

DEUTERONOMY

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Deuteronomy is a covenant renewal document. Torah sets out and explains the conditions of the Covenant with Yahweh. The acceptance of Torah stems from an unconditional trust, love, and fear of Yahweh.

Overall Covenant Pattern in Deuteronomy

- Taking Hold 1:1-5
- Historical Review 1:6-4:43
- Stipulations 4:44-26
- Sanctions 27-30
- Succession 31-34

The Ten Commandments in Deuteronomy

The First Commandment	6	The God of Israel
The Second Commandment	12	Worship & Mediation
The Third Commandment	14:1	God is Life
The Fourth Commandment	14:21b	Time & Money
The Fifth Commandment	16:18	Submission to Authority
The Sixth Commandment	19:1	Life & Violence
The Seventh Commandment	22:9	Chastity & Purity
The Eighth Commandment	23:15	Propriety & Property
The Ninth Commandment	24:8	Justice & Witness
The Tenth Commandment	25:4	Coveting & Giving

1:1-4:40 Moses Speaks to Israel

- Moses mediated the original covenant between Yahweh and Israel at Sinai (Horeb). Now, on the plains of Moab, Moses speaks *to all Israel*.
- The journey from Horeb to Kadesh-Barnea should take 11 days.
- Due to the people's failure to enter the promised land after the exodus, that generation was forced to wander in the wilderness until their death.
- Now, forty years later, the new generation stands at the border, and Moses speaks *all the Yahweh had given him in commandment to them*.
- This address occurs after the victories over the Amorite kings Sihon and Og.
- The purpose of Moses' speech is *to explain this Torah*.

Moses' First Address (1:6 – 4:40)

This first address consists of recollections of the past salvation-historical events, and reflections on the future.

The Breakdown of the Covenant (1)

1:6 – 8 Initiation by God

- After the exodus, the people stayed at Sinai. It was there that Yahweh delivered the Torah to Moses and the people accepted the terms of the Covenant (Num 1:1 – 10).
- Moses now begins with Yahweh's command to leave Horeb and take the land promised to Abraham, Isaac, and Jacob.

1:9 – 18 (Num 10:11 – 12:16) Reconstruction of Society while Israel Journeys to Kadesh-Barnea

- Moses appoints 70 leaders to assist him with managing the affairs of the people.
- Moses charges the leaders emphasizing character and justice, and reminds them that Yahweh is the ultimate judge and final authority.

1:19-33 (Num 13 – 14) Israel's Rebellion against Stipulations

- Israel failed to take the land due to fear and unbelief.
- The people, beginning to waiver in their faith, send 12 men to search the land.
- Upon returning, they admitted that everything Yahweh had said about the land was true.
- However, 10 of the men said they could not take the land because the cities were fortified and there were giants in the land.
- Except for Moses, Aaron, Joshua, and Caleb the nation rebelled against Yahweh and did not take the land (Num 14:5 – 6).
- The people had forgotten the mighty works of power Yahweh had performed in the exodus.

1:34-40 Judgment for Sin

- Yahweh punishes the people by sending them into the desert until that generation has died.

1:41-46 Inheritance Thwarted

- The people try to undo their sin by attacking the Amorites, but failed.

Restructuring of the Covenant (2-4)

Initiation by God and Historical Conquests and Rebuilding of the People 2:1-3:11

2:1 – 8 (Num 20:14 – 21) Avoiding the Edomites

- The Edomites were descended from Jacob's brother Esau (Gen 36).
- Moses was commanded not to attack Edom nor try to take their land.
- The Edomites were not accepting, so Israel had to go around them.

2:9 – 18 Avoiding the Moabites and

- Descendants of Lot, the nephew of Abraham (Gen 19:30 – 38)
- Yahweh helped them conquer giants in their lands.

2:19-23 Avoiding the Ammonites

- Descendants of Lot, the nephew of Abraham (Gen 19:30 – 38)
- Yahweh helped them conquer giants in their lands.

2:24 – 37 Defeat of King Sihon

- The crossing of the Arnon gorge marks the entry of Israel into the Transjordan part of the promised land.
- Yahweh gives Sihon into Israel's hand – holy war
- Herem – set apart and devoted to Yahweh for destruction

3:1 – 11 Defeat of King Og

- Defeating King Sihon, gave the Israelites courage.
- They attacked and defeated King Og, in spite of the cities having high walls (v 5) and the king being a giant (v 11).

Distribution with Stipulations, 3:12-4:24

3:12-17 Preparation to take the Promised Land

- The tribes of Reuben, Gad, and the half tribe of Manasseh settled in this land east of the Jordan (Num 32).

3:18-22 Accompanying Rules

- The men of the tribes had to cross the Jordan and help the remaining tribes in battle.
- Moses referred to the time after the conquest of the entire land as *until Yahweh gives rest* (v 20).
- Joshua was appointed to lead Israel into Canaan (Num 27:18-23), and Joshua began to take over some of the responsibilities (Num 27:20).

3:23 – 29 Moses Forbidden to Enter Canaan

- Moses was not permitted to enter the land, due to his sin in striking the rock (Num 20:1 – 3; 27:12 – 14).
- Only on this occasion did Moses pray to Yahweh that he be allowed to enter the land (vv 23 – 25).
- He is told that he will see the land, but not be allowed to enter (vv 26, 27).

4:1 – 14 Exhortation to Keep the Torah

- Israel had found wisdom in the giving of Torah by Yahweh at Sinai (Ex 20:18 – 20).
- "Fear of the Lord" is the foundation of wisdom (Ex 20:20; Ps 111:10).
- Keep the Torah so that they would live well and their ministry to the Gentiles would prosper.

4:15 – 24 Idolatry

- Just as Israel had fallen into idolatry at Horeb (Ex 32), Moses warns the people not to fall into further apostasy.

- Moses reminds the people that their murmuring and complaining had provided the occasion for his sin, which disqualified him from entering the land (Nm 20:3 – 6).
- He warns them not to “forget the covenant of the Lord” (v 23).
- Yahweh is jealous and does not share His glory.

Sanctions, 4:25-31

4:25 – 31 Exile

- Moses warns the Israelites that if they continue in idolatry Yahweh will take them from the land and scatter them among the nations in exile.
- If they worship idols, He will give them up to other nations who serve idols.
- However, in Yahweh’s mercy, when the people return to Him from idolatry, He will return them to the land.

Succession, 4:32-40

4:32 – 40 Yahweh’s Election of Israel

- Moses reminds the people that Yahweh chose them because in His mercy He decided to love them when He chose the patriarchs.
- The reason the people needed to obey is Yahweh’s covenant faithfulness.
- They are to teach their children.
- The people are to live a life of obedience and faith just as Abraham had done.

