices in the macro-structure of the final form of the book (1) as well as some major functions of the framing parts Deut 1-11; 26-34 (2-7).<sup>2</sup> Moses communicates the Torah to Israel in an elaborate pedagogical and didactical way (2) and he moves the people to keeping it on a more sublime level by forming their moral identity (3). In terms of communication with the reader, important devices employed by Deut include the usage of "today" (4) and the theme of writing (5). An overarching aspect of the function of the frameworks is suggested by the term "metapragmatic" (6). In sum, the frameworks combine complex functions in service of the law (7).

### 1. Framing Structures in the Macro-Structure of Deuteronomy

Frameworks are important structural devices in Deuteronomy. This applies to smaller units<sup>3</sup> as well as the overall structure of the book.<sup>4</sup> There are three levels of clearly discernible frameworks in Deut 1-11; 26-34,<sup>5</sup> which are seen to have been

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1 I would like to dedicate both of my articles in this volume to Volkmar's memory. He was an utterly faithful colleague, friend and confrère. His life was full of creative artistry like Moses' discourses in the frameworks of Deuteronomy. In his faithfulness to his ministry for God's word and God's people, Volkmar stepped into the prophetic line "like Moses".

2 I am gratefully indebted to Daniel Cote (Heythrop College, London) and Nicholas King SJ (Campion Hall, Oxford) for proof-reading this article. – Elaborated arguments concerning observations presented here are provided in the second chapter of MARKL, *Volk*.

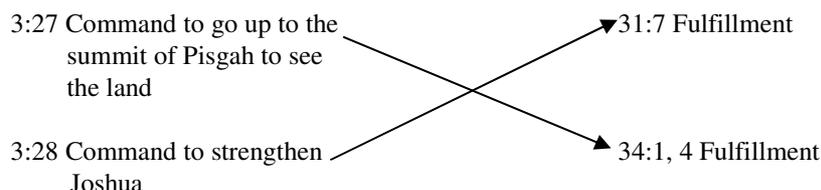
3 See e.g. Deut 4:1-2, 40; 5:1, 32-33; LUNDBOM, *Inclusio*.

4 Diachronically, Deut is most often seen as a product of a complex process of growth, in which an increasing number of framing parts within the book were added. Cf. OTTO, *Deuteronomium*, esp. 242. – BERGEN, *Dischronology*, (see esp. 69), tried to describe framing structures in the final form of Deut but his analysis is fundamentally imprecise. Cf. my review in *ThPh* 85 (2010) 457-459.

5 Deut 26 has often been regarded as a liturgical annex of the Law Code. In fact, Deut 26 plays a double role. It is not only a conclusion of the Law Code (indicated by the inclusion of 12:1; 26:16 and thematic links between Deut 12-18 and Deut 26), but also of all the "commandment, the statutes, and the judgments" (Deut 6:1) of Deut 6-26, indicated by the repetition of these three terms in 26:17 as well as the inclusion by the texts of profession in Deut 6; 26. Therefore, Deut 26 shares some of the important functions of the parenetical texts in Deut 6-11 and is here

deliberately constructed in order to frame the Law Code Deut 12-25, which is stylistically distinct from the rest of the book.<sup>6</sup>

a) Deut 1-3; 31-34 are linked by the themes of Moses' death and, as a consequence, his succession by Joshua.<sup>7</sup> Moses' quoting of God in the final verses of Deut 1-3 systematically prepares for the narrative dynamics of Deut 31-34. After all the Torah-oriented discourses in Deut 4-30, Moses strengthens Joshua according to God's command in 3:28, which introduces the narrative development of Deut 31-34. After his final blessing (Deut 33), Moses goes up to the summit of Pisgah to see the land and to die according to God's command in 3:27, which forms the conclusion of both the narrative of Deuteronomy and the Pentateuch as a whole. Both links are easily recognisable for readers by the phrases which correspond precisely.



b) Both Deut 4 and Deut 5 are linked with Deut 29-30 by the themes of the covenant and the First Commandment. Deut 4:1-40 and Deut 29-30 have comparable functions for the central Torah-discourse in Deut 5-26. Deut 4 shows the origin of the Torah in the covenant of Horeb (esp. 4:5-14), whereas Deut 29-30 integrates the Torah in the covenant of Moab (esp. 29:10-15). Both texts speak explicitly about Israel's future in exile (esp. 4:27-28; 29:22-28) and only these two texts announce Israel's conversion in exile (4:29-30; 30:1-10). Moses warns Israel in both texts not to serve other gods (4:9-12, 15-24; 29:16-28; 30:17-18) and in both texts he invokes heaven and earth (4:26; 30:19). Deut 4:1-40 and Deut 29-30 are connected by many formulations that occur exclusively in these two texts<sup>8</sup> and they are quite similar in length (690 and 765 Hebrew words).

