Himalayan Evangelical Church, Kathmandu, Nepal/Crossroads Intl Church Dr. Rick Griffith

18 March 2017 & 24 Sept 2017 Single Message

NLT 50 Minutes

**Be Renewed**

Title

***Book of Deuteronomy***

**Topic:** Renewal

**Subject:** How can you be spiritually renewed?

**Complement:** Show Jesus you love him by serving him with thanks.

**Purpose:** The listeners will affirm their love for Christ leading to personal renewal.

**Meditation:** Deuteronomy 6:4-5

**Reading:** Deuteronomy 6:1-6

**Song:** “Seekers of Your Heart”

# Introduction

### Interest: Everything runs down. Things get old (The Second Law of Thermodynamics) and people get run down daily. That’s why we need air, water, food, rest, etc. Without a plan, you will look worse year by year. Do you agree?

People

Fruit

### Need: How are you doing spiritually right now?

Frogs

#### Are you feeling tired? Worn out? Maybe you’re sinking?

Sinking

#### Do you think the future will be easier or harder for you as a believer?

#### I am an optimist, but I think the days ahead will be difficult, so we better be prepared.

#### We all need a continual spiritual renewal plan in our lives. But…

Keys

### Subject: *How* can you be spiritually renewed? (What is God’s plan for continual restoration in our walk with Christ?)

Subject

### Background: Today we pick up the story when God disciplined Israel for 40 years in the wilderness and the people were ready now to enter Canaan—or were they? They were at Moab after all 2 million of their parents had died off. You see this in Deuteronomy 1:1-4.

Wilderness Map

#### In Book of Deuteronomy Moses, the covenant mediator, speaks to Israel's new generation opposite the Jordan (1:1).

1:1

#### The time of the Book of Deuteronomy is after the Transjordan conquests in the final month (cf. 34:8) of the 40-year wilderness wanderings that should have taken eleven days—a clear expression of the cost of disobeying God (1:2-3).

1:2-3

1:4

#### Israel has already cleared the east side of the Jordan (1:4).

Cross to Jericho

#### They are poised to cross over into Jericho.

#### So Moses commits to prepare them. What would he say?

Moses

#### He sees the need for renewal of the people, which is our key word for the book.

Renewal

### Preview: Today we’ll see *three ways* Moses prepared them for spiritual renewal.

Chart

### Text: Each of these three ways to be renewed comprises a chunk of the book of Deuteronomy, so we’ll survey the entire book of Deuteronomy.

(So what is the first way you can be spiritually renewed?)

# I. Thank God for his faithfulness in your past.

MP

[Recognize what the LORD already did for you.]

## Moses reminded Israel of the past 40 years of God’s faithful leading (1:5–4:43).

Chart

### Reviewing God's acts for Israel from Sinai to Beth Peor reminded the people of His deliverance and provision when they obeyed and judgment when they rebelled (1:5–3:29).

### Israel should obey the Law and resist idolatry based on God's benevolent acts for them (4:1-43).

## Don’t forget what Christ did in your life.

MP

Circle

### What has he done?

### Where would you be now without Jesus?

### When you remember Jesus, you won’t follow idols.

(Besides looking back to what the LORD has done of us, what is the second way you can be spiritually renewed? This one relates to what we do right now, which is to…)

MPI

# II. Love God now in your present.

[Reaffirm your commitment to him today.]

## Israel must love the LORD by obeying his specific laws (4:44–26:19).

Chart

### The Ten Commandments are repeated for the new generation as their general covenant obligation as their defection at Beth Peor showed they needed a review of God's stipulations (4:44–5:33).

Deut 5

#### An introduction to the Ten Commandments reminds the new generation that they need to hear them afresh due to their idolatry and intermarriage at Beth Peor about five months before (4:44-49; cf. Num. 25:1-3).

Ten Commands

#### The Ten Commandments spoken by God to their parents at Mount Sinai are repeated as the general covenant obligation for the new generation of Israel (Ch. 5).

### The basic obligation to love the LORD shown in obedience encourages Israel to total allegiance to the LORD as King (Chs. 6–11).

Deut 6

#### The basic principle in the *Shema*—to love the LORD—by thanking Him for a land not deserved and by teaching the Law to their children will help Israel experience blessings of land, long life, and material prosperity (6:1-9).

Shema  
(8 slides)

##### Israel is promised blessings of land, long life, and material prosperity as incentive to obey the covenant (6:1-3).

##### The importance to love the LORD (the *Shema*) is the basis for obeying all stipulations in the covenant (6:4-9).

#### The way to love the LORD through obeying basic commands and warnings encourages Israel to total allegiance to the LORD as King (6:10–11:32).

##### Thanking God for a land not deserved so as not to acquire a sense of independence shows love for the LORD (6:10-19).

