

Deuteronomy “Second Law”

- 1A **Title:** The Hebrew Title *Debarim*, “words,” derives from the first two words, *‘elleh haddebarim*, “these are the words.” The English title is based on the LXX title *deuteronomian*, _____ .
- 1B Some people mistakenly think this refers to a _____ of the Mosaic Law.
- 2B Actually based on a mistranslation of Dt. 17:18, where “a copy of this law” was translated “this second law.”
- 3B Deuteronomy is an expansion and development of the Law.
- 2A **Date:** 1406 BC. On the plains of Moab.
- 1B The last month of the fortieth year after the _____ (1:3a)
- 2B All the warriors of the _____ were dead, except _____ and _____ .
- 3B The conquest of the _____ was complete (1:4)
- 4B Moses was about to _____ .
- 5B It was a time of _____ .
- 3A **Authorship:** Moses, (Deut 1:5, 9; 5:1; 27:1, 8; 29:2; 31:1, 9, 22, 24, 30; 33:1, 29).
- 1B Jesus affirmed this: Matt 19:7-8; Mark 10:3-5; 12:19; John 5:46–47.
- 2B Other New Testament affirmations: Acts 3:22; 7:37–38; Rom. 10:19; 1 Cor. 9:9; Heb. 10:28).
- 3B Higher criticism questioned this in the 19th century.
- 1C This is based on the rediscovery of the “Book of the Law” in the temple during the time of Josiah in the 7th century. Liberal theologians claim this was a pious fraud written in the name of Moses.
- 2C A second reason given for a late-date is the emphasis on a central sanctuary (Deut 12:1-4) presupposes worship at Jerusalem.
- 3C A third reason is that some material such as _____ (Dt. 24) is post-Mosaic.

(BKC [OT] p. 137)

The Mosaic Covenant Compared with Suzerainty Treaties			
Parts in the Near Eastern Suzerainty Treaties	Given on Mount Sinai	Given in the Transjordan	Given in Canaan
Preamble	Ex. 20:2a	Deut. 1:1-4	Josh. 24:1-2a
Historical prologue	Ex. 20:2b	Deut. 1:5-4:43	Josh. 24:2b-13
General stipulations	Ex. 20:3-17	Deut. 4:44-11:32	Josh. 24:14-15, 23
Specific stipulations	Ex. 20:22-23:33	Deut. 12:1-26:15	
Deposit and periodic reading	Ex. 25:16,21	Deut. 31:9-13, 26	Josh. 24:25-26a
Invocation of witnesses		Deut. 30:19; 31:28	Josh. 24:22, 26b-27
Curses and blessings	Lev. 26	Deut. 27-28	Josh. 24:19-20
Vassal's oath of allegiance	Ex. 24:3		Josh. 24:16-18, 21, 24
Solemn ceremony	Ex. 24:4-11		

5A Occasion

Moses final sermon to the Israelites before the entered the land.

6A Key Concepts:

1B Love

2 Different words for love

ahab (used 22x); emphasizes God's affection for His people (Isa. 43:4). Three times this is related to "keeping My commandments" (Deut 5:10; 7:9; 11:1).

chesed (3x); emphasizes God's faithful, covenant love.

Love is not an emotion, feeling or sentiment, but faithfulness to a covenant.

2B "Hear," "Listen" "Diligently obey" שָׁמָע (šāma) *hear, listen to, obey.*

- 3B Keep or “Take heed” שָׁמַר (*šāmar*) **I, keep, guard, observe, give heed.**²
Used 69 times in Deuteronomy, emphasizing the importance to obey the statutes and ordinances.
- 7A Key People, Places, Terms
- Sihon
 - Og King of Bashan
 - Kadesh Barnea
 - Mt Sinai/Mt Horeb
 - Transjordan
 - Shema*
 - Moab
 - Jordan River
 - Mt. Ebal
 - Mt. Gerizim
 - Joshua
- 8A The covenant God made with Israel at Mt. Horeb (Sinai) is restated by Moses to the second generation in Moab across from Beth-peor to remind them of God’s historical faithfulness to the covenant and the legal stipulations and obligations placed upon the nation that they may enjoy blessing in the land rather than divine cursing and discipline for disobedience.
- 9A Importance
- 1B Jesus handles each of the _____ by quoting from Deuteronomy (Matt 4:4, 7, 10).
- 2B Jesus answered the question regarding the greatest of the commandments by citing Deuteronomy (Matt 22:37-39)
- 3B Deuteronomy is quoted numerous times in the LXX.

²Harris, R. Laird, Robert Laird Harris, Gleason Leonard Archer, and Bruce K. Waltke. *Theological Wordbook of the Old Testament*. electronic ed., Page 939. Chicago: Moody Press, 1999, c1980.

