

STUDIES IN THE OLD TESTAMENT

Adult Bible Equipping Class
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The theological values of Deuteronomy can hardly be exaggerated. It stands as the wellspring of biblical historical revelation. It is a prime source for both OT and NT theology.... When the prophets speak of God, they speak of the God and the message of Deuteronomy and of the relationship embodied in its covenant-treaty. The warnings of doom in the prophets (esp. Jeremiah) are the warnings or curses of Deuteronomy. The promises of blessing for Israel when she lives in faith, love, and obedience to the Lord...are blessings of Deuteronomy. The loving, righteous, all-powerful, wonder-working Lord of Deuteronomy is the God of the prophets—and of the NT as well!

—Earl S. Kalland, “Deuteronomy,” in *EBC*, 12 vols., ed. Frank E. Gæbelein (Grand Rapids: Zondervan, 1992), 3:10.

OLD TESTAMENT FLYOVER:

Deuteronomy

I. Introduction

- A. Deuteronomy “has been, and continues to be, one of the most important and debated works in modern biblical scholarship. The varieties of opinion over Deuteronomy are enormous and they are likely to increase in the coming years.”¹
- B. “Many Bible scholars consider Deuteronomy to be at the heart of the Old Testament theological witness.”²
- C. Deuteronomic Theology & History
 - 1. “‘Deuteronomic theology’...may be defined broadly as the cluster of theological tendencies and motifs that are associated with that book, **but which occur also in other related literature.**”³
 - 2. “It has long been recognized that Deut[eronomy] employs a unique style, characterized by a distinct body of phrases that are repeated throughout the book. Their repetition brings to the fore a number of themes that comprise major theological concerns

¹ Peter C. Craige, *The Book of Deuteronomy*, NICOT (Grand Rapids: Eerdmans, 1976), 7.

² Eugene H. Merrill, *Deuteronomy*, NAC (Nashville, TN: B&H Publishing Group, 1994), 11.

³ J. Gordon McConville, “Deuteronomic/istic Theology,” in *NIDOTTE*, 5 vols., ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 4:528-9; emphasis added.

for the book. Some of these phrases then recur in the prose portions of Jeremiah and the historical books (Josh-2 Kgs) and give a deut[eronomic] theological cast to those books as well.”⁴

3. Liberal scholars tried to explain these relationships by assuming that Deuteronomy as we know it was formed over a long period of time in order to explain Israel’s history and the reason for her exile. In essence, Deuteronomy was the branches, while Israel’s history was the root.
4. But the presence of so much textual, stylistic, and conceptual material in books like Joshua-Kings, Isaiah, Jeremiah, Joel, Amos, etc. nevertheless demonstrate the profound theological influence and import of Deuteronomy on the rest of the OT.
5. Thus, we can talk about Joshua-Kings as being a “Deuteronomic History” in that they explain Israel’s history from a uniquely “Deuteronomic” perspective—a relationship that is made clear by the numerous quotations, allusions, and echoes from Deuteronomy found throughout these volumes.⁵

D. Deuteronomy and the NT

1. Deuteronomy’s influence reaches far beyond the OT. “The mere fact that Jesus quotes more often from it than from any other book of the Old Testament is perhaps a sufficient invitation to a study of its theology. Its effect on his mind is also a symptom of its massive importance in forming the thinking of ancient Israel and in serving as a backdrop to many of the discussions in later Judaism.”⁶
2. Jesus references Deuteronomy twice as often as any other book of the Torah.⁷
3. Deuteronomy appears alongside Genesis, Psalms, and Isaiah as one of the most quoted books in the NT. In fact, the United Bible Society’s Greek Text identifies 195 quotes or allusions to Deuteronomy, while McConville asserts that it is cited more than any other OT book.⁸

⁴ J. J. Niehaus, “Theology of Deuteronomy,” in *NIDOTTE*, 5 vols., ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 4:540.

