



Educational Aspects in the Book of Deuteronomy

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Doi:<https://doi.org/10.46222/pharosjot.04.42>

Abstract

The problem with this research is that the level of the practice of Christian religious education in Indonesia, which has taken place so far, is dogmatic. The pattern of Christian religious education is dogmatic in terms of content and approach. In terms of content, dogmatic themes are taught and passed on to others (children and adults). This model is a top-down model—for example, catechetics material. In the Catechetics curriculum, the material taught is generally about Confession of the Faith, the Ten Commandments, the Biblical canon, the prayer of our Father, the history of the church, and the ordinances of the church. In terms of content, it is apparent that the approach is thematically dogmatic. This approach does not lead to critical, constructive, and solution bringing ideas. This research aims to establish the concept of Christian education based on Biblical theological approaches. The result of the analysis is that the present theology of the book of Deuteronomy provides valuable and essential educational material.

Keywords: Re-interpreting Deuteronomy, Education, Theology

Introduction

This research can be used as a starting point to build the biblical foundation of Christian Education in Indonesia. It is one of the struggles experienced by Christian book publishers in Indonesia, where local Indonesian writers rarely write about Christian education from a biblical perspective, specifically from a critical historical approach. Research on Christian Education from a biblical perspective is much needed in Indonesia. The elements of wisdom, humanity, didactic, teaching, and morality can be found in Deuteronomy. Deuteronomy *Δευτερονόμιον*, is the fifth book of the Torah or Pentateuch of the Old Testament. The characteristics of Deuteronomy are morality and humanity. Morality and humanity are sourced from holiness initiated by God. Deuteronomy also maintains the idea of teaching children and is done directly. The teaching aspect or *Lamad* is found only in Deuteronomy. The laws in Deuteronomy are part of one important story that shows us God's character, His wisdom, and the failings of human nature. The method used is a critical historical method to reveal the education behind the theology of Deuteronomy.

The Holy Bible is not only the source of the basic principles of Christian Living. "The Bible must also be a starting point for the principles of Christian education (Pazmino, 2002:15), for "the Bible provides an essential principle for education" (Pazmino, 2002). However, "Biblical principles are essential to Christian education" (Estep, 2007:16). "Establishing principles of Christian education" based on the Bible will further reinforce the nature of this education model, the Christian education. The level of Christian religious education practice in Indonesia, which has



taken place so far, is highly dogmatic. The pattern of Christian religious education is dogmatic in terms of content and approach. In terms of content, dogmatic themes are taught and passed on to others (children and adults). This model is a top-down model—for example, catechetics material. In the Catechetics curriculum, the material taught is generally about Confession of the Faith, the Ten Commandments, the Biblical canon, the prayer of our Father, the history of the church, and the ordinances of the church. In terms of content, it is apparent that the approach is dogmatic thematically. This approach does not lead to "critical, constructive" and solutive (Problem-solving) (Siagian, 2019:53).

The author does not consider that this is wrong and unbiblical. But in the context of Indonesia, Bible-based Christian education should be a dynamic Christian education as opposed to a static one. The dynamism of Christian education can be seen in a more constructivist approach. 'Constructive' here can be seen in two disciplines, theology, and education. It should be viewed as a constructive theology from a theological perspective as Joas Adiprasetya suggested that "constructive theology is a methodological criticism of systematic theology" (Adiprasetya, 2019:1-17). The next problem is this research can be used as a starting point to build the biblical foundation of Christian Education in Indonesia. It is one of the struggles experienced by Christian book publishers in Indonesia, where local Indonesian writers rarely write about Christian education from a biblical perspective, specifically from a critical historical approach. Research on Christian Education from a biblical perspective is much needed in Indonesia. God intends that parents and teachers should teach children about Him in perpetuity. God specifically commanded the Israelites to teach their children all He had done for them. He wanted all the future generations to obtain their greatest inheritance from Him which is godly wisdom. Deuteronomy 7 says "You shall teach them diligently to your children and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise".