Interjection, 4:41-43

4:41 – 43 Cities of Refuge

- A narrative insertion dealing with the allotment of three cities of refuge in the Transjordan.
- Possibly inserted here in the context of rehearsing the Ten Commandments, especially “You shall not kill” (5:17).

Introduction to the Law, 4:44-26

4:44 – 49 Introduction and Context for Giving of Torah.

- Before crossing the Jordan, Israel must first renew covenant with modifications pertinent to the land.
- Joshua must be prepared to succeed Moses.

Moses’ Second Address -- 5:1 – 28:68

5:1 – 5 Succession: Covenant at Horeb

- The covenant made at Horeb with the earlier generation was the immediate responsibility of the present generation.
- This generation was children and saw the great displays of Yahweh’s glory in Egypt and Horeb.
- The people are reminded that the following rehearsal of the Ten Commandments is for the purpose of preserving the worship of Yahweh throughout future generations.

5:6 – 22 Ten Commandments

- The Ten Commandments are rehearsed (Ex 20:1 – 17).
- The visitation of Yahweh’s punishment on the “third and fourth generation” (v 9) takes on added meaning when spoken to this “second” generation”.
- This second generation is being called to teach Yahweh’s ways to the third generation.

- Yahweh's special acts of deliverance from Egypt are now centralized as the reason for keeping the Sabbath, which has been extended to include everyone.
- The promise that "it may go well with you" is added to the commandment to honor one's parents (v 16).
- The prohibitions regarding desiring one's neighbor's wife has been explicitly separated from the command not to desire one's neighbor's property (v 21; Ex 20:14)

5:23-27 Moses as Mediator

- Moses rehearses the fear the people had at Horeb at hearing Yahweh's voice and his subsequent mediation between them and Yahweh (Ex 20:18 – 21).

5:28-33 Torah from Yahweh

- The purpose of their fear was for the people to seek Yahweh and forsake their idols.
- Yahweh's words (v 29) show that the fear of the people towards Him was not yet the kind of fear that would produce obedience.
- Obedience will prolong their days in the land.

The First Commandment – Love Yahweh (6:1 – 11:32)

"I am the LORD your God, who brought you out of the land of Egypt, out of the house of bondage: You shall have no other gods before me."

Three Aspects:

- Emphasis on Yahweh as the God of Israel
- Strong emphasis on Yahweh's deliverance of His people from Egypt
- Keep from idolatry

In Covenant with God. First Witness:

The God of Israel, 6: 1-19

6:1 – 3 Motivations

- By keeping Yahweh's commands, the people will "fear Yahweh" – enjoy a relationship with Him by obedience to His word out of deeply felt respect and awe for His person
- The result of obedience is blessing – living well and long in the land (vv 2 - 3).
- This blessing ties in with command to "be fruitful, multiply, and fill the land" (Gen 1:28).
- Yahweh's covenant with Israel was to be the fulfillment of His original purpose of creation and the land as a return to Eden.

6:4 – 5 Shema

- Israel is one people under one God, Yahweh, under the instruction of one Torah.
- Although legal language as a commandment, it is also the language of emotion and spiritual commitment.

6:6 – 9 Future Generations

- Parents are called to exemplify the Torah in their lives by having them in their hearts.
- They are to teach them to future generations diligently, universally, constantly, and prominently.

6:10-19 Responsibility

- Moses mentions some of the material blessings Yahweh will give the people in the land.
- With privilege always comes responsibility – fear of Yahweh and obedience to Torah.

- If the people turn from Yahweh they will lose the land.
- Moses warned them not to put Yahweh to the test, as they had done at Massah (v 16; Ex 17:1 – 7; Matt 4:7).

6:20-25 Historical Context

- The greatest blessing the people should be thankful for was their deliverance from Egypt.
- Obedience by the people will lead to the blessing of land and success.

Holy War:

- The justification for Israel's call to holy war against the Canaanites is the wickedness of the people and their iniquities had come to full measure, requiring the judgment of Yahweh (9:5).
- In Lv 18:24 – 30, the Canaanites are so wicked that the land is ready to vomit out its inhabitants.
- The Abrahamic Covenant had its sharp edge. It included the promise for blessing to the nations, but also included a curse (Gn 12:2 – 3) on whoever despises Abraham and his descendants.
- Although all nations on the earth would be blessed, the judgment of particular nations by Yahweh is not ruled out. In fact, Yahweh even uses pagan nations like Assyria and Babylon to punish Israel.
- What is at stake is the survival and purity of the worship of Yahweh entrusted to Israel against the Canaanite idolatries and fertility polytheism. Syncretism could not be tolerated by a Holy Yahweh.

Commandment, 7:1-10

7:1 – 6 Israel to be Holy

- Yahweh would deliver the nations into the hands of Israel, in spite of the other nations being numerous and larger and stronger
- The people of Israel were to completely destroy them, and ban the possessions of the enemies.
- Three commands regarding the conquest: Israel was to make no political treaties with their enemies (v 2); they were not to compromise with idolatry by intermarrying with the people (vv 3 – 4); and they were to tear down the sacred stones (the male) and the Asherah wood poles (the female), which were the altars and idols of the fertility cults (v 5).
- The basis of Israel's distinctiveness was their unmerited election by Yahweh (v 6).
- The nation of Israel was to be set apart as holy to Yahweh (Ex 19:4 – 6).

7:7 – 8 Yahweh's Love as Reason for the Exodus

- The unmerited affection and love of Yahweh for the patriarchs was evidenced by His promises to them, which were fulfilled in the Exodus.
- Yahweh chose to love them, then acted in their behalf.

7:9 – 10 Yahweh as Faithful to His Covenant of Love

- The apex of the chapter.
- It is because Yahweh is God and is faithful to His covenant of love that He created them into a nation at the Exodus.
- Those who love Yahweh keep His commands (cf John 14:15).
- Those who hated Yahweh are those who disobey Him and try to hinder the fulfillment of Yahweh's covenant purposes.

Sanctions, 7:12-16

7:12 – 16 Yahweh's Fulfillment of His Covenant

- Obedience to Yahweh's Law is required for future enjoyment of the blessings.
- Remember the Exodus and the power of Yahweh.
- Israel is to destroy the nations Yahweh delivers to them, so they can enjoy the land.

Succession, 7:17-26

7:17 -- 26 Destroy the People or become Like Them

- Completely destroy the Canaanites and their idols.
- Whoever keeps anything under the ban, will bring the ban upon himself.