##### Teaching the Law to one's children so that this love might continue in future generations shows love for the LORD (6:20-25).

##### Totally conquering Canaan so that no rival may exist to God's Lordship shows love for the LORD (Ch. 7).

Deut 7  
(4 slides)

##### Remembering God's provision in the wilderness so that the land's abundance will not promote a spirit of self-sufficiency shows love for the LORD (Ch. 8).

Deut 8  
(6 slides)

### Israel agrees to obey specific ceremonial, civil, and social laws in total allegiance to the LORD as King (12:1–26:15).

Deut 12  
(2 slides)

#### Ceremonial laws encourage Israel to total allegiance to the LORD as King (12:1–16:17).

Deut 13  
(2 slides)

#### Civil laws exhort Israel to total allegiance to the LORD as King (16:18–20:20).

Deut 16  
(2 slides)

#### Social laws encourage Israel to total allegiance to the LORD as King (21:1–26:15).

### Israel and God both ratify the covenant by vowing to fulfill their respective commitments as a binding conditional suzerain-vassal treaty (26:16-19).

## Your love for Christ is seen in how much you obey him.

Love & Obey

### Jesus said that if we love him, then we’ll obey him.

### Conversely, if we don’t love someone, we rebel against him.

### Do you love Jesus?

#### How would you know if you love Jesus?

#### We typically spend time with those we love. So do you spend time with Jesus?

#### We share like values with people we love. Are your values becoming more like what God values?

(What is the third and final way you can be spiritually renewed?)

# III. Serve God with hope in your future.

MP

[Live as if he will fulfill his promises to you.]

## Israel’s future hope included covenant renewal in Canaan and ultimate blessing under new leaders until they returned to the Land (27–34).

Chart

### Moses' third sermon commands renewal of the covenant in Canaan to motivate obedience through declaring blessings for obedience and curses for disobedience (Chs. 27–28).

Title

Title

Title

#### Israel must renew the covenant in Canaan to reinforce the official responsibilities that the nation promised to obey (Ch. 27).

Ebal & Gerizim

#### Blessings for obedience and curses for disobedience should motivate Israel to obey the covenant (Ch. 28).

Bless & Curse

##### Blessings for obedience include military prominence above the nations, material and agricultural prosperity, and a reputation before the world as having intimacy with God as incentive to the nation to obey the covenant (28:1-14).

##### Curses for disobedience include horrible destruction, disease, drought, defeat in battle, physical and mental diseases of Egypt, oppression, exile, crop failure, economic ruin, besieged cities, destruction of the nation and exile as incentive for Israel to obey the covenant (28:15-68).

Exile

### Moses' fourth sermon appeals for covenant obedience and assures ultimate blessing to motivate Israel to obey the covenant (Chs. 29–30).

#### Israel should commit itself afresh to the Mosaic Covenant in light of the LORD's past faithfulness and future curses for disobedience (Ch. 29).

Land Cov

(3 slides)

#### The Land Covenant assures prosperity after exile and repentance [at Christ's Second Coming before the Millennium] to warn that blessing only comes by repentance and to encourage Israel by promising ultimate blessing (30:1-10).

### The transition from Moses to Joshua as the covenant mediator instructs Israel in God's faithful provision for covenant continuity and warns of apostasy to assert the need to obey the covenant (Chs. 31–34).

## You’re renewed when you live in light of your future hope.

Future Hope

### What are you looking forward to in the future?

### My friends are beginning to retire, so their lives are full of expectation about retirement, time with grandkids, not working anymore, taking life easy. I know very few people over 70 who are spiritually vibrant!

### The Bible speaks much about our future inheritance in ruling with Christ. Do you?

Subject

(How can you be spiritually renewed?)

# Conclusion

### Show Jesus you love him by serving him with thanks (Main Idea). Focus your past, present and future on love for Christ and obedience (restated).

MI

### Renewal is active in three tenses (Main Points):

MPI

#### Thank God for his faithfulness in your *past*.

MPII

#### Love God now in your *present*.

MPIII

#### Serve God with hope in your *future*.

### The most important thing is love for Christ in the key verse of the book—love with all your heart, soul and strength.

