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THE DEUTERONOMIST PEDAGOGY

**STRATEGIES AND METHODS IN THE
SPEECHES OF LEADERS IN THE WRITINGS OF
THE FORMER PROPHETS**

Abstract of the doctoral thesis

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Abstract of the doctoral thesis

The doctoral thesis "STRATEGIES AND METHODS IN THE SPEECHES OF LEADERS IN THE WRITINGS OF THE FORMER PROPHETS", approaches the topic of Old Testament education from an innovative perspective, and shows that the discourses of the leaders of Israel provide the principles that underlie the pedagogical relationship established between God and His community. An analysis of the speeches of public leaders (Moses in Moab; Joshua in Sihem (Jos. 23-24), Samuel at Gilgal (1 Sam. 12), Solomon in Jerusalem (1 Kings 8) and Elijah on Mount Carmel (1 Kings 18)), revealed that Yahweh took into consideration not only *what*, but also *how* the community was taught to obey God's law.

I used the expression *deuteronomistic pedagogy* with the meaning of a complex vision of human education and training, based in Deuteronomy and developed in the books of The Former Prophets through the work of the leaders of Israel. Our thesis is that Deuteronomy writers laid the foundations of Jewish education through the rhetoric of leaders, manifested from Deuteronomy onwards and reduplicated in specific forms in the speeches of Joshua, Samuel, Solomon, and Elijah. All these public discourses form an edifying education, which can be analyzed in terms of the strategies, methods and goals that were used. Since the narratives that follow Deuteronomy are repetitions of the given paradigm, a complex development of the principles of education is achieved, materialized in the issuing of an educational manual to which the portrait and discourse of each leader contribute in a composite way.

In the first chapter we reviewed the main authors in the field of Jewish education (Fletcher Swift, Nathan Morris, Nathan Drazin, Eliezer Ebner, Walter Brueggemann, Cătălin Vatamanu), as well as the interpretation of the Former Prophets. (W. M. L. de Wette, Julius Wellhausen, Martin Noth, Gerhard von Rad, George E. Mendenhall, M. G. Kline etc), and we explained in detail the working methodology we implemented. In this sense, we have

shown the influence on the present work of some authors as: M. Noth – who notes that important figures in Deuteronomy's speech often follow the pattern of Moses in Deuteronomy.; M. Măcelaru – who demonstrates that Israel defines itself in terms of identity through the voice of leaders, and which notes the importance of the transitional context for every public discourse; W. Brueggemann – who provides the identification of the educational factors of Israel (priests, prophets and sages), as well as valuable observations related to their specific manifestation.

Also in the opening chapter, we make a description of our own methodology. In this sense, for each protagonist we apply an analysis related to (1) the context in which they operate, (2) personal training, (3) comparison to previous leaders, and (4) the particularities offered by their own pedagogy. These choices derive from the obvious reality that before resorting to the analysis of strategies, methods and goals specific to each speech, it is necessary to portray the leader as accurately as possible. Only by reaching the portrait (typology) of the pedagogue, will we be able to understand the part related to the methodology that he implements, according to the table below:

The context	Moses: the bondage of the Jews and the supremacy of the Egyptians
	Joshua: the road to Canaan
	Samuel: widespread apostasy in Israel
	Solomon: the political culmination and the beginning of spiritual decline
	Elijah: the cult of Yahweh threatened by suppression
Leaders formations	Moses: a product of Egyptian wisdom and divine revelation
	Joshua: a product of the apprenticeship relationship and personal experience
	Samuel: a child of the family and the temple
	Solomon: a product of education by delegation
	Elijah: the mystery of prophetic pedagogy

In addition to what has been described, this paper focuses mainly on the identification and analysis of educational strategies and methods in the speeches of leaders. Thus, from the field of Educational Sciences, we borrow the tripartite concept of educational strategies, methods and goals, to which we give our own meaning. Thus, the educational strategy is an educational approach used in the discourse of the leader consciously, as part of the complex educational actions between God and his people, with the aim of contributing to good community development, in harmony with pre-established goals or objectives. On the one hand, we define the educational method as a practical way in which the strategy is applied and the goals can be achieved. On the other hand, goals are educational objectives that can be achieved in a longer or shorter term. We also note that we draw up our own classification for all the strategies identified, according to the table below:

