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Renewal

Theme

Renewal of the Mosaic Covenant

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" (6:4-5)

Kingdom Statement

Moses exhorted Israel to renew obedience to the Sinai Covenant so as to function as God's kingdom representatives in Canaan for blessing to the whole world.



Summary Statement

Moses preaches & 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.

Covenant

God (Suzerain) spoke via Moses (mediator) to renew Israel (vassal) to the Mosaic Covenant and predicted Israel's exile, repentance, and return in the Land covenant (30:1-10).

Redemption

Israel's foundation of love for and obedience to God (6:4-5) to experience deliverance in the land parallels the Christian's need to love God as the basic motivation for redemption from sin and successful living today (Luke 10:27).

Messiah

The promise of prophets like Moses (18:14-22) who instructed Israel in God's laws was fulfilled in many OT prophets, yet ultimately in Jesus (John 6:14; Acts 3:22-23; 7:37).

Deuteronomy

Renewal of the Mosaic Covenant

FOCUS	Intro & 1 st Sermon (Past Faithfulness) 1:1–4:43	2 nd Sermon (Present Love Laws) 4:44–26:19	3 rd & 4 th Sermons (Future Hope) 27:1–34:12	
DIVISIONS	Preamble (1:1-4) God's Acts for Israel (1:5-4:43)	10 Commandments (4:44–11:32) Ceremonial Laws (12:1–16:17)	3 rd Blessings & Curses (27–28) 4 th Land	Leadership Transition (31–34)
		Civil & Social Laws (16:18–26:19)	Covenant (29–30)	
TOPICS	What God Has Done Historical	What God Expects Legal	What Will <i>Propl</i>	Do
PLACE	Plains of Moab			
TIME	About 1 Month (1406 BC)			
Adapted from Bruce Wilkinson & Kenneth Boa. <i>Talk Thru the Bible.</i> Vol. 1 (Nashville: Nelson, 1983)				

Deuteronomy

- 1 Retelling of Israel's failures
- 2 End of Israel's wanderings
- 3 Possessing Gilead and Bashan
- 4 Exhortation to obey God
- 5 Applying the Ten Commandments
- 6 Teaching children the law
- 7 Idolatry to be destroyed
- 8 Necessity of God's testing
- 9 God's grace after intercession

- 10 Tablets for the ark
- 11 Heritage for obeying God
- 12 Exhortation to holy separation
- 13 Lying prophets must die
- 14 Animals suitable for eating
- 15 Way of remitting debts

- 16 Feasts listed and explained
- 17 Obliteration of all evildoers
- 18 Rights of the Levites
- 19 Involuntary killer given refuge
- 20 Strategy for God's warfare
- 21 Rights of captive women
- 22 Adultery and morality laws
- 23 Exclusions from the assemblies
- 24 Leaving a mate legally
- 25 Summary of civil laws

- 26 Offering of first fruits
- 27 Building the Ebal altar
- 28 Extended blessings and cursings
- 29 Disobedience will bring curses
- 30 Initiative for following God
- 31 Establishment of Joshua's leading
- 32 New song of Moses
- 33 Conferring the tribal blessings
- 34 End of Moses' life



Barry Huddleston, The Acrostic Summarized Bible (Grand Rapids: Baker, 1992)

Be Renewed



Deuteronomy

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The Second Law of Thermodynamics











Main Idea

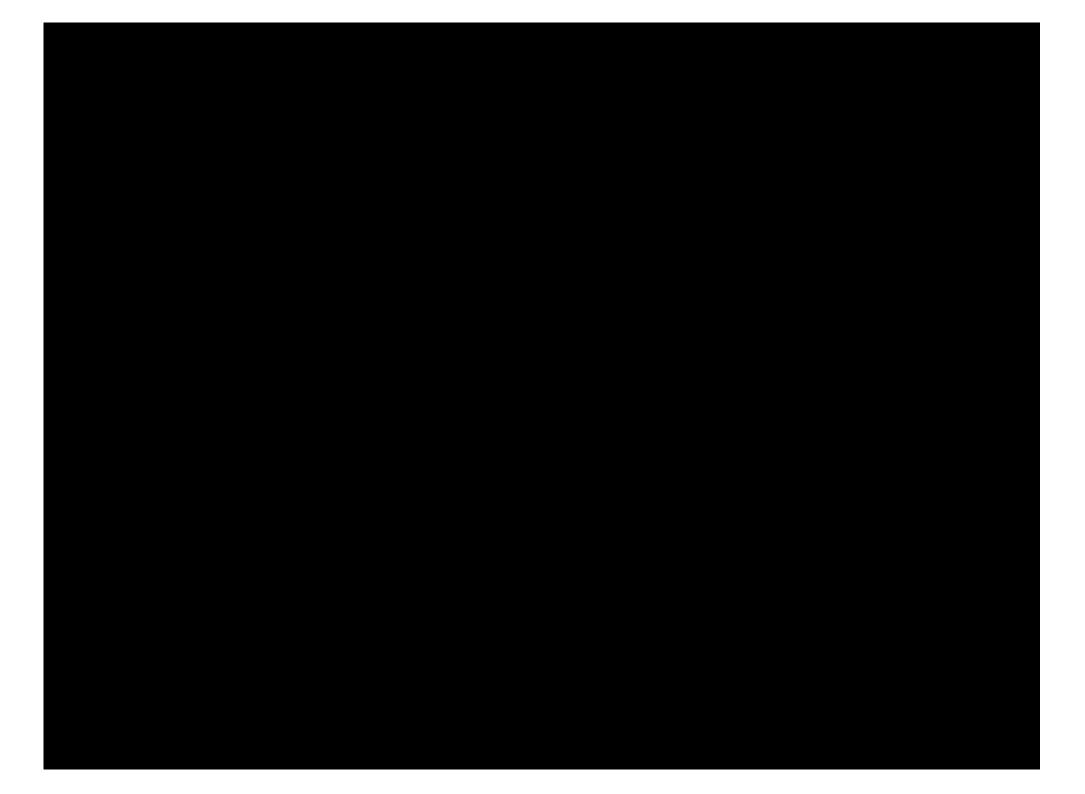
Show Jesus you love him



by serving him with thanks.

Application

- True obedience is based on love not legalism.
- God's general rule is that blessing results from obedience but problems result from disobedience.

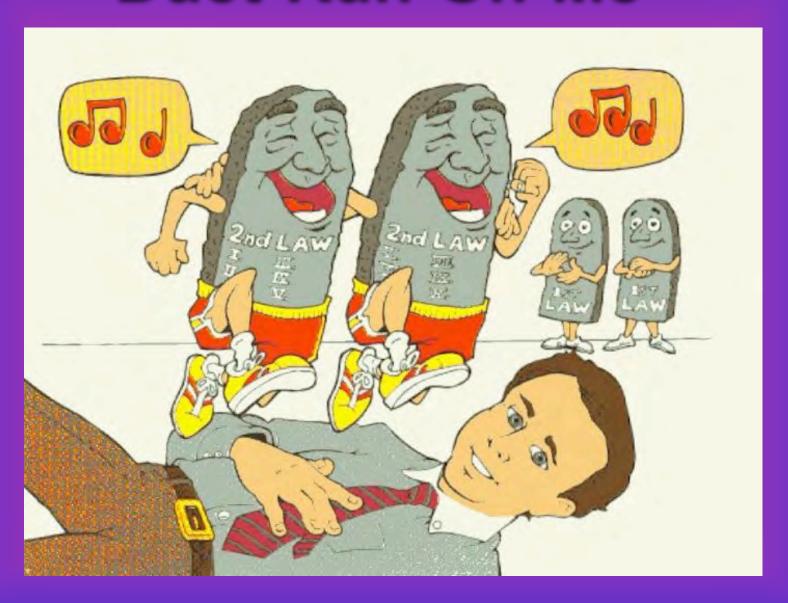


REVIEW QUIZ ON NUMBERS

- 1. Numbers can be described in terms of its key word which is:

 Preparation
- 2. Because of the people's rebellion, their journey from Sinai to the Promised Land required 39 years

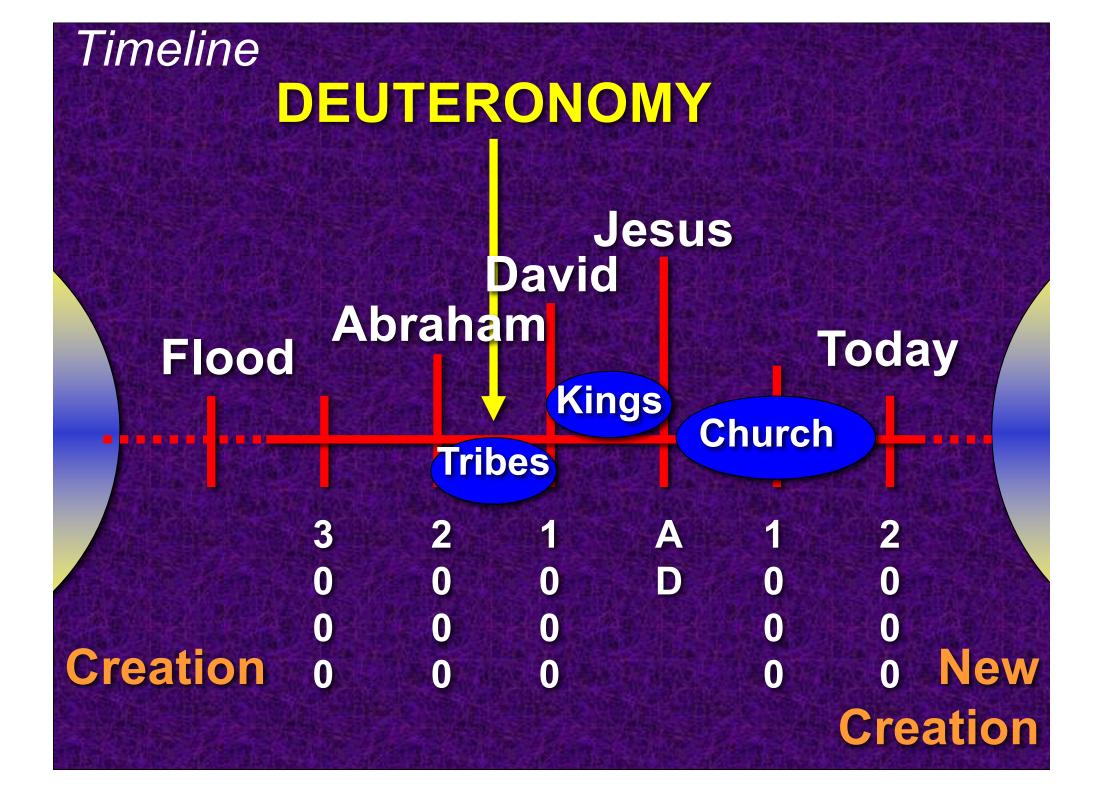
"Duet-Run-On-Me"

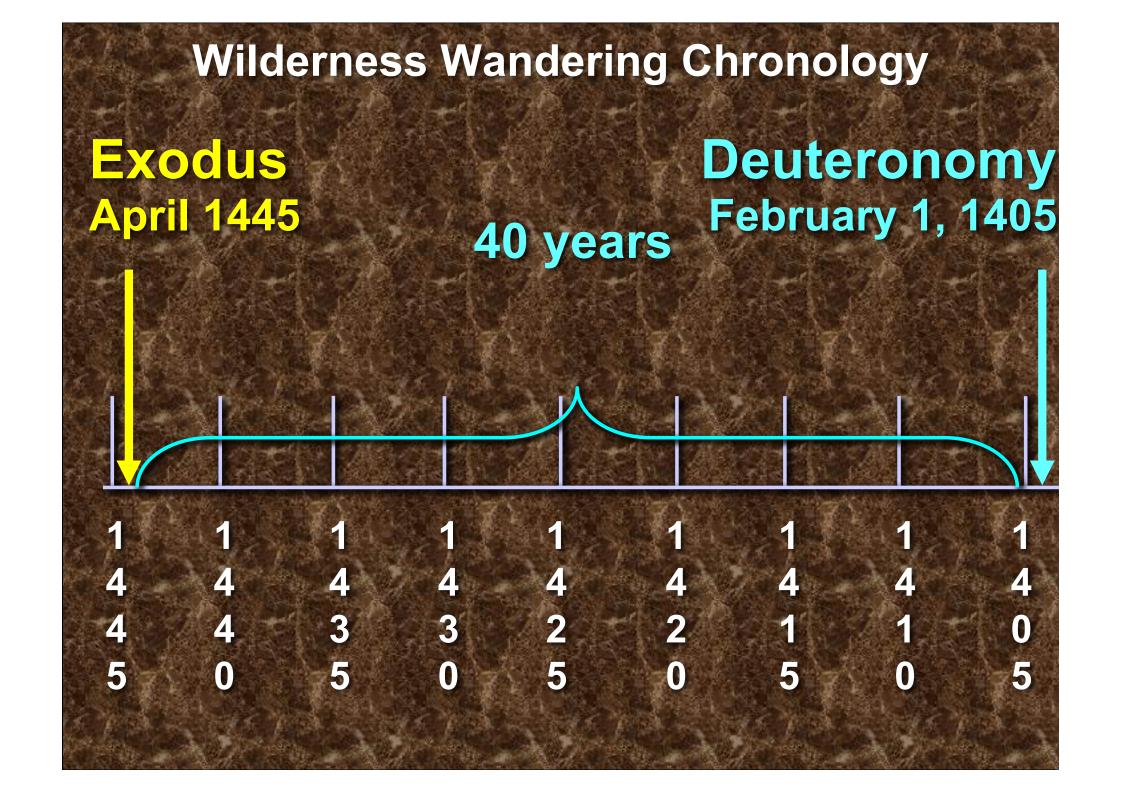


Walk Through The Bible ©1989

Deuteronomy Basic Outline

- Historical review
- Instructions for a new generation

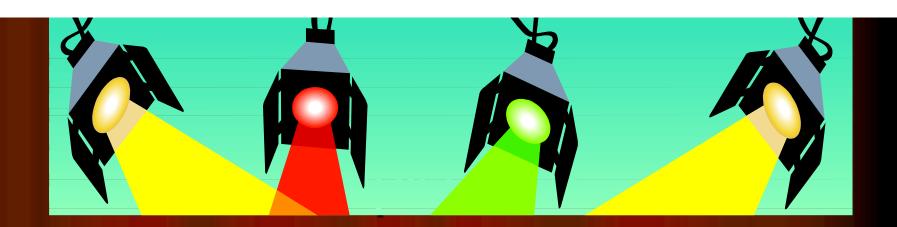




One Uniqueness of Deuteronomy

Most quoted Old Testament book:

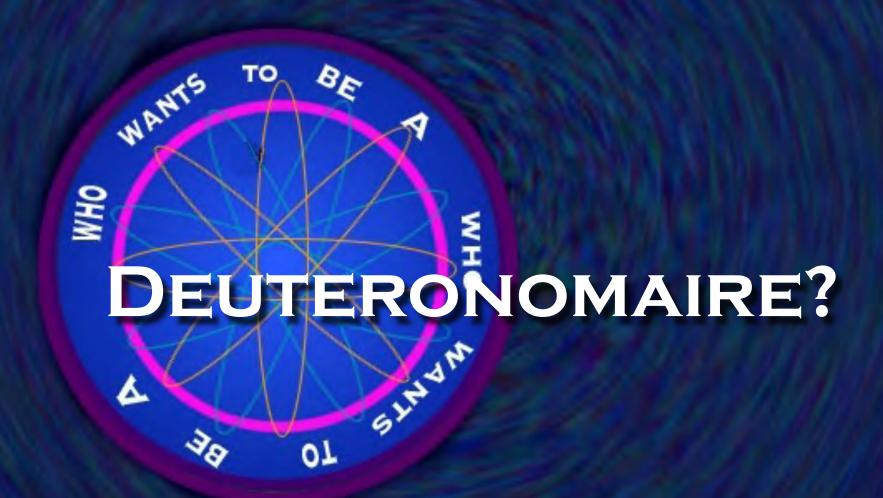
- 356 times in the OT
- 49 times in the NT



Ancient Near East Productions presents...

to be continued...





"Elleh haddebarim," the Hebrew title of the book we call "Deuteronomy," means what?

a. 2nd law

c. God speaks

D. These are the words

d. 5th book

"Elleh haddebarim," the Hebrew title of the book we call "Deuteronomy," means what?

a. 2nd law

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b. These are the words

d. 5th book

Which one of the Ten Commandments includes a promise?

Deuteronomy 5:16

a. You shall not murder

C. Honor your father & mother

b. You shall not steal

d. None of the above

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Deuteronomy 6:4-9 "Hear, O Israel: The LORD our God, the LORD is one...." is known as the...?

a. Shema

c. Aaronic benediction

b. Mezzuzah

d. Debarin

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a. Shema

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Deuteronomy 29:29 "The secret things belong to the LORD our God, but the things revealed belong to _____ forever..."

a. us who learn them

c. us & our children

D. us & those near to us

d. All of the above

Deuteronomy 29:29 "The secret things belong to the LORD our God, but the things revealed belong to _____ forever..."

a. us who learn them

c. us & our children

b. us & those near to us

d. All of the above

Who did Moses appoint to succeed him?

Deuteronomy 31:1

a. Aaron

c. Caleb

b. Joshua

d. Miriam

Who did Moses appoint to succeed him?

Deuteronomy 31:1

a. Aaron

c. Caleb

b. Joshua

d. Miriam



a. Mt. Sinai

c. Mt. Faber

b. Mt. Horeb

d. Mt. Nebo



a. Mt. Sinai

c. Mt. Faber

b. Mt. Horeb

d. Mt. Nebo

Who buried Moses?

a. Joshua

c. God

b. Israelites

d. Aaron

Who buried Moses?

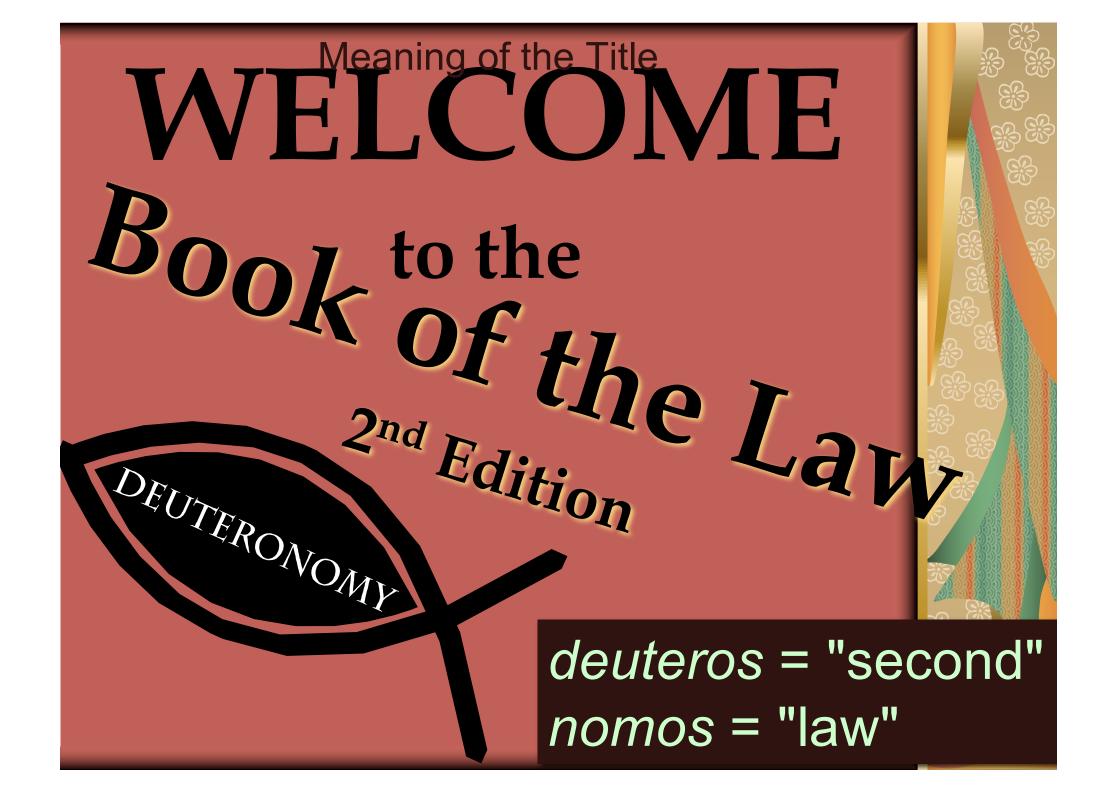
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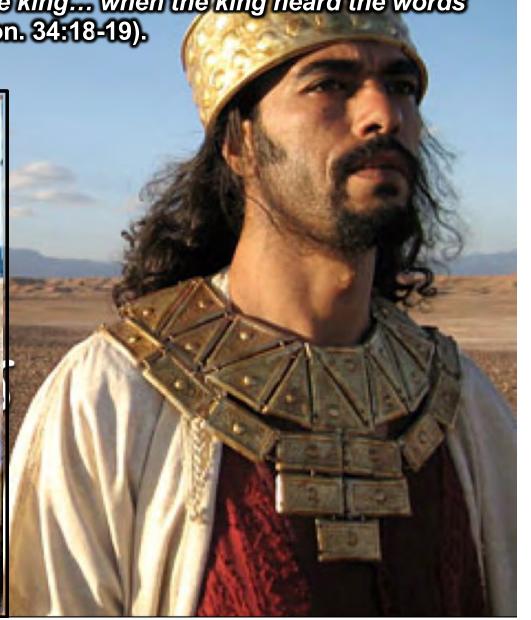




The "Book of the Law" motivated Josiah

"Then Shaphan the scribe told the king, saying, 'Hilkiah the priest has given me a book.' And Shaphan read it before the king... when the king heard the words of the Law, he tore his clothes" (2 Chron. 34:18-19).





The Pentateuch

BOOK	KEY	THE NATION	THE PEOPLE	GOD'S CHARACTER	GOD'S R ROLE	GOD'S COMMAND
Genesis	Beginnings	Chosen	Prepared	Powerful Sovereign	Creator	"Let there be"
Exodus	Redemption	Delivered	Redeemed	Merciful	Deliverer	"Let my people go"
Leviticus	Worship	Set Apart	Taught	Holy	Sanctifier	"Be holy"
Numbers	Wandering	Directed	Tested	Just	Sustainer	"Go in!"
Deut.	Renewed Covenant	Made Ready	Retaught	Loving Lord	Rewarder	"Obey!"

Bruce Wilkinson & Kenneth Boa, Talk Thru the Bible (Nashville, TN: Nelson, 1983)

The Basics

Introduction & Title

these are the words

Author

Moses except Deut 34

Date & Setting



1405 B.C. at the plains of Moab



Keys to the Book

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" (Deut. 6:4-5)

Summary Statement

Moses preaches & 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.



Characteristics

- A. Deuteronomy is one of the most influential books in the OT with many quotations by the prophets & is most quoted in the NT.
- B. Deuteronomy has the famous *Shema* ("Hear"): "Hear, O Israel: The LORD our God, the LORD is one" (6:4).
- C. This final book of Moses includes the greatest commandment—that Israel is to love the LORD with totality of heart, soul, and strength (6:5).



Characteristics

- D. This writing also is the 1st to mention the Great Tribulation (4:29-31).
- E. The test for determining true & false prophets is found only in Deuteronomy (18:20-22).
- F. Deuteronomy explains the Land Covenant more than any book of Scripture (chs. 29–30).
- G. The structure is unique in Scripture as it most closely follows a similar (but not identical) pattern of the 15th century vassal treaty.

Book Chart Moses' Sermons 2nd 1st 4th 27–30 5-26 Prologue 1:6-4:4g Preamble 1:1-5 Specific laws General laws 5-11 Covenant Farewell Historical Prophetic Legislative Death **Deuteronomy 18:18-19**

Christ: The Prophet

Suzerain-Vassal Format

George E. Mendenhall, Law and Covenant in Israel and the Ancient Near East (The Biblical Archaeologist, 17.2 [May 1954], 26-46 and 17.3 [Sept. 1954], 49-76; repr. Pittsburgh: The Presbyterian Board of Colportage of Western Pennsylvania, 1955), 878-79

Element	Explanation	Parallel in Deuteronomy
1. Preamble	Introduction to the treaty	Introduction: Historical Setting / Moses as Covenant Mediator (1:1-4)
2. Historical Prologue	History of the king's dealings with the vassal	Sermon #1: Historical Prologue (1:5–4:43)
3. General Stipulation	Call for wholehearted allegiance to the king	Sermon #2: Covenant Obligations (4:44–11:32) Sermon #2 cont'd:
4. Specific Stipulations	Detailed laws required of vassal to show allegiance	Sermon #2 cont'd: Specific Laws (Deut 12–26)

Suzerain-Vassal Format 149-150

George E. Mendenhall, Law and Covenant in Israel and the Ancient Near East (The Biblical Archaeologist, 17.2 [May 1954], 26-46 and 17.3 [Sept. 1954], 49-76; repr. Pittsburgh: The Presbyterian Board of Colportage of Western Pennsylvania, 1955), 878-79

Element	Explanation	Parallel in Deuteronomy
5. Divine Witnesses	Deities called to witness the treaty	Heaven & earth witness since no deities exist (4:26; 30:19; 31:28; 32:1)
6. Blessings & Curses	Results for obeying or disobeying the treaty	Sermon #3: Blessings & Curses (Deut 27–28) Sermon #4: Covenant Summary (Deut 29–30) Narrative / Sermons: Transition of the Covenant Mediator from Moses to Joshua (Deut 31–34)

The Sinai Covenant and Its Renewals

Exodus-Leviticus	Deuteronomy	Joshua 24
1. Title/Preamble. Exod. 20:1. Now God spoke all these words, saying:	1. <i>Title/Preamble.</i> Deut. 1:1-5. These are the words Moses spoke (5 verses), saying:	1. <i>Title/Preamble.</i> Josh. 24:2. Thus says YHWH, the God of Israel:
2. Historical Prologue. 20:2. I am YHWH your God who brought you out of Egypt (1 verse)	2. Historical Prologue. 1:6-3:29. YHWH our God spoke to us, saying: (history, Sinai to Moab; 40 + 37 + 29 verses)	2. Historical Prologue. 24:2b-13. Forefathers, Terah, Abraham, etc., down to leaving Egypt for a new land (12 verses)
3. Stipulations. a. Basic: 10 "Words," 20:3-17. b1. Detail: 20:22-26; 21-23, 25-31 (Lev., see after 5)	3. Stipulations. Intro.: 4. a. Basic: 5. b. Detail: 6–11, 12–26	3. Stipulations. (Essence only): 24:14-15, plus response

The Sinai Covenant and Its Renewals

Exodus-Leviticus	Deuteronomy	Joshua 24
4a. <i>Depositing Text.</i> 25:6 book by ark (and cf. Deut. 10:7-8)	4a. <i>Depositing Text.</i> 31:9, 24-26. Book by ark	4a. <i>Depositing Text.</i> 24:26 — in book
4b. <i>Reading out.</i> (Cf. Exod. 24:7)	4b. <i>Reading out.</i> 31:26—book; 31:19-22, song (in 32)	4b. Reading out—
5. <i>Witness.</i> 24:4 (12 stelae)	5. <i>Witness.</i> 31:26 — book; 31:19-22, song (in 32)	5. Witness. 24:22 (people) 27 (stela)
(3. <i>Stipulations</i> , contd.) b2. Detail (contd.) Lev. 11–20; 27		

The Sinai Covenant and Its Renewals

Exodus-Leviticus	Deuteronomy	Joshua 24
6b. <i>Blessings.</i> — Obedience Lev. 26:3- 13 (short) If you follow My word, I send peace (etc.)	6b. <i>Blessings.</i> — Obedience 28:1-14 (short) If you obey, you will be blessed	6b. <i>Blessings.</i> — Obedience (implied in 24:20c, "after He has done you good")
6c. <i>Curses.</i> — Disobedience Lev. 26:14-43 (27 verses)	6c. <i>Curses.</i> — Disobedience 28:15-68 (53 verses)	6c. <i>Curses.</i> — Disobedience 24:19-20
	7. <i>Oaths</i> (cf. Deut. 29:12-15)	
8. <i>Ceremonies</i> (Exod. 24:1-11, fulfilled in Josh. 8:30-35).	8. <i>Ceremonies</i> (Deut. 27, fulfilled in Josh. 8:30-35).	

Where Does the Idea of Covenant Come From? Genesis



"A Great King in authority over lesser rulers, with a historical background of doing good to them, with commands and with blessings, but also a curse in case of disobedience. These facts about the Genesis creation account are the stuff of covenant, and primordially so.'