Key Verse

### Exhortation: Which tense do you most need to look: past, present or future?

Past-Pres-Future

#### How can you better thank God for his faithfulness in your *past*?

#### How can you better love God now in your *present*?

#### How can you better serve God with hope in your *future*?

Prayer

### Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

# Purpose: Why is this passage in the Bible?

# Background: What historical context helps us understand this passage?

# Questions

# Tentative Subject/Complement Statements

Text

# Possible Illustrations

### Text

# Possible Applications

### Text

**Deuteronomy**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Renewal of the Mosaic Covenant** | | | | | |
| **Past** | | **Present** | **Future** | | |
| **Examples** | | **Laws** | **Challenges** | | |
| **What God has Done** | | **What God Expects** | **What God will Do** | | |
| **Historical** | | **Legal** | **Prophetic** | | |
| **Preamble** | **Historical Prologue** | **Stipulations** | **Blessings and Curses** | **Covenant Renewal** | **Leadership Transition** |
| **1:1-4** | **1:5–4:43** | **4:44–26:19** | **27–28** | **29–30** | **31–34** |
| **Introduction** | **Sermon #1** | **Sermon #2** | **Sermon #3** | **Sermon #4** | **Sermons** |
| **Plains of Moab** | | | | | |
| **About 1 Month** | | | | | |

**Key Word: Renewal**

**Key Verse: “Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength” (Deuteronomy 6:4-5)**

**Summary Statement:**

**Moses preaches and records sermons which expound the Law in order to encourage Israel's new generation in renewal of the covenant at Sinai, resulting in blessing in Canaan for obedience, not cursing for disobedience.**

**Applications:**

**True obedience is based on love—not legalism.**

**God’s general rule is that blessing results from obedience but problems result from disobedience.**

**Spiritual renewal stems from recalling God’s past deliverance, committing to love Him in the present, and living with future hope in Him fulfilling His promises.**

**Deuteronomy**

**Introduction**

**I. Title** Deuteronomy means "second law" (Greek: deu,teroj, *second*, and no,moj, *law*). This is a confusing title as the book actually adapts and expands upon the original law given on Mount Sinai. This English title stems from the Septuagint mistranslation of Deuteronomy 17:18 as "this repetition of the Law" (correctly rendered "this copy of the Law" in English translations). The Hebrew title is "These Are The Words" (~yrIªb'D>h; hL,aeä *'elleh haddebarim*) from the first two words according to ancient methods of titling a work. This is a better title since the book records Moses' sermons that expound the Law (1:5).

**II. Authorship**

A. External Evidence: The ancient Jewish, Samaritan, and Christian testimonies uniformly attribute the authorship of Deuteronomy to Moses. Other Old Testament passages refer to the entire Pentateuch as Mosaic (cf. Josh. 1:7; Judg. 3:4; 1 Kings 2:3; etc.). Christ Himself considered the book authoritative (though did not specifically mention Mosaic authorship) in His quotations of Deuteronomy during His temptation (cf. Matt. 4:4, 7, 10 with Deut. 8:3; 6:16, 13, respectively).

B. Internal Evidence: The Mosaic authorship of Deuteronomy has been held almost universally by both Jews and Christians until the rise of the 19th century liberal critics. They don't know who wrote it, but they still assume this cannot be Moses for four reasons (Deere, *BKC*, 1:259-260):

1. These liberals believe the "book of the Law" found 800 years after Moses in Josiah's reign was a “pious forgery” of Deuteronomy written in Josiah's era (2 Chron. 34:14ff.).

Response: No one knows the identity of the "book of the Law" (whether it actually was Deuteronomy, the entire Pentateuch, or a portion of either) and the production of "pious frauds" is virtually unknown in the Near East as well as unethical (and an oxymoron). The structure of the book also fits the time of Moses, not Josiah (see under “Characteristics” below).

2. They claim the book commands a central sanctuary (12:1-14) at Jerusalem to combat the worship at the "high places" in Israel's later history.

Response: The book does not claim that Jerusalem is this central sanctuary, but rather cites Mount Ebal (27:1-8). This would be a significant oversight for a forger seeking to motivate Israel to replace the high places for true worship in Jerusalem.

3. Some material is post-Mosaic (2:10-12, 20-23; 3:13b-14; chap. 34).

Response: It is true that these are later additions but this does not provide convincing evidence that Moses did not record the bulk of the book. Neither is inspired editorial activity incompatible with the doctrine of inspiration.

4. It contains accurate predictions concerning Israel's exile and regathering (4:25-31; 28:20-68; 29:22-28; 30:1-10; 32:23-43).

Response: This reveals an anti-supernatural bias by saying even God cannot know the future!

How else do we know Moses wrote it? The book claims Moses wrote it over forty times (31:24-26; cf. 1:1-5; 4:44-46; 29:1; 31:9). It also views Canaan from the outside, assumes hearers recall the wilderness, shows Israel living in tents, has firsthand knowledge of geography and historical details, and follows the suzerain treaty form of the fifteenth and fourteenth centuries (*TTTB*, 37-38).

**III. Circumstances**

A. Date: Moses died before Israel entered the Promised Land (Deut. 34) in 1405 BC. The Book of Deuteronomy records his last words to the nation in this strategic year.

B. Recipients: The original readers comprised the new generation of Jews in Moab with Moses who heard him preach the sermons recorded in Deuteronomy.