This research can hopefully be used as a starting point to build the biblical foundation of Christian Education in Indonesia. It is one of the struggles experienced by Christian book publishers in Indonesia, where local Indonesian writers rarely write about Christian education from a biblical perspective, specifically from a critical historical approach. Deuteronomy clearly demonstrates that Yahweh brought Israel into their good and abundant land that He promised TO them (8:7–9). He kept true to His word, and their obedience to Him came from this belief in God's total goodness. Deuteronomy importantly also encourages God's people to take one another very seriously.

Discussion

Characteristics of Deuteronomy

Clements says that the Old Testament book, specifically the book of Deuteronomy, is often misunderstood as the book of legalists (Clements, 1989:7, 10). Dille stated that Luther often opposed the law and grace (Dille, 1992: 91, 92). Dille is contrary to the Driver, who asserts that "...in the book of Deuteronomy pointing pedagogical or educational very thick. This is the background of the problem in this study" (Driver, 1992: xix).

Thus, this article seeks to reveal whether the essence of education is in fact according to the Deuteronomic approach. The article traces the ideology of Deuteronomy and its theology so as to ascertain that there is an education process in the book of Deuteronomy. In expressing the theology of education according to Deuteronomy, this article uses historical criticism to comprehend the Old Testament text. The first thing to do is to contract and view the nature of the text collection properly and see what's behind or behind the source thought of the text, the Deuteronomic book (Gertz, et al., 2017: 37; Noth, 1981: 141).

The characteristics of Deuteronomy indicate that education is quite essential in the book.



According to Driver, the scope and characteristics of Deuteronomy are composed of four elements, namely 1) history; 2) Law; 3) *parenetic* (the advice) (Driver, 1992: xxix-xxxiv); 4) instruction (Rad, 1966:13). According to Weinfeld, the parenetic element is an essential part of education because it is very important in underlying religious and moral principles. "The element of history is essential as the purpose of education. The legal element is for the nation's welfare and part of the action of education" (Driver, 1992: xxxiv). For Driver, (1992:xxxiv) all these are based on the love of God and not legalistic. Because this is an expression of gratitude or thanksgiving to God because He has saved Israel, so the law was given to them, this is the spiritualization aspect of education in Deuteronomy. Although von Rad does not propose, or we do not find clarity relating to the approach of the submission (explanation) of Deuteronomy addressed to Israel in the form of preaching or teaching or *catechesis*, this must instead be sought in the liturgy. Von Rad's perspective on preaching in the form of teaching or catechization and liturgy in a pedagogical perspective should not be seen as two opposite things, but rather as two approaches that lead us to the traditions of the priesthood and the prophetic. Catechization draws us to a prophetic and liturgical perspective on a priesthood perspective. Catechization and the liturgical, are two approaches that must be seen to explain the law to Israel. The keyword we find in the commentary of von Rad is "explaining".

Explaining closely with the effort to explain and elaborate, in a pedagogical perspective, means closely related to "teachers choose an approach in clarifying, describing and describing a material". In his commentary on the stylistic presentation style of the book of Deuteronomy, Von Rad says that it is not difficult to recognize the portions of the book of Deuteronomy as an apodictic order (for example, Deuteronomy 15:19-23). Beginning with a proposition it is without difficulty recognizable, on the other hand, paragraphs 20-23 are an interpretation of the previous regulation. It allows the old legal principle to be outlined. But this interpretation is not written in an objective legal language. Instead, it offers a more personal approach, and is essentially a kind of sermon. Even the trend towards the advice in Deuteronomy is characteristic of the presentation of the Deuteronomic law. Undoubtedly, these sermons include factual explanations and directives for real action; But they are deeply concerned with the essential attitude of man to God's will. Von Rad (1966:21) expressly says that this is a pastoral 'urge'. Another trait, which is easily explained in the spirit of interpretation, is rationality and the didactic aspect in the sermons. The old traditions now become apparent. They can understand and with repeated repetition, be learned and remembered.

