



A Course

*In*

**DEUTERONOMY,  
STUDIES IN**

Prepared by the  
Committee on Religious Education  
of the  
**American Bible College**

Pineland, Florida 33945

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# INTRODUCTION

As you study the Scriptures you will find that it is of the greatest importance to approach the Bible in a reverent attitude of mind, looking upon it as the inspired Word of God, and not just an ordinary piece of literature. If the Bible is studied in the same manner as one studies Shakespeare, Milton or some historical work, it may be found interesting and profitable. But by this approach, the Bible student, persistent though he may be, will never find its rich treasures. The Apostle Paul says: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Cor. 2:14) For the profitable study of the Word of God, the right spiritual attitude is indispensable.

The Scriptures should be studied as eagerly as a hungry person seeks for food. The formal reading of a portion of the Bible may have some worth as a religious exercise, but in order that the complete benefit may be obtained from its truths, they must be appropriated to personal needs. A milkman may deliver thousands of quarts of milk each day and yet go home thirsty. The Bible student may read large portions of the Bible with little benefit, unless he makes it his own by personal appropriation and feeds upon it.

In your studies of the Bible will you appropriate the riches thereof to your own personal use, or will you read as you would read a book of fiction, a mystery, etc? In order to make full use of the pearls of wisdom contained in the Bible readings, it is suggested you reread them. Go into its wonderful fields of truth; go down into its valleys; climb its mountain peaks of vision; follow its streams of inspiration; enter its halls of learning. Many Bible truths do not appear on the surface; they must be dug up and be brought into the light by toil and effort.

There are various methods of Bible study, such as the topical method, the expository method, the study of words, the study of important passages, and the biographical method. In our approach we are following the first method, the topical method, as we study the various aspects of the Law of Moses and thus will not be using the exegetical method of verse by verse. In this way the Mosaic Law will be seen as God's practical plan of living for the Children of Israel.

The Studies In Deuteronomy course will be centered around the overall theme "Remember." They were to remember their relationship with God's covenant to the Israelites as found in the Law of Moses. We will notice God's purpose, plan and provision for those who would be obedient to his commands. This method is utilized in order that the student may see this book in its

historical and contextual setting. Although the American Bible College believes the King James Version is the preserved Word of God, this method of study allows the writer to occasionally condense a passage in his own paraphrase. This should not be construed to imply that A. B. C. is correcting God's Word.

During this course the student is required to read through the entire Book of Deuteronomy.

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## CHAPTER I

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# 1

## Getting Acquainted with Deuteronomy

MANY PEOPLE SEEM TO BELIEVE that, after Genesis and the first half of Exodus, there is not much of interest in the early books of the Old Testament until we get into Joshua. The idea is understandable. Genesis is full of dramatic movement, engaged in by characters whose names and natures may be better known to us than the people on our street. Adam and Eve, Cain and Abel, Noah, Abraham, Isaac, Jacob and Esau, Joseph and his brethren--did we not grow up with these people? Have we not been familiar with their stories from early childhood, until today we feel that we even know what they looked like?

Exodus picks up the story and carries it forward in accelerated tempo. Where in all literature can one find so much action packed into so little space as in the first twenty chapters of this book? Moses is born, hidden in the bulrushes, found by Pharaoh's daughter, and raised a prince of Egypt. He strikes his first blow for the freedom of his people by killing an Egyptian, flees from the consequences, tends sheep in Midian, and at the burning bush is commissioned by God to be Israel's deliverer. "Let my people go," he demands of Pharaoh. The monarch's refusal leads to the dreadful plagues, and the plagues to the exodus, and the exodus to God-given victory at the Red Sea. Then comes the wilderness, with its pillar of cloud and pillar of fire, its mysterious manna, its deliverance from Amalek, the awesome sights and sounds of Sinai, and the giving of the law.

So we come to Exodus 21, which begins: "Now these are the judgments which thou shalt set before them. If thou buy an Hebrew servant, ..." Laws are followed by more laws - about slaves and marriage and assaults and witches and, usury. Next we find the detailed specifications for the tabernacle. Most of us tend to get confused and discouraged among the "staves" and knops" and "rings." We may skip to the

book of Joshua and hear, probably with some relief, the sounds of preparation for the siege of Jericho.