Identified pedagogical strategy	The type of strategy
Learning from national history	Active-participatory strategy
A favored people	Motivational strategy
Repetition	Learning consolidation strategy
Divine commandments are important	Responsibility strategy
The teacher as a model	Motivational strategy
Decalogue	Condensed presentation of teaching
Love and obedience	Affective motivation
The rewards of obedience	Motivational strategy
The punishment	Coercive strategy

In the second chapter we have made an analysis of the pedagogy of Moses, starting from the process of his training, the context in which he developed, and continuing with strategies, methods and purposes identified in the deuteronomic discourses. From the perspective of personal training, Moses is a product of Egyptian wisdom, as well as of the period of alienation from Midian, culminating in the unpredictable and striking revelation at Sinai. For

the protagonist, revelation becomes an act of ontological transformation, the beginning of personal and collective change. An (educational) paradigm is established according to which the entire deuteronomic history will unfold. Leaders are launched into superhuman projects, following experiences in which Yahweh is revealed to them, after which, towards the end of their activity, each individual shows their concern to give a public speech. We can say that the revelation marks a superior educational experience as it happened in the second part of the personal development of the leader. It really provides the strength needed for change, making the cooperation between man and God possible, which led to a pedagogy of virtues, based fundamentally on the commandments of Yahweh.

The educational strategies, methods, and purposes discussed in the discourses in Deuteronomy are classified and analyzed according to the following table:

Identified pedagogical strategy	The type of strategy	Goals pursued	Methods related to strategy
Learning from national history	Active-participatory strategy	<ul style="list-style-type: none"> • It shows the past in an honest way • It contributes to the self-knowledge of the people • It contributes to the knowledge of God • It contributes to the knowledge of the divine commandments in the light of historical events 	Case study The catechetical conversation Interactive methods: holidays, pilgrimages, songs
A favored people	Motivational strategy	<ul style="list-style-type: none"> • It contributes to the self-knowledge of the people from the perspective of the privileges received • It contributes to the knowledge of God as a source of blessing • It contributes to the knowledge of divine commandments in the light of special conditions • It contributes to the responsibility of the people in relation to the divine laws and commandments 	Case study The catechetical conversation Interactive methods: holidays, pilgrimages, songs
Repetition	Learning consolidation strategy	<ul style="list-style-type: none"> • It contributes to the full assumption of teaching (consolidation) 	Memorization The catechetical conversation

		<ul style="list-style-type: none"> • It contributes to the systematization of the faith in Israel • It allows for serious reflection on the teachings • It allows the nuance of some commandments by adding new aspects 	Interactive methods: holidays, pilgrimages, songs
Divine commandments are important	Responsibility strategy	<ul style="list-style-type: none"> • It helps to appreciate the learning that is received • It contributes to the awareness that the teaching is complete, straightforward and perfect 	Memorization The catechetical conversation Interactive methods: holidays, pilgrimages, songs
The educator as a model	Motivational strategy	<ul style="list-style-type: none"> • Show examples of people who have obeyed the Lord's commandments • It contributes to the understanding of the identity and responsibility of the teacher (Moses) • It contributes to the authority of the given teaching, through its own example of conduct 	Case study
Decalogue	Condensed presentation of the main teachings	<ul style="list-style-type: none"> • Contributes to easy memorization of the most important commandments • It allows you to focus on the essential commandments of the Law • It also helps to understand the teaching and behavior that God expects by simple and clear wording. 	Memorization The catechetical conversation
Love and obedience	Affective motivation	<ul style="list-style-type: none"> • It outlines a climate that promotes the formation, information and transformation of man • It follows the training of man with his whole personality • It motivates obedience through the argument of man's love for God 	Memorization The catechetical conversation
The rewards of obedience	Motivational strategy	<ul style="list-style-type: none"> • It presents the future in the light of the blessings they will receive • Stimulates the imagination of the people • It proves that God is the perfect Pedagogue because he knows the future • It leads to listening by appealing to items that are of direct interest to them 	The catechetical conversation Interactive methods: holidays, pilgrimages, songs
Punishment	Coercive strategy	<ul style="list-style-type: none"> • It shows that any disobedience has repercussions • It strongly discourages unwanted behavior • It has a strong motivational impact 	The catechetical conversation Interactive methods: holidays, pilgrimages, songs

