

Covenant Renewal:

Remember to Love the
Lord your God

Deuteronomy

Week 10: Deuteronomy Part 1



<https://atbethel.church/sunday-adult-bible-study>

Sunday Morning Bible Study
01 March 2026
Teacher: Dr. David Utzke

DEUTERONOMY

	WILDERNESS WANDERING		
	Looking Back	Looking Up	Looking Ahead
	<p><u>REMEMBER!</u></p> <p>Failure at Kadesh-barnea</p> <p><u>Faithfulness of God</u></p>	<p><u>REMEMBER!</u></p> <p>Blessings accompany obedience</p> <p>Compromises weaken distinctives</p> <p>Consequences follow disobedience</p>	<p><u>REMEMBER!</u></p> <p>The land is yours; possess it!</p> <p><u>The Lord is holy; obey Him!</u></p>
	<p>CHAPTERS 1-4</p>	<p>CHAPTERS 5-26</p>	<p>CHAPTERS 27-34</p>
Location	Everything occurs on the edge of the Promised Land of Canaan.		
Leadership	At the beginning of the book, MOSES is the leader (34:5) by the end of the book, JOSHUA is the leader (1:38; 34:9)
Time	The sermons recorded in Deuteronomy were first spoken (1:6) then written (31:24) during a period of 40 days (compare Deuteronomy 1:3; 34:8; Joshua 4:19).		
Theme	Remember to love the Lord your God and keep His commandments.		
Key Verses	6:4-9; 10:12-13; 30:19-20		
Christ in Deuteronomy	"The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him" (18:15); Moses himself is also a type of Christ.		

Week 10: Deuteronomy Part 1

Overview:

Having completed a survey of the Book of Numbers, we go to Deuteronomy. And resumes where the Book of Numbers leaves off. The Hebrew name for the Book of Deuteronomy is Devarim (דְּבָרִים), which translates to "words" or "matters," while "Deuteronomy" comes from the Greek translation *Deuteronomion*, meaning "second law." Deuteronomy is an inexact rendering of Deut. 17:18 in the Septuagint, the Greek translation of the Old Testament.

This is the fifth book of the Torah, named for the opening phrase, Eleh ha-devarim ("These are the words"), reflecting Moses' final speeches to the Israelites. It is also referred to as Mishneh Torah ("Repetition of the Torah"). This book is not the "second Law," but only a partial restatement and expansion of former laws in the writings of Moses.

Week 10: Deuteronomy Part 1

Theme:

Numbers provides a bridge to Deuteronomy by documenting the faithlessness of the first generation in the wilderness, which necessitates the second generation and the subsequent book of Deuteronomy's urgent call to covenant obedience, love for God, and preparation for inheriting the Promised Land.

The central theme of Deuteronomy is the renewal of the covenant between God and the new generation of Israelites, urging wholehearted love, obedience, and exclusive worship of Yahweh before entering the Promised Land. It emphasizes remembering God's faithfulness, the necessity of obeying His laws, and the necessity of remembering the past, the exclusive worship of God, the call to social justice, and the anticipation of future faithfulness and ultimate return, even after exile.

Week 10: Deuteronomy Part 1

Narrative Arc:

The narrative arc of Deuteronomy is set at the end of the 40-year wilderness wandering, addressing the new generation of Israelites that will inherit the land. It follows Moses' final, speeches on the plains of Moab, urging them to remain faithful to God's covenant before entering the Promised Land. The book systematically includes:

- **A Retrospective (Chapters 1-4)**
- **The Covenant Message (Chapters 5-11)**
- **The Law Code (Chapters 12-26)**
- **Covenant Renewal and Choice (Chapters 27-30)**
- **Transition and Death (Chapters 31-34)**

Study Points & Commentary

Historically, the Book of Deuteronomy acts as a redemptive-historical "bridge," connecting Israel's failure in the wilderness to the future hope of the church age. While a series of farewell sermons by Moses to the second generation of Israelites, its themes of covenant renewal and heart transformation are seen by theologians as essential precursors to the New Covenant. The Book of Deuteronomy should be read as Moses's final, passionate sermons to the Israelites—a series of passionate speeches reminding a new generation of their covenant with God before entering the Promised Land focusing on themes of loving obedience, God's faithfulness, and the blessings or curses that follow.