Overall message:

- Remember Yahweh in the hard times of the past
- Do not forget Yahweh in the good times in the future

In Covenant with God, Second Witness:

The God of Israel, 8:1-9:6

8:1 – 6 Remember the Wilderness

- The 40 years of wilderness wandering arose out of sin and rebellion, but Yahweh had a divine purpose – “to humble ... to test ... to know” if the people would obey His commands (v 2).
- Yahweh was testing their obedience (Ex 16:4), and from this lesson they would learn to “know Yahweh” (Ex 16:6, 12, 15).
- Yahweh provided for His children in the wilderness, teaching about Yahweh's provision (Matt 6:25 – 34).
- Yahweh was teaching and disciplining His children.
- In the NT, Jesus is tested by Yahweh in the wilderness to see if He as the new Israel will be faithful where the people had failed.

8:7 – 10 Remember Yahweh when in the Land

- Be careful that you do not forget (Yahweh) – after all the years in the wilderness, when the people are in the Land and bread is not scarce and they will lack nothing.
- The experience of Yahweh's blessing should lead to the people blessing and praising Yahweh in thanksgiving.

8:11 Do Not Forget Yahweh

- Unfortunately, people in times of blessing tend to forget Yahweh.
- To forget Yahweh – 1) forgetting all the history of what Yahweh had done for them, both the lessons in the wilderness (vv 2 – 5) and the blessings in the Land (vv 7 – 9); 2) moral disobedience by failing to observe Yahweh's commands.

8:12 – 14 Do Not Forget Yahweh when in the Land

- Eat and be satisfied – Israel's productivity in the Land will lead to surplus.
- Tragic pitfall of wealth and security is to become proud in self-sufficiency and forget Yahweh.

8:15 – 16 Do Not Forget Yahweh's Lessons in the Wilderness

- Yahweh provided for His people in the wilderness.
- He also humbled and tested them, “so that in the end it might go well with you”.

8:17 – 18 Remember Yahweh and Avoid Pride

- Since Yahweh is the one who brought them out of Egypt (v 14), led them (v 15), gave them water (v 15), fed them (v 16), and gave them wealth (v 18), in what is there to boast?
- Remember that all comes from Yahweh so He may confirm His covenant.

8:19 – 20 Remember Yahweh’s Commands or Suffer as other Nations

- If the people continue in their idolatry and forgetfulness, they will face the same destruction as other pagan nations.
- Yahweh is Sovereign and Holy and Just – no divine favoritism.
- Either obey Yahweh’s commands or be destroyed.

9:1-6 Victory from Yahweh

- Yahweh would hand the Canaanites into their hands. The victory belongs to Yahweh, not the people.
- The victory would not be due to their own righteousness, but because of the wickedness of the Canaanites.
- The people are described as a stiff-necked people (v 6).
- The conquest would accomplish the promises of Yahweh to their forefathers.

Historical Context, 9:7-10:11

9:7-24 The Rebelliousness of the Israelites

- The apostasy of the golden calf incident at Horeb is reviewed.
- They had provoked the anger and wrath of Yahweh, who was ready to destroy them and start over with Moses.
- Since the people had broken the covenant, Moses broke the tablets containing the Torah.

9:25-29 Mediation by Moses

- Moses even had to intercede on behalf of Aaron.
- Other rebellious acts are mentioned, including at Taberah, Massah, and Kibroth Hattaavah.
- Moses interceded on behalf of the people, and Yahweh “listened” and did not destroy them.

10:1-5 Covenant Renewal

- The Ten Commandments are rewritten, the covenant is renewed, and the tablets are stored in the ark.
- After Moses’ intercession, Yahweh’s anger is averted.

10:6-9 Summary

- The Israelites not only survived, but they continued their journey to the Promised Land.
- Aaron’s death is mentioned, and his family remained the heirs of the priesthood, as Eleazar was picked to succeed him.
- All the gifts of Yahweh mediated through the priesthood are intact.

10:10-11 The Journey

- The people continue their journey.
- After all that has transpired, they should have confidence in Yahweh.
- There should be no illusions as to their own merit.

Commandment, 10:12-11:12

10:12-22 Walk in All Yahweh’s Ways

- And now, O Israel – transition from what has preceded to the practical stipulations that follow.
- Yahweh requires: 1) to have respect and reverence for Yahweh, 2) to walk, live, according to all His ways, 3) to love Him by covenant obedience and loyalty, 4) to serve Him with one's entire being, and, 5) to give careful and constant attention to fulfilling the stipulations of the covenant by observing His commands.
- This obedience is for the people's own good.
- The universal exaltation and cosmic ownership of Yahweh is affirmed, yet He has focused His affection on the insignificant people of Israel.
- The people are called to circumcise their hearts – cut out all of the sin
- Do not be stiff-necked any longer – recalling the great apostasy in Ex 32-34.
- Yahweh is supreme over all the cosmos, not just over Israel, and shows no partiality.
- Yahweh loves the fatherless, the widows, and the alien – all the powerless in the world, who cannot survive on their own.
- Just as Yahweh loved them when they were slaves and aliens in Egypt, the people are called to love the alien.
- The people are called to fear, serve, and hold fast to Yahweh.

11:1-12 Israel's Responsibility to Yahweh

- Moses reviews Yahweh's disciplining of the people, mighty acts in deliverance, power, and judgment.
- This knowledge of the past events should be the basis for the future of the people.
- Yahweh assures them that if they love Yahweh and obey Him, they will possess the land, live long in the land, Yahweh will provide for them in the land, and He will expel the Canaanites.

11:13-17 Sanctions

- Yahweh's blessing awaits them if they obey, but His curse awaits them if they disobey Him.

Succession, 11:18-32

- Moses appeals for the people for total love and commitment to Yahweh.

11:18-21 The Torah in their Lives

- Yahweh's Torah is to permeate every aspect of their lives.
- The people are to teach the Torah to their children.

11:22-25 The Land

- If they are faithful and obey, Yahweh will give them the land.

11:26-32 Blessings and Cursing

- They will enter the land and set foot in the land in the region where Abraham had lived.
- They were to perform the blessings at Mt Gerizim and the curses at Mt Ebal.

The Second Commandment 12:1-13:18

The Second Commandment: You shall not make for yourself a graven image, any likeness of what is in heaven above or on the earth beneath or in the water under the earth: 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, but showing lovingkindness to thousands of generations, to those who love Me and keep *My* commandments.

Key Idea: "There is one God, and one Mediator between God and man." - 1 Timothy 2:5

12:1-31 Worship

The separateness of Israelite worship, 12:1-14

- The idolatrous shrines were to be demolished.
- The Israelites were not to choose altars at random, but were to worship in the place that Yahweh chose.
- The central sanctuary would be the place of sacrificial worship.

