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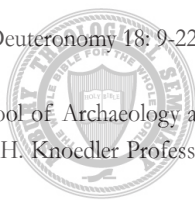
A Prophet Like Moses? Who or Why?

Abstract

This paper examines the Hebrew understanding of Moses' statement about a "a prophet like me" that YHWH would raise up in Deuteronomy 18:15. Here it is examined within its larger context of verses 9-22, with a comparison of the prophetic role of Moses held up against the role of diviners and fortune-tellers in other regional religious traditions. The role of this scripture for a Jewish understanding of future prophets is highlighted as opposed to any messianic interpretation of the text.

Keywords: prophet, Moses, Deuteronomy 18: 9-22, diviner, messiah

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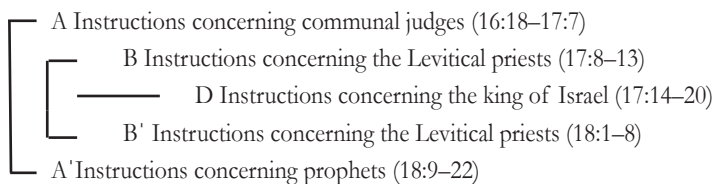


Introduction

It is a little more than fifteen years since I first expressed publicly my preliminary interpretation of Moses' anticipation of "a prophet like me" (נָבִיא כְּמוֹנִי) whom YHWH would raise up (Deut 18:15; Block 2003:26–32). Although the messianic interpretation of this text has a long history,¹ the context in which it is embedded relates directly to a subject that has long interested my dear friend, John Oswalt, in whose honor I submit this essay. Deuteronomy 18:9–22 is of critical importance in assessing the difference between the experimental and tenuous nature of pagan religions of First Testament times and the revelatory nature of Israel's faith. John's particular interest in this subject has been forcefully argued in his volume, *The Bible among The Myths: Unique Revelation or Just Ancient Literature?* (Grand Rapids, MI: Zondervan, 2009:185–94). My intention here is not to revisit what John has done with the notion of revelation in general, but to examine what this passage has to say about the matter, and then make a few observations on whether the passage itself supports a messianic interpretation. What is striking about the messianic approach is the inattention of defenders of this view to contextual, literary, rhetorical, and discourse grammatical features of Deut 18:9–22 (Jones 2014).²

The Literary Context of Deuteronomy 18:9–22

Within Moses' third address (12:1–26:10; 28:1–69) Deut 18:9–22 concludes a more or less self-contained unit involving instructions concerning administrative and religious officials that extends from 16:18 to 18:22. Indeed, if we focus on the officers in the larger unit, we observe a chiasmic structure:



Scholars commonly interpret this section of Deuteronomy as a sort of administrative constitution for Israel (Halpern 1981:226–33; Rütterswörden 1987:89–90; McBride 1987:229–44; Nelson 2002:212). However, there is no evidence that these laws ever existed separately, apart from their incorporation into the book (McConville 2002:281). Furthermore, this approach overloads these sections with undue political freight, at the expense of more central issues, which are spiritual and religious. On first sight the opening statement

(“Judges and officers you may/shall appoint in all your towns,” 16:18) seems to focus on the leaders, and invites us to expect instructions on how they were to execute their judicial functions (cf. 1:16–18).³ But there is no shift in addressee from the previous section, as Moses insists that the pursuit of righteousness is everybody’s business.

This trajectory carries on throughout this section. None of the officials (judges, kings, priests, prophets) are addressed directly. For the people’s benefit, in 17:14–20 the focus is entirely on the king’s role as a model of covenant righteousness as spelled out in “this Torah”; not a word is said of his performance of normal royal duties. Deuteronomy 18:1–8 says even less about priestly obligations within the social and administrative structures; instead the emphasis is on the Israelites’ responsibilities to care for those whom YHWH chose to stand before him. A primary function of 18:9–22 is to clarify the role of the prophet of YHWH in Israel’s pursuit of righteousness and to assist the people in discriminating between true and false prophets, so that they might carry out the policies required in 13:1–5[Heb 2–6].

Throughout Deut 16:18–18:22, the predominant concern is not merely “social justice” (מִשְׁפָּט), but righteousness in all its dimensions, demonstrated especially in the people’s absolute fidelity to YHWH. Deuteronomy 16:20 provides the key to this entire section: צְדָקָה תִּרְדְּדוּ, “Righteousness, righteousness you shall pursue.” What follows is not a manual for judges, kings, priests, and prophets, but instructions for the people, particularly male heads of households, on the place of these officials in the maintenance of the nation’s righteousness. This includes the instructions concerning the prophet in 18:9–22.

