

ANNOTATED BIBLIOGRAPHY ON DEUTERONOMY

Abba, Raymond (1977) "PRIESTS AND LEVITES IN DEUTERONOMY. *Vetus Testamentum* 27(3):257–267.

My study of Priests and Levites for the Interpreter's Dictionary has resulted in misgivings about the basic Wellhausen thesis that all priests were Levites and all Levites were priests. Deut. 10:6–8 (probably E) shows that the priests carried the ark on all occasions of high ceremonial and the Levites on unceremonial occasions. The crucial passage is Deut. 18:1–8. (1) There is no adequate grounds for denying the possibility that "all the tribe of Levi" in vs. 1 designates a larger group including "the priests the Levites." (2) Each Levite who comes to the central sanctuary may discharge functions according to his special station. (3) "To minister" and "to stand" are used elsewhere for both priests and Levites.

Abba, Raymond (1978) "PRIESTS AND LEVITES IN EZEKIEL. *Vetus Testamentum* 28(1):1–9.

In an earlier article (VT, 1977, 27: 257–267) "Priests and Levites in Deuteronomy," concluded that priests and Levites were not used indiscriminately there. Ezekiel also distinguishes between Zadokite priests and non-Zadokite Levites. To that lower level he relegates "idoltrous" priests, who may have been officiating in high places in Judah or in the calf unit of Northern Israel. Going further, Ezekiel implies the existence of the earlier second order of temple servants, besides the foreigners he ousted. In fact, this evidence suggests that the priestly code's distinction between priests and Levites originated before the exile.

Achtemeier, Elizabeth (1987) "Plumbing the Riches: Deuteronomy for the Preacher. *Interpretation* 41(3):269–281.

Holds that preaching from Deuteronomy should include (1) pairing the text with a NT text, (2) recognizing its instruction as for a specific covenant people, (3) awareness of God's act in Jesus Christ as the final reinterpretation of the OT. Examines Deuteronomy from these perspectives: (1) the 13th cent. BC and the events portrayed (Deut 5:1–27; 7:6–11; 8:1–10), (2) the 7th cent. BC and the book's formation (Deut 10:12–22; 6:4–9; 5:28–33; 6:20–25), (3) the 6th cent. BC when it was incorporated into the Deuteronomistic history (Deut 30:15–20; 12:1–14). Explores Deuteronomy's picture of what is involved in loving God. Surveys three of Deuteronomy's lectionary texts (8:11–20; 18:15–22; 34:1–12).

Adamo, David (1984) "TRANSLATING HEBREW OLD TESTAMENT BOOK TITLES INTO THE YORUBA LANGUAGE OF NIGERIA. *Bible Translator* 35(4):418–424.

OT book titles are meaningless transliterations or wrong translations in Yoruba Scriptures. Suggested alternatives for Genesis through Deuteronomy, Chronicles and Psalms emphasize meaning. Older conservative church leaders resist new translations made by young scholars.

Ahituv, Shmuel (1986) "The Law of the Cities of Refuge. *Shnaton*, -89 (1990), 10:11–30..

The oldest form of the law of the city of refuge is Exod 21:12–24 with formulations in Numbers, Deuteronomy and Joshua coming later. The first sites of refuge were sacred places. The earliest possible period for the establishment (as against formulation) of cities of refuge is the United Monarchy. The formulation in Numbers, Deuteronomy and Joshua is later, perhaps the Persian period. Hellenistic Greek parallels are significant. (Hebrew) NMW

Allegro, John M. (1979) "BOOK EXCERPT: THE SHAPIRA AFFAIR. *Biblical Archaeology Review* 5(4):12–27.

A reprint of portions with editorial adaptations from the book of the above title (Garden City, NY, Doubleday, 1965) followed by editorial comment which includes a lengthy quotation from an attack on Allegro's conjectures by Oskar K. Rabinowicz, "The Shapira Scroll: A Nineteenth Century Forgery," *Jewish Quarterly Review*. Allegro describes the antiquities business of Moses Wilhelm Shapira, Jewish-Christian antiquities dealer of Jerusalem, and his supposed 8th cent. BC manuscript of Deuteronomy; he committed suicide when his "find" was rejected by the British Museum.

Andreasen, Niels-Erik (1974) "FESTIVAL AND FREEDOM: A STUDY OF AN OLD TESTAMENT THEME. *Interpretation* 28(3):281–297.

Examines the structure of Deut. 5:12–15. The sabbath has been interpreted as an actualization of the exodus event. But the purpose clause of verse 14b suggests strong humanitarian overtones, bringing rest to the entire household including slaves. Other Pentateuchal references to social concerns are mentioned. The call to remember the exodus was to prod Israel to extend the freedom from slavery which she received at the exodus to the dependent members of her community. Deuteronomy forced the issue of humanitarian considerations and of freedom on the community at the moments of worship and cultic celebration, notably on the sabbath, sabbatical year, and harvest festivals. Contributions of the sabbath theme to the understanding of freedom in Israel's historical process and beyond are described.

Andriessen, P. C.B. (1976) "LA TENEUR JUDEO-CHRETIENNE DE HE I 6 et II 14B- III 2 (The Jewish-Christian Tenor of Heb. 1:6 and 2:14b-3:2). *Novum Testamentum* 18(4):292–313.

Some passages of Hebrews have not received a satisfactory interpretation because their foundation in the OT has been insufficiently recognized. The formulation of Heb. 1:6 reflects the language of Deuteronomy. Just as God led Israel into the promised land (Deut. 6:10; 11:29), so he has brought Christ into the eternal realm. The reference is neither to the incarnation nor the parousia, but to the ascension and enthronement of the Son at the right hand of the Father, where he became the object of angelic praise (cf. Deut. 32:43 LXX). The comparison of the redemptive work of Christ to the liberation of Israel from Egypt under Moses in Heb. 2:14–18 prepares for the explicit comparison between Christ and Moses in 3:1–2. (French)

ARMEDING, CARL. (1957) "THE LAST WORDS OF MOSES DEUTERONOMY 33. *Bibliotheca Sacra* 114:225–234.

An exposition of Deuteronomy 33, contrasting and comparing the blessing Moses spoke with the valedictory of Jacob (Gen. 48). Moses makes a three-fold arrangement in his blessing as messages to the tribes, messages to the sons of Rachel, and messages to the sons of the bondwomen.

BAILIE, FRANCIS. (1961) "WE SHALL ALL WAIT AT MAGEDDO. *Dominicana* 45:212–216.

During the reign of Josias a copy of the Law was found and brought to the king. Around this event crystallized a great reform movement aimed at the rectification of the Chosen people. Deuteronomy can be to us what the discovered document was to Josias. Among the early Christians it was given a favored place, partially by reason of its mystical overtones, partially because of its application to the Messiah, partially because of its plea for righteousness and newness of life. Its popularity may also have stemmed from the fact that Christians having seen the Christ could reply to Deuteronomy's final question: Were ever such great miracles done as Moses did, for all Israel to see?

Baker, John Austin (1984) "DEUTERONOMY AND WORLD PROBLEMS. *J for the Study of the Old Testament* 29:3–17.

Deuteronomy takes the general religious conviction that deities uphold their faithful servants and punish the unfaithful, and makes it the motivating force of the book's presentation of the covenant relationship between God and his people and the moral life they are expected to live. Argues that the church must recover this deuteronomic philosophy and so contribute to the resolution of humanity's problems in God's world.

Bakon, Dhimon (1980) "WHY DID SAMUEL INITIALLY REJECT MONARCHY? *Dor Le Dor* 8(4):171–180.

Assumes that Deuteronomy is earlier than the request of the people that Samuel give them a king. The appointment of a king in Deuteronomy is, unlike the traditional view, a concession, not a commandment. Samuel's intention in appointing his sons was to establish his own dynasty. His resentment derived from the fact that the king was intended to serve as judge and deprive him of this role. The "law of the king" was intended to limit the power of the king and emphasize the centrality of site prophet-judge, ruling in the name of God.

Bee, Ronald E. (1979) "A STUDY OF DEUTERONOMY BASED ON STATISTICAL PROPERTIES OF THE TEXT. *Vetus Testamentum* 29(1):1–22.

By use of the statistical process described in VT, 1973, 23(3):257–272, passages amounting to about 40% of the text of Deuteronomy have been divided into units of text. Identifies 5 sets of units, each with a table of statistical variants: (1) Hilkiah's document; (2) the editor's final redaction; (3) oral units, such as the historical prologue, which share the editorial aims; (4) units derived from the oral tradition, including the decalogue, song of Moses and blessing of Moses; and (5) oral units linked with Hilkiah's document. Suggests as a working hypothesis that Deuteronomy is a collection of materials for a ceremony of the proclamation of the law every 7 years at Tabernacles.

Bellefontaine, Elizabeth (1979) "DEUTERONOMY 21:18–21—REVIEWING THE CASE OF THE REBELLIOUS SON. *J for the Study of the Old Testament* 13:13–31.

Suggests that the usual linking of Deut 21:18–21 with commandments concerning children's conduct towards parents (Exod 20:12; 21:15, 17) is inadequate to explain the complex background of the text. Proposes that the text reflects not one but two legal cases, based upon an ancient tribal practice, legally institutionalized in Israel, and modified regarding procedure. The account later proved useful to the deuteronomist in reinforcing his theology.

BENNETT, T. MILES (1964) "PREACHING VALUES IN DEUTERONOMY. *Southwestern J of Theology* 7:41–53.

Begins with a plea for more use of Deuteronomy—and the OT in general—in preaching. Deuteronomy was very important to NT writers, as more than 80 quotations of it in the NT show, and to Jesus himself, as seen in the Temptation scene. He suggests proper methods for getting started on a study of the book. Ideas are also presented for sermon courses, sermon series, sermons from individual texts, and sermons on the book as a whole. Footnotes.

Biggar, Nigel (1989) "The Pastor's Opportunities XXII. Expository Preaching from the Lectionary. *Expository Times* 100(5):169–173.

Preaching is more than communication of information. The preacher properly prays for the power to motivate. While he cannot begin with a tabula rasa, he must avoid insights and ideas that currently fascinate him: a temptation when he chooses his own texts. He must first listen to the text and interpret it to himself. Thus the discipline of wrestling with a text not immediately plain, familiar or exciting is wholesome. Follows the evolution of sermon based on a dialogue between Deuteronomy 26 and Matthew 5.

Biggs, Charles R. (1975) "EXPOSITION AND ADAPTATION OF THE SABBATH COMMANDMENT IN THE OT. *Australian Biblical Review* 23:13–24.

Shows how the sabbath commandment has been adapted and developed to meet new situations in the life of the Israelites. From the simple command to observe the sabbath as a day of rest with no specifically religious emphasis, it was developed in the Decalogue and Deuteronomy to give it an explicit religious reference. In the exilic period the sabbath became a sign of obedience to God within the covenant relationship. Failure to obey the sabbath commandment led to the destruction of Jerusalem and the exile. In the post-exilic period the sabbath became the expression of Israel's relationship with God. It is put alongside the sanctuary and festivals, and non-observance is a capital offence.

Binns, J. W. (1974) "WOMEN OR TRANSVESTITES ON THE ELIZABETHAN STAGE?: AN OXFORD CONTROVERSY. *Sixteenth Century J* 5(2):95–120.

A common objection to stage plays in the 16th and 17th cents. was directed at the wearing of women's clothing by men. The biblical authority for the objection was Deut. 22:5. Examines this controversy in the light of the discussions at Oxford between Dr. John Rainolds, a learned Puritan, and William Gager and Alberico Gentili, the former the leading writer of academic Latin drama, the latter, Elizabethan England's most famous jurist. The

debate hinged on whether Deuteronomy was part of the ceremonial or moral law. The more strenuously Gager and Gentili defended the academic drama on the grounds of its amateurism, the more powerful was their implied criticism of the professional stage.

BLAIR, EDWARD P. (1961) "AN APPEAL TO REMEMBRANCE. *Interpretation* 15:41–47.

The book of Deuteronomy holds a key in the Bible's theology of recital. What God has done is regarded as offering conclusive understanding of what he is doing and what he will do. The memory motif so strong in Deuteronomy, is one of the primary emphases of the Bible as a whole. Offers reasons for this strong appeal to history in Deuteronomy. Footnotes.

Boston, James R. (1968) "THE WISDOM INFLUENCE UPON THE SONG OF MOSES. *J of Biblical Literature* 87(2):198–202.

Additional support to the hypothesis that the provenance of Deuteronomy is to be sought among the court scribes of Hezekiah and Josiah is to be found in the wisdom influence upon the Song of Moses (Deut. 32:1–43). The expressions in the Song seem closer to the wisdom than to the prophetic usage. Lists 17 linguistic affinities with wisdom literature found in the Song which are of significance.

Braulik, Georg (1984) "LAW AS GOSPEL: JUSTIFICATION AND PARDON ACCORDING TO THE DEUTERONOMIC TORAH. *Interpretation* 38(1):5–14.

Examines the relationship between law and gospel in Deuteronomy. Describes the priority of grace under law in the Deuteronomic accounts of the possession of the land and the return from exile. Pictures Deuteronomic emphasis upon Israel's dependence upon God's grace as executing her obedience to God. Understands God's demanding will (Law) as at the same time a pledge of grace (gospel). Examines redemption (gospel) as (1) the fundamental justification of humanity (conveyed through baptism) and (2) as pardoning the previously justified sinner. Examines in chronological order the texts containing the key words of Deuteronomic soteriology (sedaqa) and sub. C considers Israel to express by obedience in the social realm the righteousness already received from God.

Braulik, Georg (1978) "LITERARKRITIK UND ARCHAEOLOGISCHE STRATIGRAPHIE: ZU S. MITTMANN'S ANALYSE VON DEUTERONOMIUM 4, 1–40 (Literary Criticism and Archaeological Stratigraphy: On S. Mittmann's Analysis of Deuteronomy 4:1–40). *Biblica* 59(3):351–383.

S. Mittmann's treatment of Deut 4:1–40, basically directed against N. Lohfink, has many weaknesses. Mittmann ignores important older and recent studies, makes unjustified textual emendations, reaches several conclusions by subjective feelings which reflect no appreciation for Deuteronomistic style, and does not evaluate linguistic repetitions consistently. Mittmann's conclusion that numerous sources lie behind Deut 4:1–40 (P11 (Pl=plural), pl2, Sg (=singular), Redaction of Sg and several unclassified additions) calls to mind a tell with various levels. The alternations of singular and plural in the address of Israel is not a valid criterion for dividing Deuteronomy into sources. (German)

Braulik, Georg (1982) "GESETZ ALS EVANGELIUM-RECHTFERTIGUNG UND BEGNADIGUNG NACH DER DEUTERONOMISCHEN TORA. *Zeitschrift für Theologie und Kirche* 79(2):127–160.

Since Deuteronomy has been designated as the center of the OT and since Romans quotes Deuteronomy for justification by works as well as for justification by faith, investigates (1) Deuteronomy as torah and covenant document (probing its historical origin as well as its theological basic structure), (2) Israel's justification and her 'righteousness' (sedaqa) and (3) Israel's pardon and her conversion (swb). Concludes that the truly internalized deuteronomic law is 'a word of faith' (Rom 10:8), thus 'evangel.' (German)

Braulik, Georg (1988) "Zur Abfolge der Gesetze in Deuteronomium 16,18–21, 23. weitere beobachtungen (On the Sequence of the Laws in Deuteronomy 16:18–21:23. Further Observations). *Biblica* 69(1):63–92.

This is the second of three articles on the sequence of laws in Deuteronomy 12–26. The first dealt with the so-called "Privilege Law" in 12:2–16:17. The present essay treats laws concerning officials in 16:18–18:22 and the fifth law "to preserve life" in 19:1–21:23. A third article will deal with chapters 22–25. In the present study, attention is given to individual officials including judges, those responsible for the register, the king, priests, and prophets in 16:18–18:22, while 19:1–21:23 pertain to juridical matters, laws concerning war, and murder. (German)

Brin, Gershon (1978) "LINGUISTIC NOTES ON THE TEMPLE SCROLL. *Leshonenu* 43:20–28.

Offers several examples to show that the spoken language of the writer of the Temple Scroll influence his writing, even though he was attempting to preserve a biblical style. The wayyiqtol and weqatal tenses of biblical Hebrew are largely reversed; the scroll substitutes bal–for bael "come to"; the Pual is replaced by the Hitpa'el, as in mishnaic Hebrew; yakol used in Deuteronomy for "be permitted," is eliminated in the scroll in paraphrases of those verses. (Hebrew)

Brodie, Louis (1978) "CREATIVE WRITING: MISSING LINK IN BIBLICAL RESEARCH. *Biblical Theology Bulletin* 8(1):34–39.

Taking two problem texts, one from Deuteronomy (17:14–20) the other dealing with the personification of wisdom (Prov. 8:22; 9:6), suggests that the primary key to their elusive origin is not their historical background but the recognition of the method used in writing them. This method could be called creative rewriting. It is a way of taking a text and modifying it. This is illustrated by showing the similar elements between (1) Isaiah 2 and Deut. 17 and (2) Jer. 1:4–19 and Prov. 8:22–9:6.

BROUGHTON, P. E. (1958) "THE CALL OF JEREMIAH. *Australian Biblical Review* 6:41–58.

The striking parallels in thought between the account of Jeremiah's call (Jer. 1:4–10) and the words of Moses (Deut. 18:9–22) indicate the great influence the life of Moses had up on Jeremiah. Jeremiah's call to be a prophet to the nations, which has always presented a difficulty to scholars, can be better understood in the light of this section of Deuteronomy.

Buckley, Senan (1967) "THE DECALOGUE. *Indian J of Theology* 16(1, 2):106–120.

A consideration of the present form of the Decalogue in both Exodus 20:2–17 and Deuteronomy 5:6–21. After setting forth the basic likenesses and differences in numbering and in individual commands, he attempts to trace them back to their earliest form, considering also the question of authorship. Opts for two commands in Exodus 20:2–6 and only one in 20:17. Touches briefly on the meanings of some problem words such as graven images, in vain, kill, steal and covet. Bibliography.

Callaway, Phillip R. (1988) "The Temple Scroll and the Canonization of the Jewish Law *Revue de Qumran* 13(1-4):239-250.

After a brief history of the OT canon, deals with Yadin's arguments that the Temple Scroll was canonical to the Qumran community. Rejects several arguments, but leaves the question open. What the Temple Scroll shows is that the canon was not considered closed. The author (450-200 BCE) saw himself in the tradition of Deuteronomy. His revision of the law puts the modified commands in a divine first person without any mediation through Moses.

Chan, Kim-Kwong (1985) "YOU SHALL NOT EAT THESE ABOMINABLE THINGS: AN EXAMINATION OF DIFFERENT INTERPRETATIONS ON DEUTERONOMY 14:3–20. *East Asia J of Theology* 3(1):88–106.

Attempts to interpret this difficult passage use a variety of exegetical and historical-cultural methods and perspectives, not all on the same level of scholarly dialogue. Scholars have identified a number of possible motives for the division of animals into clean and unclean and the accompanying dietary laws. These motives include didactic, aesthetic, hygienic, cultic, sociological, and holiness concerns.