Worship entails breaking down and restructuring, 12:15-28

- Animals could be killed in their home communities, and blood was to continue to be viewed as the symbol and vital element of life itself.
- The Levites, who were not given any land, were to be taken care of by the tithe and offerings.
- As the people worshiped Yahweh in their sacrifices, tithes, and offerings, they were to eat together and fellowship at the sanctuary and rejoice and worship before Yahweh.

Law of worship, 12:29-32

- Do not worship as the heathen.
- Worship only as Yahweh has commanded.

13:1-18 Idolatry

Sanctions for false mediators, 13:1-16

- 13:1-5 A false prophet, who may have made accurate predictions yet advised idolatry, was to be executed.
- 13:6-11 Any family member who tempts others to worship idols was to be stoned to death.
- 13:12-16 Any city that tolerated idolatry, after full and proper investigation, was to be destroyed completely, including people, animals, and property.

Succession and increase, 13:17-18

- Touch nothing under the ban.
- Either obey the commands of Yahweh, or face His wrath.

The Third Commandment: You shalt not wear the name of the LORD your God in vanity, for the LORD wilt not hold him guiltless who wears His name in vanity.

Key Idea: Life and Death - "You are a holy people to the LORD your God." - Deuteronomy 14:2, 21

14:1-21 Hygiene

Defilement, 14:1-2a

- The people were not to mourn as the heathen, who have no hope.
- The people were forbidden to mutilate themselves as the pagans, defacing the image of Yahweh.

Food Laws, 14:2b-21a

- Unclean animals were associated with idolatry and idolatrous nations.
- Dietary restrictions which were given in Lev 11:2-23 were modified and supplemented, to adapt to the new land.
- Pagan idolatrous food rituals were to be condemned and not practiced by Yahweh's holy people.

The Fourth Commandment: Observe the Sabbath day to keep it holy, as the LORD your God commanded you. Six days you shall labor and do all your work, 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 is in

your gates, so that your male servant and your female servant may rest as well as you.

And 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.

Key Idea: Time and Money Rest, release, festivity.

Introduction: render to God, 14:21b (pivot)

- Do not consume what Yahweh gives you until you first give back to Him

Sabbaths –Times (Ex 23:10-13)

Annual Tithes and Festival, 14:22-26

- The tithe was not to be used at home, but was to be brought to the sanctuary and shared with the Levites.
- The giving of the tithe and animal sacrifices was an acknowledgement of Yahweh and an act of gratitude and devotion to Him.
- The time of offering one's tithe and sacrifice in the sanctuary was to be marked by gratitude and joy to Yahweh for His provisions.
- The entire family and household was to go together to the sanctuary for the tithe and sacrifice.

Triennial Tithes and Festival, 14:27-29

- Every third year the tithe was to be stored in their local cities for the disposition by the Levites.

15:1-18 The Sabbath Year

- Every seven years all outstanding debts were to be canceled, as a reminder of Yahweh's care during the Exodus out of Egypt.
- Israelite slaves were to be freed after 6 years of service, and endowed liberally, as a reminder of Yahweh's goodness in freeing Israel from slavery in Egypt.
- A slave might choose to stay and voluntarily remain for a lifetime of service to his master, at which time his ear would be pierced with an awl (Ex 21:5-6), making him a bondservant and adopted into the household. He could receive an inheritance.

15:19-23 Firstborn

- Consecrate all firstborn males born in the house, and offer as sacrifices to Yahweh.

16:1-17 Annual Festivals (Ex 23:14-19)

- Three annual pilgrimages to the central sanctuary are described.

16:1-8: Passover

- The Passover includes the eight day period beginning with the lamb sacrifice (Ex 12:3-11), followed by seven days in which sacrifices might be taken from herds and flocks.
- Throughout the week, the people ate unleavened bread.
- On the eighth day the Passover was concluded with an assembly of all the people.
- This feast was an annual remembrance that they had been slaves in Egypt and Yahweh had redeemed them as a people unto Himself.

16:9-12: Pentecost

- Seven weeks later, the Feast of Weeks (Ex 23:16; Nm 28:26), later known as Pentecost, was observed.
- With the completion of the grain harvest, the people were to gather for a one day feast at the central sanctuary as a time of rejoicing before Yahweh.
- The offering was a way to share the blessings with those less fortunate and as a reminder of their freedom from slavery in Egypt.

16:13-15: Tabernacles

- The third festival was the Feast of Tabernacles, Booths, or Ingathering (Ex 23:16; Lv 23:33-43), in which the people lived in tents by the central sanctuary for the week as a reminder of the wilderness wanderings after the Exodus from Egypt.
- Every seventh year at this time the Law was read publicly (31:9-13).

Tithes and Offerings, 16:16-17 (Pivot)

- Each of these feasts involved the entire family and household of the people.
- Pay your tithes at the 3 annual festivals, which every male must attend at the Central Sanctuary.

The Fifth Commandment: 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.

Key Idea: Submission to authority.

16:18-18:22 Divine Authority

Judges, 16:18-20

- The book of the Law was kept at the central sanctuary under the care of the priests.
- The priests had the responsibility of communicating and expounding the Law, hence had the dominant judicial voice in the judicial system.
- They also received additional revelation as needed through the Urim and Thummim.
- Now that the people were in the Land, judges and other officials were appointed in the cities.
- These leaders were to strive for the administration of justice.
- Gifts for the judges was prohibited (Lv 19:15).

God versus Idols, 16:21-17:5

- The Asherah and other idolatrous images, such as the Pillar, were prohibited, and Yahweh was to be acknowledged as their final authority and object of worship.

Witnesses, 17:6-7

- If a charge of idolatry against an individual was proven by two or three witnesses, the person was to be stoned with the witnesses throwing out the first stones.

Verdicts, 17:8-13

- In the case of bloodshed, the case could be referred to the priests at the central sanctuary.
- Anyone unwilling to abide by the verdict of the priests was subject to punishment by death.

Kings, 17:14-20

- Kingship was permissible but not required.
- Any earthly ruler or king of Israel was to be subject to Yahweh and the Law.
- The king was to be instructed in the Law by the priests at the central sanctuary and was to make a copy of the Law for himself, teaching the king to fear Yahweh.
- Israel's king was warned not to follow the practices of other nations by gathering horses and chariots, having multiple wives, and accumulating to himself an abundance of silver and gold, in order to protect his heart from deviating from his exclusive devotion from Yahweh.
- The king was commanded to maintain an exclusive commitment to and dependence upon Yahweh alone.
- When Samuel anointed Saul as the first king, Saul was to be prince over Yahweh's people (1 Sa 9:16; 10:1).
- David had multiple wives and suffered.
- Solomon broke all three regulations, and even allowed the idolatrous practices of his pagan wives to influence him and the nation. For this, he was told the nation would be taken from his son (1 Kgs 11).