The law is no longer narrowly understood and limited or simply as a list but rather "the law began to be preached" (Brueggemann, 2009). The preaching and the law's confusion remind Israel to remain faithful to Yahweh (Deuteronomy 6:12). The proclamation of the law is hoped to take place at the nation and family level (Deuteronomy 6:4-9). The Deuteronomy was also an "interpretation of the Sinai, complete with the extrapolation to keep the claims of Moses 'Jahwism-Sinaitic to remain valid for new times, places, and situations" (Brueggemann, 2009). In other words, "the book of Deuteronomy is not merely a repetition of the law given first in the book of Exodus on Mount Sinai. The book of Deuteronomy presupposes the knowledge of the given law and focuses more on preaching, giving counsel, and motivating Israel to obey the law. The book of Deuteronomy does not say, and this is what you must do but do it" (Baker, 2014:17). Even in Deuteronomy, according to Lohfink, "there is a paranetic scheme" (Rendtorff, 2010:152). and no matter the "collection of Laws (chapters 12-26) as well as the repeated paranetic language" (Rendtorff, 210:154). Thus, the view that the book of Deuteronomy is the meaning or preaching of the law is accurate. There is the function and purpose of the book of Deuteronomy. Deuteronomy in catechization terminology, views Israel as a chosen people. Those in the area of Moab, across Jordan, must remember that they have the one true God. They have to generalize them hereditarily as nationality, family, and also as individuals.

Meanwhile, Weinfeld (1991:251) suggests that this can be seen from the pattern of the Book of Deuteronomy form which was derived from a circle of scribes (the wise person/member of the book), or in other words, the book derives from scribes, which idea according to Weinfeld,



derived from the Hezekiah-Josiah period, characterized by revival. "Scribes used literary variations and document collections, which they used in the composition of Deuteronomy and throughout the *Deuteronomics*" (Weinfeld, 1991:254). So then, the Deuteronomics work is a work of pedagogy-didactics whose purpose is to describe the historical lessons of the past Israelite mistakes" (Weinfeld, 1991:256). The religious programme, according to Weinfeld from scribes in Deuteronomy, relates to 1) Faith; 2) Cults; 3) Legal aspects (1991:257). Similarly Nelson (2004:1, 2) states that one of the purposes of the book of Deuteronomy is the counsel and the didactic aspect or education of the people.

Accordingly, this particular material, according to Ian Cairns (1992:20, 21):

- 1) Converges with God. The basic *Deuteronomics* law in Deuteronomy 12-16 is to love God with all your heart and soul, whereas the underlying one is Deuteronomy 6-11. The meaning of "love" here is not an order but a theme of advice, reflection, and sermon. For example, *Deuteronomics* laws Deuteronomy 13:1-4, 10; 14:1-2; 26:1-11. For example, from the advice section 6:4; 7:6-16; 8:5-6. Thus, this important part of education is to do the law of God with love.
- 2) They were observing the welfare of Levi (13-14). The Deuteronomics concerns were considered to the welfare of the Levites (Deuteronomy 12:18b -19; 14:27-29a; 18:1-8). Most scholars agree that the position of the Levites was supposed to decline after the centralization of Israeli worship in a single holy place (inaugurated by Josiah). Before centralization, the Levites had been elevated to the priesthood in the local sanctuary. But with the destruction of the plurality of the worship centre, many Levites became 'exasperated'. So, to relieve the suffering of those who are idle, Deuteronomy provides them with a chance to share the harvest results and so on. The purpose of the Levites was not misery and social welfare.
- 3) Rules on prophecy. The purpose of the Israelites is not to use prophecy for self-interest, specifically economic, power, and political (Deuteronomy 18:14-15). Thus, religion must not be abused for personal or group gain.
- 4) Emphasis on social justice. The emphasis on social justice is in the Book of Covenants, a very high characteristic of the Deuteronomics aspect. The same emphasis is also found in the prophets of the 8th century. Indeed, we get the impression that the *Deuteronomics School* and the writings of the prophets breathe the same atmosphere and give the same influence. For example, the rights of those who are at high risk (the poor, the stranger, the widow, the orphan, the woman) have considerable attention in the Book of Covenants and in the Deuteronomics code, as well as in the prophets Amos, Micah, Hosea, and Isaiah. Likewise, the attention to a fair, human, and free trial of blackmail and corruption is also established. Thus, the *Deuteronomics School* emphasized a strong bond between the Levites (the priesthood), and they were regarded as prophets. The prophetic-Levitical combination is a backdrop in Deuteronomy and the prophet Hosea. Hans Wolff specifically suggested that from the 8th century BCE to the north of Israel, there had been an underground alliance between the Levitic prophets preserved by Jahwism, when the cult was tainted with idolatry.
- 5) Attitude towards the King. Regulation of the government (17:14-20) reflects the awareness of the institution's dangers. The Deuteronomics School approved of the kingdom, but with the condition limiting the power of the King. The same is due to the care of the kingship found in the tradition of northern Israel (1Samuel 8, 12; Hosea 5:1; 8:4; 10:15; 13:10-11, where 'King' symbolises rebellion against Yahweh. The same emphasis between the Northern tradition and Deuteronomy 17:14-20 amplifies that the Deuteronomics School has its roots in the North. When tradition moved south, the Deuteronomics School faced the idea that royal officials played a crucial role in the covenant tradition as the Kingdom of Judah developed. In the process of "indigenization" Deuteronomics theology in the South, therefore, the kingdom rapidly recognizes the legitimacy of the treaty institution. However, there was an attempt to neutralize the dangers posed by putting strict rules in place to control the functions.
- 6) Centralization of the worship centre. This form of emphasis is the backdrop of some of the Deuteronomics parts, namely: Deuteronomy 12:1-28; 14:22-29; 15:19-23; 16:1-17; 17:8-13; 18:1-8; 19:1-13. The final edition of the Deuteronomy identifies "one place" in Jerusalem. But



