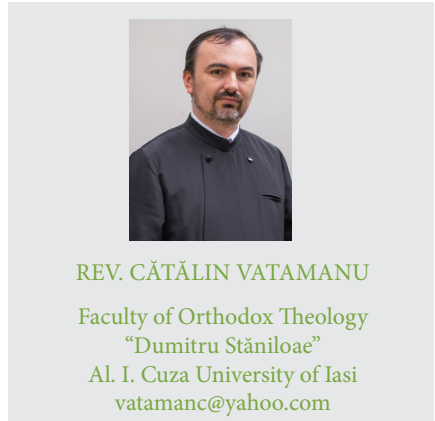


KNOWLEDGE OF GOD AS ETERNAL FOOD FOR THE SOUL

Abstract

The text discusses the “knowledge of God” concept represented by the Hebrew term **דַּעַת**. The term appears frequently in the sapiential writings of the Old Testament, referring to knowledge gained through various possibilities. It also has a theological character, as God is considered the possessor of knowledge. The expression **דַּעַת אֱלֹהִים** (“knowledge of God”) holds significant meaning, signifying true faith and obedience to God’s teachings. The text emphasizes that true nourishment comes from the Word of God, which is compared to bread, and the revelation of God dwells within individuals. The concept is further developed in the New Testament, with Jesus Christ embodying the Word of God, and believers partake in the Eucharistic meal to experience communion with Christ. The overall message highlights the importance of a deep, inner relationship with God and living by His teachings for spiritual growth and fulfilment.



Keywords

knowledge, Revelation, bread, Eucharist, Word of God

דַּעַת אֱלֹהִים – “knowledge of God”. Brief philological explanations

The feminine noun **דַּעַת** is used in the Old Testament 93 times (Botterweck and Ringgren 1990, 449-56). **דַּעַת** “knowledge” gained through a multitude of possibilities is frequently mentioned in the sapiential writings, especially in Proverbs (41 times), Job (10 times), and Ecclesiastes (9 times). The term is also found in the Ugaritic and Akkadian writings and the Qumran writings. But it does not appear only in the wis-

dom writings; since **דַּעַת** is the general term for knowledge, it can also have a technical character (as in Ex 31:3; 35:31; 1 Kgs 7:14), not just a sapiential one. **דַּעַת** indicates discernment (Ps 119:66), knowledge or, in negative form, ignorance (Dt 4:42 **בְּבִלְי־דַעַת**; Dt 19:4; Jo 20:3.5; Prv 19:2 **לֹא־דַעַת**).

The term also has a strong theological character. God is the possessor of **דַּעַת** (Job 10:7; Ps 139:6; Ps 3:20), from whom nothing can be hidden (Ps 139:1-18). The fact that **דַּעַת** often appears alongside **חֵכְמָה** “wisdom”, **בִּי נָה** “understanding”, **מוֹסֵר** “instruction” and **תּוֹרָה** “teaching”, shows that **דַּעַת** falls within the spectrum of education. God taught man **דַּעַת** knowledge **דַּעַת** אֲדָם **הַמְלִמְד** Ps 94:10, parallels Ps 119:66, Ps 2:6). **דַּעַת** is synonymous with **מִדָּע** knowledge (Dn 1:4), as opposed to **אֵלֶּת** “foolishness” (Ps 12:23; 13:16; 14:18; 15:2). A wise man is receptive to **דַּעַת** (Prv 1:4; 2:6; 5:2; Eccl 1:18).

The tree in heaven is called **עֵץ הַדַּעַת טוֹב וְרָע** “the tree of the knowledge of good and evil” (Gn 2:9), thus showing that its main purpose is knowledge.

The expression **דַּעַת אֱלֹהִים** “the knowledge of God” is a very special one. Consecrated by Hosea’s writing in Hos 4:1,6 and 6:6, and found in Prv 2:5. **דַּעַת אֱלֹהִים** parallel to **יְהוָה יִרְאֶת** (Is 11:2; 22:16; 58:2), **דַּעַת אֱלֹהִים** is the sign of true faith: the knowledge and confession of God, together with the sign of obedience to the Creator’s creation, shows the faithfulness of the chosen people to Yahweh and the divine premonition of the salvation of all humanity from sin.