C. Occasion: The nation had been elected by God (Genesis), redeemed from Egypt with a completed tabernacle (Exodus), instructed for a month in holy living (Leviticus), and prepared for possession of the land through forty years in the wilderness (Numbers). At this point the new generation was poised for subduing the land, having arrived at the plains of Moab just across from the Jordan River. Seeing his imminent death and the strategic time in the nation's history, Moses preached several significant sermons, then wrote them down to encourage Israel to love, believe, and obey God in order to receive His blessings. That this generation needed this renewal of the covenant is evident in their major failure in immorality at Beth Peor just a short time earlier (cf. Num. 25).

**IV. Characteristics**

A. Deuteronomy is one of the most influential books in the Old Testament with many quotations by the prophets and a notable number of manuscripts at Qumran. It is one of the Old Testament books most quoted in the New Testament (e.g., Matt. 4) with 49 quotations. This is exceeded only by more references to Psalms (119 times) and Isaiah (100 times). Of the 27 New Testament writings, 11 of them quote the book of Deuteronomy.

B. Deuteronomy possesses the famous *Shema* ("Hear") which states, "Hear, O Israel: The LORD our God, the LORD is one" (6:4). This simple declaration is the greatest doctrinal statement in the Old Testament, Judaism's basic confession of faith, the potent affirmation of monotheism and the declaration of God's uniqueness among the pantheon of Near Eastern "gods." It is probably the clearest statement of the Trinity in the Pentateuch since "God" (*'elohim)* is plural but "one" (*'ehad* ) may suggest a unity of Persons in the Godhead (cf. Gen. 2:24, where *'ehad* is used of Adam and Eve being "one flesh").

C. This final book of Moses also includes the greatest commandment—that Israel should love the LORD with totality of heart, soul, and strength (6:5). Love for God and obedience to God find their greatest marriage here of all books of the Pentateuch, but the emphasis is on the former: the word "obey" occurs ten times whereas "love" appears twenty-two times. The love of God towards Israel and His people's response of love back towards Him pervade the entire book.

D. This writing also is the first to mention the Great Tribulation (4:29-31).

E. The test for determining true and false prophets is found only in Deuteronomy (18:20-22).

F. Deuteronomy delineates the Land Covenant more than any book of Scripture (chs. 29–30). This covenant promises full occupation of Canaan only after exile and repentance.

G. The structure of Deuteronomy is unique in Scripture as it follows a similar, though not identical, pattern of the fifteenth century international vassal treaty. When a king (the suzerain) made a treaty with a subject country (vassal), the treaty generally included the following six elements, many of which find parallels in Deuteronomy (Deere, *BKC*, 1:260; LaSor, 144-146, 176):

**Element Explanation**  **Parallel in Deuteronomy**

1. Preamble Introduction to the Introduction: Historical Setting/Moses as

treaty Covenant Mediator (1:1-4)

2. Historical History of the king's Sermon #1: Historical Prologue

Prologue dealings with the vassal (1:5–4:43)

3. General Call for wholehearted Sermon #2: Covenant Obligations

Stipulation allegiance to the king (4:44–11:32)

4. Specific Detailed laws required of Sermon #2 cont'd: Specific Laws

Stipulations vassal to show allegiance (Chs. 12–26)

5. Divine Deities called to Heaven and earth witness since no deities

Witnesses witness the treaty exist (4:26; 30:19; 31:28; 32:1)

6. Blessings Results for obeying or Sermon #3: Blessings and Curses

and Curses disobeying the treaty (Chs. 27–28)

Sermon #4: Covenant Summary

(Chs. 29–30)

Narrative/Sermons: Transition of the Covenant Mediator from Moses to Joshua

(Chs. 31–34)

Chapters 29–34 do not follow the suzerain-vassal format, but this section has parallels too (Deere, *BKC*, 1:316): depositing the treaty in a sacred place (31:24-26), providing for dynastic succession (31:7-8), and providing for future reading of the covenant and covenant ceremonies (31:9-13).

**Argument**

As noted above, Deuteronomy follows the suzerain-vassal treaty format of its time. The LORD (suzerain) uses Moses as His covenant mediator to guide the new generation of Israel (vassal) to renew the Mosaic Covenant made with their parents who died in the desert. After a preamble (1:1-4), Moses reminds Israel of what the LORD had already done for the nation (1:5–4:43). Moses then expounds upon the stipulations to which Israel as the vassal must agree for renewal (4:44–26:19), and the results of either obeying or defaulting upon the covenant (chs. 27–28). The final appeal for obedience (chs. 29–30) is followed by the transition from Moses to Joshua as the covenant mediator (chs. 31–34) since the final chapter records Moses' death. In each section Moses appeals to the nation to choose to obey the covenant.