In the third chapter of the thesis we focus on the portrait of Joshua as an educator, following the same methodology applied to Moses (analysis of the context in which he worked, identification of the elements that contributed to his formation, comparison with the previous leaders). An important role is played by the analysis of Joshua's public discourse in ch. 22-24 of the Book of Joshua, analysis carried out from the perspective of the tripartite division that I applied to the level of Deuteronomy discourses (strategies, methods and educational purposes). From the perspective of personal training, we show that Joshua is a product of apprenticeship and personal experience with Yahweh. As a link between the old and the new generation, his name is associated with both the wilderness journey and the later stage of the conquest of Canaan. He was trained on the road, through the wilderness and launched into activity in the great national attempt to conquer Canaan. Therefore, our approach proposes a characterization in the light of three distinct perspectives: (1) the examination of some experiences from the formation period, (2) the description of the apprenticeship relationship (3) the analysis of his own divine calling. From the first category, we analyze the educational experience gained by directly participating in the confrontation with Amalek (Exod. 17). Here he had the opportunity to get acquainted with the way of reacting in situations of armed confrontation, understanding that there are two fronts, one spiritual and one physical, the first determining the second. He also learned that Yahweh is the Supreme Commander, and the leader - is an intermediary meant to mediate and implement the received plans. Moreover, the experience of exploring Canaan (No. 13) has the role of equipping him with the aspiration of conquering the new territory. He is set in the position of observing the country, and benefits from a mobilization in specific terms, therefore he gets tested in view of a future selection. The description of the apprenticeship relation shows that he was given protection against the common guilt of the community. In addition, his presence along Moses sets him in the participant

position, involved in educational dialogues and as a beneficiary of his master's revelations. From the perspective of his own calling, he has the encouragement, the precise instructions, and the assurance that God is with him. All of these are key elements that contributed to the training of Joshua for Israel's leadership work.

The strategies Joshua uses in his public discourse are as follows:

Strategies and Methods Used by Joshua in His Discourse 23-24		
Strategy	Type of strategy	Related methods
Repetition	Consolidation strategy	Case study
Learning from national history	Active-participatory strategy	Case study Pilgrimage
The rewards of obedience	Motivational strategy	Case study
The educator as a model	Motivational strategy	Catechetical conversation
Punishment	Coercive strategy	Case study

The analysis of educational strategies and methods was undertaken in light of the historical context in which Israel found itself. It was preparing for access to a new historical stage. A period of stabilization, of settlement in the country, which also corresponds to a settlement of values, of one's own ethnic views about the community, as well as of one's own manifestation in relation to Jehovah. Thus, in order to consolidate the teaching, repetition is used in Joshua's speeches (the following themes are repeated: conquering the Canaanites by God's intervention, separation from foreign nations, the importance of keeping divine commandments, punishment for disobedience, exclusive service to God). Learning from one's own history is an active participatory strategy by which information that directly concerns Israel has been reiterated, in order to assume in a pedagogical sense, experiences that

deliver teachings such as: trust in God, knowledge of God, faithfulness to God, the sovereignty of God etc. They also had an important motivational role, as did the reward strategy that Joshua used not to show the future, but the present given by God. Joshua's famous statement of 24:15 was analyzed from the perspective of a motivational strategy by personal example. The leader publicly assumes his commitment to Yahweh and calls on the people to make an immediate choice. Before concluding the covenant, he invokes punishment as a strategy to persuade the people to obey. The novelty in comparison to Moses' speeches is that idolatry is a present danger, and therefore punishment is perceived as a certainty for the Israelites. Both the strategies and the methods come from all the categories that I noticed in Deuteronomy's speeches: coercive, motivational, consolidating etc.