“Behold, the days are coming [...] when I will send a famine on the land – not a famine of bread, nor a thirst for water, but of hearing the words of the LORD,” says the prophet Amos (Am 8:11 – ESV). In the Messianic times, the knowledge of God will attract all peoples (Is 2:2-4, Mi 4:1-2), and the knowledge of the glory of the Lord (**לְדַעַת אֶת־כְּבוֹד יְהוָה**) will spread over the earth, as water covers the bottom of the sea (Is 11:9; Hb 2:14), but this will not be an outward, external knowledge, but an inward, inner, secret one, as Jeremiah announces: “I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people” (Jer 31:33 – ESV). This inwardness, understood as a supper of words and spiritual nourishment, transforms man and his relationship with matter, transfiguring his existence.

Revelation as food for the soul

In the Old Testament, bread and water are presented primarily as a means of human subsistence, especially in the context of the arid climate of the Near East and the poor conditions for farming (Gn 21:14). To give someone only bread and water was to keep him alive (1 Kgs 18:4,13), while to have no bread is to have nothing to eat (1 Sm 14:24-28,43; 28:20). Already, if wine is offered with the bread, and not the simple, but so precious water, we can speak of a festive meal, such as that offered to Abram Melchizedek, king of Salem, “the priest of the God Most High” (Gn 14:18). Likewise, the invitation to the feast that Wisdom prepares involves sumptuousness, described by the abundance of bread and wine: “Proverbs 9:5-6 Come, eat of my bread and drink of the wine I have mixed. 6 Leave your simple ways, and live, and walk in the way of insight” (Prv 9:5-6 – ESV).

If bread (*lechem*) is only mentioned in the history of the fall of Adam and Eve (Gn 3:19: “by the sweat of your face you shall eat bread” – ESV), the texts referring to the history of man after the fall into sin reflect the reality of receiving bread as a divine gift. In his individuality, man cannot provide his own food, but God is the One who provides it, out of His all-holy mercy. Therefore, the truth that God “gives food” to man (Gn 9:3: “Every moving thing that lives shall be food for you. And as I gave you the green plants, I give you everything.” – ESV) is not a dogmatic confession of divine providence, but the evident testimony that He provides food for man’s body. And, to make it obvious that this is not the fruit of chance or the determinism of nature, food is defined in Ex 16:15 by *manna*: “And when the children of Israel saw it, they said one to another, What is this? For they knew not what it was. And Moses said to them: This is the bread which God gives you to eat When the people of Israel saw it, they said to one another, “What is it?” For they did not know what it was. And Moses said to them, “It is the bread that the LORD has given you to eat” (ESV). So, God takes care to feed people with bread (as in the case of Jacob, Gn 28:20), especially when they are hungry: “They asked, and he brought quail and gave them bread from heaven in abundance” (Ps 105:40 – ESV). Manna is the “bread that fell from heaven”, given directly by God (Neh 9:15; Ps 77:24, etc.), it is the element that links heaven and earth, leading man to look gratefully towards heaven, but also to look towards earth, the space of the encounter with God’s incarnate love.

The ability of the Israelites who arrived in Canaan to feed on the fruits of the earth (Jo 5:12) is not presented as the result of their work (or anyone else’s!), but of God

sending rain on the earth: “For the land that you are entering to take possession of it is not like the land of Egypt, from which you have come, where you sowed your seed and irrigated it, like a garden of vegetables. But the land that you are going over to possess is a land of hills and valleys, which drinks water by the rain from heaven, a land that the LORD your God cares for. The eyes of the LORD your God are always upon it, from the beginning of the year to the end of the year. “And if you will indeed obey my commandments that I command you today, to love the LORD your God, and to serve him with all your heart and with all your soul, he will give the rain for your land in its season, the early rain and the later rain, that you may gather in your grain and your wine and your oil. And he will give grass in your fields for your livestock, and you shall eat and be full. Take care lest your heart be deceived, and you turn aside and serve other gods and worship them; then the anger of the LORD will be kindled against you, and he will shut up the heavens, so that there will be no rain, and the land will yield no fruit, and you will perish quickly off the good land that the LORD is giving you.” (Dt 11:10-17 – ESV).

