

Preparing for the Promised Land: Introduction to Deuteronomy

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Introduction

The first time I studied Deuteronomy for the purpose of teaching it, I was struck by the sheer power of its oratory. I was stirred by Moses' repeated exhortations to obedience and pictured myself in his audience.

I thought it ironic that Moses denied being much of a speaker (Ex. 4.10), while the rhetoric of Deuteronomy is that of a capable speaker. The speeches in this book are consistent with Stephen's description of Moses as someone "educated in all the learning of the Egyptians... a man of power in words and deeds" (Acts 7.22). I suspect that Moses was trying to be humble, and to be fair, it may be that after 40 years of herding sheep in the desert his Toastmasters membership might have expired. Nonetheless, in the plains of Moab, we see his full oratorical palette on display.

Deuteronomy represents the final installment in the story of Moses. (Block, *Gospel* 7) He is mentioned by name 38 times in the text, but the book isn't about Moses. His words point us to YHWH and the covenant he made with Israel. However, reading the Deuteronomic covenant isn't the same as reading a contract or a piece of legislation. Its sermonic quality reveals Moses' intent to "reprove, rebuke, and exhort" and reminds us that this book, as Scripture, was "profitable for teaching, for reproof, for correction, for training in righteousness." This is the kind of preaching that makes its audience (then and now) want to be and do better for YHWH's sake.

The purpose of this paper is to introduce this great book. In it, we'll consider the following topics:

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Body:

I. Title, Torah & Canon

A. Title

1. English versions uniformly refer to it as "Deuteronomy", which is derived from the Latin Vulgate by way of the Septuagint (LXX).
2. Hebrew

- a. The Hebrew title is based, like the other four books of the Torah, upon the book's opening phrase, "These are the words," ('*elleh haddebarim* [אֵלֶּה הַדְּבָרִים]), or simply, "[the] words" (*debarim* [דְּבָרִים]). (Young 94; Harrison 635; Archer 257; Hess 123)
 - b. Other Hebrew designations:
 - 1) Jews also referred to it as "Repetition of the law" (*mishneh torah* [מִשְׁנֵה תּוֹרָה]), based upon the text of 17.18. (Young 94; Harrison 635)
 - 2) Some Jewish literature refers to it as "The book of admonitions" (*sefer tochahoth* [סֵפֶר תּוֹכַחּוֹת]). (Young 94; Harrison 635)
 - c. Modern print editions of the Hebrew Bible employ both the traditional Hebrew title and the modern English title.
 - 1) *Biblia Hebraica Stuttgartensia* lists both the English title "Deuteronomy" followed by the Hebrew title "דְּבָרִים" in the Table of Contents (LXXI). In the body of the text, right hand pages employ the Hebrew title at the top, while left hand pages employ the English title at the top.
 - 2) The Jerusalem Publication Society's *Hebrew-English Tanakh* lists the English title *Deuteronomy* alongside the Hebrew title "דְּבָרִים" in the Table of Contents (vi). In the body of the text, the running title atop each page reads "Torah Deuteronomy" on the left-hand side above the English translation, and "תּוֹרַת דְּבָרִים" ("Torah Debarim") on the right-hand side above the Hebrew text.
3. Greek (LXX)
 - a. Its title, "Deuteronomion" (meaning "second law"), is based upon its translation of 17.18, which refers to the king writing his own copy of the Law.
 - b. The Greek text reads, καὶ γράφει ἑαυτῷ τὸ δευτερονόμιον τούτῳ ("that he shall write for himself this second law", NETS)
 4. The Latin Vulgate follows LXX with the rendering *Deuteronomium*. This in turn is the basis of the title in English versions.
 5. Most scholars readily admit that "Deuteronomy" (second law) is a poor rendering of *mishneh torah* in 17.18. However, opinions vary as to how this rendering has affected later understandings and interpretations.
 - a. Archer (257) says, "The LXX called it by the more descriptive term *Deuteronomion* (second law-giving), because it consists mostly of a restatement of the law contained in Exodus, Leviticus, and Numbers."
 - b. Longman (102) refers to the LXX title as a "misunderstanding" and "mistranslation", but then says, "it is nevertheless a fortuitous error, since Deuteronomy contains a second version of the law delivered on Mount Sinai as recorded in Exodus, Leviticus, and Numbers."
 - c. Block takes exception to the mistranslation in several ways. (Block, *Torah*, 25-26)
 - 1) First, he observes that Ex. 24.12 is the only place in the Pentateuch that refers to the Decalogue itself as *torah*. Here, it's equated with "tablets of stone" and "command", for which the purpose is "instruction".
 - 2) He also notes that in Deuteronomy *torah* has essentially the same semantic range as the Gr. words διδασκαλία or διδασκαλία.

- 3) He says, "...this document functions, not as a legal code, but as a statement of covenantal policy, as guidance for life, creating an ideal rather than decreeing law... Their intention is to create a framework and ethos within which the Israelites were to live."

B. Deuteronomy in the Torah

1. The Torah is the first of three divisions of the Hebrew Scriptures: *Torah* (Law), *Nebi'im* (Prophets), and *Kethubim* (Writings). Cf. Lk. 24.24. *Deuteronomy* is the fifth book in that collection.
 - a. The Torah is also called the *Pentateuch*, Greek for "five volumes." It was used as a modifier for *biblos* (book). Thus the Pentateuch is a five-volume book. (Young 42)
 - b. The earliest known use of Pentateuch is in Origen's comments on Jeremiah 4.25, "of the Pentateuch of Moses". Tertullian used the Latin equivalent *pentateuchus* in *Adversus Marcionem*, 1.10. (Young 42)
 - c. *Pentateuch* may be derived from a popular Heb designation, *the Humash* (also meaning "five books"). "The fuller Hebrew designation is *humishah humshey torah*, literally, the five-fifths of the Torah. More simply, these five books are very often referred to in Hebrew and by Jews using other languages as the Torah." (Alter, *Moses* ix-x)
2. Modern Hebrew Bibles are called *Tanakh* [תנ"ך], which is an acronym for the three main divisions, using the letters Tav [ת], Nun [נ], and Kaf [כ]. Thus,
 - a. ת = Torah [תורה] = the five books of Moses (Gn., Ex., Lv., Nu., Dt.)
 - b. נ = Nebi'im [נביאים] = the Prophets (Jos., Jg., 1-2 Sa., 1-2 Ki., Is., Jer., Ezk., Hos., Jl., Am., Ob., Jon., Mic., Nah., Hab., Zph., Hag., Zch., Mal.)
 - c. כ = Kethubim [כתובים] = the Writings (Ps., Pr., Jb., SS., Ru., La., Ec., Est., Da., Ezr., Neh., 1-2 Ch.)
3. *Torah* is typically translated "law" in English versions but encompasses a broader meaning.
 - a. "The word *torah* in its widest sense means 'guidance, instruction, discipline,' and only in its most narrow sense 'law.' The Torah is the definitive 'guide-book' of ancient Israel, and it guides in the form of both narrative and law so that the two become inseparable and indispensable." (Mann 7; cf. Alter, *Moses* x)
 - b. "For Judaism, we could remove the article and say that 'Scripture begins and ends with Torah,' inasmuch as the rest of the Hebrew Bible – especially the prophetic books, but also to some extent the 'writings' – can be understood as interpretive extensions of the Torah, rather than as portions of equal weight. Thus *all* of Scripture becomes, in some sense, Torah, i.e., 'guidance,' and Judaism itself may be designated as the Way of Torah." (Mann 1)
 - c. The Bible refers to "the law" or "books/law of Moses" in many ways. These references show the importance of the Torah in relationship the Bible: (Young 41-42)
 - 1) OT:
 - a) "The law" – Jos. 8.34; Ezr. 10.3; Neh. 8.2, 7, 14, 10.34, 36; 12.44; 13.3; 2 Ch. 14.4; 32.21; 33.8
 - b) "The book of the law" – Jos. 1.8; 8.34; 2 Ki. 22.8; Neh. 8.3
 - c) "The book of the law of Moses" – Jos. 8.31; 23.6; 2 Ki. 14.6; Neh. 8.1

- d) “The book of Moses” – Ezr. 6.18; Neh. 13.1; 2 Ch. 25.4; 35.12
- e) “The law of the Lord” – Ezr. 7.10; 1 Ch. 16.40; 2 Ch. 31.3; 35.26
- f) “The law of God – Neh. 10.28f
- g) “The book of the law of God” – Jos. 24.26; Neh. 8.18
- h) “The book of the law of the Lord” – 2 Ch. 17.9; 34.14
- i) “The book of the law of the Lord their God” – Neh. 9.3
- j) “The law of Moses the servant of God” – Da. 9.11, 13; Mal. 4.4
- k) “The book of the covenant” – 2 Ki. 23.2-3, 21; 34.30-31

2) NT:

- a) “The book of the law” – Ga. 3.10
- b) “The book/law of Moses” – Mk. 12.26
- c) “The law” – Mt. 12.5; Lk. 16.16; Jn. 7.19
- d) “The law of Moses” – Lk. 2.22; Jn. 7.23
- e) “The law of the Lord” – Lk. 2.23f

4. Extra-biblical references highlight the importance of the Torah: (Hamilton, *Genesis [I]* 71-72)
 - a. Ben Sira’s grandson (AD 130), in a preference to the Gr translation refers to “the law and the prophets and other books of our fathers.”
 - b. Philo of Alexandria (ca. 30 BC-AD 50) has over 2000 quotations from the Torah in his writings, but only 50 from the remainder of the OT.
 - c. Josephus (ca. AD 37-107) refers to 22 books of the Bible. “Of these, five are the books of Moses, comprising the laws and the traditional history from the birth of man down to the death of the lawgiver.”

C. Canonicity

1. Our English word *canon* transliterates the Greek word *kanon* [κᾰνὼν], which originally referred to a reed, then a measuring stick, then a rule or standard, per its use in Ga. 6.16. This in turn originated with the Hebrew word *qaneh* (קִנֵּה), which had the same range of meanings: reed (Jb. 40.21; 1 Ki. 14.15), cane (Ezk. 29.6), measuring stick (Ezk. 40.3; 42.16). The English word means a standard or rule.
2. The canon of Scripture refers to the authoritative collection of writings which serve as the rule of faith for God’s people.
 - a. “The list of books contained in Scripture, the list of books recognized as worthy to be included in the sacred writings of a worshipping community.” (Bruce 17)
 - b. “The foundation documents of Christianity, the charter of the church, the title-deeds of faith.” (Bruce 283)
 - c. “The list of the writings acknowledged by the Church as documents of the divine revelation.” (R. C. P. Hanson, in Bruce 17)
3. Canonicity is a derivative of inspiration. To say that a book is canonical is to say that it ultimately came to us from God, and is thus truthful, authoritative and useful for God’s people (2 Tm. 3.16f). The Holy Spirit superintended its author in the process of writing it. Whether its stories were providentially preserved in written documents or by word of mouth, or whether they were directly revealed, or whether some

combination of these was used – in any case, God made sure that this book became part of our “rule of faith”.

4. In the case of Deuteronomy, its status as an authoritative book is indicated by Moses’ instructions for its future treatment.
 - a. Moses forbade any alteration of its content (Dt. 4.2; 12.32).
 - b. Moses also commanded that it be read every seven years at the Feast of Booths (31.9-13).
 - c. A copy was to be deposited alongside the ark of the covenant in the most holy place inside the tabernacle (31.24-29).
5. Craigie notes that canonicity is related to the idea of covenant. “The emergence of the idea of canon is closely related to the concept of covenant, and in the OT, Deuteronomy is a covenant document par excellence. It was in the nature of the covenant that it be set down in writing, thus becoming authoritative, so that a written covenant and the concept of canon no doubt grew together from a very early period in Israel’s history.” (Craigie, *Deuteronomy* 33)
6. Despite sustained attacks upon Deuteronomy in the 19th and 20th centuries, its canonicity has never been disputed. It’s widely held that the OT canon was closed by the first century. One wonders how scholars living 3,500 years after the events narrated in the book, and 2,400 years after the close of the OT era somehow managed to unseat this book from its secure position. Furthermore, Deuteronomy’s influence upon both the OT and NT must be duly considered. Take Deuteronomy out of the canon, and we’re left with gaping holes and inexplicable connections in the story and theology of Scripture.
 - a. Regarding the first point, “It is true, our history has been written since Artaxerxes very particularly, but has not been given the same authority as the former by our forefathers, because there has not been an exact succession of prophets since that time; and how firmly we have given credit to those books of our own nation, is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add anything to them, to take anything from them, or to make any change in them...” (Josephus, *Against Apion* 1.8.41f).
 - b. Regarding Deuteronomy’s wide influence:
 - 1) By way of summary, consider these three comments by Block:
 - a) “The stamp of Deuteronomy on the so-called ‘Deuteronomistic History’ (Joshua–Kings) is evident not only in the style of these books, but especially in its theology. Specifically Solomon’s emphasis on the temple as a place for the ‘name’ of Yahweh to dwell in 1 Kings 8 harks back to Deuteronomy 12 *et passim*. More generally, when the nation of Israel was destroyed and the Davidic monarchy dismantled, it was because they failed in their covenant relationship with Yahweh as outlined in Deuteronomy. (Block, *Commentary* 34 Kindle Ed.)
 - b) “The influence of Deuteronomy is less obvious on Chronicles and Ezra–Nehemiah, but in the Latter Prophets one hears echoes of Moses’ orations throughout. Particularly in Hosea and Jeremiah, the links are so direct that scholars often debate which came first, Deuteronomy or the prophet. Prophetic pronouncements of judgment and restoration appear often to be based on the covenant curses of Deuteronomy 28 and promises of renewal in chapter 30. Indeed, the canonical collection of prophets as a whole and the book of Malachi specifically end with a

call to return to the ‘law of my servant Moses’ (Mal. 4:4–6 [Heb. 3:22–24]), which, while having its base in the revelation at Sinai, refers fundamentally to Moses’ exposition of that law. In the Psalms Deuteronomic influence is most evident in the so-called ‘Torah’ Psalms (1; 19; 119), which highlight the life-giving purpose of the law, but also in the ‘wisdom’ psalms, with their emphasis on the fear of Yahweh (111:10; cf. 34:8–12[9–13]). The Psalms are so rooted in Deuteronomy that unless Christians accept this book as authoritative, they have no right to find inspiration in the Psalms.” (Block, *Commentary* 34 Kindle Ed.)

- c) “New Testament texts like Luke 24:44 suggest that by the time of Christ, the expression ‘Law of Moses’ served as the standard designation of the first part of the Jewish canon (alongside ‘the Prophets’ and ‘the Psalms’). As noted earlier, the Pentateuchal location of Deuteronomy, which provides theological exposition of the events narrated in the previous books, may have influenced the canonical location of John, the most overtly theological of the Gospels. While many Christian interpreters see in Jesus a second Moses, this actually reflects a low Christology, for the New Testament presents Jesus as Yahweh incarnate. If there is a second Moses in the New Testament, that person is Paul. Like Moses, this apostle of liberty was specially called not only to lead the community of faith in the mission to which God had called it, but especially to draw out the theological and soteriological significance of God’s saving actions and to instruct God’s people in the life of covenant faith. In so doing Paul responded sharply to those who insisted that adherence to the law of Moses was a prerequisite to salvation, and he called his hearers to salvation by faith in the redeeming work of Christ. Like the book of Deuteronomy, Paul’s letters (such as Romans) often divide into two parts, the first being devoted to theological exposition (e.g., Rom. 1–11; cf. Deut. 1–11), and the second to drawing out the practical and communal implications of the theology (e.g., Rom. 12:16; cf. Deut. 12–26).” (Block, *Commentary* 34-35 Kindle Ed.)

2) Other indications of Deuteronomy’s influence include:

- a) Of all the biblical texts that appear among the Dead Sea Scrolls, Deuteronomy has more manuscript copies (30) than any book except for Psalms (36). (Tov; Lasor 188)
- b) In the traditional list of the 613 commandments of the law (*mitzvot torah*), a third of them (202) come from Deuteronomy. (Wikipedia, *613 Commandments*)
- c) Legal terminology in Deuteronomy (e.g. law[s], commands, statutes, ordinances, etc.) strongly influences the Psalms (e.g. Pss. 19 and 119).
- d) The prediction of curses upon Israel (Dt. 27-28) becomes a refrain in their history, as God punishes them repeatedly for their disobedience generation after generation.
- e) The NT quotes Deuteronomy over 3 dozen times and has scores of allusions and echoes. It is second only to the Psalter in the number of allusions. (Lasor 188; see Appendix B)
- f) In Jesus’ wilderness temptation (Mt. 4.1-11; Lk. 4.1-13), he directly quoted from Deuteronomy to defend against Satan’s attacks (Dt. 6.13, 16; 8.3).

- g) Jesus identified Dt. 6.5 as the greatest commandment of the Law (cf. Mk. 12.28-31; Mt. 22.35-40). Pious Jews for centuries have recited the Shema (Dt. 6.4-9) twice daily. "...the question as to when in the evening (and morning) it should be recited occupy the first legal discussion at the beginning of the Mishnah." (Hess 127)

II. Authorship

A. There are two primary views of the authorship of the Pentateuch and its constituent documents. Either Moses wrote it (or the substance of it), or it was written by others from a later time period. The most prominent version of the latter view is the Documentary Hypothesis. We'll first examine it, then return to the tradition of Moses as author.

B. Documentary Hypothesis

1. Since the late 1700s, the prevailing challenge to Mosaic authorship has been the Documentary Hypothesis, which argued that the form and content of the Pentateuch were post-Mosaic.
2. The Documentary Hypothesis originated in the late 18th century, and continued its development into the late 19th century, and by the early 20th century was the consensus scholarly view. Some of its principal architects and proponents included: (Harrison 3-32, 495-541; Archer 83-123; Young 107-54)
 - a. **B. Spinoza** (17th c) was a Jewish philosopher. He rejected Mosaic authorship of Pentateuch, and credited Ezra with its authorship.
 - b. **J. Astruc** (1753) was a French medical professor. He accepted Mosaic authorship of the Pentateuch, but believed he relied on sources from the patriarchal period. Astruc used the divine names *Elohim* and *Yahweh* to divide Genesis into constituent sources.
 - c. **J. G. Eichhorn** (1780-83) was a German historian and biblical scholar. He adapted Astruc's views and expanded the criteria of divine names to include phraseology and literary style. He abandoned Mosaic authorship.
 - d. **W. M. L. De Wette** (1807) equated the core of legal material in Deuteronomy with "the book of the Law" discovered by Josiah (2 Ki. 22). This became the foundation for the "D" source, dated to 622/1 BC.
 - e. **W. Vatke** (1835) assigned exilic dates to many of the Pentateuchal sources. Like Wellhausen later, he believed the Pentateuch was later Israelite creation.
 - f. **V. Hupfeld** (1853) posited the existence of two different "E" (Elohist) sources and proposed a separate "D" source. By this point, scholars accepted 4 sources – J, E¹, E², D. Hupfeld emphasized an anonymous editor as the final redactor, which became a popular concept with later theorists.
 - g. **K. H. Graf** (1865) with Vatke, ascribed a late date for the Pentateuch. He argued for a foundational priestly document "P" (equated by some with Hupfeld's E¹), which he dated to the time of Ezra (thus making it later than "D"). By assigning dates to each document, the discussion expanded from being merely about sources to actual historical criticism. This paved the way for Wellhausen.
 - h. **J. Wellhausen** (1877, 1883) addressed the German debate over the sequence and dating of sources (PEJD or JEDP?). Wellhausen gave the Documentary Hypothesis its classical expression. He accepted source analysis of previous scholars, especially Graf, and applied an evolutionary view of Israel's religious development to Israelite history. His view won wide and swift acceptance.

