
DEUTERONOMY THROUGH THE EYES OF JESUS

INTRODUCTION

We live in a day and age where we love questions. We love to ask questions and have quick answers. Things were very similar in Jesus' day because of the rabbis. In Jesus' day, the rabbis were the most revered men in the community. They were the schoolteachers—educating the young of Israel. Their textbook was the Old Testament. In New Testament times, there were three levels of Jewish education:

1. Bet Safar (House of the **Book**)

Age: 5/6-10/12

Learn: Love for God's Word and a working knowledge of the Torah

Memorize: **Torah**

2. Bet Talmud (House of **Study**)

Age: 10/12-14/15

Learn: The art of questions and answers

Memorize: Rest of the **Old** Testament

3. Bet Midrash (House of **Learning**)

Age: 14/15-30

Learn: Rabbi's yoke, application of oral & written law

A Rabbi would not accept everyone. There was an interview process. For instance, the rabbi might ask, "Give me the four references to Deuteronomy in Habakkuk in order." In addition, as if that were not enough, the Rabbi would form his question based around a piece of scripture, so he would quote, for instance, the first three verses of the passage. However, the actual question the Rabbi was asking was about the fourth verse. Now, because the boy had memorized the Old Testament, his mind continued through the next verses and was able to understand that the Rabbi was really referring to verse four with his question. The boy would then form his answer around another piece of scripture and quote a few verses, stopping just shy of the one he was referring to, or starting shortly after it. The Rabbi would then have to figure out what the boy was referring to and judge how well he had answered his question.

If you were good enough, the Rabbi would say, "Come, take my yoke upon you and become my disciple" (and at that time, the boy would leave everything, and devote his entire life to being just like the Rabbi).

If you were not good enough, the Rabbi would say, "Obviously, you know Torah, but you don't have what it takes to be just like me. Go, make babies, pray that they become Rabbis and ply your trade."

Because the rabbis were the experts, they were constantly peppered with questions. One of the most famous questions they got was, "Which one of the commandments is the greatest?" There are 613 commandments in the Old Testament and the rabbis would debate which one was the greatest. Different rabbis had different opinions and Jesus was asked this question in [Matthew 22:15-45](#).

WHICH COMMANDMENT IS THE GREATEST?

The Pharisees: 15 Then the Pharisees went and plotted how they might entangle Him in *His* talk. 16 And they sent to Him their disciples with the Herodians, saying, “Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. 17 Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?” 18 But Jesus perceived their wickedness, and said, “Why do you test Me, *you* hypocrites? 19 Show Me the tax money.” So they brought Him a denarius. 20 And He said to them, “Whose image and inscription *is* this?” 21 They said to Him, “Caesar’s.” And He said to them, “Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.” 22 When they had heard *these words*, they marveled, and left Him and went their way.

The Sadducees: 23 The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, 24 saying: “Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. 25 Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. 26 Likewise the second also, and the third, even to the seventh. 27 Last of all the woman died also. 28 Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.” 29 Jesus answered and said to them, “You are mistaken, not knowing the Scriptures [this was a grievous insult] nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. 31 But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, 32 *‘I am the God of Abraham, the God of Isaac, and the God of Jacob?’* [c] God is not the God of the dead, but of the living.” 33 And when the multitudes heard *this*, they were astonished at His teaching.

The Scribes: 34 But when the Pharisees heard that He had silenced the Sadducees, they gathered together. 35 Then one of them, a lawyer, asked *Him a question*, testing Him, and saying, 36 “Teacher, which *is* the great commandment in the law?” 37 Jesus said to him, “*‘You shall love the LORD your God with all your heart, with all your soul, and with all your mind.’* [d] 38 This is *the* first and great commandment. 39 And *the* second *is* like it: *‘You shall love your neighbor as yourself.’* [e] 40 On these two commandments hang all the Law and the Prophets.”

Jesus: 41 While the Pharisees were gathered together, Jesus asked them, 42 saying, “What do you think about the Christ? Whose Son is He?” They said to Him, “*The Son of David.*” 43 He said to them, “How then does David in the Spirit call Him *‘Lord,’* saying: 44 *‘The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool”’* [f]

45 If David then calls Him *‘Lord,’* how is He his Son?” 46 And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore.

[c]. [Exodus 3:6, 15](#)

[d]. [Deuteronomy 6:5](#)

[e]. [Leviticus 19:18](#)

[f]. [Psalm 110:1](#)

Jesus quoted Scripture four times in one day. In the New Testament, Jesus quoted from [Deuteronomy](#) more than any other Old Testament book (at least 14 times). Let us find out why.