what does that imply? When tradition is still developed in northern Israel, what are references to one holy place, e.g. Shechem or Bethel? It is difficult to determine the problem. What is certain is the motivation of the centralization of this worship. Its essence was the desire to control the worship and faith of Israel and to save its validity and purity from the influence of the surrounding heathen religions affecting Israel.

Israeli life is life by the Torah (Coetsee, 2019). The Torah commanded people to love one God and this had to be performed to respect God's holiness. Pairing or combining the gods and YHWH is the act of harassing the holiness of God.

The Biblical Foundation for the Education in the Deuteronomy

Ideology in the biblical context, according to Gottwald, is parallel with "religious ideas or beliefs", "religious or symbolic thoughts", or could be "theology" (1999:65). However, Weinfeld separates ideology from theology. I concur with Weinfeld because theology is derived from ideology. For Gottwald, the ideology of ancient Israel was the consensus of religious ideas structured to be manifested and functionally correlated with other social phenomena in the greater social system" (Gottwald, 1999:66). For Gottwald, this will give an overview of the special social relations explanation and the historical experience of Israel. It will see how polemic is in the social system" (Gottwald, 1999).

The book of Deuteronomy is derived from the Royal Court (Gottwald, 1999: 183-184). The temple and the courts are centers of learning in the ancient world. "Scribes were government officials who were educated men involved in literary composition. They wrote with a literary emphasis on humanity and life in society. The author of Deuteronomy knew state affairs, Royal Customs, administration, military affairs, geography, history, and also politics. Thus, the scribal composition is based on secular reality" (Gottwald, 1999:184-185). Therefore, "the Deuteronomistic School is rooted in the kingdom, inspiring the national political circle. Thus, the Deuteronomistic ideology is a "religious-anthropocentric" one (Gottwald, 1999:185). Therefore, according to Weinfeld and also Gottwald, the author's ideology in Deuteronomy was religious-anthropocentric in nature. The centre point of Deuteronomy is humanistic, where the teaching is wisdom, which is manifested in the humanistic thinking of the humanistic Ancient Near East. It is seen from the doctrine of reward as a Deuteronomistic rationalization of the observance of the *Torah*. "Each time speaking the Torah in the Old Testament means instruction is given by a mother, Proverbs 1:8, 6:20" (Crusemann, 2000:1). The Torah is a rational characteristic in wisdom literature. The term in Deuteronomy is a long life, a blessed offspring, and a welfare matter. The concept of education is also stated in the Deuteronomy, "where it derives from the ideology of scribes serving as a teacher of nations and educators" (Gottwald, 1999: 184).