Christensen, Duane L. (1985) "PROSE AND POETRY IN THE BIBLE: THE NARRATIVE POETICS OF DEUTERONOMY 1, 9–18. *Zeitschrift für die Alttestamentliche Wissenschaft* 97(2):179–189.

The text of Deut 1:9–18, supposedly written in prose, is subjected to a system of prosodic analysis which combines the counting of morae (units of length in time) and syntactic-accentual units. The result is a symmetrical design of three strophes which display various "poetic" features (inclusion, in version, parallelism). The analysis raises questions about the use of the terms "prose" and "poetry" in narrative sections of the Bible.

Christensen, Duane L. (1984) "Two Stanzas of a Hymn in Deuteronomy 33. *Biblica* 65(3):382–389.

When one analyzes Deut 32:2–5 + 26–29a by morae count (i.e., the length of the time required to say the simplest syllable phonetically) and by the number of syntactic-accentual units, the symmetry is almost perfect. The structure of each strophe is chiasmic, as in the structure of the two together. The redactor who arranged Deut 33 in its present form used an existing hymn to frame the presentation of the tribal blessings.

Clark, Stuart Morgan, P. T. J. (1976) "RELIGION AND MAGIC IN ELIZABETHAN WALES: ROBERT HOLLAND'S DIALOGUE ON WITCHCRAFT. *J of Ecclesiastical History* 27(1):31–46.

Little is known about Holland, the only Renaissance demonologist to publish in the Welsh language. When he became interested in witchcraft is also unknown, but there is reason to believe it may have been in the 1580s and 90s, because of his association with two Cambridge contemporaries who wrote on the subject his brother Henry and William Perkins. His interest arose from his experience in rural society in the parishes he served. The result was a popular treatment, desirous of meeting the challenges of rural life of the pre-industrial world with a forensic Calvinism with its reliance on Deuteronomy and Leviticus.

Coggins, Richard J. (1987) "The Old Testament and the Poor. *Expository Times* 99(1):11–14.

The contrast between vv. 4 and 11 in Deuteronomy 15 illustrates an ambivalence in the Bible's dealing with the poor. The poor are (1) pious, (2) feckless or slack-handed and (3) poor. There is nothing to suggest that the prophets were themselves poor in a material sense, but they are concerned for the maintenance of justice, condemning those whose prosperity depended on the trampling of the poor. There is no OT equivalent of Franciscanism.

Coggins, Richard J. (1986) "Recent Continental Old Testament Literature. *Expository Times* 97(10):298–301.

Reviews six works treating Genesis, Deuteronomy, Psalms, the concept of covenant and wisdom literature in and outside the canon.

Cohen, Jeffrey (1988) "Polarization in the Mosaic Period. *Dor Le Dor* 16(4):263–266.

Moses, in Deuteronomy 4, commands that there be no additions to the Torah and then he, surprisingly, reverts to the Baal Peor episode. The latter was a serious moral lapse. A tendency in response to such a lapse is to become rigid and extremist in religious observance. Moses is warning against both dangers: moral laxness and irrational extremism. Pleads for a rational, non-polarized religion.

Coleman, Robert O. (1962) "MATTHEW'S USE OF THE OLD TESTAMENT. *Southwestern J of Theology* 5:29–39.

Treats the frequency and the manner of Matthew's use of the Old Testament. Its primary concern is the relation of prophecy and fulfillment in the Gospel. There are approximately one hundred O.T. references in Matthew, most of them from the books of Psalms, Deuteronomy, Isaiah, and Jeremiah in that order. Matthew took recourse in "free paraphrase" and "interpretive rendering" as he was led by the Holy Spirit without doing any injustice to the message of the Scriptures. In so doing he rose above the exegetical errors of his day.

Collier, Gary D. (1983) "THE PROBLEM OF DEUTERONOMY: IN SEARCH OF A PERSPECTIVE. *Restoration Quarterly* 26(4):215–233.

A survey of studies in Deuteronomy since 1938 is provided with a view to comments about future studies. Tensions arise from the amount of importance placed upon (1) the cultic or worship background of Deuteronomy (2) the ability of literary analysis to provide solutions, and (3) the relationship of Deuteronomy to Ancient Near Eastern treaties of the second and first millennia BC.

Conrad, Joachim (1980) "WELCHE BEDEUTUNG HATTE DIE FAMILIE FÜR DIE RELIGION ALTISRAELS? (What Was the Meaning of the Family for the Religion of Ancient Israel?). *Theologische Literaturzeitung* 105(7):481–488 R.

Albertz in his book *Personliche Frömmigkeit und offizielle Religion* (1978) attempts to distinguish in ancient Israel a personal family religion from the official Yahweh cult. These two co-existed until the exile, when Deuteronomy tried to orient the family to the cult; in the end the family religion permeated and changed the cult. Today's church shows the same separation and process. However, one must question whether Albertz has really adequately distinguished the two forms of piety? Are they really two different religions? Here is where the discussion must begin. (German)

Cousin, Hugues (1990) "Le Testament de Moïse (The Testament of Moses). *Foi et Vie*, 89(5)::39-48..

The Testament of Moses is two exhortations of Moses given while dying to his successor Joshua, in the middle of which is a long prophecy on the future of the Israelite people. It is also called the Assumption of Moses, and some hypothesize that the Assumption and Testament were originally two distinct works. The Testament is a rewriting of Moses' words in Deuteronomy 31-34. Attribution of the Testament of Moses to the Essenes or any other party lacks sufficient evidence. The Testament of Moses has eschatology without a messiah, and there is an absence of resurrection language. (French) CSL

CRAGHAN, J. F. (1967) "A REDACTIONAL STUDY OF LUKE 7:21 IN THE LIGHT OF DEUTERONOMY 19:15. *Catholic Biblical Quarterly* 29(3):353–367.

The specific mention in the Lukan account of John the Baptist sending two disciples to Jesus in query about his messianic identity is significant in its suggestion that they were intended to serve as witnesses (compare Dt. 19:15). Discusses particularly the Lukan concept of "witness."

Craigie, P. C. (1977) "DEUTERONOMY AND UGARITIC STUDIES. *Tyndale Bulletin* 28:155–169.

Ugaritic studies have made considerable progress and their value for the study of the OT is beyond question. At many points they have shed new light on the Hebrew text and on the background to the world of the Hebrews. The use of Ugaritic in the study of the Hebrew text is not without difficulties of a practical nature. But there are many points in the text of Deuteronomy where the Ugaritic resources have proved to be invaluable in clarifying the text and in increasing our knowledge of the ancient world.

Crump, Wayne (1974) "DEUTERONOMY 7: A COVENANT SERMON. *Restoration Quarterly* 17(4):222–235.

An historical, theological examination of Deut. 7. The Sitz-im-Leben is established during the time of Hezekiah and afterwards related to the people's revived devotion of Yahweh in finding the "book of the law." Deut. 7 and surrounding chapters depict a sermon in which the original Mosaic covenant was renewed with a reminder of God's mighty acts along with an exhortation to follow Yahweh's covenant commands so that the nation may again fully share in its blessings. Deut. 7 provides in microcosmic perspective a covenant renewal of the nation.

Cundall, Arthur E. (1965) "SANCTUARIES (CENTRAL AND LOCAL) IN PRE-EXILIC ISRAEL WITH PARTICULAR REFERENCE TO THE BOOK OF DEUTERONOMY. *Vox Evangelica* 4:4–27.

Although discussions on the central sanctuary in the cultus of Israel have tended to make the reform of Josiah their starting point, recent modifications in critical attitudes toward Deuteronomy make it possible to begin with the traditional view of a Mosaic background to the book of Deuteronomy, and then to trace the main strands of evidence down to the period of the Exile. Exodus 20:24 and Deuteronomy 12:1–7 are not in conflict since a central sanctuary as well as other sanctuaries existed from early times.

Davies, Graham I. (1979) "THE SIGNIFICANCE OF DEUTERONOMY 1:2 FOR THE LOCATION OF MOUNT HOREB. *Palestine Exploration Quarterly* 111(July-Dec.):87–101.

A reexamination of Deut 1:2 and its implications for the location of Mt. Horeb, a geographical question which continues as a major point of disagreement in studies of the route of the exodus. There are two points which are crucial: the distance implied by "eleven days journey" and the direction suggested by "the way of Mt. Seir." A consideration of these two phrases in relation to the various theories supports the traditional view locating Mt. Horeb in the southern part of the Sinai peninsula, possibly Jebel Musa.

DEERE, DERWARD W. (1964) "AN INTRODUCTION TO DEUTERONOMY. *Southwestern J of Theology* 7:7–16.

A short introduction briefly covering the content, structure, name and theme, authorship and date, and the distinctive style of Deuteronomy. The book is more than a history, it is a religious commentary which exerted a profound influence on the 8th century prophets. Its main theme is obedience through love. There is room within the orbit of probability in OT criticism for considering Moses the responsible author. Footnotes.

Dempster, Stephen. (1984) "THE DEUTERONOMIC FORMULA KI YIMMASE' IN THE LIGHT OF BIBLICAL AND ANCIENT NEAR EASTERN LAW: AN EVALUATION OF DAVID DAUBE'S THEORY. *Revue Biblique* 91(2):188–211.

David Daube has categorized the 4 laws of Deuteronomy distinguished by the introductory formula ki yimmase' as a discrete unit, in which the subject of the verb is God. He discovers the crimes. There are, however, a number of biblical parallels in other books where criminals are caught red-handed. An examination is also made of Akkadian and Hittite parallels. Therefore the formula forms a protasis in which evidence of a capital crime is found by someone. The apodosis which follows specifies the appropriate punishment.

Di Lella, Alexander A. (1979) "THE DEUTERONOMIC BACKGROUND OF THE FAREWELL DISCOURSE IN TOB 14:3 –11. *Catholic Biblical Quarterly* 41(3):380–389.

Finds nine major correspondences between the speeches of Moses in Deuteronomy and Tobit's farewell discourse: (1) long life in the good land and prosperity dependent on fidelity; (2) the offer of mercy after sin and judgment; (3) rest and security in the land; (4) the blessing of joy; (5) fear and love of God; (6) the command to bless and praise God; (7) theology of remembering; (8) centralization of the cult; and (9) final exhortation. concludes that Deuteronomy played an important role in the religious life and thought of the author of Tobit and probably of the Jewish community to which he addressed his book.

Dominic, A. Paul. (1982) "THE DIVINE GESTALT OF RELIGIOUS LIFE. *Lumen Vitae* 37(1):77–94.

Studies the theological source of religious life (i.e., communal life lived under the profession of the evangelical ideal of poverty, chastity and obedience). Places this life style in confrontation with the modern phenomenon of secularity. Suggests how the religious life responds to modernity. Investigates such a way of life as service of faith in which decision, value of the transcendent and the depth of human mystery are integral elements. Religious life is life in absorption with God made possible by God. Closes with reflections on the notion of the living sense of God in the book of Deuteronomy.

Douglass, Jane Dempsey (1986) "Calvin's Use of Metaphorical Language for God: God as Enemy and God as Mother. *Archiv fur Reformationsgeschichte* 77:126–140.

What is striking in the writing of Calvin, a humanist rhetorician, is not that he uses metaphors for God abundantly (which theologians have always done) but that he deliberately analyzes so often the biblical use of metaphor. Metaphorical speech is for Calvin a prime means by which God accommodates divine realities to human comprehension. Thus he does not interpret the wrath of God (God as enemy) literally (Rom 5:10). Calvin does not use female imagery for God in the Institutes, but he seems comfortable with it in his commentaries on Psalms, Isaiah, Hosea, and Deuteronomy, when the biblical text requires it. Both metaphors show us God's love in Christ.

Duvshani, Menachem (1978) "THE DYNAMIC CHARACTER OF THE BOOK OF NUMBERS. *Beth Mikra* 24/1(76):27–32.

Discusses the intermingling of literary forms in Numbers. All genres are represented: narrative, poetry, prayers, historiography, prophecy, law, parable, chronicles, lists of journeys, sacrifices, border delineation. In contrast to Exodus and Deuteronomy, it does not contain large sections of stories in succession. There are transitions to other genres. A major recurrent theme is that of rebellion. Another is desire and jealousy. Long time processes (the passing of 38 years and the death of a generation) are expressed by the repetition of words. (Hebrew)

Ellison, H. L. (1973) "THE HEBREW SLAVE: A STUDY IN EARLY ISRAELITE SOCIETY. *Evangelical Quarterly* 45(1):30–35.

The customary interpretations comparing Dt. 15:12–18 and Lev. 25:39–43 are inconsistent. A satisfactory explanation must first involve the meaning of the word "Hebrew slave." Here the word reverts to a pre-ethnic use when "Hebrew" referred to one landless, who lacked citizenship. The passage in Deuteronomy deals with such who fell into debt beyond ability to repay, who would be sold into slavery either for six years or forever. The position in Lev. 25:39ff is quite different, involving a landowner whose land will inevitably be returned to him at the Jubilee.

Emerton, J. A. (1982) "THE ORIGIN OF THE PROMISES TO THE PATRIARCHS IN THE OLDER SOURCES OF THE BOOK OF GENESIS. *Vetus Testamentum* 32(1):14–32.

The promises of a son to Abraham in Gen 16:11; 18:10, 14, and of the land in 12:7; 28:13, 15 are original, but the other promises of pasture, the divine presence, many descendants, blessing and the covenant were added to JE by someone in the 7th or 6th cent. who shared Josiah's national and religious policy. Deuteronomy seems to be dependent on them. The evidence is insufficient for a precise dating.

Enslin, Morton S. (1971) "THE ETHICAL CORE OF OUR RELIGION. *Religion in Life* 40(3):331–342.

The moral code of Deuteronomy identifies what is right with the will of Yahweh and spells out in detail what is forbidden in the will of God. Despite the severity in many of the laws, the distinctive note of the legislation is humanity. Thus Dt. stands as definitely contributing to, if not actually responsible for what is the ethical core of our religion.

Eslinger, Lyle (1981) "THE CASE OF AN IMMODEST LADY WRESTLER IN DEUTERONOMY XXV 11–12. *Vetus Testamentum* 31(3):269–281.

The case in Deut 25:11–12 prescribes the punishment for a woman who seizes the private parts of her husband's opponent in a fight: "You shall cut off her hand" (RSV). The word, however, is *kap*, and the provenance of this unusual case is Gen 32:25–33, where Jacob seized the man wrestling him by the scrotum (*kap*). So of S 5:5 also uses *kap* in a sexual sense, referring to the female labia. Therefore the case has a talionic retribution, *kap bekap*.

Evans, Craig A. (1987) "Luke's Use of the Elijah/Elisha Narratives and the Ethic of Election *Journal of Biblical Literature* 106(1):75–83.

Recent studies offer convincing evidence of Luke's use of the Elijah/Elisha narratives as well as Deuteronomy and Moses. Examines passages where allusion to Elijah/Elisha tradition is clearest (Luke 4:25–27; 7:11–17; 9:52–55; 9:61–62) and asks what the passages have to do with election. Concludes that in those passages in

Luke where the Elijah/Elisha references are clearest, the theme of election is present, if not paramount. Those who see in Luke a reworking of the Elijah/Elisha narratives should not overlook the similar utilization of Deuteronomy. In the light of contemporary Jewish understanding, Luke has radically redefined the grounds of election, and herein lies the evangelist's chief contribution to NT theology.

Faiman, David (1989) "Where Was the Mountain of the Lord? *Dor Le Dor* 17(4):211-221.

Many places have been suggested as the site of Mount Sinai. Suggests that both biblical and geographic data can clarify the question. The migration of quail in April-May has been confirmed and enters in to the calculation. The Giddi Pass is the most probable location of Sinai. It is near one of the main routes between Egypt and Midian. It is 3 days journey from the Bitter Lakes (Exodus 3) and 11 days journey from Ein Qadeis (Deuteronomy 1).

Flanagan, James W. (1976) "THE DEUTERONOMIC MEANING OF THE PHRASE "KOL YISRA'EL." *Studies in Religion/Sciences Religieuses*; 1977 6(2):159-168.

"All Israel" in Deuteronomy through Kings has different meanings in different periods: the ten northern tribes plus Benjamin, the entire united kingdom, the ten tribes. For political reasons (support of Josiah's reforms including an attempt to re-establish a united monarchy), the Deuteronomist used the term for an idealized unity.

FORD, JOSEPHINE MASSINGBERD (1967) "CAN WE EXCLUDE SAMARITAN INFLUENCE FROM QUMRAN? *Revue de Qumran* 6(21):109-129.

At Qumran we have an Essenism with elements akin to Samaritan theology. Added to textual and linguistic similarities, the interest in Deuteronomy, Moses and a community kingship points to Samaritan influence. Interesting parallels to Memar Markah are found in the Damascus Document, the Rule of the Community and other Qumran texts. The "Taheb" expected by the Samaritans in fulfillment of Deuteronomy 18:15 resembles the Teacher of Righteousness in several respects. This paper makes a plea not to forget the Samaritans at Qumran.

Fraade, Steven D. (1983) "SIFRE DEUTERONOMY 26 (AD DEUT. 3:23): HOW CONSCIOUS THE COMPOSITION? *Hebrew Union College Annual* 54:245-301.

The discrete case of one small section of Sifre Deuteronomy is here chosen in order to test through application this methodology: to what extent is this text and its communicated meaning the product of self-conscious composition through the selection, shaping, and combination of traditions originating in other literary (whether written or oral) contexts? Concludes that such traditions have been subtly but significantly reshaped in being combined to form a didactically effective, if not yet polished, introduction to the earliest extant commentary on Deut 3:23-4:1.

Francisco, Clyde T. (1964) "TEACHING OUTLINE OF DEUTERONOMY, *Review and Expositor* 61:260-264.

An outline of the book of Deuteronomy to be used in the January (1965) Bible Study program of the Southern Baptist Convention.

Francisco, Clyde T. (1964) "DEUTERONOMY FOR TODAY, *Review and Expositor* 61:320-329.

Suggests ways in which selected passages from Deuteronomy may be interpreted in the light of modern needs. The book is not so much a legal code as an evangelical exposition of the law, seeking to give meaning and significance. Jesus saw it as a book written to meet the needs of the past age, yet pointing toward the new age he came to establish.

Freund, Yosef (1989) "Were Job's Friends Gentiles? *Dor Le Dor*,/90, 18(2)::107- 110..

Job's friends were not gentiles. They were monotheists. As Edomites, however, they shared the faith in one God. The author of the book was an Israelite who dwelt in Edom. Both Deuteronomy and Amos regard the Edomites as "brothers," and the book of Job reflects the relationship between the two peoples. NMW

Friedman, Theodore (1982) "THE BLOOD OF THE PASCHAL SACRIFICE ON THE DOORPOSTS. *Beth Mikra* 92:21–28.

The smearing of the blood on the doorpost is mentioned in Exod 12:7–22 but is absent from Deuteronomy. Suggests that the difference is due to the reform of Hezekiah which sought to eliminate the pagan heritage which survived in Israelite religion. Significantly the apotropaic use of blood on the doorposts has survived in Samaritan ritual and no doubt goes back to Canaanite custom. (Hebrew)

Fuller, J. William (1983) "OF ELDERS AND TRIADS IN 1 TIMOTHY 5.19–25. *New Testament Studies* 29(2):258–263.