Jeffrey J. Niehaus, "Covenant: An Idea in the Mind of God," JETS 52 (2009): 61

Common Themes

Theme	Deuteronomy	Joshua
Holy War	How to do it (instructed)	How it was done (implemented)
Possessing Canaan	Promised	Possessed
Joshua's Role	Appointed	Operated
Law of Moses	Stated	Restated (Josh. 23–24)

Birth Narratives

- Born when Israel was under oppression (Exod 2:1-10; Matt 2:13)
- King tried to kill them (Exod 1:22; Matt 2:14-15)
- Called out of Egypt before ministry (Exod 3; Matt 2:14-16)

Wilderness Tests

- Fasted 40 days (Exod 34:28; Matt 4:2)
- Tempted with rock (Num 20:11; Matt 4:3)

Adapted from Dale C. Allison Jr., *The New Moses: A Matthean Typology* (Eugene, OR: Wipf & Stock, 1993); cited in a newsletter by Richard Rood (May 2022)

Sermons

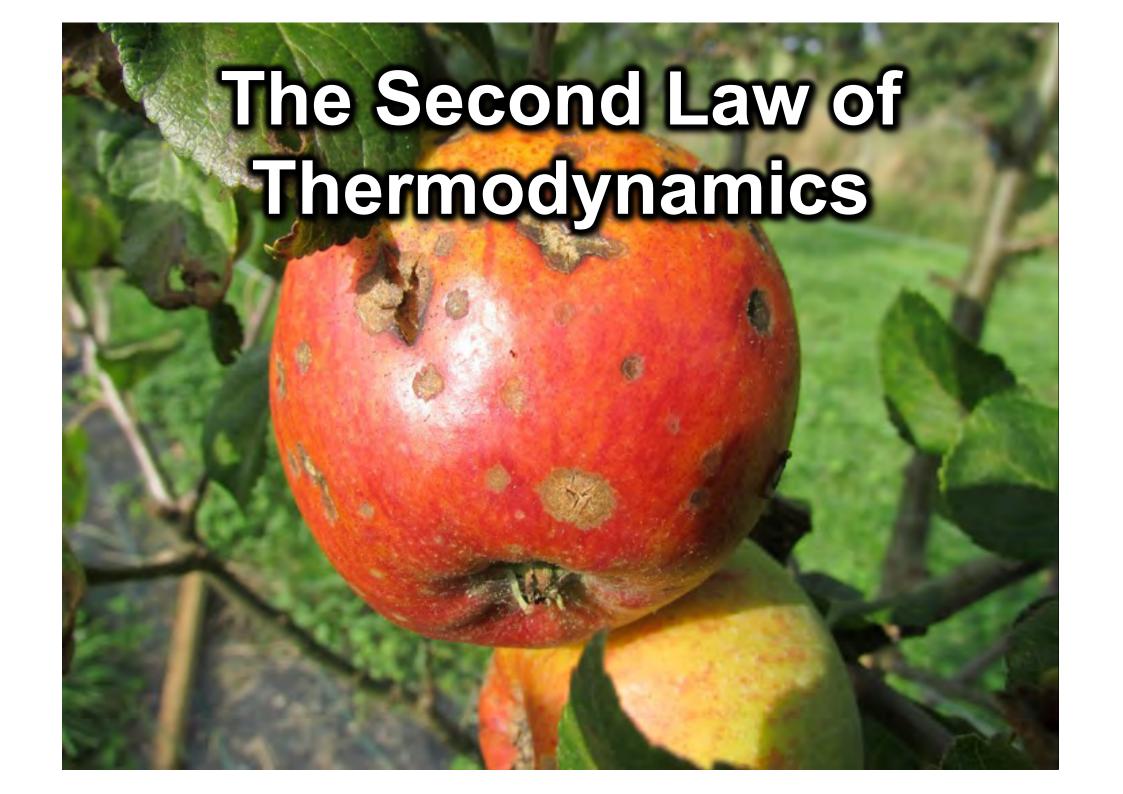
- Received the Law (Exod 19:3; 24:12) and preached on the Law (Matt 5:17-19)
- On mountains at Moab (Book of Deut) and Sermon on the Mount (Matt 5:1)
- Ended with warnings (Deut 28; Matt 7:13-27)

Other Parallels

- Manna (Exod 17) revealed in Jesus as the Bread of Life (John 6:49-51)
- Face reflected God's glory at Sinai (Exod 34:29) and Transfiguration (Matt 17:2)
- Passover lamb (Exod 12; Deut 16:1-8)
 points the Christ (1 Cor 5:7)
- God's promise of his presence (Deut 31:23; Josh 1:1-9; Matt 28:18-20)



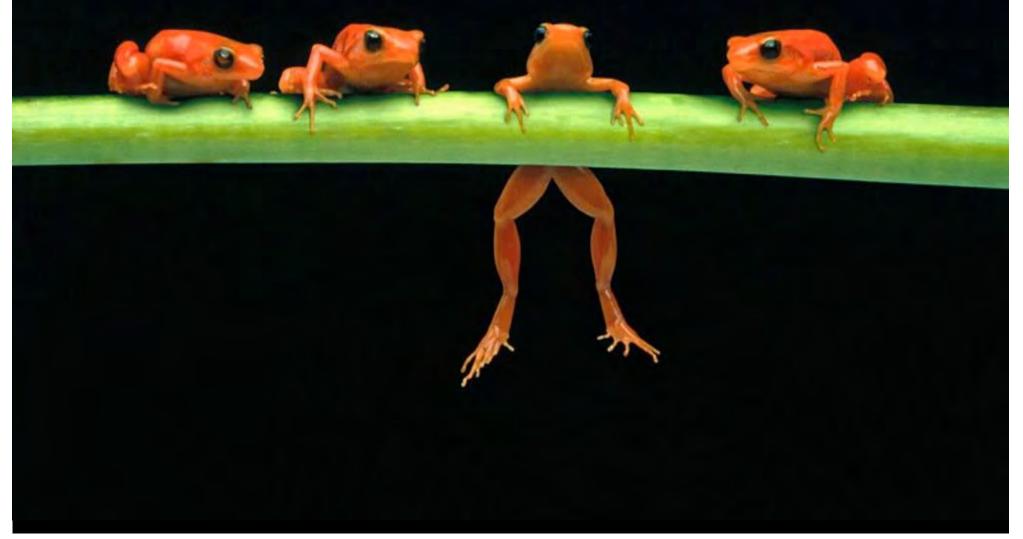
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The Second Law of Thermodynamics





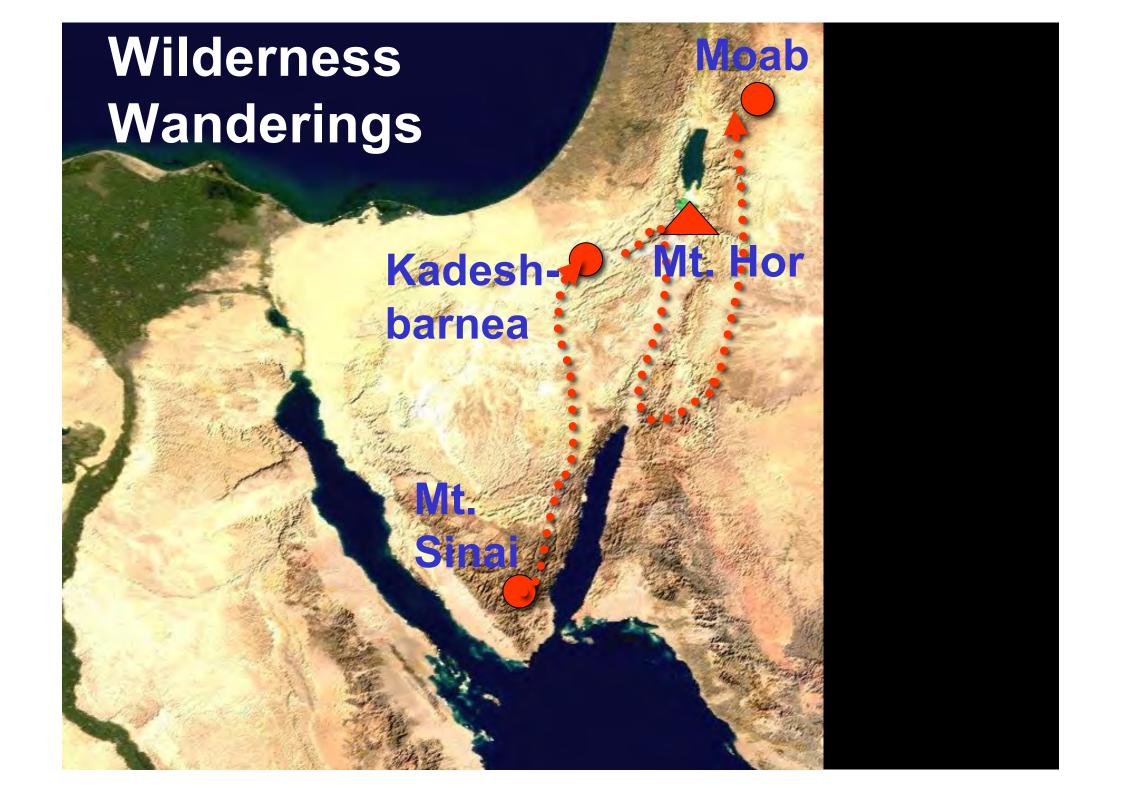




What are the keys to spiritual renewal?









Moses at Moab

"These are the words that Moses spoke to all the people of Israel while they were in the wilderness east of the Jordan River. They were camped in the Jordan Valley near Suph, between Paran on one side and Tophel, Laban, Hazeroth, and Di-zahab on the other" (Deut 1:1 NLT).

The Normal Trip

"Normally it takes only eleven days to travel from **Mount Sinai to Kadesh**barnea, going by way of Mount Seir. ³But forty years after the Israelites left Egypt, on the first day of the eleventh month, Moses addressed the people of Israel, telling them everything the LORD had commanded him to say" (Deut 1:2-3 NLT).



Edrei Kingdoni of Og

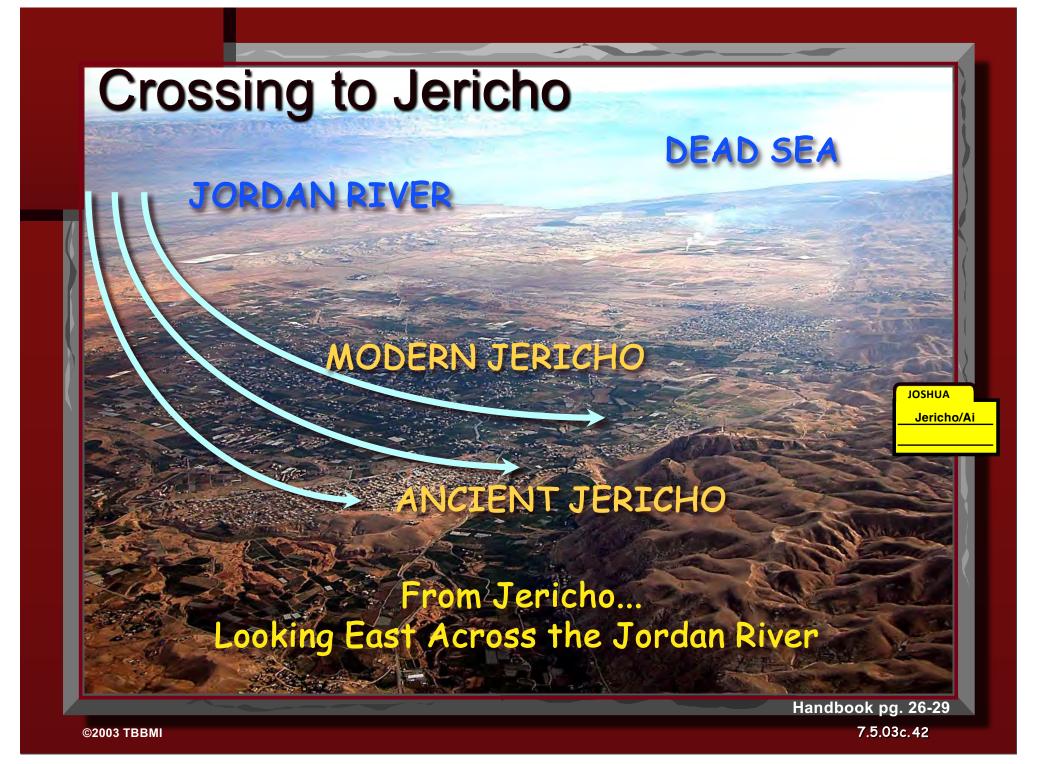
Transjordan Events

Ammon Kingdom of Sihon Heshbon Victory over Sihon and Og (Num. 21:21-35)

Moak

Edom

"This took place after he had defeated King Sihon of the Amorites, who had ruled in Heshbon, and King Og of Bashan, who had ruled in Ashtaroth and Edrei" (Deut 1:4 NLT).





Renewal

Deuteronomy

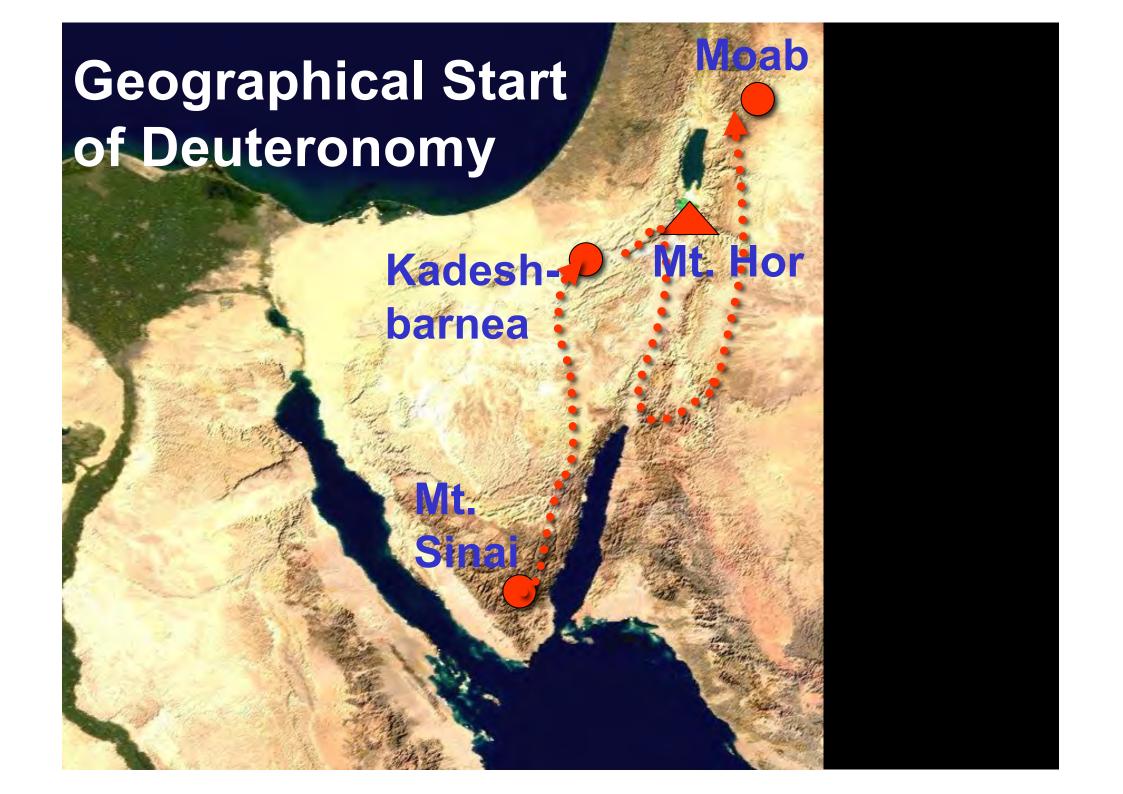
Renewal of the Mosaic Covenant

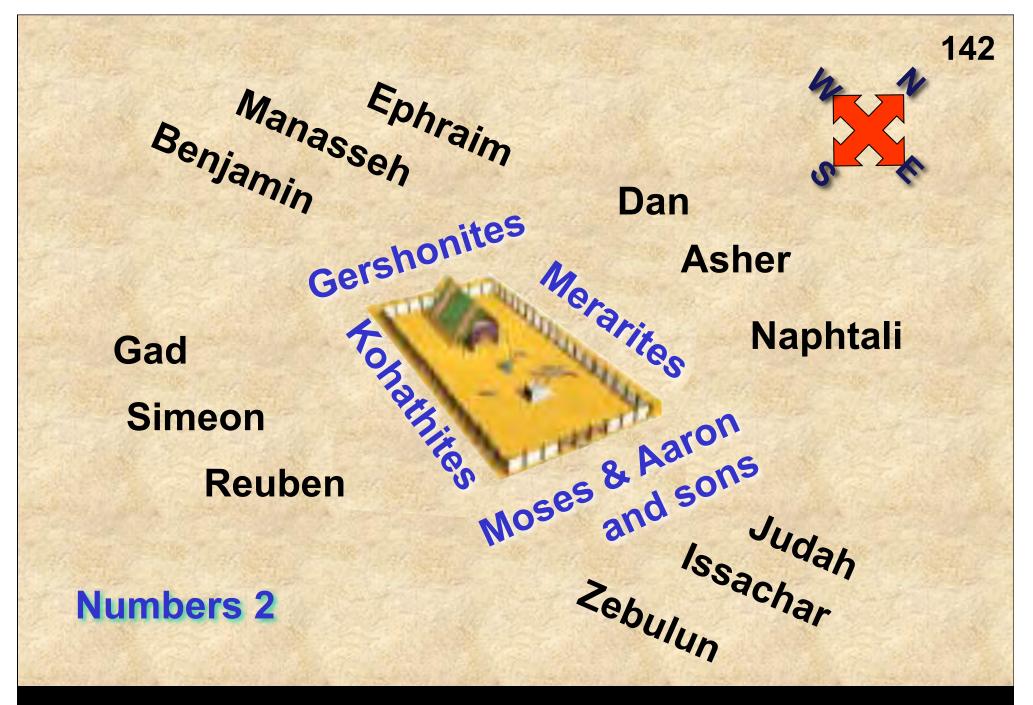
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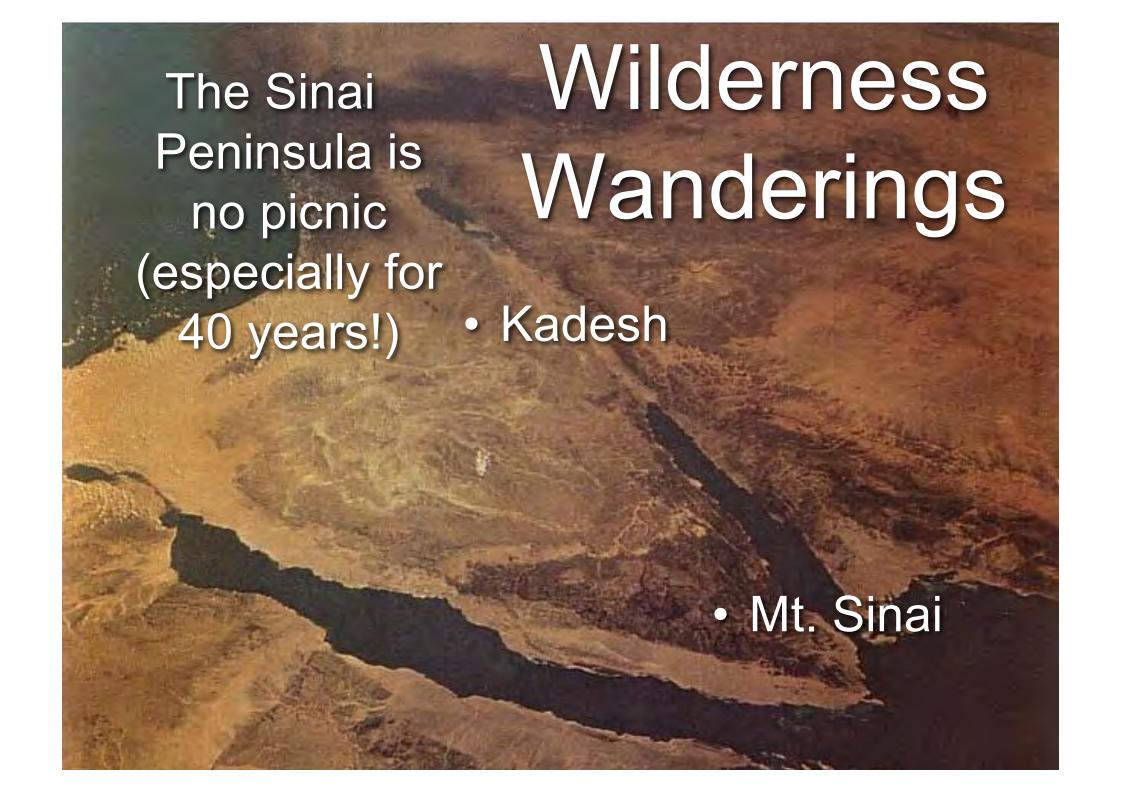
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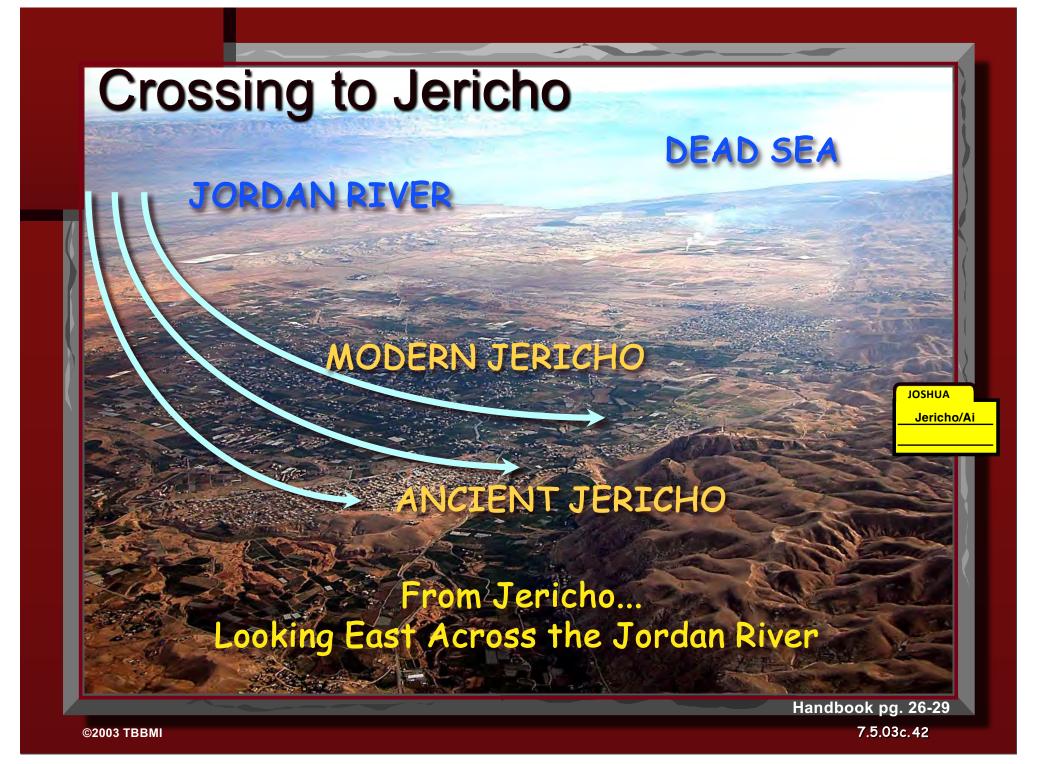
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Locations of Tribes & Levites







Moses at Moab

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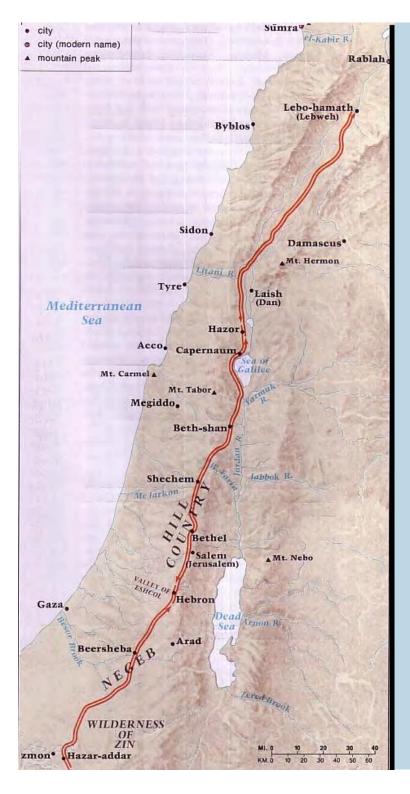
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Kadesh Barnea (Num 13:26; Deut 1:19-21)



Journey of the Spies

Numbers 13:21-24 Deuteronomy 1:22-25

Barry Beitzel, The Moody Atlas of Bible Lands, 93



Numbers 13; Deut 1:25





DRESSING THE STAGE

Here's the situation:

TWELVE SPIES: TWO REPORTS

10 SPIES: A MAJORITY OPINION

LAND OF MILK AND HONEY!

GIANTS IN THE LAND!

GO BACK TO EGYPT!

2 SPIES: A MINORITY OPINION

LAND OF MILK AND HONEY!

GIANTS IN THE LAND!

GOD IS WITH US!

MOSES

Exodus Sinai

M - C - C

Kadesh Barnea

SO...LET'S GO!!!!!

God's Report

Handbook pg. 26-29

7.5.03c. 21

Num. 13:26-14:9

DRESSING THE STAGE

Here's the situation:

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God's Report

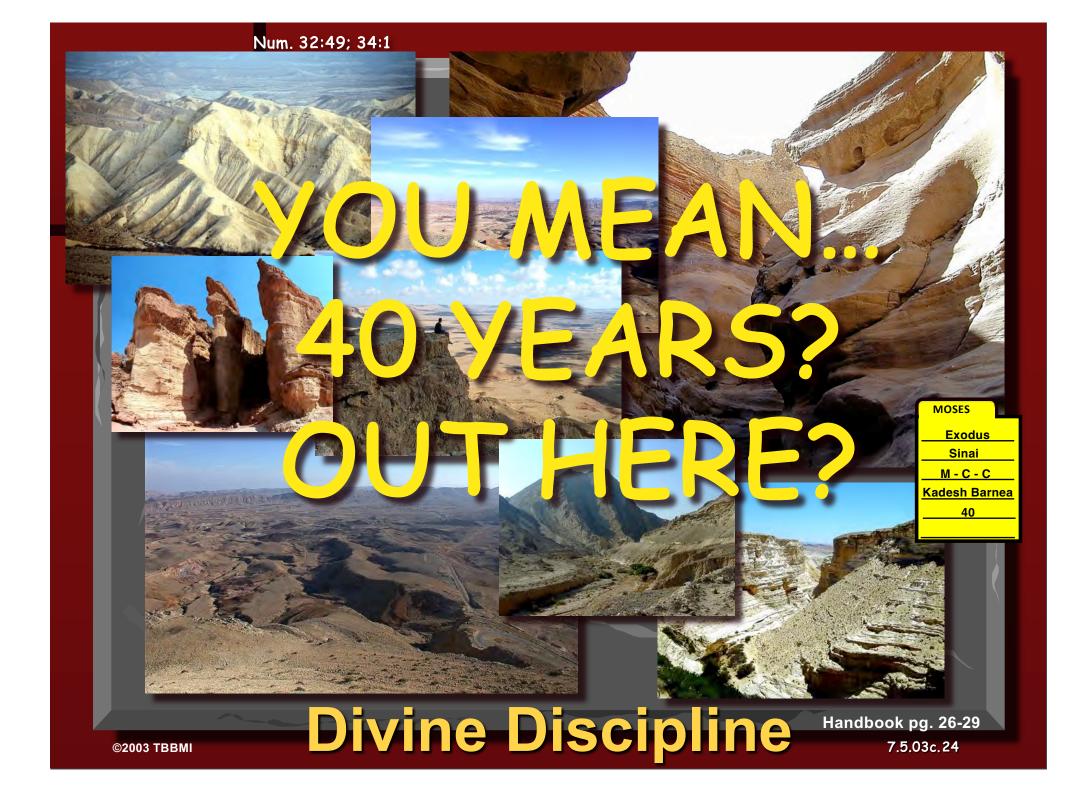
Handbook pg. 26-29

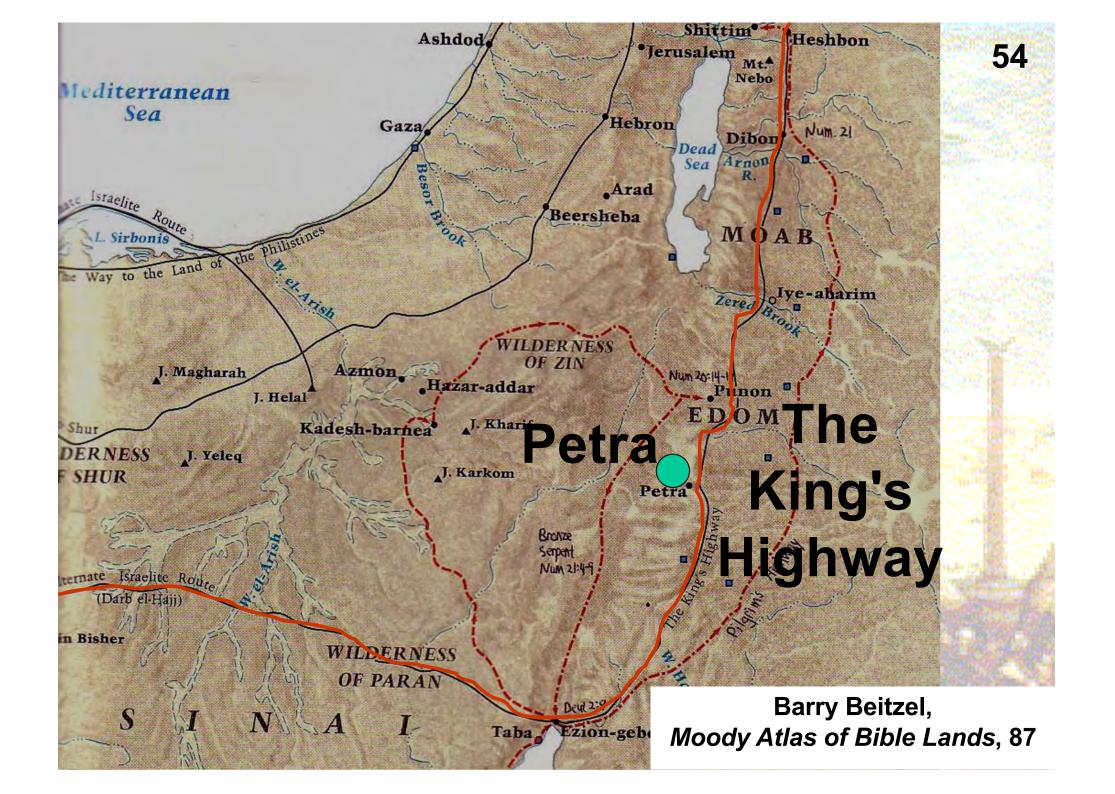
7.5.03c, 21

Num. 13:26-14:9 **DRESSING** Here's + THE **STAGE** RITY OPI 2 SPIES: A PINION MOSES **Exodus** Sinai M - C - C Kadesh Barnea God's Report Handbook pg. 26-29 7.5.03c.21 ©2003 TBBMI



Wilderness of Zin





Edrei Kingdoni of Og

Transjordan Events

Ammon Kingdom of Sihon Heshbon Victory over Sihon and Og (Num. 21:21-35)

Moak

Edom

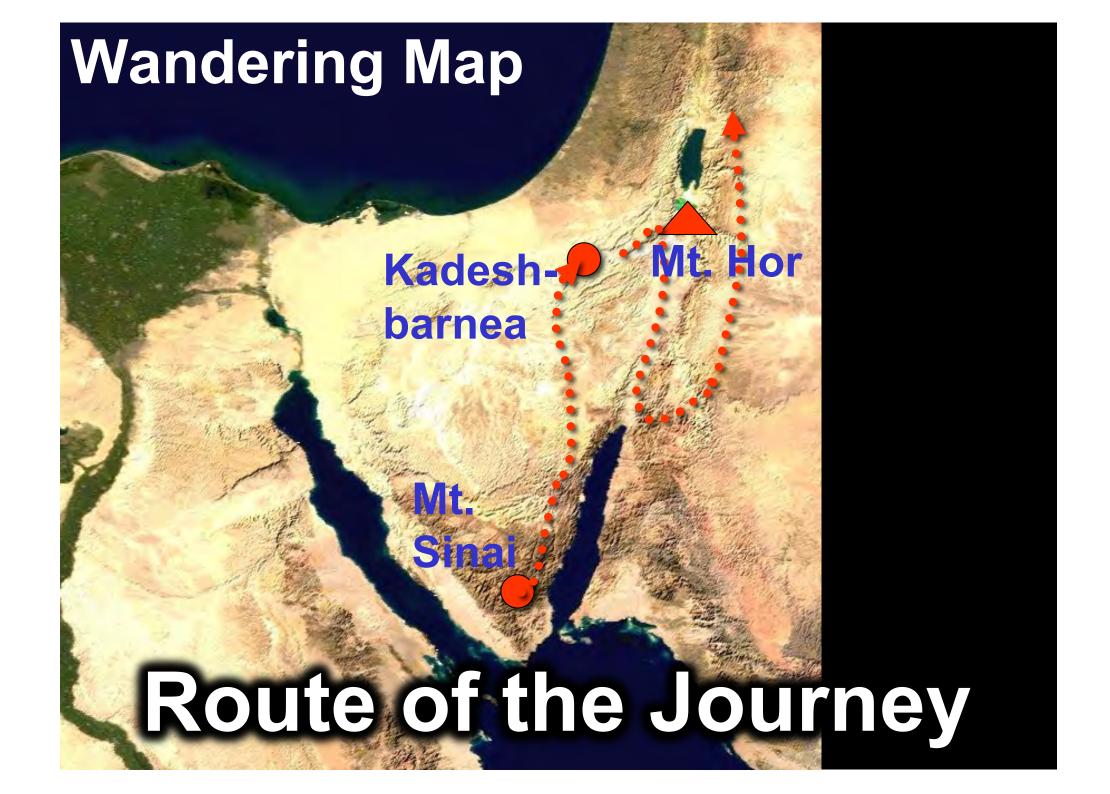
"This took place after he had defeated King Sihon of the Amorites, who had ruled in Heshbon, and King Og of Bashan, who had ruled in Ashtaroth and Edrei" (Deut 1:4 NLT).

