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Pentateuch

The word Pentateuch comes from the Greek word used in Septuagint Version meaning "five volumes." Genesis to Deuteronomy.

1. *Authorship*

a. Though each book of the Pentateuch does not bear the signature of Moses, nevertheless several important parts are definitely ascribed to him (Exod. 24:4; Deut. 31:9, 24-26).

b. Later books of the Old Testament often speak of Moses as the author of the Pentateuch. Remember that the Jews spoke of all five of these books as "the Law." (For Mosaic authorship see Josh. 1:7, 8; I Kings 2:3; II Chron. 34:14; Neh. 8:1, 14; 13:1).

c. The New Testament likewise ascribes the Pentateuch to Moses (Luke 24:27, 44; John 1:45; 5:45-47; Acts 28:23). Against these references the claims of destructive critics of the Bible, which state that Moses did not write the Pentateuch but that it was written by various writers some long time after the time of Moses, are of no importance.

GENESIS

I. AUTHOR

Written by Moses (see Introductory notes on Pentateuch).

II. RECIPIENTS

Not specifically stated but presented originally to the people of Israel.

III. DATE

About 1440 B.C. Of events covered; about 2400 years (from the creation of man to the death of Joseph.) Chapters 1-11 cover about 2000 years; 12-50 about 400 years.

IV. PURPOSE OF THE BOOK

1. To furnish an account of the beginning of all things—of the universe (1:1); of man (1:26, 27); of the Sabbath (2:2, 3); marriage (2:21-24); sin (3:1-7); sacrifice (3:21; 4:1-7); nations (10:32); governments (9:6)

2. Especially to show the origin of the nation of Israel as God's peculiar people from whom the Redeemer would come.

V. THEME

The title is a Greek word meaning "origin"; so this is the book of origins or beginnings. Here we find the revelation of the one Almighty God who is all-powerful and all-wise, and of His relationship to the origin of the world, to man, to sin, to salvation. Genesis provides us, so to speak, the first

chapter in the history of redemption and lays the groundwork for the rest of the Bible. It shows us that "God has to do with man; man has to do with God" (G. Campbell Morgan).

VI. **KEY VERSE:** Genesis 12:1-3

KEY WORD: *generations*—19 times; traces the chosen line of the woman's Seed (Genesis 3:15).

Outline of Genesis

After the Creation record in the first chapter, the book largely revolves around the biographies of six men. Though there is some overlapping, the lives of these men make a convenient way of dividing the book.

I. CREATION (Ch. 1)

1:1—The original creation

1:2—Earth in chaotic state

1:3-31—Earth brought into its present condition in six creative days

II. ADAM (Chs. 2-5)

Ch. 2—Adam and Eve created, placed in Garden of Eden and given a commandment about the tree of the knowledge of good and evil

Ch. 3—The temptation and Fall

Ch. 4—Cain murders Abel; descendants of the godless Cain; Seth is born

Ch. 5—From Adam and Seth to Noah

III. NOAH (Chs. 6-11)

Ch. 6-8—The Flood

- Ch. 9—The Covenant with Noah and his sons;
Noah's prophetic blessing of his sons
- Ch. 10—Beginning of the nations
- Ch. 11—Men dispersed; the beginning of languages; the family of Shem to Abraham

IV. ABRAHAM (Chs. 12-23)

- Ch. 12—The call of Abraham
- Ch. 13—Abraham separates from Lot
- Ch. 14—Abraham delivers Lot and is blessed by Melchizedek
- Ch. 15—God renews and enlarges the covenant with Abraham
- Ch. 16—A misstep, the birth of Ishmael
- Ch. 17—Covenant confirmed and circumcision established as "a token of the covenant"
- Ch. 18—Abraham pleads for Sodom
- Ch. 19—Sodom destroyed but Lot rescued
- Ch. 20—Abraham's faith falters at Gerar (as at Egypt 12:10-20)
- Ch. 21—Birth of Isaac
- Ch. 22—Offering of Isaac (Type of Christ)
- Ch. 23—Death of Sarah

V. ISAAC (Chs. 24-27)

- Ch. 24—A bride secured for Isaac. (An illustration of Christ and the Church)
- Ch. 25—Abraham's closing days and the birth of Isaac's twin sons, Esau and Jacob
- Ch. 26—The covenant confirmed to Isaac