DEUTERONOMY

TITLE

Deuteronomy: the fifth book of the Bible and the last of the books of the Torah (the Law). **Holman Bible Dictionary**: The probable origin of the title “Deuteronomy” is the translation in the Septuagint (Greek translation of the Hebrew Old Testament) of **Deuteronomy 17:18-19**. These two verses contain instructions to the king about making “a copy of this law” to be read regularly and obeyed faithfully. The Septuagint translators rendered the above phrase “this second law” instead of “a copy of this law.” . . . This apparent Greek mistranslation is the likely source of the title “Deuteronomy.” . . . The title used in the Hebrew Bible. . . follows an ancient custom of using words from the first line of the text to designate a book. . . Sometimes . . . shortened to “**words**.”

STRUCTURE

Deuteronomy consists of three sermons delivered by Moses as he stands on the edge of the Promised Land with Israel, looking over the edge and reminiscing on the past 40 years spent in the wilderness, followed by three appendices. The entire book takes place within the space of about a month. It is a renewing of the covenant between God and Israel. In it, Moses talks about God, Israel, the **covenant**, the Law, the Promised Land, obedience, repentance, and worship.

David Guzik: Moses feels compelled to bring this reminder of the Law to Israel, because those ready to enter the Promised Land were only children—if born at all—when the Law was originally given at **Mount Sinai**. Moses knows that he will not see the Promised Land, so he is passionate throughout his sermons. He pleads with them in Deuteronomy 30:19 to, “**choose life**.”

Sermon #1: **Deut. 1-4**:

A history lesson on Israel’s disobedience (**Recalling**)

Sermon #2: **Deut. 5-26**:

A recap of laws and commands for life in the Promised Land (**Reviewing**)

Sermon #3: **Deut. 27-30**:

The relationship between decisions and consequences (**Renewing**)

Dr. Bob Jones, Jr.: God chooses the temperature of your heart with the thermometer of obedience.

Transition:

Deuteronomy 31:

Changing of the guard

Appendix #1:

Deuteronomy 32:

Moses’ **Song**

Appendix #2:

Deuteronomy 33:

Moses’ **Blessing**

Appendix #3:

Deuteronomy 34:

Moses’ **Death**

WHY DEUTERONOMY?

Baker’s Evangelical Dictionary of Biblical Theology: The nation with whom the Sinai covenant had been made had died in the wilderness and so was no longer on the scene. Deuteronomy was addressed to their offspring who were poised to enter the land of promise, and needed reassurance of Yahweh’s covenant promises in light of the challenge of impending conquest and settlement.

HOMEWORK

Read Deuteronomy. You will see many familiar quotes of Jesus and you will start to see Deuteronomy through the Eyes of Jesus.

DEUTERONOMY THROUGH THE EYES OF JESUS

INTRODUCTION

Last week, we looked at [Matthew 22](#) and a series of questions that Jesus was asked. He answered one, “**which is the great commandment in the law?**” by quoting [Deuteronomy 6](#). Turn to [Mark 12](#) to see another time when a similar question came up and we will see how Jesus answered it.

MARK 12:28-44:

28 Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, “Which is the first commandment of all?”

29 Jesus answered him, “The first of all the commandments is: ‘Hear, O Israel, the LORD our God, the LORD is one. **30** And you shall love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.’ This is the first commandment. **31** And the second, like it, is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”

32 So the scribe said to Him, “Well said, Teacher. You have spoken the truth, for there is one God, and there is no other but He. **33** And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one’s neighbor as oneself, is more than all the whole burnt offerings and sacrifices.”

34 Now when Jesus saw that he answered wisely, He said to him, “You are not far from the kingdom of God.”

But after that no one dared question Him.

The passage Jesus was quoting from was [Deuteronomy 6:4-5](#), so turn there and we will examine closer.

Last week, we learned that [Deuteronomy](#) consists of three sermons delivered by Moses as he stands on the edge of the Promised Land with a new generation of Israelis—looking over the edge and reminiscing on the past 40 years spent in the wilderness, followed by three appendices. The entire book takes place within the space of about a month. It is a renewing of the covenant between God and Israel. In it, Moses talks about God, Israel, the covenant, the Law, the Promised Land, obedience, repentance, and worship.