- i. **S. R. Driver** (1891) was the most influential English scholar of his day. Driver accepted and slightly modified Wellhausen's views, thus establishing the Documentary Hypothesis among English-speaking scholars.
3. Opponents of the Documentary Hypothesis arose from its very beginning.
 - a. Early opponents included E. W. Hengstenberg (1830s-40s); F. Delitzsch (1887); J. Orr (1906); and U. Cassuto (1934, 1961).
 - b. Later opponents included O. T. Allis; E. J. Young; R. K. Harrison; G. L. Archer, Jr; K. A. Kitchen; G. J. Wenham; D. Kidner; and others.
 - c. Regarding the contributions of these men, Longman writes, "The critical approach to the Pentateuch has always found conservative resistance from both Jewish and Christian circles. Incisive attacks on the method were rendered in the nineteenth century most notably by Hengstenberg and Delitzsch (who held a modified source approach himself), and in the twentieth century by Allis, Cassuto, Kitchen, Wenham, and even more recently by Alexander. All of these works may still be read today with great profit, though their most pointed criticisms are directed at Wellhausen, many of whose distinctive views are no longer live options. While the work of these scholars has often been unjustifiably ignored by the mainstream of biblical scholarship, it is gratifying to see their arguments reappearing (without acknowledgment) in recent criticism of traditional pentateuchal studies from within critical circles. Indeed, at the present time traditional source criticism is on the wane in all circles." (Longman & Dillard 47)
4. In its classic formulation, the Documentary Hypothesis posited four primary source documents for the Pentateuch: J, E, D, and P. (Hill & Walton 764-45; cf. Archer 91-92. See Appendix 1 for a diagram of the proposed development of the sources.)
 - a. **"J" (Jehovistic or Yahwist)** – Written in Judah in the 9th century BC, around the time of Solomon. The name YHWH is used almost exclusively. It employs an epic style of writing and uses colorful folklore. It emphasizes the faith of the patriarchs. It tends toward an anthropomorphic depiction of YHWH.
 - b. **"E" (Elohist)** – Written in the northern kingdom of Israel in the 8th century BC, sometime after the division of the kingdom. The divine name Elohim predominates these texts. This document is moralistic and prophetic. It praises Jacob and Joseph and emphasizes the fortunes and exploits of the northern tribes (Ephraim, Manasseh, and Reuben). It also devotes space to the northern sanctuaries of Bethel and Shechem.
 - c. **"D" (Deuteronomic)** – Ascribed to a "school" that produced the book of Deuteronomy and the final edition of the Former Prophets (Joshua, Judges, Samuel, and Kings) during the reign of Josiah in the late 6th century BC. It's usually identified with the book of Deuteronomy and equated with the "Book of the Law" discovered in 622 BC that led to Josiah's religious reforms (2 Ki. 22-23). It has a sermonic style and employs covenant and legal terminology. It emphasizes worship in a centralized place and adheres to a "blessing and curse" consequence of covenant obedience and disobedience.
 - d. **"P" (Priestly)** – Assumed to be the product of postexilic priests in the early 5th century BC. It represents the interests of the priesthood with its use of liturgical and ritualistic texts, genealogies, statistics, and law codes. Stylistically, it's orderly, uniform, and uses repetition in its structure.
 - e. Other sources that were less well-received include the division of these standard documents (e.g. J1 and J2, E1 and E2, etc.), as well as K (Kenite), L (Lay Source), N (Nomadic), and S (Mt. Seir and Edomite) sources. (Archer 94-95)

5. Hidden beneath the rubric and verbiage are a set of underlying assumptions from which the hypothesis emerged.
 - a. Israelite culture (including religion) evolved over a long time from primitive to more sophisticated.
 - b. Writing did not develop until the time of the monarchy or later.
 - c. Different authors used different names for God.
 - d. Duplicate stories indicate multiple authors.
 - e. Anachronisms indicate contributions from authors in different eras.
 - f. Different vocabulary or literary styles to describe the same thing indicates different authors.
 - g. Composite stories indicate multiple authors.
6. In recent years, the Documentary Hypothesis has lost momentum. Fewer and fewer analyses of the Pentateuch and its constituent books rely upon it as a workable explanation. Simply put, there are better ways to explain the origin of the Pentateuch.
 - a. Without going into detail, each of the above assumptions have been discredited, or proven to be inconsistent with the actual biblical documents, or adequately explained using different approaches.
 - b. “The extremely hypothetical and subjective nature of Old Testament source analysis (e.g., the use of divine names as criteria for source division and ‘stylistic’ differences), the faulty nature of many of the source analysis assumptions (e.g., the doublets or parallel accounts indicate diverse literary sources), and the inability of source critics to reach any consensus on the problems of Pentateuchal authorship have spawned numerous other approaches attempting to explain the composition of the Pentateuch (e.g., the wide disagreement among the subdividers of the text on the contents of the various sources). Form criticism and tradition history, the historical-archaeological approach, the social-sciences approach, the canonical approach, and the new literary criticism (e.g., narrative criticism and rhetorical criticism) have emerged as competing alternative theories to traditional source analysis for the modern biblical researcher.” (Hill & Walton 768; cf. Longman & Dillard 47-50; Archer 94-182)
 - c. This declining confidence in the Documentary Hypothesis is reflected in the ever-shrinking amount of space devoted to it in commentaries and introductions.
 - 1) Older books devoted considerable space to it. Examples:
 - a) Young (1964) refuted it in his analysis of each book of the Pentateuch. Chapters 1 and 8 dealt specifically with it.
 - b) Harrison (1969) used 5 different chapters to discuss aspects of it, and portions of at least 3 other chapters. His introduction to the book of Genesis doesn’t arrive until page 542.
 - c) Archer (1974) devoted 8 of 13 introductory chapters to various aspects of the Documentary Hypothesis.
 - 2) By contrast, newer introductions barely address it. Examples:
 - a) LaSor, Hubbard & Bush (1982) address it in less than 2 pages.
 - b) Longman & Dillard (2006) devote less than 12 pages to it in the chapter on Genesis. In the chapters on Exodus through Deuteronomy, they only devote a few paragraphs.

c) Hill & Walton (2009) address the composition of the Pentateuch in a 9-page appendix.

d) Hess (2016) devotes about 3 pages in the chapter on Genesis, and only 1-2 pages each in the chapters on Exodus through Deuteronomy.

3) Thus, more recent scholarship simply sees no reason to address it.

C. Traditional Mosaic Authorship

1. There's much evidence, both in the OT & NT that ascribe portions or perhaps all of the Pentateuch to Moses.

a. OT references to Moses' writings:

1) Moses' literary activities – Ex. 17:14; 24:4; 34:27f; Dt. 31:9, 19, 22, 24. Each of these has to do with material that Moses wrote while in the wilderness with Israel.

2) OT passages that refer to the law, book, or writings of Moses — Jos. 1.7; 8.31f, 35; 22.5; 23.6; 1 Ki. 2.3; 8.9; 2 Ki. 14.6; 23.25; 2 Ch. 23.18; 25.4; 30.16; 33.8; 34.14; 35.12; Ezr. 3.2; 6.18; 7.6; Neh. 8.1, 14; 9.14; 10.29; 13.1; Da. 9.11, 13; Mal. 4.4.

b. NT references to Moses' writings:

1) About 80 NT passages refer to Moses. About half simply mention his name; about half quote or refer to something he said. Of this latter group about a dozen are general references to the "law/book of Moses", while the remainder are direct quotations or allusions to specific ordinances or events.

2) Citations:

a) From Exodus – Mk. 7.10; 12.26; Lk. 2.22; 20.37; Jn. 6.32; 2 Co 3.7, 13; Rv. 15.3.

b) From Leviticus – Mt. 8.4; Mk. 1.44; 7.10; Lk. 2.22; 5.14; Jn. 7.22f; 8.5; Ac. 3.22f; 15.1, 5; 21.21; Ro. 10.5.

c) From Numbers – Lk. 2.22; Jn. 3.14; 6.32.

d) From Deuteronomy – Mt. 19.7; 22.24; Mk. 7.10; 10.4; 12.19; Lk. 20.28; Jn 8.5; Ac. 3.22f; 7.37; Ro. 10.19; 1 Co. 9.9; Heb. 10.28; Rv. 15.3.

e) General references to the Torah, using Moses' name – Lk. 16.29, 31; 24.27, 44; Jn. 1.17, 45; 5.45f; 7.19; Ac. 13.39; 15.5, 21; 26.22; 28.23; 2 Co. 3.15.

c. Deuteronomy itself contains references to writing activity and written documents that have a bearing on its compilation and composition. (Block, *Gospel* 59-67)

1) Moses refers to the original written Decalogue and its replacement – 4.13; 5.22; 9.10-11; 10.2, 4.

2) Moses tells others to write what he spoke – 6.9; 11.20; 17.18; 27.3, 8.

3) Moses refers to the content of what he wrote – 29.20, 21, 27; 30.10; 31.26.

4) Moses encourages obedience to what was written – 28.58.

5) Moses was instructed to write – 31.9, 19, 22; 31.24.

D. Problems with Mosaic authorship

1. Deuteronomy itself is anonymously written. That is, there are no explicit indications of authorship within the book. While the major speeches are ascribed to Moses, and within those speeches he refers to himself in the 1st person, the oral material is tied together by narrative units that refer to him in the 3rd person. Nor is Moses explicitly named elsewhere as its author.
2. This is consistent with the overall pattern of the Pentateuch, wherein Moses is consistently referred to in the 3rd person.
 - a. In narratives that include Moses as a character, he is never referred to as “I”. These narratives resemble biography, not autobiography. Contrast this with Nehemiah’s memoirs, or the “we” sections of Acts (16.10-17; 20.5 – 21.18; 27.1 – 28.16), where the narrator and the author are the same person.
 - b. In Deuteronomy, the narrator’s material amounts to a total of 64 verses out of 942 in total, or 560 words out of 14,294 in total. Yet this material provides a framework that joins together the different literary units within the book. (Block, *Gospel* 72-73)
 - 1) Some of the narrator’s comments introduce YHWH’s words or actions. See 31.14a, 15, 23a; 32.48; chp 34.
 - 2) Some introduce Moses’ speeches or portions of his speeches.
 - a) 1.1-5 (which functions as the book’s introduction, as well as the introduction to Moses’ 1st speech)
 - b) 4.44 – 5.1a (Moses’ 2nd speech)
 - c) 27.1a, 9a, 11 (instructions for the reading of the curses and blessings at Shechem)
 - d) 29.1-2a [Heb. 28.68 – 29.1] (instructions for the covenant renewal in the plains of Moab)
 - e) 31.1-2a, 7a (Moses encourages the nation and Joshua)
 - f) 31.9-10a (Moses gives a written copy of the covenant to the priests, with instructions for their periodic public reading)
 - g) 31.22, 30 (Moses writes the song and teaches it to Israel)
 - h) 31.24-25 (Moses finishes writing the covenant, gives it to the priests, summons the leaders)
 - i) 32.44-46a (Moses recites the song, encourages the nation)
 - j) 33.1-2a (Moses’ blessing of the tribes)
 - 3) Some of them summarize Moses’ actions. See 4.41-43; 31.9, 14b, 22, 24; 34.1.
 - 4) Some are parenthetical and explanatory, embedded within Moses’ words. See 2.10-12; 2.20-23; 3.9, 11, 13b-14; 10.6-9.
 - 5) The final unit describes the death of Moses and his legacy. See 34.1-12.

E. Conclusions:

1. The book of Deuteronomy purports to record Moses’ final addresses to Israel. These speeches constitute the bulk of the material in Deuteronomy. In this sense, Moses is the “author” of the book. Its content originated with Moses’ exhortations to the second generation of Israelites in the plains of Moab as they prepared to enter the Promised Land.

2. However, there are no explicit statements inside or outside the book that prove or disprove Mosaic authorship of the book we call Deuteronomy.
3. Furthermore, there are apparent narrative or editorial glosses that come from a later time, as well as portions that Moses seems unlikely to have written (e.g. the account of his death in chapter 34). These, however, do not disprove Mosaic authorship; they only suggest that the final form of the book came after Moses' time.
4. Thus:
 - a. There is every reason to believe the events of Deuteronomy happened just as they are recorded, just as there is every reason to believe the content and message of the speeches and poems in Deuteronomy are from Moses.
 - b. However, given that the material is presented as narrative, it would appear that the book we have in our possession was written by someone other than Moses sometime after his death. (See below under "Formation & Text".)
 - c. It seems best to say that we have Moses' *ipsissima vox* (very or actual voice), if not his *ipsissima verba* (very or actual words).

III. Formation & Text

A. Formation of the Book of Deuteronomy

1. Block suggests that Deuteronomy, like most biblical books, became a book through a multi-stage process. Some of details are speculative, and some assumed, albeit logically necessary. Passages like Jeremiah 36 give us glimpse into the actual process. (Block, *Grace* loc. 1701-13 Kindle Ed.).
 - a. The prophetic event: the prophet receives his message from God.
 - b. The rhetorical event: the prophet transmits that message to his/her audience.
 - c. The transcriptional event: the oracle is committed to written text.
 - d. The narratorial event: the account of the circumstances of the prophetic event are added to the transcribed oracle, creating a complete literary unit.
 - e. The compilation event: the literary units are gathered.
 - f. The editorial event: the collection is organized, and the individual oracles are stitched together by means of connective and correlative notes, resulting in a more or less coherent book.
 - g. The nominal event: a formal heading is added to the book, identifying the prophet, the circumstances of ministry, and genre of the collection (e.g., Ezek 1:1-3).
 - h. The updating process.
 - i. The transmission process.
 - j. The “canonicling” event.
2. There is direct evidence for most of this process within the text of Deuteronomy. (Block, *Grace* loc. 1717-1855 Kindle Ed.)
 - a. The prophetic event: “Moses spoke to the children of Israel, according to all that the LORD had commanded him” (1.3; cf. 4.5, 14; 6.1; 18.18).
 - b. The rhetorical event: “Moses undertook to expound this law, saying...” (1.5; cf. 5.1; 27.1; 29.1, 2; 31.1-2, 30; 33.1).
 - c. The transcriptional event: “Then Moses wrote this law...” (31.9; cf. 19, 22, 24; also 17.18; 28.58, 61; 29.20, 21, 27; 30.10; 31.26).
 - d. The narratorial event: See 1.1-5; 4.41-44; 4.45 – 5.1a; 27.1a, 9a; 29.1, 2a; 31.1-2a, 7a, 9-10a, 14a, 16a, 23a, 24-25, 30; 32.44-46a, 48; 33.1-2a; 34.1-12.
 - e. The compilation event: the literary units are gathered. Presumed.
 - f. The editorial event: Presumed.
 - g. The nominal event: “These are the words that Moses spoke...” (1.1a; cf. 1.5; 31.9, 19, 22, 24).
 - h. The updating process. Block notes that different Hebrew scripts were used at different times through Israel’s history. The style of writing in Moses’ day differed from the style in Jeremiah’s day, when this “book” was discovered and read to king Josiah. Other variations may have included grammar and style (Block, *Grace* loc. 1816-42 Kindle Ed.)
 - i. The transmission process. Over time, textual variations arose, which pose challenges for later translators and interpreters. Block gives the example of Dt. 32.43, which has three different variants: (Block, *Grace* loc. 1855 Kindle Ed.)

- 1) Masoretic Text: “Celebrate, O nations, with his people. See, the blood of his servants he will avenge; and take vengeance on his enemies. He will atone for his land and people.”
 - 2) Qumran Fragment: “Celebrate, O heavens with him and bow down to him all gods. See, the blood of his sons he will avenge; and take vengeance on his enemies. He will pay back those who hate Hi; and atone for the land of his people.”
 - 3) Septuagint: “Celebrate, O Heavens with him and bow down to him, all sons of God. Celebrate, O nations, with his people. And let all angels of God strengthen themselves. See, the blood of his sons he will avenge; and avenge and take vengeance on his enemies. He will pay back those who hate Him, and atone for the land of his people.”
- j. The “canonicling” event. Within the book of Deuteronomy is evidence that it was to be preserved and viewed as authoritative. “At the end of every seven years... you shall read this law before all Israel in their hearing...” (31.9-11). “Take this Book of the Law and put it by the side of the ark of the covenant of the Lord you God...” (31.26). Later references to the “book of the law” reinforce this status.

B. Text of Deuteronomy

1. The Hebrew text of Deuteronomy is well preserved. (Craigie *Deuteronomy* 34; Christensen xliv)
 - a. Comparison with various Dead Sea Scroll manuscripts have provided an additional layer of confidence in the accuracy of the Masoretic Text.
 - b. “For the most part, the evidence of the Scrolls shows the remarkable accuracy with which the ancient Hebrew text had been transcribed from an early date. The majority of the variations between the MT and the Dead Sea texts are minor in nature; the main differences are to be found in orthography.” (Craigie *Deuteronomy* 35)
 - c. “Careful study of the Qumran scrolls discovered since 1947 have led to renewed confidence in the relative antiquity and general superiority of the MT over other available textual traditions and versions.” (Christiansen xliv)
2. The Samaritan Pentateuch is “a revision of the Masoretic Text, in which Hebrew grammar was modernized and linguistic, historical and theological problems ‘normalized’ within sectarian ideology.” (Christensen xliv)
3. The Septuagint (LXX) “provides a literal translation into Greek, with less stylistic smoothness than Genesis and Exodus. It betrays signs of the Hellenistic cultural context and includes expansions similar to those in the Dead Sea Scrolls.” (Hess 123)
4. The text that we have now “is an orthographic ‘palimpsest’”, which means “it reflects various ‘layers’ of orthographic practice in the history of Hebrew writing.” (Craigie *Deuteronomy* 66 n. 101)
 - a. The current text is consistent with Hebrew writing found in the 6th century BC. (Craigie *Deuteronomy* 66)
 - b. “The book is preserved in seventh-eighth century Jerusalem dialect Hebrew (akin to Jeremiah)... Indeed, given the evolution of other languages and dialects (e.g., English) it would have been extremely difficult, if not impossible, for Moses and Jeremiah to have engaged in meaningful oral conversation. Apparently the language of Deuteronomy, including its vocabulary and syntax, have been updated over time to preserve a meaningful text.” (Block, *Gospel* 71-72 n. 10)
 - c. This, however, isn’t an argument against an early date for the content, nor against an essentially Mosaic authorship.