The Style and Structure of Deuteronomy 18:9–22

Robert Dooley and Stephen Levinsohn have observed that the starting point of a new literary unit is often marked by a “preposed expression, especially one of time” (2001:40). In Deuteronomy, the signal is often the particle וַי, followed by an imperfect verb, which sets the temporal context for what follows.⁴ The וַי clause in 18:9a signals a transition from the discussion of the people’s responsibilities toward Levitical priests (vv. 1–8) to YHWH’s provision for ongoing communication with his people through a prophet (vv. 9–22).

An examination of the text that follows rightly begins with a consideration of its discourse grammar. Like most others, in an earlier treatment I identified three sub-units in this passage, consisting of verses 9–14, 15–20, and 21–22

respectively (Block 2012:434–38). However, upon closer attention to the discourse logic and grammar, verse 14 is best interpreted as the introduction to verses 15–20.⁵ On the surface, verse 14 appears to summarize verses 9–13 exhibiting a similar A B structure, with A describing the practices of the nations and B demanding a different paradigm of revelatory communication from the Israelites (Table 1). The introductory particle וְ in verses 12a and 14a seems to reinforce this approach.

Table 1: The Parallel Structures of Deuteronomy 18:9–13 and 14

<p>When you come to the land that YHWH your God is giving you, you shall not learn to act according to the despicable behavior of those nations. There shall not be found among you anyone who passes his son or his daughter in the fire, who practices divination, or who tells fortunes, or who interprets omens, or who is a sorcerer, or a charmer, or who is a medium, an occultist, or one who inquires of the dead, because all who do these things are an abomination to YHWH, and because of these abominations YHWH your God is driving them out before you.</p>	<p>Assuredly, these nations, which you are about to dispossess, listen to fortune-tellers and to diviners.</p>
<p>You shall be blameless before YHWH your God.</p>	<p>But as for you, YHWH your God has not granted to you [permission] to do this.</p>

However, several factors argue against this interpretation. First, and most obviously, in the Masoretic formatting the *setumah* (□) inserted between verses 13 and 14 suggests the rabbis saw something that scholars often miss. Second, the וְ particles at the beginning of verses 12 and 14 obviously function differently. In the first instance וְ introduces a causal clause, an interpretation that is confirmed by the following differently constructed clause (v. 12c). In the second the וְ functions deictically and assertively (Follingstad 2001:568), introducing a paradigm that replaces and corrects what precedes.⁶ Third, this interpretation is reinforced by the emphatic fronting of וְאַתָּה (“But as for you”), in 14c, which corresponds to the fronting of הַגּוֹיִם הָאֵלֶּה (“these nations”) in 14a, and intentionally forbids the Israelites from resorting to divination and sorcery. Fourth, the repetition of the verb שָׁמַע (“to hear, listen”) in 14a and 15b binds verses 14 and 15 inextricably and highlights the intended contrast and replacement motif; whereas the nations listen to fortune-tellers and diviners,

Israelites are to listen to the prophet like Moses, whom YHWH will raise up. The awkward but parallel construction of these sentences, with the verbs as the last element, strengthens the rhetorical intent:

..... [אֲשֶׁר אֶתָּה יוֹרֵשׁ אוֹתָם] כִּי הַגּוֹיִם הָאֵלֶּה
 אֶל־מַעֲנִיִּים וְאֶל־קַסְמִים יִשְׁמְעוּ . .
 וְאַתָּה [לֹא כֹן נָתַן לְךָ יְהוָה אֱלֹהֶיךָ: נָבִיא מִקִּרְבְּךָ מֵאַחֶיךָ כְּמֹנִי יָקִים לְךָ יְהוָה
 אֱלֹהֶיךָ] אֲלֵינוּ to fortune-tellers and
 Assuredly, these nations to diviners they listen.
But as for you, to him [the prophet]
you must listen.

Having deprived the Israelites of pagan forms of divination, verses 14–15 together introduce them to YHWH’s graciously provided alternative. Through the institution of prophecy YHWH will satisfy the impulses that drive other peoples to their abhorrent (תועבה) magical practices.⁷ While he denies them one widely perceived benefit—access to supernatural knowledge via mediums—he replaces it with another more reliable gift: access to himself via clear revelation through a prophet. In so doing he fleshes out what “blameless” (תמים) communication with YHWH (cf. v. 13) looks like.