Deut 5 and Deut 29-30 are paralleled as well.<sup>9</sup> Firstly, the heading 29:1 refers to the making of the covenant at Horeb, which Moses had mentioned in 5:2. Secondly, both texts are introduced by exactly the same phrase "Moses summoned all Israel

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described as belonging to the chapters that frame the Law Code.

6 Deut 12-18 seem to be systematically linked with Deut 5-11 (MARKL, *Volk*, 2.1.3 b), and therefore share some themes and literary devices with these chapters. Deut 19-25 are stylistically even more independent, presenting mostly social laws in casuistic form.

7 For the connections of the passages concerning the succession of Moses in Deut 1:37-38; 3:21-22; 31:1-8, 23; Josh 1:2-9 see LOHFINK, *Führung*.

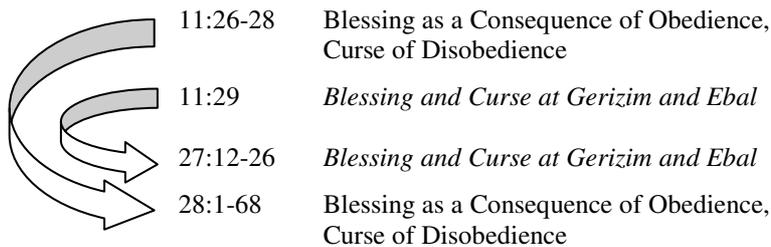
8 Cf. KNAPP, *Deuteronomium*, 128-157 (for parallels between Deut 4:1-31; 29:1-30:10); WOLFF, *Kerygma*, 320f (Deut 4,29-31; 30,1-10); LEVENSON, *Book*, 212-218 (Deut 4; 29-31); MARKL, *Volk*, 2.1.5 b.

9 Cf. MARKL, *Dekalog*, 198-200.

and said to them" (5:1; 29:2); the convocation of the assembly suggests the importance of both speeches for covenantal acts. Thirdly, Moses re-actualises the covenant of Horeb in Deut 5, whereas in Deut 29-30 he makes the covenant of Moab. This parallel becomes most obvious when Moses emphasises the actual moment, in which "this covenant" is becoming relevant, "here" and "today" (5:3; 29:14-15).

c) The framing texts of the parenetical speeches in Deut 6-11 provide two systematic frameworks with Deut 26 as well as with Deut 27-28. Moses prescribes texts of profession only in Deut 6:21-25; 26:5-10, 13-15. These texts share similar themes and functions for Torah obedience. In both texts the profession of the deliverance from Egypt is phrased in the same way: "Yhwh brought us out of Egypt with a mighty hand" (6:21; 26:8). Deut 6:21-23; 26:6-9 are the most extensive references to the Exodus experience in the book as a whole. The profession of the parents in Deut 6 motivates children to obey the Torah (6:25), whereas the adult person professes in Deut 26:13-15 to have acted according to the Torah. The dynamics of education prescribed in Deut 6:21-25 will be fulfilled through the rituals of Deut 26 "before Yhwh" (6:25; 26:5, 10, 13).

At the end of Deut 6-11 Moses announces blessing and curse in two steps, which are unfolded in an inverted sequence in Deut 27-28.<sup>10</sup> According to 11:26-28, blessing or curse would be the consequence of obedience or disobedience, which is unfolded in Deut 28. Deut 11:29 announces the pronouncement of blessing on Mount Gerizim and curse on Mount Ebal, just as Deut 27:12-26 show it.