Levites, 18:1-8

- The priests were to be supported by the offerings from the people.
- Priesthood within the tribe of Levi was restricted to the line of Aaron.
- The Levites live in specified cities throughout the Land, while the priests lived near the central sanctuary.

False Prophets, 18:9-13

- Moses warned the people not to be influenced by the idolatrous practices of the Canaanites.
- The people were also forbidden to listen to the pagan diviners and soothsayers.
- Any individual proven to be a false prophet or involved in idolatry was to be put to death.

True Prophets, 18:14-22

- Provision was made for continual revelation from Yahweh by prophets who were to follow Moses.
- Yahweh would raise up prophets to be His spokesman to reveal His will as needed.
- The message from a true prophet of Yahweh was to be regarded as Yahweh's Word and equal to the Law from Moses.

The Sixth Commandment: You shall do no manslaughter.

Key Idea: Preserving life from violence.

Cities of Refuge and the Avenger of Blood, 19:1-13

- Under the Mosaic Law, the altar became an asylum for anyone who accidentally killed another person (Ex 21:12-14).
- The law of asylum is now modified.
- Since it would be impractical for people needing asylum to flee to the Central sanctuary, three cities of refuge were established west of the Jordan, as three had been established east of the Jordan (4:41-43).
- These six cities were included in the cities assigned to the Levites.

- The elders in the gates of these cities were to render judgments.
- Senior members of the cities were regarded as the local authorities.

Assault by stealth, 19:14 (1 Kings 21:1-3)

- The land was Yahweh's gift to the whole nation.
- An attack on one's neighbor's land was a violation against the eighth commandment and against Yahweh.

Assault by the tongue, 19:15-21 (1 Kings 21:7-13)

- The testimony of two or three witnesses was required to sustain a charge.
- Disputes were to be brought before the priests and judges.
- Since the priests and judges represented Yahweh, perjury was punished by the principle of lex talionis.

Violence and War, 20:1-20

20:1-9, Militia (Judges 7:2-3)

- Encouragement in warfare was provided on the basis that Yahweh had delivered them from Egypt and would still be with His people.
- The priest represented Yahweh as he consecrated the battle to the Lord of hosts.
- Recruitment for the army was voluntary and free from compulsion.

20:10-15, Normal Warfare

- When they approached the cities of their enemies, they were to offer terms of peace.
- If the enemies accepted the terms, they were to be tributary subjects.
- If the terms were rejected, then they had the assurance of victory from Yahweh in killing the male inhabitants and appropriating the spoils.

20:16-18, The Ban: Herem Warfare

- The cities of the inhabitants of Canaan were to be conquered and completely destroyed to protect the Israelite people from being ensnared in their sinful practices.

20:19-20, war and devastation (2 Kings 3:19-27)

- The trees surrounding any city could be used in the conquest as needed, except the fruit trees were to be left untouched.

Unsolved murder, 21:1-9

- In the case of a murdered individual where the criminal was not identified, the corporate community was responsible.
- The elders of the city nearest the victim were responsible to bring a heifer to the priest.
- The animal was slain in the field, indicating the judicial authority in the priest.

Violence and women, 21:10-14

- When a captive is taken as a wife, purification rights were to be observed to remove her from the status of a slave, and one month was given for her to mourn.
- If the man, having married her, later decided to divorce her, he must set her free and was prohibited from selling her back into slavery.

One's Children, 21:15-21

21:15-17, the Firstborn

- The eldest son had preferential inheritance rights.
- He received a double portion of the inheritance.
- This could not be transferred by the father.
- This did not apply to the sons of a concubine or in the case of misconduct.

21:18-21, the Rebellious Son

- If a son is rebellious towards his parents, then both father and mother may bring him to the elders of the city.
- The elders were responsible for stoning the son to death.

Violence and the criminal, 21:22-23 (2 Samue1 21:1-14)

- A criminal's body that embodies Yahweh's curse by being hung on a tree was to be buried before sunset in order to avert defilement of the land.

The Reverse of Violence, 22:1-4

- Care for others includes care for their property, including their animals.
- The stipulations about "your enemy's ox" are changed to include "your brother's ox".
- When one finds a neighbor's ox or other property, one is to care for it until it is claimed by the owner.

Roles in implementation of proper violence, 22:5

- Men and women were not allowed to wear clothing of the opposite sex.
- This was referring to crossing of genders either in rites of transvestitism or some idolatrous pagan worship, or both.

Violence and nature, 22:6-7 (2 Samue1 20:1-2, 14-22)

- When they find a mother bird and her nest, let the mother go, but keep the eggs.
- Preservation of the source of food supply is important.
- Our own long life is bound up in how we treat the rest of creation.

Prevention of accidents, 22:8

- Protection of accidental injury or bloodshed by the construction of a parapet (a protective wall) on the roofs of the houses is implemented.
- Accidental bloodshed should never be due to a person's negligence or apathy.

The Seventh Commandment: You shall not commit adultery.

Key Idea: Chastity and purity.

Three Symbols of Covenantal Chastity, 22:9-11

22:9 The Vineyard

- The vineyard, as the symbol for Israel, is to be covenantally chaste and pure, so they could not sow two kinds of seed into the same vineyard.

22:10 The Yoke

- They could not plow with an ox and a donkey together, since the ox is clean and the donkey is unclean.
- The NT explains this as stating that the Christian is not to marry an unbeliever.

22:11 The Garment

- They were not to wear a cloth of wool and linen mixed together.
- Ez 44:18 states that linen does not cause sweat.
- Gen 3:19, sweat is part of the curse.
- The importance is in keeping from mixed marriages and mixed situations.

Obedience with Regard to Sexuality, 22:12-30

22:12 The Symbolic Reminder

- Num 15:37-41 explains the purpose of these tassels as being a reminder to the people of the Torah and their obligation to covenant loyalty in every area of life.

22:13-21 False Witness

- If a man falsely accuses his wife of premarital unchastity, he can never divorce her.
- If he can prove his allegations, she is to be put to death.

22:22 Adultery

- If a man is found lying with the wife of another, both are to be put to death.

22:23-27 The Betrothed

- If a woman is betrothed and is found lying with another man, both are to be put to death.
- If she is forced and cries out for help, only the man is to be put to death.

22:28-29 Seduction

- If a man seduces a woman who is a virgin, then he must marry her.
- If the virgin's father refuses to allow the marriage, then the man must pay him a dowry (Ex 22:16).

