



14-15 MOSES EXPLAINS THE TORAH

THE NEW GENERATION



1-11 MOSES' OPENING SPEECH



1-3 THE STORY SO FAR...
 4-11 MOSES CALLS TO COVENANT FAITHFULNESS

LISTEN

LOVE

TRUST ALONE

HEAR + RESPOND = OBEY
 'EMOTION + DECISION' = DEVOTION
 (LITERALLY 'THE LORD'S OWN')
 ISRAEL IS TO WORSHIP ONLY THE ONE GOD

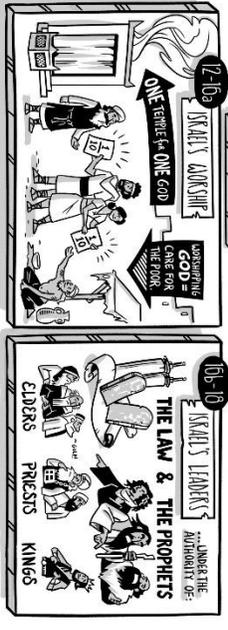


DEUTERONOMY

A CALL TO COVENANT FAITHFULNESS

SOME LAWS ARE NEW, BUT MANY ARE REPEATED.
 <<<<<< DEUTERONOMY = "SECOND LAW"

12-26 COLLECTION OF LAWS



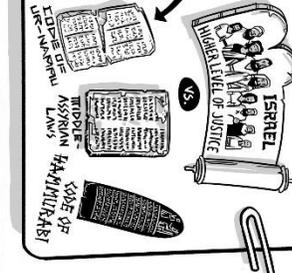
19-20 CIVIL LAWS & SOCIAL JUSTICE

MARKER, FIGHT & BUSINESS
 PROTECTION OF THE ANIMAL, ORPHAN & WIDOWMAN

TIPS FOR READING THESE LAWS:

- 1) THE LAWS ARE THE TERMS OF THE FINAL COVENANT GIVEN TO ANCIENT ISRAEL.
- 2) DON'T COMPARE THEM WITH MODERN LAWS, BUT WITH THE LAWS OF ISRAEL'S NEIGHBORS.
- 3) DISTILL THE CORE PRINCIPLE UNDERLYING THE LAW.

EXTRA CREDIT:
 SEE HOW PAUL (1 CORINTHIANS 9:1) DOES THIS WITH DEUTERONOMY 25:4!



27-34 MOSES' FINAL SPEECH & DEATH



27-30 MAKING & OBTAINING BLESSING

LISTEN & OBEY

REBELLION & DESTRUCTION & EVIL

...BUT ONE THAT GOD WILL OVERCOME YOUR HEARTS, SO YOU CAN LOVE GOD AND LIVE



31-34 MOSES' LAST WORDS & BIRTH

POEM & BLESSING

POEM & WARNING

QUESTIONS UNRESOLVED IN THE TORAH

- WHEN WILL THE DESCENDANT OF CAHAPHAN COME TO DEFEAT EVIL? (GENESIS 3)
- HOW IS GOD GOING TO RESCUE THE CAROLAN THROUGH ABRAHAM'S FAMILY? (GENESIS 12)
- HOW CAN A HUNT FOR RECONCILIATION TO REBELLIOUS PEOPLE? (EXODUS-NUMBERS)
- HOW WILL GOD TRANSFORM THE HEARTS OF HIS PEOPLE? (DEUTERONOMY 30)

I. Bible Project Videos

www.southshorebible.org/frontline-phase-2

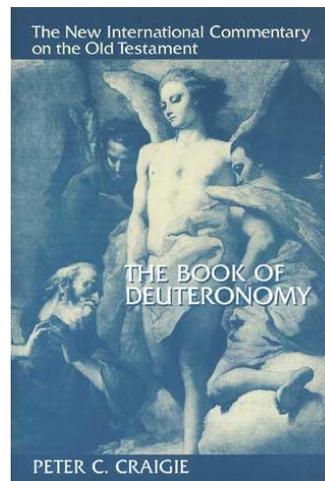
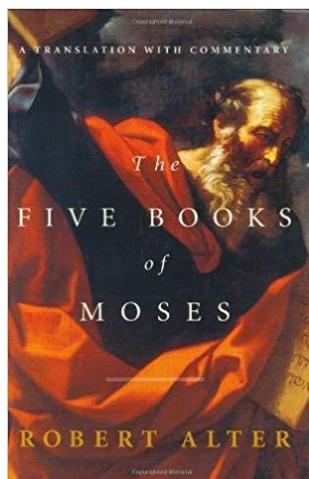
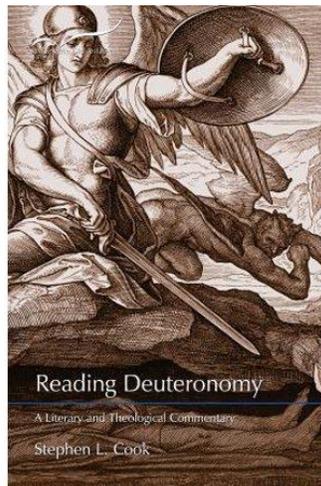
Read Scripture Series