EXPOSITION OF DEUTERONOMY**1A. Preamble: Covenant mediator. 1:1-5.**

1B Throughout the book Mt. Sinai is referred to by its other name,
_____.

2B The attention paid to the _____ and
_____ details reinforce the historical accuracy of the
book and Mosaic authorship.

2A. Historical prologue: Covenant history. 1:6–4:49.

1B. From Horeb to Hormah. 1:6–2:1.

1C. The command to leave Horeb and to conquer the land of Canaan is based on the Abrahamic Covenant, 1:8.

2C. Moses organized the people for effective leadership, 1:15-16.

3C. The failure at Kadesh-Barnea was a failure to believe the Lord, 1:32.

4C. Only Joshua and Caleb were allowed to enter the land, 1:35-39.

2B. Advance to the Arnon. 2:2-23.

1C. After leaving Kadesh, God directed the Hebrews to go around Seir, Moab, and Ammon before entering the land.

3B. Conquest of Trans-Jordania. 2:24–3:29.

1C. Before entering the land the Hebrews annihilated Sihon, King of the Heshbon and Og, King of Bashan. (2:26-3:11)

2C. Transjordan, means “_____” or the territory on the east side of the Jordan River.

3C. The three tribes that were to settle east of the Jordan: Reuben, Gad, Manasseh. However, they still had to fight with the remainder of Israel until the conquest was completed. (3:19-21).

Notice that *Holy War* was selective: NOT against Moab and Ammon, only against the Canaanite tribes.

4C. In *Numbers* the emphasis was on Israel’s role in taking the land, in Deuteronomy the emphasis is on _____ role.

Deut. 3:22 You must not fear them, for the Lord your God Himself fights for you.

4B. Summary of the covenant. 4:1-43.

- 1C. The command to “listen” or “hear now” introduces the practical application from the history of God’s _____ .
(4:1)
- 2C. “Statutes” (also rendered “decrees”) refers to universal principles or laws.

“Judgments” (also rendered “laws”) refers to case law.
- 3C. Israel’s _____ is described in 4:6-9.
- 4C. In 4:25-30 Moses again warns them (“take heed”) to avoid idolatry.

This section predicts _____ ,
_____ from the land, and the eventual
_____ .

3A. Stipulations: Covenant life. 4:44–26:19.

The section follows the standard form of the ancient Suzerain-Vassal Treaty form. Following the historical prologue, the obligations of the vassal is given.

There are two parts, the first part gives the general laws (4:44-5:33); the great commands and warnings (chs. 6-11) the second part gives specific laws which the vassal nation must obey (12:1-26:15)

1B. The Great Commandment. 5:1–11:32.

- 1C. The foundation of God’s covenant with Israel, made at Horeb: the Ten Commandments. 4:44-5:33.
- 1D. God’s **instruction**, or **law** is the Hebrew word *torah*.
- 2D. Deuteronomy is not a new covenant but the _____ of a previously made covenant.

3D. The ten commandments were given to a people already _____, they were not given as a means to justification, which is by _____ . (4:6)

4D. Ten Commandments

1E You shall have no other gods before me (4:7)

2E You shall not make for yourself a carved image [of God]. (4:8)

3E You shall not take the name of the Lord lightly (4:11)

4E Observe the Sabbath day (4:12)

5E Honor your father and mother (4:16)

6E You shall not commit murder (the Hebrew means murder, not kill), (4:17)

7E You shall not commit adultery (4:18)

8E You shall not steal (4:19)

9E You shall not bear false witness (4:20)

10E You shall not covet your neighbor's possessions (4:21)

“To covet” means to lust for or desire what belongs to someone else.

5D. The Mosaic Law recognizes the right to _____

_____ which is the key to freedom.

6D. The commandment to not covet is the _____

_____ because it shows everyone that no one can ever keep the Law.

2C. Summary of God's great commandments and warning against disobedience (chs 6-11).

1D The principle of consecration. 6:1-25.

- 1E. The emphasis on these commandments is to love the Lord your God. (6:5)
- 2E. Deut. 6:4 is one of the most important verses in the Old Testament, it is called the *Shema*, “Hear” and is basic to Judaism.
- 3E. The Lord is One, does not mean He is a singular God (Unitarian monotheism) but that He is a unity (cf., Gen. 2:24: “the two become one flesh”)
- 4E. To love God does NOT mean to have certain feelings about God but to
 _____ him.
 _____ cancels love.

Thus love is not an emotion, but a mental choice or commitment of obedience to God.

- 5E. God warned the nation about disobedience when they were prosperous (6:13-19).
- 6E. The Jews were commanded to pass on the law and their history to their children.
- It is the parents responsibility to teach the Bible and spirituality to their children. (Deut 6:23)

3D. The program of conquest. 7:1-26.

