

Deuteronomy 23 Resources

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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 (Dt 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 23](#)

BENSON

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BRIAN BELL

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- [Deuteronomy 23](#)

HENRY BLUNT

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

JOHN CALVIN

- [Deuteronomy 23](#)

CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES - George Smith

- [Deuteronomy 23](#) - Rosscup says Smith is a "radical liberal" so apply Acts 17:11note!

RICH CATHERS

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

SAMUEL DRIVER - Critical and Exegetical Commentary

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C J ELLICOTT (1882) OT COMMENTARY FOR ENGLISH READERS

- [Deuteronomy 23 Commentary](#)

EXPLORE THE BIBLE

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

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- [Deuteronomy 23](#)

F B HOLE

- [Deuteronomy 23](#)

HOLMAN PUBLISHING

- [Holman Christian Standard Bible Study Bible](#) - Nice notes

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- [Deuteronomy 23 Unabridged](#)

W G JORDAN

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

KEIL AND DELITZSCH

- [Deuteronomy 23](#)

WILLIAM KELLY

- [Deuteronomy Commentary](#)

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PAUL E KRETZMANN - Popular Commentary

- [Deuteronomy 23](#)

GARY KUKIS

- [Deuteronomy](#) - 720 pages

J P LANGE

- [Deuteronomy 23](#)

WILLIAM MACDONALD - Check this resource.

- [Outline and Chapter Summaries](#)

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- [Deuteronomy 23](#)

J VERNON MCGEE - Thru the Bible - Mp3's

- [Deuteronomy 23 Mp3's](#)

F B MEYER "Through the Bible"

- [Deuteronomy 23](#)

MOODY BIBLE - Devotionals

- [Deuteronomy 23:1-24:22](#)

G CAMPBELL MORGAN

- [Deuteronomy 23 Exposition on the Bible](#)
- [Deuteronomy - Analyzed Bible](#)
- [The Message of Deuteronomy](#)

HENRY MORRIS - Defender's Study Bible

- [Deuteronomy 23:1 stones](#)
- Deuteronomy 23:2 **bastard**. The Hebrew word here possibly refers only to certain types of illegitimate children, particularly those conceived in especially flagrant sins, such as incest or in pagan idolatrous ceremonies. However, note the listing of a ten-generation genealogy of Judah's illegitimate son Phares to David (Ruth 4:18-22).
- Deuteronomy 23:3 **Moabite**. This proscription applied specifically to males. Ruth, for example, was a Moabite woman who married an Israelite man and became a proselyte to his faith (Ruth 1:4, 16).
- Deuteronomy 23:12 **without the camp**. The sanitation practices outlined in Deuteronomy 23:9-14 were much in advance of those of other nations of the time, especially in reference to armies in their encampments. This no doubt contributed in measure to the freedom from disease promised them by the Lord (Exodus 15:26).
- [Deuteronomy 23:13 paddle](#)
- [Deuteronomy 23:15 servant which is escaped](#)
- Deuteronomy 23:18 **price of a dog**. It is evident from the parallel structure of these ordinances that the term "dog" is here used as an equivalent to "sodomite," presumably because of similar behaviors of the two. Since homosexuality is an "abomination" in God's sight (e.g., Leviticus 18:22), it is understandable that Paul should warn Christians to "beware of dogs" (Philippians 3:2) and that, in describing the inhabitants of the New Jerusalem, the Lord Himself says that "without are dogs,

and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Revelation 22:15).

JAMES MOULTON

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THIRD MILLENNIUM Commentary Notes on Deuteronomy

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- [Purity in the Camp - Deuteronomy 23:9-14](#)
- [Miscellaneous Laws - Deuteronomy 23:15-25:19](#)
- [Section I Legislation - Deuteronomy 23:15-25](#)
- [Escaped Slaves - Deuteronomy 23:15-16](#)
- [Prostitution - Deuteronomy 23:17-18](#)
- [Lending on Interest - Deuteronomy 23:19-20](#)
- [Vows - Deuteronomy 23:21-23](#)
- [Eating in the Countryside - Deuteronomy 23:24-25](#)

JOHN TRAPP

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BOB UTLEY

- [Deuteronomy 23 Commentary](#)

DANIEL WHEDON

- [Deuteronomy 23](#)

SERMONS BY VERSE - older expositors

Loss of Sacred Privilege a Grievous Penalty	D. Davies	Deuteronomy 23:1-6
The Congregation of the Lord Jealously Guarded	R.M. Edgar	Deuteronomy 23:1-8
The Excluded from the Congregation	J. Orr	Deuteronomy 23:1-8
Balaam's Curse Turned into a Blessing by God	G. Wagner.	Deuteronomy 23:5
The Curse Turned into a Blessing	J. Orr	Deuteronomy 23:5
Terminable Chastisements	D. Davies	Deuteronomy 23:7, 8
A Pure Camp for a Pure King	R.M. Edgar	Deuteronomy 23:9-14
Purity in the Camp	J. Orr	Deuteronomy 23:9-14
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Unacceptable Offerings	D. Davies	Deuteronomy 23:18
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The Place of Vows	D. Davies	Deuteronomy 23:21-23
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Grapes and Ears of Corn Free	J. Marrat.	Deuteronomy 23:24-25
Possession of Earthly Things Only Partial	D. Davies	Deuteronomy 23:24, 25
The Vineyard and Corn-Field	J. Orr	Deuteronomy 23:24, 25