- Deuteronomy

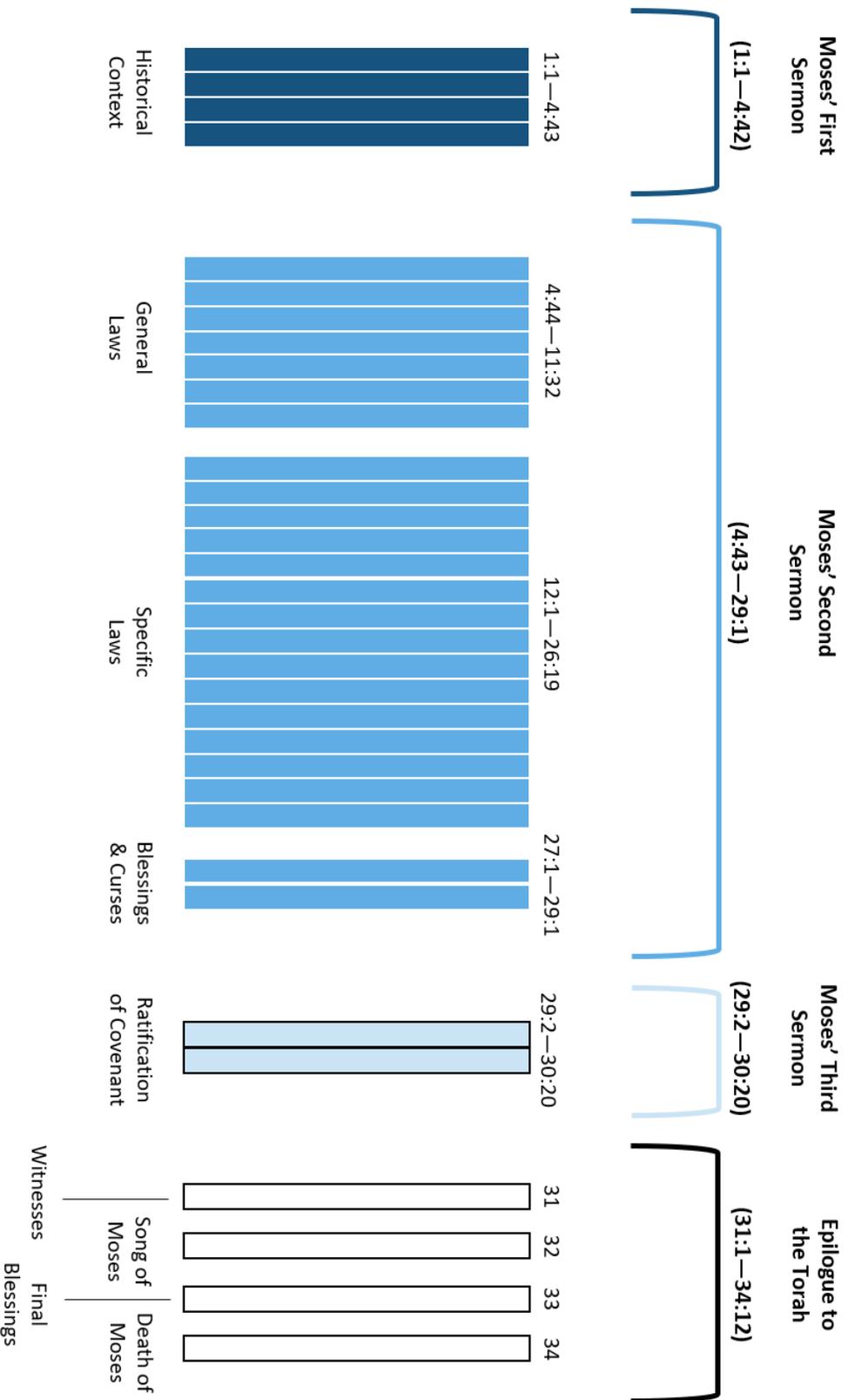
Torah Series

- Deuteronomy

II. Recommended Books and Commentaries



DEUTERONOMY



III. Major themes of biblical theology in the book of Deuteronomy:

Israel's Failure	Whereas Israel failed in the wilderness, Jesus succeeded. Israel's failure under the Old Covenant necessitated a New Covenant.
Wilderness	Jesus re-enacted Israel's experience in the wilderness to demonstrate His credentials to be Israel's atoning substitute for the nations.
Law	The 10 Commandments, as nuanced by the Deuteronomic case-law, have a depth that continues to be operative in the New Covenant.
Love	The only way to properly interpret the Law is to understand that its goal is the expression of love for God (and neighbour).
Devotion	God's command that Israel devote the inhabitants of the Land to destruction foreshadows the conquest of Jesus Christ at His return.
Dependency	Although we depend on God for our every breath, it is difficult to remember this during times of prosperity.
Poverty of Spirit	Just as Israel did nothing to deserve the Land, so also, no one deserves eternal life in the new heavens and the new earth.
Total Commitment	The Old Covenant required total and perfect commitment. Without the heart change that comes through the New Covenant, this is impossible.
Blessings & Curses	Both Old and New Covenants bless obedience & curse disobedience. The New Covenant imputes our guilt to Christ and Christ's righteousness to us.
Moses & Joshua	On the macro-typological level, Moses could not lead Israel into the Promised Land because he is associated with the Law and Old Covenant.

IV. Macro Structure

A. Moses' First Sermon (1:1—4:43)

A1. Preamble (1:1–5)

A1. Historical Context of the Covenant, Pt 1 (1:6—4:43)

B. Moses' Second Sermon (4:44—29:1)

B1. Historical Context of the Covenant, Pt 2 (4:44–49)

B2. General Laws of the Covenant (5:1—11:32)

B3. Specific Laws of the Covenant (12:1—26:19)

B4. Blessings and Curses of the Covenant (27:1—29:1)

C. Moses' Third Sermon (29:2—30:20)

C1. Review of Historical Context of the Covenant (29:2–9)

C2. Ratification of the Covenant (29:10—30:20)

D. Epilogue to the Torah (31:1—34:12)

D1. Transferal of Leadership from Moses to Joshua (31:1–8)

D2. Written Witnesses of the Covenant (31:9–29)

D3. Song of Moses (31:30—32:47)

D4. Final Blessing of Moses (32:48—33:29)

D5. Death of Moses (34:1–12)

V. Detailed Structure

Moses' First Sermon (1:1—4:43)

Preamble (1:1–5)

Historical Context of the Covenant, Pt 1 (1:6—4:43)