1 Tim 5:19–25 shows extensive parallels with Deut 19:15–20. These parallels show that one subject—elders—is in view throughout this section of 1 Timothy. The triad of God, Christ, and angels corresponds to the Lord, priests, and judges in Deuteronomy as guaranteeing impartiality in the judicial process.

Gammie, John G. (1970) "THE THEOLOGY OF RETRIBUTION IN THE BOOK OF DEUTERONOMY. *Catholic Biblical Quarterly* 32(1):1–12.

Reviews Klaus Koch's discussion of retribution in the OT, and reactions to it by Horst, Scharbert, Reventlow and Pax. Outlines the contribution of J. G. Ploger with reference to Deuteronomy. Concludes with a study of four aspects of the idea of retribution in Deuteronomy. Retribution appears as a principle which: (1) operates impersonally in society whereby an evil deed inevitably brings guilt upon the wrong doer (e.g., Deut. 22:8); (2) the faithful are assured, Yahweh invariably follows (e.g., Deut. 5:33; 16:20); (3) is a personal, theocentric conception by means of which Yahweh's past and present actions may be described (e.g., Deut. 9:7b-8); (4) is no longer viewed as an appropriate conceptual vehicle to describe God's relationship to man (e.g., Deut. 8:2, 3, 5, 18).

Garcia Lopez, Felix (1985) "ELECTION-VOCATION D'ISRAEL ET DE JEREMIE: DEUTERONOME VII ET JEREMIE I. *Vetus Testamentum* 35(1):1–12.

There is a direct dependence of Jer 1:4–10 on Deut 7:1–6, 17–21 and 18:9–22. The narrative of the call of Jeremiah is parallel to those of Moses, Gideon and Saul, and in contrast to the Isaianic call narrative. All the former are in the tradition of these texts from Deuteronomy. Thus the classic postdeuteronomic text of the election of Israel provides a pattern for prophets of the type like Moses, who have traits both of a prophet and of a warrior. (French)

Gatti, Florence M. Duke, Rodney K. (1987) "Levite: Another Reading of Deuteronomy 18:6-8 *Journal of Biblical Literature* 106(2):193-201.

Examines and critiques a particular reading and interpretation of Deut 18:6-8 which has led to some misleading conclusions regarding the issue of the relationship of the priests and the Levites. The unit to which these verses belong (18:1-8) has played a significant role both in the reconstruction of the history of the Israelite priesthood and in the dating of P and D relative to each other. The data concerning the priest and the Levite in this text, as well as in Deuteronomy in general, do not support the commonly held thesis that in Deuteronomy all Levites are priests or at least potential priests.

GBEENBERG, MOSHE (1959) "THE BIBLICAL CONCEPT OF ASYLUM. *J of Biblical Literature* 78:125–132.

The city of refuge as conceived in Numbers is the necessary adjunct to, rather than a replacement of, the local altars. The altar gives temporary asylum from the immediate danger of pursuit by the avenger; the city alone

provides for the expiation of bloodguilt which every stratum of biblical law associates with homicide. Deuteronomy takes its departure from the law of Numbers, by stripping the cities of their sacred status as sanctuary sites, and, by its disregard of the religious-cultic provisions of Numbers, it is seen to be a later revision.

GELIN, ALBERT. (1959) "MESSAGE AUX PRETRES -MALCHIE 2:1-9 (A MESSAGE To PRIESTS, MALACHY 2:1-9) *Bible et Vie Chretienne* 25:14-20.

A commentary on the Book of Malachy 2:1-9 which can be used today to gain insight into the attitudes proper to the Christian priesthood. Deuteronomy is a good guide for the interpretation of Malachy. The priest is to give glory to the name of God by fidelity, integrity and truth; he is the messenger (angel) of God.

Gitlin, Emmanuel (1963) "THE TITHE IN DEUTERONOMY *Religion in Life* 32:574-585.

The kings of Israel (the Northern Kingdom) probably maintained the physical plant of such historic shrines as the one in Bethel. They were not as generous with the personnel of the shrines; the Levites had to live on the charity of the people. At the end of every third year all the landholding families were required to bring a tenth of their produce to a village storehouse where it was kept for the relief of poverty. From it the Levites were supported. An affidavit to the effect that the food presented was kept from ritual pollutions was required. The Deuteronomic reform, though short-lived, made a general appeal to generosity and experimented in the practice of neighborliness. Rigidity was not written into it. There is another tithe in Deuteronomy-the annual tithe. It was spent entirely on the sacred feast during the pilgrimage to Jerusalem.

Goldberg, Michael L. (1984) "THE STORY OF THE MORAL: GIFTS OR BRIBES IN DEUTERONOMY? *Interpretation* 38(1):15-25.

Traces the origin of Israel's insistence that judges may not accept gifts from clients to its narrative source. Considers the Torah in Deuteronomy to be not so much a matter of rules to be obeyed as it is a matter of a story to be lived. Surveys Israel's understanding of its relationship to God embodied in its narratives of creation and exodus. Describes the Deuteronomic condemnation of bribes as tied to a specific story-bound understanding of Israel's story as a community and relationship to God as his chosen people. Shows how God's holiness made some common religious and ethical practices impossible for Israel. Reflects on the relation of any ethical system to a foundational story which conditions how reality is perceived.

Gordis, Daniel H. (1985) "LIES, WIVES AND SISTERS: THE WIFE-SISTER MOTIF REVISITED. *Judaism* 34(3):344-359.

Enumerates the J (Jahwist), E (Elohism), D (Deuteronomy), H (the Holiness Code), and P (Priestly) traditional sources of the text of the Torah which a Redactor (R) compiled together. Cites the acceptance of these by historical-critical biblical scholars. Then, discusses the "wife-sister" motif as in the two Abrahamic instances and one for Isaac (Gen 12:10-20/20:1-18/26:1,6-11). Claims that the repetition of this motif provides sound support for the documentary sources hypothesis. Points to a five-steps development of the motifs narratives and analyzes each stage in the three events.

GOSHEN-GOTTSTEIN, M. H. (1956) "THE SHAPIRA FORGERY AND THE QUMRAN SCROLLS. *J of Jewish Studies* 7:187-193.

The theory that a connection exists between the Qumran scrolls and the Shapira scroll (a 19th century discovery of an ancient copy of Deuteronomy, judged a forgery), making the latter genuine, is rejected both on the basis of paleographical data recently discovered and a lack of typological agreement. A facsimile page of the Shapira scroll is included.

Gottwald, Norman K. (1964) "'HOLY WAR" IN DEUTERONOMY: ANALYSIS AND CRITIQUE, *Review and Expositor* 61:296-310.

Treats the problem of Israel's extermination of the Canaanites. As Yahweh has ordained special worship for his people Israel, so he grants them a special inheritance in Canaan. Holy war was one of the vestiges of ancient Semitic religion that remained chaff amidst the wheat of ancient Israelite faith. It did Israel no credit and construed as a direct command of God was positively misleading to the religious perspective of Israel. Christ has emphatically put an end to the idea that war can be the choice instrument of God. The holy war texts must be taught as pages from the preparatory history of Christian faith. They are now 'passe' and the temper that moves them should not only be banished from the church but also from the state.

Gottwald, Norman K. (1988) "Religious Conversion and the Societal Origins of Ancient Israel. *Perspectives in Religious Studies* 15(4):49–65.

The argument of J. Milgrom (JBL, 1982, 101:169–176) that earliest Israel could not have been formed through the conversion of Canaanites because such an option was unavailable until post-exilic times is refuted on two grounds: (1) that the stipulations on religious conversion in Deuteronomy and the Priestly writing were not demonstrably valid for the premonarchic era; (2) that the shift in socioreligious identities entailed in the initial formation of Israel was a type of conversion categorically different from the provision for converts to the later established Israelite community. This pre-monarchic conversion process was recruitment and commitment to building an Israelite people for the first time.

Grassi, Joseph A. (1989) "Matthew as a Second Testament Deuteronomy. *Biblical Theology Bulletin* 19(1):23–29.

Considers Matthew's phrase "this gospel of the kingdom." There are distinct signs that Matthew uses this expression in reference to his own document. This conclusion follows from a study of the parallels in Matthew to Deuteronomy as "this book of this law." Deuteronomy describes itself as a book to be placed beside the holy ark every time it was read to the people. Accordingly, it contained the living, authoritative voice of God from the fiery Mount Sinai. Thematic parallels in Matthew, especially to the mountain of authority, indicate that the Gospel's author likewise intended his book as this gospel of the kingdom to be read perpetually to the people as the living voice and teachings of the son of God.

Graupner, Axel (1987) "Zum Verhältnis der beiden Dekalogfassungen Ex 20 und Dtn 5 (On the Relationship of the Two Versions of the Decalogue Exod 20 and Deut 5). *Zeitschrift für die Alttestamentliche Wissenschaft* 99(3):308–329.

An evaluation of the proposals on the decalogue made in a monograph by Frank-Lothar Hossfeld in 1982. Hossfeld argued that the Deuteronomic version is older than the Exodus version and that it was composed by one person as part of the redaction of Deuteronomy. Graupner counters that the longer Deuteronomic versions of the fourth and fifth commandments, the terminological distinctions in the tenth commandment, and the different role of the wife in Deuteronomy show that the version in Exodus has priority. Also suggests that the decalogue is composed of several short rows of commandments that were orally transmitted and finally brought together in deuteronomic circles. (German)

Greenberg, Moshe (1960) "NASAH IN EXODUS 20:20 AND THE PURPOSE OF THE SINAITIC THEOPHANY. *J of Biblical Literature* 79:273–276.

The usual sense of *nasah*, "test," does not yield a clear meaning in Ex. 20:20, where Moses explains the purpose of the Sinaitic Theophany to the terrified people. The meaning "to have experience of" is preferable: it is the root meaning of the verb, and, following the implications of the parallel passages in Deuteronomy, gives a clearer meaning in the Ex. 20:20 passage.

Gunn, David M. (1974) "THE "BATTLE REPORT": ORAL OR SCRIBAL CONVENTION? *J of Biblical Literature* 93 (4):513–518.

Contests the conclusions of John Van Seters concerning the conquest of the kingdoms of Sihon and Og in Numbers, Deuteronomy and Judges (see JBL, 1972, 182–197). Suggests that his treatment of the relevant evidence is inadequate, essentially an over-simplification of the issues involved, and cannot be regarded as

conclusive. Hence, the basic issues remain alive and unresolved.

Habel, Norman C. (1964) "DEUTERONOMY 18—GOD'S CHOSEN PROPHET, *Concordia Theological Monthly* 65:575–582.

Demonstrates in detail a method of prophetic Interpretation which takes the words of Deuteronomy 18 and shows by textual work the meaning which these words had for their first hearers as well as the shadow which they cast ahead of themselves. Transfers meaning to the man of today without robbing the words of their Messianic implications. The directives and promises concerning a prophet like Moses had reference to an immediate fulfillment in a succession of Israelite prophetic figures. But the outcome of this promise in the economy of God included wider ramifications. Both John and Jesus were prophets in the succession of prophetic figures like Moses. Footnotes

Halpern, Baruch (1981) "THE CENTRALIZATION FORMULA IN DEUTERONOMY. *Vetus Testamentum* 31(1):20–38.

Deut 12:1-12, 21-28; 14:24-27 are discernable additions to the code to which 12:13-19 were already affixed. Thus the interpretation of Deut 12:14, an ambiguous passage, decides whether this code promoted centralization of the cult or represented a conservative bulwark against cultic innovation, for 12:14 can refer to "a place" or "the place" that "Yhwh chooses in one of your tribes." It is conceivable that the code was deliberately altered by someone who understood it not to order centralization.

Hammer, Reuven (1979) "SECTION 38 OF SIFRE DEUTERONOMY: AN EXAMPLE OF THE USE OF INDEPENDENT SOURCES TO CREATE A LITERARY UNIT. *Hebrew Union College Annual* 50:165–178.

Attempts to demonstrate through an analysis of section 38 how the original units may be identified on the basis of recurring formulae. Concludes that three main sources (delineated in the Appendix and designated A, B, C) and three lesser sources contributed to create an instructional and inspirational chapter in praise of the land of Israel and the people of Israel.

Hartmut and Becker, Juergen (1961) "ZUM TEXT VON FRAGMENT 5 AUS WADI MURABBA'AT (The Text of Fragment 5 of Wadi Murabba'at). *Revue de Qumran* 3:443–448.

In Volume II of Discoveries in the Judean Desert: The Caves of Murabba'at, on Plate XXIV of Part 2 is a fragmentary leather text of 29 lines in Hebrew. It is numbered as text 5 and labeled "Mezouza (?). "The height of the letters (1 mm.) and the space between the lines (1.5 mm.) is similar to those of phylacteries found in 1Q and 4Q. Although the text is mostly illegible, in line 5 yrsk may possibly be read and assumed to be the wtrsk of Deuteronomy 11:14. Line 2 has the word `lhkm, as in Deuteronomy 11:13. Therefore the Murabba'at Text 5 is probably the end of a Tefilla (phylactery) or a Metuza. (German)

Heck, Joel D. (Concordia U., WI) (1990) "A History of Interpretation of Genesis 49 and Deuteronomy 33. *BS*, 147(585):16-31..

EHM

Hill, Andrew E. (1988) "The Ebal Ceremony as Hebrew Land Grant? *J of the Evangelical Theological Society* 31(4):399–406.

Identifying the Ebal ceremony in Deuteronomy 37 as an Israelite adaptation of the royal grant provides the best explanation for the presence of the curse Decalogue in 27:15–26 while retaining continuity with the covenant-renewal theme of the immediate context. Further, the Ebal ritual as royal grant readily meshes with the previously recognized treaty structure of Deuteronomy and contributes to the understanding of the larger Hexateuchal narrative structure as ordered by the Deuteronomic author/editor according to his covenantal interests.

Hobbs, T. R. (1974) "JEREMIAH 3:1-5 AND DEUTERONOMY 24:1-4. *Zeitschrift für die Alttestamentliche Wissenschaft* 86(1):23-29.

Jer. 3:1-5 is not dependent upon Deut. 24:1-4. The prophet is referring to an ancient law relating to marriage and remarriage. The form of the passage is that of the "didactic question," common to the wisdom literature of the OT.

Hoffman, Yair (1978) "EXIGENCIES OF GENRE IN DEUTERONOMY. *Shnaton; 1979* 5/6:41-54.

Contradictions in the book of Deuteronomy have not been solved either by source analysis or by tradition-analysis. The contradiction is between the theology of the book, that the law is eternal and timeless, and the often expressed address to an audience which was a witness to the events of the Exodus. This can be explained by recognizing that the book belongs to the genre of Pseudepigrapha. This genre seeks to convey the impression that the work is ancient, by drawing a line between past and future and dealing with past events as if they were prophetic visions. The theology of eternity is contradicted by the requirements of the pseudo-epigraphic fiction. (Hebrew)

HOLLADAY, WILLIAM L. (1964) "THE BACKGROUND OF JEREMIAH'S SELF-UNDERSTANDING. *J of Biblical Literature* 83:153-164.

What led Jeremiah to think and speak about himself and his task in the way he did? It was his understanding and interpretation of himself in the light and terminology of Moses, Samuel and Psalm 22. Crucial to this discussion are Deuteronomy 18:18 and Psalm 22. Footnotes.

Holt, Else Kragelund (1989) "The Chicken and the Egg—Or: Was Jeremiah a Member of the Deuteronomist Party? *Journal for the Study of the Old Testament* 44:109-122.

Considers the evidence in the book of Jeremiah for a Jeremian attitude towards Deuteronomy and Josiah's reformation.

Honeycutt, Roy L. (1964) "DEUTERONOMY AND THE TEACHING CHURCH, *Review and Expositor* 61:284-295.

Emphasizes the role which the book of Deuteronomy played in the cultic life of Israel and relates this to the task of the teaching church in the twentieth century. It is characterized by 1) a confessional and hortatory appeal, 2) cultic transmission, 3) creedal affirmations, and 4) communal concern. Each of these has direct bearing upon the twentieth century role of the teaching church as it 1) fulfills its one confessional role in history, 2) creatively transmits its tradition through the worshipping community, 3) actualizes the past redemptive events of God as chronological time is displaced by redemptive time, and 4) as it addresses itself to the communal interests of the church in the areas of national reformation and a continuing identification of its message and its task with the home and family life.

Hoppe, Leslie J. (1983) "ELDERS AND DEUTERONOMY: A PROPOSAL. *Eglise et Theologie* 14(3):259-272.

M. Weinfield's Deuteronomy and the Deuteronomist School has not convinced many that the scribal circles were responsible for Deuteronomy. Discusses the function of the elders as a constituent part of ancient Israelite society and focuses on their role according to Deuteronomy to suggest that the book may have originated among the elders who considered themselves the successors of Moses.

Hoppe, Leslie J. (1980) "THE MEANINGS OF DEUTERONOMY. *Biblical Theology Bulletin* 10(3):111-117.

Studies the theology of retribution as reflected in Deuteronomy. While this theology has been characterized as simplistic or dismissed as untenable, what alternatives were left to the Deuteronomist who was concerned with

providing Judah with a firm theological basis for obedience? The deuteronomist believed that Judah could survive only by means of obedience. Nothing else had ever worked. The lessons of her history should make that clear enough for Judah. The book presents itself to Judah as her last hope: obey and live or disobey and die.

Hoppe, Leslie J. (1983) "THE LEVITICAL ORIGINS OF DEUTERONOMY RECONSIDERED. *Biblical Research* 28:27–36.

Argues that von Rad's suggestion that Deuteronomy is the work of Levitical preachers is untenable. It is rather the elders who were responsible for the book.

Howard, David M. (1990) "The Case for Kingship in Deuteronomy and the Former Prophets. *Westminster Theological Journal*, 52(1):101-115..

In Kingship According to the Deuteronomistic History, Gerald E. Gebrandt has well argued that the institution of the monarchy in Israel is viewed positively in Deuteronomy through 2 Kings. It is the kind of monarchy that is to exist that is at issue. The role of the ideal king in Israel considerably eases the tensions usually seen between the Abrahamic-Davidic and the Mosaic Covenants. God's plan throughout Israel's history included the monarchy as a means of accomplishing his purposes for humanity and nothing in the Deuteronomic History contradicts this point. WSS

Hui, Timothy K. (1990) "The Purpose of Israel's Annual Feasts. *Bibliotheca Sacra*, 147(586):143-154..

The three OT passages that describe Israel's annual feasts differ primarily in emphasis. Deuteronomy 16 stresses the pilgrimages to the feasts, Numbers 28-29 the offerings, and Leviticus 23 the feasts themselves. In the last passage the focal points are sabbatical rest and holy convocation. The commemorative purpose of Israel's feasts should be carried over into the NT ordinances of baptism and the Lord's Supper for they also celebrate saving events of the past. EHM

Janzen, J. Gerald (1987) "On the Most Important Word in the Shema (Deuteronomy VI 45). *Vetus Testamentum* 37(3):280–300.