An essential part of Deuteronomistic theology is the centralization of the cult. According to von Rad, the *Sitz im Leben* form of Deuteronomy is of the cultic or cult celebration, possibly the resurrection party. This is supported by the legitimately declared regulation of the agreement (Deuteronomy 26:16-19)" (Rad, 1966: 23). "The celebration of cultic/Israeli worship is a remembrance of God's atoning event in the past" (Rad, 1966). In line with Gottwald that "the ideology of the Deuteronomistic was the centralization of the cult, which became the center of theology, the social of Israel" (Gottwald, 1999: 67, 71). As is the case with Weinfeld, "the centralization of the cult is a revolution in the religion of Israel" (1991:190). This results in *Priests*. Thinning influences. With the elimination of the cult of religious life in every province of Israel, the control of priests and the temple began to diminish. "The Association of cult rituals is transformed into an abstract religion. Thus, the *Deuteronomistic concept* differs from the other Pentateuch, presenting the turning point of Israeli religious faith" (Weinfeld, 2014).

According to Weinfeld, the form can be seen in the *Deuteronomistic* literature and Wisdom literature, namely:



- 1) Wisdom in Deuteronomy (Weinfeld, 2014:243-250, 276, 280). Wisdom in Deuteronomy differs from the *Priest*, who states that a leader must be a wise man, *divine spirit*, ability, integrity, and fear of God (Numbers 11:16-30; 1). Meanwhile, the Deuteronomic aspect states that it is not enough that a wise leader should possess intellectual understanding and knowledge (Deuteronomy 1). Thus, for the Deuteronomists, wisdom is a synonym for knowledge and understanding of action and morality. Deuteronomists combine wisdom (sacred circles) and law (secular and temporal). These two are merged in the Deuteronomic, where the law of the Torah is identified with wisdom, which is the inheritance of God (Deuteronomy 4:6), and the fear of God is the essence of wisdom in the Book of Deuteronomy. The fear of the Lord is not only in obedience to the Covenant but also in morality. Fear of God by reading and performing the Torah (Psalms 1:2; 19:8-15; 119). The fear of God also means the constant awareness of God (Deuteronomy 6:12; 8:11, 14, 19).
- 2) The characters of Deuteronomy are morality and humanity (Weinfeld, 2014: 282, 297). The book contains a law of ethics less emphasized in the other Pentateuch, emphasizing humanitarianism. Likewise, with social law. An example is Deuteronomy 15:12-18, which contrasts with Exodus 21:2-11, which is about the law of enslaved people, in which after the seventh year or sabbatical year, an enslaved person must be freed. Meanwhile, Deuteronomy adds that the enslaved person must be rewarded to help him live under normal conditions in society. Humanistic law in Deuteronomy is not only in the social-moral law but also in the cult ordinance. The centralization of the cult law in the Deuteronomic law states that Levi, the slave, the maid (Deuteronomy 12:12, 18, 19), and the weak are gaining food from the grand celebration. The law of tithing and the offering of the firstborn of the animal are given to the social institution, which is to assist the incapacitated. The morality of Israel is formed in the Torah. Then it is an obligation to teach it repeatedly to the son of the next generation of Israel. The Torah as the law, should be referred to as material elements that make up Israel's Israeli society and morality (cf. Groenewald, 2011: 2–3), Groenewald, (2011: 2–3), seeks its philosophical foundations as well as the consequences of good action. It is also argues that the Torah as a system by which a person can live a life before God, is not a set of rules that helps every man in terms of morality (Birch, 2009:157-166). In other words, the Torah is not a matter of rules that govern the wrong and righteous but rather how to live a life before Yahweh (Boiliu et al., 2022).
- 3) Didactic (Weinfeld, 2014: 299, 380). The book of Deuteronomy is known as having a didactic that forms the people's character (for example, 4:9-10; 6:2, 7, 20-25; 11:19; 31:10-13). Based on this book, the center is education, so the goal is ultimately pedagogy in Deuteronomy. The didactic nuance is also found in the Ancient Near East treaty, where the book of Deuteronomy follows it in obedience to the Covenant with God, a teaching of wisdom. The doctrine of the wise teacher is the fear of God in obedience to his commandments so that they will obtain "a good life" (Psalms 34:12-13). The Father teaches his children to obey God's commandments to obtain life (Deuteronomy 6:4). The Father is a teacher for Weinfeld, and the disciples are children, as a metaphorical language. Deuteronomy also maintains the idea of teaching (Deuteronomy 11:19). It is done directly or concretely and not with symbols. Deuteronomy 6:6; 11:18, indicates that teaching was done with all the heart and soul (Weinfeld, 2014 302, 303). Weinfeld says that this reflects the doctrinal circle or the didactic of wisdom. A typical pedagogical awareness of the book of Deuteronomy can be seen from its didactic vocabulary. The word 'teach' (Heb. *Lamad*) is not found in the Pentateuch, except in Deuteronomy. Its conjugation is synonymous with the word "discipline". Just like a father who was a child, so too will God discipline his people like his son (8:51; compare with 11:2). The next didactic section was "to hear-*Shama*" (Weinfeld, 2014:306). This word relates to obedience prevalent in wisdom literature. "Hear, O Israel," is the phrase found in Deuteronomy (4:1; 5:1; 6:4). "Hear, O Israel" is an expression of pedagogy intended by the author of Ecclesiastes to listeners generally at preliminary, so that it is used in *parenetic* by Moses (4:1; 5:1; 6:3; 9:1:27:9. The Priest also used this word before the war (20:3)

