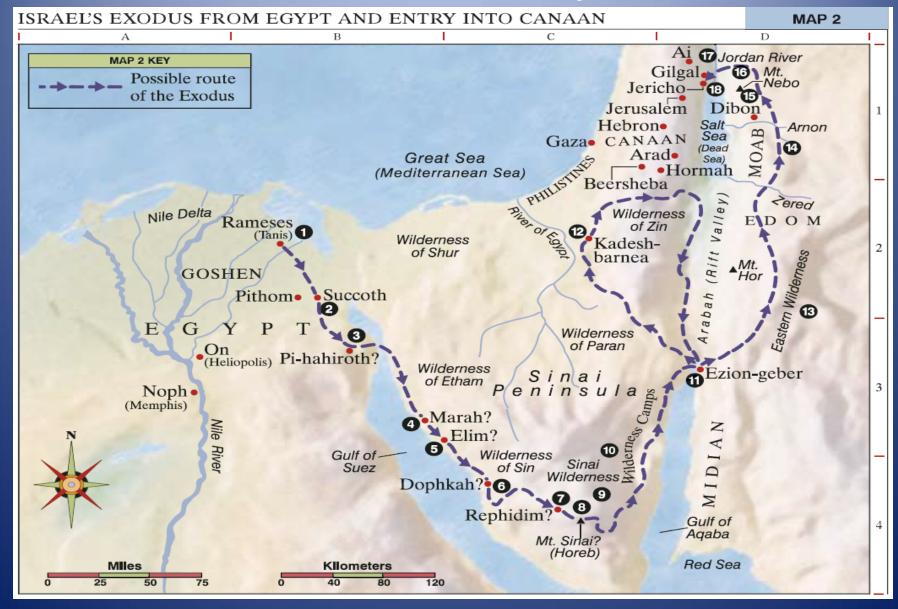
Old Testament Survey Deuteronomy

- Definition of 'Deuteronomy'
 - In the Greek, Δευτερονόμιον, Deuteronomion,
 "second law"

– In the Hebrew, דָבַרִים, *Devarim*, "[spoken] words"

- Introduction to the beginning of Deuteronomy
 - It is around 1405 BC
 - The first generation that came out of Egypt has died
 - The nation of Israel (the second generation) is waiting on the plains of Moab, with the Jordan River between them and the Promised Land
 - Many of the citizens would be between the ages of 40 to 60 years old (except Moses, Joshua, and Caleb)

- Introduction to the beginning of Deuteronomy
 - The book spans about one month in duration while Moses gives his speech and his ultimate death



- The Historical Setting of Moses' Speeches |
 Dt. 1:1-5
- Moses' First Speech: Historical Prologue | Dt. 1:6-4:43
 - A Historical Review of God's Gracious Acts from Horeb to Beth Peor (1:5–3:29)
 - An Exhortation to Obey the Law (4:1–40)
 - The Setting Apart of Three Cities of Refuge (4:41–43)

Moses' Second Speech: Covenant Stipulations | Dt. 4:44-26:19

- General Stipulations: Love and Faithfulness | Dt. 4:44-11:32
 - The Basic Elements of Israel's Relationship with the Lord (5:1–11:32)
 - The Ten Commandments (5:1–33)
 - The total commitment to the Lord (6:1-25)
 - Separation from the gods of other nations (7:1–26)
 - A warning against forgetting the Lord (8:1–20)
 - Illustrations of Israel's rebellion in the past (9:1-10:11)
 - An admonition to fear and love the Lord and obey His will (10:12– 11:32)

Moses' Second Speech: Covenant Stipulations | Dt. 4:44-26:19

- Specific Stipulations: Justice and Holiness | Dt. 12:1-26:19
 - Instructions for the life of worship (12:1–16:17)
 - Instructions for leadership (16:18–18:22)
 - Instructions for societal order (19:1–23:14)
 - Instructions from miscellaneous laws (23:15–25:19)
 - The firstfruits and tithes in the land (26:1–15)
 - The affirmation of obedience (26:16–19)

- Moses' Third Speech: Covenant Renewal | Dt. 27:1-30:20
 - Blessings and Curses Dt. 27:1-28:68
 - Covenant Ratification and Final Exhortation | Dt. 29:1-30:20

- Conclusion: Israel's Future | Dt. 31:1-34:12
 - The Change of Leadership (31:1–8)

The Future Reading of the Law (31:9–13)

- The Song of Moses (31:14–32:47)
 - 1. The anticipation of Israel's failure (31:14–29)
 - 2. The witness of Moses' song (31:30–32:43)
 - 3. The communicating of Moses' song (32:44–47)

- Conclusion: Israel's Future | Dt. 31:1-34:12
 - The Final Events of Moses' Life (32:48–34:12)
 - The directives for Moses' death (32:48–52)
 - The blessing of Moses (33:1–29)
 - The death of Moses (34:1–12)