- Setting out from Horeb (Sinai) (1:6–8)
- Moses appointed judges (1:9–18)
- Israel refused to take the Promised Land (1:19–46)
 - Moses sent spies into the Promised Land (1:19 – 25)
 - Israel lacked faith to take the Promised Land (1:26–33)
 - The LORD swore that the Exodus generation would die in the wilderness (1:34 – 40)
 - Israel was defeated by the Amorites (1:41–46)
- Israel wandered in the wilderness 40 years (2:1—3:29)
 - The LORD prohibited Israel from attacking the Edomites, Moabites, and Ammonites (2:1–25)
 - Israel defeated King Sihon of Heshbon (2:26–37)
 - Israel defeated King Og of Bashan (3:1–11)
 - Moses gave the Land Beyond the Jordan to Reuben, Gad, and the half tribe of Manasseh (3:12–22)
 - The LORD forbade Moses from entering the Promised Land (3:23–29)
- Israel commanded to remember the past and to obey in the future (4:1–40)
 - Moses exhorts Israel to obey the statutes and rules of the covenant (4:1–8)
 - Moses exhorts Israel to remember and to teach their children all that they have seen (4:9–14)
 - Moses forbids Israel to practice idolatry (4:15–31)
 - Moses exhorts Israel to worship the LORD alone (4:32–40)
- Israel given three cities of refuge (4:41–43)

Moses' Second Sermon (4:44—29:1)

Historical Context of the Covenant, Pt 2 (4:44–49)

General Laws of the Covenant (5:1—11:32)

- Moses exhorts Israel with the Ten Commandments (5:1–33)
 - Historic preamble (5:1–5)
 - Ten Commandments (5:6–21)
 - Israel’s fear of the LORD at Horeb (5:22–27)
 - Moses mediates for Israel (5:28–33)

- Moses exhorts Israel to love the LORD their God (6:1–25)
 - Call to obedience (6:1–3)
 - The “Shema / Greatest Commandment” (6:3–9)
 - Fear the LORD in the Promised Land (6:10–19)
 - Teach your children to love and to fear the LORD (6:20–25)

- Moses exhorts Israel to devote all the inhabitants of the Promised Land to total destruction (7:1–26)
 - Show no mercy (7:1–5)
 - Be a holy nation (7:6–11)
 - Blessings for obedience (7:12–16)
 - Trust in the LORD for military victory (7:17–26)

- Moses exhorts Israel to reject self-dependency (8:1–20)
 - The wilderness was a time of humbling and testing (8:1 – 6)
 - Remember the lessons of the wilderness in the Promised land (8:7–16)
 - Forgetfulness and self-dependency in the Promised Land will cause you to perish (8:17–20)

- Moses exhorts Israel to reject self-righteousness (9:1—10:11)
 - Israel is not more righteous than the nations they are dispossessing (9:1–6)
 - Israel sinned with the golden calf (9:7–21)
 - Israel continually put the LORD to the test in the wilderness (9:22–24)
 - Moses interceded for Israel, that the LORD would not destroy them (9:25—10:11)

- Moses exhorts Israel to be totally committed to the covenant (10:12—11:32)
 - Circumcise your heart so that you will love and obey the LORD (10:12—11:1)
 - Remember what the LORD did to Pharaoh and the Egyptian army (11:2–4)
 - Remember what the LORD did to you, Israel, in the wilderness (11:5)
 - Remember what the LORD did to Dathan and Abiram, sons of Eliab, son of Reuben (11:6–7)
 - Remember the LORD and teach the covenant to your children in the Promised Land (11:8–21)

- Remember blessings (Mount Gerizim) for obedience and curses (Mount Ebal) for disobedience (11:22–32)

Specific Laws of the Covenant (12:1—26:19)

First Commandment: You shall have no other gods before me

- Laws about worship sites (12:1–32)
 - Destroy all the worship sites of Canaanites (12:1–4)
 - Centralized worship (12:5–14)
 - Eating meat in towns (12:15–25)
 - Centralized worship (12:26–28)
 - Destroy all the worship sites of the Canaanites (12:29–32)

Second Commandment: You shall not make for yourself a carved image. . .

- Laws about stoning anyone who entices toward idolatry (13:1–18)
 - Stone prophets who entice toward idolatry (13:1–5)
 - Stone family members who entice toward idolatry (13:6–11)
 - Destroy cities who practice idolatry (13:12–18)

Third Commandment: You shall not take the name of the LORD your God in vain

- Laws about being called sons of God (14:1–3)
- Laws about table fellowship [clean and unclean food] (14:3–20)
- Laws about eating anything that has died naturally (14:21a)
- Laws about boiling a young goat in its mother’s milk (14:21b)
- Laws about tithes (14:22–29)

Fourth Commandment: Observe the Sabbath day. . .

- Laws about the Sabbath Year (15:1–18)
 - Releasing debt every seven years (15:1–6)
 - Releasing slaves every seven years (15:7–11)
 - Voluntary enslavement after the seven years (15:12–18)
- Laws about dedicating the firstborn of the herd and the flock (15:19–23)
- Laws about the Feasts (16:1–17)
 - Passover (16:1–8)
 - Pentecost (16:9–12)
 - Tabernacles (16:13–17)

Fifth Commandment: Honour your father and your mother. . .

