

Deuteronomy 17 Resources

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deut

Source: Ryrie Study Bible

Deuteronomy

Dt 1:1-4:43	Dt 4:44-26:19				Dt 27:1-34:12		
Moses' First Discourse	Moses' Second Discourse				Moses' Third Discourse		
Historical Review	Legal Exposition				Prophetical Promises		
Looking Back 40 Years	Looking Up What God Expected of Israel				Looking Ahead What God Will Do for Israel		
Recapitulation of Wanderings	Rehearsal of Israel's Law				Ratification of Israel's Covenant		Historical Appendices
Remembrance of the past	Commandments for the Present				Dt 27:1-30:20 Blessing and Cursing		Dt 31:1-34:12 Death of Moses
Take Heed Don't forget	Ten Commands	Related Commands			Two Choices Affecting the Future		Moses' Parting Words
Dt 1:1-4:43 Looking Back	Dt 4:44-11:32 Exposition of Decalogue	Dt 12:1-16:17 Ceremonial Laws	Dt 16:18-20:20 Civil Laws	Dt 21:1-26:19 Social Laws	Dt 27:1-28:68 Ratification of Covenant	Dt 29:1-30:20 Terms of Covenant	Dt 31:1-34:12 Moses' Song, Blessing, Death
Plains of Moab							
ca. 2 Months Moses: Author (Except Dt 34)							

Key Words (NAS95):

- Heart (49x/45v),
- Love (24x/23v),
- Listen (31x/31v),
- Obey/obedient (15x),
- Observe (26x),
- Keep (32x/30v),
- Purge (remove) the evil (10x/10v),
- Remember (15x),
- Forget/forgotten (13x),
- Command (-ed, -ment, -ments) (127x, 98v),
- Covenant (27x/26v),
- Bless/blessed/blessing (50x/45v),
- Life (19x/15v),
- Curse(s)/cursed/cursing (34x/32v),

- Death (23x/19v),
- Fear (25x/25v),
- Carefully (8x),
- Shall not (128x/116v),
- LORD spoke (9x),
- LORD will (34x/34v),
- LORD your God (279x/239v),
- Lord our God (22x/21v),
- Nation(s) (46x/41v),
- Circumcise (Dt 10:16, Dt 30:6).

Jesus quoted from Deuteronomy three times in His temptation in the wilderness [Mat 4:1-11; Dt 8:3; Dt 6:16; Dt 6:13,14; also Dt 10:20].

Key Verses:

Dt 6:5 - "You shall love the LORD your God with all your heart and with all your soul and with all your might."

Dt 7:9 - "Know therefore that the LORD your God, He is God, the faithful God, who keeps His covenant and His lovingkindness to a thousandth generation with those who love Him and keep His commandments."

Henrietta Mears writes that "You will come to appreciate the full force & magnetic beauty of Deuteronomy only as you read its pages....Nothing in literature matches the majesty of its eloquence. Nothing in the OT has any more powerful appeal for the spiritual life. No book in all the Word of God pictures better the life that is lived according to God's will & the blessings showered upon the soul who comes into the richness & fullness of spiritual living along the rugged pathway of simple obedience...If you want a taste of heaven on earth, become familiar with Deuteronomy." ([What the Bible is All About](#))

J Sidlow Baxter - The Hebrew name for this fifth writing of Moses was Haddebarim, that is, "the Words" - this name being taken from the opening verse of the book: "these be the words which Moses spake unto all Israel on this side Jordan in the wilderness ..." This name sufficiently marks off its special character from the more definitely historical and legislative books which have preceded it. The history and legislation of the earlier books are reviewed in Deuteronomy, but only as the basis for the words of admonition which are now recorded. In the truest, deepest, and profoundest sense, Deuteronomy is a book of words; for never were wiser or weightier words uttered.

Our own title, "Deuteronomy," is taken from the Greek, deuterios (second) and nomos (law) - the title which the **Septuagint (Lxx)** translators gave to the book when they translated the Old Testament into Greek, somewhere about the third century B.C. In Deuteronomy we have a second giving of the Law, or, rather, a new expounding of it to the new generation of Israel who had grown up in the wilderness and were needing to have the Law repeated and expounded to them before their entering into Canaan. Deuteronomy is not the giving of a new Law, but an explication of that which was already given.