The prevailing attitude toward this part of the Old Testament is understandable, but it is regrettable. The alert student discovers that the laws, regulations, and specifications are neither dull nor insignificant. There are treasures to be found even in seemingly unlikely places. Both Leviticus and Numbers have rich values for the Christian reader. And as for Deuteronomy—well, if our present study achieves its purpose, we shall come to recognize Deuteronomy as one of the great books of the Bible. One writer has said: "The author of, Deuteronomy... brought the Old Testament faith as near, to the level of the New Testament faith as was possible."<sup>1</sup>

## I. SAMPLING THE CONTENTS

Book publishers recognize that a good title will sell a book, whereas a poor title will doom it. Perhaps Deuteronomy suffers from its title. (Its meaning will be explained later in this chapter.) To most people, the word "Deuteronomy" has no intelligible meaning. Hence, they assume that the book which bears this title is obscure and uninteresting. Nothing could be further from the truth, as the following examples show.

### 1. *Some Interesting Tidbits*

Did you ever hear of the Zamzumim? Turn to Deuteronomy 2:20 and you will meet them. They were giants, as also were the Anakim (v. 21) and the Emim (v. 10). It was people like these who scared the spies when they explored Canaan from Kadesh-barnea (Num. 13:33). It would seem that these abnormal people were a declining race, for in Deuteronomy 3:11 we read of Og, king of Bashan, who "only...remained of the remnant of giants: " Of him it is recorded: "His bedstead was a bedstead of iron; ...nine cubits was the length thereof, and four cubits the breadth of it." In our terms, it measured 13½ by 6 feet. A king-size bed!

Continuing the quest for interesting tidbits, turn to Deuteronomy 20:19-20. Here are instructions on the ethics of warfare. When engaged in a prolonged siege of a city, the children of Israel were not to destroy fruit-bearing trees. They could cut down other kinds of trees and use them for siege purposes; but although

they might eat the enemy's fruit, they were to spare his trees. A "scorched earth" policy in war was thus forbidden to Israel, who, in this respect, were far ahead of their times—and ours.

In 22:6-8, among various laws for personal conduct, you will find two interesting items. The first forbids wiping out a family of birds by taking the mother bird and her chicks. The former must be spared: an early game law which clearly had the preservation of bird-life in view. The second requires that a "battlement" (parapet, protective wall) be built around the roof of a house. Since the flat roofs of the East were used for a variety of purposes, this building regulation was a precaution against accidents. Homes, we may remind ourselves, need moral and spiritual "battlements" to prevent, as far as possible, the occurrence of tragedy.

Besides many other humanitarian provisions, there is in 24:10-13 a significant law on taking pledges for debts. A creditor was not to enter a home when he went to collect a pledge. If a person was so poor that he had to pledge his sleeping garment, this was to be returned to him before nightfall. Such respect for the rights of the poor is typical of, the Bible's code of social behavior. For disregard of such laws, by the exploitation and oppression of the poor, God rebuked and chastened his people in later times.

A book which contains materials such as these samples cannot be considered uninteresting. As you read Deuteronomy through, will you make your own list of things which impress you as possessing particular interest or appeal.

### 2. *Familiar and Favorite Passages*

Most of us tend to avoid the unfamiliar. But to read Deuteronomy through is to meet many old friends. This book is so frequently quoted in the New Testament that we cannot read many pages without coming upon phrases and ideas which have a familiar ring. Here are some examples. (The second reference is given to enable you to compare the New Testament quotation with the original.)

"Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (6:5; Matt. 22:37).

"Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live" (8:3; Matt. 4:4).

"Thou shalt not muzzle the ox when he treadeth out the corn" (25 :4; 1 Cor. 9:9).

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is

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<sup>1</sup> Andrew Harper, *The Expositor's Bible: Deuteronomy* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1940), 1,525.

not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (30:11-14; Rom.10:6-8).

Deuteronomy 33 is particularly rich in verses which have become precious to Christians. This chapter contains the blessings pronounced by the dying Moses upon the tribes of Israel. Note the following verses:

"The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders" (v. 12).

"Thy shoes shall be iron and brass; and as thy days, so shall thy strength be" (v. 25).

"The eternal God is thy refuge, and underneath are the everlasting arms" (v. 27).

One further verse from Deuteronomy will have immediate recognition from the Sunday school worker:

"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your Cod, and observe to do all the words of this law" (31:2).

Thus we see that the fifth book of the Old Testament is not so strange after all. It is the source of much that is already dear to us, and a great deal besides of deep spiritual value.