⁵ See Bill T. Arnold and Bryan E. Beyer, *Encountering the Old Testament: A Christian Survey* (Grand Rapids: Baker Books, 1999), 152-3.

⁶ J. Gordon McConville, *Grace in the End: A Study in Deuteronomic Theology* (Grand Rapids: Zondervan, 1993), 9.

⁷ Gary H. Hall, *Deuteronomy*, The College Press NIV Commentary (Joplin, MO: College Press, 2000), 13n2.

⁸ McConville, *Grace in the End*, 145.

II. Titles

A. Greek Title

1. The Greek title is *δευτερονόμιον* (*deuteronomion*), meaning “the second law.”
2. The title derives from a mistranslation of the Hebrew in 17:18. The Hebrew instructs the king of Israel to “write for himself **a copy of this law**.” The LXX misunderstood the phrase and translated this instead as “second law” and the phrase was used as the title.⁹
3. This is perhaps the most unfortunate and misleading name given to any of the books of the Torah, for it suggests that the book’s content is simply a repetition or restatement of the law in Exodus.
4. “Deuteronomy...is not a second law but an amplification and advancement of the covenant text first articulated to Moses and Israel at Sinai nearly forty years earlier.”¹⁰

B. Hebrew Title

1. The Hebrew title is *אלה הדברים* (*’ēlleh hadḏbārîm*), meaning “These are the words.”
2. This title is taken from the opening phrase of the book, consistent with the rest of the Torah.
3. It is a perfectly fitting title for the contents of the book—a series of speeches (i.e., “words”) given by Moses to Israel in anticipation of their entrance into the land.
4. “Deuteronomy is not primarily a corpus of law, nor even an historical record; it purports rather to be a record of *words* addressed by Moses to the Israelites. The style is hortatory, that of an orator addressing his congregation with words designed to move them to obedience and commitment to the Lord of the covenant. Thus although Deuteronomy, in its present form, is a piece of literature, it is important to bear in mind the book’s self-description as a report of the words which were spoken.”¹¹

III. Major Themes

A. The Election of Israel

1. Deuteronomy is a very personalized book in that it personalizes the relationship between Israel and Yahweh. The phrase “Yahweh your God” occurs 280x while “Yahweh our God” occurs 24x.
2. This personal relationship flows out of the special covenant relationship they had with Yahweh. As God’s chosen people, they had a personal relationship with Yahweh that

⁹ See the discussion in Kalland, “Deuteronomy,” 3:3, and Craige, *Deuteronomy*, 17-18.

¹⁰ Merrill, *Deuteronomy*, 22.

¹¹ Craige, *Deuteronomy*, 17.

was markedly distinct from the other nations. Yahweh was *their* God and they were *His* people, and their history confirmed this very fact.

3. Additionally, He *chose* Israel (14:2) because they were descendants of the patriarchs (4:37) and because He loved them (7:6-8; 10:15).

B. The Attributes of Yahweh

1. Among OT books, Deuteronomy stands with Psalms and Isaiah 40-48 as the richest sources of theology about God's attributes.
2. Several attributes stand out throughout the book:
 - a. *Yahweh is Faithful*: Yahweh maintains covenant loyalty and faithfulness to Israel despite their covenant treachery (1:38-39; 32:4). He provides for them (2:7), protects and fights for them (3:1-3; 31:6, 8), keeps His covenant with them (7:9, 12).
 - b. *Yahweh is Loving*: He cares for Israel (1:31), brought them out of Egypt (7:7-8), blesses and multiplies them (7:13; 23:5), and protects them (33:12).
 - c. *Yahweh is Gracious*: The covenant originates from God's grace to the patriarchs and thus to the people. Israel deserves nothing from Yahweh, yet they receive everything. God makes it clear that it was because of His gracious choice and love and not anything intrinsic in the nation itself (7:6-8; 28:9; 29:13).
 - d. *Yahweh is Judging*: The severity of God contrasts His graciousness (cf. Rom 9:22). God's justice against iniquity arises in a covenant context from His uniqueness and jealousy of Israel's affections (4:24-25; 6:15; 7:4; 9:18-19, 22; 11:17; 13:17; 29:20, 23, 25, 27-28; 31:19; 32:21-22).