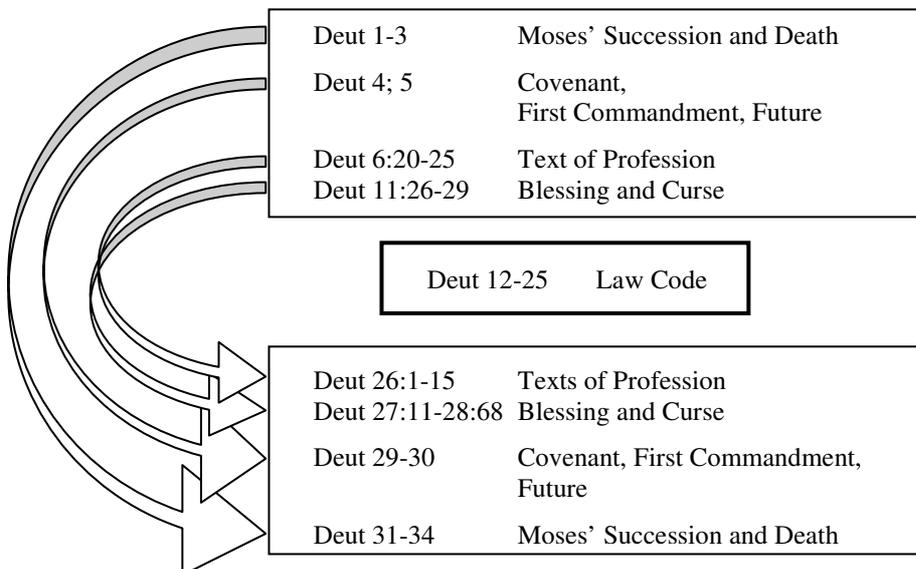


These three major levels are not the only inclusions in Deut 1-11; 26-34.<sup>11</sup> In any case they demonstrate just how systematically the Law Code of Deut 12-25 is

<sup>10</sup> Cf. LOHFINK, *Hauptgebot*, 234; ID., *Moab*, 216f; MARKL, *Volk*, 2.1.5 a.

<sup>11</sup> There are further framing devices, such as the theme of the renewal of the covenants at Horeb and Moab in Deut 9:1-10:11 and Deut 31 (cf. ZIPOR, *Account*; SONNET, *Book*, 165 and 168-170; VENEMA, *Scripture*, 45; BRAULIK, *Kalb*, 23-25; MARKL, *Volk*, 3.2.5 b), links between Deut 4 and Deut 32 (MARKL, *Volk*, 3.3.2 c; MACDONALD, *Deuteronomy*, 170-181, analyses both texts together), or the inclusion between Deut 1:1 and Deut 32:45-47 (PERLITT, *Priesterschrift*, 130f; SKA, *Début*, 96; MARKL, *Volk*, 2.1.1 a). There are many minor framing devices such as the motif of the 40 years in the wilderness in Deut 1:3; 2:7; 8:2, 4; 29:5 (cf. GOMES DE ARAÚJO, *Theologie*, 34).

framed in concentric circles. The following scheme illustrates these three framing levels.



## 2. Pedagogy and Didactics

Moses frames the Law Code of Deuteronomy with speeches, which lead Israel pedagogically into an (a) emotional (אהב, ירא) and (b) conscious (זכר, ידע) relationship with Yhwh, which is the foundation for Israel's obedience. In addition, Moses teaches Israel didactically to (c) learn (למד) the Torah. Yet, intellectual learning is not isolated from emotional relationship, but is grounded in it and also leads to it (d).

a) "Loving" (אהב) and "fearing" (ירא) are the most important expressions for the emotional relationship with God, which form the foundation for the pedagogical theory of Deut.<sup>12</sup> These emotional attitudes do not contradict but support each other as two aspects of an intense, emotionally positive and at the same time respectful relationship. Both verbs are used in similar contexts.<sup>13</sup> The verbs not only refer to an emotional attitude, but also connote active engagement.<sup>14</sup> Emotional attachment to

12 God's love for Israel is presupposed in Deut (4:37; 7:8, 13; 10:15, 18); cf. SPIECKERMANN, *Liebe*.

13 They are often used in chains of verbs (LOHFINK, *Hauptgebot*, 64-80), combined with the theme of Torah obedience. Yet, there are also differences regarding the usage of these verbs. God shall be loved "with all your heart and all your soul" (6:5; 13:4; 30:6; cf. 10:12; 11:13), which is never said with regard to "fear". Israel shall learn to "fear" Yhwh (4:10; 14:23; 17:19; 31:12, 13), which is never said of "love".