### 3. *New Testament Usage*

For the Christian, Deuteronomy must assume a position of special importance because of the many times it is quoted by our Lord and by New Testament writers. It is one of four Old Testament books most frequently alluded to. Only six New Testament books lack direct reference to it, and altogether it is quoted some eighty-three times.

Four such quotations have already been given. The second of these occurs in Matthew's record of our Lord's wilderness temptation. It is impressive to know that all three temptations were answered by Jesus from Deuteronomy. Compare Matthew 4:7 ("Thou shalt not tempt the Lord thy God") with Deuteronomy 6:16; and Matthew 4: 10 ("Thou shalt worship the Lord thy Cod, and him only shalt thou serve") with Deuteronomy 6: 13.

What does this use of Deuteronomy say to us? Surely, that our Lord found in the book a source of wisdom and strength, enabling him to overcome the subtle devices of Satan. The many other quotations

from this book in the New Testament should persuade us that the apostles and early believers also found in it special values. We should pray that God may help us, by his Holy Spirit, to discover in the same book similar resources for faith and life.

### 4. *A Book for Laymen*

It should stimulate us to further study to know that this book was not addressed to the religious leaders of Israel, but to the rank and file of the people. This characteristic distinguishes it from some other books of the Pentateuch. Leviticus, as its name indicates, deals largely with the Levitical priests and their duties. Numbers, although containing several historical sections, majors on priestly ritual and community laws, so presented as to serve the needs of those who were responsible for their administration.

The fact that Deuteronomy was addressed to the people of Israel themselves has been described as "the central and peculiar interest of the book."

Deuteronomy is not a juridical book prepared for the use of the judges, kings, and priests of Israel, whose task it was to administer law. It was written for the community, for the "church" of Israel, as a whole. It is a preaching, a proclamation and exposition of the faith of the nation, which includes the law as the expression of the will of God which must be obeyed, but which in itself is not primarily a law. It is a gospel of the redeeming God who has saved a people from slavery and has bound them to himself in a covenant. He wishes them to know the true source of their security in the land he is giving them. By this knowledge not only will they be encouraged in the faith, but they will be warned of the consequences of faithlessness and be in possession of the means whereby both prosperity and disaster may be interpreted."<sup>2</sup>

## II. THE SETTING

At this point it will be helpful to review the historic circumstances which form the background to Deuteronomy and which shed light upon the purpose of the book.

### 1. *The Historic Background*

Deuteronomy looks at Israel's history both in retrospect and prospect from a point described as "on

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<sup>2</sup> G. Ernest Wright, *The Interpreter's Bible* (Nashville: Abingdon Press, 1953), II, 312a. Used with permission.

this side of Jordan, in the land of Moab" (1:5), or, more precisely, "in the plains of Moab by Jordan near Jericho" (Num. 36:13). This location was the last campground of the Israelites before they crossed Jordan and began the conquest of Canaan. To this place Moses had brought them at the conclusion of forty years of wilderness wandering. From here he was allowed to see the Land of Promise without entering it, for in the land of Moab Moses died and was buried (Deut. 34:5-6).

Not all the places named in Deuteronomy 1:1-2 can be identified, but obviously they relate to the wilderness wanderings. In brief summary the record refers us to the journey from Mt. Sinai (also referred to as Horeb) to Kadesh-barnea. Here faithless fears caused the people to be turned back from Canaan and to begin their aimless sojourn in the neighboring wilderness (Num. 13-14). Little is known of this period, but it seems probable that Kadesh provided a sort of headquarters, perhaps because of its water supply. With the passing of the years, the generation which had shown such distrust in God's leadership died, and a new generation took their place.

Eventually, a purposeful advance toward Canaan was begun. The new generation proved little different from their parents. History repeated itself both in the conduct of Israelites and in the determination of local tribes to resist their progress. Wearisome circuits were made to avoid conflict with the Edomites, but when the Amorites stood in their way, Israel answered force with force and was given the victory. The Moabites and Midianites next attempted to defeat the advance of God's people, but both met with failure. At last Moses brought the people once again within sight of their goal. Knowing by divine revelation that he would not be permitted to enter Canaan with them, he assembled all Israel for his parting messages.