In Ps 136, the song of praise to God by all creation is summed up in the words of v. 25: God is “he who gives food (bread) to all flesh, for his steadfast love endures forever (נִתֵּן לֶחֶם לְכָל־בֶּשָׂר כִּי לְעוֹלָם חַסְדּוֹ)” (ESV). Here we encounter not a play on words but a theological reality: bread becomes flesh, takes on flesh. Other texts in the Psalms reinforce this testimony:

Ps 145:15-16: “The eyes of all look to you, and you give them their food (*ohel*) in due season. 16 You open your hand; you satisfy the desire of every living thing.” (ESV).

Ps 146:7: “He who executes justice for the oppressed, who gives food to the hungry” (ESV).

Ps 147:7,9: “Sing to the LORD with thanksgiving; [...] (to Him who) gives to the beasts their food, and to the young ravens that cry” (ESV).

It’s not just the food that means something, it’s the participation in the act of eating. Therefore, eating together means compassion and consolation (Job 42:11), strengthening unity and communion before God (Ex 18:12), founding agreements and covenants (Gn 31:54; Jer 41:1). Moreover, eating at the king’s table is a special honour (2 Sm 9:7; 2 Kgs 25:29; Jer 52:33), but refusing such an honour can also have tragic consequences (1 Sm 20 *passim*).

The relationship between bread and the manifestation of divine blessing is evident in texts such as Gn 49:20; Lv 26:5 and Prv 12:11. But some texts in the Book

of Psalms insist on the relationship between hunger/eating and the knowledge of God through His holy word, as in the relationship between the two sapiential statements: “I will abundantly bless her provisions; I will satisfy her poor with bread.” (Ps 132:15 - ESV); “All the prosperous of the earth eat and worship; before him shall bow all who go down to the dust, even the one who could not keep himself alive.” (Ps 22,29 – ESV) Therefore, this relationship between the divine Word and bread is eminently theological and deserves to be explored in the context of the biblical area and exploited in the present day.

Bread and the Word of God

In the garden of heaven, man has been placed as a crown of the very good creation, a person capable of communion with God. Human nature, built in a special way by breathing life into the body of the earth (Gn 2:7), is co-participant with God in the building of the cosmos (Ac 2:19). “Man’s essential task is to name – emphasizes B. Gross – to name in order to draw out of the opaque matter the creative energy which the divine verb has deposited there in order to rediscover through his language the linguistic intimacy which unites mute creation with God. Things do not exist, they are not called to appear except liberated by the human word” (Gross 2007, 27).

Matter, the created cosmos, is the space for the propagation of revelation. Plato considered the matter to be pre-existent, therefore alien to divinity, and yet an image of the world of Forms (Peters 1993, 76-7). Aristotle thought that matter is the active and eternal principle whose nature cannot be detected (Aristotle 1996, 282). Plotinus speaks of the emanation of matter and, implicitly, of a rupture and dissipation of matter in relation to the uniqueness of divinity, matter becoming evil (Tausan 1993, 146). However, contrary to the dualism of Greek philosophy, Rabbi Yehuda Halevi insists that God also communicates Himself to man through matter, which “constitutes the indispensable medium for the manifestation of divine power” (Gross 2007, 80). This is also what the Church has always affirmed: material creation is the work of God “very good” (Gn 1:31), it is full of life (Gn 9:2-3) for man’s nourishment, and the “bondage of wickedness” brought about by the disobedience of the forefathers (Rom 8:21) is removed by the Incarnation of the Word (Jn 1:14), so that God may be “all in all” (1 Cor 15:28). The whole of creation is a synthesis of the divine, the sensible and the intelligible, oriented towards God. St. Gregory of Nyssa insists on the truth that, in mixing with the material elements, the spiritual nature does not lose its quali-

