

## SESSION #3 (27 Oct 09)

### 1. INTRODUCTION & REVIEW:

#### Conclusions from the overall structure of Deuteronomy:

1. Deuteronomy is not a hodge-podge collection of subsidiary documents but \_\_\_\_\_ revealing a coherent exposition of the relationship between Yahweh and Israel.
2. Deuteronomy is a unique document that reveals an actual “\_\_\_\_\_” between God and a human “socio-linguistic community” → places Israel in a special place in human history and thereby challenges the democratic “\_\_\_\_\_” of all cultures.
3. As such, Deuteronomy, like the other biblical covenants, reveals the \_\_\_\_\_ of God to come down to the creature level and interact at that level, unlike, for example, Allah in Islam [Muslim theologians insist that for Allah to condescend like this would denigrate his divine transcendence.]
4. Deuteronomy follows the suzerainty-vassal (unilateral) treaty format rather than the parity treaties between equal vassals. In the former, only the vassal is bound by an oath → revelation of Yahweh as the real “king” and the Jewish tribes as “servants.”
5. Deuteronomy thus reveals some of the \_\_\_\_\_ that the Kingdom of God makes to human society and its physical environment when it comes about in human history → cultural standards are “constructed” by divine providence and revelation (“show-and-tell”), not by random social dynamics and unguided human interpretations.
6. Deuteronomy gives a key example of how the Word of God was taught in biblical times—its focus (upon the heart first to motivate behavior second), its comprehensiveness (every area of life), and its “carrot-and-stick” motivations.

### II. STRUCTURE OF THE PREAMBLE (1:1-5)

**1:1,3,5 these are the words which Moses spoke. . .Moses spoke. . .Moses began to explain this torah**

Jesus affirms (**Matt. 19:8; John 5:46; 7:19**) → we’re only one-step removed from Moses

**Cf Exod 20:3:** here Moses “replaces” Yahweh = role of a prophet

### III. THE CONTENT OF THE PREAMBLE (1:1-5)

**these are the words.** . .ANE usage → formal, serious document

*“These are the words of the. . .Great King, the king of Hatti land. . .”*

**in the plain.** . .circumstance #1 = location → part of real history

**1:2 eleven days. . .from Mt Seir to Kadesh-Barnea**

Break from “waw consecutive” construction → explanatory note showing brutal honesty of biblical historical records.

### **1:3 And it happened in the 40<sup>th</sup> year**

**Numbers 13-14** (Numbers was written to interpret Israel's history from Sinai to the beginning of the conquest and to explain why the 1<sup>st</sup> generation lost out)

**13:1 spy out the land. . .**

**13:16 names** (specific indictments for specific tribal representatives)

**13:21 entrance of Hamath** = Syria

**13:22 sons of Anak**

Giants? Cf. **Deut 2:10-11, 20-21**. Reports of giant skeletons found some over 20ft tall. Goliath was 9.75 ft and carried armor weighing 125 lbs.

**13:27-29** discouragement = lack of trust

**13:30-14:1 all the congregation wept**

Fear and unbelief are contagious!! Mob behavior.

**14:2-4**

blame shifting. . . .

#### FAITH-REST DRILL

**14:6-10a**

2 sides

**14:10b glory appeared**

King Yahweh deals with unbelief and whining.

**14:11-12**

genuine threat → condescension of God to enter into a give-and-take discussion with Moses.

Modern language theory: "speech acts"

*Locutionary act* = uttering a sentence (vv 11-12)—threat to obliterate Israel

*Illocutionary act* = agenda of uttering that sentence—the challenge to Moses to function as a priest for the nation

*Perlocutionary act* = effect that occurs—Moses intercedes (14:13-19)

**14:20-25 my glory. . .tested me. . .not heard my voice. . .not see the land. . .**

**Deuteronomy 1:3**

**40<sup>th</sup> year**

Entire generation had to be eliminated from history

Took 40 years to go a distance that would have taken only 11 days!

**1:4 spoke after he killed. . .**

Transjordanian campaign (Phase #1 of the conquest is finished)

More on this later. . . .

**1:5 Moses began to explain this TORAH**

Heb=*be'er* (verb) to make plain or clear as in **Hab 2:2**

- Deliberate choice by Moses to do this
- Most important thing for the nation = understanding their relationship to Yahweh
- His legacy = careful understanding of the Word of God so they will control their lives by interpreting circumstances within the framework of Scripture
- Avoids the gimmicks (change of leadership, Big Brother government, multicultural understanding, etc.)
- Avoids the secondary priorities (educational system, athletic league for the young people, etc.)

#### IV. CONCLUSIONS

**1. Deut 1:1-5** introduces the historical prologue—what Yahweh has done for Israel = divine viewpoint interpretation of their early failure to help the 2<sup>nd</sup> generation not blow it. Deut 1:1-5 is the “prophetic” version of the direct theophany in **Exod 20:3**.

**2. Deut 1:1-5** draws attention to the delay caused by the sin of unbelief—took over a thousand times longer!!

**3. Deut 1:1-5** shows the principle that God will never compromise His glory.

**4. Deut 1:1-5** shows the supreme importance of understanding the Lord through His Word by Moses modeling the role of a “prophetic voice.”

S-V Treaty compared to Deuteronomy (part 1)	
<b>Preamble:</b> identity of the "great king"	Exod 20:2a; Deut 1:1,5
<b>Historical Prologue:</b> Deut motivation to obey from past benevolences	Exod 20:2b; Deut 1:6,9,19,26-28,34ff
<b>Stipulations:</b> obligations of the "vassal king"	Exod 20:3; Deut 5:1; 6:1-2

S-V Treaty compared to Deuteronomy (part 2)	
<b>Provision for Deposit &amp; Periodic Readings:</b> continuity, stability	Exod 25:16,21; Deut 10:2; 31:9-13,26
<b>Invocation of the gods as witnesses:</b> abiding standard of justice somewhere	Deut 32:1 cf. Isa. 1:2
<b>Cursings &amp; blessings:</b> some sort of ethical rationality to existence	Lev 26; Deut 28
<b>Inaugural Ceremony:</b> public recognition	Exod 24; Josh 8:30-35; 24:1,14-15, 22-27.