Ch. 27—Isaac gives the blessing intended for Esau to Jacob

VI. JACOB (Chs. 28-36)

Ch. 28—God speaks to Jacob at Bethel renewing the covenant

Ch. 29—Jacob marries Leah and Rachel, working seven years for each. Four sons born of Leah

Ch. 30—Seven sons and a daughter born to Jacob by his two wives and two concubines

Ch. 31—Jacob, commanded by God to return home, flees from Laban

Ch. 32—God wrestles with Jacob and he is changed to Israel

Ch. 33—Jacob and Esau reconciled

Ch. 34—Jacob's daughter seduced and two sons become murderers to avenge her

Ch. 35—Jacob returns to Bethel and has communion with God there; Rachel dies at time of Benjamin's birth; Isaac dies

Ch. 36—Esau's family—the Edomites

VII. JOSEPH (Chs. 37-50)

Ch. 37—Sold into slavery by his wicked brothers

Ch. 38—Judah's immorality; his sons

Ch. 39—Joseph becomes Potiphar's slave and is cast into prison because of the false accusation of Potiphar's wife

Ch. 40—Joseph interprets the dreams of Pharaoh's butler and baker

- Ch. 41—Joseph interprets Pharaoh's prophetic dream and is exalted to high position
- Ch. 42—Joseph's brethren buy grain but do not recognize him; he arrests Simeon but allows the others to go back home
- Ch. 43—They return the second time with Benjamin
- Ch. 44—Joseph threatens to enslave Benjamin, and Judah pleads for him
- Ch. 45—Joseph reveals himself to his brethren and sends them for Jacob
- Ch. 46—Jacob and family move to Egypt
- Ch. 47—The Israelites prosper in Egypt
- Ch. 48—Jacob blesses Ephraim and Manasseh, Joseph's sons
- Ch. 49—Jacob's prophetic blessing of his twelve sons
- Ch. 50—Jacob's burial and Joseph's death

EXODUS

Introduction

I. AUTHOR

Moses. (See notes on Pentateuch; also Exod. 17: 14; 24:3-7; 34:27, 28.) Writer evidently an eyewitness of events described.

II. RECIPIENTS

Presented originally to Israel but to be preserved by them for our admonition.

III. DATE

Written during wilderness wanderings: 1440-1400 B.C. Covers about 215 years—from the going of Jacob's family to Egypt to the giving of the law at Mount Sinai. Note: From covenant with Abraham (Gen. 12:1-3) to journey to Egypt, 215 years; from then to Exodus 215 more years (Gal. 3:17). Sir Charles Marston in *The New Knowledge about the Old Testament* identifies Thotmes III as the Pharaoh of the Oppression (1501-1447) and Amenhotep II as the Pharaoh of the Exodus (1447-1423). The exodus took place about 1440 B.C.

IV. PURPOSE OF THE BOOK

To show how God's promise to Abraham (Gen. 15:12-16) was fulfilled in the triumphant delivery of the children of Israel from their bondage in Egypt. Also to record the origin of the Passover and the giving of the law on Mount Sinai.

V. THEME

Title of the book used by Jews "these are the names" after 1:1. But in the Septuagint called "Exodus." This Greek word used in Hebrews 11:22 of this event. Also in Luke 9:31 of the death of Christ and in II Peter 1:15 of Peter's death. So the book tells of the bondage of the children of Israel in Egypt, their redemption and subsequent instruction in holy life and worship. There is a spiritual parallel in the life of each child of God: in bondage of

sin, redeemed from this bondage, then instruction in holy life and worship.

- VI. KEY VERSES: 3:8—God's purpose
 12:23, 29-31—Accomplishment of that purpose
 19:4-6—Instruction of those redeemed
 KEY WORD: *redeem*—10 times

Outline of Exodus

Possible outline: Historical Section (Chs. 1-18); Legislative Section (Chs. 19-40). The following is a longer outline based on events in the book. (Same number of chapters in book as there were years of wandering—forty!)