- 1) "...the speeches have their origin in what Moses said and wrote, and that in the book we hear his voice – which is a metaphor for his message." (Block, *Gospel* 71 n. 10)
- 2) "This fact, however, does not militate against an early date..." (Craigie *Deuteronomy* 67)

IV. Setting

A. Chronological Setting

1. The introduction to the book and to Moses' first speech dates this to "the fortieth year, on the first day of the eleventh month" (1.3). This is the only synchronism in the book, but it continues a pattern that started in Exodus.
2. There are four kinds of chronological information in the Pentateuch, each serving its own particular purpose.
 - a. Creation chronology – i.e. the days of creation in Gn. 1.1 – 2.3.
 - b. Genealogical chronology – the ages of the antediluvians (Gn. 5) and the genealogy from Shem to Abraham (Gn. 11).
 - c. Patriarchal chronology – about 2 dozen age and time interval references within the patriarchal narratives of Gn., from chapter 12 onward.
 - d. Israelite chronology – about 18 references beginning in Ex. 12 and going through Jos. 5. Most of the references are in Ex., with a few in Nu., 1 in Dt., and 4 in Jos. What sets these apart are (1) their "year-month-day" form, and (2) their purpose, which appears to be chronicling the major national events, from their deliverance from Egyptian bondage to their arrival in the Land of Canaan.
 - e. Thus:

Text	Year	Month	Day	Event
Ex. 12.2	1	1	1	Beginning of Israel's calendar
Ex. 12.29	1	1	14/15	Inaugural Passover & departure
Ex. 16.1	1	2	15	Arrival at wilderness of Sin
Ex. 19.1	1	3	1	Arrival at wilderness of Sinai
Ex. 24.18	1	3-5 (?)		1 st 40-day period
Ex. 34.28	1	6-8 (?)		2 nd 40-day period
Ex. 40.2, 17 (Nu. 7.1)	2	1	1	Tabernacle erected
Nu. 9.1-3	2	1	14	Passover
Nu. 1.1	2	2	1	Census
Nu. 10.11, 33	2	2	20-22	Camp moves
Nu. 20.1	40?	1		Miriam dies
Nu. 20.28; 33.38	40	5	1	Aaron dies; Eleazar anointed as HP
Dt. 1.3	40	11	1	Moses addresses Israel
Dt. 34.8	40	?	?	30 days of mourning

Jos. 4.19	41	1	10	Camp opposite Jericho
Jos. 5.10	41	1	14	Passover
Jos. 5.11	41	1	15	Eat produce of the land
Jos. 5.12	41	1	16	Manna ceased

3. Clearly the author consciously dates the significant events of Israel's first and second generations as a nation, beginning with YHWH's establishment of their calendar in Egypt (Ex. 12.1) through their entry into Canaan (Jos. 5).
4. Incidentally, this sequencing gives us an insight into the pace of the narrative, which in turn gives us an idea of what material was important to the author. (cf. Block, *Commentary* 62)
 - a. Ex. 1 = 400 years
 - b. Ex. 2 = 40 years
 - c. Ex. 2-4 = 40 years
 - d. Ex. 5-11 = ?
 - e. Ex. 12 = 2 weeks
 - f. Ex. 13.1 – 16.1 = 1 month
 - g. Ex. 16.1 – 19.1 = 2 weeks
 - h. Ex. 19.1 – Nu. 10.10 = 11 months
 - i. Nu. 1-36 = 40 years
 - j. Nu. 15-19 = 38 years
 - k. Nu. 20 – Dt 34 = 7 months
 - l. Dt. 1 – Jos. 5 = 2.5 months
5. In a similar vein, Block charts the narrative pace of 1.6 – 3.29: (Block, *Commentary* 62 Kindle Ed.)

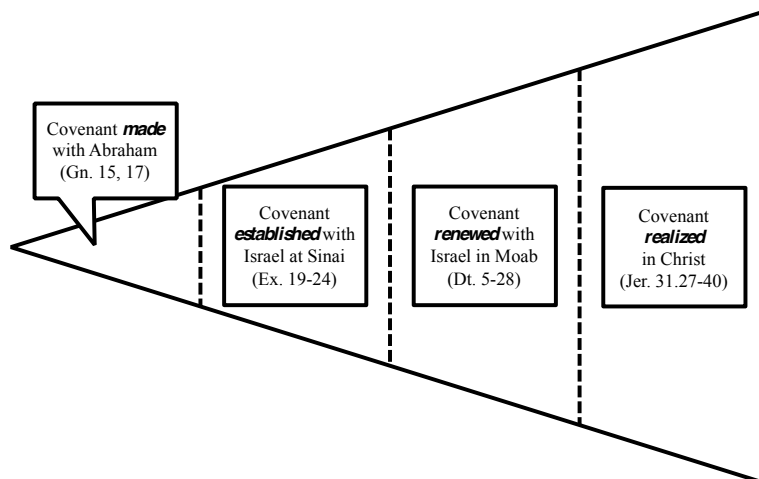
Text	Location	Estimated Narrated Time	% Time	Narrative Time (# Verses Devoted to Subject)	% Verses
1.16-18	At Horeb	2 months	0.4%	13	12%
1.19	From Horeb to Kadesh Barnea	42 weeks	2.2%	1	1%
1.20-46	At Kadesh Barnea	2 weeks	0.1%	27	25%
2.1	In the desert south of Kadesh Barnea	38 years	97%	1	1%
2.2-23	Encounters with Transjordanian Relatives	1 month	0.2%	22	21%

2.24 – 3.11	Encounters with Transjordanian Amorites	1 month	0.2%	25	23%
3.12-29	Preparing for the Conquest of Canaan	1 month	0.2%	18	17%

6. Block then concludes, “Remarkably the thirty-eight years of circling in the desert (97 percent of narrated time) are dispensed with in a single verse (1 percent of narrative time), while the two tragic weeks at Kadesh Barnea receive one-fourth of the attention.” (*ibid*)

B. Covenantal Setting

1. “These are the words of the covenant which the LORD commanded Moses to make with the sons of Israel in the land of Moab, besides the covenant which He had made with them at Horeb.” (29.1)
2. The occasion of the events in Deuteronomy point to a covenant renewal ceremony. While the bulk of the book is taken up with Moses’ speeches, it appears that these speeches were made in connection with a covenant renewal. (Thompson 20; Craigie 30-32; Block *Torah* 45; *Gospel* 37, *Grace* loc. 2920-57 Kindle Ed., *Commentary* 40-41)
3. This appears have been the first phase of the renewal ceremony, which is connected to the later ceremony invoking the curses and blessings at Mt. Ebal when Joshua led them into the Promised Land (27.1-8, 11-27; cf. Jos. 8.30-35).
4. This covenant renewal may be placed along a continuum of other covenant renewals made by God with Abraham and his descendants. (Block *Grace* loc. 2671 Kindle Ed.)



5. Note the repeated references to Abraham, Isaac, and Jacob. This establishes a covenant continuity between past, present and future.
 - a. The phrase is used 7x (1.8; 6.10; 9.5, 27; 29.13; 30.20; 34.4).
 - b. Five of these make reference to the land promised to the patriarchs which the present generation would inherit (1.8; 6.10; 9.5; 30.20; 34.4).
 - c. Two are connected more generally with the covenant God made with the patriarchs (9.5; 29.13).

6. Several passages at the end of the book point in this direction: 26.16-19; 27.9-10; 29.1, 9, 10-13, 14-15; 31.9-13, 24-29.

C. Cultural Setting

1. Many of the laws in Deuteronomy differ from similar legislation in Exodus, Leviticus, and Numbers. One of the reasons for these differences is that Deuteronomy anticipates a transition from a nomadic life in the wilderness to a settled life in the land of Canaan. The laws given at Sinai primarily legislated Israel's existence as they wandered in the wilderness. The laws in Deuteronomy anticipate Israel's conquest of the land of Canaan and their settlement in their new home. Deuteronomic law is forward looking.
2. Examples include:
 - a. Provisions for a future king: 17.14-20.
 - b. Provisions for future warfare: 20.1-20; 21.10-14; 24.5.
 - c. Provisions for future administration of justice:
 - 1) Moses had previously appointed judges to help in the administration of justice and maintenance of civil order (Ex. 18.13-27; cf. Dt. 1.9-18).
 - 2) Once in the land, each community would have its own judges (16.18-20).
 - 3) Difficult cases would require assistance from the Levites (17.8-13).
 - 4) Cities of refuge were available for those guilty of manslaughter (19.1-13).
 - 5) Unsolved murders could be atoned for in a specific way (21.19).
 - 6) Rape laws took into account both rural and urban settings (22.23-27).
 - d. Provisions for worship & sacrifice:
 - 1) Israel was to destroy local shrines and worship only in the place specified by YHWH (12.1-28).
 - 2) Males from each family must go to the central place of worship thrice yearly (16.16-17; note the change in wording from Ex. 34.23).
 - 3) In some cases, they could slaughter and eat animals without going to the central place of worship (i.e. "if the place... is too far"; cf. 12.15-28).
 - 4) Tithes must be paid at the central place of worship (14.22-26).
 - 5) Provisions for dealing with the spread of false prophecy (13.1-18).
 - e. Provisions for Levites:
 - 1) A triennial tithe for Levites who lived throughout the land (14.27-29).
 - 2) Provisions for Levites who traveled to the appointed place of worship in order to serve (18.6-8).
 - 3) Teaching responsibilities in the future (31.9-13, 24-29).
 - f. Provisions for property, agriculture, and business:
 - 1) Every seven years, debts and slaves were to be released (15.1-18).
 - 2) Property boundaries must be respected and maintained (19.14).
 - 3) Neighbors must look out for one another's property (22.1-4).
 - 4) Houses must be built safely (22.8).

- 5) Vineyards could not be planted with mixed crops (22.9-10).
 - 6) Interest on loans was regulated (23.19-20).
 - 7) Workers were protected (24.14-16).
 - 8) Leftover produce was left for the poor (24.19-22).
3. Clearly such laws anticipate a different kind of lifestyle than what either of the first two generations of Israelites had experienced. The present generation had grown up in the wilderness accustomed to a nomadic lifestyle. Their only property was what they could transport. The previous generation had grown up in slavery in Egypt. While theirs was a settled existence, they lacked freedom and much in the way of personal property. Life in Canaan would be different (6.10-15; 8.7-10, 11-14), and many of the Deuteronomic laws reflect this.

V. Themes, Vocabulary, & Theology

A. Moses' Roles in Deuteronomy

1. Moses was uniquely prepared by YHWH to lead Israel.
 - a. He was born an Israelite but raised as an Egyptian and thus understood the two cultures. See Ex. 2.1-10; Ac. 7.22.
 - b. He was born a Levite (Ex. 2.1), which helped him appreciate the role the priesthood would play in the nation's spiritual life, especially in their teaching role. See Lv. 10.11.
 - c. He was familiar with Egyptian geography as well wilderness geography. See Ex. 2.15-25.
 - d. He spent forty years in the wilderness after leaving Egypt, preparing him for the rigors of wilderness life, learning how to shepherd. See Ex. 3.1; Ac. 7.30.
 - e. He was a man of great character: a "man of God" (33.1); "servant of YHWH" (34.5); "prophet" (34.10)
2. Moses wears several hats during his lifetime and especially during his time as Israel's national leader. Deuteronomy reveals many of these roles. (See Block, "Will the Real Moses Please Rise?" in *Gospel* 68-103.)
 - a. Moses as Lawgiver
 - 1) The verb "command" (*tsavah* [צָוָה]) occurs 88x in Deuteronomy. In 53 instances, it refers to Moses' commands: 1.16, 18; 2.4; 3.18, 21, 28; 4.2 (2x), 40; 6.2, 6; 7.11; 8.1, 11; 10.13; 11.8, 13, 22, 27, 28; 11.14, 21, 28, 32; 13.18; 15.11, 15; 17.3; 19.7, 9; 24.8, 18, 22; 27.1 (2x), 4, 10, 11; 28.1, 13, 14, 15; 30.2, 8, 11, 16; 31.5, 10, 14, 23, 25, 29; 33.4.
 - 2) He gave "laws" (*torah* [תּוֹרָה]) – 1.5, 4.8; 17.18f; etc.
 - 3) He gave "testimony" (*'edot* [עֵדוּת]) – 4.45; 6.17, 20.
 - 4) He gave "judgments" (*mishpat* [מִשְׁפָּט]) – 4.1; 7.11; 26.16; etc.
 - 5) He gave "commandments" (*mitzvah* [מִצְוָה]) – 6.1; 7.11; 11.1; etc.
 - 6) He gave "statutes" (*choq* [חֹק]) – 4.1; 5.31; 11.1; etc.
 - 7) He gave a "covenant" (*berit* [בְּרִית]) – 29.14
 - b. Moses as Historian

- 1) This is especially obvious in his first speech (1.6 – 4.40). He is both participant and observer.
 - 2) He reviews the details of the wilderness period: Israel's journey since Mt. Sinai (1.6 – 3.29); their experiences at Mt. Sinai (4.1-31); their experiences in Egypt (4.32-40).
- c. Moses as Administrator
- 1) At times, he was burdened with administrative duties.
 - 2) He appointed judges as assistants (1.9-18). He sent scouts into the land (1.22-25). He sent messengers to negotiate with Sihon of Heshbon (2.26-30). He led Israel into battle against Sihon and Og (2.31 – 3.11). He distributed the Transjordan lands to Reuben, Gad, and Manasseh (3.12-17). He commissioned his successor (3.21-22).
- d. Moses as Preacher
- 1) Despite his protestations to the contrary (Ex. 4.10), Moses was a powerful speaker (Ac. 7.22). Nowhere is this more apparent than in his speeches in Deuteronomy.
 - 2) "Verbs of communication dominate." (Block, *Gospel* 76)
 - a) "Said" ('amar [אָמַר]) – 1.5; 31.2; 32.46.
 - b) "Spoke" (dibber [דִּבֶּר]) – 1.1; 4.45; 27.9; 31.1; 32.44, 45.
 - c) "Summoned" (qara' [קָרָא]) – 51; 29.2; 31.7.
 - d) "Charged/commanded" (tsivvah [צִוָּה]) – 27.1; 31.10; 31.25.
 - e) "Taught" (limmad [לִמַּד]) – 31.22.
 - f) "Blessed" (berakh [בֵּרַךְ]) – 33.1.
 - g) "Ratified the covenant" (ho'il be'er [הוֹיִל בְּעָרַךְ]) – 1.5.
- e. Moses as Scribe
- 1) Moses is rightly considered the author of the Pentateuch. This is consistent with the references to his writing activities. See. Ex. 17:14; 24:4; 34:27f.
 - 2) In Deuteronomy, he writes the *torah* that he delivers to the people (31.9, 24). He writes the lyrics of their "national anthem" (31.19, 22). He refers to the words that are recorded in this document (28.58).
- f. Moses as Prophet
- 1) He is credited in several places with delivering to Israel what YHWH had commanded him to speak. See 1.3; 4.5, 14, 40; 6.1-2; 7.11; 8.11; 10.13; 11.27-28; 13.18; etc.
 - 2) He also is the standard by which other, future prophets would be judged. See 18.15-18. His epitaph emphasizes his fidelity to that task (34.10-12).
- g. Moses as Shepherd
- 1) In two texts outside of Deuteronomy, Moses is identified as a shepherd to Israel: Ps. 77.20; Is. 63.11. It's also evident in his desire for a shepherd to lead Israel after his death (Nu. 27.16-17), implying a continuation of his own role.

- 2) We see Moses functioning very much as a shepherd in the text of Deuteronomy. It is full of exhortation.
 - a) In his mediatorial position at Mt. Sinai – 4.9-14; 5.2-5, 22-31; cf. Nu. 21.7.
 - b) In his manner of exposition (cf. 1.5): He will introduce a law, then follow with exhortation. (Thompson 24-25)
 1. 14.22-27: The tithe – v. 22 summarizes the legal code; v. 23-27 are exhortation.
 2. 15.1-11: Release of debts – v. 1-2 summarizes the legal code; v. 3-11 are exhortation.
 3. 15.12-18: Release of slaves – v. 12 summarizes the legal code; v. 13-18 are exhortation.
 4. 24.6-22: Various labor laws – all but one of the laws (v. 16) includes not only a statement of the particular ordinance, but also ends with a statement of motive, or a call to remember what they themselves experienced.
 - c) Three passages in particular show reveal Moses' concern to help Israel to see herself in relation to YHWH and act accordingly. (Block, *Gospel* 103)
 1. 14.1-2: "You are the sons of the LORD your God; you shall not cut yourselves nor shave your forehead for the sake of the dead. For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth."
 2. 26.18-19: "The LORD has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments; and that He will set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to the LORD your God, as He has spoken."
 3. 10.12-13: "Now, Israel, what does the LORD your God require from you, but to fear the LORD your God, to walk in all His ways and love Him, and to serve the LORD your God with all your heart and with all your soul, and to keep the LORD'S commandments and His statutes which I am commanding you today for your good?"

B. Vocabulary

1. The vocabulary of Deuteronomy is rich and complex, providing a unity of style throughout and enhancing its rhetorical force.
 - a. "The book of Deuteronomy is the most sustained deployment of rhetoric in the Bible." (Alter, *Moses* 869)
 - b. "Even a cursory reading of Deuteronomy will persuade the reader that there is a certain homogeneity of style which is characteristic of the book as a whole." (Thompson 30)
 - c. "Thus not only is there structural unity in Deuteronomy but there is a strong stylistic unity also, distinguished by its simplicity, its lucidity, its phraseology and its rhetorical character. It is not that the words and phrases, the idioms and

expressions are always unique. But what constitutes the novelty of the Deuteronomic style is the manner in which phrases are combined and the structure and rhythm of the sentences.” (Thompson 30)

2. Key Words:

- a. Moses imbues his speeches with a sense of urgency and emotion in two ways: by his use of the word “today” (*yom* [יּוֹם]) and by his sustained use of demonstrative pronouns. (Alter, *Moses* 871)

1) “Day” or “today” (*yom* [יּוֹם]) occurs 168x in Deuteronomy

- a) “This day” (*yom* + demonstrative pronoun) – 1.10, 39; 2.22, 25; 3.14; 8.18; 10.8, 15; 11.2; 26.3, 16; 27.9; 29.4, 28; 34.6.
- b) “Today” – 2.18, 30; 4.4, 8, 20, 26, 38-40; 5.1, 3, 24; 6.6, 24; 7.11; 8.1, 11, 19; 9.1, 3; 10.13; 11.8, 13, 26-28, 32; 12.8; 13.18; 15.5, 15; 19.9; 26.17-18; 27.1, 4, 10; 28.1, 13-14, 15; 29.10, 12-13, 15, 18; 30.2, 8, 11, 15-16, 18-19; 31.2, 21, 27; 32.46.
- c) “Day(s)” in the past – 1.46 (2x); 2.1; 4.10, 15, 32 (2x); 9.7, 9-11, 18, 24, 25; 10.4, 10; 18.16; 29.4; 32.7, 35.
- d) “Day(s)” in the future – 4.9, 10, 30; 5.16, 33; 6.2 (2x); 11.9, 21 (2x); 16.3 (2x); 17.19; 19.17; 21.16; 22.7; 23.6; 25.15; 27.2; 28.66; 30.18, 20; 31.17 (2x), 18, 29; 32.47.

2) Demonstrative pronouns occur 180x in Deuteronomy. It has a higher incidence of demonstrative pronouns than any other book in the Pentateuch and the third highest incidence among the longest books in the OT. Moses uses it adjectivally to add weight to various nouns.