## 2. *The Law Restated and Explained*

The existing title, Deuteronomy, was probably taken from a Greek translation of the Old Testament called the Septuagint (This Old Testament version commonly called the SEPTUAGINT, from the Latin word for 70 [LXX] was translated c. 200 B.C. in Alexandria Egypt). In 17:18 the words "a copy of this law... are rendered by the Septuagint as "this second law-giving" (*to deuteronomion touto*). The contents of the book, however, are much more than a repetition of the law as previously given. They are, in their true nature, instruction, exposition, teaching, and doctrine.

Deuteronomy is concerned with the *faith* of Israel, restated and explained to meet the needs of a people who were facing a new kind of life. Three major reasons for this restatement may be recognized.

(1) *A new generation of Israelites.* - With the exception of Moses, Caleb, and Joshua, a new generation stood on the borders of Canaan. They were not the people who had seen the Promised Land from Kadesh-barnea and been turned back because of their unbelief. These sons and daughters of the Hebrews of the exodus had little personal memory of the events which had put an end to centuries of bondage, made possible their future as a nation, and placed them under solemn obligation to their God. The new generation and generations to follow-needed to know these things and to keep them ever in mind. A people's true destiny can be realized only when the lessons of the past are used as basic material for building the future.

(2) *Different conditions for life.*-As Israel crossed the Jordan, they would exchange their wanderings for a settled community situation of increasing stability and prosperity. Adjustments would be needed. Certain basic commandments regulating the relationship of man to God and man to man would necessarily remain unchanged. (Indeed, the Ten Commandments are as applicable to us today as they were to Israel at Sinai.) But not all the guidelines for the conduct of life and the practice of religion which had applied to Israel as a pilgrim people would be suited to the new conditions. Modifications and additions were called for, and these Moses with divinely given foresight, provided.

(3) *Exposure to idolatrous influences.*-Probably what most troubled Moses as he anticipated Israel's occupation of the land was the danger of contagion from alien religions. He had seen too much evidence of the susceptibility of his people to the seductions of paganism. While he was absent from the camp, receiving the law from God in Sinai, they had lapsed into the grossest idolatry (Ex. 32). This lapse occurred soon after the deliverance from Egypt. Years later, the children of these same, people were led into pagan excesses by the strategy of Balaam. This mercenary prophet, having failed to curse Israel for Balak's hire (Num. 22-24), sought and achieved their hurt by other means. (Compare Rev. 2:14 and Num. 25:1-3.) Only the strongest safeguards could keep Israel from apostasy in the closer relationship to heathen cultures which settlement in Canaan would bring.

As a provision to this end, one of the major emphases of Deuteronomy is on worship-why, where, and how it should be offered, and what should be its



effects on the worshiper. The best precaution against false worship is the preservation and practice of true worship. The most effective preventive against sin in all its forms is the cultivation of fellowship with God through worship. The life that is bound to God by strong cords of gratitude and praise is a life which will seek, through all possible means, to do the will of God by loving obedience.

(4) *Moses' own development.*—Moses spent his first forty years in Egypt as an adopted grandson of Pharaoh. The great lawgiver's own spiritual understanding had deepened since he received his tremendous assignment from God at the burning bush. The next forty years as a shepherd in Midian had been part of his preparation for leadership. There followed "another forty years of wilderness wandering, during which he discovered that the foundation of the throne of God was righteousness and judgment, saw the goodness of God, marked His patience, learned His heart; and finally, out of that full knowledge, delivered his last messages to his people."<sup>3</sup>

In Deuteronomy 34:10 Moses is described as one "whom the Lord knew face to face." His farewell messages reveal spiritual insights which were the result of this glorious intimacy. Moses' experience is a reminder to us that the maximum contribution of our lives as Christians is possible only as we "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3: 18).

### 3. A Renewed Covenant

An indispensable key to the understanding of Deuteronomy, and of the Bible as a whole, is the concept of covenant relationship between God and his people.

**COVENANT** — an agreement between two people or two groups that involves promises on the part of each to the other. The Hebrew word for "covenant" probably means "betweenness," emphasizing the relational element that lies at the basis of all covenants. Human covenants or treaties were either between equals or between a superior and an inferior. Divine covenants, however, are always of the latter type, and the concept of covenant between God and His people is one of the most important theological truths of the Bible. Indeed, the word itself has come to denote the two main

divisions of Christian Scripture: Old Covenant and New Covenant (traditionally, Old Testament and New Testament).<sup>4</sup>

After the giving of the law at Sinai, Moses called Israel together. He "told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do" (Ex. 24:3). Now the law had been prefaced by the declaration, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage... (Ex. 20:2). Hence, the response of Israel to walk in God's ways and keep his commandments was a recognition of indebtedness leading to obligation.

