

Deuteronomy – Remembrance and Renewal

Outline of the book

Deuteronomy, in its broadest outline, is the record of the renewal of the covenant given at Mt. Sinai. This covenant is reviewed, expanded, enlarged, and finally ratified in the plains of Moab. Moses accomplishes this primarily through three sermons that move from a retrospective, to an introspective, and finally to a prospective look at God's dealings with Israel.

1st Sermon: What God has done for Israel (looks back)

Moses first sermon (1:1-4:43) provides the background of the covenant by stressing what God has done for Israel since the Exodus from Egypt. The theme of God's provision for and protection of His people is highlighted, together with the divine punishment which follows disobedience.

2nd Sermon: What God expects from Israel

The second discourse (4:44-26:19) covers the specific requirements of the covenant, adapting the laws of Exodus to the new situation which would prevail after they had entered the Promised Land. Thus special attention is given to prohibitions of idolatry and other pagan practices, the establishment of a central sanctuary, and preparation for a kingdom.

3rd Sermon: What God will do for Israel (looks forward)

In the third discourse (27:1-34:12) Moses writes history in advance. He predicts what will befall Israel in the near future (blessings and cursings) and in the distant future (dispersion among the nations and eventual return). Moses lists the terms of the covenant soon to be ratified by the people. Finally, because Moses will not be allowed to enter the land, he appoints Joshua as his successor and delivers a farewell address to the nation. Chapter 34 contains an obituary for Moses, perhaps written by his successor Joshua.

Treaty Format and Biblical Covenants				
<i>Order of Sections in Hittite Treaties (2nd Millennium)</i>	<i>Description</i>	<i>Exod. – Lev.</i>	<i>Deut.</i>	<i>Josh. 24</i>
Introduction of Speaker	Identifying author and his right to proclaim treaty	Exod. 20:1	1:1-5	Vv. 1-2
Historical Prologue	Survey of past relationship between parties	20:2	1:6-3:29	Vv. 2-13
Stipulations	Listing of obligations	Decalogue 20:1-17 Covenant Code 20:22-23:19 Ritual 34:10-26 Lev. 1-25	Chs. 4-26	Vv. 14-25
Statement Concerning Document	Storage and public reading instructions	Exod. 25:16	27:2-3	V. 26
Witness	Usually identifying the gods who are called to witness the oath	Lev. 26:1-33	Ch. 28	V. 20
Curses and Blessings	How deity will respond to adherence to or violation of treaty	Lev. 26:1-33	Ch. 28	V. 20

Deuteronomy at a Glance

FOCUS	FIRST SERMON	SECOND SERMON	THIRD SERMON
REFERENCE	1:1 — 4:44	12:1 — 16:18 — 21:1 — 27:1	29:1 — 31:1 — 34:12
DIVISION	REVIEW OF GOD'S ACTS FOR ISRAEL	EXPOSITION OF THE DECALOGUE	CEREMONIAL LAWS
		CIVIL LAWS	SOCIAL LAWS
		RATIFICATION OF COVENANT	PALESTINIAN COVENANT
		TRANSITION OF COVENANT MEDIATOR	
TOPIC	WHAT GOD HAS DONE	WHAT GOD EXPECTED OF ISRAEL	WHAT GOD WILL DO
	HISTORICAL	LEGAL	PROPHETICAL
LOCATION	PLAINS OF MOAB		
TIME	c. 1 MONTH		

OUTLINE OF DEUTERONOMY

Part One: Moses' First Sermon:
"What God Has Done for Israel" (1:1—4:43)

- I. The Preamble of the Covenant 1:1-5
- II. The Review of God's Acts for Israel 1:6—4:43
 - A. From Mount Sinai to Kadesh 1:6-18
 - B. At Kadesh 1:19-46
 - C. From Kadesh to Moab 2:1-23
 - D. Conquest of East Jordan 2:24—3:29
 - E. Transition of Leadership 3:21-29
 - F. Summary of the Covenant 4:1-43

Part Two: Moses' Second Sermon:
"What God Expects of Israel" (4:44—26:19)

- I. The Introduction to the Law of God 4:44-49
- II. The Exposition of the Decalogue 5:1—11:32
 - A. The Covenant of the Great King 5:1-33
 - B. The Command to Teach the Law 6:1-25
 - C. The Command to Conquer Canaan 7:1-26
 - D. The Command to Remember the Lord 8:1-20
 - E. The Commands About Self-Righteousness 9:1—10:11
 - F. The Commands Regarding Blessings
and Cursings 10:12—11:32

III. The Exposition of the Additional Laws 12:1—26:19

- A. The Exposition of the Ceremonial Laws 12:1—16:17
- B. The Exposition of the Civil Laws 16:18—20:20
- C. The Exposition of the Social Laws 21:1—26:19

Part Three: Moses' Third Sermon:
"What God Will Do for Israel" (27:1—34:12)

- I. The Ratification of the Covenant in Canaan 27:1—28:68
 - A. Erection of the Altar 27:1-8
 - B. Admonition to Obey the Law 27:9, 10
 - C. Proclamation of the Cursed 27:11-26
 - D. Warnings of the Covenant 28:1-68

II. The Institution of the Palestinian Covenant 29:1—30:20

- A. The Covenant Is Based on the Power of God 29:1-9
- B. Parties of the Covenant 29:10-15
- C. Warnings of the Covenant 29:16—30:10
- D. Ratification of the Palestinian Covenant 30:11-20

III. The Transition of the Covenant Mediator 31:1—34:12

- A. Moses Charges Joshua and Israel 31:1-13
- B. God Charges Israel 31:14-21
- C. The Book of the Law Is Deposited 31:22-30
- D. The Song of Moses 32:1-47
- E. The Death of Moses 32:48—34:12

