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of the
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of the OLD TESTAMENT

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EDITED BY

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23 24 25 26 27 28 29 7 6 5 4 3 2 1

Death *See* Creation

Demons *See* Satan

Deuteronomy, Book of

Perhaps no other book has influenced biblical thought like Deuteronomy. From Scripture's perspective, Moses's Deuteronomic messages formalize the post-exodus generations' old-covenant relationship with God by providing them a constitution for life in the promised land. It also helps later seers, sages, sovereigns, and songwriters to unravel the movement of Israel's history from entrance into the land to exile. Finally, it enables readers to grasp the nature of covenant responsibility and the possibility of lasting covenant relationship and to hope for the age of restoration beyond curse associated with a covenant-mediating prophet like but greater than Moses, under whose ministry Yahweh would transform hearts and empower love and obedience.

Deuteronomy's Hermeneutics

Deuteronomy stands climactically as the last installment in the Pentateuch and narrates the last days of Moses's life by highlighting his "words" to Israel in the region of the Jordan in the wilderness (Deut. 1:1) and "the terms of the covenant the LORD commanded Moses to make with the Israelites in Moab, in addition to the covenant he made with them at Horeb" (29:1). Deuteronomy not only stands as the last book in the Pentateuch's literary sequence but also explicitly builds on the preceding story and distinguishes the Horeb (i.e., Sinai) covenant materials of Exodus, Leviticus, and Numbers from those bound up in Deuteronomy, which presents itself as covenant renewal. This may be why the Greek translator rendered the book *deutero-nomos* ("second law"; cf. 17:18).

Moses himself calls Deuteronomy's "words" and "terms" "this Book of the Law" (29:21; 30:10; 31:26), and this embedded book or scroll shapes the bulk of Deuteronomy and addresses the nature and possibility of Israel's lasting covenant relationship. The narrator stresses that by proclaiming and writing the messages in his lawbook, Moses "legally enforced" (*piel* of *b'r*, rendered "expound" in the NIV) the law as covenantally binding instruction for future Israelite generations (1:5; cf. 27:8; so Braulik and Lohfink).

Examples of allusions to earlier pentateuchal narratives. Deuteronomy includes numerous general recollections from Genesis of Yahweh's choice of the patriarchs and his promise of land to them (e.g., Deut. 1:8; 6:10; 7:12–13; 10:22; 29:12). It also incorporates many historical flashbacks to Exodus and Numbers, including the exodus (e.g., Deut. 4:34, 37–38; 29:2–3; cf. Exod. 4–15), revelation at Horeb (e.g., Deut. 4:9–14; 5:2–33;

cf. Exod. 19–20), rebellion at Horeb (Deut. 9:8–10:11; cf. Exod. 32–34), and numerous wilderness events like the rebellion at Kadesh (e.g., Deut. 1:19–45; cf. Num. 13–14), the movement past Edom, Moab, and Ammon (Deut. 2:1–23; cf. Num. 20:14–21:20), the Transjordan's conquest (Deut. 2:24–3:20; cf. Num. 21:21–35), and the episode with Balaam and the Moabites (Deut. 23:4–5; cf. Num. 22–24). Through such narrative rehashing, Moses warns of the seriousness of sin, grounds the covenant at Moab in a context of Yahweh's past grace, and motivates present and future Israelite generations to love the Lord and pursue righteousness.

Recalling Yahweh's covenant with and promises to the fathers. Deuteronomy is clear that what Yahweh has done for Israel through the exodus, covenant at Horeb, preservation through the wilderness, and renewed covenant at Moab is a direct outworking of what God promised to the patriarchs. Moses speaks of the Israelite "fathers" (*'ābôt*) around fifty times in Deuteronomy, referring regularly to "the land I/Yahweh swore to the fathers" (Deut. 1:8, 35; 6:10, 18, 23; 7:13; 8:1; 9:5; 10:11; 11:9, 21; 19:8; 26:3, 15; 28:11; 30:20; 31:7, 20; cf. 1:21), "the God of your/our fathers" (1:11, 21; 4:1; 6:3; 12:1; 26:7; 27:3; cf. 29:25), and "the covenant/oath that I/Yahweh made with your fathers" (4:31; 7:12; 8:18; 29:12–13; cf. 5:3; 29:25). In addition, seven times Deuteronomy uses the patriarchal name formula ("Abraham, Isaac, and Jacob"), five of which stand appositionally to "the fathers" (1:8; 6:10; 9:5; 29:13; 30:20; cf. 9:27; 34:4). Deuteronomy also associates "your fathers" with the seventy who "went down into Egypt" (10:22; cf. 26:5). Because the book gives no further information regarding these elements, it assumes prior knowledge of Genesis's historical traditions.