East of the Jordan in the territory of Moab, Moses tells the story...

The Desert Years

"The LORD your God has blessed you in all the work of your hands. He has watched over your journey through this vast desert. These forty years the LORD your God has been with you, and you have not lacked anything" (Deut. 2:7).

God's Care



Transjordan Rivers

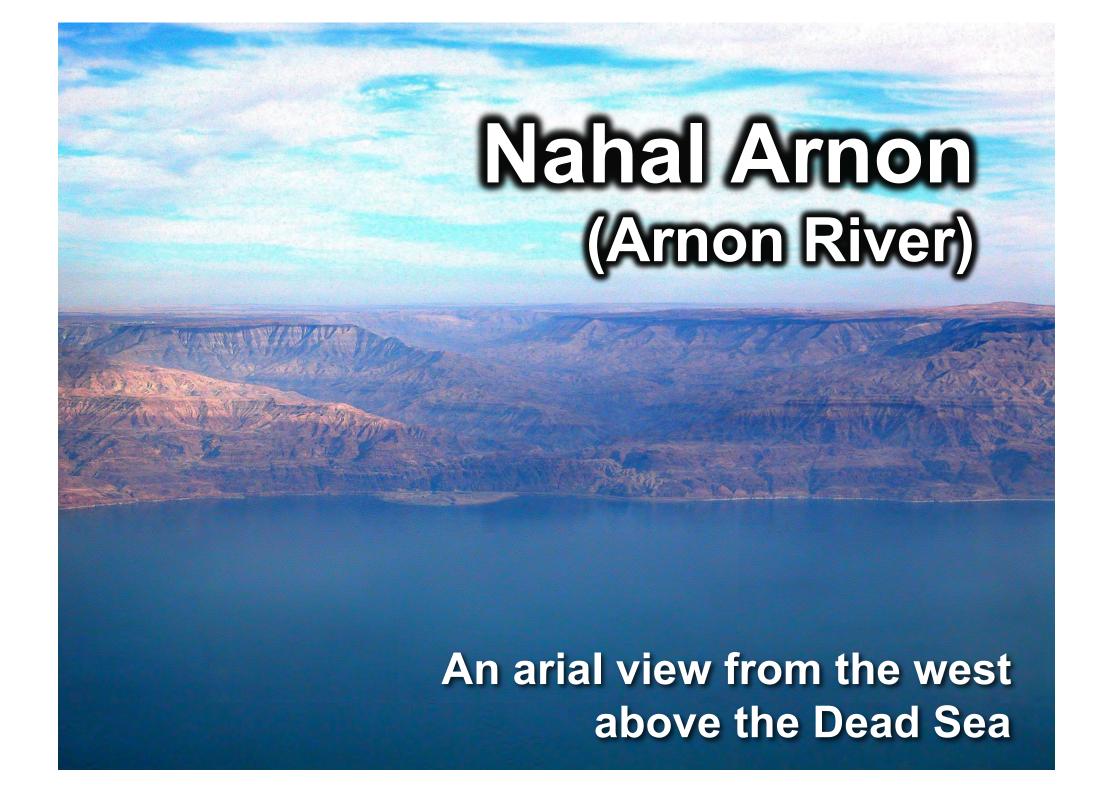
Looking North

The Arnon Gorge separated Moab from northern nations

Arnon River

Moab

Edom Neighboring nati **Looking South**



Edrei Kingdom of Og Jabbok River Ammon Kingdom of Sihon Jahaz

Transiordan Events

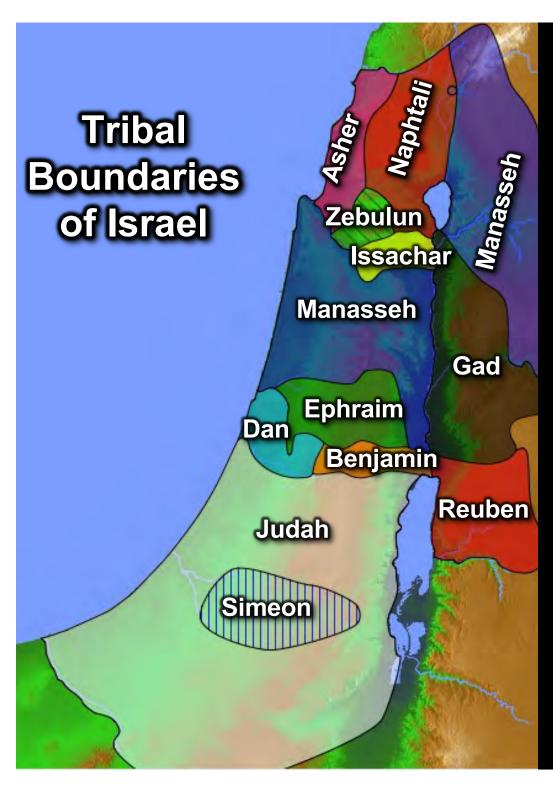
 Victory over Sihon and Og (Num. 21:21-35; Deut 2:26-37)

Arnon River

Moab

Edom

Neighboring nations related by blood



Final Preparations (Numbers 31-36)

- Transjordan Settled (31-32)
 - ➤ Midianites (31)
 - > Inheritances (32)
- Wandering Summary (33:1-49)
- Canaan Defined (33:50–36:13)
 - ➤ Inheritance (33:50– 34:29)
 - > Levitical Cities (35)
 - > Daughters (36)

Sermon #1: Historical Review (1:5–4:43)

- Historical Introduction (1:11-5)
- 40-years of Desert Wandering (1:6-46)
- The Conquest of Sihon & Og (2:1-3:11)
- Tribes of Reuben & Gad (3:12-20)
- Review of God's Acts (3:21-29)
- Moses Exhortation (4:1-43)





Don't forget what **Christ did** in your life.







Deuteronomy

Renewal of the Mosaic Covenant

FOCUS	Intro & 1 st Sermon (Past Faithfulness) 1:1–4:43	2 nd Sermon (Present Love Laws) 4:44–26:19	3 rd & 4 th Sermons (Future Hope) 27:1–34:12	
DIVISIONS	Preamble (1:1-4) God's Acts for Israel (1:5–4:43)	10 Commandments (4:44–11:32) Ceremonial Laws (12:1–16:17) Civil & Social Laws	3 rd Blessings & Curses (27–28) 4 th Land	Leadership Transition (31–34)
	What God	(16:18–26:19) What God	Covenant (29–30) What	God
TOPICS	Has Done <i>Historical</i>	Expects Legal	Will Do Prophetic	
PLACE	Plains of Moab			
TIME	About 1 Month			
Adapted from Bruce Wilkinson & Kenneth Boa, <i>Talk Thru the Bible</i> , Vol. 1 (Nashville: Nelson, 1983)				

Deuteronomy 4

Sermon # 2: Stipulations (4:44–26:19)

Introduction to Decalogue (4:44-5:33)

Deuteronomy 5

The Big Ten



Exodus 20 & Deut 5

Two Major Areas

God

1: Don't worship other gods

2: Don't make idols

3: Don't misuse God's name

4: Keep the Sabbath holy

Man

5: **Honour** your father & mother

6: Don't murder

7: Don't commit adultery

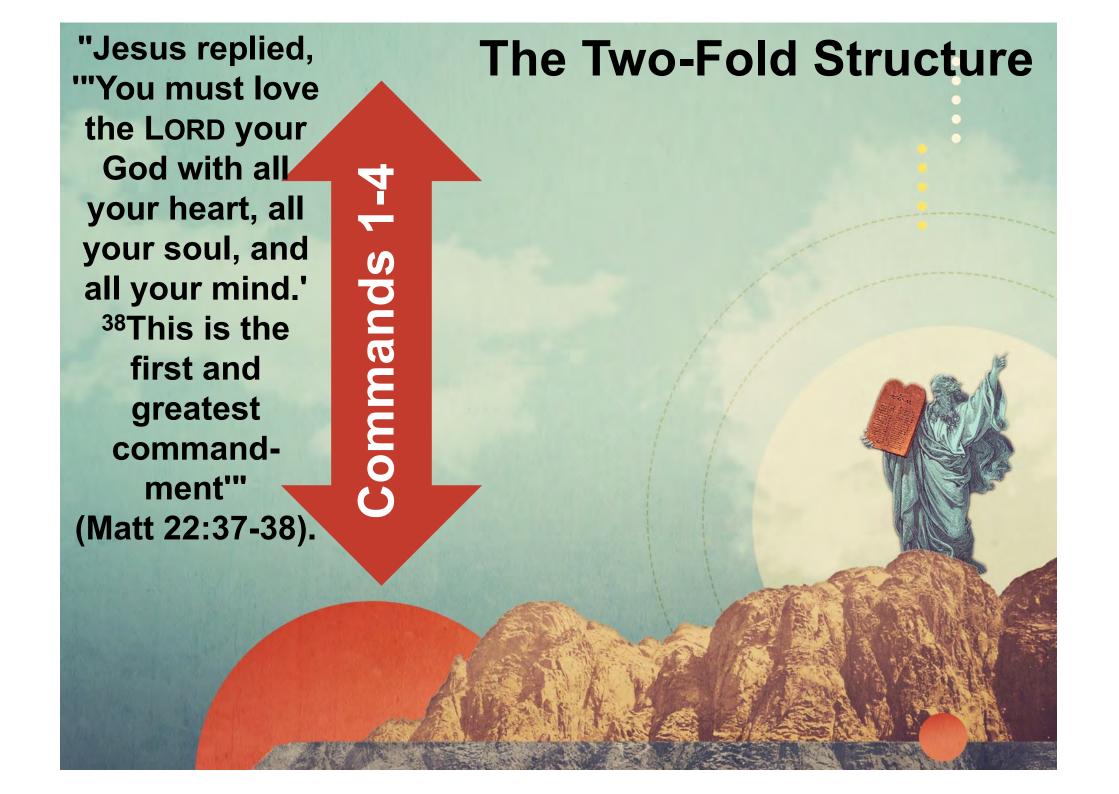
8: Don't steal

9: Don't lie

10: Don't covet

Tell the person next to you all 10 in order.





"I am the LORD your God, who rescued you from the land of Egypt, the place of your slavery. ³You must not have any other god but me."



"You must not make for yourself an idol of any kind or an image of anything in the heavens or on the earth or in the sea. ⁵You must not bow down to them or worship them, for I, the LORD your God, am a jealous God who will not tolerate your affection for any other gods."

Exodus 20:4-5a NLT

"I lay the sins of the parents upon their children; the entire family is affected even children in the third and fourth generations of those who reject me. ⁶But I lavish unfailing love for a thousand generations on those who love me and obey my commands."

Exodus 20:5a-6 NLT

"You must not misuse the name of the LORD your God. The LORD will not let you go unpunished if you misuse his name."



"Remember to observe the Sabbath day by keeping it holy. ⁹You have six days each week for your ordinary work, 10 but the seventh day is a Sabbath day of rest dedicated to the LORD your God. On that day no one in your household may do any work."

Exodus 20:8-10a NLT

"This includes you, your sons and daughters, your male and female servants, your livestock, and any foreigners living among you."

Exodus 20:10b NLT

"For in six days the LORD made the heavens, the earth, the sea, and everything in them; but on the seventh day he rested. That is why the LORD blessed the Sabbath day and set it apart as holy."



"Jesus replied, "You must love the LORD your God with all your heart, all your soul, and all your mind.' 38This is the first and greatest commandment'" (Matt 22:37-38).

Commands 1-4

The Two-Fold Structure

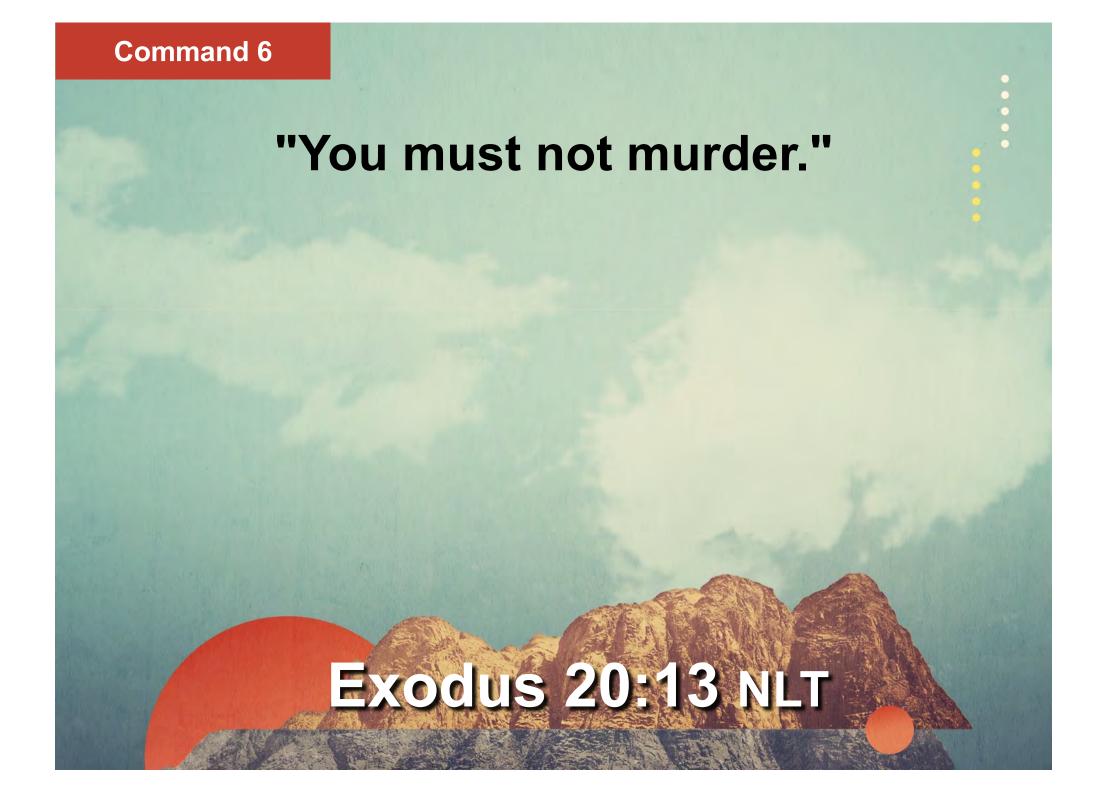
Commands 5-10

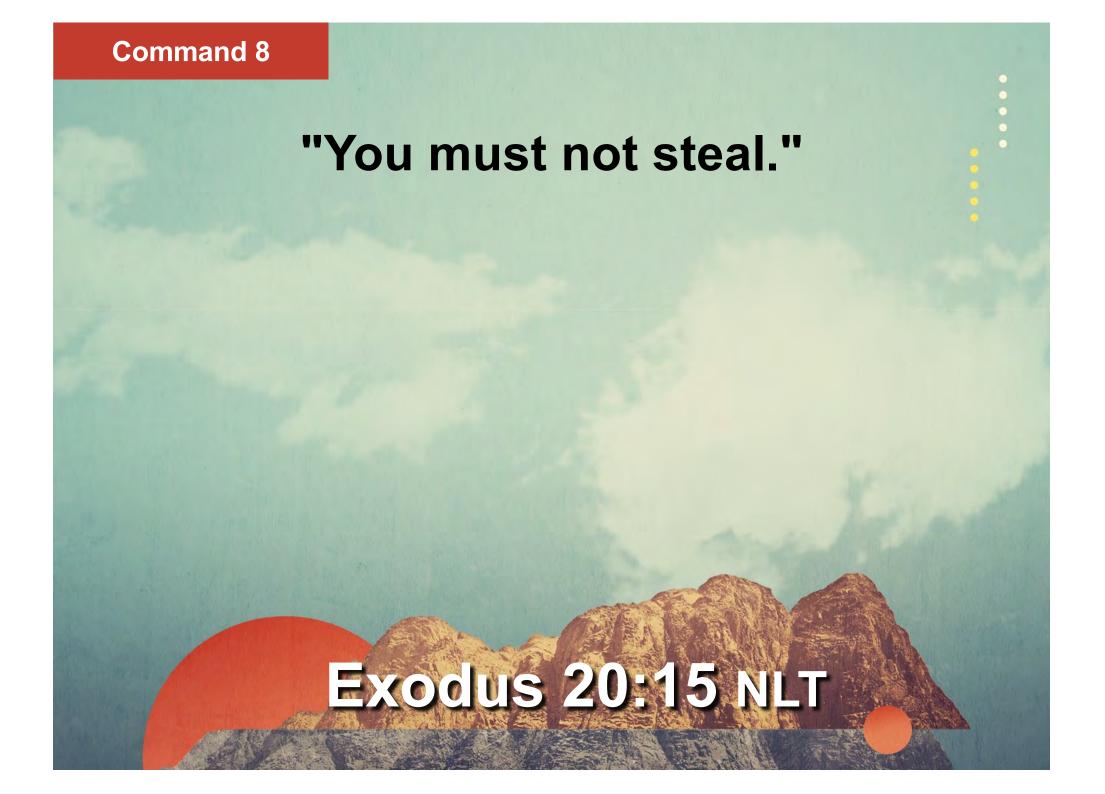
"A second is equally important: 'Love your neighbor as yourself.'

40The entire law and all the demands of the prophets are based on these two commandments" (Matt 22:39-40).

"Honor your father and mother. Then you will live a long, full life in the land the LORD your God is giving you."





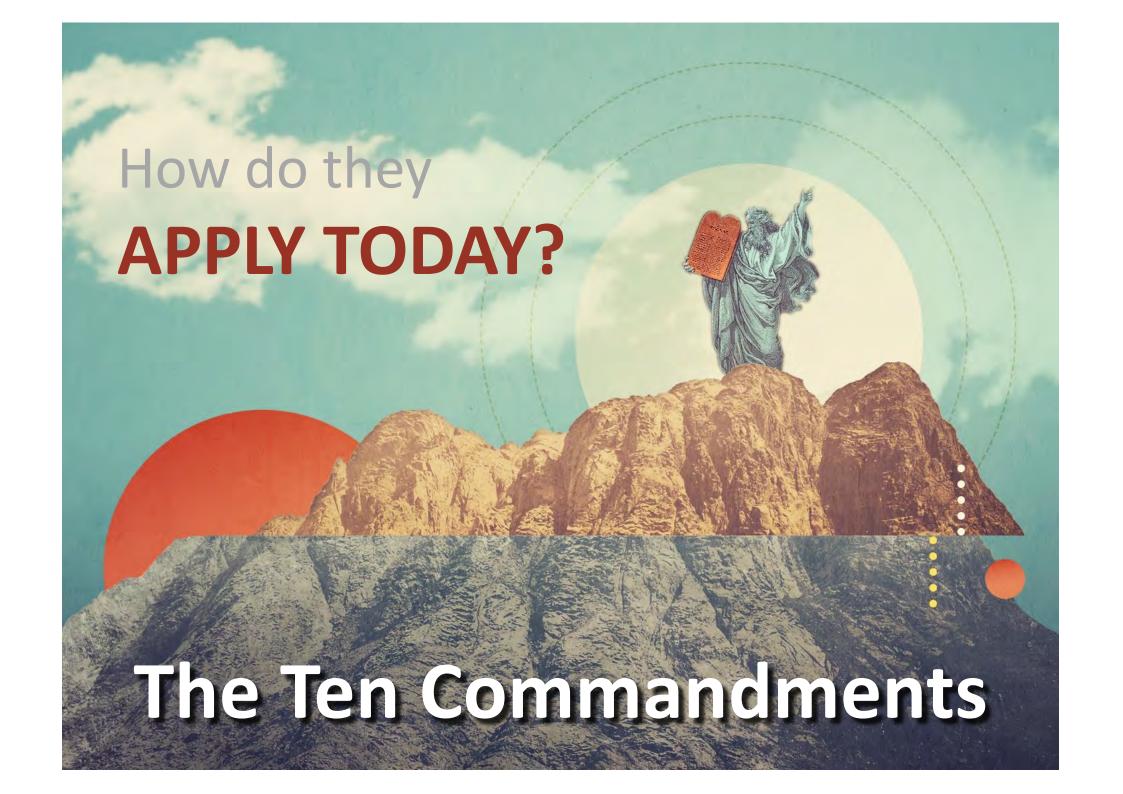


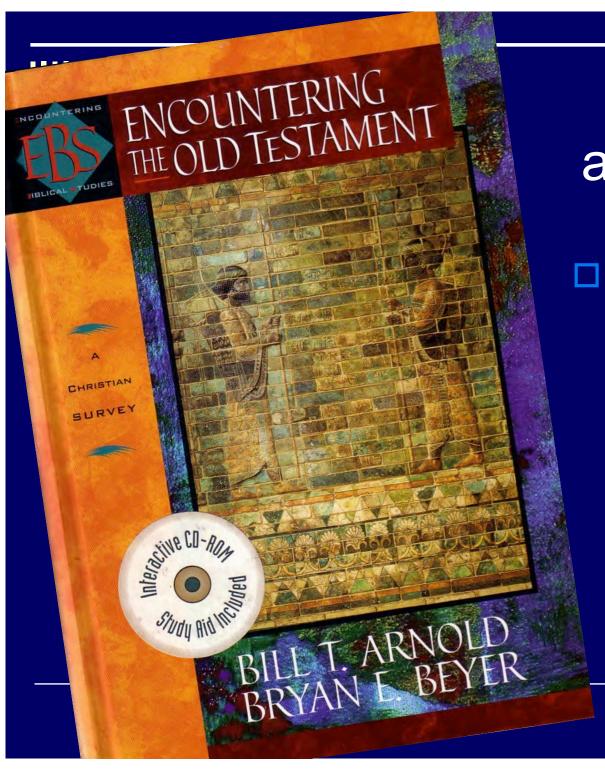
"You must not testify falsely against your neighbor."



"You must not covet your neighbor's house. You must not covet your neighbor's wife, male or female servant, ox or donkey, or anything else that belongs to your neighbor."







What do the authors mean?

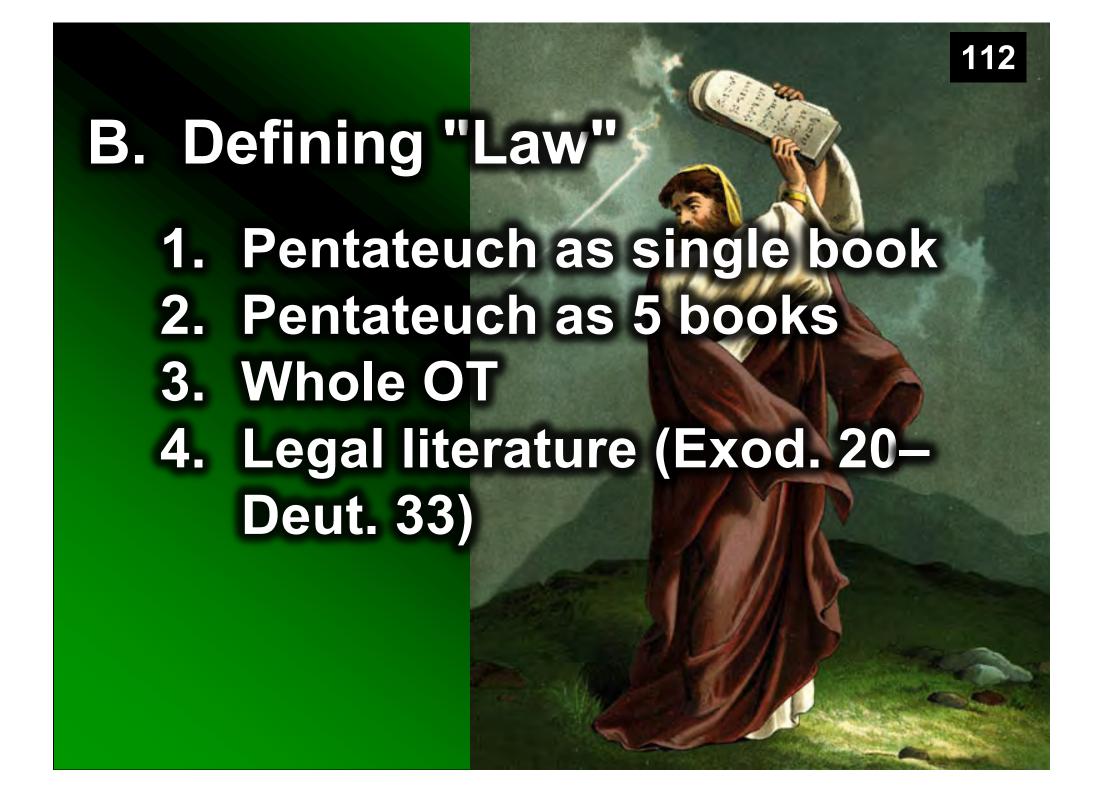
"Though the [Sinai] covenant promises are in a sense permanent and unconditional, the covenant itself requires faithful obedience to God"

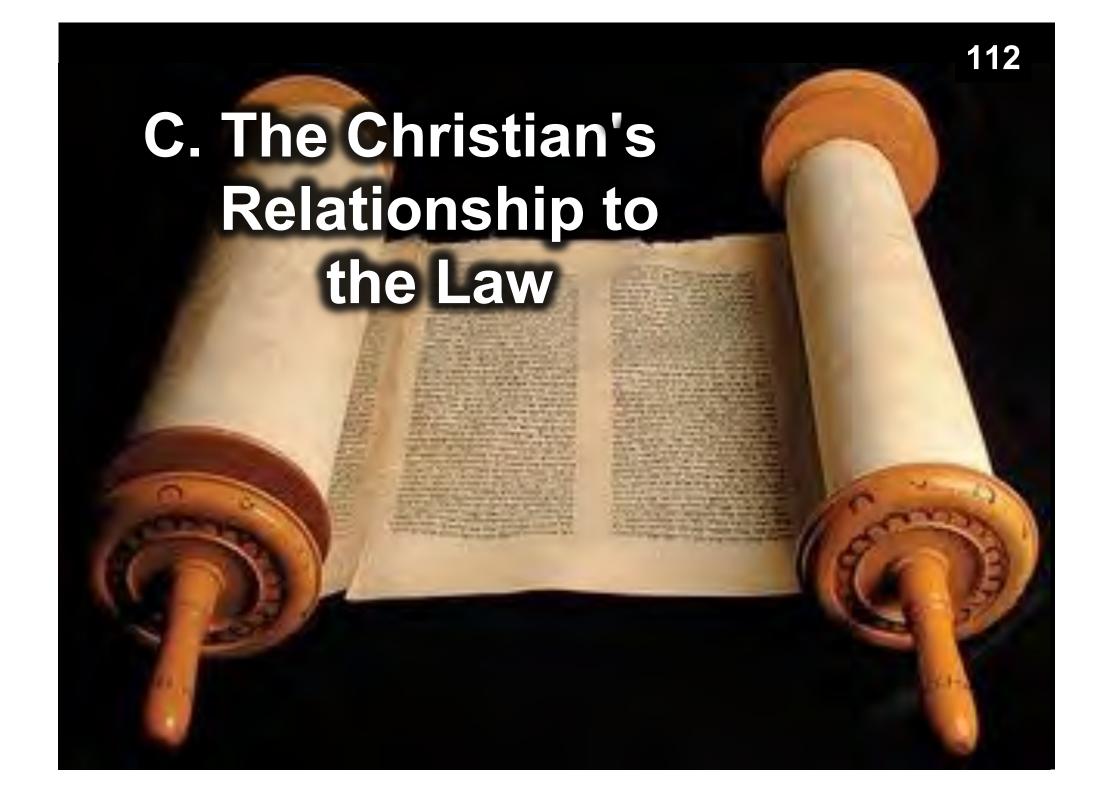
(p. 112)

A Quick Quiz About the Law...

True (T)? Or False (F)? What's your view?

- 1. T or F Christians should keep parts of the OT law which are not repeated in the NT.
- 2. T or F The Sabbath should still be obeyed by Christians.
- 3. T or F Believers today are obligated to keep all of the Ten Commandments.
- 4. T or F Tithing should be practiced by all followers of Christ.
- 5. T or F Christians today are prohibited from eating blood (e.g., yong tau foo, blood pudding, pig or duck blood at Chinese New Year).
- T or F Believers must not charge other Christians interest based upon the Law (Deut. 23:19; Exod. 22:25; Lev. 25:36-37; Ezek. 18:8, 13, 17; 22:12; Prov. 15:5; 28:8)
- 7. T or F There are actually two laws: the moral (Ten Commandments) and ceremonial/civil.





D. The Purposes of the Law

- 1. It revealed or exposed the *sinfulness* of man (Gal. 3:19).
- 2. It revealed the holiness of God (1 Pet. 1:15).
- 3. It revealed the standard of holiness for people in fellowship with God (Ps. 24:3-5).
- 4. It supervised the physical, mental, and spiritual development of the redeemed Israelite until he could come to maturity in Christ (Gal. 3:24).