C. The Requirements of Israel

1. Israel's requirements are summarized in 10:12-13:

DEUTERONOMY 10:12-13

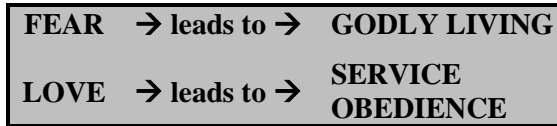
Now, Israel, what does Yahweh your God require from you, but

- *to **fear** Yahweh your God,*
- *to **walk** in all His ways and*
- *to **love** Him, and*
- *to **serve** Yahweh your God with all your heart and with all your soul, and*
- *to **keep** Yahweh's commandments and His statutes which I am commanding you today for your good?*

2. These elements frequently appear together throughout Moses' addresses to Israel (see individual discussions below).
3. One common theme undergirds all of these individual requirements: *allegiance to Yahweh*. Each requirement is singularly focused on God. In other words, they develop the all-encompassing first commandment to have no other gods beside Yahweh.¹²

¹² Craige, *Deuteronomy*, 204.

4. The first two requirements seem to form a pair, while the final three form a unit with love as the overarching motivator for the two that follow.



5. Unique features of each requirement:
- Fear Yahweh* (1:29; 3:22; 4:10; 5:29; 6:2, 13, 24; 8:6; 10:20; 13:4; 14:23; 17:19; 28:58; 31:12-13): There are two elements to this idea. First, there is true terror that comes from the experience of the God of Sinai. But there is also reverential awe and wonder that stems from the reality of personal covenant fellowship with the transcendent God of the universe.
 - Walk in Yahweh's Ways* (5:33; 8:6; 10:12; 11:22; 13:5; 19:9; 26:17; 28:9; 29:19; 30:16): Proper fear of Yahweh naturally leads to a particular lifestyle. That is, in fact, what the term "walk" indicates, while "Yahweh's ways" is a euphemism for the covenant statutes. Taken together, this requirement speaks of godly lifestyle that marks one as a member of the covenant community. "The language of travel or pilgrimage is a favorite biblical metaphor to express adherence to principles and pathways of obedience."¹³
 - Love Yahweh* (5:10; 6:5; 7:9; 11:1, 13, 22; 13:3; 19:9; 30:16): The concept of love, while certainly including emotional elements, is intensely covenantal. Yahweh's love is synonymous with His special election [choosing] of Israel, and so Israel must [choose to] love God in reciprocation. Their love for Yahweh will manifest itself tangibly in the subsequent requirements.
 - Serve Yahweh* (10:12, 20; 11:13; 13:4; 28:47-48): Israel's love will work itself out through service to God. This service speaks of their "unreserved and unqualified devotion, one that marked them out as God's peculiar people who had been made his servant nation in achieving his redemptive purposes."¹⁴
 - Keep Yahweh's Commands* (4:2, 20; 5:10, 29; 6:2, 17; 7:9, 11, 12; 8:2; 10:13; 11:1, 8, 22; 13:4; 26:17, 18; 27:1; 28:9, 45; 29:19; 30:16): This requirement comes last because not only does it sum up Israel's relationship, but it also qualifies the services they render to God in love. Their service must be in conformity to and not distinct from the covenant requirements laid out in the law.

¹³ Merrill, *Deuteronomy*, 202.

¹⁴ Ibid.

