

The recent discovery of some international treaties from the New Hittite Empire (ca. 1460-1200 BC) has given added weight to the theory of Mosaic authorship. These treaties, outlining the relationship between the "Great King" (or suzerain) of the Hittite Empire and one of his servant kings (or vassals), have a definite format. Deuteronomy seems to fit this formula, thus suggesting this outline possibly was known to Moses. The original date of Deuteronomy would, therefore, be sometime during the period of the New Hittite Empire. This also would change the nature of Deuteronomy from Moses' farewell to Israel to a record of a covenant renewal ceremony wherein the covenant broken by their fathers in the wilderness and at Kadesh was re-established between the Lord and Israel. There is some debate about this evidence and conclusion, but it seems to be at least a suggestive piece of evidence for the Mosaic date and authorship of Deuteronomy.

It is generally thought that Joshua completed the book of Deuteronomy and perhaps added an editorializing note or so as well. But the total work is a carefully written "whole" composed of historical review and legal and hortatory sections. The poems at the end of the book, the "Song of Moses" (chapter 32) and Moses' blessing on the tribes (ch. 33) are excellent examples of early Hebrew poetry. In conclusion then, Deuteronomy is seen as a work of Moses with a few later additions possible written shortly after his death and just before Israel's entry to Canaan.

The most basic outline is this:

- I. Introduction 1:1-5
- II. First discourse 1:6-4:43
- III. Second discourse 4:44-26:19
- IV. Third Discourse 27:1-31:8
- V. Summary discourses 31:9--33
- VI. Death of Moses 34:1-12

An outline based on the international treaty idea looks like this:

- I. Preamble 1:1-5
- II. Historical Prologue 1:6-4:49
- III. Stipulations 5:1--26:19
  - A. General 5:1--11:32
  - B. Specific 12:1-26:19
- IV. Aspects of the Covenant Ceremony 27:1--30:20
  - A. Blessings and Curses 27:1--28:68
  - B. Covenant Oath 29:1-29
  - C. Ratification 30:1-20
- V. Provisions for the continuity of the covenant 31:1-34:12
  - A. Installation of new leader 31:1-8
  - B. Ritual reading of the Law 31:9-13
  - C. Warning and witnesses against breaking the Covenant 31:14-32:47
  - D. Various appendices 32:48-34:12

The history of Redemption gives Deuteronomy a healthy place. Three factors determine Deuteronomy's nature as an important book in the history of redemption.: the promises to Israel, the revelation of the Lord as King, and its nature as a document of covenant renewal.

Sixty nine times the land is promised to Israel as an inheritance or possession in Deuteronomy. This promise often is linked back to the promises