Against the deconstructive, redactional approaches of higher critics and against the transgenerational rhetorical views of Jerry Hwang (*Remembrance*) and Bill Arnold, Israel's "fathers" in Deuteronomy are always the patriarchs (i.e., Abraham, Isaac, and Jacob) and the generations associated with them (Tigay, 61). Along with those texts explicitly naming the patriarchs, others necessarily refer to the patriarchs by way of temporal signals (e.g., 1:11, 21, 35; 4:37; 6:23; 7:8; 8:3, 16; 10:11, 15, 22) and/or their inclusion of key phrases from the original name formula text in 1:8 (e.g., 4:1, 31; 6:18; 7:12–13; 8:1; 11:9, 21) (see esp. Arnold, 12–17, 19–27). The remaining texts (e.g., 6:3; 8:18) lack any clues suggesting a referent besides the patriarchs.

Moses's narrative reuse of the revelation and rebellion at Horeb. Deuteronomy 5–11 shapes the first movement within Deuteronomy's second main address (chaps. 5–26). While its primary genre is prophetic exhortation, Moses often recasts past narratives to substantiate his sermonic appeals. Consider two examples.

5:2–31. Deuteronomy 5:1 opens with three conjoined charges. The first is an imperative ("Hear . . . the decrees

and laws”) and the second and third charges build upon it (“*Learn them and be sure to follow them*”). Before adding further exhortation in 5:32–33, 5:2–31 recalls Yahweh’s covenant-making acts at Horeb to clarify why Israel must listen to Moses’s commands. Israel must listen since at Horeb God made a covenant with Israel (not the patriarchs, 5:2–3), who not only experienced the Horeb theophany and the giving of the Ten Words (5:4–22) but also saw Moses installed as the covenant mediator. Deuteronomy 5:23–27 details how the people requested Moses’s mediatorship, and then 5:28–31 identifies that Yahweh appointed him to the role.

Both Exod. 20 and Deut. 5 include similar but not identical versions of the Ten Words (see below). Exodus 20 simply notes that *the people* requested that Moses mediate between them and Yahweh (Exod. 20:18–19), whereas Deuteronomy highlights specifically that it was the congregation’s *representatives* who entreated the prophet (Deut. 5:23–27). Deuteronomy 5:28–31 notes specifically that Yahweh heard the leaders’ request and directed Moses—elements not present in Exod. 20.

The account in Exod. 20 is short and functions to conclude the initial narrative record of the Sinai revelation. In contrast, in Deut. 5 Moses recalls this history as motivation for heeding his present instruction. He narrates in more specific and personal ways and by this validates his role as Yahweh’s mouthpiece. The Moab generation and all those receiving his written instruction in future generations need to heed the decrees and laws he is about to declare (5:1, 32) *because* they requested and Yahweh appointed him as covenant mediator (5:2–31).

9:7–10:11. As in Deut. 5, the main genre of 9:1–10:11 is prophetic exhortation, as highlighted by the directive charge in 9:3: “But be assured today that the LORD your God—he is the one who goes across ahead of you—is a devouring fire” (NIV adapted). Israel must take their sin seriously, or God’s punishment on the Anakites will also befall them! To support this warning, Moses again uses narrative retelling, this time of Israel’s Horeb and wilderness rebellions. After emphasizing Israel’s stubbornness (9:4–6), Moses calls the people to remember how they rebelled in the wilderness, thus arousing God’s just anger (9:7). He supplies three examples (Horeb, 9:8–21; Taberah, Massah, and Kibroth Hattaavah, 9:22; Kadesh Barnea, 9:23), but he develops only the first, likely because it was at Horeb that Israel experienced most vividly the devouring fire of God. Throughout Moses’s retelling, he assumes that his hearers are familiar with the various accounts, but his fresh narration emphasizes in greater ways the danger in which unrighteous Israel now finds themselves before God.