- a) “This law” – 1.5; 4.8; 17.18-19; 27.3, 8, 26; 28.58, 61; 29.29; 31.9, 11-12, 24; 32.46.
- b) “This land” – 3.12, 18; 4.22; 9.4; 26.9; 29.24.
- c) “This place” – 1.31; 9.7; 11.5; 26.9; 29.7.
- d) “This people” – 3.28; 5.28; 9.13, 27; 31.7, 16.
- e) “This commandment” – 6.25; 11.22; 15.5; 19.9; 30.11.
- f) “These statutes” – 4.6; 6.24; 16.12; 17.19; 26.16.
- g) “These judgments” – 7.12.
- h) “This covenant” – 5.3; 29.9; 14.
- i) “This book” – 28.58; 29.20-21, 27; 30.10; 31.26.

b. “Thou” and “Ye”

- 1) Throughout Deuteronomy there is a fluid shift between 2nd person plural and singular pronouns and verbs. In KJV parlance the singular forms would be “thou” (nominative) and “thee” (objective), while the plurals would be “ye” (nominative) and “you” (objective). Modern English uses “you” with no distinction. Southern English properly renders the 2nd person plural as “y’all”.
- 2) Source critics used this as evidence of different sources. (Thompson 21-23)

- a) Some viewed the plurals as originating with Moses' address to the people at Sinai, while the singulars were used to address the second generation preparing to enter the Promised Land.
 - b) Others held exactly the opposite view, that the singulars were the most primitive sayings while the plurals were later additions.
 - c) Still others viewed the singular form was part of one original document to which later redactors added the plurals.
- 3) It seems best to view this as a stylistic feature used for emphasis. (Thompson 23)
- a) By shifting between the two, the speaker addresses both the nation as a whole, and each citizen individually.
 - b) NT speakers and writers use a similar approach.
 - 1. For example, in Ac. 2.38 "repent" and [forgiveness] "of your" sins are 2nd person plural, while "be baptized" and "each" are 3rd person singular. Likewise Eph. 4.26 has "be angry" and "do not sin" are plural, while "do not let the sun set" is plural. Php. 4.6 has "be anxious" as plural, and "make known" as singular.
 - 2. This seems to be a common way of addressing an audience as a whole, while stressing the personal duty of each listener.
- 4) "The shifts between 'you' singular and 'you' plural serve a rhetorical function, recognizing that though YHWH entered into a covenant relationship with the nation, in the end fidelity cannot be legislated and must be demonstrated at the personal and individual level. Yet, this device also recognizes the existence of two Israels. One the one hand, there was a physical Israel, consisting of descendants of Abraham, Isaac, and Jacob. On the one hand, there was a spiritual Israel, consisting of those persons (like Moses, Joshua, and Caleb) with circumcised hearts who demonstrated unqualified devotion to YHWH. For the latter, obedience was not only possible; it was a delight." (Block *Gospel* 17)
- c. Covenant terminology (Thompson 31-32)
- 1) "Love" ('aheb [אָהֵב]) – 4.37; 5.10; 6.5; 7.8, 9, 13; 10.12, 15, 18, 19; 11.1, 13, 22; 13.3; 15.16; 19.9; 21.15 (2x), 16; 23.5; 30.6, 16, 20.
 - 2) "Voice of YHWH" (qol [קוֹל]) – 4.12 (2x), 30, 33, 36; 5.22, 23, 24, 25, 26, 28; 9.23; 13.4, 18; 15.5; 18.16; 26.14, 17; 27.10; 28.1, 2, 15, 45, 62; 30.2, 8, 10, 20.
 - 3) "Serve" (sharat [שָׂרַת]) – 10.8; 17.12; 18.5, 7; 21.5.
 - 4) "Fear" (yare' [יָרֵא]) – 4.10; 5.29; 6.2, 13, 24; 8.6; 10.12, 20; 13.4; 14.23; 17.19; 25.18; 25.58; 31.12, 13.
 - 5) "Cling/hold fast" (dabaq [דָּבַק]) – 10.20; 11.22; 13.4; 30.20.
 - 6) "Walk" (halakh [הָלַךְ]) – 5.33; 8.6; 10.12; 11.22; 13.4-5; 19.9; 26.17; 28.9; 30.16.
- d. Rebellion terminology (Thompson 32)
- 1) "Do evil" (asah' ra' [עָשָׂה רָע]) – 4.25; 9.18; 17.2, 5; 31.29.
 - 2) "Turn (aside)" (sur [סָר or סָרָה]) – 5.32; 7.4; 9.12, 16; 11.16, 28; 17.11, 17, 20; 28.14; 31.29.

3) “Provoke” (ka’as [כַּעַס]) – 4.25; 9.18; 31.29; 32.16, 21.

e. Idolatry terminology (Thompson 32)

1) “follow/go after” other gods (halakh [לָלַךְ]) – 4.3; 6.14; 8.19; 11.28; 13.2, 6, 13; 17.3; 28.14; 29.18, 26;

2) “Abomination” (to’ebah [תּוֹעֵבָה]) – 7.25, 26; 12.31; 13.14; 17.4; 18.9, 12; 20.18; 27.15; 32.16.

f. Centralized worship terminology (Thompson 33)

1) “Place YHWH your God shall choose” (maqom [מָקוֹם]) – 12.5, 11, 14, 18, 21, 26; 14.23, 24, 25; 15.20; 16.2, 6, 7, 11, 15, 16; 17.8, 10; 18.6; 26.2; 31.11.

g. Exodus terminology (Thompson 33)

1) “Brought you out” (yatsa’ [יָצָא]) – 1.27; 4.20, 37; 5.6, 15; 6.12, 21, 23; 7.8, 19; 8.14; 9.12, 26, 28 (2x), 29; 13.5, 10; 16.1; 26.8; 29.25.

2) “Redeemed you” (padah [פָּדָה]) – 7.8; 9.26; 13.5; 15.15; 21.8; 24.18.

3) “You were slaves” (‘ebed [עֶבֶד]) – 5.6, 15; 6.12, 21; 7.8; 8.14; 13.5, 10, 5.15; 16.12; 24.18, 22.

4) “Chosen” (bachar [בָּחַר]) – 4.37; 7.6, 7, 10.15; 14.12;

5) “His own possession” (segullah [שְׁגֻלָּה]) – 7.6; 14.2; 26.18.

6) “Holy nation/people” (qadosh [קָדוֹשׁ]) – 7.6; 14.2, 21; 26.19; 28.9; 33.3.

7) “Covenant” (berit [בְּרִית]) – 4.13, 23, 31; 5.2, 3; 7.2, 9, 12; 8.18; 9.9, 11, 15; 10.8; 17.2; 29.1, 9, 12, 14, 21, 25; 31.9, 16, 20, 25, 26; 33.9.

h. Inheritance & land terminology (Thompson 33)

1) “Land which YHWH swore/is giving” (‘erets [אֶרֶץ]) – 1.8 (2x), 21, 25, 35; 2.29; 3.18, 20; 4.1, 21; 5.31; 6.3, 10, 18, 23; 8.1, 7, 10; 9.4, 6, 23, 28; 11.17, 29, 31; 12.1, 10; 15.4, 7; 16.20; 17.14; 18.9; 19.1, 2, 3, 8, 10, 14; 24.4; 25.19; 26.1, 2, 3, 9, 15; 27.2, 3; 28.1, 52; 30.5; 31.7, 21, 23; 32.52; 34.4.

2) “Land you are possessing” (yarash or yaresh [יָרַשׁ or יֵרֶשׁ]) – 1.8, 21, 39; 4.1, 5, 14, 22, 26; 5.31, 33; 6.1, 18; 7.1; 8.1; 9.4, 5, 6, 23; 10.11; 11.8 (2x); 11.10, 11, 29, 31; 12.1; 15.4; 16.20; 17.14; 19.2, 14; 21.1; 23.20; 25.19; 26.1; 28.21, 42, 63; 30.5 (2x), 16, 18; 31.3, 13; 32.47.

i. Horeb (Thompson 34)

1) “Horeb” – 1.2, 6, 19; 4.10, 15; 5.2; 9.8; 18.16; 29.1.

2) “Sinai” is used only 1x (33.2)

C. Style

1. Alter highlights two features that enhance the rhetorical force of the book.

a. First, the use of vivid details in Moses’ narratives, as opposed to the overall biblical tendency toward laconic narrative. He cites 1.19 as an example. (Alter *Moses* 871-72)

b. Second, the use of lengthier sentences. He notes that sentence length in Deuteronomy is exceptionally long compared to other biblical books. He cites 4.13-20, of which v. 15-19 is a single sentence. (Alter *Moses* 874-77)

2. The legal material is presented in two distinct forms: apodictic law (unconditional) and casuistic (conditional) law. (Thompson 25-26; Block *Torah* 30-31; *Gospel* 110-12)
- Apodictic (unconditional) law is in the form of “You shall” or “you shall not” statements. Examples include Ex. 20.3, 16; Dt. 14.2; 15.1, 19; 16.18, 19, 21, 22; 17.1; 22.5a, 5b, 9, 10, 11; 22.30; 23.1, 2, 3, 7a, 7b; etc.
 - Casuistic (conditional) law is in the form of “If/when... then...” statements. Examples include Ex. 21.28; 22.26-27; Dt. 22.6-7, 8; 23.21-23, 24, 25; 24.10-12, 19; etc. They may include exhortations or may simply be straightforward statements of law code.
 - Block offers a side-by-side comparison: (Block, *Torah* 31; *Gospel* 111)

Casuistic (Conditional) Law	Apodictic (Unconditional) Law
“If an ox gores a man or a woman to death, the ox shall surely be stoned and its flesh shall not be eaten; but the owner of the ox shall go unpunished.” (Ex. 21.28)	“You shall have no other gods before Me.” (Ex. 20.3)
“If you ever take your neighbor’s cloak as a pledge, you are to return it to him before the sun sets, for that is his only covering; it is his cloak for his body. What else shall he sleep in? And it shall come about that when he cries out to Me, I will hear him, for I am gracious.” (Ex. 22.26-27)	“You shall not bear false witness against your neighbor.” (Ex. 20.16)
Features	Features
Conditional	Unconditional
Declarative mood	Imperative mood
In third (or second) person	In second person
Specific: based on actual cases, often with motive or exception clauses	General: without qualification or exception
Usually in positive form	Often in negative form
Begin with “If” or “When”	Begin with the verb (in the imperative)

- The range of subjects is extensive: False prophecy (13.1-3); kings (17.14-20); idolatry (13.6-18); cities of refuge (19.1-13); warfare (20.1-9); female prisoners of war (21.10-14); military camp hygiene (23.10-14); military exemptions (24.5); treatment of Amalekites (25.17-19); first-fruits (26.1-11); unsolved murders (21.1-9); feasts (chapter 16); priests (18.1-8); sanctuary (12.1-28); clean and unclean foods (14.3-21); etc. (Thompson 25-26)
3. Spiritual Education

- a. Virtually all of the material in Deuteronomy emphasizes listening to God (through Moses' speeches and through the Law), cultivating reverence, and obeying. The outcome of this is life.
- b. The key is careful listening to the voice of God.
 - 1) The verb for "hear" or "listen" (shama' [שָׁמַע]) occurs 91x in Deuteronomy, which is more any other OT book except Isaiah (108x) and Jeremiah (184x). Only Jeremiah has a higher incidence of the word.
 - 2) See 1.16, 17 (2x), 34, 43, 45; 2.25; 3.26; 4.6, 10, 12, 28, 30, 32, 33 (2x), 36 (2x); 5.1, 23, 24, 25, 26, 27 (2x), 28 (2x); 6.1, 4; 7.12; 8.20; 9.1, 2, 19, 23; 10.10; 11.27, 28; 12.28; 13.3, 4, 8, 11, 12, 18; 15.5; 17.4, 12, 13; 18.14, 15, 16, 19; 19.20; 20.3; 21.18, 20, 21; 23.5; 26.7, 14, 17; 27.9, 10; 28.1, 2, 13, 15, 45, 49, 62; 29.4, 19; 30.2, 8, 10, 12, 13, 17, 20; 31.12, 13; 32.1; 33.7; 34.9.
- c. The pattern is spelled out in Dt. 31.9-13: "So Moses wrote this law and gave it to the priests, the sons of Levi who carried the ark of the covenant of the LORD, and to all the elders of Israel. Then Moses commanded them, saying, 'At the end of every seven years, at the time of the year of remission of debts, at the Feast of Booths, when all Israel comes to appear before the LORD your God at the place which He will choose, you shall read this law in front of all Israel in their hearing. Assemble the people, the men and the women and children and the alien who is in your town, so that they may hear and learn and fear the LORD your God, and be careful to observe all the words of this law. Their children, who have not known, will hear and learn to fear the LORD your God, as long as you live on the land which you are about to cross the Jordan to possess.'" (cf. 6.24-25; 10.12-13; 17.18-20).
- d. Block diagrams the process in this way: (Block *Torah* 13-14)
Reading → Hearing → Learning → Fear → Obedience → Life

D. Theological Themes

1. Much of the theological content of the book can be organized around four themes: the uniqueness of YHWH; the uniqueness of Israel; the uniqueness of YHWH's relationship with Israel; and the uniqueness of Israel's law. (Robinson 836)
 - a. The theological center of the book is 6.4 – "Hear, O Israel! YHWH is God, YHWH alone."
 - b. It's a statement about the uniqueness of YHWH, Israel's God, which in turn establishes the uniqueness of his covenant relationship to Israel, and to all other nations. It also establishes the viewpoint they should adopt toward him and his expectations of them.
2. The Uniqueness of YHWH
 - a. The only God – 4.35, 39; 6.4; 32.39.
 - b. God of gods, Lord of lords – 10.17.
 - c. The living God – 5.26.
 - d. A spirit being who can't be represented in a physical way – 4.12, 15.
 - e. The faithful God – 7.9.
 - f. Abhors idolatry – 7.25-26; 12.31; 13.14; 18.12; 20.18; 27.15.

- g. Rules heaven, earth & nations— 7.19, 22; 10.14; 11.17; 15.6; 28.12, 49; 32.8; 33.26.
 - h. Special relationship to Israel – 28.58; 32.6.
 - i. Demands allegiance – 7.1-5, 16; 12.2-4; 20.16-18, 29.24-28; 31.16-18.
3. The Uniqueness of Israel
- a. In Deuteronomy, they are designated as “all Israel” (1.1), “the children of Israel” (1.3), “the sons of Israel” (3.18); “O Israel” (4.1), “Your people Israel” (21.8), “the tribes of Israel” (29.21), and “all the assembly of Israel” (31.30).
 - b. Three times, Israel is called a “great nation” (4.6-8), yet they were smaller and weaker than surrounding nations (7.7; 9.1; 11.23).
 - c. Their weakness was an occasion for YHWH to demonstrate his strength by extracting them from Egypt (26.5; 4.34; 29.16), by clearing the land of other nations for Israel’s sake (4.38; 7.1, 22; 9.1; etc.), and by using these nations to discipline Israel when she sinned (28.49, 65; 30.1).
 - d. Their existence and welfare were grounded in promises made to the patriarchs, completely independent of their choice (29.13). This was especially true of the land they would inherit (1.8; 6.10; 9.5; 30.20; 34.4).
 - e. Ideally, Israel was to eschew the cultural ideals of neighbor nations: power, wealth, worship, etc. YHWH would provide what they needed (6.10-13; 7.17-24; 8.3-4, 7-10, 11-18; 17.16; 20.1).
 - f. Although Israelite culture was patricentric, they were to produce a just society that promoted egalitarian ideals. (Block, *Grace* loc. 3695-3783 Kindle Ed.)
 - 1) The word for “brother” (’ach [אָח]) is used 52x in the text.
 - 2) They’re encouraged to remember their origin as a slave nation (5.6; 6.12; 7.8; 8.14; 13.5, 10; 15.15; 24.18, 22).
 - 3) Their (future) kings were considered brothers (17.18-20).
 - 4) Within the household, both fathers and mothers were to be honored by their children (5.16; 21.18-19; 27.16).
 - 5) The law established protections for the poorest and most economically disadvantaged segments of society (15.4, 7, 9, 11; 24.6, 10-13, 17, 19).
4. The Uniqueness of YHWH’s Relationship with Israel
- a. YHWH’s relationship to Israel was a relationship of grace.
 - b. “Unlike the treaties imposed by Hittite and Assyrian emperors on lesser vassals, either through conquest, or by cowing them into submission, YHWH redeemed his people from the brutality of Egypt and invited them to a covenant relationship that has as its goal their good, their life, and their well-being.” (Block, *Grace* Loc. 3695 Kindle Ed.)
 - c. Whereas pagan deities tolerated worship of other gods, YHWH demanded exclusive loyalty by Israel (5.6-7; 8.19; 12.29-31; 13.1-18).
 - d. Unlike pagan worship, which encouraged multiple shrines and altars (2 Ch. 31.1; 32.12; 34.3; Ezk. 6.13), Israel was to destroy such places (Dt. 12.1-4) and worship in the place and manner of YHWH’s choosing (v. 5, 4-7).
 - e. YHWH’s purpose was not to aggrandize himself, but to bless Israel (2.7; 7.12-15; 8.18; 15.6; 26.15).

- f. YHWH wanted foreign nations to see his power and grace in the nation of Israel (4.6-8; 26.19; 28.1, 12).
 - g. YHWH loved Israel (4.37; 7.7, 8, 13; 10.15, 18; 23.5; 33.3) and expected Israel to reciprocate that love (6.5; 7.9; 10.12; 10.19; 11.1, 13, 22; 13.3; 19.9; 30.6, 16, 20). Note especially the logical link between 10.18 and 19: Israel is to love the oppressed because YHWH loves them.
 - h. To YHWH, Israel is his son (1.31), a holy people (7.6), his possession (4.20; 7.6), his treasured possession (26.18), his inheritance (9.26, 29; 32.8), and a consecrated people (26.19).
 - i. Israel's service to YHWH was intended to be a source of joy (28.47).
5. The Uniqueness of Israel's Law
- a. Among the nations, Israel's covenant law was unique: "Or what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today?" (4.8) Although its form resembles second millennium Hittite suzerain treaties, its uniqueness is rooted in the uniqueness of its architect.
 - b. A comparison with other Ancient Near East law codes is instructive.
 - 1) The Code of Hammurabi (18th c. BC) has 282 specific ordinances, whereas Deuteronomy has 202. (Thomas 27-37; Wikipedia, *613 Commandments*)
 - 2) Yet in English, the Code of Hammurabi takes up 7 pages, while Deuteronomy takes up 32 pages in small print. The primary differences are the inclusion in Deuteronomy of background narrative, exhortation, and instructions for covenant renewal. Deuteronomy not only informed them of YHWH's laws, but also gave them the means and motivation to keep it.
 - 3) In addition, the Deuteronomic code is morally superior to the Code of Hammurabi. (See the analysis in Thomas 36-37)
 - c. Features of Israel's law:
 - 1) It was doable (10.12-13; 30.11-13).
 - 2) It was intended to benefit them, not punish them (6.24-25).
 - 3) It could help its practitioners cultivate reverence for YHWH (4.10; 6.24; 8.6; 17.19; 31.12-13).
 - 4) It recorded the history of God's actions on behalf of Israel (1.5 – 4.40).