D. The Purposes of the Law

- 5. It unified the people to establish the nation in voluntary submission to God's decrees (Exod. 19:5-8; Deut. 5:27-28).
- 6. It separated Israel among the nations as a kingdom of priests to mediate God's truth to these nations (Exod. 31:13).
- 7. It provided *forgiveness* of sins for individual Israelites to restore their fellowship with God, even though they already functioned as a redeemed people (Lev. 1–7).

D. The Purposes of the Law

- 8. It made provision for Israel to worship God as a redeemed people (Lev. 23).
- 9. It tested if one was in the kingdom or the theocracy over which God ruled (Deut. 28). Faith led to obedience and blessing; lack of faith led to disobedience and judgment.
- 10. It revealed Jesus Christ (typology in the sacrificial system; Luke 24:27).

Interpreting and Preaching Legal Literature

- 1. Interpretation: Study the *intent behind* the legal command, asking, "Why was this command given in Israel?"
- 2. <u>Principlizing</u>: State the law's intent in a **general principle** showing God's character.
- 3. <u>Application</u>: Show how this principle relates to a modern parallel situation.



Principlizing: Universal truth

Interpretation: Intent behind the command Application:
Parallel Modern
Situation



Divinely Ordained Laziness?

"When you harvest the crops of your land, do not harvest the grain along the edges of your fields, and do not pick up what the harvesters drop. Leave it for the poor and the foreigners living among you. I am the LORD your God" (Lev. 23:22 NLT).



Principlizing: God wants His people to give the underprivileged the chance to earn a living

Interpretation:

Do not harvest the corners of the fields because God had compassion on the poor who should glean for their food

Application:

As an employer you should provide opportunities for the poor to support themselves



Divinely Ordained Stealing?

"When you enter your neighbor's vineyard, you may eat your fill of grapes, but you must not carry any away in a basket.

25And when you enter your neighbor's field of grain, you may pluck the heads of grain with your hand, but you must not harvest it with a sickle" (Deut. 23:24-25 NLT).



Principlizing: God allows taking small items for He cares more for human need than human property

Interpretation:

Do not steal your neighbor's crops, but also don't be so fearful of stealing that you become ridiculous

Application:

As a guest, don't be afraid to take the food given to you—but don't secretly pack a lunch or steal the towels!



Ex. 25-31 104

7

TRADITIONAL VIEW ON LAW A Godly Education In Three Parts:

MORAL: The Ten Commandments; a basis for our current legal system.

CIVIL: How the people are to live with each in the new social structure.

MOSES

Exodus

Sinai

M - C - C

CEREMONIAL: How to worship God in the new social structure.

BUT ARE THE BIG 10 MORAL LAW?

Handbook pg. 26-29



The Ten Commandments

Old Testament Commands

New Testament Repetitions

And God spoke all these words: "I am the LORD your God, who brought you out of Egypt, out of the land of slavery. You shall have no other gods before me" (Exod. 20:1-3).

"Men, why are you doing this? We too are only men, human like you. We are bringing you good news, telling you to turn from these worthless things to the living God..."

(Acts 14:15; noted 50+ times).

"You shall not make for yourself an idol... of anything in heaven above or on the earth beneath or in the waters below... for I... am a jealous God, punishing the children for the sin of the fathers ... but showing love to a thousand generations of those who love me..." (Exod. 20:4-6).

"Dear children, keep yourselves from idols" (1 John 5:21; cf. 1 Thess. 1:9; Rev. 2:14, 20; 9:20; mentioned in the NT 12 times = 12x).

* This chart is adapted and expanded from one by Lewis Sperry Chafer, Systematic Theology, 4:209-10

"You shall not misuse the name of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name" (Exod. 20:7).

"Above all...do not swear-not by heaven or by earth or by anything else. Let your 'Yes' be yes, and your 'No,' no, or you will be condemned" (James 5:12; 4x).

4

Old Testament Commands

The Ten Commandments

New Testament Repetitions

"Remember the Sabbath day by keeping it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work... nor your son or daughter, nor your manservant or maidservant, nor your animals, nor the alien within your gates. For in six days the LORD made the heavens and the earth... but he rested on the seventh day..." (Exod. 20:8-11).

No NT text requires this of Christians.

However, one passage clearly prohibits the practice as required for believers: "Therefore do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ" (Col. 2:16-17; 0x).

"Honor your father and your mother, so that you may live long in the land the LORD your God is giving you" (Exod. 20:12).

"Children, obey your parents in the Lord, for this is right. 'Honor your father and mother'— which is the first commandment with a promise—that it may go well with you and that you may enjoy long life on the earth" (Eph. 6:1-3; Matt. 15:4-6; 19:19; Mark 7:10; 10:19; 6x).

"You shall not murder" (Exod. 20:13).

"Anyone who hates his brother is a murderer, and you know that no murderer has eternal life in him" (1 John 3:15; cf. Matt. 19:18; Mark 10:19; Luke 18:20; Rom. 13:9; James 2:11; 6x).

6

5

The Ten Commandments

#	Old Testament Commands	New Testament Repetitions
7	"You shall not commit adultery" (Exod. 20:14).	"Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral" (Heb. 13:4; cf. Mark 10:19; 12x).
8	"You shall not steal" (Exod. 20:15).	"He who has been stealing must steal no longer, but must work, doing something useful with his own hands" (Eph. 4:28; cf. Matt. 27:64; Mark 10:19; Luke 18:20; Rom. 13:9; Titus 2:10; 6x).
9	"You shall not give false testimony against your neighbor" (Exod. 20:16).	"Do not lie to each other, since you have taken off your old self with its practices" (Col. 3:9; cf. Eph. 4:25; 4x).
10	"You shall not covet your neighbor's house wife, or his manservant or maidservant, his ox or donkey, or anything that belongs to your neighbor" (Exod. 20:17).	"'Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions'" (Luke 12:15; Rom. 7:7; 13:9; Eph. 5:3; James 4:2; 2 Pet. 2:3, 14; 9x).

Contrasting Two Key Covenants

Abrahamic

Mosaic

Recipient (Date & Place)

Abraham as mediator for Moses as mediator for all nations in 2060 BC at Israel in 1445 BC at Ur of the Chaldees Mount Sinai

Scripture

Genesis 12:1-3 (but formalized into a covenant in Genesis 15) Exodus 20–31 is the heart of the covenant

Between God &

A person (for a future nation)

A nation

Scope

Universal ("all peoples will be blessed through (you")

Only Israel received the Law (Deut. 4:8; Rs. 147:20)

Contrasting Two Key Covenants

Abrahamic

Mosaie

Promises

(without indication of time of fulfillment)

Land, seed, and blessing Blessing for obedience and cursing for disobedience (Lev. 26; **Deut. 28)**

Conditions Unconditional: "I will..."

Conditional: "If you will...then I will..."

Participation

Abraham asleep (Gen.

15:17)

Israel agreed to obey (Exod. 19:8)

Analogy

Father to son (royal

grant)

Suzerain (superior king) to vassal (servant) nation)

Contrasting Two Key Covenants

Abrahamic

Mosaic

Form

Oral (no written stipulations)

Written on tablets of stone & Pentateuch

Emphasis

Blessing over discipline/judgment (five "blessings" in Gen. 12:1-3)

Judgment/discipline over blessing (contrast Deut. 28:1-14 & 28:15-68)

Christ

Ultimate seed (Gen. 12:3)

Typified in tabernacle (Heb. 8–10)

Sign

Circumcision (Gen. 17:11)

Sabbath (Exod. 31:13, 17)

Does the Law of Moses Apply to Me? (5 Views) 113c

Spectrum on Degree of Applicability:

Theonomic Greg Bahnsen

Reformed
Willem
VanGemeren

Weightier Issues
Walter
Kaiser

Modified Lutheran Douglas Moo Dispensational Wayne G. Strickland

Law as applicable in every sense

Law as not applicable in every sense

This chart summarizes Stanley N. Gundry, ed. *Five Views on Law and Gospel* (Grand Rapids: Zondervan, 1996), where each author presents his view and responds to the other four views. Generally speaking, views 1-2 are similar as both are Reformed (stressing continuity between the NT and OT) and these stand against views 3-5 which alike stress discontinuity. In my opinion, the dispensational view has the most to commend it as law in the NT is never broken into component parts and this view clearly distinguishes Israel from the church. Further, it is inconsistent to change the Sabbath (Saturday) to Sunday but not apply the OT penalties for Sabbath-breaking today (i.e., death by stoning; cf. Exod. 31:14-15; 35:2). The following chart is **a**dapted from Lee Hwee Chin, "The Applicability of the Law Today," unpublished research paper for the course "Old Testament Survey," Singapore: Singapore Bible College, 2001, 1.

	Stanley N. Gundry,	ed. Five Views on Law	& Gospel summarized	d by Lee Hwee Chin	, SBC, 2001
	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
What is the Law?	Same definition as the views 3-5	God's oral or written instructions since creation	Pentateuch	•	given in the Deuteronomy) e rest of the Old

Who	The Elect	All mankind	Believers	Believers	Israel only
is the	(Israel =	(Israel =	(Israel	(Israel	(Israel ≠
Law	Church)	Church)	and	and	Church)
for?	·		Church)	Church)	

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
Which parts of the Law apply today? • "Moral law"? (i.e., Decalogue or 10 Commandments)	All moral laws apply to people of God only in every age, so all elect persons since creation should observe either the Jewish Sabbath (Sat. before Christ) or "Christian Sabbath," (Sunday, after Christ)	All moral laws apply to believers and unbelievers of every age (e.g., all persons—including unbelieving Gentiles since creation—should observe the Sabbath or "Christian Sabbath," being Sunday)	All moral laws that stem from God's character: • 10 Commandments • Leviticus 18–19 (sex) (i.e., Sabbath is required since Israel's nationhood & prohibited sexual practices still apply)	The Mosaic Law is fully abolished, but its moral content are good Christian guidelines. Yet Christ holds the final say via the Spirit's ministry in believers today; Sabbath obedience is not consistently applied (?)	God's "moral law" before Moses is now called the "law of Christ" (Gal. 6:2) and governs believers through the Spirit's new covenant indwelling; The Law does not easily divide into "parts" and is done away with in its entirety (Rom. 7:1-6; 1 Cor. 9:19- 21; Heb. 8:13), including the Sabbath (Col. 2:16-17)

Stanley N. Gundry, ed. Five Views on Law & Gospel summarized by Lee Hwee Chin, SBC, 2001

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
• Civil laws? (i.e., judicial law)	All apply (e.g., laws today should require death for adultery)	Some apply (e.g., still tithe and don't charge believers interest)	Judicial principles (not laws) apply since moral laws underlie all judicial and ceremonial laws	Only principles apply now as the Mosaic law was given only to Israel	None apply as these regulated Israel alone (but principles such as love and compassion still apply)
• Coro	All five view	vs agree th:	at ceremonis	al aspects si	ich as the

Ceremonial laws? All five views agree that ceremonial aspects such as the sacrificial system and Jewish priesthood are now fulfilled in Jesus Christ

	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
What is the relation-ship of the Abrahamic Covenant to Mosaic Covenant?	Both are God's "covenant of grace." They consist of the same substance of God's saving relation- ship which makes the MC still apply today	MC was added to the AC; both still apply though they are similar in substance but different in form and purpose	MC was given specifically to Israel but its moral principles are still relevant to all believers under the AC	Like dispensationalists, MC was conditional but AC was not; MC was a temporary framework that prescribed terms of obedience for Israel in Law period	MC regulated Israel's life so she could experience the blessings of the AC, but MC is no longer operative as it is fulfilled in Christ

Strengths - Continuity between the OT and NT upheld upheld ethics to relate to all of life positive aspects of the law role of the law role of God path of the law role of God path of God principles today - THEONOMIC Bahnsen REFORMED Van Gemeren WEIGHTIER ISSUES Kaiser WEIGHTIER ISSUES Kaiser WEIGHTIER ISSUES Kaiser WODIFIED LUTHERAN Strickland - Accounts for new mosaic law began at Sinai and ended with Christ's death as a temporary tutor (Gal. 3:19, 24-25) - Keeps Israel applicable separate - Advocates continued guidance in law of Christ (Gad. 24-25) - Keeps Israel applicable separate - Advocates continued guidance in law of Christ (Gad. 24-25) - Applies guidance in law of Christ (Gad. 24-25) - Applies guidance in law of Christ (Gad. 24-25) - Applies guidance in law of Christ (Gad. 24-25) - Advocates continued guidance in law of Christ (Gad. 24-25) - Advocates continued guidance in law of Christ (Gad. 24-25) - Applies guidance in law of Christ (Gad. 24-25) - Advocates continued guidance in law of Christ (Gad. 24-25) - Advocates continued guidance in law of Christ (Gad. 24-25) - Advocates continued guidance in law of Christ (Gad. 24-25) - Advocates continued guidance in law of Christ (Gad. 24-25) - Advocates continued guidance in law of Christ (Gad. 24-25) - Advocates continued guidance in law of Christ (Gad. 24-25)						
between the OT and OT and NT some law covenant began at Sinai aspects emphases and ended with • Desires • Notes (i.e., moral) under the Christ's death as ethics to Mosaic being Law of relate to all of life foreshadow-ing of life foreshadow-ing of Christ positive aspects of the law role of the law under the Christ's death as a temporary weightier christ (Gal. tutor (Gal. 3:19, 24-25) • Says OT • Keeps Israel and church separate • Holiness repeated in the NT are applicable continued for unbelievers of God principles				ISSUES	LUTHERAN	
	Strengths	between the OT and NT upheld • Desires ethics to relate to all of life • Sees positive aspects of	between the OT and NT upheld • Notes Mosaic law's foreshadowing of Christ • Sees a convicting role of the law today for	support for some law aspects (i.e., moral) being weightier than others (Matt. 23:23) • Holiness Code of Leviticus 18–19 stem from nature	for new covenant emphases under the Law of Christ (Gal. 6:2) • Says OT laws repeated in the NT are applicable • Applies law principles	Mosaic law began at Sinai and ended with Christ's death as a temporary tutor (Gal. 3:19, 24-25) • Keeps Israel and church separate • Advocates continued guidance in law

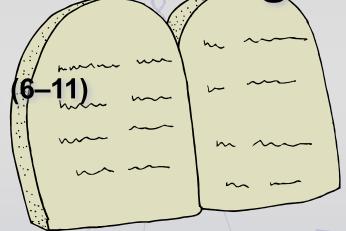
113c

Weak- nesses Dividing law as moral, civil & ceremonial not biblical Misguided to apply godly commands to unregenerate All "law" need not be Mosaic (natural law and law of Christ also exist) The NT never applies the OT to civil matters Law condemned man (2 Cor. 3:9) Misguided to apply godly commands to unregenerate All "law" need not be Mosaic (natural law and law of Christ also exist) Misguided to apply godly commands to unregenerate All "law" need not be Mosaic (natural law and law of Christ also exist) Misguided to apply godly commands to unregenerate All "law" need not be Mosaic (natural law and law of Christ also exist) Misguided to apply godly commands to unregenerate All "law" need not be Mosaic (natural law and law of Christ also exist) Misguided to apply godly in differing ways is in differing in ot biblical not bibl	THEONOMIC Bahnsen	REFORMED Van Gemeren	WEIGHTIER ISSUES Kaiser	MODIFIED LUTHERAN Moo	DISPENSATIONAL Strickland
	as moral, civil & ceremonial not biblical • Misguided to apply godly commands to unregenerate • All "law" need not be Mosaic (natural law and law of Christ also exist) • The NT never applies the OT to civil matters • Law condemned	as moral, civil & ceremonial not biblical • Using "law" in differing ways is inconsistent & confusing • Requiring Sabbath for today contradicts Col. 2:16-17 • Unclear if moral law became law of Christ • Merges Israel	law as moral, civil & ceremonial not biblical • Arbitrary to pick and choose which parts of the law are required • Choice of Decalogue and Lev. 18–19 too narrow for	teach the indivisibility of the law while upholding its moral content • Too extreme to claim that the law has absolutely no purpose today • Fails to see the gospel in the OT by demarcating Law and Gospel into distinct, discontinuous	law's revelatory aspects (eternal, revealing God's nature) from regulatory (temporary, ruled Israel) makes distinctions within an inseparable code—if the OT law is essentially a unity, then why divide it into two parts? • The law is not nullified but

Sermon # 2: Stipulations (4:44–26:19)

Introduction to Decalogue (4:44-5:33)

The Shema



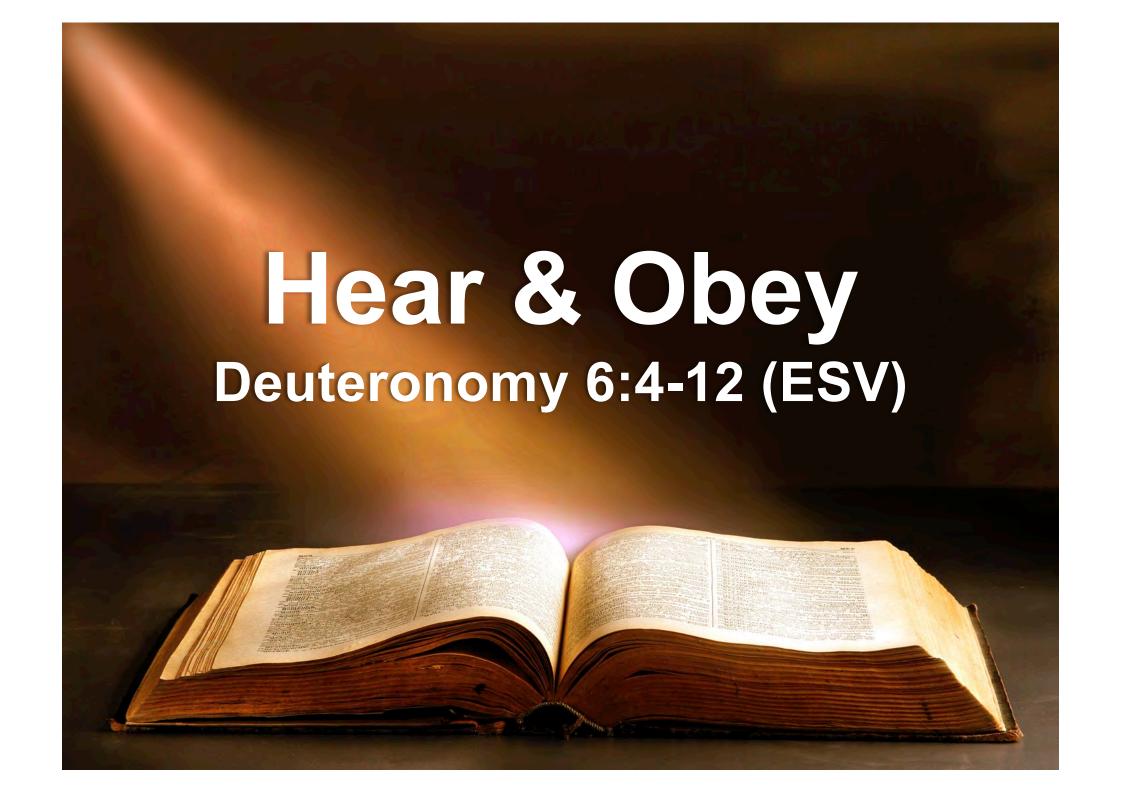
Deuteronomy 6



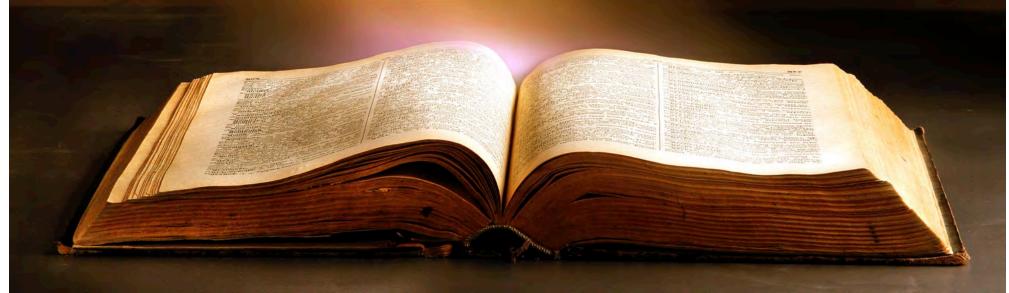
The Jewish Shema



"Hear, O Israel:
The LORD our God,
the LORD is one"
(Deut. 6:4)







What's Most Important?



Mark 12:29-31 -- Jesus replied, "The most important commandment is this: 'Listen, O Israel! The Lord our God is the one and only Lord. ³⁰ And you must love the Lord your God with all your heart, all your soul, all your mind, and all your strength.'

³¹ The second is equally important: 'Love your neighbor as yourself.' No other commandment is greater than these."

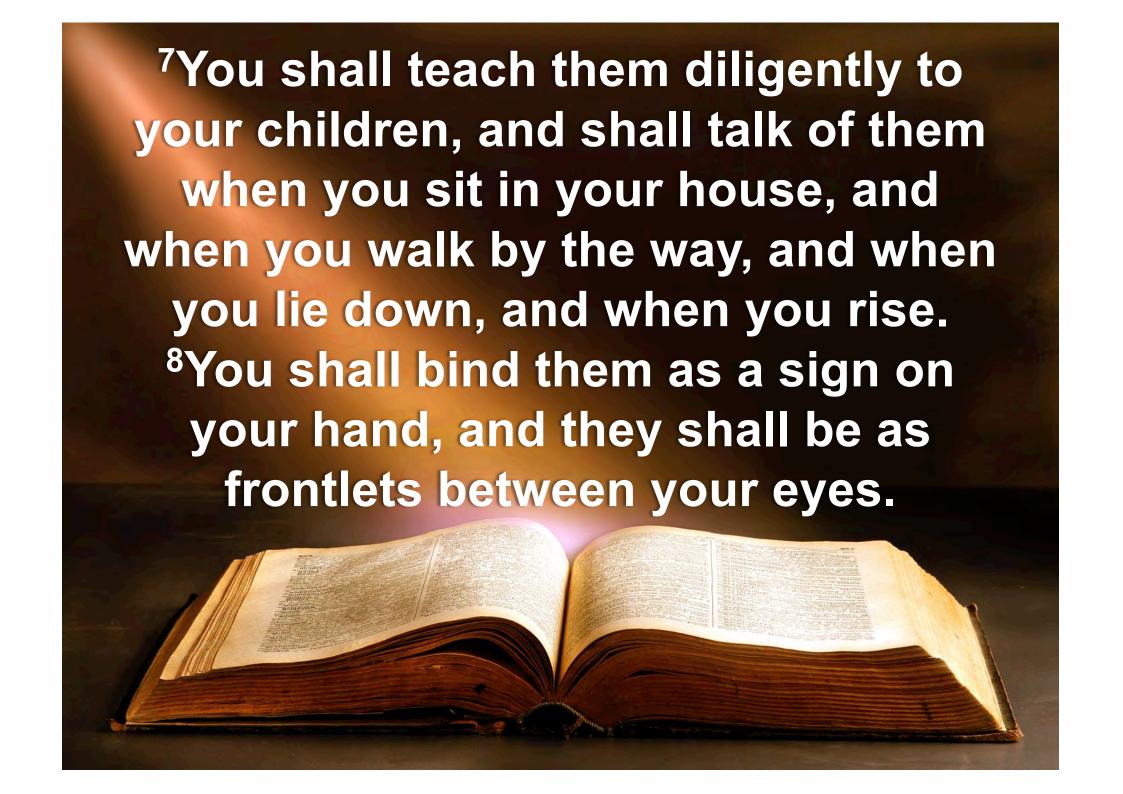


Our Church Vision

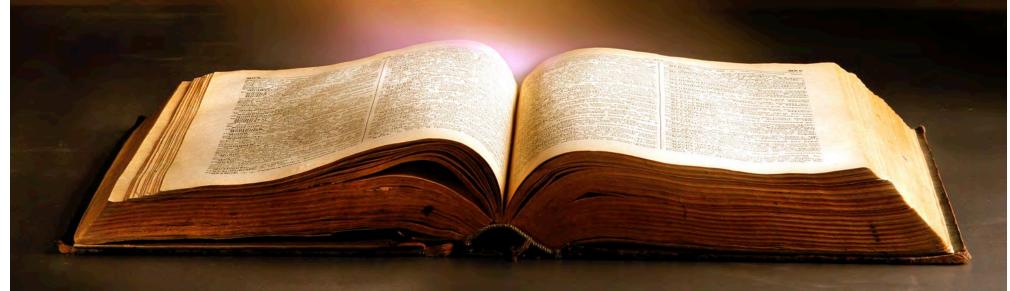
Love the Nations

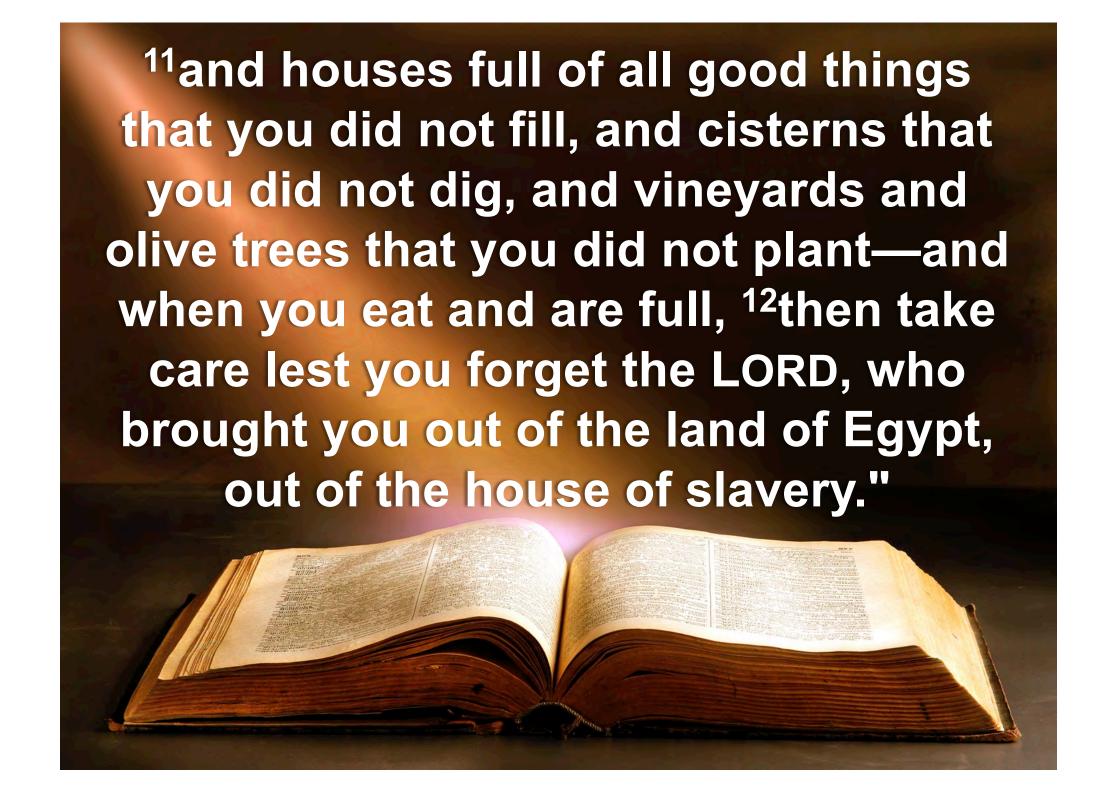
Love the Church

Love God



⁹You shall write them on the doorposts of your house and on your gates. 10 And when the LORD your God brings you into the land that he swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you—with great and good cities that you did not build,





Taking Scripture Literally





Hear now, O Israel, the decrees and LAWS I am about to teach you...

Deuteronomy 6:4-7

⁴ Hear (SHEMA), O Israel: The LORD our God, the LORD is one.

- 5 Love the LORD your God with all your heart and with all your soul and with all your strength.
- ⁶ These commandments that I give you today are to be upon your hearts.
- ⁷ Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.



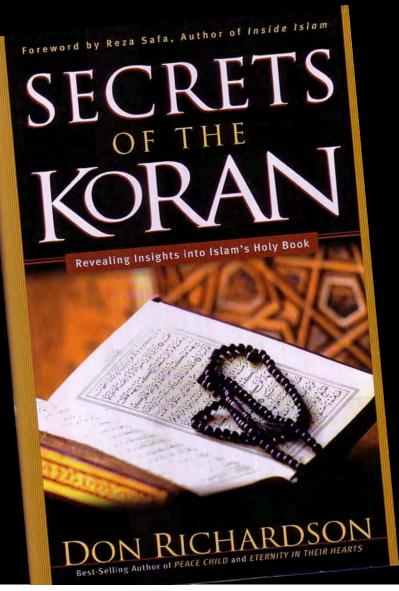
"I attest that there is no God if not God Himself, and I attest that Muhammad is the Messenger of God"

A Summation of Christianity

"Now to the King eternal, immortal, invisible, the only God, be honor and glory for ever and ever. Amen."

(1 Tim. 1:17 NIV)

Let's contrast the Bible with writings sacred to other religions...

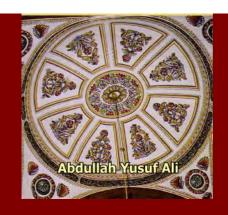


 This penetrating work in 2003 minces no words concerning the Koran and Islam

The Qur'an According to Edward Gibbon

"[The Qur'an is an] incoherent rhapsody of fable and precept and declaration which seldom excites a sentiment or an idea, which sometimes crawls in the dust and is sometimes lost in the clouds. . . . The use of fraud and perfidy, of cruelty and injustice, were often subservient to the propagation of the faith, . . . Mohammed commanded or approved the assassination of Jews and idolaters, . . .

The Qur'an According to Edward Gibbon



"Mohammed indulged the appetites of a man and abused the claims of a prophet. A special revelation dispensed him from the laws which he had imposed upon his nation. The female sex, without reserve, was abandoned to his desires."

--Edward Gibbon, *Decline and Fall of the Roman Empire*, vol. 5 (cited in Don Richardson, *Secrets of the* Koran, 65-66)

THE MEANINGS OF THE ILLUSTRIOUS

How Qur'an begins

"In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah, the Cherisher and Sustainer of the worlds; Most Gracious, Most Merciful; Master of the Day of Judgment. You (alone) do we worship, and Your aid we seek.

Show us the straight way, The way of those on whom You have bestowed Your Grace, those whose (portion) is not wrath, and who go not astray."

But Not All Monotheism is the Same....

<u>Islamic</u>

Non-Trinitarian

No Relationship within Himself

Attributes Stem from His Will

Essentially Arbitrary

Can't Be Known or Trusted **Biblical**

Trinitarian

In Relationship within Himself

Attributes Stem from Holy Nature

Inherently Consistent

Can Be Both Known and Trusted

Imad Shehadeh, "The Predicament of Islamic Monotheism," Bibliotheca Sacra 161 (April-June 2004): 162.