Moses’s narrative retelling opens by declaring how “at Horeb you aroused the LORD’s wrath so that he was angry enough to destroy you” (Deut. 9:8; cf. Exod. 32:7–10). Moses then recalls the Horeb rebellion and emphasizes Israel’s doom more than he does in Exod. 32.

After noting that Yahweh announced Israel’s sin (Deut. 9:12), Moses places God’s statement of intent to destroy in its own speech act (9:13–14). The prophet then fails to recount his initial prayer and God’s response (cf. Exod. 32:11–14). He instead immediately details that he descended from the mountain and smashed the covenant documents (Deut. 9:15–17) to build a sense of foreboding about the people’s future. Indeed, it is only after Moses recalls his second season of intercession (9:18), highlights Israel’s evil and God’s wrath (9:18–19), gives further narrative delay (9:20–24), returns to overview his prayer (9:25–29), and digresses on a brief excursus (10:1–9) that we finally learn that the Lord listened to the prophet’s prayer and that “it was not his will to destroy you” (10:10). Rather, he purposed for Moses to lead the people into the land that he swore to give to the patriarchs (10:11). (For more, see Hayes; Hwang, “Theophany.”)

Moses’s account of the rebellion at Horeb in no way contradicts the narrative in Exod. 32. Nevertheless, the changes in Deut. 9–10 elevate the seriousness of Moses’s original charge in 9:3 that Israel must know Yahweh as “a devouring fire.” The changes also prepare the listener for the inference in 10:12, “And now, Israel, what does the LORD your God ask of you but to fear the LORD your God?” Moses draws on a well-known past event to heighten Israel’s sense of need to pursue the Lord.

Examples of allusions to earlier pentateuchal laws.

Moses’s instruction also often recalls earlier laws in Exodus, Leviticus, and Numbers (e.g., Deut. 5:6–21 [Exod. 20:1–17]; 14:3–21 [Lev. 11:1–28]; 14:21 [Exod. 23:19; 34:26]; 16:16–17 [Exod. 23:14–17]; 19:15 [Num. 35:30]; 22:9–11 [Lev. 19:19]; 24:8 [Lev. 13–14]). This material and his additional commands build upon and finalize Israel’s constitutional documents that together are to guide and govern the people’s faith and practice in the promised land.

The Decalogue in Deut. 5:6–21. In Deut. 5:6–21 Moses recasts the Decalogue from Exod. 20:1–17 when he includes it in validating his prophetic role as mediator. The most substantial changes come in relation to the call to keep the Sabbath and the prohibition on coveting a neighbor’s wife. (For more, see DeRouchie, “Counting”; “Making.”)

Keep the Sabbath. Exodus 20:8–11 calls household heads to “remember the Sabbath day” (v. 8) and grounds the call to not work on the Sabbath in Yahweh’s making the world in six days but having rested on the Sabbath (v. 11). It ends by noting how Yahweh “blessed the Sabbath and made it holy” (v. 11). In contrast, Deut. 5:12–15 charges people to “observe the Sabbath day . . . as the LORD your God has commanded you” (v. 12). This addition emphasizes the lasting relevance of Yahweh’s words for this new generation. Moses adds humanitarian love as a purpose for prohibiting work among all household members and living property: “so that

your male and female servants may rest, as you do” (v. 14; cf. Exod. 23:12; Deut. 12:12, 18; 16:11, 14). Finally, Moses further grounds the call to keep the Sabbath by recalling Israel’s slavery in Egypt (5:15), which not only treats the present generation as if they were the ones God redeemed but also places the first creation in parallel with the exodus, thus treating the latter as a new creation. The Lord rescued Israel from slavery, and so they must now value his image in others by letting all rest on the seventh day.