The church is historically viewed as standing in a position similar to the Israelites on the plains of Moab: delivered from bondage (sin/Egypt) and poised to enter a final "Promised Land" (heavenly rest), yet still "in the wilderness" of this world. And the call in Deuteronomy to love God with "all your heart" (the Shema, Deut 6:4-5) remains the ethical foundation for the church age, as reaffirmed by Jesus in the Gospels.

Study Point 1 – Preamble (Deut. 1:1-5)

The preamble of a covenant modeled after ancient Near Eastern Suzerain/Vassal treaties. It anchors the entire Book of Deuteronomy in a specific historical and geographical context to validate the covenant renewal for a new generation.

Near East Suzerain/Vassal treaties were asymmetric agreements where a dominant "suzerain" state provided protection and benefits to a weaker "vassal" state in exchange for absolute loyalty, tribute, and military support. These covenants, common in the Near East (notably Hittite), often featured a specific structure: preamble, history, stipulations, witnesses, and curses/blessings.

- **Geographical Specificity (v.1):**
- **The "Eleven Days" Contrast (v.2):**
- **The Fortieth Year (v.3):**
- **Authority and Conquest (v.4):**
- **The Act of "Expounding" (v.5):**

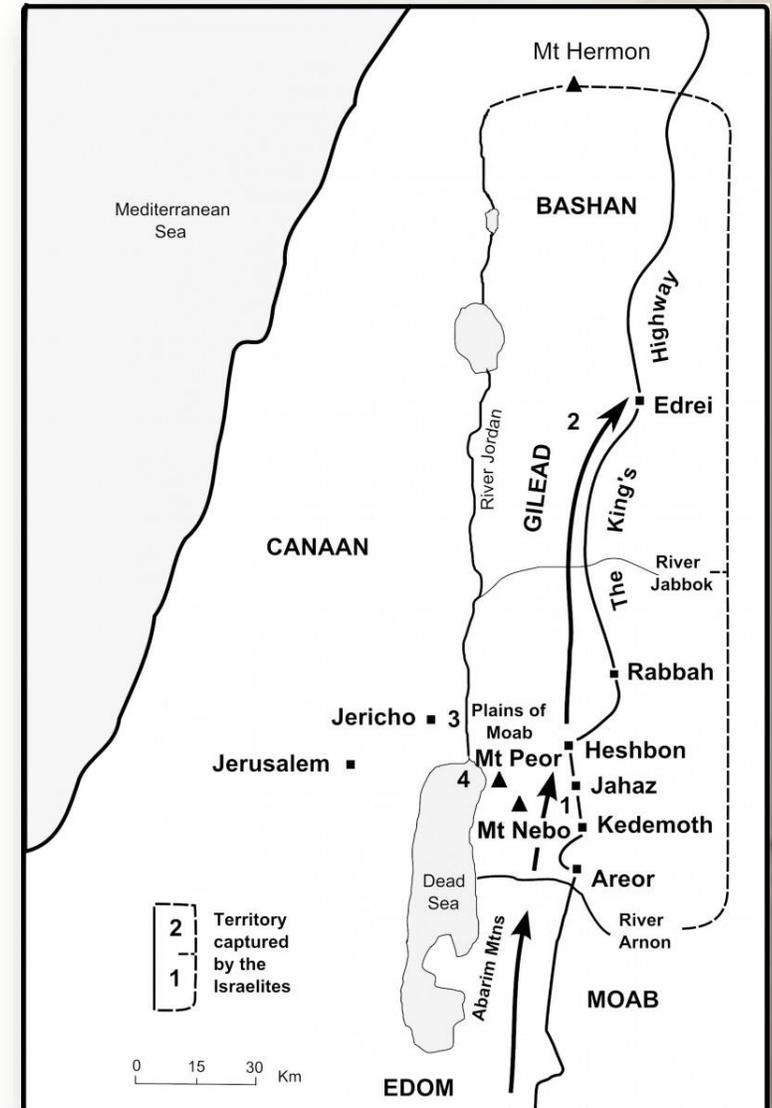
Study Point 1 – Preparation at Sinai: The Old Generation (Chapters 1–10)