Analyzes 'ehad, "one," in the Shema as Yahweh's integrity. The dependable ground for loving him is his fidelity to the promises made to the ancestors. That fidelity becomes a burning issue in the exodus, the return of the spies, the crisis of Hosea's time and the fall of the southern kingdom. The Shema, as Patrick D. Miller wrote, is a mirror to the first part of the Decalogue. Jer 32:36–41 is Yahweh's answer to Israel's loyalty in the Shema. he is known in his fidelity and absolute reliability in relation to the world and in divine self-revelation.

Janzen, J. Gerald (1987) "The Yoke that Gives Rest. *Interpretation* 41(3):256–268.

Shows how each element in Deuteronomy derives from and expands from the central themes of the Shema (Deut 6:4–5): Yahweh's oneness and Israel's love for Yahweh. Explores how Deuteronomy adapted contemporary literary and political forms to convey its message. Discusses the continuities between Israelite Yahwism and the religions of Canaan and Mesopotamia. Understands Israelite Yahwism, with roots in Mesopotamia, as a critique of royal religion and its implied notions of social order and power. Examines the relationship of Deuteronomic theology to Deuteronomic ethics, the implications of Israel's election, God's oneness, the Book of Job as a vindication of Yahwistic personal religion, and the reward-punishment language in Deuteronomy.

Janzen, J. Gerald (1989) "The Root prc in Judges V 2 and Deuteronomy XXXII 42. *Vetus Testamentum*, 39(4):393-406..

Traces the usages and meaning of the root pr' in Wisdom tradition, in the Epic, once in Prophecy and in the Priestly texts, before analyzing its function in the Song of Deborah and the poem of Deuteronomy 32. In Judges 5:2 it refers to the throwing off of a foreign yoke. In Deut 32:42 ro' par'ot 'oyeb may be translated "from the heads of the enemy rebels." The root meaning of pr' may thus function in a number of social settings to connote disregard or flouting of structures foundational to order. SJS

JEFFERSON, HELEN G (1968) "THE SHAPIRA MANUSCRIPT AND THE QUMRAN SCROLLS. *Revue de Qumran* 6 (23):391–399.

To dismiss the leather strips with Paleo-Hebrew script offered for sale to the British Museum in 1883 by Moses Shapira as a forgery leaves many questions unanswered. The manuscript is thoroughly Elohistic, and differences from the Massoretic text are not those of faulty memory or errors of transmission. Although it has very defective orthography, there are parallels with some Qumran texts in its archaizing tendency and in the free arrangement of Deuteronomy and Exodus passages. The evidence from paleography does not prove it a forgery. It was rejected mainly on external grounds, but its cloth and asphalt wrappings are an argument for genuineness. The case should not be considered closed.

Johnson, Marshall D. (1985) "The Paralysis of Torah In Habakkuk I 4. *Vetus Testamentum* 35(3):257–266.

The verb *tapug* in Hab 1:4 means "numbed" or "paralyzed." When the prophet says the *tora* and *mispat* are paralyzed, he refers to the reforms promulgated by Hezekiah and Josiah on the basis of Deuteronomy. The disillusionment of Habakkuk came because of the violence and destruction of the Chaldeans. Historical reality seemed to fly in the face of theological truth.

Johnston, Robert M. (1982) ""THE LEAST OF THE COMMANDMENTS": DEUTERONOMY 22:6–7 IN RABBINIC JUDAISM AND EARLY CHRISTIANITY. *Andrews University Semitic Studies* 20(3):205–215.

In Matt 5:19 Jesus speaks of the importance of the least of God's commands. In rabbinic literature the "least of the commandments" was the law of the bird's nest of Deut 22:6–7. This was, no doubt, what Jesus was referring to. It therefore reveals the community of ethos as between early Christianity and rabbinic Judaism pointing to the importance both of the law and of human beings.

Johnstone, Wm. (1989) "They Set Us in New Paths V. Six Commentaries on the Hebrew Bible, 1888–1988. *Expository Times* 100(5):164–169.

The now commonly accepted idea that the book of Isaiah was the work of two major prophets was first made available to ordinary laity and clergy by Smith's *Isaiah* (1888). Driver's *Deuteronomy* established the rigor of excluding homiletic comments in the explaining of the text. Zimmerli's *Ezekiel* set the standard for the study of literary types in Hebrew literature, and showed how God's Word of promise in its fulfillment becomes a renewed promise. McKane's *Proverbs* fleshed out the implications of James Barr's iconoclastic *Semantics of Biblical Language*. Childs' *Exodus* demands that the exegete be more than an antiquarian and acknowledge the normative quality of tradition. And Habel's *Job* shows the movement of Job from disputant to litigant and is a model of 'final form' interpretation. Clearly, academics are not the ones who decide the meaning of texts.

Johnstone, William (1989) "The 'Ten Commandments': Some Recent Interpretations *The Expository Times* 100(12):453–461.

The Decalogue has often been treated as a once-given universally applicable divine decree. The existence of two versions (Exodus and Deuteronomy) with more than a score of differences suggests that different interpretations are possible. The Protestant reading finds foundation in Exodus, the Catholic in Deuteronomy. The prologue suggests that the gospel of grace preceded the law already in the OT. There appears to have been developments such that the final versions appear in the context of Diaspora, reflecting 1,000 years of reflection by prophets and priests. Especially significant is the treatment of the Sabbath, with the message that only in its remembrance can the community participate in the divine equilibrium imparted at creation.

Kaiser, Walter C. (1978) "THE CURRENT CRISIS IN EXEGESIS AND THE APOSTOLIC USE OF DEUTERONOMY 25:4 IN 1 CORINTHIANS 9:8–10. *J of the Evangelical Theological Society* 21(1):3–18.

These passages show that normative theology for contemporary readers must rest in the hands of the original writers, in their single meaning and principle for each text, in their contextual settings, in the theology that informs their writings, and in the faithful naming of new relationships between conceptions and situations.

Karni, Pinhas (1982) "HEART AND SOUL—THE FOCI OF DESIRE. *Beth Mikra* 92:56–63.

A study of the semantic fields of leb 'heart, mind' and nepes 'soul, person, desire' shows that they are not coextensive. All three relevant passages are analyzed. Leb 'heart' is one organ in man which is active, while in his totality he is nepes: Thee nepes is acted upon by forces from outside and from within (leb). Leb, is connected with changing desires (Willensbewegung) while nepes is expressed through patterns of desires which define a person's image toward the outside world. Though 'heart and soul' in Deuteronomy represent a meeting of the two terms in one semantic field, they are not to be regarded as synonymous. (Hebrew)

Kim, Ee Kon (1988) "'Outcry': Its Context in Biblical Theology. *Interpretation* 42(3):229–239.

Describes minjung (outcry) theology as developing in the 1960s in Korea from the outcry of people experiencing political suppression, economic exploitation, and socio-cultural alienation. Attempts to read the OT in the light of minjung theology. Traces the rhetorical pattern of outcry leading to salvation throughout Israel's history before, during, and after the Exodus event, in the codes of covenant and Deuteronomy, lament psalms, and NT. Considers this pattern to be a theological framework that explains how God works through the human history of affliction. Considers the outcry to God of every suffering people, like that of the Hebrews in Egypt, to operate as the place where humanity meets God through the dialogical interaction of human lament and divine intervention.

Kline, Meredith G. (1960) "DYNASTIC COVENANT. *Westminster Theological J* 23:1–15.

The book of Deuteronomy is a covenant renewal document which in its total structure exhibits the classic legal form of the suzerainty treaties of the Mosaic age. The parallelism is traced from beginning to end, observing especially the integrity of those sections of Deuteronomy whose presence has posed problems for the unity of the book.

Knowles, Michael P. (1989) "'The Rock, His Work Is Perfect': Unusual Imagery for God in Deuteronomy XXXII. *Vetus Testamentum*,, 39(3)::307-322..

One of the central themes in Deuteronomy 32, the so-called "Song of Moses," is the use of sur, "rock," to describe the God of Israel. Since the foreign gods had been called "rock," the association of strength, safety and refuge have been taken over from the religions of the land with the intent of winning back the allegiance of the people. It combines, reshapes and redefines the concept to the end of polemic against the unfaithfulness of the people and the inferiority of the pretenders to divinity in the land. SJS

Labuschagne, C. J. (1986) "Neue Wege und Perspektiven in der Pentateuchforschung. *Vetus Testamentum* 36(2):146–162.

The new perspectives on the construction plan of the Pentateuch take into account the frequency and length of speeches by God, times his name and his glory are mentioned. Discovers group patterns of 7 + 4, 17 + 26, and 23_32. Recommends selection of criteria and the counting of words and frequencies in finding the techniques of composition. By this method the tetrateuch and Deuteronomy show different patterns. Seven of the 11 speeches of God are in the prehistory, Genesis 1–11. (German)

Labuschagne, Caspar J. (1982) "THE PATTERN OF THE DIVINE SPEECH FORMULAS IN THE PENTATEUCH. *J for the Study of the Old Testament* 32(3):286–296.

The key to the literary structure of the Pentateuch is the distinct pattern in which YHWH is the subject of four verbs of speech in clusters. By this key it is to solve the question of the relationship of Deuteronomy to the Tetrateuch, for its pattern of divine speech formulas has series of ten and eight while Genesis is in clusters of seven and four and Exodus, Leviticus and Numbers total four series of seven clusters of seven formulas. Moreover, the idea of a separate priestly document should be abandoned in favor of a radical redaction or rescension of existing material. Synopsis of formulas.

Lach, Stanislaw. (1965) "CENTRALIZACJA KULTU W KSIEDZE POWTORZONEC, PRAWA (The

Centralization of Cult in Deuteronomy). *Roczniki Teologiczno-Kanoniczne* 12:24–33.

(No. 1).—One most reasonable opinion concerning the law regarding the centralization of cult in Judea is that which sees it as crystallized during the reign of Hezekiah. However, there was an ancient ideal of the single sanctuary. (Polish)

Lacomara, Aelred (1974) "DEUTERONOMY AND THE FAREWELL DISCOURSE (Jn 13:31–16:33). *Catholic Biblical Quarterly* 36(1):65–84.

The Fourth Gospel, whenever it presents the person and mission of Jesus in a context of Moses—and exodus—typology is influenced, at least in part, by the OT forms and theology that are implicit in the presentation of Moses and his mission. Attempts to indicate elements of this influence on the farewell discourse. Here, however, it is not the Moses of Exodus but the Moses of Deuteronomy who is in question. It is the figure of Moses as he represents the ultimate refinement of the Old Law in Deut. who is the type of Jesus as he presents the new commandment of love in John. The circumstances that form the settings of Deut. and the farewell discourse are quite similar; note also the mediator, the motivation, the commandment, the promised rewards, and the constant presence of word and work in both. Concludes that it was principally Deut. and its prophecy of a "new Moses" which John had in mind when he gathered the sayings of Jesus into a final instruction to the disciples.

Laytner, Anson (Seattle, WA) (1990) "Suffering in the Sifrei. *Journal of Reform Judaism*, 37(2):47-51..

Sifrei, the Rabbinic Midrash to Deuteronomy, tells of four rabbis who visited their ailing master, Rabbi Eliezer. Only Rabbi Akiba, who said, "Beloved are sufferings," succeeded in consoling Eliezer. Akiba proceeded to cite for Eliezer the example of King Manasseh, who repented of his evil ways only after suffering; repentance saved Manasseh and his people from the threat of the Assyrians. Akiba finds hope in the history of Israel; he implicitly links suffering of the individual to that of the nation. He intends by his example to convey to the Jews of his day, subjugated by Rome, hope that their suffering will be worth enduring, because it will lead to repentance and, ultimately, redemption. In Rabbinic theology, Torah, the Land of Israel and the World to Come were all merited only through suffering. BAM

Levenson, Jon D. (1975) "WHO INSERTED THE BOOKS OF THE TORAH? *Harvard Theological Review* 68(3/4):203–233.

Considers the brackets to the main body of Deuteronomy formed by chapters 4 and 28–30, as debated by H. W. Wolff, Norbert Lohfink, and Henri Cazelles. Supports Lohfink's multiple arguments for the unity of the whole, and offers a detailed lexical and theological comparison of the two sides of the bracket to show (1) that they are indeed the product of the same mind, and (2) the author's motivations.

Levi-Feldblum, Ayala (1986) "The Law of the Hebrew Slave--Differences in Style and Their Significance. *Beth Mikra* 31(107):348–359.

Compares the law of the slave in Exod 21:2–6, Deut 15:12–18 and Leviticus 25. The law in Exodus is the legal basis for slave-master relationships. There is no basis for identifying `ibr here with the hapiru as a depressed social class. The passages in Leviticus and Deuteronomy are not concerned with the legal status of the slave but with a benevolent moral generosity toward him. Stylistic differences are examined. (Hebrew)

Levin, Christoph (1985) "DER DEKALOG AM SINAI. *Vetus Testamentum* 35(2):165–191.

Exod 24:1–3 shows us that the lawgiving, acceptance of obligation and covenant-making are the original elements in the Sinai pericope (Exod 19–24) and that the theophany is secondary. In 24:3 the "book of the covenant" is not Exodus 21–23, but the decalogue. The decalogue, however, is not of a piece. The earliest contents of the pericope are in 19:2–3a; 20:1–3a, 5a, 13–17a; 24:3a b, 12a, 13b, 18b. The longer text of the Deuteronomy 5 decalogue is a later form yet. The earlier name for the divine mountain was Horeb, meaning "barren land."

Levin, Christoph (1984) "Joschija Im Deuteronomistischen Geschichtswerk. *Zeitschrift für die Alttestamentliche Wissenschaft* 96(3):351–371.

The report of the reform of Josiah in 2 Kgs 23:4–20 arose in gradual process, beginning with the report about the "high places" in v. 8a, but no part of it seems from pre-exilic times. Even as late as the first edition of the Deuteronomistic history in 560 BCE, the story of Josiah consisted only of 2 Kgs 22:1–2; 23:8a, 25*, and 28–30. Part of the Josiah account arose to explain the delay of the exile while others were added to explain the king's obedience to the Torah. The dating of the oldest form of Deuteronomy to the reign of Josiah is not affected by this reconstruction since that dating stems from religio-historical argument relating to Deuteronomy itself. (German)

Lipschutz, Abraham (1985) "Notes On Nachmanides' Commentary On Leviticus, Numbers And Deuteronomy. *Beth Mikra* 101:322–340.

Deals with selected comments of Nachmanides on Leviticus, Numbers and Deuteronomy. Cites rabbinic and medieval sources that support Nachmanides, as well as other commentators with whom he differs. (Hebrew)

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LOEWENSTAMM, S. E. (1968) "THE FORMULA ba`et hahi' IN DEUTERONOMY. *Tarbiz* 38(2):99–104.

The formula ba`et hahi' is found in the historical retrospections of Deut. 1–4; 9:1–10 fifteen times. It indicates in every case an enlargement of the original text or of a foregoing addition, introduced by the same formula. In three instances only do these supplements involve a change in the meaning of the original text. This change is rather slight in Deut. 4:14, 9:20 and far-reaching only in Deut. 5:5. (Hebrew)

Lohfink, Norbert (1989) "Die huqqim umipatim im Buch Deuteronomium und ihre Neubegrenzung durch Dtn 12, 1 (The huqqim umipatim in the Book of Deuteronomy and Their New Limitation by Deut. 12:1) *Biblica* 70(1):1-30.

The plural huqqim unipatim, "ordinances by authorities clarifying earlier undecided juridical situations," was introduced into the Deuteronomistic/Deuteronomistic literature appositionally to hamiswa, "all the Deuteronomistic commandments," in Deut 5:31 and 6:1 when a theory of the relationship of the Deuteronomistic commandments to the Decalog arose. This expression frames Deuteronomy 5-11 and 12-26. It does not appear between 12:1 and 26:16-17 because during the exile the commandments in chapters 12-26 applied only to the Jews left in the land of Israel, not to those in exile, which later posed a problem for the rabbis. (German)

Lohfink, Norbert (1984) "Zur Deuteronomischen Zentralisationsformel. *Biblica* 65(3):297–329.

A study of the formula, "the place which Yahweh will choose to cause his name to dwell there" or "to put his name there." Deals text-critically with the pertinent passages in Deuteronomy where it occurs. Finds a late distribution of this formula through Deuteronomy where it occurs. Finds a late distribution of this formula through Deuteronomy. It was developed from the altar formula of Exod. 20:24. The short formula is a simple literary reference back to the long formula which always precedes it. Thus the long and short formulas do not indicate separate sources.

Lopez, F. Garcia (1977) "ANALYSE LITTÉRAIRE DE DEUTERONOME V-XI (A Literary Analysis of Deuteronomy 5–11). *Revue Biblique* 84(4):481–522.

First article in a series on Deut 5–11 recognizing a series of structured monologues set in an ABCBA pattern

with discussions of the land, all of which was adapted by the final redactor. An other pre-Deuteronomic unity is the catachetical instructions on the commandments, also in an ABCBA form. At a later stage of redaction the benediction-malediction formulae (by another single author) were added by a redactor. (French)

Ishida, Tomoo (1979) "THE STRUCTURE AND HISTORICAL IMPLICATIONS OF THE LISTS OF PRE-ISRAELITE NATIONS. *Biblica* 60(4):461–490.

An analysis of the 27 OT passages which list from two to seven pre-Israelite nations of Canaan shows: (1) from the Israelite settlement to David's ascendancy, the Israelites regarded the native population as composite along ethno-geographic and ethno-linguistic lines; (2) the geographical lists and list of representative nations served as prototypes for the six-name lists dating from the days of Solomon to the compilation of the book of Deuteronomy in the latter half of the 7th cent. BC; (3) late OT authors adopted the order "Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites" as quasi-canonical; (4) other lists were composed as modifications of the basic patterns.

Lundbom, Jack R. (1976) "THE LAWBOOK OF THE JOSIANIC REFORM. *Catholic Biblical Quarterly* 38(3):293–302.

While Deut. 1–28 did influence the Josianic reform, it was not the temple scroll either in full or in part. To find the lawbook discovered by Hilkiah in the temple one must look at the so-called appendix of Deuteronomy, namely, chapters 29–34. Argues that the lawbook is the song of Moses in Deut. 32. Two lines of evidence point to this conclusion: (1) two stanzas of Deut. 32 (vss. 15–22) compare very closely in content to the portion of Huldah's oracle in 2 Kings 22:16–20. (2) A rhetorical analysis of the prose frame of the song of Moses reveals a deliberate ordering of the terms "law" and "song" (cf. Deut. 31:24–30 and 32:44–47).

Luria, Ben-Zion (1986) "Who Built the Great State from Tiphsah to Gaza? *Beth Mikra* 32(108):4–13.

Evaluates the major role of Joab in the waging of war and in the building of the Davidic kingdom. These wars include those against the Philistines, the Edomites and the Arameans. While the battle against Amalek was a response to attack, the war against Edom was specifically forbidden by Deuteronomy and illustrates David's human weakness. (Hebrew)

MANSOR, MENAHEM (1959) "THE CASE OF SHAPIRA'S DEAD SEA (Deuteronomy) SCROLL OF 1883. *Transactions of Wisc. Aca. of Sci., Arts, and Ltrs* 47:183–225.