D. Heart

1. Deuteronomy is the first book of the OT to develop a true theology of the heart.
 - a. The heart is viewed as the seat of the mind. Thus, Israel is to “take to heart” Moses’ words (4:39; 6:6; 11:18). Following their expulsion from the land, part of Israel’s repentance will involve “taking to heart” the words of the covenant (30:1).
 - b. The heart is the source of fear, pride, and obstinacy (8:14, 17; 17:20; 29:18; 30:17).
 - c. The heart is used to communicate the intensity and devotion with which Israel is to love and pursue God (4:29; 6:5; 10:12; 11:13; 13:3; 17:17; 26:16; 28:47; 30:2, 10).
 - d. The heart is the source of Israel’s love and obedience to Yahweh (8:2; 10:14; 29:3; 30:6)
2. Deuteronomy reveals the paradoxical condition of the human heart
 - a. Israel’s heart condition determined the extent of their obedience. A circumcised/soft heart produced love and obedience, while an uncircumcised heart resulted in stubbornness and disobedience. Thus, Israel was commanded to love and obey God from the heart (4:29; 6:5) and was warned not to harden their hearts (10:16; 11:16; 29:17-18; 30:17).
 - b. Moses’ (and thus, Yahweh’s) desire was that Israel have a heart that produced fear and obedience, but it is apparent that this kind of heart did not characterize the nation (5:29). In fact, Moses’ diagnosis was that “Yahweh has not given [Israel] a heart to know, nor eyes to see, nor ears to hear” (29:4). Notice several important elements of this statement:
 - 1) Yahweh is the one who softens or hardens the heart (cp. Exod 4:21 and 7:14). It is apparent that Israel, though commanded to soften their hearts, did not have the ability to do so without God’s enablement.
 - 2) Israel did not possess this kind of heart at the end of Deuteronomy (29:4). Thus, their failure is viewed as certain.
 - 3) Other OT and NT writers use this language to diagnose Israel’s condition and explain their rebellion and why they experienced judgment (Isa 6:9-10; 63:17; Jer 4:4; 5:23; 7:24; 9:14, 26; 11:8; 16:12; 17:9; 18:12; Joel 2:12-13; Matt 13:14; Acts 28:27; Rom 11:8).
 - c. Israel’s uncircumcised heart will ultimately lead them to exile from the land (29:17-18).
 - d. Israel’s restoration to the land will depend on a change of heart, and God will be the one who gives it to them: “Moreover Yahweh your God will circumcise your heart and the heart of your descendants, to love Yahweh your God with all your heart and with all your soul, so that you may live” (30:6; cf. 30:1-3; Jer 24:7; 31:33; 32:39).

E. Possession of the Land

1. The land is mentioned in all but one chapter of Deuteronomy (ch. 14).
2. It is the aspect of the Abrahamic Covenant most relevant to Israel at this time. They are poised to enter the land, and their success in conquest and continued security will depend on their commitment to Yahweh and obedience to the covenant.
3. The blessings promised to Israel for obedience and the curses promised for disobedience all relate in some way to their experience in the land, and eventually disobedience will cause their expulsion from the land (Deut 27-28).

F. The Place of Yahweh's Choosing

1. The phrase "place which Yahweh your God will choose" and variations on that phrase appear 22x in the book (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; 23:16; 26:2; 31:11).
2. This "place" points to a central location where Yahweh will "choose for His name to dwell" (12:11). Thus, it will be the place where Yahweh's *physical* presence (i.e., the tabernacle/temple) will be established in the land.
3. Once God chose this place, it would become the cultic center of the nation where all sacrificial activities took place.
4. "The idea of one sanctuary in Israel was symbolically related to the concept of one God. In the ancient Near East different cities had different patron deities with temples constructed in their honor. Therefore, it was proper for Israel, who had just one God, to have just one legitimate temple.... The theology of God's continual special presence in the temple in Jerusalem made it impossible for more than one shrine to be maintained. God's presence could not be represented by idols as it was in other religions, and the rituals had to be performed in God's presence. *Centralization was therefore important for reasons of theology as well as for safeguarding orthodox religious practice. It was the failure to accomplish centralization that created many of the religious problems occurring before the exile.*"¹⁵

G. The Death of Moses & Future Leadership of Joshua

1. Moses focuses on his death both at the beginning and at to the end of the book, reminding Israel that he will not accompany them into the land. His leadership of Israel is coming to an end (1:37; 3:23-27; 31:2, 14, 16, 27, 29; 32:48-52; 34:1-8).
2. A fundamental leadership shift is taking place, and Moses is preparing Israel to enter the land under Joshua's leadership. (1:38; 3:28; 31:3, 7-8, 14, 23; 32:44).