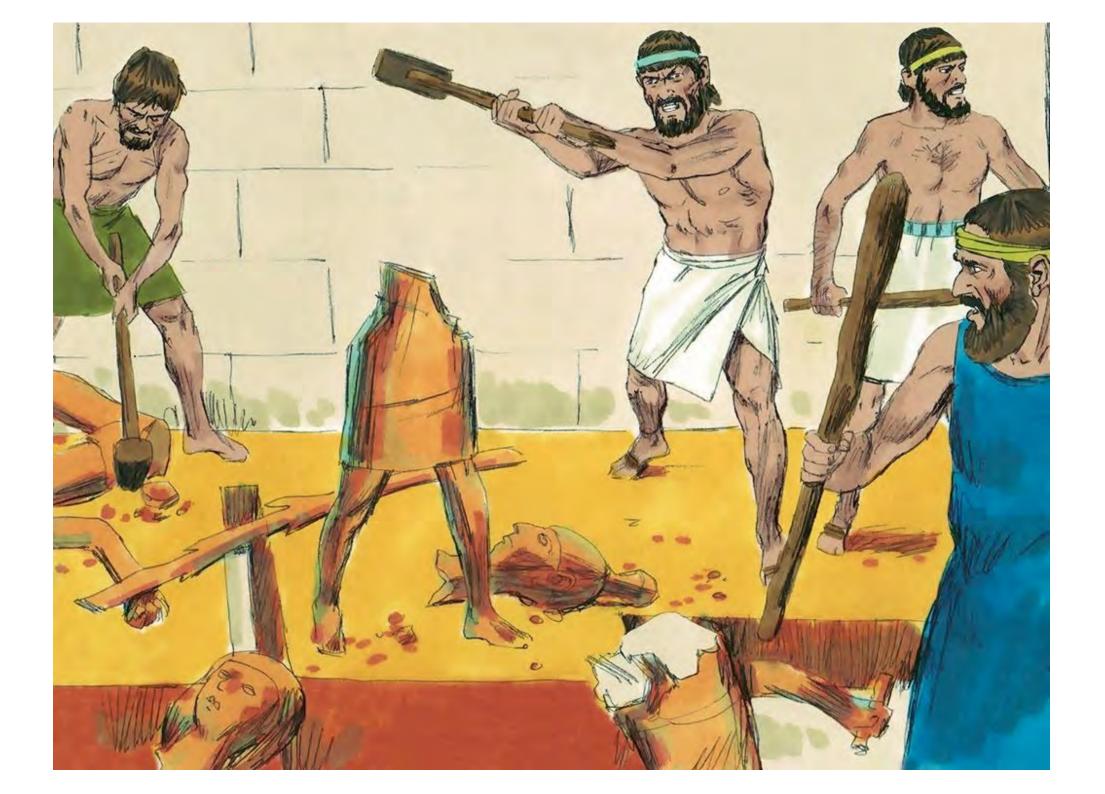




H. Wayne House, Charts of Christian Theology and Doctrine, 45

Deuteronomy 7:1-4

"When the LORD your God brings you into the land you are entering to possess and drives out before you many nations – the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, seven nations larger and stronger than you – and when the LORD your God has delivered them over to you and you have defeated them, then you must destroy them totally."



Deuteronomy 7:1-4

"Make no treaty with them, and show them no mercy. Do not intermarry with them. Do not give your daughters to their sons or take their daughters for your sons, for they will turn your sons away from following me to serve other gods, and the LORD's anger will burn against you and will quickly destroy you."

"The LORD did not set his heart on you and choose you because you were more numerous than other nations, for you were the smallest of all nations! 8 Rather, it was simply that the LORD loves you, and he was keeping the oath he had sworn to your ancestors. That is why the LORD rescued you with such a strong hand from your slavery and from the oppressive hand of Pharaoh, king of Egypt."

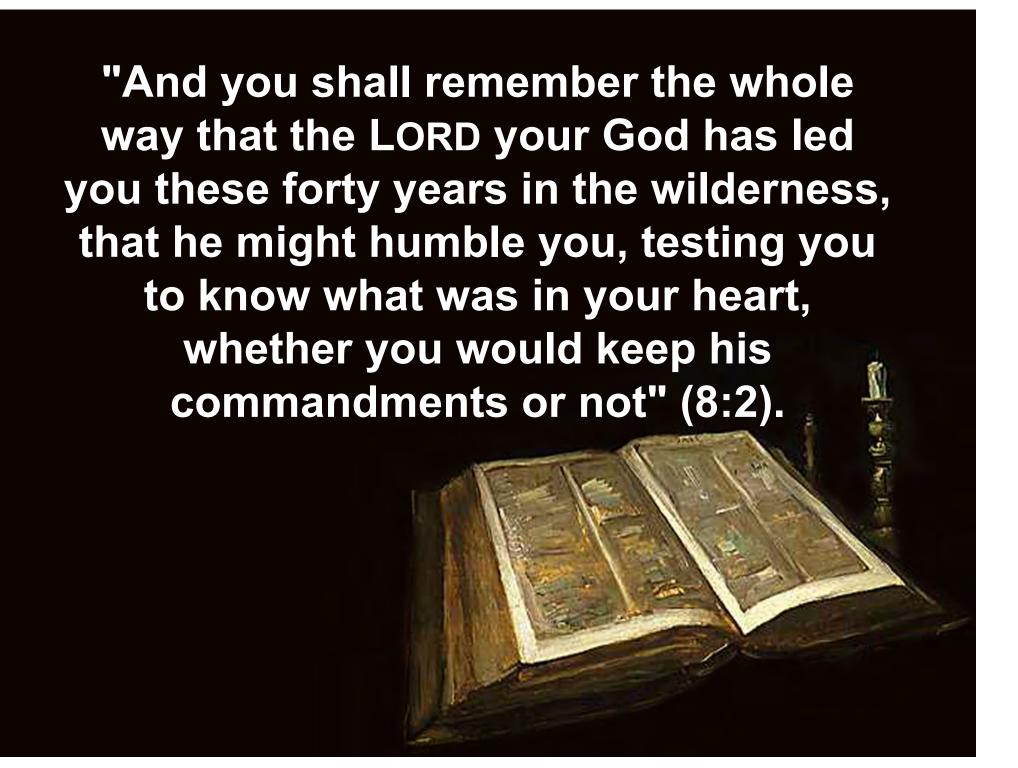
—Deuteronomy 7:7-8 NLT—

Remember the Lord Your God Deut. 8:1-5 (ESV)



"The whole commandment that I command you today you shall be careful to do, that you may live and multiply, and go in and possess the land that the LORD swore to give to your fathers (8:1).





"And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word that comes from the mouth of the LORD" (8:3).

"Your clothing did not wear out on you and your foot did not swell these forty years.

⁵ Know then in your heart that, as a man disciplines his son, the LORD your God disciplines you" (8:4-5).

"Listen, O Israel! Today you are about to cross the Jordan River to take over the land belonging to nations much greater and more powerful than you. They live in cities with walls that reach to the sky! ² The people are strong and tall—descendants of the famous Anakite giants. You've heard the saying, 'Who can stand up to the Anakites?' ³ But recognize today that the Lord your God is the one who will cross over ahead of you like a devouring fire to destroy them. He will subdue them so that you will quickly conquer them and drive them out, just as the Lord has promised."

"After the Lord your God has done this for you, don't say in your hearts, 'The Lord has given us this land because we are such good people!' No, it is because of the wickedness of the other nations that he is pushing them out of your way. ⁵ It is not because you are so good or have such integrity that you are about to occupy their land. The Lord your God will drive these nations out ahead of you only because of their wickedness, and to fulfill the oath he swore to your ancestors Abraham, Isaac, and Jacob. 6 You must recognize that the Lord your God is not giving you this good land because you are good, for you are not—you are a stubborn people."

Sermon # 2: Stipulations (4:44–26:19)

Introduction to Decalogue (4:44-5:33)

The Shema

Religious & Ceremonial Laws (12:1-16:17)

Categories of the Mosaic Law

- Criminal
- Civil
- Family
- Religious
- Charitable

Kinds of Law in the Mosaic Covenant

- Apodictic laws (absolute, unconditional commands or prohibitions)
- Casuistic laws (case law, "If A, then B," representative, illustrative)

The law was designed for people living in . . .

- a distinctive geographical and climatic condition
- the culture of the ancient Near East
- a specific religious context of the ancient Near East

Mosaic Law Today?

- The Mosaic Law is not binding on Christians today since its covenant authority has ended.
- Some provisions are repeated or renewed in the new covenant.
- The Mosaic Law has been personalized in Jesus Christ
- The people of God are now internationalized beyond ethnic Israel, so a new covenant is needed

The Law is not regulatory, but it is revelatory.

It reveals:

- Who God is
- What God expects
- What sin is

Two Basic Types of Covenants for Blessing BLESSING **Covenants of Promise Amplified by Abrahamic Davidic Administrative Covenants** How to experience the blessing Superceded by Mosaic New Terms of obedience Israel's terms of obedience under Messiah Adapted from Walt Russell, Biola University



Two Covenants



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Old Covenant	New Covenant	NTS 166c
initiated by Moses (3:8)	initiated by Christ (3:4)	
of the letter (3:6a)	of the Spirit (3:6a, 18b)	
kills (3:6b, 7a)	gives life (3:6b)	
engraved on stone (3:3b, 7a)	engraved on hearts (3:3b;	Jer. 31:33)
glorious (3:7a)	more glorious (3:8, 10)	
glory faded (3:7b, 11a, 13b)	glory ever-increases (3:11	b, 18)
condemns men (3:9a)	brings righteousness (3:9	b)
deception (3:13)	boldness (3:12)	
veiled face of Moses (3:13b)	unveiled faces (3:13a, 18a)
veiled minds (3:14a)	unveiled minds (3:14b; 4:3	3-6)
veiled hearts (3:15)	unveiled hearts (3:16)	
dullness (3:14a)	freedom (3:17)	
Moses reflected God's glory	all believers reflect Son's	glory (3:17)
non-transforming (3:7)	transforming (3:18)	
lack of zeal (3:13)	confidence, steadfastness	s (3:4-5; 4:1)
deception (3:13)	sincerity (4:2)	

NTS 266hh

"Old" Replaced by "New"

Wayne Grudem, Systematic Theology, 521

"What then is the 'old covenant' in contrast with the 'new covenant' in Christ? It is not the whole of the Old Testament, because the covenants with Abraham and David are never called 'old' in the New Testament. Rather, only the covenant under Moses, the covenant made at Mount Sinai (Ex. 19-24) is called the 'old covenant' (2 Cor. 3:14; cf. Heb. 8:6, 13), to be replaced by the "new covenant" in Christ (Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8, 13; 9:15; 12:24).

Deuteronomy 16

Sermon # 2: Stipulations (4:44–26:19)

Introduction to Decalogue (4:44-5:33)

The Shema

Religious & Ceremonial Laws (12:1-16:17)

Civil and Social Laws (16:18-26:19)



The Feast of Trumpets Starts the Civil Year on Tishri 1



The Exodus Night:

While the Israelites were still in the land of Egypt, the LORD gave the following instructions to Moses and Aaron:

2"From now on, this month will be the first month of the year for you" (Exod. 12:1-2)

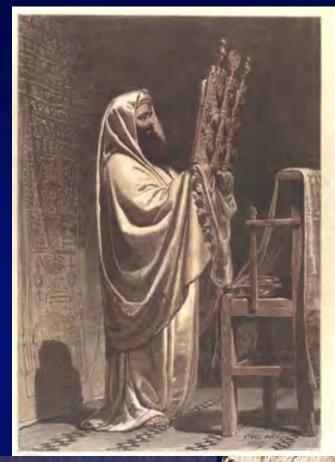




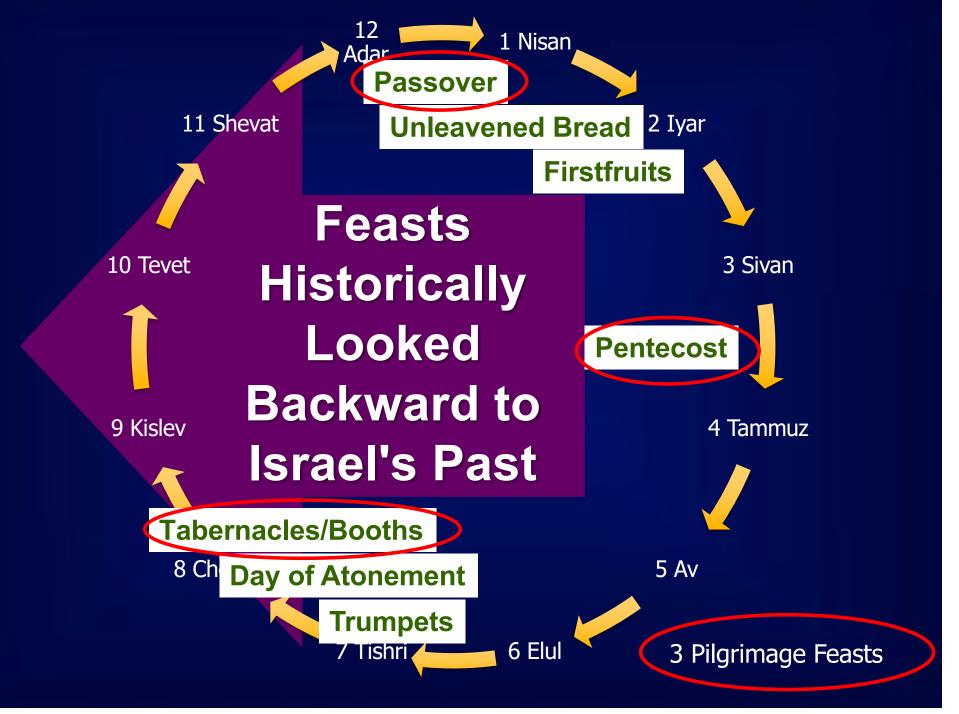
Bible Feasts

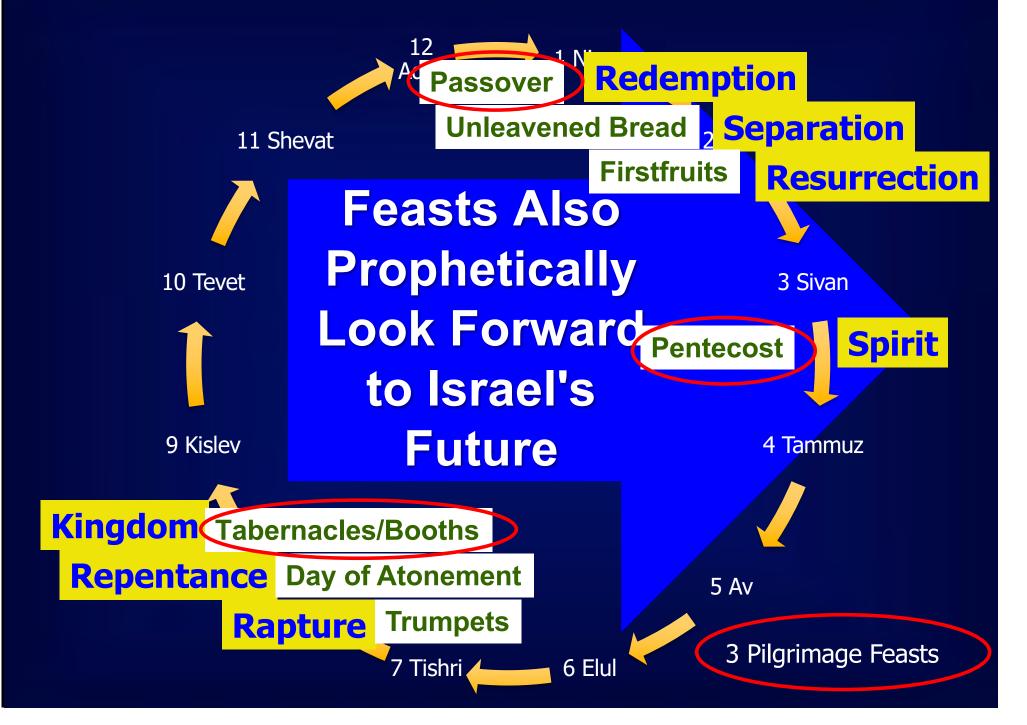
Holy Day
Celebrations in the
Old Testament

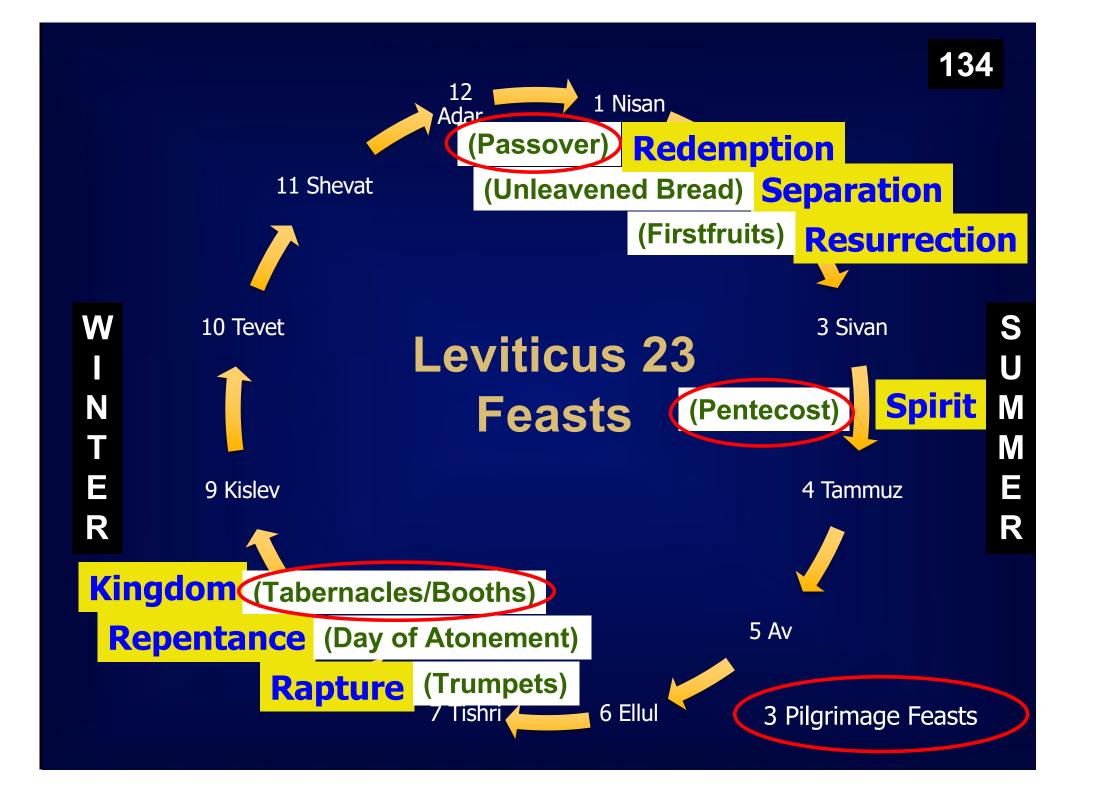
Lev 23; Deut 16











Leviticus 23; **The Seven Feasts Deuternonomy 16** 1. Passover 2. Unleavened Bread 11 Shevat 2 Iyar 3. Firstfruits 4. Pentecost 3 Sivan 5. Trumpets 6. Atonement 9 Kislev 4 Tammuz 7. Tabernacles 5 Av 6 Ellul Tishri



Leviticus 23; Deuternonomy 16

Passover

•Recalls Exodus

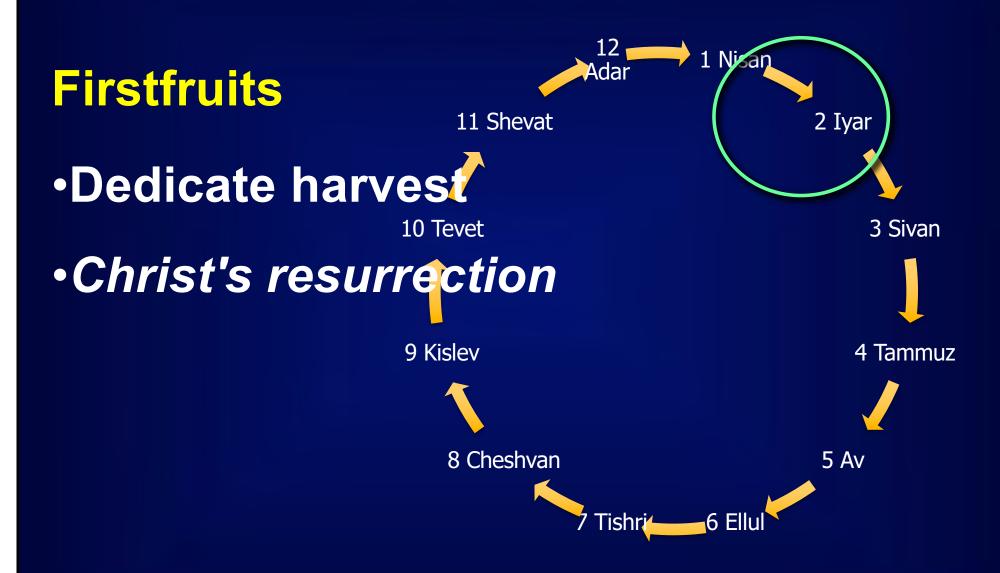
10 Tevet

·Christ our redeemer









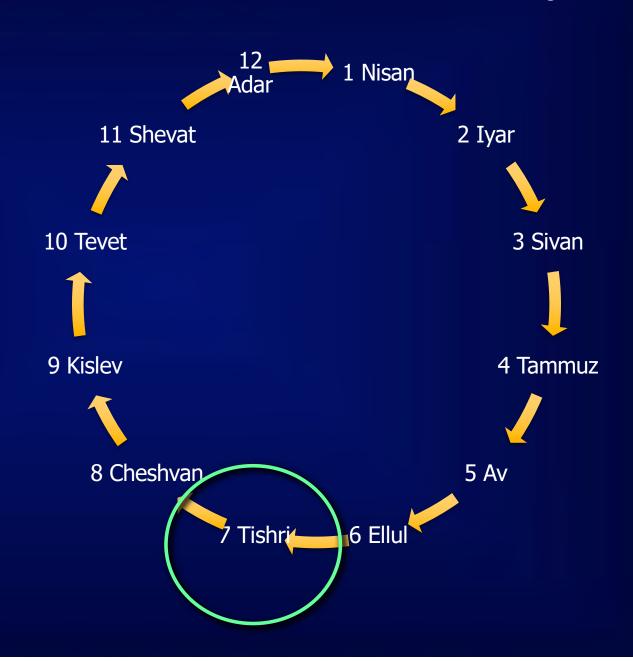


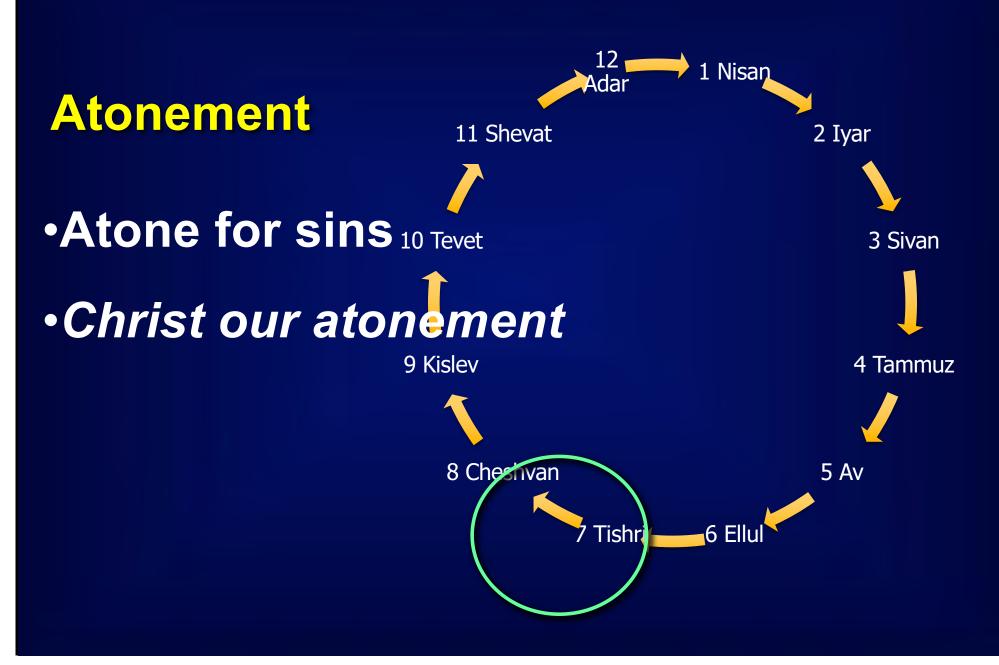
Leviticus 23; Deuternonomy 16

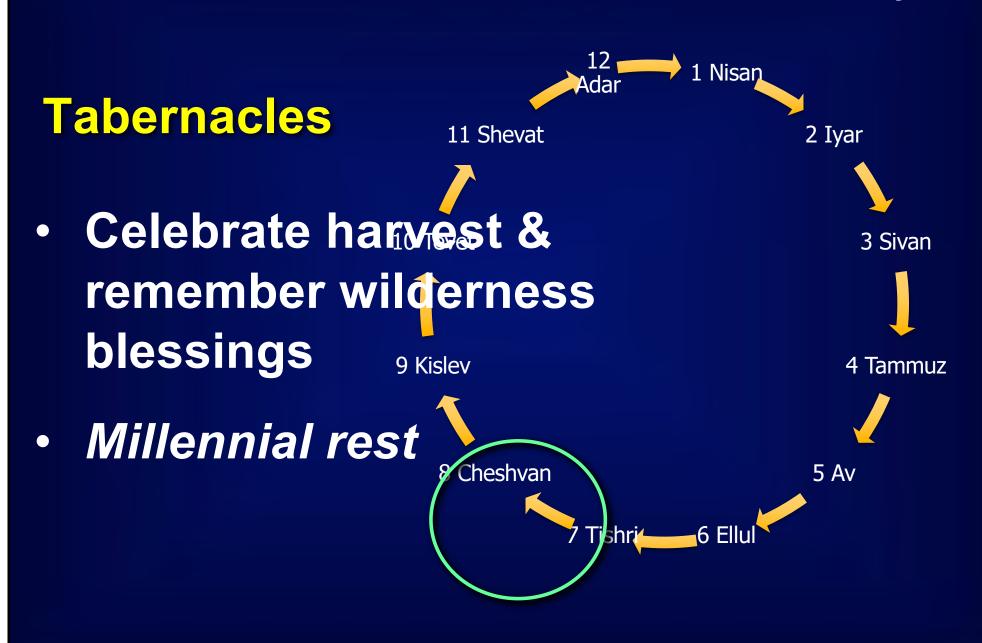
Trumpets

New YearRepentance

Rapture



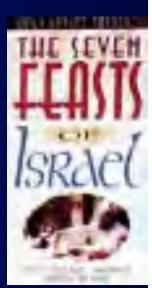






Summary on Feasts of Israel

- Clustered mostly in two months
- 4-month break between groups
- Joyful and sober
- At Jerusalem and home
- Pointed to the past and future
- United the nation
- Provided rest—but why commanded?





Eschatology of Israel's Feasts (Lev. 23)

<u>Date</u>	<u>Length</u>	<u>Feast</u>	Significance (Past)	Typology (Future)
Ezek. 45:21; 46:1; 7 † Feasts celebrated in	n the Millennium (Isa. 66:23; Zech. 14:16-19; Luke 22:16) n three annual Jerusalem male Israelites (Exod. 23:14-1 1 day	Sabbath* (Shabbat)	Reminder of: • Creation rest of God • Deliverance from Egypt Sign of Mosaic Covenant (Exod. 20, 31; Deut 5)	Millennial rest (Heb. 4:1-11)
1-14 (Nisan)	1 day (Read Song of Songs)	Passover*† (Pesach)	Redemption from Egypt by blood of the sacrificial lamb (Exod. 12)	Redemption from sin by Christ's death as Lamb (1 Cor. 5:7b)
1-15 to 1-21 (Nisan)	7 days	Unleavened Bread*†	Separation/break from dependence upon Egypt to dependence upon God	Separated life of the redeemed for God (1 Cor. 5:7a, 8)
1-16 (Day after Harvest Sabbath)	1 day	Firstfruits (barley sheaf ceremony)	Anticipation of God's <i>future</i> material provisions -begins grain harvest	Resurrection of Christ (1 Cor. 15:20)
3-6 (Sivan)	1 day (Read Ruth)	Pentecost† (Shavuoth) (Weeks) (Harvest)	Thanksgiving for God's <i>past</i> material provisions - ends grain harvest (Deut. 16:9-12)	Coming of the Holy Spirit to complete Christ's resurrection (Acts 2)

Eschatology of Israel's Feasts (Lev. 23)

<u>Date</u>	<u>Length</u>	<u>Feast</u>	Significance (Past)	Typology (Future)
Spring- Summer	no feasts	_	Enjoyment of the harvest	Church Age
7-1 (Tishri)	1 day	Trumpets (New Year) (Rosh Hashanah)	Preparation for national redemption and cleansing on Day of Atonement	Rapture (1 Thess. 4:13f.) Revelation (Matt. 24:31) —Kingdom preparation
7-10 (Tishri)	1 day	Day of Atonement (Yom Kippur)	National repentance and cleansing from sins of the people (Lev. 16)	National repentance of Israel in the Tribulation (Rom. 11:26-27)
7-15 to 7-21 (Tishri)	7 days (Read Eccles.)	Tabernacles*† (Booths/Tents) (Succot) (the Lord) (Ingathering)	Anticipated fulfillment of the Abrahamic Covenant (Neh. 8)	Actual fulfillment of the Abrahamic Covenant —Kingdom (Matt. 17:4) * Feasts celebrated in the Millennium (Isa.
7-22 (Tishri)	1 day	Shemini Atzeret (Simchat Torah)		66:23; Ezek. 45:21; 46:1; Zech. 14:16-19; Luke 22:16) † Feasts celebrated in three annual Jerusalem pilgrimages by all male Israelites (Exod. 23:14-17)

Eschatology of Israel's Feasts (Lev. 23)

<u>Date</u> <u>Length</u> <u>Feast</u> <u>Significance (Past)</u> <u>Typology (Future)</u>

The following days are not commanded in Scripture and

Saving of the nation

under Esther (9:21)

probably have no eschatological significance:

5-9	1 day	9th of Ab	Destructions of Jerusalem:
(Ab)	(Read Lam.)	(Tish'ah be'ab)	586 BC & AD 70

This Typology column shows that the order of Israel's annual feasts prophetically parallels her experience as a nation throughout history!