DEUTERONOMY 6:1-9

1 “Now this is the commandment, and these are the statutes and judgments which the LORD your God has commanded to teach you, that you may observe *them* in the land which you are crossing over to possess, **2** that you may fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged. **3** Therefore hear, O Israel, and be careful to observe *it*, that it may be well

with you, and that you may multiply greatly as the LORD God of your fathers has promised you—'a land flowing with milk and honey.'

4 "Hear, O Israel: The LORD [notice the capitalization] our God, the LORD is one [*echad* in Hebrew—used to describe a compound unity]! 5 You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

6 "And these words which I command you today shall be in your heart. 7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. 8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. 9 You shall write them on the doorposts of your house and on your gates.

SHEMA

The first part of the passage that Jesus quotes, [Deuteronomy 6:4](#), is called the Shema (in Hebrew, that is the first word of the sentence). Originally, the Shema was just [Deuteronomy 6:4](#), but it has been expanded over time by the rabbis to include three passages: [Deuteronomy 6:4-9](#) (loving God, learning Scripture, and passing the faith to the **next** generation), [Deuteronomy 11:13-21](#) (positive and negative consequences of fulfilling the Law), and [Numbers 15:37-41](#) (Laws concerning *tzitzit* and the Exodus).

Aish.com: The Shema is a declaration of faith, a pledge of allegiance to **One** God. It is said upon arising in the morning and upon going to sleep at night. . . . It is the first prayer that a Jewish child is taught to say. . . . [Jews] recite the first verse aloud, with the right hand covering the eyes, and concentrate intensely upon accepting God's absolute sovereignty.

JewishEncyclopedia.com: The reciting of the first verse of the Shema is called the acceptance of the yoke of the kingship of God.

Wikipedia: The first verse encapsulates the **monotheistic** essence of Judaism.

I have asked Terry Bolden to share a story about the Shema.

Now, some believe that this emphasis on the one-ness of God is in opposition to the doctrine of the Trinity. However, the opposite is actually true.

David Guzik: Instead of using the Hebrew word *yacheed*, which speaks of an absolute unity or singularity ([Genesis 22:2](#): Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you," [Psalm 25:16](#): Turn Yourself to me, and have mercy on me, For I *am desolate and afflicted*) [the Bible uses *echad*]. The very first use of *echad* in the Bible is in [Genesis 1:5](#): God called the light Day, and the darkness He called Night. So the evening and the morning were the first day. Even here, we see a unity (one day) with the idea of plurality (made up of evening and morning). [Genesis 2:24](#) uses *echad* in saying, Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh. Again, the idea of a unity (one flesh), made up of a plurality

(the two). In [Exodus 26:6 and 11](#), the fifty gold clasps are used to hold the curtains together so the tent would be *one (echad)*—a unity (one) made up of a plurality (the many parts of the tabernacle). . . . There is no way that *echad* has the exclusive idea of an absolute singularity; the idea of One God in Three Persons fits just fine with the term *echad*.

Paul makes reference to the Shema in [1 Corinthians 8:4-6](#) (and adds a little something about my favorite member of the Trinity to it): **4 Therefore concerning the eating of things offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. 5 For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), 6 yet for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live.** Gotta love that. ☺

HEBREW

Go back and look at [Deuteronomy 6:4](#) in detail.

 (2) (1) e-chad one LORD	 (1) Adonai	 (4) (3) (2) (1) e-lo·hey·nu our God (is)	 (1) Adonai The LORD	 (3) (2) (1) yis-ra-el O Israel	 (2) (1) she-ma' Hear!
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4 “Hear [an imperative; to hear (with the ear), to hear/pay attention to, to understand, to listen to/yield your attention to, to obey], **O Israel** [literally, God prevails—a compound Hebrew word meaning, “to persevere, have power, contend with” and “unaccusable/blameless”]: **The LORD** [the Tetragrammaton] **our God** [elohiyim], **the LORD** [the Tetragrammaton] **is** [not present in the original Hebrew, but implied] **one** [*echad* in Hebrew—used to describe a **compound** unity]!

So, why do some translations have “Lord,” some have “LORD,” and some have “LORD”? Because of the Tetragrammaton

TETRAGRAMMATON

[Hebrew4Christians.com](#): In the *Tanakh*, **YHVH** is the personal name of God and his most frequent designation, occurring over 6,800 times. This is the Ineffable Name or Unutterable Name of the God of Israel. Because it is composed from the four Hebrew letters Yod, Hey, Vav, and Hey, it is also referred to as the “Tetragrammaton,” which simply means “the **four** letters.”