**Synthesis**

**Renewal of the covenant**

**1:1-4 Preamble: Setting/Mediator**

**1:5–4:43 #1: Historical Prologue**

1:5–3:29 God's faithfulness: Sinai to Beth Peor

4:1-43 Obedience exhorted

**4:44–26:19 #2: Stipulations**

4:44–5:33 Decalogue—General obligation

6–11 Loving the LORD—General principle

6:1-9 Shema declared

6:10–11:32 Shema expounded

12:1–26:15 Specific Laws–Allegiance

12:1–16:17 Ceremonial

16:18–20:20 Civil

21:1–26:15 Social

26:16-19 Covenant ratified

**27–28 #3: Blessings and Curses**

27 Palestinian renewal ceremony commanded

28 Blessings/Curses of Mosaic Covenant

**29–30 #4: Covenant Summary**

29 Obedience exhorted

30:1-10 Palestinian Covenant–ultimate blessings

30:11-20 Choose life/death

**31–34 Leadership Transition**

31:1-29 Appointment 31

31:30–32:43 Song 32

32:44–34:12 Death/replacement

32:44-52 Address

33 Blessing 33

34 Death 34

**Outline**

**Summary Statement for the Book**

**The last sermons of Moses expound the Law so Israel's new generation would renew the Sinai covenant to experience blessing in Canaan for obedience, not cursing for disobedience.**

# Preamble: The historical setting of Moses' sermons in the desert east of Canaan after Israel’s new generation conquered the Transjordan but before it possessed Canaan provides the context for the Land Covenant (1:1-4).

## The content of the Book of Deuteronomy is what Moses, the covenant mediator, speaks to Israel's new generation opposite the Jordan to provide the context for the Land Covenant (1:1).

## The time of the Book of Deuteronomy is after the Transjordan conquests in the final month (cf. 34:8) of the 40-year wilderness wanderings that should have taken eleven days—a clear expression of the cost of disobeying God (1:2-4).

# Historical Prologue: Moses' first sermon reviews God's blessings when the people obeyed and judgment when they rebelled to exhort them to obey the Law and resist idolatry (1:5–4:43).

## Reviewing God's acts for Israel from Sinai to Beth Peor reminds the people of His deliverance and provision when they obeyed and judgment when they rebelled (1:5–3:29).

## Israel should obey the Law and resist idolatry based on God's benevolent acts for them (4:1-43).

# Stipulations: Moses' second sermon gives the general covenant obligations and specific laws that God expects to encourage Israel to total allegiance to the LORD as King (4:44–26:19).

## The Ten Commandments are repeated for the new generation as their general covenant obligation as their defection at Beth Peor showed they needed a review of God's stipulations (4:44–5:33).

### An introduction to the Ten Commandments reminds the new generation that they need to hear them afresh due to their idolatry and intermarriage at Beth Peor about five months before (4:44-49; cf. Num. 25:1-3).

### The Ten Commandments spoken by God to their parents at Mount Sinai are repeated as the general covenant obligation for the new generation of Israel (Ch. 5).

## The basic obligation to love the LORD shown in obedience encourages Israel to total allegiance to the LORD as King (Chs. 6–11).

### The basic principle in the *Shema*—to love the LORD—by thanking Him for a land not deserved and by teaching the Law to their children will help Israel experience blessings of land, long life, and material prosperity (6:1-9).

#### Israel is promised blessings of land, long life, and material prosperity as incentive to obey the covenant (6:1-3).

#### The importance to love the LORD (the *Shema*) is the basis for obeying all stipulations in the covenant (6:4-9).

### The way to love the LORD through obeying basic commands and warnings encourages Israel to total allegiance to the LORD as King (6:10–11:32).

#### Thanking God for a land not deserved so as not to acquire a sense of independence shows love for the LORD (6:10-19).

#### Teaching the Law to one's children so that this love might continue in future generations shows love for the LORD (6:20-25).

#### Totally conquering Canaan so that no rival may exist to God's Lordship shows love for the LORD (Ch. 7).

#### Remembering God's provision in the wilderness so that the land's abundance will not promote a spirit of self-sufficiency shows love for the LORD (Ch. 8).

#### Avoiding self-righteousness by remembering God's mercy at the golden calf failure shows love for the LORD (9:1–10:11).

#### Israel should love the LORD due to their election, His powerful deeds, the resulting success, and obedience from love leading to longevity in the land instead of a curse (10:12–11:32).

## Israel agrees to obey specific ceremonial, civil, and social laws in total allegiance to the LORD as King (12:1–26:15).

### Ceremonial laws encourage Israel to total allegiance to the LORD as King (12:1–16:17).

#### *A single, central sanctuary* must be the sole place of worship to prevent Israel from sacrificing on the Canaanite worship centers, which the nation must destroy (12:1-28).

#### *Idolatry* must be repressed by the destruction of false prophets, family members, friends, and towns to prevent all pagan practices (12:29–13:18).