In the context of education, the skill of using God's law to direct all decisions, answered all moral and faithful questions in serving God, and man is trained and designed to be successful in life.



Wisdom is a skill gained in the 'art of life'. The skill of using divine wisdom is understanding and applying God's law to life. In the biblical sense, proper education is more than acquiring knowledge or technical skills. Proper education trains students to live in fear of God and use his law as a foundation for their calling in their families and churches. It is training on how to use their knowledge and skills in a revealed framework of the legal ethics of God (Clinton, 1960:3; Janzen, 2009:55). Without the knowledge of the law of God, students are not wise, and if they are not wise, they are not educated in the true biblical sense. Thus, the concept of Hebrew wisdom suggests that formal and rigorous training in Christian ethics is an inseparable aspect of authentic Christian education. The law has been mentioned as the basis of action, while love as the realization of the law or essence or the deepest part of loving God is the law that moves people (Israel) to act (by law). Love is the outside or visible part of the law. "Loving God with all our heart, soul, and ability is the realization of the law". The law can form the characteristics of Israel's society and moral identity. The moral identity of Israel is the identity of the "Torah as Law" (Birch, 2009:171).

Educational Aspects in the Book of Deuteronomy

The Book of Deuteronomy is the fifth book of the Hebrew Bible and the Old Testament of the Christian Bible. It is attributed to Moses and is considered one of the books of the Torah. While the primary focus of Deuteronomy is on laws, commandments, and the covenant between God and the Israelites, it does contain numerous elements related to education (cf. Noh I. Boiliu et al., 2020).

Teaching and Instruction: Deuteronomy emphasizes the importance of teaching and instructing the Israelites in God's laws and commandments. In Deuteronomy 6:6-7, it states, "And these words that I command you today shall be on your heart. You shall teach them diligently to your children and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise."

Passing Down Knowledge: The book encourages the passing down of knowledge from one generation to the next. Deuteronomy 4:9, says, "Only take care, and keep your soul diligently, lest you forget the things that your eyes have seen, and lest they depart from your heart all the days of your life. Make them known to your children and your children's children."

Fear of God: Education in Deuteronomy also involves instilling the fear of God in the Israelites. In Deuteronomy 4:10, Moses says, "Gather the people to me, that I may let them hear my words so that they may learn to fear me all the days that they live on the earth, and that they may teach their children so."

Importance of Memorization: Memorization plays a crucial role in education according to Deuteronomy. In Deuteronomy 11:18-19, it states, "You shall therefore lay up these words of mine in your heart and in your soul, and you shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise (Noh I. Boiliu, Stefanus, et al., 2020).