9-25 (Kislev) 1 day Hanukkah + 7 more (Dedication) days of (Lights) in 10 candle (Illumination) lighting (Maccabees)

Purim

(Lots)

2 days

(Read

Esther)

12-14/15

(Adar)

* Feasts celebrated in the Millennium (Isa. 66:23; Ezek. 45:21; 46:1; Zech. 14:16-19; Luke 22:16) † Feasts celebrated in three annual Jerusalem pilgrimages by all male Israelites (Exod. 23:14-17)

Major Social Concerns in the Mosaic Covenant The Bible Visual Resource Book, 39

Personhood Everyone's person is to be secure (Exod. 20:13; 21:16-21, 26-31; Lev. 19:14; Deut. 5:17; 24:7; 27:18).	Fruit of the Ground Everyone is to share the fruit of the ground (Exod. 23:10-11; Lev. 19:9-10; 23:22; 25:3-55; Deut. 14:28-29; 24:19-21).
False Accusation Everyone is to be secure against slander & false accusation (Exod. 20:16; 23:1-3; Lev. 19:16; Deut. 5:20; 19:15-21).	Rest on Sabbath Everyone, down to the humblest servant & the resident alien, is to share in the weekly rest of God's Sabbath (Exod. 20:8-11; 23:12; Deut. 5:12-15).
Woman No woman is to be taken advantage of within her subordinate status in society (Exod. 21:7-11, 20, 26-32; 22:16-17; Deut. 21:10-14; 22:13-30; 24:1-5).	Marriage The marriage relationship is to be kept pure (Exod. 20:14; Lev. 18:6-23; 20:10-21; Deut. 5:18, 22:13-30).
Punishment Punishment for wrongdoing shall not be excessive so that the culprit is dehumanized (Deut. 25:1-5)	Exploitation No one—disabled, poor or powerless— can be oppressed or exploited (Exod. 22:21-27; Lev. 19:14,33-34; 25:35-36;

Deut. 23:19; 24:6,12-15,17; 27:18).

dehumanized (Deut. 25:1-5).

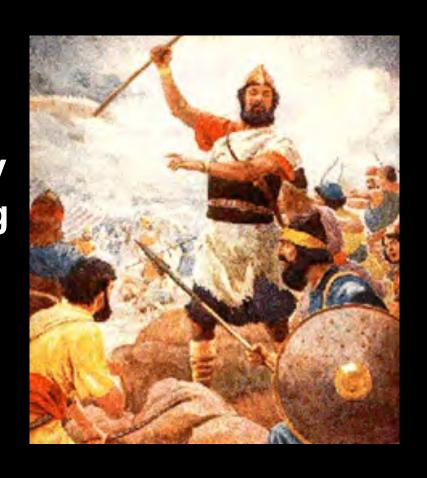
Major Social Concerns in the Mosaic Covenant The Bible Visual Resource Book, 39

Dignity	Fair Trial
Every Israelite's dignity & right to be God's	Everyone is to have free access to the
freedman & servant are to be honored &	courts & is to be afforded a fair trial
safeguarded	(Ex. 23:6,8; Lev 19:15; Deut. 1:17; 10:17-18;
(Exod. 21:2,5-6; Lev. 25; Deut. 15:12-18).	16:18-20; 17:8-13; 19:15-21).
Inheritance	Social Order
Every Israelite's inheritance in the promised	Every person's God-given place in the
land is to be secure	social order is to be honored
(Lev. 25; Num. 27:5-7; 36:1-9; Deut. 25:5-10).	Exod. 20:12; 21:15,17; 22:28; 19:3, 32; 20:9;
	Deut. 5:16; 17:8-13; 21:15-21; 27:16).
Property	Law
Everyone's property is to be secure	No one is above the law, not even the king
(Exod. 20:15; 21:33-36; 22:1-15; 23:4-5; Lev.	(Deut. 17:18-20).
19:35-36; Deut. 5:19; 22:1-4; 25:13-15).	,
Fruit of labor	Animals
Everyone is to receive the fruit of his labors	Concern for the welfare of other creatures
(Lev. 19:13; Deut. 24:14; 25:4).	extends to the animal world (Exod. 23:5,11;
(=011 10110) Dodd = 11111, =011/1	Lav 25.7. Dauf 22.4.7. 25.4)

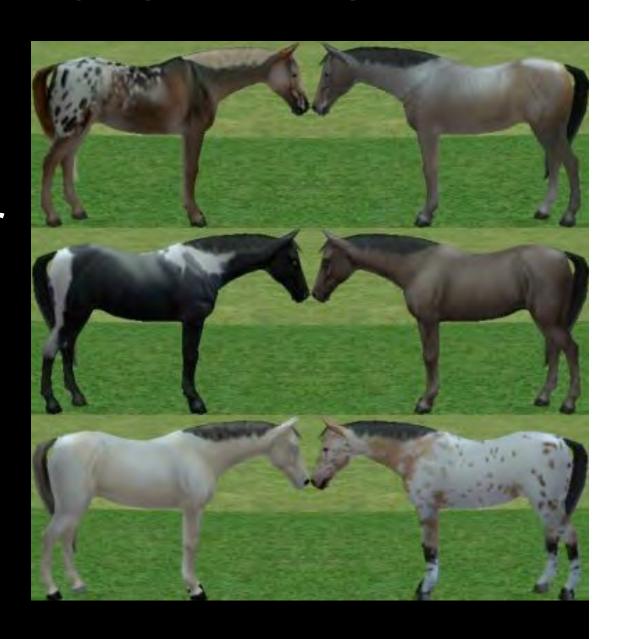
Lev. 25:7; Deut. 22:4-7; 25:4).

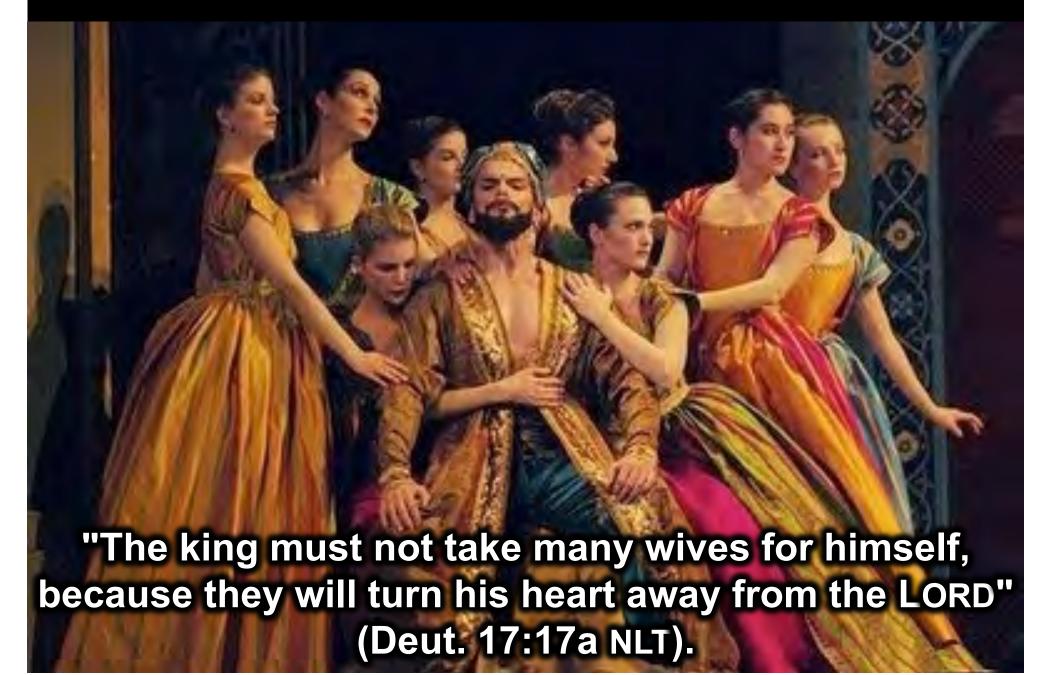
Deuteronomy 17

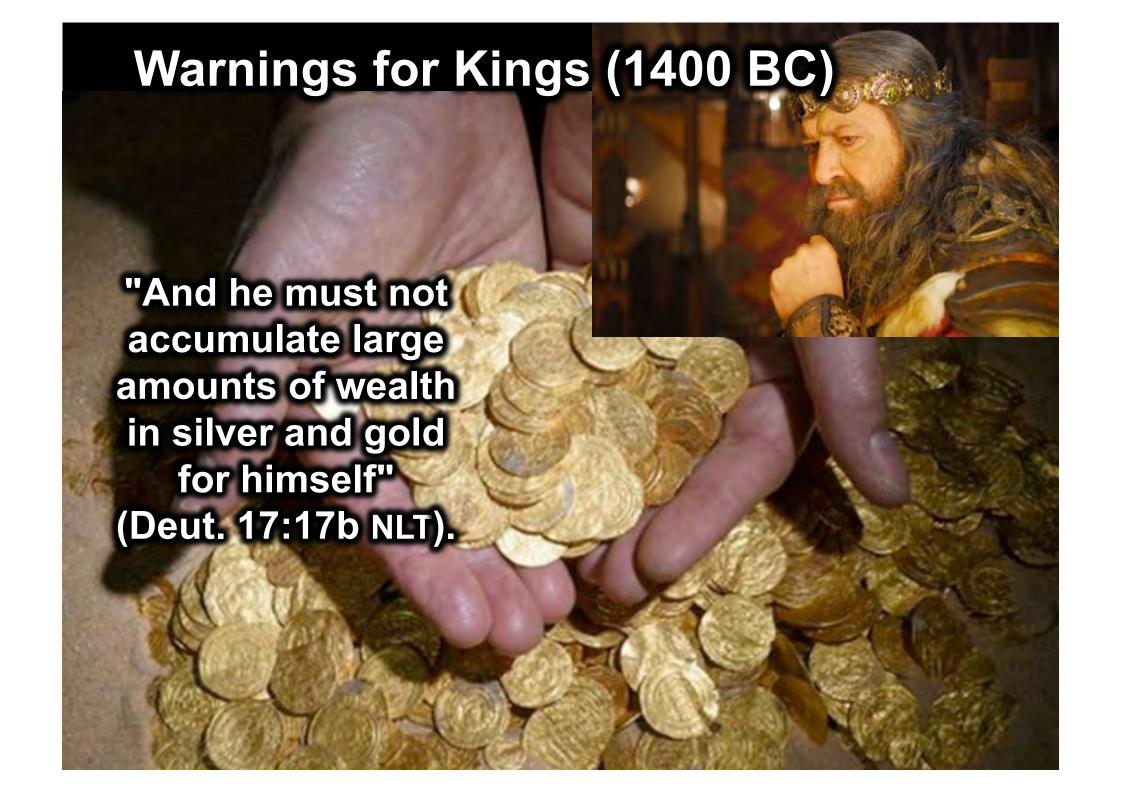
"You are about to enter the land the LORD your God is giving you. When you take it over and settle there, you may think, 'We should select a king to rule over us like the other nations around us.' 15 If this happens, be sure to select as king the man the LORD your God chooses. You must appoint a fellow Israelite; he may not be a foreigner" (Deut. 17:14-15 NLT).

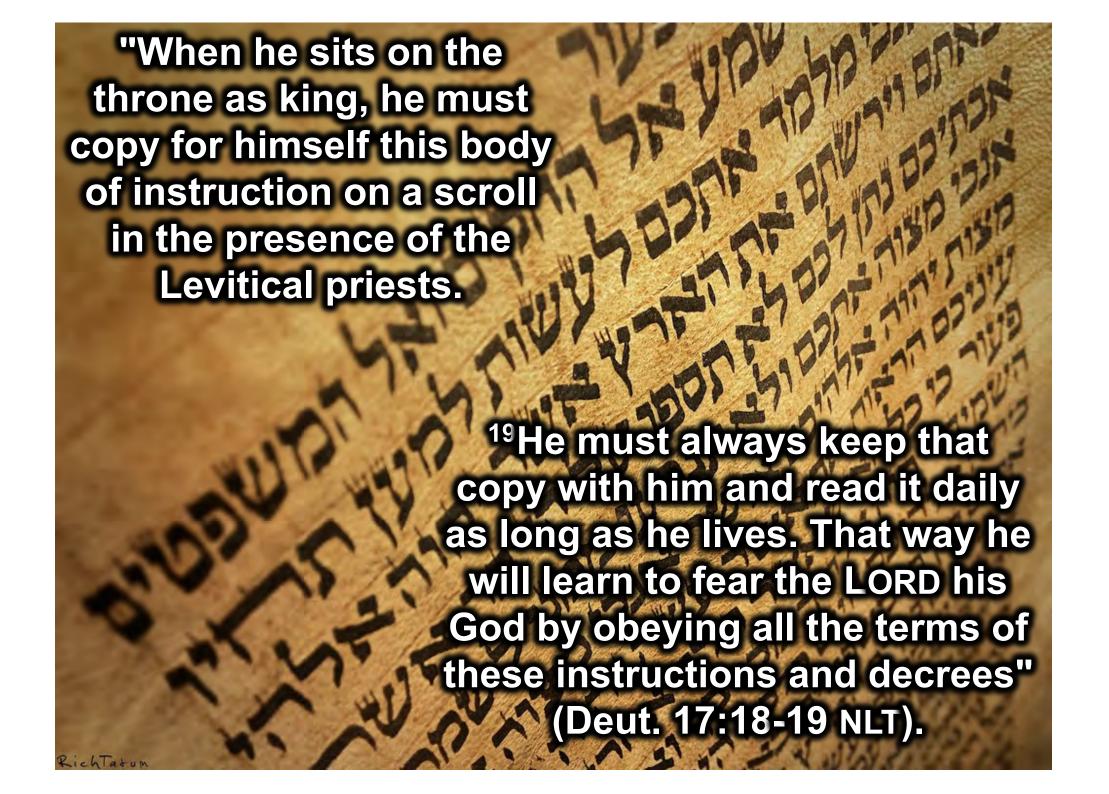


"The king must not build up a large stable of horses for himself or send his people to Egypt to buy horses, for the LORD has told you, 'You must never return to Egypt'" (Deut. 17:16 NLT).

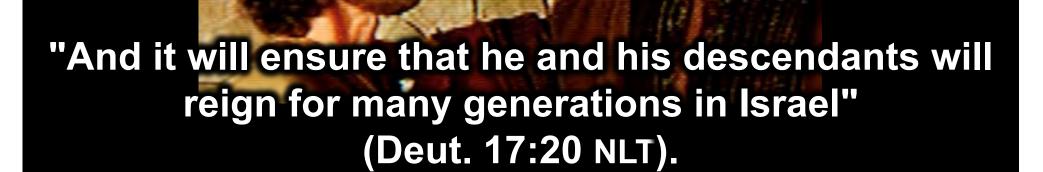




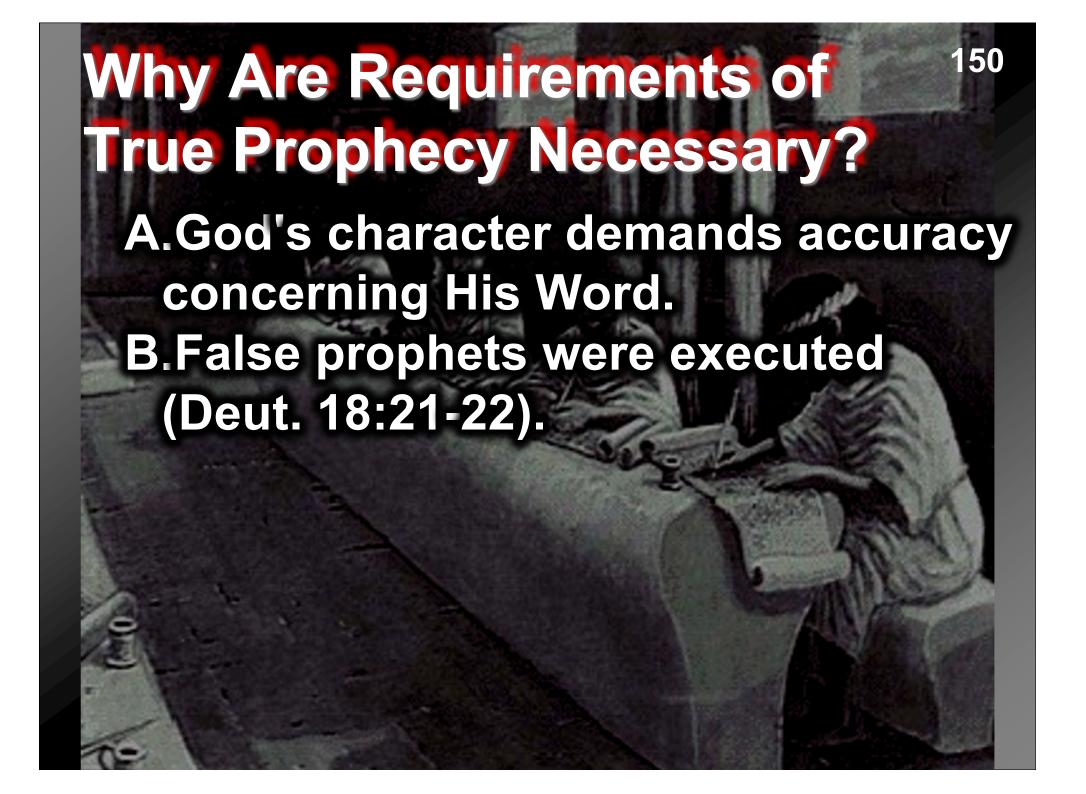




"This regular reading will prevent him from becoming proud and acting as if he is above his fellow citizens. It will also prevent him from turning away from these commands in the smallest way"



Deuteronomy 18





Tests of a True Prophet (Deut. 18:18-20)

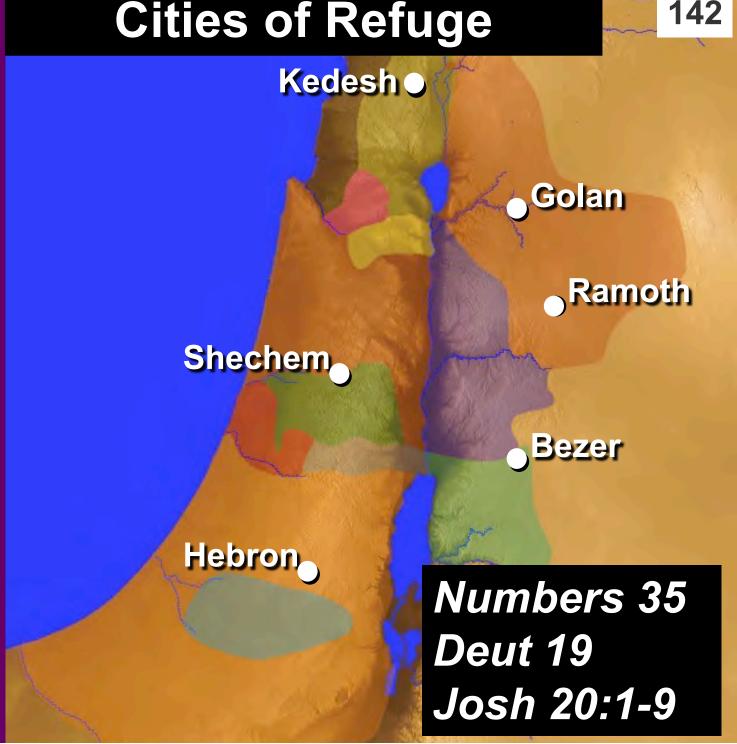
1. Predictions 100% true

2. Worships the LORD

Israel lived in a nomadic culture of personal vengeance by family members against the offending family (blood feuds).

Yet the nation was not ready for legal procedures by an objective village assembly (civil law).

Therefore, God instituted an intermediate step of six nearby cities where one who accidently killed someone could flee.



Interpreting and Preaching Legal Literature

- 1. Interpretation: Study the *intent behind* the legal command, asking, "Why was this command given in Israel?"
- 2. <u>Principlizing</u>: State the law's intent in a **general principle** showing God's character.
- 3. <u>Application</u>: Show how this principle relates to a modern parallel situation.



Principlizing: Universal truth

Interpretation: Intent behind the command Application:
Parallel Modern
Situation



Divinely Ordained Laziness?

"When you harvest the crops of your land, do not harvest the grain along the edges of your fields, and do not pick up what the harvesters drop. Leave it for the poor and the foreigners living among you. I am the LORD your God" (Lev. 23:22 NLT).



Principlizing: God wants His people to give the underprivileged the chance to earn a living

Interpretation:

Do not harvest the corners of the fields because God had compassion on the poor who should glean for their food

Application:

As an employer you should provide opportunities for the poor to support themselves



Divinely Ordained Stealing?

"When you enter your neighbor's vineyard, you may eat your fill of grapes, but you must not carry any away in a basket.

25And when you enter your neighbor's field of grain, you may pluck the heads of grain with your hand, but you must not harvest it with a sickle" (Deut. 23:24-25 NLT).



Principlizing: God allows taking small items for He cares more for human need than human property

Interpretation:

Do not steal your neighbor's crops, but also don't be so fearful of stealing that you become ridiculous

Application:

As a guest, don't be afraid to take the food given to you—but don't secretly pack a lunch or steal the towels!

What does it have to do with me?

LOVE & OBEY



Our Church Vision

Love the Nations

Love the Church

Love God







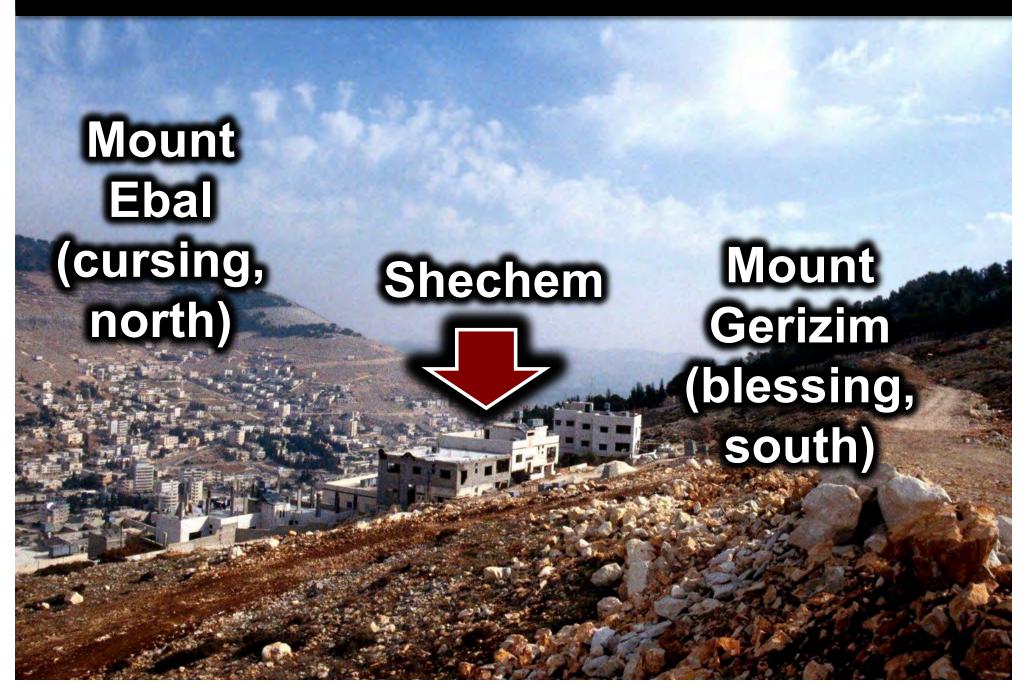
Renewal of the Mosaic Covenant

FOCUS	Intro & 1 st Sermon (Past Faithfulness) 1:1–4:43	2 nd Sermon (Present Love Laws) 4:44–26:19	3 rd & 4 th Sermons (Future Hope) 27:1–34:12		
DIVISIONS	Preamble (1:1-4) God's Acts for Israel (1:5-4:43)	10 Commandments (4:44–11:32) Ceremonial Laws (12:1–16:17) Civil & Social Laws	3 rd Blessings & Curses (27–28) 4 th Land Covenant	Leadership Transition (31–34)	
		(16:18–26:19)	(29–30)		
TOPICS	What God Has Done <i>Historical</i>	What God Expects <i>Legal</i>	(Will	God Do hetic	
PLACE	Plains of Moab				
TIME	About 1 Month				
Adapted from Bruce Wilkinson & Kenneth Boa, <i>Talk Thru the Bible</i> , Vol. 1 (Nashville: Nelson, 1983)					

Sermon #3: Blessings & Curses (Deuteronomy 27–28)

Ceremony to admonish the Law (27)

Mount Gerizim Looking East (Deut. 27:9-13)





Sermon #3: Blessings & Curses (Deuteronomy 27–28)

Ceremony to admonish the Law (27)

"Blessing" tribes on Mt. Gerizim (28:1-14)

"Cursing" tribes on Mt. Ebal (28:15-68)

Deut. 28: Blessings & Curses

Your towns and your fields will be blessed (3)

Your children and your crops will be blessed (4)

Your fruit baskets and breadboards will be blessed (5)

Wherever you go and whatever you do, you will be blessed (6)

Your enemies will attack you from one direction, but they will scatter from you in seven! (7)

You will lend to many nations, but you will never need to borrow from them (12)

Your towns and your fields will be cursed (16)

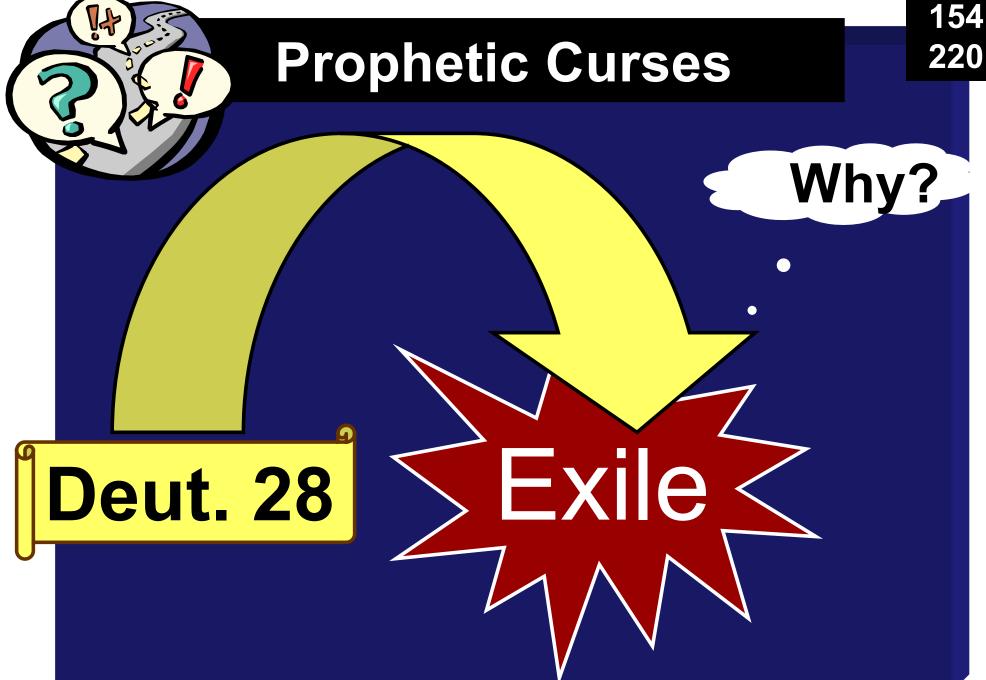
Your children and your crops will be cursed (18)

Your fruit baskets and breadboards will be cursed (17)

Wherever you go and whatever you do, you will be cursed (19)

You will attack your enemies from one direction, but you will scatter from them in seven! (25)

They will lend to money to you, but you will not lend to them (44)



Israel's Future (Deut. 28–32)

Adapted from Wilbur M. Smith, "Prophecies Regarding Israel," *Moody Monthly* (December 1958), 39 (Quoted by Larsen, 23-24)

Deuteronomy 28–32 prophesies Israel's future from Moses' time to a future time. These prophecies are repeated throughout the Old Testament.

31:16-21	Israel will turn away from the Lord (began after Joshua's death)		
28:15-60	God will judge Israel in the land for her apostasy (period of judges and divided kingdom)		
28:32-39, 48-57	Israel will be taken captive (by Assyria and Babylon)		
28:33	Israel's enemies will possess her land for a time (Babylon, Persia, Greece, Romans, Catholic Crusades, Muslims, Britain, etc.)		
28:38-42; 29:23	The land will remain desolate (AD 70 to AD 1948)		
28:63-67; 32:26	Israel will be scattered among the nations "from one end of the earth to the other" (28:64; AD 70 to AD 1948)		

Israel's Future (Deut. 28–32)

Adapted from Wilbur M. Smith, "Prophecies Regarding Israel," *Moody Monthly* (December 1958), 39 (Quoted by Larsen, 23-24)

Deuteronomy 28–32 summarizes Israel's future from Moses' time to a time yet future. These prophecies are repeated throughout the Old Testament.