A Book of Transition - Deuteronomy is a book of transition. It marks a transition in a fourfold way. First, it marks the transition to a new generation; for with the exception of Caleb and Joshua, and Moses himself, the old generation which came up from Egypt and was numbered at Sinai, had passed away, and a new generation had grown up. Second, it marks the transition to a new possession. The wilderness pilgrimage was to give place to the national occupancy of Canaan. Third, it marks the transition to a new experience, to a new life - houses instead of tents, settled habitation instead of wandering, and, instead of the wilderness diet, the milk and honey and corn and wine of Canaan. Fourth, it marks the transition to a new revelation of God - the revelation of His love. From Genesis to Numbers the love of God is never spoken of but here, in Deuteronomy, we have the wonderful words: "Because He loved thy fathers, therefore He chose their seed" (Dt 4:37); "the Lord did not set His love upon you, nor choose you because ye were more in number than any people, for ye were the fewest of all people; but because the Lord loved you" (Dt 7:7-8); "the Lord had a delight in thy fathers to love them" (Dt 10:15); "the Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee" (Dt 23:5).

While speaking of the transitional nature of Deuteronomy, it is interesting to mention that just as the Old Testament begins with five historical books - Genesis to Deuteronomy, so the New Testament begins with five historical books - Matthew to Acts; and there is a striking parallel between The Acts of the Apostles, the fifth book of the New Testament, and Deuteronomy, the fifth book of the Old. The Acts, like Deuteronomy, marks a great transition. It marks the transition from the distinctive message of the "Gospels" to that of the epistles. Like Deuteronomy, it marks the transition to a new generation - a re-generation in Christ. Like Deuteronomy, it marks the transition to a new possession - a spiritual Canaan with "all blessings in the heavenlies, in Christ." Like Deuteronomy, it marks the transition to a new experience - a new birth, a new life, a new dynamic, in the Holy Spirit. Like Deuteronomy, it marks the transition to a new revelation of God - the revelation given in the Church epistles of "the mystery which from the beginning of the

world hath been hid in God," namely, the Church; so that now "there might be known, by the Church, the manifold wisdom of God" (Eph 3:10).

But what is equally striking is that both Deuteronomy, the fifth book of the one group, and Acts, the fifth book of the other group, are books in which God gives His people a second chance. What is Deuteronomy? It is deuteronomos, the second giving of the Law. Before the new generation is committed to Joshua's charge, Moses, at God's command, rehearses the Law to them. What is the book of the Acts? It is the second offer of the Kingdom of Heaven to the Jews, first at the capital, to the Jews of the homeland, and then through the empire, to the Jews of the dispersion. Of this we shall say more later; but it is well to have it in mind even now. ([Explore the Book- J. Sidlow Baxter - recommended](#))

Paul Van Gorder - If we were to write one word across this book to state its theme, it would be **obedience**." The significant promise and ominous warning are seen in Deuteronomy 11:26-28, which sums it all up. The book of Deuteronomy may be comfortably divided according to the addresses of Moses. Deuteronomy shows with unmistakable clarity the inflexibility of the law and the necessity of complete subjection to the Word of God. As Romans 3:19 declares, "Now we know that whatever things the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." Christ is the fulfillment of the law. He is the only Israelite to obey God totally in the promised land. He alone kept the letter of the code that was set forth in Deuteronomy. The Lord Jesus quoted from Deuteronomy three times in His temptation in the wilderness [cp. Mat 4:1-11; Deu 8:3; 6:16; 6:13,14; also 10:20]. Surely, a book so valuable to the Savior in such a time must also be valuable to us!

But where do you find Christ pictured in the book of Deuteronomy? Ada Habershon in *The Study of Types* lists 67 types and 13 contrasts between Moses and Christ. The Lord Jesus is seen in a twofold way in the book of Deuteronomy: by prophecy and by type. These words of Moses are recorded in Deuteronomy 18:15, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken." After the Lord Jesus fed the 5,000 in Galilee, the people said, "This is of a truth that prophet that should come into the world" (John 6:14). Shortly before the stones were hurled that crushed out the life of Stephen, that godly believer [quoted Moses] about Jesus. "This is that Moses who said unto the children of Israel, A Prophet shall the Lord, your God, raise up unto you of your brethren, like me; Him shall ye hear" (Acts 7:37). Stephen indicated that Jesus Christ is the One of whom Moses spoke.

Christ Pictured in the Life of Moses-- The Scripture says that our Lord was a prophet "like unto Moses." Please consider the following points as you study Deuteronomy. -- Both Moses and Christ...