¹⁵ Andrew E. Hill and John H. Walton, *A Survey of the Old Testament*, 3rd ed. (Grand Rapids: Zondervan, 1009), 176; emphasis added.

H. The Deuteronomic Covenant

1. There is a longstanding debate in OT scholarship and theology over how 29:1-30:20 relates to the rest of Deuteronomy.
 - a. Some argue that the phrase “these are the words” (29:1) concludes the previous section (27:1-29:1) and that “the covenant” mentioned refers to the Mosaic Covenant that Moses had just expounded. The difficulty with this position is that the text says this is a covenant Yahweh made with Israel “in the land of Moab, *besides* the covenant which He made with them at Horeb [Sinai].” The language suggests that this covenant is not identical to the Mosaic Covenant.
 - b. Others argue that the phrase “these are the words” introduces 29:1-30:20 and that “the covenant” mentioned refers to another covenant made with Israel that specifically relates to the land. This covenant is variously titled the “Deuteronomic Covenant,” the “Palestinian Covenant,” or simply the “Land Covenant.”
2. The Need for the Deuteronomic Covenant
 - a. Deuteronomy as a whole is an exposition of what the Mosaic Covenant means to the 2nd generation of Israel.
 - b. It was made clear that Israel’s obedience to the Mosaic Covenant would bring about the blessings of the Abrahamic Covenant in the land. However, it was also made clear that disobedience to the Mosaic Covenant would bring about cursing, ultimately resulting in Israel’s loss of the land. It is also revealed that Israel as yet did not have a heart to obey, and so their expulsion from the land was guaranteed.
 - c. Thus, the looming question is: How would Israel ever possess the land according to God’s promise in the Abrahamic Covenant if they can and will lose the land under the Mosaic Covenant? The Deuteronomic Covenant answers this question by reaffirming “in no uncertain terms [Israel’s] title deed to the land of promise.”¹⁶
3. The Provisions of the Deuteronomic Covenant
 - a. Israel will be scattered over the earth for disobedience (29:1-30:1; cf. 28:15-68).
 - b. Israel will repent of their covenant disobedience (30:2)
 - c. Israel’s Messiah will return (30:3a)
 - d. Israel will be regathered from the nations (30:3b-4)
 - e. Israel will possess the land (30:5)
 - f. Israel will be regenerated (30:6)
 - g. Israel’s enemies will be judged (30:7)
 - h. Israel will obey the law (30:8)

¹⁶ J. Dwight Pentecost, *Things to Come: A Study in Biblical Eschatology* (Grand Rapids: Zondervan, 1965),