Table 4 Deuteronomy as Exposition of the Decalogue Adapted from Walton (1987)		
ISSUES	RE: GOD	RE: MAN
Authority	Commandment 1 5:7 (chaps. 6–11)	Commandment 5 5:16 (16:18–17:13)
Dignity (19:1–24:7)	Commandment 2 5:8–10 (12:1–32)	Commandments 6–8 5:17–19 6th: 19:1–21:23 7th: 22:1–23:14 8th: 23:15–24:7
Commitment	Commandment 3 5:11 (13:1–14:21)	Commandment 9 5:20 (24:8–16)
Rights and Privileges	Commandment 4 5:12-15 (14:22-16:17)	Commandment 10 5:21 (24:17-26:15)

- Authority
 - The First Commandment focuses on the authority of God
 - The Fifth Commandment is concerned with human authority, specifically in its relationship to divine authority

- From the First Commandment, God should be our first priority and final authority
- God's authority can be seen in the following passages
 - Chapter 6:4 The 'Shema' (Hebrew 'to hear') presents
 Yahweh, and Yahweh alone, as God
 - Chapter 10:17 Speaks of Yahweh as God of Gods, Lord of Lords, and the great, mighty, and awesome God

- From these chapters, it shows ways that adherence to the First Commandment can be demonstrated
 - To Love God (6:5; 10:12; 11:1, 13, 22)
 - To obey his commandments (6:6, 17, 24-25; 7:11-12; 8:1, 6; 10:12-13; 11:1, 8, 13, 18, 22)
 - Warnings against testing the Lord (6:16; 10:16)

- Moses also reminds the Israelites how God has proven or will prove himself worth of the respect and status that he demands
 - Israel is chosen and loved (7:6-8; 10:14-15)
 - Israel has been multiplied in keeping with the covenant promises (10:22)
 - Israel delivered out of Egypt (6:21-23; 7:19; 8:2-5, 14-16; 11:2-7)

- From the Fifth Commandment, the focus here is on how human authority is to conform to divine authority rather than how we respond to human authority
- Parents are seen as the basic link for the communication of instruction and for the representation of divine authority

- Authority
 - From chapters 16:18 to 17:13, it does not speak of the role of parents, but focuses on other forms of human authorities
 - We see it focusing on the following:
 - Judges
 - Kings
 - Priests and Levites
 - Prophets

- Authority
 - Judges
 - Responsible for enforcing the covenant (17:2-7)
 - Should not distort justice (16:19-20)
 - Enforce verdicts and need to follow instructions (17:10-12)
 - Failure to enforce the covenant laws and rules could put the covenant's benefits in jeopardy

- Authority
 - King
 - Viewed as Gods representative and responsible for the people
 - Set up a system that conforms to the covenantal requirements
 - Can put the covenant benefits in jeopardy if:
 - He is too concerned about his uniform (v. 16-17)
 - Fails to observe the law

- Authority
 - The Priest and Levites
 - Responsible for serving, which includes teaching the people (17:10-12)
 - If the priests are not supported by the populace, they could not function and covenant would be in jeopardy

- Authority
 - Prophets
 - Responsible for passing on God's messages
 - Involved in both the authority of God and in instruction
 - Prophets need to ensure they:
 - Speak with the correct authority (18:9-14)
 - Speak with God's words and not their own (18:20)
 - Covenant can also be put in jeopardy if people fail to heed the prophet's words

- Deuteronomy warn of areas where the covenant could be jeopardized through a break in the chain of authority and instruction
- Human authorities need to honoured in that they serve as an important link in communicating God's instructions to his people
- It is the responsibility of human authorities not to corrupt their offices

- The Second Commandment forbids the worship of carven images
- Chapter 12:4 "You shall not treat the LORD your God that way"
- The Israelites were not to worship Yahweh in the same way the Canaanites worshiped their gods
- The use of images was common among the Canaanites

- The Israelites are instructed not to repeat pagan rituals
- The dignity of Yahweh is jeopardized when he is treated as the pagans treat their deities
- Thus worship should never accommodate the world's standards
- True worship must give God his proper place

- How does this relate to man?
- With reference to Commandment #6, it seeks to show the difference where a life is taken, but murder has not been committed
 - Accidental homicide and the connected discussion of the function of the levitical cities
 - The requirement of two witnesses in a capital case
 - The treatment of a malicious witness who are put to death if the case is a capital case

- Dignity
 - The law of retaliation as a protection against a judicial taking of life where the crime would not warrant such a punishment
 - Guidelines are also given for:
 - Warfare (Chapter 20)
 - Bloodguilt (Chapter 21)
 - Everyone deserves the dignity of existence

- Dignity
 - With reference to Commandment 7, it is a little difficult to connect to dignity though it maybe more suitable under integrity
 - In Deuteronomy 22:12-30 it discuss varies types of adultery
 - These all threaten the dignity of the family

- With reference to Commandment 8, by seeing dignity as the basic element behind the prohibition of stealing, he is able to discuss other areas that are impacted
 - Chapter 23:17-18 refers to stealing the freedom of a foreign slave
 - Chapter 23:19-20 refers to stealing of self respect
 - Chapter 23:21-23 refers to stealing from God by not paying one's vows