- (1) were goodly children [Ex 2:2; Heb 11:23; Luke 2:52].
- (2) refused a kingdom (Heb 11:26a) [Mat 4:8-10].
- (3) were the object of a king's wrath [Heb 11:27; Acts 4:27].
- (4) acted for the joy of the reward [Heb 11:26b] (Heb 12:2).
- (5) were called out of Egypt [Mat 2:13-15].
- (6) were rejected at first by their brethren [Ex 2:14; John 1:11]
- (7) made the sea obey them [Ex 14:15,16,21; Mark 4:39-41].
- (8) had people who wanted to stone them [Num 14:8-10; John 10:31-33].
- (9) delivered a parting blessing to Israel [Dt 33:26-29; Mat 23:37-39]
- (10) had their resurrection contested (Jude 1:9; Mat 17:3; 28:12-18).
- (11) [are] associated in the song of eternity (Rev 15:3).

Van Gorder goes on to write - "we see striking similarities to the death and resurrection of our Lord.

- (1) Moses went up to die (Dt 34:1). Christ ascended to Calvary [John 19:17,18].
- (2) Moses was alone, except for God (Dt 34:6). Christ's followers forsook Him [Mat 26:56].
- (3) The Lord talked to him (T 34:4) [Heb 1:8-12].
- (4) Moses' faculties were unimpaired (Dt 34:7). Christ remained in control until His death [John 10:17,18]
- (5) What a funeral! Moses died "according to the word of the Lord" (34:5); literally, "at the mouth of the Lord." Christ dismissed His own spirit when the work was completed [Mat 27:50; Jn 19:28-30].
- (6) This is not the last we see of Moses. He stood with Christ and Elijah on the mount of transfiguration, 1500

years later [Mat 17:1-3]. Evidently, the devil tried to hold the body of Moses so that he could not appear with the Lord Jesus (Jude 1:9). Death could not hold our Savior [Acts 2:24].

([OT Reflections of Christ - Deuteronomy](#))

THE PENTATEUCH SUMMARIZED						
BOOK	KEY IDEA	THE NATION	THE PEOPLE	GOD'S CHARACTER	GOD'S ROLE	GOD'S COMMAND
Genesis	Beginnings Ruin	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!"
Deuteronomy	Renewed Covenant	Made Ready	Retaught	Loving Lord	Rewarder	"Obey!"

Source: [Talk Thru the Bible](#)

ALBERT BARNES

- [Deuteronomy 17](#)

BENSON

- [Deuteronomy 17](#)

BRIAN BELL

BIBLE.ORG

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BIBLICAL ILLUSTRATOR

- [Deuteronomy 17](#)

HENRY BLUNT

- [Deuteronomy - A Family Exposition - 1844](#)

JOHN CALVIN

- [Deuteronomy 17](#)

CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES - George Smith

- [Deuteronomy 17](#) - Rosscup says Smith is a "radical liberal" so apply Acts 17:11 note!

RICH CATHERS

- [Deuteronomy 17](#)
- [Deuteronomy 17:14-20](#)

ADAM CLARKE

- [Deuteronomy 17](#)

THOMAS CONSTABLE

- [Deuteronomy 17](#)

W A CRISWELL

RON DANIEL - Sermon Notes

- [Deuteronomy 16:18-17:20](#)

J N DARBY

- [Deuteronomy 17](#)

BOB DEFFINBAUGH

- [Israel's Covenant Renewal \(Deuteronomy\) Commentary](#)

GEORGE DOUGLAS

- [Deuteronomy - Why I Still Believe Moses Wrote Deuteronomy - 1878](#)

SAMUEL DRIVER - Critical and Exegetical Commentary

- [Deuteronomy 3](#)

JOHN DUMMELOW

- [Deuteronomy 17](#)

C J ELLICOTT (1882) OT COMMENTARY FOR ENGLISH READERS

- [Deuteronomy 17 Commentary](#)

EXPLORE THE BIBLE

1. [Worshiping God in Covenant Life \(Deut. 12:1-17:7\)](#)

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- [Deuteronomy 17](#)

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- [Deuteronomy 17](#)
- [Deuteronomy 17 Unabridged](#)

W G JORDAN

- [Deuteronomy The Bible for Home and School](#)

KEIL AND DELITZSCH

- [Deuteronomy 17](#)

WILLIAM KELLY

- [Deuteronomy Commentary](#)

MEREDITH G KLINE

- [Wycliffe Bible Commentary on Deuteronomy](#)

PAUL E KRETZMANN - Popular Commentary

- [Deuteronomy 17](#)

GARY KUKIS

- [Deuteronomy](#) - 720 pages

J P LANGE

- [Deuteronomy 17](#)

WILLIAM MACDONALD - Check this resource.