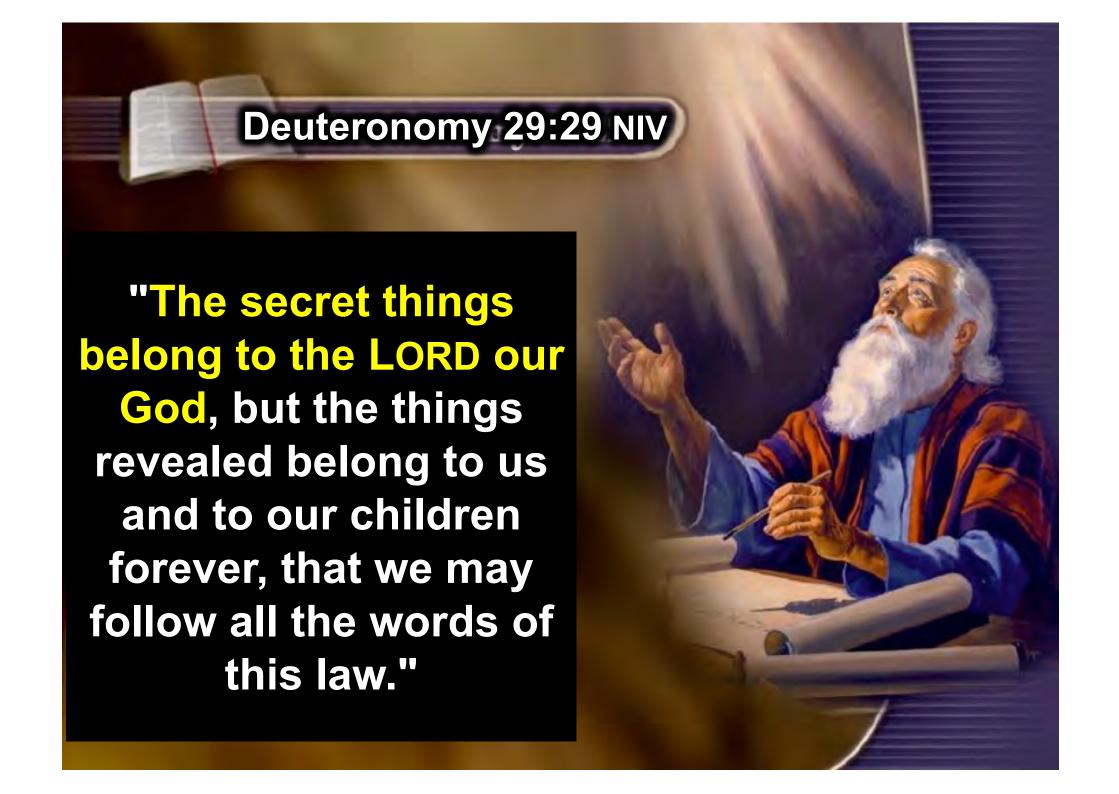
28:62	Israel will be "few in number" (today Jews comprise less than 1% of the world's population)
28:44-45	Though punished, Israel will not be destroyed because God will fulfill his promises to Abraham
28:40-41; 30:1-2	Israel will indeed repent in her tribulation (trials have continued throughout the ages but will increase in the Great Tribulation)
30:3-10	God will regather Israel from the nations and return her to her divinely given land (began in late 1800s in unbelief as predicted in Ezek. 37:7-8 & continues today)
30:3-13; 28:1-14	Israel's obedience will be blessed in her worldwide acclaim and prosperity in the millennial kingdom

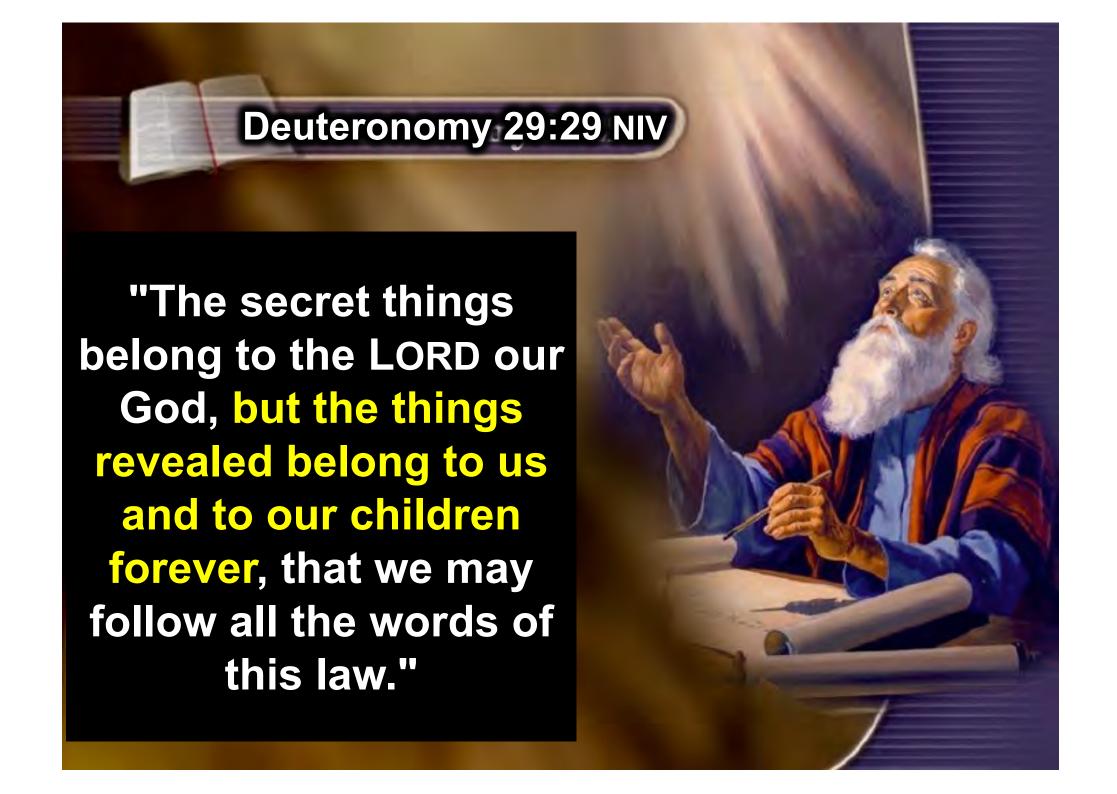
Renewal of the Mosaic Covenant

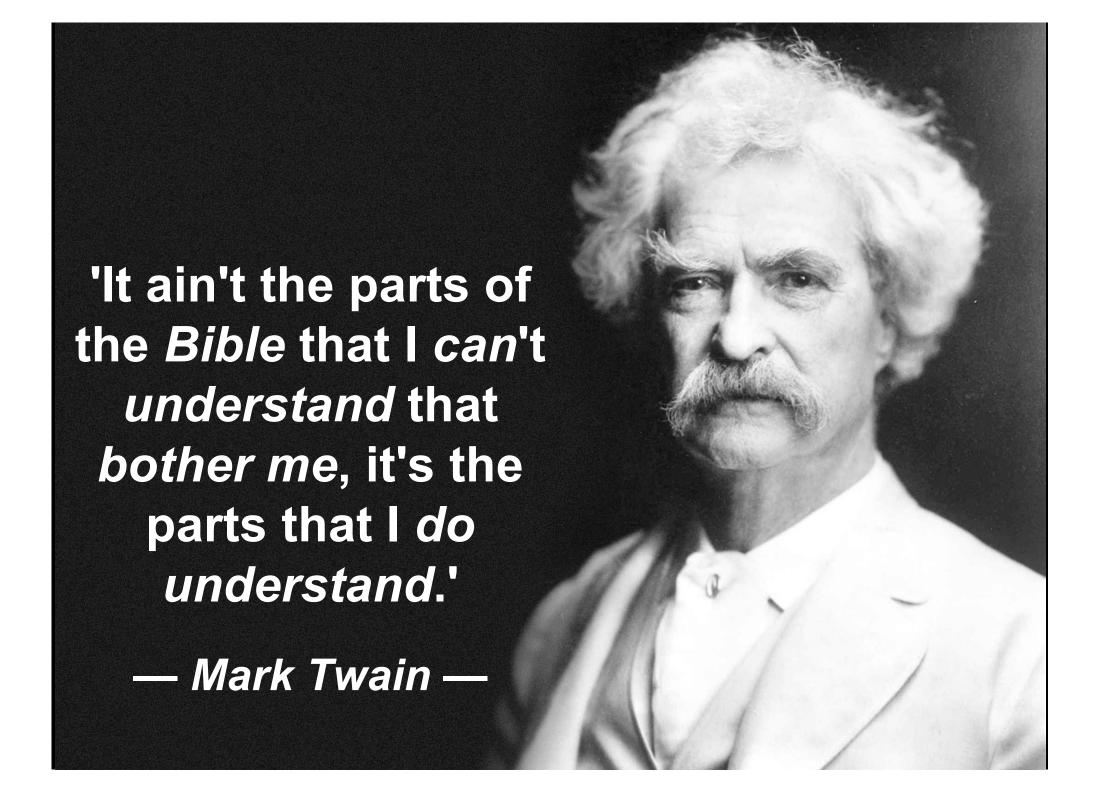
FOCUS	Intro & 1 st Sermon (Past Faithfulness) 1:1–4:43	2 nd Sermon (Present Love Laws) 4:44–26:19	3 rd & 4 th Sermons (Future Hope) 27:1–34:12		
DIVISIONS	Preamble (1:1-4) God's Acts for Israel (1:5-4:43)	10 Commandments (4:44–11:32) Ceremonial Laws (12:1–16:17) Civil & Social Laws (16:18–26:19)	3 rd Blessings & Curses (27–28) 4 th Land Covenant (29–30)	Leadership Transition (31–34)	
TOPICS	What God Has Done <i>Historical</i>	What God Expects Legal Plains of Moab	What Will	God Do hetic	
TIME	About 1 Month m Bruce Wilkinson & Kenneth Boa, <i>Talk Thru the Bible,</i> Vol. 1 (Nashville: Nelson, 1983)				

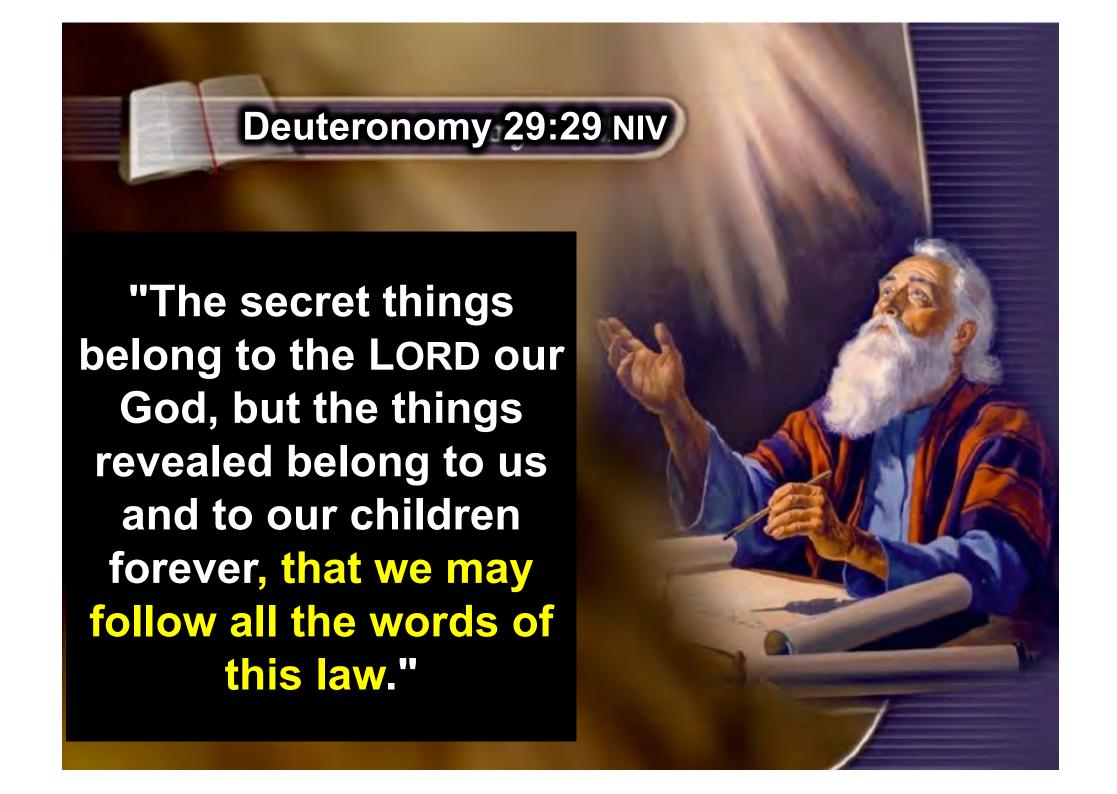
Sermon # 4: Covenant Renewal (Deuteronomy 29–30)

Appeal for covenant obedience (29)









Don't try to force God to tell you the things he will not tell.

"The secret things belong to the LORD our God, but the things revealed belong to us and to our children forever, that we may follow all the words of this law" (Deut 29:29 NIV).

"The LORD our God has secrets known to no one. We are not accountable for them, but we and our children are accountable forever for all that he has revealed to us, so that we may obey all the terms of these instructions" (Deut 29:29 NLT).

Deuteronomy 30

Sermon # 4: Covenant Renewal (Deuteronomy 29–30)

Appeal for covenant obedience (29)

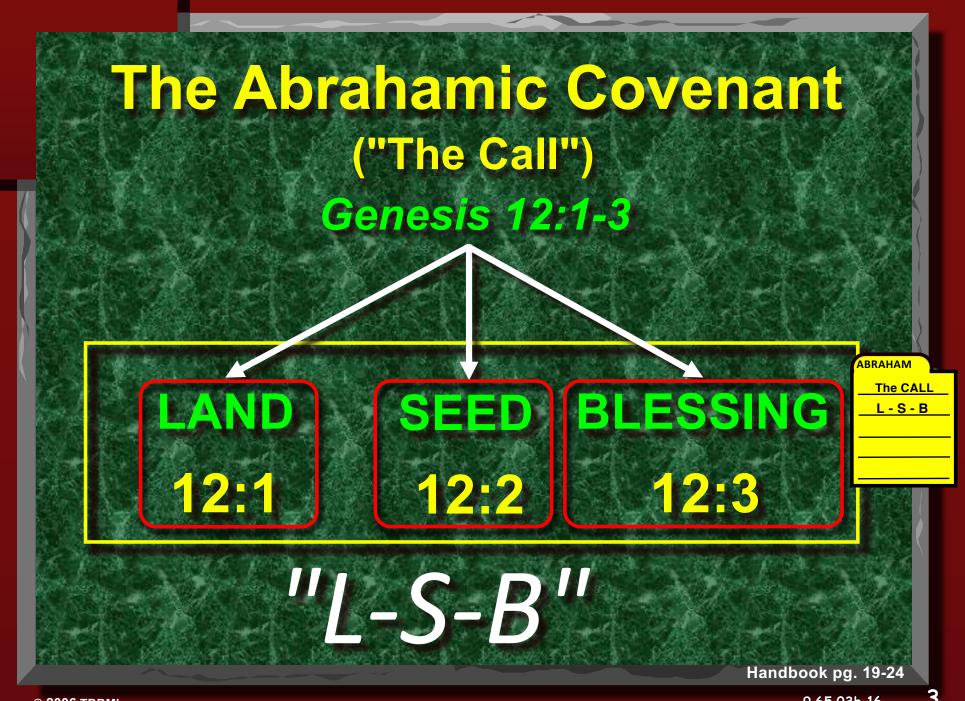


Scattering & Restoration of Israel (30:1-10)

Ratification of LAND COVENANT (30:11-20)

- Prosperity for Obedience (life)
- Destruction for Disobedience (death)





Deuteronomy 30:1-4 EXILE & RETURN PROMISED

¹ When all these blessings and curses I have set before you come upon you and you take them to heart wherever the Lord your God disperses you among the nations, ²and when you and your children return to the Lord your God and obey him with all your heart and with all your soul according to everything I command you today, 3then the Lord your God will restore your fortunes and have compassion on you and gather you again from all the nations where he scattered you. 4Even if you have been banished to the most distant land under the heavens, from there the Lord your God will gather you and bring you back (NIV).

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7

Deuteronomy 30 THE LAND (PALESTINIAN) PROMISES

⁵ He will bring you to the land that belonged to your fathers, and you will take possession of it. He will make you more prosperous and numerous than your fathers. ⁶ The Lord your God will circumcise your hearts and the hearts of your descendants so that you may love him with all your heart and with all your soul, and live (NIV).

Exodus
Sinai
M - C - C

Kadesh Barne
40
5 Sermons

7

The Land Amplification Abrahamic Covenant Gen. 12: 1-3

LAND
Land
Deut 30:1-10

SEED | BLESSING

MOSES

Exodus

Sinai

M - C - C

Kadesh Barnea

5 Sermons

Handbook pg. 26-29

Covenant Comparisons

There are only 4 key eschatological covenants in Scripture. They share these traits in common:

- Unconditional
- 2. Eternal
- 3. Partially & spiritually fulfilled at present
- 4. Fully & literally fulfilled in the future
- 5. Universal in scope

Covenant Contrasts

	Abrahamic	Land	Davidic	New
Definition: God's promise to give Israel		physical land from the Wadi of Egypt to the Euphrates River (Gen. 15:18)	David forever from	manana cibancina - 1
Relationship	Umbrella	Land	Seed	Blessing
Key Text	Gen. 12:1-3	Deut. 30:1-10	2 Sam. 7:12-16	Jer. 31:31-34
Recipient Date Place	Abraham 2060 BC Ur of Chaldees	Moses 1445 BC Mt. Sinai	David 1004 BC Jerusalem	Jeremiah 595 BC Jerusalem
Personal Blessings to First Recipient	Possessions & name blessed, son, opposers disciplined	Privilege of seeing Canaan from afar	Sons ("house") never wiped out (Matt. 1:1-17)	_

Covenant Contrasts

	Abrahamic	Land	Davidic	New
National Blessings	A great nation would come from Abraham	Reproof (exile) Regathering Reunited (Isa. 11:11-16) Repentance Restored land prosperity	Temple (via son) Righteous king to rule (a Davidic descendant) over a kingdom where Israel prominent (Isa. 11:1-5)	Reuniting of Israel and Judah Forgiveness Indwelling Spirit New heart 100% Christian (Ezek. 36:25-38)
Universal Blessings	All nations blessed through Christ	World blessed via visiting Jerusalem (Zech. 14:16-19)	Kingdom (political rule over entire world)	All the world evangelised
Present (Partial) Fulfillment	Church as spiritual seed of Abraham (Gal. 3:5)	Regathering & rebirth of modern Israel (Ezek. 37:7-8)	Church as spiritual temple & Christ awaits rule	Law abolished, forgiveness, new nature and Spirit indwelling
Future (Full) Fulfillment	All 4 covenants fulfilled in the millennial kingdom	Israel given full borders (Ezek. 37:8- 28; 47–48)	, , ,	World 100% Christian and Israel/Judah reunited

Kingdom & Covenants Timeline



Kingdom Teaching...

Adam rules with God (Gen. 1:26, this world (Gen. 3:15; 28; 2:19)

Satan begins rule as god of 2 Cor. 4:4)

God covenants with Abraham to reestablish man's rule via Israel witness to nations as a as a "kingdom of priests" (Gen. kingdom of priests is 12:1-3; Exod. 19:6)

Israel's failure to judged via exile under foreign rule

Dr. Rick Griffith • BibleStudyDownloads.org

Israel rejects Messiah's offer of kingdom (Matt. 12:41-42; 23:37-39)

(National Focus)

Jesus extends His kingdom in mystery form to the Church (Matt. 13)

Christ subdues Israel's enemies and nation believes (Rom. 11:26-27)

Christ rules over everything with saints (Eph. 1:9-10; Rev. 20:1-6; 22:5b)

Fall of Man (Gen. 3)

Noahic Covenant

Genesis 6:18; 9:8-17

enan

Genesis 12:1-3

Abrahamic

and

Land Covenant

Genesis 15:18 (cf. Deut. 30:1-10) promises:

- ·Land from Wadi of Egypt to Euphrates River (Isa. 27:12)
- •Eternal possession of land (Gen. 17:8) after exile/restoration
- ·Whole world blessed via the land (Isa. 14:1-2)

ISRAEL CHURCH

The "New Man" (Eph. 2:15)

Israel judged for rejecting Messiah by dispersion away from land for 19 centuries (AD 70-AD 1948) but now partially restored (Ezek. 37:1-7)

MESSIANIC

KINGDOM Millennial Eternal

Full restoration (Ezek. 37:8-28) Jerusalem world capital (Isa. 2:1-5)

New Jerusalem (Rev. 21-22)

seed

Davidic Covenant

- 2 Samuel 7:12-16 promises:
- •Sons ("house" never wiped out)
- Kingdom (political dynasty)
- Throne (right to rule by descendants)
- Temple (son to build it)

Christ is Head over His Church, which is a spiritual temple (Eph. 2:19-22: 2 Cor. 6:16)

Christ reigns over the world (Isa, 11) with saints (Rev. 5:10;

hands kingdom over to Father (1

Christ

Cor. 15:24)

20:4-6)

blessing

New Covenant

- Jeremiah 31:31-34 promises:
- Forgiveness
- Indwelling Spirit
- New heart, nature, mind
- •Reunification of Israel and Judah
- No need for evangelism

Mosaic Law replaced with first three elements of the New Covenant (Luke 22:20: 2 Cor. 3:6)

All 5 elements fulfilled in national restoration (Zech. 8)

AII things made new! (Rev. 21:5)

Mosaic Covenant

Law abolished, fulfilled, and replaced at the cross (Rom. 7:1-6; 1 Cor. 9:19-21; Heb. 8:13)

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Temporary (Gal. 3:19) and conditional (Deut. 28) to reveal sin (Rom. 7:7) and regulate Israel (Gal. 3:23-25)

Scripture has a dual kingdom-covenant theme. Israel's role from Abraham to Christ expands to include the Church (continuity) yet the Church never replaces the nation as the "new Israel" (discontinuity). Israel will enjoy world prominence after trusting Christ at His second coming.

Borders of the Land Promised to Abraham



Eternal Land for Abraham's Descendants



<u>Genesis 17:7-8 (NIV)</u>

"I will establish my covenant as an everlasting covenant between me and you and your descendants after you for the generations to come, to be your God and the God of your descendants after you. 8The whole land of Canaan, where you are now an alien, I will give as an everlasting possession to you and your descendants after you; and I will be their God."

Leviticus 26:44-45

"Yet in spite of this, when they are in the land of their enemies, I will not reject them, nor will I so abhor them as to destroy them, breaking My covenant with them; for I am the Lord their God. But I will remember for them the covenant with their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God. I am the Lord."

Deuteronomy 30:3-5a "Then the Lord your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the Lord your God has scattered you. If your outcasts are at the ends of the earth, from there the Lord your God will gather you, and from there He will bring you back. And the Lord; your God will bring you into the land which your fathers possessed, and you shall possess it..."

35 This is what the LORD says, he who appoints the sun to shine by day, who decrees the moon and stars to shine by night, who stirs up the sea so that its waves roar—

"How to Get Rid of the Jews"

the LORD Almighty is his name:

36 "Only if these decrees vanish
from my sight," declares the LORD,
"will the descendants of Israel ever cease
to be a nation before me."

³⁷ This is what the LORD says:

"Only if the heavens above can be measured and the foundations of the earth below be searched out will I reject all the descendants of Israel because of all they have done," declares the LORD (Jer. 31:35-37 NIV).

God will restore Israel to the land twice

"In that day the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his place of rest will be glorious. ¹¹In that day the LORD will reach out his hand a second time to reclaim the remnant that is left of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea" (Isa 11:11-12 NIV).

Amos 9:14-15 (NIV)

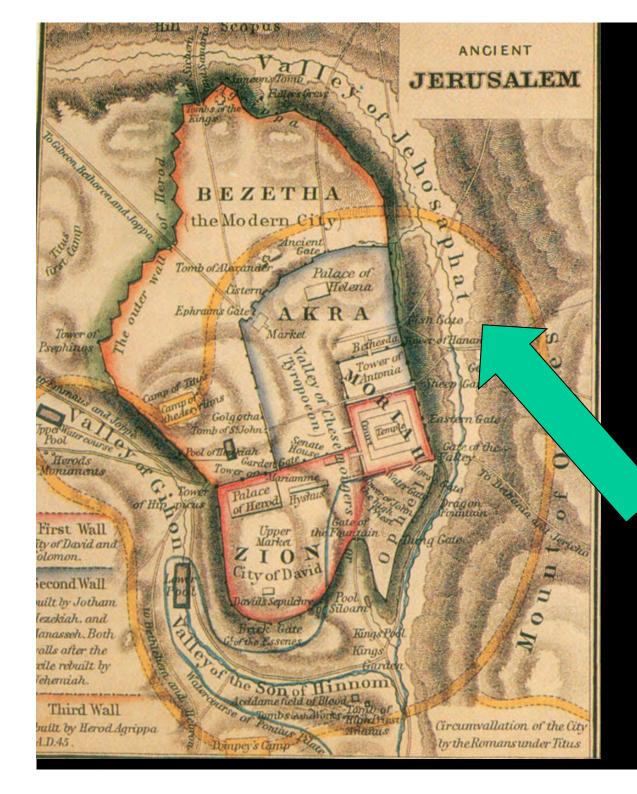
"I will bring back my exiled people Israel; they will rebuild the ruined cities and live in them. They will plant vineyards and drink their wine; they will make gardens and eat their fruit. 15 I will plant Israel in their own land, never again to be uprooted from the land I have given them,' says the LORD your God."

Millennial Worship

"In the end, the enemies of Jerusalem who survive the plague will go up to Jerusalem each year to worship the King... and to celebrate the Festival of Shelters. ¹⁷Any nation in the world that refuses to come to Jerusalem to worship the King... will have no rain. ¹⁸If the people of Egypt refuse to attend the festival, the LORD will punish them with the same plague that he sends on the other nations who refuse to go. 19 Egypt and the other nations will all be punished if they don't go to celebrate the Festival of Shelters" (Zech. 14:16-19 NLT).

Shared Land with Jews & Gentiles

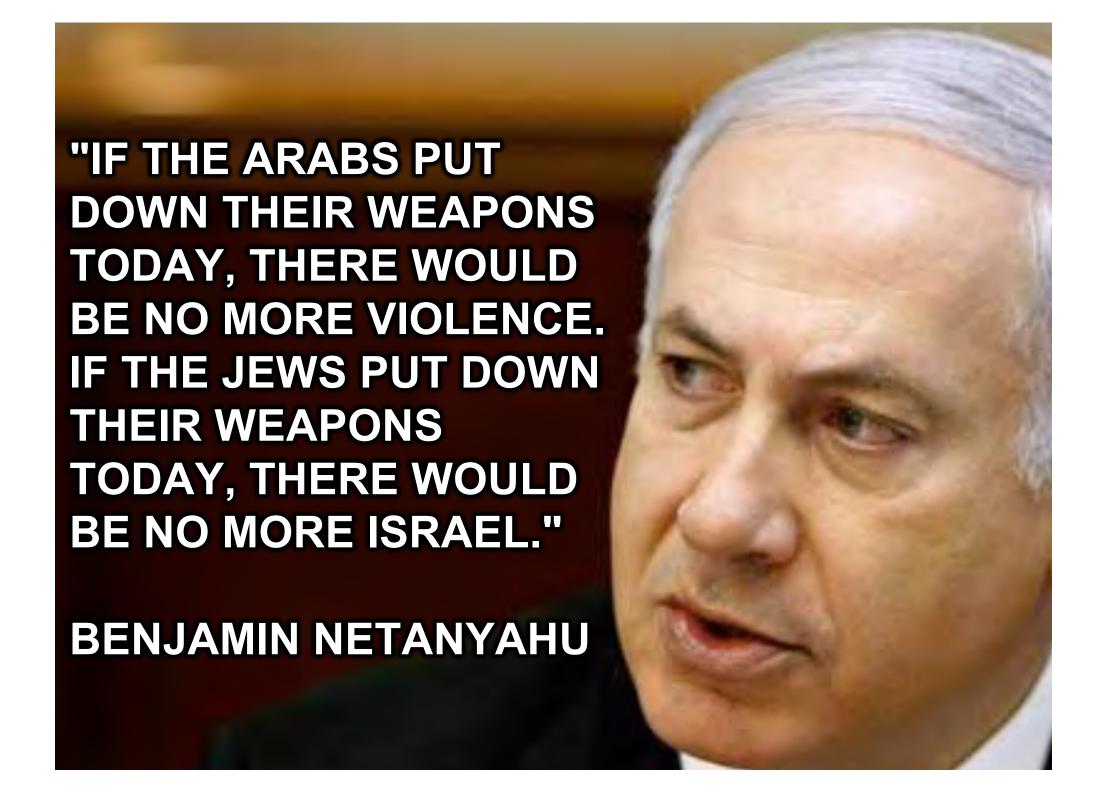
"'You are to distribute this land among yourselves according to the tribes of Israel. ²²You are to allot it as an inheritance for yourselves and for the aliens who have settled among you and who have children. You are to consider them as native-born Israelites; along with you they are to be allotted an inheritance among the tribes of Israel. ²³In whatever tribe the alien settles, there you are to give him his inheritance,' declares the Sovereign Lord" (Ezekiel 47:21-23 NLT).



"At the time of those events," says the LORD, 'when I restore the prosperity of Judah and Jerusalem, ²I will gather the armies of the world into the valley of Jehoshaphat''' (Joel 3:1-2a NLT). "There I will judge them for harming my people, my special possession, for scattering my people among the nations, and for dividing up my land" (Joel 3:2b NLT).







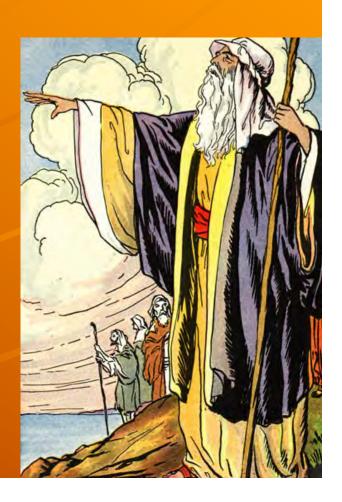
"But I will bring them back from all the places to which you sold them, and I will pay you back for everything you have done. 81 will sell your sons and daughters to the people of Judah, and they will sell them to the people of Arabia, a nation far away. I, the LORD, have spoken!" (Joel 3:7-8 NLT).





Transition: Leadership Succession (31–34)

- ₹ Joshua & Book of Law (31)
- Song of Moses (32)
- **Moses rests in peace (34)**





Deuteronomy 31

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).



Why Am I Dispensational?

(Why do I distinguish between Israel & the Church?)

- The Church Age was unseen in the OT.
- Saints will reign on the *earth* (Rev. 5:10), not in heaven as amillennialists claim.
- Ezekiel's temple will be a real temple (cf. "Outline of End-Time Events," Eschatology notes, 105-106).
- Dispensationalism best explains how the Abrahamic, Land, Davidic, and New Covenants will be fulfilled.

Kingdom & Covenants Timeline



Kingdom Teaching...

Adam rules Satan begins with God rule as god of (Gen. 1:26, this world (Gen. 3:15; 28; 2:19) 2 Cor. 4:4)

enan

Abrahamic

God covenants with Abraham to reestablish man's rule via Israel witness to nations as a as a "kingdom of priests" (Gen. kingdom of priests is 12:1-3; Exod. 19:6)

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Dr. Rick Griffith • BibleStudyDownloads.org

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(National Focus)

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Christ subdues Israel's enemies and nation believes (Rom. 11:26-27)

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Noahic Covenant

Genesis 6:18; 9:8-17

Genesis 12:1-3

and

Land Covenant

Genesis 15:18 (cf. Deut. 30:1-10) promises:

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- Kingdom (political dynasty)
- Throne (right to rule by descendants)
- Temple (son to build it)

Christ is Head over His Church, which is a spiritual temple (Eph. 2:19-22: 2 Cor. 6:16)

reigns over the world (Isa, 11) with saints (Rev. 5:10; 20:4-6)

Christ

hands kingdom over to

Christ

Father (1 Cor. 15:24)

AII

New Covenant

Jeremiah 31:31-34 promises:

- Forgiveness
- Indwelling Spirit
- New heart, nature, mind
- •Reunification of Israel and Judah
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All 5 elements fulfilled in national restoration (Zech. 8)

things made new! (Rev. 21:5)

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Law abolished, fulfilled, and replaced at the cross (Rom. 7:1-6; 1 Cor. 9:19-21; Heb. 8:13)

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blessing

Scripture has a dual kingdom-covenant theme. Israel's role from Abraham to Christ expands to include the Church (continuity) yet the Church never replaces the nation as the "new Israel" (discontinuity). Israel will enjoy world prominence after trusting Christ at His second coming.