VI. Structure

A. Structure

1. Deuteronomy presents itself as a narrative presentation of Moses' valedictory speeches to the second generation of Israelites as they prepared to enter the Promised Land, consisting of an exposition of Torah, exhortations to obedience, and covenant stipulations necessary for their future success. These elements are carefully arranged within multiple levels of organization: the narrative framework; the expositional content of Moses' speeches; the speeches of Moses; the covenantal form of the book; the legal content; and the poetic & historical additions.

B. Narrative Framework

1. The most obvious structural feature of Deuteronomy is its use of narrative units that primarily introduce and conclude speeches and events. "Deuteronomy shares characteristics with sermon, covenant, and law code, but it is story. Deuteronomy is not naked instruction; thus, readers must hear it within its storied context. We hear it as the story of God's instruction to his people." (Schnittjer 451-52)
 - a. It's not without significance that Israel preserved its history in the form of narrative. "It is peculiar, and culturally significant, that among ancient peoples only Israel should have chosen to cast its sacred national tradition in prose." (Alter, *Narrative* 25)
 - b. "The ancient Hebrew writers purposefully nurtured and developed prose narration to take the place of the epic genre which by its content was intimately bound up with the world of paganism, and appears to have had a special standing in the polytheistic cults." (Shemaryahu Talmon in Alter, *Narrative* 25)
 - c. This practice is one good answer to the novel approach of D. L. Christensen who argues that "Deuteronomy is best explained as a didactic poem, composed to be recited publicly to music in ancient Israel within a liturgical setting... the Hebrew text in its present form, as preserved by the Masoretes, is a musical composition." (Christensen lx-lxi)
2. There are 64 verses that are ascribed to the narrator: 1.1-5; 2.10-12, 20-23; 3.9, 11, 13b-14; 4.41-43; 4.44 – 5.1a; 10.6-9; 27.1a, 9a, 11; 29.1-2a; 31.1-2a, 7a, 9-10a, 14a, 14c-16a, 22-23a, 24-25, 30; 32.44-46a, 48; 33.1-21; 34.1-4a, 5-12. (Block, *Gospel* 30 n. 40)
3. These narrative units act as a framework for the panels of material between them and provide clues for how to interpret the material. Examples:
 - a. Indications of time and place – 1.1-5; 4.41 – 5.1; 34.1-3.
 - b. Explanations of obscure details – 2.10-12, 20-3; 3.9, 11; 10.6-9.
 - c. Descriptions of actions – 4.41-43; 31.9-10, 22, 24-25, 30.
 - d. Indications of genre – 1.1, 3, 5; 4.44-45; 29.1; 31.9, 22, 24, 30; 32.44; 33.1

C. Expository Nature

1. The narrator's introduction to the book offers a key to understanding its content, purpose, and structure. "Across the Jordan in the land of Moab, Moses undertook to expound this law, saying..." (1.5). Deuteronomy is Moses' exposition of the body of law emanating from Israel's covenant relationship to God.
2. This should immediately steer us away from viewing Deuteronomy as simply a rerun of Mt. Sinai. To be sure, it reproduces the Decalogue and many of the laws that were given at Mt. Sinai. It also adds legislation not seen elsewhere. However, it's not simply a list of laws, it's explication of the principles of covenant law and exhortation

to covenant loyalty. It's sermonic. It's the difference between leaving a list of chores for your children and giving them an oral presentation of that list complete with exhortations, threats, and promises (and even a song for good measure).

3. This shapes the content and form of the speeches.
 - a. Over 300 times in Deuteronomy, English versions have the phrase "you shall", which translates numerous uses of 2nd person verbs.
 - b. Chapters 1-4 aren't simply a lesson in history and geography, they're a sermon on God's fidelity and Israel's infidelity. See, for example, Moses' analysis and exhortation at 1.26-33, and his sustained exhortation in chapter 4, where they are to *respect* God's laws (v 1-8); *repeat* the story (v 9-14); *revere* God (v 15-24); *return* when they sin (v 25-31); and *remember* God's help (v 32-40).
 - c. Chapters 5-11 clearly elaborate on what it means that YHWH is the Lord their God. Moses' presentation of it emphasizes the principles that govern this covenant relationship and is full of exhortation. He implores them to listen and calls them by name (much like a parent calling their child by name in a serious discussion): "Hear, O Israel" (5.1; 6.1, 4; 9.1; 10.12).
 - d. Chapters 12-26 constitute the longest single unit in the book and contain the bulk of legal material. Yet Moses punctuates this section with liberal use of exhortations: 12.7, 18-19, 28, 32; 13.17-18; 14.1a, 2, 21b, 26b, 29; etc.
 - e. Chapters 27-34 contain additional material, virtually all of which has sustained exhortations and warnings.
4. These exhortations have the structural effect of expanding the length of the document, justifying its division among multiple sections.

D. Moses' Speeches

1. The bulk of material in Deuteronomy is speech. English versions have 962 verses, of which 64 are narrative. That leaves almost 898 verses in the form of speech, sermon, or song.
2. LaSor prefers to view Deuteronomy as a written farewell document, as opposed to a series of speeches on three grounds: (1) the disproportionate length of each speech (4, 24, and 2 chapters); (2) the seeming lack of organization of the laws; and (3) the difficulty in holding the audience's attention with that much complex material. He prefers M. G. Kline's proposal that Deuteronomy is "a document rather than a speech – 'the document prepared by Moses as a witness to the dynamic covenant which the Lord gave to Israel on the Plains of Moab.''" (LaSor 175-77)
 - a. In reply, the relative lengths of the speeches pose no difficulty in themselves. If the speeches were given as one continuous presentation, it amounts to the introduction, body, and conclusion, which we would expect to be so proportioned. If the speeches were given separately, we don't know enough about the actual occasion(s) to allow us to judge how the speeches were divided and presented. For example, some view the lengthy section of 5.1b – 26.19 as two distinct speeches, consisting of 5.1b – 11.32, and 12.1 – 26.19. If that's the case, it raises the question of whether these were given on separate occasions, or at least on either side of lunch. (Block, *Grace* loc. 1781 Kindle Ed.)
 - b. Also, the seeming lack of organization is a purely subjective criterion. It may be that they understood and organized their laws differently than moderns do. It may also be that we have a truncated version of the speeches, whereas the originals might have had more headings and transitional statements.

- c. The difficulty in holding the audience's attention reflects a modern bias against long preaching. The very command to have this read periodically suggests that Moses didn't think it was unreasonable (Dt. 31.9-13). My iTunes recording of Deuteronomy lasts 2 hours and 26 minutes, comparable to a long movie. Other Bible examples suggest that people were willing endure lengthy sermons when properly motivated (Neh. 8.1-8; Mt. 5-7).
 - d. Kline's solution isn't really a solution, but more of a banality. The book itself doesn't purport to be a transcript, but includes narrative links between the major units, as well as additional material from the occasion. The time period covered by Deuteronomy covers about two months (Dt. 1.3; 34.8; Jos. 4.19), and thus represents not only Moses' final speeches, but his final actions, and his preparations for their transition into the Promised Land under the leadership of Joshua.
3. One significant difference between the presentation of Israel's covenant and laws in Deuteronomy versus their presentation in Exodus, Leviticus, and Numbers is the relationship between the speaker and his audience.
 - a. In other texts, YHWH is the speaker and Moses is the recipient. Here, Moses is the speaker and Israel is the recipient. (Boecker 179-80)
 - b. Theologically, the order is the same in each case: YHWH > Moses > Nation of Israel > individual Israelites. Otherwise, Moses indicts himself by his own definition of prophecy (Dt. 18.15-20).
 - c. Here, however, the whole book presupposes that God has previously spoken to Israel through Moses, both in legal and leadership contexts (e.g. 1.3, 6, 26, 34-37; 4.23-24; 5.2-5; etc.).
 4. The relationship between the narrative seams and the panels of speeches may be presented visually. This shows how both the narration and the speeches cohere in a unified structure. (Adapted from Block *Grace* loc. 1780 Kindle Ed.)

Relationship Between Narrative & Speeches in Deuteronomy				
Key →	Narrative Material		Speeches	
Moses' First Speech	Moses' Second Speech	Moses' Third Speech	The Song of YHWH	Moses' Benediction
Introduction 1.1-5	Introduction 4.45 – 5.1a	Introduction 29.1-2a	Introduction 31.1-8, 14-23, 28-30	Introduction 32.48 – 33.2a
Speech 1.6 – 4.40	Speech 5.1b – 26.19	Speech 29.21b – 30.20	Song 32.1-42	Benediction 33.2b-29
Conclusion 4.41-44	Ceremony at Mt. Ebal 27.1-26	Conclusion 31.9-13, 24-27	Conclusion 32.44-47	Conclusion 34.1-12
	Blessings & Curses 28.1-68			
<i>Chart is not scaled for length of each section.</i>				

E. Covenantal Form

1. It's widely agreed that the form of the book of Deuteronomy resembles a second millennium BC Hittite suzerain treaty. First millennium treaties differed substantially. Although there is disagreement over some specific details, the basic form is evident and provides a unity of structure throughout the book.
2. "The unity of the book is evidenced by the fact that it takes the structure of an ancient Near Eastern vassal treaty. More than fifty such treaties have been discovered in the ancient Near East ranging in time from the mid-third millennium to the mid-first millennium BC. Almost half of them are from the archives of the Hittite Empire in the mid-second millennium." (Hill & Walton 165)
3. The elements of these treaties include: (Kitchen 90-102; Hill & Walton 167; Thompson 14-21; Craigie 20-24, 36-45)
 - a. Preamble or title (introduction of the speaker/suzerain/author)
 - b. Historical prologue (emphasis upon suzerain's benevolence and authority)
 - c. Stipulations (general and specific expectations of the vassal)
 - d. Document handling (deposition, storage, display, usage)
 - e. Witnesses (usually deities)
 - f. Curses or blessings (effected by the deities in accordance with the vassal's performance)
 - g. Other elements may include:
 - 1) Oath of obedience
 - 2) Solemn ceremony
 - 3) Procedure for dealing with rebellious vassals
4. This chart shows the basic elements of the treaties and how they appear in three biblical texts. (Adapted from Kitchen 96-98; cf. Walton *Charts* 86)

2 nd Millennium	Exodus-Leviticus	Deuteronomy	Joshua	1 st Millennium
Preamble	Ex. 20.1	1.1-5 (29.1?)	24.2	Title Witnesses Stipulations Curses
Historical Prologue	Ex. 20.2	1.6-3.29 (29.2-8)	24.2-13	
General Stipulations	Ex. 20.3-17, 22-26	chp 4, 5-11	24.14-15, 16-25	
Specific Stipulations	Ex. 21-23, 25-31 (Lv. 1-25?)	chp 12-26		
Deposition & Reading	Ex. 25.16; Ex. 34.1, 28, 29	31.9, 24-26	24.26	
Witnesses	Ex. 24.4 (stones)	31.1-30; 32.1-47 (song) 31.26 (book)	24.22 (people)	

Curses & Blessings	Lv. 26.3-13 (blessings); 14-20 (curses)	28.1-14 (blessings); 15-68 (curses)	24.19-20 (implied)	
Oaths & Ceremony	Ex. 24.1-11	chp 27 (fulfilled Jos. 8.30-35)		

- The elements of the covenant are distributed throughout the entirety of the document. The previously discussed elements of narrative, exposition, and speech all play a part in the overall structure of the book.

F. Decalogue Form

- S. Kaufman argued in 1979 that the main body of Deuteronomic law in chapters 12-25 was organized as an exposition of the Decalogue. Walton and others developed his thesis further. Below is a comparison of their analyses. (Kaufman 118-34; Hill & Walton 169)

Commandment		Kaufman	Walton
(1) Ex. 20.2-3; Dt. 5.6-7	No other gods	Dt. 12	Dt. 6-11
(2) Ex. 20.4-6; Dt. 5.8-10	No graven images		Dt. 12
(3) Ex. 20.7; Dt. 5.11	YHWH's name	13.1-14.27	Dt. 13.1-14.22
(4) Ex. 20.8-11; Dt. 5.12-15	Keep Sabbath	14.28-16.17	Dt. 14.23-16.17
(5) Ex. 20.12; Dt. 5.16	Honor parents	16.18-18.22	Dt. 16.18-18.22
(6) Ex. 20.13; Dt. 5.17	No murder	19.1-22.8	Dt. 19.1-21.23
(7) Ex. 20.14; Dt. 5.18	No adultery	22.9-23.19	Dt. 22.1-23.14
(8) Ex. 20.15; Dt. 5.19	No theft	23.20-24.7	Dt. 23.15-24.7
(9) Ex. 20.16; Dt. 5.20	No false witness	24.8-25.4	Dt. 24.8-16
(10) Ex. 20.17; Dt. 5.21	No coveting	25.5-16	Dt. 24.17-26.15

- While this approach is certainly appealing, there are three problems with it. First, the text itself gives no clues that this was intended. This approach is purely inferential. Second, there are glaring inconsistencies between the proposed arrangement and the actual text. Third, there are other valid ways of explaining the text.
- Regarding clues within the text:
 - "The book does not provide explicit signals that this was the author's intention, and it would naturally be the case that individual laws would be particular legal enactments of the more general commandments." (Longman & Dillard 113)
 - "It is apparent throughout that Moses has the Principles of Covenant Relationship as outlined in the Decalogue in mind, but this system seems quite forced, and can be achieved only resorting to extraordinary exegetical and redactional gymnastics." (Block *Gospel* 117)

4. Regarding the inconsistencies in this approach, there are several passages that just don't fit the outline.
 - a. The unit corresponding to the third command (13.1 – 14.22 or 27) is supposedly about not using YHWH's name in vain. Yet chapter 13 addresses those who lead others into idolatry, while chapter 14 is about food restrictions.
 - b. The unit corresponding to Sabbath legislation (14.23 or 28 – 16.17) lacks any references to the Sabbath, and it's a stretch to connect the tithing regulations at the end of chapter 14 with the Sabbath command.
 - c. The unit that corresponds to the fifth commandment (16.18 – 18.22) completely lacks any references to family life. We might expect the provision for the rebellious child (21.18-21) to be located here, but it's supposedly connected to the prohibition against murder.
 - d. The odd collection of ordinances at the end of chapter 21 and the front of chapter 22 do not relate in any way whatsoever to the prohibition against murder.
 - e. The legislation in chapter 23 has nothing to do with the prohibition against adultery. Given the NT application of 24.1-4 to the issue of adultery, we would expect this to be connected with the seventh commandment; instead it's connected with the eighth commandment, the prohibition against stealing.
 - f. What newlyweds (24.5), leprosy (24.8-9), or labor laws (24.6, 10-15) have to do with false witness is anybody's guess.
 - g. The unit on covetousness includes legislation limiting corporal legal punishment (25.1-3), muzzling oxen (25.4), levirate marriage (25.5-10, which is almost the opposite of coveting a neighbor's wife), and inappropriate touching (25.11-12).
5. Regarding other explanations:
 - a. Von Rad lists numerous correspondences between the Sinai legislation and the Deuteronomic code: (Von Rad, "Deuteronomy" 832)

Exodus	Deuteronomy	Exodus	Deuteronomy
21.1-11	15.12-18	23.1	19.16-21
21.12-14	19.1-3	23.2-3, 6-8	16.18-20
21.16	24.7	23.4-5	22.1-4
22.15-16	22.28-29	23.9	24.17-18
22.20-23	24.17-22	23.10-11	15.1-11
22.24	23.20-21	23.12	5.14-15
22.25-26	24.10-13	23.13	6.13
22.28-29	26.1-11; 15.19-23	23.14-17	1.1-17
22.30	14.3-21	23.19a	26.2-10
23.1	19.16-21	23.19b	14.21a
23.2-3, 6-8	16.18-20		

b. Block shows a broader structural connection: (Block, *Gospel* 118)

Exodus 20.22 – 23.19	Deuteronomy 12.2 – 26.15
A) Principles of Worship (20.23-26)	A) Principles of Worship (12.2 – 16.17)
B) Casuistic & Apodictic Laws (21.1 – 23.9)	B) Casuistic & Apodictic Laws (16.18 – 25.15)
A*) Principles of Worship (23.10-19)	A*) Principles of Worship (26.1-15)

c. Also, see Dorsey's 3-part analysis of Dt. 12-26 (Dorsey 89-90)

VII. Outline of Deuteronomy

Based upon structural considerations (see Part V, point C above), I personally prefer Block's outline. His approach seems to best balance and present the various elements of structure in Deuteronomy. He calls it, "The Gospel According to Moses." (Block, *Commentary* 43-47 Kindle Ed.)

A. Moses' First Address: Remembering the Grace of Yahweh (1:1–4:43)

1. The Preamble to Moses' First Address (1:1–5)
2. The Essence of Moses' First Address: The Grace of Calling (1:6–4:40)
 - a. Recollections of Yahweh's Grace to the Exodus Generation (1:6–2:1)
 - 1) Recollections of Mount Horeb (1:6–18)
 - 2) Recollections of the Journey from Horeb to Kadesh Barnea (1:19)
 - 3) Recollections of Kadesh Barnea (1:20–46)
 - 4) Recollections of the Desert (2:1)
 - b. Recollections of Yahweh's Grace to the New Generation (2:2–3:29)
 - 1) Recollections of Israel's Encounters with their Transjordanian Relatives (2:2–23)
 - 2) Recollections of Israel's Encounters with the Amorite Kings (2:24–3:11)
 - 3) Moses' Personal Recollections (3:12–29)
 - c. Recollections of Yahweh's Grace with the Future in Mind (4:1–40)
 - 1) Recollections of the Grace of Torah (4:1–8)
 - 2) Recollections of the Grace of Covenant (4:9–31)
 - 3) Recollections of the Grace of Salvation (4:32–40)
3. The Epilogue to Moses' First Address (4:41–43)

B. Moses' Second Address: Explaining the Grace of Yahweh (4:44–29:1 [Heb. 28:69])

1. The Preamble to Moses' Second Address (4:44–5:1a)
2. The Essence of Moses' Second Address: The Grace of Covenant (5:1b–26:19)
 - a. The Revelation of the Principles of Covenant Relationship (5:6–6:3)
 - 1) The Context of the Revelation (5:1b–5)
 - 2) The Content of the Revelation (5:6–22)

- 3) The Response to the Revelation (5:23–6:3)
- b. Proclaiming the Privilege of Covenant Relationship (6:4–11:32)
 - 1) The Essence of Covenant Relationship: A Call to Covenant Love (6:4–8:20)
 - a) The Call to Exclusive Covenant Commitment (6:4–9)
 - b) The Tests of Covenant Commitment (6:10–8:20)
 - 1. The Trial of Faith, Part I: The Internal and External Tests of Covenant Commitment (6:10–25)
 - a. The Nature of the Tests (6:10–19)
 - b. The Response to the Tests (6:20–25)
 - 2. The Trial of Faith, Part II: The External Test of Covenant Commitment (7:1–26)
 - a. The Nature of the Test (7:1–16)
 - b. The Response to the Test (7:17–26)
 - 3. The Trial of Faith, Part III: The Internal Test of Covenant Commitment (8:1–20)
 - a. The Nature of the Test (8:1–10)
 - b. The Response to the Test (8:11–20)
 - 2) The Sheer Grace of Covenant Relationship (9:1–10:11)
 - a) Disputing False Claims to Divine Favor (9:1–24)
 - 1. The Nature of the Claim (9:1–6)
 - 2. The Refutation of the Claim (9:7–24)
 - b) Pleading for Renewal of Divine Favor (9:25–29)
 - 1. The Nature of Moses' Plea (9:25–29)
 - 2. Yahweh's Response to the Plea (10:1–11)
 - 3) The Fundamental Demands of Covenant Relationship (10:12–11:1)
 - 4) The Importance of Covenant Relationship (11:2–28)
 - a) A Lesson from History: Reviewing the Mighty Acts of Yahweh (11:2–7)
 - b) A Lesson from Economic Geography: Recognizing the Provision of Yahweh (11:8–28)
 - 5) Anticipating the Completion of the Covenantal Triangle: Yahweh–Israel–Land (11:29–32)
- c. Proclaiming the Dimensions of Covenant Relationship (12:1–26:19)
 - 1) Celebrating Covenant Relationship with Yahweh: Part I (12:2–14:21)
 - a) Responding to Yahweh's Invitation to Worship in His Presence (12:2–14)
 - b) Responding to Yahweh's Generosity at Home (12:15–28)
 - c) Responding to Yahweh's Call for Exclusive Relationship (12:29–13:18 [Heb. 19])