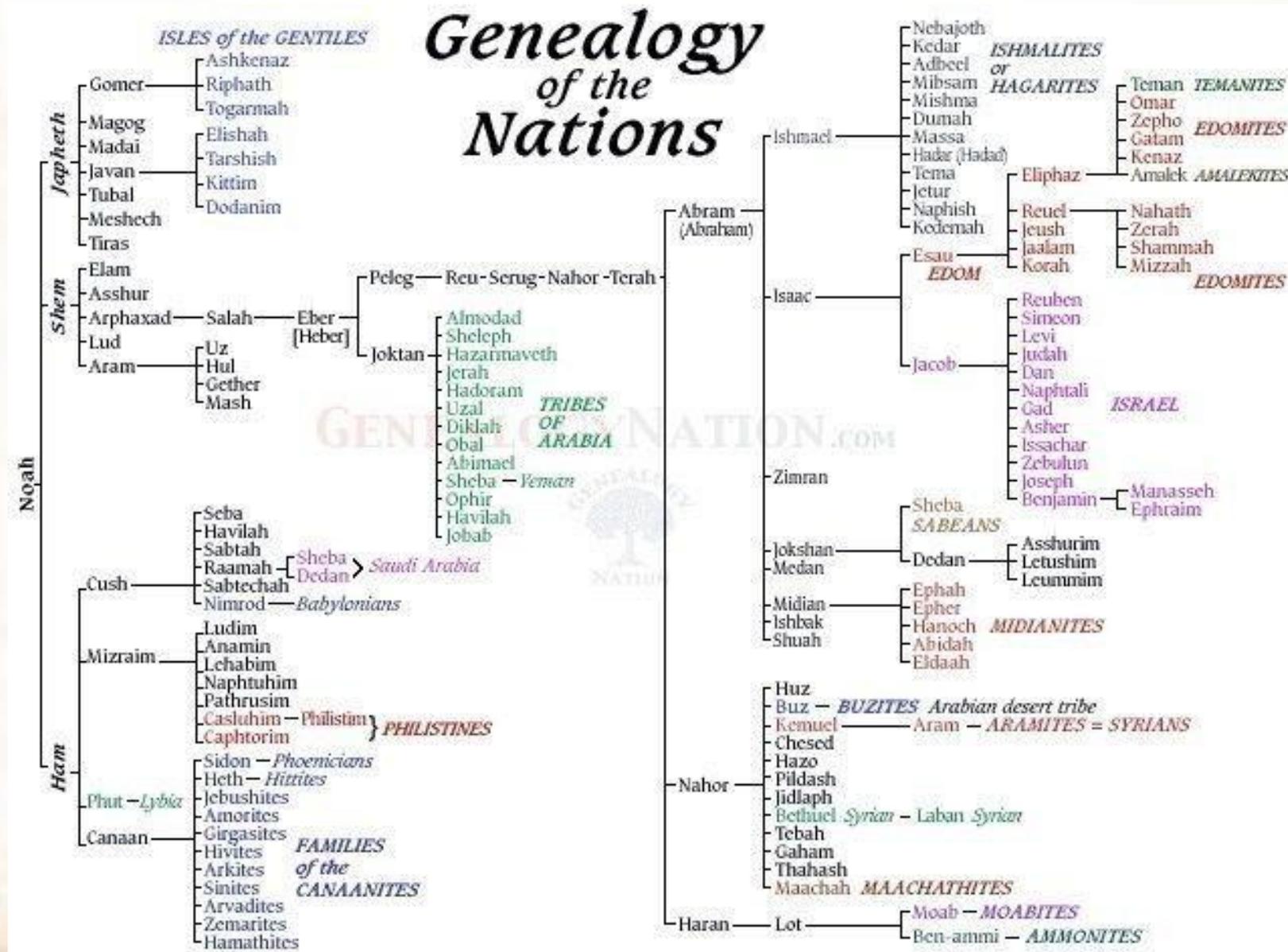
Study Point 2 – First Address: A Historical Review (Deut. 1:6-4:43)

Deuteronomy 1:6–4:43 serves as the historical prologue in a Suzerain-Vassal treaty format, where Yahweh (Suzerain) reminds Israel (vassal) of His faithfulness despite their rebellion, setting the stage for covenant renewal. Moses recounts the journey from Horeb, the 40-year punishment from the Kadesh-barnea rebellion, and God-granted victories.