The fourth chapter is dedicated to the pedagogy of Samuel, a character who is the result of family and religious educational actions, proven to be effective. The contribution of the family to his formation is taken into account, and was proven by the fact that his parents had holy habits, they knew the commandments of the Lord, they practiced the discipline of prayer and singing, they obeyed the vows made before the Lord, and that they continued to be involved in raising Samuel by caring for his daily needs. All these elements form an educational basis for the young man who will later perform important work within the community of Israel. Thus, there is a cause-and-effect relationship between Samuel's family upbringing and his public ministry, culminating in the return of the people to God. In addition, the discipleship he was in at the temple at Shiloh also contributed to his formation as a leader, as proven by the wise counsel that Eli offered him, the closeness between master and disciple, and last, but not least, the fact that he was practically involved, from an early age, in ministry activities.

The public discourse given by Samuel includes 5 educational strategies, as can be seen in the table below:

Strategies used in Samuel's discourse (1 Sam. 12)
The educator as a model (vs. 3-5)
Motivational strategy: a favored people (vs. 7)
Learning from national history (vs. 8-12)
Punishment: coercive strategy (vs. 14-15)
Learning through miracles: thunder and rain during the harvest (vs. 16-17)

The fifth chapter examines Solomon's pedagogy and his public discourse in 1 Kings 8. This character embodies the model of monarchical leadership, in which the transition took place during the time of the prophet Samuel. Solomon had a favorable background from all points of view, but he did not show long-term loyalty to Yahweh. He had a strong gift but he showed a weak character. The dimensions of Solomon's greatness, expressed not only by material elements but also by the fame produced by wisdom, will be overshadowed by his end-of-life failures. By violating God's prohibition on marrying women of other nationalities, he ended up having an enormous number of wives, which led him to idolatry. Solomon did not follow the Lord in the ways of his father, and he ended up building pagan temples, which attracted the anger of God. The analysis of Solomon's public speech shows that He is pro-monarchy, and the strategies used have the main purpose of justifying the building of the temple, validating the king before the community, placing him with the great leaders of Israel, highlighting him as a mediator for the people, and showing that the newly inaugurated construction is the solution to future national problems..

The strategies identified and analyzed in Solomon's speech are: learning from national history (1 Kings 8: 16-20), the rewards of listening (1 Kings 8: 31-52), a favored people (1 Kings 8: 51-53), motivation for emotional learning: love and obedience to the Lord's commandments (1 Kings 8: 57-58);

miracles as motivational strategies: the cloud of glory (1 Kings 8: 10-11), and punishment - coercive strategy (1 Kings 9: 6-9).

Unlike the previous ones, Solomon's speech did not provoke the people to a new statement of obedience. In all the analyzed public speeches, I noticed that the people can be perceived as an active, responsive character who is quick to acknowledge their weaknesses, and to profess full obedience to the laws and commandments of the Lord. This time the community is inert because the king monopolizes both his speech and his organization. When a prophet organized such a situation, he relied on the direct response of the people, who confessed their sins and made new commitments that they would serve Yahweh. Moreover, the king's tendency was to dissociate himself from the community when it came to the situations in which it would sin. Probably for this reason a new revelation of Solomon is recorded (1 Kings 9) in which the coercive strategy of punishment is shown in a much more faithful manner to deuteronomic discourses. Thus, the direct message that God sent clearly showed that even the king could be threatened with destruction if he did not remain faithful to the covenant, following the example of his father David.