- i. Israel will receive full blessing (30:9; cf. 28:1-14)
- 4. The Development of the Deuteronomic Covenant
 - a. *Established* by covenant oath in Moab (Deut 29:1-30:20)
 - b. *Confirmed* by sacrifices and covenant ceremony at Shechem (Josh 8:30-35)
 - c. *Renewed* at the end of Joshua's ministry near Shechem (Josh 24:1-28)
 - d. *Reaffirmed* during the exile by Ezekiel (Ezek 16:1-63)
 - 1) God recounts His love of Israel in her infancy (Ezek 16:1-7).
 - 2) Israel was chosen by God and became His covenant bride (Ezek 16:8-14).
 - 3) Israel then played the harlot and was guilty of spiritual adultery by means of idolatry (Ezek 16:15-34).
 - 4) Israel was punished by dispersing her among the nations (Ezek 16:35-52)
 - 5) Israel would be restored on the basis of the covenant that Yahweh made with her in her youth [the Deuteronomic Covenant] (Ezek 16:53-60).
 - 6) Yahweh will establish an everlasting covenant with Israel [the New Covenant] that will result in her salvation (Ezek 16:61-63).
- 5. The Relationship of the Deuteronomic Covenant to Other Covenants
 - a. *The Abrahamic Covenant*: The Abrahamic Covenant is Israel's title deed to the land. The Deuteronomic Covenant confirms their right to the land, amplifies the promises concerning the land, and guarantees Israel to permanent enjoyment of the land's riches. Thus, it reinforces the fact that Israel's ownership of the land under the Abrahamic Covenant was *unconditional*.
 - b. *The Mosaic Covenant*: The Mosaic Covenant is the constitution of the people of the land. Their obedience/disobedience determined their enjoyment of the land. The Deuteronomic Covenant, then, guarantees that the curses of the Mosaic Covenant will not nullify the land promises of the Abrahamic Covenant. However, it also teaches that while Israel's *ownership* of the land is unconditional, their *enjoyment* of the land is conditioned on obedience.¹⁷
 - c. *The New Covenant*: The New Covenant is still future in relation to Deuteronomy, but there are aspects of this covenant that intersect with the Deuteronomic Covenant. The New Covenant guarantees the future of the nation of Israel (Jer 31:35-37) by guaranteeing that Israel's spiritual condition will be changed. Thus, the repentance, regeneration, and renewed obedience seen in the Deuteronomic Covenant (30:2, 6, 8) is activated by the New Covenant in providing Israel with a new heart upon which the law is written and the enabling power of the Holy Spirit to obey the law—an ability not present under the provisions of the Mosaic Covenant (Jer 31:31-34; Ezek 16:61-63; 36:1-36).

¹⁷ Arnold G. Fruchtenbaum, "The Eight Covenants of the Bible," <http://www.messianicassociation.org/ezone19-af.covenants.htm> (accessed 3/13/2014).

IV. Purpose

- A. The purpose/intention of Deuteronomy is one of the interpretive difficulties.
1. Some have argued that the book is a covenant renewal document, where the 2nd generation of Israel was actually entering into the Mosaic Covenant the way the first generation entered it in Exodus 24.
 2. Others have argued that the structure of the book is in the form of a covenant renewal, just like the Hittite vassal treaties of the 2nd millennium B.C., except that it breaks off from these structures by including exhortations to faithfulness to the covenant. Thus, the purpose is not only to renew the covenant but to also engender obedience.
 3. A third view—and the preferred one—sees the book as a series of speeches given by Moses in which he explains the meaning of the Mosaic Covenant for Israel in the land and then calls for their obedience to that covenant.
- B. Thus, we may summarize the purpose of the book of Deuteronomy in relationship with the rest of the Torah:

| Book | Purpose Statement |
|--------------------|---|
| Torah | God chose Israel as the seed of Abraham to be the priestly nation that would restore mankind to its proper role as rulers for God over His created earth. |
| Genesis | The God of Creation chose to bless sinful mankind through Abraham and his Seed who will inherit the Land. |
| Exodus | Yahweh (the God of Creation, the God of the Patriarchs) redeemed/delivered the Sons of Israel from bondage in Egypt and entered into a Covenant with the Nation of Israel at Sinai. |
| Leviticus | Yahweh gave instructions that enabled Him to live among His chosen people and enabled His people to have fellowship with Him. |
| Numbers | The failure of Israel to obey Yahweh in faith brought Yahweh's discipline by death, but it did not frustrate Yahweh's ultimate purpose to bless Israel. |
| Deuteronomy | <i>Moses exhorted Israel to be faithful to Yahweh and to the Mosaic Covenant so that she might go in and possess the land, though he foretold that Israel would fail to obey Yahweh in the land.</i> |

V. The Literary Structure

- A. The overall structure revolves around a series of three speeches given by Moses as he prepares Israel to enter the land:

