

## 13:4-8

## TEXT

## RECEPTION

## ≈ Textual Criticism ≈

**4a making firm the heavens ... you might go after them** (G) Greek addition or pre-Masoretic haplography?

- The expansion by G is secondary according to JEROME OF STRIDON *Comm. Os.*. Yet its similarity to 4Q78 fr. 8 shows that G's Hebrew *Vorlage* was different from M's *Vorlage*.
- M, V and S could be the result from an haplography based on *w<sup>e</sup>ānōkī*: G has indeed *egô de* ("But I," v.4a) and then *kai egô* ("and I," v.4b).

## ≈ Vocabulary ≈

**4c a savior Connotation** The Heb. noun *môšî'* "deliverer, savior" (< *yš'* "to help, save") is often used to describe YHWH as the only one who can bring deliverance to his people (cf. 1Sm 10:19; Is 45:15; there is no savior but YHWH: 2Sm 22:42; Ps 18:41; Is 43:11; 45:21).

## ≈ Grammar ≈

**4a And Adversative *vav*** The context requires an adversative meaning for the conjunction *w<sup>e</sup>-*.

**4a from Prepositional Use** The preposition *min* can have either:

- a temporal sense, "from the time of Egypt," underscoring God's continuous presence in the midst of his people (cf. Dt 9:24),
- or a spatial sense, "away from Egypt." \**gra12:9a* \**com*

**4b you shall not know** The Imperfect *tēdā'* may have a modal meaning, "you must not know."

## ≈ Literary Devices ≈

**4a,5 And I I myself Topicalization** The independent pronouns *w<sup>e</sup>ānōkī* (v.4a) and *ānī* (v.5) are used for emphasis: it was YHWH who delivered Israel out of Egypt (v.4) and it was also YHWH who took care of Israel in the wilderness (v.5).

## ≈ Comparison of Versions ≈

**4a from the land of Egypt** : M V | G S: I/who brought you up from the land of Egypt

- M: *mēeres Mišrāyim*; cf. V: *ex terra Aegypti*;
- G: *egô anēgagon se ek gēs Aiguptou*; cf. S: *d'sqtk mn 'r' dmešren*.

## ≈ Biblical Intertextuality ≈

**4a I, I am YHWH your God from the land of Egypt** Allusion to the Sinai covenant (Ex 20:2).

## ≈ Christian Tradition ≈

**4c a savior except for me there is not** Historical Interpretation about Ancient Israel

- CYRIL OF ALEXANDRIA *Comm. Os.* notices the sharp contrast between this clear proclamation of monotheism and two episodes in Israel's past: the golden calf worshipped after the Exodus (Ex 32), and the two golden calves set up by King Jeroboam I at Bethel and Dan (1Kgs 12:28-29; PG 71:304C).

**Actualization in Inner Christian Polemic**

The Reformer uses this text for a vicious attack against trust in the intercession of the saints, which he believes relativizes the uniqueness of the Mediator.

- CALVIN *In Hos.* 3.32 "The Papists of the present day think that they do not profane the worship of God, though they fly to statues, though they pray to dead men, though they look here and there for the accomplishment of their hopes. How so? Because they ever retain the only true God, that is, they do not ascribe the name of God to Christopher or to Antony.

The Papists think themselves free

from all blame, since God retains his own name. But we see how differently the matter is regarded by the Lord. 'I am,' he says, 'the only true God.' How is this? 'Because I am the only Saviour: feign not to thyself another God, for thou shalt find none that will save thee'" (472).

M V S	G
<p><b>4 a</b> <sup>M</sup>And I, I am YHWH  <sup>V S</sup>THE LORD your            God <sup>S</sup>who brought you up            from the land of Egypt</p>	<p>But I am THE LORD            your God making            firm the heavens            and creating the            earth, whose            hands created the            entire host of the            heaven.</p>
<p><b>b</b> <sup>M V</sup>and a god apart from  <sup>S</sup>outside of me you            shall not know</p>	<p>And I did not            reveal them to            you so that you            might go after            them.</p>
<p><b>c</b> and a savior except for me            there is not.</p>	<p>And I brought you            up from the land            of Egypt and a            god apart from            me you shall not            know and a            savior there is not            beside me.</p>
<p><b>4a I am YHWH your God from the land of Egypt 12:9 — 4c a savior except for me there is not</b> Is 43:11</p>	



## TEXT

## ≈ Textual Criticism ≈

5 *I knew you* : M V | G S: I shepherded you — Ancient Hebraic Vorlage?