- Laws about appointing judges (16:18–20)
- Laws about forbidden worship (16:21—17:1)
- Laws about stoning anyone who entices toward idolatry (17:2–7)
- Laws about legal decisions by priests and judges (17:8–13)
- Laws about kingship (17:14–20)
- Laws about provision for Levites (18:1–8)
- Laws about abominable Canaanite practices (18:9–14)
- Laws about discerning prophets (18:15–22)

Sixth Commandment: You shall not murder

- Laws about manslayers and murderers (19:1–13)
 - Cities of refuge for manslayers (19:1–10)
 - Executing murderers (19:11–13)
- Laws about property boundaries (19:14)
- Laws about bearing witness (19:15–21)
- Laws about war (20:1–20)
 - Reasons not to serve in the army (20:1–9)
 - Terms of peace and war (20:10–18)
 - Rules for sieges (20:19–20)
- Laws about unsolved murders (21:1–9)
 - Laws about marrying female captives (21:10–14)
 - Laws about inheritance rights of the firstborn (21:15–17)
 - Laws about stoning a stubborn and rebellious son (21:18–21)
- Laws about burying the bodies of executed criminals (21:22–23)
- Laws about protecting your brother’s livestock or herd (22:1–4)

- Laws about wearing men's and women's clothing (22:5)
- Laws about finding nests (22:6-7)
- Laws about parapets (22:8)

Seventh Commandment: You shall not commit adultery

- Laws about mixing kinds (22:9-11)
 - Seed (22:9)
 - Plow animals (22:10)
 - Fabrics (22:11)
- Laws about tassels (22:12)
- Laws about sexual immorality (22:13-30)
 - Premarital loss of virginity (22:13-21)
 - Adultery (22:22)
 - Rape in the city (22:23-24)
 - Rape in the open country (22:25-27)
 - Premarital sex (22:28-29)
 - Sex with father's wife (22:30)
- Laws about exclusion from the assembly of the LORD (23:1-8)
 - Crushed testicles or penis that is cut off (23:1)
 - Illegitimate children to the 10th generation (23:2)
 - Ammonites and Moabites to the 10th generation (23:3-6)
 - Edomites and Egyptians to the 2nd generation (23:7-8)
- Laws about uncleanness in the camp (23:9-14)
 - Keeping War Camps clean (23:9)
 - Nocturnal emission (23:10-11)
 - Excrement (23:12-13)
 - Keeping War Camps holy (23:14)
- Laws prohibiting the return of escaped slaves (23:15-16)
- Laws prohibiting cult prostitution (23:17-18)

Eighth Commandment: You shall not steal

- Laws about interest on loans (23:19-20)
- Laws about vows (23:21-23)

- Laws about eating your neighbour's produce (23:24–25)
- Laws about divorce and remarriage (24:1–4)
- Laws about first year of marriage (24:5)
- Laws about pledges (24:6)
- Laws about kidnapping for slavery (24:7)

Ninth Commandment: You shall not bear false witness against your neighbour

- Laws about leprosy (24:8–9)
- Laws about pledges for loans (24:10 – 13)
- Laws about paying wages (24:14 – 15)
- Laws about justice (24:16—25:4)
 - Each sinner punished for his own sin (24:16)
 - Justice for sojourner, fatherless, and widow (24:17–18)
 - Leaving sheaves and grapes for sojourner, fatherless, and widow (24:19–22)
 - No more than 40 lashes for punishment for a crime (25:1–3)
 - Do not muzzle an ox while it treads out the grain (25:4)

Tenth Commandment: You shall not covet. . .

- Laws about Levirate marriage (25:5–10)
- Laws about a woman seizing another man's penis or testicles to protect her husband in a fight (25:11–12)
- Laws about fair weights and measures (25:13–16)
- Laws about blotting out the Amalekites (25:17–19)
- Laws about firstfruits (26:1–11)
- Laws about tithing in the third year (26:12–15)
- Warning to keep all these laws (26:16–19)

Blessings and Curses of the Covenant (27:1—29:1)

- Moses instructs Israel to proclaim curses from Mount Ebal and blessings from Mount Gerizim (27:1–8)
 - General instructions (27:1–10)
 - Blessings from Mount Gerizim (27:11–12)
 - Curses from Mount Ebal (27:13–26)
- Blessings for obedience to the Covenant (28:1–14)
- Curses for disobedience to the Covenant (28:15–68)
- Conclusion to Moses' words about the Covenant (29:1)

Moses' Third Sermon (29:2—30:20)

Review of Historical Context of the Covenant (29:2–9)

- The LORD delivered Israel from Egypt (29:2–4)
- Moses led Israel 40 years in the wilderness (29:5–6)
- Israel defeated King Sihon of Heshbon and King Og of Bashan (29:7)
- Moses gave the land beyond the Jordan to Reuben, Gad, and the half tribe of Manasseh (29:8–9)

Ratification of the Covenant (29:10—30:20)

- Moses calls on the people to reaffirm their covenant with God (29:10–15)
- Moses warns Israel of the consequences of breaking covenant (29:16–26)
- Moses predicts that the curses will fall on Israel (29:27–29)
- Moses promises that God will restore Israel after they repent (30:1–10)
- Moses sets life and death, blessing and curse before the people (30:11–20)

Conclusion to the Torah (31:1—34:12)

Transfer of Leadership from Moses to Joshua (31:1–8)

Written Witnesses of the Covenant (31:9–13)

- Moses entrusts Deuteronomy to the Levites and to the elders (31:9)
- Moses commands Israel to read Deuteronomy every 7 years at the Feast of Tabernacles (31:10–13)

Transfer of Leadership from Moses to Joshua (31:14–23)

Written Witnesses of the Covenant (31:24–29)

- Moses entrusts Deuteronomy to the Levites and to the elders (31:24–26)
- Moses predicts that the curses will fall on Israel (31:27–29)

Song of Moses (31:30—32:47)

Final Blessing of Moses (32:48—33:29)

- All Israel (33:1 – 5)
 - Reuben (33:6)
 - Judah (33:7)¹
 - Levi (33:8–11)
 - Benjamin (33:12)
 - Joseph (33:13–17)
 - Zebulun (33:18–19)
 - Gad (33:20–21)
 - Dan (33:22)
 - Naphtali (33:23)
 - Asher (33:24–25)
- All Israel (33:26–29)

Death of Moses (34:1–12)

¹ Simeon is missing in this list. No reason is given. It is probably because Simeon would be assimilated into Judah.