DEUTERONOMY

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|--|
| I. The Introduction (1:1-4) The Geographical/Historical Setting of Moses' Speeches |
| II. The First Speech of Moses (1:5-4:43) An Historical Perspective |
| <p>A. An Historical Review of Yahweh's Gracious Acts from Horeb to Beth Peor (1:5-3:29)</p> <p>B. An Exhortation to Obey the Law (4:1-40)</p> <p>C. The Setting Apart of Three Cities of Refuge (4:41-43)</p> |
| III. The Second Speech of Moses (4:44-26:19) The Stipulations of the Mosaic Covenant |
| <p>A. The Introduction to the Second Speech (4:44-49)</p> <p>B. The Presentation of the Law and an Exhortation to Obey (5:1-11:32)</p> <p>C. The Exposition of the Law for Daily Life in the Land (12:1-26:19)</p> |
| IV. The Third Speech of Moses (27:1-30:20) The Making of the Deuteronomical Covenant |
| <p>A. The Blessings and Curses of the Covenant (27:1-28:68)</p> <p>B. The Provisions of the Covenant (29:1-30:20)</p> |
| V. The Song of Moses (31:1-32:47) |
| <p>A. The Replacement of Moses by a New Leader and Written Scripture (31:1-29)</p> <p>B. The Witness of the Song of Moses to the Future Failure of Israel to Obey Yahweh in the Land (31:30-32:43)</p> <p>C. The Communication of the Song of Moses to Israel (32:44-47)</p> |
| VI. The Blessing of Moses |
| <p>A. Yahweh's Directives concerning Moses' Death (32:48-52)</p> <p>B. The Blessing of Moses on the Sons of Israel (33:1-29)</p> <p>C. The Death of Moses (34:1-12)</p> |

- B. A debated issue involves the structure of the laws given in 12:1-26:15.
1. Some have argued that this section is simply a disparate collection of legal codes without any structure, unity or order
 2. But more recent scholarship has demonstrated that the structure in this section is dictated by the order of the Ten Commandments. In fact, the section can be seen as an exposition on the *meaning* of the Decalogue in the life of Israel.

THE DECALOGUE AND DEUTERONOMY¹⁸

| | DIVINE | EMPHASIS | HUMAN | |
|---------------------|---|--------------------------------|--|-----------------------|
| 1 5:6-7 | God should be our top priority and final authority. We owe Him preference and obedience. 12:1-31 | Authority | Human authority must not side-track God's authority. 16:18-18:22 | 5 5:16 |
| 2 5:8-10 | Worship must reflect a proper view of God. It cannot be manipulative or self-serving. It cannot accommodate to the world's standards. 12:1-31 | Dignity | The dignity of man must be preserved—involves his life, his family, and his status. 19:1-24:7 | 6-8 5:17-19 |
| 3 5:11 | We must take our commitment to God seriously by remaining above reproach and avoiding anything that will lead us astray. 13:1-14:21 | Commitment | We must take our commitments to fellow man seriously. 24:8-16 | 9 5:20 |
| 4 5:12-15 | God has a right to our gratitude, shown by dedicating things to him; and a right to ask compassion in his name. 14:22-16:17 | Rights & Privileges | We must understand the limits to our rights and must not violate the rights of others. 24:17-26:15 | 10 5:21 |

Recommended Resources

Eugene H. Merrill. *Deuteronomy*. New American Commentary. Nashville, TN: Broadman & Holman, 1994.

Peter C. Craige. *The Book of Deuteronomy*. New International Commentary on the Old Testament. Grand Rapids: Eerdmans, 1976.

J. Dwight Pentecost, *Things to Come: A Study in Biblical Eschatology*. Grand Rapids: Zondervan, 1965.

Arnold G. Fruchtenbaum. "The Eight Covenants of the Bible." <http://www.messianicassociation.org/ezone19-af.covenants.htm> (accessed 3/13/2014).

¹⁸ Chart modified from Hill and Walton, *Survey of the Old Testament*, 169 and Arnold and Beyer, *Encountering the Old Testament*, 147.