14 The fundamental emotional meaning, however, is not to be denied. As MORAN, *Love*, has

God is the fundamental psychological motivation to obey the law, which is often expressed with “to keep” (שמר) or “to listen to the voice” (שמע בקול). This is clearly expressed in the Second Commandment of the Decalogue: “those who love me and keep my commandments”. Seventeen similar formulations appear in the frameworks, only three in the Law Code itself.

Frame A: 5:10, 29; 6:2, 5f, 13-17, 24; 7:9; 8:6; 10:12, 20; 11:1, 13, 22

Law Code: 13:5; 17:19; 19:9

Frame B: 28:58; 30:6, 8, 16, 20; 31:12

b) The mental and cognitive aspects of Israel's relationship with Yhwh are mainly expressed by the verbs “to know” (ידע) and “to remember” (זכר) or “not to forget” (שכח). Again, Moses regularly uses these verbs in literary forms that aim at motivating Israel to obey the Torah, as Georg Braulik has shown.<sup>15</sup> In the most elaborate scheme, Moses refers to a historical fact, which will lead to a theological insight in order to motivate to Torah-observance. This scheme occurs five times in the framing parts of Deut: 4:32-40; 7:6-11; 8:2-6; 11:1-7; 29:2-9.

c) Deuteronomy teaches in a highly sophisticated way how Israel should receive the Torah, from its perception (שמע) to its performance (עשה). The didactically central step is the effort of learning (למד), which Moses prescribes several times.<sup>16</sup> Just as God had commanded Moses at Mount Horeb to “teach” Israel the Torah of Deuteronomy (למד pi.: 4:14; 5:31; 6:1), Moses does so in the land of Moab (4:1, 5). Therefore, Israel shall “learn” the Torah (למד q.: 5:1) and teach it to their children (11:19). After writing down the Torah, Moses transmits his teaching-responsibility to the Levites and the elders of Israel, so that the process of public teaching and learning may be continued in the land every seven years at the Feast of Booths (31:9-13).<sup>17</sup> In this way, Moses emphasises the origin and actual process of teaching in the beginning of his parenetical speeches (4:1-6:1), whereas he is concerned about the future of the teaching of Torah towards the end of his speeches (31:9-13). He gives the most detailed instructions on how Torah is to be meditated and taught in family life,

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shown, these verbs are regularly used in the language of ANE contracts and laws. This does not mean that they are deprived of their emotional meaning and become mere legal terms, but that ANE legal language involves the emotional dimension of relationships. It is obvious that Deut speaks about strong emotions in the relationship between God and Israel, which does not contradict the aspect of covenantal love (MCCARTHY, *Love*). The whole human person, with all their abilities, is to be involved in the relationship with Yhwh (LAPSLEY, *Feeling*). – Another verb for strong relationship is “to hold fast” (דבק, 4:4), which is mostly used to intensify “to love” (11:22; 30:20) or “to fear” (10:20; 13:5).

15 BRAULIK, *Geschichtserinnerung*, on the background of LOHFINK, *Hauptgebot*, 125-131.

16 This theme was most intensely investigated by FINSTERBUSCH, *Weisung*; pioneering work had been provided by LOHFINK, *Glaube*.

17 Both, Moses' own and the Levites' teaching is then commanded with regard to the Song of Moses as well: 31:19, 22.

in Deut 6:6-9 and 11:18-21,<sup>18</sup> thus forming an inclusion for the longest sequence of parenetical speeches in Deut 6-11.

d) Unlike modern “Western” thinking, Deut does not present emotional relationship and intellectual learning as two separated areas of life, but two closely connected phenomena. “To learn” (לִמַּד q.) is followed five times by “to fear” (יִרָא). The fear of God can be learned in cultic experience (14:23), but also by daily studying the Torah, as it is commanded to the king (17:19). Both aspects might apply to 4:10; 31:12, 13. It may be the experience of the theophany at Horeb, which leads to the fear of Yhwh, or the content of his words as well (4:10). In a similar way, the experience of the whole assembly of Israel learning the Torah may be awe-inspiring and teaching fear of Yhwh as well as the content of the Torah itself (31:12f).

Moses gives only a few pedagogical and didactical hints within the Law Code of Deut itself, but these themes are utterly important in its framing discourses. Israel is to live in an intense and loving relationship with Yhwh (Deut 6:5) and therefore study the Torah and teach it to the next generation (6:6-9, 20-25). The dynamic of the introduction of Moses’ longest parenetical discourse in Deut 6 is the paradigm of the implicit pedagogical and didactical theory, which is unfolded especially in the framing discourses of Deut.

