

Tanakh: דְּבָרַיִם ("words")

LXX: τὸ δευτερονόμιον τοῦτο ("this second law") from מִשְׁנֵה הַתּוֹרָה הַזֹּאת ("a copy of this Torah") in Deut 17:18 cf. Josh 8:32

신명기(申命記)

Deuteronomy is both an ending and a beginning; it looks both backward and forward... It recalls the ancestral promises and the exodus deliverance, retells events experienced by the people at Sinai and in the wilderness, and looks forward to the time in the promised land (and even beyond). Deuteronomy is a pivotal book; it provides an interpretive lens through which the reader is invited to interpret what precedes and what follows (Terence E. Fretheim, *The Pentateuch* [Nashville: Abingdon, 1996] 152)

The Book of Deuteronomy does not end with an arrival at the promised land, but with a suspension before departure. Deuteronomy introduces the body of literature known as the DtrH. (Discussion on Tetratauch and Hexateuch)

The LORD our God made a covenant with us at Horeb. Not with our ancestors did the LORD make this covenant, *but with us*, who are all of us here alive today (Deut 5:2-3).

I am making this covenant, sworn by an oath, not only with you who stand here with us today before the LORD our God, *but also with those who are not here with us today* (Deut 29:14-15).

Editorial remarks

**1:1-5** These are the words

**5:1a** This is the Torah

**29:1** These are the words of the covenant

\*\* The Book of Covenant (Ex 20:22-23:33)

--- Ex 24:7 "Then he took the book of the covenant, and read it in the hearing of the people

**33:1** This is the blessing

First address of Moses (1:6-4:40): "The Lord our God spoke to us at Horeb, saying..."

**-story of the past: covenant in Horeb, with our fathers**

Why? The need for information regarding the past for the new generation

-Temporal phrase, "at that time" (2:34; 3:4, 23)

Second

(5:1b-28:68): "Moses convened all Israel, and said to them; Hear, O Israel, the statutes and ordinances that I am addressing to you today.."

"These are the words of the covenant that the Lord commanded Moses to make with the Israelites in the land of Moab, in addition to the covenant that he had made with them at Horeb." (29:1)

**-commandments, statutes, ordinances for the present  
: covenant in Moab, with us**

Temporal phrase

"As you are now" (4:20)

"As it is still today" (4:38; cf. 5:3; 11:4; 3:14; 34:6)

Third address (29:2-31:6): Moses summoned all Israel and said to them: "You have seen all that the Lord did before your eyes in the land of Egypt, to ....."

**-covenant for the future**

-The LORD uprooted them from their land in anger, fury, and great wrath, and cast them into another land, *as is now the case.*"

Collection of Moses' final speeches (31:7-33:29)

All of Moses speeches are preceded by narrative introductions, 1:1-5 that introduces Moses 1st speech, 4:44-5:1a constitutes the introductory from of Moses 2nd speech. Likewise, 29:2 introduces covenant-making speech. Here 29:1 serves not only conclusion to the second speech but also introduces Moses 3rd speech.

This understanding is markedly different from a traditional division of the book of Deuteronomy. For example, Richard Nelson, in Harper's Bible Commentary, outlined the book in four different parts.

Part 1: Moses reviews history (1:1-4:43)

Part 2: Moses preaches about the law (4:44-11:32)

Part 3: Moses proclaims the law (12:1-26:19)

Part 4: The story continues (27:1-34:12)

This does not pay attention to a larger literary mark, an editorial division, particularly 5:1 and 29:1. Deut 5:1 begins with "the statues and ordinances that I am addressing to you today" and 29:1 recapitulates what has been introduced: "These are the words of the covenant that the Lord commanded Moses to make with the Israelites in the land of Moab, in addition to the covenant that he had made with them at Horeb." (29:1)

These words the LORD spoke with a loud voice to your whole assembly at the mountain, out of the fire, the cloud, and the thick darkness, and he added no more. He wrote them on two stone tablets, and gave them to me. (5:22)

6:1 Now this is the commandment-- the statutes and the ordinances-- that the LORD your *God charged me to teach you* to observe in the land that you are about to cross into and occupy,

2 so that you and your children and your children's children may fear the LORD your God all the days of your life, and keep *all his decrees and his commandments that I am commanding you*, so that your days may be long.

So, the book of Deuteronomy has two essential parts, one with the recounting of the past and the other new covenant. In doing so, the Dtr traditio provided the exilic community an alternative theological and social vision for the survival of its faith. Northern alternative to southern Judahite Pentateuch.

The death of Moses marks both end and the beginning. Moses' death captures human limits, struggles, and failures as the people of God, standing outside of the promised land. Moses's death, at the same time, opens up a new possibility and hope for the new generation.

Deuteronomy as covenant, sermon, law code, and constitution

Comparison between Sinaic Law

1. Ten commandments: Exodus 19 and Deuteronomy 5
2. Sacrificial places
- 3.

Deut 32:8

לְמִסְפָּר בְּנֵי יִשְׂרָאֵל:

LXX: κατὰ ἀριθμὸν ἀγγέλων θεοῦ  
υἱῶν θεοῦ

4QDeutj: לְמִסְפָּר בְּנֵי אֵל

See, Psalm 29:1; 82:1, 6; cf. 1 Kings 22:19

Theology of Deuteronomy

1. Israel--- a holy people (7:6; 14:2), NOT existing people of Israel but an ideal situation and it attempts to show what it means in the daily problems of its social, political, and religious life.
2. God--- a call to the service of one God by an elect people centered around one sanctuary, through the obedience to the law. No attempt to show absolute monotheism, but asserts that YHWH is God (see above)
3. Election and covenant
4. Law and land