

the passover celebration and the feast of unleavened bread which is associated with it. In all of this *tôrâ*, the redemptive grace of God is being revealed. This revelation of sovereign grace is further underscored in v51 "on that same day... The LORD brought out the sons of Israel out of the land of Egypt." The whole thrust of this chapter is given to reveal and teach God's powerful redemption. God's *tôrâ* is authoritative instruction concerning the sovereign and gracious redemption. Exodus 13 carries this authoritative revelation further -- the telling and retelling of the Exodus redemption already accomplished is for the purpose of educating future generations.³⁶

The conclusion seems to emerge: priestly *tôrâ* may be considered "rule" or "regulation." However, the functional responsibilities of priests and levites should lead us to think of *tôrâ* as "instruction."³⁷

***Tôrâ* in Wisdom Contexts**

The wisdom literature of the Bible has a fair share of examples of *tôrâ*, mostly in Proverbs, but also in the wisdom Psalms as well. It is used in Job only in Job 22:22. Here Eliphaz urges Job to "receive *tôrâ* from His mouth, and establish His words in your heart." Both the parallel with *'amarayw*, and the tone of the context suggest "instruction" as the basic thought of *tôrâ*. This is in keeping with wisdom usage in Proverbs, where *tôrâ* is used in the educational sense of instruction of the wise man, or of the father to his son. Proverbs 1:8 has the parallels of "the *mûsar* of a father" and "the *tôrâ* of a mother." Often translated "discipline," *mûsar* is translated *paideia* in the LXX, clearly identifying it as a pedagogical term. From its several uses in Deuteronomy we conclude that "this discipline might be considered education that is theocentric."³⁸ Such is the parallel which clearly designates *tôrâ* as "instruction, teaching" throughout Proverbs.³⁹

This wisdom usage is generally accepted. However, a closer look at Prov 3: 1-12 may be instructive for it shows clearly contacts with and allusions to the covenantal language of Deuteronomy. Not only are the words *tôrâ* and *miswâ* common, but also such concepts as "heart" (v1, 3, 5) "ways" and "paths" (v6), "fear of Yahweh" (v7), "bind them around your neck, write them on the tablets of your heart" (v3) and others. This suggests a close affinity between the wisdom literature and covenantal ideas.

The use of *tôrâ* in the Psalms sheds some further light on the subject. Although Jer 8:8 denounces those who say, "We are wise, and the *tôrâ* of Yahweh is with us," the Psalms encourage the godly and wise to "delight in the *tôrâ* of Yahweh," and to "meditate day and night in his torah."⁴⁰ They laud those who have the *tôrâ* of God in their hearts.⁴¹ The psalmist sings "O how I love your *tôrâ*."⁴² These verses do not begin to show all the praise of *tôrâ* in the Psalter. A study of all the other synonyms would far exceed the limits of our study. Suffice it to say that no mere "code of ethics" or "code of legislation" would ever receive such high praise, love