ties; indeed, taking ideas from Stoic philosophy, the macrocosm lives in harmony with the microcosm (Telea 2009, 165). This harmonization of “opposites” is not artificial since matter shares the force of Spirit and participates in Spirit. But this participation of matter in Spirit is seen by St. Gregory – unlike the great Origen, obedient to the Greek philosophy of the body – as an intimate, ontological condition that causes the movement of the human soul towards God. For Judah Halevi, however, the role of the Word in this God-cosmos/creation relationship is important, for language is “the instrument by which God created the world” (Gross 2007, 89) and “through the Word, He intervenes in the physical and moral evolution of the world” (Gross 2007, 87).

In Genesis 2:16-17 we find the first commandment given by God to man: “You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.” (ESV) Being far too attentive to the divine prohibition, we neglect the divine providence expressed in the invitation to eat man is called to eat the true food. The power of God’s word is transformed into a blessing, as in Gn 1:29, where food is the first gift of God to man: “Behold, I have given you every plant yielding seed that is on the face of all the earth, and every tree with seed in its fruit. You shall have them for food.” (ESV) The idea reappears in Prv 9:5, where Wisdom (the Word) calls man to eat His bread.

All nourishment comes from the Word of God. This is why the word of God is more desirable than bread, and true hunger is the absence of revelation, as the prophet Am 8:11 tells us: “Behold, the days are coming, declares the Lord GOD, when I will send a famine on the land – not a famine of bread, nor a thirst for water, but of hearing the words of the LORD.” (ESV) Food does not satisfy hunger except for a moment, for the body will starve again. He who hears the words of the Lord will delight himself in good things, and his soul is alive: “Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; hear, that your soul may live; and I will make with you an everlasting covenant, my steadfast, sure love for David. [...] For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing

for which I sent it. For you shall go out in joy and be led forth in peace; the mountains and the hills before you shall break forth into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the cypress; instead of the brier shall come up the myrtle; and it shall make a name for the LORD, an everlasting sign that shall not be cut off.” (Is 55:1-3, 10-13 – ESV).

This explains why the manna, the “bread from heaven”, is not the simple bread that man needs for his body, but the gift that comes from the mouth of God: “He humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD” (Dt 8:3 – ESV). This theological synthesis starts from the historical experience of Israel at Sinai, characterized by the initial lack of food, but through the descent of manna from heaven, which is more than bread, places man in a much higher, meta-historical experience of daily nourishment with the Word of God.

On the one hand, the above text reaffirms the divine origin of man, but above all the availability of his communication with his Creator, the mouth being not only that which nourishes the flesh but above all that which, as a speaker, confessor and doxologist, nourishes the soul. Before sending him to Pharaoh, God said to Moses, “Who has made man’s mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the LORD? 12 Now therefore go, and I will be with your mouth and teach you what you shall speak.” (Ex 4:11-12 – ESV). And when Moses invokes the powerlessness, Aaron is invested with the power of the prophet: “You shall speak to him and put the words in his mouth, and I will be with your mouth and with his mouth and will teach you both what to do” (v. 15). Moreover, to show that it is not scholarship or the art of rhetoric that gives power to the spoken word, God prophesies the coming of the Prophet like Moses, not as the political or religious leader of the people, but as the witness of the Godhead, as the One in whom are the words of the Lord: “I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.” (Dt 18:18).

As we have already pointed out above, on the other hand, God shows man that it is not biological living that means something, not subsistence, as a carnal, animal form of being, but theological living, of relationship with the Spirit of God, as an inner connection and nourishment with the inspired word. This is the testimony of the prophet Jeremiah: “Then the LORD put out his hand and touched my mouth. And the

LORD said to me, “Behold, I have put my words in your mouth.” (Jer 1:9 – ESV).