The author reexamines the Deuteronomy scroll allegedly found by an Arab in caves overlooking Morijib in the Dead Sea vicinity. The script used is similar to that in the Mesha stone and the text exhibited variations from the Massoretic text of considerable theological significance. Most arguments advanced against the authenticity of the scroll based on the internal and external evidence are analyzed and refuted. While no claim is made on the issue of the "authenticity" of the Shapiro Scroll, the author concludes that the whole case merits reexamination.

Mayes, A. D. H. (1981) "DEUTERONOMY 4 AND THE LITERARY CRITICISM OF DEUTERONOMY. *J of Biblical Literature* 100(1):23–51.

Seeks to establish the unity of Deut 4:1–40, and their independence over against the chapters which precede. Proposes other passages in Deuteronomy deriving from the same hand, and, on the basis of the nature and content of these passages, describes the particular editorial layer to which they belong against a definite background and context.

McBride, S. Dean (1973) "THE YOKE OF THE KINGDOM: AN EXPOSITION OF DEUTERONOMY 6:4-5. *Interpretation* 27(3):273–306.

Classical Jewish sources reveal two overlapping stages in the interpretation of Deut. 6:4–(1) a radical monotheism, a universal divine kingship awaiting historical actualization, and (2) a statement of the immutable oneness of God in response to Christian theology. The history of the interpretation of Deut. 6:5 is traced

through the NT and compared with Jewish views. Early Jewish and early Christian usage both exhibited contextual reinterpretation, re-casting older tradition in order to hear it speaking to changing communal needs and conditions. Examined in detail are the main clauses: (1) Hear, O Israel! (2) Our God is Yahweh, Yahweh alone! (3) the command to love Yahweh. The challenge that Deut. 6:4f should pose to both Jewish and Christian interpreters today is discussed.

McBride, S. Dean (1987) "Polity of the Covenant People: The Book of Deuteronomy. *Interpretation* 41(3):229–244.

Holds that Josephus' (late 1st cent AD) understanding of Deuteronomy as a national constitution of Israel grasps its social and political import and corrects the narrower interests of contemporary research. Pictures the Deuteronomic "Book of the Torah" as a new literary genre that has created a comprehensive social charter: Israel's divinely authorized social order. Examines the remarkably coherent five part structure of Deut 12:2–26:15 that presents the principles of Deuteronomic constitutionalism. Supports Josephus' identification of the Deuteronomic "Book of the Torah" as a social charter of extraordinary literary coherence and political sophistication, thereby recognizing it as the archetype of modern western constitutionalism.

McCarthy, Dennis J. (1965) "II SAMUEL 7 AND THE STRUCTURE OF THE DEUTERONOMIC HISTORY. *J of Biblical Literature* 84:131–138.

(No. 2).-II Samuel 7 should be added to Martin Noth's list of passages which the deuteronomic history together. By showing that the ideas are important and special in the deuteronomic work, and that it is closely integrated to its immediate literary context, he suggests that it not only belongs in the list but occupies a key position in the scheme of Deuteronomy to Kings.

MCCARTHY, DENNIS J. (1964) "THREE COVENANTS IN GENESIS. *Catholic Biblical Quarterly* 26:179–189.

Analysis of the covenants of Genesis 21, 26 and 31 lead to the conclusions that since the superior party bound himself by an oath, Deut. 26:17 represents an old tradition; that the peculiarities of the J and E passages help to enlighten similar passages in Ex. 24; that the covenant meal followed by the ceremony of the oath allows Ex. 24:11 to be assigned to J; and that the similarity between E and Deuteronomy are established by the ritual repast in both writings.

McConville, J. Gordon. (1979) "GOD'S 'NAME' AND GOD'S 'GLORY.' *Tyndale Bulletin* 30:149–163.

Building on von Rad's basic premise, F. Dumermuth attempted to explain the presence of name-theology in Deuteronomy. He traced the history of name-theology in distinction not only from the glory/theology of Psalms and Chronicles, but also from ark/theology, of which, he thought, only a residue remains in Deuteronomy. Dumermuth tried to trace the contrast between name and glory/ark theologies right through the OT. The existence, however, of certain OT passages which seem to combine name-theology happily with the themes with which it is said to be incompatible leads us to ask whether it is the right one.

Milgrom, Jacob (1978) "NOTES ON THE TEMPLE SCROLL. *Beth Mikra* 23(75):494–507.

Offers some detailed philological and historical notes to the new edition of the Temple Scroll by Yigael Yadin (Jerusalem, 1978, 3 vols.). The writers of the scroll maintained that the Jubilee year and the last Shemittah (seventh) year of the jubilee cycle were identical, requiring only one year of idleness of the soil. The scroll gives great status to the Levites, assigning to them a separate gate in the temple and including them in the judicial functions of Deuteronomy. This may be a reaction against the "wicked priests" (the Hasmoneans). The role of immersion in the process of purification is illuminated, each immersion removing a degree of impurity. Thus, one immersion enables an impure person to enter the holy city, the second permits him to enter the temple. (Hebrew)

Miller, William R. (1989) "Liberation Theology and Homophobia *American Baptist Quarterly* 8(2):124-139.

Searches for biblical sources for liberation and justice concerns which have implications for how the contemporary church should be dealing with homosexuality, the abuse of women and children, and the use of power--the Bible, power, and homophobia. Using Kuhn's concept of "paradigm shift" to understand the dynamics of change, argues that white males need to undergo a paradigm shift in their assessment of their place in social structures. Regards the stance of liberation theology as providing the framework for such a paradigm shift. Employs the insights of different power structures in Leviticus and Deuteronomy.

Miller, J. Maxwell (1989) "The Israelite Journey through (around) Moab and Moabite Toponymy" *Journal of Biblical Literature* 108(4):577-595.

Considers the apparent confusion in Numbers, Deuteronomy and Judges as to whether Israel went through or around Moab. Focuses on problems of toponomy. The actual boundaries of Moab appear in contention in the passages. Argues that the writers were apparently not very familiar with the toponomy of the area south of the Arnon.

Miller, Patrick D., (1987) "'Moses My Servant:" The Deuteronomic Portrait of Moses. *Interpretation* 41(3):245-255.

Examines how Moses is portrayed in the book that claims to be derived from his words. Finds Moses presented in Deuteronomy as (1) teacher who presents and explains God's word, the Torah, (2) prophet who mediates the divine word, (3) intercessor, and (4) a suffering servant of God. Notes the emphasis upon Moses as teacher to be unique to Deuteronomy. Pictures Moses' teaching as both imparting information and urging the people to do what he taught. Discusses Deut 18:15-22 and 34:10. Notes the closing of the Torah with Moses' death and its continuing influence (without Moses) as the living word of the Torah.

Miller, Charles H. () "THE INFINITIVE CONSTRUCT IN THE LAWBOOKS OF THE OLD TESTAMENT. *Catholic Biblical Quarterly* 32(2):222-226.

A statistical study of the use of the infinitive construct in the book of Deuteronomy, both with and without prepositions. Concludes that the use of the infinitive construct, particularly with prepositions, is probably a characteristic of the deuteronomic style, as contrasted with the style of the Book of the Covenant in Ex. 20:22-23:19 and that of the Holiness Code in Lev. 17-26.

MILLER, PATRICK D., (1969) "THE GIFT OF GOD: THE DEUTERONOMIC THEOLOGY OF THE LAND. *Interpretation* 23(4):451-465.

A primary motif in Deuteronomy is the land which God promised and gave to Israel. Yahweh's gift is both the theological understanding of how they were enabled to take it and the ideological rationale for their taking it and dispossessing the inhabitants. Discusses various descriptions of the land. The author of Deuteronomy spoke of Israel's early history in order to tell their much later descendants of their option of a good life in a good land. This is contingent upon Israel's faith in and obedience of Yahweh. But the above ideology can also be used against Israel and made the basis for her removal. Considers modern implications of the Deuteronomic view for use of land and responsibility for the poor.

Miner, Paul S. (1977) "THE BELOVED DISCIPLE IN THE GOSPEL OF JOHN. SOME CLUES AND CONJECTURES. *Novum Testamentum* 19(2):105-123.

Every search for the identity of the beloved disciple in the gospel of John has ended in impasse. Far-reaching correspondences between the farewell discourse of Moses in Deuteronomy and of Jesus in John suggest that the exploration of the Deuteronomic tradition for possible answers may be fruitful. In Deut. 33:12 Moses pronounces a blessing upon Benjamin, "the beloved of the Lord." The Johannine picture of the beloved disciple proves to be an instance of haggadic midrash on the Mosaic blessing; every key phrase which John used to identify this disciple is an echo of Deut. 33:12. A review of the Johannine contexts in which the beloved disciple figures indicates how this subtle reference to Benjamin affected John's address to his immediate audiences.

Moessner, David P. (1983) "LUKE 9:1-50: LUKE'S PREVIEW OF THE JOURNEY OF THE PROPHET

LIKE MOSES OF DEUTERONOMY. *J of Biblical Literature* 102(4):575–605.

Luke 9:1–50 provides a preview of the journey that follows in 9:51–19:44. It depicts the journey of the prophet Jesus whose calling fate both recapitulate and consummate the career of Moses in Deuteronomy. Before the journey is announced (9:51), Luke sets forth a fourfold exodus typology of the prophetic calling of Jesus that conforms closely to that of Moses in Deuteronomy. This typology includes: (1) the voice of God from a cloud; (2) persistent stubbornness of the people in not listening to the voice; (3) revelation that the journey would end in suffering and death; and (4) those who follow as little children enter the land of deliverance and receive the blessings of the covenant.

Moran, W. L. (1967) "THE CONCLUSION OF THE DECALOGUE. *Catholic Biblical Quarterly* 29(4):543–554.

The problem of the relative age of the two versions of the Decalogue (the Exodus and the Deuteronomy versions) has been attacked previously on the basis of a contrast in the formulations of the last commandment, that regarding covetousness. The Exodus version was deemed more primitive, because it used the verb *hamad* (rather than Deuteronomy's *hit'awwa*) and because it keeps the man's wife apart from his other possessions. The words *hamad* and *hit'awwa* are subjected to lexical analysis. Concludes that the thesis that *hamad* denotes a movement of the will that necessarily erupts in some form of action is unsupportable. In place of this lexical distinction the view is advocated that in the thought pattern of the ancient Semite the processes of thought and action were not successive and discrete, but intergrated totality. They saw desire and action as bound together in a deep unity. Illustrations to support this thesis are drawn from Akkadian, Hittite and Ugaritic texts.

Murray, D. F. (1990) "Mqwm and the Future of Israel in 2 Samuel VII 10. *Vetus Testamentum*, 40(3):298-320..

A. Gelston (ZAW, 1972, 84(1):92-94) proposed that *mqwm* in 2 Sam 7:10 refers to the projected temple and is the referent for the four verbs in the verse. Shows that *mqwm* without a prepositional phrase never refers to a temple or shrine and that "my people Israel" is a much more suitable referent for the verbs. P. Kyle McCarter (Anchor Bible) supported Gelston with a reference to the promised place in Deuteronomy. But that place was Jerusalem, not the temple. SJS

MYERS, JACOB M. (1961) "THE REQUISITES FOR RESPONSE. *Interpretation* 15:14–31.

The framework of Deuteronomy is that of promise and fulfillment. The fundamental theological principles of the book converge at one point with several facets—one holy God, one holy people, one cult place, one prophet—that is, the Covenant community and its several components. How that community was to operate was the burden of the author. The central features of the so-called Deuteronomic code deal with the operation and function of the cultus and its theology of faith and life revealed in Israel's conception of God and its ethics as epitomized in the concept of love. Footnotes.

Narucka, Marcel (Jesuit Sch. of Theol.) Christensen, Duane L. (American Bap. Sem. of the West) (1989) "The Mosaic Authorship of the Pentateuch. *JETS*, 32(4):465-471..

Moses is the author of the Pentateuch in the sense that its materials appear in writings that trace their origin back to him. This does not mean that he personally created and composed all that makes up the present canonical corpus. The Mosaic original, particularly of Deuteronomy, changed and was enlarged through the centuries as it was taken up by successive generations of the believing community. EHM

Nelson, Richard D. (1987) "Deuteronomy 5:1–15. *Interpretation* 41(3):282–287.

Notes Deuteronomy's appeal to both God's covenant people, Israel, in a specific historical context and to its broader readership of all ages. Describes the context and motivating factors, threat and promise, of the ten commandments. Pictures the ten commandments as practical, beneficial, gracious. Discusses the first four commandments that deal with Israel's relationship to God and their human implications. Considers the implications of these commandments for us today.

Newsom, Carol (1988) "The 'Psalms of Joshua' from Qumran Cave 4. *J of Jewish Studies* 39(1):56–73.

Progress report on the 4QPsalms (4Q378 and 4Q379), including excerpts from the texts and discussion of certain important interpretive issues. The complete edition will be published in 1989. It appears that the text was either a farewell speech of Joshua, modelled after the book of Deuteronomy, or a "rewritten Bible" account of the book of Joshua, in the general tradition of Chronicles or Pseudo-Philo. It had a narrative framework. Speeches, prayers, hymns, etc. appear to have formed a significant portion of the text.

Nobile, Marco. (1989) "Le "benedizioni" a Giuda e a Giuseppe in Gen 49,8-12.22-26 et in Dt 33,7.13-17, nel quadro della redazione Gen-2 Re. (The Blessings Bestowed on Judah and Joseph in Gen 49:8-12, 22-26 and in Deut 33:7, 13-17, in the Setting of the Redaction of Genesis-2 Kings) *Antonianum* 64(4):501-517.

Discusses the existence of an exilic-postexilic redaction from Genesis to 2 Kings, which develops as a vast, unified historical-theological undertaking. Rather than simply setting aside the diachronic studies of the various stages in the development of the texts, seeks to evaluate carefully the textual indications pointing to redactional efforts at work from chapter to chapter. Offers a sample test in two stages: (1) Analyzes the blessings bestowed on Judah and Joseph in Genesis 49 and Deuteronomy 33, setting forth the respective similarities and differences; (2) reexamines the same texts and problems emerging from the description of the suggested redaction. Sees this as a way of fully explaining the importance, in the blessings, of Joseph's role with respect to Judah, even though the latter represents the patriarch upon whom the redactor depends. (Italian)

Noonan, John T. (1980) "THE MUZZLED OX. *Jewish Quarterly Review* 70(3):172–175.

Calum Carmichael's (The Laws of Deuteronomy) thesis that Deuteronomy was essentially a reworking of material found in Genesis, Exodus, and Numbers, is favorably discussed. In addition to accepting Carmichael's link between Deut 22:10 and Gen 34 suggests that Deut 25:4 "you shall not muzzle an ox while it is treading corn," is to be linked with Gen 38, the story of Onan.

O'Connell, Robert H. (1990) "Deuteronomy VIII 1:20: Asymmetrical Concentricity and the Rhetoric of Providence. *Vetus Testamentum*, 40(4):437-452..

Revises the concentric structure for Deut 8:1-20 proposed by Norbert Lohfink. Lohfink's was basically symmetrical with its axis at 8:11. Provides instead a 12-tiered asymmetrical concentricity with the axis at 8:7b-9 along with its rhetorical architecture. Then sets the rhetorical design of Deuteronomy 8 within the parenthesis on the great commandment, Deut 4-9. That Israel should see YHWH evermore as the provider of every good thing in the land distinguishes Deut 8 within 4-9. SJS

O'Connell, Matthew J. (1960) "THE CONCEPT OF COMMANDMENT IN THE OLD TESTAMENT. *Theological Studies* 21:351–403.

A prolegomenon to the study of commandment in the fourth Gospel, attempting a partial synthesis of the materials available to St. John when he wrote on the commandment given to Christ by the Father and the "new commandment" that marks the economy of the new covenant. The words *entole*, *entellesthai* are consistently used to translate the Hebrew *siwwa* and *miswa* in the first four books of the Pentateuch, but it is especially in Deuteronomy that the "idea" which this word carried is made manifest, i.e. that the life giving will of the personal God lays claim to the whole of man's being, a claim which man is to affirm for himself with inward love and reverence as well as with outward conformity to God's precepts. This line of thought is developed in sections entitled: Entole and Covenant; Entole as Revelation of What God is; the Commandment of Life (Bar. 3:9); the Existential Quality of the Legal Entole; Entellesthai in the Prophets; Entellesthai, God as Lord of History; Entellesthai, the Prophetic inspiration. The Psalmist who wrote Psalm 119 has drawn all these thoughts to a unity under the concept of entole as the commanding word of God. This commanding word-in-nature, in history, in law—serves the "graciousness (*hesed*) of God, extended now, as in the prophets, to all mankind (v. 64). It serves, equally, His salvific will (*sedaqa*, v. 142).

Or, Moshe (1978) "'I HAVE FOUND THE BOOK OF THE LAW IN THE HOUSE OF THE LORD" (2 Kings 22:8). *Beth Mikra* 23(73):218–220.

The nature of the book found by the priest Hilkiah can be ascertained by considering the expressions used in speaking of it and the actions of King Josiah subsequently. The term "book of the covenant" suggests Exodus, while the laws concerning the Passover have their source in both Exodus and Deuteronomy. Similarly, the strong laws against idolatry come from the same sources. It may be concluded that the book was a collection of chapters (or scrolls) from Exodus and Deuteronomy. (Hebrew)

Orlinsky, Harry M. (1985) "The Biblical Concept of the Land of Israel: Cornerstone of the Covenant between God and Israel. *Eretz-Israel* 18:43*-55*.

The essence of the exclusive contract into which God and each of Israel's three progenitors, and later, the nation entered, is the "Land." The laws in Exodus through Deuteronomy pertained to the structure and quality of the community of Israel after God had fulfilled his vow to settle them in the land. The Israelite occupation of Canaan constituted and fulfilled not just an element, but the very heart of the covenant between God and the Israelite nation. The land was not a benevolent gift but a contractual obligation for both God and Israel.

Owen, O. T. (1988) "One Hundred and Fifty Three Fishes. *Expository Times* 100(2):52-54.

The fact that John 21:11 specifies the number of fish and remarks the unbroken net has suggested a symbolic purpose to Origen, Jerome, Augustine and others down to the present, especially whereas the Fourth Gospel abounds with symbols. Naturalism would seem to be excluded, while mathematical numerology (association with the trinity and a triangular number) is hardly illuminating. Use of gematria of the sort that yielded Nero Caesar from Rev 13:18 provides a connection between the passage in John with parallel texts in Exodus, Deuteronomy and especially Numbers. The word happisqah, Pishgah, yields the number 153—emphasizing what is to be deduced from the text itself.

Owens, John Joseph (1964) "LAW AND LOVE IN DEUTERONOMY, *Review and Expositor* 61:274-283.

