

Lesson 7

DEUTERONOMY

In every Jewish synagogue you'll find a large cabinet usually covered by a curtain or veil. Inside that cabinet will be some scrolls wrapped in beautiful, embroidered cloth. These scrolls are the Law of Moses, and they consist of the first five books of the Old Testament. The Jews call these five books the _____ [a], which means "_____ [b]," and they consider it to be foundational to the whole Old Testament. They read the Torah out loud once a year.

When a scroll was removed from the cabinet, the first part would be unrolled to reveal the opening words. The book became known by these words. The book of Deuteronomy is simply called "The _____ [c]" because the first phrase in the Hebrew is "These are the _____ [d]." When the Hebrew Old Testament was translated into Greek, they had to think of a more suitable name. "Deuteronomy" comes from two words in the Greek language, *deutero*, which means "_____ [e]," and *nomos*, which means "_____ [f]."

So, the name "Deuteronomy" literally means the "second law." And that tells us about the content. In Deuteronomy the Ten Commandments appear for a second time. That is, the Law of Moses is repeated a second time. The first time the Israelites heard the Law of Moses was when the _____ [g] generation freed from Egypt camped at Siani. Now, forty years later, the first generation is all dead and the _____ [h] generation is camped on the east side of the Jordan River and are poised and ready to enter the land of Canaan (the Promised Land, the land that God promised to give to the descendants of Abraham).

The book of Deuteronomy is made up of three long speeches which Moses made to the Israelites in the last week of his life. This book is very personal and emotional when you realize that Moses is appealing to the people like a dying father would appeal to his children.

Just as point of interest, Deuteronomy is one of the four most-quoted Old Testament books in the New Testament (the other three are Genesis, Psalms, and Isaiah). Jesus himself uses passages from Deuteronomy to resist Satan's temptations in Matthew 4:1-11.

THE FIRST SPEECH: _____ [i] (CHAPTERS 1-4)

In his first speech, Moses looks back over time and gives a historical

review of the years and events from Mount Sinai to the present time. He reminds the Israelites that God chose them, made a covenant with them, and has guided and sustained them. In other words, by recounting the facts of history, Moses stresses God's _____ [j] to them. Every gift they have enjoyed has been God's gift to them.

Despite God's faithfulness to them, Moses reminds them that they were _____ [k] to God. Instead of trusting God and following His instruction to attack and conquer the Promised Land, the people disobeyed and refused to attack. Consequently, they lost the land. Moses even reminded them of his own _____ [l] which would prevent him from entering the Promised Land.

The message of Chapter 4 is simply this: "Do not be like your parents. They lost their _____ [m] and they lost the _____ [n]. If you keep your faith and obey the covenant, you can keep the land. If, like your parents, you refuse to obey, you will lose your opportunity to possess the land." Their whole future depends on personal and national faithfulness.

THE SECOND SPEECH: _____ [o] (CHAPTER 5-26)

The second speech is by far the longest of the three, and it's not as easy to read as the first and third speeches because it reviews the laws of the covenant for this new generation of Israelites before they inhabit the new land.

Moses begins this speech with the Ten Commandments, which are the basic principles of God's righteous way of living. These are all about one thing: _____ [p]. Respect God, respect His name, respect His day, respect your parents, respect life, respect marriage, respect property, respect people's reputation. The quickest way to destroy society is to destroy respect.

Here are some of the key sections in this speech:

- God loves His people with a fierce love that refuses to let them sink into idolatry and the depravity that comes with it. Israel must show a similar love to God. Moses then explains how love must operate once they reach Canaan: they must _____ [q] all the people they find. There must be no intermarriage, no treaties, no adherence to other gods, because Israel is a holy nation (Deut 7:1-6). These principles of "holy" war—or God-ordered conflict—are to be carried out for two reasons: (1) God will use Israel to _____ [r] Canaan's sins (see Gen

15:16-21; Lev 18:1-28); (2) the existence of idolatry will _____[s] the Israelites, and if they succumb to the temptation of idolatry, it will compromise Israel's distinctiveness and jeopardize their future in the land (Deut 7:4).

- Love is also defined as _____[t] (Deut 8:1-5). When they enter the land and become prosperous, they may be tempted to forget what God has done for them (Deut 8:6-9). Remembering will keep their commitments current (Deut 8:10-18) and save them from Canaan's fate (Deut 8:19-20).
- Love is also defined as total _____[u] (fear) and careful _____[v]. Wholehearted love leads to complete obedience (10:12-13). God's love means He wishes to bless His people, not judge them. The people's love—which responds in obedience—will determine which they receive (God's blessings or judgment).
- God defines _____[w] (Deut 12:1-16:17). These are part of the covenant's outward forms and institutions, and worship is the primary activity of God's covenant community. Worship includes sacrifices for sin, and also offerings of joy and gratitude that express how much Israel esteems God. Israel must destroy all Canaan worship sites and have a special _____[x] of worship. Having a special place will help guard against "everyone doing whatever is right in his own eyes" (Deut 12:8). That special place is wherever the tabernacle is located. Of course, God will eventually establish that place permanently in Jerusalem many years later (1 Kings 9:3).
- God defines effective _____[y] (Deut 16:18-18:22). There are laws for judges and prophets and kings (even though they wouldn't have a king for centuries). These leaders (especially the future kings), as God defines them and directs them to rule, are very different from ancient standards. They have no special standing above ordinary citizens in God's eyes, and they are public servants rather than masters of the masses.
- God defines an _____[z] society (Deut 19-26). At this point the specific covenant stipulations extend beyond the categories of worship and leadership to specific elements of daily life. Holiness must permeate society if Israel is to reflect God's character in the Promised Land. No aspect of life lies outside of God's authority or concern. Broadly speaking, these laws deal with loving one's neighbor.

