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DEUEL

DEUEL (Heb. *dē'ū'ēl*)

A representative of the tribe of Gad in the wilderness and the father of Eliasaph (Num. 1:14; 7:42, 47). At Num. 2:14 he is called Reuel (4), probably resulting from a confusion of the Hebrew consonants *daleth* and *resh*.

DEUTERO-ISAIAH

See ISAIAH, BOOK OF.

DEUTERO-ZECHARIAH

See ZECHARIAH, BOOK OF.

DEUTEROCANONICAL BOOKS

An alternate name ("second canon") which the Roman Catholic and Orthodox churches apply to those books found in the LXX and Vulgate but not in the Hebrew text of the OT. According to the decision of the Council of Trent (1548) and the First Vatican Council (1870) these books, like those of the Hebrew canon, are regarded as possessing divine and canonical authority.

See APOCRYPHA.

DEUTERONOMISTIC HISTORY

The Deuteronomistic (or Deuteronomic) history (DH) is a theoretical construct used by modern scholars to comprehend the unity exhibited by the books of Deuteronomy, Joshua, Judges, Samuel, and Kings. This scholarly consensus owes much to Martin Noth's classic study, which emphasized that the books of Deuteronomy through Kings constitute a continuous history characterized by a basic homogeneity in language, style, and content. In Noth's reconstruction, the Deuteronomist incorporated the Deuteronomic law into the beginning of his work, framing it with speeches by Moses, and then added other sources — tales of conquest and settlement, prophetic narratives and speeches, official annals and records. The Deuteronomist ordered and shaped these sources, introduced his own distinctive chronology, and inserted his own comments and speeches (often in the mouths of major characters) at critical junctures in his history. Because the Deuteronomist's compositional technique included selection, editing, and creation of new material, the resulting work was not merely a compilation of tales, annals, and sagas, but a unified work manifesting a deliberate design and a uniformity of purpose. Noth's study provided a cogent alternative both to those earlier scholars who concentrated solely upon isolated historical books without recognizing their relationship to others within the DH and to those who attempted to identify strands within the DH continuous with or analogous to pentateuchal sources.

Thematically, Noth viewed the DH as a pessimistic work that chronicled and censured the record of Israel's existence in the land. To be sure, there were high points in Israel's history, such as the dedication of the temple (1 Kgs. 8), but such positive events could neither prevent the monarchy's eventual downfall nor provide a basis for future hope. The history of Israel is thus a record of "ever-

DEUTERONOMISTIC HISTORY

intensifying decline" that ends in disaster — the Babylonian Exile. Noth's views have been developed and refined in recent scholarship. John Van Seters defends the essential unity of the DH through a comparison with ancient Near Eastern and Greek historiography. New literary critics emphasize its unity as a carefully crafted work of art.

Many other scholars have sought to modify Noth's views. Both Gerhard von Rad and Hans Walter Wolff challenge Noth's conclusions about purpose and theme. Von Rad points to an alternation between themes of "gospel" and "law" in Samuel-Kings. The Davidic promises delay the Exile (e.g., 1 Kgs. 11:11-13, 31-35), while Jehoiachin's release from prison (2 Kgs. 25:27-30) adumbrates the ultimate revival of David's line, signalling that the DH ends with a messianic promise and not a final judgment. Wolff cites the importance of turning (*šûb*) to Yahweh in Deuteronomy, Judges, and Kings to argue that the DH advances an element of hope. Divine judgment does not entail Israel's doom but calls the exiles to repentance, because the people's return (*šûb*) to God can elicit God's compassionate return to them (1 Kgs. 8:46-53).

Frank M. Cross and Rudolf Smend challenge Noth's notion that the DH was the product of one exilic author. These scholars, and the schools of thought they have come to represent, posit a series of editions. Cross argues that the main edition of the DH was composed during the reign of Josiah as a programmatic document promoting Josiah's revival of the Davidic state. This primary edition of the DH (Dtr¹) was retouched and revised in a much less extensive edition (2 Kgs. 23:25-25:30) in the Exile (Dtr²). Cross bases his argument on the interplay between two main themes running through most of Kings: "the sin of Jeroboam," which reverberates throughout the narration of the northern kingdom, and the promises to David, which restrain divine wrath in the history of Judah. The exilic editor (Dtr²) retouched the earlier work, introduced the sub-theme of Manasseh's apostasy, attributing the destruction of Judah to his perfidy, and recorded Judah's exile. Adherents of Cross's theory have debated whether Dtr²'s contribution was more substantial (e.g., Brian Peckham) or less so (e.g., Steven L. McKenzie). Others have focused on the work of Dtr¹. Gary N. Knoppers, e.g., argues that the attention given to the history of the northern monarchy, the fall of Israel, and the reign of Josiah, can only be understood in the context of Dtr¹'s treatment of the United Monarchy and the causes he imputes to the creation of the Divided Monarchy.