VI. Biblical Theology

1. *Israel's Failure*

The book of Deuteronomy presents an equal opportunity for reflection on the past wanderings of Israel in the wilderness and for pondering future hopes for Israel in the Promised Land. Because it is caught between the past and the future, Deuteronomy is the most reflective of the books in the Torah.

This reflective quality makes it abundantly didactic: “What ought we to learn from our failures in the wilderness and what ought we do better in the Promised Land?” It is for this reason, that the Former Prophets (Joshua, Judges, Samuel, Kings) are often called the Deuteronomistic History. That is, these books describe a political history of Israel that failed to live up to the Deuteronomic expectation, just as Moses had predicted (Deuteronomy 31:24—32:47). Thus, Israel received the full weight of Deuteronomy’s curses and was exiled from the land in 586 B.C. (more on blessings and curses below).

One of the great biblical theological lessons that we learn from Deuteronomy, therefore, is that Israel is not able to keep the demands of the Old Covenant. Therefore, a New Covenant will be needed.

Matthew highlights how Jesus re-enacts Israel’s experience from slavery to Promised Land. He flees to Egypt and is then called back to the Promised Land (Matthew 2:13–23). He shares in Israel’s baptism into Moses when He is baptized by John (Matthew 3:1–17). He spends 40 days in the wilderness, a day for each year (Matthew 4:1–11). He inaugurates a new Israel around Him by calling the 12 disciples (Matthew 4:12–25). And, He ascends the mountain to issue forth the Law, in the spirit of a new Deuteronomy, in Matthew 5:1—7:29).

In this Christological re-enactment of Israel’s history, Jesus becomes the perfect covenant partner with God to replace the wicked covenant partner that Israel had become. Thus, Jesus replaces Israel as God’s Son, the one with whom God is well pleased (Matthew 3:17; cf. Hosea 11:1).

2. *Wilderness*

Jesus was led up by the Spirit into the wilderness for 40 days to be tempted by the devil as a re-enactment of Israel’s 40 years in the wilderness. Whereas Israel failed to be God’s faithful covenant partner, Jesus proved Himself to be.

In Deuteronomy 8:2 we learn why God led Israel in the wilderness for those 40 years:

² And you shall remember the whole way that the LORD your God has led you these forty years in the wilderness, **that he might humble you, testing you to know what was in your heart, whether you would keep his commandments or not.**

Thus, throughout the 40 years, Israel was (1) humbled and (2) tested. In both regards, Israel failed.

By contrast, Jesus displayed perfect humility and obedience when He was in the wilderness. In both wilderness experiences, God used Satan to humble and to test. The temptations presented to Jesus were the same temptations presented to Israel.

Temptation 1: Food

Israel grumbled continuously about food, failing to see that God was providing for them and that true life and survival requires more than bread. True life comes through a covenant relationship with God, which is established and upheld by the Word of God.

Jesus quoted Deuteronomy 8:3 to make this point.

Temptation 2: God's faithfulness

Israel doubted God's faithfulness—His steadfast love—to them because of their circumstances. Thus, they tested God by forcing Him to prove that He was with them by performing miracles of food and water for them at Massah (Exodus 17:7). God did not need to continually prove his faithfulness. His faithfulness was firmly established by the Exodus.

Jesus quoted Deuteronomy 6:16 (which alludes to Exodus 17:7) to make this point.

Temptation 3: Idolatry

Israel was constantly drawn into the idolatry of the nations around them. This was a problem in the wilderness (Exodus 32; Numbers 25) and would continue to be a problem in the Promised Land. The foundation of Israel's covenant with the LORD was to worship Him alone.

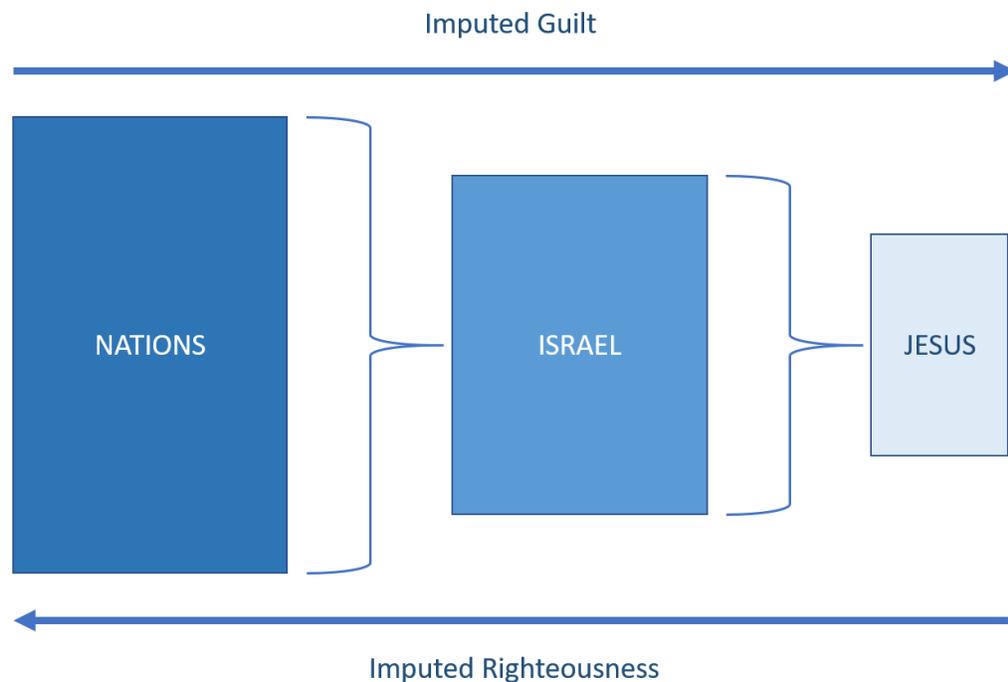
Jesus quoted Deuteronomy 6:13 to make this point.