Never covet your neighbor’s wife. Exodus’s command to never “covet” one’s neighbor’s wife, male or female servant, ox or donkey, or anything that is his follows the initial charge to never “covet” a “neighbor’s house” (Exod. 20:17). In Deuteronomy, Moses swaps “house” and “wife,” thus placing the prohibition against coveting a neighbor’s wife on its own line (Deut. 5:21). In light of Deuteronomy’s stress on the rights of the vulnerable, especially women (e.g., Deut. 10:17–18; 12:12; 15:12; 20:7; 21:10–17; 22:13–21, 23–29), Daniel Block (“Covet,” 462) is likely correct to see “a deliberate effort to ensure the elevated status of the wife in a family unit and to foreclose any temptation to use the Exodus version of the command to justify men’s treatment of their wives as if they were mere property, along with the rest of the household possessions” (cf. Schnittjer, 103–4). Thus, Moses highlights that household heads must seek to preserve others’ rights and not only their own.

The Decalogue version in Deut. 5:6–21 stands distinct in several ways from the one in Exod. 20:1–17. Nevertheless, Moses treats this new record as the very Ten Words God spoke out of the fire at the mountain (Deut. 5:4–5, 22 with 4:12–13 and 10:4). This is the thrust of the twice stated subordinate clause, “as the LORD your God has commanded you” (5:12, 16). Yahweh clearly allowed his unchanging revelation to find fresh motivation and new application within this new context, while not commanding anything new.

The three pilgrimage feasts in Deut. 16:16–17. Both Exod. 23:14–17 and Deut. 16:16–17 mandate that “three times a year all your men must appear before the [Sovereign] LORD” (Exod. 23:17; Deut. 16:16) to celebrate “the Festival of Unleavened Bread,” “the Festival of Harvest/Weeks,” and “the Festival of Ingathering/Tabernacles” (Exod. 23:15–16; Deut. 16:16). “No one shall appear before the LORD empty-handed” (Deut. 16:16; cf. Exod. 23:15). The semantic parallels between the Book of the Covenant and Deuteronomy are clear, but Deuteronomy makes advances in two ways: (1) It stresses that the celebration must occur “at the place [Yahweh] will choose” (Deut. 16:16; cf. vv. 2, 6, 7, 11, 15). (2) Whereas Exod. 23:14–17 highlights the need for crop gifts (cf. Num. 15:18–21), Deuteronomy’s silence on the nature of the gift and its stress on giving in “proportion to the way the LORD your God has blessed you” (16:17) opens the door for the greater economic

diversification that would naturally come with urbanization (so Schnittjer, 129). These elements directly relate to how Deuteronomy emphasizes that the decentralized people, settled independently throughout the promised land, must continue to prioritize the centralized sanctuary at the site God designates (12:5, 11). To that place they must bring their offerings “because the LORD your God has blessed you” (12:7). Moses’s Deuteronomic legislation supplements the earlier law by identifying how Israel should heed it in the time of settlement.

Handling skin disease in Deut. 24:8–9. In Deut. 24:8–9, Moses writes, “In cases of defiling skin diseases, be very careful to do exactly as the Levitical priests instruct you. You must follow carefully what I have commanded them. Remember what the LORD your God did to Miriam along the way after you came out of Egypt.” Moses directs these words to the congregation, and their need to “follow carefully what I have commanded” the Levitical priests likely refers “to the instructions relating to the various forms of leprosy as they appear in Lev. 13–14” (Weinfeld, *Deuteronomy 1–11*, 30). This is significant since many liberal scholars assert that Deuteronomy shows no dependence on the priestly/holiness materials in Leviticus. Importantly, Leviticus explicitly identifies that Yahweh has given Moses (and Aaron) instructions for how the priests are to respond when met by a member of the assembly with leprosy (Lev. 13:2–3; 14:2–3). Detailed guidelines follow. In contrast, in Deuteronomy Moses is speaking to the whole congregation, and there is no need to inform them of the specific instructions for the priests. The religious leaders will know what to do; the congregants need only go to them and heed their instructions. (For more, see Kilchör, “Reception.”) To add further motivation, Moses recalls Miriam’s skin disease with which God punished her while Israel journeyed through the wilderness en route to the promised land (Num. 12:10–15). Moses has a host of earlier written materials (and memories) available when he is preaching his Deuteronomic messages.

