

I. Deuteronomy

- a. Purpose: In this session we shall survey the book of Deuteronomy by going over its authorship, setting, purpose, structure, and place in the canon of Scripture so that we would be better informed of what this book is about and desire to study it deeper in the near future.
- b. Authorship
 - i. The book itself testifies that the content is from Moses¹
 1. Beginning with **Deuteronomy 1:1** it states *“These are the words which Moses spoke to all Israel across the Jordan in the wilderness, in the Arabah opposite Suph, between Paran and Tophel and Laban and Hazereth and Dizahab.”*
 - a. Note *“Moses spoke.”*
 2. Other verses also show the contents was given through Moses: **Deuteronomy 1:5, 4:44, 29:1, 31:1, 31:9, 31:14, 32:45, 33:1, 33:4.**
 - ii. Mosaic authorship of Deuteronomy is also affirmed throughout the rest of the Old Testament²
 1. *“Only be strong and very courageous; be careful to do according to all the law which Moses My servant commanded you; do not turn from it to the right or to the left, so that you may [b]have success wherever you go.”* (**Joshua 1:7**)
 - a. In the context this is Joshua speaking; he is the next leader after the death of Moses.
 - b. When he referred to the law of Moses we recall that Moses gave the law in the previous book (**Deuteronomy 1:1**).
 - c. **Joshua 1:13** also reinforce the point that Moses authored Deuteronomy.
 2. *“As it is written in the law of Moses, all this calamity has come on us; yet we have not sought the favor of the Lord our God by turning from our iniquity and giving attention to Your truth.”* (**Daniel 9:13**)
 - a. This is Daniel’s prayer to God during his exile.
 - b. Daniel see the exile and other events is the fulfillment of what God’s Word says in the law of Moses. The exile and foreigners are mentioned in **Deuteronomy 28:36-48**.
 - iii. Mosaic authorship of Deuteronomy is affirmed in the New Testament
 1. *“They *said to Him, “Why then did Moses command to give her a certificate of divorce and send her away?” 8 He *said to them, “Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way.”* (**Matthew 19:7-8,**)

¹ Michael Grisanti, “Exodus” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 9176-9177.

² Michael Grisanti, “Exodus” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 9177-9178.

- a. The religious leaders asked Jesus a question from **Deuteronomy 24:1-4**. Notice they saw this as written by Moses in **verse 7**.
 - b. Jesus also saw **Deuteronomy 24:1-4** as coming from Moses in **verse 8**.
 2. “Moses said, ‘The Lord God will raise up for you a prophet like me from your brethren; to Him you shall give heed to everything He says to you.’” (**Acts 3:22**)
 - a. In the context this is Peter preaching.
 - b. Here Peter quotes **Deuteronomy 18:15**.
 - c. Note that he sees Moses spoke the words in **Deuteronomy 18:15**.
- c. Setting
 - i. According to **Deuteronomy 2:14** it has been 38 years that the Hebrew have been wandering in the wilderness.
 - ii. Recall that earlier in **Numbers 14:34** God has prophesied that the rebellious first generation would wander for 40 years before they pass away without entering the promise land.
 - iii. Now that 40 years is about to be coming soon Moses delivers a series of messages to the second generation.
- d. Purpose
 - i. According to Andrew Hill and John Walton: “Deuteronomy is intended to formalize the covenant that Israel entered into with the Lord at Sinai”³
 - ii. According to Michael Grisanti: “The purpose of Deuteronomy is to provide a restatement of the covenant between God and Israel to the generation assembled in the plains of Moab prior to the crossing of the Jordan and conquest of Canaan under Joshua.”⁴
 - iii. Deuteronomy is Moses restating what God has done for the Hebrews and also as God’s covenant as they enter into the promise land of what God requires of them when they are there.
- e. Structure
 - i. The Book of Deuteronomy is structured upon The Hittite Suzerain-Vassal Treaty Form.⁵
 1. This is a certain literary form that is a sovereign vassal treaty form that is dated from the third millennium to the middle of the first millennium BC.⁶
 2. This is one of the strong argument for early dating for Deuteronomy against liberals who want to date Deuteronomy much later.

³ Andrew Hill and John Walton, *A Survey of the Old Testament* (Grand Rapids: Zondervan), 167.

⁴ Michael Grisanti, “Exodus” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 9363-9364.

⁵ Michael Grisanti, “Exodus” in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Location 9324.

⁶ Andrew Hill and John Walton, *A Survey of the Old Testament* (Grand Rapids: Zondervan), 165.