THE THIRD SPEECH: _____[aa] (CHAPTERS 27-30)

In very dramatic fashion, as part of his "final sermon," Moses gives instructions for a covenant _____[bb] ceremony to be performed

after the people cross the Jordan and take possession of the Promised Land. There are two mountains directly next to each other and form an amphitheater with the valley between. These mountains are Mount Ebal and Mount Gerizim. Half the people are to stand on one mountain and half on the other, and the nation's leaders are to stand in the middle. The leaders are to shout the _____[cc] for _____[dd] from Gerizim and the _____[ee] for _____[ff] from Ebal. After each sentence the people are to respond with an "Amen" (i.e., "this is certain!"). Moses then urges the Israelites once more to be faithful. The future of Israel hinges on their response to these blessings and curses.

THE CONCLUDING EVENTS (CHAPTERS 31-34)

In these closing chapters of the Pentateuch (the five books of Moses), Joshua is appointed as Moses' successor at the age of 80. Moses finishes with a song that details God's _____[gg]. He then pronounces one final _____[hh] on the twelve tribes. Finally, having fulfilled his role as leader, Moses goes to the top of a nearby mountain, _____[ii], and looks out over the Promised Land on the other side of the Jordan River. Then he dies and is buried by God.

THE LESSONS OF DEUTERONOMY

- _____[jj] is a gift from God, but we have to _____[kk] it. God gave Israel the land, but they have to "go in and possess it" (Deut 4:1; 8:1). They would have to fight for the land; they would have to struggle for it. Even though God gives everything to us, we have to make an _____[ll] to receive it.
- _____[mm] and _____[nn] are vital to a living relationship. God instructs the people to erect a covenant monument when they enter the land (Deut 27:1-8). This is to remind them of their commitments and to set aside a place where future renewal ceremonies may take place. God has established a covenant "monument" for us as well both to remember (memorial) and renew our commitments.
- _____[oo] is a part of God's revelation. Because God is a living, morally perfect, relational being, He expresses wrath at covenant unfaithfulness (Deut 29:19-29)

- _____ [pp] are a vital part of a living relationship with God. The Israelites didn't have to guess how to relate to God. The book of Deuteronomy places an extreme importance on words. Moses speaks to Israel words that are God's words, and passage after passage testifies to the value of Moses' written words (Deut 4:1-2; 27:1-7; 31:9-13, 24-29). Written down, God's words revealed how Israel may enjoy God-given life in the land. The key to future life rested on them adhering to God's words delivered through Moses.
- _____ [qq] shaped by God's standards are vital for God's people to thrive. By giving Israel standards for leaders (Deut 16:18-18:18), Israel has the privilege to assess people who would seek to lead them.
- _____ [rr] is the foundation of a thriving, holy community of God's people. Deuteronomy 14:1-4 affirms the importance of marital permanence in the covenant community. Moses is concerned for fidelity and strong marriages as the foundation for a holy community. This passage, of course, is cited in Matthew 19:1-12 by some Pharisees as evidence for the acceptability of divorce for any reason. Jesus, however, isolates only one reason for divorce in Matt 19:9, and that reason is sexual misconduct. Sexual misconduct corresponds to the phrase "he has found some indecency in her" in Deuteronomy 24:1. By quoting Genesis 2:24, Jesus shows that Genesis 2:24 is the foundation for Deuteronomy 24:1.
- God cares about _____ [ss] life and directs it. No aspect of Israel's life was outside of God's authority—warfare, sex, rebellious children, murder, marriage, inheritance rights, stealing, lying, treatment of employees, etc.
- _____ [tt] from the heart is at the top of God's list (Deut 10:12-13).

- Every generation needs to be taught to love God, love His words, and seek to obey His words with all their _____ [uu] (Deut 6:4-9).

KEY PASSAGES IN DEUTERONOMY

- Deuteronomy 4:2
- Deuteronomy 6:4-9
- Deuteronomy 8:1-2, 17-19 (focus on “remember”)
- Deuteronomy 10:12-13
- Deuteronomy 30:11-20
- Deuteronomy 31:7-8

FILL-IN-THE-BLANK ANSWER KEY:

[a] Torah	[z] orderly
[b] instruction	[aa] FUTURE
[c] Words	[bb] memorial
[d] words	[cc] blessings
[e] second	[dd] obedience
[f] law	[ee] curses
[g] first	[ff] disobedience
[h] second	[gg] faithfulness
[i] PAST	[hh] blessing
[j] faithfulness	[ii] Nebo
[k] faithless	[jj] Salvation
[l] disobedience	[kk] take
[m] faith	[ll] effort
[n] land	[mm] Memorial
[o] PRESENT	[nn] renewal
[p] respect	[oo] Wrath
[q] destroy	[pp] Words
[r] punish	[qq] Leaders
[s] tempt	[rr] Marriage
[t] remembering	[ss] daily
[u] respect	[tt] obedience
[v] obedience	[uu] heart
[w] worship	
[x] place	
[y] leadership	