- 1E. God planned for Israel _____ all men, women, and children among the seven nations who inhabited the land of Canaan.

The term for *Holy War* is the
 _____ a translation of the Hebrew *cherem*.

- 2E. This is the only incident of authorized Holy War in the Bible.

The Canaanites deserved to die for their sin (9:4,5)

The Canaanites had continued to reject God and oppose God for generations (7:10)

The Canaanites were so immoral and perverted they were a threat to Israel and the rest of humanity.
(20:17:18)

3E Summary of Holy War (cf. Deut 20:16ff)

Holy War was limited in people, geography, and time.

Holy War is a picture of the believers war against sin in his own life.

Holy War is a picture of God's rejection of sin and is an expression of God's righteousness.

Holy War involved two things:

- a. Deut 10:16, kill everything that breathes.
- b. Enslave the nations that are not included in the ban.

When Israel failed to totally fulfill the terms of Holy War God stopped it and punished the nation.
(Judges 1:19ff).

The central principle in Holy War: The Battle is the Lords.

**Holy War was at the direct revelation of God. It only occurred once in history and ceased about 1350 BC, with a few exceptions during the reign of Saul in the destruction of the Amalekites.

Holy War has two more occurrences: once when Jesus Christ returns at the Second Coming (Rev. 19:11-15) and again at the end of the Millennium at the Gog and Magog revolution. Rev. 20.

4E The Hebrews are prohibited from intermarrying with the Canaanites (7:3-5).

5E The basis for God's command to destroy the Canaanites and to remain distinct is grounded in His plan of salvation which was to be fulfilled through Israel.

2B. Ancillary commandments. 12:1–26:19.

These commandments are called “case law.” Case law is not complete, but illustrates or gives examples of how the general laws are to be applied in the life of the nation.

1C. Cultic-ceremonial consecration. 12:1–16:17.

1D. Worship. 12:1-32.

1E Israel is commanded to destroy all of the pagan temples, altars, and places of worship.

2E Israel is instructed to take their sacrifices only to the place God designates.

3E This indicates God’s plan to have only one central place of worship for Israel.

2D. False Teachers. 13:1-18.

1E This is the first of two tests to evaluate claims of prophets and revelation.

2E A false prophet can produce a sign, wonder, or miracle.

3E The penalty for claiming that God spoke to them when He did not was death.

4E One reason God allows false claims to prophecy is to test our dedication to His Word (13:3)

3D. Separation of Israel. 14:1–21.

1E Israel was forbidden to mourn or grieve in the same way as the pagans.

2E The dietary laws were based on reminders of the curse of sin, death, and separation from God.

4D Tithing, 14:22-29

- 1E Three tithes were commanded
- a. Annual tithe to support the priests and levites (Numbers 18:21-32)
 - b. Annual tithe for an annual, national feast (Deut 14:22-27).
 - c. A tithe every third year for the poor, orphans, and widows (Deut 14:33).
- 2E Wine was _____ and “strong drink” was _____ .
- 3E Tithing was a form of taxation to support the theocracy.
- 4E Tithing was a _____ form of giving; _____ were based on the _____ of the worshipper.
- 5E Tithing was discontinued when the Mosaic Law was ended at the cross.

5D Sabbath Year, 15:1-18

1. Every seventh year was the sabbatical year.
2. No work was to be done for the entire year.
3. All debts were forgiven during the sabbatical year.

6D. Annual feasts. 16:1-17.

Passover

Feast of unleavened bread immediately followed Passover

Feast of Weeks, (Pentecost which means 50 days) is seven weeks after Passover.

Feast of Tabernacles

2C. God’s requirements for the leaders of the Theocracy. 16:18–21:23.

1D. Judges and God’s altar. 16:18–17:13.

Emphasis on integrity of the judge and impartiality.

The principle of two or three witnesses in a death penalty case.

Judges were to _____ the law not _____ the law or revise its meaning

2D. Kings and God's covenant. 17:14-20.

The King was not to use his position to increase his own wealth or to act like the pagan kings who practiced polygamy. Polygamy was used to solidify military alliances which were unnecessary if God was their protector.

Kings were to hand copy the entire law in the presence of the priests (17:18-20)

3D. Priests and prophets. 18:1-22.

Prohibition of demonism: witchcraft, astrology, necromancy, omens, spiritism.

The promise that god would raise up a new prophet like Moses (Num 18:15) who is _____ .

_____ restated for false prophets (18:20)

The second test for the prophet: _____ (18:22)

4D. Guarantees of justice. 19:1-21.

Cities of refuge were a provision to protect the killer who was either guilty of murder or manslaughter.

They offered refuge from the avenger, or *goel*, the family _____ .

The law of witnesses protected the innocent from being falsely accused.

