

# Old Testament Survey

## Deuteronomy

### ***General Outline of Deuteronomy***

- I. First Discourse - Historical Prologue - 1:1-4:49
  - A. God's gracious guidance from Horeb to Moab - 1:1-3:29
  - B. The new generation admonished to keep the law - 4:1-40
  - C. Appointment of the Transjordanian cities of refuge - 4:41-43
  - D. Historical setting of this discourse - 4:44-49
- II. Second Discourse - Laws to Live By - 5:1-26:19
  - A. Basic Commandments
    - 1. The Decalogue - 5:1-6:25
    - 2. Stedfast obedience and a constant remembrance of God's dealings - 7:1-11:32
  - B. Satutes of worship and a holy life - 12:1-16:22
    - 1. Genuine worship and safeguards against idolatry - 12:1-13:18
    - 2. Rules about food, the Sabbath, and the feast days - 14:1-16:22
  - C. Judgments: the treatment of specific offenses - 17:1-26:19
    - 1. Death for idolatry; appellate procedure; the responsibilities of a king - 17:1-20
    - 2. Penalties for witchcraft and false prophecy - 18:1-22
    - 3. Cities of refuge for accidental homicide; penalties for fraud and perjury - 19:1-21
    - 4. Rules of battle and seige - 20:1-20
    - 5. Care of the dead; captive wives; inheritances; and the removal of a corpse from the gallows - 21:1-23
    - 6. Lost property; sexual purity; yoking of diverse animals - 22:1-12
    - 7. Laws concerning marriage, chastity, care of the body, cleanliness 22:13-24:5
    - 8. Laws concerning economic and social justice - 24:6-25:19
    - 9. Laws of stewardship, offerings, and tithes - 26:1-19
- III. Third Discourse; Warnings and Predictions - 27:1-31:30
  - A. The law to be inscribed and its sanctions recited at Ebal - 27:1-26
  - B. Conditions for blessing and chastisement of the nation - 28:1-68
  - C. Review of God's benefactions; exhortations to faithfulness - 29:1-30:20
  - D. Written law entrusted to the leaders of Israel - 31:1-30
- IV. Song of Moses: Israel's Responsibility to the Covenant - 32:1-43
- V. Final Charge and Farewell - 32:44-33:29
  - A. Moses' last exhortation - 32:44-47
  - B. Moses warned of approaching death - 32:48-52
  - C. Moses' final blessing upon Israel, tribe by tribe - 33:1-29
- VI. Death of Moses - 34:1-12

### ***Underlying Principles of Deuteronomy***

<b>Principle</b>	<b>Scripture</b>
Spirituality of God, his uniqueness and character	Deuteronomy 4:12, 15, 16
Uniqueness and Unity of God	Deuteronomy 4:35, 39; 6:4; 7:9; 10:17
Relationship of love between God and His covenant people Israel	Deuteronomy 4:37; 7:13; 33:3
Love for God the dynamic principle of the believer's life	Deuteronomy 6:5; 7:8; 10:12, 15; 11:1, 13, 22; 13:3; 19:9; 30:6, 16, 20
Idolatry to be totally shunned	6:14, 15; 7:4; 8:19, 20; 11:16, 17, 20; 13:2-13; 30:17-18
Live as a holy people	Deuteronomy 7:6; 26:19; 28:9
Faithfulness rewarded; violation punished	Deuteronomy 28-30
Retain and obey the revealed truth from God "Remember and forget not"	Deuteronomy 9:7

### ***The Mosaic Authorship of Deuteronomy***

#### **General "Proofs" Offered Against Mosaic Authorship**

1. The phrase, "as at this day" is used to refer to a large amount of time between the time of Moses and the time of the writing of Deuteronomy.

*There is no compelling proof to use this phrase to mean a large gap of time between the time of Moses and the supposed writing of Deuteronomy. In fact, the places in which this phrase appears (2:30, 4:38, 4:20, 8:18, 10:15, 29:28) can be just as easily understood as referring to the time contemporaneous with Moses as to a time several hundred years later.*

2. The phrase "beyond the Jordan" is assumed to refer to Canaan (assuming Moses wrote Deuteronomy from Moab). Since it refers to the transjordan, it is argued that the writer of Deuteronomy had to live in Judah or Canaan.