By His three-fold citation of Deuteronomy, Jesus made it known that He was re-doing Israel's wilderness experience, succeeding where Israel had failed. He underwent this re-enactment in order to demonstrate His spotless credentials to be Israel's righteous substitutionary atoning sacrifice. By establishing that He is a perfect covenant partner to

God the Father, Jesus established the basis by which He could legitimately receive the curses of the covenant *in Israel's place*.

By atoning for Israel as Israel's substitute, Jesus also fulfilled Israel's mediatory role on behalf of the nations. Israel had been called to be a kingdom of priests for the nations (Exodus 19:6). This mediatory priesthood required sinless perfection, which Israel was unable to deliver. Had Israel been without sin, it is probable that this priesthood would mediate on behalf of the nations through the nation's own substitutionary atoning sacrifice. That is, Israel would have been sacrificed in place of the nations, *for the nations* (Isaiah 53). Since Israel had to suffer the curses of the covenant for their own sins, Jesus came to do what Israel was unable to do.

Thus, Jesus stood in Israel's place in two ways. First, He atoned for the sins of Israel. And then, as God's perfect covenant partner, He did what Israel had been disqualified to do. He fulfilled Israel's call to be a kingdom of priests to the nations by atoning for the sins of the nations.



Jesus established the credentials to do this by keeping the expectations established by Deuteronomy, which Israel had been unable to do.

3. *Law*

If we read Deuteronomy as a collection of laws and statutes that need to be rigidly and literally obeyed, then we would have to conclude that it is a woefully insufficient document. We would be hard pressed to explain why certain laws are included and other laws are excluded.

To read Deuteronomy correctly, we must perceive its hermeneutical thrust. That is, the laws that are included are given as exemplary illustrations for how we are to understand God's desire and expectation for His people.

The basis of God's covenant with His people is explained by God's gracious deliverance of Israel from slavery and, then, Israel's natural response to this salvation by keeping the Ten Commandments (Deuteronomy 5). After the Ten Commandments, additional general stipulations of Israel's covenant relationship are established by God (6:1—11:32), each of which we will address in the notes below.

In Moses' second sermon, he proceeds to outline various laws and statutes, each of which constitutes specific stipulations of Israel's covenant relationship with God (12:1—26:15). To the modern Western reader, these rules seem archaic and arbitrary. But they are not. Rather, they are illustrative examples of what it means to keep the Ten Commandments and, thus, to be a faithful covenant partner with the LORD.

First Commandment: You shall have no other gods before me

- Laws about worship sites (12:1–32)

Second Commandment: You shall not make for yourself a carved image. . .

- Laws about stoning anyone who entices toward idolatry (13:1–18)

Third Commandment: You shall not take the name of the LORD your God in vain

- Laws about being called sons of God (14:1–3)
- Laws about table fellowship [clean and unclean food] (14:3–20)
- Laws about eating anything that has died naturally (14:21a)
- Laws about boiling a young goat in its mother's milk (14:21b)
- Laws about tithes (14:22–29)

Fourth Commandment: Observe the Sabbath day. . .

- Laws about the Sabbath Year (15:1–18)
- Laws about dedicating the firstborn of the herd and the flock (15:19–23)
- Laws about the Feasts (16:1–17)

Fifth Commandment: Honour your father and your mother. . .

- Laws about appointing judges (16:18–20)
- Laws about forbidden worship (16:21—17:1)

- Laws about stoning anyone who entices toward idolatry (17:2–7)
- Laws about legal decisions by priests and judges (17:8–13)
- Laws about kingship (17:14–20)
- Laws about provision for Levites (18:1–8)
- Laws about abominable Canaanite practices (18:9–14)
- Laws about discerning prophets (18:15–22)

Sixth Commandment: You shall not murder

- Laws about manslaughter and murderers (19:1–13)
- Laws about property boundaries (19:14)
- Laws about bearing witness (19:15–21)
- Laws about war (20:1–20)
- Laws about unsolved murders (21:1–9)
- Laws about marrying female captives (21:10–14)
- Laws about inheritance rights of the firstborn (21:15–17)
- Laws about stoning a stubborn and rebellious son (21:18–21)
- Laws about burying the bodies of executed criminals (21:22–23)
- Laws about protecting your brother's livestock or herd (22:1–4)
- Laws about wearing men's and women's clothing (22:5)
- Laws about finding nests (22:6–7)
- Laws about parapets (22:8)

Seventh Commandment: You shall not commit adultery

- Laws about mixing kinds (22:9–11)
- Laws about tassels (22:12)
- Laws about sexual immorality (22:13–30)
- Laws about exclusion from the assembly of the LORD (23:1–8)
- Laws about uncleanness in the camp (23:9–14)
- Laws prohibiting the return of escaped slaves (23:15–16)
- Laws prohibiting cult prostitution (23:17–18)

Eighth Commandment: You shall not steal

- Laws about interest on loans (23:19–20)
- Laws about vows (23:21–23)
- Laws about eating your neighbour's produce (23:24–25)
- Laws about divorce and remarriage (24:1–4)
- Laws about first year of marriage (24:5)
- Laws about pledges (24:6)
- Laws about kidnapping for slavery (24:7)

Ninth Commandment: You shall not bear false witness against your neighbour

- Laws about leprosy (24:8–9)
- Laws about pledges for loans (24:10 – 13)
- Laws about paying wages (24:14 – 15)

- Laws about justice (24:16—25:4)

Tenth Commandment: You shall not covet. . .