Smend construes these successive editions as present throughout much of Joshua-2 Kings, and adds a second nomistically oriented Deuteronomist (Dtr^N) to the historically oriented Deuteronomist posited by Noth (Dtr^H). To these exilic editions Walter Dietrich adds a third prophetically-oriented edition (Dtr^P), written after Dtr^H but prior to Dtr^N. Whereas Dtr^H, much like Noth's DH, functions as an etiology for the nadir of Judah, Dtr^P assails the political and cultic apostasy of

northern royalty. The third redactor (DtrN) purportedly added assorted legal sayings, the law code itself, and the royal traditions of Jerusalem. Although Dietrich contends that all three redactions were completed by 560 B.C.E., Smend believes that DtrN stems from the early postexilic period. Other followers of Smend argue for a succession of DtrN editions. Yet others disagree with Dietrich about the nature and purpose of the major redactions — DtrH, DtrP, and DtrN.

Some recent scholars have developed new theories of multiple redactions, citing variations in the regnal formulae of northern and southern kings. Their arguments do not fall easily into any one particular pattern, but in many cases they incorporate features of the Cross or Smend hypotheses. All of these scholars (e.g., Manfred Weippert, André Lemaire, Mark A. O'Brien, Iain Provan, Baruch Halpern, and David S. Vanderhooft) speak of one or more substantial preexilic editions of the DH and of at least one exilic edition. In spite of the proliferation of different redactional hypotheses, most commentators still speak of a Deuteronomistic history, thus testifying to the profound influence of Noth's theory.

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GARY N. KNOPPERS

DEUTERONOMY, BOOK OF

The fifth and final book of the Pentateuch. From both a literary and theological perspective, it is hard to overestimate the importance of the book of Deuteronomy. While it may not be a literary masterpiece itself, its direct literary influence is diffused through a good portion of the OT. For example, the writer responsible for telling the story of ancient Israel in its land found in Joshua, Judges, Samuel, and Kings was a Deuteronomist. Other writers using Deuteronomistic language and thought edited several prophetic books, in particular, Hosea and Jeremiah. Deuteronomy, which presents itself as a written authoritative law for Israel in its land is the first book to see itself as "Scripture" (Deut.

17:19-20; 28:58; 29:19; 31:11). Deuteronomy, which sees Israel's future as determined by its observance of the Law, shaped the development of early Judaism. This book, more than any other, enabled ancient Israel to survive the loss of its religious and cultural institutions during the Babylonian crisis. It made the Law the preeminent and life-giving religious institution for Israel.

Deuteronomy presents itself as Moses' testament to Israel, which he delivers as a farewell speech to the tribes just before his death in Transjordan and their entrance into Canaan. The "testament" was a common form used in the ancient world to diffuse moral teaching. Despite this formal unity, the book of Deuteronomy as we have it is not a unified literary work. For example, it has two introductions (1:1-4:40; 4:44-11:32). There are several appendices attached to the book, e.g., the Song of Moses (32:1-43) and the Blessing of Moses (33:2-29). There is general agreement that 4:44-28:68 forms the core of the book. Still, this core is also not a homogeneous work. The law code, which is to guide Israel's life in the land, makes up chs. 11-26. Chs. 5-11 provide a homiletic introduction to the law code. Part of Deuteronomy's genius is that it consistently tries to motivate Israel to obedience so the thrust of chs. 5-11 focuses on motivation. Chs. 27 and 28 reflect a ritual by which Israel accepts the obligations of the code.

Despite the attention Deuteronomy has received from interpreters because of its importance, consensus has not been reached about several fundamental issues. For example, what circles in ancient Israel's religious leadership groups were responsible for Deuteronomy? While most interpreters recognize that ascribing the book to Moses is a theological device to legitimate its content, they have reached no consensus about the question of authorship. Priests, prophets, sages, and elders have all been suggested. Similarly, the question of the book's date is still subject to discussion. Interpreters have supported preexilic, exilic, and postexilic dates for its composition. Many favor a date in the 7th century B.C., in part because they identify the "law book" of 2 Kgs. 23:1-3 with some form of Deuteronomy.

One of the book's most significant literary issues is not obvious to those who read the book only in English translation. There are texts in the book that address their readers in the 2nd person singular and others that use the 2nd person plural. For example, 6:7-9; 11:18-20 are nearly identical in content, but the former uses the 2nd person singular while the latter uses the 2nd person plural. Does the change in person point to two sources? Is it a didactic device to address first the individual and then the group? Is it simply a matter of literary variation? This phenomenon has attracted significant attention from interpreters. Most agree that each instance of a change in person has to be examined on its own. There does not appear to be a single explanation for the changes.

While many literary issues must yet be resolved, the importance of Deuteronomy for the develop-