Having established that verse 14 introduces a new subsection, which carries on through the divine speech in verses 17b–20, the next discourse marker of a literary break occurs in verse 21a. The transition is signaled by וְכֵן (“Now”) and the change to a verb with a second person subject, “you.” Following a rhetorical strategy that is common in the book, Moses’ own voice returns to introduce a hypothetical interlocutor, who expresses verbally how the Israelites might respond in the future to competing claims to the office of prophet and the practice of the prophetic vocation.⁸ Here he builds on chapter 13, where appealing to people to go after other gods is one of the marks of a false prophet (13:2–6[Heb 1–5]). Now Moses focuses on predictive prophecy, which is the primary goal of the pagan divinatory practices listed in verses 10–11 and 14. That Moses should refer to people who (falsely) claim to speak for YHWH speaks to the ubiquity of fraudulent prophetic utterances in the ancient Near East.⁹ It will obviously not suffice for a so-called prophet to preface, punctuate, or end a declaration with one of the common prophetic formulas, such as the citation formula (כֹּה אָמַר אֲדֹנָי יְהוָה), “Thus has Adonay YHWH declared”) or the divine signatory formula (וְאִם אֲדֹנָי יְהוָה), “the declaration of Adonay YHWH”).¹⁰

The Identity and Function of the Prophet- Deuteronomy 18:14–20

Having established the literary and cultural context for Deut 18:9–22, it remains to examine more carefully verses 15–19, to see what light they might shed on the identity and role of the prophet like Moses.

First, the opening temporal clause in verse 9 points to (the beginning of) the fulfillment of the promise of the prophet in the near future; it does no good to promise an eschatological figure when the temptation of pagan divination is just ahead: “When you enter the land.” The form of the beginning links this pericope with the instructions concerning the king: “When you enter the land and possess it and live in it (17:14).

Second, the medium of divine revelation is called a נְבִיא. The word was encountered earlier in 13:2[Heb 1], in association with הַלֵּם הַלֵּם, “dreamer of dreams.” Although the First Testament refers to prophets by several designations,¹¹ נְבִיא is the most common. The etymology of this word remains uncertain, but it seems best to interpret the form as an I-class passive of a hypothetical root, נָבָא, “to call,”¹² hence “one summoned by God.”¹³ Although some have understood the use of the singular נְבִיא, rather than the plural נְבִיאים, to refer to a specific future prophet, nothing in this context points in that direction. Rather, the singular should be understood something like a prophet in each generation (Perlitt 1971:596; Mayes 1981:282; Nelson 2002:228). Moses hereby assures the people that they will never need to resort to manipulative divination, because YHWH will provide for a succession of prophets, all of whom will command obedience.

Third, the prophet will be divinely chosen and installed. The verb הָקִים, meaning “to raise up” and entrust with a commission, is used elsewhere of divinely appointed saviors (מוֹשִׁיעִים, Judg 3:9, 15), tribal chieftains (שֹׁפְטִים, Judg 2:16, 18), a king (1 מְלִיךָ, Kgs 14:14), a priest (1 כֹּהֵן, Sam 2:35), sentries (צִפִּים, Jer 6:17), and shepherds (רֹעִים, Jer 23:4; Ezek 34:23; Zech 11:16). In the broader context of Deut 16:18–18:22, the direct appointment and installation by YHWH of the prophet represents a contrast to the judges and officials (וְשֹׁפְטִים שֹׁפְטִים), whom the people are to appoint (תָּקַם) in all their towns when they have crossed the Jordan (16:18), and the king, whom YHWH will choose but whom the people will install (שִׁים in 17:15; הָקִים in 28:36). Like the perfect verb form הָקִים in Judges 2:18, here we should interpret the imperfect verb form הָקִים in a distributive sense, referring not to a single appointment but to a series, that is, from time to time as needed.¹⁴ This accords generally with the concern in 16:18–18:22 with administrative and religious offices and institutions, and more particularly with the instructions concerning the king in 17:12–20.