- I. ISRAEL IN BONDAGE (Ch. 1)
- II. ISRAEL DELIVERED (Chs. 2-14)
- Ch. 2 A deliverer raised up but rejected when he first appears; Moses goes to Midian
- Ch. 3 Moses is called to be Israel's deliverer but hesitates
- Ch. 4 Moses raises two objections which are answered by Jehovah; he then returns to Egypt
- Ch. 5 Pharaoh refuses to let Israel go but instead lays heavier burdens on them
- Ch. 6 God renews His promise to Moses; the family of Moses
- Ch. 7 Signs are shown to Pharaoh but he refuses to let the Israelites go. The First Judgment—river turned to blood

- Ch. 8 Three more judgments placed on the land; two compromises offered
- Ch. 9 Three more judgments
- Ch. 10 Two more judgments
- Ch. 11 The final judgment predicted
- Ch. 12 The final judgment announced—death of the firstborn; way of deliverance provided for Israel—the Passover
- Ch. 13 The firstborn set apart for the Lord; the journey begins under divine guidance
- Ch. 14 Israel led through the Red Sea and the pursuing Egyptian army destroyed

III. THE JOURNEY TO MT. SINAI (Chs. 15-18)

- Ch. 15 The Song of Moses; bitter water made sweet at Marah
- Ch. 16 Hunger satisfied with quail and manna
- Ch. 17 Water from the rock; victory over Amalek
- Ch. 18 Moses' father-in-law gives advice

IV. THE LAW GIVEN AT SINAI (Chs. 19-24)

- Ch. 19 The Law offered and accepted by the people
- Ch. 20 The Ten Commandments
Note the three divisions of the Law:
The Commandments—express the will of God with regard to some all-important matters concerning the individual's relationship to God and man (Exod. 20)
The Judgments—social regulations (Exod. 21-23)

The Ordinances—religious ceremonials
(Exod. 24-31)

Chs. 21-24 *The Judgments*

Concerning masters and servants, offenses punishable by death, compensation for injury to life and limb, property rights, penalty for theft, and many miscellaneous laws

V. THE TABERNACLE AND THE PRIESTHOOD (Chs. 25-40)

Chs. 25-27 Instructions given for building the Tabernacle

Observe its limited size (hardly larger than a room in some homes); its unusual purpose (not where fellow-worshippers could meet as in a modern church building, but where representatives of the people could meet with God); its wealth of typical teaching. These chapters give minute instructions for the materials, furniture, and arrangement

Chs. 28-29 Instructions regarding the priesthood: garments, consecration, methods of offering sacrifices, etc.

Chs. 30-31 Further details about the Tabernacle

Chs. 32-34 Parenthetical—the people worship the golden calf; Moses intercedes for them

Chs. 35-40 Tabernacle constructed from the plans previously given

LEVITICUS

Introduction

I. AUTHOR

Moses (see notes on Pentateuch. Also see 1:1, "The Lord called unto Moses." These or similar words are used about thirty-six times in the 27 chapters. Moses referred to by name fifty-five times in the book. (Also Cf. Matt. 8:4 with Lev. 14; Rom. 10:5 with Lev. 18:5.)

II. RECIPIENTS

1. Israel (see 1:2; 4:1-2; 7:23, 29; 11:2; etc.)
2. Especially Aaron and his descendents (the priests) (see 6:9; 6:25; 16:2; 21:1, 17; 22:2)

III. DATE

Passover took place on the fourteenth day of the first month (Exod. 12:2-3, 6). Tabernacle set up one year later—first day of first month of second year (Exod. 40:17). Numbers begins first day of second month of second year (Num. 1:1). Leviticus therefore given during the first month of the second year after leaving Egypt. This was about 1439 B.C.

IV. PURPOSE OF THE BOOK

1. It was written to show how God would fulfill His promise of Exodus 25:22
2. It was written to instruct Israel in the holy life which God expects of those who are His worshipers (11:45; 19:2)
3. It was written to provide instruction for the

Levitical priesthood as to the proper conduct of their office. (See II-2)

4. It was written to provide prophetic illustrations (types) of the coming Saviour and the work He would accomplish (Heb. 10:1).

Observe the title: Leviticus—from Septuagint, means “the Levitical book.” Of course the priests were from the tribe of Levi (Heb. 7:11), but the Levites as such are mentioned only in 25:32, 33. Numbers deals more fully with the Levites; Leviticus with the priests. In the Hebrew Old Testament it is called by the equivalent of the first three words: “And he called.” These opening words *are* significant with regard to this particular book, as it contains God’s call to worship and to holiness.

Note also the connection between the books already studied:

Genesis—man’s creation and fall into sin; God’s promise of a Redeemer and His choice of Israel as the nation through whom that Redeemer should come.