*The answer to this is to see that the phrase "beyond the Jordan" is a proper name for the transjordanian area in the time of Moses.*

#### **Proofs For Mosaic Authorship**

1. The Suzerainty Treaty of the Second Millennium.

The Decalogue follows the pattern of suzerainty treaties used by kingdoms in the second millennium B.C., such as the Hittites. These treaties consisted of a 1) preamble (Deuteronomy 1:1-5), 2) historical prologue (Deuteronomy 1:6-4:49), c) stipulations or provisions of the treaty (Deuteronomy 5-26), 4) curses or blessings (Deuteronomy 27-30), and 5) arrangements for the continuation of the treaty (Deuteronomy 31:33). Since these forms of treaties no longer exist after the second millennium, and their form was not known to later generations, it is unlikely that the book of Deuteronomy could have been written after the second millennium B.C.

2. The Priority of Deuteronomy to the Eighth Century Prophets

- a. If Deuteronomy was written in the eighth century, then the name used for "God" should reflect the one used at that time. However, a comparison of the name for God in Deuteronomy (Yahweh thy God) appears only four times in Hosea (as

opposed to fifteen for Elohim alone and thirty-five for Yahweh alone), three times in Isaiah (as opposed to frequent usage of Yahweh of Hosts and the Holy One of Israel), and only a few times in Jeremiah, as opposed to frequent occurrences of the title, "Lord of Hosts."

- b. The Wellhausen school asserts that Deuteronomy shows a knowledge of the history and legislation contained in **J** and **E** but not **P**. However, by doing a comparison of material in the supposed **J**, **E**, and **P** documents this is not borne out. In fact, Deuteronomy can hardly be proved to be an expansion of the covenant law contained in **J** and **E**.
  - c. Deuteronomy is strangely silent on many pressing issues during Josiah's reign. If it had been written to lend credence to Josiah's reforms, then it should have made mention of idol priests, high places, and bronze horses dedicated to the sun-god.
3. The Priority of Deuteronomy to the Division of the Monarchy
- a. Deuteronomy is full of warnings and laws against the influence of Canaanite religion. It treats these as present dangers which need to be dealt with in order to preserve a future generation, not something that has been around for a long period of time.
  - b. The writer of Deuteronomy treats the tribes as being distinct entities and to the nation of Israel as a whole nation, not one that had been split into two kingdoms.
4. Evidence for the Writing of Deuteronomy Prior to the Conquest
- a. There are numerous references to the hearers to remember events which are within the memory of those being addressed, not ancient accounts of past actions.
  - b. The land of Canaan to the west of the Jordan river is always viewed from the outside. The viewpoint is that of a newcomer, not someone who had lived there for many years.
  - c. There are significant differences between the code of Hammurabi and that of the Decalogue. The tone is very different, the Decalogue being much more religious and personal. Additionally, the Decalogue contains no laws which would indicate that its composition was from that of an urban culture, like fines for shoddy workmanship. Its legislation is more suited for an agrarian culture.
  - d. The laws concerning apostasy in Deuteronomy 13:1-18 and 17:2-5 do not fit the time of Josiah but do fit the time of Moses.
  - e. The events in Deuteronomy fit very well the conditions of a pre-conquest time and not one hundreds of years later.
5. The Predictions of Deuteronomy 28 Refer to Rome Rather than Assyria and Babylon
- a. The invaders are to come from the "ends of the earth" (Deuteronomy 28:49). This is far more appropriate for Rome than Assyria or Babylon.
  - b. Their language will be utterly foreign to Hebrew (Deuteronomy 28:49). This is true of Latin but not Babylonian which is a Semitic language like Hebrew.

- c. The Jews will be scattered all over the world (Deuteronomy 28:64). This happened during the Roman conquest but not the Assyrian or Babylonian conquests.
- d. There is no suggestion of a return to Palestine.
- e. The Jews will be sent to Egypt and sold as slaves. This happened during the Roman conquest but not the Babylonian conquest.

### ***Religious Observances in the Law***

<b>Observance</b>	<b>Significance</b>	<b>Scripture</b>
Sabbath	A day of rest in celebration of God's completed work of creation	Exodus 20:8-11 Exodus 31:12-17 Leviticus 23:11-12
Sabbatic Year	Rest for the land agriculturally Renunciation of debts	Exodus 23:10-11 Leviticus 25:2-7
Year of Jubilee	Rest for the land Reversion of property	Leviticus 25:8-16 Leviticus 27:16-25
New Moon	Monthly offering for atonement	Numbers 10:10 Numbers 28:1-15