Because of the saving acts of God in their behalf, the people pledged themselves to loyalty and obedience. God had chosen them among all peoples of the earth. They, in turn, chose him to be the sole object of their worship and his law to be the unquestioned code for their behavior. God's gracious promises and the people's reciprocal vows were then sealed in solemn ceremony as Moses "sacrificed peace offerings of oxen." As he sprinkled the blood upon the people, he said, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words" (Ex. 24:5-8).

Deuteronomy is concerned with the restatement and renewal of the covenant recorded in Exodus. Moses planned for an appropriate ceremony of covenant renewal by Israel after they had taken possession of Canaan. In 11:26-32 you will find a brief statement of this purpose, and in 27:9-26 there is described in greater detail an occasion on which the people were to give vocal assent to the consequences of transgressing God's law. It is probable that the passages which deal with the blessings of obedience (28:1-14) and then again with the penalties of disobedience (28:15-68) belong to the same occasion.

Turn to Joshua 8:30-35 and you will there find a record of the carrying out of this intention. Thus Israel of the occupation, as distinct from Israel of the exodus, had opportunity to say amen (Amen comes from a Hebrew word meaning, "so be it." It was a solemn word used by which a person confirmed a statement, an

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<sup>3</sup> G. Campbell Morgan, "The Messages of the Books of the Bible," *Genesis to Esther* (London: Hodder and Stoughton), pp. 97-98.

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<sup>4</sup> Ronald F. Youngblood, general editor; F.F. Bruce and R.K. Harrison, consulting editors, *Nelson's new illustrated Bible dictionary: An authoritative one-volume reference work on the Bible with full color illustrations [computer file], electronic edition of the revised edition of Nelson's illustrated Bible dictionary, Logos Library System,* (Nashville: Thomas Nelson) 1997, c1995.

oath, or a covenant as used in Num. 5:22 and Neh. 5:13.) to the revealed will of God and to subscribe for themselves to the covenant which set them apart from all other peoples. (You may want to look up some of the references in Deuteronomy to the covenant, such as 4:30-31; 5:2-3; 7:12; 29:1.)

The covenant emphasis is one reason why the message of Deuteronomy is so important for you and me as Christians. We, too, are covenant people. Perhaps we would be more familiar with this idea if our Bible, instead of being divided into Old and New Testaments, used the more meaningful designations, Old and New Covenants. Turn to Hebrews 8:6-13 and you will discover that, in view of Israel's failure to keep the first covenant, God introduced in Christ "a better covenant, which was established upon better promises." As believers in Christ and as members of his kingdom, we are parties to this better covenant.

What has God done for us? He has redeemed us from the Egypt of sin and death by the gift of his Son. What does God expect from us? He expects love, loyalty, and obedience as the evidence of our faith and the expression of our gratitude. Realization of one's covenant relationship to God in Christ makes clear that one cannot accept Jesus as Saviour without acknowledging him as Lord. All who, by faith, have entered into the benefits of Christ's atoning death are under obligation to love and serve him with utmost devotion and loyalty.

### III. THE STORY OF THE BOOK OF DEUTERONOMY

The Bible not only records and interprets history; it molds history. Probably no book of the Old Testament played a greater part in the unfolding story of the nation of Israel than did Deuteronomy. Its influence in several eventful periods is evident. It is so dramatically related to the happenings of one particular reign that we must take time to discuss this relationship and its implications.

#### 1. *Josiah's Reformation*

In 2 Kings 22 we find a thrilling story of how reformation came to the kingdom of Judah as the result of the dedicated leadership of the young king, Josiah. When he was twenty-six years of age, Josiah commenced a restoration of the Temple. The sacred edifice had fallen into serious disrepair during the fifty-year reign of Manasseh, Josiah's grandfather. This king "did that which was evil in the sight of the Lord, after

the abominations of the heathen" (2 Kings 21:2). Under Josiah's instruction, "carpenters, and builders, and masons" were put to work to compensate for half a century of abuse and neglect of the Temple.