Exodus—Israel’s deliverance from bondage; closes with the place of worship set up.

Leviticus—The proper method of worship given in detail.

V. **THEME:** A holy people worshipping a holy God “in the beauty of holiness” (I Chron. 16:29).

VI. **KEY VERSE:** Leviticus 19:2

KEY WORDS: *holy* (plus *sanctify, sanctified,*

sanctuary, hallow, hallowed—all from same Hebrew root) used one hundred thirty-one times.

Key idea of this word is “set apart”

Sacrifice (with *offering* and *oblation*) about three hundred times

Clean and *unclean*—about two hundred times

Atonement—thirty-six times

Outline of Leviticus

I. THE PROPER WAY OF APPROACH TO A HOLY GOD Chs. 1-10)

1. *Through Sacrifice* (Chs. 1-7)

Here is a detailed statement concerning the five different offerings which were to be made by Israel. These offerings are a type of Christ; they contain a typical description of what Christ has accomplished for us.

Sweet savor offerings—

Ch. 1 The Burnt Offering

Ch. 2 The Meal Offering; the only unbloody offering. Consisted of meal and oil, or of green ears of corn dried, and oil

Ch. 3 The Peace Offering

Non-sweet savor offerings—

Ch. 4 The Sin Offering

Ch. 5 The Trespass Offering

Chs. 6-7 The Laws of the Offerings—Further instructions as to how the priests shall handle each offering

2. *Through the Priesthood* (Chs. 8-10)

Ch. 8 The consecration of the priests (cf. Exod. 28, 29)

Ch. 9 The ministry of the priests begins

Ch. 10 Nadab and Abihu smitten because of offering "strange fire"

II. THE PEOPLE OF GOD TO BE HOLY (Chs. 11-24)

Ch. 11 Their food

Ch. 12 Ceremonial purification in motherhood

Chs. 13-14 Purification in leprosy

Ch. 13—Rules for judging whether person is clean or unclean, how to detect and diagnose leprosy

Ch. 14—"The law of the leper in the day of his cleansing"

Ch. 15 Various rules of cleansing in private life

Ch. 16 The Day of Atonement—an annual time of national purification

Ch. 17 Their place of worship and their solemn prohibition—"eat no blood"

Chs. 18-20 The relationship of the people with one another to be holy

Chs. 21-22 Regulations for the priests (priests—holy; offerings—unblemished)

Ch. 23 The seven special seasons of worship (the annual feasts):

1. Passover—first month, fourteenth day (approx. April); speaks of the cross

2. Unleavened Bread—first month, fifteenth to twenty-first days; speaks of holy life after conversion
3. First fruits—at the beginning of the barley harvest; type of resurrection of Christ
4. Wave loaves—fifty days after first fruits. Speaks of Pentecost, beginning of Church
5. Trumpets—First day of the seventh month (about our October); typical of the coming of the Lord and the re-gathering of Israel
6. Day of Atonement—tenth day of the seventh month (see ch. 16); speaks of atonement for Israel (Zech. 13:1; Rom. 11:26)
7. Tabernacles—fifteenth to twenty-first days of the seventh month; refers to millennial blessing; Israel restored to separated place

Ch. 24 Instructions for oil and showbread; penalty for blasphemy

III. THE LAW OF THE LAND OF GOD (Chs. 25-26)

Ch. 25 The Sabbatic year; the year of Jubilee; provision for the poor

Ch. 26 General promises and warnings

IV. Vows TO GOD (Ch. 27)

NUMBERS

Introduction

I. AUTHOR

Moses (see introductory notes on Pentateuch cf. also 33:1, 2)

II. RECIPIENTS

Mostly history and thus recipients not named. Sometimes Israel is mentioned (6:2; 15:2); or Aaron, the High Priest (8:2).

III. DATE

This book covers most of the wilderness wanderings of Israel—about 38 years, 9 months. (Num. 1:1; 33:38; 36:13; Deut. 1:3). Evidently written or at least completed at the close of this period, about 1401 B.C.

IV. PURPOSE OF THE BOOK

To record something of the 40 years wilderness wanderings of Israel brought on by their unbelief (14:32-34). Also to record the census of the two generations and to link them together in history (1:2, 3; 26:2). *In this connection the title may be considered.* It is the translation of the title in the Septuagint; the book is so called because it records the two numberings of the Israelites—before leaving Sinai and before entering Canaan. Title in the Hebrew Bible is "In the wilderness" (1:1), one word in Hebrew.