Fourth, this prophet will be raised up “from the midst” (מִקִּרְבָּךְ) and “from the brotherhood” (מֵאַחֵיךָ) of Israel. He will come from the same pool of

candidates as the king (17:15). Since the one “from the midst of your brothers”¹⁵ had been contrasted with “a foreigner” (אִישׁ נָכְרִי) as recently as 17:15, there is no need to specify more closely what is meant. By highlighting the Israelite origin of the prophet, Moses may have had in mind Balaam, the prophet for hire from Mesopotamia whom the Moabites had engaged to curse Israel (cf. 23:4–5; Num 22–24). Since the prophet like Moses will be raised up from within Israel, he will have nothing in common with the diviners and magicians now in the land. In contrast to the kings, whom Gen 49:10 specifies as coming from the tribe of Judah, and the priestly functionaries, who are all Levites (17:9, 18; 18:1; 24:8; 27:9), the promise leaves open both the tribal source and the gender of prophets who will succeed Moses.

Fifth, this prophet will be like Moses. Grammatically כְּמֹנִי (“like me”) functions as an attributive modifier of נְבִיא, “prophet,” that is, the one whom YHWH will raise up will be a prophet after the order of Moses (cf. Schüle 2001:118). As if to reinforce Moses’ role as “mouthpiece” of YHWH, verse 18 puts the promise of a prophet into YHWH’s own mouth and presents it as a benefit for the people that YHWH had made to Moses at Horeb. Except for some adjustments in word order and the shift from third to first person, YHWH’s words in verse 18a largely repeat what Moses had expressed in verse 15 (Table 2).

Table 2: Moses’ and YHWH’s Promises of a Prophet Like Moses

Verse 15	Verse 18
<p>נְבִיא מִקְרֹבָה מֵאֲחֵיהֶם כְּמֹנִי יָקִים לָךְ יְהוָה אֱלֹהֶיךָ</p>	<p>נְבִיא אֶקִים לָהֶם מִקְרֹב אֲחֵיהֶם כְּמוֹךָ</p>
<p>A prophet from your midst, from your kinsfolk like me he will raise up for you YHWH your God.</p>	<p>A prophet I will raise up for them from the midst of your kinsfolk like you</p>

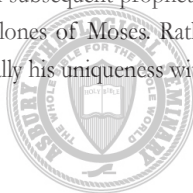


The prophetic institution receives surprisingly little attention in the Pentateuch. Indeed, the word נְבִיא appears only four times prior to Deut 13 (Gen 20:7; Exod 7:1; Num 11:25–26; 12:6–8), and the cognate verb only twice (Num 11:25–26). Of these Num 12:6–8 is most remarkable, because it explicitly contrasts Moses’ role with that of prophets. Responding to Miriam and Aaron’s claim that they had as much right to speak for YHWH as Moses did, God declared that even if they were prophets, their status was inferior to that of Moses. Whereas he (YHWH) speaks to prophets through visions and dreams, he speaks to Moses directly (“mouth to mouth”), clearly (בְּפִיָּה) and unambiguously (לֹא בְּחִידוֹת, “not in riddles”). This paradigm of Mosaic prophecy suits the present context, which uses as a foil the divination of the nations, which is typically indirect, obscure, and ambiguous (cf. Block 2005).

Verses 16–20 clarify what Moses means by a prophet “like me.” First, the holders of this office will be as inspired as Moses was: as YHWH had done to Moses, so he will do for his successor(s): he will put his words in their mouths (v. 18b). Second, they will have the same commission Moses had: they shall declare the word of YHWH to the people (v. 18c–d). Third, they will come with the same authority as Moses: they will speak in the name of YHWH (v. 19c). Fourth, they will come with the same guarantee: YHWH will not leave it to them to secure the proper response of the audience; he will personally hold the latter accountable for rejecting the prophets’ message (v. 19a). Although Moses reported this divine speech as having been addressed to him at Horeb (cf. v. 16a–b), as he recalled that moment on the Plains of Moab forty years later he may have had in mind his own siblings’ challenge to his authority; YHWH personally called them to account (Num 12:1–15).

In verse 20 YHWH digresses to reinforce this image of a prophet like Moses and describe a hypothetical prophet who is not like Moses: he speaks presumptuously without YHWH’s authorization to speak in his name; he declares a word that YHWH has not put in his mouth; and he speaks in the name of another deity. According to verses 21–22 the proof of a true prophet is that his prediction is always fulfilled.¹⁶

These comparisons with Moses speak only to the nature of true prophecy. They do not mean that all subsequent prophets—or an eschatological ideal or messianic figure—would be clones of Moses. Rather, in the narrator’s eulogy on Moses he declared unequivocally his uniqueness within the historical succession of prophets:



¹⁰ Never since has there arisen a prophet in Israel like Moses, whom YHWH knew face to face. ¹¹ He was unequalled for all the signs and wonders that YHWH sent him to perform in the land of Egypt, against Pharaoh and all his servants and his entire land, ¹² and for all the mighty deeds and all the terrifying displays of power that Moses performed in the sight of all Israel. (Deut 34:10–12, NRSV modified).