- d) Responding to Yahweh's Invitation to Feast at His Table (14:1–21)
- 2) Demonstrating Covenant Relationship with Yahweh (14:22–15:18)
 - a) Soft Hearts and Open Hands, Part I: Generosity in Worship (14:22–29)
 - b) Soft Hearts and Open Hands, Part II: Generosity at Home (15:1–18)
 - 1. Showing Kindness to the Poor (15:1–11)
 - 2. Showing Kindness to Debt–Slaves (15:12–18)
- 3) Celebrating Covenant Relationship with Yahweh: Part II (15:19–16:17)
 - a) Unscheduled Feasting in the Presence of Yahweh and at Home (15:19–23)
 - b) Scheduled Feasting in the Presence of Yahweh (16:1–17)
 - 1. The Festival of Passover (16:1–8)
 - 2. The Festival of Weeks (16:9–12)
 - 3. The Festival of Booths (16:13–15)
 - 4. The Summary Statement (16:16–17)
- 4) Covenant Relationship and the Pursuit of Righteousness (16:18–18:22)
 - a) The Judiciary as the Executors of Covenant Righteousness (16:18–17:13)
 - b) The King as the Embodiment of Covenant Righteousness (17:14–20)
 - c) The Levites as Community Barometers of Covenant Righteousness (18:1–8)
 - d) The Prophets as Agents of Covenant Righteousness (18:9–22)
- 5) Pursuing Covenant Righteousness in Matters of Life and Death (19:1–21:9)
 - a) Righteousness in Cases of Manslaughter (and Greed) (19:1–13)
 - b) Righteousness in Courts of Law (19:15–21)
 - c) Righteousness in Military Engagement (20:1–20)
 - d) Righteousness in the Face of Unsolved Crime (21:1–9)
- 6) Pursuing Covenant Righteousness in Marriage and Family: Part I (21:10–23)
 - a) Righteousness in the Treatment of War Brides (21:10–14)
 - b) Righteousness in the Treatment of the Firstborn (21:15–17)
 - c) Righteousness in the Treatment of a Rebellious Son (21:18–21)
 - d) Righteousness in the Treatment of a Criminal's Remains (21:22–23)
- 7) Pursuing Covenant Righteousness in Marriage and Family: Part II (22:1–30 [Heb. 23:1])
 - a) Righteousness in the Treatment of Animals and Other Domestic Issues (22:1–12)
 - b) Righteousness in the Face of Marital Infidelity (22:13–21)

- c) Righteousness in the Face of Sexual Promiscuity (22:22–30 [Heb. 23:1])
 - 8) Pursuing Covenant Righteousness as the Holy People of Yahweh (23:1–14 [Heb. 2–15])
 - a) Righteousness in the Assembly of Yahweh (23:1–8[2–9])
 - b) Righteousness in the Camp of Israel (23:9–14[10–15])
 - 9) Pursuing Covenant Righteousness in Social and Economic Relationships: Part I: (23:15–25[16–26])
 - 10) Pursuing Covenant Righteousness in Marriage and Family: Part III:
 - a) Righteousness in the Face of Divorce (24:1–4)
 - b) Righteousness in the Face of a Call to Arms (24:5)
 - 11) Pursuing Covenant Righteousness in Social and Economic Relationships: Part II (24:6–25:16)
- 12) Interlude: Taking Care of Unfinished Business: The Amalekite Question (25:17–19)
- 13) Celebrating Covenant Relationship with Yahweh: Part III (26:1–15)
 - a) Celebrating the Faithfulness of God (26:1–11)
 - b) Affirming Fidelity to the Covenant (26:12–15)
 - 14) Accepting the Mission of Covenant Relationship (26:16–19)
3. Interlude: A Call for Covenantal Renewal in the Promised Land (27:1–26)

 - a. Completing the Covenantal Triangle: Yahweh–Israel–Land (27:1–8)
 - b. Appealing for Covenant Fidelity in the Promised Land (27:9–26)
 - 1) The Charge of Moses and the Levites (27:9–10)
 - 2) The Imprecations for Infidelity (27:11–26)
- Continuation of “Accepting the Mission of Covenant Relationship (26:16–19)” above*
- 15) The Two Ways of the Covenant: Blessing or Curse (28:1–29:1 [Heb. 28:69])
 - a) The Way of Blessing (28:1–14)
 - b) The Way of the Curse (28:15–68)
 - 4. The Epilogue to Moses’ Second Address (29:1 [Heb. 28:69])
- C. Moses’ Third Address: Trusting in the Grace of Yahweh (29:2–30:20)
- 1. The Preamble to the Moses’ Third Address (29:2a)
 - 2. The Essence of Moses’ First Address: The Grace of Covenant Renewal (29:2b [Heb. 1]–30:20)
 - a. 1. Today: Celebrating Covenant Grace (29:2–13 [Heb. 1–12])
 - 1) a. Remembering Yahweh’s Past Grace Today (29:2–9 [Heb. 1–8])
 - 2) b. Claiming Yahweh’s Grace Today (29:10–13 [Heb. 9–12])
 - b. Tomorrow: Despising Covenant Grace (29:14–28 [Heb. 13–27])

- c. Today: Wondering about Covenant Grace (29:29 [Heb. 28])
- d. Tomorrow: Trusting in Covenant Grace (30:1–10)
- e. Today: Responding to Covenant Grace (30:11–20)

D. The Death of Moses (31:1–34:12)

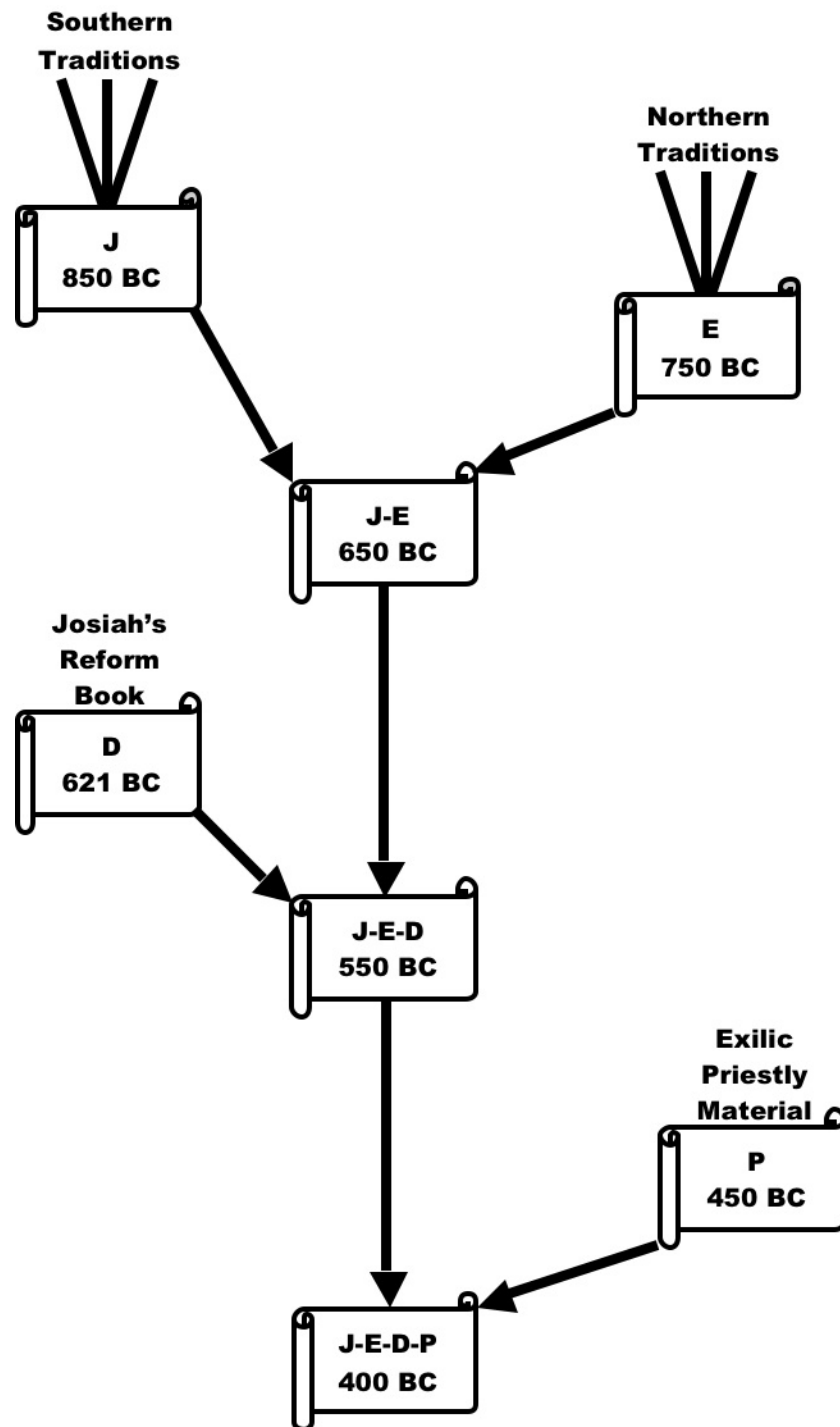
1. Preparing for the Death of Moses (31:1–32:47)
 - a. The Installation of Joshua as Moses' Successor: Part I (31:1–8)
 - b. The Deposition of the Torah (31:9–13)
 - c. The Installation of Joshua as Moses' Successor: Part II (31:14–15, 23)
 - d. The Preamble to Israel's National Anthem: Part I (31:16–22)
 - e. Moses' Concluding Speech (31:24–29)
 - f. The Recitation of Israel's National Anthem (31:30–32:1–47)
 - 1) The Preamble to Israel's National Anthem: Part II (31:30)
 - 2) The Lyrics of Israel's National Anthem (32:1–43)
 - 3) The Epilogue to Israel's National Anthem (32:44–47)
2. Announcing the Death of Moses (32:48–52)
3. The Benediction of Moses (33:1–29)
4. Recounting the Death of Moses (34:1–12)

Conclusion:

- I. The first generation of Israelites could have arrived in the Promised Land less than two weeks after they left Mt. Sinai (Dt. 1.2). It took forty years to make the journey (v. 3).
- II. That first generation missed the Promised Land because they lacked faith and refused to listen to the voice of YHWH. Deuteronomy is Moses' message to the next generation, wherein he shows them how to avoid the same mistakes as their fathers, and how they could prosper in the land.
- III. The writer of the NT book of Hebrews assures us that this Promised Land of rest is still available (Heb. 4.1, 9). For us, like them, it requires faith (v. 2f) and obedience (v. 11).
- IV. The ultimate objective of any trip is to make it home safe and sound. The problem is that we get sidetracked by meaningless stops, or we meander with no destination in mind, or we look for the wrong destination. The danger in all of this is that we end up preferring the side trips and forget about the ultimate destination. Let's not get sidetracked on the road to the Promised Land.

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Appendix A: The Documentary Hypothesis



**The Classical Formulation of
the Documentary Hypothesis**

Appendix B: The Decalogue in Exodus 20 & Deuteronomy 5**Exodus 20.2-17**

- (2) I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery.
(3) You shall have no other gods before Me.
(4) You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.
(5) You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, on the third and the fourth generations of those who hate Me,
(6) but showing lovingkindness to thousands, to those who love Me and keep My commandments.
(7) You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.
(8) Remember the sabbath day, to keep it holy.
(9) Six days you shall labor and do all your work,
(10) but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you.
(11) For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy.
(12) Honor your father and your mother, that your days may be prolonged in the land which the LORD your God gives you.
(13) You shall not murder.
(14) You shall not commit adultery.
(15) You shall not steal.
(16) You shall not bear false witness against your neighbor.
(17) You shall not covet your neighbor's house; you shall not covet your neighbor's wife or his male servant or his female servant or his ox or his donkey or anything that belongs to your neighbor."

Deuteronomy 5.6-21

- (6) I am the LORD your God who brought you out of the land of Egypt, out of the house of slavery.
(7) You shall have no other gods before Me.
(8) You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth.
(9) You shall not worship them or serve them; for I, the LORD your God, am a jealous God, visiting the iniquity of the fathers on the children, and on the third and the fourth generations of those who hate Me,
(10) but showing lovingkindness to thousands, to those who love Me and keep My commandments.
(11) You shall not take the name of the LORD your God in vain, for the LORD will not leave him unpunished who takes His name in vain.
(12) Observe the sabbath day to keep it holy, as the LORD your God commanded you.
(13) Six days you shall labor and do all your work,
(14) but the seventh day is a sabbath of the LORD your God; in it you shall not do any work, you or your son or your daughter or your male servant or your female servant or your ox or your donkey or any of your cattle or your sojourner who stays with you, so that your male servant and your female servant may rest as well as you.
(15) You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there by a mighty hand and by an outstretched arm; therefore the LORD your God commanded you to observe the sabbath day.
(16) Honor your father and your mother, as the LORD your God has commanded you, that your days may be prolonged and that it may go well with you on the land which the LORD your God gives you.
(17) You shall not murder.
(18) You shall not commit adultery.
(19) You shall not steal.
(20) You shall not bear false witness against your neighbor.
(21) You shall not covet your neighbor's wife, and you shall not desire your neighbor's house, his field or his male servant or his female servant, his ox or his donkey or anything that belongs to your neighbor.

Appendix C: Enumerations of the Decalogue

*Comparing the Versions in Exodus & Deuteronomy & Traditional Enumerations**

Command	Ex 20	Dt 6	Jew ish	Ref or me d	Lut her an	Cat holi c
I am the Lord your God	v. 2	v. 6	#1	#1	—	#1
You shall have no other gods before me	v. 3	v. 7	#2		#1	
You shall not make any graven images	v. 4-6	v. 8-10				
You shall not take the Lord’s name in vain	v. 7	v. 11	#3	#3	#2	#2
Remember the Sabbath	v. 8-11	v. 12-15	#4	#4	#3	#3
Honor your father and mother	v. 12	v. 16	#5	#5	#4	#4
Do not murder	v. 13	v. 17	#6	#6	#5	#5
Do not commit adultery	v. 14	v. 18	#7	#7	#6	#6
Do not steal	v. 15	v. 19	#8	#8	#7	#7
Do not bear false witness	v. 16	v. 20	#9	#9	#8	#8
Do not covet your neighbor’s house	v. 17a	v. 21b	#10	#10	#9	#10
Do not covet your neighbor’s wife	v. 17b	v. 21a			#10	#9
Do not covet anything else of your neighbor’s	v. 17c	v. 21c				

* Adapted from Wikipedia: https://en.wikipedia.org/wiki/Ten_Commandments#cite_ref-ReferenceB_50-0

Appendix D: Deuteronomy in the New Testament

This list includes direct quotations of Deuteronomy, paraphrases, allusions and similarities of phrasing. It's combined and adapted from UBS2 (902-903) and NA28 (833-35). Direct quotations are italicized (per NA28). Some references may be questionable. Part I follows the order of the Hebrew text of Ezekiel. Part II follows the order of the NT books.

Part I: Deuteronomy Text

1.8, 21 :: Mt. 5.5	7.1 :: Ac. 13.19	16.1-8 :: Mt. 26.2, 17-19;
1.13 :: Jas. 3.13	7.6 :: Ti. 2.14; 1 Pe. 2.9	Mk. 14.1, 12, 16; Lk.
1.16-17 :: Jn. 7.51	7.9 :: 1 Co. 1.9; 10.13	2.41; 22.1, 7-8, 13; Jn.
1.17 :: Jas. 2.9	7.15 :: Mt. 5.23-24	18.28; 19.14
1.31 :: Ac. 13.18	8.2 :: Mt. 4.1; Lk. 4.1	16.3 :: 1 Co. 5.7-8
2.5 :: Ac. 7.5	8.3 :: <i>Mt. 4.4; Lk. 4.4</i> ; 1 Co.	16.9-11 :: Ac. 2.1; 1 Co. 16.8
4.2 :: Rv. 22.18-19	10.3	16.17 :: 1 Co. 16.2; 2 Co. 9.7
4.8 :: Ro. 3.2	8.5 :: Heb. 12.7	16.20 :: Ro. 9.31
4.10 :: Ac. 7.38	8.15 :: Lk. 10.19	17.6 :: Mt. 18.16; 26.59-60;
4.11 :: Heb. 12.18	9.3 :: <i>Heb. 12.29</i>	Mk. 14.55-56; Jn. 8.17; 2
4.12 :: Jn. 5.37; Heb. 12.19	9.4 :: Ro. 10.6-8	Co. 13.1; 1 Tm. 5.19; <i>Heb.</i>
4.15-18 :: Ro. 1.23	9.5 :: Ti. 3.5	<i>10.28</i>
4.20 :: Ti. 2.14; 1 Pe. 2.9	9.9 :: Mt. 4.2; Lk. 4.2	17.7 :: Jn. 8.7; Ac. 7.58; <i>1</i>
4.24 :: <i>Heb. 12.29</i>	9.9, 11, 15 :: Heb. 9.4	<i>Co. 5.13</i>
4.29 :: Ac. 17.27	9.10 :: Ac. 7.38	18.1-3 :: 1 Co. 9.13
4.35 :: <i>Mk. 12.32</i>	9.10, 11 :: 2 Co. 3.3	18.7 :: Heb. 10.11
4.35, 39 :: 1 Co. 8.4	9.19 :: <i>Heb. 12.21</i>	18.10-14 :: Ac. 19.19
4.37 :: Ac. 13.17	9.27 :: Ro. 2.7	18.13 :: Mt. 5.48
4.40 :: Lk. 1.6	10.8 :: Heb. 10.11	18.15, 18 :: Jn. 1.21; 6.14;
5.4-22 :: Ac. 7.38	10.16 :: Ro. 2.29	7.40; <i>Ac. 7.37</i>
5.5 :: Ga. 3.19	10.17 :: Ac. 10.34; Ro. 2.11;	18.18-19 :: <i>Ac. 3.22-23</i>
5.13-14 :: Lk. 13.14	Ga. 2.6; Eph. 6.9; Col.	19.15 :: Mt. 18.16; 26.59-60;
5.14 :: Mt. 12.2; Lk. 23.56	3.25; 1 Tm. 6.15; Rv.	Mk. 14.55-56; Jn. 8.17; 2
5.15 :: Ac. 13.17	17.14; 19.16	Co. 13.1; 1 Tm. 5.19; <i>Heb.</i>
5.16 :: <i>Mt. 15.4; Mk. 7.10;</i>	10.20 :: <i>Mt. 4.10; Lk. 4.8</i>	<i>10.28</i>
<i>Eph. 6.2-3; Col. 3.20</i>	10.22 :: Ac. 7.14	19.19 :: <i>1 Co. 5.13</i>
5.16-20 :: <i>Mt. 19.18-19; Mk.</i>	11.7 :: Heb. 6.7	19.21 :: <i>Mt. 5.38</i>
<i>10.19; Lk. 18.20</i>	11.14 :: Jas. 5.7	21.6-9 :: Mt. 27.24
5.17 :: <i>Mt. 5.21; Jas. 2.11</i>	11.18 :: Mt. 23.5	21.20 :: Mt. 11.19; Lk. 7.34
5.17-21 :: <i>Ro. 13.9</i>	11.29 :: Jn. 4.20	21.22 :: Ac. 5.30; 10.39
5.18 :: <i>Mt. 5.27; 19.9; Mk.</i>	12.5 :: Jn. 4.20	21.22-23 :: Mt. 27.57-58;
<i>10.11-12; Jas. 2.11</i>	12.12 :: Ac. 8.21	Mk. 15.42-45; Lk.
5.19 :: Eph. 4.28	12.32 :: 1 Co. 4.6; Rv.	23.50-54; Jn. 19.31, 38
5.21 :: Mt. 5.28; Ro. 7.7	22.18-19	21.23 :: <i>Ga. 3.13</i>
5.22-27 :: Heb. 12.18-19	13.1-3 :: Mt. 24.24; Mk.	22.4 :: Lk. 14.5
6.4 :: Ro. 3.30; 1 Co. 8.4; Jas.	13.22; Rv. 13.14	22.10 :: 2 Co. 6.14
2.19	13.5 :: <i>1 Co. 5.13</i>	22.12 :: Mt. 9.20; Mk. 6.56
6.4-5 :: <i>Mk. 12.29-30, 33</i>	14.2 :: Ti. 2.14; 1 Pe. 2.9	22.20-24 :: Jn. 8.5; <i>1 Co. 5.13</i>
6.5 :: <i>Mt. 22.37; Mk. 12.33;</i>	14.22 :: Mt. 23.23; Lk. 11.42	22.30 :: 1 Co. 5.1
<i>Lk. 10.27</i>	14.29 :: Lk. 14.13	23.21 :: Mt. 5.33
6.7 :: Eph. 6.4	15.4 :: Ac. 4.34	23.25 :: Mt. 12.1; Mk. 2.23;
6.8 :: Mt. 23.5	15.7-8 :: Mt. 5.42; 1 Jn. 3.17	Lk. 6.1
6.13 :: <i>Mt. 4.10; Lk. 4.8</i>	15.11 :: Mt. 26.11; Mk. 14.7;	24.1-4 :: Mt. 19.7; Mk.
6.16 :: <i>Mt. 4.7; Lk. 4.12; Heb.</i>	Jn. 12.8	<i>10.4-5</i>
4.15		24.3 :: Mt. 5.31

