

the "knowledge of God" with *tôrâ*, thereby giving it a priestly, instructional meaning.

^{^38} P. R. Gilchrist, "*Yasar/Mûsar*", *Theological Wordbook of the Old Testament* (Chicago: Moody; 1980) 386.

^{^39} See also 3:1; 4:2; 6:20, 23; 7:2; 13:14, and 31:26.

^{^40} Ps 1:2. Cf. also 119:70, 77, 92, 174.

^{^41} Ps 37:31; 40:8(9); cf. Ps 119:11.

^{^42} Ps 119:97; cf. 119:113, 163, 165.

^{^43} Jensen designates *tôrâ* as a "legal" term in two contexts., i.e., "collections of priestly regulations (*tôrôt*)" found in those sections sometimes referred to as "law codes", although in "neither case is the adjective truly applicable in its proper sense." (The Use of *Tôrâ*, p.14).

^{^44} Cf. the role of the *shôpetîm* in the book of Judges, which included civil governance as well as military leadership. Even as far back as Mari the term *shapetîm* is used in this broad sense. For a study on civil officers in ancient and OT times, see my article on "Government" in ISBE (Grand Rapids: Eerdmans, 1982, Revised), 536-546.

^{^45} See notes above.

^{^46} Walther Eichrodt, *Theology of the Old Testament* (Westminister, Philadelphia, 1961) 1. 90-91.

^{^47} *Ibid.*, p.92.

^{^48} Cf. Deut 31:30 and 32:44. See also the introductory paragraphs in 31:14-29.

^{^49} H. B. Huffmon, "The Covenant Lawsuit and the Prophets", *JBL* 79 (1959), 286-295; J. Harvey. S. J., "Le *rib*-Pattern", *Biblica* 43 (1962), 172-196; G. E. Wright, "The Lawsuit of God: A Form-Critical study of Deuteronomy 32", *Muilenburg Festschrift*. (New York, 1962) 26-67.

^{^50} See Kline, *Treaty*, pp. 138-144. See also Craigie, *Deuteronomy* p. 375, for select bibliography on the song of Moses.

^{^51} Cf. 17:14; 18:19, 20; 24:3, 4, 7, 12; 32:15, 6; 34:27-29; Deut 1:1, 5; 4:1, 5, 6, 10, 14, 44-45; 5:22, 31; 6:4-9; 17:18-20; 26:16-18; 27:2-3, 8; 29:27; 31:9, 11, 19, 24; 32:44-47.

^{^52} J. Barton Payne, *The Theology of the Older Testament* (Grand Rapids. Zondervan, 1962) 63.

^{^53} In 2 Kgs 14:6, there is a direct quotation from Deut 24:16.

^{^54} Norman Snaith. *Distinctive Ideas of the Old Testament* (New York: Schocken, 1964) 59-60.

^{^55} Cf. 2 Kgs 13:22, 3; 14:25-27; John 1:14-16; 2:7-9 (8-10).

^{^56} One readily recognizes the messages of judgment throughout Isa 2-35, but we must also consider the messages of comfort and blessing through Messiah in chaps. 40-66 as being anticipated in 1:24-31, a unique feature of the biblical lawsuit, in which blessings are promised through redemptive judgment.

^{^57} E.g. Isa 5:24; 24:5; 42:24; Jer 6:19; 9:13(12); 16:11; 32:23; 44:10, 23; Ezek 22:26; Dan 9:11, 13; Hos 4:6; 8:1; Amos 2:4; Hab 1:4; Zeph 3:4.

^{^58} E.g., Isa 51:7; Dan 9:10; Mal 4:4 (3:22).

^{^59} Cf. 42:21. See also Mic 4:2; Ezek 44:5, 24.

^{^60} Geerhardus Vos, *Biblical Theology* (Grand Rapids: Eerdmans, 1948) 145.

^{^61} B. B. Warfield (*The Inspiration and Authority of the Bible* [Philadelphia, Presbyterian and Reformed, 1948] 99) supports our understanding when he writes about *dabar* and *tôrâ* as the most common vehicles for expressing the idea of revelation: "By the latter (*tôrâ*), the proper meaning of which is 'instruction', a strong implication of authoritativeness is conveyed; and, in this sense, it becomes what may be called the technical designation of a specifically Divine communication." He further adds: "More distinctly still, 'the Law' comes to be thought of as a written, not exactly, code, but body of Divinely authoritative instructions (p. 100).