#### *Unclean food* must not be eaten since it symbolizes evil in the human realm to teach Israel its unique relationship to God among the nations (14:1-21).

#### *Tithes* must be given for the Levites and poor to show total allegiance to the LORD, who can make up for money dedicated to Him (14:22-29).

#### *Debts* must be canceled and slaves set free every seventh year to show a generous heart towards God and man (15:1-18).

#### *Firstborn animals* must be given to God to show total allegiance to the LORD, who can make up for animals dedicated to Him (15:19-23).

#### *The three annual Feasts* of Passover/Unleavened Bread, Weeks, and Tabernacles will corporately remind Israel of the LORD as Deliverer and Provider (16:1-17).

### Civil laws exhort Israel to total allegiance to the LORD as King (16:18–20:20).

#### Administrators appointed to maintain justice must themselves be just (16:18–18:22).

##### Judges and officials must be impartial and not accept bribes, and the verdict of the law courts must stand (16:18–17:13).

##### Kings must avoid materialism and write their own personal copy of this law so they will humbly follow God (17:14-20).

##### Priests and Levites must live on the support of the people so that Israel will express allegiance to the LORD through sacrificial giving (18:1-8).

##### Prophets must avoid detestable practices and be 100% accurate to avoid the death penalty (18:9-22).

#### Criminal laws must provide cities of refuge, punish thieves who steal property by moving boundaries, and fit judgments to the crime only based on at least two witnesses (Ch. 19).

#### Holy war laws dictate courage in battle, exemption for certain men from military service, offering peace before a siege, and a prohibition from destroying fruit trees (Ch. 20).

### Social laws encourage Israel to total allegiance to the LORD as King (21:1–26:15).

#### Atonement for an unsolved murder shows how to purge the land of the guilt of shedding innocent blood (21:1-9).

#### Family laws prescribe the right way to marry a captive woman, the rights of the firstborn son, and killing a rebellious son, to keep family rights intact in Israel (21:10-21).

#### Various social laws encourage total allegiance to the LORD as King (21:22–22:12).

#### Marriage violations in sexual matters such as dissatisfaction, rape, and adultery are condemned to uphold the marital vow and premarital purity (22:13-30).

#### Exclusion from the assembly of emasculated and certain foreign individuals will enable Israel to pure worship (23:1-8).

#### Laws of nocturnal emission and proper means of disposing excrement help prevent uncleanness in the camp to retain God's abiding presence (23:9-14).

#### Social laws, especially on finances and divorce and remarriage, show total allegiance to the LORD (23:15–25:19).

#### Ceremonial ritual for the presentation of first fruits and tithes reveal how to show thankfulness and allegiance to the LORD (26:1-15).

## Israel and God both ratify the covenant by vowing to fulfill their respective commitments as a binding conditional suzerain-vassal treaty (26:16-19).

# Moses' third sermon commands renewal of the covenant in Canaan to motivate obedience through declaring blessings for obedience and curses for disobedience (Chs. 27–28).

## Israel must renew the covenant in Canaan to reinforce the official responsibilities that the nation promised to obey (Ch. 27).

### Israel must have the proper ceremony for renewing the covenant after they arrive in Canaan to reinforce the seriousness of their covenant duties (27:1-8).

### After explaining all the covenant stipulations, Moses at last declares, "You have now become the people of the LORD your God…" to initiate the covenant for the people (27:9-10).

### The covenant renewal must have "blessing" tribes on Mount Gerizim and "cursing" tribes on Mount Ebal with Levites in between to show which tribes get God's special blessing (27:11-14).

### The Levites must then recite twelve curses, especially upon those who break the Decalogue and/or sin in secret, to inform Israel of the severity of disobeying the covenant (27:15-26).

## Blessings for obedience and curses for disobedience should motivate Israel to obey the covenant (Ch. 28).

### Blessings for obedience include military prominence above the nations, material and agricultural prosperity, and a reputation before the world as having intimacy with God as incentive to the nation to obey the covenant (28:1-14).

### Curses for disobedience include horrible destruction, disease, drought, defeat in battle, physical and mental diseases of Egypt, oppression, exile, crop failure, economic ruin, besieged cities, destruction of the nation and exile as incentive for Israel to obey the covenant (28:15-68).

# Moses' fourth sermon appeals for covenant obedience and assures ultimate blessing to motivate Israel to obey the covenant (Chs. 29–30).

## Israel should commit itself afresh to the Mosaic Covenant in light of the LORD's past faithfulness and future curses for disobedience (Ch. 29).

## The Land Covenant assures prosperity after exile and repentance [at Christ's Second Coming before the Millennium] to warn that blessing depends on repentance and to encourage Israel with the promise of ultimate blessing (30:1-10).

## Israel should choose the prosperity of obedience (life) rather than the destruction of disobedience (death) since they know exactly what the Law requires and can obey it, to maintain that both the choices and consequences are clear (30:11-20).