- ii. The Treaty Outline⁷
 1. Preamble (1:1-5) = Serves as introduction to the text.
 2. Historical Prologue (1:1-5-4:49) = This section rehearses the past relationship between the parties.⁸
 3. Stipulations (5:1-26:19)
 - a. General Stipulations (5:1-11:32)
 - b. Specific Stipulations (12:1-26:19)
 4. Curses and Blessings (27:1-28:68) = Punishments and rewards stated.
 5. Witnesses (Deuteronomy 30:19, 31:19, 32:1-43)
 6. Last Words of Moses (31-34)⁹

f. Themes

- i. God's righteous demand upon His people
 1. There are many commands in Deuteronomy that shows God's righteous requirement.
 2. Don't forget that God's laws reflect God's nature of being good and just.
- ii. The Promise land for Israel
 1. Sixty nine times in Deuteronomy the pledge to Israel to inherit the promise land is stated.¹⁰
 2. This was a good land according to Deuteronomy 1:25, 1:35, 3:5, 4:1-22, 6:8, 8:7, 8:10, 9:6, 11:17.¹¹
 3. The land was a gift from God
 - a. "I said to you, 'You have come to the hill country of the Amorites which the Lord our God is about to give us.'" (Deuteronomy 1:20)
 - i. This is Moses accounting to the second generation what has happened before.
 - ii. Here Moses told them that he told Israel previously that God was going to give the land to them.
 - iii. Deuteronomy 1:25 reinforce this truth with the spies report about this land being given to them from God.
 - b. See also Deuteronomy 2:29, 3:20, 40:40 and 5:16.¹²
 4. Israel's entrance into the promise land is not because of their works but because of God's promise to Abraham, Issac and Jacob

⁷ The rest of the outline is based upon and slightly reworded from Michael Grisanti, "Exodus" in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Locations 9335 and following.

⁸ Michael Grisanti, "Exodus" in *The World and the Word: An Introduction to the Old Testament* (Nashville, B&H Publishing), Kindle Location 9324.

⁹ This last section is from Andrew Hill and John Walton, *A Survey of the Old Testament* (Grand Rapids: Zondervan), 164.

¹⁰ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 93.

¹¹ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 95.

¹² Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 93.

as stated multiple times such as in **Deuteronomy 1:8, 6:10, 6:18, 7:8, 34:4.**

- iii. God's name dwelling in the land
 - 1. There are many passages in Deuteronomy that states the phrase, "*To make His Name dwell there*" such as in **Deuteronomy 12:11, 14:23, 16:2, 16:6, 16:11, 26:2.**¹³
 - 2. There is also a similar phrase that is prevalent throughout the book, "*To put His Name there*" that appear in passages in **Deuteronomy 12:5, 12:21, 14:24.**¹⁴
 - 3. God's name often is God Himself; it is amazing to think that God now dwells in the land that is a reversal of the Lord leaving Adam and Eve in the land of Eden.
- g. Place of this book in the Canon
 - i. Deuteronomy completes the Torah written by Moses.¹⁵
 - ii. It also is an important book for interpreting the historical books that follow after it: Joshua, Judges, 1-2 Samuel and 1-2 Kings.¹⁶
 - iii. Deuteronomy also helps us with the march towards Christ and the Gospel in redemptive History.
 - 1. The Lord will circumcise His followers' heart in the future to live: "*Moreover the Lord your God will circumcise your heart and the heart of your [f]descendants, to love the Lord your God with all your heart and with all your soul, so that you may live*" (**Deuteronomy 30:6**)
 - a. The first five verses of the chapter is already about God's grace to Israel with the promise of restoration.
 - b. Here in verse 6 we see God's work also includes the heart.
 - 2. Moses being a type of Moses
 - a. Deuteronomy 18:15-22 speak of a prophet that is to come that is like Moses.
 - b. Jesus is the Prophet to come. But how is Jesus like Moses?
 - i. Born during the reign of an oppressive king (Moses with Pharaoh in Exodus 1:8-14; Jesus with King Herod in Matthew 2:1)
 - ii. The evil ruler decree the killing of children that threaten the newborn's life (Exodus 1:15-16; Matthew 2:16-18)
 - iii. The witnesses of the birth of the child obeyed God and therefore disobeyed the ruler (Midwives in Exodus 1:17-22; Magi in Matthew 2:12, 16)
 - iv. Soon after being born, the baby was placed in a box (ark for Moses, manger for Jesus)

¹³ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 99.

¹⁴ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 99.

¹⁵ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 90.

¹⁶ Walter Kaiser, *The Promise-Plan of God* (Grand Rapids: Zondervan), 90.

- v. God protects the witnesses (Midwives in Exodus 1:17-22; Magi in Matthew 2:12)
- vi. Child was raised by a non-biological father (Pharaoh for Moses and Joseph for Jesus) The newborn survived by hiding in Egypt (Exodus 2; Matthew 2:13-15)
- vii. When the child grew older, God leads them to depart from Egypt (Exodus 13-14; Matthew 2:19-23)
- viii. After leaving Egypt, water around them symbolizes a new era (the parting of the sea Exodus 14:13-31; Baptism, Matthew 3:13-17)
- ix. Both enter the Wilderness for a considerable time of testing (Forty years, Exodus 16:35; Forty days, Matthew 4:1-11)
- x. Both expounds on God's law to God's people in a mountain (Mount Sinai, Exodus 19-20ff; Sermon on the Mount, Matthew 5-7)