24.5 :: Lk. 14.20	29.18 :: Ac. 8.23; <i>Heb. 12.15</i>	32.17 :: 1 Co. 10.20; Rv. 9.20
24.7 :: <i>1 Co. 5.13</i>	30.4 :: Mt. 24.31; Mk. 13.27	32.20 :: Mt. 17.17; Lk. 9.41;
24.14-15 :: Mt. 20.8; Jas. 5.4	30.6 :: Ro. 2.29	Ac. 2.40; Php. 2.15
25.3 :: 2 Co. 11.24	30.11 :: 1 Jn. 5.3	32.21 :: <i>Ro. 10.19</i> ; 11.11; 1
25.4 :: <i>1 Co. 9.9</i> ; <i>1 Tm. 5.18</i>	30.12-4 :: <i>Ro. 10.6-8</i>	Co. 10.22
25.5-6 :: Mt. 22.24; Mk.	31.6, 8 :: Heb. 13.5	32.28-29 :: Lk. 19.42
12.19; Lk. 20.28	31.7 :: Heb. 4.8	32.35 :: Lk. 21.22; <i>Ro. 12.19</i>
27.20 :: 1 Co. 5.1	31.8 :: Heb. 13.5	32.35-36 :: <i>Heb. 10.30</i>
27.25 :: Mt. 27.4	31.26-27 :: Jn. 5.45	32.39 :: Jn. 5.21
27.26 :: <i>Ga. 3.10</i>	32.4 :: Ro. 9.14; <i>Rv. 15.3</i> ;	32.40 :: Rv. 1.18; 10.5-6
28.4 :: Lk. 1.42	16.5	32.43 :: Ro. 15.10; Rv. 6.10;
28.35 :: Rv. 16.2	32.5 :: Mt. 17.17; Lk. 9.41;	12.12; 18.20; 19.2
28.53 :: Ro. 2.9	Ac. 2.40; Php. 2.15	33.2 :: Mt. 25.31; Jd. 14
28.58 :: <i>Ga. 3.10</i>	32.6 :: Jn. 8.41	33.9 :: Mt. 10.37; Lk. 14.26
28.64: Lk. 21.24	32.8 :: Ac. 17.26	
29.4 :: <i>Ro. 11.8</i>	32.11 :: Mt. 23.37; Lk. 11.34	

Part II: NT Texts

Note: References to the right of the double colon are the Deuteronomy texts.

Matthew

4.1 :: 8.2
 4.2 :: 9.9
 4.4 :: 8.3
 4.7 :: 6.16
 4.10 :: 6.13
 4.10 :: 4.8; 10.20
 5.5 :: 1.8, 21
 5.21 :: 5.17
 5.23-24 :: 7.15
 5.27 :: 5.18
 5.28 :: 5.21
 5.31 :: 24.3
 5.33 :: 23.21
 5.38 :: 19.21
 5.42 :: 15.7-8
 5.48 :: 18.13
 9.20 :: 22.12
 10.37 :: 33.9
 11.19 :: 21.20
 12.1 :: 23.25
 12.12 :: 5.14
 15.4 :: 5.16
 17.17 :: 32.5, 20
 18.16 :: 17.6; 19.15
 19.7 :: 24.1-4
 19.19 :: 5.18
 19.18-19 :: 5.16-20
 20.8 :: 24.14-15
 22.24 :: 25.5-6
 22.37 :: 6.5
 23.5 :: 6.8; 11.18
 23.23 :: 14.22

23.37 :: 32.11
 24.24 :: 13.1-3
 24.31 :: 30.4
 25.31 :: 33.2
 26.2 :: 16.1-8
 26.11 :: 15.11
 26.17-19 :: 16.1-8
 26.59-60 :: 17.6; 19.15
 27.4 :: 27.25
 27.24 :: 21.6-9
 27.57-58 :: 21.22-23

Mark

2.23 :: 23.25
 6.56 :: 22.12
 7.10 :: 5.16
 10.4-5 :: 24.1-4
 10.11-12 :: 5.18
 10.19 :: 5.16-20
 12.19 :: 25.5-6
 12.29-30 :: 6.4-5
 12.30 :: 6.5
 12.32 :: 4.35
 12.33 :: 6.4-5
 13.22 :: 13.1-3
 13.27 :: 30.4
 14.1 :: 16.1-8
 14.7 :: 15.11
 14.12 :: 16.1-8
 14.16 :: 16.1-8
 14.55-56 :: 17.6; 19.15
 15.42-45 :: 21.22-23

Luke

1.6 :: 4.40
 1.42 :: 28.4
 2.41 :: 16.1-8
 4.1 :: 8.2
 4.2 :: 9.9
 4.4 :: 8.3
 4.8 :: 6.13; 10.20
 4.12 :: 6.16
 6.1 :: 23.25
 7.34 :: 21.20
 9.41 :: 32.5, 20
 10.19 :: 8.15
 10.27 :: 6.5
 11.34 :: 32.11
 11.42 :: 14.22
 14.5 :: 22.4
 14.13 :: 14.29
 14.20 :: 24.5
 14.26 :: 33.9
 18.20 :: 5.16-20
 19.42 :: 32.28-29
 20.28 :: 25.5-6
 21.22 :: 32.35
 21.24 :: 28.64
 22.1, 7-8, 13 :: 16.1-8
 23.56 :: 5.14

John

1.21 :: 18.15, 18
 4.20 :: 11.29; 12.5
 5.21 :: 32.39
 5.37 :: 4.12

5.45 :: 31.26-27
 6.14 :: 18.15, 18
 7.40 :: 18.15, 18
 7.51 :: 1.16-17
 8.5 :: 22.20-24
 8.7 :: 17.7
 8.17 :: 17.6; 19.15
 8.41 :: 32.6
 12.8 :: 15.11
 18.28 :: 16.1-8
 19.14 :: 16.1-8
 19.31, 38 :: 21.22-23

Acts

2.1 :: 16.9-11
 2.40 :: 32.5, 20
 3.22-23 :: 18.18-19
 4.34 :: 15.4
 5.30 :: 21.22
 7.5 :: 2.5
 7.14 :: 10.22
 7.37 :: 18.15, 18
 7.38 :: 4.10; 5.4-22; 9.10
 7.58 :: 17.7
 8.21 :: 12.12
 8.23 :: 29.18
 10.34 :: 10.17
 10.39 :: 21.22
 13.17 :: 4.37; 5.15
 13.18 :: 1.31
 13.19 :: 7.1
 17.26 :: 32.8
 17.27 :: 4.29
 19.19 :: 18.10-14

Romans

1.23 :: 4.15-18
 2.7 :: 9.27
 2.9 :: 28.53 3
 2.11 :: 10.17
 2.29 :: 10.16; 30.6
 3.2 :: 4.8
 3.30 :: 6.4
 7.7 :: 5.21
 9.14 :: 32.4
 9.31 :: 16.20
 10.6-8 :: 9.4; 30.12-14
 10.19 :: 32.21
 11.8 :: 29.4
 11.11 :: 32.21
 12.19 :: 32.35
 13.9 :: 5.17-21
 15.10 :: 32.43

1 Corinthians

1.9 :: 7.9
 4.6 :: 12.32
 5.1 :: 22.30; 27.20
 5.7-8 :: 16.3
 5.13 :: 13.5; 17.7; 22.20-24;
 19.19; 24.7
 8.4 :: 4.34, 39; 6.4
 9.9 :: 25.4
 9.13 :: 18.1-3
 10.3 :: 8.3
 10.13 :: 7.9
 10.20 :: 32.17
 10.22 :: 32.21
 16.2 :: 16.17
 16.8 :: 16.9-11

2 Corinthians

3.3 :: 9.10, 11
 6.14 :: 22.10
 9.7 :: 16.17
 11.24 :: 25.3
 13.1 :: 17.6; 19.15

Galatians

2.6 :: 10.17
 3.10 :: 27.26; 28.58
 3.13 :: 21.23
 3.19 :: 5.5

Ephesians

4.28 :: 5.19
 6.2-3 :: 5.16
 6.4 :: 6.7
 6.9 :: 10.17

Philippians

2.15 :: 32.5, 20

Colossians

3.25 :: 10.17
 5.16 :: 3.20

1 Timothy

5.18 :: 25.4
 5.19 :: 17.6; 19.15
 6.15 ::

Titus

2.14 :: 4.20; 7.6; 14.2
 3.5 :: 9.5

Hebrews

4.8 :: 31.7

4.15 :: 6.16
 6.7 :: 11.7
 9.4 :: 9.9, 11, 15
 10.11 :: 10.8; 18.7
 10.28 :: 17.6; 19.15
 10.30 :: 32.35-36
 12.7 :: 8.5
 12.15 :: 29.18
 12.18 :: 4.11
 12.19 :: 4.12
 12.18-19 :: 5.22-27
 12.21 :: 9.19
 12.29 :: 4.24; 9.3
 13.5 :: 31.6, 8

James

2.9 :: 1.17
 2.11 :: 5.17-18
 2.19 :: 6.4
 3.13 :: 1.13
 5.4 :: 24.14-15
 5.7 :: 11.14

1 Peter

2.9 :: 4.20; 7.6; 14.2

1 John

3.17 :: 15.7-8
 5.3 :: 30.11

Jude

1.14 :: 33.2

Revelation

1.18 :: 32.40
 6.10 :: 32.43
 9.20 :: 32.17
 10.5-6 :: 32.40
 13.14 :: 13.1-3
 15.3 :: 32.4
 16.2 :: 28.35
 16.5 :: 32.4
 17.14 :: 10.17
 18.20 :: 32.43
 19.2 :: 32.43
 19.16 :: 10.17
 22.18-19 :: 4.2; 12.32

Appendix E: Topical Arrangement of the Law of Moses

Israel's law code as found in Exodus, Leviticus, Numbers, and Deuteronomy was extensive, detailed, and repetitive. Below is a topical arrangement of the law, which harmonizes the various sources. This is helpful if you want to see what the Law of Moses said on a given subject. The bulk of this outline is taken (with some adaptation) from F. LaGard Smith's, *The Narrated Bible* (220-95).

I. RELIGIOUS & CEREMONIAL LAWS

A. Basis of all the laws: Other gods prohibited (Dt. 5.5b-7); Idolatry prohibited (Dt. 5.8-10).

B. Laws Against Idolatry & Paganism

1. Sacrifices to gods (Ex. 22.20)
2. Referring to gods (Ex. 23.13)
3. Making molten gods (Ex. 34.17; Lv. 19.4)
4. Making other images (Lv. 26.1)
5. Wooden pillars (Dt. 16.21-22)
6. Child sacrifice (Lv. 20.1-5; 18.21)
7. Separation from pagans (Dt. 14.1-2)
8. Mourning practices (Lv. 19.27-28)
9. Avoid temptation to follow heathens (Dt. 12.29-31)
10. Solicitors of idolatry (Dt. 13.6-11)
11. Idolatrous cities (Dt. 13.12-18)
12. Punishment of idolatry (Dt. 17.2-7)
13. One place of worship (Dt. 12.1-15, 17-22, 26-28)

C. Laws Against False Spiritualists

1. Witchcraft & divination (Lv. 19.26b, 31; 20.6-8; Dt. 18.9-14)
2. Punishment for sorcerers, spiritualists (Ex. 22.18; Lv. 20.27)
3. False prophets & dreamers (Dt. 13.1-5)
4. True prophets (Dt. 18.15-19)
5. Test of false prophets (Dt. 18.20-22)

D. Laws Regarding Blasphemy

1. Reverence for God (Dt. 5.11)
2. Reviling God (Ex. 22.28a)
3. Case of blasphemy (Lv. 24.10-16, 23)

E. Laws of Dedications

1. Consecration of first-born (Ex. 22.29b-30)
2. Proper substitutes (Ex. 34.19, 20)
3. First crops (Ex. 22.29a)
4. First fruits (Ex. 23.19a; 34.26a)
5. Firstborn animals (Dt. 15.19-23)

F. Laws of Tithing

1. Tithes for priests (Dt. 18.1-5)
2. Portion for Levites (Dt. 18.6-8)
3. Yearly produce tithes (Dt. 14.22-27)
4. Triennial Produce tithe (Dt. 14.28-29)

G. Special Instructions for Conquests

1. Special dedication of fruits (Dt. 26.1-4)
2. Dedication for remembrance (Dt. 26.5-11)
3. Prayer of thanksgiving (Dt. 26.12-15)
4. Regarding fruit trees (Lv. 19.23-25)

H. Law of the Sabbath

1. Sabbath rest commanded (Ex. 23.12; 35.1-2; Lv. 19.3b; Dt. 5.12-15)
 2. Symbolism of the statute (Ex. 31.16-17)
 3. Day to honor the sanctuary (Lv. 19.30; 26.2)
 4. Day for a holy convocation (Lv. 23.1-3)
 5. No fire on the Sabbath (Ex. 35.3)
 6. Plowing & harvesting not allowed (Ex. 34.21)
 7. Penalty for breaking Sabbath (Ex. 31.12-15)
 8. Example of one who broke the Sabbath (Nu. 15.32-36)
- I. The Special Feasts
1. Three feasts appointed (Ex. 23.14-17)
 2. Alternate names for feasts (Dt. 16.16-17)
 3. Blessings of observance (Ex. 34.24)
 4. Details of the various feasts:
 - a. Passover & Feast of Unleavened (1st mo, 14th-21st days, March-April)
 - 1) Significance (Ex. 34.18; Dt. 16.1-7)
 - 2) Penalty for not observing (Nu. 9.13)
 - 3) Application to guests (Nu. 9.14)
 - 4) Observing unleavened bread (Lv. 23.4-8; Nu. 28.16-17; Dt. 16.8)
 - 5) Offerings (Nu. 28.18-25)
 - b. Feast of Weeks (Harvest or Firstfruits; 3rd mo, 6th day, May-June)
 - 1) Time for feast (Dt. 16.9-12)
 - 2) Wave offering (Lv. 23.9-14)
 - 3) Other offerings (Lv. 23.15-21; Nu. 28.26-31)
 - 4) Feast of Trumpets (7th mo, 1st day, Sept-Oct)
 - 5) Feast & Offerings (Lv. 23.23-25; Nu. 29.1-6)
 - c. Day of Atonement (7th mo, 10th day, Sept-Oct)
 - 1) Priest in Holy Place (Lv. 16.1-5)
 - 2) Two goats (Lv. 16.6-10)
 - 3) Sin offering for priest (Lv. 16.11-14)
 - 4) Sin offering for People (Lv. 16.15-17)
 - 5) Blood of bull & goat (Lv. 16.18-19)
 - 6) Confession over scapegoat (Lv. 16.29-22)
 - 7) Purification after ritual (Lv. 16.23-28)
 - 8) Annual event (Lv. 16.29-34)
 - 9) Day of fasting (Lv. 23.26-32)
 - 10) Special offering (Nu. 29.7-11)
 - d. Feast of Tabernacles (Booths or Ingathering; 7th mo, 15th-21st days, Sept-Oct)
 - 1) Seven-day feast (Lv. 23.33-36)
 - 2) Taking of branches (Lv. 23.39-41)
 - 3) Dwelling in booths (Lv. 23.42-43)
 - 4) Offerings for feast (Nu. 29.23-38)
 - 5) A joyful event (Dt. 16.13-15)
 5. Conclusion to feasts (Lv. 23.37-38, 44; Nu. 29.23-40)
- J. Sacrifices & Offerings
1. Burnt Offerings
 - a. From the herd (Lv. 1.1-9)
 - b. From the flock (Lv. 1.10-13)
 - c. From the birds (Lv. 1.14-17)
 - d. Instructions for priests (Lv. 6.8-13)