# The transition from Moses to Joshua as the covenant mediator instructs Israel in God's faithful provision for covenant continuity and warns of apostasy to assert the need to obey the covenant (Chs. 31–34).

## Moses appoints Joshua and deposits the Law while the LORD warns of Israel's future rebellion to help Israel see the need for covenant faithfulness (31:1-29).

## The Song of Moses on Israel's gloomy future if it apostatizes is taught to the people for future covenant-renewal ceremonies to remind them to obey the LORD and His certain, righteous judgment if they fall away (31:30–32:43).

## Moses’s death and replacement by Joshua instruct Israel in God's faithful provision for covenant continuity (32:44–34:12).

### Moses prepares for death before his last sermon and God commands him to ascend Mount Nebo for his death (32:44-52).

### Moses blesses the tribes in his last message for the nation to thrive and experience the blessings of the covenant (Ch. 33).

### Joshua records Moses' death and burial by the LORD on Mount Nebo after seeing the land from afar and Joshua replaces him to show God's faithful provision for covenant continuity (Ch. 34).

**Spiritual Renewal**

***Deuteronomy 1–34***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The way Israel's new generation could renew the Sinai covenant (to experience blessing in Canaan for obedience, not cursing for disobedience) was to recall God’s past faithfulness, love God in the present, and live with hope in their future restoration to the Land.

# Past experience recalled God’s faithful leading up to Moab for 40 years (1:1–4:43).

## Preamble: The historical setting of Moses' sermons in the desert east of Canaan after Israel’s new generation conquered the Transjordan but before it possessed Canaan provides the context for the Land Covenant (1:1-4).

### The content of the Book of Deuteronomy is what Moses, the covenant mediator, speaks to Israel's new generation opposite the Jordan to provide the context for the Land Covenant (1:1).

### The time of the Book of Deuteronomy is after the Transjordan conquests in the final month (cf. 34:8) of the 40-year wilderness wanderings that should have taken eleven days—a clear expression of the cost of disobeying God (1:2-4).

## Historical Prologue: Moses' first sermon reviews God's blessings when the people obeyed and judgment when they rebelled to exhort them to obey the Law and resist idolatry (1:5–4:43).

### Reviewing God's acts for Israel from Sinai to Beth Peor reminds the people of His deliverance and provision when they obeyed and judgment when they rebelled (1:5–3:29).

### Israel should obey the Law and resist idolatry based on God's benevolent acts for them (4:1-43).

# Present Stipulations: The general covenant obligations and specific laws that God expects encouraged Israel to renew total allegiance to the LORD as King (4:44–26:19).

## The Ten Commandments are repeated for the new generation as their general covenant obligation as their defection at Beth Peor showed they needed a review of God's stipulations (4:44–5:33).

## The basic obligation to love the LORD shown in obedience encourages Israel to total allegiance to the LORD as King (Chs. 6–11).

## Israel agrees to obey specific ceremonial, civil, and social laws in total allegiance to the LORD as King (12:1–26:15).

## Israel and God both ratify the covenant by vowing to fulfill their respective commitments as a binding conditional suzerain-vassal treaty (26:16-19).

# Future hope included covenant renewal in Canaan and ultimate blessing under new leaders until the return to the Land (27–34).

## Moses' third sermon commands renewal of the covenant in Canaan to motivate obedience through declaring blessings for obedience and curses for disobedience (Chs. 27–28).

### Israel must renew the covenant in Canaan to reinforce the official responsibilities that the nation promised to obey (Ch. 27).

### Blessings for obedience and curses for disobedience should motivate Israel to obey the covenant (Ch. 28).

## Moses' fourth sermon appeals for covenant obedience and assures ultimate blessing to motivate Israel to obey the covenant (Chs. 29–30).

### Israel should commit itself afresh to the Mosaic Covenant in light of the LORD's past faithfulness and future curses for disobedience (Ch. 29).

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### Moses’s death and replacement by Joshua instruct Israel in God's faithful provision for covenant continuity (32:44–34:12).

**Purpose or Desired Listener Response (Step 4)**

The listeners will affirm their love for Christ leading to personal renewal.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: Everything runs down. Things get old (The Second Law of Thermodynamics) and people get run down daily. That’s why we need air, water, food, rest, etc. Without a plan, you will look worse year by year. Do you agree?

### Need: How are you doing spiritually right now?

#### Are you feeling tired? Worn out?

#### Do you think the future will be easier or harder for you as a believer?

#### I am an optimist, but I think the days ahead will be difficult, so we better be prepared.

#### We all need a continual spiritual renewal plan in our lives. But…

### Subject: *How* can you be spiritually renewed? (What is God’s plan for continual restoration in our walk with Christ?)