- ❖ **Edom:**
- ❖ **Amorites:**
- ❖ **Ammon:**
- ❖ **Moab:**



Study Point 2 – First Address: A Historical Review (Deut. 1:6-4:43)



Study Point 2 – First Address: A Historical Review (Deut. 1:6-4:43)

- **Historical Review (1:6-3:29): The Journey from Horeb:** Moses recounts the journey from Mount Sinai, the rebellion at Kadesh-barnea, and the 40 years of wandering. Moses recounts God's faithfulness from Horeb to Moab, including the rebellion of the previous generation, the journey, and the initial victories over Sihon and Og.
 - **The Command to Move (1:6-8):**
 - **The Rebellion at Kadesh-Barnea (1:19-46):**
 - **God's Faithfulness in the Wilderness (2:1-23):**
 - **Initial Victories as Covenant Sign (2:24-3:22):**
 - **Boundary Markers (3:23-29):**
- **Exhortation to Faithfulness (4:1-43):** Moses calls for the people to remain faithful to God's statutes and a warning against idolatry. A call to obey God's laws and avoid idolatry, based on the history just reviewed.
 - **The Power of Memory:**
 - **The Sufficiency of God's Word:**
 - **The Uniqueness of Yahweh:**

Study Point 3 – Second Address: The Stipulations (Duet. 4:44–26:19)

This section is considered the "heart" of the book, serving as the core covenantal stipulations for the new generation of Israelites ready to enter Canaan. It bridges the historical review (chs. 1–4) with the specific application of laws (chapters 12–26) by reinforcing that the covenant is a way of life, not just a set of rules.

This "heart of the book" demonstrates that true covenant life is a life of love and obedience, aimed at enjoying God's blessings and displaying His character to the world.

- **Introduction and Context (4:44–5:5)**
 - **A Practical Renewal:**
 - **"Today" in Moab:**
 - **The Mediator:**
- **The Ten Commandments and Core Principles (5:6–33):**
 - **Sabbath as Redemption:.**
 - **Motivation for Obedience:**
 - **Internalization:.**

Study Point 3 – Second Address: The Stipulations (Duet. 4:44–26:19)

- **The Specific Statutes Deuteronomomic Law Code (12:1–26:19):**

The Deuteronomomic Code teaches that a life of covenant loyalty is not just about religious ceremony, but about justice, compassion for the downgraded (widows, orphans, foreigners), and the centralization of worship to maintain purity and prevent the idolatrous influence of neighboring cultures.

- **Proper Worship and the Central Sanctuary (chs.12–13)**

- **Centralization of Worship:**
- **Elimination of Idolatry:**
- **The "Place" Theology:**

- **Dietary Laws and Ritual Purity (14:1-21)**

- **Clean and Unclean Foods:**
- **Prohibition of Blood:**

- **The Tithes and the Sabbath Year (14:22-29)**

The text outlines two main types of tithes:

- **The Festival Tithe:**
- **The Year of Release Tithe:**

Study Point 3 – Second Address: The Stipulations (Duet. 4:44–26:19)

- **The Specific Statutes Deuteronomomic Law Code (12:1–26:19): cont'd**
 - **The Sabbatical Year (15:1-18)**

The text outlines two main types of tithes:

 - **The Festival Tithe:**
 - **The Year of Release Tithe:**
 - **Rules on Firstborn Animals (15:19-23):**
 - **Consecration and Prohibition (v.19):**
 - **Annual Sacrifice and Meal (v.20):**
 - **Handling Blemished Animals (vv.21-22):**
 - **A "Common" Meal (v.22):**
 - **Prohibition of Blood (v.23):**
 - **The Festivals (16:1-17):** The law outlines three major pilgrimage festivals where all males were required to appear before the Lord at the central sanctuary:
 - **Passover (Pesach):** Commemorating the Exodus from Egypt.
 - **Weeks (Shavuot):** Celebrating the harvest.
 - **Booths/Tabernacles (Sukkot):** Celebrating the ingathering of the harvest.

Study Point 3 – Second Address: The Stipulations (Duet. 4:44–26:19)

- **The Specific Statutes Deuteronomical Law Code (12:1–26:19): cont'd**
 - **Societal and Ethical Regulations (16:18–25:19)**

This section regulates the "Covenant Way of Life" in daily life by outlining Israel's social, civil, and moral laws aimed at establishing a just, compassionate, and holy society in Canaan (The Promised Land), balancing strict justice with protection for the vulnerable.