- [Outline and Chapter Summaries](#)

C H MACKINTOSH

- [Deuteronomy 17](#)

J VERNON MCGEE - Thru the Bible - Mp3's

- [Deuteronomy 17 Mp3's](#)

F B MEYER "Through the Bible"

- [Deuteronomy 17](#)
- [Deuteronomy 17:20](#)

MOODY BIBLE - Devotionals

G CAMPBELL MORGAN

- [Deuteronomy 17 Exposition on the Bible](#)
- [Deuteronomy - Analyzed Bible](#)
- [The Message of Deuteronomy](#)

HENRY MORRIS - Defender's Study Bible

- [Deuteronomy 17:5 that man or that woman](#)
- [Deuteronomy 17:6 mouth of two witnesses](#). It is implied, of course, that the second and/or third witnesses must not be in collusion with the first or with each other, attempting to bear a united false witness against the accused person. Such false witness invoked severe penalties ([Deuteronomy 19:15-19](#)). Also the seriousness of the charge, even if found true, was emphasized by requiring the witnesses to be the first ones to carry out the execution ([Deuteronomy 17:7](#)). See [Hebrews 10:28](#); [Matthew 18:16](#); [John 8:16-18](#); [2 Corinthians 13:1](#); [1 Timothy 5:19](#).
- [Deuteronomy 17:14 a king over me](#). See [1 Samuel 8:5](#). The Lord here prophetically anticipated what He knew would actually come to pass more than three hundred years later, and the danger that would ensue when such a king, in order to make political alliances with other kings, would "multiply wives to himself" ([Deuteronomy 17:17](#); see [1 Kings 11:1-8](#) for its tragic fulfillment).
- [Deuteronomy 17:16 not multiply horses](#)
- [Deuteronomy 17:18 a copy of this law](#)

JAMES MOULTON

- [Deuteronomy Notes](#)

ROBERT NEIGHBOR

- [Deuteronomy 17](#)

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- [Deuteronomy 17 True Worship](#)
- [Deuteronomy 17 Shall Not Multiply Horses](#)

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JOHN SCHULTZ - 222 page

- [Deuteronomy Commentary](#)

SERMON AUDIO - Be a Berean - multiple sermons

- [Sermons on Deuteronomy 17 - Sermons in Pdf](#)

SERMON BIBLE COMMENTARY

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CHARLES SIMEON

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RUSSELL SMITH

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R C SPROUL - Devotional

- [Deuteronomy 17:14–20 The Monarchy Instituted](#)

JOSEPH SUTCLIFFE

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JOE TEMPLE

- [Deuteronomy 16-17 - Principles For Civil Law Decisions](#)

THIRD MILLENNIUM Commentary Notes on Deuteronomy

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- [Kings - Deuteronomy 17:14-20](#)

JOHN TRAPP

- [Deuteronomy 17](#)

BOB UTLEY

- [Deuteronomy 17 Commentary](#)

DANIEL WHEDON

- [Deuteronomy 17](#)

SERMONS BY VERSE - older expositors

The Blemished	J. Orr	Deut 17:1
The Prevention of Religious Fraud	D. Davies	Deuteronomy 17:1
Idolatry a Capital Crime	R.M. Edgar	Deuteronomy 17:1-7
Sabaeism	J. Orr	Deuteronomy 17:2, 3
Idolatry a Crime Against Society	D. Davies	Deuteronomy 17:2-7
Criminal Procedure	J. Orr	Deuteronomy 17:4-8
High Court of Appeal	D. Davies	Deuteronomy 17:8-13

The Priest and the Judge	J. Orr	Deuteronomy 17:8-13
The Ruling -Power of the Priests in the Jewish Church	R.M. Edgar	Deuteronomy 17:8-13
Christ Our Brother and Our King	J. M. Campbell.	Deuteronomy 17:14-15
Limitations Round About a King	D. Davies	Deuteronomy 17:14-20
The King in Israel	J. Orr	Deuteronomy 17:14-20
The Limitations of Monarchy	R.M. Edgar	Deuteronomy 17:14-20
Never Again	Preacher's Monthly	Deuteronomy 17:16
Never This Way Again	C. S. Robinson, D. D.	Deuteronomy 17:16
Once for All	B. Knepper.	Deuteronomy 17:16
The Irrevocable Past; Or, no Going Back	H. Batchelor.	Deuteronomy 17:16
The Past Irrevocable	W. M. Taylor, D. D.	Deuteronomy 17:16
How We May Read the Scriptures with Most Spiritual Profit		Deuteronomy 17:18-19
Limitations Round About a King	D. Davies	Deuteronomy 17:14-20
The King in Israel	J. Orr	Deuteronomy 17:14-20
The Limitations of Monarchy	R.M. Edgar	Deuteronomy 17:14-20