- M: *y<sup>e</sup>da'tikā*; cf. V: *cognovi te*;
- G: *epoimainon se* and S: *r'ytk* read *r<sup>e</sup>'itikā*.

## ≈ Vocabulary ≈

5 *a land of thirsts* Hapax legomenon M: *tal'ūbôt* derives from an unattested root *l'b*, which might be cognate to the Akk. vb. *laābu(m)* “to put pressure on” (cf. Arab. *laba* “to be thirsty”); hence the suggested rendition “a land of thirsts.”

## ≈ Grammar ≈

5 *a land of thirsts* Plural of Intensity *tal'ūbôt* (GK §124e). \**voc*

## ≈ Literary Devices ≈

5,6b *I myself knew you. they forgot me* Antithesis There is a contrast between:

- YHWH who knew Israel in the desert,
- and Israel who forgot YHWH when they were filled (cf. Hos 2:13).

## TEXT

## ≈ Grammar ≈

6a *they were grazing and they became sated* Consecutive Verbs The form *mar'it* “pasturage” is a substantive that functions as an infinitive. It is followed by the converted imperfect *wayyisbā'ū* “they became sated” (cf. GK §114r).

## ≈ Literary Devices ≈

6a *they were grazing and they became sated* Metaphor evoking the image of YHWH, the good shepherd who takes care of his sheep bringing them to pasturage — the promised land (cf. Is 63:12-14).

6b *their heart became exalted* Idiom The phrase *wayyārom libbām* conveys the idea of pride.

## RECEPTION

## ≈ Comparison of Versions ≈

6a *So they were grazing* : M | G V: according to their pastures | S: And I shepherded them

- M: *k<sup>e</sup>mar'itām*;
- G: *kata tas nomas autôn*; cf. V: *iuxta pascua sua*; G ties the phrase to v.5;
- S: *wr'yt 'nwn*; cf. Tg. Jon.: *kd zntynwn* “When I fed them.”

## RECEPTION

## ≈ Comparison of Versions ≈

5 *a land of thirsts* : M | G: an uninhabited land | V: a land of solitude | S: a desolate [and] uninhabited land

- M: *tal'ūbôt*; \**voc*
- G: *gēi aoikêtôî*; cf. V: *terra solitudinis*;
- S: *r'° hrbt' dl' ytb'*.

## ≈ Christian Tradition ≈

5 *I myself shepherded you in the desert* (G) Hint at the Provisions in the Desert

- THEODORET OF CYRUS *Enarr. Os.* “In other words, I supplied the necessary things fitting you, ‘manna’ from heaven, quails from the sea, and water from the rock” (PG 81:1624C); cf. (THEODORE OF MOPSUESTIA, PG 66:201).

## ≈ Islam ≈

5 *I myself knew you in the desert* Islam's Emergence from the Desert This verse is proposed by ibn Rabban al-Tabari (ca. 838-870) as a reference to Islam's emergence from the desert (cf. ADANG 1996, 146).



## TEXT

6a *and they became sated. They were sated* : M | V: and they were filled and were sated | G: And they were filled to satiety | S: and they filled their bellies

- M: *wayyisbā'ū šāb'ū* (divided by a *zaqeph*); cf. V: *et adimpleti sunt et saturati* (in the same clause);
- G: *kai eneplēsthēsan eis plēsmonên*;
- S: *wmlw krshwn* “and they filled their bellies.”

The way the antique translators understood the juxtaposition of both verbs is inciting to consider the construction as an emphatic figure.

## ≈ Biblical Intertextuality ≈

6 *they became sated. they forgot me* SCENARIO Satiety and Forgetting God The juxtaposition between satiety and forgetting God suggested by Hosea is also attested in Deuteronomy (cf. Dt 8:7-20; 11:15-17; 31:20).

## ≈ Christian Tradition ≈

6 *they became sated. they forgot me* Apostasy

- THEODORE OF MOPSUESTIA *Comm. Os.* “For after they had entered the promised land and enjoyed such goods exceeding any human hope, and after they became great before the inhabitants of the world, because of my work for them, they no longer remembered that I gave them the abundance of such goods” (PG 66:201C).