### 3. Praise and Reprimand: Israel’s Moral Identity

Israel becomes in Deut God’s “treasured people ... to set you high above all nations that he has made, in praise and in fame and in honour” and “a people holy to Yhwh your God” (26:18-19). This is a most intense expression of the honour, which Israel receives as a people through their covenantal relationship with Yhwh (compare also 7:6; 14,2.21; 28,9; even expanded: Jer 33:9). “This great nation is a wise and discerning people”, nations will praise Israel for their Torah (4:6). Yet, on the contrary, nations will despise Israel for breaking the covenant (29:24-28) and the Song calls Israel a “foolish and senseless people” (32:6) because of their unfaithfulness.<sup>19</sup>

Moses laments about Israel’s past and future unfaithfulness as a “stiffnecked” people (9:6, 13; 31:27), but he praises their unique dignity in rhetorical questions: “For what other great nation has a god so near to it as Yhwh our God is whenever we call to him? And what other great nation has statutes and ordinances as just as this entire law that I am setting before you today?” (4:7-8). Moses’ very last words to Israel are words of praise: “Happy are you, O Israel! Who is like you, a people saved by Yhwh, the shield of your help, and the sword of your triumph! Your enemies shall come fawning to you, and you shall tread on their backs” (33:29).

<sup>18</sup> Meditating (יָדָבַר; 6:7) means repeating and learning by heart: FISCHER - LOHFINK, *Worte*.

<sup>19</sup> The wisdom terminology in Deut 4:6; 32 forms some kind of framework according to BRAU-LIK, *Weisheit*, 265.

These explicit expressions of praise and reprimand are made to form Israel's consciousness of honour and shame and, therefore to constitute their moral identity. Israel receives the highest dignity in their special relationship with Yhwh and they keep it as long as they act according to it, observing the Torah. They would lose their honour and wisdom and become ashamed as soon as they turn away from Yhwh and his commandments. The formation of Israel's moral identity, as an important psychological means of encouraging her to obedience of the Torah, is again a rhetorical device employed mainly in the framing parts of Deut.

#### 4. Actualisation: "Today" in Deuteronomy

"Today" is one of the key-words for the communication with addressees in Deut.<sup>20</sup> Within the narrated world Moses uses the word mostly with reference to his present proclamation of the Torah in Moab.<sup>21</sup> In quotations of Moses' narrations, "today" refers five times to events of the past (1:10, 39; 2:18, 25; 5:24), and four times Moses quotes usages of "today" by speakers of the future (6:24; 20:3; 26:3; 29:28). Three times "today" is used by the narrator (2:22; 3:14; 34:6). In this way the usage of "today" in Deut is multi-coloured and complex, as shown in the following scheme, which systematises the usages of "today" according to their chronological reference.

Horeb	Kadesh	Arnon	Moab	Future	Exile	Narrator
1:10	1:39	2:18, 25	2:30			2:22;
			4:4, 8, 20, 26, 38, 39, 40			3:14
5:24			5:1, 3; 6:6; 7:11	6:24		
			8:1, 11, 18, 19			
			9:1, 3; 10:8, 13, 15			
			11:2, 4, 8, 13, 26, 27, 28, 32			
			12:8; 13:19; 15:5, 15; 19:9	20:3		
			26:16, 17, 18; 27:1, 4, 9, 10	26:3		
			28:1, 13, 14, 15			
			29:4, 10, 12, 13, 15bis, 18		29:28	
			30:2, 8, 11, 15, 16, 18, 19			
			31:2, 21, 27; 32:46			34:6

20 The crucial significance of "today" was first described by VON RAD, *Problem*, 36. Yet, he did not understand it as a device of literary art, but as originating in authentic liturgical language. The most elaborate investigation of "today" in Deut was provided by DEVRIES, *Yesterday*, esp. 164-187 and 252-277, but his analytical method was not suitable to describe the specific character of the usage of "today" in Deut. Cf. now MARKL, *Volk*, 2.4.1.