22:30 Incest (Genesis 49:4)

- A man will not have sexual relations with his father's wife (whether his mother or step-mother), so as not to uncover his father's nakedness.

Chastity of God's Bride, 23:1-8

23:1 Emasculation

- Eunuchs were prohibited from belonging to the worshipping assemblies.
- Self-inflicted castration was a feature of certain pagan religious rites that Israel was to reject.

23:2 Bastards

- Those born of a forbidden marriage or as a result of incest were forbidden from entering the worshipping assembly.

23:3-6 Moabites and Ammonites

- Due to the Ammonites failure to help the needy (2:26-30) and the Moabites' hostility in the attempt to curse Israel (Num 2-24), they are excluded from entering the worshipping assembly, down to the tenth generation.

23:7-8 Edom and Egypt

- Due to kinship with the Edomites and the hospitality of the Egyptians, their grandchildren were to be allowed to enter into the worshipping assembly.

Chastity and God's War Camp, 23:9-14

The requirement that soldiers on campaign maintain ritual purity and keep away from every impure thing is part of the rules of "Yahweh warfare" (1 Sam 21:1-6). When on campaign, the Ark of the Covenant was taken out of the Tabernacle and went before the soldiers, making the entire area holy and pure.

23:9-11 Nocturnal Emissions

- Any soldier who had a nocturnal emission was to go outside the camp until he was ritually purified.

23:12-14 Excrement

- When a soldier had to have a bowel movement, he was to take his spade and dig a hole and bury it, so as to keep the camp pure and holy.

The Eighth Commandment: You shall not steal

Key Idea: Propriety and Property

23: 15-16 The Refugee

- Slavery is seen as man-stealing, so the people are not to return to his master a slave who escapes, but can stay and dwell where he chooses. This goes against customary standards throughout the ANE at the time.

23:17-18 Improper Gifts for Yahweh

- The money accumulated by male or female prostitutes, which was associated with idolatrous pagan religious rituals, was regarded as abhorrent to Yahweh, and could not be brought to Him and used in the assembly as an offering.
- The body was more valuable than any offering or gift he could bring.

23:19-20 Interest

- Interest could not be charged to a fellow Israelite on any loan, but only to a foreigner.

23:21-23 Vows to Yahweh

- Vows were not mandatory, but once a person has made a vow, he is expected to keep it.
- An offering might be brought in payment of a vow.

23:24-25 Respect for Property

- Gleaning regulations are announced.
- A person may eat from the grapes of another's vineyard or grain from another's land, but the person cannot take any extra with him or use any tools to help him.

24:1-4 Divorce

- When a man for some reason, seeks to divorce his wife, he must give her a writ of divorce for her protection.
- They could not be remarried to each other if the woman in the meantime had married another man.

24:5 Newlyweds

- The army must give a one year leave to any man when he marries.

24:6 Pledges

- If a person makes a loan, he cannot take as a pledge anything the life of the borrower depends on.
- Some commentators see a reference to not taking a man's wife or children as a pledge.

24:7 Kidnapping

- If a man is caught man-stealing and selling that man into slavery, the kidnapper is to be put to death.

The Ninth Commandment: You shall not bear false witness against your neighbor.

Key Idea: Justice, Impartiality, False Witness

24:8-9 Leprosy, Yahweh's Punishment for Libel

- Miriam was guilty of libel (Num 12:10-15), and Yahweh punished her with leprosy.
- Since leprosy could be seen as Yahweh's punishment for hidden sins, the people were to carefully follow all the prescribed rules (Lev 13-14).

24:10-13 The Debtor

Respect the property and propriety of the poor man who is in debt.

24:14-15 The Hired Man

- Give the hired man, whether a fellow countryman or an alien, justice, by paying his wages at the end of each workday.

24:16 The Family Member

- Justice is to be carried out on the individual and not on his family members.

The Powerless, 24:17-22

24: 17-18 Pledges

- Don't oppress the powerless, by taking a pledge.

24:19-22 Gleaning

- The people were to be poor and incomplete harvesters, leaving some of their produce for the poor.

25:1-3 Man's punishment

- Man's punishment must be carried out justly and with limitations.

The Tenth Commandment:

- A. You shall not covet your neighbor's wife.
- B. You shall not covet your neighbor's house, his field, or his manservant, his ox or his donkey or anything that belongs to your neighbor.

Key Idea: Seeking to obtain something to which one has no right.

Procreation (coveting the wife)

25:4 The Levir's Benefit

- Do not muzzle the ox when it is working.
- Paul uses this law twice (1 Cor 9:8-12; 1 Tim 5:17f), dealing with paying the minister of the gospel.
- Here, this refers to the man who by Levirate marriage, is raising the children as an inheritance to another, that while the children are being raised, he should have access to the profits of the proceeds of the other's land.

25:5-10 The Delinquent Levir

- The man who won't raise his dead brother's children for him, is coveting the dead man's property, and is to be shunned by the people of Israel.

25:11-12 Assault on Procreation

- If while two men are fighting, one of the women grabs the other man's genitals so as to inflict injury and threatening of ability for procreation, they woman's hand is to be split in half or cut off.

Tools of the thief, 25:13-16

- Shortchanging the poor and needy by having two sets of weights and measures, one for buying and another for selling, was an abomination to Yahweh.

Cure for Covetousness

25:17-19 War for Yahweh

- The Amelekites were to be destroyed not just for being anti-Israel, but for being merciless to the weak.
- They showed total lack of compassion to the people of Israel by attacking them in their vulnerability after the Exodus.
- Pagan nations were still morally accountable to Yahweh.

26:1-19 Give to Yahweh

First fruits, 26:1-11

- When the people were in the land, they were to take the first produce of the land, and give it to Yahweh at the sanctuary.
- When the offerer presented the basket to the priest, he was acknowledging that he was now living in the land which Yahweh had promised to his fathers.
- The offerer was then to recite a confession, recounting the history of his fathers and how Yahweh had redeemed them from Egypt and brought them to the new land.

Tithes 26:12-15

- The people were to pay their tithes every third year to the poor and needy in their community.

Total Service 26:16-19

- In accepting the terms of this agreement – acknowledging Yahweh as their God, promising wholehearted obedience, and an attitude of listening to His voice – they were assured that they were His people and they would be foremost of all nations.

Blessing, Curses, and the Future

Sanctions 27-30

Witness stones 27:1-10

- Upon entering the land, the people were to inscribe and erect large stone pillars, which were a constant witness to their relationship with Yahweh.
- The altar was to be erected at the foot of Mt Ebal, near the great stones containing the Torah.
- Sacrifices were to be offered on the altar of Yahweh made of undressed stones.
- Burnt offerings and peace offerings were to be offered here.
- These offerings were to be a time of rejoicing, being the first in the land which had been promised to their fathers.