- Laws about Levirate marriage (25:5–10)
- Laws about a woman seizing another man's penis or testicles to protect her husband in a fight (25:11–12)
- Laws about fair weights and measures (25:13–16)
- Laws about blotting out the Amalekites (25:17–19)
- Laws about firstfruits (26:1–11)
- Laws about tithing in the third year (26:12–15)

At first blush, it is not always apparent how the laws listed in each section directly relate to the corresponding Commandment. This is intentional. These case-laws establish the breadth of interpretation for each Commandment. In so doing, they help us to drill down to the intent of each Commandment and encourage us to look deeper than the literal surface of each law.

Jesus brings this interpretive grid to bear on the Law and the Prophets in the Sermon on the Mount:

Matthew 5:17–20 (ESV)

¹⁷ “Do not think that I have come to abolish the Law or the Prophets; **I have not come to abolish them but to fulfill them.** ¹⁸ For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. ¹⁹ Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. ²⁰ For I tell you, **unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.**

The problem with the scribes and the Pharisees was not that they were failing to keep the Law. No, they were keeping the literal level of the law. However, they were not keeping the *depth* of Law. That is, they failed to understand the hermeneutical thrust of Deuteronomy. Rather than perceiving the breadth and depth of the Law, they were content to keep the literal, yet shallow, expression of the Law.

Jesus understanding and teaching of Deuteronomy in the Sermon on the Mount, has serious consequences for the Christian understanding of Law and Grace:

- i. The Law is still in effect in the New Covenant. Each of the 613 laws of the Old Covenant corresponds to 1 of the 10 Commandments, helping us to understand the intent, depth, and breadth of that particular Commandment. Likewise, the 10 Commandments work together to help us to fulfill Deuteronomy 6:3–6 and Leviticus 19:18, that we love God with

all our heart, soul, and strength, and that we love our neighbour as ourselves. The New Covenant requires us to ever increasingly express the deep intention of each Law. In this sense, the Law is still in effect in the New Covenant.

- ii. The Law is still the basis of blessings and curses in the New Covenant. Breaking the Laws of the Covenant necessitate curses. Keeping the Laws of the Covenant necessitate blessing. Therefore, Jesus does not limit his scope to the Old Covenant when He says that unless our righteousness exceeds that of the scribes and the Pharisees, we will never enter the kingdom of heaven. This remains a New Covenant reality.

Herein lies the difference between the Old and the New Covenants. In the Old Covenant, blessings and curses were meted out based on Israel's obedience to the Laws of the Covenant. Likewise, individual salvation required perfect righteousness under the Law.

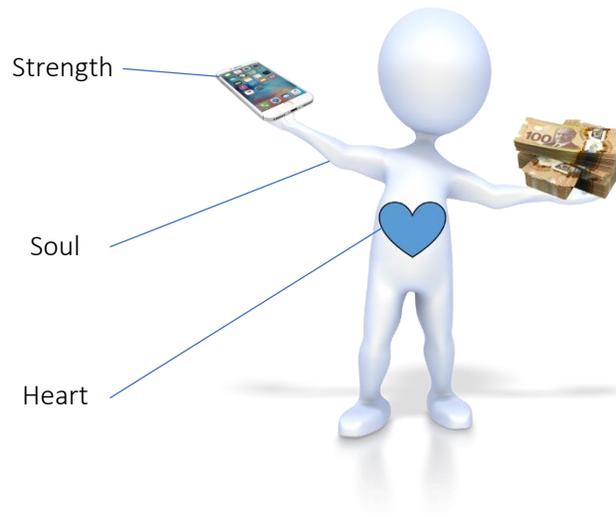
In the New Covenant, guilt is imputed to Jesus Christ and righteousness is imputed to Israel and the Nations. Nevertheless, Jesus receives the covenant curses for Israel's breaking of the Laws and Israel and the Nations receive the covenant blessings for Jesus' keeping of the Laws.

More on blessings and curses below.

- iii. The Law cannot be the means of individual salvation because no one can keep the law. Therefore, in both the Old and the New Covenants, individual salvation has always been by grace through faith. However, the basis of imputed righteousness is the perfect, covenant-keeping, life of Jesus Christ. His obedience—His perfect works, His perfect Law-keeping—is the basis on which the rest of us are justified and glorified.
- iv. It runs counter to Deuteronomy to divide the Law into categories of (1) Ceremonial; (2) Moral; (3) Civil. The Law is a multifaceted unity that works together, each Law in its place, toward love for God and people.

4. *Love*

After presenting the Law (in the form of the 10 Commandments) as the basis of Israel's covenant with God, Moses continues with five additional general aspects of the Covenant. **The first is that Israel is to love the LORD their God with all their heart, soul, and strength (6:1–25).**



This general stipulation gives us a trajectory through which we are to understand and apply the Law. The Law is not a list of arbitrary rules that need to be obeyed in order to transact blessings from a tribal deity. Rather, the Law is the means by which Israel is able to comprehensively express their love for the One True God of all Creation. Any understanding of the Law that neglects to connect that Law to Love is not Deuteronomistic.

Jesus makes this exact point in Matthew 22:36–40:

³⁶ “Teacher, which is the great commandment in the Law?” ³⁷ And he said to him, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. ³⁸ This is the great and first commandment. ³⁹ And a second is like it: You shall love your neighbor as yourself. ⁴⁰ On these two commandments depend all the Law and the Prophets.”

To fulfill the Law of Love—or the Law of Christ (1 Corinthians 9:21; Galatians 6:2)—then, is to fulfill the intention of Deuteronomy (Romans 13:10).

5. *Devotion*

After presenting the Law (in the form of the 10 Commandments) as the basis of Israel’s covenant with God, Moses continues with five additional general aspects of the Covenant. **The second is that Israel devote all the inhabitants of the Promised Land to total destruction (7:1–26).**

To modern sensitivities, this general stipulation seems at odds with the command to love. Upon deeper reflection, however, we begin to see a connection between love for God and devotion to God. It is impossible to love God with your heart, soul, and strength, while simultaneously worshipping the idols of other nations.