Wikipedia: Rabbinic Judaism teaches that the Tetragrammaton, YHWH, is the ineffable name of God, and as such is not read aloud in the Shema but is traditionally replaced with Adonai (“Lord”). For this reason, the Shema is recited aloud as: *Shema Yisrael Adonai Eloheinu Adonai Echad.*

Exodus 20:7: You shall not take the name of the LORD your God in vain, for the LORD will not hold *him* guiltless who takes His name in vain.

Wikipedia: The Tetragrammaton was pronounced by the High **Priest** on Yom **Kippur** when the **Temple** was standing in Jerusalem. Since the destruction of Second Temple of Jerusalem in 70 CE, the Tetragrammaton is no longer pronounced.

Wikipedia: The **Masoretes** [scribes in the 7th-11th centuries who developed a notational system to document correct pronunciation of Hebrew] **added vowel points (niqqud) and cantillation marks** [the dots and symbols beneath the Hebrew] **to the manuscripts to indicate vowel usage and for use in the ritual chanting of readings from the Bible in synagogue services.** To YHWH they added the vowels for “Adonai” (“My Lord”), the word to use when the text was read.

Wikipedia: When Christians, unaware of the Jewish tradition, started to read the Hebrew Bible, they read יהוה as written with YHWH’s consonants with Adonai’s vowels, and thus said or transcribed Jehovah. Today this transcription is generally recognized as mistaken; however many religious groups continue to use the form Jehovah because it is familiar.

Hebrew4Christians.com: Since ancient Hebrew did not use any vowel markings, the actual pronunciation of the sacred Name is simply not known. In ancient Temple times, only the Kohen Gadol (high priest) would utter the Name during Yom Kippur.

Hebrew4Christians.com: The Jewish tradition is to not pronounce the sacred Name at all, but to substitute the word *Adonai* (“my Lord”) in its place. Thus, when reading Torah, you do not attempt to vocalize the Name, but say *Adonai* instead. When not reading Torah or the Siddur, most observant Jews refer to the sacred Name simply as *Hashem* or “the Name.”

Back to the original Shema. **4 “Hear, O Israel: The LORD our God, the LORD is one!**

How are you doing with that? God doesn’t share his god-ness with anyone—ever. He won’t share it with you and He won’t share it with me.

I have been meditating on the Shema all week. Constancy comes from monotonous monotheism. He is one God—always has been, always will be.

How are you doing in living out the Shema?

Deuteronomy. There is a lot more to see. 😊

DEUTERONOMY THROUGH THE EYES OF JESUS

INTRODUCTION

Turn to [Luke 4:1-13](#) to read the story of Jesus' temptation in the wilderness by Satan—the parallel passage is in [Matthew 4:1-11](#).

LUKE 4:1-13

1 Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, **2** being tempted for forty days by the devil. And in those days He ate nothing, and afterward, when they had ended, He was hungry. [filled and hungry]

3 And the devil said to Him, "If You are the Son of God, command this stone to become bread."

4 But Jesus answered him, saying, "It is written, '*Man shall not live by bread alone, but by every word of God.*'" [[Deuteronomy 8:3](#)]

5 Then the devil, taking Him up on a high mountain, showed Him all the kingdoms of the world in a moment of time. **6** And the devil said to Him, "All this authority I will give You, and their glory; for *this* has been delivered to me, and I give it to whomever I wish. **7** Therefore, if You will worship before me, all will be Yours."

8 And Jesus answered and said to him, "Get behind Me, Satan! For it is written, '*You shall worship the LORD your God, and Him only you shall serve.*'" [[Deuteronomy 6:13](#)]

9 Then he brought Him to Jerusalem, set Him on the pinnacle of the temple, and said to Him, "If You are the Son of God, throw Yourself down from here. **10** For it is written: '*He shall give His angels charge over you, To keep you,*' **11** and, '*In their hands they shall bear you up, Lest you dash your foot against a stone.*'" [[Psalm 91:11-12](#)]

12 And Jesus answered and said to him, "It has been said, '*You shall not tempt the LORD your God.*'" [[Deuteronomy 6:16](#)]

13 Now when the devil had ended every temptation, he departed from Him until an opportune time.

There Jesus goes again—quoting from [Deuteronomy](#). How many of you read [Deuteronomy](#) (I gave you two weeks)? In case you are wondering, here are the verses that Jesus quoted:

[Deuteronomy 6:13](#): You shall fear the LORD your God and serve Him, and shall take oaths in His name.