Public Reading of the Law: The book of Deuteronomy emphasizes the public reading of the law to ensure that all Israelites, including future generations, are aware of their obligations. In Deuteronomy 31:10-13, it describes how Moses commanded the priests to read the law before all the people, including men, women, children, and even foreigners (Noh Ibrahim Boiliu & Sarjono, 2023). These elements highlight the educational aspects present in the Book of Deuteronomy, emphasizing the importance of teaching, passing down knowledge, fear of God, memorization, and the public reading of the law as vital components of Israelite education and spiritual development.



Conclusion

Deuteronomy is intended to bring us all to comprehend that we do indeed have a choice before us every day. We can select to be tied to our own passions, or we can select a life and wisdom by seeking to observe Yahweh's commands. The Book of Deuteronomy provides the needed foundation for solid education. Fear of God is fundamental to education. The wise man has an intellectual character, full of understanding and knowledge (Deuteronomy 1). In the Deuteronomistic tradition, wisdom is a synonym for knowledge and understanding of action and morality. Holiness is "The morality initiated by God. This morality is based on the sanctification act of YHWH because YHWH makes holy or sanctifying (Leviticus 21:18). This action becomes the basis for seeing ethics in the human realm and human work and is legally built on the Decalogue. The thing of holiness cannot be separated as a tangible form of loving God. Then love is also a morality initiated by God. Deuteronomy combines wisdom (sacred circles) and law (secular and temporal). The knowledge of the law of God is vital since students are not wise, and if they are not wise, they are not educated in the biblical sense. Thus, the concept of Hebrew wisdom suggests that formal and rigorous training in Christian ethics is an inseparable aspect of authentic Christian education. Humanist education can also be found in Deuteronomy. The characters of Deuteronomy are then morality and humanity. The book of Deuteronomy is known to have a didactic element that forms a people's character (for example, 4:9-10; 6:2, 7, 20-25; 11:19; 31:10-13). Based on Deuteronomy, the center is educational, so the goal is good pedagogy. We need to teach children 1) the Law. 2) the Gospel. 3) at home and in their church. And 4) by word and example as good role models for them.

Deuteronomy also teaches children to discuss things such as rules (Deuteronomy 6:7-9; 11:19). It is done directly or in concrete and not with mere symbols. Deuteronomy 6:6; 11:18, indicates that all must be done with all of one's heart and soul. A typical pedagogy awareness of the book of Deuteronomy can be seen from its didactic vocabulary to teach (*lamad*). The word teach-*lamad* is found only in the book of Deuteronomy.

The next didactic section is to hear (*shama*), which is also a part of the vocabulary of Deuteronomy. This word relates to obedience prevalent in wisdom literature. "Hear, O Israel," is the phrase found in Deuteronomy (Deuteronomy 4:1; 5:1; 6:4). "Hear, O Israel" is an expression of pedagogy intended by the author of Ecclesiastes for all 'listeners' generally at preliminary stages so that it is used in a parenetic sense by Moses.

There are many aspects in the book of Deuteronomy such as the foundation to build the concept of Christian education, especially in a learning method (teaching and instruction, passing down knowledge, memorization, public reading of the Law) and Christian character-building, wisdom, morality, and didactic teaching (fear of God). Wisdom in Deuteronomy encompasses intellectual understanding, knowledge, and the fear of God. Morality and humanity are emphasized, with laws that promote social justice and care for the weak and disadvantaged. The book also contains didactic teachings, emphasizing the importance of education and the transmission of knowledge from generation to generation.

The ideology of Deuteronomy is religious-anthropocentric one, placing a strong emphasis on humanistic values and the centralization of the cult. The Torah plays a central role in shaping the moral identity of Israel, and obedience to its commandments is seen as the path to a good and blessed life. The message of Deuteronomy is clearly that one should listen to God, obey Him, and love Him with all one's heart, soul, and strength. Jesus of course also taught that this was the greatest commandment. In all places and at all times, we should seek to love God.

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Conflict of Interest Statement: *The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.*



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