V. THEME

God's people divinely disciplined due to disobedience; or "wilderness experiences." Note these years of wandering are omitted in the record of Hebrews 11:29, 30. Many needed lessons were learned, but these painful experiences could have been avoided if they had been willing to step out in faith in the beginning. It was necessary for them to *pass through* the wilderness but *not* to spend 40 years there. (Remember there is a normal wilderness experience and an abnormal wilderness experience.)

VI. KEY VERSES: 14:28-30

KEY WORD: *wilderness*—45 times

Outline of Numbers

I. ISRAEL NUMBERED AT SINAI AND PREPARED FOR THE JOURNEY (Chs. 1-9)

(Time—20 days, cf. 1:1 with 10:11)

Ch. 1 The numbering of the host

Ch. 2 The arrangement of the camp preparatory to the march

East Side—Judah, Issachar, Zebulun (vs. 1-9)

South Side—Reuben, Simeon, Gad (vs. 10-16)

Center—Levites (vs. 17)

West Side—Ephraim, Manasseh, Benjamin (vs. 18-24)

North Side—Dan, Asher, Naphtali (vs. 25-34)

- Ch. 3 Levites chosen for holy service, their charges assigned, and their number counted
- Ch. 4 Further instruction regarding the service of the different families of Levites
- Ch. 5 How to remove defilement from the camp
- Ch. 6 The Nazarite
- Ch. 7 Voluntary offerings of the princes
- Ch. 8 Cleansing of the Levites
- Ch. 9 First passover celebrated

II. FROM SINAI TO KADESH-BARNEA (Chs. 10-12)

(Time: 11 days. Cf. Num. 10:11 with Deut. 1:2—“Sinai” the peak; “Horeb” the range of mountains)

- Ch. 10 The journey begun
- Ch. 11 People complain at Taberah and are smitten by the Lord when they lust for the fleshpots of Egypt; quail and judgment are sent by the Lord at Kibroth-hataavah
- Ch. 12 Miriam and Aaron complain against Moses; Miriam is smitten with leprosy

III. AT KADESH; *the Years of Wandering, Back to Kadesh* (Chs. 13-20)

(Time—40 days; then 38 years. Num. 14:34.)

- Ch. 13 Spies sent out to search out the promised land; they bring back an evil report
- Ch. 14 The people refuse to enter the land through unbelief; condemned to 40 years in the wilderness by God

- Ch. 15 Instructions to be observed when they enter the land (God's purpose unchanged)
- Ch. 16 The rebellion of Korah and his companions
- Ch. 17 Aaron's rod buds to prove he is God's chosen priest
- Ch. 18 Further instruction concerning Aaron and the Levites
- Ch. 19 The ordinance of the red heifer. (Speaks of cleansing from daily defilement.)
- Ch. 20 Back to Kadesh; Moses sins and smites the rock the second time; Aaron dies

IV. KADESH TO THE JORDAN (Chs. 21-36)

(Time—6 months. Cf. Num. 33:38 with Deut. 1:3)

- Ch. 21 Victory; complaint, fiery serpents. Serpent of brass raised (Cf. John 3:15)
- Chs. 22-24 Balaam and his prophecies. Balak king of Moab tries to hire him to curse Israel. Instead he is forced by God to bless. Sublime Messianic prophecies are given
- Ch. 25 Men of Israel commit whoredom with wicked women of Moab and are judged
- Ch. 26 New generation numbered
- Ch. 27 Joshua chosen to succeed Moses
- Chs. 28-29 Various offerings ordered
- Ch. 30 Instruction regarding vows
- Ch. 31 Victory over the Midianites

- Ch. 32 Reuben, Gad, and half of Manasseh choose land east of Jordan
- Ch. 33 Summary of the journeys of the Israelites
- Ch. 34 Instructions for dividing the land
- Ch. 35 The Cities of Refuge
- Ch. 36 Inheritance of each tribe to be secure

DEUTERONOMY

Introduction

I. AUTHOR

Moses (1:1; 31:9, 22, 24-27). His name is used thirty-six times in the book. Moses speaks in the first person in 1:16, 18; 3:21; 29:5. Old Testament writers refer a number of times to Moses as the author of Deuteronomy; for instance, II Chronicles 25:4; compare Deuteronomy 24:16. The Lord Jesus Christ spoke of Moses as the author of Deuteronomy (Matt. 19:7-9; cf. Deut. 24:1-4; John 5:45-47; cf. Deut. 18:15). He also accepted the statement of the Jews as to this: compare Luke 20:28 with Deuteronomy 25:5, 6. New Testament writers quote the book as from Moses; for example, compare Romans 10:19 and Deuteronomy 32:21. Words from Deuteronomy are quoted ninety times in the New Testament and in fourteen of the New Testament books.