The last chapter of the paper analyses Elijah's pedagogy. Unlike his predecessors, Elijah is on a new path of becoming, which cannot be analyzed in detail due to lack of information. He is the anonymous one who exposes a prophetic pedagogy by excellence, the representative of a leading tradition that lived for Yahweh at any cost. However, we have highlighted two defining aspects that underlie his training. The first is that he can be perceived as a product and a representative of the people. The second is his behavior that indicates that he received a deuteronomic education, as proven by his fight against idolatry, his portrayal of the prophet, and some gestures that can be interpreted in the note provided by the book of Deuteronomy. From the perspective of the analysis undertaken on the developed pedagogy, we emphasize 3 fundamental characteristics. First, the perspective focuses on

supernatural and miraculous experiences, is related to the imposition of a different pattern of leadership, and demonstrates faithfulness to the prophetic calling and deuteronomic mentality. According to the performed analyzes, his pedagogy incorporates the miraculous like no other, and the elements used (rain and fire) are relevant in the context in which they operate. Elijah has the strongest opposition, and yet he achieves the best results. This shows that the teacher having a prophetic side has increased efficiency in terms of impact on the community. Nothing guarantees more the success of educational actions than those based on revelations and miracles. However, they are independent of the will of man, and are used by God cooperating with man, when there is an important stake.

Conclusions

First of all, the performed analysis showed that deuteronomist pedagogy is prophetic. It was born with the revelations of Moses, and then was promoted by prophets who were entrusted with leading tasks. For this reason, in this paper we talk about the pedagogical process provided by the prophets who incorporate in their strategies the motivational phenomenon of the miracle. The prophets show superior knowledge, both from the perspective of Yahweh's plan with the people and from the deep perception of the spiritual reality in which they find themselves, and the future of the nation.

Second of all, deuteronomist pedagogy is closely linked to leadership. Those called to lead were also called to educate through public speeches. Without exception, in all the performed analysis, we noticed how the pedagogy is conjugated with the leading work. In fact, even in a contemporary context, in all the forms of recognized educational acts, the teaching of others entails an approach of leadership. Whether family, school, administrative or political perspective. Whoever leads - educates and whoever educates will lead. Narratives of Deuteronomic history describe how the spiritual condition of the community depended on the example set by the leader..

Third of all, the pedagogy in Deuteronomy is edifying. It aims at a type of mentality and conduct based on obedience to Yahweh. Morality, righteousness, worship, are constant elements of the Deuteronomic curriculum. The Old Testament education is based on the deuteronomic exhortation *to obey!* (שמעו - *šəma*).

Fourth of all, Deuteronomy pedagogy is soteriological. It is not just a preparation for life, in terms of professional knowledge. It is primarily about gaining the right to life itself, because the alternative to obedience is destruction. Thus, Yahweh's teaching promotes an ontological dilemma that leaves no room for interpretation. Either you serve Yahweh or you become an idolater, and you will implicitly endure the terrible consequences of extermination. Therefore, manifested in the context of a covenant relationship, education has as its primary goal the recovery of man in order to acquire the right to life.

Fifth of all, Deuteronomy pedagogy is complex due to the fact that it integrates various strategies and methods. From the call to affection to the invocation of the death penalty, from verbal to visual methods, and from individual gestures to collective gestures. The different training of leaders and the exercise of different tasks also give complexity to the subject of education. As we have seen, each leader embodies different paradigms of human becoming. If Moses is the result of Egyptian institutionalized education and divine revelations, Joshua stands out as a product of the disciple-making relationship. If Samuel was analyzed in terms of his family's contribution to his formation, Solomon was perceived in the light of delegation education. Finally, Elijah is the result of a resurrection of the prophetic tradition in the leadership of Israel. Moreover, each individual acts in specific circumstances: from the struggle for freedom (Moses) to the struggle for a homeland (Joshua). From the struggle for the preservation of the land (Samuel), to the struggle for the centralization of worship (Solomon), and the struggle for the dramatic

return of the people to Yahweh (Elijah). There must be a suitable leader for any context. At all times, saving communities is linked to the pedagogical activity of educators. In addition, the complexity of Deuteronomy pedagogy is given by the diverse typology of strategies and methods that we have identified and analyzed (active-participatory strategies, motivational, consolidation, accountability, condensed presentation of the main teachings, and coercive).