A Contrast of the Two Covenants:

THE OLD COVENANT	THE NEW COVENANT
The <i>First</i> Covenant (Heb. 9:1)	The <i>Second</i> Covenant (Heb. 8:7)
Rewards were carnal and temporal (Heb. 7:16)	Consists of "better promises" (Heb.8:16)
Held a discouraging, imperfect hope (Heb. 7:19)	Brings a better hope (Heb. 7:19)
It Offered temporal, finite life <i>only</i> (Heb.9:8-11)	Offers "endless life" (Heb. 13:20)
Weak and unprofitable (Heb. 7:18)	Is strong, reaching within the veil (Heb. 6:19)
Made <i>nothing</i> perfect (Heb. 7:19)	Makes all things perfect (Heb. 10:14)
Sealed only with animal blood (Heb. 9:18, 20)	Sealed with the blood of God's Son (Heb. 9:11,15)
Could not take away sin (Heb. 10:4)	Sins remembered no more <i>forever</i> (Heb.8:12)
Did not reveal the Way to eternal life (Heb.9:8)	Way to eternal life <i>fully</i> revealed (Heb. 6:18)
Its Law and Priesthood changeable (Heb. 7:12)	Its Law and Priesthood unchangeable (Heb. 7:24)
Priests and sacrifices were earthly (Heb. 7:23, 27)	Heavenly Priest, Divine sacrifice (Heb. 8:4, 9, 24)
Priests appointed by an imperfect law (Heb. 7:28)	Priest appointed by the oath of God (Heb. 7:28)
The high priests were under affinities (Heb. 7:28)	The High Priest ever liveth to intercede (Heb 7:25)
Had a man-pitched, earthly tabernacle (Heb. 9:11)	Has a tabernacle which the Lord pitched (Heb. 8:2)
Lasted only <i>until</i> the "time of reformation" (Heb. 9:10)	Given to last until the end of time (Heb. 23:20)
Unable to purge the conscience (Heb. 9:9)	<i>Thouroughly</i> purges the conscience (Heb. 9:14)
Was only a <i>pattern, type, or shadow</i> (Heb. 10:1)	It is the <i>substance</i> , the <i>real or true things</i> (Heb. 10:1)
Grew <i>old</i> and became <i>obsolete</i> , and had to <i>disappear</i> (Heb. 8:13)	It <i>never</i> grows old; it's <i>fresh (new)</i> and <i>eternal</i> (Heb. 9:15)
Sprinkled/inaugurated with the blood of animals (Heb. 9:19, 20)	Sprinkled/inaugurated with the blood of God's Son (Heb. 10:19, 20)
A mere copy of heavenly things (Heb. 8:4-5)	The heavenly things <i>themselves</i> (Heb. 9:23-24)

Could never make anyone perfect (Heb. 10:1)	Makes God's elect <i>absolutely</i> perfect (Heb. 9:11-15; 10:10)
Could never take away any sins (Heb. 10:11)	Takes away <i>all</i> sin for those who walk in the light (Heb. 10:17; 1 John 1:7)
Kept its subjects under a curse (Gal. 3:10)	Redeems men from the curse (Gal. 3:13)
Could <i>never</i> justify any man (Gal. 3:11; 5:4)	Justifies <i>all</i> who trust in Christ (Gal. 3:24)
Purely a law of <i>works</i> (Rom. 1:19-21 & 28)	Entirely a law of <i>faith</i> (Rom. 3:27)
Ordained through angels — <i>servants</i> — only (Gal. 3:19)	Ordained through the Lord Jesus Christ (Heb. 2:1-4)
Could not impart life (Gal. 3:21)	"The Law of the Spirit of life" (Rom. 8:2)
Was to last only <i>until</i> Christ came (Gal. 3:19)	Is to continue eternally (Heb 13:20; Rev. 14:6)
Merely a disciplinarian that led to Christ (Gal. 3:24)	Has taken us out from the authority of the disciplinarian (Gal. 3:25)
Allégorically represented by Hagar (Gal. 4:24)	Allégorically represented by Sarah (Gal. 4:22-23 & 26)
Bore children unto bondage only (Gal. 4:22-25)	Bears children unto freedom only (Gal. 4:31-5:1)
Bore <i>fleshy children</i> only (Gal. 4:23-25)	Bears <i>spiritual</i> children only (Rom 8:9-10, 14-16; Gal. 4:4-7)
The divorced handmaid (Gal. 4:30-31)	The free woman, the remaining wife (Gal. 4:30-31)
Its subjects now live "severed from Christ" (Gal. 5:4)	Its subjects joint-heirs with Christ (Rom. 8:17)
It was of the letter, which kills (2nd Cor. 3:6)	It is of the Spirit, who gives life (2nd Cor. 3:16)
It is the ministry of death (2nd Cor. 3:7)	It is the ministry of the of the Spirit (2nd Cor. 3:8)
Written on tablets of stone (Deut. 9:10; 2nd Cor. 3:7)	Written on tablets of human hearts (Jer. 31:31-33; 2nd Cor. 3:3)
Its glory was passing (2nd Cor. 3:7, 10-11)	Its glory is <i>forever</i> (2nd Cor. 3:8, 10-11)
It is an administration of condemnation (2nd Cor. 3:9)	It is an administration of righteousness (2nd Cor. 3:9)
It <i>was</i> with glory (2nd Cor. 3:11)	It <i>remains</i> in glory (2nd Cor. 3:11)
Abolished in the flesh of Christ (Eph. 2:14-15)	Created in the blood of Christ (Matt. 26:28; Mark 14:24; Luke 22:20; 1st Cor. 11:25; Heb. 9:15)