Examines the nature of law under the Mosaic covenant, especially as embodied in the Ten Commandments, and relates this to the biblical concept of love. The book calls for right relations with God (Dt 5:6-11), with worship (Dt 5:12-15), and with society (Dt 5:16-21). The extreme legalistic interpretation of the book is a misunderstanding of its purpose and contents. Yahweh is interpreted as faithful and the one who continually keeps the covenant of undying love with those who love him and keep his law. Law is to be often as vitality instead of legality.

Palmer, Humphrey (1976) "JUST MARRIED, CANNOT COME. *Novum Testamentum* 18(4):241-257.

Recent study of the parable of "the guests who would not come" (Matt. 22, Lk. 14, Thomas 64) has found reference to Messiah's call for final Holy War, which disallows the exemptions of Deut. 20:5-7; 24:5. The allusion to Deuteronomy, however, occurs only in the Lukan version, while a military setting is provided only by Matthew. It is preferable to see the Gospel accounts as independent versions of a common story. The Lukan tale was offered as an after-dinner joke designed to secure through humor a revision of the Pharisaical attitude toward those who were responding to Jesus. The Matthean version was told independently as a warning, and threat to those who sought to dissuade others from meal-fellowship with Jesus.

Pazmino, Robert W. (1985) "BIBLICAL SOURCES FOR THE REAPPRAISAL OF EDUCATION. *Christian Education J* 6(1):47-51.

Considers two biblical models for the reappraisal of education in light of recent questions about the effectiveness of public schools. Identifies Christian distinctives from an OT model in Deuteronomy and from a NT model in Matthew. Offers specific suggestions for reform in Christian education in the local church that emerge directly from Scripture. Such an effort encourages readers to consider biblical sources in current discussions of educational reform.

Pearson, Roy (1976) "LONG ENOUGH AT THE MOUNTAIN: DEUTERONOMY 1:3, 5-8; 4:9. *Andover Newton Quarterly* 16(3):210-215.

Makes 4 observations concerning ministry: (1) preaching is proclamation; (2) how to fulfill the pastoral calling; (3) one is called to be a priest; and, (4) the ministry is not complete until the church becomes the ministering body of Christ.

Perlitt, Lothar (1988) "Priesterschrift im Deuteronomium? (The Priestly Document in Deuteronomy?). *Zeitschrift für die Alttestamentliche Wissenschaft* 100(Suppl.):65–88.

During the last century most have attributed Deut 1:3; 32:48–52; and 34:1a, 7–9 to P. New linguistic, literary critical, and redactional studies suggest that these verses were composed by scribes who knew both the Deuteronomistic History and the Priestly Document. The linguistic traits of these two writings becomes mixed at a late date, but the theological energy of the Deuteronomistic movement is unabated. (German)

Peter, Michal (1980) "DTN 6,4–EIN MONOTHEISTISCHER TEXT? (Deut 6,4–A MONOTHEISTIC TEXT?). *Biblische Zeitschrift* 24(2):252–162.

The meaning of Deut 6:4 has bearing upon the question of the beginning and the development of Israelite monotheism. A grammatical and literary analysis of the text indicates that it should be understood as declaring "Our God Jahweh is the one Yahweh." A theological analysis of the context in the light of the structure of the book indicates that it affirms the oneness of the God of Israel in contrast to the plurality of foreign deities. There are actually three other texts in Deuteronomy which stand nearer to the monotheistic idea than Deut 6:4, i.e. Deut 4:35; 4:39; 32:29. (German)

Phillips, Anthony (1984) "A FRESH LOOK AT THE SINAI PERICOPE: PART I. *Vetus Testamentum* 34(1):39–52.

E. W. Nicholson's Exodus and Sinai in History and Tradition suggests that the Decalogue was first inserted into Deuteronomy and then later into Exodus, but a detailed examination shows clear signs of alteration from the Exodus version. Nicholson fails to recognize that the Deuteronomistic redactors deliberately rejected the Exodus tradition in 20: 22–23, which may be the work of Proto-Deuteronomists. Some connection with the golden calf led to the introduction of a prohibition of molten images in 20: 22–23.

Plantin, Henry (1983) "LEVITERNAS VECKODAGS–PSALMER I TEMPLET. *Svensk Exegetisk Arsbok* 48:48–76.

Temple psalms sung by Levites on specific days of the week (m. Tamid 7.4) are grouped into two sets. The first group (Pss 24, 92, 48, 93, 97) is concerned with God's fight against powers of chaos, and probably originated in the time of Isaiah, perhaps with Hezekiah's reforms. The second group (Pss 81, 94) belongs to the feast of tabernacles and reflects the influence of Deuteronomy. This group likely dates from Josiah's first celebration of the covenant. The two groups were united, for use on days of the week, at the restoration of 165 BC, and translated into Greek at that time. (Swedish)

Plantin, Henry (1990) "Deuteronomium och lovhyddofestens psalmer i bSukka 55 a (Deuteronomy and the Psalms of the Feast of Tabernacles in bSukka 55a). *Svensk Exegetisk Arsbok*, 55::7–38..

Psalms 50, 81, 94, 82, and 29 are linked in Talmud bSukka 55a with the Feast of Tabernacles. The first four are influenced by the book of Deuteronomy, 50 and 81 having to do with covenant renewal, and 94 and 82 dealing with the Lord as judge of evildoers (Assyria) and their gods. Mutual influence between Ps 29 and Deut 33 can be seen to have occurred in their LXX versions. (Swedish) RJE

RABINOWICZ, OSKAR K., (1965) "THE SHAPIRA SCROLL: NINETEENTH CENTURY FORGERY. *Jewish Quarterly Review* 56:1–21.

After a review of the claim of Moses Wilhelm Shapira, in 1883 to have found fragments of Deuteronomy, with an extended survey of recent speculation on the matter, the author reviews John Marco Allegro's The Shapira Affair (N.Y. 1965) and finds it as sensational and unsubstantial as M. M. Mansoor's original (1956) statement

of the possibility that Shapira had found something like "Qumran scrolls." He sees the 19th c. scholarly rejection of the Shapira forgeries as fully vindicated.

RAD, GERHARD VON (1961) "ANCIENT WORD AND LIVING WORD. *Interpretation* 15:3–13.

Deuteronomy is not a legal "code," but a collection of widely different sermons on old sacred ordinances. This Deuteronomic preaching, a kind of paraclesis, is the clue to the true message of the book. The situation in which Israel found itself before God is similar to that in which the NT church finds itself. Therefore the preaching message of this book is pertinent and relevant to contemporary congregations.

Reich, Ronny (1985) "A Samaritan Amulet From Nahariya. *Revue Biblique* 92(3):383–388.

A typical 6th cent. AD amulet from Khirbet `Eitayim has verses from Exodus, Numbers and Deuteronomy written with misspellings in Samaritan script. From the same tomb is a similarly shaped amulet with a Greek inscription and the depiction of St. George slaying the dragon. The site was inhabited by Christians, but 5 km. to the south is Khirbet Sumeiraya, which may preserve the Samaritan name. The first amulet may be from there. 1 plate, 2 figures.

Rendsburg, Gary (1980) "LATE BIBLICAL HEBREW AND THE DATE OF "P". *J of the Ancient Near Eastern Soc., Columbia U* 12:65–80.

Reviews and critiques Robert Polzin's Late Biblical Hebrew: Toward an Historical Typology of Biblical Hebrew Prose (Harvard Semitic Monographs 12, Missoula, Montana, 1976). Disagrees that Late Biblical Hebrew can be clearly differentiated from Early Biblical Hebrew, and questions the statistical data of Polzin. He also rejects the view of Polzin that in between Deuteronomy and Chronicles are two levels of P, 'ground' and 'secondary'. Linguistic criteria show an early date for P.

ROBERGE, MARTIN. (1964) "THEOLOGIE DE L'ALLIANCE SINAITIQUE DANS LE DEUTERONOME. (Theology of The Covenant of Sinai in Deuteronomy). *Revue de l'Universite d'Ottawa* 34:100*-119*.

The Covenant of Sinai is an historical reality of capital importance for the comprehension of the faith of Israel and its history. The first appearances of the history of salvation were less spectacular than people for a long time thought. Without losing any of its supernatural character, these illustrate a law of divine sagacity; the insertion of His action into the human framework which it assumes and makes the bearer of a divine plan. Israel found the will of its God intimately incarnated in its history. Even before being the whole racial or national plan, the Alliance is a story of two wills; the one, God, the other, a unified people. The engagement of Israel is essentially communal. Moses, mediator at the command of Yahweh, conveys the response of the people. Israel responds freely, they place themselves within the plan that has been revealed to them. However the Alliance is also strictly unilateral; Israel does not make the Alliance but receives it. It is a law which is hereditary for the people of Israel and is the will of Yahweh imposed on the people of His Alliance. (French). (First of two parts.)

ROBERGE, MARTIN. (1964) "THEOLOGIE DE L'ALLIANCE SINAITIQUE DANS LE DEUTERONOME (suite). (Theology of The Covenant of Sinai in Deuteronomy). *Revue de l'Universite d'Ottawa* 34:164*-199*.

The ancient plan of covenant, recovered in the Mosaic covenant, appears to have much fertility. It is supple and easily adaptable. The accent is able to be shifted: gratitude, the right of Yahweh, blessings or chastisements. It is able to become harsh or gentle; it is able to be developed at length or reduced to a few pithy expressions. The Deuteronomist knows each of these variations. The liberation from Egypt lives in the heart of the Creed of Israel as an undeniable fact. The author extends the signification up to the today of his preaching and of the appeal of conversion to Israel. There is found the source, principally, in the promise to the Patriarchs, in the spontaneous love and the fidelity of Yahweh, in the grace of election. This distant echo which resounds through Israel abates every temptation of forgetting their God, every temptation of conceit, every allurements towards some unknown gods. The same scheme furnishes the principle of life of the members of the community of Israel among themselves. The Historical God of Israel is always present to His people whom He summons, guides and

saves. In later reckonings, the history was invoked as a revelation of the plan of Yahweh. (French.) (Second of two parts.)

Robinson, Alan (1984) "PROCESS ANALYSIS APPLIED TO THE BOOK OF DEUTERONOMY. *Zeitschrift für die Alttestamentliche Wissenschaft* 96(2):185–194.

This process analysis continues an earlier discussion in ZAW, 1982, 94(4):549–566. The book of Deuteronomy contains some original words of Moses preserved via tribal tradition. These were collected during the early monarchy and assimilated into Version 1 of Deuteronomy by the Annalist of Solomon's reign. Version 2 was composed during the reign of Manasseh by a Levitical reformer. The final Version 3 was composed during the exile by a prophetic historian.

Rof, Alexander (1985) "The Monotheistic Argumentation in Deuteronomy IV 32–40: Contents, Composition and Text. *Vetus Testamentum* 35(4):434–445.

The key to understanding Deut 4:32–40 is the recognition of two distinct writers in 5:19–27. The original author described the people's terror at Sinai. A second writer emphasized their high status. The same later author who interpolated 5:21b, 23 also added 4:33, 36. The main text of 4:32–40 is exilic, but prior to 4:1–31. The additions are from the Persian period. By historico-literary criticism such as this, there is a high degree of probability that the textual variant in 4:33 "voice of a living god," (from the Septuagint and the Samaritan texts) was the original reading.

Rofe, Alexander (1986) "The Monotheistic Argument in Deuteronomy 4:32–40—Content, Composition and Text. *Beth Mikra* 106:211–219.

Deuteronomy 4 has two versions of the giving of the Ten Commandments. One, which justifies the prophetic role, depicts the people as unable to endure God's speech. The other depicts the revelation as given to all the people, thus justifying the chosenness of Israel. Different literary layers are evident, with some verses, 4:33, 36; 5:21b, 23, as late as the Persian period. (Hebrew)

Rofe, Alexander (1985) "THE LAWS OF WARFARE IN THE BOOK OF DEUTERONOMY: THEIR ORIGIN, INTENT AND POSITIVITY. *J for the Study of the Old Testament* 32:23–44.

Examines the laws of warfare in Deuteronomy in the light of rabbinic interpretations in Mishnah, Halakhic Midrashim, Talmuds and medieval commentaries.

Rofe, A. (1982) "TEXTUAL CRITICISM IN THE LIGHT OF HISTORICAL-LITERARY CRITICISM: DEUTERONOMY 31:14–15. *Eretz-Israel* 16:171–176.

Emphasizes the importance of historical-literary criticism for a proper *constitutio textus*. In the course of transmission, older documents of the Pentateuch preserved only as fragments absorbed features of the more recent and larger documents—Deut 31:14–15 being a case in point. In this passage, the original concept of the tabernacle and the figure of Joshua is characteristic of the so-called Elohistic document; therefore all the priestly elements in the passage, either in the Masoretic text or reflected by the Septuagint, should be considered as secondary elaborations. (Hebrew) DDo

Rofe, Alexander (1978) "THE COMPOSITION OF DEUTERONOMY 31 IN LIGHT OF A CONJECTURE ABOUT INVERSION IN THE ORDER OF COLUMNS IN THE BIBLICAL TEXT. *Shnaton*; 1979 3:59–76.

That this chapter is compiled from different sources is clear from the doublets: vss. 1–8/14–15, 23, and vss. 9–13/24–27. However, the presence of underlying sources cannot account for the 3 abrupt interruptions in the flow of the narrative: the appointment of Joshua is interrupted at vs. 15 and resumed at vs. 23; the introduction to the Song is interrupted at vs. 22 and resumed at vs. 28; and the consignment of the Law to the Levites breaks off at vs. 27. These breaks can be explained as the result of inversion in the order of columns in the text.

Columns a-b-c-d-e were copied in the order a-c-d-b-e. The original order was: vss. 1–15, 23–27, 16–22, 28–30. (Hebrew)

Rofe, Alexander (1976) "FAMILY AND SEX LAWS IN DEUTERONOMY AND THE BOOK OF THE COVENANT. *Beth Mikra*; 1977 22(68):19–36.

The family and sex laws in Deut. 21:18–21, 22:20–21 are secondary accretions by a D2 writer. In early Israel adultery was considered a tort in private law, compare Prov. 6:30–35, as it was in Babylonian, Assyrian, and Hittite law. In the late monarchy it came to be thought a crime, and the entire community was considered responsible for its extirpation, compare Ezek. 16:38–41. These passages in Deut. represent that change and represent severe legislation by an uncompromising moralist. Traces also developments in laws of divorce, levirate marriage and symbolic lex talionis.

Rofe, Alexander. (1988) "The Arrangement of Laws in Deuteronomy *Ephemerides Theologicae Lovanienses* 64(4):265–287.

M. D. Cassuto of Hebrew U. constantly sought the inner construction of biblical sections which do not constitute logical organic units. Among the principles at work in the arrangement of biblical literature are the following: the associative, the topical, the chronological, the ending with consolation, the arrangement by length of the literary units, and the concentric. These principles are applied to the arrangements of laws in Deuteronomy 16, 18 ff. The emergence of these principles refutes the claim of random editing, and even though there was much reediting and additions, the "original form" of the work is still perceptible.

Rofe, Alexander (1987) "The Book of Deuteronomy—Summarizing Remarks. *Beth Mikra*, 110::206–216..

Reviews opinions on the composition, date and theology of the book of Deuteronomy. He recognizes two levels of authorship, D1 and D2. The latter worked in the literary renaissance of the time of Josiah. Among the significant ideas are: "covenant," while often used, is not essential to Deuteronomy's monotheistic theology; the ark in Deuteronomy's view has no cherubim; the ideal relationship between God and Israel is love. (Hebrew) NMW

Rofe, Alexander. (1982) "DEUTERONOMY 5:28–6:1: COMPOSITION AND TEXT IN THE LIGHT OF DEUTERONOMIC STYLE AND THREE TEFILLIN FROM QUMRAN (4Q 128, 129, 137). *Tarbiz* 51(2):177–184.

Stylistic and contextual factors suggest that Deut 5:29–30 are a secondary addition to the text. This conjecture is supported by the reading of the Qumran texts, which omit these verses. (Hebrew)

Rudolph, W. (1981) "ZU MAL 2 10–16. *Zeitschrift für die Alttestamentliche Wissenschaft* 93(1):85–90.

Disputes the conclusion of Stefan Schreiner that Malachi tolerated divorce (cf. Deuteronomy), but thought that second marriages were inferior. Also surveys the most recent literature on this passage.

Salvesen, Alison Rosen, Debra (1987) "A Note on the Qumran Temple Scroll 56:15–18 and Psalm of Solomon. *J of Jewish Studies* 38(1):99–101.

Examines the Qumran Temple Scroll 56:15–18 and Psalm of Solomon 17:33 in light of Deuteronomy 17. Concludes that both used a text of Deuteronomy differing from MT, in which "to the camp" appeared.

Sanders, Jack T. (1979) "BEN SIRA'S ETHICS OF CAUTION. *Hebrew Union College Annual* 50:73–106.

Studies the wisdom literature and Deuteronomy in connection with the ethics of caution in Ben Sira and concludes that a shame-based ethics of caution developed along more or less parallel lines in Egypt and Judah, culminating around the 3rd cent. BCE in the demotic Wisdom Book of Papyrus Insinger and the Wisdom of Ben Sira; and that this ethic was not derived from Greek culture.

Schiffman, Lawrence H. (1988) "The Laws of War in the Temple Scroll *Revue de Qumran* 13(1-4):299-311.

Composed independently, two sections, 11QTLVI.12-LIX.21 and LX.16-LXVI.11, present materials pertaining to the laws of war. The first section discusses (1) the mustering of the people, (2) defensive warfare, (3) distribution of spoils, and (4) offensive warfare. The second section deals with (1) exemption from military service, and (2) the law of the siege. The first section is a polemic against the Hasmonean rulers. The second section builds on Deuteronomy 18 and treats war differently. Both sections were written prior to the Qumran times.

SCHMID, HANS HEINRICH (1967) "DAS VERSTANDNIS DER GESCHICHTE IM DEUTERONOMIUM (The Understanding of History in Deuteronomy). *Zeitschrift für Theologie und Kirche* 64(1):1-15.

The book of Deuteronomy was written in the time of the kings, but presents itself as the words of Moses speaking in the wilderness. Examines the function this telling of past history had for its hearers. The concept of history employed in the conquest account is that of linear-salvation history. Events in the past thus provided the basis in the present for a new existence containing both promise and obligation. Israel's history promised a new future, if her kings would accomplish what the fathers had failed to do. What was then future, is now present, and this present must do what it was intended to do open the future to the hearer. The present is eschatological in the sense of a final revelation of God. Israel once failed to grasp its history, but the possibility was still present. But there is a qualitative difference between the actual present and the present intended by the past. Hence Deuteronomy opens the eschatological possibility of a prophetic address in profane surroundings. (German)

Schuller, Eileen. (1990) "4Q372 1: A Text About Joseph. *Revue de Qumran*,, 14(3)::349-376..

Two Cave 4 manuscripts of narrative and psalmic texts, 4Q371 and 4Q372, contain a puzzling text about Joseph. A few small fragments from the former fill in a 32-line fragment of the latter. Supplies a plate, transcription, translation and commentary on the larger fragment. The text combines elements of the Genesis story with material similar to tribal references to Joseph in Psalms 77 and 78 and in Deuteronomy 32. Intertribal rivalries and an altar on Mt. Gerizim are mentioned. It gives a glimpse into the polemics of the Second Temple period. SJS

Schultz, Samuel J. (1975) "DID MOSES WRITE DEUTERONOMY? *Christianity Today* 19(23):1094-1096.

