

## SESSION #2 (20 Oct 09)

### 1. INTRODUCTION & REVIEW:

#### A. Biblical Importance of Deuteronomy:

- Citational frequency is high—\_\_\_\_\_ most quoted OT book in the NT & \_\_\_\_\_ citations in the OT
- Judaism's central confession in \_\_\_\_\_.
- Jesus exclusively relied upon Deuteronomic truths to cope with Satan in \_\_\_\_\_
- **Slides #1-2 (last time)** covenant renewal in 2<sup>nd</sup> generation at Mt Gerizim & Ebal (**Josh 8**)
- Example of how the Word of God was taught—"\_\_\_\_\_” of the Law

#### B. Theological controversies:

1. Enlightenment-based “revision” of theology → “higher criticism” = “critical” thinking based upon \_\_\_\_\_ viewpoint that the Bible arose \_\_\_\_\_ due to human religious speculation.

- 19<sup>th</sup> century Wellhausen Documentary hypothesis = JEDP with D as a late literary fabrication behind the incident of **2 Kings 22:3-10** → it itself is a “speculation” that clashes with the history of biblical revelation (**Slide #3**)—OT prophets quote it over 350 times!!
- Most recent death knell to much hc of D is Suzerainty Vassal treaties → the entire book has a coherent structure (**Slide #4**).

2. Lordship Salvation vs. Free Grace controversy of the 1970s & 80s: \_\_\_\_\_ precedes \_\_\_\_\_ → awareness of lordship follows salvation

#### C. Philosophical controversies:

1. Did the Creator of the universe \_\_\_\_\_ into history such that \_\_\_\_\_ was communicated from His mind to man's mind?

- Biblical framework (Slide #5)—learn to think this way
- “Amoeba” picture (Slides #6-7)—strategic envelopment

2. Ron Merryman pamphlet an example of a key biblical concept supplied by the Word of God and validated in Western history by 1791

- Clear \_\_\_\_\_ precedes \_\_\_\_\_ (privacy of your own heart)
- No civil government, corporation, or religious organization should coerce conscience.

**Moses' preached entire book of Deuteronomy to the \_\_\_\_\_ of the people in order to build a replica of the Kingdom of God**

## II. OUTLINE of DEUTERONOMY

### ///// SLIDE #1 /////

A. Most commentators traditionally have sections at: **1-4, 5-26, 27-30, 31-34**

### ///// SLIDE #2 /////

B. ANE International Treaty Texts:

Material = early 20<sup>th</sup> century studies largely on Hittite int'l treaties

By early 1960s conservative scholars recognized their importance: Meredith Kline,

Treaty of the Great King (key work) *but no alteration in our overall view of*

*Deuteronomy. Beware of the claim that centuries of believers never "got it right"!*

### ///// SLIDES #3-4 /////

1. Preamble: ID of "Great King" author of treaty [see Pritchard, Ancient Near Eastern Texts for this material]

*"These are the words of the Sun Mursilis, the Great King, the king of Hatti land. . . ."* (to his vassal (lesser king) Duppi-Tessub of Amurru (Amorite king)

Compare:

2. Historical Prologue: Inculcate a sense of future obligation to submit due to past benefits that were unmerited. Person-to-person (I-Thou)

*"Since your father had mentioned to me your name with great praise, I sought after you. To be sure, you were sick and ailing, but although you were ailing, I the Sun (god), put you in the place of your father. . . and took the Amurru land in oath for you."*

Compare:

3. Stipulations: Obligations of the vassal.

*"But you Duppi-Tessub remain loyal to the king of Hatti land. . . Do not turn your eyes to anyone else"*

Compare:

Usual obligations: parity among all vassals; respond to call to arms; no rumors or undermining authority; no asylum for refugees, annual appearance before the great king, inter-vassal controversies to be submitted to the great king.

4. Provision for Deposit in the Temple and Periodic Readings of the Treaty: Since the treaty was under the protection of the gods, one copy to great king's sanctuary and second copy to vassal's. In the Suppiluliuma-Mattiwaza treaty: *"A duplicate of this tablet has been deposited before the Sun goddess of Arinna. . . In the Matanni land a duplicate has been deposited before Tessub. . . At regular intervals they shall read it in the presence of the king of Matanni land. . ."*

Compare:

5. Invocation of the gods as witnesses: Awareness even among pagans that there are other creatures that share intelligence with man and that a standard of justice exists somewhere.

Compare:

6. Cursings and blessings: Awareness even among pagans that there is some sort of ethical rationality to existence, that cause-effect exists.

Compare:

7. Ceremony marking the inauguration of the treaty.

Compare:

///// SLIDE #5 /////

### III. CONCLUSIONS

1. Deuteronomy is not a hodge-podge collection of subsidiary documents but a \_\_\_\_\_ revealing a coherent exposition of the relationship between \_\_\_\_\_ and \_\_\_\_\_.

2. Deuteronomy is a unique document that reveals an actual “\_\_\_\_\_” between God and a human “socio-linguistic community” → places Israel in a special place in human history and thereby challenges the democratic “\_\_\_\_\_” of all cultures.

3. As such, Deuteronomy, like the other biblical covenants, reveals the \_\_\_\_\_ of God to come down to the creature level and interact at that level, unlike, for example, Allah in Islam [Muslim theologians insist that for Allah to condescend like this would denigrate his divine transcendence.]

4. Deuteronomy follows the suzerainty-vassal (\_\_\_\_\_) treaty format rather than the \_\_\_\_\_ treaties between vassals. In the former, only the vassal is bound by an oath → revelation of Yahweh as the real “\_\_\_\_\_” and the Jewish tribes as “\_\_\_\_\_.”

5. Deuteronomy thus reveals some of the \_\_\_\_\_ that the Kingdom of God makes to human society and its physical \_\_\_\_\_ when it comes about in human history → cultural standards are “constructed” by divine \_\_\_\_\_ and \_\_\_\_\_ (“show-and-tell”), not by random social dynamics and unguided human interpretations.

6. Deuteronomy gives a key example of how the Word of God was taught in biblical times—its \_\_\_\_\_ (upon the heart first to motivate behavior second), its \_\_\_\_\_ (every area of life), and its “\_\_\_\_\_.”