Love for God requires the destruction of idolatry, and all of the people who practice idolatry. This remains a New Covenant reality. However, the church is instructed not to devote anyone to destruction for heresy or idolatry because Jesus Christ will, upon His return.

When we study Joshua, we will see the macro-typology at work here. Just as Joshua led Israel to destroy the Canaanites in their conquest of the Land, so Jesus (the True Joshua) will lead the saints in a destructive conquest of the universe when He returns.

In the mean time, we are to fulfill this covenant stipulation by devoting ourselves to God through good works (Titus 3:8, 14).

6. *Dependency*

After presenting the Law (in the form of the 10 Commandments) as the basis of Israel's covenant with God, Moses continues with five additional general aspects of the Covenant. **The third is that Israel is to reject all tendencies toward self-dependency (8:1–20).**

Part of the blessing of Israel's wilderness wanderings is that it revealed Israel's failure to provide for itself. God fed and watered them. God preserved their clothing and their sandals. God provided military protection. In short, without God, Israel never would have made it those 40 years in the wilderness.

By contrast, God was bringing Israel into "a good land, a land of brooks of water, of fountains and springs, flowing out in the valleys and hills, a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive trees and honey, a land in which you will eat bread without scarcity, in which you will lack nothing, a land whose stones are iron, and out of whose hills you can dig copper. . ." (Deuteronomy 8:7–10).

In such conditions, it would be easy to forget the LORD. And, if they forget the LORD, they will bring covenant curses down on themselves. Thus, their very prosperity threatens to ensnare them. This reality remains an ever-present danger in the prosperity of the Western World, even among saints of the New Covenant.

7. *Poverty of Spirit*

After presenting the Law (in the form of the 10 Commandments) as the basis of Israel's covenant with God, Moses continues with five additional general aspects of the Covenant. **The fourth is that Israel reject all notions of self-righteousness (9:1–10:11).**

In this chapter Moses very clearly articulates that Israel's conquest is not based on their righteousness. There are more than enough spiritual and covenant failures to point to since Israel was liberated from Egypt a generation ago. Thus, they are to always remember that

their entry into the Promised Land is an expression of God's grace toward them. Israel is not superior in character to the nations they were going to dispossess. Nevertheless, God elected Israel to be the object of His love and kindness. Moreover, God elected to use Israel to punish the Canaanites for their idolatry.

These truths remain constant in the New Covenant. No one merits their place in the new heavens and the new earth. All have sinned and all deserve to be condemned by the righteous God of all Creation. Nevertheless, many are elected by grace through faith to inherit eternal life in a new cosmos. This is entirely an act of God's kindness toward us.

8. *Total Commitment*

After presenting the Law (in the form of the 10 Commandments) as the basis of Israel's covenant with God, Moses continues with five additional general aspects of the Covenant. **The fifth is that Israel be totally committed to God through the covenant (10:12—11:32).**

Ironically, it was not possible for Israel to be totally committed to the LORD. As future prophets would recognize, Israel had a heart problem. David laments his need for a clean heart (Psalm 51:10). Jeremiah promises that the LORD would write the Law on hearts when He enters into a New Covenant with His people (Jeremiah 31:31–34). Ezekiel looks forward to a heart of flesh to replace the heart of stone (Ezekiel 11:19, 36:26).

In Deuteronomy 10:16, Moses commands the people to circumcise the foreskin of their hearts. This idea is that they cut the sin nature out of their hearts. Of course, this is not possible to do apart from the gracious intervention of God.

Total commitment, as we shall see, therefore, is not an Old Covenant possibility. The circumcision of the heart, which Paul alludes to in Romans 6:17 as being made obedient from the heart, is a New Covenant reality.

Whether or not this New Covenant reality reached back to circumcise the hearts of Old Testament saints remains a hidden mystery to me. If it did, then it remains a New Covenant imposition to those who came before the revealing of Jesus Christ.

9. Blessings & Curses

In Deuteronomy 28, Moses lists blessings for obedience to the covenant and curses for disobedience to the covenant. This simple, works based, binary system for judgment remains intact in the New Covenant.

Both covenants require perfect obedience to secure blessings. The ultimate blessing is eternal life in the eternal Promised Land. The ultimate curse is eternal exile in the Lake of Fire. No one enters into God's rest without perfect righteousness.

The difference between the Old and New Covenants is that in the New Covenant, Jesus Christ bears the curse so that those who believe in Him can receive the blessing by grace through faith. Nevertheless, the grounds for this blessing is the perfect righteousness of Jesus Christ.

10. Moses & Joshua

Moses is prohibited and prevented from entering into the Promised Land. At the end of the book of Deuteronomy, Joshua succeeds Moses as the leader of Israel.

There are many reasons given for why Moses is not able to enter the Land. He disobeyed God by striking the Rock at Meribah (Numbers 20:8–13; 27:12–14). In Deuteronomy, Moses states that God was angry with him on account of Israel (Deuteronomy 1:34–38; 3:23–29; 4:21–24). It is not clear if Moses is blaming the people for inciting him to anger at Meribah, or if, as Israel's representative, Moses had to share in the consequences of their faithlessness. It is possible for it to be both.

Regardless, the macro-typology of the Torah suggests a compelling additional reason. As the mediator of the Old Covenant, and as one tightly associated with the Law, Moses is barred from the Promised Land. On the level of typology, this communicates the inability of the Law or of the Old Covenant to bring people into God's rest.

In Moses' place is Joshua, which is the anglicized Hebrew version of the anglicized Greek name, Jesus. Joshua/Jesus, representing the New Covenant and the grace of God is the only one on the macro-typological plane that is fit to lead Israel into the Promised Land, which is, itself a picture of the new heavens and the new earth.