Deuteronomy’s hermeneutical and theological strategy. In Deuteronomy Moses assumes, repurposes, and supplements earlier materials. At least three factors appear to have guided Deuteronomy’s hermeneutical principles: (1) the desire to stress the lasting significance and certain fulfillment of past promises; (2) the need to motivate present and future loyalty by recalling past experience; and (3) the demand to indicate the abiding authority, implications, and fresh applications of past instruction.

Stressing the lasting significance and certain fulfillment of past promises. Moses regularly recalls the patriarchs, most commonly in relation to Yahweh’s promises to them. He evokes the promise of the land (1) to urge Israel to enter and possess it (Deut. 1:8), (2) to emphasize how sin prevented many from enjoying

the land (1:35), (3) to stress that Israel must remain covenantally faithful to flourish and endure in the land (6:18; 7:12–13; 8:1), (4) to note how the land promise motivated Yahweh's saving activity and blessing (9:5, 27; 26:15), (5) to reaffirm how the land promise will be fulfilled (31:7), and (6) to mark the certainty of this fulfillment as the context for future ethics (26:3) and disobedience (31:20). Moses points to Yahweh as the patriarchs' God to identify him as the one who made a covenant with them (29:25), who promised them that he would multiply Israel (1:11; 6:3) and give them the land (1:21; 4:1), and who by these promises is motivated to save his people (26:7). Moses also stresses the certainty that Yahweh will fulfill the covenant that he swore to them (4:31; 8:18).

Motivating loyalty by recalling past experience.

In Deuteronomy, three different times Moses draws on Israel's encounter with God at Horeb to motivate the people's present loyalty. The prophet urges them not to engage in idolatry since Yahweh's theophany at the mountain included no form (4:9–24). Moses then charges Israel to heed his voice because Yahweh approved their request that Moses mediate the covenant (chap. 5). Finally, Moses recalls Israel's rebellion with the golden calf to ground his charge that they know Yahweh as a consuming fire and to emphasize the grave danger of disloyalty (9:3–21, 25–29; 10:10–11). In each instance, the prophet substantiates his present appeals by recalling past narratives that identify the nature of God, the seriousness of sin, and/or the sweet, undeserving nature of divine mercy. Past experience should influence present ethics.

Indicating the abiding authority, implications, and fresh applications of past instruction. Moses's messages in Deuteronomy identify awareness of the Decalogue from Exod. 20:1–17, the Book of the Covenant in 20:22–23:33, and the priestly instructions in Leviticus. What Moses does not explicitly recall, he still appears to assume, and there is no reason to think the earlier covenant materials bear anything but abiding authority for Deuteronomy's audience. Moses's changes in Deut. 5:6–21 identify how he could curb potential misinterpretations or misapplications while retaining the same central thrust of the Ten Words. His minor additions in Deut. 16:16–17 to the instruction regarding the pilgrimage feasts apply the earlier law to the prospect of a decentralized people who will be dispersed throughout the promised land, with some separated from the central sanctuary and some living in urban rather than agrarian contexts. The law in Deut. 24:8–9 regarding how to treat skin disease stresses the abiding authority of Leviticus's instructions to the priests but now identifies their lasting implications for the congregation at large. In all, Deuteronomy supplements rather than replaces or amends what comes before (see Kilchör, *Mosetora*; "Reception"; Schnittjer, 73–153).

Deuteronomy as Foundation to the Rest of the OT

Moses stressed the canonical nature of his words (Deut. 4:2; 12:32) and instructed the priests and elders to read the book of the *tôrâ* publicly every seven years (31:10–11). It was this *tôrâ* that was to guide Israel's kings (17:18–19) and stand as a perpetual witness against the people (31:26). Deuteronomy supplied Israel with a theological framework for understanding their relationship with God (e.g., 6:4–9, 20–25) and the covenant history that was to come (4:25–31; 30:1–14; 31:16–18, 26–29). Furthermore, its structural echoes of ancient Near Eastern treaties and law codes highlight how its covenant guidelines and motivating sanctions (29:1) were politically binding on all future generations until the prophet mediating the new covenant (18:15–19) would arise (see Kitchen, 283–89; Huddleston, 30–66). Hence, Deuteronomy's influence on subsequent OT literature is not surprising.