Contrary to some, there is no need to date this epitaph to the exile or to the post-exilic period, after Israel's prophetic institution had been shut down (Sailhamer 1993:31; Rydelnik 2010:61; Kim 1995:276–82). It only requires enough time for the appearance of several representatives, which is possible if one posits a date for the composition of the book of Deuteronomy more or less as we have it (and the Pentateuch as a whole) to the United Monarchy period (as I do). And whether one interprets $\text{וְעַד הַיּוֹם} . . .$ as “never since” (NRSV), “since then” (NIV, NASB; cf. ESV), “never again” (NJPS), or the entire clause as “No prophet like Moses ever came” (Sailhamer 1995:247–48; Rydelnik 2010:62–63), this comment recognizes that even if Moses was the founder and paradigm of the entire line of true Israelite prophets, for his intimacy with YHWH (cf. Num 12:6–8), his performance of signs and wonders,¹⁷ his mighty demonstrations of power (הַיָּד הַחֹזֶקֶה), and all his awesome deeds ($\text{כָּל הַמַּוְרָא הַגְּדוֹל}$), he was in a class of his own. But this need not mean there have been no prophets like Moses in other respects. While the expression “like Moses” (כְּמֹשֶׁה) in 34:10 links this text to 18:15 and 18, in no way does it suggest either the failure or nonfulfillment of YHWH's and Moses' predictions of a prophet like Moses in Israel's past, or invite them to look forward to a new Messianic “Moses” who would speak with God face to face.¹⁸ To claim this text as support for the view that the Torah points to a future Messiah is both gratuitous and tendentious. This image is entirely in the eye of the beholder, and represents the result of forcing evidence to suit a conclusion pre-established on other grounds.

Conclusion

The foregoing discussion represents a modest foray into a subject that cannot be resolved in one short essay. However, in my assessment neither the present context nor any other First Testament text offers any support for interpreting Deut 18:14–19 messianically, either in its expectation of a singular eschatological prophetic Messiah or in its anticipation of an ideal Prophet at the end of a succession of prophets. The point of this text is not to satisfy the preoccupation of later interpreters—Christian or otherwise—to find predictions of the Messiah in the

Pentateuch, but to reassure Moses' immediate hearers and those who would hear his Torah read every seven years at the Festival of Sukkoth/Booths (Deut 31:9–13), that YHWH would continue to reveal himself and his will to them through prophets like Moses. The specific search for *who* this prophet might be is misguided. In fact, the characterization of the prophet like Moses applies to all subsequent true prophets, including Paul.¹⁹

End Notes

¹ For a short survey of this approach and a more sustained critique, see Daniel I. Block, "A Prophet Like Moses: Another Look at Deuteronomy 18:9–22," in *The Triumph of Grace: Literary and Theological Studies in Deuteronomy and Deuteronomistic Themes* (Eugene, OR: Wipf & Stock), forthcoming.

² For a helpful examination of the discourse grammar of this passage, see Jones, "Reconsidering the *Prophetengesetz*." The following textlinguistic discussion is indebted to Jones.

³ Unless otherwise indicated, all translations of biblical texts are my own.

⁴ E.g. Deut 4:25; 7:1; 12:20, 29; 17:14; 18:9; 19:1 20:1, 10, 19; 21:10; 22:8; 23:10[Heb 9]; 24:10, 19; 26:12. In 18:21 the form is *יָבִי*, signaling the beginning of a new paragraph, though the topic continues to be the prophet and his message.

⁵ See also Jones ("Reconsidering the *Prophetengesetz*"), with a more detailed discussion.

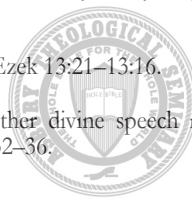
⁶ Following Jones, "Reconsidering the *Prophetengesetz*." On the use of *יָבִי* to signal "modification of active information by replacement and correction," see Follingstad, *Deictic Viewpoint*, 561.

⁷ Labuschagne (*Deuteronomium*, 134) rightly argues for a fundamental difference between prophets, who proclaim the word of YHWH, and diviners, who predict the future. But these differences do not rule out similarities. For further discussion on the relationship between Israelite prophecy and divination see Overholt, *Channels of Prophecy*, 117–47; Barstad, "No Prophets," 47–49. On the relationship between prophecy and ecstasy, see the still helpful study by Haller, *Charisma und Ekstasis*, 5–39.