In spite of this, the higher critics attacked this book first in claiming it was written four or five hundred years after the time of Moses.

II. RECIPIENTS

Israel, that is, the new generation that was to enter the promised land (1:1-3).

III. DATE

Covers approximately two months (Deut. 1:3; 34:5, 8; Josh. 4:19). It also contains a review of entire wanderings. Written about 1400 B.C.

IV. PURPOSE OF THE BOOK

Moses the great leader is about to die. The old generation has passed on now (2:14-16) except Caleb and Joshua. So Moses instructs the people and urges them to be faithful to their covenant with Jehovah. He also seeks to prepare them for their entrance, conquest and possession of Canaan.

V. THEME

Title (Heb. O. T.), "These are the words." Septuagint *Deuteronomion*—from Deuter—*second* and Nomos—*law*. However it is not a "second law" but rather a repetition and enlargement of the law previously given at Mount Sinai.

VI. KEY VERSES: 10:12, 13

KEY WORDS: *hear*—about 50 times

Do, keep, observe—a total of 177 times

Love—21 times (God's to man; man's to God; the basis for *do*)

Special Note: In answering Satan (Luke 4) the Lord quoted from this book alone (Deut. 8:3; 6:13; 6:16).

Outline of Deuteronomy

In this book we have the final messages of Moses to the Israelites just before they crossed the Jordan River into the promised land; also the closing scenes of his life and ministry.

I. THE FINAL DISCOURSES OF MOSES (Chs. 1-30)

(Four discourses—they begin at chapters 1, 5, 27, 29)

1. *The first discourse*—A review of Israel's journey from Horeb to the Plains of Moab (Chs. 1-4)

Ch. 1 Review of the journey from Horeb to Kadesh

Ch. 2 From Kadesh to Bashan—victory over Amorites

Ch. 3 From Bashan (victory over Og) to Bethpeor

Ch. 4 The people exhorted to keep the covenant of Sinai and reminded of God's faithfulness

2. *The second discourse* (Chs. 5-26)—a review and enlargement of the law

Ch. 5 The Ten Commandments restated and the people reminded of the experiences at Mount Sinai

Ch. 6 Further warning to keep the commandments of the Lord

Ch. 7 Complete separation from the wicked Canaanites commanded, and victory over them promised

- Chs. 8-13 Sundry warnings and exhortations
- Ch. 14 Laws of diet—God's people must eat clean food.
- Ch. 15 The sabbatical year (repetition of Exod. 23)
- Ch. 16 The three national feasts (Exod. 23)
- Ch. 17 Instructions regarding a king
- Ch. 18 Moses' great Messianic prophecy
- Ch. 19 Law repeated regarding cities of refuge
- Ch. 20 Instructions regarding warfare
- Chs. 21-25 Various regulations—inquest for murdered; marriage to captive, treatment of incorrigible children, etc. (ch. 21)—Law of divorce (ch. 24)
- Ch. 26 Offering of first fruits
3. *The third discourse:* Blessings and curses (Chs. 27-28)
- Chs. 27-28 Blessings and curses from Mount Ebal and Mount Gerizim. These two high mountains stand on each side of a valley where Shechem is located. Levites stood in middle of valley, some people on each side, on (probably) lower spurs of these mountains.
4. *The fourth discourse:* The covenant concerning the land (the Palestinian Covenant; chs. 29-30)
- Ch. 29 Introduction to the covenant

Ch. 30 The Covenant itself. If the people are disobedient they will be driven from the land, but will be restored upon their repentance

II. CLOSING SCENES OF MOSES' LIFE AND MINISTRY

(Chs. 31-34)

Ch. 31 The book completed

Ch. 32 The song sung

Ch. 33 The blessing given

Ch. 34 The life ended. This chapter evidently not written by Moses; it is thought Joshua wrote the first eight verses, and Ezra the last four