 - **Judicial Justice (16:18–20).**
 - **Preventing Idolatry (16:21–17:7).**
 - **Leadership Constraints (17:8–20).**
 - **The Role of Prophets (18:9–22).**
 - **Social & Moral Laws (19–25):**
 - ❖ **Cities of Refuge (19)**
 - ❖ **Warfare (20):**
 - ❖ **Family & Community Welfare (21-25):**
 - ❖ **Honest Commerce (25:13-16):**

Study Point 3 – Second Address: The Stipulations (Duet. 4:44–26:19)

- **The Specific Statutes Deuteronomomic Law Code (12:1–26:19): cont'd**
 - **Covenant Affirmation (26:1-15):**
 - **The Firstfruits Confession (vv.1–11)**
 - ❖ **The Offering as Recognition:**
 - ❖ **The Liturgy of Memory (vv. 5-10):** The worshiper recites a historical creed, affirming their identity:
 - “A wandering Aramean was my father”* (referring to Jacob/Abraham).
 - Descent into Egypt* and slavery.
 - Divine deliverance* with mighty signs.
 - Entry into the land* flowing with milk and honey.
 - ❖ **Theological Significance:**
 - **The Third-Year Tithe Confession (vv.12–15)**
 - ❖ **Social Justice Aspect (v.12):**
 - ❖ **Declaration of Integrity (vv. 13-14):**
 - ❖ **Final Appeal (v.15):**

Study Point 3 – Second Address: The Stipulations (Duet. 4:44–26:19)

- **The Specific Statutes Deuteronomomic Law Code (12:1–26:19): cont'd**
 - **Concluding Charge (26:16-19):** The last four verses of Deut. 26 serves as the solemn, concluding charge to Moses' second address, which began in chapter 5, functioning as a formal ratification of the covenant between Yahweh and Israel before they enter the Promised Land. These verses act as a "binding contract" or "closing arguments" where both parties—God and His people—expressly affirming their mutual obligations and emphasizing that obeying the covenant is the path to receiving God's promises.
 - **The Mediator (v. 16):**
 - **The People's Pledge (v.17):**
 - **The LORD's Pledge (v.18-19):**
 - **NOTES:**
 - ❖ "This Day":
 - ❖ "Keep and Do Them":
 - ❖ "Treasured Possession" (Segullah):
 - ❖ "High Above All Nations":

Study Point 4 – Third Address: Blessings, Curses, and Covenant Renewal (27:1–30:20)

- **The Altar on Mount Ebal**

The instructions are fulfilled by Joshua in Joshua 8:30-32, emphasizing the transition from wilderness to promise.

- **The Mandate (27:1-4):**
- **The Altar Construction (27:5-7):**
- **Sacrifices and Celebration (27:7):**
- **Location and Significance (27:11-13):**
- **The Twelve Curses (27:14-26):**
 1. **Idolatry (v.15):**
 2. **Disrespecting Parents (v.16):**
 3. **Moving Landmarks (v.17):**
 4. **Misleading the Blind (v.18):**
 5. **Perverting Justice (v.19):**
 6. **Incest (v.20):**
 7. **Bestiality (v.21):**
 8. **Incest (v.22):**
 9. **Incest (v.23):**
 10. **Secret Murder (v.24):**
 11. **Bribery/Judicial Murder (v.25):**
 12. **General Disobedience (v.26):**

Study Point 4 – Second Address: The Stipulations (Duet. 4:44–26:19)

- **Blessings and Curses (ch. 28):** Deuteronomy 28 acts as the covenant ratification for a ceremony, presenting blessings for obedience (vv.1–14) and severe curses for disobedience (vv.15–68), emphasizing that Israel's relationship with God is tied to faithful obedience. The passage functions as a stark choice, with the curse section being much longer to highlight the dire, ultimately, the prophetic, nature of disobedience. These are detailed instructions for a ceremony at Mount Gerizim and Mount Ebal.
 - **The Blessings of Obedience (28:1-14):**
 - **The Curses of Disobedience (28:15-68):**
 - **The Ultimate Curse - Exile (28:58-68): .**
 - **Context in Covenant Law:**
 - **Theological Implications:** These curses, while physical, symbolize the spiritual consequences of failing to trust in God. They remind Israel [and us] that obedience brings life, and persistent, impenitent disobedience brings destruction.

