

Beale, G. K., et al., eds. *Dictionary of the New Testament Use of the Old Testament*. Grand Rapids: Baker Academic, 2023. 890pp. + 28pp. (front matter) + 74pp. (back matter).

Evangelical scholarship on biblical intertextuality reached a high watermark with the 2007 publication of the *Commentary on the New Testament Use of the Old Testament (CNTUOT)*.<sup>1</sup> Its companion *Dictionary of the New Testament Use of the Old Testament (DNTUOT)* should be considered equally significant to the discipline. Arranged alphabetically, the dictionary's 160 articles fall into five categories: (1) surveys of biblical books, (2) biblical-theological topics, (3) Jewish exegetical traditions, (4) inner-biblical exegesis, and (5) systematic theology. These categories cover a vast array of specific subjects, summarizing the latest research and theories in an ever-expanding field that encompasses multiple subdisciplines.

First, the surveys of Bible books assume the detailed diachronic analyses in *CNTUOT* and provide synchronic summaries of how each book uses earlier Scripture. Yet these analyses helpfully include what *CNTUOT* omits: how each *OT* book uses the *OT*. Thus, for example, the article on the Book of Ezekiel (J. Daniel Hays) discusses not only how the *NT* authors utilize Ezekiel but also how Ezekiel himself employs themes from the Torah, the Former and Latter Prophets, and the Psalms. In particular, he draws on the exodus, the presence of Yahweh and the Temple/Tabernacle, and shepherd imagery and the New Covenant, among several other *OT* concepts and images (242–45).

Second, the biblical-theological articles do thematic analysis over the entirety of the canon. For instance, Dana M. Harris traces the Day of the Lord throughout each Bible section in which it occurs, from the preexilic prophets through Revelation (161–65). Harris also follows the theme of “priest” along the storyline of Scripture, showing how Christ brings together the various strands of this concept (625–30). Themes that do not lend themselves to a storyline approach are organized under synthetic headings. David G. Peterson’s article on worship provides an illustration (870–75). After discussing key *OT* terms, he explores *OT* perspectives such as “saved to serve” and “apostasy and division.” The *NT* terms lead to perspectives such as “Jesus replaces the Temple” and “Jesus provides direct access to the heavenly sanctuary.”

Third, the pieces on Jewish exegetical traditions cover a variety of sources relevant to the Bible’s use of the Bible. *DNTUOT* includes multiple articles on each of the following: the Apocrypha; the Dead Sea Scrolls; the Mishnah, Talmud, and Midrashim; the writings of Philo; the Pseudepigrapha; the Septuagint; and the Targums. These articles focus especially on Jewish interpretive methods and how they are similar to and different from the methods of the *NT* writers. Such discussion naturally enters controversial areas. For example, in “Septuagint, *NT* Use of,” Karen H. Jobes posits that as a new divine speech-act the *NT* may authoritatively use the LXX in ways that differ from the intent of the Hebrew text of the *OT* (765–66).

Fourth, the articles on inner-biblical exegesis are diverse, covering everything from letter couriers to literacy in the Greco-Roman world to orality to the history of interpretation to typology. But if anything, some of these studies are among the most useful in the dictionary because of their treatment

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<sup>1</sup> G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic/Nottingham: Apollos, 2007).

of methodology. Beale writes an entire article on “Method” for studying the NT use of the OT. Updating his earlier book on the subject (520–25),<sup>2</sup> he lays out a solid nine-step process.

Fifth, the inclusion of articles on systematic theology is a bit unexpected in a volume of this nature, as is the classification of an article on biblical theology under the heading of systematic theology (x). Yet these studies are valuable in showing how biblical intertextuality intersects with and contributes to broader theological concerns. Stephen J. Wellum shows how the Councils of Nicaea and Chalcedon are consistent with the Bible’s own presentation of Jesus Christ (“Christology,” 91–92). And in a different vein, those bewildered by the contemporary approach known as Theological Interpretation of Scripture (TIS) may be helped by Kevin J. Vanhoozer’s article on the subject (837–44).

The breadth and depth of *DNTUOT* are truly impressive. The work includes contributions from nearly one hundred scholars with expertise in intertextuality. One could quibble at the theological bent represented. I counted on one hand the authors I recognized as dispensational. The preference for Reformed/covenantal authors has, of course, been standard fare in evangelical publishing for years. But it might have been more even-handed to allow a dispensationalist to represent his own position rather than having an opponent describe and then counter dispensational views (Oren Martin, “Literal Fulfillment,” 474–80). On that point, consistently literal interpreters can expect to object to the drift of some entries such as Brandon D. Crowe’s endorsement of prosopological exegesis (641–48). Regardless of disagreements, however, *DNTUOT* remains unparalleled as a one-stop shop for all things intertextual.

As such, the work holds value for the preacher as well as the scholar. Some time ago I completed a sermon series on Exodus. Looking at Nicholas G. Piotrowski’s article (235–41), I can see that I would have benefited from the retrospective connections he shows between Exodus and Genesis as well as the many connections with later OT books such as Isaiah and NT books such as John and 1 Peter. The commentary literature brings out such connections, but seeing them all in one place gives a richer perspective—even when one might not come to all the same theological conclusions from these connections. Thus, in my current preaching on 1 Corinthians I’m motivated to make use of Brian S. Rosner’s article on the epistle (127–33). Though this letter does not contain nearly as many OT quotations as other Pauline writings, OT history and theology permeate its teaching. Rosner traces the intertextual themes of Temple worship (Malachi), divine wisdom (Isaiah), the grace of God (Deuteronomy), and the authority of Jesus Christ (Psalms). From these he argues that Paul is not merely responding to problems at Corinth. Instead, the apostle has given the Church a master class in how OT revelation shapes our understanding of our identity, message, and purpose.

For material like this, I commend *DNTUOT* to the reader, and I thank Beale and his coeditors for their prodigious work in pulling it together. I expect that their dictionary will deservedly become a staple in theological libraries.

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<sup>2</sup> See G. K. Beale, *Handbook on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2012).