The book stands as the foundation of what some term the "Deuteronomistic History," as is clear from the way its vocabulary and perspective pervade Joshua through Kings (for lists, see Weinfeld, *School*, 320–65). However, against the historical-critical consensus, the Deuteronomistic flavor of the covenant history is likely due not to a Deuteronomistic redaction of the whole but to Deuteronomy's influence on the later writings (see Richter).

The OT's historical-narrative books regularly characterize Moses's law as the benchmark for proper conduct (e.g., Josh. 1:7, 13; 1 Kings 2:3) and often quote or allude to Deuteronomy (e.g., Judg. 3:6 [Deut. 7:3]; 2 Kings 14:6 and 2 Chron. 25:4 [Deut. 24:16]; 2 Kings 23:25 [Deut. 6:5]; Neh. 1:5 and Dan. 9:4 [Deut. 7:9]). They also pervasively assume that the reader should judge the history of the covenant people by the foundational covenant materials of the Pentateuch (e.g., Judg. 2:15 and Dan. 9:11–13 [Deut. 28:15–68]).

Deuteronomy also highly influenced Israel's writing prophets (e.g., Jer. 23:21–22; Zech. 7:11–12; cf. Dan. 9:10). They use Moses's law to guide their teaching and indictments (e.g., Isa. 8:16, 20; Jer. 2:8; 6:19; Ezek. 7:26; 22:26; Hosea 4:6; Hab. 1:4; Zeph. 3:4), cite Deuteronomy (e.g., Isa. 6:10 [Deut. 29:4]; Jer. 3:1 [Deut. 24:1–4]; Ezek. 36:24 [Deut. 30:4–5]; Hosea 13:5–6 [Deut. 8:12, 14]), and understand Israel's failure to keep the law as God's reason for punishing them (e.g., Jer. 44:23; Ezek. 20:21; Hosea 8:1; Amos 2:4). Additionally, the prophetic warnings of punishment and promises of salvation often recast Moses's old-covenant curses (e.g., Isa. 1:9–10 [Deut. 29:23]; Hab. 1:8 [Deut. 28:49]; Zeph. 1:13 [Deut. 28:30]) and restoration blessings (e.g., Jer. 29:13–14; Ezek. 36:24–27; Zeph. 3:20 [Deut. 4:29–30; 30:2–5]). Until the end of the OT age, Yahweh urges the postexilic community, "Remember the law of my servant Moses, the decrees and laws I gave him at Horeb for all Israel" (Mal. 4:4; cf. 3:7).

Finally, Deuteronomy shows close ties with Israel's wisdom tradition. The motif of fearing Yahweh that

gives rise to faithful ethics theologically grounds both Deuteronomy's covenant piety and the wisdom books of Job, Proverbs, and Ecclesiastes (Deut. 5:29; Job 1:9; Prov. 1:7; Eccles. 12:13; see Block, "Fear"). Other links are evident, including their didactic style (Deut. 6:4; 9:1; Prov. 4:7; 5:7), stress on teaching and learning (Deut. 4:1; 5:1; Prov. 1:2–6), choice between two ways (Deut. 30:19; Prov. 12:28), focus on God as a father disciplining his son (Deut. 8:5–6; Prov. 3:11–12), promise of extended life for keeping commands (Deut. 4:40; Prov. 3:1–2), and many others. The covenant relationship that Deuteronomy formalizes most likely provides the context out of which Israel's wisdom teaching grew (so, too, Grant; Block, "Fear"). Wisdom seeks to live out the life framed by the law, as the various principles of godliness are applied in all of life's circumstances.

In sum, later OT authors cite Deuteronomy for various reasons. These include (1) to indicate the direct fulfillment of Deuteronomic curses (e.g., Deut. 28:22 in Amos 4:9; Deut. 28:28–29 in Isa. 59:10); (2) to reassert predictions about Israel and the broader world's future that still await both typological (e.g., Deut. 30:2–4 in Neh. 1:9) and direct (e.g., Deut. 30:2–4 in Ezek. 36:24–28 and Zeph. 3:20) fulfillment; (3) to illustrate the application of Deuteronomy (e.g., Deut. 27:5 in Josh. 8:31; Deut. 24:16 in 2 Kings 14:6); and (4) to signal the abiding authority of Moses's law-covenant in the OT age (Mal. 4:4), often by noting its violation (e.g., Deut. 7:3–4 in Judg. 3:6; Deut. 8:11–16 in Hosea 13:5–6).