Even though evidence and arguments for the Wellhausen theory have been called into question, the documentary hypothesis—dating Deuteronomy in the time of Josiah—is still used as a basic perspective for OT interpretation. The finding in recent decades that treaty communications between suzerain and vassal were carefully committed to writing in the 14th to 13th cent. BC provides a basis for considering Deuteronomy inductively in its historical, cultural setting.

Schuman, N. A. (1987) "Bijbels-theologische waarnemingen bij de relatie tussen 'verhaal' en 'moraal' (Biblical-Theological Observations Concerning the Relation between 'Story' and 'Morality') *Gereformeerd Theologisch Tijdschrift* 87(1):3-16.

Responds to H. M. Kuitert's contention that it is improper for Christians to employ the Bible in formulating a distinctive morality, different in principle from the morality shared with non-Christians. For Kuitert the Bible shapes the 'story' of today's Christian community, but not the morality it shares with wider society. Kuitert errs in separating 'story' and 'morality' so readily, as an analysis of the biblical story (1 Corinthians, Deuteronomy, Sermon on the Mount) demonstrates: The biblical story constitutes a 'total story' (totaalverhaal) in which indicative (story) and imperative (morality) mutually presuppose and constitute one another. Christians today need to reinterpret the Bible's total story in their situation, in order to construct their own total story in which 'story' and 'morality' remain inseparably linked. (Dutch)

Schunk, Klaus-Dietrich (1986) "Luther und der Dekalog. *Kerygma und Dogma* 32(1):52-68.

In his early years as a professor of Bible, Luther taught mainly the OT. His interpretation of the Decalogue in Exodus 20 and Deuteronomy 5 followed that of Augustine in many respects, and he identified it with natural law and reason, which had been obscured by the fall. The prologue he understood to be gospel, indicating that the law was based on grace alone. Nevertheless, the individual commandments are law, which Christ has fulfilled and completed, through the promise of God. Luther sees the first commandment as the basis for the rest and for proper interpretation.

SCUDDER, C. W. (1964) "ETHICS IN DEUTERONOMY. *Southwestern J of Theology* 7:33–40.

Deuteronomy is one of the most beautiful and profoundly ethical books of all time. Its ethics, which are theologically based, are covenant ethics, involving bilateral obligations. Just as God's love was the basis for the covenant, so should Israel be prompted to obey God because of their love for him. A guide to aid Israel in obedience is given in the rehearsing and expanding of the laws given at Sinai. The great ethical principles expounded in Deuteronomy are timeless. Footnotes.

Segal-Fialkov, Sarah (1985) "Agricultural Life As Reflected In The Bible. *Beth Mikra* 102:422–434.

Surveys various family and ritual laws, showing that they reflect the social reality of agricultural communities. A development can be shown in the conception of the festivals. In Exodus and in Deuteronomy, they reflect the agricultural reality. In the Post-Exilic book of Leviticus they have been transformed into cultic and formalized festivals. (Hebrew)

Seifrid, Mark A. (1985) "Paul's Approach To The Old Testament In Rom. 10:6–8. *Trinity J* 6NS(1):3–37.

Surveys the contextual setting, then examines the text of the section in the light of its OT background. Paul is using the OT as a basis for principles, but not in the pesher technique of Qumran. It is an explanatory idiom. Although the precise text in Deut 30:11–14 does not carry the force Paul gives it in Romans, the wider, theological teaching of Deuteronomy does support such a use. DDU

SMITH, RALPH L. (1964) "SOME THEOLOGICAL CONCEPTS IN THE BOOK OF DEUTERONOMY. *Southwestern J of Theology* 7:17–32.

The author selects for consideration and comment some of the concepts in Deuteronomy which he feels are of major significance, viz., aspects of God's character, election, the covenant, law, sin, repentance and eschatology. Under the aspects of God's character, he deals with: his sovereignty (he is Lord); his solity (he is one); his formlessness; his righteousness; and his love. Footnotes.

STEGEMANN, HARTMUT (1967) "WEITERE STUCKE VON 4 Q p Psalm 37, VON 4Q Patriarchal Blessings UND HINWEIS AUF EINE UNEDIERTE HANDSCHRIFT AUS HOHLE 4Q MIT EXZERPTEN AUS DEM DEUTERONOMIUM (Additional Fragments from 4Qp Psalm 37, from 4Q Patriarchal Blessings and a Notice of an Unedited Manuscript of Cave 4 with Excerpts from Deuteronomy). *Revue de Qumran* 6(22):193–227.

A more complete publication of 4Qp Psalm 37 is possible than the three already put out by J. M. Allegro. By study of infrared photographs and additional fragments not yet published, the pesher may be seen to consist of four columns of 28 (plus or minus one) lines. The text and German translation are given. Only a single fragment of 4Q Patriarchal Blessings has been published. A new fragment quotes Genesis 36:12 and thereby raises the question of its literary type. An unedited manuscript from Cave 4 has Deuteronomy 8:5–10 followed by Deuteronomy 5:1–33 in six columns. It appears to be a pre-rabbinic phylactery. It may be compared to the Papyrus Nash. 1 Plate. (German)

Stuhlhofer, Franz (1988) "Der Ertrag von Bibelstellenregistern für die Kanongeschichte (The Contribution of Registers of Bible Passages for the History of the Canon). *Zeitschrift für die Alttestamentliche Wissenschaft* 100(2):244–261.

Based on indexes of scriptural passages in Christian writings of the first three centuries, Psalms and Isaiah were the most frequently cited books. Third place is occupied by the Minor Prophets, Deuteronomy, or Genesis. The three most used books comprise more than half of all OT allusions. Some books were frequently used, some were occasionally used, and some were almost never used. The NT is referred to in these writings 1.5 times as often as the OT. From the beginning the church restricted itself primarily to books contained in the Jewish canon. A primary indicator that an author has departed from the Jewish canon is a reference to Jesus ben Sirach. (German)

SUMNER, W. A. (1968) "ISRAEL'S ENCOUNTERS WITH EDOM, MOAB, AMMON, SIHON, AND OG ACCORDING TO THE DEUTERONOMIST. *Vetus Testamentum* 18(2):216–228.

Examination of the narrative of Israel's encounters with Edom, Moab, Ammon, Sihon, and Og in Deuteronomy shows some of the ways in which the Deuteronomist has utilized his source material and what interests he had in mind. Parallel accounts in Numbers confirm and qualify these impressions and suggest the form and contents of the earlier tradition.

Tate, Marvin. (1961) "JEREMIAH AND SOCIAL REFORM. *Review and Expositor* 58:438–451.

The significance of Jeremiah's relationship to social issues is enhanced by the factor of personal religion. He condemned those who had become rich by fraud and shrewd stratagems. He opposed the evil practices of religious leaders. Abuses of political power are illustrated by his charges against Jehoiakim. He knew the difficulty lay in the "heart." He is strongly dependent on Deuteronomy, yet he opposed the Deuteronomic reformation, i.e., the careful ordering of the cult and worship, especially in the Jerusalem temple. He teaches us that: (1) social reform needs to be built on a firm theological basis, (2) personal religion and social concern go together, (3) moral values and social justice matter much.

TAYLOR, ARCH. B. (1960) "DECISION IN THE DESERT. *Interpretation* 14:300–309.

An examination of the temptation episode in the life of Jesus and his replies to Satan from the book of Deuteronomy. The first temptation had to do with the nature of Jesus' own person—to be or not to be a true human being. The second temptation had to do with means of accomplishing his mission—whether to choose the world's way or God's way. The third temptation embraced both of these in a more significant way and touched upon the fundamental relationship between Jesus and the Father. We like to remember that Jesus "in every respect has been tempted as we are, yet without sinning" (Heb. 4:15), but we often forget that the resources open to Jesus the man were no more than those which are available to us. Footnotes.

Tigay, Jeffrey H. (1975) "AN EMPIRICAL BASIS FOR THE DOCUMENTARY HYPOTHESIS. *J of Biblical Literature* 94(3):329–342.

Challenges the thesis that the documentary hypothesis is just a crazy patchwork, unparalleled in literature, by an empirical study of the Massoretic text, the Samaritan Pentateuch, and non-biblical texts from Qumran. Finds external, as well as internal, evidence for combinations of texts to make comprehensive accounts of Biblical events. Develops three stages in the evolution of the Jethro pericope and the theophany to Moses using the Exodus and Deuteronomy versions, the proto-Samaritan Qumran MSS, and the Samaritan Torah. Concludes that the documentary hypothesis presumes a method of composition which is empirically attested in ancient Israel, from a time close to that in which most of the biblical books attained their present form.

Toombs, Lawrence E. (1965) "LOVE AND JUSTICE IN DEUTERONOMY. *Interpretation* 19(4):399–411.

The Deuteronomist rejected two possible approaches to the law (the separating of the sacred from the secular, assigning the law to the latter, or the espousing of a pure legalism of mechanical obedience) and adopted a third: the obeying of the law of Yahweh along with the devotion of the heart. This approach grows directly out of the covenant relationship between God and Israel which involves a three-fold relationship: (1) God's love for Israel, (2) Israel's responding love for God, and (3) love for one's neighbor. The first two elements are stressed in Deuteronomy but the third is apparently absent. The concept of justice is stressed, however, which is closely related to love, charting its course and localizing its action.

Tucker, Gene M. (1987) "Deuteronomy 18:15–22. *Interpretation* 41(3):292–297.

Explores the context of Deut 18:15–22 within the book of Deuteronomy and in relation to pagan practices. Discusses the topic of discerning God's will through prophecy. Considers the two main themes of this passage to be: (1) the mode of revelation for God's people, and (2) the problem of distinguishing between true and false prophecy. Explores two Deuteronomistic concepts of prophecy: classical prophecy, and Moses. Discusses the suggested criteria for detecting false prophecy and the problems involved. Describes the responsibilities of the true prophet.

TUNYOGI, ANDREW C. (1965) "THE BOOK OF THE CONQUEST. *J of Biblical Literature* 84:374–380 (No. 4).

The primitive form of Deuteronomy and Joshua 1–11 were originally one work. This book of the conquest was written toward the end of the age of the Omrides in order to inaugurate a program in which the still surviving Canaanites might be exterminated and Israel reorganized according to the ideals of the amphictyony.

Uffenheimer, B. (1977) "THE SEMANTICS OF SEGULLAH. *Beth Mikra* 22(71):427–434.

The word segullu ("possession, peculiar treasure") occurs in Exod. 19:5, Deut. 7:6, 14:2, 26:18 and elsewhere. It has been related to Akkadian sugullu and sikiltu "property". However, several levels of semantic development must be recognized. The earliest level is clarified by the use of sglt in a letter from the Hittite king to the king of Ugarit (PRU V, 84, lines 11–16). There it has the connotation of a humble vassal. The book of Deuteronomy stressed the privilege in this status. In later biblical books the meaning shifts to the juridical sense of "property" and in post-biblical Hebrew a verb sglt "gather," was developed. (Hebrew)

Van Leeuwen, Raymond C. (1985) "WHAT COMES OUT OF GOD'S MOUTH: THEOLOGICAL WORD-PLAY IN DEUTERONOMY 8. *Catholic Biblical Quarterly* 47(1):55–57.

A cluster of puns in Deuteronomy 8 serves subtly to underscore the theology of the mws', which "proceeds out of the mouth of God." What comes from Yahweh's mouth is sovereign both in the realm of history and in nature. The gift of manna is also a likely manifestation of the divine mws'. Yahweh's word means life to Israel. Given the emphasis in Deut 8:1–17 on keeping the commandments as a requisite for life, it appears likely that msw' is to be seen as the final member of a chain of theological puns, all of which reveal the mws'py yhw' as the only and ultimate source of life.

Van Seters, (1986) "The Plagues of Egypt: Ancient Tradition of Literary Invention? *Zeitschrift für die Alttestamentliche Wissenschaft* 98(1):31–39.

The Yahwist, writing in the exilic period, drew upon Deuteronomy 28, Leviticus 26, and the common Near Eastern curse tradition to create a series of seven plagues as the signs and wonders by which Yahweh delivered Israel from the Egyptians. Consequently, there was never any ancient preliterary plague tradition.

Van Rooy, H. F. (1988) "Deuteronomy 28, 69—Superscript or Subscript? *Journal of Northwest Semitic Languages* 14:215–222.

Reconsiders the general opinion that Deut 28:69 is a superscript in conjunction with Deut 29:1. Examines the occurrences of the expression dbry bryt which forms the core of Deut 28:69. Concludes that Deut 28:69 is a subscript which must be linked to 1:1–5.

Vermeulen, Jacques (1985) "L'AFFAIRE DU VEAU D'OR (EX 32–34): UNE CLE POUR LA "QUESTION DEUTERONOMISTE"? *Zeitschrift für die Alttestamentliche Wissenschaft* 97(1):1–23.

The narrative of Exod 32–34 does not represent an ancient narrative, but projects onto the era of Moses the sin which led to the catastrophe of 587. The text is the result of five successive redactions, the first four of which are deuteronomistic. The final redaction aims to rehabilitate the reputation of Aaron and comes from a milieu

similar to P. The distinguishing of four deuteronomic redactions in the epoch of the exile brings about new perspectives for the exegesis of Deuteronomy and the deuteronomic literature. (French)

Via, Dan O., (1974) "A STRUCTURALIST APPROACH TO PAUL'S OLD TESTAMENT HERMENEUTIC. *Interpretation* 28(2):201–220.

Discusses the concept of structure, the procedure of structural analysis, and the structure used here. Tries to show a structural relationship among several texts investigated. Considers primarily Rom. 9:30–10:21 which expands the death-resurrection kerygma. Evaluates Kasemann's treatment of Rom. 10:6–10. Discusses possible axes for Paul's letter/spirit polarity. Examines Paul's use of Lev. 18:5 to represent justification by works and of Deut. 30:11–14 to represent justification by faith. Considers the point of the two OT texts and how Paul used them. Paul was evidently drawn to Deuteronomy and the shape of Paul's theological expression was generated by the same genre-structure.

Wagner, Volker (1975) "DER BISHER UNBEACHTETE REST EINES HEBRAISCHEN RECHTSKODEX (An Unnoticed Fragment of a Hebrew Legal Codex). *Biblische Zeitschrift* 19(2):234–240.

Studies of legal codes in the ancient orient permit the recognition of the torso of a Hebrew legal codex within the text of Deut. 19:15–25:12. The 14 or 15 recognizable sections concern murder and manslaughter (sect. 1–5), marriage and the family (sect. 6–14), and bodily injury (sect. 15). There is evidence that typically 14 or 15 legal maxims constituted the basis of a legal code in the ancient orient. In the text of Deuteronomy the sequence of the several ordinances is broken up and concealed through insertions, but analysis permits the reconstruction of the original legal codex. (German)

WALKER, JOHN C. (1959) "THE AXIOLOGY OF THE BOOKS OF KINGS. *J of Bible and Religion* 27:218–222.

The conclusions of S. R. Driver, assuming the same relation between moral and cultic values as in Deuteronomy, need recasting. Comparison of the place of moral values with that occupied by cultic values demonstrates that the latter are paramount in this literature. While exclusive, the cultic values serve to enhance the reputation of Yahweh, while, at the same time, the primacy of the cultic values shows the character of the reform to which this literature bears witness.

Wall, Robert W. (1989) "Martha and Mary (Luke 10:38–42) in the Context of a Christian Deuteronomy. *J for the Study of the New Testament* 35:19–35.

Attempts to understand the Martha-Mary episode as part of a collocation of three pericopae (Luke 10:25–42) which when related to its scriptural backdrop (Deut 5:1–8:3) illumines those characteristics which Luke's Jesus describes as belonging to the Israel which will inherit the life promised by God. In the first pericope, Jesus' positive response to the lawyer's rendering of the Law envisions the continuity between the deuteronomic Law, and the Shema which is its center, and the messianic demand. The next two pericopae suggest that in its messianic fulfillment the deuteronomic Law has been reinterpreted for the new age of God's salvation.

Wall, Robert W. (1987) "'The Finger of God': Deuteronomy 9.10 and Luke 11.20. *New Testament Studies* 33(1):144–150.

C. F. Evans' theory that Luke's central section is designed to parallel Deut 1:26, and J. A. Sanders's elaboration of it in terms of a "comparative midrash," find confirmation in Luke's use of the deuteronomic expression "finger of God." Jesus is shown to be the "prophet-like-Moses" in his challenging of his stubborn audience to recognize the revelation of the God of mercy in the exorcisms of demons, just as Moses spoke a similar message to a similarly stubborn audience, referring to God's gracious revealing of his Word. Perhaps Luke is delivering the same message to the stubborn in his own community.

WALLENSTEIN, MEIR (1967) "GENIZAH FRAGMENTS IN THE CHETHAM'S LIBRARY, MANCHESTER. *Bulletin John Rylands Library* 50(1):159–177.

The six Genizah fragments in the Chetham's Library in Manchester include four Biblical manuscripts: Genesis 44:30–45:16 in a Babylonian mashit from about the tenth century, Genesis 44:32–47:24 in Babylonian square writing from about the thirteenth century, Deuteronomy 27:3–28:43 in an Egyptian mashit of about the eleventh century, Job 40:27–42:17 (end) and Proverbs 14:22, 16:20 in Egyptian square writing from about the eleventh century. One non-Biblical manuscript contains two elegies; the other, some material on natural science. For the Biblical fragments and elegies, details in orthography and manuscript characteristics are discussed. The poetical features and content of the elegies are also examined. The Hebrew text and translation of the elegies follow.

Walterstorff, Nicholas. (1989) "Liturgy, Justice, and Holiness. *Reformed Journal*, 39(12):12-20.

Liturgy is the acknowledgement of God's holiness, and a response to the recognition of it as imperative. But this recognition does not clarify the relationship between God's holiness and justice. Theologians such as Jonathan Edwards and Karl Barth have also offered conceptions of God's holiness. But neither of these provide a grasp on the relationship of holiness to justice. A more promising understanding of the relationship between God's holiness and justice is provided by the British anthropologist, Mary Douglas. Her work on the cleanliness regulations of Leviticus and Deuteronomy leads to the conclusion that the pursuit of holiness is part of the pursuit of justice. The thesis of another recent work by Marcus J. Borg is that Jesus challenged the quest for holiness with a new paradigm of mercifulness. Thus, holiness joins liturgy and justice. In the liturgy we hymn God's holiness. In lives of justice and mercy we reflect God's holiness. WMY

Walton, John H. (1987) "Deuteronomy: An Exposition of the Spirit of the Law. *Grace Theological J* 8(2):213–225.

In contrast to the idea that the book of Deuteronomy is a legalistic refinement of Mosaic regulations, its structure suggests that it is designed to elucidate the broader morality behind each of the Ten Commandments. The book, then, is an exposition of the spirit of the Commandments. The sweeping implications of the decalogue oblige the individual to a lifestyle of moral conduct that is far broader than the "letter of the law" would suggest. When the structure is studied, it becomes clear that Moses grouped legal cases around common themes to bring a truer understanding of God's concerns and requirements as they are reflected in each command of the decalogue. Thus, there is a moral theme behind each command that creates timeless parameters for ethical conduct.