[Deuteronomy 6:16](#): You shall not tempt the LORD your God as you tempted Him in Massah.

[Deuteronomy 8:3](#): So He humbled you, allowed you to hunger, and fed you with manna which you did not know nor did your fathers know, that He might make you know that man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD.

Jesus points us to **Deuteronomy** with his quotations. When we read **Deuteronomy**, what do we find there? We find verse after verse after verse that compels us to live. We do not find Moses talking passively about a meager existence and, 'hanging on for Jesus.' We find Moses passionately pleading with the Israelites to live.

Watch this short video about this topic. **Video of Francis Chan on the balance beam**
(http://www.youtube.com/watch?v=LA_uwWPE6lQ)

Now, I am not opposed to many of the things that Francis Chan referred to in the video. However, is safety the ultimate goal in our lives? Is it really about being safe? Are we called to be more than safe?

Some lessons are a rifle (they get a bead on one thing). Some lessons are a shotgun (they spray out in a broader way). Today's lesson is a shotgun. I am not going after any one particular area of your life. I am asking you to take a moment to ask the Holy Spirit to show you what area of your life needs to be disturbed. What area is too comfortable? What area is dead that needs to be made alive again?

Pray: Father, help us to be alert to life. Help us to see Your Hand at work and to engage with You. Strengthen us to move beyond knowledge and to move into obedience. Create in us new hearts that are thirsty for You and Your Presence. Father, we pray that you would stir us up to live for you today. In Jesus' name, Amen.

LIVE!

So what does **Deuteronomy** say about being alive? What does it say about living a life that is more than just an existence? Turn to **Deuteronomy 4:1** and we will examine Moses' approach to living life.

As a quick review of the past two weeks, we learned that **Deuteronomy** consists of three sermons delivered by Moses as he stands on the edge of the Promised Land with a new generation of Israelis—looking over the edge and reminiscing on the past 40 years spent in the wilderness. The entire book takes place within the space of about a month. It is a renewing of the covenant between God and Israel.

The summary for this week's lesson is very simple: **listen** and **live** or **disregard** and **die**

DEUTERONOMY 4:1

Now, O Israel, listen to the statutes and the judgments which I teach you to observe, that you may live, and go in and possess the land which the LORD God of your fathers is giving you. Life is not a Christmas present—there are strings attached to life.

DEUTERONOMY 5:33

You shall walk in all the ways which the LORD your God has commanded you, that you may live and that it may be well with you, and that you may prolong your days in the land which you shall possess.

There are many who are alive and are not well (and I am not talking about the physical).

DEUTERONOMY 8:1

Every commandment which I command you today you must be careful to observe, **that you may live and multiply**, and go in and possess the land of which the LORD swore to your fathers. Our faith is not just for us—it is for all.

DEUTERONOMY 16:20

You shall follow what is altogether just, **that you may live and inherit** the land which the LORD your God is giving you. There are things God has for us that we do not even know about yet (i.e., kids, the friends we will make from the third campus, etc.).

DEUTERONOMY 19:4-5

And this is the case of the manslayer who flees there, **that he may live**: Whoever kills his neighbor unintentionally, not having hated him in time past—as when a man goes to the woods with his neighbor to cut timber, and his hand swings a stroke with the ax to cut down the tree, and the head slips from the handle and strikes his neighbor so that he dies—he shall flee to one of these cities and live; This 'life' applies in good times and in bad times.

DEUTERONOMY 30:6

And the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, **that you may live**. This life is for us and for the next generation.

DEUTERONOMY 30:15-16, 19-20

See, I have set before you today life and good, death and evil, in that I command you today to love the LORD your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, **that you may live and multiply**; and the LORD your God will bless you in the land which you go to possess. . . . I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; **therefore choose life, that both you and your descendants may live**; that you may love the LORD your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the LORD swore to your fathers, to Abraham, Isaac, and Jacob, to give them." So why should we choose life?

DEUTERONOMY 32:47

For it is not a futile thing for you, because **it is your life**, and by this word you shall prolong your days in the land which you cross over the Jordan to possess." Your quality of life is up to you. You are as close to God as you want to be.

There is no **middle** road.

Video of Francis Chan and the 'middle road' (<http://www.youtube.com/watch?v=A7MdYV8gRws>)

CONCLUSION

My prayer for you today is that you beg God to show you the application of this in your lives. **Beg** Him to show you how to live. I have been begging all week. I hope you will beg along with me.