Deuteronomy and the NT

An overview of NT uses of Deuteronomy. According to the index in UBS⁴, the NT quotes or alludes to Deuteronomy at least 194x, which ranks it fifth in frequency after Isaiah (414x), Psalms (410x), Exodus (244x), and Genesis (236x). Among the frequent verbal parallels are numerous references to the Ten Words (e.g., Matt. 5:21; Rom. 13:9; James 2:11), the Shema (e.g., Mark 12:29–33), and various other legal declarations (e.g., Gal. 3:13 [Deut. 21:23]; 3:10 [Deut. 27:26]), predictions (e.g., Acts 3:22; 7:37 [Deut. 18:15]), and promises (e.g., Rom. 12:19; Heb. 10:30 [Deut. 32:35]). Within Rom. 9–11, Paul notes that Israel's spiritual disability continues "to this very day" (Rom. 11:8 [Deut. 29:4]; cf. 2 Cor. 3:14), how God is fulfilling Moses's predictions of the nearness of the new-covenant word (Rom. 10:6–8 [Deut. 30:12–14]), and Israel's jealousy over gentile salvation (Rom. 10:19; 11:13–14; 15:10 [Deut. 32:21, 43]). We thus see the NT authors using Deuteronomy in numerous ways, including (1) direct prophetic fulfillment (e.g., Deut. 30:6 in Rom. 2:29; Deut. 30:12–14 in Rom. 10:6–8); (2) typological fulfillment (e.g., Deut. 18:15–19 in Acts 3:22–26 and 7:37, 52); (3) analogical use (e.g., Deut. 25:4 in 1 Cor. 9:9–10; 1 Tim. 5:17–18); and (4) continued abiding authority (e.g., Deut. 5:16 in Eph. 6:2–3; see below). (For an initial overview of how various NT books use Deuteronomy, see Moyise and Menken; cf. *CNTUOT*; Lincicum.).

One example: The testing of God's Son in Luke 4:1–13.

All three Synoptic Gospels include Jesus's "temptation narrative" (Matt. 4:1–11; Mark 1:12–13; Luke 4:1–13), wherein the devil operates as the agent of God's testing his Son. In Luke, in each of his three encounters with the devil Jesus cites Deuteronomy as Scripture to which Satan himself is accountable.

At the first test, the devil wants Jesus to prove his divine sonship by turning stones to bread to alleviate his hunger from his extended fast (Luke 4:3). Jesus responds by citing from Deut. 8 ("Man shall not live on bread alone," v. 3), wherein Moses urges the wilderness generation to "remember" how Yahweh has tested them to demonstrate how his word rather than manna sustains life (vv. 2–4; cf. 29:6), to "know" that Yahweh disciplines them as a father does a son (v. 5), and to "observe" God's commands (v. 6). As God's greater Son and Israel's representative, Jesus learns from God, submits to his Father's discipline, and heeds his word.

The devil then promises to grant Jesus authority over all the earth's kingdoms if he would worship the devil as the world's ruler (Luke 4:5–7). Jesus would eventually have "all authority in heaven and on earth" (Matt. 28:18; cf. Dan. 7:13–14; Phil. 2:9), but the devil proposes a messianic triumph without tribulation. Jesus responds by quoting Deut. 6:13: "Worship the Lord your God and serve him only" (Luke 4:8). Jesus slightly alters his citation of Deut. 6:13 while remaining true to the verse's original sense to counter the devil's desire for worship.