The law of retribution, *lex talionis*, meant that the punishment should fit the crime. There was only one case of punishment by mutilation in the Mosaic Law (Deut 25:11-12).

5D. Regulations for Holy war.. 20:1-20.

The priest was to carry the Ark, the symbol of God's presence into battle.

The priest was to instruct in God's Word to strengthen the faith of the soldiers (20:2-4)

There was universal military service with some exceptions.

Anyone who had just planted a vineyard

Anyone engaged to be married or recently married.

Anyone fainthearted

Outside Canaan, an offer of peace, leading to becoming a vassal.

Inside Canaan, complete annihilation (20:16-18)

6D. Authority of sanctuary and home. 21:1-23.

Rebellious sons were to be stoned to death. 21:18-21

3C. God prescribes various laws for different circumstances.. 22:1–25:19.

1D. The ordinances of labor, family and marriage. 22:1-30.

Laws related to marriage, divorce, adultery, betrothal.

2D. The congregation of the Lord. 23:1-18.

These laws deal with who could and could not worship in the Tabernacle or Temple.

3D. Protection for the weak. 23:19–24:22.

Regulations for divorce and remarriage (24:1-4)

4D. Sanctity of the individual. 25:1-19.

4C. The ritual for presentation of the firstfruits and the tithe. 26:1-19.

4A. Moses' Third Address, Covenant Renewal: Blessings and Curses. 27:1–30:20.

Moses instructs the new generation concerning its obligations to the covenant when they enter the land. He reviews the blessings God has promised and the stages of discipline which He also promised. But grace rules and Moses predicts their removal from the land in discipline, as well as their return under national redemption.

1B. Ratification ceremony in Canaan. 27:1-26.

1. Setting up the _____ would serve as a perpetual reminder of these events to future generations.
2. The uncut stones pictured God's grace and the absence of human works.
2. The people were to assemble at Mt. Ebal for the covenant renewal ceremony.
3. Mt Ebal was on the north; Mt. Gerizim on the south. Six tribes stood on each mountain. Those on Ebal recited the cursings (27:11-26).

2B. Proclamation of the sanctions. 28:1-68.

In this crucial chapter God outlines the blessings the nation would experience for obedience and the divine discipline for disobedience.

1C. Blessings. 28:1-14.

The blessings related to the agricultural and material productivity and prosperity of the people.

2C. Curses. 28:15-68.

These are the opposite of what is stated in vss. 1-14

The curses include: disease (18:22); drought (18:23-24); military defeat (18:25); mental confusion and insanity (18:28-29).

Further, the people will be defeated and their descendants removed from the land (28:32).

The reason for the economic, political, and military destruction is disobedience to God (Deut. 18:45, 46).

The basis for the judgment of foreign languages or “_____” is given in Deut 28:49. This was fulfilled twice in history, once in the _____ invasion (Isa 28:11, 12) and again at _____ (Acts 2 with 1 Cor. 14:21)

3B. Summons to the covenant oath. 29:1-29.

1C Moses establishes another covenant besides the one at Horeb, this is the land covenant (Deut 29:1)

2C Moses reminds them of God’s harsh judgment which will remove them from the land for disobedience (Deut 29:2-29)

4B. After all these disciplinary action God promises ultimate restoration. 30:1-10.

1B After God removes them from the land, the people will return to the Lord and obey Him. (Deut 30:2)

- 2B Afterward He brings them from the “ends of the earth” not from only one nation (Deut. 30:4).
- 3B At the time of this return the nation is redeemed (Deut 30:5). This will occur at the end of the 7 year Tribulation.
- 4B God will then punish their enemies. This will occur during the horrible judgments of the 7 year Tribulation (Deut. 30:7)
- 5B The issue is their volition: choose today life or death (Deut. 30:15-20)

5A. Provisions for the future implementation and Continuity of the Law. 31:1–34:12.

- 1B. The provision for the future leadership and their duties.. 31:1-29.
- 1C Moses challenges Joshua with His responsibilities, (31:6).
- 2C The people are to gather every sabbatical year to read the Law and be reminded of God’s grace that they may fear God and obey Him. (31:9-13).
- 3C Again Israel’s future rebellion is predicted. (Deut 31:14-29)
- 2B. The song of Moses. 31:30–32:47.
- The Song contrasts the _____ and _____ of God with the _____ and _____ of the people.
- 3B. Moses’ testament. 32:48–33:29.

1C Moses death is announced. Moses ascends Mt. Nebo where he can see the land but not enter the land. (32:48-52)

2C Moss gives His final blessing to Israel (33:1-29)

Deut 33:27 The eternal God is your refuge, And underneath are the everlasting arms; He will thrust out the enemy before you And will say, 'Destroy.'

4B. Moses' death on Mt. Nebo. 34:1-12.