⁸ As in 7:17; 8:17; and 9:4, here the interlocutor happens to be talking to himself. The idiom, תֹּאמַר בְּלִבְבְּךָ, "you say in your heart," is euphemistic for "you think."

⁹ Cf. Jer 23:16–22; Ezek 13:21–13:16.

¹⁰ On these and other divine speech markers used by prophets, see Block, *Ezekiel Chapters 1–24*, 32–36.



¹¹ מְלָאכֵי יְהוָה, “seer”; רוֹאִים, “visionary”; עֲבָדֵי יְהוָה, “servants of YHWH”; מְלָאכֵי יְהוָה, “messengers/envoys of YHWH”; אִישׁ הָאֱלֹהִים, “man of God”.

¹² Cognate to Akkadian *nabû(m)*, “to call, name.” *AHW*, 697b, 699b. The verb occurs in the Old Testament only in the reflexive stems (niph'al, hith-pael). *HALOT*, 659.

¹³ Analogous to many other official terms: מְשִׁיחַ, “anointed one, messiah”; נָגִיד, “promoted one, ruler”; נָשִׂיא, “raised one, prince”; נָזִיר, “consecrated one, Nazirite”; פְּקִיד, “appointed one, overseer”; שָׂכִיר, “hired one, hireling.” For a defense of this interpretation of נָבִיא and a discussion of such forms, see John Huehnergard, “On the Etymology and Meaning of Hebrew *nābî*,” *Erlsr* 26 (1999): 88*–93*. Cf. Daniel E. Fleming (“The Etymological Origins of the Hebrew *nabî*: The One Who Invokes God.” *CBQ* 55 [1993]:217–24), who argues for an active meaning, “one who invokes the gods.”

¹⁴ Cf. Rashi, who saw in this text the promise of a succession of prophets (לְנֵבִיא מְנַבִּיא). See further Chiesa, “La Promessa di un Profeta (Deut 18,15-20),” *BO* 15 (1973):17–26, esp. 20–23. Contra Yoon-Hee Kim, “The ‘Prophet Like Moses’: Deut 18:15-22 Reexamined within the Context of the Pentateuch and in Light of the Final Shape of the TaNaK” (PhD diss., Trinity Evangelical Divinity School, 1995), 89–94.

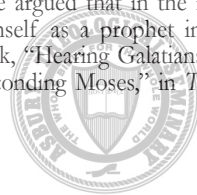
¹⁵ Note the stylistic variations in these two passages: 17:15, מִקְרֶב אֶחָיִךְ, “from the midst of your brothers”; 18:15, מִקְרֶבְךָ מֵאֶחָיִךְ, “from your midst from your brothers.”

¹⁶ The narrative of Saul’s consultation of the woman of Endor and the appearance of the prophet Samuel from the netherworld in 1 Sam 28:3–25 reinforces my insistence that this text focuses on YHWH’s promised prophetic alternative to pagan means of communicating with the divine, and on the importance of future generations listening to those who speak for YHWH, rather than on the identity of some future eschatological prophet. For explorations of the relationship between this text and Deut 18:9–22, see Bill T. Arnold, “Necromancy and Cleromancy in 1 and 2 Samuel,” *CBQ* 66 (2004): 199–213; Joshua Berman, “The Legal Blend in Biblical Narrative (Joshua 20:1–9, Judges 6:25–31, 1 Samuel 15:2, 28:3–25, 2 Kings 4:1–7, Jeremiah 34:12–17, Nehemiah 5:1–12),” *JBL* 134 (2015): 117–21.

¹⁷ Remarkably this is the only place in Deuteronomy where הָאֲתוֹת וְהַמוֹפְתִים, “the signs and wonders” are attributed to Moses; elsewhere they are always portrayed as divine acts. See 4:34; 6:22; 7:19; 11:3; 26:8; 29:3[Heb 2].

¹⁸ Contra Rydelnik, *Messianic Hope*, 63–64.

¹⁹ Elsewhere I have argued that in the first chapter of Galatians, Paul deliberately characterizes himself as a prophet in the long succession founded by Moses. See Daniel I. Block, “Hearing Galatians with Moses: An Examination of Paul as a Second and Seconding Moses,” in *The Triumph of Grace*, forthcoming.



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