For Luke, the climax of Jesus's tests comes when the devil cites Scripture. Bringing Jesus to the pinnacle of the temple, the devil again urges him to prove his divine sonship, this time by casting himself down. The devil supports his charge by quoting Ps. 91:11–12, which promises that God will protect his own by intervening with angels (Luke 4:10–11). Jesus opposes the devil by citing Moses's words in Deut. 6:16: "It is said, 'Do not put the Lord your God to the test'" (Luke 4:12; cf. Exod. 17:1–7). Moses notes that Israel tested Yahweh in the wilderness, but Jesus refuses to repeat Israel's sin.

For Jesus, the OT bears abiding canonical authority, and the devil himself is subject to it. By narrating Jesus's victory over temptation, Luke vindicates God's claim that Jesus is his "Son" (Luke 3:22; cf. 1:32, 35; 3:38). As God's Son, Jesus stands as the antitypical Adam/humanity (Gen. 5:1–3; Luke 3:38), obeying where Adam had failed (cf. Osborne, 367–68). Jesus is also the new Israel (Exod. 4:22–23; Jer. 31:9; Hosea 11:1), who remains faithful in his wilderness temptation where Israel did not (see Pao and Schnabel, 286–87; Osborne, 369–70).

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JASON S. DEROUCHIE

Divine Commission *See Adam, First and Last; Image of God*

Divine Warrior

Among the many threads woven across the two-Testament canon, the concept of God as Divine Warrior might pose the greatest challenge to the faith of the faithful. There is no getting away from the conviction across both Testaments that God acts in both the earthly and heavenly spheres as Divine Warrior. The aim of this article is to survey the Divine Warrior thread from the Pentateuch to Revelation.

Divine Warrior in the OT

The tripartite division of the Hebrew Bible offers a coordinated witness to God as Divine Warrior and the people of God’s responses to their warrior God.

Torah. Where does the depiction of God as Divine Warrior first appear within the OT story line? For some (Levenson; Cross; contra Tsumura), it is when God defeats forces of chaos, particularly the sea, to establish an ordered world in creation (Gen. 1:1–2:3; Ps. 74:12–17). All ambiguity subsides when we move forward to God’s deliverance of Israel from Egypt. After God parts the sea, Israel crosses safely and the Egyptian hordes drown. Israel and Moses then sing, “The LORD is a warrior; the LORD is his name; Pharaoh’s chariots and his army he has hurled into the sea” (Exod. 15:3–4). Some scholars interpret this event in light of ancient myths where Marduk and Baal conquer the dangerous gods of the sea—Tiamat and Yam—but Sa-Moon Kang (123–25) is correct that the sea is YHWH’s weapon, not his foe, in Exodus. As Moses’s song continues, an ancient Near Eastern pattern unfolds where victorious sea battles (Day, 97–101) result in temple building (“You will bring them in and plant them on the mountain of your inheritance—the place, LORD, you made for your dwelling, the sanctuary,” Exod. 15:17) and enthronement as king (“The LORD reigns for ever and ever,” 15:18). What the Israelites express in song about the Lord as a saving warrior is on display across the narratives in Exod. 1–14 (Trimm). Israel’s God harnesses creation, causes panic, and sends an angelic destroyer all with the purpose of making himself known as the Lord, the saving warrior who fights for his people. This foundational moment in Israel’s history offers a pattern that recurs throughout the OT: “The LORD will fight for you; you need only to be still” (14:14).

The emphasis upon the Lord fighting for Israel continues amid their journey to Sinai. When the Amalekites attack Israel, this is an attack against the Lord’s throne (Exod. 17:16). Moses makes it clear that the Divine Warrior is the one granting victory and that success against the Amalekites therefore waxes and wanes depending upon whether Moses’s arms are raised while holding the staff of God (17:9–13). The pattern of divine intervention continues in Israel’s journey to the edge of the promised land, where it is the Lord who gives Arad (Num. 21:1–3) and Bashan (21:34) into the hands of Israel. Deuteronomy 33, the final song in the Pentateuch (Miller), opens with a vision of the Lord coming from Sinai with his army (v. 2) as their king (v. 5) and concludes by extolling him: “He is your shield and helper and your glorious sword. Your enemies will cower before you, and you will tread on their heights” (33:29). In God’s saving interventions in Egypt and in the journey to Sinai and Canaan, the Divine Warrior motif in the Pentateuch shows that Israel should be ready to trust that the Lord will go before them as they take the land of promise