21 LOHFINK, *Hauptgebot*, 59-63, described this typical relative clause as „Promulgationssatz“.

Yet, the main function of the 75 occurrences of “today” in Deut<sup>22</sup> is to emphasise the present situation of Moses’ speeches in Moab. The actualising function of “today” is built up by means of skillful literary artistry. Moses actualises explicitly and emphatically the Horeb covenant for the Moab generation in 5:3:<sup>23</sup> “Not with our ancestors did Yhwh make this covenant, but with us, who are all of us here alive today.”

In a similar manner, Moses stresses the actual presence of the people for the making of the Moab covenant, perhaps also including future generations: “I am making this covenant, sworn by an oath, not only with you who stand here with us today before Yhwh our God, but also with those who are not here with us today” (29:14f). The situation of those “who are not here with us today” is referred to at the end and rhetorical highpoint of the same chapter. Moses quotes an anonymous group, explaining the disaster of the people that led to the exile: “Yhwh uprooted them from their land in anger, fury, and great wrath, and cast them into another land, as is the case today” (29:28). In the following chapter “today” refers again to Moses’ proclamation of the Torah in Moab (30:2, 8, 11) and his urging to a decision between life and death (30:15, 16, 18, 19).<sup>24</sup> These words are not only directed to the Moab generation, but they can be understood by postexilic readers as directly addressed towards themselves, “when all these things have happened to you, the blessings and the curses that I have set before you” (30:1).

The “today” of the Moab-day and the “today” of the exilic and post-exilic generations are never totally identified in Deut, but brought into close relationship, so that the “today” of Moab becomes transparent even for the present day of post-exilic readers. Only 6 of the 75 usages of “today” occur within the Law Code Deut 12-25. The artistry of actualisation is a major function of the framing parts of Deut.

## 5. Writing as a Means of Reader Communication

Besides Moses’ direct address of Israel and his reference to the present “today”, the theme of writing (כָּתַב) is one of the most elaborate means of reader-communication in Deut, as Jean-Pierre Sonnet has shown.<sup>25</sup> God’s writing of the Decalogue at Horeb is the epitome of writing in Deut (4:13; 5:22; 9:10; 10:2, 4). In a similar manner, Moses writes the Torah of Deut and the Song in Moab (31:9, 22). After the crossing of the Jordan, the Torah shall be copied on stones on Mount Ebal (27:3, 8), by the

22 68 occurrences of הַיּוֹם are to be translated as “today” (but not הַיּוֹם הַזֶּה “on that very day” in 32:48) as well as seven usages of the phrase “as it is today” (כַּיּוֹם הַזֶּה) (2:30; 4:20, 38; 8:18; 10:15; 29:28 and כַּהַיּוֹם הַזֶּה in 6,24).

23 MARKL, *Dekalog*, 204f.

24 PAPOLA, *Alleanza*, 116-118, was the first to describe the significance of “today” in Deut 29f systematically. The rhetorical analysis of Deut 29f by LENCHAK, *Life*, which is accurate and important in many regards, had not taken the different levels of communication into due consideration.

25 SONNET, *Book*; ID., *Livre*; ID., *Moïse*.

king (17:18) and by the people at the thresholds of public and private spaces, “on the doorposts of your house and on your gates” (6:9; 11:20).

The “book” (סֵפֶר) of the Torah emerges in Moses’ speeches even before he has written it down. In this way, Moses paradoxically transcends, as it were, the threshold of reader-communication, referring to “this book” or “the book of this Torah” (28:58, 61; 29:20, 21, 27; 30:10), which the readers hold in their hands.

The theme of writing is an essential element of the overall plot of Deut. “When it is read as a narrative, Deuteronomy turns out to be the book about the rise of ‘the book’, which enables the crossing from foundational time to modernity. Moses does not cross the Jordan, yet he dies after having crossed the threshold between oral and written communication.”<sup>26</sup> In this way, Moses, whose burial place remains unknown (34:6), ‘rises into the Torah.’<sup>27</sup> This ingenious way of reader-communication and mediation of the Law Code is provided by its literary frameworks.

## 6. Metapragmatics

The framing parts Deut 1-11; 26-34 share common functions, which I suggest should be called ‘metapragmatical’. Generally speaking, these texts serve to animate Israel to keep the laws of Deut 12-25 and to obey the Torah of Deut as a whole. The ways of moving are of course manifold. I would discern two usages of the term ‘metapragmatical’, a narrower (a) and a wider one (b).

a) In the narrower sense, metapragmatical propositions refer explicitly metatextually to a text and demand its reception. Moses does so; many times in Deut 4-11; 26-32 and only a few times within the Law Code. The first example is Deut 4:1, which reads, “so now, Israel, give heed” (motivation for text reception) “to the statutes and ordinances” (explicit metatextual reference). The following table gives an overview of such metapragmatical propositions in Deut, many of which have already been referred to above, discussing pedagogic, didactics and writing in Deut.