### Background: God disciplined Israel for 40 years in the wilderness and the people were ready now to enter Canaan—or were they? They were at Moab with an army of 600,000 (1:1-4).

### Preview: Today we’ll see *three ways* Moses prepared them for spiritual renewal.

### Text: Each of these three ways to be renewed comprises a chunk of the book of Deuteronomy, so we’ll survey the entire book of Deuteronomy.

(So what is the first way you can be spiritually renewed?)

# I. Thank God for his faithfulness in your past.

[Recognize what the LORD already did for you.]

## Moses reminded Israel of the past 40 years of God’s faithful leading (1:5–4:43).

## Don’t forget what Christ did in your life.

### What has he done?

### Where would you be now without Jesus?

(Besides looking back to what the LORD has done of us, what is the second way you can be spiritually renewed? This one relates to what we do right now, which is to…)

# II. Love God now in your present.

[Reaffirm your commitment to him today.]

## Israel must love the LORD by obeying his specific laws (4:44–26:19).

## Your love for Christ is seen in how much you obey him.

(What is the third and final way you can be spiritually renewed?)

# III. Serve God with hope in your future.

[Live as if he will fulfill his promises to you.]

## Israel’s future hope included covenant renewal in Canaan and ultimate blessing under new leaders until they returned to the Land (27–34).

## You’re renewed when you live in light of your future hope.

(How can you be spiritually renewed?)

# Conclusion

### Show Jesus you love him by serving him with thanks (Main Idea). Focus your past, present and future on love for Christ and obedience (restated).

### Renewal is active in three tenses (Main Points):

#### Thank God for his faithfulness in your *past*.

#### Love God now in your *present*.

#### Serve God with hope in your *future*.

### Exhortation: Which tense do you most need to look: past, present or future?

### Exhortation/Application



**Rick Griffith**

24 September 2017

Message 5 of 66

**Be Renewed**

***Book of Deuteronomy***

# Introduction

### Everything runs down. Things get old (The Second Law of Thermodynamics).

### How are you doing spiritually right now?

### *How* can you be spiritually \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_?

### God disciplined Israel for 40 years in the wilderness and the people were ready now to enter Canaan—or were they? They were at Moab with an army of 600,000 (1:1-4).

### Deuteronomy has *three ways* Moses prepared them (and us) for spiritual renewal.

# I. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God for his faithfulness in your past.

## Moses reminded Israel of the past 40 years of God’s faithful leading (1:5–4:43).

## Don’t forget what Christ did in your life.

### What has he done?

### Where would you be now without Jesus?

# II. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God now in your present.

## Israel needed to love the LORD by obeying his specific laws (4:44–26:19).

## Your love for Christ is seen in how much you obey him.

# III. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ God with hope in your future.

## Israel’s future hope included covenant renewal in Canaan and ultimate blessing under new leaders until they returned to the Land (27–34).

## You’re renewed when you live in light of your future hope.

(How can you be spiritually renewed?)

# Conclusion

### Show Jesus you \_\_\_\_\_\_\_\_\_\_\_ him by serving him with thanks (Main Idea).

### Exhortation: Which tense do you most need to look: past, present or future?

Download this sermon PPT and notes for free at BibleStudyDownloads.org/resource/old-testament-preaching/

Listen to this message online at cicfamily.com/sermon-listing/

**Deuteronomy**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Renewal of the Mosaic Covenant** | | | | | |
| **Past** | | **Present** | **Future** | | |
| **Examples** | | **Laws** | **Challenges** | | |
| **What God has Done** | | **What God Expects** | **What God will Do** | | |
| **Historical** | | **Legal** | **Prophetic** | | |
| **Preamble** | **Historical Prologue** | **Stipulations** | **Blessings and Curses** | **Covenant Renewal** | **Leadership Transition** |
| **1:1-4** | **1:5–4:43** | **4:44–26:19** | **27–28** | **29–30** | **31–34** |
| **Introduction** | **Sermon #1** | **Sermon #2** | **Sermon #3** | **Sermon #4** | **Sermons** |
| **Plains of Moab** | | | | | |
| **About 1 Month** | | | | | |

**Key Word: Renewal**

**Key Verse: “Hear, O Israel: The LORD our God, the LORD is one. Love the LORD your God with all your heart and with all your soul and with all your strength” (Deuteronomy 6:4-5)**

**Summary Statement:**

**Moses preaches and records sermons which expound the Law in order to encourage Israel's new generation in renewal of the covenant at Sinai, resulting in blessing in Canaan for obedience, not cursing for disobedience.**

**Applications:**

**True obedience is based on love—not legalism.**

**God’s general rule is that blessing results from obedience but problems result from disobedience.**

**Spiritual renewal stems from recalling God’s past deliverance, committing to love Him in the present, and living with future hope in Him fulfilling His promises.**