Ebal and Gerizim 27:11-26

- Mt Ebal was the place where the curses were to be read publicly by half of the tribes.
- Across the way, the blessings were to be read aloud from Mt Gerizim by the other half of the tribes.
- Each group responded with an “Amen” confirming for the entire nation that the conditions would prevail.
- The curses as well as the blessing were under the control of Yahweh and came to man through Yahweh’s direction, depending on man’s obedience.
- The twelve sins which would bring the curses upon them can be collected into five groups: 1) sins of idolatry (v 15), 2) sins against fellowmen (vv 16-19), 3) sexual sins (vv 20 -23), 4) guilt in bloodshed (vv 24-25), 5) concluding curse (v 26).

The Two Ways 28

Blessings:

Benedictions 28:1-6

- The blessings are comprehensive.
- The blessing of Yahweh will rest upon them in the city and in the field.
- They will enjoy fruitfulness of the family, livestock, the field, and every endeavor in their whole pattern of living.
- They will enjoy these blessings if they will be consistently concerned about living in obedience to that which Yahweh had revealed to them.

Amplification 28:7-14

- Yahweh promised to grant them victory over their enemies.
- He promised to give them possession of the land of Canaan.
- He promised to make them successful in all their activities so that their land would be productive.
- He promised to establish them as a people unto Himself.

Curses:

Maledictions 28:15-19

- The maledictions were the parallel to the blessings.
- The cursing of Yahweh will rest upon them in the city and in the field.
- They will experience cursing of the family, livestock, the field, and every endeavor in their whole pattern of living.
- They would be cursed every second of the day.

Amplifications 28:20-68

Plague and Conquest 28:20-26

- Every endeavor will fail, so that they will be destroyed through pestilence and drought.
- They will be defeated by their enemies and will become a horrible spectacle to all the nations on the earth.
- The birds will feed off their corpses without interference by anyone.

Plague and Conquest 28:27- 37

- Moses delineates the details of the terrifying conditions for the survivors in exile.
- They will experience plagues as in Egypt.
- Their homes will be plundered and their women abused.
- Their crops and livestock will be taken.
- Their children and their king will be taken into exile.

Plague and Conquest 28:38-48

- As they try to overcome, exile will overtake them.
- Their fields will be destroyed.
- Their children will be taken into exile.
- The alien and foreigner in their land will prosper and lend them money.
- This is all due to their failure to obey Yahweh.

Conquest 28:49-57

- The horrible conditions of the siege and ultimate triumph of the invaders is vividly portrayed.
- During this time there will be starvation, immorality, and a complete breakdown of society, as the people of Israel continue to disobey Yahweh.
- The people would eat their young, due to their starvation.
- Beginning with the destruction of the northern kingdom of Israel in 722 BC, and ending with the destruction of the Temple in Jerusalem and the southern kingdom of Judah in 586 BC, these conditions prophesied by Moses came to pass.
- Although the Jews returned from Babylon to rebuild Jerusalem and the Temple, they were completely destroyed and exiled in AD 70.

Plague and Conquest 28:58-68

- If the future generations refused to remember and revere the mighty acts of Yahweh in redeeming His people from exile and giving them the land, the plagues of Egypt would come upon the people and they would be destroyed and exiled to the ends of the earth.
- There they would serve gods made of wood and stone,
- They would be returned to Egypt and sold as slaves, although nobody would buy them.

Covenant Rehearsal, 29-30

Yahweh commands and Moses summons 29:1-2a

- Moses prepares to make the covenant that Yahweh commanded, and summons the people.

History 29:2-8

- Moses reminds the people that they had witnessed and experienced what Yahweh had done for them in the wilderness.
- Yahweh supernaturally protected and provided for them, yet they did not comprehend its significance.

Oath of obedience 29:9-15

- They are reminded that they are standing before Yahweh.
- The entire community is present for the public ratification of the covenant with Yahweh.
- This covenant displayed Yahweh's redemptive grace in which He fulfilled His promise of the land to their fathers.
- This covenant was not just for those present that day, but for all future generations.
- Yahweh provided all of this so that the people would be a people devoted to Him and that He would be known as the God of Israel.

Sanctions 29:19-29

- In their experience, the people had seen that the idols of other nations were man-made and impotent.
- Idolatry brings Yahweh's curse and wrath.
- From the mountains, the people should have been able to see the Dead Sea as a witness to the destruction under Yahweh's wrath.
- Moses warned the people that turning to idolatry would lead to their destruction.
- "The secret things belong to Yahweh our God, but the things revealed belong to us and to our children forever, that we may do all the words of this Torah" (v 29).
- Man is responsible to Yahweh according to that which He has revealed.

The Generation to Come, 30:1-10

- Divine assurance is given through Moses that they would have the opportunity to return from captivity.
- The heart needed to be circumcised (v 6). Moses was speaking about a spiritual circumcision of the heart, which had caused a lack of devotion.
- The reestablishment of the relationship with Yahweh was vital for restoration.

Closing Exhortations, 30:11-20

- Beyond everything that Moses had said, the people had to make their decision.
- The future is up to them, and Moses would not be with them to help them decide.
- After rehearsing the failures of the past and the prospects for the future, Moses admonished them to make the right decision.
- The key issue they have to face is to love Yahweh completely so that they will live in obedience to His Torah.
- The commands of Yahweh were made very simple for them and easy for them to understand. They were not hidden from them.
- All of the information needed by them to decide had been provided by Yahweh through Moses to His people.
- Most basic of all, the people were to completely love Yahweh.
- All other efforts in serving Yahweh can only be realized by pleasing Him, starting with a relationship of complete love and devotion to Him.
- This choice set before them is a choice of life or death, of good or evil, of blessing or cursing.
- They are responsible for making their decision and living with the consequences of that choice.
- Moses calls heaven and earth to witness the fact that the people are now confronted with this decision.
- Although the initial decision to love Yahweh leads to blessing, it can only be maintained by continual obedience.

Succession, 31-34

The Leader, the Torah, and the Song

The Leader 31:1-8

- Up to this point, Moses had been the key figure in Israel.
- After leading Israel for the past forty years, Moses' life and ministry were now complete.
- Moses would not be crossing the Jordan.
- Moses assures the people that the presence and power of Yahweh will be manifest to Israel with Joshua as their new leader.
- Moses reminds the people of the power of Yahweh in their recent victories over Sihon and Og.
- Yahweh would give them similar victories in Canaan.
- Thus, they are to be courageous and fearless.
- Moses now presents Joshua to the people as their new leader, and commissions him.
- Regardless of who was leading them, the people were to put their trust in Yahweh.