Deut 4-11	Deut 12-25	Deut 26-32
4:1, 2, 5, 6, 8, 14, 40	12:1, 28	26:16-18
5:1, 27, 29, 31	13:1, 5, 19	27:1, 3f, 8, 10, 26
6:1-3, 6-9, 17, 24f	19:9	28:1f, 9, 13f, 15, 45, 58, 62
7:11, 12		29:8, 28
8:1, 6, 11		30:2, 8, 10, 11-14, 16, 19f
10:13		31:11-13, 26
11:1, 8, 13, 18-20, 22, 27f, 32		32:46f

26 SONNET, *Livre*, 496.

27 OTTO, *Gesetz*, 96.

This definition of metapragmatical proposition might be helpful in clarifying an important function of texts classically described as “parenetical” and what they have in common with other motivating texts such as the blessings and curses in Deut 28.

b) A more general understanding of metapragmatical function may refer to any kind of texts which are composed in order to demand or influence the reception of other texts. This applies, for example, to texts such as Deut 1-3; 34, despite their lack of explicit metapragmatical propositions. Deut 1-3 is literarily directed towards the Law Code and Moses’ account galvanizes to obey the voice of Yhwh.<sup>28</sup> The account of Moses’ death in Deut 34 emphasises his unique importance for Israel and therefore again inspires to keep his commandments.<sup>29</sup>

In this way it is to be seen that Deut 1-11; 26-34, which enclose the Law Code Deut 12-25 by a complex system of literary frameworks (1), also have a common metapragmatical function for it. In various ways they motivate the people to obey the Torah of Deut, in parenetical passages, covenantal texts and in blessings and curses explicitly commanding and encouraging to keep it, in narratives indirectly showing the consequences of obedience and disobedience or the dignity of Moses and the value of his teaching.

## 7. Complex Frameworks in Service of the Law

Deut 1-11; 26-34 wrap in the Law Code of Deut 12-25 not only by literary inclusions (1) but also by combining complex functions for the law. Moses interprets Israel’s recent history in order to move to obey God’s commandments (Deut 1-3; 9:1-10:10). He actualises the Horeb Covenant (Deut 5) and makes the Moab Covenant (Deut 29f), forming Israel’s identity as the people of Yhwh. He provides texts of profession (Deut 6:21-25; 26:5-10, 13-15) that express the individual and collective identity of ‘Israel’. In the framing speeches he leads the people to an emotionally and intellectually grounded relationship with God, which is the foundation for learning and teaching God’s Torah (2). By praising and reprimanding, Moses forms the people’s moral identity to make their relationship with Yhwh and his Torah their pride and faithlessness and disobedience their shame (3).

Yet, Deut plays not only on the stage of the Narrated World but involves its addressees in a most elaborate way. Moses’ direct addressing as well as his and the narrator’s usages of “today”, aim at actualising the identity-making of Deut for the addressees of the book (4). The theme of writing in Deut mediates the nearly immediate continuity between Moses’ teaching and the “book” which readers hold in their

28 Cf. HECKL, *Vermächtnis*, esp. 459, and BRAULIK, *Sprechakt*.

29 In a similar way, Moses grounds Israel’s blessing in Deut 33 in the reception of the Torah (cf. Deut 33:4).

hands (5). All these devices can be seen as different aspects of a common metapragmatical function, which the frameworks provide for the Torah of Deut (6).

Deut as a whole, the frameworks and the centre, serve Israel's life in relationship with Yhwh. The frameworks lay the social, psychological and religious foundations for Israel's identity. The Law code regulates the concrete religious and social reality. Jean-Pierre Sonnet's image of Deut, the "book within the book", as a "wheel within a wheel" from Ezekiel's vision, might illustrate as well the multi-coloured roles which Deuteronomy's frameworks play for its core. Deuteronomy employs multifarious means of social and emotional intelligence to constitute Israel not only legally, but in a holistic way as the people of God.

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