Study Point 4 – Second Address: The Stipulations (Duet. 4:44–26:19)

- **Final Exhortation (29:1–30:20):** A final call to commitment, promising restoration even after failure, and the charge to "choose life". Moses' third address focuses on renewing the covenant with the new generation in Moab before entering Canaan. It emphasizes accountability, the inevitability of curses for disobedience, the promise of restoration upon repentance, and a final, urgent call to choose life over death by obeying God.
 - **Covenant Renewal (29:1-15):**
 - **Consequences of Apostasy (29:16-28):**
 - **Secret vs. Revealed Things (29:29):**
 - **Promise of Repentance and Restoration (30:1-10):**
 - **The Proximity of the Commandment (30:11-14):**
 - **The Final Choice (30:15-20):**

Study Point 5 – Conclusion: Leadership Succession and Final Actions (31:1–33:29)

- **Commissioning of Joshua (31:1–29):** This marks the transition of leadership from Moses to Joshua, emphasizing divine sovereignty in succession, the necessity of courage, and the preservation of the law. Moses commissions Joshua publicly, encourages the people with God's promise of presence, and entrusts the written Law to priests to prevent covenant disobedience. This chapter ensures that as Israel enters the Promised Land, they are anchored in the Word of God and, under divinely appointed leadership, bridging the work of Moses with the ministry of Joshua.
 - **Divine Succession (vv.1-8):**
 - **Commissioning of Joshua (vv.7-8, 14-15, 23):**
 - **The Law as Witness (vv.9-13, 24-26):**
 - **Public Reading Protocol (vv.10-13):**
 - **Prophecy of Disobedience (vv.16-22, 27-29):**

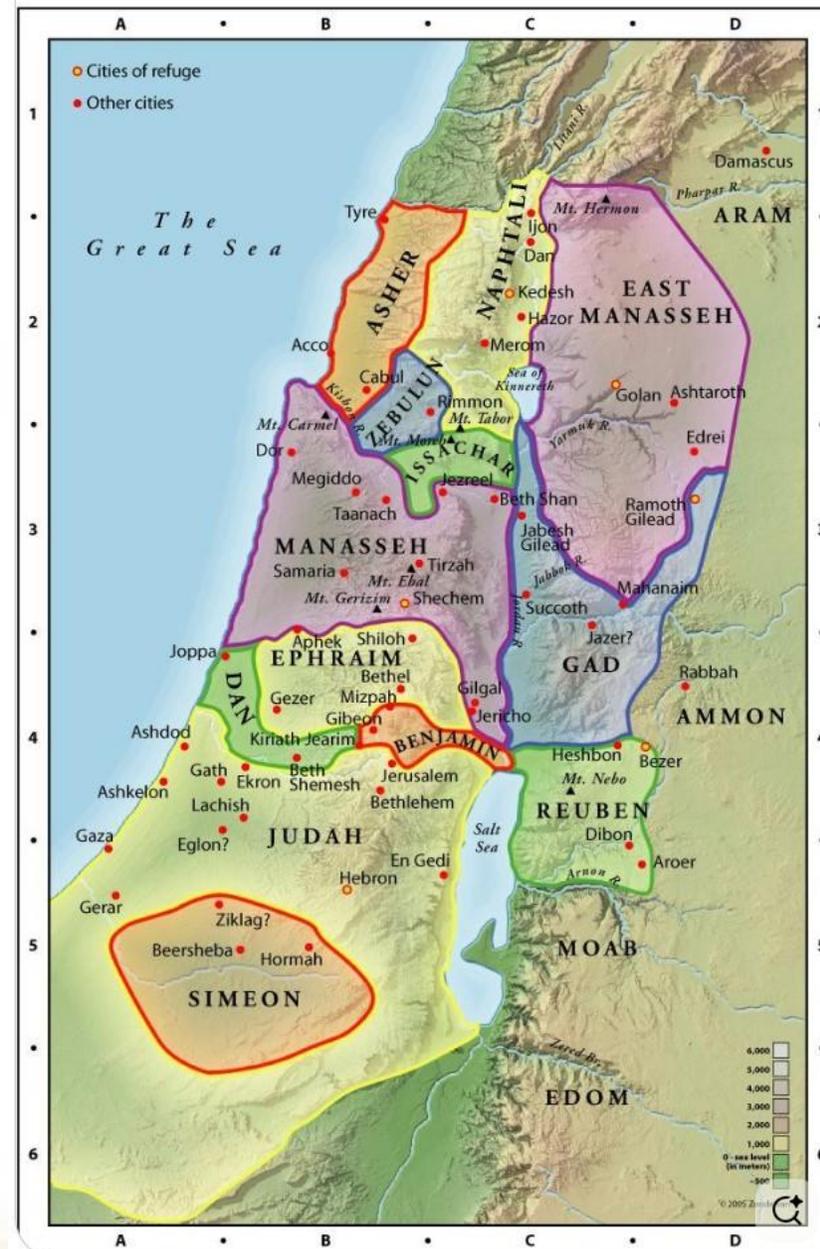
Study Point 5 – Conclusion: Leadership Succession and Final Actions (31:1–33:29)