Feeding on the word of God brings blessing to the mouth, understood as the sweetness of honey: “How sweet are your words to my taste, sweeter than honey to my mouth!” (Ps 119:103 – ESV) And, as a confirmation of Jeremiah’s prophetic experience, the prophet Ezekiel testifies about himself: “And he said to me, “Son of man, feed your belly with this scroll that I give you and fill your stomach with it.” Then I ate it, and it was in my mouth as sweet as honey.” (Ez 3:3; see also Is 6:7; Rev 10:9-10). The Lord’s judgments “are sweeter than honey and honeycomb” (Ps 19:10).

יָדַעַת אֱלֹהִים “Knowledge of God” as the inner experience of man

The verb יָדַע is used in the sense of “discerning” between what is good and what is evil (Gn 3:5, 22; 2:17; Dt 1:39; Is 7:15; 2 Sm 19:36; Jon 4:11; 2 Pt 12:8). In the same line of thought, יָדַע refers not only to one who “knows”, “knows”, but, more contemplatively, to the wise יְדָעִים in Job 34:2 and Eccl 9:11) or, conversely, to one who is unwise (Is 1:3; 44:9; 45:20; 56:10; Ps 73:22; 82:5; Job 13:2).

In the Nifal form, the verb יָדַע is translated “to make oneself known” (Ex 6:3; 2:25; Ps 9:17; 48:4; Hb 3:2 – God makes Himself known to Israel), “to be revealed” (1 Sm 22:6), to become something or someone known, etc.

In addition to the many prophetic texts introducing the divine oracles which refer to “the word of the Lord which was *in the* prophet...”, others present the revelation of God as an act within man. For example, Jgs 5:2 (LXX) states, “revelation was revealed *in* Israel (ἀπεκαλύφθη ἀποκάλυμμα ἐν Ἰσραηλ)”, and 1 Sm 2:27 says: “Thus the LORD has said, ‘Did I indeed reveal myself to *the house* of your father when they were in Egypt subject to *the house* of Pharaoh?’” (ESV)

כֹּה אָמַר יְהוָה וְהָהֵנָּה נִגְלִיתִי אֶל-בֵּית אָבִיךָ בְּהִיוֹתָם בְּמִצְרַיִם לְבַיִת פְּרַעֲהַ: .

As we have shown above, this interiority is in the Old Law only as foreshadowing and anticipation, since the descent of the Son of God into humanity, at the fullness of time, through the kenotic Incarnation, makes possible the indwelling of the Word in men, as St. John the Evangelist testifies in his Prologue: “(The Word was) the true light, which enlightens everyone, was coming into the world. He was in the world, and the world was made through him, yet the world did not know him. He came to his own,

and his own people did not receive him. But to all who did receive him, who believed in his name, he gave the right to become children of God who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.” (Jn 1:9-14 – ESV).

This Johannine theology is developed by St. Apostle Paul in his Epistle to the Galatians, in the words: “But when he who had set me apart before I was born, and who called me by his grace, was pleased to *reveal his Son to me* (*ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί*), in order that I might preach him among the Gentiles, I did not immediately consult with anyone” (1:15-16 – ESV). In this text, the verb *ἀποκαλύπτω* is preceded by the preposition *ἐν* (Dative), signifying divine revelation as an act within man. The same relationship of interiority of the Word revealing Himself in man, facilitated textually by the presence of the preposition *ἐν* (Dative), is found in Jn 15:4-5 and 17:21-24: “Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.”; “That they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, *I in them* and you in me, that they may become perfectly one, so that the world may know that you sent me and loved them even as you loved me. Father, *I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me* because you loved me before the foundation of the world.”