The Torah 31:9-13

- To ensure that future generations had accurate knowledge of Yahweh' commands, they were committed to writing.
- Most likely at least some of the seventy elders who helped Moses govern the people had acted like scribes and helped write everything. These scribes most likely wrote chapter 34, which deals with the death of Moses.
- The priests and elders were given a copy of the Torah.
- Together with the elders, the priests were responsible for reading the Torah publicly every seven years during the Feast of Tabernacles.
- The Israelites were to learn to fear Yahweh by being exposed to the reading of the Torah.

The Song 31:14-22

- Moses, reminded again that he was about to die, was instructed by Yahweh to take Joshua with him to the door of the Tabernacle.
- There through the pillar of cloud Yahweh manifested Himself to them.
- Yahweh indicates that after Moses' death, the people will turn to idolatry.
- Their breaking of the covenant would lead to Yahweh abandoning them.
- Moses was instructed to write a song and teach it to the people, as a witness to all that Yahweh had done for His people.

The Leader 31:23

- In the presence of Moses at the door of the Tabernacle, Yahweh's message to Joshua included: 1) be strong and courageous; 2) he would lead the people into Canaan; 3) Yahweh would be with him.

The Torah 31:24-29

- The Torah was to be kept in the Ark.
- Moses charged the Levites to care for this document just as they had for the Ark.
- Neither the Ark nor the written Torah was to be worshipped.

The Song 31:30--32:47

Requesting the assembly of the elders and officers, Moses addressed to them the words of the song, calling heaven and earth as a witness.

Yahweh, the God of the Covenant 32:3-4

- Yahweh is described as a Rock, a refuge for his people.
- Yahweh is absolutely righteous and faithful.

History of the Covenant 32:5-14

- The people of Israel are corrupt, and by their actions they are no longer Yahweh's children.
- They are foolish to repay Him with such corrupt living.
- A rehearsal of the provisions by Yahweh in the Exodus and wilderness show the providential love and care bestowed upon the people.
- Yahweh would also provide the land promised to their fathers, and it would overflow with blessings.

Rebellion against Covenant Torah 32:15-18

- The people did not respond with gratitude, but behaved as beasts.
- They turned to idols and used what Yahweh had provided to make offerings to demons.

Sanctions of the Covenant

Consequences of Israel's Attitude 32:19-25

- The jealousy and wrath of Yahweh would be inescapable for the people.
- They had failed to show gratitude to Him for all their blessings.
- Therefore, Yahweh would hide His face and withdraw His presence.
- Idolatry, being spiritual adultery, was punishable by death.
- The curses from Mt Ebal awaited them.

Restoration Hopes 32:26-43

- Yahweh's own glory is at stake in the complete destruction of Israel.
- Foolish is the enemy that boasts about victory over Yahweh's people.
- The enemy does not acknowledge that its victory over Israel is due to Yahweh handing His people over for punishment.
- If Yahweh would punish His own people, how much more will He punish their enemies?
- Yahweh will vindicate His people by destroying their enemies when His people realize the idols are unable to help them.
- The song ends with a messianic vision when the whole earth will rejoice in the ultimate triumph.

Use of the Song for Continuity of the Covenant, 32:44-47

- Joshua, who was present at the presentation of Moses' Song, had personally witnessed the historical events rehearsed.
- Exclusive devotion and love to Yahweh is the key to an obedient life for all generations of the people.

The Testament of Moses, 32:48--34:12

Announcement of Moses' Death 32:48-52

- After Moses had given his final words, he was instructed by Yahweh to ascend Mt Nebo.
- He would be allowed to see the Promised Land, although he would not be allowed to enter.
- Before Moses departed for Mt Nebo, he pronounced his blessing upon the people he had faithfully served for forty years.

The Blessing of Moses 33

Prelude 33:1

- Moses was the spiritual father of the twelve tribes of Israel, and blesses the people before he dies.

Yahweh Revealed to Israel 33:2-5

- The giving of Torah was a communication of Yahweh's will to the people of Israel.
- Having chosen them by His mercy, He made His mercy and love known to them in a majestic revelation at Mt Sinai, where He came with His heavenly hosts.
- He came to them at Mt Sinai in His entire splendor as King of kings.
- Moses acted as intermediary between Yahweh and man.

Tribal Blessings 33:6-25

Moses blessed each of the twelve tribes individually.

The order of the sons of Jacob is: sons of Leah, then of Rachel, and then of the handmaids.

For the Reubenites, Moses offered a prayer of survival.

Judah, Leah's fourth son, had been singled out by Jacob as bearing the scepter, and Moses prays that Judah may emerge as victor over their enemies.

Although Simeon and Levi had been rebuked by their father, Moses omits Simeon and prays for the Levites to be blessed by Yahweh under the supervision of the priesthood of the Aaronic family.

Benjamin, the son of Rachel, was assured a safe dwelling place near Jerusalem.

Joseph, the oldest son of Rachel, was given a double portion in that his sons Ephraim and Manasseh were each given tribal status.

Zebulun and Issachar, sons of Leah, were to be blessed with trade wealth from the sea.

The Gadites had received their land east of the Jordan.

The Danites' energy was compared to that of the lions of Bashan.

Naphtali was assured blessing and favor from Yahweh.

Asher would enjoy prosperity and strength.

Conclusion 33:26-29

Moses once again reflects on the majesty and greatness of Yahweh, and how fortunate Israel was to be identified with him.

Yahweh is without equal.

In majesty, He travels the skies.

Yahweh is eternal and everlasting.

It is this God, Yahweh, who upholds Israel and is their refuge.

With Yahweh as their God, there is no nation to compare to Israel.

All other nations will eventually be under Yahweh's chosen people.

The Death of Moses 34

Death and Burial of Moses 34:1-8

When he had concluded his blessing of the people of Israel, Moses walked alone up Mt Nebo to the top of Pisgah.

Moses viewed the land promised to his forefathers.

On Mt Nebo, Moses, the servant of the Lord died.

His life expired at the completion of his mission as God's servant at the command of Yahweh.

The people mourned his death for thirty days.

Ordained Succession 34:9-12

- Joshua had been ordained by Moses in accordance with Yahweh's command as the succeeding leader of the people of Israel.
- The people acknowledged Joshua as their divinely appointed leader.
- Moses was unique among the prophets in Israel, and no man had ever had so much divine revelation nor seen such mighty works by Yahweh.

- Moses was never equaled by any subsequent prophet until the coming of the Messiah, Jesus Christ.