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David M. Allen examines the way in which Deuteronomy operates within the paraenetic sections of Hebrews, both at a micro-level (in terms of citation or allusion to the prior text) and at a macro-level (how broad Deuteronomistic themes are treated within the discourse). There is extensive treatment of Deuteronomistic quotations and echoes, particularly from the Song of Moses (Deut 32), as well as analysis of Hebrews' borrowing of Deuteronomy's covenantal blessing/cursing imagery. The author discusses the way in which Hebrews shares Deuteronomy's sermonic tone and paraenetic urgency, and how both texts rhetorically position their audience at the threshold of entry into their salvation goal, typified by the promised land. He further discusses how Hebrews replays Deuteronomy's use of the wilderness generation as the paradigm of covenantal disobedience and how both texts exhibit a complex interweaving of the past, present and future moments. Finally, David M Allen examines the extent to which Hebrews stands in the tradition of 'representations' of Deuteronomy, echoing the way in which other 2nd Temple Jewish texts alluded to it for the purposes of their respective communities. He concludes that Hebrews does not just use Deuteronomy; it becomes a new Deuteronomy and challenges its predecessor's contemporary hegemony.

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Well-Done Study of the Use of Deuteronomy in Hebrews

By Ched Spellman

In this reworking of his doctoral dissertation (at the University of Edinburgh), Allen examines the relationship between the Old Testament book of Deuteronomy and the New Testament letter to the Hebrews.

Recognizing the avalanche of secondary literature on the New Testament's use of the Old Testament, Allen pursues a specific avenue of inquiry: "the way in which an individual OT book functions corporately within the letter" (4). So, Allen examines the use of Deuteronomy in the letter, "attempting to discern how the

latter's various OT motifs might contribute to a 'Deuteronomic' reading of the letter" (4). Allen's approach is "intertextual in a broad, though not unlimited sense" (15). He limits his scope to "that exchange between the textual worlds created by Deuteronomy and Hebrews" (15). In particular, Allen argues that it is "perfectly possible that the author's choice of OT materials (quotations, allusions, echoes, characters, themes et al) are not merely an apologetic or coincidental proof texts, but rather corporately reconstruct a familiar OT narrative that serves the author's hortatory purpose" (4).

This statement indicates two areas that make Allen's study a unique contribution. First, Allen examines the use of individual citations of Deuteronomy but also couples that with an analysis of the impact of the book as a whole on the writer's argument. Second, Allen seeks to uncover the effect and impact of Deuteronomy on the exhortation sections of the letter. Following broadly George Guthrie's insight that there are discernible strands of both exposition and exhortation in the letter, Allen assesses the use of the Old Testament in these particular sections (see 12-15). These exhortation sections sometimes do not receive as much intertextual analysis as the exposition sections (e.g., the Christological development of Heb 1:1-14).

In his study of Deuteronomy, as well, Allen focuses on the "Deuteronomic paraenetic material" that has a "life of its own distinct from the legal corpus" (13). Allen argues in this regard that "the vast majority of connections between the two texts are found within their respective hortatory material" (13). Accordingly, one of Allen's central contributions is to bring together a close study of the use of the Old Testament in the letter (with an emphasis on the book of Deut) with an extended analysis of the exhortation sections of both writings.

To demonstrate the reality of this inner-biblical connection, Allen examines the various ties that bind these books together. In chapter two, Allen provides a study of the text and function of the Song of Moses in Deut 32. This is a strategic text within the scope of Deuteronomy, and it also has an "independent existence" as a well-cited often "sung" text in the history of Israel/Judaism.

In chapter three, Allen examines the Deuteronomic quotations, strong allusions, echoes, and narrative allusions in Hebrews. He identifies 6 quotations, 6 strong allusions, 5-6 echoes, and 3 narrative allusions to the text of Deuteronomy. The song of Moses in Deut 32 is referred to at least 8 times. Moses' song, though, also provides a particularly prominent theological and conceptual backdrop to the exhortation sections of the letter. As Allen writes, "this impressive and consistent textual use of Deuteronomy suggests that Hebrews has reflected upon its source text's narrative situation in order both to shape its hortatory purpose and to articulate evocatively the consequences of apostasy" (109).

Alongside these strong textual links, there are also a number of other features that coordinate Deuteronomy and Hebrews. In chapter four, Allen highlights three major themes that are prominent in both texts: the centrality of "covenant," the blessing/cursing imagery, and the focus and appeal to the "land." In chapter five, Allen uncovers the "homiletical affinities" between Hebrews and Deuteronomy (156ff). The homiletic shaping of Hebrews indicates that "its argument mirrors that of its Deuteronomic source" (198). The story of Deuteronomy, then, is "replayed within the [New Covenant] context of Hebrews" (198).

In chapter six, Allen brings his argument to a climax by examining "re-presentation" in both Deuteronomy and Hebrews. After laying the exegetical (chap 3), thematic (chap 4), and rhetorical (chap 5) groundwork, Allen here constructs his climactic intertextual insight. The book of Deuteronomy, and in particular Deut 28-34, is designed to interpret and "re-present" Israel's history. This re-presentation is for the purpose of persuading contemporary readers that the Mosaic covenant is obsolete and a new covenant is needed. The audience, then, is poised on the threshold of an entirely new way of relating to God as his covenant people. The "situational relationship" between the respective audiences is "the common Deuteronomy-Hebrews

thread, with both audiences positioned at the critical moment of decision at the threshold of their inheritance” (203).

Accordingly, Hebrews not only cites and draws themes from Deuteronomy. Rather, Hebrews appropriates an entire complex of features (audience, purpose, literary type, and method) from Deuteronomy. The frequent engagement with the final chapters of Deut is not an accident; rather, “it happens consistently through the letter’s hortatory material, gives collective explanatory power to the epistle’s admonitions, and in toto composes a perspective of new covenant handover at the threshold of the land” (225). In other words, these two books share a wide interpretive horizon, and they invite their readers to join them there.

For good reason, Allen’s volume has impacted the discussion of Hebrews’ use of the Old Testament. As noted above, Allen’s work provides a fresh impetus for interpreters to consider the role of the Pentateuch’s narratives in the coherence and artistry of the exhortation sections of the letter. Further, in addition to the helpful exegesis of intertextual links, the most important contribution of this work is the way it is able to account for the non-citational uses of Deuteronomy within the letter.

Allen’s overarching thesis and many of his textual connections still need to be examined, re-evaluated, and further developed; however, he has skillfully set these two biblical books in relation to one another and has compellingly demonstrated that this particular construal is not arbitrary but rather a profoundly text-immanent feature.

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