- Chapter 23:24-25 drawing the distinction of stealing and what is not in relation to picking food on someone's property
- Chapter 24:1-4 concerned about the woman's selfrespect
- Chapter 24:5-6 concerned about 'stealing' things essential for survival
 - A bride's husband
 - Major food-producing implements (i.e. the mill)

- Dignity
 - Chapter 24:7 concerned about the rights of a kidnapped victim

Commitment

- With respect to Commandment 3, chapters 13:1
 to 14:21 addresses in various ways the problem of
 not taking God seriously or not taking one's
 relationship, commitment, or obligations to God
 seriously enough
 - Chapter 13:1-5 concerns the false prophet
 - If an individual is serious about God, the false prophet's behaviour will be offensive and intolerable
 - If he does nothing, he will still be held guilty

Commitment

- Total purging of evil is required if you are to take God and his Name seriously
- Chapter 14 concerns the dietary laws
 - The truly committed person would demonstrate his commitment to God even in his diet
 - The practice of an individual is an indicator of that person's commitment to God and holiness in his life

- Commitment
 - This is how Commandment 3 and 9 parallel each other:
 - Taking your commitments to your fellow man seriously
 - Assuming that he is going to take his commitment to you seriously
 - Not making false accusations
 - The common denominator is trust

Commitment

- Chapter 24:8-9 start off with the false accusation of Miriam against Moses
 - There are consequences of such an accusation
- From verses 10-15, it focuses on establishing trust by fulfilling one's commitments and pledges
- Verse 15 states that punishing an innocent person is like bearing false witness against them

- Rights and Privileges
 - Commandment 4 speaks of God's rights and Commandment 10 addresses human rights
 - With respect to Commandment 4, it focuses on the Sabbath
 - God has a right to be honoured through the dedication of a special day to him in gratitude for his deliverance of Israel from Egypt

- Rights and Privileges
 - God can also be honoured in other areas such as:
 - Showing gratitude to God as the source of one's goods and freedom
 - Tithing
 - This is giving a portion of one's goods back to God in gratitude
 - This is the right of God and our privilege
 - He demands of us goods and acts of compassion, just as he provides goods and acts of compassion

- Rights and Privileges
 - Commandment 10 admonishes against coveting
 - Coveting is desiring something that does not belong to you and it oversteps the bounds of what one has a right to possess
 - Deuteronomy expands this into the area of violating the rights and privileges of others

- Rights and Privileges
 - The following are some areas for consideration
 - The basic right to justice for all (24:17-18)
 - The right of the poor to leftovers from the harvest (24:19-22)
 - The right of the innocent and the right of the guilty (25:1-3)
 - The right of the dead brother's family (levirate marriage) (25:5-10)

- Rights and Privileges
 - The following are some areas for consideration
 - The right to fair treatment in the marketplace (25:13-16)
 - The issue of first fruits as a way of remembering the rights and privileges that the Israelites were enjoying that their forefathers did not (26:1-15)

Conclusion

- The deuteronomic laws (chapters 6-26) are an expansion of the decalogue with the intent of addressing the spirit of the law
- This is accomplished by showing multiple examples for each commandment with the purpose of moving beyond legalism to a truer understanding of God's concern and requirements

Conclusion

- This is the same thing that Christ does with his Sermon on the Mount
- Both Moses and Christ show that the prohibition against murder is a prohibition against things murderous, whether attitudes or actions

- New Testament Implications
 - It is one of the most cited Old Testament books in the New Testament (both Psalms and Isaiah are cited more often)
 - The promise of another prophet like Moses would come (Deuteronomy 18:14-22)
 - We can see how Jesus Christ is like Moses in the New Testament and how he is the promised prophet from Deuteronomy

- New Testament Implications
 - Christ feed the people bread and meat (i.e. feeding of the five and four thousand) just as Moses did in the wilderness
 - When Jesus promised an unfailing stream of lifegiving water, the people remembered what Moses did and the promise of the coming prophet
 - Peter (Acts 3:22) and Stephen (Acts 7:37) affirm
 Christ as the coming prophet as spoken by Moses

- New Testament Implications
 - Other uses of Deuteronomy in the New Testament
 - Jesus repulsed Satan during his temptation in the wilderness
 - Deuteronomy 8:3 first temptation (Matt 4:4, Luke 4:4)
 - Deuteronomy 6:16 second temptation (Matt 4:7, Luke 4:12)
 - Deuteronomy 6:13 third temptation (Matt 4:10, Luke 4:8)
 - Deuteronomy's concern for the classes of society vulnerable to abuse and exploitation is reflected in Jesus' ministry to the poor and widows (Deut. 6:5, Matt 22:37-40)

- New Testament Implications
 - Other uses of Deuteronomy in the New Testament
 - Israel and the Church
 - Both chosen amongst the least of its group (Deut. 7:6-7, 1 Cor. 1:26-30)
 - Both are treasured possessions of God (Deut. 7:6, 14:2, 26:18;Eph. 1:14, Titus 2:14, 1 Peter 2:9)
 - God is a consuming fire for both (Deut. 4:24; Heb. 12:29)

Next class

Joshua, Judges, and Ruth

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