Pauline theology, starting from the Jewish understanding of God’s dwelling among Israel (Ex 17:7; 29:45; 33:5; Lv 15:31; Nm 35:34), affirms the communion between man and God as the interiority of the experience of the revelation of the glory of the Son, the Lord Jesus Christ, in texts such as: “For God, who said, “Let light shine out of darkness,” has shone *in our hearts* to give the light of the knowledge of the glory of God in the face of Jesus Christ.” (2 Cor 4:6); “It is no longer I who live, but *Christ who lives in me*. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.” (Gal 2:20); “And because you are sons, *God has sent the Spirit of his Son into our hearts*, crying, “Abba! Father!”” (Gal 4:6); “My little children, for whom I am again in the anguish of childbirth until *Christ is formed in you!*” (Gal 4:19).

The experience of the interiority of Christ in man is understood in ecclesial experience as the participation of all the members in the Mystical Body of the Church. Communion with the divine Eucharist is communion with the whole Christ, as we confess in the Liturgy: “The Lamb of God is broken and divided, He who is broken and not divided, He who is continually being eaten and never comes to an end, and He sanctifies those who receive Him”. To partake of Christ’s Eucharistic body is to participate in His Passion, Death and Resurrection, but not as a historical event, but as a mystical, eschatological experience. Speaking of his own mystical experience of Christ’s dwelling in him (Gal 2:20), St. Paul, in Phil 3:8-14, speaks of a continuity of this experience: “

Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order *that I may gain Christ and be found in him*, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith *that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death*, that by any means possible I may attain the resurrection from the dead. Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.” (ESV)

Conclusions

The knowledge of God is a divine gift to us and is given to us at the initiative of the Lord’s all-loving initiative, as the psalmist testifies, “Teach me to do your will, for you are my God!” (Ps 143:10 – ESV). It is God who invites man to experience and to act, to live the Word, the measure of true faith. The orthodoxy of faith is not only a good knowledge of the dogma of the Church, as an external law of man, but also a good doing, in a humble spirit, a cooperation between man and God, towards holiness and perfection. Without faith in the personal presence of God the living God in our lives, man does not receive the witness of the Gospel (Jn 3:32). Yet, as St. John says, “Whoever receives his testimony sets his seal to this, that God is true. *For he whom God has sent utters the words of God*, for he gives the Spirit without measure” (Jn 3:33-34).

The parable of those called to supper tells us precisely this, the meeting is not a formal one, it is not about the food put on the table and filling the stomach with it, as those first called falsely understood, but about a different kind of food, placed on the table, which “fills the house” (Lk 14:24). The food is embodied in those present; the special dinner becomes the triumph of people in communion with the host over food. Communion in good humour does not consider our weaknesses; like the food on a table: one tastes like bread, another like meat, cheese, and vegetables (especially if we consider that some of them are hardly edible raw). Putting them together and the fire is what makes them one, harmonises their taste! Like a code of good manners at the Kingdom table, this parable speaks to us about finding, entering, dining, resting and rejoicing in Christ the Lord. Supper is in fact “a heavenly food, a *banquet of the Word*”, says Clement the Alexandrian, the Eucharist offered in the Church to all who are called. The bread and wine, through the prayer of the Church and the outpouring of the Holy Spirit, become tacit and real in the Body and Blood of Christ and, as the food of our sustenance, define our identity, reveal to us how, in Christ, we are food and drink for one another.

References

- Aristotel. *Metafizica*. Translated by Ștefan Bezdechi. București: IRI, 1996.
- Gross, Benjamin. *Aventura limbajului. Legământul rostirii în gândirea iudaică*. Translated by Horia Aramă. București: Hasefer, 2007.
- Peters, Francis E. *Termenii filosofiei grecești*. București: Humanitas, 1993.
- St. Gregory of Nyssa. “On Death.” In PG 46.
- Tausan, Grigorie. *Filosofia lui Plotin*. Iași: Agora, 1993.
- Telea, Marius. „Natura și menirea omului la Părinții Capadocieni.” In *Părinții Capadocieni*. Edited by Petre Semen and Liviu Petcu. Iași: Editura Fundației Academice „AXIS”, 2009.
- Theological Dictionary of the Old Testament*. Edited by G. J. Botterweck and H. Ringgren. Translated by David E. Green. Grand Rapids / Cambridge: William B. Eerdmans Publishing Company, 1990.