- **The Song of Moses (31:30–32:47):** The Song of Moses serves as a prophetic “national anthem” and witness to Israel's future infidelity and God’s justice, intended to be memorized to provoke repentance. It highlights God as the faithful "Rock" who nurtures Israel, warns against apostasy when prosperous, and concludes with promises of vengeance on enemies and mercy for His people. It summarizes their covenant history through the lens of God’s unchanging faithfulness and the people's recurring rebellion.
 - **A "Witness" Song (31:19-21):**
 - **The Character of God (32:3-4):** God is described as the "Rock" five times (vv. 4, 15, 18, 30, 31) – *Jehovah-Tsuri*. This title emphasizes God’s stability, perfect justice, and role as the unchanging source of salvation.
 - **Israel’s Corruption and God’s Care (32:5-18):**
 - **Divine Judgment and Jealousy (32:19-25):**
 - **Vindication and Restoration (32:36-43):**
 - **Final Charge (32:44-47):**

Study Point 5 – Conclusion: Leadership Succession and Final Actions (31:1–33:29)

- **Blessing of Moses (32:48–33:29):** Deuteronomy 32 concludes Moses' ministry with his death sentence on Mount Nebo and a final prophetic blessing upon the tribes of Israel like Jacob's in Genesis. Contrasted with Jacob's more critical blessings, Moses emphasizes the tribes' security, unity, and divine favor as they prepare to inherit the Promised Land.
 - **Final Command (32:48-52):**
 - **The Blessing (33:1-5):**
 - **Tribal Blessings (33:6-25):**
 - Reuben (v.6):
 - Judah (v.7):
 - Levi (vv.8-11):
 - Benjamin (v.12):
 - Joseph (Ephraim/Manasseh) (vv.13-17):
 - Zebulun/Issachar (vv.18-19):
 - Gad (vv. 20-21):
 - Dan/Naphtali/Asher (vv 22-25): .
 - ❖ **NOTE:** The tribe of Simeon is omitted, believed to be absorbed into Judah due to its diminished role, fulfilling Jacob's prophecy in Genesis 49:7.
 - **Conclusion - Security in God (33:26-29):**

Study Point 5 – Conclusion: Leadership Succession and Final Actions



Study Point 6 – Death and Burial of Moses (34:1–12)

Deuteronomy 34:1–12 records the death and burial of Moses, serving as the conclusion to the Pentateuch. At age 120, with undiminished vigor, Moses views the Promised Land from Mount Nebo before dying "by the word of the Lord". God Himself buries Moses in a secret location in Moab, preventing idolatry, while Israel mourns him for 30 days.

- **The View from Pisgah (v.1-4):** God takes Moses up to survey the entire Promised Land, fulfilling the promise to Abraham, though Moses is not allowed to enter due to his disobedience at Kadesh (Numbers 20).
- **The Death "By the Word of the Lord" (v. 5):** Moses' death is portrayed not as a consequence of old age, but a direct act of submission to God. He goes to the mountain knowing he will not return, showing a calm, faithful acceptance of his mortality.
- **God as Undertaker (v.6):** The text explicitly states "He [God] buried him." This unique divine action highlights the intimate relationship between God and His servant, but also serves to hide the grave. The unknown location prevents the site from becoming an object of idolatrous worship for Israel.

Study Point 6 – Death and Burial of Moses (34:1–12)

- **Vigor at Death (v.7):** Moses is described as 120 years old with "eyes not dim nor his natural vigor diminished," emphasizing his death was not due to natural infirmity, but divine appointment.
- **Mourning and Transition (vv.8-9):** Israel mourns for 30 days, a standard period for a great leader, followed by the seamless transition of leadership to Joshua, who is filled with the spirit of wisdom.
- **The Epitaph of Moses (vv.10-12):** The closing verses likely written by Joshua or another successor, declare that no prophet has risen in Israel like Moses, whom the Lord knew face-to-face, emphasizing his unique role in bringing the Covenant.

Email Your Questions



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NEXT WEEK

PSALM 91

Week 11: Deuteronomy Part 2

Divine Protection and

Unwavering Trust



<https://atbethel.church/sunday-adult-bible-study>

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