Why Am I Dispensational?

(Why do I distinguish between Israel & the Church?)

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- Saints will reign on the earth (Rev. 5:10), not in heaven as amillennialists claim.
- Ezekiel's temple will be a real temple (cf. "Outline of End-Time Events," 105-106).
- Dispensationalism best explains how the Abrahamic, Land, Davidic, and New Covenants will be fulfilled.
- The Church and Israel are continually distinguished in Scripture.

155s

The "New Israel" View of Covenant Premillennialism

- The church is spiritual Israel. Ladd says that Paul "applies prophecies to the church which in their Old Testament setting belong to literal Israel; he calls the church sons, the seeds of Abraham. He calls believers the true circumcision. It is difficult to avoid the conclusion that Paul sees the church as spiritual Israel" (The Meaning of the Millennium, 25).
- The dispensational conception of millennial sacrifices contradicts Hebrews 8:8-13. Ladd claims that Hebrews 8 refutes dispensationalism because it "affirms that the new covenant in Christ has displaced the Old Testament cult which is therefore doomed to pass away" (*ibid.*, 26-27).

Why Distinguish Israel & the Church? (Reasons I don't call the Church the "new Israel")

Illustration and fulfillment are not the same.

Hoyt (*ibid.*, 42-43) responds to Ladd's claim: "In passage after passage Ladd insists that the New Testament is interpreting the Old when the New Testament is simply applying a *principle* found in the Old Testament (Hos. 11:1 with Mt. 2:15; Hos. 1:10; 2:23 with Rom. 9:24-26). Rushing to the conclusion that these references identify the church and Israel as the same body of the saved is wholly gratuitous..."

Why Distinguish Israel & the Church? (Reasons I don't call the Church the "new Israel")

Millennial sacrifices are not problematic

- 1. They can be either theocratic or memorial sacrifices looking back to the death of Christ.
- 2. How else other than literally can one best see nine chapters describing a temple with boundaries and many other specifics (Ezek. 40–48)?
- No temple has even remotely resembled Ezekiel's, so his must be a future temple.
- 4. See Eschatology pages 138-140 for elaboration.

Question: Israel & the Church: Discontinuity or Continuity? Answer: Both! (See pages 155r-155s)



More Contrasts Between Israel & the Church (Reasons I don't call the Church the "new Israel")

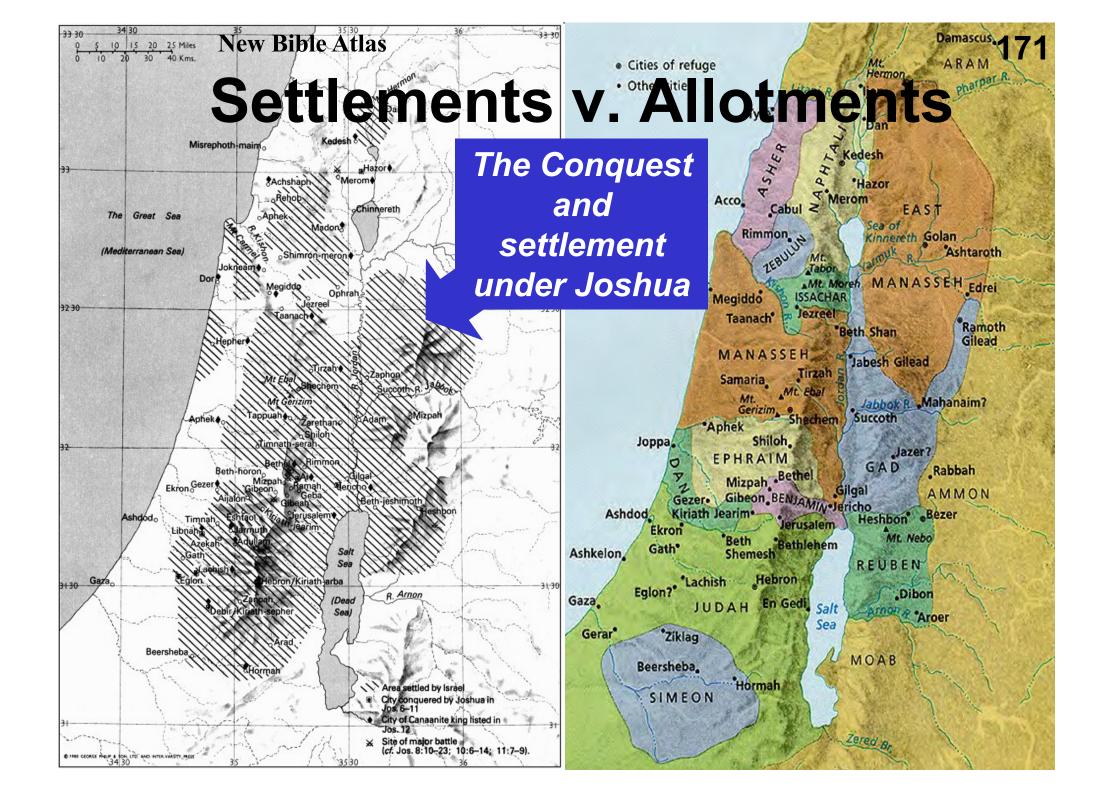
Biblical writers kept them separate

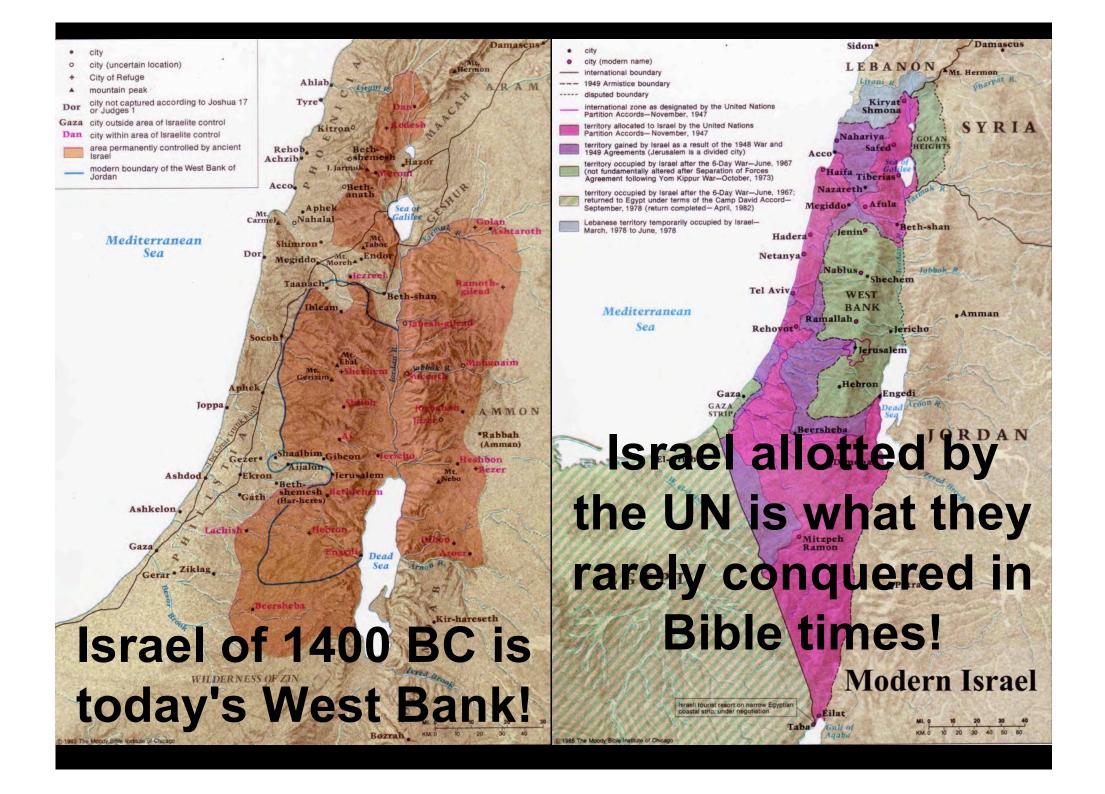
- 1. Differences between Israel and the Church are numerous in Scripture
- 2. The term "Israel" throughout Scripture always refers to the physical descendants of Jacob--it never refers to the Church.
- 3. Luke contrasts the two in Acts 3:12; 4:8, 10; etc.
- 4. Paul (Rom. 9–11; 1 Cor. 10:32; Eph. 3:6)
- 5. John: 144,000 Jews (Rev. 7:1-8) v. Gentiles (7:9)
- 6. Matthew 1:21; 2:6; 19:28; 23:39
- 7. Early Church Fathers held to the 6000-year theory

Deuteronomy 32

Moses Predicts a Hard Heart for Israel (Deut 32)







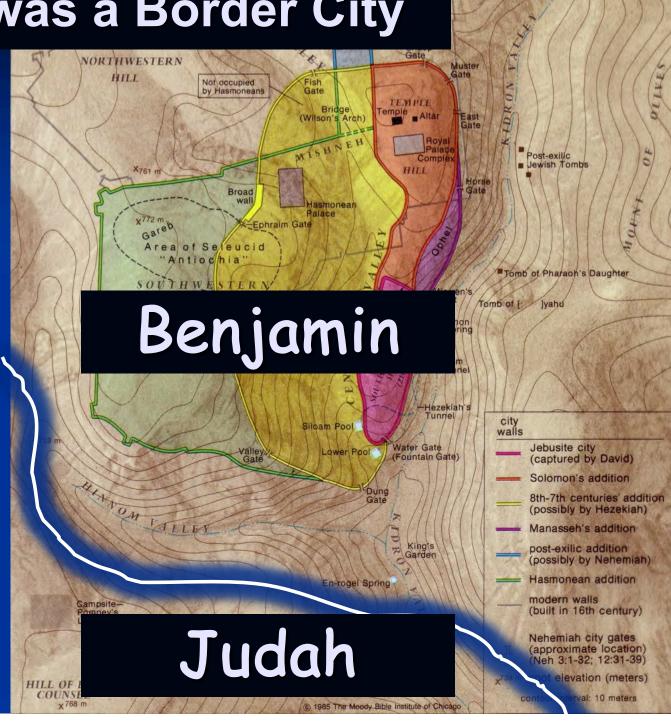
Central Location

Jerusalem
was in
Benjamin next
to Judah but
close to the
northern tribes



Jerusalem was a Border City

The OT border between Benjamin and Judah ran just south of the city





Numbers 26 Joshua 13:1–19:48

Levi 23,000 Spread Throughout Israel

Asher 53,400 Naphtali Zebulun 60 500 Issachar Manasseh 64,300 Manasseh 52,700 Gad 40,500 **Ephraim** 32,500 Dan 64,400 Benjamin 45,600 Reuben Judah 43,730 76,500 Simeon

171

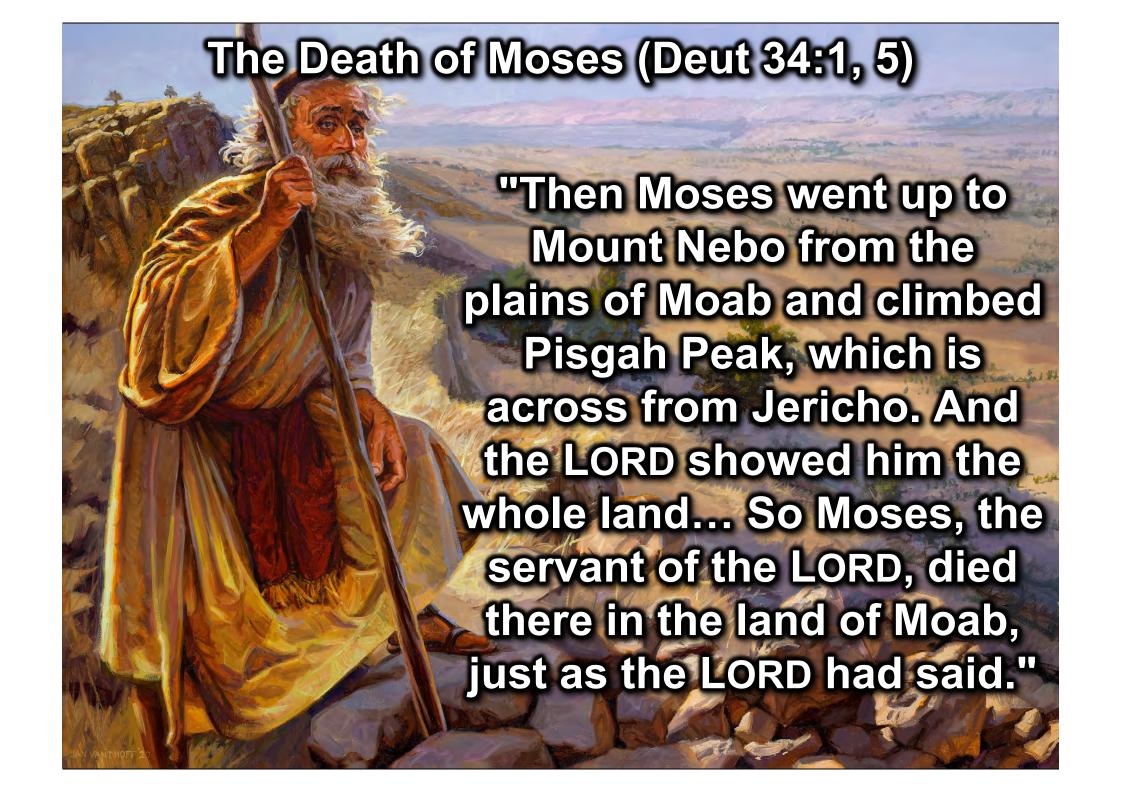
Deuteronomy 33

Israel Will Turn Away But **Eventually Have** a Spiritual Renewal (Deut 33)

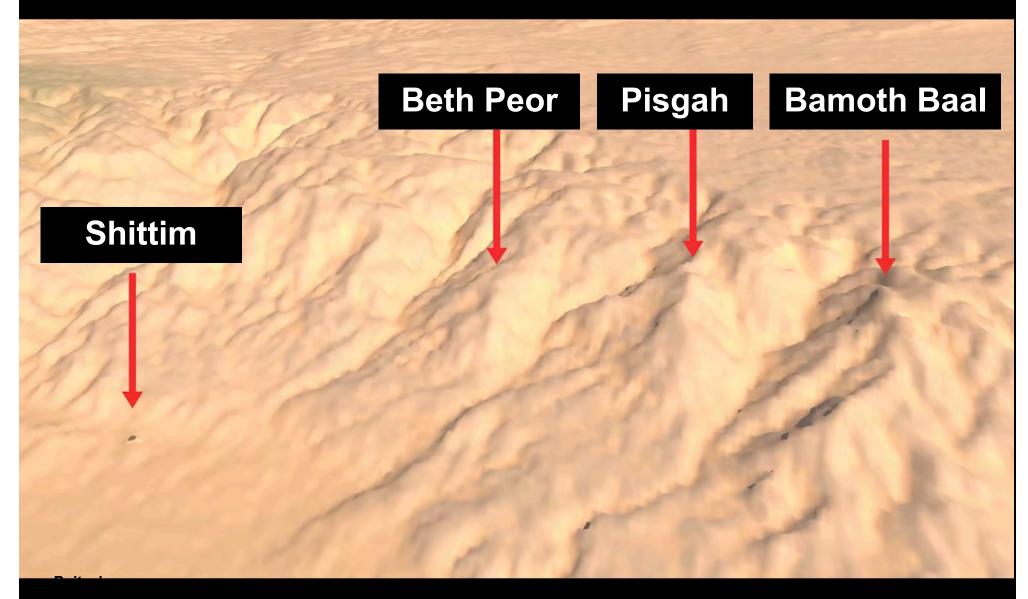




Deuteronomy 34



The Balaam Geography



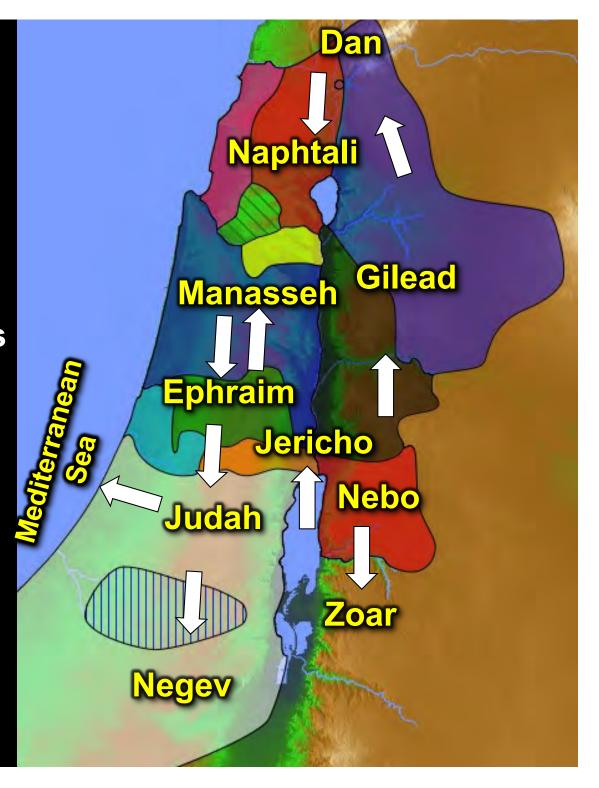
Joel Kramer, Expedition Bible



Final Preparations (Numbers 31–36)

- > Transjordan Settled (31–32)
 - Midianites (31)
 - > Inheritances (32)
- Wandering Summary (33:1-49)
- Canaan Defined (33:50–36:13)
 - ► Inheritance (33:50– 34:29)

"Then Moses went up to **Mount Nebo from the** plains of Moab and climbed Pisgah Peak, which is across from Jericho. And the LORD showed him the whole land, from Gilead as far as Dan; ²all the land of Naphtali; the land of **Ephraim and Manasseh**; all the land of Judah, extending to the Mediterranean Sea; 3 the **Negev**; the Jordan Valley with Jericho—the city of palms—as far as Zoar" (Deut 34:1b-3 NLT).



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 (Deuteronomy 34).



A Song

(Deuteronomy 6:4-5)

"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"





Name of the Book

- Deuteronomy means "second law" (Greek: δ∈ύτ∈ρος, second, and νόμος, law) the book actually adapts & 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" (אֶּלֶה [הַבְּבַרִים 'elleh hadde<u>b</u>arim) from the first two words according to ancient methods of titling. This is a better title as the book records Moses' sermons to expound the Law (1:5).

Authorship – External Evidence

- The ancient Jewish, Samaritan, & Christian testimonies uniformly attribute the authorship of Deuteronomy to Moses.
- Other Old Testament passages refer to the entire Pentateuch as Mosaic.
- Christ Himself considered the book authoritative in His quotations of Deuteronomy during His temptation.

Mosaic authorship of Deuteronomy has been held almost universally by both Jews & Christians until the rise of the 19th century liberal critics. They don't know who wrote it, but they still assume it cannot be Moses for 4 reasons:

- 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.).
- 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.

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No one knows the identity of the "book of the Law" & the production of "pious frauds" is virtually unknown in the Near East as well as unethical. The structure of the book also fits the time of Moses, not Josiah.

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.

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

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).

Mosaic authorship of Deuteronomy has been held almost universally by both Jews & Christians until the rise of the 19th century liberal critics. They don't know who wrote it, but they still assume it cannot be Moses for 4 reasons:

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.

Liberals reveal their anti-supernatural bias here, which supposes that even God cannot know the future!

Mosaic authorship of Deuteronomy has been held almost universally by both Jews & Christians until the rise of the

These four arguments are also unconvincing since the book explicitly claims Mosaic authorship over 40 times. The book also views Canaan from the outside, assumes the hearers remember the wilderness, describes Israel as living in tents, indicates firsthand knowledge of geographical and historical details, & follows the suzerain treaty form of the 15th and 14th centuries.

30:1-10; 32:23-45).

Circumstances

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.

Argument

- Deuteronomy follows the suzerain-vassal treaty format common in its time.
- In this book, the LORD (the suzerain) uses Moses as His covenant mediator to guide the new generation of Israel (the vassal) into a renewal of the Mosaic Covenant made with the former generation which died in the desert.
- After the introduction (1:1-4), this covenant renewal is accomplished by reminding Israel of what the LORD had already done for the nation (1:5-4:43).

Argument

- Moses then expounds upon the stipulations to which Israel as the vassal must agree for the renewal to be instituted (4:44–26:19), and the results of both 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.

Synthesis

Renewal of the covenant

1:1-4

Preamble: Setting / Mediator

1:5-4:43

#1: Historical Prologue

4:44-26:19

#2: Stipulations

Synthesis

Renewal of the covenant

27–28 #3: Blessings and Curses

29–30 #4: Covenant Summary

31–34 Leadership Transition

Outline

- I. (1:1-4) <u>Preamble</u>: The historical setting of Moses' sermons is the desert east of Canaan after the new generation has conquered the Transjordan and before it possesses Canaan, which provides the context for the Palestinian Covenant.
- II. (1:5–4:43) <u>Historical Prologue</u>: Moses' first sermon provides an historical review of God's deliverance and provision when the people obeyed and judgment when they rebelled to exhort them to obey the Law and resist idolatry.
- III.(4:44–26:19) Stipulations: Moses' second sermon delineates the general covenant obligations and specific laws that God expects of the nation to help Israel show total allegiance to the LORD as King.

Outline

- IV. (Chaps. 27–28) Moses' third sermon commands renewal of the covenant and pronounces <u>blessings</u> for obedience and curses for disobedience to motivate obedience to the covenant.
- V. (Chaps. 29–30) Moses' fourth sermon appeals for covenant obedience and assures ultimate blessing to motivate Israel to obey the covenant.
- VI. (Chaps. 31–34) The <u>transition</u> from Moses to Joshua as the covenant mediator instructs Israel in God's faithful provision for the continuity of the covenant while warnings of apostasy assert Israel's need to obey the covenant.

Key OT Texts about the Land

David Larsen, *Israel, Gentiles and the Church*, 26 (adapted in Jeremiah texts)

Genesis	12:7; 13:14-17; 15:7- 21; 17:1-8; 24:7; 28:13-15	Jeremiah	12:14-17; 16:14-15, 18; 18:16; 23:5-8; 30:18-21; 31:10-14, 21-40; 32:37-41; 33:10-13
Exodus	12:25; 13:5, 11; 32:13; 33:1	Ezekiel	11:17-21; 17:22-24; 34:11-31; 37:1-14
Numbers	11:12; 14:15-16, 23; 32:8	Hosea	13:9–14:9
Deuteronomy	1:8; 6:10; 9:28; 12:20; 19:8; 27:3; 30:5	Micah	2:12
Joshua	23:5	Zephaniah	2:19-20
Isaiah	5:25-26; 11:11-12; 66:19-20	Zechariah	12:10-11



Grumbling in the Wilderness

Paul N. Benware, Survey of the Old Testament, 68

SCRIPTURE	ISRAEL'S COMPLAINT	MOSES' RESPONSE	GOD'S RESPONSE
Exod. 14:11	Pharaoh's army	Encouraged Israel to trust God	Delivered Israel
Exod. 15:24	Bitter water	Cried out to God	"Healed" the water
Exod. 16:2	Lack of food	Rebuked Israel	Supplied manna
Exod. 17:2	Lack of water	Prayed to the Lord	Water from the rock
Num. 11:1	God providing food	Anger & prayer	Judgment
Num. 14:2	Moses' leadership	Pled with Israel, prayed to God	Judgment
Num. 162	Moses' leadership	Rebuked & prayed	Judgment
Num. 16:41	Moses	Prayed	Judgment
Num. 20:2	Moses & lack of water	Rebuked Israel Struck rock	Supplied water
Num. 21:4	Moses & manna	No response	Judgment

Application

- True obedience is based on love not legalism.
- God's general rule is that blessing results from obedience but problems result from disobedience.





Main Idea

Show Jesus you love him



by serving him with thanks.

Deuteronomy





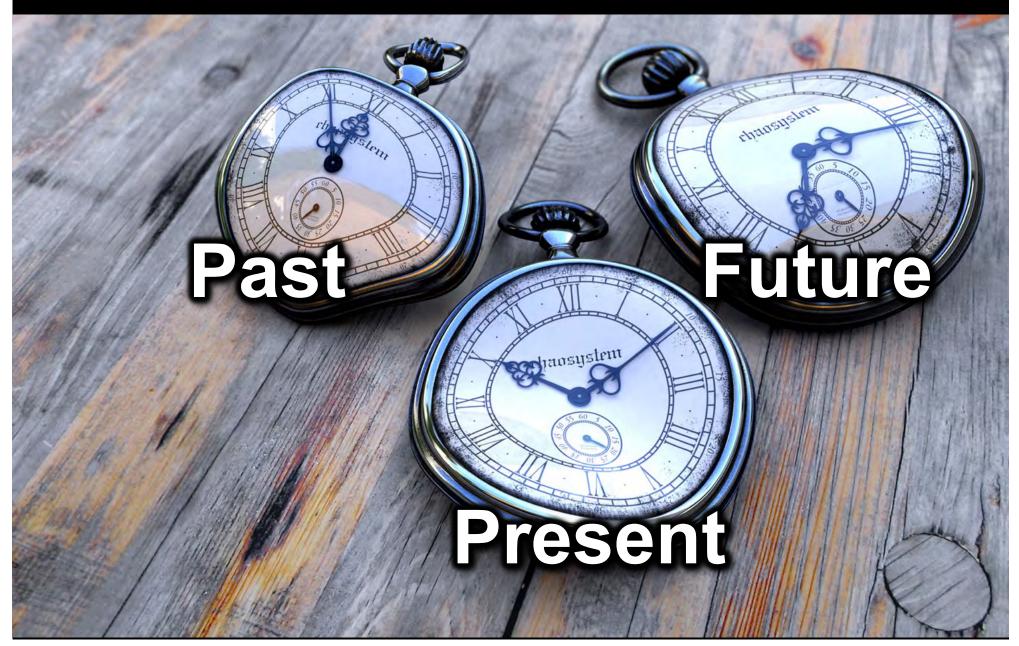


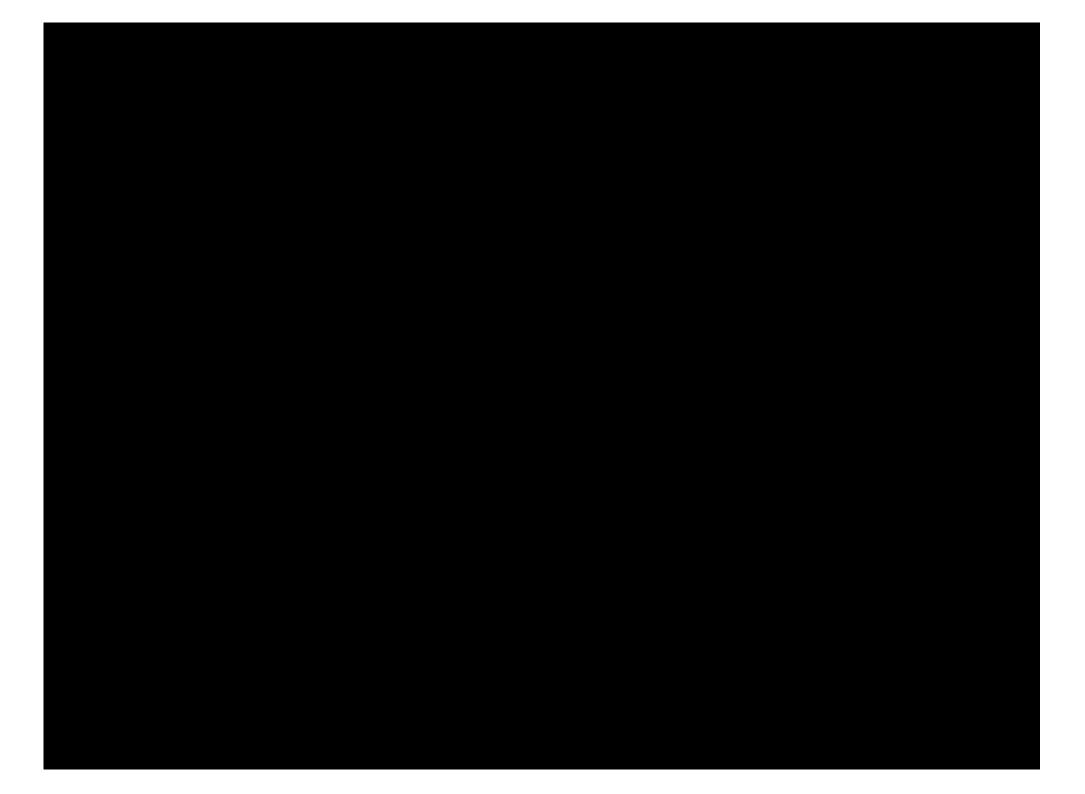
Key Verse

"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" (Deut. 6:4-5)

Deuteronomy

Spiritual Renewal





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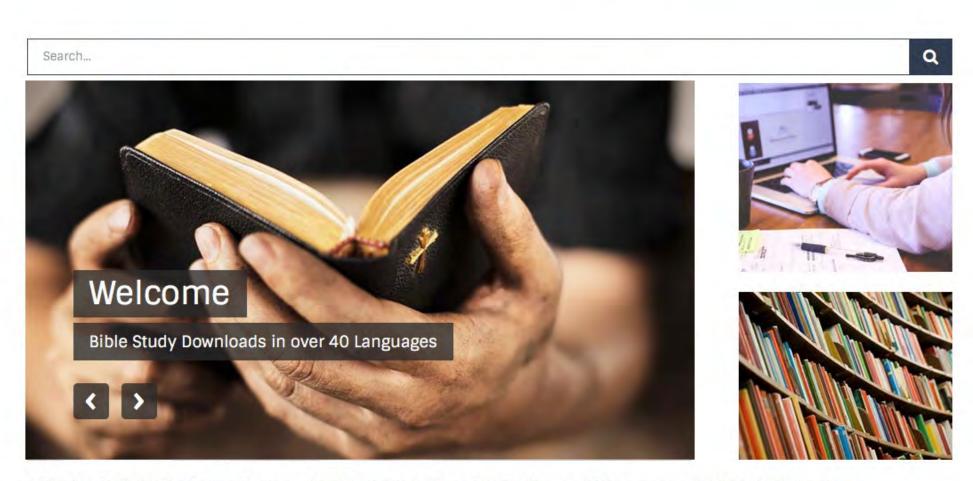
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