Walvoord, John F. (1966) "CHRIST'S COMING TO REIGN. *Bibliotheca Sacra* 123:195–203.

The second advent of Christ is taught in the OT passages of Deuteronomy 30:1–5; Zechariah 12:10–14; and Daniel 2:44–45; 7:13–14. In the NT Matthew 24:27–30 points up the universal phenomena of the return, while Matthew 25:31–46 depicts the judgment on the nations which will follow. The facts that the return of Christ is with his saints and that judgment will fall upon unbelievers and the lawless ones are established by the Thessalonian epistles. II Peter 2:1–3:17 portrays the apostasy that will immediately precede the return. Revelation 19; 20, the capstone of the second advent, provides much detail on the tribulation. With the curse partially lifted, creation manifests great productivity. The second advent marks the end of the great tribulation period and ushers in the thousand years of peace made possible by the binding of Satan.

WATSON, PAUL. (1965) "A NOTE ON THE "DOUBLE PORTION" OF DEUTERONOMY 21:47 AND II KINGS 29. *Hartford Quarterly* 8:70–75.

Survey of the usage of pi-senayim in the languages to Hebrew and an exegesis of II Kings 2:9. Elisha is requesting of Elijah that he be his true and legitimate successor.

Watts, John D. W. (1977) "THE DEUTERONOMIC THEOLOGY. *Review and Expositor* 74(3):321–336.

The pivotal role of Deuteronomy in the formation of the OT is recognized with increasing force today. Deuteronomy, like Romans, presents an articulated "theology" to a degree that no other book does. In a different way the literature in the OT which is most dependent on Deuteronomy also develops a defined position of theological issues. They are, therefore, key points in the study of biblical theology. Both Deuteronomy and the Deuteronomistic history show a conscious effort at systematization and creedal formulation.

Weinfeld, M. (1961) "THE ORIGIN OF THE HUMANISM IN DEUTERONOMY. *J of Biblical Literature*

80:241–247.

The book of Deuteronomy strives to reveal the moral and humanist aspect of Hebrew law. The primary aim of its author is to instruct the people, through the use of traditions at his disposal, in humanism. Deuteronomy reflects the fusion of law and wisdom rather than law and prophecy. It is influenced by the Wisdom Literature and views which place Deuteronomy chronologically prior to Proverbs are regarded as an unsound preconception. Wisdom is the foundation of the editorial framework of Deuteronomy. Footnotes.

WEINFELD, M. (1961) "THE CHANGE IN THE CONCEPTION OF RELIGION IN DEUTERONOMY. *Tarbiz* 31:1–17.

The Deuteronomic reform is assessed by its impact upon the 1) cult, 2) concept of holiness, 3) concepts of God and the Sanctuary. The sacrifice in D serves a social purpose—the regard for the poor; and a personal purpose—the fulfillment of religious duty, e.g. a vow. Other examples from the cult are given. The holiness accruing to the priests in P is now shared by all Israel in D. D is more ethnically orientated whereas in P not Israel but the land is the source of holiness. The concept of God is also more abstract and removed from its territorial material base. God does not require a house; only God's name dwells in the Sanctuary; He proclaimed the Decalogue from His seat in heaven not from Mt. Sinai; the people hear rather than see the Lord. The Ark is not God's seat but the repository for the covenant, i.e. an article of furniture. These humanizing changes are attributed to wisdom circles who began to apply themselves to the Torah, hitherto the exclusive preserve of the priests. (Hebrew)

WEINFELD, M. (1960) "THE SOURCE OF THE IDEA OF REWARD IN DEUTERONOMY. *Tarbiz* 30:8–15.

Three material ideals of Dt.—longevity, blessing of offspring and economic plenty—can be traced to older wisdom literature. Theodicy is also resolved in the wisdom context of chastisement (cf. Dt. 8:16 and Prov. 3:11–12). But in Dt. the reward is national, in wisdom, the reward is individual—in keeping with the former's preoccupation with the "holy people." (Hebrew)

WEINFELD, Moshe (1967) "DEUTERONOMY—THE PRESENT STATE OF INQUIRY. *J of Biblical Literature* 86(3):249–262.

The scribes of the courts of Hezekiah and Josiah achieved a religio-national ideology which was inspired by the sapiential-didactic school. Thus they freed the Israelite faith from its mythical character, religious worship from its ritual stress, and the laws of the Torah from their strict legalistic character. It is these scribes/wise men who are responsible for the composition of Deuteronomy. The development of the deuteronomic problem since DeWette is noted in three criteria: (1) the centralization of the cult; (2) the stylistic criterion, and (3) ideological criterion. The latter two criteria give additional support to DeWette's hypothesis but with one important reservation: one can no longer speak of a new book written in the time of Josiah but about compiling old traditions and reworking them in the spirit of a new historical and social reality.

Weippert, H. (1980) ""DER ORT DEN JAHWE ERWAHLEN WIRD, UM DORT SEINEN NAMEN WOHNEN ZU LASSEN." DIE GESCHICHTE EINER ALTTESTAMENTLICHEN FORMEL ("The Place that Yahweh Will Choose that His Name Should Dwell There". The History of an Old Testament Formula). *Biblische Zeitschrift* 24(1):76–94.

The editors of Deuteronomy related this formula to an undesignated cultic center, which only later was brought by them into relationship with the Temple in Jerusalem. Thus they supported the cultic centralization program of the royal house of David and Solomon. But the prophets clearly recognized the dangers inherent in such centralization (Isa 1:10–17). Only after the Temple had been destroyed could it be accepted as the place where Yahweh will have his name to dwell. So long as the Temple was standing, the danger existed that man would attempt to chain Yahweh to the Temple. (German)

Weitzman, M. P. (1981) "VERB FREQUENCY AND SOURCE CRITICISM. *Vetus Testamentum* 31(4):451–471.

Statistical methods to show whether a passage is composite and to differentiate between oral and written material have been proposed by Ronald E. Bee, who tested his analyses of verb frequency and irregularity indices based on words joined by *maqeph* in Exodus, Ruth and Deuteronomy. He has made some unwarranted assumptions, left room to maneuver by using thematic links, and has made his tests for composite origin and oral/written composition over-sensitive. A more sophisticated model could be developed.

Wenham, G. J. (1971) "DEUTERONOMY AND THE CENTRAL SANCTUARY. *Tyndale Bulletin* 22:103–118^^

Wenham, Gordon (1985) "THE DATE OF DEUTERONOMY: LINCHPIN OF OLD TESTAMENT CRITICISM. *Themelios* 10(3):15–20.

In the whirlpool of conflicting modern theories one point in the critical consensus has escaped serious challenge, the date of Deuteronomy. Explores the basic arguments for and against a 7th cent. date by trying to discover the reasons for the critical consensus on the one side and the conservation opposition on the other.

Wenham, Gordon J. (1971) "THE DEUTERONOMIC THEOLOGY OF THE BOOK OF JOSHUA. *J of Biblical Literature* 90(2):140–148.

The theology of the book of Joshua is largely dependent on the ideas to be found in Deuteronomy. It is reasonable to suppose that as both books were edited by the same man or school. Chs. 13–21 are sufficiently integrated into the rest of the book that it is unnecessary to postulate that they were inserted by a secondary deuteronomic editor. It is less obvious how it is related to the rest of the Pentateuch, and to former prophets. Shows how Deut. and Joshua are bound together by five theological leitmotifs: (1) the holy war of conquest, (2) the distribution of the land, (3) the unity of all Israel, (4) Joshua as the successor of Moses, and (5) the covenant.

Wenham, Gordon (1985) "The Date Of Deuteronomy: Linch-Pin of Old Testament Criticism, Part 2. *Themelios* 11(1):15–18.

Continued from part 1 in 10(3):15–20. Further examines the arguments for a late 7th cent. BC date for Deuteronomy by looking at its attitude to the central sanctuary and its relationship to the treaty texts.

Wevers, J. W. (1977) "THE EARLIEST WITNESS TO THE LXX DEUTERONOMY. *Catholic Biblical Quarterly* 39(2):240–244.

P. Rylands Gr. 458 (= Gottingen 957) consists of a number of papyrus fragments of the Greek Deuteronomy written about the middle of the 2nd cent. BC. It contains fragments of Deut 23:24–24:3; 25:1–3; 26:12, 17–19; 28: 31–33. The principal value of 957 lies in its witness to Deut.

Wharton, James A. (1987) "Deuteronomy 16:1–8. *Interpretation* 41(3):287–291.

Considers Deut 16:1–8 to demonstrate what happens when ancient worship traditions are challenged by fresh faith perceptions, not in the spirit of innovation, but with intent to restore authentic, original meanings. Discusses the two articles of faith wedded together in this passage: (1) Israel owes its existence solely to the grace of the Exodus Lord who liberated God's people for obedient worship and worshipful obedience; (2) Israel is to centralize its worship in one place, presumably Jerusalem, evidently to correct liturgical practices that had become intolerable in their ancient forms. Considers their broader implications for Jews and Christians today.

White, Sidnie Ann (1990) "The All Souls Deuteronomy and the Decalogue. *Journal of Biblical Literature*, 109(2):193–206..

The versions of the Decalogue in Exodus and Deuteronomy differ in several ways. Attempts to locate the All Souls Deuteronomy version of the Decalogue within the history of the transmission of the text and illuminate some text-critical issues surrounding the Decalogue. Except for the fourth commandment, which shows

conflation, the All Souls Deuteronomy decalogue matches the Decalogue of Deuteronomy and is an important witness to probably the original text of the Decalogue in Deuteronomy. KDL

Williams, Donald L. (1964) "DEUTERONOMY IN MODERN STUDY, *Review and Expositor* 61:265–273.

Treats the literature dealing with the book of Deuteronomy and the views of biblical scholars concerning it. Attention is given to von Rad who posits that the origin of the book was among the Levitical priests who appear constantly in it. According to him 701 B. C. was a decisive time in Israel's military activities. As this time the political and military independence of Judah was reduced seriously by Assyrian invasions. The Deuteronomic materials originated in the regions of the north. At least the central core of the book (26, 28) was written (or collected) by a priest (or priests) after ca. 701 B.C., but the materials in the book have a long history preceding that composition. A healthy kernel of Mosaic faith was transmitted through many generations, interpreted and re-interpreted by the Levitical priests. Deuteronomy is not a "law code" but a restatement of law in a homiletical or expository setting. It is a call to repentance.

Willoughby, Bruce E. (1977) "A HEARTFELT LOVE: AN EXEGESIS OF DEUTERONOMY 6:4–19. *Restoration Quarterly* 20(2):73–87.

In an exegesis of Deut 6:4–19 the motivations of love and obedience are seen as the foundation for keeping the laws and maintaining a correct relationship with Yahweh. The Deuteronomic concept of love is initiated by God and answered in gratitude by Israel. Israel must, accordingly, worship the right person—Yahweh, at the right time—daily, and in the right place—the heart.

Wilson, Gerald H. (1984) ""THE WORDS OF THE WISE": THE INTENT AND SIGNIFICANCE OF QOHELET 12:9–14. *J of Biblical Literature* 103(2):175–192.

Examines the relationship of the epilogue of Qohelet (12:9–14) to the rest of the book and to the introduction of Proverbs (1:1–8). Suggests that the epilogue stems from a different hand than does the body of the book. Details how the epilogue serves to bind Qohelet together with Proverbs and provides a canonical key to the interpretation of both. In a side excursion, shows several instances of clear parallels between Deuteronomy and Prov 1–9. Does not suggest that the prologue to Proverbs and the epilogue to Qohelet were written by the same person or at the same time, but rather that the editor(s) who appended Qoh 12:9–14 shaped these verses in light of Prov 1–9, which already occupied their present position.

Wise, Michael O. (1990) "The Eschatological Vision of the Temple Scroll. *Journal of Near Eastern Studies*, 49(2):155-172..

Explores the relationship of the Temple Scroll to apocalyptic. Since one of the defining characteristics of apocalyptic literature is an emphasis on eschatology, establishes the basis for the view that the scroll is intended as an eschatological Deuteronomy. From there, passes to a brief sketch of the overall vision of the scroll, furnishing a springboard for a more detailed consideration of three particular topics in the scroll: its view of history, its concept of a messiah, and its idea of a purified Israel. HHPD

Wissblitt, Solomon (1990) "On the Essence of a Rejoicing Which Never Took Place. *Beth Mikra*, 34(121):144-148..

Deuteronomy (chap. 12) commands "happiness before the Lord," but does not clarify what that happiness consists of. Proposes that it is the happiness of obeying God's commandment, including its nationalistic aspect. A nation that is not happy in fulfilling God's command is doomed to destruction. (Hebrew) NMW

Witherington, Ben (1985) "Matthew 5.32 And 19.9—Exception or Exceptional Situation? *New Testament Studies* 31(4):571–576.

The problematic exception clauses in Matthew's famous divorce passages are true exceptions. However, the meaning of porneia and certain historical considerations, particularly rabbinic understandings of Deuteronomy 24, lead to the conclusion that while Jesus has absolutized the marriage law, he has omitted incestuous

relationships from the category of true marriage.

Wittstruck, Thorne (1976) "THE SO-CALLED ANTI-ANTHROPOMORPHISMS IN THE GREEK TEXT OF DEUTERONOMY. *Catholic Biblical Quarterly* 38(1):29–34.

Reviews Charles T. Fritsch's book, *The Anthropomorphisms of the Greek Pentateuch* with particular attention to the book of Deuteronomy. Finds no support for Fritsch's opinion that the LXX text of Deuteronomy exhibits an anti-anthropomorphic bias in its translation. The alleged examples of anti-anthropomorphisms (e.g., Deut. 3:26; 32:27; 33:29) are merely the result of a style which is not limited to theological matters, but rather is found throughout the entire book of Deuteronomy.

Wright, Christopher J. H. (1984) "WHAT HAPPENED EVERY SEVEN YEARS IN ISRAEL? *Evangelical Quarterly* 56(4):193–201.

Part 2 (Part 1 dealt with land) examines the provisions for slave release, especially the harmony of Exod 21:1–6/Deut 15:12–18 with Lev 25:39–43. Rejects the solutions of Driver, Ginzberg, North, and others. Proposes that the Exodus/Deuteronomy provisions were for "Hebrews" (in the social sense), landless persons who sold their services and were to be released in the seventh year; while the Leviticus provisions were for Israelite landowners whose reverses necessitated the mortgaging servitude that was to be restored in the Jubilee Year. Close exegesis of the texts supports the distinction. Jeremiah 34 invokes the Exodus/Deuteronomy law, not the Leviticus-Jubilee one.

Wright, Logan S. (1989) "Mkr in 2 Kings XII 5-17 and Deuteronomy XVIII 8. *Vetus Testamentum*, 39(4):438-448.

The funds Joash wanted for temple repair in 2 Kgs 12:5-17 were of two classes, money given by the people and money from the selling (makkar) by the priests of sin and guilt offerings. The priests refused to use their own money, so only the collections were used for repairs. Neither the sin nor the guilt offering was ever commutable into money by the offerer, but the officiating priest could sell portions of the animal to fellow priests. Deut 18:8 extends this privilege to all the Levites in the central sanctuary. SJS

Wurthwein, Ernst (1976) "DIE JOSIANISCHE REFORM UND DAS DEUTERONOMIUM (Josiah's Reform and Deuteronomy). *Zeitschrift für Theologie und Kirche* 73(4):395–423.

Even those who have tried to date Deuteronomy later than Josiah's reform have held to the essential historicity of the account in 2 Ki. 22ff. But careful examination of the passage shows this report to be unhistorical and thus no anchor for dating Deuteronomy. Instead, it is part of the fight to gain acceptance for the cultic-ceremonial side of the religion propagated in Deuteronomy. (German)

Yaron, Reuven (1986) "The Climactic Tricolon. *J of Jewish Studies* 37(2):153–159.

The climactic tricolon (CT) is an emphatic mode of formulation. CT has three members, in which two of the three members are usually in parathetic parallelism (occasionally, antithetic), and the third is added to form a capping "climax." The tricolon is brief (but there are exceptions). CT occurs in Ancient Near Eastern literature and in the Bible, in Proverbs and Deuteronomy. Distinguishes between three types of tricolon: (1) A (parallels) B, and so (is also) C; (2) Statements A and B, and Their Assessment C; (3) not A, nor B, but C.

Zertal, Adam. (1986) "An Early Iron Age Cultic Site on Mount Ebal: Excavation Seasons 1982-1987 *Tel Aviv*/87 13/14(2):105-165.

Presents the finds at this small Iron I site on Mount Ebal, which appears to be a cultic installation featuring a large burnt offering altar. The finds suggest that the complex in area A represent a cultic installation rather than domestic quarters, a storehouse, or a tower. The altar would appear to be related to the biblical tradition, found in Deuteronomy 27 and Joshua 8:30-35, of an altar built on Mount Ebal during the Settlement Period. The architecture of the complex, and to some extent its pottery, is different from that of the Canaanite culture, suggesting the arrival of a new people in the land.

Zevit, Ziony (1976) "THE `EGLA RITUAL OF DEUTERONOMY 21:1–9. *J of Biblical Literature* 95(3):377–390.

Assuming a dynamic model of Israelite religion, hypothesizes, that the Religionsgeschichte of the ritual is more complex than has been assumed heretofore. Presents a case for the development of the `egla ritual in three stages: (1) Pre-Israelite ritual, involving a denial of responsibility for a homicide and an attempt to ward off a curse; (2) Early Israelite ritual, in which the sacrifice eventually came to be understood as a combination free-will and expiatory offering, and (3) Late Israelite ritual in which the slaughter and sacrifice were replaced by the sacral neck-breaking.

Zobel, Hans-Jurgen (1985) "HOSEA UND DAS DEUTERONOMIUM. ERWAGUNGEN EINES ALTTESTAMENTLERS ZUM THEMA "SPRACHE UND THEOLOGIE". *Theologische Literaturzeitung* 110(1):13–24.

The theological center of the books of Hosea and Deuteronomy is the same, namely, God's love for Israel, and the demand that Israel reciprocate that love. This is what is intended by the concept of covenant. Both books communicate this concept under the figure of a father's love for his son and the son's love for his father (Deut 8:5; 14:1; Hos 11:1–4). Both express the idea of mutual belonging with the formula, "Yahweh is our God, and we are his people." (German)

(1985) "Focus on Deuteronomy. *Biblical Viewpoint* 19(2):7–72.

A survey of the book of Deuteronomy, including: the law as God's standard for life, the cures for self-righteousness, true religion as a matter of heart, the lesson of the dietary laws, and the message of the song of Moses.

(1981) "FOCUS ON BIBLICAL THEOLOGY. *Biblical Viewpoint* 15(2):80–153.

A symposium discussing the nature and value of biblical theology together with biblical theological themes including: the two kingdoms in Genesis, the theology of Deuteronomy, the nature of man in the OT, Satanic activity in the Gospels, the pretribulation rapture, and the use of words in biblical theology.