- e. Daily burnt offerings (Nu. 28.1-8)
 - f. Must be at tabernacle (Lv. 17.8-9)
- 2. Grain offerings
 - a. Flour, oil, frankincense (Lv. 2.1-3)
 - b. Unleavened cakes (Lv. 2.4-10)
 - c. Salt of the covenant (Lv. 2.11-13)
 - d. Grain for firstfruits (Lv. 2.14-16)
 - e. Instructions for priests (Lv. 6.14-23)
 - f. Grain offerings with animals (Nu. 15.1-12)
 - g. Laws for guests (Nu. 15.13-16)
 - h. Coarse meal offering (Nu. 15.17-21)
- 3. Peace offerings
 - a. Cattle (Lv. 3.1-5)
 - b. Sheep (Lv. 3.6-11)
 - c. Goats (Lv. 3.12-17)
 - d. Thanks offerings (Lv. 7.11-15)
 - e. Freewill offerings (Lv. 7.16-18; 19.5-8)
 - f. Cleanness required (Lv. 7.19-21)
 - g. Portion for priests (Lv. 7.28-36)
 - h. Must be at tabernacle (Lv. 17.1-7)
- 4. Sin offerings
 - a. For the priest (Lv. 4.1-12)
 - b. For the congregation (Lv. 4.13-21; Nu. 15.22-26)
 - c. For leaders (Lv. 4.22-26)
 - d. For laypersons (Lv. 4.27-35; Nu. 15.27-28)
 - e. Applicable sins (Lv. 5.1-6)
 - f. Offerings for poor (Lv. 5.7-13)
 - g. Instructions for priests (Lv. 6.24-30)
 - h. Laws for guests (Nu. 15.29)
 - i. Not applicable to intentional sin (Nu. 15.30, 31)
- 5. Guilt offerings
 - a. Sins of omission (Lv. 5.14-16)
 - b. Sins of commission (Lv. 5.17-19)
 - c. Fraud or theft (Lv. 6.1-7)
 - d. Instructions for priests (Lv. 7.1-10)
- 6. Conclusion to main offerings (Lv. 7.37-38)
- 7. Special offerings
 - a. Sabbath offering (Nu. 28.9-10)
 - b. Monthly offering (Nu. 28.11-15)
 - c. Offering for unknown murder (Dt. 21.1-9)
- 8. Rules pertaining to offerings
 - a. Acceptable animals (Lv. 22.17-25; Dt. 17.1)
 - b. Concern for animals (Lv. 22.26-28)
 - c. Eating period (Lv. 22.29-30)
 - d. No leavened bread (Ex. 23.18; 34.25)
- K. Other Rituals
 - 1. Oil for lamps (Lv. 24.1-4)
 - 2. Showbread on Sabbath (Lv. 24.5-9)
 - 3. Aaron's benediction (Lv. 6.22-27)

L. Rules for Priests

1. Defilement for dead (Lv. 21.1-4)
2. Holy appearance (Lv. 21.5-6)
3. Unapproved marriages (Lv. 21.7-8)
4. Harlot daughters (Lv. 21.9)
5. Laws for High Priest (Lv. 21.10-15)
6. Blemished not allowed to serve (Lv. 21.16-24)
7. Unclean not to touch the holy things (Lv. 22.1-9)
8. Outsider not to eat holy food (Lv. 22.10-16)

M. Sabbatical Year

1. Sabbath rest for land (Lv. 25.1-7)
2. Provision for poor and animals (Ex. 23.10, 11)

N. Year of Jubilee

1. Fiftieth year celebration (Lv. 25.8-10)
2. Holy year (Lv. 25.11-12)
3. Purchase of property (Lv. 25.13-17)
4. Bountiful sixth year (Lv. 25.18-22)
5. No land in perpetuity (Lv. 25.23-24)
6. Redemption of property (Lv. 25.25-28)
7. Redemption of houses (Lv. 25.29-31)
8. Rules for Levites (Lv. 25.32-34)
9. Release of servants (Lv. 25.39-43)
10. Redemption of servants (Lv. 25.47-55)

O. Purification

1. After childbirth
 - a. Uncleaness (Lv. 12.1-5)
 - b. Offerings (Lv. 12.6-8)
2. Leprosy
 - a. Week of cleansing (Lv. 14.1-9)
 - b. Offerings for atonement (Lv. 14.10-20)
 - c. Offerings for poor (Lv. 14.21-32)
3. Discharges
 - a. For men (Lv. 15.13-15)
 - b. For women (Lv. 15.28-30)
4. Death
 - a. Contact with corpse (Nu. 19.11-13)
 - b. Passover provision (Nu. 9.10)
 - c. Cleansing rituals (19.1-10, 14-19, 20-22)

P. Persons Excluded From the Assembly

1. Mutilated genitals (Dt. 23.1)
2. Children of forbidden marriages (Dt. 23.2)
3. Moabites & Ammonites (Dt. 23.3-6)
4. Edomites (Dt. 23.7-8)

Q. Nazirite Vow

1. Abstention from grapes (Nu. 6.1-4)
2. Hair not to be cut (Nu. 6.5)
3. No contact with corpses (Nu. 6.6-8)
4. Involuntary contact (Nu. 6.9-12)
5. Completion of vow (Nu. 6.13-21)

R. Vows of Dedication

1. Valuation of persons (Lv. 27.1-8)
2. Valuation of animals (Lv. 27.9-13)
3. Valuation of houses (Lv. 27.14-15)
4. Valuation of land (Lv. 27.16-25)
5. No vow of first things (Lv. 27.26-27)
6. No vow of devoted things (Lv. 27.28-29)
7. No vow of tithes (Lv. 27.30-34)
8. Fulfilling vows (Dt. 23.21-23)
9. Possible renunciations of vows (Nu. 30.1-16)

S. Laws of Separation

1. The people are to be holy (Lv. 19.1-2)
2. Mixture of seed (Lv. 19.19b; Dt. 22.9)
3. Mixture in planting (Dt. 22.10)
4. Mixture of material (Lv. 19.19c; Dt. 22.11)
5. Mixture in breeding (Lv. 19.19a)

II. LAW OF GOVERNMENT

A. Laws for Kings

1. Selecting a king (Dt. 17.14-15)
2. Restrictions on a king (Dt. 17.16-17)
3. King to serve under Moses' Law (Dt. 17.18-20)

B. Respect for Rulers (Ex. 22.28b)

C. Judicial System

1. Establishment of courts
 - a. Appointment of judges (Dt. 1.9-18; 16.18)
 - b. Courts of appeals (Dt. 17.8-9)
 - c. Contempt of court (Dt. 17.10-13)
2. Fairness & justice
 - a. Its importance (Dt. 16.19-20)
 - b. No bribes or partiality (Ex. 23.2, 6, 8; Lv. 19.16)
 - c. Justice for oppressed (Dt. 24.17-18)
3. Laws for witnesses
 - a. False testimony, charges prohibited (Dt. 5.20; Ex. 23.7)
 - b. Fair testimony required (Ex. 23.1-2)
 - c. Penalties (Dt. 19.16-21)
 - d. Multiple witnesses required (Dt. 19.15)
4. Punishments
 - a. Personal accountability (Dt. 24.16)
 - b. Beatings limited (Dt. 25.1-3)
 - c. Burying hanged criminals (Dt. 21.22-23)

III. LAWS FOR SPECIAL CRIMES

A. Basic law: Murder prohibited (Dt. 5.17)

B. Crimes Against the Person

1. Homicide
 - a. Premeditated murder (Ex. 21.12-14; Lv. 24.17, 21b)
 - b. Intentional murder (Nu. 35.20, 21)
 - c. Murder by instrument (Nu. 35.16-19)

- d. Number of witnesses (Nu. 35.29-30)
 - e. No ransom for murderers (Nu. 35.31)
 - f. Reason for death penalty (Nu. 35.33-34)
 - g. Self-defense (Ex. 22.2-3a)
 - h. Manslaughter (Nu. 35.22-25)
 - i. Innocent homicide (Dt. 19.4-6)
 - j. Cities of refuge (Nu. 35.9-15)
 - k. Three cities in Canaan (Dt. 19.1-3)
 - l. Provisions for more cities (Dt. 19.7-10)
 - m. Risk outside these cities (Nu.35.26-28)
 - n. Murderers not allowed in the cities (Dt. 19.11-13)
 - o. No ransom for manslayers (Nu.35.32)
- 2. Feticide
 - a. Miscarriage caused by fighting (Ex. 21.22)
 - b. Harm to mother (Ex. 21.23-25)
- 3. Kidnapping
 - a. Prohibited (Ex. 21.16)
 - b. Special regulations (Dt. 24.7)
- 4. Mayhem, abuse
 - a. Disfigurement (Lv. 24.19-20)
 - b. Maiming of slave (Ex. 21.26-27)
- 5. Rape
 - a. Rape of betrothed woman (Dt. 22.25-27)
 - b. Rape of virgin (Dt. 22.28-29)
- 6. Assault
 - a. On parents (Ex. 21.15)
 - b. Permanent injury (Ex. 21.18-19)
 - c. Surviving slave (Ex. 21.20-21)
 - d. Interference by a woman (Dt. 25.11-12)
- C. Crimes Against Property
 - 1. Stealing prohibited (Dt. 5.19)
 - 2. Theft of personal property penalty (Ex. 22.3b)
 - a. Theft of animals (Ex. 22.1, 4)
 - 3. Theft of real property (Dt. 19.14)

IV. PERSONAL RIGHTS AND REMEDIES

- A. Restitution for Loss
 - 1. Wrongful taking (Nu. 5.5-10)
 - 2. Disputed lost property (Ex. 22.9)
 - 3. Bailee of money or goods (Ex. 22.7-8)
 - 4. Bailee of animals (Ex. 22.10-13)
 - 5. Borrower's responsibility (Ex. 22.14-15)
- B. Seduction of a Virgin & Compensation (Ex. 22.16-17)
- C. Injuries & Damages
 - 1. Open pits (Ex. 21.33, 34)
 - 2. Destruction by fire (Ex. 22.6)
 - 3. Crop damage by animals (Ex. 22.5)
 - 4. Animals gored by an ox (Ex. 21.35+36)
 - 5. Known dangerous animals (Ex. 21.29-32)

6. Persons gored by an ox (Ex. 21.28)
7. Killing an animal (Lv. 24.18, 21a)
8. Prevention of injury by a house's design (Dt. 22.8)

D. Masters & Servants

1. Prompt payment of wages (Lv. 19.13; Dt. 24.14-15)
2. Acquiring slaves (Lv. 25.44-46)
3. Escaped slaves (Dt. 23.15-16)
4. Seven-year release (Dt. 15.12-18)
5. Release with family (Ex. 21.1-6)
6. Release of women slaves (Ex. 21.7-11)
7. Release after injury (Ex. 21.26-27)

E. Credit, Interest, Collateral

1. Charging interest (Dt. 23.19-20)
2. Protection of poor (Ex. 22.25-27; Dt. 24.12-13)
3. No mill of pledge (Dt. 24.6)
4. Retrieval of pledge (Dt. 24.10-11)
5. Pledge from widows (Dt. 24.17)
6. Seven-year release (Dt. 15.1-5)
7. Lending to other nations (Dt. 15.6)
8. Obligations to poor (Dt. 15.7-11)

F. Contracts and Agreements

1. Oaths to be kept (Lv. 19.12)
2. Agreements to be honored (Nu. 30.1-2)
3. Vows by daughters (Nu. 30.3-5)
4. Vows by wives (Nu. 30.6-8)
5. Vows by widows or divorcees (Nu. 30.9-12)
6. Husband's liability (Nu. 30.13-16)

G. Weights & Measures

1. Dealings are to be honest (Lv. 19.11)
2. Proper measurements (Lv. 19.35-37)
3. Proper weights (Dt. 25.13-16)

H. Inheritance Laws

1. Right of the first born (Dt. 21.15-17)
2. Levirate marriage
 - a. Brother's obligation (Dt. 25.5-6)
 - b. If brother refuses (Dt. 25.7-10)
3. Case of Zelophehad's daughters
 - a. Daughters seek inheritance (Nu. 27.1-4)
 - b. Order of inheritance (Nu. 27.5-11)
 - c. Problem if daughters marry (Nu. 36.1-4)
 - d. Must marry within the tribe (Nu. 36.5-9)
 - e. Daughters comply (Nu. 36.10-13)

V. MARRIAGE, DIVORCE & SEXUAL RELATIONS

A. Marriage

1. Marrying a captive woman (Dt. 21.10-14)
2. First-year freedom of newly married man (Dt. 24.5)
3. If wife's virginity is doubted (Dt. 22.13-21)

B. Divorce — Its Finality (Dt. 24.1-4)

C. Sexual Violations

1. Introduction — contrast with pagans (Lv. 18.1-5)
 2. Adultery
 - a. Adultery prohibited (Dt. 5.18)
 - b. Law against adultery (Lv. 18.20)
 - c. Penalty for adultery (Lv. 20.10; Dt. 22.22)
 - d. Adultery with engaged woman (Dt. 22.23-24)
 - e. Adultery with engaged slave (Lv. 19.20-22)
 - f. Test of adultery (Nu. 5.11-31)
 3. Fornication (Dt. 22.13-21)
 4. Prostitution
 - a. Evil of prostitution (Lv. 19.29)
 - b. No cult prostitution (Dt. 23.17, 18)
 5. Incest
 - a. With parents & penalty (Lv. 18.6-8; 20.11; Dt. 22.30)
 - b. W/ sister, half-sister, penalty (Lv. 18.9,11; Dt. 20.17)
 - c. Granddaughter (Lv. 18.10)
 - d. Aunt, uncle, penalty (Lv. 18.12-14; 20.19-20)
 - e. Daughter-in-law, penalty (Lv. 18.15; 20.12)
 - f. Sister-in-law, penalty (Lv. 18.16; 20.21)
 - g. Mother & daughter (Lv. 18.17; 20.14)
 - h. Two sisters (Lv. 18.18)
 6. Violation of uncleanness
 - a. Menstrual intercourse (Lv. 18.19)
 - b. Penalty (Lv. 20.18)
 7. Homosexuality prohibited (Lv. 18.22; 20.13)
 8. Bestiality prohibited (Ex. 22.19; Lv. 18.23; 20.15-16)
 9. Conclusion (Lv. 18.24-30; 20.20-24)
- D. Separation of the Sexes by Clothing (Dt. 22.5)

VI. HEALTH & DIETARY LAWS

A. Health Regulations

1. Leprosy
 - a. Diagnosis (Lv. 13.1-8)
 - b. Noncontagious leprosy (Lv. 13.9-17)
 - c. Diagnosis of boils (Lv. 13.18-23)
 - d. Diagnosis of burns (Lv. 13.24-28)
 - e. Diagnosis of itch (Lv. 13.29-37)
 - f. Diagnosis of spots (Lv. 13.38-39)
 - g. Diagnosis of baldness (Lv. 13.40-44)
 - h. Rules for the sick (Lv. 13.45-56)
 - i. Mold in garments (Lv. 13.47-59)
 - j. Mold in houses (Lv. 14.33-42)
 - k. Destruction of house (Lv. 14.43-47)
 - l. Cleansing of house (Lv. 14.48-53)
 - m. Conclusion, warning (Lv. 14.54-57; Dt. 24.8-9)
2. Discharges
 - a. Uncleanness of a man (Lv. 15.1-12)
 - b. Woman's menstrual discharge (Lv. 15.19-24)

- c. Woman's other discharges (Lv. 15.25-27)
 - d. Conclusion (Lv. 15.32-33)
- 3. Isolation
 - a. Unclean to be outside camp (Nu. 5.1-4)
 - b. Cleanliness & godliness (Lv. 15.31)
- B. Dietary Regulations
 - 1. Clean & unclean creatures
 - a. Uncleaness prohibits eating (Lv. 11.46-47)
 - b. Clean animals (Lv. 11.1-3; Dt. 14.3-5)
 - c. Unclean animals (Lv. 11.4-8; Dt. 14.6-8)
 - d. Fish (Lv. 11.9-12; Dt. 14.9-10)
 - e. Birds (Lv. 11.13-19; Dt. 14.11-18)
 - f. Insects (Lv. 11.20-23; Dt. 14.19-20)
 - g. Ground creatures (Lv. 11.41-45)
 - h. Contact with unclean animals (Lv. 11.24-28)
 - i. Contact with ground creatures (Lv. 11.29-38)
 - j. Call for holiness (Lv. 20.25-26)
 - 2. Dead animals
 - a. Dead animals are unclean (Lv. 11.39-40)
 - b. Eating dead animals prohibited (Dt. 14.21a)
 - 3. Killed animals
 - a. Killed animals unclean (Lv. 17.15-16)
 - b. Eating prohibited (Ex. 22.31)
 - 4. Blood and fat
 - a. Blood prohibited (Lv. 17.10-14; 7.26-27; 19.26a; Dt. 12.16, 23-25)
 - b. Fat prohibited (Lv. 7.22-25)
 - 5. Meat and milk; boiling goat in milk (Ex. 23.19b; 34.26b; Dt. 14.21b)

VII. GENERAL WELFARE LAWS

- A. Requirements for Benevolence
 - 1. Excess crops for poor (Lv. 19.9-10; 23.22)
 - 2. Excess crops for others (Dt. 24.19-22)
 - 3. Limitation on recipient (Dt. 23.24-25)
 - 4. Maintaining the poor (Lv. 25.35-38)
- B. Duties of Respect and Support
 - 1. Parents
 - a. Parental honor commanded (Dt. 5.16)
 - b. Parental respect (Lv. 19.3a)
 - c. Cursing parents (Ex. 21.17; Lv. 20.9)
 - d. Rebellious sons (Dt. 21.18-21)
 - 2. Elderly (Lv. 19.32)
 - 3. Widows and Orphans (Ex. 22.22-24)
 - 4. Strangers
 - a. Concern for foreigners (Ex. 22.21; 23.9; Lv. 19.33-34)
 - b. Laws apply to foreigners (Lv. 24.22)
 - c. Deaf and blind (Lv. 19.14)
 - 5. Neighbors
 - a. Slander prohibited (Lv. 19.16)
 - b. Second law of love (Lv. 19.17-18)

- c. Emergency assistance (Ex. 23.4-5; Dt. 22.1-4)
- d. Coveting prohibited (Dt. 5.21)

C. Treatment of Animals

- 1. Proper feeding (Dt. 25.4)
- 2. Respect for birds (Dt. 22.6-7)

VIII. RULES FOR WARFARE

A. Preparation for Battles

- 1. Priest to give encouragement (Dt. 20.1-4)
- 2. Select only the single-minded (Dt. 20.5-9)

B. Rules of Siege

- 1. Distant cities (Dt. 20.10-15)
- 2. Canaanite cities (Dt. 20.16-18)
- 3. Trees to be spared (Dt. 29.19-20)

C. Camp Regulations

- 1. Purity of the camp (Dt. 23.9)
- 2. Nocturnal uncleanness (Dt. 23.10-11)
- 3. Sanitary regulations (Dt. 23.12-14)

D. Soldiers and Marriage

- 1. Exemption from service (Dt. 24.5)
- 2. Marrying captives (Dt. 21.10-14)

IX. RESPONSIBILITIES UNDER THE LAWS

A. Obedience Enjoined

- 1. Basis of obedience (Lv. 22.31-33)
- 2. Law not to be changed (Dt. 12.32)

B. Duty to Promulgate

- 1. Tassels of remembrance (Nu. 15.37-41; Dt. 22.12)
- 2. Reading the Law (Dt. 31.9-13)

C. Blessings of Obedience (Lv. 26.3-13)

D. Punishments for Disobedience

- 1. Punishments enumerated (Lv. 26.14-39)
- 2. Effects of repentance (Lv. 26.40-42)
- 3. Concern in captivity (Lv. 26.43-45)

E. Conclusion (Lv. 26.46)

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