At some stage in this task of restoration, a scroll was discovered. Hilkiah the priest described this scroll as "the [or, a] book of the law." Elsewhere the scroll is called "the book of the covenant" (2 Kings 22:8,11; 23:2,21). The former title is that which Deuteronomy gives to itself (28:61), and the latter occurs as a title to a section of Deuteronomy (29:1, 9) and agrees with the character of the book as a whole. (We have already noted the covenant concept in Deuteronomy. )

Most scholars agree that the scroll discovered in Josiah's day contained part or all of Deuteronomy. This probability is strongly supported by the nature of the reforms instituted by Josiah as a result of finding the scroll. They conformed, with detailed precision, to the provisions of Deuteronomy and resulted in a thoroughgoing purge of idolatrous shrines and practices and the reinstatement of the Temple as the appointed center of worship. (See 2 Kings 23.)

#### 2. *Theories of Authorship*

Until the rise of liberal criticism in the 19<sup>th</sup> century, Deuteronomy was accepted by both Jews and Christians as the work of Moses. Although Liberal scholars agree that Deuteronomy was not written by Moses, they never agree as to who wrote it. There are at least four major liberal views concerning the authorship of Deuteronomy and each is based upon presupposition and conjecture.

One such view holds that Deuteronomy originated with the prophetic party late in the history of the kingdom of Judah, and was probably during Manasseh's reign. According to this theory, the material was assembled and the name of Moses attached to it for the purpose of starting a reform movement and re-establishing the Temple as the sole center of worship. The claim is that an insubstantial scroll ("the Book of the Law") was deliberately concealed in the Temple, where it was found by Hilkiah. However, "the Book of the Law" discovered in the Temple in Josiah's reign cannot be clearly identified as the entire Pentateuch, the Book of Deuteronomy, or even a portion of it. And its authorship and date are clearly unknown. A Southern Baptist scholar, in protest against this theory, says:

Such a view contradicts the biblical concept that the religion of Israel is a result of the revelation of God. Such motives of writing are unworthy of the

inspired writers of Scripture. Accounts may be based upon ancient tradition but certainly not deliberately falsified.<sup>5</sup>

In recent years, conservative scholars have attempted compromise viewpoints such as the following statement by G. C. Aalders:

The book as we know it was compiled by an author... (probably during the early days of the monarchy) who made use of the extensive Mosaic literature together with some pre-Mosaic material....The work was completed under divine inspiration, and, as part of the Bible, is God's message to us.<sup>6</sup>

Although this view insists on the integrity and inspiration of the book, it yields to unsubstantiated guess-work by Bible doubters and thus is an unwarranted compromise.

All arguments against the early Mosaic authorship of Deuteronomy originate from a bias against divinely inspired prophecy, and thus have no real historical basis. The fact that Israel was soon to enter the Promised Land is indicated by c. 200 references to the "land." Hence, Deuteronomy stands as it claims, the words of Moses to the nation of Israel at the end of the 15<sup>th</sup> century B.C. as Israel was about to enter the Promised Land. Of course, the final chapters of the book, which describe the death of Moses and events leading up to his death, probably were written by Joshua.

### 3. *Moses' Messages Preserved*

We who believe the contents of Deuteronomy to be basically Mosaic in origin find encouragement in the fact that the trend of modern critical scholarship is toward this position. "...Any investigation into the origin of Deuteronomy. ...will lead ultimately to the figure of Moses himself."<sup>7</sup>

We are accepting the background of the book as historically dependable and its contents as the Holy Spirit's inspired application of Moses' teaching to the needs of subsequent generations of God's people.

No theory of origin for this book could create circumstances more dramatic or significant than those which Deuteronomy claims for itself. In these pages we listen to the great lawgiver of Israel in farewell

utterances to the people to whose interests he had devoted most of the years of his long life. As George Adam Smith says, this book contains "the speech of a man face to face with his hearers, dealing with the Law from first to last and recalling, almost exclusively, such events as they have shared with him, *which your eyes, which our eyes have seen.*"<sup>8</sup>

**END OF SAMPLE**

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<sup>5</sup> Clyde T. Francisco, *Introducing the Old Testament* (Nashville: Broadman Press, 1950), pp. 17-18.

<sup>6</sup> " *The New Bible Commentary* ( Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1953), p. 34.

<sup>7</sup> G. Ernest Wright, *The Interpreter's Bible* ( Nashville: Abingdon Press, 1956), II, 32&.

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<sup>8</sup> Cambridge Bible, *Deuteronomy* (Cambridge University Press, 1950), p. xiii.